

DESECRATING JERUSALEM

The Destruction, Desecration and Usurpation of
Muslim and Christian Holy Places in Al-Quds

Dr. Issa Nakhleh

Edited by

Dr. Ghulam Habib

International Association of Muslim University Professors

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Editor:

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CONTENTS

PREFACE	i
DESTRUCTION, DESECRATION AND USURPATION OF MUSLIM HOLY PLACES AND THE VIOLATION OF MUSLIM RELIGIOUS RIGHTS	1
Destruction of Muslim Mosques and Waqf property in 1967.....	2
Israeli desecration and attempts to destroy the Holy al-Aqsa Mosque in Jerusalem	4
The Ibrahimi Mosque (Mosque of the Patriarchs) in Hebron	7
Recent incidents of desecration and usurpation of the Ibrahimi Mosque....	9
Israeli desecration and destruction of other Muslim Mosques (the records of the Islamic Higher Council, Jerusalem)	13
Testimony of the Arab Mayor of East Jerusalem	14
Excavations under and around al-Aqsa Mosque	28
Attempt to burn al-Aqsa Mosque in 1969.....	31
Resolution 271 (1969) of 15 September 1969.....	34
Further excavations beneath and around al-Aqsa Mosque	36
Annex I	38
A. Israeli attempts to destroy the al-Aqsa Mosque and the Dome of the Rock	39

B. Chronology of the most important occupation attempts	40
C. The Arab inhabitants' resistance to these Israeli diggings	42
Annex II	43
Annex III	46
The attack on al-Aqsa Mosque in 1981	48
New aggression against al-Aqsa Mosque in 1986	53
New aggression against Muslim Holy Places	63
Annex	64
The conspiracy to destroy al-Aqsa Mosque & rebuild the Jewish Temple	68
Criminal conspiracy between Christian Evangelists and Zionist terrorists to destroy al-Aqsa Mosque	77
The Beisan Municipality expropriates the Mosque in the city to turn it into a museum	88
Jewish extremists evicted from al-Aqsa.....	88
Drive for a third Jewish Temple	90
The Religious Affairs Ministry of the Israeli Government sponsors a Conference of Temple Research.....	90
Government aid	91
Non-Muslims banned.....	92
Temple 'Cornerstone' laid.....	93
Notes	94
DESTRUCTION AND DESECRATION OF CHRISTIAN HOLY PLACES AND THE VIOLATION OF CHRISTIAN RELIGIOUS RIGHTS	97
Uprooting Christianity from the Holy Land	99
Palestine Christians oppose partition and creation of a Jewish State.....	102

Desecration and profanation of Christian Holy Places in 1948.....	103
Statement of the Christian Union of Palestine	103
Testimony of Christian Clergy: Protests to the United Nations.....	109
Destruction and desecration of Christian Holy Places after 1948	111
Desecration of Christian Holy Places 1967-1969.....	115
Murder of the warden of Garden Tomb	118
Destruction of three biblical villages: Beit-Nuba, Emmaus and Yalu... ..	114
A campaign against Christian missionaries	121
The persecution of Christians in Israel.....	123
1. Zionists attack Jewish-Christian meetings.....	123
2. Persecution of parents for sending their children to Christian schools	124
3. Persecution of mixed Christian-Jewish families.....	125
4. Preventing the mention of Jesus or Christianity	126
5. Persecution of Jews for association with Christians	126
6. Beating Christian women and removal of Christian religious objects from their homes.....	127
Obliteration of Christian Shrines	129
Christianity and the State of Israel	131
Bitterness in Bethlehem.....	134
Christian pilgrims and tour guides in the Holy Land.....	135
Physical threat to Christian Holy Places	137
All Christian denominations attacked.....	138
Continuing persecution of Baptists: Arson destroys West Jerusalem Baptist Church.....	146

Statement of the Heads of the Christian Communities in Jerusalem.....	157
Response of World Council of Churches, Geneva	159
Notes	160
INDEX	163

PREFACE

The destructive cult of Zionism knows no boundaries of any national and international laws, no respect for human rights, and no reverence for holy religions. Its savage nature became apparent right from the beginning of its illegitimate inception and its illegal and sinister entrance in the holy land of Palestine.

Besides hundreds of massacres, forced evictions and migrations and land grabbing of native Palestinians that led to reign of fear, terror and horror, Zionist terrorists systematically and in a highly planned and provocative manner, carried out destruction and desecration of Muslim and Christian holy places.

Hundreds of mosques were destroyed and converted to Jewish temples or places of secular activities. Al-Aqsa and Ibrahimi mosques were damaged several times and some sections are now used for Jewish worship. Similarly, most holy places of Christianity in Palestine, churches, shrines and places attributed to Jesus Christ were systematically damaged and desecrated.

In addition, preplanned and organized psychological warfare was used in various ways against native Palestinian Muslim and Christian inhabitants to prevent them from praying and attending religious ceremonies at mosques and churches. They were harassed, attacked and socially isolated from their community members and terrorized by various means so that either they migrate or live in isolation without publicly attending religious ceremonies at their places of worship. Simultaneously, international Zionist organizations carried out massive propaganda campaign to cover-up these crimes and brain wash people especially in USA and Europe.

Encyclopedia of the Palestine Problem provides an authentic and valuable record of crimes of Zionist terrorists from the birth of illegal Zionist entity until 1991. Details of different crimes and atrocities committed by Zionist terrorists are meticulously recorded in chronological order. Chapters 13 and 14 of the volume 1 of *Encyclopedia*, respectively provide details of destruction and desecration of Muslim and Christian holy places by Zionist terrorists.

The International Association of Muslim University Professors takes pride in republishing these two chapters especially for the youth who are perhaps less aware of the long history of heinous crimes of the Zionist entity against Muslim and Christian Palestinians. The record of their crimes clearly shows that apart from massacring and torturing Palestinians on daily basis, they have no respect for their religion and holy places – both Islam and Christianity alike.

We hope that this book will be received well by the interested readers and will also lead to awareness about yet another ugly and inhumane nature of Zionism and the Zionist regime.

I thank Dr. Fatema Reza for her help in preparation of book.

Dr. Ghulam Habib

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DESTRUCTION, DESECRATION AND USURPATION OF MUSLIM HOLY PLACES AND THE VIOLATION OF MUSLIM RELIGIOUS RIGHTS

The Zionists planned to create a Jewish State in Palestine that would be 100% Jewish. Christianity and Islam were to be stamped out and Christians and Muslims were to be excluded. The Zionist plan calls for the expulsion of all non-Jews from Palestine and the destruction of Muslim and Christian Holy Places and sanctuaries.

In 1948 the Zionists succeeded in realizing their first objective by creating a Jewish State in 80% of the territory of Palestine. By force and massacres they expelled from the area they occupied over 800,000 Palestinians, of whom 700,000 were Muslims and 100,000 Christians. They completely destroyed over 492 Arab villages by bulldozing all of the houses and other buildings in the villages, in order to erase the Arab character of the land. According to the records of the Islamic Higher Council in Jerusalem, Zionist forces completely destroyed and erased 480 Muslim Mosques and converted 14 Muslim Mosques to secular control as factories, clubs or for other nonreligious purposes. They completely destroyed 410 Muslim cemeteries, bulldozing all the stones and remains. The Hilton Hotel in Tel Aviv was built on the Abed Al-Nabl Muslim cemetery.

The Zionists occupied all Muslim religious properties (Waqf property) in the twelve cities they occupied and in many villages as well, usurping buildings, lands, shops, and other assets of these religious charitable institutions.

DESTRUCTION OF MUSLIM MOSQUES AND WAQF PROPERTY IN 1967

During the June 1967 war, the Israelis bombarded the Holy City of Jerusalem. The central gate of Al-Aqsa mosque was shattered. One of the Al-Aqsa minarets received a direct hit and its dome was damaged. After the occupation of Jerusalem in 1967, Israelis held demonstrations, dancing festivals and immoral parties in the sacred area of Haram Al-Sharif. The gates of the Dome of the Rock and Al-Aqsa Mosque were opened for Jewish tourists of both sexes with their dogs. Men and women entered these holy places dressed in shorts and committed acts of indecency, disrespect and desecration.

Israel dynamited 135 buildings and Mosques owned by Muslim Waqfs in old Jerusalem in order to clear the way for a square in front of Al-Buraq, the Western Wall of Al-Aqsa Mosque.

On August 26, 1967, fourteen Muslim and Christian leaders of Jerusalem submitted a memorandum to the personal representative of the Secretary General of the United Nations in which they described the desecration by Israelis of Muslim and Christian Holy Places. Paragraph 7 of that memorandum states:

‘The Israeli authorities did not respect the sanctity of Muslim and Christian religious shrines and thus forced the custodian of the Holy Places to close some of the churches.’

Moreover, the Chief Rabbi of the Israeli army, Brigadier Goren, conducted a prayer, together with some followers, in the Haram Al-Sharif (Holy Mosque), thus blatantly offending Muslim susceptibilities and infringing upon their established rights, while the Minister for Religions in Israel announced that the Muslim Mosque is Jewish property, and that sooner or later they will rebuild their temple there. Finally, the Ministry of Religious Affairs announced its intention of expanding the Wailing Wall area by destroying some of the Muslim buildings surrounding it, and constructing a synagogue there, in contravention of the status quo, and in an outright violation of the rights of Muslims and Muslim Waqf.



Arab houses destroyed by the Israelis in 1967 to give more Jewish access to the "Wailing Wall".

ISRAELI DESECRATION AND ATTEMPTS TO DESTROY THE HOLY AL-AQSA MOSQUE IN JERUSALEM

Reports concerning the following criminal acts by the Israelis were taken from the records of the Islamic Higher Council in Jerusalem:

March 2, 1982

Armed Jewish settlers and students from Kiryat Arba raided the Al-Aqsa Mosque from the Silsilah gate, after assaulting the guards. One guard was injured.

March 30, 1982

Jewish extremists called the Temple Mount Faithful group, accompanied by two Knesset members, Geula Cohen and Ben Porat, entered the Al-Aqsa Mosque yard in a provocative manner.

April 3, 1982

A group of extremist Jews tried to raid the Al-Aqsa Mosque from the Dung Gate, but were prevented by Waqf guards. One of the guards was shot.

April 8, 1982

The Temple Mount Faithful group of Jewish extremists placed a fake bomb and a threatening letter in front of the Aqsa Mosque door. The bomb consisted of a transistor radio and a timing device. The guard of the mosque found and dismantled it.

April 11, 1982

An Israeli soldier, American-born Allan Goodman, entered the Dome of the Rock Mosque and started firing shots randomly. One person was killed and dozens were injured.

May 12, 1982

A sergeant from the Jerusalem municipal police trespassed on Al-Aqsa Mosque land. He claimed he was trying to verify allegations made by Geula Cohen that there were illegal buildings in the Mosque area.

May 22, 1982

Extremist Jews entered the Haram al Sharif area, distributing leaflets and inciting Jews to go to pray in the Al-Aqsa Mosque area.

June 4, 1982

Extremist Jews sent a letter to the Islamic Council threatening the demolition of Al-Aqsa Mosque.

July 7, 1982

The Temple Mount Faithful Jewish extremist group entered the Mosque yard to hold a demonstration in support of the Israeli invasion of Lebanon.

July 28, 1982

Armed Jewish Yeshiva students seized three apartments near the Al-Aqsa Mosque, and left only after they were ordered to evacuate by the police.

March 5, 1983

An explosive charge was found on the road leading to the Al-Aqsa Mosque, near the entrance of Bab al Majles.

January 14, 1984

Israeli tourist guides handed out false maps to tourists showing two Jewish altars in place of the two mosques on Haram Al-Sharif.

January 27, 1984

At night a group of extremist Jews entered the mosque with explosives, intending to blow up Al-Aqsa Mosque.

March 24, 1984

An extremist Jewish group publicly declared its intention to perform the Passover prayers and animal sacrifice in the Al-Aqsa Mosque.

March 29, 1984

The Israeli Archaeological Department of the Ministry of Religion constructed a tunnel, one meter in length, two meters wide and ten meters deep, near the western part of the Al-Aqsa Mosque near the Dung Gate. The tunnel endangered the Islamic Council Building.

April 23, 1984

Extremist Jews entered the Al-Aqsa Mosque yard, holding weapons, during the prayer time. They proceeded to commit immoral and indecent acts on the holy site.

September 25, 1984

Members of the Temple Mount Faithful Jewish extremist group attempted to enter the Al-Aqsa Mosque yard to pray, but were prevented by Waqf guards.

January 8, 1986

Some Knesset members accompanied by other extremist Jews tried to hold prayers in the Al-Aqsa Mosque yard.

January 9, 1986

The Temple Mount Faithful extremist Jews entered the Al-Aqsa Mosque yard, after hoisting the Israeli flag at the Dung Gate. Police removed the flag.

January 14, 1986

When Rabbi Eliezer Waldman trespassed into the Al-Aqsa Mosque yard, hundreds of Muslim youth demonstrated against his entry. Military forces used tear gas to disperse the demonstrators and arrested 19 persons.

January 19, 1986

The Kach movement, led by Meir Kahane, violently attempted to enter the Al-Aqsa Mosque yard. They were prevented by border guards, and detained for one hour and then released.

**THE IBRAHIMI MOSQUE (MOSQUE OF THE
PATRIARCHS) IN HEBRON**

Since 1967, Israeli authorities have violated Muslim rights in the Ibrahim Mosque (Mosque of the Patriarchs) in Hebron, by restricting Muslims to praying in the Mosque only on Fridays. Jewish tourists desecrated this holy Mosque and often embarrassed and ridiculed Muslims while praying.

Contrary to Muslim rights, Jews encroached on the Mosque and started using part of it for Jewish prayers. Against the protests of the Muslims of Hebron and the Islamic Higher Council in Jerusalem, Jewish authorities brought hundreds of benches and



The Ibrahimi Mosque in Hebron. Zionists have constantly desecrated this Muslim mosque and usurped two thirds of it for Jewish temple and harass Muslim worshippers.

placed them in the Mosque. Jews built a roof on a part of the mosque, with the object of converting it into a Jewish synagogue. On the 16th of November, 1972 the Chairman of the Islamic Higher Council in Jerusalem, Sheikh Hilmi Al-Muhtasib, held a press conference outside Al-Aqsa Mosque. As reported in *The Jerusalem Post* of November 17, 1972, Sheikh Al-Muhtasib stated: "Ever since the West Bank was occupied in June 1967, Jews have been forcing their way into Hebron's Ibrahimi Mosque, committing acts of provocation and being insensitive to the feelings of the Muslims, the shrine's legitimate owners." Sheikh Al-Muhtasib stated further "that the site was gradually being turned into a synagogue. The latest act of aggression at the Hebron shrine was the most serious in a list of trespasses committed since 1967." In reply to a question, Sheikh Al-Muhtasib said: "Muslims did not oppose Jewish visits to the Hebron shrine, but were against Jews holding prayers on the site,

which has been a mosque for the past 14 centuries. There can be no compromise on this.”

During the first week of August, 1975, the Jewish press published information that the Israeli cabinet had decided to introduce new arrangements for Jewish and Muslim prayers at the Muslim mosque. The new arrangements provided for the divisions of the Holy Site space-wise rather than time wise, as theretofore. Two halls of the Mosque were to be reserved for Muslim prayers throughout the day, and three halls were to be used for Jewish prayers only.

**RECENT INCIDENTS OF DESECRATION AND
USURPATION OF THE IBRAHIMI MOSQUE
(THE RECORDS OF THE ISLAMIC HIGHER COUNCIL,
JERUSALEM)**

May 27, 1982

On Friday a group of Jewish settlers prevented Muslims from praying in the Ibrahimi Mosque and brought in a three-meter-long table and put wine on it.

June 2, 1982

Jewish settlers made preparations for prayer in the Ibrahimi Mosque with the full knowledge in advance of the Israeli Military Governor.

June 13, 1982

Jewish settler trespassers held a wedding in the Ibrahimi Mosque hall from 6 p.m. until midnight.

July 1, 1982

Jewish settler trespassers brought iron cupboards and chairs into the Jacobite and Ibrahimi tomb rooms inside the Ibrahimi Mosque.

September 14, 1982

Israeli soldiers prevented Muslims from holding their dawn prayers.

September 27, 1982

Jewish settlers blew on the ram's horn to disrupt the noon, afternoon and sunset Muslim prayers.

October 24, 1982

Jewish settlers brought Hebrew manuscripts in frames into the Ibrahimi and Jacobite tomb rooms, as part of their attempt to change the Ibrahimi Mosque into a synagogue.

November 27, 1982

Those responsible for the Ibrahimi Mosque were informed that Jews would place the Torah inside the mosque, as part of their attempt to change the Mosque into a synagogue.

November 29, 1982

Two hundred Jewish settlers broke into the Ibrahimi Mosque at night, bringing tables and bottles of Coke into the Jacobite and Yusifyeh tombrooms.

December 16, 1982

Soldiers placed a candlestick on the Salah Eddin Ayubi citadel, close to the Ibrahimi Mosque, and then brought a gas stove into the mosque.

December 18, 1982

Israeli soldiers brought a dining table into the Ibrahimi Mosque and ate their lunch.

January 29, 1983

Jewish settlers drank wine in the Ibrahimi Mosque.

February 28, 1983

After finishing their prayers inside the Ibrahimi Mosque, Jewish settlers damaged the copper crescent on Lady Rifqa's window.

April 16, 1983

Jewish settlers held a circumcision ceremony inside the Ibrahimi Mosque, drinking wine and partying in desecration of Islamic standards.

May 1, 1983

Jewish settlers held a circumcision ceremony inside Ibrahimi Mosque and Israeli military forces prevented Muslims from visiting the Ibrahimi tomb.

September 9, 1983

A Jewish officer broke a door leading to the Ibrahimi Mosque minaret and damaged its microphone. He then moved the Muslim carpets to make a path for the Jews to enter the Mosque.

November 2, 1983

Jewish settlers put a table and chair in the pulpit, changing the area into a Jewish religious school.

November 23, 1983

Jewish settlers hung the Ten Commandments in the Ibrahimi and Jacobite tomb rooms as part of their attempt to transform the Mosque into a synagogue.

December 26, 1983

Jewish settlers prevented Muslims from entering the Mosque until late morning, as a way of asserting their claim to control the Ibrahimi Mosque.

January 11, 1984

The Military Governor hung three copper pieces holding the Ten Commandments on the three doors of Ibrahimi Mosque, as part of the attempt to transform the Mosque into a synagogue.

May 8, 1984

Jewish settlers erected electric lamps forming Stars of David in the eastern part of the Ibrahimi Mosque and also placed a rostrum there, as part of the attempt to transform the Mosque into a synagogue.

June 14, 1984

Jewish settlers held a wedding inside the Ibrahimi Mosque yard, accompanied by a musical band.

June 24, 1984

Jewish settlers held a circumcision ceremony in the Ibrahimi tombroom, as part of their attempt to seize possession of the Mosque.

September 24, 1984

Israeli soldiers fixed television lenses inside Ibrahimi Mosque.

September 25, 1984

Israeli soldiers stood by as a settler attacked the Mosque guard, Ismail Hamlush.

October 1, 1984

During the noon prayer in Ibrahimi Mosque Jewish settlers provoked praying Muslims by dancing in circles.

**ISRAELI DESECRATION AND DESTRUCTION OF
OTHER MUSLIM MOSQUES (THE RECORDS OF THE
ISLAMIC HIGHER COUNCIL, JERUSALEM)**

July 15, 1983

Jewish settlers placed bombs inside the Khaled Ibn al Walid Mosque in Hebron. They were discovered and removed before exploding.

December 20, 1983

Jewish extremists placed bombs in the Izariyah Mosque in Jerusalem. They were discovered and removed before exploding.

August 4, 1986

The Haraa Mosque in Gaza was sealed by the Israeli Military Governor on the pretext that it was unlicensed.

September 9, 1986

The Kammaanah Mosque in Safad was demolished by the Israeli authorities on the grounds that it was built without a license.

December 28, 1986

The Israeli Jerusalem municipal authorities demolished the Hizma Mosque in Jerusalem on the pretext that it was built without a license.

TESTIMONY OF THE ARAB MAYOR OF EAST JERUSALEM

At the 1421st meeting of the United Nations Security Council on May 3, 1968, the Mayor of East Jerusalem, Mr. Rouhi El-Khatib, stated:

To begin with I have to go back to the first week of the occupation and summarize as follows. The Israeli authorities started by spreading horror in all comers of the city, outside the walls and inside, in the mosques as well as in the churches, occupying large buildings and hotels, raiding houses, shops and garages, looting whatever came into their hands, treating cruelly anyone who showed the slightest sign of dissatisfaction, gathering the inhabitants from their homes under severe and arrogant measures, keeping them standing for hours, irrespective of age or sex. In a nutshell, the Israelis were creating waves of fear and terror to force people to leave.

By the end of a week of their occupation the Israeli authorities started a new campaign directed this time against the buildings and the residents of the Maghrabi quarter. That quarter belonged to the North African Muslim communities including those from Morocco, Algeria, Tunisia and Libya. Here the Israelis bulldozed 135 houses belonging to the Muslim Waqf (Muslim Trust) - named after a very respected religious leader called 'Abu Madyan el-Gouth. The houses were demolished and razed within two days, at a time when the curfew extended eighteen hours a day giving the poor residents a warning of only two to

three hours. The poor bewildered people were lost and many of them were unable to save more than what they could carry - and that only if it happened that they had no children to look after. No response came to my quick appeal and that of the Municipal Council through the Army liaison officer who was attached to us. The bewildered inhabitants were scattered in the adjacent lanes and streets and some at a later stage found refuge in the neighboring villages. The total number of persons affected by this campaign was 650. Two small mosques were amongst the demolished buildings. A few days later, a modern plastics factory, owned by an Arab and quite near to the former buildings, was burnt and destroyed by the Israeli armed forces. Two hundred labourers, maintaining two hundred families, became unemployed. Until I was forced to leave the city, and to my knowledge, no compensation was paid to the owner. Similarly, the Israeli authorities continued to occupy many large buildings, including tourist hotels, looting articles therein and adding to the increasing numbers of unemployed Arabs. In the second week, the Israeli authorities and Jewish religious bodies directed a third campaign against the inhabitants of the neighbouring area of the Western Wall of the Al-Aqsa Mosque, popularly known as the Wailing Wall and legally proved to be Muslim property. That campaign was later extended to cover wider areas in the heart of the Muslim quarters and, to some extent, the standing houses in the old Jewish Quarter, 80 percent of which is Arab property.

Inhabitants of that area, comprising some 650 families, constituting around 3,000 inhabitants, were given a warning by Israeli religious bodies later confirmed by the army authorities to evacuate within three days at the maximum.

That poor group was forced to leave, adding more sorrows to the atmosphere of the city and its embittered residents. Appeals were again submitted by the Arab Municipal Council, which was still operating, but with no response from the Israelis. The destiny of the second group was no less tragic than the former.

At the end of the third week the most effective blow was directed at the entity of the Arab status in Jerusalem. On 27 June, 1967, the Israeli Parliament issued a decree of death to the Arab status of Jerusalem by passing an illegal act through which it announced the annexation of Arab Jerusalem to Israel. That act continued the defiance of General Assembly resolutions 2253 (ES-V) and 2254 (ES-V) of 4 and 14 July, 1967, respectively. A day later, that is, on 28 June, 1967, the Israeli Minister of Internal Affairs, relying on the former act of the Israeli Parliament, issued an order by which he merged the town planning area of the two sectors of Jerusalem, irrespective of the legal presence of the Arab Municipal Council and against the will of the Arab residents.

On the following day, that is, 29 June, 1967, the Israeli forces completed their plan and issued a Military Defense Order calling for the dissolution of the Arab Municipal Council and dismissing the Mayor and members of the Council.

This order was conveyed to a few of us in an urgent and dramatic way by bringing us from our homes and gathering us in a hotel room occupied by the Israeli forces, where the Israeli Assistant Military Governor of the area then read the contents of that order in Hebrew, with a simultaneous interpretation by their Military Liaison Officer. A copy of the Arabic translation was prepared on the spot and given to us upon our demand by the same Liaison Officer. I still have that document in my possession; a

photo-static copy, marked Exhibit I, is presented to the Council. It reads in translation:

“In the name of the Israeli Defense Army, I have the honour to declare to Mr. Rouhi El-Khatib and to the Members of Jerusalem Municipal Council, that the Municipal Council is hereupon dissolved. The Municipality employees, of all departments including administrative and technical, are, hereupon, considered as temporary employees in Jerusalem Municipality until their employment is decided by the Jerusalem Municipality after they submit written applications for employment.

In the name of the Israeli Defense Army, I call upon the Municipality employees to continue their necessary services to the inhabitants of the City.”

“I thank Mr. Rouhi El-Khatib and the members of the Municipality for their services rendered during the transitional period commencing upon the entry of the Israeli Defense Army until today.”

The document was dated 29 June, 1967; it was read by the Assistant Military Governor of Jerusalem, Yacoub Salman, and translated by Army Liaison Officer David Farhi.

We were subjected to intimidation, and could not show at that time any resistance against such Israeli measures. The only thing left to us was to advise our employees to continue their services for the welfare of the population and the upkeep of the city.

In this respect I am bound to explain that the Arab Council and myself have spared no effort in quickly resuming our

responsibilities and duties right from the second day of the Israeli occupation. We managed to see that services in the fields of sanitation, water supply and electricity were put in order and that shops were reopened, and particularly that foodstuffs were within reach of all residents. We did this in spite of all the difficulties encountered.

The Arab Municipal Council, the various Arab unions and religious representatives in Jerusalem and the west bank of the Jordan have objected and protested in writing against the Israeli destructive measures. Originals of their memoranda were presented to the Israeli military authorities, and copies were handed over to Mr. Ernest A. Thalmann, Special Representative of the Secretary General of the United Nations, when meeting our representatives in Jerusalem in August 1967. Texts of these memoranda are to be found in Mr. Thalmann's report to the Secretary General of 12 September, 1967. Full texts of those memoranda are also included in Arabic basic documents under the title: "The Resistance of the Western Bank of Jordan to Israeli Occupation 1967." A copy of his booklet in English, marked Exhibit 11, is hereby presented for the information of the Council.

Since the taking of those destructive measures, the situation in Arab Jerusalem has been deteriorating. Day after day the Israeli authorities are taking one measure after another, carefully planned and quickly executed. It is greatly feared that the Israeli acts will create more bitterness in the hearts of the Arab population, Christians and Muslims, and will incite the feelings of the Muslim and Christian worlds against such measures; it is feared that these may obstruct the mission of Mr. Jarring and may add fuel to the fire in the Middle East.

The Israeli authorities have by their inaction authorized the desecration of Christian and Muslim Holy Places and have permitted access by Jews to these Holy Places during hours of prayer. This complete lack of respect has grossly offended the religious sensitivities of the believers of both religions.

The Holy Places, Christian and Muslim alike, were subjected to repeated desecration not familiar to us. An example was the infamous burglary of one of the largest and holiest churches in the world, the Church of the Holy Sepulchre. The priceless diamond-studded crown of the statue of the Virgin, Our Lady of Sorrows, on Calvary was stolen. Priests have been victims of aggression, offences and maltreatment by the Jews of Israel. These and similar acts would not happen under Jordanian rule.

The Chief Rabbi of the Israeli Army, Brigadier Goren, with his escort and other Jews, on 15 August, 1967, mounted to the Dome of the Rock area with Rabbinical vestments and prayer-books.

They conducted a prayer lasting two hours within the confines of the Mosque of Omar area, thus infringing the inviolability of a most Holy Place venerated by Muslims. The Israeli Minister of Religion announced at another time that the Muslim Mosque was Jewish property and that sooner or later they would rebuild their Jewish temple thereon, paving the way to creating the opportunity for laying hands on and destroying the Dome of the Rock, the second holiest place after Mecca for Muslims.

Buildings belonging to Islamic Waqf, an Islamic religious institution, adjacent to the Mosque area have been demolished, as stated earlier, with the idea of setting up a Jewish praying

center thereon. What has been Muslim Arab becomes Jewish and Israeli.

In August, 1967, the Israeli army confiscated the keys to one of the gates of the Al-Aqsa Mosque. They opened the door to Jewish visitors, or, to be more accurate, Jewish vandalism and desecration. The Israelis made it a point, when visiting the Aqsa, not to miss the Muslim prayer and so disturb those who prayed. The Israeli authorities did not even care to reply to a protest submitted by Muslim religious authorities against such Israeli behavior. The keys to that gate are still in Israeli hands.

A girls' school building belonging to Muslim Waqf was confiscated by the Chief Rabbi and turned into the High Court of Appeals for Jewish Religious Affairs, inside the city walls.

Again, those in charge of Muslim Waqf protested, but in vain, and again what is Muslim and Arab becomes Jewish and Israeli. Following the annexation of the Arab sector of Jerusalem by Israel, the Israeli Municipality and various Israeli ministerial offices started to apply Israeli laws and regulations and instruct the Arabs of Jerusalem to observe and abide by those laws and regulations. Israeli currency, customs duties, excises and income taxes, traffic, telephone rates, municipal taxes and by-laws were imposed. Hebrew school curricula were applied for Arab schools and students. The worst of all laws applied was the one called the "Absentees Property Law." This law entitled the Israeli authorities to lay full hands on all movable and immovable properties of absentee Arabs. The so-called "Absentee Arabs" included those working in one of the Arab countries or deserting after 5 June, 1967. That illegal practice swallows a great deal of

Arab property in the area and is one of the means intended to be used to liquidate the Palestinians and the Palestinian case.

The Israeli Cabinet has recently taken a decision to turn a newly built Arab hospital which was to accommodate patients from Jerusalem and the neighbouring villages into an Israeli police headquarters.

The Arabs of Jerusalem were mostly dependent on the tourist trade. In the past twenty years they succeeded in establishing over fifty hotels and developed a number of tourist agencies, souvenir industries and hundreds of tourist cars and pullman buses, employing over 2,000 employees in those trades. The building industry, with all its branches, was also progressing, recruiting into it about 6,000 employees.

Other trades and industries employed about 4,000. The effects of the war, the closing of Arab banks and the confiscation of their cash money, the unbearable conditions imposed by the Israeli authorities for restoring their operations, the stoppage of the flood of cash investments and deposits abroad, the continuous drop in the tourist industry and the closing down of Jerusalem Airport - all those factors have reduced Arab employment by more than 50 percent. Both Arab investors and employees are suffering heavily and the result is serious and dangerous. As a result of all the economic and political pressures, over 8,000 persons have had to leave their city, Jerusalem, and cross the Jordan River.

What is more, merchants of the city sold their goods within almost the first month after the occupation. Israeli trade regulations force them to limit new purchases to articles and

goods produced and manufactured mostly in Israel. They are finding themselves dragged under the Israeli national economy umbrella and automatically bound up with the expansionist policy of Israel. Arab wealth and capital are being absorbed and are vanishing in the ocean of Israeli rules and regulations. It is because of such measures and others that the Arabs feel insecure, that their lives and property are in danger, that more signs of danger and expansion are to come and that what is Arab becomes Jewish and Israeli.

I am taking the liberty of delivering two photo-static copies of two new Israeli plans which were disclosed and distributed. The first plan, marked Exhibit 111, is a survey plan of the northern part of Jerusalem. In the center of the plan there is a dark patch which represents the first area of land which the Israelis have selected for the construction of the first Israeli quarter to be established on the recently seized Arab lands.

The second plan, marked Exhibit IV, is, as you can readily discern, a town planning scheme of the site on which the first Israeli quarter will be constructed. The plan defines two roads, open spaces and building units. Those two plans have been extracted from an official Israeli pamphlet in Hebrew. I am not aware if the same document is available in Arabic or English for the benefit of the Arabs or others in the occupied territories. It is certain that the publication was originally issued in Hebrew on purpose for the benefit of the Israelis and nobody else. The document contains details of the housing project and methods of appropriating housing sites and building the housing units with long-term and low-interest loans.

It is clearly stated that the price of each site is only nominal. Elsewhere in the document are examples of the application forms and advice about the possibility of completing the necessary transactions before the end of March 1968.

The lands concerned are part and parcel of Arab lands and properties in Arab Jerusalem. The Israelis seized these lands under the stress of military occupation. These lands were "seized" because the lands involved were pillaged and confiscated from their rightful and established owners as far back as 11 January, 1968, in accordance with a so-called Expropriation Bill issued by the Israeli authorities. I present to you a copy of this Bill as an addition to the plans; it is marked Exhibit V.

The area of the land seized is 3,345 dunums (a dunum is equal to 1,000 square meters) and is roughly equal to 848 acres.

During the Security Council meeting of 27 April, 1968, the Israeli representative claimed that: "Most of the land involved in the reconstruction projects is not Arab, but Jewish-owned and public domain." He further claimed that: "The land records happen to be in Jerusalem, not in Amman."

On the other hand, the Israeli authorities in Jerusalem told another story. They said: "One third of the area belongs to Jewish individuals, one third to the Jordan Government and the last third to Arab individuals and corporations."

Both Israeli claims are unfounded and certainly untrue. Official records in the Department of Land Registry in Jerusalem, identical copies of which are available in Amman and London,

show beyond any doubt that Jewish organizations and individuals do not own more than 250 dunums, or less than 8 per cent of the total area seized. The Jordan Government owns less than 50 dunums and this is far less than 1 percent, the remaining area, exceeding 3,000 dunums or roughly 91 per cent, belongs to Arab individuals, families and companies in Jerusalem.

Israel seized these lands in order to build up a Jewish housing area; the initial project covers 600 dunums for about 2,500 housing units. It is reported that construction will be starting very soon.

The present Israeli project is obviously a part of an Israeli expansionist plan designed to build up a belt of Jewish houses, extending from the perimeter of the Jewish quarter in western Jerusalem and heading northeast through the heart of Arab lands and housing areas, with the clear purpose of setting up a fence or rather a dam to separate the Arabs of Jerusalem from their Arab brethren in adjoining villages and other Arab in Jerusalem early last March. Towns to the north of Jerusalem. This project will annul the Arab development plan, which the Arabs have been planning for a number of years.

The map showing the plan and the land expropriated is also presented, as Exhibit VI. The Israeli project will also contain the Arabs of Jerusalem in a limited space, which will ultimately reduce their numbers and afford Israel the opportunity to bring in new immigrants and make Jews the majority of the population in Arab Jerusalem in a few years.

The constructions of the new Israeli quarter, and the other similar quarters which are intended to follow it, confirms and

proves the anxiety and fears of the Arabs that Israeli leaders are planning and working for expansion, and that shows clearly and glaringly that their plea for peace, which they so frequently repeat, is nothing more than a cover for their real expansionist intentions. It is indeed, as time and events have proved, a hypocritical plea.

This Israeli project, like other projects and designs, is most oppressive. It suffocates the attempts and endeavours being made by a number of peace-loving quarters to achieve peace for the area. It in fact impedes and destroys the mission of Mr. Gunnar Jarring the representative of the United Nations.

The Israeli project further shows beyond any doubt that Israel aims at defeating any just solution, in spite of the repeated allegations of its leaders that they cooperate with Mr. Jarring and support his mission.

The Arabs of Jerusalem have raised their voices against the seizure of these lands and branded the Israeli measures as a violation of the United Nations resolutions, of international law and of the Geneva Convention. They confronted the Israeli authorities with a memorandum on 14 January, 1968 protesting against this seizure and demanding its annulment.

They also forwarded copies of this memorandum to the representatives of the foreign Governments residing in Jerusalem, to the Secretary General of the United Nations and to his personal representative, Mr. Jarring. A copy of this memorandum is now being presented to you as Exhibit VII.

In addition, the proprietors of the lands concerned have made a similar protest. They totally rejected the seizure of the lands; and a copy of their protest is also presented to you as Exhibit VIII.

We consider the Israeli housing project and the Israeli insistence on carrying it out as fast as possible to be an act of extreme arrogance, calculated, as indeed it is, to disregard and show disdain for the resolutions of the United Nations and strongly infringe the rights of civilian Arab inhabitants. It is an act of aggression against the rights of a sovereign nation, Member of the United Nations.

We also see clearly in this project Israel's deliberate and determined policy to change the outlook and character of Jerusalem and consolidate Israel's territorial expansionist gains, which were brought about by aggression, as the Council is already aware.

Yesterday's military parade is another dagger directed at the core of our hearts and at the prestige of the United Nations. Every Arab in Jerusalem is threatened with being the next victim and every resident in Arab Jerusalem has but one choice: stay and live in misery and oppression, or leave.

The Arabs of Jerusalem raised their voices and protested against the parade. A copy of their protest is hereby presented to the Council as Exhibit IX. The Arab ladies of Jerusalem protested and demonstrated on 25 April, 1968. Their demonstration was broken up by Israel police forces. A copy of their protest, together with a set of nine photographs showing the mistreatment by the Israeli policemen, was presented to the

Council by the Permanent Representative of Jordan, Mr. El-Farra, on 1 May, 1968.

Last but not least, the Israeli authorities refused to implement the Council's resolution 237 (1967), unanimously adopted on 14 June, 1967, calling upon the Government of Israel to ensure the safety, welfare and security of the inhabitants of the areas where military operations have taken place and to facilitate the return of those inhabitants who have fled the areas since the outbreak of hostilities.

All the above-mentioned Israeli measures of desecration of Holy Places, of expropriation and annexation of Arab property and land, of confiscation of the so-called absentee property, of refusal to permit Arabs to go back to their houses in Jerusalem, of arresting and arbitrarily detaining thousands of Arabs, of expulsion of many dignitaries of Jerusalem against their will, of dynamiting and bulldozing Arab houses, of building new Jewish settlements within and around Jerusalem, and imposing harsh economic pressures - all these acts and measures are most oppressive; they are designed to change the identity and character of Jerusalem, to turn what is Arab into Jewish and Israeli, and to ensure that the Arab majority there becomes a minority. These unlawful Israeli procedures will continue and gain momentum as long as the Israeli occupation of our Holy City and Arab territories continues. The so-called "Land of Israel Movement" calls for the establishment of Jewish settlements, in what they call the "liberated area," as first priority. The motto of this movement is: "The land is ours if we will occupy it and build it up." That is exactly what the Israeli Government is engaging in, without saying it out loud. The inhabitants of the Arab sector of Jerusalem and those of the West Bank resolutely proclaim

their opposition to all measures which the Israeli occupation authorities have taken and which those authorities regard as constituting a *fait accompli* not subject to appeal or reversal, namely, the “unification” of the two sectors of the City of Jerusalem under Israeli sovereignty. They proclaim to the whole world that this annexation, sometimes camouflaged under the cloak of administrative measures, was carried out against their will and against their wishes.

We consider the Israeli acts of annexation, confiscation and Jewish settlement in Arab land as acts of extreme aggression, calculated, as indeed they are, to disregard and strongly infringe the rights of Arab civilian inhabitants. The Arabs still have faith in the United Nations, but for how long this will continue is another question.

EXCAVATIONS UNDER AND AROUND AL-AQSA MOSQUE

Since March, 1968, the Israeli authorities have engaged a Jewish archaeological team for excavations under, and around, Al-Aqsa Mosque with the object of finding traces of the Jewish Temple. They introduced in the Haram Al-Sharif area large digging and earth-moving equipment and made excavations in many parts of the sacred area. They dug tunnels beneath the foundations of Al-Aqsa Mosque. *The Jerusalem Post Weekly* of June 7, 1968, published two pages of photos of the areas excavated and a report about the findings under the headline “Uncovering of the Temple Wall’s Outer Pavement.”

The Jerusalem Post Weekly states:

Of the Temple itself, not a trace survived Titus’ fire in 70 A.D. The only relics are Herod’s retaining Walls and/or so the

excavators hope-a large part of the First Century B.C. pavement surrounding it. Reaching this marble floor, also laid down by Herod, is the first major goal of the expedition at the site, headed by Prof. Binyamin Mazar. Professor Mazar's workmen are now concentrated along the 70-meter length of the southern wall and, just around the corner, at the Robinson's Arch area of the Western Wall. (Further north along the Western Wall, beyond structures tacked on at later dates, is the section known as the Wailing Wall).

Professor Mazar told the Post this week that the stratigraphy of the site is "becoming clearer" working down from the Mameluke level in the XIth or XIV Century to the Second Temple period.

Part of the "vision for the future," Prof. Mazar said, "is to move the dig eastward, in the direction of the Ophel, to reach down to the period of the First Temple."

The New York Times of July 11, 1968, published a dispatch from Jerusalem sent by Terrence Smith, under the title, "Traces of Second Temple Found." Which stated:

Professor Mazar and a small army of archaeologists and volunteers have been at work at the site since March. The Western and Southern retaining walls are all that remain of the Second Temple. The former, better known as the Wailing Wall, is regarded as Judaism's most sacred site.

Last month the team reached a pavement dating to the Herodian period, and it was at this level that the fragment was discovered. The find was made near the eastern end of the southern wall, in

front of what was the double gate that served as the main entrance to the temple.

Again *The New York Times* of August 15, 1968, published another dispatch from the same correspondent under the title, "Israelis Press Excavation at Temple in Old City of Jerusalem." Which stated:

A small army of archaeologists, volunteers and workmen were scraping away the layers of dirt that have for centuries covered the southern retaining wall of the temple. The huge wall and the adjacent one of the west, the Wailing Wall, are all that remain of the magnificent Second Temple that was destroyed by the Roman legions under Titus in A.D. 70.

By sinking sample trenches at various points near the southern wall, Professor Mazar has found evidence that there was a huge formal square in front of the temple through which visitors passed en route to the temple. The main entrance to the temple according to Josephus, was through a double gate in the center of the southern wall.

Professor Mazar hopes to expose this gate as well, but if he does, he is likely to encounter resistance from the Muslim religious authorities in Jerusalem. They have already made a protest to the united nations over his work at the western edge of the southern wall charging that it is Muslim property.

The double gate is an even more sensitive issue, however, since it is beneath the silver domed Al-Aqsa Mosque, which is one of the most sacred mosques in Islam. Al-Aqsa is situated on top of the southern wall, as is the Islamic Museum and a smaller

building known as the Women's Mosque. These buildings lead into the temple mount area, where the shrine of the Dome of the Rock is situated.

ATTEMPT TO BURN AL-AQSA MOSQUE IN 1969

A complaint was submitted to the United Nations Security Council on August 28, 1969, by twenty-four Muslim countries due to the attempt to bum Al-Aqsa Mosque.

Ambassador Mohmmad El-Farra of Jordan made a statement to the Council in which he stated:

Today, my delegation joins the 24 other members, representing 750 million adherents of the Muslim faith, which requested a meeting to consider another, more serious tragedy, namely, that of Al-Aqsa Mosque, and the fire which severely damaged that historic Holy Place on the morning of 21 August, 1969.

The Israeli authorities introduced more than one explanation for the start of the fire and at last charged an Australian with the arson. According to news that originated from Israeli sources, the Australian suspect is a friend of Israel who was brought by the Jewish Agency to work for Israel. The Jewish Agency arranged for this Australian to work in a Kibbutz for some months, so that he could learn the Hebrew language and acquire more of the Zionist teachings. The report published in *The Jerusalem Post*, an Israeli semi-official newspaper of 25 August, 1969 concerning the life of this Australian in the Kibbutz and his dreams of building Solomon's Temple casts doubt on the case and adds to the fears and worries of the Muslims about their holy shrines; it also throws light on who is the criminal and who is the accomplice.

We have not forgotten statements in the early days of the 5 June, 1967 Israeli occupation about the future of Jerusalem, nor have we forgotten the report of Menahem Borsh, which was published in Yediot Aharanot of 18 August, 1969, only three days before the burning of the Mosque, emphasizing that the Temple would be built anew in the same spot that "Strangers tried to seize." The desecration of this holy Mosque by a group of the Bitar members only three days before the arson is a living example of Israeli motives and designs.

What happened on 21 August, 1969 was not only a premeditated burning of a sacred monument but also an open defiance of our people's feelings and heritage and a cause of deep concern to all peace-loving States. As a result of that criminal act, tension has been escalated in our area, outrage has reached its peak, and there is a situation seriously endangering international peace and security. As I shall now show, the responsibility for the act of arson lies squarely with the Israeli occupiers, who are intoxicated by their military victory and are adamantly proceeding with their illegal plans of expansion, in complete disregard of the will of the international community.

Let us see what did and what did not happen on Thursday, 21 August, 1969. In the early hours of that morning fire broke out in the Al-Aqsa Mosque. Muslims praying in the Mosque and others rushed to the scene to remove some of the valuables in the Mosque and extinguish the fire. The Jordanian fire brigade in Jerusalem was called. Muslim religious leaders as well as Jordanian officials within the Israeli-occupied area came to the scene.

To the outside world news of the fire came in Arabic from Radio Israel at 8.30 a.m., that is, one hour and ten minutes after the fire started. The broadcast carried the news of the arson; it did not give any reason for the fire and did not say whether it was extinguished. Meanwhile, Jordanian fire brigades from Ramallah, and even those from Al Khalil (Hebron) and Nablus, were sent to the scene - and we all know it takes an ordinary car more than one hour to reach Jerusalem from those two cities. With the help of those brigades and the co-operation of the local population, the fire was at last extinguished and contained. According to *Reuters*, it took the fire brigades over five hours to extinguish the fire; this, to a certain extent, was substantiated by Israeli authorities. As stated at a press conference that same day by Teddy Kollek, the illegally appointed Mayor, and according to Radio Israel, it took them until 10.30 a.m. to extinguish the fire.

We think Mr. Tekoah should have exchanged notes with his authorities, with Radio Israel and Mr. Kollek, before coming here to say that it took about one hour. We find it took them until 10.30 a.m. to extinguish the fire. Certainly Mr. Tekoah seems to disagree with the Israeli eye-witnesses who admitted that there was delay and tried to find justification for that delay. There was no doubt among the inhabitants and eyewitnesses that the arrival of the Israeli fire-brigades, in short reach of the scene, was delayed and their job was unsatisfactory.

That same afternoon the commander of the fire brigades told the journalists that the pumping of water was working swiftly and in an orderly manner at the beginning but that eight minutes later something happened - the pumping of the water was interrupted and could not work as before. This is something for every member to ponder. The commander of the fire brigades

reported that it had not been indicated whether that was due to a technical mishap or to a premeditated act. It must be remembered, however, that after the Israeli occupation the water system in the city was connected to the western part so that the Israelis would be in full control of the water system. This, among other things, elicited sharp criticism and apprehension from Arab Mayor Rouhi El-Khatib and the former President of the Muslim Council, Abdul Hamid Es-Sayeh, both of whom were expelled from Jerusalem to the East Bank of Jordan.

Was Rohan, after all, acting on his own initiative? Was he not brought to Israel and sponsored by the Jewish Agency? Where did he get all the money which he offered to the guards of Al-Aqsa on the morning of the fire and which the guards declined to take? According to *The Times of London*, of 12 September, 1969: "On Rohan's way out he offered each 110 pounds sterling but they declined, Mr. Hilwani said." The Sheikh, thinking there must be something wrong, then entered into the Mosque and rushed out crying: "They have burnt the pulpit." According to the same semi-official Israeli newspaper, *The Jerusalem Post* of 25 August, 1969, Rohan's foster-parents in the kibbutz said: "He never appeared to be short of money to us."¹

After several meetings by the Security Council to discuss the complaint, it adopted on September 15, 1969, Resolution 271 (1969), which condemned the act of destruction and profanation of the Holy Al-Aqsa Mosque. It states:

RESOLUTION 271 (1969) OF 15 SEPTEMBER 1969

The Security Council,

Grieved at the extensive damage caused by arson to the Holy Al-Aqsa Mosque in Jerusalem on 21 August, 1969 under the military occupation of Israel,

Mindful of the consequent loss to human culture,

Having heard the statements made before the Council reflecting the universal outrage caused by the act of sacrilege in one of the most venerated shrines of mankind,

Recalling its resolutions 252 (1968) of 21 May, 1968 and 267 (1969) of 3 July, 1969 and the earlier General Assembly resolutions 2253 (ES-V) and 2254 (ES-V) of 4 and 14 July, 1967, respectively, concerning measures and actions by Israel affecting the status of the City of Jerusalem,

Reaffirming the established principle that acquisition of territory by military conquest is inadmissible,

1. *Reaffirms* its resolution 252 (1968) and 267 (1969);
2. *Recognizes* that any act of destruction or profanation of the Holy Places, religious buildings and sites in Jerusalem or any encouragement of, or connivance at, any such act may seriously endanger international peace and security;
3. *Determines* that the execrable act of desecration and profanation of the Holy Al-Aqsa Mosque emphasizes the immediate necessity of Israel's desisting from acting in violation of the aforesaid resolutions and rescinding forthwith all measures and actions taken by it designed to alter the status of Jerusalem;

4. *Calls* upon Israel scrupulously to observe the provisions of the Geneva Convention and international law governing military occupation and to refrain from causing any hindrance to the discharge of the established functions of the Supreme Muslim - Council of Jerusalem, including any co-operation that Council may desire from countries with predominantly Muslim population and from Muslim communities in relation to its plan for the maintenance and repair of the Islamic Holy Places in Jerusalem;

5. *Condemns* the failure of Israel to comply with the aforementioned resolutions and calls upon it to implement forthwith the provisions of these resolutions;

6. *Reiterates* the determination in paragraph 7 of resolution 267 (1969) that, in the event of a negative response or no response, the Security Council shall convene without delay to consider what further action should be taken in this matter;

7. *Requests* the Secretary-General to follow closely the implementation of the present resolution and to report thereon to the Security Council at the earliest possible date.

Adopted at the 1512th meeting by 11 votes to none, with 4 abstentions (Colombia, Finland, Paraguay and United States of America).

FURTHER EXCAVATIONS BENEATH AND AROUND AL-AQSA MOSQUE

On 8 September, 1981, Ambassador Hazem Nuseibeh of Jordan, former Minister for Foreign Affairs, sent a letter to the Secretary

General of the United Nations regarding the continued excavations, in which he stated:

Upon instructions from my Government, I wish to bring to your most urgent attention the latest Israeli occupation's deep diggings and excavations beneath the Al-Aqsa Mosque within the Al-Haram Al-Sharif holy sanctuary, the first Qibla in Islam and the third of the three holy sanctuaries. These diggings and desecrations, in deep tunnels reaching 15 metres and more below this 1300-year-old place of worship of God and a symbol of a great spiritual and historical legacy, have been a prime target of the Israeli occupation authorities' relentless and reprehensible efforts since the occupation of Arab Jerusalem in 1967 fundamentally to alter the landmarks, legacy and history of a large segment of mankind. Hundreds of millions of adherents to the Islamic faith look to Jerusalem and the monumental Al-Aqsa sanctuary as its focal point and its centre-piece. The collapse of this holy sanctuary would be nothing less than a cultural, political and spiritual genocide against this legacy and its innermost and immortal soul.

So serious are these Israeli transgressions against hundreds of millions of adherents of the Islamic faith that they pose a real and inevitable threat to world peace and security.

The latest clandestine Israeli desecrations have reached a stage where the Al-Aqsa Mosque is presently in danger of total collapse. The religious Islamic institutions in the occupied territories have condemned these most serious underground Israeli excavations and the claims of finds announced on 25 August, 1981. The Mufti of Jerusalem, Sheikh Sa'ddudin Al-

Alami, has described these dangerous diggings as blatant desecrations of the Al-Aqsa Mosque.

The heads of all the Islamic Waqf (charitable) foundations have described these persistent desecrations of the holiest Islamic site as a part of the Zionist effort to seize the holy sanctuary.

The Jordan Mission finds itself duty-bound to alert the community of nations to the fact that a destruction or collapse of the 1350 years old Al-Aqsa Mosque would not only constitute a crime against humanity and the historic landmarks whose preservation has been entrusted to UNESCO; it would also most certainly bring in its wake a serious threat to world peace and security.

The Government of Jordan reserves the right to submit this aggression before the Security Council unless the Israeli occupation authorities stop forthwith these acts of desecration before irreversible damage is perpetrated.

I request that this letter and the attached documents be circulated as an official document (SI14684) of the General Assembly and of the Security Council.

(Signed) Hazem Nuseibeh,

Permanent Representative of Jordan to the United Nations

ANNEX I

Communications from Mr. Marwan Kasim, Minister of Foreign Affairs of the Hashemite Kingdom of Jordan on Israeli occupation authorities; incessant diggings and desecration beneath and around the holy sanctuary of the Al-Aqsa Mosque and the Dome of the Rock. Since the Zionist occupation of the

Arab lands in 1967, the city of Jerusalem has been subjected to an horrendous Zionist plan designed to Judaize the city and to obliterate its Arab and Islamic quarters. This awesome plan has entered a new phase whereby Israeli occupation authorities have intensified their diggings in the vicinity as well as beneath the Al-Aqsa Mosque, the Dome of the Rock and the areas and open spaces contiguous to the holy sanctuary with a view to dismantling and eventually wrecking the holy structures built upon them with the avowed aim of enabling Israel to build what it calls Solomon's Temple on their ruins.

In view of the utmost gravity and seriousness of this Israeli plan and because it poses a fundamental challenge to the entire Arab world and the Islamic World, the Government of the Hashemite Kingdom of Jordan finds itself duty-bound to present the following:

A. ISRAELI ATTEMPTS TO DESTROY THE AL-AQSA MOSQUE AND THE DOME OF THE ROCK

The Israeli attempts to wreck the Al-Aqsa Mosque and the holy Dome of the Rock have passed through several stages, the most important of which are as follows:

1. On 21 August, 1969, the occupation authorities were involved in an attempt to bum down the Al-Aqsa Mosque. That act of arson destroyed the historic Salahuddin pulpit and sizable parts of the Mosque. The fire caused serious cracks in a number of the Mosques' pillars which resulted, in turn, in the collapse of a portion of the ceiling. The Arab inhabitants of Jerusalem confronted this abominable act of arson without assistance from occupation authorities by transporting water buckets by hand until they succeeded in extinguishing the fire.

2. Early in 1980, an attempt was made to blow up the Al-Aqsa Mosque by explosives in a conspiracy plan for execution by Rabbi Meir Kahane. The explosives were discovered minutes before detonation at a distance of 50 metres from the Mosque.

3. Jewish religious fanatics have repeatedly attempted to conduct prayers within spacious areas of the Al-Aqsa Mosque, similar to what they had done within the Ibrahimi holy sanctuary at Hebron.

The Jewish extremists, furthermore, attempted on 9 August, 1981 to enter the holy sanctuary in big numbers and on several occasions and from various gates leading to Al-Aqsa holy sanctuary to conduct prayers therein. They broke the Magharbah Gate, the Iron Gate and the ascended to the Tankinazia building in which the occupation authorities are garrisoned and which overlooks the open spaces of the Mosque. But the Muslim worshippers confronted those transgressors and repelled their intrusions.

4. Many Israeli diggings were made in the vicinity, as well as under the foundations of the Al-Aqsa Mosque and the holy Dome of the Rock.

B. CHRONOLOGY OF THE MOST IMPORTANT OCCUPATION ATTEMPTS

First Phase: Towards the end of 1967 and the beginning of 1968, extensive diggings were carried out on an area of 70 square meters under the southern wall of the Al-Aqsa Mosque.

Second Phase: In 1969, the diggings exceeded an area of 80 square metres adjacent to the wall of the Al-Aqsa Mosque. These ongoing diggings caused a serious undermining of the foundations of the adjacent building. Subsequently, the entire Magharbah quarter was demolished.

Third Phase: The diggings carried out in 1970 resulted in serious cracks in the foundations of the Ottoman Mosque (Ribat Al-Kurd), and the Jawhariya School.

Fourth Phase: Israeli diggings between 1972 and 1974 behind the wall of the Al-Aqsa Mosque and extending across the southern wall of the Mosque and under the Mihrab pulpit and beneath the Mosque of Omar.

Fifth Phase: The diggings in the middle of the eastern side of the wall near the Golden Gate, where those diggings inflicted extensive damage upon an ancient Islamic cemetery near the site.

Sixth Phase: An expansion of the area of the Wailing Wall designed to destroy all the buildings in the area surrounding the Wailing Wall. An Israeli Ministerial Committee endorsed in 1977 the implementation of this plan, which includes the demolition of several Islamic historic buildings, including the Old Islamic Shari's Court, the Tankinazia School, the Khalidiya Library, a charitable Zawiya (comer) and the Abu-Midian ancient Mosque.

Seventh Phase: The most ominous and menacing of these continuous diggings perpetrated by the Israeli occupation authorities started when the occupation authorities declared on 27 August, 1981 that they had discovered a tunnel beneath the Wailing Wall and the holy Dome of the Rock which extends

between both, as well as beneath the foundations of the Al-Aqsa Mosque. The occupation authorities alleged that this tunnel had been discovered a month before the discovery was announced. But that the announcement had been withheld and kept secret after informing the two Chief Rabbis of Israel as well as the Minister of Religious Affairs and the Defence Minister.

The Israeli officials visited the area and requested that the matter remained shrouded in secrecy. However, the news reached the world media which compelled the Ministry of Education to stop the diggings and to close the tunnel in order to avoid far-reaching Islamic reactions.

However, the diggings did not in fact stop and were resumed when the Israeli Supreme Court issued a decision on 4 September which revoked the decision of the Minister of Education and permitted a resumption and completion of the diggings, which were resumed on 6 September.

C. THE ARAB INHABITANTS' RESISTANCE TO THESE ISRAELI DIGGINGS

The Government and people of Jordan have reacted to news of these Israeli transgressions with anger and consternation. This Jordanian reaction is based upon the following facts:

1. The tunnel which the occupation authorities claimed to have discovered is a purely Islamic legacy, as proved by reports of archaeologists for over 100 years, and is located on the map which was prepared by Colonel Warren towards the end of the nineteenth century around 1880. It is part and parcel of the canals which were constructed during the past 1400 years. The tunnel which the Israelis claimed to have discovered had been closed

for decades. The mere tampering and opening of this tunnel should be viewed as an aggression against the Islamic holy places and a danger to the expansive spaces and the structures of the Al-Aqsa Mosque and the Dome of the Rock built upon them. It should be stressed that the latest Israeli diggings have resulted in serious cracks in the middle of the western wing of the Mosque.

2. The continuance of Israeli diggings beneath, as well as adjacent to the Al-Aqsa Mosque is a flagrant violation of Security Council as well as General Assembly resolutions which have called upon Israel to refrain from pursuing these acts of desecration. By continuing these acts of diggings, Israel is not only violating international law, but is also assailing fundamental religious beliefs, principles and ethical values. Israel's dastardly acts will have far-reaching Islamic dimension and are a crime against civilization.

3. Jordan firmly believes that the Israeli conspiracy to destroy the Al-Aqsa Mosque and the Dome of the Rock is still continuing, notwithstanding the varying statements of Israeli officials concerning the existing excavations. The incontrovertible truth is that all those Israeli leaders are in agreement on the Judaization of the Holy City, the destruction of the Al-Aqsa Mosque and the exploitation of blind religious bigotry to serve the Israeli political objectives and to impose a new *fait accompli*.

ANNEX II

His Excellency the Ambassador of the Hashemite Kingdom of Jordan to the United Nations New York.

ISRAELI EXCAVATIONS THREATEN THE AL-AQSA MOSQUE AND THE DOME OF THE ROCK AT JERUSALEM

1. Newspapers, broadcasts and reports from Jerusalem indicated that the Israeli excavations around the holy Al-Aqsa Mosque and the Dome of the Rock were continuing and that they threaten to cause cracks and bring down both temples.

2. *The Jerusalem Post*, in its 4406th edition of 22 August, 1981, reported that archaeological teams belonging to the Israeli military occupation authorities were carrying out excavations under the southern walls of the sacred shrine, allegedly aimed at discovering the tombs of the kings of Israel; a picture is enclosed.

3. The Israeli military occupation radio reported on the morning of Thursday, 27 August, 1981, that the two Chief Rabbis in occupied Palestine had visited a tunnel discovered recently under the Wailing Wall - i.e., the Holy Bozak - leading to a sensitive area - i.e., the Sacred Shrine. The next morning, on 28 August, the enemy radio announced that the Islamic Organization at Jerusalem had asked the occupation authorities to allow its engineers to explore the site of the tunnel, and to undertake the necessary measures in the light of their discovery. The broadcast further said that the tunnel was no more than an old well and that it had been discovered well over a month earlier.

4. *The Jerusalem Post* reported in its edition of 28 August details of the tunnel excavations carried out a month earlier by a task force belonging to the Israeli Ministry of Religions.

The report added that the excavations had begun a century ago, and that a room had been built there for a synagogue.

The report further said that the excavations extended for some distance under the Sacred Shrine, and that they were meant to reach the Dome of the Rock. In view of the importance of this report, I enclose a photograph thereof.

5. The construction engineer of the Holy Al-Aqsa Mosque, Essam Awaad, released a later report concerning the digging of the tunnel. The report revealed that the excavations started down below the western wall of the sacred shrine in the place known as Matthara, between Silsilah and Kattanin gates, and extended 25 metres east at a depth of 6 metres, reaching a place in front of Kaitbai fountain facing the western part of the Dome of the Rock. I enclose herewith a copy of this report.

6. These excavations, it has been noted, surround the sacred shrine and the Al-Aqsa Mosque from the south and the Dome of the Rock from the west. These excavations are an extension of their counterparts and of the incessant encroachment on Islamic cultural buildings adjacent to the western and southern walls of the sacred shrine, as well as the Holy Al-Aqsa Mosque and the Dome of the Rock, as shown by the enclosed map.

7. Regardless of the dispute between the religious communities and the Israeli military governors on the site of the first excavations, and their allegations that they are the burial places of the ancient kings of Israel, and regardless of their claim that the tunnel they had discovered in the second place was no more than an old well, the Israeli excavations in the said area constitute a flagrant violation of the sanctity of the holy Islamic sites, and persistently threaten to bring them down, thus paving the way

for their demolition and the setting up of a shrine for Judaism in their stead and in the courtyards of the sacred shrine thereof.

8. These excavations constitute a challenge to the Arab and Islamic worlds, and constitute constant violations of The Hague and Geneva Conventions as well as the resolutions of UNESCO, the Security Council and the entire United Nations, and hence deserve attention and action on all levels.

*(Signed) Ruhi Al-Khatib,
Mayor of Jerusalem*

ANNEX III

Reconstruction Committee of the Blessed Al-Aqsa Mosque and the Holy Dome of the Rock Office of the Resident Engineer Jerusalem.

REPORT ON THE TUNNEL BENEATH THE GROUND OF AL-HABAM AL-SHAREEF

Introduction

Since the Israeli occupation of Jerusalem in 1967 the religious authority has started the digging of a tunnel parallel to the western wall of the Holy Mosque in an effort to uncover the lower foundations of the wall, as part of a broader scheme aimed at discovering the relics of the Temple. This led, at the time, to serious cracks in the historic Islamic buildings adjacent to the western wall of the Holy Mosque, namely the Ottoman School, the Jawhariya School and the Ribat Al-Kurd.

In spite of the opposition and the protests of local and international bodies, tunnel-digging operations continued.

The latest information available to the office of its resident engineer indicates that the tunnel currently stretches between the courtyard outside the Bozak wall and a point below the Waqf Department and the gate of the Council.

Location of new tunnel

The tunnel, which the rabbi of the Wailing Wall claims has been discovered recently, lies beneath the area south of the Matthari and stretches to the east just below the Kaitbai fountain. It is six metres wide and 25 metres long.

The fact is untrue that the tunnel has been discovered recently. It exists actually in the map of the area drawn up by Colonel Warren late in the nineteenth century, around the year 1880. It is also untrue that the stones were removed and the tunnel discovered in the attempt to investigate the cause of water leakage. In fact, the tunnel-digging, which takes a southern-northern direction parallel to the western wall, has led to the discovery of a closed Islamic door shaped as a vault in the same western wall of the "Temple Mount," at the level of the tunnel.

It may be true that the decision to open the door and gain access to the area under the "Temple Mount" was taken a month earlier.

This tunnel was closed in earlier times and turned into a well. There are three screws atop the well, one of which was closed 20 years ago; the second is the one on which the Kaitbai well was erected, and the third lies in the courtyard in front of the fountain.

On the morning of Saturday, 29 August, 1981, the screw located in front of the fountain was unsealed, and wooden planks were

discovered while the opening were blocked with reinforced concrete.

*(Signed), Essam Awaad,
Resident Engineer*

THE ATTACK ON AL-AQSA MOSQUE IN 1981

The United Nations Security Council was convened in April, 1981, to discuss the new attack and desecration by Zionists of the Holy Al-Aqsa Mosque. Dr. Hazem Nuseibeh, the Ambassador of the Kingdom of Jordan, described the said attack in his statement to the Council in its meeting of April 13, 1982 (S/pv.2352) as follows:

On Sunday, 11 April, at 9.20 a.m., a gang of armed Israeli troops directed heavy fire from various directions at the Al-Aqsa Mosque, the first Qibla in Islam and the third holiest shrine, and the magnificent Dome of the Rock from which the prophet Muhammed - upon whom be peace - made his nocturnal and spiritual ascension to heaven. This great monument had been painstakingly constructed by artisans to the glory of God over many, many centuries, 14 in all.

That Israeli carnage was carried out to give cover to an Israeli soldier - or is he an American? He is in fact both - by the name of Alan Harry Goodman, who was on a murderous journey of death and desecration. He killed in cold blood a 65-year old unarmed Arab guard at the Magharba (Moroccan Gate) evidently unchallenged by the armed Israeli trooper who sits there. He murdered in cold blood two other unarmed guardians and seriously wounded a third at the entrance to the Dome of the Rock Mosque; and, having forced his entry into the Dome of the

Rock, opened up his fire-arms at the worshippers in every direction, for a duration of half an hour. Eyewitnesses at the scene reported that he had a large stock of ammunition on his shoulders, to murder the maximum number of devout worshippers and civilians in the vicinity. Having murdered nine and wounded 40 others in the Mosque, this Israeli-American criminal directed his fire at the Al-Manbar (pulpit) the chandeliers, the mosaic, the marble and the carpets, some of which caught fire. The casualties in that premeditated and well-planned assault totalled at least 100 inside and outside the holy Mosque.

Fearful that the highly provoked victims would capture that gutter terrorist, his accomplices - the Israeli so-called anti-riot troops - imposed a total curfew on that historic and ancient City, demolished a part of one of the walls of the holy sanctuary, stormed the Dome of the Rock and ensured the safety of the criminal by firing at the crowd, and then whisked him away to safety in a closed military van.

The Israeli racist, exclusive and bloodthirsty ends and objectives are the following:

The first is to complete the incarceration, strangulation and expulsion of the lawful Palestinian owners of Palestine. Secondly, there is a determination by a racist Zionist entity and ideology to tolerate no faith or existence other than its own implanted one. They are determined to destroy every Islamic vestige or legacy in the Holy Land, the eternal symbol of which is the holy sanctuary comprising Al-Aqsa Mosque and the noble Dome of the Rock. On their list of targets, of course, are Christian

holy sites which they have frequently vandalized during the occupation.

The Islamic Council in Jerusalem, which has called a seven-day general strike throughout the occupied territories, denounced a statement issued Sunday by the office of Prime Minister Menachem Begin which described the Israeli soldier as mentally ill. The criminal, Alan Harry Goodman, formerly of Baltimore, was inducted into the army last month for the brief service customary for immigrants. Of course, he has dual nationality.

The Higher Islamic Council said it was absurd of the Prime Minister's office to describe the assailant as deranged, because soldiers were supposed to undergo physical examinations. Moreover, the Higher Islamic Council added, the assailant was not alone. It asserted that he had been covered during his attack by fire from many directions. How else could he have continued his shooting spree within the Dome of the Rock for half an hour until he had expended all his bullets?

The Zionist designs against the Islamic Holy Sanctuary are long and infamous. A chronological survey of these activities includes the following:

First, continuous and sustained deep digging under the Al-Aqsa Mosque and the Holy Sanctuary as a whole, structures which are 14 centuries old, began immediately after the Zionist occupation of the Holy City, in addition to the demolition of hundreds of buildings in the area adjacent to it. These deep diggings have reached such depths that entire structures are threatened with collapse. The diggings are still continuing.

Secondly, on 21 August, 1969 the Zionists carried out a plot of arson to set the entire Al-Aqsa Mosque on fire. The fire resulted in the total destruction of an 800-year-old magnificent Salahaddin pulpit, hand-made over seven years by highly-skilled artisans in Aleppo, and other sizable sections of the Mosque. The arsonist, Michael Rohan, a Zionist Australian, was declared deranged - not unlike the person in question today - and sent to Australia.

Thirdly, on 9 May, 1980, 120 kilos of high explosives, scores of bombs, wires and other explosive contraptions were accidentally discovered a mere few minutes away from the time of detonation on the roof of a Jewish school in the Old City, 150 yards away from the target. The Gush Emunim terrorist movement was behind the plan, which aimed at blowing up the Al-Aqsa Mosque and other historical buildings.

The day was a Friday and tens of thousands of worshippers might have been killed or maimed if that arsenal of explosives had not been accidentally discovered two minutes before the explosion.

Fourthly, repeated attempts have been made by Israeli groups to force their way into the mosques of the holy sanctuary, leading to numerous clashes.

Fifthly, last year the Israeli Gush Emunim started digging a tunnel leading to the Dome of the Rock. The attempt was discovered and foiled by the civilian inhabitants.

Sixthly, last Thursday, 7 April, 1982 - that is, three days before the Easter Sunday Massacre - explosive charges placed by the

same Zionist terrorist gangs were discovered at the entrance to the Al-Aqsa mosque and dismantled. Beside the charges were pamphlets threatening to blow up the Al-Aqsa Mosque and physically liquidate the religious dignitaries.

The threats were written in broken Arabic and issued from the Kiryat Arba illegal settlement overlooking the City of Al-Khalil (Hebron).

“More revealing about the character and orientation of the culprits are a few sentences which appeared in an article dated 11 April, 1982 from Jerusalem, reporting on the events, an article by *The New York Times* correspondent David Shipler. He said, referring to the Israeli troops, that “Just before going, one of them, with a laugh, threw a tear gas grenade near the (Al-Aqsa) Mosque, upwind of the main door. Smoke from the perfectly placed canister blew into the mosque, and worshippers came out coughing and wiping their eyes. One elderly man was carried to an ambulance. A few of the troops walked away laughing.” (*The New York Times*, 12 April, 1982, p. 12).

If the spot is as sacred to those troops as they claim it is, it is truly incongruous that the soldiers would have behaved with that bellicose and nauseating meanness which truly reveals what lies deep in their sick hearts. It is not a lone deranged soldier: it is a deranged society, the more dangerous as it is being armed to the teeth by its strategically and mainstay, the United States.

But as in all encounters throughout history, the Spirit is always more formidable than the machine, for the machine is but an invention of the spirit and of man. The attempt to deprive 1

billion Muslims, close to a quarter of humanity, of one of their most cherished spiritual anchors will not remain unanswered.

NEW AGGRESSION AGAINST AL-AQSA MOSQUE IN 1986

On January 9, 1986, Mr. Abdullah Salah, Ambassador of Jordan and former Minister of Foreign Affairs, sent a letter to the United Nations General Assembly and Security Council (A/41/82,8/17727) reporting new desecrations of the Al-Aqsa Mosque. He stated:

On instructions from my Government, I have the honour to bring to your attention the blatant desecration of the Al-Aqsa Mosque in the occupied Arab city of Al-Quds committed by some 20 members of the Israeli Knesset on 8 January, 1986 while the faithful were engaged in the midday prayer. The members of the Knesset, who belong to the Internal Affairs Committee of the Israeli Parliament, entered the place of prayer there for adherents of the Jewish religion. Immediately upon entering the mosque, the Israeli parliamentarians encountered members of the faithful, who drove them out. The intruders then called the Israeli police. Before long a large number of police officers, led by the commander of the Southern Unit and the Al-Quds Chief of Police, arrived on the scene, entering the mosque with great show, provoking and outraging the faithful and offending the sentiments of the believers by flouting the inviolability of that holy place of Islam. In addition, the Israeli police attacked Muslims who were present and the civilian guards of the mosque, who were shocked by this humiliating treatment. It should be pointed out that this is not the first time that the Al-

Aqsa Mosque has been the target of desecration and violation by Israeli extremists.

This despicable attack and irresponsible behaviour on the part of members of the Israeli legislature has aroused the indignation, repulsion and anger of the inhabitants of Al-Quds, the West Bank and the entire Muslim world. Sheikh Saad Eddine El-Ilmi, President of the Higher Islamic Council, has sent a telegram of protest to the Israeli leaders demanding the withdrawal of their occupation troops which have, since yesterday, been blocking the entrance to the mosque.

This act of aggression committed by members of the Israeli Knesset, including Julia Cohen, who has openly advocated the expulsion of Arabs from Al-Quds and the West Bank, constitutes a violation and a desecration of the holy places of Islam and a challenge to hundreds of millions of Muslims, for whom the Al-Aqsa Mosque is the place towards which all the faithful turn at the beginning of their prayers and the third most holy place of Islam. This act of aggression is part and parcel of an Israeli plan directed against Muslim and Christian sacred monuments in Al-Quds and the occupied Arab territories.

Jordan, which condemns and strongly denounces such acts, is deeply concerned at their consequences, which can only be detrimental to the cause of peace and stability in the region. Moreover, such an act runs counter to the international rules and principles governing foreign occupation, which forbid an occupying State to interfere with the private and public life of the civilian inhabitants living under its occupation and prohibit infringements of the freedom of worship and the violation of holy places.

I should be grateful if you would arrange for the text of this letter to be circulated as a document of the General Assembly, under the items entitled "The Situation in the Middle East" and "Report of the Special Committee to Investigate Israeli Practices Affecting the Human Rights of the Population of the Occupied Territories," and of the Security Council.

*(Signed) Abdullah Salah,
Ambassador, Permanent Representative*

The Delegations of Muslim States in the United States submitted a complaint to the United Nations Security Council about these Israeli desecrations of Muslim Holy Places. While the Security Council was discussing this complaint, Zionist fanatic groups again committed acts of desecration of Al-Aqsa Mosque. The representative of Jordan sent a letter to the Security Council on the 20th of January, 1986, reporting these new desecrations (Document S/17749). He stated:

Further to my letter of 9 January, 1986, and on instructions from my Government, I have the honour to inform you of the following:

Yesterday morning, Sunday, 19th January, 1986, as part of the series of incessant acts of aggression directed against the Haram al-Sharif in Jerusalem by fanatical Jewish groups encouraged and sponsored by the Israeli authorities, a group of the Kach terrorist gang, which is led by Rabbi Meir Kahane, intruded into the Haram al-Sharif. This group, which included a number of Rabbis, held a provocative, racist demonstration from which were emitted shouts threatening the Arabs with death or expulsion and with seizure of the holy Al-Aqsa Mosque. Given

this situation, Arab citizens resisted the intruders and prevented them from achieving their goal, while members of the gang gathered at the Bab al-Magharibah under the protection of occupation troops, who, in turn, arrested a number of Arab citizens in the Holy City.

This attempt was preceded by yet another Israeli attempt to desecrate the holy Ibrahimi Mosque in the city of Hebron on Friday, 17 January, 1986, when a group of Israeli settlers invaded the mosque during the Friday sermon and prayer service. This prompted the Muslim worshippers to resist those settlers and to prevent them from desecrating the holy mosque. Clashes took place between Muslim worshippers, on the one hand, and Israeli settlers and occupation forces on the other.

The latest attempt to desecrate the Haram al-Sharif, coming after repeated attempts since 1968 to enter the Al-Aqsa Mosque and hold prayers there, the blatant statements made by Israeli leaders (including statements by the Prime Minister of Israel in which he has said that all of Palestine is Israeli territory, including the Haram al-Sharif), as well as the intrusion of the Internal Affairs Committee of the Israeli Knesset into the Haram al-Sharif and the attempt made by Ariel Sharon on the following day to enter the precinct of the sanctuary, all confirm Israeli ambitions with respect to the Islamic Holy Places.

I request you to have this letter circulated as an official document of the General Assembly, under the items entitled "The Situation in the Middle East" and "Report of the Special Committee to Investigate Israeli Practices Affecting the Human Rights of the Population of the Occupied Territories", and of the Security Council."

*(Signed) Farouk A. Kasrawi,
Charge d'affaires a.i.*

On January 21, 1986 the Acting Representative of Jordan, Mr. Farouk Kasrawi, made a statement in the Security Council (Meeting S/PV2644) in which he summed up these Israeli acts of aggression against Muslim holy places as follows:

On Wednesday, 8 January, 1986, a number of members of the Israeli Knesset, accompanied by a group of Israeli extremists, entered Al-Haram Al-Sharif with the aim of paving the way for the imposition of Israeli control over it and the establishment there of a place for prayer for adherents of the Jewish religion. Al-Haram Al-Sharif is the First Qibla and the third holiest shrine, one of the most sacred places of worship of Islam. That provocative attempt aroused the wrath of the Muslim worshippers, who prevented the Israeli group from pursuing its attempt.

The very composition of the Israeli group was grounds for suspicion and mistrust on the part of the Muslims. Among the participants were Gershon Solomon and a number of his followers. He heads an extremist Jewish religious movement that systematically attempts to violate the sanctity of the Al-Aqsa Mosque and the Dome of the Rock and calls for the performance of Jewish prayers and religious rites therein.

Moreover, Geula Cohen, the Israeli Knesset member, participated in that action. She is notorious for her hostility towards the Arabs and her resistance to prospects of peace with them. Another participant was Yuval Neeman, known for his great enthusiasm about the settlement of occupied Arab

territories and their annexation to Israel. The premeditated nature of that provocation is evident because there was another such action on 14 January, when 16 members of the Knesset violated the sanctity of Al-Haram Al-Sharif and some of them immediately started praying therein, disregarding Muslim worshippers, who tried to stop them from pursuing their attempt. This led to the entry of about 600 Israeli policemen into the courtyard of Al-Haram, where they arrested about 19 Muslim worshippers.

The objective of the Israeli group was evidenced by their actions and statements which were cited by press agencies. The following is but a partial list: First, the extremist members of the Knesset who violated the sanctity of the Mosque on 14 January called for "Termination of Muslim Control" over the Al-Haram area; secondly, Shelanski, a member of the Israeli Knesset, who led the attempt to storm Al-Haram, said, "Israel must put an end to the autonomous Muslim administration of the Al-Haram area"; thirdly, some members of the Israeli Knesset attempted to pray in the courtyard of the Al-Haram Al-Sharif Mosque immediately upon entering, on 14 January, thus contravening the existing situation and the arrangements relevant to the status of the Holy Places and worship therein.

That provocative action was repeated on Sunday, 19 January, when an Israeli group belonging to the "Kach" terrorist gang led by Meir Kahane attempted to storm Al-Haram Al-Sharif Mosque. That group, which included a number of rabbis, organized a provocative and racist demonstration in which they threatened to expel or murder Arabs and to take over the holy Al-Aqsa Mosque.

There was another attempt to desecrate the Ibrahim sanctuary in Al-Khalil on Friday, 17 January, when a group of Israeli settlers stormed the mosque during the sermon at the Friday noon prayer service. That led to clashes and confrontation between the Muslim worshippers, on the one hand, and the Israeli settlers and forces of occupation, on the other.

The Al-Haram Al-Sharif Mosque has been the target of numerous acts of aggression, violation and desecration under Israeli occupation. In order fully to appreciate what is happening, let us look at the record.

First, the attempt on 21 August, 1969 by one Michael Rohan to bum down the Al-Aqsa Mosque, leading to the destruction of the Saladdin pulpit, a rare Islamic artifact and to devastation of other parts of the holy Mosque. On that occasion the Security Council adopted resolution 271 (1969) of 15 September, 1969, which emphasized that any act of desecration or profanation of the Holy Places, religious buildings and sites in Jerusalem or any encouragement of, or connivance at, any such act might seriously endanger international peace and security.

Second, the Israeli excavations, which started at the end of 1967 around and beneath the Al-Aqsa Mosque to the west and south and which jeopardized the structural integrity of the Mosque.

Third, the act of aggression committed against the Mosque and Muslim worshippers on 11 April, 1982 when an Israeli soldier, Alan Goodman, fired indiscriminately into worshippers in the Mosque, taking the lives of worshippers, one of them a 60-year-old man, and wounding a number of others.

Fourth, a number of attempts made by Israeli settlers and extremists to storm the Mosque. This inevitably led to clashes with the Muslim worshippers praying inside.

The recent attempts to defile the sanctity of the Al-Haram Al-Sharif Mosque, which this time was implemented publicly and provocatively by a number of members of the Israeli Knesset, cannot be viewed in isolation from the aforementioned acts of aggression. Nor can these acts be justified by any of the pretexts cited - ascribing them to mentally unbalanced individuals, or categorizing them as spontaneous acts or mere routine occurrences. Rather, their repetition shows that under Israeli occupation the Al-Haram Al-Sharif Mosque has become the target of violation and desecration.

This runs counter to the principle of religious tolerance and jeopardizes the very norms and foundations which have allowed the integrity of the Holy Places to be preserved for centuries.

These actions also contravene the norms and principles of international conduct relevant to alien occupation which prohibit the occupying Power from carrying out any interference in the normal and public life of the civilian population under occupation or committing acts of aggression against or interfering with freedom of worship in the Holy Places. Hence the Israeli occupation authorities have assumed full responsibility for what is happening.

On the 30th day of January, 1986 the Security Council voted on Resolution Number S/17769/Rev.1 in which it condemned these acts of aggression. The Resolution states:

The Security Council,

Taking note of the letter (S/17740) from the Permanent Representative of Morocco to the United Nations, current Chairman of the Organization of the Islamic Conference, and the letter (S/17741) from the Permanent Representative of the United Arab Emirates to the United Nations, current Chairman of the Arab Group, both addressed on 16 January, 1986 to the President of the Security Council, Reaffirming that the Geneva Convention relative to the Protection of Civilian Persons in Time of War, of 12 August, 1949, is applicable to the Arab territories occupied by Israel since 1967, including Jerusalem,

Bearing in mind the specific status of Jerusalem and, in particular, the need to protect and preserve the unique spiritual and religious dimensions of the Holy Places in the City,

Recalling and reaffirming its resolutions relevant to the status and character of the Holy City of Jerusalem, in particular resolutions 252 (1968) of 21 May, 1968, 267 (1969) of 3 July and 271 (1969) of 15 September, 1969, 298 (1971) of 25 September, 1971, the consensus statement made by the President of the Security Council on 11 November, 1976, resolutions 465 (1980) of 30 June 1980 and 478 (1980) of 20 August, 1980.

Strongly deploring the continued refusal of Israel, the occupying Power, to comply with the relevant resolutions of the Security Council,

Deeply concerned at the provocative acts by Israelis, including members of the Knesset, which have violated the sanctity of the sanctuary of the Haram Al-Sharif in Jerusalem,

1. *Strongly deplotes* the provocative acts which have violated the sanctity of the sanctuary of the Haram Al-Sharif in Jerusalem;
2. *Affirms* that such acts constitute a serious obstruction to achieving a comprehensive, just and lasting peace in the Middle East, the failure of which could also endanger international peace and security;
3. *Determines* once more that all measures taken by Israel to change the physical character, demographic composition, institutional structure or status of the Palestinian and other Arab territories occupied since 1967, including Jerusalem, or any part thereof, have no legal validity and that the policy and practices of Israel of settling parts of its population and new immigrants in those territories constitute a flagrant violation of the Geneva Convention relative to the Protection of Civilian persons in Time of War, of 12 August, 1949, and also constitute a serious obstruction to achieving a comprehensive, just and lasting peace in the Middle East;
4. *Reiterates* 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 "basic law" on Jerusalem are null and void and must be rescinded forthwith;
5. *Calls upon* Israel, the occupying power, to observe scrupulously the norms of international law governing military occupation, in particular the provisions of the Fourth Geneva Convention, and to prevent any hindrance to the discharge of the established functions of the Supreme Islamic Council in

Jerusalem, including any co-operation that the Council may desire from countries with predominantly Muslim populations and from Muslim communities in relation to its plans for the maintenance and repair of the Islamic Holy Places;

6. *Urgently calls* on Israel, the occupying Power, to implement forthwith the provisions of this resolution and the relevant Security Council resolutions;

7. *Requests* the Secretary-General to report to the Security-Council on the implementation of the present resolution before 1 May, 1986.

This Resolution was supported by 14 Members of the Security Council, but was vetoed by the United States of America and therefore was not adopted.

NEW AGGRESSION AGAINST MUSLIM HOLY PLACES

On June 24, 1986, Mr. Abdullah Salah, Ambassador of Jordan and former Minister for Foreign Affairs, sent a letter to the United Nations General Assembly and Security Council (Z/41/426,8/18177) reporting violations and acts of aggression against Muslim religious places in the Hebron area.

He stated:

I have the honour to transmit herewith information concerning the attacks and violations committed by the Israeli occupation authorities against the area of Tel Al-Ramida and its mosque in the occupied town of Al-Khalil, which acts are part of a series of operations directed against holy places in the occupied Arab territories in violation of the rules of international law governing

foreign occupation and in disregard of human rights, freedom of religion and the principle of the inviolability of places of worship.

It hardly needs emphasizing what damage these perfidious violations do to the general situation in the occupied Arab territories and the peace efforts which the international community and the forces of good have unceasingly made to bring about a just, comprehensive and lasting settlement of the Middle East problem and to put an end to Israeli occupation and the daily suffering which it causes to the inhabitants of the occupied territories.

I should be grateful if you would arrange for the next of this letter and its annex to be circulated as an official document of the General Assembly, under items 37 and 73 of the preliminary list, and of the Security Council.

(Signed) Abdullah Salah,
Ambassador, Permanent Representative

ANNEX

Report on the violations and acts of aggression committed by the occupation authorities against the Al-Arbain mosque in the Tel Al-Ramida area in Al-Khalil, some 100 metres from the Jewish cemetery of the settlement established in the area; the rights of the Muslim authorities to this plot of land are guaranteed by a deed issued by the Land Registry Office of Al-Khalil (file No. 158/8/1935, p.26). The plot measures 741 square meters and is situated at Maqam Al-Arbain. The plot contains a sacred archaeological monument and an ancient mosque.

The occupation authorities and the settlers have treated this mosque in the same way that they have treated the sanctuary of Abraham:

1. On 21 December, 1976, a group of Jews constructed a pathway on the plot leading to the above-mentioned structure;
2. On 21 December, 1976, a group of Jews carried out an archaeological dig near the mihrab of the mosque;
3. On 12 January, 1977, the Military Governor forbade workers from making repairs to the mosque;
4. On 11 May, 1977, workers attempting to make repairs to the Maqam Al-Arbain mosque were prevented from doing so by an Israeli officer;
5. On 12 May, 1977, when the above-mentioned workers were attempting to make the repairs, the adviser of the Military Governor of Al-Khalil summoned the keeper of the Waqf and asked him to stop the repair work; however, the letter demanded a written order or a judgement from a competent court. In addition, he requested an interview with the Military Governor of Al-Khalil in order to discuss the matter with him. However, the Military Governor refused to see him and suggested that he should meet with the Military officer responsible for the area. When the letter was contacted, he did nothing to correct the situation;

6. On 17 May, 1977, a group of Jewish settlers accompanied by one rabbi Yousseb Roufail arrived at the site and wrote "Holy Place", "Tomb of King David, son of Bechar" on the two doors of the Mosque. On 18 May, a number of soldiers went to the mosque and attempted to occupy it. When the caretaker of the mosque refused to give them the keys, they attacked the mosque and threw stones at its windows;

7. During the afternoon of Thursday, 29 May, 1977, the Office of the Military Governor informed the Keeper of the Waqf that the Military Governor wished to meet him at the mosque to discuss an important matter; upon arriving at the mosque, the Keeper found the Vice-Governor accompanied by a dozen or so soldiers. The Vice-Governor asked him to remove the mats hanging inside the mosque so that the Holy Place could be turned into an archaeological monument open to tourists at all times; the Keeper of the Waqf refused to accede to the request; this prompted the Vice-Governor to order his men to forcibly remove the mats. The same day, the assistant to the Governor contacted the Keeper of the Waqf and told him that the Military Governor had issued an order to prevent anyone from entering the mosque pending a final decision in the matter. The Governor had also forbidden the caretakers from closing the doors and had had a post installed on the roof of the building for use by a detachment of Israeli soldiers, on the pretext that it was necessary to maintain order;

8. From 26 May, 1977 onwards, the guards prevented Muslims from entering the area of the mosque and from reciting their prayers there;
9. In the evening of Thursday, 2 June, 1977, some Jewish settlers arrived at the site by automobile and brought picks, pails and other tools into the mosque, which indicated that they intended to turn the mosque into something else and make repairs with the aim of taking possession of it;
10. On 7 June, 1977, a liaison officer named Baroukh, accompanied by two soldiers, went to the offices of the Keeper of the Waqf, carrying the mats and the Korans which had been inside the mosque in order to hand them over to the person in charge, but when the latter refused to take them, the officer left them there. Before leaving, he informed the person in charge that the Military Governor had had them removed because the settlers of Kiriet Arba had demanded that a Torah should be placed in the Jewish monument situated across from the mosque and that the Governor had decided to prevent Jews and Arabs from entering the place and using it;
11. On 23 July, 1977, some 20 Israeli soldiers arrived at the site and prevented the caretaker from entering;
12. On 24 October, 1977, witnesses saw Jewish workers bringing mason's tools into the place, beginning construction of a zinc and iron structure, and posting notices in the front and rear of the building, forbidding

access to the mosque and without the permission of the Military Governor;

13. On 4 June, 1980, when the caretaker of the mosque noticed a strange object inside the building, he immediately notified the police. A group of soldiers arrived and discovered that the object was a bomb (which was later detonated). The caretaker indicated that three rabbis had been seen in the mosque the previous evening and that no one else had been there;
14. On 7 January, 1981, settlers broke all the windows of the Al-Arbain mosque and threw stones at it;
15. On 9 March, 1985, settlers damaged the iron portal of the mosque when attempting to force it open and wrote graffiti in Hebrew on the building;

These acts constitute a flagrant violation of the integrity of one of the Muslim holy places. By his illegal acts, the Military Governor of Al-Khalil encourages the desecration of the holy places of Islam and purposely does nothing to restrain the fanatical elements from the Kiriet Arba settlement. These acts are contrary to the most elementary human rights, freedom of worship and the principle of the inviolability of holy places.

THE CONSPIRACY TO DESTROY AL-AQSA MOSQUE AND REBUILD THE JEWISH TEMPLE

The criminal conspiracy to destroy Al-Aqsa Mosque and rebuild on its site the Jewish Temple is as old as the Zionist program. Zionists declared that "there could be no Zion without

Jerusalem, and no Jerusalem without the Jewish Temple.” Zionists have never concealed their criminal objective, and many of their political and religious leaders have declared that to destroy Al-Aqsa Mosque and to rebuild the Jewish Temple on its site is one of their most cherished aims.

The following facts are a few of many which conclusively prove the Zionist conspiracy concerning Al-Aqsa Mosque.

In a report dated July, 1920, General L. Boiz, Director General for the British Administration in Palestine, stated that the Chief Rabbi in Palestine, Abraham Ishaq Kook, together with the Rabbinate and Mr. Ussichkin, vice-president of the Zionist Organization, officially requested the British Government and the British Administration in Palestine to turn over to Jews all the area of Al-Aqsa Mosque.

In 1922, Lord Melchett (formerly Sir Alfred Mond), member of the British Cabinet, made the following statement:

“The day on which the Jewish Temple will be rebuilt has become very near. I shall dedicate the rest of my life for the reconstruction of Solomon’s Temple on the site of the Al-Aqsa Mosque.”

When the Grand Mufti of Palestine, Sayed Mohammad Amin El-Husseini, protested against this statement, he received the following letter from the Secretary of the British Mandatory Government of Palestine:

His Eminence the Grand Mufti of Palestine Sayed Mohammad Amin El-Husseini
Your Eminence,
With reference to the conversation which your Eminence had with His Excellency the High Commissioner in which you

protested the construction of the Jewish Temple on the site of Al-Aqsa, I wish to inform your Eminence that His Excellency referred the matter to the proper Authorities in London and received the following answer: "Reference your No. 248 dated the first of July, the statement made by Sir Alfred Mond was as follows: He believes that 'Palestine can again give the world religious inspiration,' furthermore Sir Alfred Mond was very careful about this subject, he stated that it is his 'fervent hope to construct a new huge Jewish Temple on the Site, and instead of the Al-Aqsa Mosque.'²

The Chief Rabbi of Romania, Abraham Rosenbach, sent a letter dated November 20, 1930, to his Eminence Sayed Mohammad Amin El-Husseini, the Grand Mufti of Palestine, urging upon him the necessity of delivering possession of Al-Aqsa Mosque to Jews to enable Jews to practice their religious worship. A similar letter was sent to the secretary General of the British Government of Palestine.³

The Zionist leader Klosner, President of the society for the defence of the wailing wall, wrote: "The Al-Aqsa Mosque is situated on the sanctuary of sanctuaries in the Temple and it belongs to the Jews."⁴

The chief Rabbi Ishaq Kook stated in a speech before a Jewish rally in 1929: "Jewish youth all over the world demonstrated their national zeal as well as their Macabi Military strength. They are ready to sacrifice their lives in order to redeem their Holy Temple at present occupied by the Aqsa Mosque."⁵

In 1929, the Zionists claimed new rights regarding the prayer near the Western Wall of Al-Aqsa Mosque, named by the Jews as the Wailing Wall, and as a result, disturbances occurred in Palestine between Jews and Arabs. The British Government, as

the Mandatory Power, with the approval of the Council of the League of Nations, appointed a commission to determine the rights and claims of Muslims and Jews in connection with the Western Wall, known as the Wailing Wall. On page 39 of its report to the British Government, which was submitted to the Council of the League of Nations, and published in December, 1930, the Commission stated:

Subsequent to the investigation it has made, the Commission herewith declares that the ownership of the Wall as well as the possession of it and of those parts of its surroundings that are here in question, accrue to the Muslims. The Wall itself as being an integral part of the Haram al-Sharif area is Muslim property. From the Inquiries conducted by the Commission, partly in the Sharia Court and partly through the hearing of witnesses' evidence, it has emerged that the pavement in front of the Wall, where the Jews perform their devotions, is also Muslim property.⁶

Consequently, Great Britain as the Mandatory Power proclaimed the Palestine (Western or Wailing Wall) Order-in-Council, 1931, which provided in Schedule I, the following:

A. To the Muslims belong the sole ownership of, and the sole proprietary right to, the Western Wall, seeing that it forms an integral pan of the Haram al-Sharif area, which is a Waqf property.

To the Muslims there also belongs the ownership of the pavement in front of the Wall and of the adjacent so-called Moghrabi (Moroccan) Quarter opposite the Wall, inasmuch as the last-mentioned property was made Waqf under Muslim Sharia Law, it being dedicated to charitable purposes. Such appurtenances of worship and/or such other objects as the Jews

may be entitled to place near the Wall either in conformity with the provisions of this present Verdict or by agreement come to between the Parties, shall under no circumstances be considered as, or have the effect of, establishing for them any sort of proprietary right to the Wall or to the adjacent Pavement.

B. The Jews shall have free access to the Western Wall for the purpose of devotions at all times subject to the explicit stipulations hereinafter to be mentioned.⁷

The Chief Rabbi of Palestine declared in 1948 that the capital of the Jewish state would not be Tel-Aviv but Jerusalem, because the Temple of Solomon is situated there and because Zionism is both a political and a religious movement.

Since 1948, Zionists have declared their criminal intentions against Muslim Holy Places by publishing and circulating the photo of the Al-Aqsa Mosque under the Zionist flag and emblems, declaring that it should be torn down and the Jewish Temple be built on its site.



Zionists place Israeli Flag and Jewish emblems over the Dome of Rock and other Muslim Holy Places, documenting their plans for the destruction and usurpation of these sites to build Jewish temples.

Zionists have also published other photos placing Muslim Holy Places and Christian Holy Places under the Zionist flag and emblems. The newspaper *Dos Yiddishe Folk* of New York published a picture of Dr. Theodor Herzl, leader of the Zionist movement, in front of Al-Aqsa Mosque, calling upon Jewish masses to enter the Jewish Temple, showing Al-Aqsa Mosque with the Zionist flag hoisted on its dome.

In spite of the fact that the Western Wall of Al-Aqsa Mosque, wrongly called the "Wailing Wall," does not belong to Jews, and is not a holy place, yet the Israeli authorities in occupied Palestine and Jewish organizations throughout the world are conducting a fraudulent world-wide propaganda campaign to deceive world public opinion into believing that it is a Jewish holy place.

Time magazine of June 30, 1967, published an article under the title, "Should the Temple be Rebuilt?" which stated:

Israel's conquest of Jordanian Jerusalem, which sent thousands of devout Jews to pray in freedom before the historic Wailing Wall for the first time in centuries, has raised an interesting theological conundrum. Assuming that Israel keeps the Wall, which is one of the few remaining ruins of Judaism's Second Temple, has the time now come for the erection of the Third Temple?

Since the destruction of Jerusalem by the Romans, in A.D. 70, Conservative and Orthodox Jews have beseeched God four times a week to "renew our days as they once were" - a plea for the restoration of the Temple. Although Zionism was largely a secu-



Dr. Theodor Herzl calling upon Jewish masses to take over Dome of Rock to build Jewish temple. The Zionist Flag is placed above the Muslim Holy Mosque.

-lar movement, one of its sources was the prayers of Jews for a return to Palestine so that they could build a new Temple.... Nevertheless, such is Israel's euphoria today that some Jews see plausible theological grounds for discussing reconstruction. They base their argument on the contention that Israel has already entered its "Messianic era."

In 1948, they note, Israel's chief rabbis ruled that with the establishment of the Jewish state and the "ingathering of the exiles," the age of redemption had begun. Today, many of Israel's religious leaders are convinced that the Jews' victory over the Arabs has taken Judaism well beyond that point. Says Historian Israel Eldad: "We are at the stage where David was when he liberated Jerusalem. From that time until the construction of the Temple by Solomon, only one generation passed. So will it be with us." And what about that Muslim shrine? Answers Eldad: "It is of course an open question. Who knows? Perhaps there will be an earthquake."

The *Daily News Bulletin* of the Jewish Telegraphic Agency of August 19, 1969, published a dispatch from Jerusalem which stated:

Members of a militant French Zionist youth group staged a parade and prayer service on the Temple Mount in Old Jerusalem today in defiance of a government ban on sectarian activities on that site. The youths, wearing the uniform of Betar, the youth organization associated with the Zionist-Revisionists, held their ceremonial in front of Al-Aqsa Mosque, a Muslim sacred shrine.

They chanted the “minha” prayer and sang a hymn, but dispersed quietly when police approached. The leader of the group declared, “This is the most holy place of the Jews which is held by aliens. Let the Temple be rebuilt.”

Zionists bribe hundreds of fundamentalist Protestant Ministers and evangelists through large contributions from wealthy Jews and Zionist organizations to propagate the false interpretation of the Bible that the Jews are the chosen people, that God promised their “return” to Palestine, and that the Jewish Temple should be rebuilt on the site of Al-Aqsa Mosque. Millions of dollars have been collected from various sources for the re-building of the Jewish Temple. These evangelists, such as Mike Evans, Jerry Falwell, Hal Lindsey, Jimmy Swaggart, Jim Bakker, Pat Robertson, Howard C. Estep, Hilton Sutton, and Tim LaHaye, among others, have published books with millions of copies circulated to brainwash the American people with their false interpretations of the Bible. Some of these books are Hal Lindsey’s *The Late Great Planet Earth* and *The Promise*, Tim La Haye’s *The Coming Peace in the Middle East*, Derek Prince’s *The Last Word on the Middle East*, Hilton Sutton’s *The Mid-East Puzzle* and Mike Evans’ *The Return*. All of these books have one purpose, to convince the American people that the “sacred duty” of the United States is to support Israel all the way, and that in the coming world war the Arabs and the Soviet Union will be the forces of evil and the United States and Israel will be the forces of good. They strongly urge the United States to totally support Israel politically, militarily, financially and morally as the only trustworthy ally and friend in the world. Their false conclusions contradict the Old Testament and ignore the New Testament. The recent sex scandals and “Holy” wars among evangelists who are engaged in taking over each other’s ministries by blackmail

and intrigue accurately reveal what *genre* of “(tel)evangelists” these men really are and have gone a long way to discredit them and their pseudo-religious enterprises.

CRIMINAL CONSPIRACY BETWEEN CHRISTIAN EVANGELISTS AND ZIONIST TERRORISTS TO DESTROY AL-AQSA MOSQUE

Some Christian American evangelists and Jewish terrorists have formed an organization with the name *The Jerusalem Temple Foundation*. It has an address in Los Angeles, California, and in Jerusalem. The Board of Directors of this foundation are the following: Terry Risenhoover, Chairman of the Board, is Chairman of Alaska Land Leasing Inc., of Los Angeles, California; Douglas Krieger, Executive Director of Jerusalem Temple Foundation and of Alaska Land Leasing Inc., of Los Angeles, California; Dr. Charles E. Monroe, President, is President of the Center of Judaeo-Christian Studies, of Poway, California; Dr. Hilton Sutton, Director, is Chairman of Mission to America, of Humble, Texas; Dr. James DeLoach, Director, is Pastor of the Second Baptist Church, of Houston, Texas; and Stanley Goldfoot, International Secretary, of Jerusalem. Mr. Stanley Goldfoot is a Jew from South Africa. He was a member of the Irgun Zvai Leumi and was one of the four terrorists who placed the bombs in 1946 under the King David Hotel and caused the massacre of the King David Hotel.

The contemplated projects of this foundation as they appear in a brochure printed by it are the following:

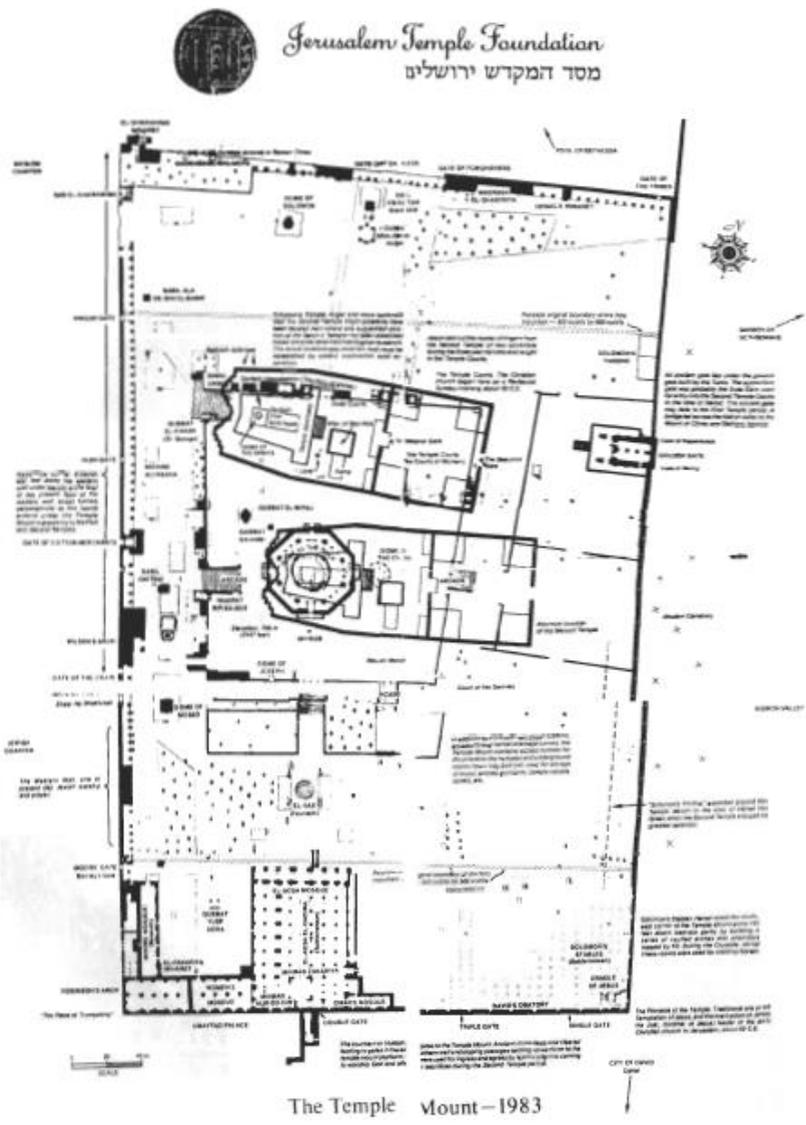
1. Jewish Temple Foundation office at the Temple Mount area in Jerusalem.

2. The establishment of a Temple Museum by Yeshivat Ateret Kohenim at the Temple Mount.
3. Assistance in land and buildings redemption by Jews in Israel.
4. Freedom for Jews and Christians to worship on the Temple Mount in Jerusalem.
5. The use of geophysical methods for archaeological surveys in Jerusalem.
6. Preparations for the construction of the Third Temple in Jerusalem.
7. Preparation of films and video presentations related to the Temple Mount.
8. Other projects as necessary and as funds are made available.

Barbara and Michael Ledeen published an article in *The New Republic* of June 18, 1984, under the title, "What do Christian and Jewish fundamentalists have in common? THE TEMPLE MOUNT PLOT". They state, "On January 15, Goldfoot wrote to some American Christian colleagues:

"And possibly of top priority is a certain plan we are studying, which could be of utmost significance. This is a covert operation, details of which I would not divulge in writing or on the phone. Some cash is inevitably involved; I hope we will have enough."

Destruction ... Muslim Holy Places and the Violation of Muslim Religious Rights



The plan for establishing Jewish Temple on the site of Muslim Holy Places prepared by the Jerusalem Temple Foundation in 1983.

...Goldfoot sees the Christians as logical allies, for he believes that "Christian fundamentalists are the real modern day Zionists"; in Goldfoot's view, it is the Christians above all who realize that "we are coming to a crucial period in earth's history, and they want to help fulfil prophecy and thus hasten the coming of the Messiah"

...As one Jewish leader put it to us last summer in Jerusalem, "They believe that once the Temple is built, Jesus will come again. We expect the Messiah to come for the first time. Let's build the Temple, and see what he looks like."

This ardent messianism appears to have been part of the motivation for the group of twenty-five radical Jewish nationalists arrested recently in Jerusalem on charges that included murder, attempted murder, possession of weapons and explosives stolen from the Israeli Army, and membership in a terrorist organization. (The other part was anti-Palestinian extremism.) Under an Israeli court order the names of the accused have not been released, although their identities are known to most people in Israel.

It is also known that one of the arrested men is a reserve pilot in the Israeli Army. The pilot, who had returned to religion, suggested to his co-conspirators that he steal an F-16 the next time he was called up, and that he bombard the two Muslim shrines on the Temple Mount. The group vetoed his plan because the Western Wall might be damaged, and the pilot would be unable to land his plane anywhere in Israel.

Instead, the plotters decided to use explosive devices on the Temple Mount. They even experimented with various explosive

materials in quarries near Hebron. Israel Har-el, the spokesman for the Gush Emunim (the Bloc of the Faithful), went on Israeli television recently and said that the people involved in the plotting believed that the destruction of the two Muslim holy places would provoke the Muslims to wage a holy war so terrible that the Messiah would come to save his people from destruction.⁸

Ms. Grace Halsell, the well-known author, joined one of the trips of the evangelist Jerry Falwell to the Holy Land in 1986. She wrote a short memoir about the plans to destroy Al-Aqsa Mosque and the Dome of the Rock. The following is a verbatim reproduction of that memoir:

The plan to take over Haram al-Sharif is more institutionalized, and becoming better organized, better financed, gaining more supporters in Jerusalem and in the U.S. To learn more about one group active in this plan to destroy the mosque, I visited Yeshiva Ateret Cohanim, not far from Damascus Gate, on El-Wad Road, only a few steps off Via Dolorosa. I was not impressed with the students I saw there, nor with their headquarters (upstairs, on a second-story level, and not large), but they have big plans. Joseph, a Brooklyn-born Jew, who accepted my "credentials" after I said I was travelling with Jerry Falwell, shared some of their plans:

They are "actively and peacefully" buying property "in the area nearest the Temple Mount," and they deem this task "important and monumental." Four Jewish families recently have moved into "the heart of the Old City" and a few dozen families are now on "our waiting list," eager for an opportunity to buy or rent in the expanding Jewish neighbourhood.

They have an Institute for the Research of the Temple, to ascertain exact plans and measurements of the Temple. At the same time, the Yeshiva is preparing a permanent exhibit of models of the Temple and the various vessels, to be housed near the temple. Rabbis at the Yeshiva are preparing students such as 27-year-old Matityahu Hacoheh Dan - a *Cohen*, or priest, - for service in a Third Temple. Twenty-five students devote at least one hour every day and an additional afternoon each week to concentrated study of the laws of temple worship. Also, three other yeshivas teach students how to burn incense, as well as other laws dealing with temple practice, including how to offer animal sacrifices.

They sponsor daily seminars and excursions to the area around Haram al-Sharif, (what they term the Temple Mount) "for students, soldiers, tourists - anyone who is interested in understanding the purpose and necessity of a Jewish presence in this central part of the Old City." Yeshiva students each Thursday offer a two-hour tour, sponsored by the Plaza Hotel, of the "Jewish Presence in the Muslim Quarter."

They plan a new center "for Jerusalem and Temple Studies," estimated to cost over \$150,000. They say it will include a 5,000 volume library on Jerusalem, video-film room, classrooms, offices, a VIP lounge patio with a skylight roof. It is designed to instruct "from 8 to 10,000 students and visitors a year from Israel and from abroad."

The Yeshiva has honoured Dr. Irving and Cherna Moskowitz of Miami Beach, Florida, for gifts of money. Other Americans can give to the Yeshiva rather than to Uncle Sam.

Money sent to "American friends of Ateret Cohanim" is tax deductible. Until this was set up, the Yeshiva got funds through P.E.F. Israel Endowment Funds, Inc. (342 Madison Avenue, Suite 1010, New York, NY 10173). Now contributors are told to send dollars to the Yeshiva's New York Office ("for the use of which we are extremely indebted to Rabbi Jay Marcus, founder of Genesis"). Genesis, 475 5th Avenue. Suite 1810, New York, NY 10017, (212) 725-9599).

This Yeshiva is only one small group but, in my opinion, it reflects the thinking of the chief rabbis and perhaps most Israeli leaders. At least seven rabbis, among them the foremost spiritual leaders of the Gush Emunim settlement movement, were consulted, informed and aware of various stages of the activities and plans of the Jewish terror organization.

Livni, charged with the preparing of a bomb to be placed in the Dome of the Rock and Al-Aqsa, said Rabbi Ovadia Yosef in particular had spoken approvingly of the idea.

Neither of the chief Israeli rabbis condemned the attempts to destroy the mosque. Israeli leaders seem definitely connected with the American Jewish evangelist Mike Evans, who on an hourlong TV Special was photographed underneath the mosque, in Jewish skullcap with an Israeli "expert" on relics and the expert opens a door and proclaims, "Right there we keep the Holy of Holies" - and he adds as the camera zooms in on a mysterious alleyway, "right down that hallway is where we found the Holy of Holies." (As archaeologist Jim Jennings once said to me, "A relic can be *declared* to have been found - and that makes a site official").

The financial support system among U.S. Evangelicals for destruction of the mosque has gone underground since the *Link* article (Aug-Sept. 1984) which named specific persons, such as Terry Risenhoover, who was raising big money for the defence of Jewish terrorists who attempted to destroy the Muslim shrine.

In Jerusalem, guides for Falwell's 850 touring Christians told us at the Western Wall that we are viewing the former site of the Temple as well as the site where a new temple will be built.

I interviewed Dr. John Walvoord who heads Dallas Theological Seminary (and was one speaker during Falwell's 1985 "Prophecy Conference" in Jerusalem) and he interprets the Bible as saying God wants Christians to help the Jews build a Jewish temple. He and other Born-Again Christians are aware of the Dome of the Rock and Al-Aqsa but as Lindsey puts it, "Obstacle or no obstacle, it is certain the temple will be rebuilt, prophecy demands it."

It is important to bear in mind that Jerry Falwell and all major U.S. TV evangelists preach that the Jewish temple "must" be built. They accept that as part of their theology, a theology generally known as dispensationalism, which calls for seven "dispensations" or time periods, beginning with all the ingathering of Jews into Palestine and including the building of the temple. Hal Lindsey, in *The Late Great Planet Earth*, which sold 12 million copies, wrote that "there remains but one more event to completely set the stage for Israel's part in the last great act of her historical drama. This is to rebuild the ancient Temple of worship upon its old site. There is only one place that this

Temple can be built, according to the law of Moses. This is upon Mt. Moriah. It is there that the two previous Temples were built.”

Thus, there is a great support system in the U.S. for whatever action Jewish terrorists might take to destroy Al-Aqsa. Should they destroy the shrine, all of the major TV Evangelists would simply call it an “act of God”.

Grace Halsell wrote a book in 1986 under the title, *Prophecy and Politics, Militant Evangelists on the Road to Nuclear War*, in which she stated that when she was in Jerusalem, she met George Giacumakis and asked him whether she could meet Stanley Goldfoot. She states:

“I asked if he might help me arrange an interview with Goldfoot. In response, Giacumakis dropped his head in both hands, as one does on hearing a disaster. “Oh, no. You don’t want to meet him. He goes back to the Irgun!” Then raising his head and waving an arm toward the King David Hotel, he added, “Stanley Goldfoot was in charge of that operation. He will not stop at anything. His idea is to rebuild the temple, and if that means violence, then he will not hesitate to use violence.” Giacumakis paused and then assured me that while he himself did not believe in violence, “If they do destroy the mosque and the temple is there, that does not mean that I will not support it.”

Sponsored by Terry Riesenhoover, Goldfoot has made several trips to the United States, where he spoke on religious radio and TV stations and in Protestant churches, asking Christians for donations, but not mentioning that a mosque sits on the site where he contemplates a temple.

Goldfoot admits that he has received money from the International Christian Embassy, whose funding, many believe, comes from South Africa. Asked about the Goldfoot statement that he had received money from his organization, Christian Embassy spokesman Jan Willem van der Hoeven denied that they are directly involved in the temple construction efforts. Rather, he said, when supporters volunteer to give money for building a temple, he directs them to Goldfoot. The embassy has, however, made a cassette. It sells for \$5.00 and features a taped message about plans to build a temple on Haram al-Sharif. Van der Hoeven is one of the speakers on the tape.⁹

Again, Ms. Halsell states the following:

“Soon after this interview, I read an Israeli public opinion poll published in 1984 showing that 18.7 percent of the Israeli public support terrorist activities by extremist Jewish groups.”

In commenting on the poll, the Israeli writer A.B. Yehoshua pointed out that in 1938, a representative sample of the Nazi Party members found that 63 percent of them objected to hurting Jews, 32 percent expressed apathy on the subject and only five percent were in favour of harming Jews.

Four years later, in 1942, when the annihilation of Jews was already speedily taking place, a representative sampling of the Nazi Party members showed that those against attacking Jews decreased to 26 percent, while the number of apathetic increased to 69 percent. The number of Nazis in favour of attacking Jews remained the same: five percent.

Fanatics who belong to what the vast majority of Christians and Jews might term a crazy minority - and numbering no more than five percent of the total Israeli population - are nevertheless capable of destroying Islam's most holy shrine in Jerusalem, an act that could easily trigger a worldwide war involving Russia and the United States. The only necessary condition for this to happen is the existence of a decisive majority of the apathetic. The mainline Israeli and American Jews, together with non-Zionist American Christians, may well represent the decisive apathetic majority.

This decisive apathetic majority provides breeding grounds for the religious extremists. Increasingly, terrorists are recognized as heroes and, if sentenced, do not serve their full terms in jail. On December 8, 1985, President Chaim Herzog of Israel commuted the prison sentences of two Jewish terrorists who had been convicted of plotting to blow up Jerusalem's most holy Islamic shrine.

The prisoners freed are Dan Beerli, 41, and Yosef Tzuria, 26, who were serving three-year terms for plotting to blow up the Dome of the Rock and Al-Aqsa Mosque. According to court records, the terrorists' plan was to dynamite and destroy the shrine to provoke the Islamic world into a holy war with Israel.

They are now free to continue this plot.¹⁰

Ms. Halsell states further in her book:

The extremists among the Israeli Jews are still not a majority, and Christian extremists are still not a majority. However, I have attempted to show that the alliance between these right-wing,

militaristic groups gives both a quantum leap in real, unsentimental power and might. Moreover, leaders in both groups are obsessed with their own belief system, their own ideology, their own certitude that they have both the right and the power to help orchestrate not only their own End of Times, but doomsday for the rest of the species.¹¹

THE BEISAN MUNICIPALITY EXPROPRIATES THE MOSQUE IN THE CITY TO TURN IT INTO A MUSEUM

Sheikh Saadedin Al-Alami, the Mufti of Jerusalem, sent a telegram on 24 April, 1987 to Yitzhak Shamir and expressed his protest and indignation that the Municipality of Beisan had expropriated the Mosque in the town, closed it to Muslim worshippers from the Bedouin tribes around the city, with the intention of turning it into a museum. The Mufti of Jerusalem visited the town of Beisan accompanied by twenty of his followers. They were received by a delegation from the Bedouins. When they proceeded to the Mosque in order to pray, they found that it was closed. Sheikh Al-Alami declared it shameful to close a Muslim Mosque and prevent the worshippers from entering. He stated that a democratic state would not forbid praying in the Holy Places.

JEWISH EXTREMISTS EVICTED FROM AL-AQSA

Ultra-religious extremists from the Temple Mount Faithful tried to perform Jewish prayers at Al-Aqsa Mosque in Jerusalem April 15, 1987, provoking Muslims and Waqf officials in Jerusalem. Muslims oppose holding non-Muslim prayers at Al-Aqsa Mosque. They consider it a sacrilege and an infringement on their exclusive right to the holy Muslim shrine.

Under pressure from the Israeli authorities, Waqf officials have permitted visits to the Mosque by tourists, as well as the extremists. The Waqf remain adamant, however, in opposing the performance of Jewish prayers in the Islamic mosque.

At 9.30 a.m., the police at Bab al-Magharbeh (the entrance to the Al-Aqsa compound near Jerusalem's Dung Gate) began to permit Gershon Solomon, head of the Temple Mount Faithful, and his followers to visit the mosque. Seven people at a time were permitted to enter the compound. Non-Muslim prayers were prohibited.

At 10.30 one of the groups began performing Jewish prayers; another used a loudspeaker to call upon Jews to assemble and perform prayers. The visitors carried placards stating that they had the right to pray at a mosque, which they call the Temple Mount, on Jewish holidays.

In response, Waqf officials ordered the Mosque's gates closed. The officials then protested to the Israeli police, who stopped the visits.

Hashem Ashayer, the Waqf director, said, "What happened is unacceptable. We do not tolerate Jewish prayers in the mosque. No Muslim can accept the desecration of holy places."

The Israeli mayor of Jerusalem, Teddy Kollek pressed his anger because the police had not consulted with the municipality before permitting the extremists to visit the mosque. He said that the police permission was an error.

Over the past years, the extremists have been trying, without success, to establish a precedent by performing Jewish prayers in the Mosque.

DRIVE FOR A THIRD JEWISH TEMPLE
THE RELIGIOUS AFFAIRS MINISTRY OF THE ISRAELI
GOVERNMENT SPONSORS A CONFERENCE OF TEMPLE
RESEARCH

The *New York City Tribune* published a report from its correspondent in Jerusalem on October 23, 1989, which stated:

Menachem Burstein lit a match to a walnut-size lump of gray spice. Within seconds, it emitted a sharp scent. "This came from Saudi Arabia," Burstein said. "We're sending it abroad to test it for its ingredients, to see if it fits the requirements of the temple."

Burstein is not a scientist by training. But he has spent years in research, trying to discover exactly what spices were used 2,000 years ago in the ancient Jewish temple.

For Burstein and hundreds of his colleagues, the effort is far from being purely historical. Spurred by both religious belief and nationalist fervour and backed by the government, a group of Israelis and Jews abroad are quietly planning the construction of the third Jewish Temple.

The project has sparked the greatest controversy in Judaism today. The debate divides theologians and political leaders. It has also united ultra-Orthodox Jews with fundamentalist Protestant Christians, both of whom share the dream of a third Jewish Temple.

Among the questions being raised: Can a temple be built or even planned without the arrival of the messiah? What should be done about the Muslim shrines that for about 1,000 years have occupied the holy ground? Advocates of rebuilding the temple have no answers. But Rabbi Israel Ariel, head of the Temple Institute, has no doubt that a solution will be found. His institute has reconstructed 38 of the 103 ritual implements required for bringing sacrifices at the temple.

“We believe that a temple will arise despite all the problems,” he said. “It is the force that unites the Jewish people.”

GOVERNMENT AID

Quietly, the government is becoming active in the effort. On Wednesday, the Religious Affairs Ministry sponsored the first-ever Conference of Temple Research.

While the researchers did not discuss politics, many of them agreed that they considered their work relevant. In August, representatives of the chief rabbinate travelled throughout Europe looking for embryos of the red heifer, used in the temple for spiritual purification. At last week's conference, a geneticist involved in the project, Dan Greenberg, said several embryos were found and they will be implanted into cows in Israel. The first temple was destroyed in 586 B.C. by the Babylonians. Seventy years later, Cyrus, emperor of Persia, allowed the Jews to return from exile and rebuild the temple.

About 45,000 Jews accepted the offer. Many more stayed in the Diaspora. The second temple was destroyed by the Romans in 70

A.D. The Romans refused to permit the temple's reconstruction and sent the Jews into exile.

Although the Babylonian Talmud was vague, Jewish scholars later ruled that the temple must await the messiah. The medieval sage Rashi said the temple will descend directly from heaven after the coming of the messiah. His contemporary, Maimonides, was more specific. He drew up guidelines on recognizing the messiah and planning the temple. One requirement: The temple will not be built until a majority of the Jewish people live in the biblical land of Israel less than a third of the world's 13 million Jews live in Israel.

But in 1967, Jews began to believe that the construction of the temple was in sight. Repulsing an attack from its eastern neighbour Jordan, Israel captured the Old City of Jerusalem, the site of the ancient Jewish temple.

NON-MUSLIMS BANNED

Israeli authorities, attempting to preserve calm, allowed the Muslims to continue to administer the Temple Mount. The Muslims had the Al-Aqsa Mosque, a complex that actually contained two houses of prayer regarded as the third-holiest site in Islam. Israel banned non-Muslims from praying openly on the mount.

Religious leaders supported the stand. First, Israel's chief rabbis forbade Jews to walk on the mount to guard against them stepping on the ancient Holy of Holies, where in temple times only the high priest had access. Moreover, many rabbis could not fathom the coming of the messiah at a time when a majority of Jews did not observe basic religious precepts such as the Sabbath

or Kashrut. Some of the rabbis were stung that advocates of a temple included secular Jews.

“Suddenly, all these people say that the Sabbath is not important, Kashrut is not important,” said Rabbi Eliezer Shach, regarded as one of the last scions of European Jewish scholars. But slowly some leading rabbis exhibited flexibility.

The *Yeshivot* located near the Western Wall are teaching about 200 students the complex laws of the temple. Others, including former Chief Rabbi Shlomo Goren, have been researching the exact location of the Holy of Holies so that Jews can enter the mount without violating any commandment.

Moreover, Haifa’s chief rabbi, Shear Yeshuv Cohen, considered a candidate to be Israel’s chief rabbi, ruled that the candelabra of the temple may be built today. Cohen is viewed as more traditional than Goren.

Still, rabbinical advocates of researching the new temple remain cautious. They consistently remind their followers that their work is to prepare for the coming of the messiah, not to replace him.

TEMPLE ‘CORNERSTONE’ LAID

As a result, even the maverick Goren was sharply critical of Monday’s attempt by a group of Jewish zealots, called the Temple Mount Faithful. The group, with police permission, brought a 3-ton stone to Jerusalem as cornerstone of the third temple.

The ceremony was to have taken place on the Temple Mount. Police cancelled the ceremony when Arab students rioted several hours before the event was scheduled to take place. Jerusalem Mayor Teddy Kollek said the riot was aimed at preventing the ceremony.

The Muslims believe that this is a plot to take over their holy place," Kollek said. At the conference, researchers were careful not to endorse the idea of laying a cornerstone of the temple. But many of them appeared sympathetic of the aims of the Temple Mount Faithful.

"We believe that all of our hopes and all of our attempts, such as the cornerstone for the temple, will cause some activity in the heavens," said Zev Colan, the American-born director of the Temple Institute. 'And with God's help, the day will come soon when we will build the temple.'"¹²

NOTES

1. *Security Council Official Records*, 1509th Meeting, 11 September, 1969.
2. Records of the Higher Islamic Council, Jerusalem.
3. *Ibid.*
4. *Ibid.*
5. *Ibid.*
6. United Nations document of February 23, 1968 (A/7057/Add. I).
7. *Laws of Palestine* (Jerusalem: Palestine Government Printer, 1931), p. 285.
8. *The New Republic*, June 18, 1984, p. 23.

9. Grace Halsell, *Prophecy and Politics* (Westport, Conn.: Lawrence Hill & Co., 1986), p. 98.
10. *Ibid.*, pp. 15-16.
11. *Ibid.*, pp. 199-200.
12. Steve Rodan, "Drive for a Third Jewish Temple Stirs Big Controversy Among Jews," *New York City Tribune*, October 23, 1989, pp. 1-2.

DESTRUCTION AND DESECRATION OF CHRISTIAN HOLY PLACES AND THE VIOLATION OF CHRISTIAN RELIGIOUS RIGHTS

A major scandal within American Christianity today is the idolatrous support of Israel by the false prophets of American evangelism who are misguiding millions of unwitting Americans into aiding and abetting the persecution of their fellow Christians in the Holy Land. The sex scandals that have devastated two of these evangelists, Jim Bakker and Jimmy Swaggart, pale in comparison to the scandal of their sacrilegious support of the Zionist persecutors of Christianity who have gone so far as to even officially burn the New Testament!

American Christians, as well as Christians everywhere, would be totally horrified if they realized that the Zionist leaders so hate Christianity and Christians that they would burn the word of God. Yet their leaders, such as Jerry Falwell and Pat Robertson, as well as the deposed evangelists Bakker and Swaggart, among others, trumpet the Israeli Army as an idol and as an alleged ally of America.

Yet no less a figure than Professor Yehoshafat Harkabi, former Head of Israeli Military Intelligence, has revealed the facts surrounding Israel's official burning of the Gospels so cherished by all Christians, and above all by the fundamentalist Christians

who have been misled by the televangelist accomplices of Zionist persecution of Christianity. General Harkabi writes:

Chief Rabbi Ovadiah Yosef, who is considered to be a moderate... (in 1979) issued a ruling that copies of the New Testament should be burned. This ruling did not remain a dead letter. An item in the newspaper Ma'ariv (14 June, 1985) reported the burning of a copy of the New Testament found in the library at the base of the chief educational officer of the Israeli army....

These manifestations of hostility — the designation of Christians as idolators, the demand to invoke “resident alien” ordinances, and the burning of the New Testament - are distressing. Outside the Land of Israel Jews never dared to behave in this fashion. Has independence made the Jews take leave of their senses?¹

In such words an Israeli leader admits the truth about Zionist persecution of Christianity. Yet even such admissions are swept under the rug by the alleged Christian supporters of Israel.

It is a great irony that those Christian leaders who have created a false idol out of the State of Israel are themselves, as purported Christians, condemned by the Zionists as idolaters!

Examples of the idolatrous support of the Zionist persecutors of Christianity by leading American fundamentalist pastors follow:

Jerry Falwell says: “Right at the very top of our priorities must be an unswerving commitment and devotion to the State of Israel.”

Pat Robertson says: The future of this Nation (America) may be at stake, because God will bless those that bless Israel."

And Jimmy Swaggart, before being deposed for becoming involved with a prostitute in a notorious sex scandal, said: "God will bless those that bless Israel, and God will curse those that curse Israel."²

Another notorious televangelist, Mike Evans, produced a television special entitled Israel: "America's Key to Survival." Although his mother came from an Orthodox Jewish Background, Mike Evans attended a Christian Bible school as a child. In 1970 he began what he calls a "Ministry for Israel."³ Considering the long history of Zionist persecution of Christianity, one can only wonder at the shameful support for the persecutors of the followers of Christ in the native land of Christ.

UPROOTING CHRISTIANITY FROM THE HOLY LAND

As far back as 1920 Zionists had declared their objective regarding Christian holy places in Palestine. In 1920, the Anglican Bishop of Jerusalem denounced Zionist objectives in an address later published in the Church Times, London, in which he stated:

The Zionist Commission had been a very strong body; but it was not strong enough to control all its members, many of whom were extremists... They had behaved and spoken as if the country had already been given to them and was theirs to dispose of as they would. In ordinary conversation among Zionists at Jerusalem it had been asked "What shall be done with the

Church of the Holy Sepulchre? Shall it be burned or razed to the ground?"⁴

During the 1948 war, Zionists destroyed, desecrated and profaned Christian churches, convents and institutions throughout the occupied area of Palestine. These acts, together with the campaign against Christian missionaries, continue until today. Now that the Zionists occupied Jerusalem in the 1967 war, the last stage of their plan will be carried out when they are assured of their complete domination of the Holy City. Hundreds of Christian families were expelled from Jerusalem. In spite of the fact that the Zionist propagandists constantly proclaim their good intention towards Christian and Muslim holy places in Jerusalem, nothing will deter the Zionists from carrying out their fanatical program of ultimately eradicating Christianity from the Holy Land.

In July 1968, His Beatitude Maximos V Hakim, Patriarch of Antioch and all the East, made a declaration in New York in which he expressed his apprehension that Christianity could not survive in the Holy Land under existing conditions. He recalled certain events which he had witnessed since the creation of Israel in 1948. The Patriarch stated:

The Melchite church has suffered many losses at the hands of the Israelis. We lost churches in Damound, Samata, Kafr Bur'om and Ikret, a village which the Israeli army destroyed on Christmas Day 1952 ...

Many churches were damaged in the 1967 war, and many churches were desecrated by soldiers and men and women entering these Holy Places indecently dressed and with their

dogs. My encounters with the Israeli government officials, particularly since the last war, have been completely disheartening... On June 21, 1967, I met with Pope Paul at the Vatican to discuss the Vatican stand on the situation and the problems facing the Christian community within Israel and the occupied territories. From the discussion I learned the Vatican offers 100% support for the U.N. resolutions on Jerusalem, particularly that the city's status should be international rather than the object of any further discussions. Upon my return to Israel, I presented this stand to the government, and a high Israeli spokesman whom I prefer not to name for my own sake, made this remark: "Your Pope is a foolish man. He is the only one who believes in the United Nations. If the Pope has an army, let him send it. We will give up Jerusalem only in defeat." Such an Israeli attitude combined with their restrictions upon the indigenous Arab Christian population cannot help but doom Christianity in the Holy Land.

The remarks made to His Beatitude Maximos V Hakim by the Israeli spokesman are almost a carbon copy of Stalin's notorious question, "How many divisions has the Pope?"

The Christian population of Palestine, the descendants of the earliest followers of Christ, were the first Christians to recognize the anti-Christian bigotry built into the Zionist ideology. Having long dwelt in peace with Muslim and Jewish fellow citizens of Palestine Palestinian Christians recognized that the Zionist colonists were a different breed, lacking the piety of Palestinian Jews. The peaceful cohabitation of Christians, Muslims and Jews in Palestine was disrupted by the militant ideologues propagating Zionism, and Palestinian Christians feared the growth of the Zionist presence in their native land and united

with Muslims in opposing Zionism and the Zionist invasion of Palestine.

PALESTINE CHRISTIANS OPPOSE PARTITION AND CREATION OF A JEWISH STATE

In 1947, there were 350,000 Christians in Palestine. Jointly with Muslims they opposed the partition of Palestine, and called for the independence of Palestine as a democratic state where all its citizens, Muslims, Christians and Jews, could participate in the government of the country. On March 3, 1948, representatives of the eleven Christian denominations in Palestine, namely, the Orthodox Patriarchate, the Latin Patriarchate, the Armenian Orthodox Patriarchate, the Custodian de Terra Santa, the Coptic Patriarchate, the Vicar of the Melkite Patriarchate, Metropolitan of the Syrian Orthodox Community, the Vicar of the Armenian Catholic Patriarchate, the Arab Evangelical Episcopal Community, the Vicar of the Syrian Catholic Patriarchate, and the Arab Lutheran Community in Palestine, made an appeal to the United Nations and to the world religious and political bodies in which they stated:

It is our firm conviction that peace will not be restored nor would any endeavours made for the promotion of the peace of Jerusalem" be crowned with success, unless those bodies who undertake the determination of the future of Palestine would remove the causes which have made a battlefield of the Holy Land, reestablish the principles of justice and maintain the right of self-determination as envisaged in the Charter of the United Nations Organization.

The Christian Union wishes to declare, in unequivocal terms, that they denounce the partition plan, being of the Strong

conviction that this plan involves a violation of the Sacredness of the Holy Land which, by its nature and history, is indivisible, and represents an encroachment on the natural rights of the Arabs, the people of the country.⁵

DESECRATION AND PROFANATION OF CHRISTIAN HOLY PLACES IN 1948

During the Palestine war of 1948-49, Zionist forces desecrated, profaned, destroyed and looted Christian Holy Places. The following are quotations from the authoritative Christian clergy who witnessed these atrocious acts:

On May 31, 1948, the Committee of the Christian Union of Palestine issued an important statement in Jerusalem denouncing the destruction, profanation and desecration of Christian Holy Places in Palestine. The following is the full text of that historic statement:

STATEMENT OF THE CHRISTIAN UNION OF PALESTINE

The war which started in the Holy City of Jerusalem was for all of us a real surprise and beyond our expectations. The Security Council, the United Nations Organization and the Consular Committee of Armistice had given us hope that the Holy City and its sanctuaries would be spared the horrors of war and its consequences of destruction and ruin, both belligerent parties having signed before the Consular Committee of Armistice and the representative of the International Red Cross an undertaking to cease fire for a duration of eight days starting from 9 p.m. on May 14, 1948.

In compliance with this signed promise the Arab Command issued formal orders through loudspeakers to all its posts to cease fire, and complete peace prevailed on all Arab sectors.

But the Jews took advantage of this opportunity and immediately occupied the main strategic points from where they tried to attack the Arabs and to launch their attack on the Holy City. We immediately informed the Consular Committee of Armistice and the representative of the International Red Cross of this infringement of agreement by the Jews. The reply received was that the Jewish Agency declared that the Stern gang, which is working separately, broke the cease fire agreement and that the Jewish Agency had no control over this group.

We then realized that the terrorists are controlling the Jewish movement. In consequence of which the International Red Cross and the Committee of Armistice declared that it was beyond their power to enforce the respect of the undertaking. In this way the Holy City was turned into a battlefield where severe fighting is taking place, accompanied by destruction on a large scale. In consequence, churches, convents, religious and charitable institutions have become the targets of mortar shells and bullets. Some of these buildings were destroyed and set on fire and many of the innocent civilians comprising of women, children, priests and nuns were injured by the explosion of bombs which were fired from all sides and in all directions.

Because of this dreadful situation. We, the representatives of the Christian Communities, deem it our solemn duty to raise our voice in protest against the violation of the sanctity of our churches, convents and institutions.

We herewith enumerate some of the damages sustained by our institutions and injuries inflicted on their administrators and refugees sheltered therein.

I. CONVENTS AND INSTITUTIONS OCCUPIED BY THE ZIONISTS

1. The Convent of St. George of the Greek Orthodox was occupied on May 14, 1948.
2. The Hospice "Notre Dame de France of the Assumptionist Fathers was occupied on May 15, 1948, fortifying and using it as main base to attack the Holy City.
3. The Convent of Reparatrice Sisters was occupied on May 15, 1948 and used in the same manner as that of Notre Dame de France.
4. The French Hospital was occupied militarily by Jews on May 15, 1948. regardless of the presence of the Sisters of St. Joseph, its sick occupants and in defiance of the International Red Cross flag and that of the French colours.
5. The Italian Hospital which the International Red Cross had placed under its protection on May 15, 1948. Armed Jews occupied this building by force and replaced the flag of the Red Cross, which was trodden on, by the Jewish flag, in spite of the protest of the Italian Consul General. They have since used this building as a front post to fire on the city.
6. The Apostolic Delegation protected by the flag of the Holy See, was occupied on May 18, 1948.

7. The Monastery of the German Benedictine Fathers (Dormition), was occupied on May 18, 1948. The Jews turned it into a strong strategical post and one of the main bases for their military operations against the Holy City.

8. The English School on Mount Sion, and the Convent of St. John, of the Greek-Orthodox were occupied on May 18, 1948.

We have to point out as well that some of the Holy Places were hit and damaged by mortar shells fired by the Jews from the Hebrew University. Hadassah Hospital and from the two big synagogues located in the Old City.

II. CHURCHES, CONVENTS AND INSTITUTIONS DAMAGED BY ZIONISTS

1. The Hospice "Notre Dame de France," a large part of which was destroyed as a result of the Jewish occupation.

2. The Convent of Reparatrice Sisters was set on fire and almost completely destroyed.

3. The tower and church of the Monastery of the Benedictine Fathers were damaged as a result of having been occupied.

4. The Seminary of Ste. Anne was hit by two mortar bombs: the first on May 17, 1948, the second on May 19, 1948, destroying walls and wounding the refugees sheltered therein.

5. The Church of St. Constantin and Helena which is contiguous to the Church of the Holy Sepulchre was damaged on May 17, 1948, by a bomb the fragments of which damaged also the dome of the Holy Sepulchre.

6. The Armenian Orthodox Patriarchate was hit by about one hundred mortar bombs thrown by Zionists from the Monastery of the Benedictine Fathers on Mount Sion, and the bombs damaged St. Jacob's Convent, the Archangels Convent and their two churches, their two Elementary and Seminary schools and their library. Eight persons among the refugees were killed and 120 wounded.

7. The entrance to the Church of St. Mark belonging to the Syrian Orthodox, received on May 17, 1948 a mortar shell killing the monk Peter Saymy, secretary to the Bishop and wounding two other persons.

8. The Convent of St. George of the Greek Orthodox which is contiguous to the Greek Catholic Cathedral received on May 18, 1948 a mortar shell breaking the tiles and damaging the windows of the cathedral.

9. The convent of St. John of the Greek Orthodox, contiguous to the Basilica of the Holy Sepulchre, received on its roof a mortar shell on May 23, 1948, and St. Abraham convent nearby was hit as well as St. Spiridon Convent.

10. The Convent of the Archangel belonging to the Coptic Patriarchate, situated over the grotto of the Holy Cross, forming part of the Basilica of the Holy Sepulchre, received on May 23, 1948 a mortar shell damaging its roof.

11. The Greek Orthodox Patriarchate was hit by mortar shells on May 23 and 24, 1948, wounding many refugees sheltered therein.

12. The big Franciscan Convent (St. Saviour) situated near the Holy Sepulchre received mortar shells on May 19, 23, 24 and 28, 1948, causing damage to the orphanage. general secretariat, and hitting nearby houses, killing and wounding children sheltered therein.

13. The Latin Patriarchate received on May 23, 26, 27 and 28, 1948, mortar shells causing damage to the Patriarchal Palace, especially to the Cathedral.

14. The Greek Catholic Patriarchate was hit by mortar bombs on May 16 and 29, 1948, damaging the building and wounding some persons.

III. PERSONS KILLED AND WOUNDED BY ZIONIST BOMBS AND BULLETS

Among the numerous victims, women, children, priests and nuns killed or wounded in the Holy City since the Jews started their attack, we would like to enumerate the following:

1. The monk Peter Savmy, secretary to the Syrian Orthodox Metropolitan, killed by the explosion of a mortar shell and two other persons were wounded.

2. Father Mammert Vionnet of the Assumptionists Fathers and Judge of the Latin Ecclesiastical Court, well known in the scientific world, was killed by the Jews when they attacked his convent and occupied it.

3. Father John Salah of the Passionist Fathers was killed by a Jewish bullet when he was entering the church to celebrate the Holy Mass.

4. Brothers Sigismont and Cyrille of the Christian Brothers were wounded inside their school on May 15, 1948 respectively by Jewish bullets.

We have to add in affirmation of truth that the Arabs gave assurance that they would respect the Holy Places, Convents, Red Cross Institutions, and in fact they kept their word till now, and if they entered in a certain convent it was in view of counter defense.

We therefore appeal to all those in power and to the civilized world to compel the Jews to respect the Holy places and the religious institutions and to desist from making them military bases and targets.

Jerusalem, the 31st of May, 1948.

Representative of the Armenian Catholic Patriarchate, Signed: *Ghiragossian*.

Representative of the Latin Patriarch. Signed: *Rev. Ibrahim Ayad*.

Representative of the Greek Catholic Patriarchate, Signed: *M. Assaf*

Representative of the Latin Parishes of the Holy Land, Signed: *Aliki*.⁶

TESTIMONY OF CHRISTIAN CLERGY: PROTESTS TO THE UNITED NATIONS

Monsignor Thomas McMahan, Secretary of the Catholic Near East Association of New York, wrote to the Secretary General of the United Nations on August 20, 1948 stating: "There have been constantly some violations and desecrations of Catholic holy places. The *Associated Press* report of August 19, 1948 confirmed

that Jewish forces perpetrated criminal acts against 12 Roman Catholic Institutions in Northern Palestine... Seven churches, convents, and hospitals have been looted by Jews and others seized by force."⁷

Convent of Franciscan Fathers in Tiberias: The late Monsignor Vergani, General Vicar for the Latin Patriarch of Jerusalem for Galilee, reported on July 27, 1948 the following: "The chapel was profaned, the altar overturned, the statues of the Holy Virgin, Saint Francis, and Saint Anthony were broken to pieces."⁸

The late Monsignor Vergani also reported: "Jewish soldiers entered the church by a window, forced loose the image from the cross. A grenade had been thrown against one of the door posts of the church and a mark of some size was left in the stone."⁹

Church of Mosaic and Hospice in Tabaka: The late Monsignor Vergani also reported: "The chapel was profaned, the door broken open, the statues in pieces, sacred vestments tom and thrown on the floor, the tabernacle opened by force, the chalice stolen, crosses broken."¹⁰

Our Lady of France Hostel and Church in Jerusalem: Father Pascal St. Jean, Superior of our Lady of France Hostel reported the following: "Rooms were ransacked, the archives of our Father Superior were plundered. scattered and destroyed. The safe was opened, emptied of all money, and valuables were stolen. Both chapels were desecrated, figures of Christ unfastened from crosses and taken away. In the great chapel we came upon Jewish soldiers of both sexes dancing in the sanctuary to the music of the harmonium. Benches were taken outside and used for profane purposes. We have seen mattresses in the great

chapel and Jewish soldiers have certainly been sleeping there. I protest against these acts in particular. They are sins committed on the premises of holy worship.”¹¹

Greek Catholic Church, Jaffa: Father A. Rezk of the Greek Catholic Church, Jaffa, reported on August 4, 1948 the following: “My church has been desecrated by the Jews. Armed Jewish soldiers broke through the Church door. They stole two chalices, and sacred vases containing the Holy Host, three crosses, a patina plate, two altar spoons - They threw away the icons of Jesus Christ and the Holy Virgin in a garden next door.”¹²

DESTRUCTION AND DESECRATION OF CHRISTIAN HOLY PLACES AFTER 1948

Following the establishment of Israel, the Israeli authorities continued their destruction and desecration of Christian holy places.

1. Israeli forces seized several Christian convents and churches on Mt. Zion in Jerusalem. They looted the ornaments and church golden and silver objects and transformed those convents and churches into military posts for Jewish armed forces. An eyewitness who recently reported about the Church of St. Saviour on Mt. Zion stated the following:

The interior of the Church of St. Saviour is a scene of total devastation. The carved and gilded altar has been wrecked, and an altar painting lies destroyed on the upper floor. The oil paintings that decorated the upper part of the north and south walls have been torn out of their frames leaving only tattered shreds of canvas. Many of the Kutahya tiles, brought especially

from Turkey by Armenian pilgrims in the early eighteenth century have been ripped from the walls: those that have not been stolen lie smashed on the ground, along with a tangled mass of broken church furniture. The valuable collection of old church vestments has completely disappeared.¹³

2. Israeli forces desecrated and vandalized the Armenian and the Greek Orthodox cemeteries on Mt. Zion in Jerusalem. Fourteen tombs of Christian patriarchs were smashed open and their contents desecrated. Two were demolished and excavated to a depth of 6 feet. All marble stones were broken.

In the Greek Orthodox cemetery on Mt. Zion, practically every tomb in the cemetery was smashed. Many graves were dynamited or smashed open. Fragments of marble crosses, angels' wings and inscriptions lie inextricably mixed with human skeletons and skulls, blackened tree stumps, and the remains of rockets and shells.

The Catholic cemetery on Mt. Zion received the same treatment from the Zionists. The Very Reverend Father Andres, Procurator General in the Holy Land since 1962, published an article in the Catholic Journal, *La Terra Sainte*, March, 1968 in which he described the shocking acts of vandalism and desecration of the Catholic Cemetery. He published several photos showing the evil deeds of profanation. Father Andres states: "The Jews actually dragged the corpses out of the tombs and scattered the coffins and remains of the dead all around the cemetery."

3. On Christmas Day of 1952, the Israelis blew up the Christian village of Ikret in the north of Palestine together with its beautiful

church. The Christian inhabitants were scattered into other parts of Galilee.

Monseigneur Hakim, Archbishop of the Greek Catholic Diocese of Acre, Haifa, Nazareth and the rest of Galilee, (now Patriarch Maximos V. Hakim), wrote a letter to Dr. Hertzog, Minister of Religious Affairs in Israel, describing what he saw in the village of Ikret as follows:

I return from my visit to Ikret, a 100% Catholic village, and it grieves me to say, I return heartbroken. The scenes of demolished houses, streets blocked with stones and timber, and tottering walls - these atrocities, added to the memory of my previous visits to this village which was in the past alive with its inhabitants, have filled my heart with anguish and distress. When I reached the summit of the village and stood in its Churchyard, I felt the tears in my eyes as I saw the Vicarage in rubble, that beautiful residence that used to fill our hearts with joy and glory, and which was erected with its three spacious rooms above the school, all were demolished. The Church, I could not gain access to it since its entrances were obstructed with stones; but I do not doubt that the collapse of the adjacent houses has inflicted upon it serious damage. Climbing the ruins surrounding the church, I saw a deep cleft in the upper part of the eastern wall. The cross that was standing erect above the dome was smashed. I cannot tell whether it was accidental or deliberate. The belfry was void of its bell which was pulled down by the inhabitants of the adjacent Jewish colony to be used in announcing the times for their meals.¹⁴

4. In October 1953, Israeli forces destroyed the Christian village of Kafr Bur'om in Galilee together with its churches, schools, and

other buildings and scattered the Christian inhabitants to other parts of Galilee.

5. On April 16, 1954, the Zionists launched an attack against the cemetery of the Greek Catholic Community in Haifa. Israeli hysteria against Christians was exhibited in that cemetery by group dancing on the Christian tombs, destruction of many tombs and digging out the remains, 73 crosses and 50 statues of angels were smashed.

6. In July 1954, a group of Israelis attacked a Christian religious procession of the Carmelite Fathers and the Christian community of Haifa near the cave of St. Elijah on Mt. Carmel near Haifa. The Christian religious procession was broken up, many of the crosses carried by the procession were smashed, and many Christians were injured.

7. *The New York Times* of July 12, 1961, published a dispatch from Jerusalem under the title "Church in Israel Shut by Stoning: Jewish Fanatics Attack Christian Services." The dispatch states:

Services of a Christian Fundamentalist missionary group in Jerusalem had been called off following stone-throwing attacks by Jewish religious fanatics... Since April 5 every Wednesday night and Sunday night service in the tiny stone church in the former Greek colony here has been disrupted by boisterous crowds outside the church compound.

The crowds were small at first, probably twenty-five or thirty persons the first Wednesday night. They blocked the front and rear gates to the compound and chanted: "Eichmann! Eichmann!" The crowd grew larger and noisier until April 19

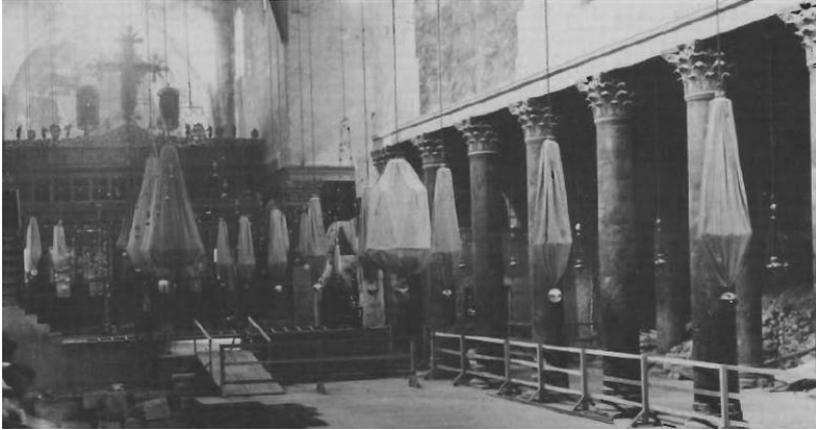
when some persons began hurling stones. The stone attacks have persisted since then and most of the windows in the church have been shattered. Various church groups have felt the animosity, especially missionary groups. The Church of Christ has been the least reticent of all about its willingness to convert Jews to Christianity.¹⁵

8. On January 10, 1963, seventy Jews, mostly Yeshiva students, attacked the Finnish Christian Mission School in Jerusalem, smashed thirty windows and beat Mr. Risto Santala, the school pastor. Further up the Street of the Prophets, a car belonging to a Hebrew-Christian family was overturned and the plate glass windows of the Zion Mission shop run by the Reverend William Hall, were smashed. The Jewish mobs were incited by an editorial in the Jewish newspaper *Yedior Aharonor* of December 23, 1962 which accused the Christian Mission of converting Jews to Christianity, and calling on Jews to demonstrate outside the Finnish School.

DESECRATION OF CHRISTIAN HOLY PLACES

1967-1969

During the June war of 1967 Israeli forces shelled and damaged many churches in the old city of Jerusalem and the church of the Nativity in Bethlehem. Israeli forces opened the church of the Holy Sepulchre to Jews who poured into the holiest place in Christendom indecently dressed, behaving disrespectfully, joking, singing and pouring pharisaic hate and insults against Christianity and against Jesus Christ inside the Holy Sepulchre and next to the tomb of Jesus Christ.



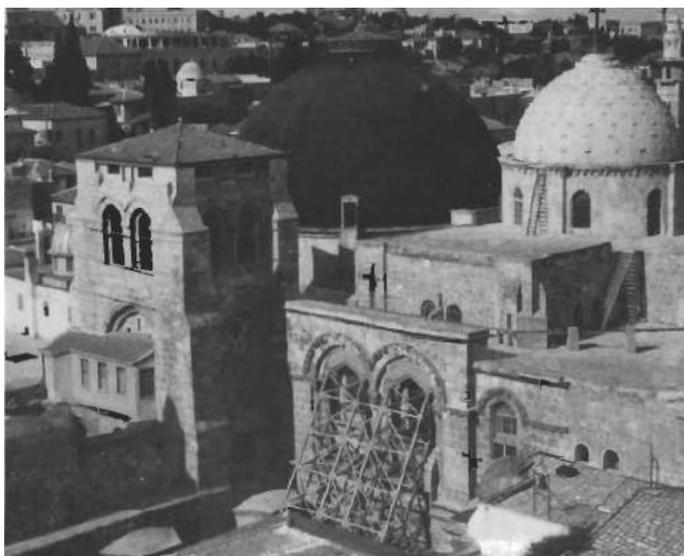
Basilica of the Church of Nativity, Bethlehem, West Bank. It was built in 330 A.D. on the site where Jesus Christ was born.

Nancy Nolan of Grosse Isle, Michigan, wife of Dr. Abu Haydar of the American University Hospital in Beirut, Lebanon, in an open letter to the Christians of the Western world, described as an eye witness what she saw in Jerusalem during and after its occupation in 1967 by Israel:

While the Israeli authorities proclaim to the world that all religions will be respected and protected, and post notices identifying the Holy Place, Israeli soldiers and youths are throwing stink bombs in the church of the Holy Sepulchre. The Muslim call to prayer, formerly heard from every minaret five times daily, is no longer heard in Jerusalem, third most sacred city to the hundreds of millions of Muslims all over the world.

The Church of St. Anne, whose crypt marks the birthplace of the Virgin Mary, has been severely damaged and the Church of the Nativity in Bethlehem also was damaged. The wanton killing of the Warden of the Garden Tomb followed by the shooting into the Tomb itself, in an attempt to kill the warden's wife, was another instance that we knew first-hand which illustrated the

utter disregard shown by the occupation forces toward the Holy Places and the religious sensibilities of the people in Jordan and in the rest of the world. The desecration of the Christian churches, especially the Church of the Nativity and the Church of the Holy Sepulchre, of which we know personally, includes smoking in the churches, littering the churches, taking dogs inside and entering in inappropriate manner of dress. Behavior such as this cannot be construed other than as a direct insult to the whole Christian world.¹⁶



The Church of the Holy Sepulchre, Jerusalem, the central shrine of Christianity. It was built by Emperor Constantine in 330 A.D.

Reverend James L. Kelso, the former moderator of the United Presbyterian Church, who lived for many years in Palestine, described the damage and desecration of church property in an article published in *Christianity Today*, July, 21, 1967, Reverend Kelso states:

How did Israel respect church property in the fighting a few weeks ago? They shot up the Episcopal Cathedral, just as they had done in 1948. They smashed down the Episcopal school for boys so their tanks could get through to Arab Jerusalem. The Israelis wrecked and looted the YMCA upon which the Arab refugees had bestowed so much loving handcraft. They wrecked the big Lutheran Hospital, even though this hospital was used by the United Nations. The hospital had just added a new children's center and a new research department. The Lutheran center for cripples also suffered. At Ramallah, a Christian City near Jerusalem, the Episcopal girls' school was shot at and some of the girls were killed. So significant was this third Jewish war against the Arabs that one of the finest missionaries of the Near East called it "perhaps the most serious setback that Christendom has had since the fall of Constantinople in 1453... There is a deep horror about all this history in the fact that great numbers of Christians in the United States applaud Israel's crimes against Arab Christians and Arab Muslims. How can a Christian applaud the murder of a brother Christian by Zionist Jews? The Arab church is as truly the body of Christ as the American Church.¹⁷

MURDER OF THE WARDEN OF GARDEN TOMB

Mrs. Sigrid W. Proft of Switzerland was an eye witness to the murder of the Reverend S.J. Mattar, warden of the Garden Tomb in Jerusalem. Mrs. Proft gave the following account:

When the war started on Monday morning of June. the three of us, Reverend and Mrs. Mattar and I went to the Tomb for shelter from the constant bombing and shooting. We had to spend all

the day and night in the Tomb of our Lord, as the fire never ceased...

About 7 a.m. on Tuesday, the fire seemed to get less and Mr. Mattar decided to go up to the house and get some breakfast. At 7:30 a.m. we suddenly heard voices of soldiers in the lane. They broke the gate and the last thing we heard was Mr. Mattar's voice telling them "good morning" kindly and friendly as he would have received any visitor. We heard several shots immediately afterwards, and they also shot at us in the Tomb, and only through the Lord's protection we were not hurt. When I went up to the house later I found the dear Saint of God (Reverend Mattar) in front of the house with several shots in his head, killed by Jewish soldiers without any cause.¹⁸

DESTRUCTION OF THREE BIBLICAL VILLAGES:

BEIT-NUBA, EMMAUS AND YALU

The villages of Yalu, Beit Nuba and Emmaus were known from the time of Jesus. "And they drew nigh to Emmaus: and the unknown pilgrim made as though he would go further. But they constrained him, saying: Stay with us, because it is towards evening and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed and broke, and gave to them. And their eyes opened and they knew him and he vanished out of their sight"(Luke XXIV 13-31). The Church of Emmaus was reconstructed in 1902 by the Franciscan Fathers on Crusader Foundations. Emmaus has also a big Catholic Convent and was a great tourist attraction. These three Biblical villages were occupied by the Israeli army on June 9, 1967. All homes and buildings in the three villages, together with the Catholic

Church, Convent and two Muslim Mosques were razed to the ground. Twenty-two men, women and children were killed in the blasting operations. Over 5,000 people were made homeless.

The well-known Jewish writer Amos Kenan was a soldier in the Jewish army unit which demolished these three villages. In an interview with the Jewish magazine *Haolem Hazeh*, he gave the following account:

The unit commander told us that it had been decided to blow up three villages in our sector, they were Beit-Nuba, Emmaus and Yalu. This was explained by strategic, tactical and security considerations. At noon the first bulldozer arrived and pulled down the first house at the edge of the village. Within 10 minutes the house was turned into rubble. The olive trees and cypresses were all uprooted. After the destruction of three houses the first refugee column arrived from the direction of Ramallah. We told them to go to Beit Sura. They told us that they were driven out everywhere, forbidden to enter any village, that they were wandering like this for four days, without food, without water, some dying on the road. They asked to return to the village, and said we'd better kill them. Some had a goat, a lamb, a donkey or camel. A father ground wheat by hand to feed his four children.

On the horizon we could see the next group arriving. The children cried. Some of our soldiers started crying too. We went to fetch them water. We stopped a car with a major, two captains and a woman. We took a jerry can of water and distributed it to the refugees. We also handed out cigarettes and candy. More soldiers burst out crying. We asked the officers why are these refugees sent from one place to another and driven out of everywhere. They told us this was good for them. Let them go.

Moreover, said the officers, why do we care about the Arabs anyway. We drove them out. They go on wandering in the south like lost cattle. The weak die. In the evening we found out that we had been deceived, for in Beit Sura too, the bulldozers commenced destruction and they were forbidden to enter. We found out that not only in our sector was the border straightened out for security reasons but in all sectors. Our unit was outraged. At night we were ordered to guard the bulldozers, but the unit was so outraged that no soldier was willing to carry out such duties. None of us understood how Jews could behave like this. The chickens and doves were buried in the rubble. The fields were turned into wasteland in front of our eyes. The children who went on crying on the road will be Fedayeen in 19 years, in the next round. Thus have we lost on that day the victory.¹⁹

A CAMPAIGN AGAINST CHRISTIAN MISSIONARIES

Since the creation of Israel a continuous campaign of hate and incitement has been carried out by Jewish secular and religious authorities against Christians, Christian clergy, Christian churches, and Christian missionaries. This campaign fanned hatred and fanaticism, and encouraged Rabbis, Zealots and Jewish mobs to commit acts of violence against Christians, Christian missions, churches and institutions.

The Jewish paper *Badi-ot Khadeshot* of December 21, 1952 published a declaration by the Supreme Council of Rabbis in Israel, released on December 20, 1952, attacking the activities of Christian missionaries. The declaration was signed by two leading Rabbis, Dr. Hertzog and Dr. Oziel, and the Secretary General of the Council. It was directed to all Rabbis and those concerned with religious affairs, calling upon them to combat the

activities of Christian missionaries. The declaration stated: "More than four hundred of the apostles of Satan-the missionaries, among whom are some baptized Jews, who are traitors to their people have fallen on the country like the swarm of locusts."²⁰

The Tel Aviv newspaper *Ha'aretz* published on July 20, 1954 an article written by Rabbi J.L. Maimon, member of the executive Board of the Jewish Agency, first Minister of Religious Affairs, and Chief of the Mizrahi Party. He wrote:

I want to admit that I sinned against my people. When I accepted the post of Minister of Religions. I can say that I tried to defend and to guard the Holy Places of Christians and Muslims, even though I know that these places were sacred only by virtue of certain traditions devoid of any historical foundation. I was hoping that heads of these religions would appreciate and would defend our Holy Places, as if I did not know that one cannot have confidence in the uprightness and sense of justice of Christian and Muslim religious authorities. I knew that robbery and murder are their methods, but I hoped that in our time, a period of civilization and progress, the followers of these two religions, would overcome their cruelty and would adopt towards our sacred places some sentiments of respect. However, I am obliged to say, to my regret, that I have been completely fooled, and that I did not take advantage of an advice of a great Zionist who told me 25 years ago the best of Goyim has in the bottom of his heart the germ of hate against the Jewish people.²¹

The *National Jewish Post and Opinion* published in its issue of February 8, 1963 that the Israel Minister of Religious Affairs had come out strongly in favour of anti-missionary (Christian

missionary) activity, following widespread reports of over-zealous missionary work. Dr. Zarah Wahrhaftig said that Israel's Jewish population had to overcome its indifference to missionary work if there was to be any hope of its being stopped. Speaking at the founding meeting of the Council to Combat the Christian Missions, he said that while he did not advocate violence of the sort that resulted in the stoning of the Finnish mission, more voluntary activity in the anti-missionary field was vitally necessary. Resolutions adopted at this meeting expressing "Abhorrence at the despicable methods of the Christian missions and regret at the forgiving attitudes of the authorities, particularly in the lack of any legislation which would prohibit missions."²²

THE PERSECUTION OF CHRISTIANS IN ISRAEL

In 1947 the Christian population of Palestine was 350,000. When Israelis usurped 80% of Palestine in 1948, they expelled 800,000 Muslim and Christian Arabs. The Christian population of Israel in 1969 was less than 45,000. They are treated as second-class citizens, deprived of their lands, discriminated against in employment and education, and restricted in their movements by military regulations applied to Arab areas. Jews who adopted Christianity, as well as European Christians, are subjected to vicious forms of harassment, discrimination and persecution. The following incidents illustrate the nature of persecution of Christians in Israel.

1. ZIONISTS ATTACK JEWISH-CHRISTIAN MEETINGS

On the 12th of July 1954, a Protestant Minister in Tiberias went to a house where some families of Christians and Jews had gathered. A Rabbi provoked Jews to riot by spreading the rumor

that many Jews were to be baptized in that house. Hundreds of Jews gathered and attacked the house. The police were rushed to disperse the mob, and it was only the presence of the police which saved the Protestant Minister from being lynched.

2. PERSECUTION OF PARENTS FOR SENDING THEIR CHILDREN TO CHRISTIAN SCHOOLS

Governmental and Religious authorities carry on a constant campaign of persecution against parents who send their children to Christian schools. As an example of this campaign the magazine *Proche-Orient Chretien* of January-March 1954 published the following:

The Grand Rabbinate supported this campaign by an appeal in which it denounced the misdeeds of the Christian Missions. According to *Hatsofe* newspaper December 2, 1953, the Grand Rabbinate appeal states: "The Christian Missions open under the feet of Jewish children the precipice of assimilation and of change of religion. Those who by attending these schools let themselves be drawn to change their religion become the enemies of our national existence. We want this appeal to reach all families in Israel. We proclaim a special week for action and for information. We launch an appeal in order to collect the necessary funds for the realization of this action."²³

The newspaper *Hatsofe* supported the appeal by the Grand Rabbinate with an inflammatory racist editorial. It stated: "This action must be carried out with all possible vigor until the impurity is destroyed by fire from the face of the earth."²⁴

Large placards were displayed in Tel Aviv, Jerusalem and other cities stating: "Do you know that about 2000 children receive

Christian education in Israel? Do you know that 400 preachers and Christian educators sent by 48 Christian missionary institutions were recruited for this purpose and exploit the hard economic conditions of the new immigrants? Like in the days of the Maccabees who cleaned the camp of Israel from foreign influence, we must give today a Jewish education to every Jewish child."

Mr. Amos Eylon published an article in *Ha'aretz* on March 14, 1954, in which he stated: "Government employees as well as those working in municipalities who send their children to Christian schools were obliged under threat of being fired to transfer their children to Jewish schools."

A special section was established in the Ministry of Religious Affairs for the object of fighting Christian missions. This section is sending spies into churches, monasteries, and Christian schools to detect who visit these Christian establishments and to take the names of all those who associate with Christians, or send their children to Christian schools.²⁵

3. PERSECUTION OF MIXED CHRISTIAN-JEWISH FAMILIES

The Jewish *Daily Forward* of New York published several articles about the persecution of families of mixed Christian Jewish marriages in Israel. Referring to immigrants of mixed marriages the publication stated:

Added to many disappointments with the economic conditions, unemployment and housing, the new immigrants encountered a horror they never expected and which shocked them more than anything else. Their children, for whose sake they left Poland,

encountered the same, and in many respects, worse discrimination in Israel than in Poland. According to an Orthodox religious law, children of non-Jewish mothers are considered non-Jews, unless they are circumcised and converted to Judaism. Those who do not conform are baited, insulted, discriminated against and excluded from society with a rigidity no longer found in any country in Europe. Not only the children of mixed marriages but also the Christian mothers are insulted, ostracized and isolated because, according to the rabbis, they break up the unity of the Jewish people and endanger the purity of the Jewish families."²⁶

4. PREVENTING THE MENTION OF JESUS OR CHRISTIANITY

Israeli Authorities censor all films and plays to prevent mentioning the name of Jesus Christ. Zionist fanaticism was exposed before world public opinion when the Evangelist Dr. Billy Graham visited Israel in March 1960. Although the Evangelist was officially "welcomed," he was prohibited from preaching in Israel. The Israel Authorities ordered managers of public halls in Tel Aviv, Jerusalem and Haifa not to rent them for a Billy Graham rally. Jewish authorities explained to the United Christian Council of Israel, which sponsored Dr. Graham's visit, that mention of Jesus Christ or Christianity in important cities results in violent demonstrations."

5. PERSECUTION OF JEWS FOR ASSOCIATION WITH CHRISTIANS

Hatsofe newspaper, organ of the National Religious Party published in its issue of April 10, 1961, that the Rabbinical Court of Tel Aviv decided to deprive a mother of the custody of her

four-year-old son because her husband proved that the wife associated with a Biblical Center with Christian inspiration.²⁷

6. BEATING CHRISTIAN WOMEN AND REMOVAL OF CHRISTIAN RELIGIOUS OBJECTS FROM THEIR HOMES

The *Jewish Newsletter* of December 2, 1957 published the following:

An alarming incident occurred in Israel more shocking than anything that has come from that country since Krar Kasim. The incident occurred in the village of Dimona in the Negev where a group of Jewish women organized a "secret society for the purpose of preventing the Christian wives of recently arrived Jewish immigrants from Poland from displaying crosses and holy Christian images in their homes and otherwise adhering to their religious practices. While their Prusbands were at work, the homes of these immigrants were broken into by members of this society. and some of the Christian wives were severely beaten and warned that the arracks would be repeated unless they removed the Christian religious objects from Jewish homes.²⁸

The late William Zukerman denounced persecution of Christians by Jews in the *Jewish Newsletter* of December 15, 1958:

And it so happened that throughout 1957 one of the most intensive and shocking campaigns was carried on in Israel to convert the non-Jewish wives and children to Judaism, a campaign which has already done irreparable harm to Israel's hopes for future immigration from East European countries, and still greater harm to Jews the world over by demonstrating that Jewish anti-Goyim endowed with power and led and sanctified by militant Orthodoxy, can be in every way as vile and vicious

an outburst of fanaticism as anti-Semitism has been anywhere in the modern world except in Nazi Germany. The non-Jewish wives of the Polish immigrants were not only not accepted in Israeli society, but they were discriminated against, isolated, insulted and persecuted because they were "Shiksas." In many cases they were physically assaulted, their homes were broken into and the images and symbols of their religion removed. The lot of their children was made even more unbearable. They, too, were snubbed at school, jeered at, beaten, called goyim and uncircumcised and treated no differently than in the anti-Semitic schools in Poland, the only difference being that in Poland they were tortured because their fathers were Jewish: in Israel because their mothers were non-Jewish. There was a notorious case of a child of five who died of polio and was refused burial by the rabbinate because he was the son of a non-Jewish woman.²⁹

The *Jewish Newsletter* of July 28, 1958 reported the following:

A letter was written by a Christian mother of mixed marriage addressed to the religious deputies in the Knesset. The woman said: "I beg of you, my dear sirs, to answer whether there is a place under the sun for my child. Please tell me where there is a spot in the world for children who have suffered in Diaspora lands as Jews because their father is a Jew, and are being discriminated against in Israel because their mother is a non-Jewess? Why don't you recognize them as Jews, just because their mother is not a religious woman and does not want to be affiliated with any religious body?" The reply of the religious leaders was as follows: "We have come here to live our own life without interference from other people. We understand very well the anguish of Mrs. Hamish as a mother who is afraid for the fate of her child. But she too has to understand us and to

understand means not to stand in our way, not to create new complications. No one will force Mrs. Harnish to convert her son to Judaism, but if she wants her son to be treated on equal terms with Jews she must make it possible for him to become a real Jew and a son of the Jewish people.³⁰

Reverend Philip Wagner, a Catholic priest, who studied the situation of the Catholic Church in Israel, wrote an article in the Catholic Magazine *Ava Maria* of October 8, 1960 in which he stated:

The Israeli government must do more than proclaim official principles about religious freedom. It must make them effective in the daily lives of those Catholics who suffer severe discrimination in the Israeli homeland. Reverend Wagner described the pitiful condition of the children of mixed marriages, he stated: The Christian children of mixed marriages are subject to insults, indignities, and ostracism in the Jewish communities to which their parents have brought them to live.³¹

OBLITERATION OF CHRISTIAN SHRINES

In addition to discriminating against Christians, the Zionists relentlessly tried to obliterate Christian shrines throughout occupied Palestine, including the holy places around the Sea of Galilee and the Jordan River, as well as in Nazareth.

Lake Tiberias: Lake Tiberias or the Sea of Galilee is truly called the Lake of Jesus because He has sanctified it with His miracles, with His frequent navigations from one shore to the other, by His excursions along its shores where He distributed to the multitudes gathered there from all surrounding countries His divine teaching.

Zionists changed the name of the lake and are changing all its characteristics. They dried the Hula Lake from the North and diverted the water of the Sea of Galilee from the South with excavations and water works, Jews are doing everything possible to change the serene character of the lake. Zionists engineered a project for digging a canal from the Mediterranean Sea to the lake which will completely alter its holy aspect.

The Jordan River: In memory of the baptism of Jesus, Christians from the earliest ages went in a spirit of piety to bathe in the waters of the Jordan.

This sacred shrine of Christendom has been mutilated in the north, its water diverted and will soon dry up because Israel steals its water and diverts it to the Negev.

Nazareth: Nazareth, the city of Mary and Jesus, is called by Christians the beautiful flower of Galilee. It is an important center of Catholic, Orthodox and Protestant churches, monasteries, institutions, and schools. In 1948, Nazareth had 25,000 inhabitants of whom 14,000 were Christians and 11,000 Muslims. No Jew lived in Nazareth. Since 1952, Jews planned the Judaization of Nazareth with the object of squeezing out its Christian and Muslim inhabitants. Jews seized all lands surrounding the city, confiscated them from Christian and Muslim owners, and built housing projects, settlements and industries employing Jews only. The present population of Nazareth and its suburbs is more than 10,000 Jews and less than 7,000 Christians. The so-called Ministry of Defense is in charge of Judaizing Nazareth. It is altering all its ancient roads and obliterating its historical buildings. Jewish prostitutes have

infested the area and the Christian sanctity of Nazareth is being violated.

CHRISTIANITY AND THE STATE OF ISRAEL

The aforementioned crimes committed by the Zionists reflected the deep-felt hatred of everything Christian embedded in the Zionist ideology. Testimony shows that this hatred went so deep that the Zionist authorities removed the international “+” sign from mathematics textbooks because of the resemblance of the plus sign to the Christian Cross.

Such an insanity can only be called pathological, and Palestinian Christians cannot understand Christians in other lands who support Zionism despite this insane hatred of the Christian faith. American Jewish organizations, such as the Anti-Defamation League of the B’nai Brith, raise a tremendous clamor whenever there is a desecration of Jewish synagogues or a perceived slur against Judaism. But their deafening silence at similar Zionist crimes against Christianity in Israel sorrowfully indicates that the ADL is more self-righteous than righteous and more hypocritical than principled. Even more shameful is the attitude of the Christian televangelists who mislead their followers into supporting the persecution of their fellow Christians.

Prominent Israeli human rights advocate, Israel Shahak, has written about the deep-rooted Zionist hatred of Christianity and the manifestations of that hatred in Israel:

Dishonouring Christian religious symbols is an old religious duty in Judaism. Spitting on the cross, and especially on the Crucifix, and spitting when a Jew passes a church have been obligatory from around AD 200 for pious Jews. In the past, when

the danger of anti-Semitic hostility was a real one, the pious Jews were commanded by their rabbis either to spit so that the reason for doing so would be unknown, or to spit onto their chests, not actually on the cross or openly before the church. The increasing strength of the Jewish state has caused these customs to become more open again but there should be no mistake: *The spitting on the cross for converts from Christianity to Judaism*, organized in Kibbutz Sa'ad and financed by the Israeli government is an act of traditional Jewish piety. It does not cease to be barbaric, horrifying and wicked because of this! On the contrary, it is worse because it is so traditional, and much more dangerous as well, just as the renewed anti-Semitism of the Nazis was dangerous, because in part, it played on the traditional anti-Semitic past.

This barbarous attitude of contempt and hate for Christian symbols has grown in Israel. In the 1950s Israel issued a series of stamps representing pictures of Israeli cities. In the picture of Nazareth, there was a church and on its top a cross – almost invisible, perhaps the size of a millimeter. Nevertheless, the religious parties, supported by many on the Zionist “left” made a scandal and the stamps were quickly withdrawn and replaced by an almost identical series from which the microscopic cross was withdrawn.

Then there was the long-drawn-out battle about Christian influence in elementary arithmetic. Pious Jews object to the international plus sign for it is a cross, and it may in their opinion, influence little children to convert to Christianity. Another “explanation” holds: it would then be difficult to educate them to spit on the cross, if they become used to it in their arithmetic exercises. Until the early 1970s two different sets

of arithmetic books were used in Israel. One for the secular schools, employing an inverted "T" sign. In the early 70's the religious fanatics "converted" the Labour Party to the great danger of the cross in arithmetic, and from that time, in all Hebrew elementary schools (and now many high schools as well) the international plus sign has been forbidden.

Similar development is visible in other areas of education. Teaching the New Testament was always forbidden, but in the old times conscientious teachers of history used to circumvent the prohibition, by organizing seminars or sending the students to libraries (not the school libraries of course). About 10 years ago there was a wave of denouncing such teachers. One in Jerusalem was almost sacked, for advising her history pupils, who were studying the history of Jews in Palestine around 30-40 AD, that it would be a good thing if they would read a few chapters of the New Testament as a historical aid. She retained her post only after humbly promising not to do this again.

However, in recent years, anti-Christian feelings are literally exploding in Israel (and among the Israel-worshipping Jews in Diaspora too) together with the increase of the Jewish fanaticism in all other areas.

The worst enemies of the truth here, as in many other aspects of the Israel reality, are the "Socialists", "Liberals" "Radicals" etc. in the USA. Imagine the reaction of the US Liberals, and of such papers as *The Nation* and *New York Review of Books*, not to speak of *The New York Times* if in any state whatsoever, the government financed spitting on a Star of David? But when here in Israel, the government finances the spitting on a cross, they are and will continue to be quite silent. More than this, they help to finance

it. United States taxpayers, who are of course mostly Christians, are financing at least half the Israeli budget, one way or another, and therefore the spitting on the cross too.³²

BITTERNESS IN BETHLEHEM

The Zionist hatred of Christianity, despite the criminal complicity of certain American fundamentalist leaders in supporting and subsidizing the Zionist persecution of Christians, extends to the birthplace of Christ, Bethlehem, and the Via Dolorosa in Jerusalem. On this ground so sacred to all Christians the Israelis have placed soldiers with machine guns. The shops serving the Christian pilgrims are harassed. Canadian Magazine, *Maclean's*, reports from the Holy Land on January 20, 1985.³³

In almost 20 years of Israeli military rule, relations between the local people and the occupation authorities have never been worse – nor has business been poorer. The souvenir shops lining the square, with their olive-wood and mother of pearl religious trinkets. were almost deserted.

On the roof of the police station overlooking Holy Manger Square, authorities had erected a tent to provide shelter for troops who would spend Christmas Eve on watch. Many more soldiers were deployed in the vicinity. But another Canadian Visitor. Harold Dick from Winnipeg. complained, "The Christian Arabs want to celebrate Christmas without soldiers and without all this security apparatus." And in the narrow streets away from the town center, that view was echoed. Said Beni Nasser, a Christian Arab doctor: "This celebration is not for us, the local Christian people. It is for the foreigners, the Israelis and the invited guests. We cannot even get into the church for

midnight mass on Christmas Eve, and very few of us go to Manger Square beforehand. It's surrounded by Israeli soldiers whose presence simply reminds us of the occupation." Added a friend of the doctor: "What you don't see is our humiliation."

The mood was equally gloomy in the narrow streets of old Jerusalem. There, the recent murder of a young Jewish religious student by three Arabs led to rioting by angry Israelis. The Arab merchants, shopkeepers and hotel owners who rely heavily on the Christmas trade said that customers were now afraid to enter the old city. Said shopkeeper Mazin Shaika: "This is not just quiet. This is dead." On the nearby Via Dolorosa, the path believed to have been followed by Jesus on the way to the Crucifixion, antique dealer George Awaideh complained: "It is hard for us Palestinians. Politically it is bad and now it is economically bad."

CHRISTIAN PILGRIMS AND TOUR GUIDES IN THE HOLY LAND

The Israeli authorities daily infringe upon the religious rights of Christians through their interference with the tourist guides in the Holy Land.

In 1978, the Israeli government required all tour groups to be accompanied by a guide licensed by the Tourism Ministry. Since 1967, the Ministry has granted guide licenses only to Jewish Israelis. The effect of this regulation is that the movement and experiences of Christian pilgrims are closely controlled and regulated by Jewish Israeli guides.

Christian clergy who have participated in these tours report that the guides use the occasion for propagandizing and

disseminating politically motivated information. The pilgrims, many of whom have saved money their whole lives to visit the Holy Land, have had their religious sensibilities offended by the subordination of Christian history to Jewish history (i.e. Bethlehem is the "City of David," not the birthplace of Christ). The Jewish guides help ensure that the pilgrims remain unaware of the native Christian community and actively discourage fellowship between the native and foreign Christians: the tour groups stay in Jewish West Jerusalem and are told to stay away from East Jerusalem because the Christian Palestinians there are "terrorists".

When pilgrim groups come who are in touch with their denominations in Jerusalem they attempt to foster fellowship with the local Christians and use their own clergy there as guides rather than the expensive Ministry-licensed guides. As a result, the guide-priests are harassed and intimidated by the Israeli police because they lack a license, Pilgrim groups are also denied tour buses by the Israeli car rental firms. The Christian Pilgrimage Commission in the Holy Land complained of these practices to the Israeli government in a two-page memorandum dated March 13, 1984. The Memorandum charges that the Ministry is violating the freedom of pilgrimage which Christians have enjoyed for 2000 years.

Another motivation for denying guide licenses to Christian Palestinians is to deny them their livelihood. This is clearly part of the intentional destabilization of the Palestinian economy...for guiding pilgrims is, and has been a traditional occupation among the native Christians in the Holy Land for centuries.³⁴

PHYSICAL THREAT TO CHRISTIAN HOLY PLACES

Physical threat to the Holy Shrines of Christianity is a constant reality in the occupied territories, Jewish fanatics. such as the Gush Emunim movement, in collusion with the Zionist authorities, wage a campaign of threats to violence, often culminating in violence, towards Christian holy places. *Al-Fajr*, a Jerusalem weekly. of April 30-May 6, 1982, reported on page six: "Two to three hundred Muslims and Christian high school students demonstrated in the church of the Holy Sepulchre, May 3, to protest recent threats to Holy Places in the West Bank. Two days earlier a letter was received from the Gush Emunim, threatening to bomb the church."³⁵

That the threats presented by the Gush Emunim fanatics are real, and backed by the highest Zionist political and military authorities, is shown in the following excerpt from an article by Amnon Rubenstein in *Al-Fajr* of May 21-27, 1982.

Abraham Zemel (Avidan) who was, in the past, the Chief Rabbi of the Central (Army) Command... in a notorious article established it is a Jewish Religious Law that there is a justification for murder of non-Jewish civilians, including women and children, during a war: "About this they said: 'Kill even the best among the Gentiles (Goyim) and a Gentile should never be trusted that he may not bring harm to our own forces.'"³⁶

To men like Rabbi Abraham Zemel the existence of any non-Jew on Zionist controlled land is potentially a *casus bellum*. Just as the Nazis considered the lives of the people under their racist occupation to be as nothing, and the deaths of those innocent people to be justified by their insane ideology, so the Zionists are following the same path.

ALL CHRISTIAN DENOMINATIONS ATTACKED

Following is a chronology illustrating Zionist terrorism and harassment of Orthodox, Roman Catholic and Protestant Christians:

December 23, 1982

The Israeli news agency ITIM said that unknown persons tried to set fires and drew swastikas on the entrances of two churches in Ein Karem neighbourhood of West Jerusalem.

Israeli police discovered burnt paper pushed through one of the small windows in the Greek Church there. The swastikas were drawn on the entrance of the Notre Dame Church in Ein Karem and the word "OUT" was painted on the entrance. The Israeli news agency said that a week before similar things were painted in French at the entrance of the church.³⁷

May 22, 1983

Jerusalem. Unidentified vandals paid a visit to a convent run by German nuns in Jerusalem. Police said the vandals attacked and heavily damaged a statue set up in the courtyard of the convent. This is the latest in a series of anti-Christian incidents in Jerusalem.³⁸

June 16, 1983

Jerusalem. The Russian Orthodox nuns in Ain Karem, site of the birthplace of John the Baptist, are being subjected to further harassment, only weeks after the fatal stabbing of their Mother Superior and another nun.

The nuns complained to the police that two men entered the church earlier this week, and proceeded to pester and frighten them.

Elsewhere, unidentified vandals daubed the swastika in the main entrance to the Russian Orthodox church in West Jerusalem, directly in front of the Moscobiyya detention centre, Jerusalem's main police centre.³⁹

November 4, 1983

The Israeli authorities have been holding a Roman Catholic priest without charge since November 4, it was learned this week. The priest, Father Fawzi Khoury, 36, from the Fassouta Roman Catholic Church, was arrested at Lydda airport while on his way to Paris to continue his advanced theological studies. Bishop of Haifa and the Galilee Maxim Salloom sent protest telegrams, November 21, to the Israeli Prime Minister and the interior and defense ministers. Bishop Salloom pointed out that Khoury's health has deteriorated in prison and that he has been held for more than 18 days without charge.

Al Itihad wrote, November 23, that released prisoners say Father Khoury's health is poor as a result of the psychological pressure that is being exercised against him by Israeli interrogators.⁴⁰

December 27, 1983

Tiberias. Police are holding two residents on suspicion of setting fire to the Hotel Nitzan on Sunday night.

One man was arrested late Sunday night and the other was arrested yesterday morning.

Although neither is ultra-Orthodox, police are checking whether they might have been acting on behalf of ultra-Orthodox elements angry over alleged missionary activities at the hotel.

Ultra-Orthodox Jews yesterday said missionary activity is on the increase. Various Christian sects are offering money clothes, jewelry and tennis shoes to Jews who will listen to missionary lectures, they charged.

The Christmas burning of the hotel is the latest in a series of actions harassing the group, a member told *The Jerusalem Post* yesterday.

Kenneth Crowell said in a telephone interview that until now the members of his group had not gone to the press because they did not want to cause bad publicity for Israel. "But now it's getting out of hand," he said.

The hotel had been criticized by Jewish anti-missionary groups who claimed it is the focus of missionary activity. As a result, the owners closed the hotel and asked the group to leave.

Another group member, Reuben Berger, said the harassment included breaking into prayer meetings and photographing those present. One photograph of the children of the community was published in a leaflet which said that the group was taking children off the streets, he said.

Berger, who said he is a Jew from the U.S. who believes in Jesus, described the 50-member group as an unaffiliated gathering of Jews from Israel and abroad together with gentiles who love Israel. All share a belief in Jesus as the messiah and hold their meetings in Hebrew with a translation in English.

The impetus for the action against the group had come from Yad L'Achim, the anti-missionary group, and from a local Yeshiva, Kolel Yad Rambam, he said. Berger denied that the group engaged in any missionary activity and said that on one occasion, members had even asked outsiders who were distributing a tract to stop.

In their attacks on the group, its opponents had smashed windows, in one case hitting a woman in the head with a stone, and broken into homes of members. One Jewish family from the U.S. had left the country under the pressure, he said, although their son, an officer in the IDF, had remained.

According to the latest information, Berger said, members of the Tiberias underworld are being offered money to attack the group.⁴¹

January 5, 1984

Unidentified individuals arsoned a church in West Jerusalem, January 5, in another in a series of bombings and arsons against Christian and Muslim targets.

Elias Sharikas, an elder in the Messianic Assemblies Church, said that they had heard a rumor the day before that the church might be burned but could take no protective action. The fire destroyed the church's piano and a number of books.

According to church officials, the burning is a result of an "anti-missionary mood" now prevalent in Israeli circles. Church sources said that a recent visitor placed the address of the church on copies of Biblical literature later distributed in Orthodox

Jewish circles. The 120-member church said it had nothing to do with the material. More than a year ago, the Baptist church in West Jerusalem was completely burned by Meir Kahane's Kach group. More recently, explosives have been placed outside Christian and Muslim religious institutions, in the last month, injuring several people. Plans to build a Christian hotel in the mammoth Gilo settlement, near Bethlehem, were scrapped last week by the Jewish municipality, which refused to issue a building permit. A number of newly converted Christian families in Tiberias have reported harassment by Jewish neighbors.⁴²

January 15, 1984

A Russian Orthodox nun "miraculously" escaped injury. January 15, when a booby-trapped Israeli army-issue hand grenade exploded as she opened the door of her flat at the Ain Karem convent. The explosion, which resembles nearly a dozen other attacks against Christian and Muslim religious institutions, was attributed by the Israeli police to the Israeli "Terror Against Terror" group (TNT).

The bomb went off at 9.00 a.m. The nun said she heard a sound like a stone dropping as she opened her door, followed by a hissing. She immediately ran around a corner before the grenade exploded. The force of the explosion blew the door to pieces.

The grenade, the same type issued by the Israeli army, was apparently booby-trapped in the same way as bombs in TNT attacks--the safety pin was removed and the handle fastened under a stone. An Israeli officer later told reporters that the nun had "miraculously escaped injury."

West Jerusalem mayor Teddy Kollek attacked Israeli officials saying "not everybody is taking this matter seriously."

Last spring, two Russian Orthodox nuns were stabbed to death by an American. The man is said to be undergoing psychiatric tests in Israeli custody.

Israeli police sources say they suspect the as yet unfound Israeli TNT terrorist group, but no responsibility has been claimed. The group has been held responsible for at least 14 bomb attacks in various parts of the West Bank, including the bombing of Christian and Muslim institutions in Jerusalem, Azariya and Hebron. One nun and three mosque imams have been injured in TNT attacks.⁴³

April 13, 1985, four Assyrian youths were injured April 13 in an attack on an Easter procession by an Orthodox Jewish family living near the Assyrian Convent.

On the occasion of Holy Fire, April 13, members of the Assyrian community led by the archbishop were proceeding to their quarter of the Old City. Members of a Jewish family living in a nearby apartment bombarded the procession with hot water and rocks from an apartment window. In an attempt to thwart the attackers, several Assyrian youths stormed the building looking for the family's apartment. According to some of the injured youths, Jewish residents of the building confronted them with submachine guns poised to fire. A policemen walking with the procession fired several shots in the air in an attempt to prevent possible shooting of the Assyrian youths.

The archbishop of the Assyrian Church - the oldest Christian community in the Holy Land - warned the Israeli government and Jerusalem municipality on April 15 to take immediate action against the fundamentalist Jewish tenants or he and members of his congregation would remove them by force, if necessary. Archbishop Dionisious Behnam Jijawi said Jewish tenants of the same building were involved in four previous attacks on the Assyrian community, all four occurring during Christian holidays. The archbishop said he complained to the police about the previous attacks but no action was taken.

The Jerusalem Post reported that the attackers are newly converted Orthodox Jews of American origin. Police, who refuse to identify the attackers or even to state if the attack was perpetrated by a lone individual or a group, told Archbishop Jijawi that the tenant is "crazy". Jijawi was not satisfied with that explanation and resolved to take action. "If he (or the family) is crazy, then he should be moved to an asylum," he told *Al-Fajr*.

The police summoned to the scene demanded the names of the Assyrian youths who broke in and ransacked the fortified Jewish residence, said the archbishop, instead of attempting to punish the tenants for the attack. The archbishop refused to give names, however, and asserted that the youths had acted in self defence.

Youths from the Assyrian community told *Al-Fajr* that Jewish fanatics who live in the nearby Jewish quarter have tried to provoke them regularly. They said the Assyrian scout troop stopped practising on Fridays and Saturdays out of respect for the Jewish sabbath but this was apparently not enough to satisfy them. The Jewish neighbourhood in the vicinity of the Assyrian

convent is all Assyrian property confiscated after 1967 to build the Jewish quarter.

Archbishop Jijawi said he has received a verbal apology from Israeli officials for the incident, the fifth in recent history. Yet no action has been taken against those responsible. Assyrian youths said some of the fanatic Jews living nearby threatened that if the youths bother Jewish residents of the neighborhood, the Jews will kill the Assyrian archbishop and destroy the church.⁴⁴

April 12, 1987

Unidentified arsonists, believed to be Jewish extremists, set St. Savior's Episcopal Church in Akka on fire, April 12. The arsonists also painted racist slogans on the church walls.

According to a statement issued April 14 by Bishop Samir Kafity of the Episcopal Church in Jerusalem, the vandals entered the church building through a small window in the vestry, gathered the benches and furniture into one place, poured petrol on them, and set them on fire. The arsonists also wrote racist slogans in Hebrew on the church's interior walls behind the altar. Some of the slogans read "Kahane the Great", "Get Out Christians and Muslims", and "Death to the Pope."

Reverend Shehadeh, who visited the church afterwards, said burned remnants of the Bible and other church books were scattered on the church floor.

The church statement described the arson as "an act of aggression."

"No doubt, this event, tragic and painful for all of us, took place in the absence of a deterring force to stop such racial and

undesirable acts," the statement said. "This aggression is an aggression against spiritual values, against freedom of worship. against democracy."

Akka municipal council member, Ramzi Khoury, from the Democratic Front for Peace and Equality, described the incident as "a criminal act which touches on the feeling of Arabs of all religions in the city." Khoury sent letters to Akka Mayor Elie de Castro, and to the police commander in Akka ,demanding a speedy investigation of the incident and apprehension of the perpetrators.

Khoury also said that the incident was similar to two other racist incidents, the first in August, 1986, when a grenade was thrown at an Arab family house; and the second in October 1986, when an Arab school was broken into and racist slogans painted on a wall. Khoury said the pattern of incidents suggests that there is a racist gang operating in the city.⁴⁵

CONTINUING PERSECUTION OF BAPTISTS: ARSON DESTROYS WEST JERUSALEM BAPTIST CHURCH

Jerry Falwell and his disbanded so-called "Moral Majority," which was actually an "Immoral Minority" in its pro-Zionist fanaticism, brainwashed and misguided millions of fundamentalist American Christians. Falwell is actually an accomplice of the Zionists in their crimes against humanity. That the Zionists wage war against Christians in the Holy Land does not deter Falwell and other fundamentalist fanatics from lending support to Zionist crimes, making them accessories to these crimes. Many of these crimes are directed against Baptists, but the facts are hidden from American Baptists who are being

knowingly led by these false prophets to support the ruthless Zionist clique misruling the Holy Land.

On October 8, 1982, the Baptist Church building in West Jerusalem was destroyed by a fire which the police, the Jerusalem fire brigade and the church guards believe was set by arsonists.

The fire was discovered by followers of the congregation around 12.30 a.m. They called in the fire brigade who eventually extinguished the blaze. When flames died down the chapel building had been completely destroyed. The fire also caused some damage to the adjacent church library. The Zionist arsonists poured gasoline inside the church and over the church furniture which explained why the building was razed.

The Baptist church was built in 1933 and served members of the congregation who resided in the area. Currently, the church serves tourists, foreign students who are studying in Israel, and other Baptist residents in Jerusalem.

The church has come under attack several times from ultra-religious Jewish groups during the past 10 years. In addition to an arson incident 10 years ago which destroyed the church's bookstore, there have been several window breaking campaigns.

Mrs. Lindsay, the wife of the church's chaplain, told *Al-Fajr* that a member of the ultra-right Kach movement was detained recently on charges of vandalising the chapel. A spokesman for the church said that it will cost nearly US \$2 million to rebuild.⁴⁶

The Foreign Mission News of the Foreign Mission Board of the Southern Baptist Convention on October 8, 1982, stated: "Vandalism is nothing new at the church and at Baptist House. A few years ago Baptist House was damaged by firebombing and a few windows are broken each year."⁴⁷

The Washington Post of October 9, 1982 gave an account of the arson against the Baptist Church of Jerusalem:

The Baptist Church of Jerusalem, one of the city's largest Protestant churches and repeatedly a target of Jewish anti-missionary attacks, was burned to the ground by arsonists early today, the authorities said.

Police and fire department officers said traces of kerosene were found in the wooden chapel in the residential Nahlaot quarter in Jerusalem's Jewish sector.

Dr. Robert Lindsay, the Oklahoma-born pastor of the church, said it would cost \$1 million to rebuild the chapel, a gathering place for pilgrims and Jerusalem Christians since 1933.

In 1978, Israel toughened its laws against missionaries, making it a criminal offense to offer money or other inducements to anyone for changing his religion. No religion was specified in the law.

The fire was among the worst case in memory of anti-Christian activity. In the past decade there have been frequent incidents of window smashing and paint daubing at Christian institutions, and the Baptist center's bookstore was firebombed a few years ago.

Firefighters were able to save the church's bookstore in an adjoining building which Jewish extremists claim sells missionary material. The bookstore has been vandalized a dozen times in recent years.

Lindsay won international attention about 20 years ago when he crossed the former dividing line into east Jerusalem to bring back an Arab boy to his orphanage. The minister lost a leg in a landmine explosion during the rescue effort.

One of Jerusalem's most popular Christian leaders, Lindsey, 65, was asked to preach the sermon at services attended by former president Jimmy Carter on a 1979 visit to Jerusalem.⁴⁸

The Zionist terrorists who set fire to the Baptist Church are not operating in a vacuum. Before its takeover by the Zionists, the oldest Jewish organization in America, B'nai B'rith and its Anti-Defamation League, rightly claimed that violent Semitic acts were created by a climate of violence and hatred. Today they are silent when it is Jewish extremists in the Holy Land who are breeding a climate of violence and hatred which produces terrorism directed against Christians. Intolerance and hatred, with concomitant violence, is built into the Zionist ideology itself. Thoughtful Jews know that Zionism is damaging real spiritual values. Silenced by fear of Zionist propagandists, one can understand their situation. But there are no excuses for the Jerry Falwells.

Rev. Robert Lindsay confirmed to *The Jerusalem Post* that there was a long history of tolerance towards criminal violence in Zionist Upper circles. "He recalled that eight years before, two American Jewish girls had tried to set fire to the church

bookshop next door. 'Adults incite these youngsters and then they (the adults) are allowed to go scot-free,'" he said.⁴⁹

The attacks by Zionist fanatics against the West Jerusalem Baptist Church continue. *Christianity Today* reports:

The Narkis Street Baptist Church, a Southern Baptist congregation in west Jerusalem, has been the target of ongoing extremist opposition in Israel.

A grenade explosion damaged the church seven years ago. In 1982, a fire that authorities suspect was set intentionally destroyed the church's meeting place. Since then, the congregation has been worshiping in a tent-like structure. Windows in the church office frequently are broken, and slogans have been spray-painted on the property several times.

Earlier this year, a conservative Jewish organization called Yad L'Achim organized a protest against the Narkis Street Church. The demonstration was prompted by the church's plans to rebuild its meeting place; a regional planning and development council is considering final approval of the plans. The rebuilding plans prompted one unnamed ultraconservative Orthodox Jewish leader to tell *The Jerusalem Post* that his political party will withdraw from the municipal coalition if approval is granted.

Extremist activity against Christians in Israel seems to be increasing" said Isham Ballenger, Southern Baptist Foreign Mission Board Director for Europe and the Middle East. And their influence over others in Israel may be increasing, and this is alarming."

Ballenger said the recent demonstration against the Narkis Street Church was promoted throughout Jerusalem with posters that misrepresented the church's pastor. Robert Lindsay, a Southern Baptist representative in Israel since 1944. Approximately 100 people, including women and children, participated in this protest.

One demonstrator was quoted as declaring over a loudspeaker, "This is just the beginning of making trouble in this area." Among the slogans on the protesters' signs were "Get out. Get out," and "There is no room in this neighbourhood for a congregational church and center which is missionary."⁵⁰

The Foreign Mission News of the Foreign Mission Board of the Southern Baptist Convention of January 29, 1985 stated:

Ballenger believes Yad L'Achim also was involved in generating negative press accounts last fall against Baptist congregations in Israel, including one in Ashkelon which southern Baptist representatives James and Elizabeth Smith work.

The Smiths reported they were accused of "poisoning" innocent young people with our religious beliefs and baptizing them into "Gentile" Christianity.

A congregation in Tiberias was evicted from the building in which they had been meeting.⁵¹

The January 25, 1985 issue of *The Jerusalem Post* gave a lengthy account of the demonstration against the beleaguered Baptist Church:

Fifty people took part in a demonstration opposite the Baptist Church in Narkis Street, Rehavia, on Wednesday afternoon, protesting against plans to rebuild the burnt-out church building.

Most of the protesters were ultra-Orthodox residents from other neighbourhoods. A few live on Narkis Street.

The protesters said the church held "missionary activities" and that it disrupted the peace on Shabbat. They held signs saying "We don't want a missionary center here," and "Get out, Get out."

Alona Lunzer, one of the local residents who organized the demonstration, said: "They are planning to build a campus here. Some 200 people come here on Shabbat, and none are from the neighbourhood. I myself am not religious, but a lot of the residents are.

"Most of the neighbours agree with us, she said.

One of the neighbours, watching from a distance, disagreed.

"Look at them - there are only a handful of Narkis Street residents among the demonstrators," he said. The man refused to be identified, saying "You think I want my car blown up?"

Opposition to the church was stepped up as the building plans reached the final stage.

The plans call for a three-storey building on the church's Narkis Street site, where the original 1929 building was destroyed by arson two years ago. No one was ever charged for the offense.

Local ultra-Orthodox politicians have opposed the church since plans for its restoration were first drawn up two years ago. The plans are due to be discussed soon in the regional planning committee, which may give the final approval.

Demonstrator Gershon Holzer, who lives on the neighbouring Hagidem Street, said many local residents are opposed to the rebuilding of the church. "The Church disrupts the Shabbat peace and lowers the quality of life in our quiet residential area," he said.

Rev. Bob Lindsay, minister of the church, denied that his congregation disrupted the peace. "We have heard complaints from only three people" he said.

He charged that the billboard posters and leaflets distributed in neighbourhood mailboxes, calling residents to the demonstrations, were full of misrepresentations.

"They quote me in interviews saying things I don't even remember saying - that I convince Jews to convert," said Lindsay. "The leaflets say all attempts to discuss the matter with the Rev. Lindsay were fruitless. That is an absolute lie, they have never come to me," he added.

Although local residents insisted that they had organized Wednesday's demonstration, the billboard posters were signed by Yad L'Achim, an anti-missionary organization.

Agudat Yisrael city councillor Meir Porush told in Jerusalem that they wanted the church moved out of the neighborhood.⁵²

Naive Christians believe that the Israeli authorities have no responsibility for the acts of Zionist extremists, exactly as their counterparts of the 1930's believed that Hitler and the top Nazi leadership had no responsibility for the street brawls of Nazi goons who broke the heads of German Christian and Social Democrats as well as Jews on the streets. After all, they say, "Israel is a democracy with laws, and courts."

Zionism is no more capable of producing laws seeking justice than Nazism was capable of producing laws seeking justice. Zionist courts are no more capable of giving objective verdicts than Nazi courts were capable of giving objective verdicts. As ideological diseases, Zionism and Nazism have no room for justice or objectivity. They can only produce a parody of law and a travesty of justice.

According to Arthur Max, correspondent of the *Associated Press* in Jerusalem:

Under pressure from religious political parties, Israel in 1978 made it a criminal offense to offer inducements to anyone for changing his religion with a maximum five-year prison sentence. After 20 Christian denominations united in protest following a spate of vandalism in 1979, Begin said the government will do its utmost to prevent a recurrence of such intolerable acts of vandalism."

But Begin, as a master terrorist himself, could not help knowing that the 1978 laws were an inducement and incitement to violence and vandalism. So much for Zionist laws.

Zionist courts are no better. In civilised societies, the courts are expected to provide redress for the victims of crime. But there is no redress for the victims of Zionist war crimes in Zionist courts. Zionist courts merely add to the burdens of the victims of Zionist terror. The *Baptist Church News* of June 13, 1985, reports:

The highest court in Israel has asked a Baptist congregation to leave a Jewish area of Jerusalem before it builds a new sanctuary. Israel's High Court made the request while reviewing a suit filed by the Narkis Street Baptist Church against a district planning commission, which last year refused to issue the church a building permit.

The Narkis Street church has been meeting in a tent-like structure since 1982 when its building was destroyed by arson. The congregation wants to replace its bummed-out chapel with a \$1 million facility, including a 400-seat auditorium, several classrooms, and office space.

The rebuilding plan was approved by Mayor Teddy Kollek, various municipal agencies, and the Jerusalem city council. But last fall, a district planning commission decided to allow only the building of a structure similar to the congregation's original 60-seat chapel. The church then filed suit in Israel's High Court.

Ultra-Orthodox Jewish groups have demonstrated against the church's plan to rebuild. Among other objections, they say the Baptists' singing disrupts the Narkis Street neighborhood and that their parked cars clog the streets. Pat Hoaldrige, acting chairman of Southern Baptist representatives in Israel, says the High Court's request for the church to move indicates the judges did not want to risk raising religious tensions further.

“You have to understand the climate in the country at this time,” Hoaldrige says. “The rise of religious feelings regarding what the people would call missionary activity... is playing a part in this case.”

The High Court said it would not rule on the church’s suit against the district planning commission for two months. The delay is designed to give the Narkis Street congregation and the Baptist Convention of Israel time to consider trading the church property for another site in Jerusalem.

Lawyers for the church have recommended that the Baptists move on the condition the church’s building will be approved as submitted. At press time, the congregation had not made a decision.⁵³

The decision of the Zionist High Court is unmistakable in its meaning. The perpetrators of violence against the Baptist Church of Jerusalem were right in intent in the eyes of the court. The victims were wrong in the eyes of the court. The Zionist arsonists wanted the Baptist Church removed by violence: The Zionist court wanted the Baptist Church removed by decree.

It is this form of persecution of Christianity that the Rev. Jerry Falwell and his cohorts support.

When the scandal of this so-called Christian support of the crimes committed by the Zionists against Christianity becomes known to those who have been duped, the Zionist collaborators will have to run for cover from the justified wrath of their irate former followers. The followers of Rev. Jerry Falwell and his fellow televangelists aiding and abetting the persecution of Christianity by the Zionists would certainly be horrified if they

knew of the long record of Zionist barbaric acts against the Christian faith. If the official burning of the Gospels by the Israeli Army is the ultimate sacrilege against the Christian faith, the crucifixion of Christians would be the ultimate barbarism inflicted on Christians themselves.

In 1988, in Gaza, an 18-year old, Khader Tarazi, went out to buy groceries and got caught up in a crowd fleeing Israeli soldiers. He ducked into the house of a friend, but soldiers rushed in and dragged him out. While beating him mercilessly with clubs, they asked him his religion.

When he replied "Christian," they answered that they would show him the treatment Christians got. The Zionist soldiers spread the young Palestinian Christian, cruciform, on the hood of a jeep and beat him on the head. They drove him through the streets of Gaza for hours as an example of the fate in store for Christians. He died from the beatings.⁵⁴

After the outbreak of the Intifada in December, 1987, the Israeli authorities intensified their oppression against Christian institutions in the West Bank and Gaza. On April 27, 1989, nine Orthodox, Catholic and Protestant prelates signed a "Statement of the Heads of the Christian Communities in Jerusalem," in which they appealed for help against Israeli oppression:

STATEMENT OF THE HEADS OF THE CHRISTIAN COMMUNITIES IN JERUSALEM

We, the heads of the Christian communities in the Holy City, have met together in view of the grave situation prevailing in Jerusalem and the whole of our country.

It is our Christian conviction that as spiritual leaders we have an urgent duty to follow up the developments in this situation and to make known to the world the conditions of life of our people here in the Holy Land.

In Jerusalem, on the West Bank and in Gaza, our people experience in their daily lives, constant deprivation of their fundamental rights because of arbitrary actions deliberately taken by the authorities. Our people are often subjected to unprovoked harassment and hardship.

We are particularly concerned by the tragic and unnecessary loss of Palestinian lives, especially among minors. Unarmed and innocent people are being killed by the unwarranted use of firearms and hundreds are wounded by the excessive use of force.

We protest against the frequent shooting incidents in the vicinity of Holy Places.

We also condemn the practice of mass administrative arrests and of continuing detention of adults and minors without trial.

We further condemn the use of all forms of collective punishment, including the demolition of homes and depriving whole communities of basic services such as water and electricity.

We appeal to the world community to support our demand for the re-opening of schools and universities, closed for the past sixteen months, so that thousands of our children can enjoy again their basic right to education.

We demand that the authorities respect the rights of believers to enjoy free access to all places of Worship on the Holy Days of all religions.

We affirm our human solidarity and sympathy with all who are suffering and oppressed; we pray for the return of peace based on justice to Jerusalem and the Holy Land; and we request the international community and United Nations Organization to give urgent attention to the plight of the Palestinian people and to work for a speedy and just resolution of the Palestinian problem.

Signed April 27, 1989 by: H. B. Diodoros (Greek Orthodox Patriarch (H. B. Michel Sabbah (Latin Patriarch); Bishop Samir Kafity (Episcopal Church); Archbishop Lutfi Laham (Greek Catholic Patriarchate); H. B. Yeghishe Derderian (Armenian Orthodox Patriarch); Bishop Naim Nassar (Evangelical Lutheran Church in Jordan); H. B. Basilios (Coptic Orthodox Patriarch); Archbishop Dionysios Behnam Jijawi (Syrian Orthodox Patriarchal Vicar); Most Rev. Father Cochitelli (O.F.M.) (Cusios of the Holy Land).⁵⁵

RESPONSE OF WORLD COUNCIL OF CHURCHES, GENEVA

May 9, 1989

To the Heads of Churches in Jerusalem

Dear Friends in Christ

The World Council of Churches has received your Jerusalem statement of April 27, 1989, and circulated it through the Ecumenical Press Service (May 1st issue, 89.05.26).

Offering our prayers and support, we admire your courage to witness to the peace of Jesus Christ against all oppression.

The Intifada is a people's response to an unlawful occupation. The withdrawal of the occupiers and the opening of negotiations for a solution which would give satisfaction to both Israel and to the Palestinian nation will bring about a new era of reconciliation in the whole region.

In His service, we remain united in the bonds of God's love.

Sincerely yours,

Emilio Castro

General Secretary World Council of Churches,
Geneva⁵⁶

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INDEX

A

A.B. Yehoshua, 89
Abdul Hamid Es-Sayeh, 39
Abdullah Salah, 58, 60, 68, 69
Abed Al-Nabl Muslim cemetery, 7
Abraham Ishaq Kook, 74
Abraham Rosenbach, 75
Abraham Zemel, 138
Absentee Arabs, 25
Absentees Property Law, 25
Abu Madyan el-Gouth, 19
Abu-Midian ancient Mosque, 46
Agudat Yisrael, 154
Al Itihad, 140
Alan Goodman, 64
Alan Harry Goodman, 53, 55
Al-Buraq, 8
Aleppo, 55
Al-Fajr, 137, 138, 145, 148, 162
Allan Goodman, 10
Alona Lunzer, 152
Amnon Rubenstein, 138
Amos Eylon, 126
Amos Kenan, 120, 161
Anti-Defamation League, 132, 150
Anti-Defamation League of the
B'nai Brith, 132

Apostolic Delegation, 107
Arab Municipal Council, 20, 21, 23
Ariel Sharon, 61
Armenian Orthodox Patriarchate,
104, 108
Arthur Max, 155
Associated Press, 111, 155
Ateret Cohanim, 84, 85
Ava Maria, 130

B

Bab al Majles, 11
Bab al-Magharibah, 60
Badi-ot Khadeshot, 122, 162
Baptist Church News, 155, 163
Baptist Church of Jerusalem, 148,
157
Behnam Jijawi, 144
Ben Porat, 9
Billy Graham, 127
Binyamin Mazar, 33
Bob Lindsay, 153
Brigadier Goren, 8, 24

C

Chaim Herzog, 89

Christian Pilgrimage Commission
in the Holy Land, 137, 162
Christian Union of Palestine, 105
Christianity Today, 118, 150, 161,
163
Church of Emmaus, 120
Church of St. Constantin and
Helena, 108
Church of St. Mark, 109
City of David, 137
Consular Committee of Armistice,
105
Convent of Reparatrice Sisters,
107, 108
Convent of St. George of the
Greek Orthodox, 106, 109
Convent of St. John, of the Greek-
Orthodox, 107
Convent of the Archangel, 109
Council to Combat the Christian
Missions, 123

D

Daily Forward, 126, 162
Daily News Bulletin, 79
Dan Greenberg, 94
Dos Yiddishe Folk, 77
David Farhi, 22
David Shipler, 57
Department of Land Registry, 28
Dung Gate, 10, 11, 12, 91

E

Ein Karem neighbourhood, 139
Elias Sharikas, 142

Elie de Castro, 146
Elizabeth Smith, 152
El-Wad Road, 84
Emilio Castro, 160
Ernest A. Thalmann, 23
Essam Awaad, 50, 52
Expropriation Bill, 28
Extremist Jews, 10, 12

F

Farouk A. Kasrawi, 61
Fawzi Khoury, 140
Franciscan Convent, 109
French Hospital, 107

G

General L. Boiz, 74
Geneva Convention, 30, 40, 66, 67
Geneva Conventions, 50
George Awaideh, 136
George Giacumakis, 87
Gershon Holzer, 153
Gershon Solomon, 62, 91
Geula Cohen, 9, 10, 62
Grace Halsell, 83, 87, 97
Greek Catholic Cathedral, 109
Greek Orthodox Patriarchate, 109
Gunnar Jarring, 30
Gush Emunim, 56, 83, 85, 137, 138
Gush Emunim terrorist
movement, 56

H

Ha'aretz, 122, 126, 162

Haolem Hazeh, 120, 161
Haraa Mosque, 18
Harold Dick, 135
Hashem Ashayer, 92
Hashemite Kingdom, 43, 44, 48
Hatsofe, 125, 127, 162
Hazem Nuseibeh, 41, 43, 53
Hebron, 13, 18, 38, 45, 57, 61, 68,
83, 144
Herodian period, 34
Higher Islamic Council, 55, 59, 97
Hilton Hotel, 7
Hizma Mosque, 18
Holy Sepulchre, 24, 101, 108, 109,
117, 118, 138

I

Ibrahimi Mosque, 13, 14, 15, 16,
17, 18, 61
International Red Cross, 105, 106,
107
Intifada, 158, 160
Isham Ballenger, 151
Islamic Higher Council, 7, 9, 13
Israel Eldad, 78
Israel Shahak, 132, 162
Israeli Archaeological
Department, 11
Israeli Parliament, 21, 58
Italian Hospital, 107
Izariyah Mosque, 18

J

James L. Kelso, 118, 161
Jan Willem van der Hoeven, 88

Jawhariya School, 46, 51
Jerry Falwell, 79, 83, 84, 87, 99,
100, 147, 157
Jerry Falwells, 150
Jerusalem Municipality, 22
Jewish Agency, 36, 39, 105, 123
Jewish extremists, 9, 10, 18, 45,
146, 149, 150
Jewish Newsletter, 128, 129, 162
Jewish settlers, 9, 14, 15, 16, 17, 18,
70, 71
Jewish Yeshiva students, 11
Jim Bakker, 79, 99
Jimmy Swaggart, 79, 99, 100
John Salah, 110
John Walvoord, 86
Jordan River, 26, 130, 131

K

Kach group, 142
Kach movement, 12, 148
Kafr Bur'om, 115
Kammaaneh Mosque, 18
Khader Tarazi, 157
Khalidiya Library, 46
Kiriet Arba, 72, 73
Kiryat Arba, 9, 57
Knesset, 9, 12, 58, 59, 61, 62, 63, 65,
66, 129
Kolel Yad Rambam, 141

L

Lady Rifqa's window, 16
Lake Tiberias, 130
Land of Israel Movement, 32

Latin Patriarchate, 104, 109, 161
Lord Melchett, 74

M

Maclean's, 135, 162
Magharbah Gate, 45
Mammert Vionnet, 110
Maqam Al-Arbain, 69
Marwan Kasim, 43
Matityahu Hacohen Dan, 84
Maximos V Hakim, 102, 103
Mazin Shaika, 136
Meir Kahane, 12, 44, 60, 63, 142
Meir Porush, 154
Menachem Begin, 55
Menachem Burstein, 92
Menahem Borsh, 37
Messianic Assemblies Church, 142
Michael Ledeen, 82
Michael Rohan, 55, 64
Militant Evangelists on the Road
to Nuclear War, 87
Ministry of Religious Affairs, 9,
126
Mizrahi Party, 123
Mohammad El-Farra, 36
Monastery of the Benedictine
Fathers, 108
Monsignor Thomas McMahon,
111
Mosque of Omar area, 24
Mosque of the Patriarchs, 13

N

Narkis Street Baptist Church, 150,
155
National Jewish Post and Opinion,
123, 162
Nazareth, 114, 130, 131, 133
Nazi Party, 89
New Testament, 80, 99, 100, 134
New York City Tribune, 92, 97

O

Old Jewish Quarter, 20
Ottoman Mosque, 46
Ottoman School, 51

P

Pat Hoaldridge, 156
Pat Robertson, 79, 99, 100
Peter Saymy, 109
Philip Wagner, 130
Proche-Orient Chretien, 125, 162
Prophecy and Politics, 87, 97

R

Rabbi Eliezer Shach, 95
Rabbi Eliezer Waldman, 12
Rabbi Ishaq Kook, 75
Rabbi Israel Ariel, 93
Rabbi J.L. Maimon, 122
Rabbi Ovadia Yosef, 86
Rabbi Ovadiah Yosef, 99
Rabbi Shlomo Goren, 95
Ramzi Khoury, 146

Reuben Berger, 141
Reuters, 38
Ribat Al-Kurd, 46, 51
Risto Santala, 117
Robert Lindsay, 149, 150, 151
Rouhi El-Khatib, 19, 22, 39
Ruhi Al-Khatib, 51

S

Saadedin Al-Alami, 90
Sabbath, 95
Said Beni Nasser, 135
Salah Eddin Ayubi citadel, 15
Samir Kafity, 146, 159
Sayed Mohammad Amin El-Husseini, 74, 75
Secretary-General of the United Nations, 8, 23, 30
Shear Yeshuv Cohen, 95
Sheikh Hilmi Al-Muhtasib, 13
Sheikh Sa'ddudin Al-Alami, 42
Sheikh Saad Eddine El-Ilmi, 59
Sigrid W. Proft, 119, 161
Silsilah gate, 9
Sir Alfred Mond, 74
Sisters of St. Joseph, 107
St. Savior's Episcopal Church, 146
Stanley Goldfoot, 81, 87, 88
Stern gang, 106
Supreme Muslim Council of Jerusalem, 40

T

Tankinazia School, 46
Teddy Kollek, 38, 92, 96, 143, 156

Tel Al-Ramida, 68, 69
Temple Mount Faithful, 9, 10, 11, 12, 91, 96
Temple Mount Faithful group, 9, 10
Terrence Smith, 34
Terry Riesenhoover, 88
Terry Risenhoover, 80, 86
The Coming Peace in the Middle East, 80
The Jerusalem Post, 13, 33, 36, 39, 49, 141, 145, 150, 151, 152, 162, 163
The Jerusalem Temple Foundation, 80
The Last Word on the Middle East, 80
The Late Great Planet Earth, 80, 87
The Mid-East Puzzle, 80
The New Republic, 82, 97
The New York Times, 34, 57, 116, 134, 161, 163
The Promise, 80
The Return, 80
The Times of London, 39
The Washington Post, 148, 163
Time magazine, 78

U

United Christian Council of Israel, 127
United Nations General Assembly, 58, 68
United Nations Security Council, 19, 36, 53, 60

W

Wailing Wall, 9, 20, 34, 35, 46, 49,
52, 75, 76, 77, 78

William Hall, 117

William Zukerman, 128, 162

World Council of Churches, 160

Y

Yacoub Salman, 22

Yad L'Achim, 141, 151, 152

Yedior Aharonor, 117

Yehoshafat Harkabi, 99, 161

Yitzhak Shamir, 90

Z

Zarah Wahrhaftig, 123

Zev Colan, 96

DESECRATING JERUSALEM - The Destruction, Desecration and Usurpation of Muslim and Christian Holy Places in Al-Quds provides an in-depth chronological account of systematic destruction of Muslim and Christian Holy Places by the Zionist terrorists. It also gives details of the efforts of Muslim and Christian Organizations, International NGOs as well as United Nation's failing attempts to prevent these destructions and desecrations. Since the illegitimate birth of Zionist entity, Zionist terrorist gangs and their international supporters have not only engaged in organized destruction of holy places, but have also carried out a planned psychological warfare against the native Muslim and Christian communities living in different cities and villages of Palestine. Hundreds of Mosques and Churches have been bombarded, bulldozed, blown up with explosives, attacked, damaged and desecrated and then taken over by Zionists and converted to Jewish temples or places of secular and business activities.

