

יבואים
מלך א'

נפתח: 9.80
נסגר: 11.81

מדינת ישראל



שם תיק: ירושלים (כרך א')

מזהה פיזי: חצ-1/8438

מזהה פריט: 0002x3

כתובת: 2-120-1-2-4

תאריך הדפסה: 16/03/2017

מי

משרד החוץ/האגף לאירגונים בינלאומיים

ירושלים, יס' בחשון תשמ"ב

16.11.81

א
ישראל

א ל: הנציגויות

מאת: ס/מנהל אר"ל 1

הנדון: דיון על "חפירות ירושלים" בועדה
המדינית המיוחדת

רצ"ב דבריו של נציגנו באו"ם שבמעוז לא צורף

לחזרנו מיום 8.11.81.

ב ב ר כ ה
מאיר פדן

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Mr. BLUM (Israel): The draft resolution contained in the Special Political Committee's report before us is yet another product of the ongoing anti-Israel warfare in this hall staged by the adversaries of Israel, who are engaged in a relentless campaign of vilification of my country. In pursuing this goal they do not recoil from fanning the flames of religious incitement, from whipping up the passions of religious fanaticism and from creating an air of artificial hysteria by initiating and sponsoring mendacious draft resolutions like the one that is before us today.

The enemies of Israel have again made accusations which they know are groundless in connexion with recent works that, according to their distorted version, may affect the holy places on the Temple Mount in Jerusalem. Let me, therefore, repeat the true facts, which have already been brought to the attention of the Members of the United Nations, first in my letter to the Secretary-General of 25 September 1981 (A/36/555) and subsequently by the representative of Israel in the Special Political Committee.

The access leading from the Western Wall to the Temple Mount in Jerusalem is an ancient passage which during the Ottoman period was blocked and used as a water cistern. This passage is described in the report of a British archaeologist, Sir Charles Warren, who surveyed the area 114 years ago.

Seepage of water from the cistern through the masonry of the Western Wall led the Israel authorities for religious affairs responsible for the site to open the Ottoman blockage, to pump out the water and to begin cleaning the passage. The access has since been reblocked and restored to the status quo ante, and there are no further plans to reopen it. Moreover, a second thick wall in the passage itself underneath the Temple Mount was subsequently constructed by the Muslim Waqf authorities.

These, then, are the true facts. Needless to say, they are not reflected in the draft resolution before us, for its sponsors do not want to be bothered by facts and by the truth.

(Mr. Blum, Israel)

Let there be no misunderstanding: if a lie is endorsed by a large number of States, it does not cease to be a lie, it simply becomes a big lie. And if lies are being trumpeted here day in, day out, they do not thereby become the truth: they simply become even bigger lies.

When lies of the kind before us are being submitted for the General Assembly's approval, there is only one proper and decent response to them: a vote against untruth, which is also a vote for truth.

It is of course ridiculous to claim that any structures on the Temple Mount in Jerusalem are in danger of collapse as a result of excavations. The sponsors of the draft resolution know full well that the assertion made to this effect in their text is untrue, as is the entire concoction of falsehoods that make up this draft resolution, including the reference to the Fourth Geneva Convention of 1949, which, as is well known, contains no provision whatsoever regarding archaeological excavations. Yet they have no compunction about making inflammatory statements clearly intended to fan the flames of religious incitement, while at the same time piously and hypocritically professing concern for a comprehensive peace in the Middle East.

No structure on the Temple Mount in Jerusalem is in danger of collapse. But what is in fact collapsing before our very eyes is the last vestige of the credibility that might still have been claimed by the sponsors of this draft resolution and by all those who will dutifully support them in this nefarious venture.

They have not only brushed aside the facts in trying to commit this travesty; they have also brushed aside the procedural requirements that are supposed to be observed in this Organization.

In so doing they have again seriously compromised what little prestige this Organization still has left.

It is quite likely that some of those who are responsible for this constant lowering of the United Nations standing and for the perversion of the Charter and its principles will now take the floor and sanctimoniously pretend to defend the Organization and its prestige.

משרד החוץ

מחלקת ההסברה

27.8.81
ת/152/81

אל : הנציגויות

ירושלים - פעילות הועידה האיסלאמית

ועדת ירושלים של הועידה האיסלאמית שנערכה ב-פז שבמרוקו (23-24.8.81) קבלה שורה של המלצות לפעולה. (נוסח מלא של ההמלצות מצ"ב).

בין השאר קבלה הועדה החלטה לפתוח במסע הסברה בנושא ירושלים באירופה ובארה"ב, לרבות כנוס סמינרים בווינגטון, בון, לונדון וטוקיו.

לאור כוונות אלו מתבקשות הנציגויות לעקוב אחר פעילות ערבית במישור ההסברתי-המדיני בנושא ירושלים ובמידת הצורך להכין אישים, עתונאים וגורמים צבוריים אחרים לפעילות נגדית.
כעזר לנציגויות רצ"ב רשימה מעודכנת של עזרי הסברה ותדרוכים בנושא ירושלים.

הסברה/תכנים

RECOMMENDATIONS OF THE AL-QUDS COMMITTEE

Fifth session, Fez, 18-19 Joumada II 1401
(23-24 April 1981)

The Al-Quds Committee held its fifth session at Fez, Kingdom of Morocco (on 18 and 19 Joumada II 1401, corresponding to 23 and 24 April 1981) under the chairmanship of His Majesty King Hassan II; the session was attended by His Excellency Ahmed Sékou Touré, President of the Revolutionary People's Republic of Guinea, and His Excellency Zia Arrahman, President of the People's Republic of Bangladesh, in their capacity as members of the Summit Committee established by the Al-Quds Committee.

Aware of the importance of the extremely difficult situation surrounding the cause of Al-Quds and Palestine, in particular, and the Middle East crisis, in general,

And taking into account the resolutions of the Third Islamic Summit Conference, held at Mecca, and the Islamic Programme of Action against the Zionist enemy drawn up by the Al-Quds Committee and adopted by the Kings and Presidents of the Islamic States at that Summit Conference,

The Al-Quds Committee has made the following recommendations:

I. AT THE POLITICAL LEVEL:

Convinced of the need to strengthen Islamic solidarity and to settle all disputes between Islamic countries, and with a view to uniting the ranks of the Islamic nations in the face of challenges and not to provide any opportunity for enemies to create or exacerbate disputes between Islamic States,

Pursuant to the resolutions of the Third Islamic Summit Conference on utilizing all the economic potential and natural resources of the Islamic States, including oil, in a just and co-ordinated manner,

Confirming its resolutions on the fact that the liberation of Al-Quds, of Palestine and of the occupied Arab territories is the foremost problem of the Islamic nation and that it is Israel's constant aggression against the Arab States that is threatening peace and security in the Middle East region,

Confirming the Islamic countries' commitment to liberate all the occupied Arab and Palestinian territories, including Al-Quds Al-Sharif;

The Al-Quds Committee makes the following recommendations:

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(1) To make contact with European heads of State and with the Japanese, Australian, Canadian and New Zealand heads of State in order to explain the Islamic position with a view to convincing those countries of the need to recognize the right of the Palestinian people to return, to self-determination and to the establishment of their own independent State and of the need to recognize the PLO as the sole legitimate representative of the Palestinian people;

(2) To make contact with the new United States Administration and to convey to it the Islamic countries' indignation at the policy it has been following of supporting Israel at all levels, to urge it to understand the Islamic position, since the continuation of such a policy will adversely affect United States relations with and interests in the Islamic world, to explain to it the Islamic position and to convince it of the need to recognize the PLO as the sole legitimate representative of the Palestinian people and to recognize the right of the Palestinian people to return, to self-determination and to the establishment of their own independent State;

(3) To continue contacts with the Vatican in order to convince it to recognize the PLO as the sole legitimate representative of the Palestinian people and to recognize the right of the Palestinian people to self-determination, to return to their homeland and to the establishment of their own independent State, the capital of which is Al-Quds, and to request it to condemn Israel's annexation of Al-Quds by Israel and its occupation of Palestinian and Arab territory;

(4) To take the necessary measures to put an end to the Jewish exodus to occupied Palestine, since this is the main source of the Jewish manpower which is building Israel and creating the fait accompli of the settlement of the occupied Arab territories, and of occupied Palestine, first and foremost Al-Quds. These measures include making the necessary contacts with countries that permit the Jewish exodus or facilitate it through their territories with a view to ending this exodus and to encouraging the exodus of Jews from occupied Palestine to other countries;

(5) To confirm the need to make the necessary contacts with the friendly member parties of the Socialist International in order to work for the exclusion of the Israeli Labour Party from the International, since that party's policy is aggressive in style and expansionist in aim, has been responsible for several wars against the Arab nation and has endorsed the policy of settlement in occupied Arab and Palestinian territories and the Israeli decision on the annexation of Al-Quds Al-Sharif, and in order to convince friendly parties not to hold meetings of the Socialist International in Al-Quds or the occupied Palestinian territories;

(6) To strengthen relations between the Islamic States and Latin American States in order to counter and end the spread of Zionist influence in all its manifestations in those countries, particularly in the military field where contracts for the sale of Israeli weapons have been concluded with certain Latin American countries, in order to end the activities of organs of the Zionist Agency and its accomplices, such as falsifying contracts of sale for land belonging to

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Palestinian expatriates who have emigrated from occupied Palestine, and to endeavour to make contact with such expatriates to make them aware of the enemy's activities and their adverse consequences;

(7) To make contact with the non-aligned countries, the OAU countries and the countries of the socialist bloc and to strengthen relations with them in view of their position with regard to the Palestinian cause;

(8) To make the necessary contacts with friendly countries with a view to implementing the resolutions of the Al-Quds Committee on securing a decision by the General Assembly of the United Nations to suspend Israel's membership as a preliminary to excluding it from the United Nations unless it speedily implements the United Nations resolutions relating to the Arab-Israeli conflicts and the Palestine question.

II. AT THE INFORMATIONAL AND CULTURAL LEVEL:

(1) The need for the General Secretariat to review and issue the basic document on Al-Quds in the three working languages and to ensure that the document is disseminated as widely as possible within the Islamic and non-Islamic worlds, given that this document is an important source of historical, political, cultural and general information on the Holy City of Al-Quds;

(2) To launch an information campaign throughout Europe and the United States of America with a view to securing further official and public support for the cause of Al-Quds and Palestine;

(3) To organize the third international symposium on Al-Quds in the United States capital (Washington), given the importance of bringing the cause of Palestine and Al-Quds to the attention of the people of the United States and university and cultural circles;

(4) To organize other symposia on Al-Quds and Palestine in Bonn, London and Tokyo;

(5) To request the General Secretariat, in co-operation with the Chairman of the Al-Quds Committee, to take the necessary preparatory measures for holding the Washington symposium during this year and for meeting the cost of the physical arrangements for the symposium from the appropriations provided for in the Islamic programme of celebration of the advent of the fifteenth century of the Hegira;

(6) To request the Islamic Committee for Information and Cultural Affairs, established by the Third Islamic Summit Conference, to ensure the monitoring and implementation of all the resolutions on information concerning Palestine and the Holy City of Al-Quds adopted by the Islamic Conference and the Al-Quds Committee;

(7) To instruct the General Secretariat to work for the establishment of associations similar to the "Association France-Al-Quds" in the other European capitals and to report back to the Islamic Conference of Foreign Ministers;

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(8) To invite the Islamic States to instruct their diplomatic representatives in various capitals to take an active part in the activities of the Al-Quds Committee in those capitals;

(9) To make contact with political milieux of Arab origin in Latin America with a view to inducing them favourably to influence the position of South American Governments with regard to the question of Al-Quds and Palestine;

(10) To make contact with the member countries of the World Heritage Committee of UNESCO, the members of which are the United States of America, Panama, Australia, France and Tunisia, with a view to accelerating the taking of a final decision at the next meeting of the Committee to classify the city of Al-Quds as a historic city in order to protect its heritage and its religious, architectural and historical nature.

III. IN THE ECONOMIC FIELD AND IN SUPPORT OF THE RESISTANCE:

(1) To urge the Islamic countries to supply for the budget of the Al-Quds fund, of \$200 million, a contribution of at least \$50 million this year, in order to meet increasing responsibilities and to attain the objectives adopted for supporting the Palestinian people's resistance and struggle;

(2) To urge the Islamic countries to make grants to the budget of the waqf of the Al-Quds fund, which amount to \$100 million, so that it may operate in accordance with its established basic statute;

(3) To ask the Islamic countries to encourage their humanitarian and welfare agencies to make donations to those waqf, including real estate and securities;

(4) To recommend that the Twelfth Islamic Conference of Foreign Ministers study the question of providing a fixed annual budget for the Al-Quds fund;

(5) To urge the Permanent Council of the Islamic Solidarity Fund to provide greater aid and support for projects aimed at supporting the resistance of the Palestinian people, either under the section of the annual budget relating to such purposes, or from other credits within the framework of its activities;

(6) To confirm the decision of the Islamic Conference to establish an Islamic Office for the boycott of Israel and to organize co-ordination between that Office and the principal boycott office of the League of Arab States;

(7) To request the Islamic countries to make twinning arrangements between their capitals and the capital of Palestine, Al-Quds Al-Sharif, as an expression of esteem of the Islamic world for their Holy City;

(8) To commend the efforts of the Islamic countries through their two representatives on the Board of Governors of the International Monetary Fund and

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of the World Bank to secure the acceptance of the PLO as an observer in those bodies, and to commend countries which have decided to make their new holdings conditional on the acceptance of the PLO as an observer;

(9) To confirm the request to the European Communities to terminate their bilateral and multilateral economic agreements with the Zionist enemy, in implementation of its undertaking that the agreements would not cover the occupied Arab and Palestinian territories;

(10) To invite the States of the European Community and Japan not to adopt the hostile legislation decided upon by the United States of America to counter the Arab boycott of Israel and to point out the legitimacy of that boycott and its maintenance.

IV. AT THE MILITARY LEVEL:

In view of the resolutions of the Third Islamic Summit Conference and of the provisions of the Islamic Programme of Action against the Zionist enemy aimed at meeting the needs of the PLO for training and military equipment, qualitatively and quantitatively, and in accordance with the principle of Jihad which the Islamic States pledged themselves to undertake in the Mecca Declaration;

The Al-Quds Committee urges:

(1) The establishment of a military bureau within the General Secretariat to be responsible for military co-ordination between the PLO and the Islamic States, which will enable Palestinian military endeavours to take advantage of the potential of the Islamic countries.

(2) The need to support the front-line Arab countries and the PLO in their struggle against the Zionist occupation with all appropriate means.

רשימת פירסומי הסברה שבמצאי בנושא

ירושלים

שם הפירסום

ירושלים האחת (יעל גלעד)

ירושלים, אטלס הסטורי (מרטין גילברט)

ירושלים (I. B.)

ירושלים (עלון מאויר)

משמעותה של ירושלים ליהודים, נוצרים ומוסלמים (פרופ' וורבלובסקי)

מעמדה המשפטי של ירושלים (יהודה בלום)

"ירושלים" (מאמר של טדי קולק ב-
Foreign Affairs, 1977)

ירושלים: הווה ועתיד (מאמרו של טדי קולק ב-
Foreign Affairs, 1981)

"DESECRATION"

לחיות בירושלים (סט כרזות)

"ירושלים הבטים משפטיים"

המסר

שפות
אנ. צר. ספ. גר.

שלמות העיר, התפתחות משנת 1967 ודו קיום.

סקירה הסטורית במפות

היבט מדיני

סקירה כללית מתומצתת להפצה רחבה

חשיבותה של ירושלים כמרכז רוחני

ההיבט המשפטי

ירושלים היום (גם בפורטוגזית)

פיתוח ירושלים ודו קיום.

הרס הרובע היהודי ב-19 שנות השלטון הירדני

החיים בירושלים בתמונות

מכון ירושלים למחקר (נשלחה לספריית הנציגות)

רשימת סרטים בבושא
ירושלים

המסר	שפות			
	אנ.	צר.	ספ.	גר.
סקירה הסטורית	+	+	+	+
דו קיום, סיור עם מירון בגבנישתי				+
ההסטוריה של הישוב היהודי בעיר העתיקה	+	+	+	+
מוזיאון ישראל	+	+	+	+
נוף, אתרים ואנשים בירושלים -	ללא קריינות			
ציורי הילדים מול ירושלים במציאות	+	+	+	+
בחפירות בביתו ברובע היהודי מצא מר זיכנברג בית מתקופת בית שני	+	+	+	+
הציירת וירושלים שצירה	+	+	+	+

שם הסרט
ירושלים - ירושלים (ייל רועה)
ירושלים חיה
רק בירושלים (זאב קדם)
מוזיאון על הגבעה
סרט ירושלים - אירוויזיון
ילדי העולם מציירים את ירושלים
ירושלים של מטה - משפ' זיכנברג
אנה טיכו - דיוקנו של אמן

ת ד ר י כ י ה ס ב ר ו ב נ ו ש א י ר ו ש ל י מ

ש פ ו ת א.נ. צר. ספ.	מספר -----	ש מ ה ת ד ר י כ -----
+ + +	3 2 4 / 17.8.80	חוק יסוד ירושלים - Policy Background
+ + +	3 3 5 / 31.8.80	ירושלים בעיני ירדן (תדריך הסברה)
+ + +	א' 3 4 4 / 28.9.80	ירושלים והאיסלם (כרזה) (ת.ה.)
+ + +	3 5 0 / 21.9.80	ירושלים - פעולות העיריה המאוחדת לשיקום ופיתוח העיר משנת 1967. (תדריך הסברה)
+ +	3 5 4 / 28.9.80	מקומה של ירושלים בהסטוריה, מאת א. אבן, "דיילי טלגרף" (מאמרים נבחרים)
+ + +	3 5 9 / 5.10.80	ירושלים בידיים טובות, מאת א. שפרינגר, "די וולט" (מאמרים נבחרים)
+ +	3 6 1 / 5.10.80	מאמר רוה"מ, מר מנחם בגין ב"וושנינגטון סטאר" (מאמרים נבחרים)
+ +	3 7 6 / 12.10.80	חוק ירושלים - היבטים משפטיים (תדריך הסברה)
+ +	3 9 3 / 26.10.80	נאום פרופ' וורבלובסקי בועידת אונס"קו (תדריך הסברה)
+ +	1 5 1 / 13.2.81	הצהרת כנס "נוטר דם" (אמצעי הסברה)
+ +	1 2 8 / 25.1.81	האיסלם וירושלים (תדריך הסברה)

משרד החוץ/האגף לאירגונים בינלאומיים

ירושלים, י"א בחשוון תשמ"א

8.11.81

אל: הנציגויות

מאת: ס/מנהל ארבי"ל 1

הנידון: דיון על "חפירות ירושלים" בוועדה המדינית המיוחדת

בישיבת הוועדה המדינית המיוחדת, ב-22.10 אח"צ, הודיע היו"ר כי הוגשה בקשה, ע"י הקבוצה האיסלמית, לקראת דיון ב-26.10 בבקר, על ענינים דחופים הנוגעים לחפירות בירושלים בסמוך למקומות הקדושים לאיסלאם. זאת תחת סעיף 64, (דו"ח ועדת השטחים).

דו"ח ועדת השטחים אמור היה להידון ב-16.11 והדו"ח עצמו טרם הוגש, אותה שעה, לוועדה.

נציג ארה"ב השמיע הסתייגות משינוי בסדר העבודה כפי שכבר נקבע ולהקדמת הדיון בסעיף 64, שעה שטרם הוגש הדו"ח. שלל סטייה מסדרי עבודה תקינים. נציגנו, דוד רמין, הביע הסתייגות חמורה מן הבקשה להקדים את הדיון והדגיש שלא קרה בירושלים מאומה שיצדיק בקשה כזאת וציין כי אין הכוונה אלא לנגח את ישראל בהאשמות שוא.

נציג ירדן ענה כי הדחיפות מקורה במידע חדש על סכנה הנשקפת למקומות הקדושים מחמת החפירות. דבר על סכנה לכיפת הסלע מן המנהרה מתחת להר-הבית וטען כי ישראל מסכנת בשטחיות המקומות הקדושים. בהעדר בקשה פורמלית להצבעה, סכם היו"ר, שהדיון המבוקש ייערך ב-26.10 בבקר.

לקראת הדיון הופצה הצעת-החלטה, שעקריה:

1. החפירות המתכצעות מסכנות חמורות המקומות ההסטוריים, תרבותיים ודתיים בירושלים. מעולם לא היו מקומות אלו בסכנה גדולה יותר מאשר כיום (סעיף מבא שישי).
2. מחליטים, כי החפירות מהוות הפרה חמורה של ההוראות המתאימות של אמנת ג'נבה מ-12.12.49 (סעיף 1)
3. מחליטים, כי חפירות אלו ע"י ישראל מהוות מכשול חמור להשגת שלום מקיף וצודק במזה"ת ואיום על השלום והבטחון הבינלאומי (סעיף 2).
4. דורשים מישראל לחדול מייד מחפירות כלשהן ובמיוחד מתחת וסביבות מסגד אל-אקצה וכפת הסלע, העומדים בסכנת התמוטטות. (סעיף 3)
5. מבקשים ממועב"ט לדון במצב, אם ישראל לא תציית מיד להחלטה זו ומבקשים מהמזכ"ל לדווח לעצרת ולמועב"ט על ביצועה, לא יאוחר מ-23.11.81. (הנוסח המלא - כפי שנתקבל אח"כ גם במליאה - בנספח).

הדיון וההצבעה בועדה התקיימו בישיבה אחת, ב-26.10 לפני הצהריים.

הצעת-ההחלטה נתקבלה בתוצאה:

101 בעד, 2 נגד (ישראל וארה"ב) ו-23 נמנעים.

נמנעו: ה-10, הנורדיות, אוסטרליה, פורטוגל, יפן, אוסטרליה, ניו-זילנד, קנדה ג'מאיקה, גואטמאלה ומלאוי.

בין הנעדרים 13 אמלטים.

במהלך הדיון התבטאו: ישראל (דוד רמין) מרוקו, קובה (בשם הבלמ"ז) ירדן, פקיסטאן, סעודיה, אש"ף, עיראק, סנגל (יו"ר ועדת פלסטין).

הירדני וכן אחרים האשימו את ישראל בדכוי הערבים, בהתנכלות למקומות הקדושים ובסיכון המסגדים שעל הר-הבית.

נציג ארה"ב הסביר עמדתו לפני ההצבעה: אמר שארה"ב מתנגדת בתקף להצעה, הן מסיבות פרוצדורליות, הן מסיבות עניניות. הזכיר שהועה"פ של אונסק"ו דן בנושא ממושכות, ושלח שליח מיוחד, שלא מצא שנגרם נזק ע"י החפירות. אם יש הוכחות מפריכות - יגישו נא אותן לאונסק"ו. אין שום יסוד למהומה שהקימו, להסתת השוא ולריטוריקה הפוליטית המנופחת.

לאחר ההצבעה הסבירו את עמדתן: ספרד, בריטניה (בשם ה-10) קנדה, יפן, פינלנד ויוון.

הבריטי אמר, בשם ה-10, כי הוא מסכים שיש להחיל גם על ירושלים את אמנת ג'נבה הרביעית וכי אין לקבל שום יזמה חד-צדדית בירושלים. אולם, בשל נסוחים מסויימים ובמיוחד בשל סעיף 3, המדבר על התמוטטות המבנים, החליטו ה-10 להמנע. הנדני טען שראוי היה לא להחפז בנושא, ליתר הוכחות להאשמות ולהמנע מלהשתמש בלשון בוטה. כמו"כ הסתייג מהקשר, בסעיף 2, בין החפירות לבין האיום על שלום העולם.

היפניאף הוא טען שיש להחיל אמנת ג'נבה גם על ירושלים, אך יפן נמנעה, משום שההחלטה מכילה מושגים מסויימים שיפן אינה יכולה לקבל. הפינית טענה שמעשיה החד-צדדיים של ישראל מהווים מכשול לשלום, במיוחד מעשים המכוונים לשנות את מעמדה של ירושלים, המקובלים על העולם כלא-חוקיים. אולם, החליטו להמנע, משום שהמסקנות מרחיקות-הלכת של ההחלטה אינן עולות בקנה אחד עם המצב השורר בשטח. יוון מגנה כל שינוי המבוצע בשטחים הכבושים, אך מתנגדת לסעיף 2 המתיחס לאיום על שלום-העולם ומשום כך נמנעה.

לאחר שההצעה נתקבלה בועדה, פנינו, בירושלים, אל שגרירי בריטניה (עבור ה-10), אוסטרליה, קנדה, דנמרק, נורבגיה, שבדיה, פינלנד ואוסטרליה ובקשנו התנגדות במליאה. הצבענו במיוחד על הניגוד בין מה שנאמר בהחלטה לבין העובדות: אין מבצעים חפירות, שעל כן אינן מסכנות מאומה; אין זכר לחפירות באמנת ג'נבה; אי-אפשר להפסיק חפירות שאינן מתנהלות, כולל תחת הר-הבית וכמובן שאין סכנת התמוטטות למבנים שם. כמו"כ הועלה הנושא ע"י דובר משה"ח בתדרוך לעתונאים.

ב-28.10 הובא הנושא למליאה. שגרירנו, יהודה בלום, השתמש ברשות הדבור כדי להסביר את הצבעתנו. נוסח דבריו מצורפים בנספח.

דיבר גם נציג שבדיה, שהסביר המנעותו בשל הנוסח המתאר החפירות הישראליות (איום לשלום ובזאת חורץ דין בטרם הובא הענין למועב"ט. גם נסוחים אחרים אינם נראים לו. כמו"כ דברו העיראקי ומשקיף אש"ף.

ההצעה שושבנה ע"י: אלג'יריה, בחרין, תימן העממית, ג'בוטי, עיראק, ירדן, כווית, לבנון, לוב, מאוריטניה, מרוקו, עומן, קטר, סעודיה, סומליה, סודן, סוריה, תוניס, האמירויות, תימן, מלדיביס, מלזיה, יוגוסלביה, קפריסין, קובה, אוגנדה, אנגולה, מצרים, הונגריה, גרמ"ז, אוקראינה, ניקרגואה, גויאנה, מדגסקר, וולטה, הודו, אפגניסטן תורכיה.

תוצאות ההצבעה במליאה: 114 בעד, 2 נגד, 27 נמנעים. פירוט ההצבעה - בנספח.

הנחיות לחגובה נשלחו לנציגויותינו, כולל במצרים ובקפריסין, המדינות היחידות, להוציא תורכיה, המקיימות יחסים עם ישראל, שהצטרפו לשושבינים. מרביתן כבר פעלו.

סביר להניח שנושא ירושלים טרם מוצה בעצרת ובודאי ישוב ויעלה, בצורה זו או אחרת, בשבועות הקרובים.

ב ב ר כה ,

מאיר פדן



General Assembly

Distr.
GENERAL

A/36/632
27 October 1981

ORIGINAL: ENGLISH

Thirty-sixth session
Agenda item 64

REPORT OF THE SPECIAL COMMITTEE TO INVESTIGATE ISRAELI PRACTICES AFFECTING THE HUMAN RIGHTS OF THE POPULATION OF THE OCCUPIED TERRITORIES

Report of the Special Political Committee (Part I)

Rapporteur: Mr. Zahary RADOUKOV (Bulgaria)

1. The item entitled "Report of the Special Committee to Investigate Israeli Practices Affecting the Human Rights of the Population of the Occupied Territories" was included in the provisional agenda of the thirty-sixth session of the General Assembly in accordance with resolution 35/122 C of 11 December 1980.

2. At its 4th plenary meeting, on 18 September 1981, the General Assembly, on the recommendation of the General Committee, decided to include the item in its agenda and to allocate it to the Special Political Committee.

3. At the 11th meeting of the Special Political Committee, on 22 October 1981, it was decided, at the request of representatives of the Arab Group and of the Organization of the Islamic Conference, that the Committee should, as a matter of urgency, hold a meeting on Monday morning, 26 October to discuss recent developments in connexion with excavations in eastern Jerusalem.

4. At the 12th meeting of the Committee, on 23 October, a draft resolution on the subject was circulated (A/SPC/36/L.3), sponsored by Algeria, Bahrain, Democratic Yemen, Djibouti, Iraq, Jordan, Kuwait, Lebanon, the Libyan Arab Jamahiriya, Mauritania, Morocco, Oman, Qatar, Saudi Arabia, Somalia, Sudan, the Syrian Arab Republic, Tunisia, the United Arab Emirates, and Yemen. At the same meeting, it was announced that Bangladesh, Chad, the Comoros, the Gambia, Guinea, Indonesia, Iran, Mali, the Niger, Pakistan, Senegal and Turkey had added their names to the list of sponsors.

5. The Committee devoted its 13th meeting, on 26 October, to consideration of the subject. Following the discussion, the Chairman announced that Afghanistan, Angola, Cuba, Cyprus, Egypt, the German Democratic Republic, Guyana, Hungary,

India, Madagascar, Malaysia, Maldives, Nicaragua, Uganda, the Ukrainian Soviet Socialist Republic, the Upper Volta and Yugoslavia had added their names to the list of sponsors of the draft resolution.

6. Before the vote, the representative of the United States of America made a statement in explanation of vote.

7. The Committee then adopted draft resolution A/SPC/36/L.3 by a roll-call vote of 101 to 2, with 23 abstentions (see para. 9). The voting was as follows:

In favour: Afghanistan, Albania, Algeria, Angola, Argentina, Bahrain, Bangladesh, Barbados, Botswana, Brazil, Bulgaria, Burma, Burundi, Byelorussian Soviet Socialist Republic, Cape Verde, Central African Republic, Chad, Chile, China, Colombia, Congo, Cuba, Cyprus, Czechoslovakia, Democratic Yemen, Djibouti, Ecuador, Egypt, Ethiopia, Gabon, Gambia, German Democratic Republic, Ghana, Guinea, Guyana, Hungary, India, Indonesia, Iraq, Ivory Coast, Jordan, Kenya, Kuwait, Lebanon, Lesotho, Liberia, Libyan Arab Jamahiriya, Madagascar, Malaysia, Maldives, Mali, Mauritania, Mexico, Mongolia, Morocco, Mozambique, Nepal, Nicaragua, Niger, Nigeria, Oman, Pakistan, Papua New Guinea, Paraguay, Peru, Philippines, Poland, Qatar, Romania, Rwanda, Sao Tome and Principe, Saudi Arabia, Senegal, Sierra Leone, Singapore, Somalia, Spain, Sri Lanka, Sudan, Suriname, Swaziland, Syrian Arab Republic, Thailand, Togo, Trinidad and Tobago, Tunisia, Turkey, Uganda, Ukrainian Soviet Socialist Republic, Union of Soviet Socialist Republics, United Arab Emirates, United Republic of Cameroon, United Republic of Tanzania, Upper Volta, Uruguay, Venezuela, Viet Nam, Yemen, Yugoslavia, Zaire, Zambia.

Against: Israel, United States of America.

Abstaining: Australia, Austria, Belgium, Canada, Denmark, Finland, France, Germany, Federal Republic of, Greece, Guatemala, Iceland, Ireland, Italy, Jamaica, Japan, Luxembourg, Malawi, Netherlands, New Zealand, Norway, Portugal, Sweden, United Kingdom of Great Britain and Northern Ireland.

8. Statements in explanation of vote after the vote were made by the representatives of Spain, the United Kingdom of Great Britain and Northern Ireland (speaking on behalf of the 10 members of the European Community), Canada, Japan, Finland and Greece.

RECOMMENDATION OF THE SPECIAL POLITICAL COMMITTEE

9. The Special Political Committee recommends to the General Assembly the adoption of the following draft resolution:

/...

Report of the Special Committee to Investigate Israeli
Practices Affecting the Human Rights of the Population
of the Occupied Territories

The General Assembly,

Reaffirming that the Geneva Convention relative to the Protection of Civilian Persons in Time of War, of 12 August 1949, 1/ is applicable to Palestinian and other Arab territories occupied by Israel since 1967, including Jerusalem,

Recalling its resolutions 2253 (ES-V), 2254 (ES-V) of 4 and 14 July 1967, 3092 (XXVII) of 1 December 1973, 3240 B (XXIX) of 29 November 1974, 3525 B (XXX) of 15 December 1975, 31/106 B of 16 December 1976, 32/91 A of 13 December 1977, 33/113 A of 18 December 1978 and 34/90 B of 12 December 1979 and 35/122 of 11 December 1980,

Recalling Security Council resolutions 252 (1968) of 27 May 1968, 267 (1969) of 3 July 1969, 271 (1969) of 15 September 1969, 465 (1980) of 1 March 1980, 476 (1980) of 30 June 1980 and 478 (1980) of 20 August 1980,

Bearing in mind the need to protect and preserve the unique spiritual and religious character and dimensions of the Holy City of Jerusalem,

Expressing its very grave concern that Israel, as the occupying Power, persists in excavating and transforming the historical, cultural and religious sites of Jerusalem,

Noting with alarm that the excavations and transformations in progress seriously endanger the historical, cultural and religious sites of Jerusalem as well as its over-all configuration and that these sites have never been as endangered as they are today,

Noting with satisfaction and approval the decision of the World Heritage Committee of the United Nations Educational, Scientific and Cultural Organization to include the Old City of Jerusalem and its walls on the World Heritage list,

Noting with appreciation the recommendation of the Executive Board of the United Nations Educational, Scientific and Cultural Organization during its one hundred and thirteenth session that the World Heritage Committee should speed up the procedure for including the Old City of Jerusalem and its walls on the list of the World Heritage in danger,

1. Determines that the excavations and transformations of the landscape and the historical, cultural and religious sites of Jerusalem constitute a flagrant violation of the principles of international law and the relevant provisions of the

1/ United Nations, Treaty Series, vol. 75, No. 973, p. 287.

Geneva Convention relative to the Protection of Civilian Persons in Time of War, of 12 August 1949; 1/

2. Decides that such violations by Israel constitute a serious obstruction to achieving a comprehensive and just peace in the Middle East as well as a threat to international peace and security;

3. Demands that Israel desist forthwith from all excavations and transformations of the historical, cultural and religious sites of Jerusalem, and particularly beneath and around the Moslem Holy Sanctuary of Al-Haram Al-Sharif, (Al Masjid Al Aqsa and the Sacred Dome of the Rock), the structures of which are in danger of collapse;

4. Requests the Security Council to consider this situation in case Israel fails to comply immediately with this resolution;

5. Requests the Secretary-General to report to the General Assembly and the Security Council on the implementation of the present resolution no later than 23 November 1981.

THIRTY-SIXTH SESSION

28/10/81 04:22 PM

PLENARY MEETING

MEETING NO. 42 VOTE NO. 6 ITEM NO. 64

SUBJECT: REPORT OF SPECIAL COMMITTEE TO INVESTIGATE ISRAELI PRACTICES

A/36/632

ROLL-CALL VOTE

114 YES 2 NO 27 ABSTAIN

RESOLUTION 36/15

Y	AFGHANISTAN		DOMINICA	Y	LEBANON	Y	SAO TOME AND PRINCIPE
Y	ALBANIA	A	DOMINICAN REPUBLIC	Y	LESOTHO	Y	SAUDI ARABIA
Y	ALGERIA	Y	ECUADOR	Y	LIBERIA	Y	SENEGAL
Y	ANGOLA	Y	EGYPT	Y	LIBYAN ARAB JAMAHIRIYA		SEYCHELLES
Y	ARGENTINA	Y	EL SALVADOR	A	LUXEMBOURG	Y	SIERRA LEONE
A	AUSTRALIA	Y	EQUATORIAL GUINEA	Y	MADAGASCAR	Y	SINGAPORE
A	AUSTRIA	Y	ETHIOPIA	A	MALAWI		SOLOMON ISLANDS
	BAHAMAS	A	FIJI	Y	MALAYSIA	Y	SOMALIA
Y	BAHRAIN	A	FINLAND	Y	MALDIVES		SOUTH AFRICA
Y	BANGLADESH	A	FRANCE	Y	MALI	Y	SPAIN
Y	BARBADOS	Y	GABON	Y	MALTA	Y	SRI LANKA
A	BELGIUM	Y	GAMBIA	Y	MAURITANIA	Y	SUDAN
	BELIZE	Y	GERMAN DEMOCRATIC REP.	Y	MAURITIUS	Y	SURINAME
Y	BENIN	A	GERMANY, FEDERAL REP. OF	Y	MEXICO	Y	SWAZILAND
Y	BHUTAN	Y	GHANA	Y	MONGOLIA	A	SWEDEN
Y	BOLIVIA	A	GREECE	Y	MOROCCO	Y	SYRIAN ARAB REPUBLIC
Y	BOTSWANA	Y	GRENADA	Y	MOZAMBIQUE	Y	THAILAND
Y	BRAZIL	A	GUATEMALA	Y	NEPAL	Y	TOGO
Y	BULGARIA	Y	GUINEA	A	NETHERLANDS	Y	TRINIDAD AND TOBAGO
Y	BURMA	Y	GUINEA-BISSAU	A	NEW ZEALAND	Y	TUNISIA
Y	BURUNDI	Y	GUYANA	Y	NICARAGUA	Y	TURKEY
Y	BYELORUSSIAN S.S.R.		HAITI	Y	NIGER	Y	UGANDA
A	CANADA		HONDURAS	Y	NIGERIA	Y	UKRAINIAN S.S.R.
	CAPE VERDE	Y	HUNGARY	A	NORWAY	Y	UNION OF SOVIET SOC. REP.
Y	CENTRAL AFRICAN REPUBLIC	A	ICELAND	Y	OMAN	Y	UNITED ARAB EMIRATES
Y	CHAD	Y	INDIA	Y	PAKISTAN	A	UNITED KINGDOM
Y	CHILE	Y	INDONESIA	Y	PANAMA	Y	UNITED REPUBLIC OF CAMEROON
Y	CHINA		IRAN	A	PAPUA NEW GUINEA	Y	UNITED REPUBLIC OF TANZANIA
Y	COLOMBIA	Y	IRAQ	Y	PARAGUAY	N	UNITED STATES
Y	COMOROS	A	IRELAND	Y	PERU	Y	UPPER VOLTA
Y	CONGO	N	ISRAEL	Y	PHILIPPINES	Y	URUGUAY
A	COSTA RICA	A	ITALY	Y	POLAND		VANUATU
Y	CUBA	Y	IVORY COAST	A	PORTUGAL	Y	VENEZUELA
Y	CYPRUS	A	JAMAICA	Y	QATAR	Y	VIET NAM
Y	CZECHOSLOVAKIA	A	JAPAN	Y	ROMANIA	Y	YEMEN
Y	DEMOCRATIC KAMPUCHEA	Y	JORDAN	Y	RWANDA	Y	YUGOSLAVIA
Y	DEMOCRATIC YEMEN	Y	KENYA	Y	SAINT LUCIA	Y	ZAMBIA
A	DENMARK	Y	KUWAIT	Y	SAINT VINCENT - GRENADINES	Y	ZIMBABWE
Y	DJIBOUTI	Y	LAO P.D.R.	Y	SANDIA		

ירושלים, ז' בחשוון תשמ"ב

4.11.81

אל: כל הנציגויות
מחלקות המשרד

מאת: ס/מנהל ארבי"ל 2

הנדון: עצרת או"ם - הקמת איזור פירוז נשק גרעיני במזה"ת

בהמשך לסיכום השבועי מה-1 בנובמבר 1981 (סעיף ב') רצ"ב העתק
איגרת השגריר בלום למזכ"ל האו"ם (מסמך או"ם A/36/630 מה-27 באוקטובר
1981) ובה הבהרת עמדת ישראל ביחס להקמת איזור פירוז נשק גרעיני
במזה"ת.

לידיעתכם בבקשה. הסוגיה נדונה גם השנה בועדה הראשונה של העצרת,
וצפויה הצעת החלטה מצרית שתהיה כנראה מבוססת על ההחלטה 35/147, אולם
פרטיה עדיין אינם ידועים.

בברכה,

מ. יופה



General Assembly

Distr.
GENERAL

A/36/630
27 October 1981

ORIGINAL: ENGLISH

Thirty-sixth session
Agenda items 33 and 46

THE SITUATION IN THE MIDDLE EAST

ESTABLISHMENT OF A NUCLEAR-WEAPON-FREE ZONE IN THE REGION
OF THE MIDDLE EAST

Letter dated 26 October 1981 from the Permanent Representative of Israel
to the United Nations addressed to the Secretary-General

On instructions from my Government, I have the honour to reiterate and reaffirm the position of Israel on the establishment of a nuclear-weapon-free zone in the Middle East.

Speaking in the general debate of the General Assembly, the Minister for Foreign Affairs of Israel, Mr. Yitzhak Shamir, stated on 1 October 1981:

"The only genuine way to remove the nuclear threat to the Middle East can be found in the establishment of a nuclear-weapon-free zone, freely and directly negotiated among the countries of the region and based on mutual assurances, on the pattern of the Tlatelolco Treaty of Latin America ...

"[Israel] shall continue to advocate and support constructive steps genuinely advancing the prospect of a Middle East free of nuclear weapons." ^{1/}

In this connexion, I should also like to refer to a statement made by the Independent Commission on Disarmament and Security Issues, whose 18 distinguished members come from countries representing different political backgrounds, namely, Canada, Egypt, France, Germany, Federal Republic of, Guyana, India, Indonesia, Japan, Mexico, the Netherlands, Nigeria, Norway, Poland, Sweden, the Union of Soviet Socialist Republics, the United Kingdom of Great Britain and Northern Ireland, the United Republic of Tanzania and the United States of America. At its

^{1/} A/36/PV.22, p. 66.

meeting held at Mexico City from 13 to 18 September 1981, the Commission gave special consideration to the question of nuclear-weapon-free zones. On 18 September 1981, the Commission issued a statement expressing its support for the creation of nuclear-weapon-free zones, to be established on the basis of arrangements freely arrived at among the States of the region concerned. The members of the Commission welcomed the revival of interest during recent years in nuclear-weapon-free zones in various regions of the world and stated that such zones constituted one of the most effective means for preventing the proliferation of nuclear weapons.

It will be recalled that, at the thirty-fifth session of the General Assembly, Israel submitted a draft resolution (A/C.1/35/L.8) calling upon all States in the Middle East to "convene at the earliest possible date a conference with a view to negotiating a multilateral treaty establishing a nuclear-weapon-free zone in the Middle East". The text of the draft resolution is attached for easy reference. This proposal was renewed and elaborated in my letter of 9 June 1981 addressed to Your Excellency (A/36/315).

In the view of the Government of Israel, and as reflected also in the language of paragraph 61 of the Final Document of the Tenth Special Session of the General Assembly (resolution S-10/2) the establishment of a nuclear-weapon-free zone in a specific geographic region should take into account "the characteristics of each region".

The Middle East is a region characterized by conflict and tension. Besides the Arab-Israel dispute, there exist in the area other serious conflicts, some of which have developed into armed confrontations, such as the current war between Iraq and Iran, which has already entered its second year. In such regional circumstances, the establishment of a nuclear-weapon-free zone could serve as a credible barrier to the proliferation of nuclear weapons. Paragraph 67 of the Final Document of the Tenth Special Session clearly recognizes that the creation of nuclear-weapon-free zones may be interchangeable with adherence to the Treaty on the Non-Proliferation of Nuclear Weapons.

Israel is fully aware of the many political differences among the States of the Middle East. However, without prejudice to any political or legal claim, it behoves all the States of the region, for the sake of their common future, to take concrete steps towards the establishment of a nuclear-weapon-free zone.

I have the honour to request that this letter and its attachment be circulated as an official document of the General Assembly under agenda items 33 and 46.

(Signed) Yehuda Z. BLUM

Ambassador

Permanent Representative of Israel
to the United Nations

/...

ANNEX

Draft resolution concerning the establishment of a nuclear-weapon-free zone in the region of the Middle East submitted by Israel to the General Assembly at its thirty-fifth session

The General Assembly,

Reaffirming paragraph 60 of the Final Document of the Tenth Special Session of the General Assembly, which reads as follows: "The establishment of nuclear-weapon-free zones on the basis of arrangements freely arrived at among the States of the region concerned constitutes an important disarmament measure",

Aware of the urgent need to establish such a zone in the Middle East, in view of conflict situations which threaten the peace of that region,

Convinced that the effective way to prevent the proliferation of nuclear weapons in the Middle East is through negotiations leading to the establishment of a system of mutually-binding obligations which would provide each State in the region with a contractual assurance of others' compliance with the commitment to abstain from introducing nuclear weapons into the region,

Recalling its resolution 31/70 on the comprehensive study of the question of nuclear-weapon-free zones in all its aspects, particularly paragraph 3, which reiterates the conviction that the establishment of nuclear-weapon-free zones can contribute to the security of members of such zones, to the prevention of proliferation of nuclear weapons and to the goals of general and complete disarmament,

Recalling further its resolution 33/91 B of 16 December 1979 on confidence-building measures and convinced that the adherence of all Member States of the Middle East region to a treaty establishing a nuclear-weapon-free zone in the Middle East would in itself serve to reduce tensions and pave the way for the introduction of further confidence-building measures,

1. Calls upon all States of the Middle East and non-nuclear-weapon States adjacent to the region, which are not signatories to any treaty providing for a nuclear-weapon-free zone, to convene at the earliest possible date a conference with a view to negotiating a multilateral treaty establishing a nuclear-weapon-free zone in the Middle East;

2. Urges all States of the region to state by 1 May 1981 their willingness to participate in the conference;

3. Requests the Secretary-General to provide the necessary facilities for the convening of such a conference.



June 1.

Ken, for

Jerusalem Reunited

Join us in celebrating Jerusalem Day
The anniversary of the reunification of Israel's capital

Date: Monday, June 1 Time: 12:00 pm.

Place: Newton Centre at the corner of Centre St. & Langley Rd.

Speakers:

Rabbi Murray Rothman, Temple Shalom, Newton
Msgr. William Granville, Sacred Heart Church of Newton Centre
Rev. Robert Griesse, Lutheran Church of the Newtons

Theodore Mann
Mayor of Newton

Hon. Michael Bawly
Consul General of Israel

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3 בספטמבר 1981

ד' באלול תשמ"א

282

אל : מר גרשון גן, בוסטון
מאת: השגרירות, ושינגטון

הנדון : "Journey To Jerusalem"

ביום 31 באוגוסט 81 נחפרסמה בעיתון Christian Science Monitor
ביקורת "חיובית" על הספר הנ"ל מאת Grace Halsell. לפני כמה חודשים
הופיעה ביקורתו של Sol Stern ב-New York Times Book Review
והצליחה לחשוף בורותה של הגב' הלסאל בנושאים שהיא כותבת אודותם. אנו
ממליצים שתיזמו חגובה על סמך אי הדיוקים בספר המובלטים בביקורתו
של שטרן, המצ"ב.

בברכה

א. בנימין

העתק : הסברה / תכנים
מצפ"א.

Winging It In Israel

JOURNEY TO JERUSALEM

By Grace Halsell.

193 pp. New York: Macmillan. \$10.95.

By SOL STERN

IT hardly requires a major effort these days to learn the facts of the "Palestine question" — what with the vast outpouring of books, magazine articles and television documentaries representing every conceivable point of view on the conflict. Consequently, it is surprising to read Grace Halsell's prologue and discover that she set out to write yet another book on the subject "without understanding exactly what or where the West Bank is." What Miss Halsell did carry along on her journey to the Holy Land was a wide-eyed enthusiasm for what she presumed was the oneness of the "three great religions that came from a small desert region in the Middle East." Her universalism, however, appears resistant to any historical particulars. She writes that upon arriving she "was thrilled to be living in the land of Moses and Christ and Muhammad." To start off describing Palestine as the "land of Muhammad" does not exactly give us confidence in the author's qualifications for what the subtitle calls "a journalist's account of Christian, Jewish, and Muslim families in the strife-torn Holy Land."

Her methods are rather like the casual tourist's, collecting information (often wrong) on the wing. In the first section of the book she jots down her random encounters with a number of Israeli Jews and describes her visits to some synagogues. Along the way she picked up some very silly notions, such as that Hasidism "derives its name from a Polish Jew who was born in the eighteenth century" (it is actually a Hebrew term that refers to "the pious ones"), or that "altogether there are eighty-eight sects of Jews" (a wild exaggeration; in any event, there is no clear definition of a Jewish sect). She writes that "the Jews who were expelled from Spain went to Turkey." (They dispersed throughout the entire Mediterranean world, including North Africa, the Balkans and Greece.)

The errors pile up in profusion. Describing the Hebrew University of Jerusalem as "a university built by Jews for Jews," Miss Halsell approvingly quotes an unnamed American professor's claim that so few Arab students are allowed into the university that "it is somewhat the equivalent of a black sharecropper in the 1930s entering Harvard." In fact there are more than 450 Arab students registered at the Hebrew University — which is more than the number of black students at Harvard University this year, after a decade of affirmative action programs.

There is actually one main idea struggling to get out in Miss Halsell's anecdotes about her wanderings through the Holy Land. The idea is that the Israeli settlements on the West Bank and in Jerusalem are illegal and unjust; that they prevent the Palestinian people from achieving their legitimate national rights; that therefore the Israeli occupation is the major impediment to peace in the area. That idea has, of course, long been accepted by most governments, by a good number of influential Americans and even by some Israelis.



ראש העיר
رئيس البلدية
MAYOR OF JERUSALEM

ת-107
נא
העשיתם
בדואר

Tamuz 4, 5741
July 6, 1981

The Hon. Hugh J. Gallen
Governor of New Hampshire
Concord,
New Hampshire 03301

Dear Governor Gallen:

I was deeply touched by your proclamation of May 28, declaring the observance of June as "Jerusalem Month" in New Hampshire.

This is a most original and impressive way of demonstrating the support and understanding of the people of your state for the universal values that we try to preserve in the united Jerusalem of today. I am deeply grateful for that manifestation of friendship.

Let me assure you that it will encourage us to persevere in our unrelenting efforts toward preserving Jerusalem not only as a city that is sacred and freely accessible to members of all faiths and communities, but also as a model of tranquil co-existence between Jews and Arabs that can point the way to the broader Mid-East peace to which we aspire.

Yours very sincerely,

Teddy Kollek

TK/fm

BC: The Consul-General of Israel,
Boston, Mass.



משרד החינוך
מדינת ישראל
MINISTRY OF EDUCATION

תאריך: 1977
מס': 1000

המנהל הכללי
משרד החינוך
תל אביב

לשכת השר

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משרד החינוך



ראש העיר
رئيس البلدية
MAYOR OF JERUSALEM

העירייה
ירושלים

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TK/fm

BC: The Consul-General of Israel,
Boston, Mass.

כ"ג סיון תשמ"א

25 יוני 1981

285

אל: מר צבי ברוש - יועץ ראש עריית ירושלים

מאת: הקונסוליה בוסטון

העתק: הסברה ושינגטון ✓

הסברה מרחבי

מצפ"א

הנדון: "חודש ירושלים" בניו המפשייר

מושל ניו המפשייר הכריז על חודש יוני כ"חודש

Hugh Gallen

ירושלים" במדינתו.

המושל, ידיד ישראל, שיתף פעולה עמנו גם בעבר בקיום אירועים בנושא ירושלים
ירושלים. בשנה שעברה למשל אהצגה הערוכת הציורים "ילדי העולם
מציירים את ירושלים" בקונקורד בירת המדינה.

למען היחסים עמו בעתיד דומה שיש מקום למכתב תודה והערכה
מאת ראש העיר למושל ונודה על כך מאד.

ב צ ר כ ה

גרסון גון

קונסול



State of New Hampshire

HOUSE OF REPRESENTATIVES
STATE HOUSE
CONCORD, NEW HAMPSHIRE 03301
603-271-2136

CHRIS SPIROU
MINORITY LEADER

June 18, 1981

The Honorable Michael Bavly
Consul General of Israel
450 Park Square Building
Boston, Massachusetts 02116

Dear Micky:

How are you? Things are as hectic here as ever, as I
am sure you can imagine.

I am enclosing a recent Proclamation by Governor
Hugh J. Gallen calling June 1981 Jerusalem Month.

I hope to see you sometime soon.

Warm personal regards,

Chris Sprou
Chris Sprou
House Minority Leader

CS:dol

enclosure

NEWS

RELEASE

FOR IMMEDIATE RELEASE
June 18, 1981

Contact: Rep. Elaine Krasker
436-4212

Photo Caption:

Recognizing the importance of Jerusalem to all faiths, Governor Hugh J. Gallen proclaims June 1981 as Jerusalem Month.

With Governor Gallen are Rep. Chris Spirou, House Minority Leader, Rep. Elaine Krasker, and Rep. Leigh Bosse, House Majority Leader.



STATE OF NEW HAMPSHIRE
BY HIS EXCELLENCY
HUGH J. GALLEN, GOVERNOR

A PROCLAMATION
JERUSALEM MONTH
JUNE 1981

WHEREAS, the people of New Hampshire and the people of Israel recognize the universal truths concerning the meaning of freedom and humanitarian values enunciated in the Bible; and

WHEREAS, many people regard the City of Jerusalem as symbolizing the spiritual heights to which individuals should aspire; and

WHEREAS, Jerusalem, Israel's capital, is a living entity enriched by citizens of many ethnic origins; and

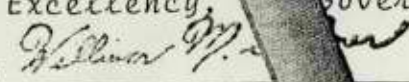
WHEREAS, Jerusalem, Israel's capital, is a living entity enriched by citizens of many ethnic origins; and

WHEREAS, our attention is turned to restoring and preserving the universal character of Jerusalem as a free and open holy city true to its ancient Hebrew name -- "The City of Peace;"

NOW, THEREFORE, I, HUGH J. GALLEN, Governor of the State of New Hampshire, do hereby proclaim the month of June 1981 as JERUSALEM MONTH, in recognition of the Holy City's major contribution to our common cultural and spiritual heritage.

Given at the Executive Chambers in
Concord on this 28th day of May in
the Year of Our Lord, one thousand
nine hundred and eighty-one and of
the Independence of the United States
of America, the two hundred and fifth.


GOVERNOR

By Excellency, Governor
A T: 
Secretary of State



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KONKAL.SHELCHA 10.

HAAVERNA LEROSH IRIYAT NEWTON LEEMOR:-

TO MAYOR TEDDY MANN.

AM PROFOUNDLY APPRECIATIVE OF NEWTON'S SPECIAL OBSERVANCE OF JERUSALEM DAY. THIS IS A DAY ON WHICH WE REMEMBER THE SACRIFICES THAT MADE A REUNITED JERUSALEM POSSIBLE AND TAKE STOCK OF PROGRESS MADE IN TURNING THE CITY INTO A PEACEFUL AND EVER MORE BEAUTIFUL TREASURE SACRED TO ALL.

BUT IT IS ALSO A DAY ON WHICH THE TRUE FRIENDS OF ISRAEL AND ITS CAPITAL, LIKE YOU, DEAR TEDDY, AND THE PEOPLE OF NEWTON, STAND UP TO BE COUNTED.

YOUR SOLIDARITY HELPS LEND US THE STRENGTH TO LOOK TO THE FUTURE WITH CONFIDENCE.

WITH WARM PERSONAL REGARDS.

TEDDY KOLLEK

KADKAN

EROSH;

MEMISRAEL BSN

MEMISRAEL WSH

T

His schnorring helps city sleep

Jerusalem's mayor a classic fund-raiser

By Robert Lenzner
Globe Staff

JERUSALEM — Teddy Kollek, perhaps the most famous mayor in the world, is the classic bitzuist.

In Hebrew, that is a man who gets things done.

Even his 70th birthday, celebrated here last weekend, was used by Teddy, as he is universally known by the great and not-so-great, to get things done for Jerusalem.

About 150 wealthy Jews from the United States and western Europe were invited to Jerusalem to raise millions for Kollek's favorite cultural and social projects in Jerusalem.

Already, 45 wealthy admirers of Kollek, led by Harvard faculty member and New Republic publisher Martin Peretz, president of the Jerusalem Foundation, have given \$100,000 each — \$4.5 million.

Jacob Hiatt, the Worcester businessman who is chairman of Brandeis University trustees, Abe Pritzker, Chicago hotel chain magnate, and Max Fisher, Detroit industrialist, dined with Kollek at the Rockefeller Museum in East Jerusalem Saturday night and attended a concert conducted by Leonard Bernstein Sunday night at the Sultan's Pool, an outdoor amphitheater donated by the family of Merrill Hassenbled, the late Providence businessman. Without the charity of the world's wealthy Jews, Jerusalem would not have obtained \$72 million to help build its museums, theaters, and concert halls, as well as the dozens of youth clubs and other neighborhood institutions.

Besides the city itself, Kollek is the magnet for this money. Many believe that Kollek is the supreme "schnorrer," which in Hebrew means a great solicitor of funds.

"He relieves them of their money and convinces them he is doing them a favor," says one of the mayor's closest aides.

The schnorring has always been impressive. Recently a wealthy unidentified woman donated a Matisse painting to the Israel Museum, in honor of Kollek's 70th birthday, last Wednesday.

The energy, the drive, the determination of the overweight, sometimes brusque mayor all add to his magnetism. He is one of Israel's most potent natural resources.

Kollek is one of the most internationally renowned workaholics. He starts each day at 6:30 and does not finish until at least midnight. He gets through this schedule by napping whenever he is bored, even at public functions, and by employing two sets of secretaries and a constantly fatigued staff.

For an important public official, Kollek gets away with most unusual behavior, shouting impetuously when losing patience, ignoring other politicians and generally pushing everyone to his limit.

Yet, he also can be a loveable fellow, a big Teddy bear of a man, charmed by young children, a lover of gardens and art and good taste. Kollek is a complicated man whose name has become synonymous with his city.



Jerusalem mayor Teddy Kollek (right) greets well-wishers at birthday party.

AP PHOTO

When he leaves the Community Center in Wadi El Joz, in East Jerusalem, the old Arabs rise and call out "Yaish La Rais," translating, roughly, "hip-hip-hooray for the chief."

Across the beautiful city of Jerusalem, the Kurdistan Jews, in the Gonenim Community Center in Katamon, cup their mouths to make high pitched shrieks of joy usually reserved for oriental marriages and funerals.

To City Council member Joseph Gadish, the mayor of Jerusalem since 1965 is a greater builder than Herod, the Roman leader of the first century. In the past 13 years, according to Gadish, Kollek has built six neighborhoods on neighboring hillsides, all larger than any new development town in Israel. He has created living spaces for 125,000 people.

By his forceful leadership, Kollek was able to integrate Jerusalem schools against the fierce opposition of many forces, including the ultrareligious Israelis.

"We built 4000 classrooms in 4000 days," says former deputy mayor Gadish. "Even a chicken doesn't lay an egg every day. It couldn't have been done without Teddy."

His friends also stress that Teddy has proven to the minorities, whether poor or not, that he "discriminates in their favor." Lotte Sulzberger, a member of the City Council for the past 2½ years, said that "the crucial function of Teddy is to mediate the most explosive city in the world. He could be in Belfast."

Still, even Kollek admits he doesn't have enough money to put the living conditions of his Arab inhabitants on a par with the Jewish citizens. "There is much to be done with sewerage, roads, lights and other public services," he said the other day while traveling in his small, chauffeured Fiat through the streets of Jerusalem.

And the editor of the east Jerusalem daily newspaper El Muhamad Ada-Zalaf, said "I don't think any Israeli means business for the Arabs. Kollek will get less Arab votes in the next election because he made promises he didn't keep."

Kollek plays his role down with unusual modesty. He told a visitor to his corner office

at the Municipality Building last week that "any mayor of Jerusalem would be the most famous mayor in the world."

In 1967, Kollek showed his vision of the city by asking Moshe Dayan for permission to destroy the wall that divided Arab and Jewish Jerusalem after the victory of the Six-Day War. He reports in his autobiography of scenes of Jews seeking out the part of Jerusalem they had not seen for almost 20 years and of the Arabs moving through the Jewish quarters.

Nevertheless, the public relations and fund-raising genius is sometimes criticized for his impulsive decisions. Meron Dendenisti, a former deputy mayor, says of his former mentor, "Teddy will build a theater but forget about the access roads and parking space. He believes in the cult of growth on a day-to-day basis, without longterm concepts."

Even after the spectacular growth of the last decade, however, there are few eyesores in Jerusalem. Kollek has taken great pains to restore Jerusalem and give it a sense of grandeur. He is impressed with Boston Mayor Kevin White's efforts to restore old buildings, such as Quincy Market and the waterfront.

Kollek is almost explosive about Prime Minister Menachem Begin, whom he accuses of shortchanging Jerusalem on contributions to the city's \$130 million budget.

Kollek will not venture a guess on the outcome of the June national election between Prime Minister Menachem Begin's Likud coalition and the Labor Party, led by Shimon Peres. But all across Jerusalem last week there were posters on which Teddy Kollek tells the 400,000 residents of his city "I'm convinced you should vote for the Labor Party this time."

The mayor's staff insist that their boss is not wearing down under a heavy schedule. Kollek refuses at this point to say he will definitely run in the next municipal election, which is two years away. "I don't know. Even if people are well preserved, it can change. I don't want to stay until people say 'Why doesn't he leave?'"



תל אביב

CONSULATE GENERAL OF ISRAEL
450 PARK SQUARE BUILDING
BOSTON, MASS. 02116
TELEPHONE (617) 266-3800

קונסוליה כללית של ישראל
בוסטון

THE FOLLOWING MESSAGE HAS BEEN RECEIVED BY THE ISRAELI CONSULATE
IN BOSTON ON JUNE 2, 1981.

TO: MAYOR TEDDY MANN
CITY HALL
NEWTON, MASSACHUSETTS

DEAR TEDDY,

AM PROFOUNDLY APPRECIATIVE OF NEWTON'S SPECIAL OBSERVANCE OF
JERUSALEM DAY. THIS IS A DAY ON WHICH WE REMEMBER THE SACRIFICES
THAT MADE A REUNITED JERUSALEM POSSIBLE AND TAKE STOCK OF PROGRESS
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WITH CONFIDENCE.

WITH WARM PERSONAL REGARDS,

TEDDY KOLLEK
MAYOR OF JERUSALEM, ISRAEL

dispatch from Jerusalem

March-April, 1981

BRIDGES FOR PEACE???

During the past several months, it has come to my attention that most of our DISPATCH readers know very little about the organization behind the news sheet. We want you to know all about us. WHY? Because if you are aware of the vital programs and impact of BRIDGES FOR PEACE in Israel and around the world, we can be assured of your prayer support and greater interest and participation.

A JERUSALEM-BASED ORGANIZATION

Bridges for Peace is a Jerusalem-based, multi-faceted, evangelical Christian organization dedicated to the building of sincere relationships between Christian and Jewish communities, while encouraging greater concern for the people and Land of Israel. It is our desire to see Christians and Jews working side by side for better relationships and a more secure Israel.

Bridges for Peace was founded by the late Dr. G. Douglas Young, founder and President Emeritus of the Institute of Holy Land Studies on Mt. Zion. He was a scholar with a heart for God's Word, a man of knowledge and wisdom, well acquainted with the Land of the Bible, yet maintaining a clear understanding of modern Israel and of the events of the day. He recognized the great need for the Christian community to responsibly understand the role of Israel and the Jewish community in light of the Scriptures and the fulfillment of Biblical prophecy, as well as modern Israel's need for active, positive, and prayerful support.

Bridges for Peace continues as an organization committed to carrying on those principles for which it was founded — helping Christians to understand and appreciate their Jewish heritage, as well as their responsibility to uphold the People of the Book everywhere, especially in the Land promised to them by God. At the same time, evangelical Christian concerns and perspectives are being presented to appropriate Israel leaders and the Jewish community.

I am particularly sensitive to the condition of Christian-Jewish relations and aware of the desperate need to build 'bridges of understanding'. We are encouraging Christians everywhere to be sensitive and positive advocates in their support of Israel and the Jewish community around the world. The first step is for we Christians to recognize the roots of our faith in the history of the Jewish people, viewing past, present, and future, in light of the Scriptures.



Currently, Bridges for Peace is moving ahead to establish a broader base of operations in Israel, Europe, and in North America. Let me describe to you some of our programs. As you read about these programs, consider how important they are to the building of strong and lasting bridges. We are not interested in building temporary pontoon bridges, but a 'Golden Gate'.

The DISPATCH FROM JERUSALEM

The "Dispatch From Jerusalem" is our publication which comes to you with news of positive happenings in Israel, special articles by Christian and Jewish leaders, and informative insights into the hopes and aspirations of a people. As we are able to inform Christians around the world with this perspective from Israel, we Christians will be better equipped to understand, pray for, and support the people and Land of Israel, as well as the Jewish community around the world.

Currently, our bi-monthly issue is being distributed in 25 foreign countries and a quarterly issue is published in England and distributed throughout Europe! And, as you read in your last DISPATCH, when we are financially able, an expanded format is anticipated to bring to you even more of this vital information!

STUDY MISSION PROGRAM

The vision of our founder, Dr. G. Douglas Young, was to reach the local, grassroots, evangelical Christian communities in order to bring them into a scriptural understanding of our relationship to Israel and the Jewish community. This is the basis for the focus of the DISPATCH FROM JERUSALEM. Bridges for Peace has also developed other programs which have been established to further fulfill this original vision by actual participation,

The **Study Mission Program** is designed to introduce Christian Study Mission Teams to a balanced perspective and Biblical understanding of Israel, past, present, and future, as well as demonstrate a deeper Christian understanding of our heritage in the traditions and culture of the Jewish community. Also, we are arranging for our teams to participate in the life and interact with the people of Israel while on their Study Mission in order to develop more sensitivity and support for modern Israel. Then, the Study Mission Teams will carry this understanding home to their communities and **continue** to help us in our efforts to build meaningful 'bridges for peace'. At the same time, as Christians, we are dedicated to assuring for each team a deeply meaningful spiritual pilgrimage while in Israel.

Most groups coming to Israel are subject to the 'canned programs' of commercial tourism. Within the Jewish community, the problem was solved for many by tailoring their programs to the specific interests of each group. These experiences have resulted in heart relationships between the individual participants and the people and Land of Israel. Israeli officials recognized a need for this attention to the Christian community and wholeheartedly committed their support and participation to the **Bridges for Peace Study Mission Program**. An indepth understanding by Christians is needed today. But,

Q. Can the average layperson afford the time and expense of one or two years of study in Israel?

A. The answer is **NO**.

Q. Can a layperson come on a two or three week Study Mission Program to Israel?

A. The answer is **YES!**

Q. How can the Study Mission Team really gain much insight or effectively participate in the Bridges program in only two or three weeks?

A. The answer is **PREPARATION** and **FOLLOW UP**.

Q. How will the Study Mission work?

A. For those concerned Christians who have never been to Israel, we have developed our '**First-timers Mission**'. And, for those Christians who have been to Israel and want to be involved in a deeper experience, we have developed our versatile '**Repeaters Mission**'. Each Study Mission Team will consist of a maximum of 30 persons and be formed at the local level to insure greater group understanding, unity, and participation. Each Study Mission will be uniquely tailored to the interests of each team and be conducted in Israel after a minimum of 4-months preparation. While in Israel, each team will not only become more familiar with the history and geography of the Land of Israel, but participate one-to-one with the people of Israel. The program is planned to involve team members in a variety of experiences ranging from archeology and on-site Biblical survey to gaining first-hand knowledge of modern Israeli society by spending time with an Israeli of similar interest or profession. After the Study Mission trip is completed, there is a follow up program to encourage continued understanding, intercessory prayer, and support for the people and Land of Israel. Further, we will provide suggestions and guidance on how to build bridges in your local community. All study materials and Study Mission contacts have been developed in Israel with the assistance of Christian and Jewish scholars and leaders. Also, to insure maximum effectiveness, the preparation and follow up programs will

be conducted by a **Bridges for Peace Representative** in selected major cities or regional areas who have been **thoroughly** trained in a course taught in Jerusalem.

The Bridges for Peace Study Mission Program will further fulfill the vision of our founder who saw the great and vital need to educate the Christian community as well as bring peoples together in mutual understanding. Then, the walls of partition can begin to be broken down and truly, bridges for peace can be built.



Jerusalem, with its thousands of years of history never fails to captivate all who pass through her gates!

BRIDGE BUILDING PROJECTS

In an effort to build strong and meaningful 'bridges', Bridges for Peace's staff and representatives are actively engaged in **Bridge Building Projects**. These projects fulfill the purposes of Bridges for Peace by educating and informing both the Christian and Jewish communities of the need for bridging the gap formed by misunderstanding or inappropriate actions of Christianity in history. This is being accomplished through projects of education: **DISPATCH FROM JERUSALEM**, speaking tours, Bible studies, correspondence and the Study Mission Program. Also, we are encouraging Christians to study Jewish history, Hebrew, and become involved in programs offered by their local Jewish Community Councils or Synagogues, e.g. Israeli dancing and singing and speakers. In many areas, our representatives will initiate community projects such as an Israel Day or a Peace Forest Tree Planting Campaign.

A LEGACY TO BE FULFILLED

Dr. G. Douglas Young founded the Institute for Holy Land Studies in Jerusalem to educate and train Christian students and leaders so that they could responsibly and knowledgeably transfer this information and insights to their congregations and communities. The Institute is stronger than ever today!

Then, he founded Bridges for Peace in an effort to **directly** reach the laymen of each local community through the DISPATCH, speaking, and now, our many other programs of outreach.

The work of Bridges for Peace has been lauded by many, many Israeli leaders. I hold in my hand a letter from the Mayor of Jerusalem, Teddy Kollek stating, "We consider the activities of 'Bridges for Peace' praiseworthy

Don't forget to see the TV mini-series **MASADA** on ABC-TV starting April 5th and continuing for 4 evenings. Call your friends and neighbors and tell them to watch too!

SEE ARTICLE ON BACK PAGE

and render it our moral support." A high official in the Israeli Ministry of Foreign Affairs commented that "Bridges for Peace has been, is, and will be the most effective Christian work in and for Israel."

Consider the impact Bridges for Peace is having and can have throughout the world. When you get your DISPATCH FROM JERUSALEM, think about all the work of Bridges for Peace and pray it will continue to grow and flourish. I am also going to ask you to consider what your tax-deductible gifts and contributions can add to this work. **Without your financial support, a beautiful dream and vision, the legacy of Dr. G. Douglas Young cannot be fulfilled.** Bridges for Peace is not endowed nor are we affiliated with any particular church or denomination. While we look to God as our Source, you can be His channel.

God Bless You,

Clarence H. Wagner, Jr.

For more information, please contact our Program Director, Ann Bein at our U.S. Office in Tulsa, OK or Scott Ross at our Israel Office.

REFLECTIONS OF DR. G. DOUGLAS YOUNG

Editor's Note: During the past year, anti-semitism once again appears to be increasing worldwide. Historically, the church has been the source for much anti-semitism and hostility towards the Jewish community. During this Easter season, many of us will hear again how 'the Jews killed Jesus'. Let us be prepared to counteract any references to this lie. The following is a reprint of an article by our founder printed in the DISPATCH one year ago. At this time, I feel this information is imperative and worthy of review. **Take the time to study this material.**

BACKGROUND FOR EASTER

With rare exceptions, where ever Jesus went, His fellow Jews loved Him. Did the people at a given moment suddenly turn against Him? There is no proof of it. Yet, it is in all commentaries, including those of Calvin and the Roman Catholic Church!

Look at the text in the Synoptic Gospels* referring to the Jews 'as a whole'. (The tone is indicated from the outset: Mark 1:22, Matthew 7:28-29, and Luke 4:32.)

IN THE GALILEE

Favorable Reception	Hostile Reception
Mark 1:33, 45 2:2,13,15 3:19-20 4:1 5:24 6:31-34, 54-46 9:14-15 10:1	Mark 5:16-17 6:1-6
Matthew 4:24-25 8:1, 18 9:33 15:30-31 19:1-2	Matthew 9:23-24
Luke 4:15, 42 (cf 5:1) 7:11 8:19, 40 9:11, 37, 43	Luke 4:22-30

The evidence speaks for itself 26 to 4. The Jews received him gladly. What about the reaction of the Jews 'as a whole' at the end of Jesus' ministry?

FROM GALILEE TO JUDEA

Favorable Reception	Hostile Reception
Mark 10:1, 46 11:9-10,18 12:37	Mark —0—
Matthew 10:29 21:8-11, 46 26:5	Matthew —0—
Luke 9:53 11:14 12:1 14:15 19:37, 48b 20:19, 26 21:38 (See also 23:27, 48)	Luke —0—**

The Bible has been misused by many to justify anti-Jewish prejudice! Christians should read, **Thy Brothers Blood**, by Catholic historian Malcolm Hay.

* Mark, written first, Matthew, and Luke are called Synoptic Gospels because they have nearly the same materials included and can be viewed together. John wrote later and often used the term 'the Jews' when referring to a few men.

** In Luke 11:15-16, the negative reaction might be construed as being from 'the people', but Mark 3:22 and Matthew 12:24 spell out who the people were.

DISPATCH Alterations

You may have noticed that this issue of the DISPATCH is in the two-column format. This is because many of you have expressed difficulty in reading our copy which was spread out across the page, although you have been pleased with the quantity of information presented. We have also changed to a more open typeface. We trust these changes will make for easier reading.

In fact, you will be seeing many changes in our coming issues as we develop the format and material presented. We will be attempting to present as much material in the most attractive presentation possible, both at the lowest cost possible. That way, we will be able to send the DISPATCH to even more readers and be good stewards of your gifts and contributions to Bridges for Peace. If you have any suggestions, please do not hesitate to write to us.

**YES, I want to help further the programs of
BRIDGES FOR PEACE!**

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Your gifts will be utilized for the following programs:

1. To expand the outreach and format of the DISPATCH!
2. To meet our spiraling operational costs due to extreme inflation in Israel (150%)!
3. To produce the materials and train our leaders for the Bridges for Peace Study Mission Program!
4. To further spread the Bridges message through the various Bridge Building Projects!

**Thank you for caring!
Shalom from Jerusalem!**

Your gifts are tax-deductible! Thank you! Shalom!

THE MASADA SAGA

R. J. Lion

"Masada shall not fall again". This simple phrase has become the credo of the reborn State of Israel, risen again in our times, 1875 years after a group of desperate Jews perished in a dramatic suicide pact atop the desolate mountain by the Dead Sea.

The nation was in mourning for the destruction of the Temple in Jerusalem by the Romans three years earlier in 70 A.D. The disappearance of its religious and spiritual centre had left an irreplaceable void. The capital was in ruins, its citizens killed or sold in slavery. But a hardy band of 967 Jews - men, women and children - fled to the cliff top in the desert, determined never to bow to the Roman oppressors.

For three years they lived on the plateau of the mighty rock called Masada, which means fortress in Hebrew. The name is well chosen, for the mountain rises straight from the Dead Sea plain to a height of 500 metres, its sheer cliffs practically unscalable all around except for a narrow spur connecting it with the mountain ridge to the west. Down below they could see the Roman army throwing up a wall all around the mountain and building eight army camps. Having completely isolated Masada, the Romans sat back, expecting the Jewish Zealots to surrender sooner or later for lack of water and food.

It was to be a long wait. The Zealots were well supplied with food and water, thanks to the engineering genius of King Herod some one hundred years earlier, when he built one of his refuges in this inhospitable, arid region, where hardly a drop of rain falls throughout the year. Herod had enormous water reservoirs cut into the mountain side, to which he channeled the run-off rain water from the Judean mountains to the west through aqueducts. These reservoirs were so enormous that they could supply the needs of the Zealots for many years. Their combined capacity equaled 40,000 cubic meters! The water problem solved, it was possible to grow food on the mountain plateau. Historian Josephus Flavius, our main source for the period, reports that the Zealots also had food supplies left by previous occupants, a Roman garrison or possibly even Herod himself, which did not spoil because of the extreme dryness in that region.

ROMAN RAMP

The Jewish Zealots also made good use of the fortifications Herod, and later the Roman garrison, had built on Masada, while the remains of the royal palaces served them as living quarters. The Romans realized that were they to defeat the Zealots, they would somehow have to get to the top of the forbidding rock, and the only way this could be done was to make use of the spur that ran down from it on the west side. Bringing in huge quantities of stones and earth, they widened and heightened the spur into a ramp, on which they built a platform, and on top of that a tower. All this supported a battering ram which reached exactly the height of the Herodian wall behind which the Zealots had ensconced themselves.

With all this, it was a simple matter for the Romans to strike a breach in the stone wall, but they discovered that behind this wall the Zealots had built another wall of beaten earth, held together by wooden beams. Every thrust of the ram only compressed the earth and made it more solid.

HOUR OF DESTINY

The group of Zealots on the mountain watched the Romans and their siege engines inching up the ramp with growing dismay. Whatever projectiles they threw down on their attackers bounced off their shields and the shelters with which they covered their engines. In the plain below, thousands of Roman soldiers surrounded their mountain refuge, ensuring instant death for anyone trying to escape. The hour of destiny was approaching. The muffled thuds of the battering ram pounded in the background. Rocks and burning torches hurled by the Romans landed near them.

Elazar spoke. "My loyal followers, long ago we resolved to serve neither the Romans nor anyone else but only God, who alone is the true and righteous Lord of man. Now the time has come that bids us prove our determination by our deeds. Daybreak will end our resistance, but we are free to choose an honourable death with our loved ones. This our enemies cannot prevent however earnestly they may pray to take us alive."

The pounding of the battering ram stopped. The torches achieved the intended effect: the beams holding the earthen wall together caught fire. For a while the wheel of fortune seemed to turn: a change of wind drove the fire back to the Romans, threatening to consume their carefully constructed tower. The Romans were plunged into despair. But then the wind changed once more, causing the defence wall to turn into a conflagration.

Nothing could save the Jews now. They moved into the palace, as far away as they could from the scorching flames and the stench of burning wood, clutching their frightened children. Elazar continued. "Let our wives die unabused, our children without knowledge of slavery. Let us do each other an ungrudging kindness, preserving our freedom as the most precious thing we have. But first let our possessions and the whole fortress go up in flames. I know it will be a bitter blow to the Romans to find our persons beyond their reach and nothing left for them to loot. One thing only let us spare - our store of food. It will bear witness when we are dead to the fact that we perished, not through want, but because we chose death rather than slavery."

The Zealots had decided to die as free persons. Every man gathered his wife and children and executed the awful deed. Then, ten men were selected to put the other men to death, after which they drew lots to determine which one of them would complete the final act of mercy. . .

In the morning the Romans carefully edged their way from their tower onto the mountain, prepared for the last face-to-face battle with the enemy. The only sound was the crackling from the smoldering embers. The sun rose across the Dead Sea, lighting up an empty mountain. Nothing stirred. Suddenly two women and five children made their way towards the confused soldiers. They had hidden in a cave and escaped the horrible slaughter of the night. From them the Romans heard what had transpired. They found 960 bodies in the palace. They did not exult in their victory.

The heroic resistance on Masada was finished, and it spelled the end of the Jewish State. Jews continued to live in Judea, in Galilee, in Tiberias and in Hebron, but they were subjects of foreign powers. It was to take 1875 years of iniquities before a Jewish State was again to be.



Aerial view of Masada showing the excavations



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Mar-Apr
1981

CURRENT NEWS DIRECT
FROM CHRISTIANS IN ISRAEL

כ"ט אייר תשמ"א
2 יוני 1981
253

תקן ירושלים

אל: מר ד. בריש, לשכת ראש עיריית ירושלים
מאח: הקונכ"ל בוסטון

הנדרון: יום ירושלים

כפי שדווחנו לך הגגה Newton את יום ירושלים. הטקס החקיים היום ונוהל
ע"י ראש העיר וכ 10 כמרים מסקטות שונות, 2 רבנים והח"מ. נשאו הנאומים
הנכונים, מקהלת ביה"ט היהודי שרה ירושלים של זהב, שם ככר העיר שונה
לככר ירושלים (אנו מנסים להביא לכך שהשינוי יהיה לתמיד) הקראתי את
המסר של טדי קולק - וקבלתי את המסר הרצ"ב. הקהל היה מתקבל על הדעת
ונערכה גם הערוכת ציורם ילדים מציירים את ירושלים בספריה העירונית.

ושנפגש בשמחות !

ב ב ר כ ה

מ. בבלי

קונסול כללי

העתק: הסברה

מצפ"א

הסברה ושינגטון

משרד החוץ

מחלקת ההסברה

19.5.1981

82/81/ח

אל: כל הנציגויות

[Handwritten signature and initials]

אוכלוסיית ירושלים.

לקראת יום ירושלים החל השנה ב- 1 ביוני, רצ"ב סטטיסטיקה מעודכנת
על הרכב אוכלוסיית העיר.

הנתונים לקוחים מתוך גליון ספטמבר 1980 של הפרסום
היוצא לאור מטעם ועד ירושלים.

Population in Jerusalem					Percent of Total	
Year	Jews	Moslems	Christians	TOTAL	Jews	Non-Jews
1870	11,000	6,500	4,500	22,000	50.0	50.0
1905	40,000	7,000	13,000	60,000	66.6	33.4
1931	54,000	20,000	19,000	93,000	58.0	42.0
1946	99,500	33,500	32,000	165,000	60.5	39.5
1952*	140,000	40,500	16,000	196,500	71.2	28.8
1961*	165,000	50,000	13,000	228,000	72.4	27.6
1967	198,000	60,500	10,000	268,500	74.0	26.0
1973	245,000	77,000	11,000	333,000	73.5	26.5
1977	272,000	92,000	12,000	376,000	73.0	27.0
1980	290,000	100,000	12,000	402,000	72.0	28.0

* Includes the two sections of the divided city.

The population of Jerusalem has grown by about 135,000 since the city's reunification in 1967. The Jewish group has grown by about 50 percent while the non-Jewish population increased by 60 percent.

כו' אדר ב' תשמ"א

1 אפריל 1981

142

אל: הסברה ושינגטון

הסברה משה"ה

מצפ"א משה"ה

מר צ. ברוש, עיריית ירושלים

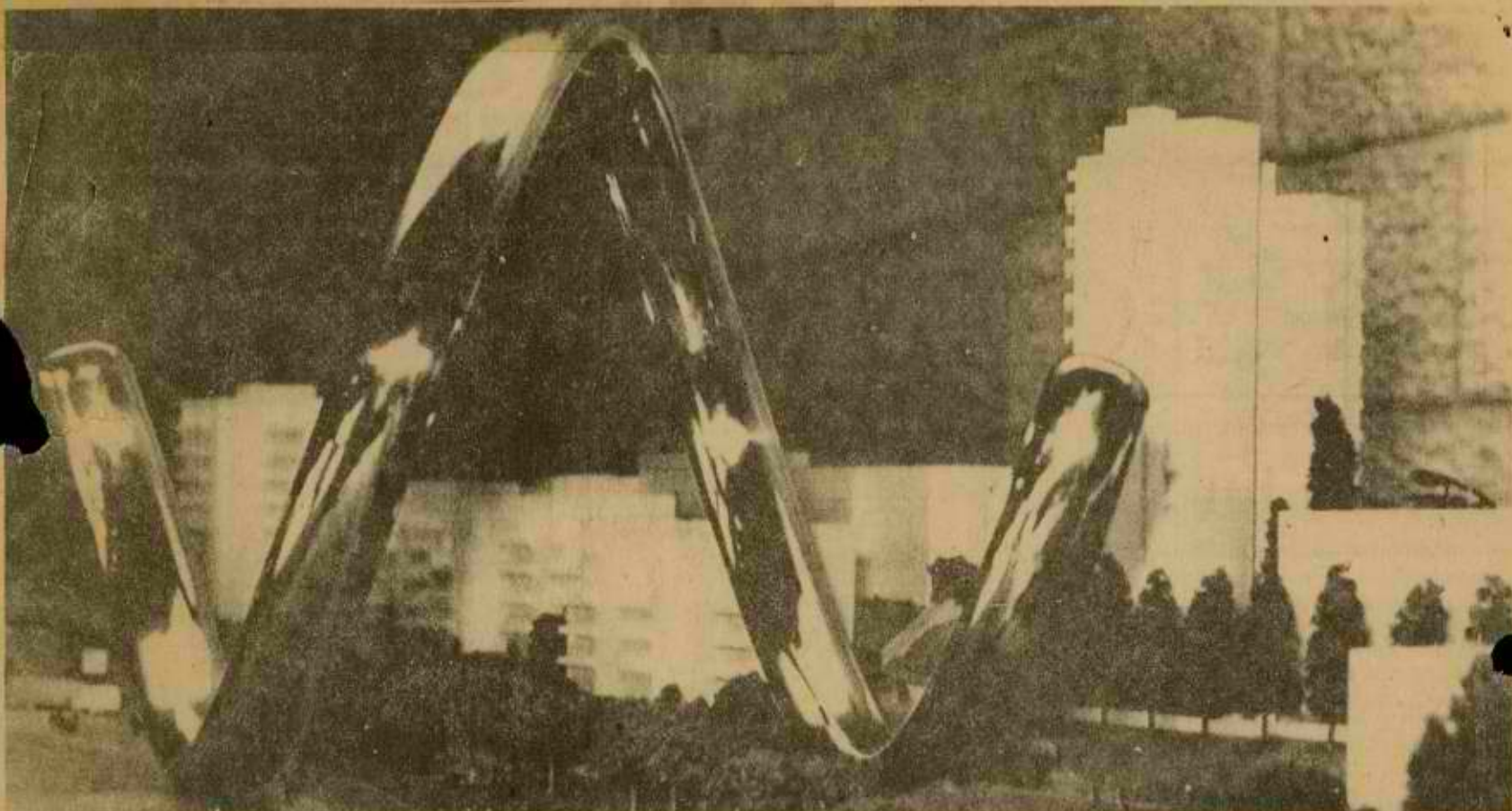
מאת: הקונכ"ל בוסטון

המיד טוב לדעת של- Boston Glob , בגליון יום א', בעמוד
2 של המדור הבי"ל אין ידיעה יוחר חשובה מאשר ידיעה הנובעת
לנו. הפעם - הפסל המהוכחן בכניסה לירושלים.

ב ב ר כ ה

מ. בבלי

קונר



AP PHOTO

A model of Giora Novak's "Jerusalem Gate."

'Celebration' or 'noodle'?

By Michael Precker
Special to The Globe

JERUSALEM—To sculptor Giora Novak, erecting a 180-foot-high golden arch with loops on either end at the western entrance to Jerusalem would constitute "a celebration of passage into a sacred city."

To commentator Wim Van Leer, "It would be 'a colossal bent paper-clip serving as a symbol of Israel's grotesque bureaucracy.'"

Other detractors compare Novak's proposed arch to a giant funky toy, metallic spaghetti or the cornerstone of a McDonald's franchise. Novak calls it the Jerusalem Gate, but Jerusalem Post art critic Meir Ronnen's label is heard more frequently around the city these days: "Novak's golden noodle."

There's no middle ground regarding the multi-million-dollar arch, which would dominate the hilly landscape and become the city's biggest monument and one of its tallest structures.

Besides the question of artistic taste, the current controversy illustrates the complexity and sensitivity of planning a city holy to Jews, Moslems and Christians, whose future is one of the bitterest disputes in the world today.

From Tel Aviv, a four-lane highway slices through the Ayalon Valley, then winds around the Judean Hills in a graceful, picturesque 2500-foot climb. After one final turn, the traveler reaches the crest of a hill and Jerusalem suddenly comes into view.

For years, the city entrance has been marked by five main elements: a large gas station, a shelter for soldiers hitching rides out of Jerusalem, a welcoming sign in three languages, a hillside garden with shrubbery sculpted into the Hebrew words for welcome, and the ever-present roadblock where police wave most cars through and stop those that arouse suspicion.

Functional, if not classic, and hardly anybody complained.

Enter Giora Novak, a 47-year-old sculptor who left his Israeli farming village 20 years ago and settled in Manhattan with his American wife.

"It was clear to me that there is no road like it in the world," he says. "Not only the 4000 years of history at the end of it but the view and the buildup of anticipation and... that there is an entrance. There's no other city in the world with a clear entrance."

To do justice to that entrance, Novak designed a tubular spiral, supported by space-age metal alloys and covered by a golden ceramic coating. "It will be durable for hundreds if not thousands of years," he says.

Coming up with the design was only the beginning. Novak took his idea to artists, engineers, philanthropists, theologians, just about anybody concerned with Jerusalem — 2500 people in 18 months, by his count. "The re-

sponse has been fantastic," he says.

Friends of the sculptor established the Jerusalem Gate Foundation and raised money to build a scale model, which went on display in a Jerusalem theater in January. And suddenly the Novak affair was out in the open.

"This is the first time we've had a proposal accompanied by a highly professional public relations job," says Dr. Michael Levine, Jerusalem's full-time artistic adviser. "The idea was to generate sufficient enthusiasm to force the city to build it."

The public response to the arch has been mostly negative, from Mayor Teddy Kollek and from Mrs. Samuel Grindlinger, who felt sufficiently moved to write from Mountainside, N.J.: "The beauty of Jerusalem is in its breathtaking hills and valleys, its lights and shadows, the green of its gardens and the gold of its stone, the ancient walls and domes, and the love and reverence we feel for it. Please do not allow this to be spoiled by a monstrosity that is neither functional nor uplifting."

The city needs such a monstrosity like a hole in its collective head. Critic Ronnen wrote in the Jerusalem Post. The spectacular of the mayor repeatedly dashing out to greet VIPS with bread and SALT (a traditional greeting for pilgrims to Jerusalem) under this gigantic piece of minimal minimalism is mind-boggling. Compare Novak's metallic spaghetti with the quiet and functional dignity in the old city walls."

Levine, a specialist in art history and architecture, is mobilizing opposition to the arch from art figures and community leaders. He speaks more diplomatically than most critics, but the message is the same: "It's just too big. I suggested he build it 10 or 15 feet high somewhere in a garden. And in modern art you have to be original. I don't want to call this a copy, but it does suggest other things..."

Levine is proud of Jerusalem's collection of modern work, which includes major pieces by Alexander Calder, Mark Chagall, Jacques Lipshitz, Henry Moore, Jean Arp and many other good but lesser-known artists. I like to think that in a way Jerusalem belongs to the world, he says. It means so much to so many people. Artists are willing to do things for Jerusalem they wouldn't do for other cities.

But Jerusalem's special meaning doesn't lure only Calders and Chagalls, so the city keeps on guard.

"You have to resist very good intentions," Levine says. "Sometimes it's very good but it just doesn't fit the city. The most important job is to learn to say no."

What makes the hubbub more unusual is the fact that the arch proposal has not even reached the initial stage of a formidable bureaucracy that rules on every change in the city from enclosing

an apartment balcony to erecting a skyscraper.

The labyrinth starts with neighborhood building committees and continues up the ladder to the mayor's office, a city wide planning committee and a national committee for planning Jerusalem. For major projects, a three-month hiatus is declared to solicit public comment before final action.

Public pressure can be effective. Though several tall buildings that now dominate the city center's horizon were built despite much outcry, many other large-scale projects have been scrapped or reduced.

On the bureaucratic periphery is the Jerusalem Committee, a group of about 50 international figures — including architect Buckminster Fuller, Henry Moore, Rev. Theodore Hesburgh of Notre Dame and Prof. Charles Haar, chairman of the Harvard-MIT Joint Center for Urban Studies — who gather here every two years to review plans for Jerusalem's development.

Founded by Kollek, the committee's only authority is advisory. "But the idea is the people are so respected you can't ignore their opinions," Eshet says. Approving aspects of Jerusalem's devel-

opment, while expressing dismay at others, the committee generally has tried to scale down some of the more grandiose building plans and to stress environmental values and the quality of life.

So where does this leave Novak's arch? The first formal hurdle comes in the next few weeks, when the city's seven-member art committee votes on the proposal. Levine predicts the recommendation will be strongly negative, but worries that he has not been forceful enough in adding his voice to the opposition.

The city and national planning committees still could have their say, and the affair may not even end there.

"I'm sure we'll see a very serious campaign to pressure us, and I hope we can resist it," says Levine. "It's just not a fair deal. The artist should benefit and so should the city. Instead of us benefiting from him, Novak wants to benefit from us."

"You know," Levine adds, "I'm watching all this with a sense of fascination. If I didn't have to worry that someday I'll drive into the city and pass through a golden gate, it would be very interesting."



NEW ENGLAND
In Washington

Cuts strike cow country

By David Rogers
Globe Staff

WASHINGTON — It was not until the late 1960s that people began to outnumber cows in Vermont, and it took a few more years for the Republican stronghold to send its first Democrat to the Senate. Patrick Leahy won re-election last fall by remembering to build his GOP support, and like any political survivor in the Green Mountains, he is careful not to forget his second constituency, the cow.

Dairy receipts account for better than 90 percent of Vermont's agriculture and, as much as tourism and electronic manufacturing have grown in the last two decades, the industry is still a critical part of the state's economy. About 3500 dairy farms are operating today, and the Vermont Agriculture Department estimates close to two billion pounds of milk products come out of the state each year.

What consumers do not buy, Washington does, so it was no surprise to find the Vermont delegation in the middle of the congressional fight last week to rescind a planned 7 percent increase in milk price supports next month. As of April 1, farmers were to get another 90 cents per hundredweight of milk from the government, but the Reagan Administration stepped in to defer the increase as part of the President's effort to cut government spending.

The Treasury will save \$147 million and the consumer close to 8 cents a gallon, but the average dairy farmer in Vermont could lose as much as \$4800 a year under the program set out by the President. On the Senate Agriculture Committee,



Workers sift through rubble of collapsed condominium.

Search goes on for victims in con



Barrel was
weeps in

United Press International

COCOA BEACH, Fla. — Scores of rescue workers aided by huge cranes moved tons of concrete yesterday in a grim search for victims buried in the debris of a five-story condominium that collapsed during construction.

Cocoa Beach Fire Chief Robert Walker confirmed that 10 were dead and said there were possibly five more bodies beneath the rubble of the Harbour Cay condominium building-site.

At least four times during the day, work stopped and optimism soared when workers reported hearing voices of trapped victims. But no survivors were found, and the pounding of jackhammers resumed.

The condominium collapsed without warning Friday afternoon while about 80 men were at work. Witnesses said it came down with a "whoosh," piling up like a "layer cake."

Cause of the accident was not immediately determined. There were reports the collapse might have been triggered by a crane dropping a bucket of wet concrete on top of the building, but this could not be confirmed.

More than 100 construction workers, firefighters and Air Force personnel worked throughout the night and all day yesterday with acetylene torches, jackhammers and hand shovels removing the debris.



Relatives at
ers search



Statue of Christ by Vladislav Povtorov
AP PHOTO

spy tales escapades

UN envoy says she still learn

By Arnold Abrams
Newsday

WASHINGTON — Jeane Kirkpatrick, in the waters of public controversy, before last, when it was revealed she was with a high-ranking South African whose presence in the United States, several colleagues, violated diplomatic

Kirkpatrick, who combines a professorial tones, views such flap as the Reagan Administration's envoy to the United Nations, a job she admits dividing most of her adult life and rising in the academic world, a scientist and mother of three, many professional adjustments in her new role.

Journal of the
American Medical Association

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Volume 58, Number 12
March 22, 1975

Original Research Articles
In This Issue

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Editorial Board

*** FOR IMMEDIATE RELEASE ***

ON SUNDAY MARCH 15TH DURING THE COURSE OF THE TEMPLE ISRAEL OF NATICK ANNUAL MEETING, CEREMONIES WERE HELD MARKING THE DISPLAY OF THE FLAG OF THE CITY OF JERUSALEM TO ACCOMPANY THE AMERICAN AND ISRAELI FLAGS IN THE TEMPLE AUDITORIUM.

IN REMARKS TO THE CONGREGATION DURING THE CEREMONY, PETER LEVINE, TEMPLE PRESIDENT MADE REFERENCE TO THE ROLE AND PLACE OF JERUSALEM IN THE HISTORY OF THE JEWISH PEOPLE. HE STATED THAT THIS ACT TAKEN BY THEIR BOARD OF TRUSTEES WAS TO SHOW ".....OUR FELLOW COUNTRYMEN, OUR CONGRESSIONAL LEADERS AND LEADERS OF THE REST OF THE WORLD THAT THE ISSUE OF JERUSALEM IS NOT ONE ALONE WITH THE STATE OF ISRAEL, BUT WITH THAT OF THE JEWISH PEOPLE THROUGHOUT THE WORLD.....THAT THE CITY OF JERUSALEM BELONGS TO ALL THE JEWISH PEOPLE WHEREEVER THEY MAY LIVE, NO MATTER WHAT CITY OR COUNTRY THEY RESIDE IN; AND THAT THE CITY OF JERUSALEM IS ENTRUSTED INTO THE CARE OF THE STATE OF ISRAEL ONLY AS ITS GUARDIAN". MR. LEVINE URGED THAT OTHER TEMPLES AND SYNAGOGUES THROUGHOUT THE UNITED STATES, AND THE WORLD FOLLOW SUITE.

19.5.1981

נאליזם

אל : מר אהוד לדור, הקונסול, לונדון
מאת : סגן מנהל כנסיות

הנדון : ד"ר ג'יימס פארקס
למכתבנו מ- 29.3.81

נודה על חשובתך הדחופה למכתבנו הנ"ל.

ב ב ר כ ה ,

א. פן

העחק : מר מ. בבלי, הקונסול בוסטון
מר צ. ברוש, יועץ מיוחד לראש עיריית ירושלים

1991.5.11

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ג' ירושלים

כז' אדר א' תשמ"א
3 מרץ 1981
96

אל: לשכת ראש עיריית ירושלים
מאת: הקונכ"ל בוסטון

הנדון: הענקת אות ירושלים
Dr. James Parkes ל-

ראו נא המכתב המצ"ב ובו הטלצה להעניק את אות ירושלים לנ"ל.
אודה לכם אם הודיעוני מה הפרוצדורה הנדרשת להענקת אות כזה.

ב ב ר כ ה

מ. בבלי
קונסול כללי

הענקת מצפ"א

Micah Publications

SMALL PRESS BOOKS

(617) 631-7601

Feb. 23, 1981

The Honorable Michael Bavly
Consul General
Israeli Consulate
Boston

Dear Sir,

As a writer and a publisher, and ^{as} someone who has been acquainted with the writing and work of Dr. James Parkes on behalf of the Jewish people, I wish to urge strongly that his name be considered for the City of Jerusalem medal, and I would appreciate it if you could let me know whom to write to or how to go about the presentation of this matter.

Dr. Parkes' work is very well known to historians of Jewish medieval life. In addition to the extensive scholarly works, such as The Conflict Between Church and Synagogue (published by Jewish Publication Society) and The Jew In The Medieval Community, (published by Hermon Press) he has written more than a half dozen other books exploring the relationship between Jews and Christians and the meaning of Zionism to modern Jewry.

I understand from Michael Rubinstein, solicitor (Grays Inn) and friend of the Parkes' family, that Dr. Parkes is now seriously ill and that he was made a Fellow of the Hebrew University some years ago, but he does not know whether he has been honored with the City of Jerusalem medal. It is my belief that he has not been and in view of his age and illness, and the work he has done, I would appreciate it if we could make every effort to honor him in this way as soon as possible.

I look forward to hearing from you on this matter at your earliest convenience.

Sincerely,

255 Humphrey Street, Marblehead, Massachusetts 01945

Dr. Roberta Kalechofsky
Dr. Roberta Kalechofsky

EMBASSY OF ISRAEL
WASHINGTON, D.C.



שגרירות ישראל
ושינגטון

16 בפברואר 1981

אל: הקונסוליות הכלליות
מאת: דני מגידו, וושינגטון

הנדון: ירושלים - כנס נוטרדם

בהמשך למכתבי בנושא אליו היו מצורפות החלטות הכנס,
רצ"ב כתבה שהופיעה ב"וושפוסט" ב-7 דנא.

בברכה,
דני מגידו

Rx for the Holy City

The Jerusalem Team's Plans for an Indivisible City

By Wolf Von Eckardt

All mayors of old cities face the tough problem of reconciling respect for history with the imperatives of

Cityscape

modernization. Teddy Kollek of Jerusalem also must try to make his city indivisible.

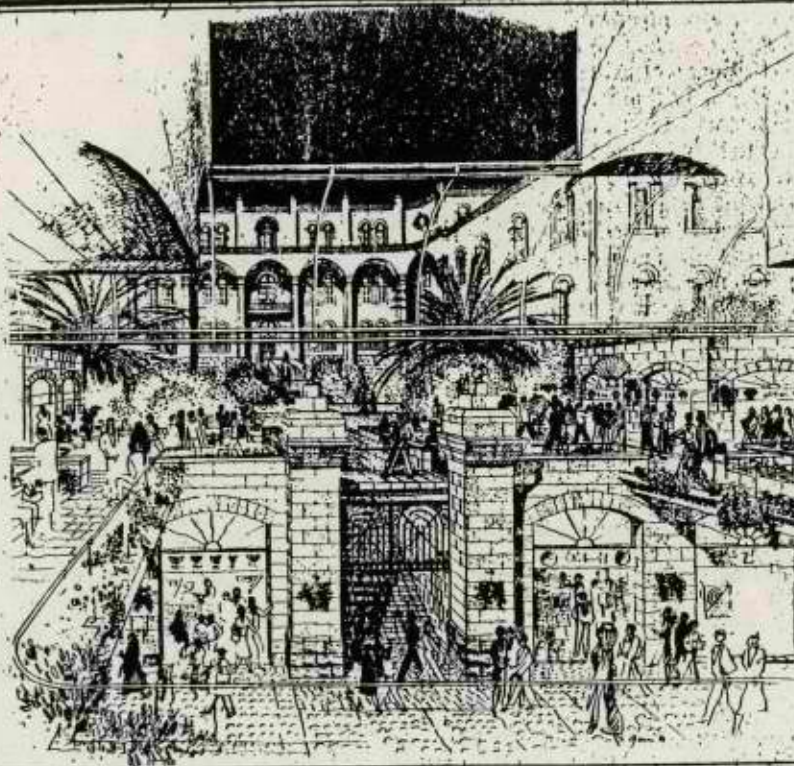
Jerusalem was divided with barbed wire and land mines from 1948, when Jordan's Arab Legion seized the Old City, to 1967, when the Israeli army reconquered it. The Arabs never recognized the reunification.

Kollek is not the only one haunted by the specter of another partition or

international control. The specter has become particularly ominous since last summer when the Knesset, Israel's parliament, passed a "Jerusalem law" which reiterated that Israel considers the holy city its capital.

Kollek called this gesture "useless and provocative." The Arab nations, meeting in Saudi Arabia some days ago, restated their resolve to wage holy war.

The tension, exacerbating the intense emotional interests of Jews, Moslems and Christians, makes every aspect of city planning in Jerusalem a matter of worldwide interest. Kollek, a somewhat disheveled looking, blunt bundle of energy, who has been called



"the world's only statesman who operates out of city hall," knows it.

As soon as the reconstruction of the reunited Jerusalem began in the late 1960s, he invited an international committee of architects, urban designers, historians, theologians, legal experts and economists to look over his shoulder, so to speak, and advise him on matters of historic preservation, esthetics, cultural and social planning. "The world should have a say in what we do," he said.

Kollek's Jerusalem Committee is no public relations gimmick. Kollek sincerely wants advice, not merely endorsement. Surprised but gracious, he reversed himself when the committee's architects knocked down the city's early and eager urban renewal, highrise and freeway proposals. In the nick of time, Jerusalem was saved from Los Angelization.

Last week, some 25 U.S. and Canadian members of the committee met at the University of Notre Dame at the invitation of its president, the Rev. Theodore M. Hesburgh. The purpose of the meeting was to review progress and recommend policies for the continued tranquility of Jerusalem amidst tension and terror in the Middle East. The threat of partition was much on everyone's mind.

J. Kenneth Blackwell, the former mayor of Cincinnati and a black, called partition "Solomon's solution: cut the child in half."

"Internationalizing Jerusalem," Blackwell said, "also has superficial appeal. Instead of cutting the baby in pieces, we will place it in a foster home."

"This approach might be more attractive to me if I could be convinced

See CITYSCAPE, C3, Col. 1

Detail of plan for the Mamilla project; by Moshe Safdie and Associates

CITYSCAPE, From CI

that the prospective foster parents knew the first thing about child care.

"The best way to make Jerusalem a safe and attractive place for a cosmopolitan, multi-cultural, socio-economically diverse population to live and worship in and to attract tourist business, is the undisputed sovereignty of one nation.

"Under the Jordanians," the former mayor said, "all of the Old City's 27 synagogues were demolished. Torah scrolls were burned or stolen. Tombstones were used as building blocks for latrines.

"But I will acknowledge that the Jordanians were equal-opportunity despoilers. Under their care, Moslem shrines also suffered years of neglect, if not active destruction.

"Luckily, one of Jerusalem's historical parents is alive and well," Blackwell added. "The natural parent—Israel."

Blackwell, who had visited Jerusalem to attend last April's conference of American mayors there, was obviously impressed. Despite continuing terrorist pressures, he told the meeting, "strong civic leadership has refurbished and reconstructed holy places of all faiths, and encouraged construction of new health care, educational, recreational and business facilities, as well as new mosques and churches

and synagogues. It has installed modern water, drainage, electrical and telephone lines. And it has assured access of visitors of all faiths to the places they judge holy."

Jerusalem has almost doubled in size in the 13 years since it has been reunited, but it is still a small city considering all the passions it engenders. Of the 430,000 total population, 300,000 are Jews, 115,000 are Arabs (100,000 Moslem) and 15,000 are Christian. But that is just a very rough summary of the multitude of religious and ethnic divisions. Some ultra-orthodox Jewish sects, for instance, like to spend their Saturdays throwing rocks at less orthodox Jews who violate the Sabbath by driving their cars on Ramot Road. The Christians in the Old City are mostly Armenians. In new Jerusalem, Christians come in a variety of sectarian shadings of Roman Catholic, Greek Orthodox and Protestant.

There seems to be general agreement, at least within Jerusalem, that everyone's worship is unhampered and that the holy places are well taken care of by their respective denominations.

Kollek's overall planning policy is to make the old walled city the glorious jewel it ought to be, but to make it a living jewel, teeming, as it has for thousands of years, with day-to-day life.

The Jerusalem Team

The setting for the jewel is to be a greenbelt around the old wall, surrounded by the modern city, built in a spirit of diversity within a basic harmony. Even in the age of computers, Jerusalem must remain the city that was King David's capital, where Jesus was crucified and from which Mohammed rose to heaven on his black steed.

The incomparable "architect" of this harmony is the famous "Jerusalem Stone," a golden limestone with which the entire Old City was built and which, by virtue of a law passed under British rule, is the mandatory exterior building material for all new construction as well.

Many of Kollek's advisers hope that the new city, too, will eventually be surrounded by a greenbelt, a ribbon of open space that makes clear where the city ends and the country begins. There is already a tendency toward messy urban sprawl.

Reconstruction of the Jewish Quarter within the walled city, which was all but demolished in the 1948 War, is virtually complete. Television antennae have been replaced by underground cables. The Arab Quarter still needs a lot of modernization, particularly of what planners call "the infrastructure"—sewers, water mains, tele-

phone lines, etc. The water consumption in the Arab Quarter, to cite just one example, has increased 10 times since reunification.

The wall has been largely repaired and cleared of fanciful additions and lean-to shacks that do not belong.

A project that will help modern life in the old city is "Jerusalem Rova," designed by the San Francisco landscape architect Lawrence Halprin. It provides for a discreet car entrance via a tunnel under the Turkish Tower, a solution that proved esthetically far superior to widening the ancient gate.

There also is to be underground parking and an underground bus terminal. Halprin hopes to introduce electric carts to service the Old City. The transportation structures are to be hidden by houses, shops and restaurants, and integrated with the Old City by a system of terraces and walkways.

An important feature of Halprin's project is an archeological garden, a sort of landscaped excavation site, which preserves and provides access to ancient ruins of Biblical times.

There are to be no more highrise buildings. The few that were built in recent years are ugly enough.

The predominant problem in the new city is housing. Oddly enough, the economically poor Arab houses and shacks in East Jerusalem are esthetically far more pleasing and in keeping with Jerusalem's character than the modern housing blocks built for the Jews by the state of Israel. Arabs, understandably, will not live in these Bauhaus barracks. For other reasons, too, the two life styles cannot be integrated and nobody in Jerusalem is trying to.

The policy is rather to make the city "a mosaic of homogeneous neighborhoods."

"We want Arabs in Jerusalem to enjoy the same cultural and political freedom we expect Jews to be granted in Syria, say, or in the Soviet Union," Kollek said.

Existing neighborhoods, or "urban villages," are being strengthened and new ones built. The Notre Dame conference also recommended giving these ethnic neighborhoods self-government in such matters as education, municipal services and administrative practices.

Common meeting grounds are also intended to forge the city's unity.

Traditionally the meeting grounds of Jews, Arabs and Christians have been the bazaars in the Old City. The different denominations shop and dine and such in one another's busi-

ness centers as well as their own. Jerusalem's new downtown shopping center, the most ambitious current project, is carefully located to foster this interaction.

The site is a former slum along Marmilla Road, close to the Jaffa Gate, which was no-man's land under Jordanian rule. The architect is Moshe Safdie, who rose to fame with his Habitat '67 project at Montreal and Coldsprings, the new town in Baltimore. He now is heading the urban design department at Harvard.

In the course of several years of controversy, the project has been considerably revised and scaled down. It is now, in Safdie's words, to be a "thriving bridge" not only between the old and the new city but also among several neighborhoods. There will be shops, offices, housing, a public plaza, a large pool and a parking garage hidden by hanging gardens.

Independently, Safdie's Harvard students received a three-year grant to study Jerusalem and prepare urban design plans for the city.

Kollek is also doing as much as public funds and private donations permit to build up parks, libraries—an entire new cultural complex—which all Jerusalem residents will be able to use and enjoy. He wants his city to be "a flourishing center for learning and culture."

EMBASSY OF ISRAEL

WASHINGTON, D.C.

4 פברואר 1981



שגרירות ישראל

ושינגטון

דני מגידו

אל: הקונכ"לים

מאח: ד. מגידו, וושינגטון

הנדון: כנס וועד ירושלים -

אונברסיטת נוסטר דם

ב- 28-28 ינואר התכנס וועד ירושלים.

רצ"ב סיכום הדיונים וההחלטות.

בכנס השתתף צבי ברוש.

בברכה,
דני מגידו

העתק: מר מ. עופר, השגרירות אוסבה

THE JERUSALEM COMMITTEE

NORTH AMERICAN CONFERENCE

UNIVERSITY OF NOTRE DAME, 28-29 JANUARY 1981

NOTRE DAME STATEMENT

North American members of the Jerusalem Committee met at the invitation of Father Theodore Hesburgh, President of the University and a member of the Committee, to review progress in the implementation of the various development plans for the City of Jerusalem.

The Conference of North American members of the Committee is a continuation of a long sequence of gatherings of this international advisory body of distinguished architects, urban planners, theologians, historians, philosophers, legal experts, and economists concerned with restoration and preservation of ancient sites and the aesthetic, cultural and human needs of Jerusalem. The present meeting is the first conference held outside the city from which the Committee takes its name, and the first gathering where North American members are meeting separately. The participants express the hope that similar regional meetings will be held in other areas of the world and recommend a further conference of the entire Committee to be held in Jerusalem in the coming year.

A remarkable improvement in neighborly relations has already taken place in Jerusalem. A further extension of this development must be based on a continued substantial raising of the level of educational, cultural and social services, and economic opportunities for the Arab community.

(more)

The meeting expressed special satisfaction with the full freedom of access to the sites holy to the three major religions and the unhindered worship at these sites, clearly facilitated by the independent control of the holy places by the authorities of the respective faiths. This is further demonstrated by the increasing numbers -- over a million each year -- of Christian, Jewish and Moslem pilgrims to the city, including more than 150,000 Arabs from countries not recognizing Israel.

The group noted the achievements in the sensitive and sophisticated restoration and rehabilitation of historic and archeological sites and places of worship accomplished since the last Committee meeting and was impressed by the attention which has been paid to the Committee's earlier recommendations. The participants regard these as major contributions toward enhancing the universal character of the city. The creation of parks, the formation of a green belt around the Old City walls and the bringing the sense of nature into the urban environment have helped to create a living city while preserving the mosaic of different structures and cultures that have historically characterized Jerusalem.

RECOMMENDATIONS

The North American members of the Jerusalem Committee reassert their fundamental view that Jerusalem is an indivisible city which is, under its present administration, functioning remarkably well.

The group recommends that:

1. There be prepared for wide distribution, under the aegis of the Jerusalem Committee, a thorough documentation of what has been accomplished in Jerusalem in the area of municipal administration to support and improve the living experience of the various groups in the city.
2. We recommend the continued enhancement of universal access inherent to all faiths, in view of the success in ensuring the independence of the holy places and

(more)

the vesting of administrative authority over each of the Holy Places in the religious bodies responsible therefor.

3. We further recommend that the principle of local self-government be further extended by the increased delegation of municipal functions to the various local communities in areas such as education and municipal services, and that these administrative practices be formalized by appropriate legal measures and adequate financing. We also stress the importance of community participation at each stage of this development.

4. The group further recommends that the current legislation governing municipal planning and land development, which is based on the 1934 British Colonial Code, which failed to grant appropriate municipal powers, be revised in the light of experiences gained and of current needs and requirements.

5. Moreover, recognizing that Jerusalem is a mosaic of homogeneous neighborhoods and that the interaction between the city's peoples has traditionally been in the commercial, business and recreational centers, the meeting recommends the study and implementation of policies that will locate such developments in a manner designed to facilitate such contacts.

CONCLUSIONS

In recognizing the contrast between the tranquility of Jerusalem and the tension and armed conflicts in other areas of the Middle East, Father Hesburgh, as Chairman of the conference, stated: "I believe that any person of good will, fully acquainted with the facts of the situation and with the ways in which Jerusalem now lives, thrives, and is administered, will join me in recognizing that the progress made by Mayor Teddy Kollek and his administration holds the promise of enabling Jerusalem to fulfill its historic role as the city of peace."

JERUSALEM COMMITTEE MEETING
January 28 & 29, 1981

PARTICIPANTS

J. Kenneth Blackwell
Xavier University

Rosa Blackwell
Cincinnati, Ohio

William Dunphey
University of Toronto

Robert Fulford
Toronto, Canada

Buckminster Fuller
Philadelphia, Penn.

Charles M. Haar
Cambridge, MA

Rev. Theodore M. Hesburgh, C.S.C.
University of Notre Dame
(cohost)

Teddy Kollek
Mayor of Jerusalem
(cohost)

Harvey Lithwick
Carleton University
Ottawa, Canada

Harry Mayerovitch
Quebec, Canada

Samuel R. Mozes
Jackson Heights, NY

Franklin D. Murphy
Los Angeles, CA

Ursula Niebuhr
Stockbridge, MA

Peter Oberlander
Vancouver, British Columbia

Ogden Reid
Purchase, NY

John Rue
Cincinnati, Ohio

Jessie Rue
Cincinnati, Ohio

Moshe Safdie
Boston, MA

Krister Stendahl
Harvard University

Colin W. Williams
Yale University

William Woodside
New York, NY

Migs Woodside
New York, NY

Leonard Zax
Washington, D.C.

י ר ו ש ל י ם
עזרי הסברה

להלן המסרים העיקריים שלפיהם נבדקו ומויננו עזרי ההסברה
בנושא ירושלים:

1. ירושלים הבירה - בירת העם היהודי תחת שלטון יהודי,
עליה לרגל.
2. שלמות ירושלים .
3. עיר יהודית - רציפות היישוב היהודי, רוב יהודי היום.
4. ציונות וציון .
5. פיתוח אורבני - שמירת אתרים היסטוריים.
6. לחיות בירושלים (איכות חיים וכו').
7. רב קיום - שגשוג הדתות, פסיפס של עדות, פתיחות.
8. יופי ואמנות.

שם הפרסום	המסרים	ציבורי יעד	ש פ ו ת					ה ע ר ו ת
			א	צ	ס	ג	עוד	
(יעל גלעדי) "ONE JERUSALEM"	6,5,4,3,2,1 7	כללי ויהודי	+	+	+	+	-	מהדורה מעודכנת
(מסדרת יודאיקה) "JERUSALEM"	7,4,3,1	ספריות, משכילים	+	נ ה נ	ב ה נ	ב ה נ	-	
"CARTA'S HISTORICAL ATLAS OF JERUSALEM" (דן בהט)	7,5,3,2,1	ספריות, מחנכים, היסטוריונים						הפצה סלקטיבית
"JERUSALEM, ILLUSTRATED HISTORY" (גילברט)		ספריות, מחנכים, היסטוריונים						הפצה סלקטיבית
"JERUSALEM", SOME BASIC FACTS		הפצה רחבה בירידים, תערוכות וכדומה	+	+	+	+		מיני דפדפה
"JERUSALEM" (INFORMATION BRIEFING)	7,3,2,1	עתונאים, מעצבי דעת קהל, מרצים	+	+	+	+		חוברת מדינית מהדורה מעודכנת
"JERUSALEM" (עלון מאויר)	7,5,3,2,1	הפצה רחבה בקמפוסים, בתי ספר, ירידים תערוכות ועוד	+	+	+	+	הול דנית איטל	
"DESECRATION"	7,5,2	כללי ויהודי	+	+	+	+		הפצה סלקטיבית ומודרכת
"JERUSALEM" (PAMPHLET -POSTER TOURISM)	7,3,1	הפצה רחבה	+	+	+	+		מופץ רק ע"י משרד התירות ולשכותיו בחו"ל

שם הפרסום	המסרים	ציבורי יעד	ש פ ו ת					ה ע ר ו ת
			א.	צ.	ס.	ג.	עוד	
"THE MEANING OF JERUSALEM TO JEWS, CHRISTIANS AND MOSLEMS" (פרופסור וורבלובסקי)	7,4,3,2,1	כללי, נוצרים ואנשי דת.	+	+	+	+		
"JERUSALEM" מאמר טדי קולק ב- FOREIGN AFFAIRS, 1977	6,5,3,2,1 .7	אקדמאים, מעצבי דעת קהל.	+	+	+	+	פורטו גזית.	
"THE JURIDICAL STATUS OF JERUSALEM (יהודה בלום)	5,2,1	ספריות, אקדמאים, משפטיים.	-	-	-	-	-	
אריאל מספר 50 ARIEL NO. 50		כללי	+	נכונה	נכונה	נכונה	בטיפול קשתו"ם	
THE CITY OF JERUSALEM STATISTICS AND COMPARISONS (עירית ירושלים)	6,3	כללי	+	-	-	-	מופק ומופץ ע"י עירית ירושלים	
JERUSALEM PLANNING AND DEVELOPMENT 1978/79 (DAVID KROYANKER)	8,6,5,2	אורבניסטים, ארכיטקטים	+				הופק על ידי עירית ירושלים ומופץ באמצעותם	
JERUSALEM 1978 BETWEEN TWO DECADES PLANNING AND DEVELOPMENT (DAVID KROYANKER AND Yael GUILADI)	8,6,5,2	אורבניסטים, ארכיטקטים	+				הופק על ידי עירית ירושלים ומופץ באמצעותם	

2. ת ע ר ו כ ו ת

שם התערוכה	המסרים	ציבורי יעד	ש פ ו ת					ה ע ר ו ת
			א.	צ.	ס.	ג.	עוד	
החאית העבר	8,7,6,5,2	כללי, אורבניסטים ארכיטקסטים וכו'.	+	+	+	+	אית לקית	
אבני ירושלים (למרלי שמיר)	8	הציבור הרחב						ללא טקסט
סט של 16 כרזות (מרכז ההסברה)	8,7,6,4,2	בתי ספר, בתי כנסת	+					
תערוכת ג'ון סילפס	4,2,1	בעיקר לציבורים יהודיים						ניתן להשיג עותקים בקרן התרבות בניו יורק.
ילדי העולם מציירים את ירושלים	8	כללי, מוזיאונים וכו'.	+					בטיפול קשתו"ם.
ירושלים עיר האנושות של פרנץ קפא	8,7,6,2	כללי	+					התערוכה בבעלותו של מר קפא ניתן לשכור אותה ממנו בניו יורק.

3. ש י ק ו פ י ו ת

ה ע ר ו ת	ש פ ו ת				צ ב ו ר י י ע ר	ה מ ס ר י מ	ש מ ה ש י ק ו פ י ת
	א .	צ .	ס .	ג .			
תמליל מודפס	+	+	+	+	כללי, ארכיטקטים	8,5	ירושלים ארכיטקטורה (רדובן) JERUSALEM ARCHITECTURE
תמליל מודפס	+	+	+	+	כללי	8,7,6	אנשים ודמויות (רדובן) PEOPLE AND FIGURES
תמליל מודפס	+	+	+	+	כללי, צבורים יהודיים	1,2,3,(4), 5	סדרת בתי כנסת יתיקים ANCIENT SYNAGOGUES
עם קסטה					+	8,7,6,3,2,1	ירושלים עיר של חומות
עם קסטה	+	+	+	+			ירושלים עיר הנצח JERUSALEM CITY OF ETERNITY סדרת NOVOCOL
עם קסטות מוקלטות	+	+	+	+	נוצרים	8,7	סדרת ד"ר CLEAVE

הערות	שפות					ציבורי יעד	המסרים	שם הסרט
	א.	צ.	ס.	ג.	עוד			
	+	+	+	+	שבדית איטל. פורטו גזית.	כללי + נוצרים	8,7,6,3,2,1	ירושלים - ירושלים JERUSALEM - JERUSALEM (ייל רועה)
						נוצרים	8,7	ירושלים חיה JERUSALEM LIVES
			+	+	+		8,6,5,3	רק בירושלים ONLY IN JERUSALEM (זאב קדם)
בהכנה ללא דברי קריינות.						סרט לציבורים המעוניינים בסרטי אמנות.	8,6	לגעת בירושלים TO TOUCH JERUSALEM (דני וולמן)
							6,4,3,2	ירושלים JERUSALEM (סרט A.D.L)
			+	+	+		8	סרט על מוזיאון ישראל
ללא קריינות						כללי	8	סרטון ירושלים אירוויזיון

[illegible]

5. כרזות

שם הכרזה	המסרים	צבורי יעד	שפות					הערות
			א.	צ.	ס.	ג.	עוד	
כרזה חדשה של משרד התיירות	2		+	+	+	+		
של הופמקלר	2		+	+	+	+		
מופע רב מסכי (המוזיאון העירוני ירושלים) טקסט + 1100 שיקופיות	5,4,2,1 8,7,6		ב ה כ כ נ ה	ב ה כ כ נ ה		ב ה כ כ נ ה	ע ר ב י ת	המופע הושאל מהמוזיאון ומוצג כעת ברחבי ארה"ב

25.7.80

ת/80/202

אל: כל הנציגויות

הנדון: תוכנית ממילא

בהמשך לחוזרנו ת/80/194, אנו מצרפים כאן חומר רקע על התוכנית הנמצאת בדיון מזה כחמש שנים ואשרה רק לאחרונה.

ב 18 דנא אושרה התוכנית ברוב של 8 נגד 4 בועדה המחוזית לתכנון ובניה לאחר שהוכנסו בתוכנית המקורית שינויים מפליגים ומהותיים כדלהלן:

1. רוחב הכביש שהיה אמור לעבור במקביל לחומה, בקרבת שער יפו, צומצם מארבעה לשני נתיבים. זאת על מנת להתרחק מהחומה ובכך למנוע באופן מוחלט כל אפשרות של נזק העלול להגרם לחומה מתנועת המכוניות וכן כדי שלא לפגוע בנוף הסביבתי בקרבת החומה, על פי שינוי זה תהיה מחומה מרוחקת למעלה מ-30 מטר מהכביש.
- ראוי להדגיש שליד שער יפו, מרוחק הכביש אך מטרים ספורים מהכביש הסואן ולא אותר שם שום נזק לחומה במשך שנים. כן ראוי להדגיש שהשלכות קרבת הכביש לחומה- עוד בתוכנית המקורית שבה היה אמור הכביש להיות בעל ארבעה מסלולים- נבדקו ואושרו ע"י אנשי הסכניון.
2. עקב הפיכת הכביש לדו מסלולי הוחלט לבטל את התוכנית לבניית המפלס העילי מעל הכביש ליד שער יפו ובמקומה יוקם גשר קל ושקוף שלא יחסום את מראה מגדל דוד והחומה.
3. בעקבות תיקונים אלה לא תיפגע הטיילת לאורך החומה. טיילת זו לא הייתה קיימת בחקופת השלטון הירדני והיא נבנתה על ידינו לאחר שפוננו משם מבנים וחנויות ירדניים הרוסים.

הסברה/תכנים

MAMILLA

(English Translation from the Hebrew Text)
Explanatory Text to Booklet Illustrating the
Mamilla Master Plan.

משרד החוץ
מחלקת ההסברה

Jerusalem, April 1975



KARTA Central Jerusalem Development Co.,

MOSHE SAFDIE, GILBERT WEIL, Associated Architects for Mamilla.

MAMILLA – SITE & SURROUNDINGS

The Mamilla site is the geographical center of the metropolitan area of Jerusalem. Mamilla is surrounded on all sides by major quarters of the Capital: in the east – the Old City, its markets, institutions and tourist attractions; in the south – residential and hotel areas; in northwest – the central business area which includes commercial buildings and office blocks; in the north, the planned municipal buildings site within the Russian Compound.

Mamilla's unique significance is due to the fact that it lies between the two parts of the city – the Jewish and the Arab – and connects the Eastern and the Western Central Business Districts.

In all the master plans proposed, both past and present, Mamilla is shown to contain the meeting points and intersections of the City's main traffic arteries. In the master plan of 1968, Mamilla is shown bordered by the central boulevard which stretches from the Government Offices Center in the west of the City towards the Nablus (Shechem) Gate in the east, and provides a junction with the widened Agron Avenue, King David Street and the rest of the traffic arteries running from the south to the north.

The Mamilla planning area is bordered on the east by the Old City Wall, on the west by King Solomon Street, and King David Street; on the southwest by Raul Valenberg Street, and the line connecting the Tower of David with the French Consulate through Mitchel Park. The total area of the site is 120 dunams. The part owned by Karta – about 100 dunams – includes the land expropriated by the Treasury in 1970, as well as plots purchased by Karta later.

The design of the Mamilla project has demanded an overall vision of the center of Jerusalem and the effect of its realization on the other parts of Jerusalem, including the Old City.

The land uses proposed for Mamilla result from the fact that the area serves as a meeting place for various community and business activities. The large variety of urban activities needed is well reflected in the development plan for the area.

The Mamilla area has had an eventful past. Mamilla Street used to be a busy entrance to the Old City and it held hotels and cafes. After the War of Independence (1948), the area became a border area between the two parts of the split city. Its location at the edge of the "no-man's land" hindered its development, which under normal conditions would have been the natural answer to the needs of the growing city. As a result, only second rate commercial activity developed in Mamilla – garages, workshops, etc., in one and two-storey buildings. The few residential buildings in the area adjacent to no-man's land became inhabited by hundreds of families in an extreme state of overcrowding and under sub-standard housing conditions.

The unification of Jerusalem has re-turned the backward border area to the heart of the city. This new-old reality now calls for maximum consideration of anticipated needs.

GOALS & DEVELOPMENT POSSIBILITIES

The development plan for the Mamilla complex is in keeping with the social and economic goals of united Jerusalem, and is directed towards a series of goals:

- a. Creating of a thriving bridge between the Old City and Jerusalem at large. Because of its geographical position, Mamilla will become a flourishing link of urban activity, stretching from the markets of the Old City to the commercial areas of the Capital.

In the proposed development plan there is an emphasis on strengthening the reciprocal relations between the two components of the City. Mamilla will become a connecting link intertwining both community and economic activities.

- b. Preservation of the character of the Old City, where the streets will remain exclusively pedestrian walkways, requires Mamilla to become its service center. Today the Jaffa Gate entrance to the Old City is one of the busiest places in Jerusalem. The proposed system of roads and parking facilities is intended to serve the thousands of vehicles which travel today on the roads tangentially to the Wall. Bus stops and taxi stands will serve the residents and tourists entering and leaving the Old City. Special areas will be allotted for loading and unloading of goods and will make possible rapid and efficient service.
- c. As a pedestrian passage for the public moving from the planned central business complex

and the hotel area to the Old City and back, Mamilla must form a system which will segregate the flow of motor traffic from pedestrians, at present in an unresolved conflict.

- d. Mamilla will also form a link that will combine the park system of the City into one. It will provide a green continuity between Independence Park and the planted areas surrounding the Wall — a continuity that is at present broken by the existing buildings in Mamilla, and by the garbage heaps which have filled the valley over the years.
- e. The topographical characteristics of Mamilla bestow on it the natural advantage of being able to become an important urban center for the whole of Jerusalem. Today the Capital lacks this type of urban meeting place and power center in which urban activities are focused.

Development plans have been prepared for the present central business district of Jerusalem, including restoration and development of buildings and the provision of new roads. But because of economic drawback and scarcity of land, this central area will not be able to meet in full the needs of the city in the spheres of commerce, recreation and services.

Proximity of Mamilla to the center of Jerusalem and its closeness to the Old City offer a possibility for creating an independent center that will supplement the shortages in the existing business district. The new center will include art galleries, shopping avenues and a

commercial arcade that will turn Mamilla into one of the gems of Jerusalem. The success of Mamilla in fulfilling these functions will depend on the integration of residential units, hotels, business undertakings and institutions, in combination with spacious public open spaces.

SITE CHARACTERISTICS

Mamilla lies in the upper part of Ben Hynom Valley. This fact has been obscured by the conglomeration of buildings, accumulations of refuse and land fills over the years. Originally the valley wound its way from the southwest and climbed towards the northwest up to the Mamilla Pool and the Independence Park. The debris which today fills the valley is about 15 meters deep.

Mamilla overlooks historical sites in the panorama of the Old City. Ensuring a convenient vantage point will depend on the siting and concentration of buildings in the complex. The building masses today obstruct the views to monuments of historical or symbolic value, such as the Tower of David, Jaffa Gate and the City Wall itself.

The proposed development will open up a new vista from King David Street towards the Old City, and will offer a view of historical elements that are now hidden to the eye.

The view towards Nikofernia Park, Hebron Road, Bethlehem Road and the Yemin Moshe quarter will be preserved as a result of the new construction.

The Ben Hynom Valley forms two slopes. The southern slope is a suitable location for hotels and residential buildings. It permits continuity with the Yemin Moshe quarter and with the residential areas on King David Street and the hotels in the area. The northern slope is a natural location for retail trade, offices, institutions and services for the Old City. The alignment of Mamilla Street creates a natural link with Shlomzion Hamalka Street, with the government and municipal offices which will be built in the area of the Russian Compound. The

Mamilla Project will give the uncovered valley a green appearance. On each of its sides, ten buildings will rise from a height of two storeys at the bottom of the slope to a maximum of six storeys in the southeastern corner (the same height as that of St. Paul's Hospice on the ridge), thus creating a succession of rising masses. These buildings will result in a varying concentration and diversity in the project, while emphasizing the outlines of the slope and the topography and providing a wide field of vision from above.

This planning concept that emphasizes the shape of the valley was chosen as a fitting one, since it merges with the City's system of open spaces and suits the natural topography of the Ben Hynom Valley and the Mamilla area. The range of building heights determined for the valley varies from zero above the present ground level opposite the city wall to eight storeys along King David Street.

WALKWAYS SYSTEMS

The flow of pedestrians from the city center follows at present two routes. One route leads to the Old City along Jaffa Road and the Promenade along the City Wall. The other route leads down Shlomzion Hamalka Street and King David Street to the hotel and residential area.

A small number of pedestrians moves down Agron Street along Mamilla Street towards the Old City. This route involves a descent followed by an ascent.

Pedestrians tend to choose another route of similar length, the one down Jaffa Road and the Promenade which descends at an even, moderate grade from the city center to the Old City.

According to the Mamilla project, the present pedestrian routes will be changed. A boulevard for pedestrians is proposed, totally segregated from motor traffic and planned to serve as a shopping arcade built one storey above the present level of Mamilla Street.

In this way, the pedestrians coming from the center will be able to continue directly, without level changes, towards Jaffa Gate.

The addition of these pedestrian routes and the pedestrian traffic attracted by the bus terminal and the parking area are essential elements of the Mamilla Project.

The development possibilities of the Mamilla area are limited by the measure of accessibility afforded by the existing road system. This system, with certain improvements, will determine the maximum traffic volume that can serve the Complex, it being

envisaged that its commercial and office components will not cover more than 80,000 sq.m. of floor area.

THE PLAN

In the design of the Mamilla Complex, the whole valley dividing it is allocated for an open public space. On the slopes rising from the valley the ascending stepped building horizon line has been preserved. The commercial area, including the office buildings and the two car park structures (one near Jaffa Gate and the one near King David Street), is concentrated in the northern part. In the southern part, residential buildings, cultural institutions and hotels will be located. The form of the buildings, their location and height, have been determined on the open vista principle of having low buildings in the valley and their gradual rising towards the ridge.

The central shopping arcade runs from the corner of King David Street and Shlomzion Hamalka Street on two levels: from a point near Jaffa Gate (see Section 2:2) the arcade continues on the lower level. The covered walkway of the arcade offers the public protection from the sun in summer and from rain and wind in the winter. The system of parks and paved squares incorporates a series of foot paths and small gardens, which descend towards the Valley Park. The park areas and the hotel swimming pools blend into the green texture.

Adherence to the "open valley concept", which eliminates all building from the valley bottom or opposite the City Wall and makes the planned building emphasize the shape of the valley, allows a maximum built up floor area of 160,000 sq.meters. Visual, architectural and ecological considerations are therefore the deciding criteria. The adoption of this concept by "Karta" was arrived at in full recognition of the responsibility borne towards the public and the good of the City. The development

limited to 160,000 sq.m. cannot yield revenues that would balance expenditure on land purchases, rehabilitation of the residents, provision of an infrastructure, road improvements and their incorporation in the townscape.

ROADS, TRAFFIC & PARKING

The road system and the parking areas in the Complex will serve the Old City, as well as the commercial and office areas in the Complex. Peak traffic and high demand for parking space in the Old City arise on Saturdays and holidays, when the commercial and office area is closed, and therefore no clash will be experienced between week-day and week-end demands for traffic facilities offered in the Complex.

The streets that serve the project area and form part of the system of main roads include:

1. Mamilla Street
2. An arterial link to King David Street along the boundary of the "Hebrew Union College" (parallel to Mamilla Street).
3. Emil Botha Street (to Valenberg Street along the southern boundary of the project).
4. Derech Hativat Yerushalaim in the south.
5. Jaffa Road in the north.

The proposed points of access to the planned parking areas include:

1. Jaffa Road-Derech Hativat Yerushalaim: Access from north of Mamilla Street near the junction of Mamilla Street and the Jaffa Gate parking area. Access is possible from the north and from the south.
2. Mamilla Street: Access in the proposed loop road intersection of Mamilla Street with Agron Street. Underground parking areas are accessible from all travel directions.

THE OPEN SPACES SYSTEM

The open spaces system in Mamilla consists of three major parts:

1. The Jaffa Gate Promenade: its northwestern end beginning at Zahal Square, continuing along the Wall up to Jaffa Gate Square at its southwestern end. This open space includes the gardened slopes of the parking area which create, along with the Promenade, a spacious public open space which surrounds the Old City Wall and visually combines with the National Park and the Ben Hynom
2. The Valley: a continuity of planted open space stretching from the National Park and the Ben Hynom Valley in the south and passes through the center of the Complex, rising in broad terraces to the entrance square of the Complex on King David Street. This open space joins up with Independence Park, thus forming a continuity of green open spaces. The Valley includes gardened promenades and becomes in its southeastern part a planted area merging with the National Park surrounding the Wall.
3. The Arcade forms an open space continuum of a linear character, for pedestrian traffic along the alignment of the commercial arcade. This open space begins at the western end of the project, at the entrance square near King David Street and passes on the existing run of Mamilla Street parallel to the Wall as far as the Jaffa Gate. This open continuum connects with the garden of the St. Paul's Hospice and the valley, opens into small squares near the St. Paul's Hospice Cathedral and along the commercial arcade. These squares connect with the Valley Park

and overlook the National Park. In the Jaffa Gate Square this network connects with the open space system of the Promenade and with the lower part of the Valley towards Ben Hynom Valley.

The open spaces system of Mamilla consists of a series of promenades, paved courtyards and piazzas interwoven into an alternately widening and narrowing network of courtyards and buildings that open into and around them. They can be viewed as a series of external rooms in which shops, restaurants and cafes of various sizes are arranged, some roofed over and some open to the sky. Planted trees and flower pots will be distributed in the larger courtyards and fountains will be provided to cool the air. The courtyards will suggest in their appearance vineyards, where shrubs, vines and other plants cling to the walls.

The square, the Promenade and the entrance to the valley open to view the Independence Park and are connected to it by a row of trees. At the entrance to the open space there will be a formal entrance square of an organic character. The descent will be gradual until its complete merging with the National Park. Water will be a most important element of the overall panorama. It will endow it with vital freshness. The water elements will stand out in their beauty and will include canals, streams, jets of water. Calm pools and live fountains will all be connected by a system of waterways that will terminate at the bottom of the valley in an underground reservoir. The water will be recirculated continuously in the main fountain. This can be seen as a step towards restoration of past enjoyment, when the area was rich with water pools and canals.

3. Access to the parking area of the eastern hotel, to the loop road and the residential area will be possible through Valenberg Street.
4. The hotel in the area of the loop road: Underground parking in the area is planned on the following levels:
 - a. Upper level for loading of trucks and hotel parking.
 - b. Lower level for parking vehicles which travel at present on upper routes.

The parking lot will be accessible through two covered roads. According to the master plan for 1985, Shlomo Hamelech Street, Hatzanchanim Street, Agron Street and Mamilla Street will continue to function as main arterial routes.

Zahal Square will be lowered and an underground junction will connect Shvitey Israel Street with Hebron Road and Shlomo Hamelech Street with Hatzanchanim Street. Jaffa Road at its present level will become, after lowering the intersection, a pedestrian way.

The project will need parking provision for about 2,400 vehicles. The car parks have been located at the two ends of the commercial arcade, which will follow the existing alignment of Mamilla Street. The walking distance between the two ends will not exceed 150 meters. Other parking areas are provided under the western entrance to the plaza to the Complex; near King David Street; in the south of the Valley area; and in the residential area.

On the northern slope of the valley, terraced gardens will be planted on roofs in a variety of shapes, and will add interest and diversity.

HOTELS & RESIDENTIAL BUILDINGS

On the southern edge of the valley two hotels are proposed, from which the guests will be able to view the Old City Wall and the Tower of David. Access for service vehicles to these two hotels will be provided by an underground road leading to a parking lot under the ground floors of the hotels. The housing units will be built in a terraced formation down the slope. Overpasses for pedestrians will make access to the residential area possible, and provide a vertical segregation from the motor traffic. Two access roads will pass through the residential area and lead to the car parks situated under the ground floors of the houses.

Variety will be one of the characteristics of the residential buildings, and the dwelling unit types will be of numerous different designs. Construction must be independent and form a whole system merging in the overall matrix. Continuity of the project stages will, however, be preserved.

FLEXIBILITY IN THE USE OF THE SOUTHERN PART

The Mamilla development plan determines in three dimensions the concentration, height and size of all buildings, the land uses in the whole area, and the systems of roads and infrastructure, pedestrian and vehicle, traffic flows throughout the Complex. The architectural character of the project will be expressed in the materials and design of each building. These principles are essential for the preservation and protection of the unified entity of Mamilla. The concern of the planners is not limited, however, to the architectural aspects of the project alone.

THE PROGRAM

The building development of the Mamilla Complex could have yielded up to a quarter of a million sq. meters of built up floor area, if the only considerations were the demand in the market and the general needs of the city. But the concentration of masses and the restrictions on the height of buildings have reduced the maximum total floor area to 155,000 sq. meters. The proposed building program for the complex is therefore as follows:

Land Uses	Permissible floor area in sq. meters
Shops	45,000
Art Galleries	7,000
Offices	37,000
Provided total floor area does not exceed	<u>82,000</u>
Hotels (615 rooms)	35,000
residences (200 units)	25,000
special uses, institutions and housing for institutions	13,000
TOTAL	<u>73,000</u>
TOTAL	<u>155,000</u>

SUMMARY

Floor areas	155,000 sq.m.
Planted open public spaces	19,000 sq.m.
Paved public open spaces	24,000 sq.m.
Total length of roads in the Complex	1,890 m.
Of these, covered roads	1,020 m.
Open roads	870 m.
No. of parking spaces in the Complex	2,400
Total planning area	120 dunams
Total expropriation area	95 dunams

Moshe Safdie, Architect Ltd., Jerusalem.
 Gilbert Weil, Architect, Town Planner, Jerusalem
 Associated Architects for Mamilla.
 Shrutei Handasa Be Israel Ltd. Engineering
 Consultant, Tel Aviv.
 Meram, Traffic and Transportation, Ltd.
 Tel Aviv.
 Aaron Chelouche Associates, Commercial Centers
 Planning and Designing. Paris, France.
 Lawrance Halprin and Associates, Landscape
 Architects, San Francisco, USA
 Gladstone Associates, Economic Consultants
 Washington, USA.
 Neomi, Weil, Legal Adviser, Jerusalem.

Jerusalem, August 4, 1980

Dear President Sadat:

I thank you for your letter dated August 2, 1980, which I studied carefully yesterday evening.

Thank God, my health is good. May I tell you something of my thoughts during the illness which suddenly befall me. My good doctors put me under a machine, made in Israel, unique in its sophistication, which you saw in Haifa, and which we even export to the United States. After nearly two hours of ordeal they had a photo of my heart. The professor decided to show it to me.

So what is the human heart? Simply, it is a pump. And I thought, God Almighty, as long as this pump is working, a human being feels, thinks, speaks, writes, loves his family, smiles, weeps, enjoys life, gets angry, gives friendship, wins friendship, prays, dreams, remembers, forgets, forgives, influences other people, is influenced by other people — lives. But when this pump stops — no more.

What a wonder in the cosmos is this frailty of the human body, without which the mind, too, becomes still, helpless or hapless.

Therefore, it is the clear duty of every man who is called upon to serve his people, his country, humanity, a just cause — he is duty-bound to do his best as long as the heart pumps.

I agree with you wholeheartedly that there is no nobler task than to work for peace, yes indeed, a comprehensive peace between all nations and, notably, between our nations which originate from and live in our region, known as the Middle East.

You will, I hope, forgive me for this quasi-philosophical introduction. It is relevant. Both our nations yearn for peace. I believe that both of us, too, want peace. It is in this spirit that for the sake of sincerity and clarity, I must make several remarks concerning your detailed letter. Because, whenever you mention our meetings at Camp David, in Alexandria, in Aswan, etc., you always remind me of what you told me, but what about my response? You will agree with me that in none of our

meetings was there a monologue either by you or by me. We conducted always a dialogue. You spoke, I responded. I spoke, you answered. Let us, therefore, refresh our memories.

1. You write in your paragraph 14:

"You would also recall that I offered (in El-Arish) to provide you with water that could reach Jerusalem, passing through the Negev ... you misunderstood the idea behind my offer when you said that the national aspirations of your people are not for sale."

I believe, Mr. President, that when you recreate by memory our short dialogue in El-Arish, you will agree with me that:

(a) You suggested to me bringing water from the Nile to the Negev, in that conversation you never mentioned bringing water to Jerusalem.

(b) I never said that the national aspirations of my people are not for sale. That would be gross language and I never used such language in our talks. You took the initiative and made to me a double proposal. You said: We must act with vision. I am prepared to let you have water from the Nile to irrigate the Negev and let us solve the problem of Jerusalem, because if we solve this problem, we will have solved everything.

I then responded:

"Mr. President, water from the Nile to the Negev -- a good idea, indeed a great vision, but we must always distinguish between moral historical values, and such is Jerusalem, and material achievements. Let us separate the two issues: Jerusalem on the one hand, and water from the Nile to the Negev on the other hand."

2. I will, of course, come back to the issue of Jerusalem, but I would like now to respond to another point in your letter, on which you dwell rather extensively: Good faith, goodwill, mutual understanding, promoting peace and cooperation.

These are the facts:

(a) Your Minister of State for Foreign Affairs, Dr. Boutrus Ghali, pays visits to African countries and repeatedly influences their Governments not to renew diplomatic relations with Israel. Is not this unilateral action a clear breach of the Egyptian-Israeli Peace Treaty, Annex III, Article 5, Section 3, which stipulates:

"The parties shall seek to foster mutual understanding and tolerance and will, accordingly, abstain from hostile propaganda against each other."

This, certainly, is hostile propaganda in Third countries which used to say that they cannot renew diplomatic relations with Israel as long as there is a state of war between it and an African state (Egypt). But now there is peace between Egypt and Israel. A Peace Treaty was signed between us and duly ratified. Why, then, this unilateral act of hostility towards Israel?

(b) If the Egyptian delegate to the United Nations Emergency General Assembly votes for the most hostile anti-Israel resolution since that other abominable resolution was adopted in the Assembly equating Zionism - one of the most human, national movements in history - with Racism, (of which we, the Jews, have been and are the first victims), is not this a unilateral act of hostility contrary to our Peace Treaty?

(c) The Egyptian delegate voted for a resolution demanding that by November 15, Israel withdraws from Judea, Samaria (my language), the Gaza District, the Golan Heights and Jerusalem. Is not this a flagrant contradiction of the Camp David Agreements? There it is written: "A withdrawal of Israel Armed Forces will take place and there will be a redeployment of the remaining Israeli forces into specified security locations" - this, following the election of the self-governing authority (Administrative Council). It is also written in

the Camp David Agreement: "All necessary measures will be taken and provisions made to assure the security of Israel and its neighbors during the transitional period and beyond."

The "transitional period" as agreed between Egypt, the United States and Israel, is five years: "Beyond" is indefinite. "The remaining forces" mean army units which remain (in Judea, Samaria and the Gaza District). Yet your delegate voted in the United Nations in favor of an "ultimatum" to Israel to commence evacuation of these territories in less than five months.

(d) The Egyptian delegate made a speech at the United Nations in which he said, inter alia:

- (1) Israel should withdraw to the pre-June 5 1967 lines, whether on the West Bank, including East Jerusalem, and the Gaza Strip. Where, Mr. President, is this written in the Camp David Agreement? The quotations mentioned above tell us of stipulations that are completely different.
- (2) Israeli withdrawal should be complete including that of the military forces, settlements should be dismantled and settlers removed. Where is this passage mentioned in the Camp David Agreement? Are settlements mentioned at all in the Camp David Accord?
- (3) "The Palestinian people should exercise, without any external interference, the inalienable and fundamental right to self-determination, including the right to establish an independent state on the West Bank and Gaza."

Thus, the Egyptian delegate to the United Nations.

However, not one word about self-determination (which, of course, means a state), or about independent (Palestinian) state appears in any one of the pages, paragraphs, sections, sub-sections etc. of the Camp David Agreement. Dr. Ghali, speaking on behalf of Egypt, committed almost incomprehensible deviations from, and total contradictions to, the Camp David Accord which you and I signed and which our friend President Carter signed as witness, and which all of us are obligated to carry out in good faith in accordance with the old golden

rule: Pacta Sunt Servanda.

It is not Israel, Mr. President, which commits a breach of our Peace Treaty or of the other, not yet fulfilled, part of the Camp David Agreement. Spokesmen of Egypt, of various levels, do.

3. In this conjunction, it is also my duty to turn your attention again to the fact that one of your official newspapers likened me to the "embodiment of all evil in mankind," (to use a Churchillian description), Adolph Hitler. I would not refer back to this shame, were it not for the fact that this "hostile propaganda" which Egypt undertook to abstain from conducting still goes on and on in a press which is not free of Government influence. Again I was called, by one of the Egyptian newspapers, "Shylock," an epithet hurled at the Jew by all his haters and detractors who originally, in Germany, were termed "anti-semites." (Of course, we Arabs and Jews are all semites). I will refrain from listing other names, or articles, or curses, But, Mr. President, is this the way "to foster mutual understanding"?

4. On Jerusalem: With this letter I attach three documents:

(a) My letter to President Carter of September 17, 1978.

(b) The Law of the holy places adopted by the Knesset in June 1967

and

(c) The Basic Law: Jerusalem, Capital of Israel, adopted by the Knesset last week.

I am aware that you wrote a letter about Jerusalem to President Carter, who also wrote to me a letter after having withdrawn his first draft. About that draft we said to our American friends that should it become official we shall not sign the Camp David Agreement which was already completed on that Sunday, September 17, 1978.

I put to you a simple, logical, question:

By what letter should we, Israel, stand? By yours? By President Carter's? or by the letter of Israel's Prime Minister who, on this matter, speaks for ninety-five per cent of the Israeli people, without distinction of Party affiliation?

I have never misled you, nor anybody else. Time and again I repeated that Jerusalem, in its entirety, is the capital of Israel, a city re-united and indivisible for all generations.

Yes, indeed, there are in Jerusalem places holy to Christians and Moslems. We respect them. It was not so under Jordanian occupation as far as the Jewish holy places were concerned. Israel assures men and women of all religions absolutely free access to the places sacred to them, guaranteed by The Basic Law forever. We know that from the point of view of religious faith Jerusalem is holy to Christians and Moslems. To the Jewish people Jerusalem is not only holy: it is their history for three millenia, their heart, their dream, the visible symbol of their national redemption.

You assure me, Mr. President, that you are for the unity of Jerusalem, but in your speech at the National Press Club in Washington, a few months ago you demanded that "Eastern Jerusalem be put under Arab Sovereignty." This is a contradiction in terms. Two sovereignties over one city means its re-partition. Impossible. Jerusalem is and will be one, under Israel's sovereignty, its indivisible capital in which Jews and Arabs will dwell together in peace and in human dignity. Whosoever declares that the sovereign acts of our democratic parliament are null and void makes a declaration which is null and void.

The same applies to our settlements in Judea, Samaria, the Gaza District and the Golan Heights. They are legal and legitimate and they are an integral part of our national security. None of them will ever be removed. I made a statement to this effect in Aswan in your presence, in public, before the press and media of the world. I said the same, of course, to President Carter time and again since July 1977.

5. You mentioned Resolution 242. As you will recall, that resolution refers to withdrawal of Israeli armed forces from territories — not T H E territories — and the resolution's authors have consistently affirmed that it does not command Israel to withdraw to the pre-June 5, 1967 lines.

Mr. President, we traveled a long road towards peace. There were discussions, nocturnal sessions, crises, renewed efforts — and let us never forget those of President Carter — until our labors bore fruit.

Let us continue. We would like to have representatives of the Arab inhabitants of Judea, Samaria and the Gaza District (not the PLO) around the table. But, incited and intimidated by the inflammatory and terrorist actions of the PLO, they don't come ab initio. We cannot force them. Can Egypt bring them to the table? You know the facts as well as I do. All of us invited King Hussein: he recently declared that he will never join negotiations under the Camp David Agreement. Can anyone of us change his attitude? I read your speeches on this subject.

Israel showed its good faith. We could have said let us rather wait with the autonomy negotiations until Jordan and representatives of the Palestinian Arabs join the talks. We did not say so. You were willing to go ahead with these negotiations: we accepted and we negotiate with you.

However, four times Egypt unilaterally suspended the autonomy talks. Do these repeated suspensions contribute to the urgent need of solving the problems under the Camp David Accord?

Let us, therefore, dispense with further unilateral suspensions. Let us renew our negotiations. We have differences of opinion. They do not, they should not, exclude another agreement on full autonomy for the inhabitants of the West Bank and Gaza (Judea, Samaria and the Gaza District) as written in the Camp David Agreement.

Let us negotiate. Let us determine together the date for the renewal of the talks. Let us, as the past proves, reason together until we reach the agreement and pave the way for peace in this region, the cradle of human civilization.

With my best wishes to you and Mrs. Sadat.

Menachem Begin.

Letter to President Carter on September 17, 1978

Dear Mr. President:

I have the honor to inform you, Mr. President, that on June 28, 1967 - Israel's parliament (The Knesset) promulgated and adopted a law to the effect: "The Government is empowered by a decree to apply the law, the jurisdiction and administration of the State to any part of Eretz Israel (Land of Israel - Palestine), as stated in that decree."

On the basis of this law, the Government of Israel decreed in July 1967 that Jerusalem is one city indivisible, the capital of the State of Israel.

Sincerely,

Menachem Begin

Protection of Holy Places Law, 5727-1967

1. The holy places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places.
2. (a) Whosoever desecrates or otherwise violates a holy place shall be liable to imprisonment for a term of seven years.

(b) Whosoever does anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places shall be liable to imprisonment for a term of five years.
3. This law shall add to, and not derogate from any other law.
4. The Minister of Religious Affairs is charged with the implementation of this law and he may, after consultation with, or upon the proposal of, representatives of the religions concerned and with the consent of the Minister of Justice make regulations as to any matter relating to such implementation.
5. This law shall come into force on the date of its adoption by the Knesset.

Levi Eshkol
Prime Minister

Shneur Zalman Shazar
President of the State

Zerach Warhaftig
Minister of Religious Affairs

Basic Law: Jerusalem, Capital of Israel, 5740-1980

1. Jerusalem, united in its entirety, is the Capital of Israel.
2. Jerusalem is the seat of the President of the State, the Knesset, the Government and the Supreme Court.
3. The holy places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places.
4.
 - (a) The Government shall diligently persist in the development and prosperity of Jerusalem and the welfare of its inhabitants, by the appropriation of special resources, including a special annual grant to the Jerusalem Municipality (Capital City Grant), with the approval of the Finance Committee of the Knesset.
 - (b) Jerusalem shall be given particular priority in the activities of the state's authorities for the development of the city in the financial and economic spheres and in other areas.
 - (c) The Government shall constitute a special body or bodies for the implementation of this section.

3 5 0 / 1.11.027

ירושלים, י"א בתשרי תשמ"א
21 בספטמבר 1980

אל הנציגות

ירושלים: פעולות העירייה המאוחדת לשיקום ופיתוח העיר משנת 1967

בשנים שלאחר איחוד העיר בוצעו בחלקה המזרחי פעולות רבות שתכליתן: שימור העיר העתיקה ושיחזור מכמניה, תוך הבטחת חופש הגישה למקומות הקדושים של 3 הדתות.

במצורף הגירסא האנגלית של הסקירה המפרטת את פעולות העירייה המאוחדת של הבירה, לשיקום ופיתוח העיר העתיקה מאז 1967.

הסקירה, שהוכנה על ידי מנהל מז"תים - מר א. לוי, תוכל לסיע לכם במסע ההסברה שלכם בנושא ירושלים.

Jerusalem: Actions taken since 1967 by the Municipality of Unified Jerusalem to renovate and develop the city.

1. In 1967 the Municipality of Unified Jerusalem found that the entire infrastructure of the Old City of Jerusalem (between the walls) suffered from neglect and inadequate treatment of its problems. Basic projects in such vital areas as sewage, water and drainage had been last carried out under Turkish rule nearly two hundred years ago. Many historic buildings had not been repaired or renovated for decades. It was apparent that urban development had been ignored for generations. The Old City's sole supply of drinking water was its wells, and in the main, its cisterns. Many old buildings were in danger of collapsing due to lack of maintenance.

2. In many cases, the structure of the Old City was characterized by fundamentally unplanned construction: the collapse of one house was likely to bring about the collapse of an entire row of buildings, like a row of dominoes. Because of its history the Old City is built on a bed of rubble and the ruins of previous eras. The primitive construction is unstable. It should also be noted that most of the city's buildings are hundreds of years old and were in an advanced state of deterioration.

3. As mentioned above, the sewage and drainage system was built some two hundred years ago by the Turkish authorities. The system was made up of channels designed to carry sewage and drain rainwater at the same time. But as the years passed and the city grew, rainwater would flood the channels, placing increasing pressure on the system. The system was not maintained -- neither during the British Mandate period nor during the period of Jordanian

rule -- and eventually it began to disintegrate.

4. This situation jeopardized both residential dwellings and historic buildings in the Old City.

5. Accordingly, the Municipality of Unified Jerusalem undertook, with the financial assistance of the Israel Government, to renovate the infrastructure of the Old City. Within the framework of this long-term renewal project, separate networks of sewage and drainage pipes were laid; pipes for supplying running water to all houses in the city were laid; telephone, electricity and streetlight cables were laid. None of these had existed previously. The Municipality even took advantage of the renewal work to rid the Old City of its ugly forest of private television antennas, by setting up a central antenna. (This work has already been completed successfully in the Armenian Quarter, and continues in other quarters of the city.) Due to the Municipality's efforts, every resident of the Old City is now connected to an infrastructure system that includes electricity, water, sewage disposal, drainage and a television antenna -- the latter removing an esthetic blot that had existed for many years.

6. Within the framework of the renewal project, the work of replacing the infrastructure in the main arteries of the Old City has been completed. The list of streets includes, among others, the following: Beit Habad (Beit Han El-Zeit), Rehov HaShalsholet (Bab El-Salsela), Rehov Hagai (Bab El-Wad). Work has also been completed in the following markets: Souk Ha'atarim, Souk El-Lahmiya, El-Havag'at. The entire infrastructure system surrounding the Church of the Holy Sepulcher has been replaced. The system has also been replaced surrounding buildings in Rehov HaNotsrim, Morai Satan, Souk Hazvaim,

Rehov HaHanaka, Rehov HaSaraia, Ma'alot Haldia, Kirami, Gabesha, She'ar HaBarzel (Bab El-Hadid), Rehov El-Din. Emergency work has also been carried out near the Station of the Peleglation, as well as in other places.

7. During the past year alone work on a scale of about two million dollars was carried out just to replace the main infrastructure artery extending from Lion's Gate (St. Stephen's Gate) to the Hofice Hospital on Rehov El-Wad and Get Schenim to the East. The completion of this artery will enable work to begin on replacing the infrastructure network in the quarter between the Lion's Gate and Damascus Gate. Also, a special budget of about $\frac{1}{2}$ -million dollars has been set aside for emergency work on Rehov Bar-Kuk (At the 3rd Station of the Cross), Rehov HaAvatihim and Akevet Valtota.

8. However, to prevent the collapse of residential dwellings and other buildings, there is available a virtually unlimited budget. Through various techniques, the buildings are reinforced and thereby saved. Worthy of special mention is the rescue of Stations of the Cross 7&8, which were in danger of collapsing. Among the buildings rescued of historic significance to Moslems are: The E'-Haldiya Library (this, at a cost of some one million dollars), the S'raria Buildings, and various 13th Century buildings from the Mameluke period, near Bab El-Hadid. Also worthy of mention is the rescue of El Madrasa El-Jiharia.

9. Special efforts were made to preserve ancient roads: a Byzantine road of the 5th-6th Century at the entrance to the Church of the Holy Sepulcher on Rehov HaNotsrim was renovated; the Butchers' Market (Souk HaKazuim) and the Cotton Market (Souk HaKutna) were repaired. An Herodian road on Rehov Hagai is now being renovated.

10. Stone pavement. With the completion of the infrastructure network in the streets mentioned above, the streets were repaved with new stonework that accorded with the character of the Old City. Special attention was given to the removal of the unsightly overhead electricity, telephone and illumination cables. An operation to beautify and sanitize the city was also carried out.

11. Separating the sewage and drainage systems eliminated the noxious odors caused by decomposition due to sewage mixing with drainage water.

12. The City Walls. The Municipality of Unified Jerusalem made great efforts to renovate the city walls, on account of the unique historical and cultural sensitivity of the Old City. For generations the walls had not received continuous maintenance, and the Municipality had to spend large sums in order to beautify the walls and their surrounding areas. A walkway was installed along the ramparts of the walls. A park encompassing the walls on all sides was built. The system of roads and paths outside the walls was repaired with the aim of reducing, as far as possible, the traffic within the Old City. The paving of "Dereh HaShalom" road, from Mount Zion to the Dung Gate, is noteworthy in this regard. It took many years to pave this road, on account of technical difficulties arising from the need to preserve an Herodian road discovered near the Dung Gate. Paving "Dereh HaShalom" succeeded, however, in reducing considerably the traffic entering the Old City.

13. All the entrances and gates of the Old City receive the attention they merit. As part of an overall plan for beautifying the entrances to the Old City, both outside and inside the walls, the redesign

of the approach to Damascus Gate is already being carried out. The plan for Damascus Gate highlites its beauty and enables the many Moslems, Christians and Jews to move freely as they pass through the gate on their way to the holy places and the markets within the Old City. The plan for Damascus Gate was adopted during the British Mandate period, but it was not put into effect due to lack of means.

354/28.9.80/1.11.02

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ARTICLES

The Daily Telegraph LONDON, MONDAY, SEPTEMBER 8, 1980

LETTERS TO THE EDITOR

JERUSALEM'S PLACE IN HISTORY

SIR—Out of 120 members of the Knesset 51 withheld their support from the recent "Jerusalem Law." We believed that the Act of Union adopted in 1967 was an adequate expression of Israeli rights.

We believed that a mere reiteration would not reinforce—and might even weaken—the international disposition to come to terms with the legitimate development of Jerusalem as Israel's capital.

The problem now is not the wisdom or timeliness of a Parliamentary Act. The question at issue is the deeper truth about Jerusalem's place in the history and emotion of the world.

Here all Israelis are united in a common sense of rectitude in which we invite all enlightened men and governments to join. It is true that many outside Israel and the Jewish people have an interest in Jerusalem. But it is an offence against scholarship and historic truth to speak of "equality" between the Jewish connection and anything else.

Israel should not claim exclusiveness of concern but it has an immaculate claim to priority. Jerusalem is a theme of reverence in Christianity and Islam as a reflection and consequence of its Jewish sanctity.

None of the nations that conquered Jerusalem or any part of it by sending their armies into the city from outside, Byzantium (395), the Arabs from the Peninsula (634), the Crusaders (1099), the Mamelukes from Egypt (1291), the Ottoman Turks (1517), Britain (1917), Jordan (1948), ever saw it as the birthplace of their nation or the central shrine of their faith.

None of them even sought to make it their national or religious capital. Under every other rule Jerusalem has been a province or colony. Only in terms of Jewish experience is it the city "set above the hills," symbol of man's unceasing quest for individual and social perfection.

Israel has less cause for self-reproach about Jerusalem than any other element in the international community. When danger threatened Jerusalem through bombardment by Jordanian guns in 1948 and again in 1967 — each time without provocation — the United

Nations and its leading members looked the other way.

When the Arab Legion under British command brought the city under terrible siege and fire; when Jordan subsequently razed every synagogue to the ground, forbade the access of any Jew to the Western Wall and of Israeli Moslems to the Al Aqsa mosque, converted the Jewish tombstones on the Mount of Olives into paving-stones for latrines and made the eastern part a province of Amman, no international voice was raised.

When a Saudi Prince threatens "holy war" he illustrates a political antagonism, not a spiritual concern. While the Al Aqsa mosque was under Moslem rule during the Jordanian occupation for 19 years, no Saudi monarch ever came to pray in it. The secular delights of Beirut held greater attraction.

If Israelis and Jews across the world are unimpressed by much of the rhetoric about Jerusalem, it is because no other people in modern times carried its concern beyond the rhetoric into the more exacting domains of responsibility and sacrifice.

Throughout most of the 19th century Jerusalem languished. A writer in 1836 compared it to "a pilgrim grey with age who has come here and sunk down to die; his pain has turned into stone like that of the mother whose children have been throttled by the wrath of God."

If the division of Jerusalem for two decades between 1948 and 1967 is Jerusalem's dark age, the 13 years since then have been its age of enlightenment. Instead of division there is free movement. Instead of gunfire there is serenity. Instead of sacrilege there is free pilgrimage to the shrines of every faith.

The modern international system is a system of states and Jerusalem has to be governed by someone. No historic imagination should be affronted by the idea that the responsibility has come to repose upon the people that gave Jerusalem its original fame and its universal resonance.

Jerusalem has had a Jewish majority for the best part of a century. Those who argue that the West Bank and Gaza should have an Arab political destiny because their population is over-

whelmingly Arab are on poor ground when they forget the majority principle in Jerusalem.

This does not mean that universal or Arab interests in Jerusalem should be set aside. In the heart and centre of the city there is a wonderful testimony to the legacy of Islam. The Aqsa mosque and the Haram el Sharif express an aesthetic perfection and a spiritual grace the like of which no extant edifice in Jerusalem proclaims in such coherent form.

There is every reason to accord them a special status and jurisdiction under those who hold them sacred. There is also good cause to acknowledge the special ties of the Arab inhabitants with the Arab world by flexible arrangements about citizenship and access. But the kind of division that marked the two decades before 1967 should be dismissed from memory and consciousness, never to be renewed.

It is a law of history that peace never divides cities. Wars divide cities and the functional association between the idea of a divided Jerusalem and the idea of war, is too emphatic to be ignored. Those who advocate the division of Jerusalem should understand that they are proposing something more akin to war than to peace.

The world community should grasp the unexpected idea that the imposing coalition grouped around the PLO, Khomeini, Gaddafi and others may encounter an issue in which it will not get its way. It tells many nations what they will have to pay for oil. It reserves the right to disrupt the diplomatic system by attacks and detention of hostages.

It tells other nations what films they may not see or show. It shoots and flogs its way into the daily headlines. It flaunts its huge moneybags in the world markets. All these things are in its power.

But in the eighth century the advance of warrior armies from the Arabian Peninsula was halted at Poitiers by Charles Martel, and Europe was able to develop and conserve its own civilisation. Every tide, however irresistible it seems, has its ultimate point of arrest. This time that point will be reached by rejecting the attempt to separate Israel from Jerusalem.

ABBA EBAN

Member, Opposition party, Knesset,
Jerusalem.

3 2 4 / 1.11.02

ירושלים, ה' באלול תש"ם
17 באוגוסט 1980

אל הנציגות

חוק יסוד ירושלים

בהמשך למכתבו של ס/מנכ"ל הסברה, מר מ. יגר, מיום
10.8.1980, מצ"ב המסמך על חוק יסוד ירושלים, שהופק

בסידרת BACKGROUND POLICY .

המסמך מיועד להפצה מירכית.

* * *

POLICY BACKGROUND

324/1.11.02

BASIC LAW: JERUSALEM

17 August 1980

BASIC LAW: JERUSALEM

1. From time to time, forces hostile to Israel bring up the "Jerusalem question" in international forums, in an attempt to undermine the city's status as the Capital of Israel and as the living heart of the Jewish people as a whole. The latest furore over Jerusalem was raised, at the UN and elsewhere, on the initiative of the Arab states, aided by some of the countries of Europe and the "Third World"; it was not Israel that initiated this move. It is those countries, and not Israel, that are responsible both for the timing and for the strident tone of this most recent assault on the integrity of Jerusalem.
2. The Arab and Islamic campaign against Israel on the subject of Jerusalem began back in 1974, at the Conference of Islamic States, and was given renewed impetus, on the initiative of the Arab Rejectionist States, after the signing of the Camp David Agreements in September 1978.
3. The subject of Jerusalem came up for discussion at Camp David. When it transpired that agreement could not be reached between the parties, each side presented its position on the subject in a separate letter appended to the Agreements. It was understood by both sides, together with the United States, that priority be given, in the peace negotiations, to the subject of autonomy for the inhabitants of Judea-Samaria and the Gaza district.
4. It was Egypt that first deviated from this understanding. As far back as 21 March 1980, in an interview with *NBC*, President Sadat minimized the sanctity of Jerusalem for the Jews, in comparison with its sanctity for the Moslems, citing the fact that there are 800 million Moslems but only 13 million Jews. (In Moslem religious law and tradition, Jerusalem actually ranks third in holiness after Mecca and Medina - a fact dramatized by President Sadat himself when, on his visit to Jerusalem in November 1977, he attended prayer services at the El-Aqsa Mosque and, of course, together with the other Moslem worshippers in the mosque, turned his face southward - towards Mecca, which is the centre of Islam!)

5. A move of particular gravity was made by Egypt on 1 April 1980, when Egypt's People's Assembly (parliament) issued a statement determining that East Jerusalem was sovereign Arab territory, that it was "an integral part of the West Bank, which had been occupied by armed force." All the steps that had been taken in the city by Israel since the Six-Day War were proclaimed "illegal, null and void and non-binding." The Egyptian parliament called for the establishment of Jerusalem as the seat of the Palestinian autonomous authority.

6. No-one outside of Israel raised any objections to this flagrant, unprovoked interference in Israel's internal affairs. Those who stood by in silence when the Egyptian parliament declared Jerusalem to be Arab, have forfeited the right to express consternation, now, over the declaration by Israel's Knesset that Jerusalem is Jewish and Israeli.

7. Moreover, the so-called "Arab" sector of Jerusalem has always included a Jewish Quarter which was razed to the ground during the 19 years of Jordanian occupation, and all its many synagogues, cemeteries and other religious institutions desecrated, with tombstones being used, *inter alia*, to build latrines.

8. The fact is that no country in the world could fail to react in the strongest terms to so prolonged and persistent a series of provocative interventions in its affairs as has taken place in this instance. Israel was finally compelled to rise to the challenge and to act to protect and clarify its rights. This it did in the form of the Knesset's "Basic Law: Jerusalem," which originated as a Private Member's Bill submitted to the House for the first time on 14 May 1980 - in the wake of, and as a reaction to, the anti-Jerusalem campaign that had been mounted in the preceding months and some of whose elements have here been detailed.

9. The wide support given this law by the representatives of the various parties in Israel, in the Coalition as well as the Opposition, underlines the unity of view and of purpose prevailing in this country concerning the fact of Jerusalem's being the eternal capital of Israel - and, in the wider sense, of the entire Jewish people. This fact is deeply rooted in the Jewish consciousness and in the history, culture and religion of the people of Israel.

10. The people and the Government of Israel are keenly aware of the religious meaning of Jerusalem to the followers of Christianity and Islam, whose rights, interests and

free access will continue to be meticulously guarded by the Government of Israel, in the future as in the past. But the nature of their attachment to the city is different from that of the Jews. This difference was defined with admirable clarity and precision in a leading article in the London *Daily Telegraph* on 25 June 1967, shortly after the Six-Day War:

"To Christians and Moslems, Jerusalem is a place where supremely important things happened long ago. To them, therefore, it is an object of pilgrimage. To Jews, on the other hand, it is the living centre of their faith, or, if they have no faith, of their identity as a people. To them, it is a place to be possessed, today and forever.

"There is no essential incompatibility between these differing needs. Jewish political possession of Jerusalem and absolute freedom of access to it by Christians and Moslems - these have always been twin declared principles of the State of Israel."

11. Jerusalem's international standing as a holy city derives essentially from its history and character, as a Jewish city - the city in which Judaism, as a religion and a civilization, and the Jewish people as a nation, came into their own; the city, moreover, in which, for the last 100 years and more, the Jews have constituted a clear majority of the population. It is indeed, unfortunate that so many governments still fail to recognize this reality. But that does not make it any less a reality, moulded as it has been by thousands of years of history. Certainly, any attempt to strike at this unalterable reality is to deal a blow to the peace process and to Israel itself. Jerusalem is the very symbol of the sovereignty of Israel, and a central element in the self-determination of the Jewish people as a nation.

12. From the juridical point of view, there is virtually nothing new in this law. It simply reaffirms the existing situation as established either by previous laws or by accepted norms:

(a) The first paragraph of the law reaffirms the long-established fact that Jerusalem, complete and united, is the capital of Israel.

(b) The second paragraph states that Jerusalem is the seat of the President of the State, of the Knesset, of the Government and of the Supreme Court - as already laid down in the specific laws relating to these official bodies.

(c) The third paragraph, dealing with the inviolability of the holy places of all religions and free access to them, repeats what is stated in the Protection of the Holy Places Law, 1967, which, as is universally known, has been fully and meticulously observed.

(d) The fourth paragraph deals with the development of the city and the resources to be allocated for this purpose.

13. The real significance of this law lies in the political-declarative realm - in other words, in its serving as a reply to those who would question or undermine Israel's sovereignty over its capital city. It should be understood as a restatement of basic facts concerning Jerusalem and as an official reaffirmation of Israel's rights, in the wake of the Arab-Moslem campaign to negate those facts - and those rights. In the light of the fact that Jerusalem is and has been Israel's capital, one must understand that the recent legislation merely serves to confirm the prevailing situation. For those who question Israel's rights in this regard, the law will serve to clarify Israel's position.

APPENDICES

- I Law for the Protection of Holy Places, 1967
- II Letter from Prime Minister M. Begin to President J. Carter,
September 17, 1978
- III Basic Law: Jerusalem, July 30, 1980

APPENDIX I

PROTECTION OF HOLY PLACES LAW, 5727-1967*

Protection of
Holy Places.

1. The Holy Places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places.

Offences

2. (a) Whosoever desecrates or otherwise violates a Holy Place shall be liable to imprisonment for a term of seven years.

(b) Whosoever does anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places shall be liable to imprisonment for a term of five years.

Saving of
laws.

3. This Law shall add to, and not derogate from, any other law.

Implementation
and
regulations.

4. The Minister of Religious Affairs is charged with the implementation of this Law, and he may, after consultation with, or upon the proposal of, representatives of the religions concerned and with the consent of the Minister of Justice make regulations as to any matter relating to such implementation.

Commencement.

5. This Law shall come into force on the date of its adoption by the Knesset.

Levi Eshkol
Prime Minister

Zerach Warhaftig
Minister of Religious Affairs

Shneur Zalman Shazar
President of the State

* Passed by the Knesset on the 19th Sivan, 5727 (27th June, 1967) and published in *Sefer Ha-Chukkim* No. 499 of the 20th Sivan 5727 (28th June, 1967), p. 75; the Bill and an Explanatory Note were published in *Hatza'ot Chok* No. 731 of 5727, p. 156.

APPENDIX II

The President
Camp David
Thurmont, Maryland

17 September 1978

Dear Mr. President,

I have the honor to inform you, Mr. President, that on 28 June 1967 - Israel's parliament (The Knesset) promulgated and adopted a law to the effect: "The Government is empowered by a decree to apply the law, the jurisdiction and administration of the State to any part of Eretz Israel (Land of Israel - Palestine), as stated in that decree."

On the basis of this law, the Government of Israel decreed in July 1967 that Jerusalem is one city indivisible, the capital of the State of Israel.

Sincerely,

Menachem Begin

APPENDIX III

BASIC LAW: JERUSALEM, CAPITAL OF ISRAEL, 5740-1980

1. Jerusalem united in its entirety is the capital of Israel.
2. Jerusalem is the seat of the President of the State, the Knesset, the Government and the Supreme Court.
3. The Holy Places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places.
4. (a) The Government shall diligently persist in the development and prosperity of Jerusalem and the welfare of its inhabitants, by the appropriation of special resources, including a special annual grant to the Jerusalem Municipality (Capital City Grant) with the approval of the Finance Committee of the Knesset.

(b) Jerusalem shall be given particular priority in the activities of the State's authorities for the development of the city in the financial and economic spheres and in other areas.

(c) The Government shall constitute a special body or bodies for the implementation of this Section.

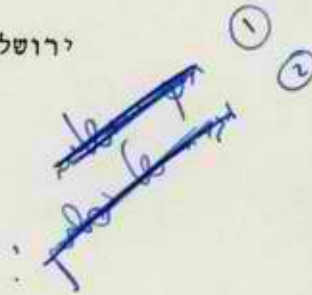
July 30, 1980.

תדריך

הסברה

משרד החוץ - המחלקה להסברה - ירושלים

ירושלים, י"ט באלול תש"ם
31 באוגוסט 1980



אל הנציגות

ירושלים בעיני ירדן

בסוף חודש ספטמבר 1980 תערך בבלגרד הועידה הכללית של אונסק"ו.

מתוך חומר ההסברה שמכינים לוועידה רצ"ב סקירה, שהוכנה על ידי ממ"ד, על עמדת ירדן בנושא ירושלים.

הסקירה מביאה ראיות למשניותה של ירושלים בעיני השלטון החשמי, במשך תקופה ארוכה.

מומלץ להפיץ הסקירה, בעיקר, לנציגי משלחת ארץ כהונתכם לוועידה וכן לוועדים הלאומיים של אונסק"ו.

שתי סקירות נוספות לוועידה, נמצאות בהכנה:

- * החינוך בשטחים
- * החפירות הארכיאולוגיות בירושלים

שלוש הסקירות תופקנה ותופצנה באנגלית, צרפתית וספרדית.

JORDAN'S ATTITUDE AND POLICY CONCERNING JERUSALEM
1948 - 1967

SUMMARY

1. While the Hashemite regime actively promoted the union of the two "banks" of the River Jordan, it consistently showed preference for the East Bank.
2. For all practical purposes, Jerusalem was held in disfavour and was discriminated against, being regarded as a centre of opposition to the regime.
3. From being the capital in Mandatory times, Jerusalem was reduced, during the nineteen years of Hashemite rule, to the inferior rank of a provincial town. The government departments were moved to Amman, and Jerusalem itself was allotted only meagre grants-in-aid.
4. A policy of discrimination against the Christian communities was practised throughout the period of Jordanian rule, with the result that the Christian population of Jerusalem shrank steadily, falling from about 19,000 souls in 1949 to about 11,000 in 1967.

The Status of Jerusalem

1. The conquest of Judea-Samaria (the "West Bank") and of the eastern part of Jerusalem by Transjordan's Arab Legion in 1948 was part of the concerted attempt, by the armies of six Arab nations, to undo the United Nations partition resolution of November 1947 and to crush, at the very moment of its modern rebirth, the Jewish State of Israel established in the wake of that resolution.
2. In 1950, King Abdullah of Transjordan annexed the territory he had occupied west of the River Jordan and renamed his country "Jordan." (This act of annexation was recognized by only two countries.) Through the policies adopted by the Jordanian government, the section of Jerusalem under Jordanian occupation was reduced from the status of capital that Jerusalem had enjoyed in the former Mandate Territory of Palestine to that of a provincial town.
3. The Hashemite administration, it is true, was consistent in its policy of consolidating the union between the two Banks, but it also invariably gave preference to the interests of the East Bank and deliberately kept Jerusalem on an inferior level. In fact, the Hashemite regime could not but treat Jerusalem with some reserve as the centre of opposition to itself, Jerusalem being the stronghold of the Husseini clan.
4. In August 1950, Anwar Nusseibeh, then a member of the Jordanian parliament for the Jerusalem District wrote a letter to the Jordanian government, complaining of the lack of adequate government grants to Jerusalem and citing several instances of discrimination against the city.
5. On 18 November 1950, the Jordanian newspaper *Falastin*, then appearing in Jerusalem, reported that the Government of Jordan had decided to move all government departments on the West Bank from Jerusalem to Amman. The news, which caused much public indignation, was officially denied, but the denial apparently was unconvincing, for the residents of Jerusalem made strenuous representations to persuade the authorities to desist from their plan. In reply to the representations, the then-Minister of the Interior, Abbas Mirza, wrote to the Governor of the Jerusalem District, on 26 March 1951:

"The Government's decision to abolish the centrality of the principal departments situated in Jerusalem is a necessary inference from a policy line followed by the Government."

Discrimination against Christians

6. Christian interests were adversely affected, by law, in three important matters: the acquisition of land, the activities of their charitable institutions, and education.

a. A law promulgated in 1953 limited the acquisition of immovable property by religious or charitable institutions forming subsidiaries of foreign religious bodies. They were generally required to obtain government permission before making any acquisition, and were forbidden, in particular, to acquire property near holy sites. In 1965, a law was passed strictly forbidding the acquisition of ownership and even tenancy of property within the walled city. This meant total prohibition of the building of new churches.

b. In 1953, a law was passed imposing close supervision on the activities of Christian charitable institutions. The government was henceforth to supervise both the activities of the heads of the institutions and of their beneficiaries.

c. In the matter of education, the discrimination against Christian institutions was most severe. A law passed in 1955 laid it down that all textbooks would be prescribed by the Ministry of Education; that the language of instruction as well as of examination in all subjects would be Arabic; and that pupils would be taught history, Koran, and national sentiment according to a programme to be prescribed by the Ministry of Education. In Palestine under the Mandate, the Christian communities enjoyed a highly developed system of education, in which instruction was conducted in European languages, English being used by the Anglican Church institutions, German by the Lutheran, and French by the Catholic Church institutions. European textbooks and syllabuses were used, and students were eligible for European matriculation examinations. The Jordanian law in this matter aroused such strong opposition that its enforcement was delayed for eleven years. In 1966, however, enforcement was begun; moreover, Christian schools were ordered to close on Fridays and forbidden to give any religious instruction.

7. Some of the churches were deprived of privileges they had possessed before. In 1958, for example, the Jordanian parliament passed a regulation making it obligatory for members of the Holy Synod of the Greek Orthodox community (the largest Christian community in Jerusalem, numbering in 1967 some 4,000 souls) to adopt Jordanian nationality, although ever since the fifth century CE they had been considered Greek subjects.

8. In breach of paragraph 8 of the Armistice Agreement of 1949 with Israel, the Jordanian government forbade visits by Christian residents of Israel to their holy sites within the walled city. (This prohibition likewise applied to Moslem residents of Israel, and of course to Jews as well.)

Decline of Christian Population

9. A sense of deprivation caused the Christian population of the walled city steadily to diminish. In 1949, it numbered some 19,000 persons. By 1961, the number had fallen to about 11,000, and it remained at about that level till 1967. The absence of change between 1961 and 1967 is, in all probability, due to the fact that the natural increase for this period within the Christian communities estimated at about 2,500, was set off by the departure of Christian residents over the same period. Altogether, during the nineteen years of Jordanian rule, the Christian population of the Old City dropped from 15% to 4% of the city's total population.

10. Indirect evidence of this decline is provided by the results of the municipal elections during the period of Jordanian rule. In 1951, Christian candidates in the Jerusalem municipal elections won 3,825 votes - which was more than a quarter of the total votes cast in that year's election - and, as a result, three Christian members were returned to the municipal council. In 1955, the number of votes obtained by the sole Christian candidate elected that year was less than 1,000. In 1959, that same candidate received only 800 votes; and in the elections of 1963, not one Christian candidate won a seat in the council.

11. Evidence of the improvement that set in after the Six-Day War of 1967 is provided by Archbishop Ajamian of the Armenian Church, who stated in 1977:

"Times have improved since 1967. We have built a school of theology which we inaugurated last year (1976). Before (1967), we lived as if in a monastery. We were isolated from the world. The walls of the Old City were, in reality, boundary lines. Today, Jerusalem is a city whose gates are open to the entire world. We all feel that it is much more comfortable to live in a city without a 'no-man's land'."

ירושלים, כ' כחשון תשמ"א
12 באוקטובר 1980

אל הנציגות

"חוק ירושלים" - היבטים משפטיים

מאמר על ההיבטים המשפטיים של חוק ירושלים מצ"ב.

המאמר, שנכתב על ידי שופט בית הדין לעבודה בירושלים
מר סטיפן אדלר, יתפרסם גם ב- NEW YORK LAW JOURNAL.

אך מאחר ובגירסא הנ"ל נפלו כמה טעויות, מומלץ כי תפוצו
הגירסא המצ"ב.

* * *

THE JERUSALEM LAW - LEGAL ASPECTS*

by Stephen Adler**

INTRODUCTION

The *Basic Law: Jerusalem, Capital of Israel*, 5740-1980, passed by the Knesset on July 30, 1980 has become one of the world's most discussed laws. Much has been said about The Jerusalem Law by people who have never read it and know little about it or the legal status of Jerusalem. In Jerusalem are located Holy Places of the Jewish, Christian and Moslem religions, it is Israel's capital and is the most Holy Place in the world for Jews. In Jerusalem The Temple stood, Christ was crucified and Mohammed rose to heaven.

In this article I hope to examine the legal status of Jerusalem and present the text of the Jerusalem law, and other relevant laws on the subject, some of the case law and background material. I will examine the following topics: Jerusalem as Israel's capital, Jerusalem reunited and the status of the Holy Places in Jerusalem.

The complete text of the law is:

BASIC LAW: JERUSALEM, CAPITAL OF ISRAEL, 5740-1980

1. Jerusalem united in its entirety is the capital of Israel.
2. Jerusalem is the seat of the President of the State, the Knesset, the Government and the Supreme Court.
3. The Holy Places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places.
4. (a) The Government shall diligently persist in the development and prosperity of Jerusalem and the welfare of its inhabitants, by the appropriation of special resources, including a special annual grant to the Jerusalem Municipality (Capital City Grant) with the approval of the Finance Committee of the Knesset.

* Based on an article which appeared in the *New York Law Journal* on 22 and 23 September 1980.

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(b) Jerusalem shall be given particular priority in the activities of the State's authorities for the development of the city in the financial and economic spheres and in

The recent law on Jerusalem has been designated a "Basic Law." The term "Basic Law" came into the usage after the Harari decision of the First Knesset on the 13 June, 1950, which stated,

"the Constitution, Law and Legal Affairs Committee is hereby charged with the task of preparing a draft constitution for the State. The Constitution will consist of separate chapters in such a way that each chapter will represent, in its own right, a Basic Law. These chapters will be brought before the Knesset, and in the event the Committee completes its task, these chapters shall combine to form the Constitution of the State."

To date, the Knesset has passed seven Basic Laws. No special procedure for the adoption of Basic Laws has been foreseen, and they have been enacted in the same way as all other legislation. The use of the title Basic Law in itself does not convey upon the law superior validity from the legal point of view.

Some of the Basic Laws so far enacted contain provisions which have been entrenched, i.e., the law itself has laid down that these provisions can be changed only by a qualified majority (e.g., Articles 4, 44 and 45 of Basic Law: The Knesset). The legal implications of such an entrenchment have not yet been clarified by the Courts. The Basic Law on Jerusalem does not contain a provision stating that any of its articles can be changed only by a qualified majority.

JERUSALEM AS THE CAPITAL OF ISRAEL

The Jerusalem Law confirmed the existing legal situation in Jerusalem. The significance of the law is political and declarative in that it codifies already existing legislation and case-law. Section 1 of the above law states: "Jerusalem, united in its entirety, is the Capital of Israel."

Jerusalem has been the capital of Israel since immediately after Israel's War of

Independence. The then Prime Minister, David Ben Gurion, on the 13th of December, 1949 proposed that the Knesset move its seat to Jerusalem along with all other government offices. The Knesset accepted the proposal and convened for its first session in Jerusalem on December 27, 1949. In making the proposal on December 13, 1949 Prime Minister Ben Gurion stated:

"Ever since the establishment of the Provisional Government, our principal care has been the security and economic consolidation of Jerusalem. In the stress of war, when Jerusalem was under siege, we were compelled to establish the seat of Government in Ha-Kirya, Tel-Aviv. For the State of Israel, however, there has always been and will always be one Capital, the Eternal Jerusalem. Thus it was 3000 years ago and thus it will be, we believe, until the end of time."

The sentiment conveyed in the above statement by the Prime Minister reflected a national consensus.

Jerusalem has always been the Capital of the Jewish Nation in the Land of Israel. From 1000 B.C.E. until the destruction of the First Temple in 587 B.C.E. it was the Capital of the Kingdom of David and his successors. From 515 B.C.E. until the destruction of the Second Temple in 70 C.E. it was again the Capital of the Jewish People. At no other time did any other people living or occupying the Land of Israel declare that Jerusalem was its capital.

This historical connection was acknowledged by the Vatican. On June 30, 1980 the Charges d'Affaires of the permanent Mission of the Holy See to the U.N. presented a document to the President of the Security Council, concerning the position of the Holy See as regards Jerusalem and the Holy Places. The document states:

"The Holy City is the object of fervent love and has exercised a constant appeal for the Jewish People ever since David chose it as his Capital and Solomon built the Temple there. Within it much of the history of Judaism took place and the thoughts of the Jews were directed to it down the centuries, even when scattered in the 'diaspora' of the past and present."

THE RIGHT OF ISRAEL TO CHOOSE JERUSALEM AS HER CAPITAL

The State of Israel from the very beginning made clear that Jerusalem was to be her Capital. This was given added substance by the emplacement of the institutions of State and Government in Jerusalem, as indeed is the practice of all states in regard to their Capitals.

Section 2 of the Jerusalem Law provides that the seat of the President, the Knesset and the Government be in Jerusalem. This had already been the law in force, as stated in the *Basic Law - The Knesset* enacted in 1957; *Basic Law - The President*, enacted in 1964; and the *Basic Law - The Government*, enacted in 1968. Jerusalem is also the location of the Supreme Court according to Section 1 of *The Court's Law* 5717-1957.

Except for Israel's right to choose Jerusalem as her Capital, the prerogative of the host State to choose the city in which diplomatic missions be situated had not been called into question. Thus, when Brazil moved her Capital to Brasilia, she set a time limit for the diplomatic corps to move to the new Capital. In Holland there were problems as to the emplacement of diplomatic missions in The Hague while the declared capital of Holland was Amsterdam. At present all such missions are in the Hague. In addition, the United States State Department objected when certain nations wanted their diplomats to reside officially in New York.

The assertions against Israel's right to choose Jerusalem as her capital have attempted largely to negate this right rather than substantiate other claims to the city.

In April, 1950 Jordan incorporated the West Bank and the Eastern part of Jerusalem into Jordan. This annexation was recognized only by Pakistan, while a statement was made in the British Parliament that the United Kingdom's recognition of Jordan's annexation of the West Bank did not extend to East Jerusalem and Jordanian sovereignty there was not recognized. (Hansard, 474 House of Commons Debates, 5th series, columns 1137-1139, April 27, 1950). At no time did Jordan declare Jerusalem her capital. The Arab League opposed Jordan's annexation of Jerusalem. Although East Jerusalem was in Arab rule no step was taken to give it any special political status. Meetings of the Arab League were not held in Jerusalem. King Faisal of

Saudi Arabia, known as a devout Moslem, never visited Jerusalem. In Moslem religious tradition, Jerusalem ranks third in importance after Mecca and Medina. It is towards Mecca, the center of Islam, that Moslems turn to in prayer and go to as pilgrims. To Jews Jerusalem is the center of their faith, as is reflected in Psalm 137:

*"If ever I forget you, Jerusalem
may my right hand lose its strength"*

Jerusalem is mentioned in the Jewish Scriptures some 634 times while it is not mentioned once in the Koran.

During the British Mandate the government, the Supreme Court and the High Commissioner were located in Jerusalem. The Jewish Agency, recognized by the League of Nations as the official representative of the Jews in mandatory Palestine, likewise was located in Jerusalem. As a matter of course, it was accepted by all that Jerusalem was the natural capital of the land.

While Jerusalem is not yet recognized by other nations as the capital of Israel all ambassadors present their credentials in Jerusalem and visiting heads of state have been officially received there by the President, Prime Minister and Knesset. Such heads of state include Presidents Carter, Nixon and Sadat.

THE CONTENTION THAT EAST JERUSALEM IS OCCUPIED TERRITORY

The contention has been put forward that East Jerusalem is occupied territory. It should be pointed out, however, that for a territory to be occupied it must, under international law, be a part of another State.* Since the world did not recognize East Jerusalem as part of Jordan, Israel's status is not that of an occupant.

Following the War of Independence in 1948, Jerusalem was a divided city. In accordance with Article II(2) of the Armistice Agreement between Israel and Jordan signed on April 3, 1949:

*"it is also recognized that no provision of this agreement
shall in any way prejudice the rights, claims and positions
of either Party hereto, in the ultimate peaceful settlement*

*See Article 2, paragraph 2 of the IV Geneva Convention of 1949

of the Palestine question, the provision of this agreement being dictated exclusively by military considerations."

Until 1967 Jordan neither recognized Israel nor expressed willingness to reach any ultimate settlement of the conflict. Her initiation of the hostilities in 1967 despite Israel's request that she remain neutral was a fundamental breach of the agreement and as such terminated it. As a consequence of the 1967 war Israel united the Eastern part of the City with the Western part. It was Jordan that precipitated this situation and as such can hardly come now with "clean hands" and claim that her land is occupied.

THE CONTENTION THAT JERUSALEM IS INTERNATIONAL TERRITORY

"General Assembly Resolution 181 (II) Concerning the future government of Palestine," passed November 29, 1947 was the first U.N. resolution directed to implementing the internationalization of Jerusalem. The plan stated, in Section C, Part III:

"The City of Jerusalem shall be established as a corpus separatum under a special international regime and shall be administered by the United Nations. The Trusteeship Council shall be designated to discharge the responsibilities of the Administering Authority on behalf of the United Nations."

The consequences of the combined Arab invasion of Israel in 1948 overtook the recommendations of the Partition Plan and emphasized the inability of the U.N. to fulfil any role as regards the maintenance of security in the area.

A study group of the Hebrew University under the chairmanship of Professor Nathan Feinberg, in its book "Israel and the United Nations," made the following point:

"When it finally became clear that Resolution 181 (II) was not leading to a peaceful solution of the Palestine problem, and that the U.N. was unable to provide even a minimal degree of protection for the City it had taken to internationalize, Jewish opinion no longer saw the justification for accepting the sacrifice involved in the internationalization of Jerusalem. The authority of Resolution 181 (II),

already impaired, was shattered by the Arab seige and the defence of the city by the army of Israel."

Thus, in light of the above circumstances, the General Assembly, in its Resolution 194 (III) "Concerning the Progress of the Mediator" passed December 11, 1948, altered its approach to the issue.

Section 8 of that resolution said:

"that the Jerusalem area including the present municipality of Jerusalem...should be accorded special and separate treatment from the rest of Palestine and should be placed under effective U.N. control."

The General Assembly requested that "detailed proposals" be presented "for a permanent regime of the Jerusalem area...consistent with the special international status of... Jerusalem." The difference of wording between these two resolutions is clear, especially the new plan's calling for a permanent regime while the old plan called for a regime that would exist 10 years, at the end of which "the residents of the city shall then be free to express by means of a referendum their wishes as to the possible modification of the regime of the city." A further point is that no article of the U.N. Charter gives it the power to create of its own volition special international regimes or any other entity of a similar nature. Chapter XII of the Charter contains provisions relating to the International Trusteeship System, but the whole point of that system was to "promote... trust territories... progressive development towards self government or independence" (Article 76) and not to attempt to create a new species of international entity. In any event, Article 78 provides that the system shall "not apply to territories which have become members of the U.N., relationship among which shall be based on respect for the principle of sovereign equality."

It should be noted that Israel's Military Government which had been in force in Western Jerusalem since August, 1948 was abolished on January 30, 1949, thus fully integrating that part of the city with the remainder of Israel. Israel was admitted to the U.N. on May 11, 1949.

Thereafter, there were further unsuccessful attempts by the U.N. to deal with

Jerusalem. On December 9, 1949 in Resolution 303 (IV) the General Assembly restated its intention that the Jerusalem area be a corpus separatum and placed under a special international regime. On April 17, 1950 the Soviet Mission informed the Security Council that it withdrew its support for Resolution 303 (IV) (GAOR; 5 Sess. Supple. No. 1 page 5) and on June 14, 1950 the Trusteeship Council submitted its report to the General Assembly without taking any steps to implement Resolution 303 (IV). (Trusteeship Council Resolution 234 VII GAOR 5 Sess Supple. No. 9). In the fifth session of the General Assembly the debate on the Jerusalem question was inconclusive and a proposal calling again for a corpus separatum failed to attain the required two-thirds majority (GAOR, 5 Sess. 326th Plenary Mtg., Dec. 15, 1952). Another similar proposal failed to receive a two-thirds majority at the Sixth Session (GAOR 7 Sess. 406 Plen. Mtg. Dec. 13, 1952, p. 413).

In the final analysis, the legal status of the General Assembly's Resolutions in general, and the Partition Plan in particular, was aptly summed up by Eliahu Lauterbach in his book "Jerusalem and the Holy Places," at page 16:

"While of course it is unfortunate that the Arabs rejected the resolution, they were to some extent correct in their incidental assertion that the General Assembly was not able by resolution to dispose in a binding manner of the whole or any part of the territory of Palestine. Palestine was not the property of the U.N. to give or withhold as it pleased. The role of the U.N. was a restricted one. Its acquiescence in the termination by Britain was a legal necessity. Moreover, the Assembly could by putting forward a plan which the interested parties might accept, provide the legal basis for the settlement of the future government of the country. But resolutions of the General Assembly do not normally create legal obligations for the members of the U.N. Even if Israel and the proposed Arab State had been members at the time, which they were not; and the Partition Resolution did not have a legislative character."

It is therefore, concluded, with reference to the ineffectual record of the U.N., its inconsistent attitude towards the internationalization of Jerusalem and the

absence of any legal justification in its Charter for the basis of such a plan, that the idea of an internationalized city remains in theory, as in fact, a dead letter.

JERUSALEM REUNITED

Throughout the last century Jerusalem has been a city with a mixed population of Jews, Moslems and Christians. Jews have been the majority of Jerusalem's population, comprising the following percentage of Jerusalem's population: 50% in 1870, 66% in 1905, 58% in 1931, 74% in 1967 and 73% in 1977. Since 1967 Jerusalem has also been united in fact. For example, Jerusalem's workforce is composed of Jews, Moslems and Christians and is integrated throughout the city.

When the barbed wire and concrete walls erected by the Jordanians to divide the city were torn down in 1967 and Jerusalem re-unified there arose many interesting legal questions. Under the British Mandate one legal system existed in Jerusalem. Between 1948 and 1967 Jordanian Law was applied in East Jerusalem and Israeli Law in West Jerusalem. In June, 1967 when the city was reunified, Israeli law was extended to all of Jerusalem. We shall now examine how the Israeli Law was extended to East Jerusalem and some of the legal issues which resulted.

ISRAELI LAW APPLIED TO ALL OF JERUSALEM

On June 27, 1967 the Knesset passed Amendment 11 to the *Law and Administration Ordinance*, 1967-5727, which reads as follows:

"Application of Law. 11B. The Law, jurisdiction and administration of the State shall extend to any area of Eretz Israel designated by the Government by order."

The day after Amendment 11 was passed, the Government issued the *Jurisdiction and Administration Order No. 1*, 1967-5727, (published in the Official Gazette, Kovetz Hatakanot, 2064 June 28, 1967, page 2690) which read as follows:

"The area of Eretz Israel described in the following appendix is hereby established as an area in which the law, jurisdiction and administration of the State apply."

The area described in the appendix by map coordinates was East Jerusalem.

On June 27, 1967 the Knesset passed the *Municipalities Ordinance (Amendment No. 6.)* 5727-1967 which enabled the government to extend the municipal boundaries of Jerusalem. The following day, the government published *The Jerusalem Declaration (Extension of City Boundaries)* 5727-1967, (Kovetz Hatakanot 2065, p. 2694), which extended the Jerusalem city boundaries to those mentioned in the appendix to the *Jurisdiction and Administration Order No. 1.*

WAS EAST JERUSALEM INCORPORATED INTO ISRAEL

An important legal question which the Supreme Court decided concerning the reunification of Jerusalem was whether Amendment 11 and Order No. 1 had only applied Israeli law, jurisdiction and city government to East Jerusalem or by doing this had incorporated East Jerusalem as an integral part of the State of Israel. Justice Yitzchak Kahan stated the court's interpretation of the 1967 Amendment and Order very clearly:

"East Jerusalem has been incorporated into the State of Israel and is an integral part of it."

This holding was also stated in prior decisions of the Supreme Court: *Chaznaliz v. Latin Patriarch Court*, 1969, 23 Sup Ct Dec 260, vol 1; *Ben Dov v. Minister of Religion*, 1968, 22 Sup Ct. Dec. 440, vol 1. The court's holding was stated by Justice Halevy in the Chaznaliz case as follows:

"from that day UNITED JERUSALEM IS AN INTEGRAL PART OF ISRAEL" (emphasis in the original)

The fact that East Jerusalem's status thereby was separate from that of Judea and Samaria was indicated in the Supreme Courts decision in *Rewidi v. The Hebron Military Court*, 1970, 24 Sup Ct. Dec. 419, vol 2. This was a petition on the ruling of the Hebron Military Court that it had jurisdiction over the alleged violation of the Jordan Antiquities Law preventing the transporting of antiquities "abroad." The antiquities in question were transported from Hebron to Jerusalem and the prosecutor claimed that under Jordanian Law "Jerusalem" was considered "abroad." The court held that Jordanian Law continued to apply in Judea and Samaria by force of Israeli Army proclamation and that according to this law transporting antiquities from Judea and Samaria to Jerusalem is transporting them "abroad."

THE TRANSITION FROM JORDANIAN TO ISRAELI LAW

For East Jerusalem Arabs the transition from Jordan's archaic social and economic conditions and the non-democratic, monarchical society existing prior to 1967, to the conditions in the modern and democratic State of Israel could have been a shock. The question arose whether the more comprehensive social protections granted by Israeli laws should be applied with equal force to East Jerusalem. The problem arose, for example, regarding labor conditions since Israeli law granted the employees vastly better conditions than the Jordanian law. Under Israeli law, East Jerusalem employers were suddenly required to negotiate with a free trade union, to pay employees decent wages set by collective bargaining agreements, to pay severance pay, to limit the hours of work, etc. An interesting and important Supreme Court case, *Elkadouri v. Elshoish*, 1972, 26 Sup. Ct. Dec. 66, vol 2, concerned Section 3 of the *Annual Leave Law*, 5711-1951, the relevant part of which read as follows:

"3. (a) The duration of the leave, in respect of a working year with the same employer or at the same place of employment shall be as follows: (1) in respect of each of the first four years 14 days; ... (4) in respect of the seventh year - 21 days; (5) in respect of the eighth year and onwards - one additional day per working year up to a period of leave of 28 days."

The question arose as to the duration of the annual vacation of an East Jerusalem employee who had worked for the same employer from 1950 to 1969. Should the years of work prior to June, 1967 be taken into account in the computation of the annual leave? If the answer is positive, the employee is entitled to vacation of 28 days per year and if the answer is negative the vacation period is only 14 days. The Supreme Court held that there was no reason to deviate from the wording of Section 3 of the *Annual Leave Law* which talks of continuous work with the same employer. This holding overruled the National Labor Court's interpretation which held that the court should read the law as if the words "in Israel" were inserted in the section and, therefore, only work in Israel (since June, 1967) should be counted.

The Supreme Court's reasoning was that Israeli law applied, the law was clear and no injustice was done to the employer since the employee had worked for him during 19 years and deserved a vacation longer than an employee who had worked two years. The court also mentioned that the Knesset often passes laws which increase employees

rights and this was the effect of the 1967 law applying Israeli law to East Jerusalem.

The Supreme Court strongly rejected the argument that Israeli labor laws should be applied gradually to East Jerusalem and stated that the East Jerusalem employee lives and works in Israel and his lot should not be worse than that of any other Israeli employee.

The Elkourdi case seemed to overrule a previous Supreme Court decision, *Elgani v. Khil*, 1970, 24 Sup. Ct. Dec. 460, vol 2. The Elgani case revolved around the interpretation of Section 1 of *The Tenants Protection (New Buildings) Law*, 5715-1955, the relevant part of which said that the tenants of a building, completed after April 1, 1954 "...and let for the first time after the coming into force of this Law..." will not enjoy the protection of fixed rents. The property in question had been leased for the first time prior to June, 1967 and the question was whether after that time the tenant was protected. The court held that the law does not apply to rentals in East Jerusalem prior to June 1967, basing its opinion on the laws specifically stating that it applies from "the coming into force of this law" which in East Jerusalem was June, 1967. Because the Jordanian law favored the landlord and the Israeli law favored the tenant the court's decision was bound to damage one of the parties. The courts pointed out that the 1967 amendment and order had no provision regarding the transition from Jordanian law to Israeli law. Apparently on the basis of the court's comments, rules and regulations were promulgated to deal with specific problems caused by the transition. The Elgani case can be distinguished from the Elkourdi case in that the law it interpreted had a specific provision about when it applied and that the Elkourdi case decided the specific and important issue of whether East Jerusalem workers were regarded as equal and benefited from all the laws and agreements applying to the Israeli worker. The Elkourdi case stated clearly - Jews and Arabs are equal in united Jerusalem and Israeli law had conferred upon the Arab worker dignity and freedom from autocratic employers.

PROTECTION OF THE HOLY PLACES UNDER ISRAELI LAW

Jerusalem's international standing as a Holy City derives essentially from its history and character. As a Jewish city, the city in which Judaism as a religion and civiliza-

ation came into its own. The city in which for the past 100 years Jews have constituted a clear majority of the population. To Christians and Moslems, Jerusalem is the city which houses many of their Holy Sites. However, the significance attributed to Jerusalem by the Jews is different to that of Christians and Moslems. This is reflected by a leading article in the London Daily Telegraph of June 25, 1967:

"To Christians and Moslems, Jerusalem is a place where supremely important things happened long ago. To them, however, it is an object of pilgrimage. To Jews, on the other hand, it is the living center of their faith, or if they have no faith, of their identity as a people. To them, it is a place to be possessed, today and forever. There is no essential incompatibility between these different needs, Jewish political possession of Jerusalem and absolute freedom of access to it by Christians and Moslems - these have been declared principles of the State of Israel."

Israel's commitment to safeguarding the Holy Places and the freedom of access and prayer regarding them has been an essential principle in Israeli law from the foundation of the state.

Sections 146 to 150 of the *Criminal Code* make the following acts a crime: damaging or desecrating a religious place or object, disturbing prayer or a religious gathering, entering a cemetery and defacing or destroying anything in it, saying or doing anything (especially writing or publishing) which injures the religious sensitivities of another person, destroying a public building or monument. The above sections of the *Criminal Code*, have been used from the State's inception to prosecute anyone suspected of damaging or disturbing religious buildings, sites, worship or monuments. In addition to the criminal laws which protected the freedom of religion the Knesset has enacted two laws which protect Holy Sites, and access to them. *The Protection of Holy Places Law*, 5727-1967, enacted June 27, 1967, contains the following important section:

"1. The Holy Places shall be protected from desecration and other violation and from anything likely to violate the

freedom of access of the members of the different religions to the places sacred to them or their feelings with regard to those places."

In addition the law contains sections making offences the desecration or violation of a Holy Place or anything likely to violate the freedom of access to Holy Places. As the reader will notice by comparing the above section to the Jerusalem Law, the latter in Section 3 repeats verbatim Section 1 of *The Protection of Holy Places Law*.

SUPREME COURT CASES PROTECTING ACCESS AND PRAYER AT THE HOLY PLACES

The Israeli courts have been vigorous in their protection of the Holy Places from desecration. Harsh sentences have been imposed on those convicted of desecrating a Holy Place. Government authorities have also been diligent in apprehending and prosecuting those suspected of violating a Holy Place. The Jewish State has been particularly sensitive regarding the protection of Holy Sites, recalling the many Jewish Holy Sites destroyed by Arab and European governments and the German Nazi government's destruction of synagogues and Jewish prayer objects.

Legal problems under the *Protection of Holy Places Law* have arisen regarding the meaning of the "freedom of access" guaranteed by Section 1 of the Law. The "freedom of access" problem is divided into actual access to the Holy Places and the right to pray at them.

The "freedom of access" cases have concerned the desire of Jews to enter and pray on the Temple Mount. No member of another religion has filed a case claiming denial of access to a Holy Place. The Temple Mount, the site of Solomon's Temple and the Second Temple, is the most Holy place in the world to Jews. When Jews pray, they face in the direction of the Temple Mount. Today two famous Mosques are located on the Temple Mount: the Dome of the Rock and El Aksa and Moslems pray there many times each day. At no time since June, 1967 has the right of Moslems (or anyone else) to visit the Temple Mount, been in question. The Moslem Religions Council, which controls and administers the Temple Mount (except for one entrance controlled by the Israeli authorities) opposes Jewish prayer on the Temple Mount, but allows Jews to enter the area upon payment of a fee and at times when there are no Moslem prayers.

The case, *Ben Dov v. The Minister of Religion*, 5728-1968, case 22 Sup. Ct. Dec. 440,

vol 1, concerned the petitioners request that he be allowed to enter the Temple Mount without paying a fee and that the area be administered by a body (The Religious Ministry) which would be responsive to his religious needs. During the hearing the State Attorney declared to the court that anyone would be allowed entrance to the Temple Mount free of charge through the entrance controlled by the government. This declaration obviated the Petitioner's first claim and it was dismissed. The second claim was also dismissed on the basis that those responsible for guarding the entrance to the Temple Mount in question, (Israeli policemen) had instructions to do no act which violates the Jewish religion (the problem had been smoking on the Shabbat) and that the instance to which the Petitioner referred was isolated. The court added a comment that the petition was very vague and since it did not relate to discrimination the court would not deal with this problem. The principle which resulted from the Ben Dov case was that Jews had a right of access to the Temple Mount.

The Ben Dov case is also interesting because of its dicta, for example:

"This [The Protection of Holy Places Law] is the first time, following the many conquests and changes of government in Eretz Israel since the destruction of the Second Temple [in 66 B.C.E.] that as a result of of a military conquest the civil administration enacted a law which guarantees the rights of ALL religions to their Holy Places, without giving priority to one religion over another." (p.442)

One concurring opinion pointed out that the 1967 law did not establish for Jews the obligation to respect and protect the Holy Places - this was done long ago in the Bible, Talmud and Rabbinical case law.

Another concurring opinion stated that the 1967 law was a result of the Israeli legislature's desire to guarantee equality of all religions as regarding the Holy Sites, especially those sites regarded holy to more than one religion or sect.

The next problem to arise was whether a Jew had the right to pray on the Temple Mount, this being the subject of the court's decision in *The Nationalistic Society v. The Minister of Police*, 5720-1970, 24 Sup. Ct. Dec. 141, vol 2. In this long and

problematical decision each of the five justices wrote his own concurring decision, basing it on different reasoning.

To understand this case the following background material is necessary: As mentioned above, for two thousand years Jews hoped for the opportunity to return to pray on the Temple Mount. When, in June, 1967 the Israeli army united Jerusalem the religious authorities held that Jews could not pray on the Temple Mount because of problems involving religious purity and the location of the Holy of Holies (where no Jew is allowed to enter). The Moslem Religious Council and the entire Arab world opposed Jews being on the Temple Mount or praying there. In addition to the above problems, there is the added difficulty of not having the Jewish prayers on the Temple Mount disturb the Arab prayers and vice versa. The latter problem has been solved in the Tomb of the Patriarchs in Hebron but is more complicated on the Temple Mount.

The entire court in The Nationalistic Society case and the government in its pleadings asserted that Jews had a right to pray on the Temple Mount. However, the difficulty of the case was the failure of the government to make provisions for such prayer and the question whether such prayer on an organized basis was possible from the viewpoint of relations between Arabs and Jews. A majority of the justices felt that the Temple Mount was such a sensitive area that there was a basis for the governments claim that the peace and security of the area could not be guaranteed if Jewish prayers were allowed. They accepted the government's claim that Jewish prayers might set off Arab disturbances and civil unrest. The case has been criticized for the following reasons: The critics say that the efficient Israeli police force which protected President Sadat during his visit to the Temple Mount and Presidents Nixon and Carter during their visits to Jerusalem could protect a small group of Jews praying on the Temple Mount. The question is also raised whether fundamental rights are dependent on the police's ability to protect those exercising the rights. The court's logic was based on the restrictions of Jews praying on the Temple Mount being a temporary necessity and this was not unrealistic in view of the political and social situation in Israel and the world. Also, the court recognized that those wanting to pray on the Temple Mount were mainly doing so for nationalistic reasons and that no organized Jewish group or Rabbinical authority wanted to pray there.*

*Jews pray at the Western Wall of the Temple Mount but not on the Temple Mount.

ISRAELI COURTS DECIDE DISPUTES BETWEEN CHRISTIAN SECTS

Another type of case which arose regarding the Holy Places concerned possession and ownership of Christian Holy Places. A typical case was *The Orthodox Coptic Mautran of Jerusalem v. The Minister of Police, The Ethiopian Orthodox Bishop of Jerusalem and others*, 5721-1971, 25 Sup. Ct. Dec. vol 1. This case concerned a centuries old dispute between the Copts and Ethiopians over possession and ownership of part of the Church of the Holy Sepulchre. The area had been in possession of the Copts. While the Copts were celebrating Easter and were absent from the area in question, the Ethiopians changed the locks on the entrances and refused to allow the Copts to return. The police refused to return the area to the Copts, preferring to allow the court to decide the dispute. The court's decision ordered the police to return the area to the Copts, based on the reasoning that the Copts had been in possession of the area until it had been taken from them by force and that force should not be used to gain an advantage regarding possession. If there was a question regarding possession of a Holy Place the method of settling the dispute was to turn to the courts and ask for a decision. The government, on its part, has had a policy of not interfering with the status quo between the various Christian sects.

ISRAELI GOVERNMENT POLICY TOWARD THE HOLY PLACES

Israel has at no time claimed exclusive jurisdiction over the Holy Places sacred to other religions. Thus, in July, 1967 Foreign Minister Abba Eban, in a letter to Secretary-General U-Thant, stated unequivocally Israel's policy in this regard:

"The measures taken by my Government to secure the protection of the Holy Places are only a part of Israel's effort to ensure respect for universal interests in Jerusalem. It is evident from United Nations discussions and documents that the international interest in Jerusalem has always been understood to derive from the presence of the Holy Places. Israel does not doubt its own will and capacity to secure the respect of universal spiritual interests. It has forewith ensured that the Holy Places of Judaism, Christianity and Islam be administered under the responsibility of the religions which hold them sacred. In addition, in a spirit of concern for historic and spiritual traditions,

my Government has taken steps with a view to reaching arrangements to assure the universal character of the Holy Places. In pursuance of this objective, the Government of Israel has now embarked on a constructive and detailed dialogue with representatives of universal religious interests." (UN document A/6753 July 10, 1967)

This policy was restated by Foreign Minister Eban before the U.N. General Assembly on September 19, 1969.

"Israel does not claim exclusive or unlimited jurisdiction in the Holy Places of Christianity and Islam in Jerusalem and is willing to discuss this principle with those traditionally concerned. There is a versatile range of possibilities for working out a status for the Holy Places in such a manner as to promote Middle Eastern Peace and ecumenical harmony. In the meantime our policy is that the Moslem and Christian Holy Places should always be under the responsibility of those who would hold them sacred. This principle has been in practical effect since 1967" (GAOR, 24 Session, 1757th Plenary Meeting, page 20).

Israel's policy has been recently restated by Ambassador Blum at a June 24, 1980 meeting of the Security Council:

"The free and unfettered administration of the Holy Places by each religion and its chosen institutions is and will be guaranteed, and this in cooperation and conjunction with the religious authorities concerned."

JORDANIAN POLICY BETWEEN 1948 AND 1967

In the Armistice Agreement between Israel and Jordan in 1949, article VIII called for the establishment of a special committee of Israeli and Jordanian representatives to formulate agreed plans on certain matters "which in any case shall include the

following on which agreement in principle already exists...free access to the Holy Places and cultural institutions and use of the Cemetery on the Mount of Olives." (42 UNTS p. 314). The Jordanian government did not honor its undertakings in regard to the above agreement and for the first time in centuries Jews were completely barred from Jerusalem's Holy Places. They had no access to the cemetery on the Mount of Olives or the Hebrew University on Mt. Scopus. Even Moslem residents of Israel were barred by Jordan from visiting Islam's Holy Places.

In addition to denying Jews access to the Holy Places, the Jordanian government violated the sanctity of every Jewish Holy Place and destroyed 58 synagogues in the Jewish Quarter of the Old City of Jerusalem.* The Jordanians also destroyed the unique Jewish cemetery on the Mount of Olives, where many Jewish spiritual leaders had been buried. Jordan's policy was to eliminate the Jewish past from Jerusalem.

The harsh effects of Jordanian rule were also felt by the Christian community of the city. In 1958, the Amman parliament passed a law requiring all members of the Holy Synod of the Greek Orthodox Community to adopt Jordanian citizenship. The members of that Synod had been considered Greek subjects since the Fifth Century.

In 1952 Jordan declared Islam the official religion of the country. Christian schools were required to close on Friday, the Moslem Sabbath. Christian holidays were no longer recognized as official holidays. Christian civil servants were permitted to be absent from work on Sundays only until 11:00 a.m.

In 1965 Jordan passed legislation restricting the development of Christian institutions by prohibiting the acquisition of ownership or possession by them of land inside the walled city of Jerusalem, without special authorization from the government. This resulted in preventing the construction of any Christian Church or place of worship within the city.

As a result of these repressive measures by the Jordanian government against the Christians in Jerusalem, the Christian population of that city declined significantly

* This is the list of the 58 synagogues destroyed by the Jordanians (list at end of paper).

from 19,000 in 1948 to 11,000 in 1967.

It should be pointed out that the British government during its mandate of Eretz Israel also passed certain repressive measures which restricted freedom of religion in Jerusalem. For example, a British law prohibited the Jews from blowing the Rams Horn (Shofar) at the Western Wall on Yom Kippur or at any time.

RELIGIOUS FREEDOM IN JERUSALEM SINCE 1967

The unification of Jerusalem in 1967 put an end to all of the above repressive Jordanian policies. It is absurd abrogation by the Israeli government of Jordanian discriminatory measures against Jerusalem's Jews and Christians has been condemned by the Arab world and U.N. resolutions, which request that the previous discriminations be restored!

Since 1967 there is complete freedom of movement within the city, to it and from it for members of all faiths, including nationals of nations still maintaining a state of war with Israel. In contrast to Jordan's policy of Arabization of the Holy Places of Judaism and Christianity, Israel has not engaged in any activity calculated to destroy or disfigure Moslem or Christian Holy Places. On the contrary, Israel has even actively restored and discovered these Holy Sites, in cooperation with foreign theological and research institutions.

Evidence of the improvement that set in after the Six-Day War of 1967 is provided by Archbishop Ajamian of the Armenian Church, who stated in 1977:

"Times have improved since 1967. We have built a school of theology which we inaugurated last year (1976). Before (1967), we lived as if in a monastery. We were isolated from the world. The walls of the Old City were, in reality, boundary lines. Today, Jerusalem is a city whose gates are open to the entire world. We all feel that it is much more comfortable to live in a city without a 'no-man's land'."

In the final analysis Israel's record of safeguarding the Holy Places, guaranteeing access to them and generally improving the municipal services is a record that has not been approached or equaled by any other government ruling Jerusalem.

CONCLUSION

In this paper I have tried to show that Jerusalem is the capital of Israel since its creation as a State, that it is the capital of Israel in effect and in law and that it has been awarded de facto recognition as such. In addition I pointed out that Jerusalem is a mixed city, with a large Jewish majority and an Arab minority. This causes various problems, which is true in other mixed cities in the world. For Jerusalem most of these problems have been solved through legislation, court cases and the realities of everyday life. Finally, although Jerusalem has always been central to the Jewish people, it also contains Christian and Moslem Holy Places. Israel has recognized its responsibility for the Holy Places and has taken effective steps to insure the freedom of access and worship to them. In fact in Israel there is greater freedom of worship for ALL religions than has been the case in the past.

S/PV.2234

73-75

(Mr. Blum. Israel)

1. Bikur Holim Synagogue
2. Or ha-Haim Synagogue
3. Ha-Ari ha-Kadosh Synagogue
4. Sukat Shalom Synagogue
5. Hesed El Synagogue
- 6/7 Habad Synagogues (two synagogues)
8. Shoneh Halachot Synagogue
9. Beit Hillel Synagogue
10. Henahem Zion Synagogue
11. Ahavat ha-Torah voha-Shalom Synagogue
12. Ha-Ramban Synagogue
13. Rabbi Baruch Synagogue
14. Rabbi Yehuda ha-Hasid Synagogue (the Hurva Synagogue)
15. Warsaw Synagogue
- 16/17 Eidot ha-Ha'arav Synagogues (two synagogues)
18. Beit El Synagogue of the Kabbalists
19. Rabbi Yohanan Ben Zakai Synagogue
20. Ha-Emtza'i Synagogue
21. Istanbul Synagogue
22. Eliahu ha-Havi Synagogue
23. Beit Aharon Synagogue
24. Sha'ar Shamayim Synagogue
25. Yehudei Sepharad Synagogue
26. Yeminite Synagogue
27. Ohel Avraham Synagogue
28. Beit Meir Synagogue
29. Or Olam Synagogue
30. Karaite Synagogue
31. Tiferet Yisrael Synagogue
32. Ohel Moshe Synagogue
33. Kurdish Synagogue

34. Porat Yosef Synagogue
35. Hayei Olam Synagogue
36. Kotel ha-Ma'aravi Synagogue
37. Sukat David Synagogue
38. Rabbi Meir Baal ha-Nes Synagogue
39. Georgian Jews' Synagogue
40. Ohel Ya'acov Synagogue
41. Zion Synagogue
42. Dubno Synagogue
43. Sdeh-Hemed Synagogue
44. Ahavat Zion Synagogue
45. Biderman Synagogue
46. G'milut Hasadim Synagogue
47. Hoshav-Z'kainim ha-Yashan Synagogue
48. Michael Rutman Synagogue
49. Torat ha-Cohanim Synagogue
50. Aleppo Jews Synagogue
51. K'tav Torah Synagogue
52. Or Zorai'ah Synagogue
53. Persian Jews' Synagogue
54. Chassidei Vizhnitz Synagogue
55. Chassidei Bratzlav Synagogue
56. Chassidei Tzortkov Synagogue
57. Kollel Horodno Synagogue
58. Rabbi Pinhasel Synagogue

Begin's Case for Keeping Jerusalem

By Menachem Begin

JERUSALEM — Throughout the ages, Jews everywhere have accepted without question the affirmation *Na'aleh et Yerushalayim al rosh simchatenu* (Jerusalem will be the center of our rejoicing). It is so today, too.

Recently, announcements have been made to the effect that Arab sovereignty should be introduced into eastern Jerusalem. Proposals have been made that the Arab inhabitants of Jerusalem should vote for the self-governing authority we had suggested as an expression of full autonomy for the Arab inhabitants of Judea-Samaria and the Gaza district.

My response to all these demands

Menachem Begin is prime minister of the state of Israel.

and proposals is: Jerusalem — east, west, north, south, all of it — is under one sovereignty: Israel. Jerusalem is the heart of the Jewish people, its history, its culture, its dreams, its prayers, and so it will be for all generations to come, so help us God.

Twice I was asked to postpone my reply about Jerusalem in order that I should take time to consider it, and twice I said I would not wait even one minute, I would give my answer on the spot, because of a famous story in our tradition.

There was a sage, Rabbi Amnon of Mainz, the counsellor to a great prince, who loved him dearly. As happened in those days, the prince began to insist that Rabbi Amnon convert. The sage refused.

"How can I deny the faith of my forefathers?" he argued.

The pressure, however, continued until Rabbi Amnon said one

day, "Your Royal Highness, give me three days to consider it."

Then he went home and took his head into his hands and said to himself, "O God Almighty, what did I do? What did I say? Do I need three days to think it over? Shall I deny my faith, the faith of my forefathers?" And he cursed himself.

When the three days had passed, Rabbi Amnon did not present himself at court. And so they came for him and he was brought before the prince by force. There, he asked that his tongue be cut out for not rejecting immediately the pressures to convert.

And his limbs were mutilated.

As Yom Kippur, the holiest and most solemn day in Judaism, was

ushered in, Rabbi Amnon asked to be brought to the synagogue and there he expired. But before he died, he wrote the *U'Netaneh Tokaf Kedushat Hayom* (Let Us Proclaim the Sanctity of This Day), one of the most sacred prayers of our tradition, which reminds us that on Yom Kippur it is decided who will live and who will die, who will disappear and who will be born, who will rise up and who will be brought low.

Every Yom Kippur, we repeat that prayer of Rabbi Amnon. And remembering Rabbi Amnon, I could not delay my reply.

Jerusalem is the heart of our people — and because it is I could not ask for a day or two or three to consider giving it up. It would have been a denial of our eternal faith and so I responded on the spot, without hesitation and without qualification.

The world should know that Jerusalem in its entirety, its indivisibility, is under Israeli sovereignty.

Yes, it is sacred to all three monotheistic religions. We always have recognized that. Therefore, we respect the holy shrines of all religions.

President Carter has said Jerusalem should remain undivided and that there should be free access to the holy shrines of all religions. I agree with that formulation. This is the situation that prevails in Jerusalem today and will prevail forever, guaranteed by law and by the will of the Jewish people.

It was not always so. The world was silent for 19 years of Jordanian occupation of Jerusalem.

During that time, all our synagogues were destroyed; the cemetery on the Mount of Olives, one of our holiest shrines, where our greatest sages are buried, was desecrated.

For 19 years, we could not go to the Temple Mount or to the Western (Wailing) Wall to pray, although we had gone there for centuries under all regimes.

The Hadassah Hospital and the Hebrew University on Mt. Scopus

were almost completely destroyed. The Jewish quarter in the so-called "old city," which had existed for centuries, was destroyed, stone upon stone.

That was the situation under Jordanian occupation, which, it must be pointed out, had been declared an "international city" by the United Nations on Nov. 29, 1947.

What is Jerusalem under Israeli jurisdiction? The synagogues are rebuilt, the university and hospital are reconstructed, the cemetery reconsecrated. Everyone is free to go to his holy shrine to pray — Christians, Moslems and Jews — and so it will be forever.

United for All Time

Any proposal which either directly or indirectly may bring about the redivision or repartition of Jerusalem will be immediately rejected by our people. For we stand by the unity of Jerusalem for all time.

There is no connection between Jerusalem and the subject of autonomy. The autonomy proposal was our idea — not an Egyptian or a U.S. proposal. We initiated it. It is a Jewish idea, a Zionist idea. We want to live with our Arab neighbors in peace and in human dignity.

Forever

And so we propose that they enjoy full autonomy. They will elect their own Administrative Council, which will care for them and deal with their daily affairs without any interference by Israel. We reserve only the right to maintain our security.

A Mortal Danger

This is the essence of our plan; but now we hear proposals that there should be a legislative assembly and an executive and a judiciary.

I can only respond that we promised autonomy; we never agreed to have a Palestinian state in all but name. Such a state would be a mortal danger to us. The majority of our people would be held hostage; every city and town in Israel would be threatened by guns and tanks and missiles. Not only would people in the hundreds and thousands be killed, peace itself would be murdered by permanent bloodshed.

In a generation in which we lost a million and a half of our children and the world did nothing to come to the rescue of the persecuted and the condemned, we cannot believe in illusions, or play with words. They are so beautiful, words like "self-determination" — yet how misused they were in the 1930s.

We remember how the Germans in Czechoslovakia demanded "self-determination." We remember how many articles were written, how many speeches made. Why shouldn't they have "self-determination"? They want to join the Third Reich. Why shouldn't they be allowed to? Why should they have to live in Czechoslovakia?

So they won their self-determination, and we know what happened to us and to all mankind.

Life for the Survivors

The analogy is historical and true. So we cannot let such phrases be misused. To others, such issues may be a matter of policy. To us, it is a question of life — and whose life? The survivors, the orphans, the bereaved ones, the remnants of our people, a third of which was destroyed in one generation, abandoned by the whole world.

Yes, we are for full autonomy. We want the Arabs in Judea, Samaria and the Gaza district to enjoy full autonomy; but there cannot be a legislative assembly. It is a contradiction of the Camp David Agreement to permit a legislature, a quasi-government, a judiciary. The result will be a Palestinian state in everything but name.

We did not promise "self-determination" at Camp David. We refused to do so. What we said was: full autonomy for them, security for Israel.

Under international law, you cannot sign an agreement and then delete words of great importance from it, words which Egyptian President Anwar Sadat and I weighed for 13 days and nights together with President Carter at Camp David. We signed an agreement and we are living up to it.

WASH.

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Remember the Promise

And in this High Holy Day period of *chesbon hanefesh*, spiritual stocktaking, all of us — citizens of Israel, Jews all over the world, our Christian friends, free men, just men, good men — all of us should say to each other: As long as we live, we will do our utmost to preserve and help that little state, Israel, that Palestine which was promised to the Jewish people by all the free nations after World War I in a statement that began with these words: "Whereas recognition has thereby been given to the historical connection of the Jewish people with Palestine . . ."

The Jewish people with Palestine — this is our country, this is our land. We are not invaders; we have returned, we have come back to the land of our forefathers. We never wanted to evict one Arab.

The Book of Books tells us: "Love the stranger; remember, you were strangers in Egypt." This is our teaching. This is what we believe in.

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During its occupation of East Jerusalem, the Jordan Government forbade Jewish entry and set out to arabize the city and erase its Jewish identity. It bore down on the Christian inhabitants as well. For example:

- In 1958, the Amman Parliament passed a law requiring all members of the Brotherhood of the Holy Sepulchre to adopt Jordanian citizenship. Since the fifth century CE, members of this Brotherhood had invariably been Greeks.
- In 1965, Jordanian legislation was passed restricting the development of Christian institutions by cancelling their right to acquire land in or near Jerusalem.
- In 1966, Christian schools were compelled to close on Fridays, the Moslem day of rest, Christian education was restricted, and the previous Customs privileges of Christian religious institutions were abolished.

The re-unification of Jerusalem put an end to the bans, restraints and Arabization. This termination of the anti-Jewish and anti-Christian process of Arabization is being denounced by Arab spokesmen as 'Judaization':

~~2.1.11. 9x~~

Gov. of Israel money has gone to the reconstruction & repair of

- the great dome of the Church of the Holy Sepulchre
- the Russian Church of St Mary Magdalene
- the Armenian Cathedral of Saint Saviour
- the Greek Basilica of the Resurrection

The Road to Emmaus:

Emmaus is 15 miles from Jerusalem
What the hell is Harosh talking about?
The road might have been touched somewhere
but at least 99% of it "can be
photographed"!

5) ~~על~~ יחוס של

משרד החוץ

ארבל 2

ירושלים, י"ב כאלול התש"מ
24.8.80

אל: הנציגויות והמחלקות

מאת: ארבל 2

הנדון: מועב"ז - ירושלים

1. רצ"ב א. החלטה מועב"ז 478 S/RES פיוס 20.8.80. שימת לבכם
לסעיף 5.

ב. דברי הסבר ההצבעה של מזכיר המדינה של ארה"ב בישיבה
זו.

2. ההחלטה נחקקה בתמיכה 14 חברות המועצה (4 קבוצה וכן נורבגיה,
פורטוגל, קוסקו, פיליפינים, ג'מייקה, בנגלה-דש, זמביה,
גרמ"ז, ניג'ר, וחוניס) ובהסכמתה של ארה"ב.

בברכה,

א. אברה (סמילג)

S. RES / 478

The Security Council,

Recalling its resolution 476 (1980) of 30 June 1980,

Reaffirming again that the acquisition of territory by force is inadmissible,

Deeply concerned over the enactment of a "basic law" in the Israeli Knesset proclaiming a change in the character and status of the Holy City of Jerusalem, with its implications for peace and security,

Noting that Israel has not complied with Security Council resolution 476 (1980),

Reaffirming its determination to examine practical ways and means, in accordance with the relevant provisions of the Charter of the United Nations, to secure the full implementation of its resolution 476 (1980), in the event of non-compliance by Israel,

1. Censures in the strongest terms the enactment by Israel of the "basic law" on Jerusalem and the refusal to comply with relevant Security Council resolutions;
2. Affirms that the enactment of the "basic law" by Israel constitutes a violation of international law and does not affect the continued application of the Fourth Geneva Convention of 12 August 1949 Relative to the Protection of Civilian Persons in Time of War in the Palestinian and other Arab territories occupied since June 1967, including Jerusalem;
3. Determines that all legislative and administrative measures and actions taken by Israel, the occupying Power, which have altered or purport to alter the character and status of the Holy City of Jerusalem, and, in particular, the recent "basic law" on Jerusalem, are null and void and must be rescinded forthwith;
4. Affirms also that this action constitutes a serious obstruction to achieving a comprehensive, just and lasting peace in the Middle East;

5. Decides not to recognize the "basic law" and such other actions by Israel that, as a result of this law, seek to alter the character and status of Jerusalem and calls upon all Members of the United Nations:

(a) to accept this decision;

(b) and upon those States that have established diplomatic Missions in Jerusalem to withdraw such Missions from the Holy City;

6. Requests the Secretary-General to report to the Security Council on the implementation of this resolution before 15 November 1980;

7. Decides to remain seized of this serious situation.

Statement by Secretary of State Edmund Muskie to the United Nations

PRESS RELEASE

Press Release USUN 89 (80)
August 20, 1980

Statement by Secretary of State Edmund Muskie, in the United Nations Security Council, on the Question of Jerusalem, August 20, 1980.

Mr. President:

I come here today out of my deep respect for the United Nations and all it has represented for 35 years. It is a force for peace and reason in the world. It is a forum where nations may air their differences and seek out the common ground. We should all be grateful that this institution has worked so well, on so many issues, in its relatively short span of time.

Therefore I also come here today with a feeling of sorrow. For I believe that in its work on the Middle East over the past five months the United Nations has been the focus of attempts not to advance the cause of peace, but to restrain it, contrary to the ideals and purposes of this institution.

The succession of resolutions before this Council and the Emergency Special Session of the General Assembly have neither aided the Camp David process nor offered a single alternative with the slightest chance of success. Eight times in these five months resolutions on the Middle East have come before us. For our part, the United States has joined the debate and the voting. We have done that because we respect this institution -- and we honor those who have labored hard for a positive approach.

But eight times, those resolutions have failed the critical tests -- of reason, of balance, of accounting for the concerns of both sides, of genuinely serving the objective of peace.

The resolution before us today is illustrative of a preoccupation which has produced this series of unbalanced and unrealistic resolutions on Middle East issues. It fails to serve the goal of all faiths that look to Jerusalem as holy.

We must share a common vision of this ancient city's future -- an undivided Jerusalem, with free access to the holy places for people of all faiths.

But how can that vision be realized? Certainly it cannot be realized by unilateral actions, nor by narrow resolutions in this forum. Rather the question of Jerusalem must be addressed in the context of negotiations for a comprehensive, just and lasting Middle East peace.

That is the position of my Government. But it is more. The

status of Jerusalem cannot simply be declared; it must be agreed to by the parties. That is a practical reality. It will remain so despite this resolution or a hundred more like it.

We have encouraged all parties to refrain from unilateral actions which seek to change the character or status of Jerusalem. In line with this position we will not vote against the resolution as presently written.

So there can be no mistake, let me note that we will continue firmly and forcefully to resist any attempt to impose sanctions against Israel under Chapter VII. That step is contained in a draft resolution to be presented here but not to be voted upon. We are unalterably opposed to it. We will vote against any such resolution.

But if we do not vote against the version before us today, neither can we find cause to support it. For the resolution is still fundamentally flawed.

It fails even to reaffirm Resolution 242 as the basis for a comprehensive peace. Israel, for example, is to be censured -- yet there is no censure, indeed no mention at all, of violence against Israel or of efforts that undermine Israel's legitimate security needs.

Further, the resolution before us calls upon those states that have established diplomatic missions in Jerusalem to withdraw them from the holy city. In our judgment this provision is not binding. It is without force. And we reject it as a disruptive attempt to dictate to other nations. It does nothing to promote a resolution of the difficult problems facing Israel and her neighbors. It does nothing to advance the cause of peace.

On these specific grounds, we abstain on the resolution.

And on broader grounds, we ask that the United Nations return to first principles in addressing the Middle East. Let us resist useless pronouncements, and resume the practical search for results -- on Jerusalem, and on all other issues.

There are few problems in the world today as much in need of resolution -- and of patient, constructive effort to achieve it. Four cruel wars in thirty years -- and the peril and suffering that remain -- underscore the urgency of this task. And it is underscored again by recent fighting in Lebanon, renewing the violent cycle.

For all those thirty years there was no peace. Plans were tried and abandoned. Partial solutions came apart. Modest, stabilizing steps were the very most to be achieved -- and they were all too fragile.

Then in November 1977, President Sadat of Egypt took the courageous step of going to Jerusalem -- in an inspired act of statesmanship to break the deadlock. With equal statesmanship the Israeli Government responded.

At Camp David the next September, for 13 days, President Sadat, Prime Minister Begin, and President Carter joined to create a framework for peace in the Middle East. Thus was born the first real chance to bring the goals of Resolution 242 into being. Then, following President Carter's trip to the Middle East in February 1979, peace between Israel and Egypt -- the first real peace -- was achieved.

Even so, it was only a beginning. Camp David was designed not just for a limited settlement between Israel and one of its neighbors, but as a framework for a truly comprehensive and final peace among all parties to the conflict.

A year ago last May, the second stage of the Camp David process began -- negotiations between Egypt and Israel, with the United States as full partner, to provide full autonomy for the inhabitants of the West Bank and Gaza. This is to be a transitional arrangement of five years. Not later than the third year after the start of that period, negotiations to settle the final status of the territories would begin.

This may be an imperfect process. But let me remind you of this. It is also the first time the twin issues of Palestinian rights and Israeli security -- issues at the core of the Arab-Israeli conflict -- have been at the top of the agenda together. It is the first time there has been real hope -- not a mirage or a wish -- that a comprehensive settlement could be attained.

My Government has stated many times in the past, and I will restate it again today: we are absolutely and firmly committed to the success of the Camp David process begun at Camp David and its ultimate goal of a just and lasting peace throughout the region. There is no issue on which President Carter has spent more time and effort than this great cause. And that will continue to be the case until the job is done.

This is difficult and painstaking work. But it is precisely the kind of effort that inspired the creation of the United Nations. It is precisely the work to which the United Nations should now rededicate itself. We desire to work closely with the Islamic states in order that their legitimate goals set out in Resolution 242 may be attained in peace and honor.

It is vital that a political climate be preserved within which the hard work of peace can succeed. That is why we have urged all the parties not to take unilateral steps that could prejudice the outcome of the negotiations. That is why we have counseled patience, and sought wider support for our efforts. And it is why events here in the last several months have been so profoundly

disturbing. We do not expect everyone to support the Camp David process. We do, however, seek an end to efforts that work in the contrary direction — not just to undermine the Camp David process, but to disrupt the search for peace itself.

Let me therefore repeat our belief that this constant recourse to debates and resolutions that are not germane to the peace process and even harmful to it — should stop. Elsewhere in Southwest Asia, and in Southeast Asia, warfare is a present reality. The aggressor nations make no effort to find peace. Yet this Council is continuously drawn to the Middle East, where authentic work for peace is under way.

The United States will not be deterred from this historic enterprise. Indeed, I would like to reiterate our firm determination to finish what has so well begun. At Camp David, as a result of statesmanship and courage, the two parties with the help of the United States designed a framework for a comprehensive peace. They agreed to start with a treaty of peace between Egypt and Israel. This was a goal which many thought to be utterly unattainable but which was achieved through negotiation and on the basis of Resolution, 242.

As a further step toward a comprehensive peace, the parties agreed to launch serious negotiations aimed at providing autonomy for the Palestinian inhabitants

of the West Bank and Gaza for a transitional period. The final objective is clear: resolution of the Palestinian problem in all its aspects and ultimately, peace treaties between Israel and all of its other neighbors — Jordan, Syria and Lebanon.

Mr. President, we intend to persevere in this effort regardless of all distractions, diversions and difficulties.

Thank you, Mr. President.



עיריית ירושלים
بلدية اورشليم - القدس
MUNICIPALITY OF JERUSALEM

לשכת ראש העיר
ديوان رئيس البلدية
Mayor's Office

ירושלים ו' בחשוון תשמ"א
16 באוקטובר 1980

אל: מיקי בבלי, קונסול, ישראל בוסטון
מאח: נעמי טיסדייל, לשכת ראש העיר

למיקי בבלי שלום רב,

אני מקוה שאחה עדיין זוכר אותי מביקורי החטוף אצלך בבוסטון לפני
כשנה. טדי סיפר לי על האירוע של עיריית בוסטון וכמה מוצלח היה.
הוא גם סיפר לי שאחה ארגנת מבצע של תגובות למכתבו של הרש בקריסטין
סיינס מוניסור. אם כך הרי עוד העתק מכתב למערכת שאנחנו ארגנו מכאן
ואשר נכתב ע"י ד"ר לינדסי ראש הקהילה הבפטיסטית בירושלים.

נשמח אם תשלח לנו העתקים של שאר המכתבים שנשלחו לעתון.

בברכה,


נעמי טיסדייל

NAOMI - shalom!
Hope this will
help #

October 8, 1980

The Editor, The Christian Science Monitor

Bob Lindsey

Dear Sir:

Under the dateline Tuesday, August 26, 1980, Mr. Joseph C. Harsch has had published an article entitled "Christians in Jerusalem." The article largely describes the unhappy feelings of many Arab Christians living in East Jerusalem. Had this description limited itself to such feelings, which are commonly expressed with considerable exaggeration, of course, I would hesitate to write to you but as the article's writer states a good many things as the opinion of the writer himself and these are often strangely untrue or distorted beyond recognition of the facts I must ask leave to correct a few of them.

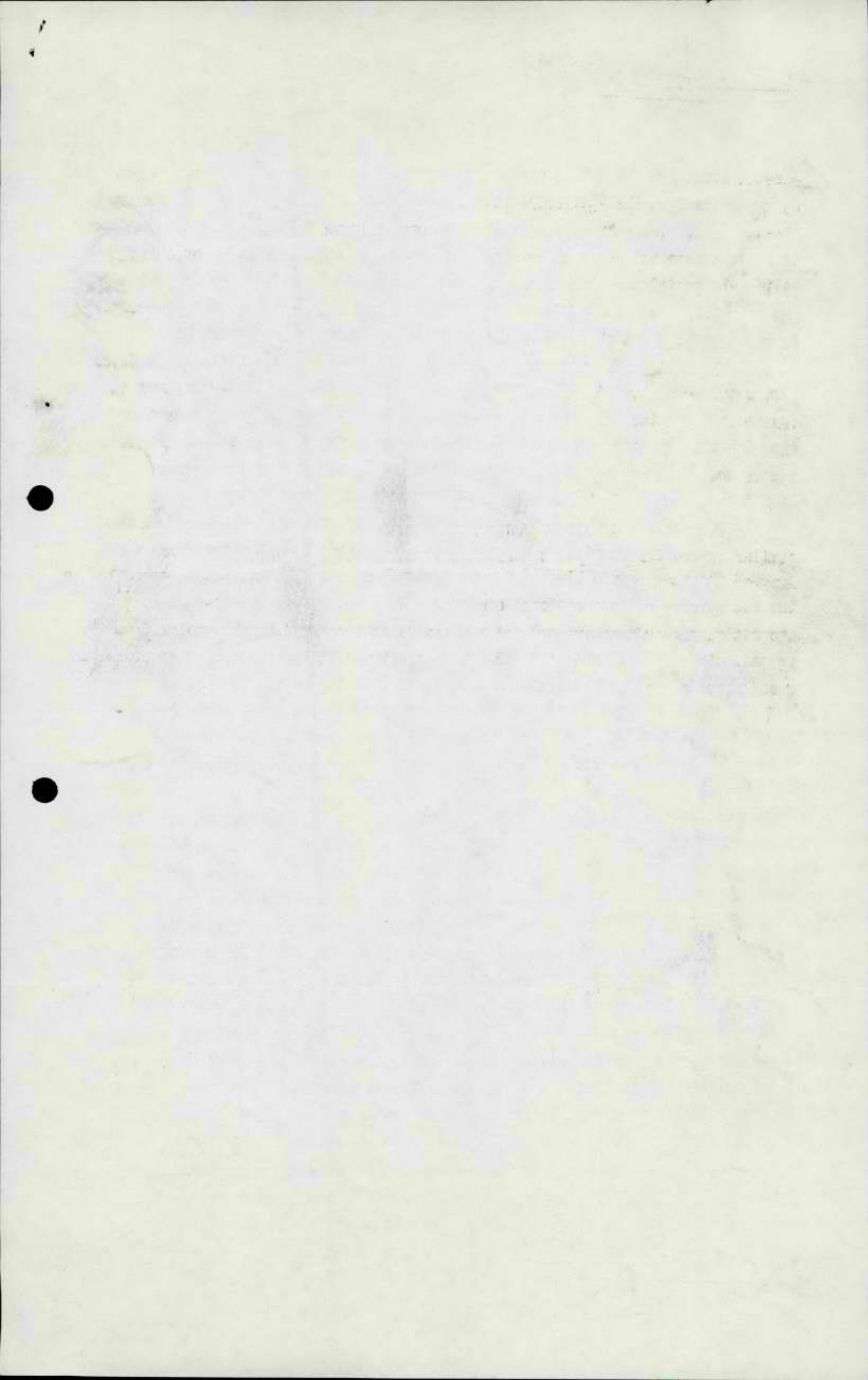
As a Protestant pastor resident in Jerusalem for most of some forty years, I have had opportunity to have close friends among Jews, Christians, and Muslims and to observe much of the tragedy in the hostility of these groups as this has grown through the years. Because of this sad hostility to one another, all kinds of myths have developed, many of them with little or no feet in reality.

The article quite correctly states that the majority of the Christians in Jerusalem are Arabs and that their number has been steadily declining since Israel took control over Jerusalem after the 1967 war. Probably twenty-seven thousand Arab Christians lived in Jerusalem thirty years ago. Today there are probably less than eight thousand.

However, Christian emigration from Jerusalem began long before the Israeli occupation and it is questionable whether the main reasons have much to do with Israeli occupation. I say this after talking with many Christian leaders. The principal reason for the emigration is economic - there is a better life in the United States or Canada or even Europe. A sort of corollary reason is that due to long practices of emigration many thousands of Arab Christians have close relatives abroad who can help them make the move. This is particularly true of people living in Jerusalem because of the availability of many western consulates.

It is also true that Palestinian Christians find it easier to associate with Muslims than with Israelis, as the author says, but it is pure nonsense to attribute this to the myth that "Israel is methodically erasing physical and architectural remnants of early Christianity," an idea not a few East Jerusalemites express on occasion.

The writer says a Western photographer wanted to photograph the "road to Emmaus" recently, but found it no longer existed. It is probable that this photographer was told that the original Emmaus was an Arab village of this name



once existent near the place where the present road to Jerusalem begins to toil up the hills from the Philistine plain. The road is still there and can be easily photographed. The village itself exists today only in foliage-covered ruins, for it met the same unhappy fate so many other villages which served as bases for military opposition against Israeli forces during the Arab-Jewish War of 1948-49, but its having been one of the sites (probably incorrectly) claimed as the Emmaus of the Gospels had nothing to do with its destruction.

The writer also states that an "Israeli housing complex sits where Jesus last walked with his disciples." I have studied the Gospels for many years in trying to trace the steps of Jesus but I know of no such site. It would seem that Jesus last walked with his disciples on the heights of the Mount of Olives but if there are any housing complexes on this famous mountain they most certainly belong to Arabs, not Jews.

There are a number of other points of detail in this article which show similar inaccuracy or distortion. Jerusalem is a city in which just over four hundred thousand people live, four-fifths of them Jews. It has become embroiled in the sad affairs of international conflict over energy. All this serves to make its citizens overdefensive and overaggressive at times and truth tumbles from its throne. It will help the cause of peace greatly if the press is more careful than usual about accepting reports from Jerusalem.

R.L. Lindsey
Jerusalem

פסוק (5)

מברק גלוי יוצא

אל	המסדר, ווס.	כל"ם
באה	נאו"ם	דרגה דחייפות בידיד
תאריך	20.8.80	
מס.	491/114	

אדבל 2

מוענ"ם - ירושלים.

להלן ההצעה שהתקבלה כהחלטה הסופית 478 מהיום.

SECURITY
COUNCIL



Distr.
GENERAL

S/14113
19 August 1980

ORIGINAL: ENGLISH

Draft resolution

The Security Council,

Recalling its resolution 476 (1980) of 30 June 1980,

Reaffirming again that the acquisition of territory by force is inadmissible,

Deeply concerned over the enactment of a "basic law" in the Israeli Knesset proclaiming a change in the character and status of the Holy City of Jerusalem, with its implications for peace and security,

Noting that Israel has not complied with Security Council resolution 476 (1980),

Reaffirming its determination to examine practical ways and means, in accordance with the relevant provisions of the Charter of the United Nations, to secure the full implementation of its resolution 476 (1980), in the event of non-compliance by Israel,

1. Censures in the strongest terms the enactment by Israel of the "basic law" on Jerusalem and the refusal to comply with relevant Security Council resolutions;
2. Affirms that the enactment of the "basic law" by Israel constitutes a violation of international law and does not affect the continued application of the Fourth Geneva Convention of 12 August 1949 Relative to the Protection of Civilian Persons in Time of War in the Palestinian and other Arab territories occupied since June 1967, including Jerusalem;
3. Determines that all legislative and administrative measures and actions taken by Israel, the occupying Power, which have altered or purport to alter the character and status of the Holy City of Jerusalem, and, in particular, the recent "basic law" on Jerusalem, are null and void and must be rescinded forthwith;
4. Affirms also that this action constitutes a serious obstruction to achieving a comprehensive, just and lasting peace in the Middle East;

5. Decides not to recognize the "basic law" and such other actions by Israel that, as a result of this law, seek to alter the character and status of Jerusalem and calls upon all Members of the United Nations:

(a) to accept this decision;

(b) and upon those States that have established diplomatic Missions in Jerusalem to withdraw such Missions from the Holy City;

6. Requests the Secretary-General to report to the Security Council on the implementation of this resolution before 15 November 1980;

7. Decides to remain seized of this serious situation.



הקונסוליה הכללית של
ישראל בניו יורק

CONSULATE GENERAL
OF ISRAEL IN NEW YORK

800 SECOND AVENUE
NEW YORK, N.Y. 10017

OXFORD 7-5500

ו' בהשרי תשמ"א
16 בספטמבר 1980

ייעוץ
צאם לעיניו
יורשלים
(לה' אלהי ישראל)

א ל: מחלקת הכנסיות, משרד החוץ
העסק: מר צבי ברוש, וושינגטון
מצפ"א
הסברה
הקונכ"ל, בוסטון ✓

מאת: ג. שומרון

הנדון: ירושלים

ר"ב תשובה¹ (המצוינה) של מונסיניור אוסטריוכר אשר כתבה לפי
בקשתנו כחשובה למאמרו המקניט של ג'וזף הארש ב"כריסטיאן סיינס
מוניטאר" מ-26.8.80.

נקוה כי ידפיסוה. אם לא - אפשר לעשות בה שימוש לצרכינו.

בברכה,

ג. שומרון

Christians in Jerusalem

An Answer to Comments by Joseph C. Harsh

In your issue of August 26, 1980, Joseph C. Harsh gives a bleak picture of the life of Christians in Israel, particularly in Jerusalem. There is nothing wrong in relating grim facts, if their tale serves truth or justice. Would that Mr. Harsh's story conformed to this rule; yet, his particular indictments and his total vision do not match reality. In fact, the Jerusalem and Israel he criticizes are not the city and land I know and love. Hence this modest attempt to correct some of your correspondent's impressions.

Mr. Harsh is quite correct in speaking of tensions between Palestinian Arabs--Muslims as well as Christians--and the Jews of Israel. Hardly anyone is unaware of tensions even among Jews there. Israel, after all, is not a never-never land but one inhabited by people of flesh and blood. Only in an uncaring society, whose members are indifferent to their own well being and that of their fellows, are tensions lacking. Unless malevolently inflated, tensions can even be creative.

Permit me to draw on some of my experiences. I remember a conversation with a taxi driver, several years ago. He complained that as an Arab he was discriminated against. When I asked him to elaborate, he said that whenever he happened to be near an explosion, Israeli Security police would detain him for two hours or more, which meant a considerable loss of income. I then tried to make him see that he was the victim of terrorists, not of the police, whose duty it was to investigate the crime and search for the culprit. He did not understand what I had told him but kept saying, "It's only because

"I'm an Arab." He was right, and yet wrong. He was interrogated because the people who had placed or thrown a bomb were Arabs; he was not held because the Jews of Israel hate Arabs.

Another instance, the father of a large family in the Old City told me how much he loathed life in Israel. When I asked why he disliked it so, he answered: "Taxes." In Jordan he had never paid taxes; now his pay had risen, but his higher income had brought with it that devilish institution of taxes. He was determined to join his brother in the USA where he hoped to make lots of money. Now, the desire for a better livelihood is indeed legitimate. (It is the reason for the many Christians' leaving, in the last decades, any one of the Near Eastern countries for the West.) But to mask the wish for greater comfort with ideological arguments, as is often done, is hypocritical.

Even worse is the twist Mr. Harsh "reports"; "Non-Arab Christians (Europeans, Greeks, Armenians, etc.) believe, correctly or incorrectly, that Israel is pursuing a deliberate policy of pushing them out." The charge is preposterous. Though I know many European and Armenian Christians, I have not even once heard that charge. On the contrary, leading Armenian Christians have told me how much they appreciate life in Israel. Ever since the Israeli Defense Forces rebuffed the attack by King Hussein's army in 1967, recovered Old Jerusalem, and thus ended the unnatural division of the City, their spiritual life has flourished. They have been able to add to their theological seminary a specialized biblical institute; their priestly vocations have increased in an undreamed-of measure. Whether this is sheer coincidence or whether a correlation exists between a Jewish Jerusalem and a greater dedication to a life of faith, I cannot determine. In any case, Armenians living

in their quarter of the Old City do not plan to depart, nor do they feel unwelcome.

Yet, it is quite possible that some zealot expressed the wish to rid the land of all non-Jews or that a bureaucrat made immigration for one or the other Christian difficult. Why should the Jewish people be without fanatics and the State of Israel without "bumbledom." True, God summoned and summons Abraham's descendants to holiness but the nations of the world as well as individual non-Jews have no right to demand of Jews a life of perfection they themselves make no effort to attain.

Israeli authorities are as fallible as all human authorities. Still, we ought not forget that the first official act of the present government was to admit to Israel's shores Vietnamese refugees that had been abandoned on the high seas by the rest of the world. Do I have to remind the readers of this presentation that it was the same government, in the person of its Prime Minister, that invited President Sadat to make his historic visit to Jerusalem?

I am sure, however, that most readers of The Christian Science Monitor have not heard the following story on the manner in which Israeli authorities treat Christians residing in the land. During the War of Independence in 1948, "Notre Dame Hospice" was severely damaged. The owners of that guest house for pilgrims, the Assumptionist Fathers, lacked the resources for its restoration. When in 1967, Jerusalem became one again, the renovation of the ruin standing at the line that had severed the City, became pressing. Hence the Assumptionist Community accepted an offer by the Hebrew University to buy the dilapidated building and turn it into a student hostel. Soon after the transaction was made public, Vatican authorities

declared the sale a violation of Canon Law, and thus invalid. Though Ecclesiastical Law obviously does not obligate Israeli authorities, they returned the property to the Assumptionist Fathers. I cannot think of a more eloquent example of official magnanimity.

Your correspondent seems unaware of the many small wonders that have happened in Israel. Instead he speaks of the suspicion that Israel "is methodically erasing . . . remnants of early Christianity." A Western photographer is said to have wanted to take a picture of the road leading to Emmaus. It had disappeared beneath a newly-built housing complex. Strange that the Christians in Israel had to await the arrival of an outsider to realize that the road was gone. I am not very fond of high-rise buildings in Jerusalem or elsewhere. But my antipathy does not entitle me to attribute sinister motives to their builders. In fact I welcome efforts to relieve the housing shortage in Jerusalem. If the road to Emmaus had indeed vanished, I am sorry. But my faith in the resurrection of Jesus is unaffected by it. It does not depend on the visibility of the road the Risen Christ walked with two of his disciples. Moreover, if Mr. Harsh thinks of the building of high-rise houses on sacred ground as a grievous offense, why did he--and others with him--not protest when Pan American in cooperation with the Jordanian authorities built a luxurious hotel with its night club on the Mount of Olives? Only total spiritual insensitivity could have built a luxury hotel on the ground consecrated by Jesus' agony.

With the vagueness that is, I am sorry to say, Mr. Harsh's trade mark he speaks of friction between the Israeli military authorities and two Arab universities. I cannot discuss a complaint that is not concrete. I am sure, however, that the disagreement is not a revival of the age-old antagonism

between Jews and Christians. To give a true perspective of their amicable encounter in the academic world, Mr. Harsh might have recounted the fact that the famous Pontifical Institutum Biblicum, some German theological schools--Catholic as well as Protestant--the Dutch Reformed Church, Scandinavian Lutheran Churches, and others, are sending their students to Jerusalem for one year of study at the Hebrew University or at institutes established for that purpose. The land of the Jews has been called "the Fifth Gospel," because it, too, tells--though not in human words--of Jesus, indeed of the whole history of salvation, of patriarchs and prophets.

Here I should speak of some of the leading Christian figures in this new encounter of Christians and Jews. There is, for instance, Dr. J. Coos Schoneveld, who earned his doctoral degree from the University of Leyden with a dissertation on "The Bible in Israeli Education," a minister of the Dutch Reformed Church, or Dr. Michael Krupp, a German Lutheran who represents Aktion Sühnezeichen, a group of young Christians of Germany determined to make amends for the wrongs done to Jews, or Fr. Marcel Dubois, O.P., former superior of Beit Yeshayahu, a Dominican House of Studies, one of the several places where the Eucharist is celebrated in modern Hebrew. Other sites are the Catholic parish in Haifa with the noted Carmelite, Fr. Daniel Rufeisen as its pastor; another in Beer Sheva, whose spiritual leader, Fr. Jean Roger, died recently, and Ein Karem, the birthplace of John the Baptist, where the Sisters of Our Lady of Zion have a convent. A small group of the Sisters lead a contemplative life; to hear them chant the Divine Office in Hebrew is a spiritual delight seldom equalled.

Fr. Marcel Dubois, who had been teaching philosophy at Hebrew University, Jerusalem, for twelve years, has just been appointed head of the Department of

Philosophy. That a Dominican priest heads a major department of a well-known Jewish institution of higher learning contradicts all attempts to describe the religious climate in Israel as that of a cold war. Similarly, Bar Ilan University, near Tel Aviv, the citadel of Orthodox Zionists, invited the Catholic Theologian of the University of Freiburg, Germany, Bernard Welte, to read a paper on "Religious Experience and Consciousness of Meaning in the Present Age." Later it appeared in Hebrew in the Jerusalem periodical Petahim, a review of Jewish thought.

These are giant steps toward realizing the brotherhood of Jews and Christians. To complete the picture of Christian life in Israel, I still have to mention the Ecumenical Research Fraternity, a society of Christian Theologians and other scholars who meet regularly to exchange their ideas and findings in the fields of Scripture, early Judaism, primitive Christianity, rabbinic literature, Jewish-Christian relations, and others. The Fraternity publishes Immanuel, a journal of religious thought and research in Israel, edited jointly by Jewish and Christian experts in the various fields. It is the special service of this journal to make modern Hebrew insight accessible to Christian scholars elsewhere. Another sign of the new spirit that breathes among Jewish and Christian intellectuals is the Rainbow Group, an association of about 30 Jewish and Christian thinkers who seek to learn from one another.

A final point. Mr. Harsh wishes us to know that Arab Christians would, if need be, "accept international control over the walled city," but "favor a restoration of Arab sovereignty over East Jerusalem." Maybe so; yet, "international control" is one of the least intelligent political measures. No internationally controlled city has ever served the cause of peace; more likely than not, such a city becomes a hellhole, the home of all kinds of

criminals, and the trysting place of international spies. Again, a "restoration of Arab sovereignty" is a slogan with very little foundation in fact. The Hashemite Kingdom of Jordan held sway over Old Jerusalem from 1949, when the King and the Jordanian parliament annexed the Holy City, till 1967 when the Jordanian army was repulsed in its attack on Israel. The annexation had never been accepted by the Community of nations. Our country, even the Arab League refused to recognize the legitimacy of that incorporation. It is important to remember that while Jordan ruled Old Jerusalem, freedom of worship was denied: Jews were not allowed to pray at the Western Wall, Christians could not visit their shrines unless they flew to Amman, in other words unless they paid tribute to the Jordanian King. The Old City was made judenrein, free of Jews, and all Synagogues were blasted to little pieces. In my opinion, the various needs and rights of the different ethnic and religious groups in the Old City could well be served by establishing several boroughs. But Jerusalem, the undivided city should be a Jewish city because it is Jewish in origin, history, significance and destiny.

Msgr. John M. Cesterreicher
Distinguished University Professor Emeritus
Seton Hall University
South Orange, New Jersey

יב' חשון תשס"א
22 אוקטובר 1980
502

אל: נעמי טיסדייל, לשכת ראש עיריית ירושלים
מאת: הקונכ"ל בוטטון

הנדון: מאמר הרש ב- C.S.M.
מכתבן מ- 16.10.80

לנעם
לנעמי שלום,

רצ"ב החומר שנמצא בידנו. מטעמי לדיבי העתון שקיבלו זרם
עצום - ובולו שלללי. (אני בהחלט מאמין להם. לו היה מכתב חיובי
אתר - היו מדפיסים אותו).

ב ב ר כ ה

מ. בבלי
קונסול כללי

יד' חטרי השמ"א

24 ספטמבר 1980

444

אל: כנסיות

מאת: קונסוליה המכלליה בוטטון

הנדון: בוצרים בירושלים

בהמשך למכתבי מט' 393 מ- 28 אוג' 80

הקריטטיין סיינס מוניטור "הוצף" כנראה במכתבים רבים מבוצרים
המוחתמים ביקורת על מאמרו של הרש.

המב"ב התפרסם היום.

ראש עיריית ירושלים, טדי קולק, שטח כאן לרגל הגיגות 350 של
בוטטון, קיים מסיבה עתונאים שבה נזכרו גם עורכת עמוד המערכת
ועורך החוץ של המוניטור. טדי הזים טענות הרש מבלי להזכיר שם
העתון אך אנשי המוניטור ידעו במה מדובר.

ב ב ר כ ה

גרשון גן
סגן קונסול

הערה:

מב"ב

הסברה/תכנים

מר צ. ברנש וושינגטון

מר ג. שומרון נ"י

Joseph Harsch's "Christians in Jerusalem" is full of generalized innuendo and unsubstantiated hearsay. The only clear thing in his essay is that his opinion is biased and his commentary prejudiced. I have been to Israel seven times with interfaith and interracial groups and we have always found freedom of access to all holy places to be Israel's policy and practice. The churches, mosques, and synagogues in Jerusalem are free and open.

The wild charge that "it is widely believed in the Christian community that Israel is methodically erasing physical and architectural remnants of early Christianity" is absolute nonsense. The fact is that we have many such places on our itinerary and find them beautifully maintained by the Israeli government.

Newton, Mass. Rabbi Murray I. Rothman
Temple Shalom of Newton

The Jerusalem and Israel Mr. Harsch criticizes are not the city and land I know and love. Hence this modest attempt [excerpted from a much longer account] to correct some of your correspondent's impressions.

Mr. Harsch: "Non-Arab Christians (Europeans, Greeks, Armenians, etc.) believe, correctly or incorrectly, that Israel is pursuing a deliberate policy of pushing them out."

The charge is preposterous. On the contrary, leading Armenian Christians have told me how much they appreciate life in Israel. Ever since the Israeli defense forces rebuffed the attack by King Hussein's army in 1967, recovered Old Jerusalem, and thus ended the unnatural division of the city, their spiritual life has flourished.

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To give a true perspective, Mr. Harsch might have recounted the fact that the famous Pontifical *Institutum Biblicum*, some German theological schools (Catholic as well as Protestant), the Dutch Reformed Church, Scandinavian Lutheran churches, and others, are sending their students to Jerusalem for one year of study at the Hebrew University or at institutes established for that purpose. Fr. Marcel Dubois, who had been teaching philosophy at Hebrew University, Jerusalem, for 12 years, has just been appointed head of the Department of Philosophy. That a Dominican priest heads a major department of a well-known Jewish institution of higher learning contradicts all attempts to describe the religious climate in Israel as that of a cold war.

These are giant steps toward realizing the brotherhood of Jews and Christians.

In my opinion, the various needs and rights of the different ethnic and religious groups in the Old City could well be served by establishing several boroughs. But Jerusalem, the undivided city, should be a Jewish city because it is Jewish in origin, history, significance, and destiny.

South Orange, N. J. Msgr. John M. Oesterreicher
Distinguished University Professor
Emeritus
Seton Hall University

Surely Mr. Harsch does not expect us to believe that he speaks for all the Christians in East Jerusalem. On a recent trip to Israel I talked to a number of Christian clergymen in Jerusalem and some Arab Christians east of the city, and my impression from what they said was quite different from what Mr. Harsch reports. They spoke of love for Israel and the good which has been done for the land and its peoples. But, above all, they testified to the absolute freedom of religious activity.

Somebody has to administer Jerusalem, and the Israeli government has proven that it can do it better, with even-handed justice for all, than any other administration in the past 1,900 years. Under their control Arabs, Christians and Jews alike can vote, thus having legal representation in the Knesset. All religious groups have freedom of access to and control of their holy places and the government spends public money to build up and preserve all major shrines. And this is the only time in the history of the Holy Land that these conditions have prevailed.

Since Israelis have had to live under the constant threat of bombs in public places, I am sure Israeli military authorities have had to take strong measures at times to protect life and keep the peace. Under these extreme circumstances there may have been occasional injustice. Also, in the matter of residence visas for non-Arab Christians desiring to work in monasteries, shrines, etc., even Mr. Harsch does not say that they were denied — only that there was difficulty in obtaining them. To me this means only that the Israelis are very careful that only those individuals of proven peaceful and honorable intent are allowed in.

Also, the divisive suggestion that Christian Arabs "find it easier to associate" with Muslim Arabs than with Jews because the Koran includes the Virgin Birth and Resurrection stories seems completely unsupportable to me. The Koran was produced many centuries after the birth of Jesus and Muhammad was free to choose whatever appealed to him from both the Hebrew and Christian scriptures to include with his own original thought. On this basis Muslims should feel very close to both Jews and Christians since the Koran accepts Abraham and Moses as well as Jesus. But Christians accept the Hebrew Scriptures in their entirety and have no connection at all with the Koran. If Arab Christians associate easier with Arab Muslims, it is no doubt because of their ethnic unity.

If the people in East Jerusalem want a say in what happens in their city, let them accept Israeli citizenship, elect representatives to the Knesset, and help to bring about the unification of Jerusalem and all Israel for the good of the whole area. One of the strong conclusions I drew from my trip to Israel was that a veritable wasteland of scientific progress, material development, and social progress could take

place there if the hate and jealousy could be replaced with brotherly love.

Boston

Richard J. Reynolds

As a past resident of Jerusalem during 20 years and several visits to that city after my retirement as abbot of the Benedictine Abbey on Mount Zion (my last visit in last November), I must take strong exception to Joseph Harsch's column "Christians in Jerusalem." Joseph Harsch says that the number of Christians in Jerusalem has been declining since Israel took control over the city after the 1967 war. He conveniently forgets to mention that during the 19 years under Jordanian occupation from 1948 to 1967 the number of Christians dropped from 25,000 to 12,646.

From my personal experience I can only say that we have always found full respect and cooperation from the Israeli authorities. The Greek Orthodox Patriarch Benedictos stated on April 12, 1968, that "the Holy Places, monasteries and churches were given full respect and protection by the Israelis before the war, during the war and afterwards."

I have never had any problem getting visas for needed replacements. Naturally, an atmosphere of confidence must be established on both sides. That Israel "is methodically erasing physical and architectural remnants of early Christianity" is simply an unproven, in my opinion untrue, belief. I don't know about the road to Emmaus. I do not even know for certain where Emmaus was. None of the present sites claiming to be Emmaus fits exactly the seven miles distance from Jerusalem, given in the gospel of St. Luke.

It is still true what Jordan's delegate, Fawzy Pasha Mulki, told the UN Ad Hoc Political Committee on Dec. 6, 1948: "No form of internationalization serves any purpose." Who really wants to redive the city of Jerusalem (in the fashion of Berlin?) which had been undivided until it was divided by the occupation of the Jordanian army in 1948, never internationally sanctioned.

Weston, Vt. (Abbot) Leo A. Rudloff, O.S.B

Letters are welcome. Only a selection can be published and none individually acknowledged. All are subject to condensation. Please address letters to "Readers write."

P. Abt. Y *G. J. N. 711 D* *1980*

BENEDICTINE MONKS

WESTON PRIORY

WESTON, VERMONT 05161

Telephone (802) 824-5409

September 1, 1980

Dear Mr. Bavly,

I hope the enclosed copy of my letter to the "Christian Science Monitor" finds your approval. It took me some trouble to get hold of the "Monitor" in question. Your shipment has not yet arrived (mail being not as fast as you would wish) and tomorrow morning our whole community goes away on a retreat of two weeks. And we ourselves do not subscribe to the "Monitor". Luckily, I remembered a friend of ours who receives it, and with her help I got hold of the article by Joseph Harsch (who is he?).

of July 16
I wonder whether my letter to the Boston Globe has ever been printed. We do not subscribe to the GLOBE in our Priory, so that I do not know if my letter has been accepted for printing.

I shall be back in Weston on September 16. I hope to see you in the autumn here.

Sincerely yours

Leo OSB

(Abbot) Leo A. Rudloff, OSB

September 1, 1930

Dear Mr. Davis,

I hope the enclosed copy of my letter to the "Christian Science Monitor" finds your approval. It took me some trouble to get hold of the "Monitor" in question. Your shipment was not yet arrived (all being not as yet as you would think) and tomorrow morning our whole community goes away on a visit of two weeks. And we ourselves do not subscribe to the "Monitor". Incidentally, I remembered a friend of mine who received it, and with her help I got hold of the article by Joseph Hirsch (who is here).

I wonder whether my letter to the Boston Globe has ever been printed. It is not subscribed to the Globe in our factory, so that I do not know if my letter has been accepted for printing.

I shall be back in Boston on September 15. I hope to see you in the autumn again.

Sincerely yours

(Appt) Leo A. Lindberg, D.D.



Benedictine Monks
Weston Priory
Weston, Vermont 05161
Telephone: (802) 824-5409

July 8, 1980

Mr. Michael Bavly, Consul General
Consulate General of Israel
31 St. James Avenue #450
Boston, MA. 02116

Dear Mr. Bavly,

I was delighted with your letter to the Editor
of the BOSTON GLOBE, July 7, 1980.

I do not regularly read the BOSTON GLOBE, but,
fortunately, my attention was called to your letter.
It is so good, in these times, when so much
distorted news are spread about the Middle East,
to hear a clear voice, calling attention to
F A C T S . Thank you very much. I wish I could
do more to help spread the truth.

I am also happy to receive the appealing paper
ISRAEL FROM WITHIN.

Remembering your visit in Rutland when we met,
Hoping to meet again some day,

Sincerely yours, with Shalom

Leo A. Rudloff, OSB

(Abbot) Leo A. Rudloff, OSB



Rabbi Murray I. Rothman, D.D.

*To Mr. Secretary
Please call and see
if we can get a
more readable copy*

October 16, 1980

Hon. Michael Bavly
Consulate of Israel
450 Park Square Building
31 St. James Avenue
Boston, Massachusetts 02116

Dear Michael,

Here is one more response to the Christian Science Monitor article which you called to my attention. Of course I do not know whether the Christian Science Monitor will publish this letter but I do want you to have it for your file.

Please let me know if I can be of further assistance in this or other matters.

יחיד פרט נכבד

Murray

October 18, 1943

Mr. Richard L. Smith
President of the
123 West Street Building
21 St. James Avenue
Boston, Massachusetts 02116

Dear Sir:

I am very sorry to hear that the
article which was called to my attention
is not the one which I am not sure
of course which article is better but I do
not want to have it for your file.

Please let me know if I can be of further assistance
in this or other matters.

October 14, 1980

Mr. Joseph C. Harsch
Christian Science Monitor
1 Norway
Boston, Mass.

Dear Mr. Harsch:

I have read your article in the Christian Science Monitor dated August 26, 1980. I am profoundly disturbed by your comments for they imply that Christians in Jerusalem hold a similar position to the one you espoused in the article. My experience is that there is a certain number of people who hold to a point of view which you expressed, but it is not one that is fair to the situation, nor is it responsive to the hopes and aspirations of many Christians about Jerusalem and the current situation there.

Your opening statement says that there are "concerned Christians" in Jerusalem who care very much about ultimate control of that city." If all Christians in Jerusalem agreed with your perspective, I would agree with your statement. If the leadership in Christian churches was in agreement with your statement, I would agree with your statement. If you would include in your statement those Christians who are not in Jerusalem, much could be said about their care about the ultimate control of their city also. But you represent one perspective, one point of view and seem to paint all of the Christian community with that perspective. Here I disagree. I have talked to the leaders of Christian churches, specifically the pastor of the English speaking congregation of the Lutheran Church of the Redeemer in East Jerusalem and other leaders, and I find that they do not agree with your perspective. I have also been in conversation with priests as well as other clergy in Jerusalem and I do not find that they share your perspective either. I know that my perspective is limited, but I have to assume that these Christian leaders to whom I have spoken in Jerusalem do not stand alone and have other members of their parish who do agree with them.

That there are people with the perspective of which you wrote in the city of Jerusalem is very true. But it would be just as inappropriate to try to represent the Christian perspectives of Americans on the race question by presenting only the Biblical view of members of the Ku Klux Klan as it has been for you to represent the total Christian perspective in Jerusalem, "Catholic, Protestant, Coptic and Orthodox" as being in agreement with your perspective.

The reason I use such an absurd illustration is because your support for your perspective is by indicating that Palestinian Christians "find it easier to associate with Muslims rather than with Israelis" because "the story of Jesus including the virgin birth and the ascension is in the Koran." Do you mean to fault the Israelis for not having these stories in their sacred writing? The Muslim Mosque of the Ascension in East Jerusalem is a quaint place to visit. It has a rock and in that rock is a footprint where Jesus must have last stepped on earth...now really! The fact that Muslims allow Christians to use this place one day a year is not nearly as generous as the Israeli government using tax funds to maintain and support the holy places of all religious groups, Christians and Muslims included in East Jerusalem.

To be sure there are tensions in this holy land. Christian holy places have been desecrated and although some Christians are unhappy with the slowness with which they are being restored, nevertheless Israeli officials are responding and have restored them and showed serious concern for the damage that was done and the violence that was perpetrated. However, such incidence dare not reflect anything more than tensions certainly not public policy on the part of the Israelis.

I shall not choose to speak of your illustration about the search for the road to Emmaus as an example of Israel "methodically erasing physical and architectural remnants of early Christianity." It would bring into question your sense of Biblical scholarship, unless you would use as your authority the person who tells you he knows where Jesus last walked with His disciples. Because scholars cannot agree on this matter, how can you state with such authority that this is proof of "methodically erasing physical and architectural remnants of early Christianity" on the part of the Israelis? If the Muslim Mosque of the Ascension is truly a holy place then it must have been where Jesus last walked with His Disciples. It would not have been on the site of the Israeli housing complex which you claim sits where Jesus last walked with His Disciples. The point I'm trying to make is that if you would listen to every authority that claims that some holy event in the life of our Lord took place on this or that spot, you would better be served by removing all people from the land of Palestine and allowing merely tourists to go hither and yon looking at holy sites. It is not a Christian - Jewish controversy in Jerusalem that is concerned about high-rise apartments and hiding important views, for this is a problem that is afflicting Boston and many other places throughout the world.

I have been to Israel. My visits have been brief. I have met people who represent your point of view, but I have also seen ample evidence that your perspective is severely biased. To represent it as that of "Christians in Jerusalem" is just not fair for it does a tremendous disservice and dishonor to many other Christians in Jerusalem and outside of Jerusalem who are concerned about the length to which the Israeli government has gone to ensure access by all religions to their holy places and at great expense has maintained those holy places. It is a complex situation, and I think your article has done disservice by implying that the Christian perspective in Jerusalem is singular and unified and opposed totally to everything that the Israelis are doing.

Sincerely,

Robert L. Griesse, Pastor
Lutheran Church of the Newtons



Benedictine MONKS
Weston Priory
Weston, Vermont 05161
Telephone: (802) 824-5409

September 1, 1980

"Readers write"

THE CHRISTIAN SCIENCE MONITOR
The Christian Science Publishing Society
One Norway Street
Boston, MA 02115

Dear Sir,

as a past resident of Jerusalem during twenty years and several visits to that city after my retirement as abbot of the Benedictine Abbey on Mount Zion (My last visit in last November), I must take strong exception to your "COMMENTARY" of August 26, 1980 entitled: "Christians in Jerusalem". It shows throughout the double standard of judging actions of Israel and of other nations, especially also the Arab ones, which seems to be the common trend in a world which, no doubt, is still deeply affected by anti-Jewish feelings.

~~Monks~~ Joseph Harsch, in that article, says that the number of Christians in Jerusalem has been declining since Israel took control over the city after the 1967 war. He conveniently forgets to mention that during the 19 years under Jordanian occupation from 1948 to 1967 the number of Christians dropped from 25,000 to 12,646. From my personal experience I can only say that we have always found full respect and cooperation from the Israel authorities. The Greek Orthodox Patriarch Benedictos stated on April 12, 1968 that "the Holy Places, monasteries and churches were given full respect and protection by the Israelis before the war, during the war and afterwards." I have never had any problem getting visas for needed replacements. Naturally, an atmosphere of confidence must be established on both sides. That

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II

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It is still true what Jordan's delegate , Fawzy Pasha Mulki, told the U.N. Ad Hoc Political Committee on December 6, 1948: "No form of internationalization serves any purpose". Who really wants to redivide the city of Jerusalem (in the fashion of Berlin?) which had been undivided until it was divided by the occupation of the Jordanian army in 1948, never internationally sanctioned.

Weston, Vermont

Leo A. Rudloff, O.S.B.
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