



בית הספר התנ"ך המלך דוד לזכרו

I N T R O D U C T I O N

Ten years ago, a momentous event in our history took place. Jerusalem, together with Hebron, Shechem, Jericho and other parts of Eretz Israel, were liberated from foreign occupation. During the course of the past ten years, pioneers, despite all the difficulties and hardships, have gone to settle in all these liberated areas.

The 28th Iyar has now become a holiday in the Jewish calendar, known as Jerusalem Liberation Day. All over the Jewish world, ceremonies and celebrations take place on this day. In addition to our School's special programme for this day, we have decided to commemorate this 10th Jerusalem Liberation Day by bringing out another edition of the Jewish Studies magazine devoted to Jerusalem.

We should like to take this opportunity to thank all contributors of articles, both published and unpublished and also to all those who have helped with the production of this magazine.

Let us all pray for the speedy re-building of the Temple in Jerusalem.

C. Simons
R. Taiar
Editors

Note:- The contents of the contributions represent the views of the authors and do not necessarily correspond to those of the Editors.

OOOOOOOOOOOOOOO

The glory of the world is Eretz Israel
The glory of Eretz Israel is Jerusalem
The glory of Jerusalem is the Temple

Ramban

שמיני היום ירושלים

כח באייר הוא יום ליהודים ישראליים ולעם היהודי
הכל הצולח, יום שבו נתגשמה תקוותנו הצלה לחבור
לבר המזרחי ולחוש מחגש את אהרן הכהן - שריד
מקדשנו.

הכח האיר זכינו לאחד את ירושלים הצהרקה עם
ירושלים החדישה, עיר היית ישראל, יהודים מכל הצולח
מינתי דגל וצד היום גולים לירושלים להתבאר ליד
הכיתל, להיבנות לה' עם הנס לו זכינו לאחר אלהיים שנה.
וכן להתאחד עם זכרים של החילום שוחרו את נפשם
שמען ציון וירושלים, עם ישראל רואה הכיתל את התחלת
האנולה לחידוש עברנו המבואר ולחיי שלום הארץ.

הכרזת אחדות ירושלים / יום ה' ט"ז שבט
ב סיון תש"ב

"יום גדול הוא לנו, לתושבי המדינה וליתדות הצולח.
היום הזה ירושלים היא עיר ואוחדת ירושלים לאן
נתחלקה לשהטים, מיונות יהושע בן-נחן. היא אחידה
ולא נ'תה לטהט אחד, אלא לעם כולו.
מהיום ועד נצח נצחית היא תהיה אחידה
בשם שלם וישראל הוא אחיד."

A Few Relevant Facts

In this year, the 29th year of Israeli independence, we celebrate that State which has for the first time in 2,000 years, given the Jewish People a home that they can call permanent. Jews the world over can now look to Israel in times of oppression such as that witnessed in the last three decades in Yemen, Egypt, Syria, and other countries, knowing that there at least, all ethnic minorities are given freedom of worship, and within the confines of the law, may do as they please.

Israel has great reason to be satisfied with herself. It is as well as being her 29th birthday, exactly a decade since the Holy City for the Jews, Jerusalem was liberated and put under the sovereignty of the State of Israel. For the first time since the establishment of the State, Jews visited and prayed at the Western Wall. Two decades on since the Jews were driven out of East-Jerusalem they returned, to an almost totally different city from the one they had left. In 1948 when the Jordanian Arab Legion took over the eastern part of the city, they undertook a steady and premeditated desecration of Jewish holy places. Jordan systematically began to eliminate every trace of the city's Jewish past. The Jewish quarter was laid waste. 58 Synagogues, many of great antiquity were destroyed or desecrated. Those that were not destroyed were used as toilets, stables, hen-coops and the like. In the ancient cemetery on the Mount of Olives, hallowed to Jews for thousands of years, 38,000 of the 50,000 tombstones were torn up to pave a road, build fences and install latrines. For 19 years Jerusalem was bisected by barbed wire and concrete barriers. Arab Legionaries all along the artificial frontier opened fire at will wounding and killing many. All this ended in Jordan deciding to go it all the way, on 5th June 1967, when an artillery barrage was opened up onto the western sector of Jerusalem.

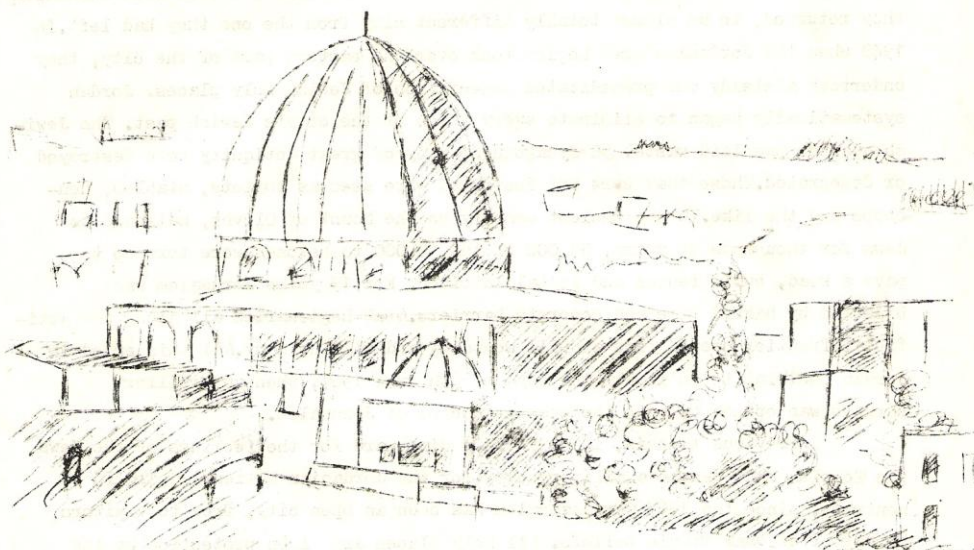
Previous to this, in deliberate disregard for the feelings of the Jews the Temple Mount became a military camp for the Jordanian National Guard. In contrast, since the 1967 war Jerusalem has been an open city, free to visitors, no matter of what ethnic beliefs. All holy places are given protection by the government. Even while the Israel Defence Forces were fighting for the City, they were forbidden to use artillery on any religious sites, even though they were giving shelter to units of the Jordanian Army.

Israel has done its best throughout to enable political and trade links with her neighbours. In fact this was outlined as long ago as 1948 in the Declaration of Independence. "We extend our hand to all neighbouring states and their peoples in an offer of peace and good neighbourliness, and appeal to them to establish bonds of co-operation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire middle-east." An example of these words being put into practice is the Allenby bridge, whereby Jordanian nationals may cross the border for work, etc. Another example could be the "Good Fence" on the Lebanese border.

continued

Recently, there has been a call for an "Internationalised Jerusalem. This new ploy by the arab governments seems rather peculiar, when one compares this demand with their refusal in 1948 to consider this same proposal by the United Nations. Notwithstanding this, however, but even by their own argument, they have no right to dictate the future of the City. They advocate the setting up of a Palestinian state in place of Israel owing to the alleged traditional majority of arabs over jews. Since 1844, however (Encyclopedia Britannica, Calendar of Palestine 1895 & 1909, Govt. Census 1922 & 1931 etc.) to the present day there has been a Jewish majority in Jerusalem. By simply using their own argument of majority rule, and with the knowledge of what a Jerusalem divided would mean, here's to many more years of Israeli rule in Jerusalem.

D. Greenstein L6S



חשיבותה הרוחנית של ירושלים

איש לא ישבח את היום בו ישראלי ~~היה~~ חיוני

כל כך קטנה שכל אפשר להכניס את שמה

במפת העולם המודרני, בהילחמה נגד מספר איימים

ברצח ברק שער האריות וברמה ~~הגלגלית~~.

יורדים מכל רחבי העולם באו והלוי לכול המדרג

של בית המקדש להיבדל ממוקד לבק ולתוא

בבחינתם את הנס הנלא,

מה משמעותו של הכתוב: ~~זאת~~ חשיבותה

המיוחדת של ירושלים העתיקה? אמרנו שזה

לפנינו מדינה, אולם חלק קטן של עיר בו נמצאים

יותר רבדים מאשר יורדים אינו גורם רבה

לביטולן ארבעה, מי שמרש משמור חוצה לירושלים

יפאר חס ביבן, חשיבותה של ירושלים הוא בעיקר

רוחנית. שהיא בעל הוועדות מה שזו לקיום המדינה?

מה שזו קרע קרע הנאצים עלו ליהודה והיו במדינה

הפרויה באלמנה, שגמור יש להפריד שימות בחציה

לפני שיהנו מאומותיהם על ערב בטוח? אלא, שרם

אינם חיים באשליה, הם באו לארץ כדי לחיות

באווירה הרוחנית של אן להפנים ביהדותם

ובמסורת הרוחית.

והמסע... ירושלים.

בימינו תפוצה רחבה ואמצאות רבות - אנו חיים
בחדר שפע ואורחות ובתפוצה ובכך שיהיה לנו
העצמי ובני אדם מרובים אין - ירדן אסון
אז שנינו כלנו, וכך מאגדים את חובן חלב החדש
שמן עלינו מכל העולם, אנו מתחילים בראש
החיים ובחירות נשאלים.

ירושלים העתיקה היא אור מן השמים החדשה
שאי שם מתבונה "כח" הסכנה" המכירה לנו את
צבתי נביאנו שירושלים היא ארץ האלה ואלי אמת.
כשהיה אור כזה אין ארץ ארץ ארץ שם
ישראל, אין מקום רחב שם ישראל בעקבות
ארכות אחרות יתרון ובין לארץ חומות
אין בה כל דבר וכל נכסות חומות ובן
עולה חס וחלילה לישאר.

במבוא שיש אחרת - יש תקווה, ואיך כח
קטנה בישראל תחזיק מעמד ומשכן ארבעים
אסתר אולפנה

FROM THE PAGES OF THE TALMUD

Ten measures of beauty descended to the world, nine were taken by Jerusalem and one by the rest of the world. (Kiddushin 49b)

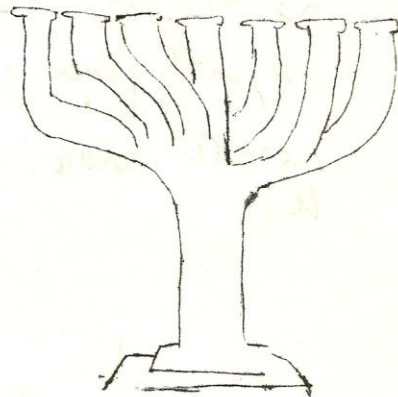
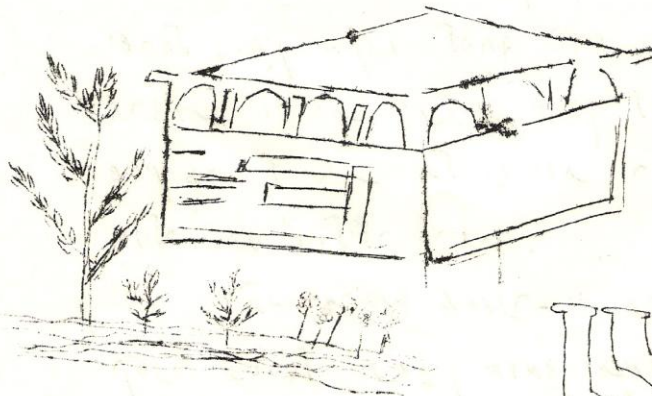
The Holy One Blessed be He said "I will not enter the heavenly Jerusalem until I can enter the earthly Jerusalem?" (Ta'anit 5a)

Everyone who mourns for Jerusalem merits to share in her joy, and anyone who does not mourn for her will not share in her joy (Ta'anit 30b)

All may be compelled to go up to Jerusalem, but none may be compelled to leave it (Ketuboth 110b)

He who has not seen Jerusalem in her splendour has never seen a desirable city in his life. He who has not seen the Temple in its full construction has never seen a glorious building in his life. (Sukkah 51b)

Jerusalem shall be redeemed only by righteousness (Shabbat 139a)



THE HISTORY OF JERUSALEM

Jerusalem is more than four thousand years old, it is the holy city of the Jews and a place sacred both to Christians and Moslems, virtually half the world's population regards Jerusalem as being sanctified in the eyes of their various Gods, small wonder perhaps that Jerusalem as well as being one of the oldest cities in the world is also one of the most fought-over.

The first recorded battle for Jerusalem was at the time when it was conquered by David from the previous inhabitants, the Jebusites.

David made Jerusalem his capital, he built it up and fortified it; he made it into a city which was holy for the Jews, for in those days secular and religious government were not clearly separated, and the capital automatically became the centre of a country's religion.

However, David was never able to complete the sanctification of Jerusalem which he had envisaged, the construction of the temple was a task which he failed even to begin. He was a man of war, throughout his reign there were always battles to be fought with minor tribes around Israel. The Bible says that G-d refused to allow him to build the Temple because he had shed blood, instead this task was left to his son Solomon.

During Solomon's reign Israel enjoyed a period of prosperity which it was never again to equal. People flocked to Jerusalem, both to do business with merchants who obtained their goods from Phoenicia and Tyre - the greatest trading nations of that time, and to pray at the Temple.

Solomon's death destroyed all this. His son, the foolish and despotic Rehoboam, tried to force a people already rebelling against high taxes imposed to pay for the Temple, to their knees. He failed and the northern kingdoms separated from Judah in the south. The northern kingdoms were lost forever to the Assyrian invaders in the year 722 BCE, two hundred years after the death of Solomon. In the year 587 BCE Jerusalem fell to the Babylonians, the King and many prominent citizens were executed by the King of Babylon - Nebuchadnezzar and many others were deported to Babylon. The Temple was destroyed.

Within fifty years Babylon itself had fallen to the Persians under the rule of Cyrus. Cyrus decreed that the Jews should be repatriated, and this was done, the Temple was rebuilt and completed in the year 515 BCE.

Under the Persian rule Israel continued as a vassal state for almost two hundred years. In 332 BCE Persia fell to Alexander the King of Macedonia, Jerusalem became part of his Empire. However, it was not really affected by this.

Following Alexander's death in 323 BCE his Empire broke up, two of his Generals fought for control of the area, one - Ptolemy seized Egypt and the other Seleucus Syria and Seleucia in Babylonia. Ptolemy finally gained control of Jerusalem after a series of battles, and for the next century the Ptolemaic dynasty ruled Jerusalem.

In 198 BCE the Seleucid empire under Antiochus III seized power in Judah. The Jews were granted almost complete autonomy and freedom of worship. With the accession of Antiochus IV this changed - he instituted a policy of Hellenisation - the institution of Greek forms of worship and ways of life into Judah.

The Temple was turned into a temple to the god Zeus. In 167 BCE the Jews under an old priest Mattathias the Hasmonean rebelled. When he died his son Judah - the hammer or the Maccabee took over.

Incredibly they routed the Greek armies sent to subdue them and they reoccupied the temple mount. This is the story of Hanukah.

Cont...

The rest of Jerusalem remained in the hands of the Greeks until the year 141 when the Greek fortress at Akra surrendered to Judah's brother Simon. He founded a Hasmonean dynasty which survived until the Roman conquest in 63BCE. The Roman General Pompey laid siege to, and conquered Jerusalem.

In 43 BCE the Jews rebelled and Israel was freed temporarily from Roman rule, but not for long. Herod recaptured the city and put the people there to death. This happened in 37 BCE. 33 years later Herod died and his son Archelaus came to the throne after more unsuccessful uprisings. In 6 CE the Romans removed him and a series of Roman Governors replaced him. In 41 CE Herod Agrippa, the grandson of the first Herod, and a friend of the mad Emperor Caligula was made king of Judea; he was strongly pro-Jewish, but before he was able to accomplish anything he died suddenly in 44 CE. It was around this time that the Roman Governor had executed a man by the name of Jesus of Nazareth, a man on whom the Christian Religion was based.

At first Christianity was merely a Jewish sect, later on it split completely from Judaism and it is from this time that the Christians claim Jerusalem to be their Holy city.

In 66 CE the Jews rebelled again, in 70 CE the Romans seized Jerusalem and raised it to the ground, together with the second temple, on the 9th of Av - the same day on which the first Temple had been destroyed.

The last rebellion took place in 132 under Bar Kochba, it too failed three years later. The next two centuries have been described as 'the quietest and least known in its (Jerusalem's) history'.

In 324 the Emperor Constantine came to the throne. He was Christian, and so most of his people converted to Christianity. It is from this time that many of the Christian holy places in Jerusalem and Israel are dated.

In 638 the Moslem Empire arrived at Judea and Jerusalem became part of the Moslem Empire, and a holy city to yet another religion. Jerusalem remained in the hands of the Moslems until 1099. It was during this time that the 'Dome of the rock' - the mosque of Omar was built on the Temple mount.

In the year 1099 the Christian crusaders overran Jerusalem and put the people there - Moslems and Jews alike to the sword, this kingdom survived until 1187, when the Crusaders at Jerusalem surrendered to Saladin. He allowed the Jews, who had been expelled by the Christians to return. It must be emphasized that at this time the Moslem empire was a far more tolerant society even than our own, and there was no question then of Moslem and Jew being enemies.

King Richard of England tried and failed to recapture Jerusalem. Jerusalem then changed hands rapidly several times and ended up in the hands of the Mamelukes - meaning slaves - who were mostly Turks and Russians. These people had no right of hereditary succession, and so Jerusalem did not stay long in any man's hands, hence the governors would tax the people very heavily, sometimes to good purpose - often not. The mamelukes ruled until 1517 when the ottoman or Turkish Empire swept into the land. The Turks ruled for 400 years until 1917, during this time there was a constant Jewish occupation of Palestine as the land was then called. The Turkish administration was very lax and towards the end when Turkey became the 'sick man of Europe' Palestine was almost deserted. Towards the end of the Nineteenth century modern Zionism began and the Jews began to return to Israel in waves of immigration that continued until well into this century and have not yet finished entirely. In 1917 the Turks who had sided with Germany in the Great War abandoned Jerusalem and the British Army under General Allenby entered unopposed.

Cont....

Five weeks earlier on 2nd November, 1917 the British Government in the 'Balfour Declaration' had declared that it 'viewed' with favour the establishment of a national home for the Jews. In 1922 Britain was given mandatory powers over Palestine which included this provision by the League of Nations.

Jews were now able to immigrate freely for a while, buying land and making settlements, but as the second world war approached Jewish immigration was first limited and then when war came stopped altogether. Many Jews entered illegally with the help of the 'Haganah' a terrorist group.

After the war Arab-Jewish hatred boiled over and in 1947 the British Government announced that it would terminate the mandate in May 1948. On 29th November 1947 the United Nations adopted a resolution partitioning off the land half and half to Jews and Arabs.

The Arabs did not accept this and began to attack the Jews. Jerusalem was cut off from the coastal plain where most of the Jews were and the Jewish quarter was under siege. The siege was broken for a few days, long enough to get supplies in during April 1948.

On 14th May 1948 the Mandate ended and the State of Israel was declared.

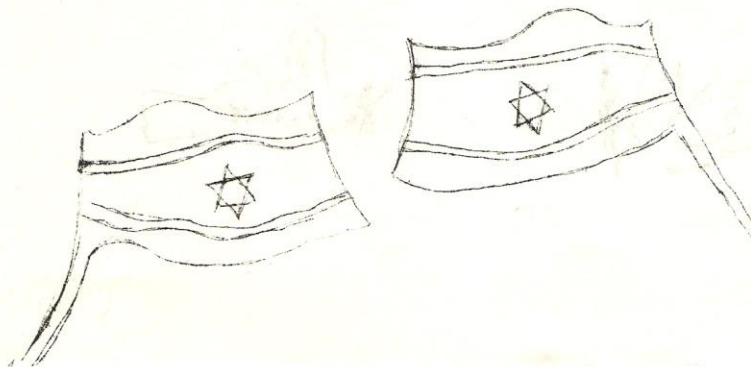
A few hours later the regular armies of Lebanon, Syria, Iraq, Jordan, Egypt and Saudi Arabia attacked, intending to destroy the new-born State within a few days. They failed, however, the Jewish Quarter of the old city was lost just before a U.N. armistice came into force.

Jerusalem was now a border city, the new city was Jewish and the old city, containing the Temple mount, and the Western wall was in Arab hands. So it remained for nearly twenty years.

On 5th June 1967 the Israelis began fighting on the Egyptian, Syrian and Jordanian borders, on 7th June The Old City of Jerusalem fell to the Israeli army and by the 12th June it was clear that the Arab armies were routed. Israel had more than doubled her own territories and had lost none of her own.

More important the old city of Jerusalem was in Jewish hands again for the first time in 1,813 years.

Alan Levy, L6K



MEMORIES OF JERUSALEM 1966-1970

I first went to the old city in April, 1966.

In those days one was not able to visit the Western Wall, as it was still under Jordanian occupation, but this did not remove all the spirit of the city. Jerusalem produces in me a sensation which is indescribable, although anyone who has been there will understand this. What makes Jerusalem so interesting to me is the fact that it contains the holiest place in the world for Jews. This fact is indisputable and unalterable despite the attempts of others to make Jerusalem into an international city or to deem it holy only for Moslems and Arabs. It is fitting that in the most holy city, the memorial Yad Vashem should be situated.

In 1967, soon after the 6-day war, I visited Jerusalem for the second time and this time visited the Western Wall. To stand at the Western Wall is an experience every Jew should hope for.



Visiting Rehov Betar took me back through history and to finish I attended the Independence Day celebrations where the "spoils" of the 6-day war were proudly displayed.

It would seem that Jerusalem is not the city I have described to certain people. To avoid "offending" Arab friends, the Oxford concise English dictionary has changed the meaning of Jerusalem from "A holy city for Jews, Arabs and Moslems" to "A city west of the River Jordan". When questioned about this alteration, a woman on the staff remarked that the future of Jerusalem was in doubt anyway. I can only say that I hope this is not true.

Peter Fink, L&K



מצאה של ירושלים בחפצו ישראל

ירושלים היא עיר הקודש של ישראל, אבל העיר העתיקה
לא הייתה חלק מישראל עד לפני עשר שנים. היום הוציאה
הממשלה את ארבעת אזורי ירושלים תחת חוק המדינת ישראל
אולם תביעה זו היא לאומית אין ספק שהיהודים רוצים שהעיר
תמשיך להיות חלק ממדינת ישראל, אבל מוצע שיש להעבירה
רוצים שירושלים תהיה ערבית.

אין עיר בכל הארץ שמדליקה אש כלות בדיוקנו. ירושלים
היא לא רק בירת ישראל אלא גם מרכז קדוש לשלש דתות
ירושלים התפרסמה בזמן המלך דוד כאשר בנה בעיר הייתה
ירושלים עברה הרבה כבישים ומצודות - (בזמן צר מלחמה)
הרומאים, אלכסנדר הגדול, מיוון, התורכים, הפרסים וארמנים הערבים
אין חושה שאפשר למצוא שני דברים עיקריים מההיסטוריה
של ירושלים, ראשית, זכאיות כרשו את ירושלים, צמים משענה
אבל גם לשו נבארו. וירושלים עצומה נשירה (תשאר קיימת)
שנית, בהתחלה, ירושלים הייתה עיר יהודית וישראליות אכל
ההיסטוריה שלה יהודים רתשבו בה, היום שיה ירושלים
עיר ישראליות ויהודית.

אין מקוה שירושלים תשאר עיר יהודית לבית ישראל.
דואל סילבר 6

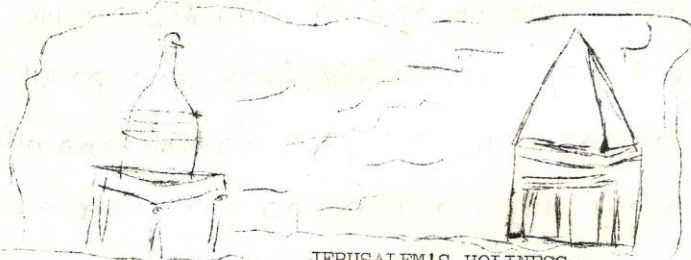
THE COMFORTER COMFORTED

From "A Tzaddik in our Time - The life of Rabbi Aryeh Levin" by Simcha Raz.

During the Six-Day War a fine young Torah scholar fell in the battle for Jerusalem, leaving behind a young widow with small children. In their days of mourning, Reb Aryeh went to visit them, to offer his consolation. When he arrived at the house, however, his spirit failed him. He did not have the heart, the spiritual strength to enter. So he went home and returned the next day. But the second day too he was utterly unable to open the door. However, the young widow heard some slight sound of movement, and she came into the hallway.

Once Reb Aryeh saw her he burst into tears, simply unable to restrain himself. So the young woman comforted him: "Reb Aryeh, if it was decreed in heaven that I should be a widow and my children orphans, what greater merit could we have been given than this - that my husband fell fighting for Jerusalem?"

Thus the one who come to give consolation was himself given it. A long time later, when he told this to someone and repeated the young woman's words, tears still choked up his voice.



JERUSALEM'S HOLINESS

Jerusalem is a holy place for a few religions. These religions are Jewish, Christian and Moslem. For the Moslems the most holy place is Mecca in Saudi Arabia. Every true Moslem believes that he must go to Mecca at least once in his life. The next most holy place is Medina. This is where Mohammed was born. So Jerusalem is only the third most holy place for the Moslems. For the Christians the most holy place is in Rome and Jerusalem is the 2nd most holy place because Jesus died there. But for the Jews, Jerusalem has always been the most holy place.

Helen Tenser, 3H



JERUSALEM QUIZ

- 1) From the letters of the word JERUSALEM make the name of a King of Israel.
- 2) Give two names for the famous wall in Jerusalem.
- 3) Name a Yeshivah in Jerusalem.
- 4) Is Jerusalem the city of (a) Silver, (b) Gold, (c) Bronze (d) Platinum?
- 5) How many gates are there in the wall around Jerusalem?
- 6) Who is buried on Mount Zion?
- 7) What is the name of Israel's Parliament?
- 8) What is Yad Vashem?
- 9) Name a new district built in Jerusalem since 1967.
- 10) Where is the famous Jewish cemetery in Jerusalem?

Simon Hesselberg, Daniel Harris, Mark Kingston, (Year 1.)

ANSWERS TO QUIZ:

- 1) Saul
- 2) Walling, Western.
- 3) You have about a hundred to choose from
- 4) Gold
- 5) 7 (and one which is closed)
- 6) King David
- 7) Knesset
- 8) The memorial building to the 6,000,000 Jews.
- 9) Look in this magazine for the answer.
- 10) Mount of Olives

RIDDLE.

Where in Jerusalem is the United States?

Answer: In the middle Jer USA lem.



POEMS ON JERUSALEM

Jerusalem as it is today
The Wailing Wall for people to pray
The Temple demolished, since Zedekiah's reign
But the Jews want to build it up again
Let's pray the wars in Israel, soon cease
And there will be eternal peace.
To live in a country free from fear
To have no blood shed, or a single tear

Martin Cohen, Year 1



Jerusalem of holiness
Jerusalem of light
Jerusalem of happiness
Jerusalem the bright
Where Jews can live in happiness
Without having to fight
The one place I'd like to be is
Jerusalem the bright.

Lois Ross, Year 1



ARAB (DIS)RESPECT TO JERUSALEM'S HOLY PLACES

Please read the following extract from King Hussein's book (pp 122-123) - My "War" with Israel (publisher Peter Owen Ltd, London, 1968).

In the seventh century when Jerusalem was seized by the Arabs, the Greek Orthodox patriarch was all-powerful. He agreed to open the gates of the city to the conquerors, but refused to give the keys to the commander of the Arab armies.

"I will give them only to the Caliph himself", he said. So Omar Ibn El Katab, the second Caliph in Mecca, had to come to Jerusalem. He made the trip with one servant because he was poor, and saddled only one camel for the two of them. Omar and his servant took turns riding the beast. When they reached Jerusalem, it was the servant's turn in the saddle; Omar followed behind on foot

Worn out by the trip, on foot while his servant sat enthroned on the camel, the Caliph in his humble garments didn't look the part. The patriarch couldn't recognize the Caliph Omar in this miserable traveler. But after a long discussion, he accepted the evidence and gave the Caliph the keys to Jerusalem, which he then invited him to visit.

At noon - the Moslem hour of prayer - Omar found himself with the patriarch in the Church of the Holy Sepulchre. He stopped and asked the Greek Orthodox patriarch:

"May I go to pray in the gardens over there?"

"You say we believe in the same God," the patriarch said. "Why do you refuse to pray in our church?"

"I refuse to pray here because I am afraid lest one day the Moslems in the city learn where I prayed. They will then want to build a mosque here where your church stands."

One hundred and fifty years later, the Moslems did build the Mosque of Omar in the gardens next to the Holy Sepulchre, exactly where the Caliph had said his prayers.

I think this story demonstrates the tolerance that Islam has always shown to other religious communities.

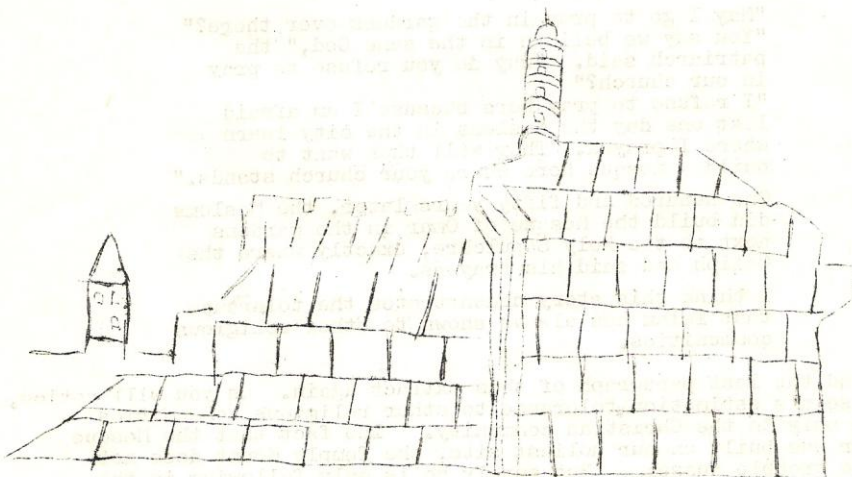
Read the last paragraph of this extract again. As you will notice, in Hussein's estimation tolerance to other religious communities refers only to the Christian community. The fact that the Mosque of Omar was built on our holiest site, the Temple Mount does not seem to trouble Hussein. But surely he is only following in the footsteps of his predecessor Caliph Omar who showed respect for a Christian holy site whilst totally disregarding a Jewish one.

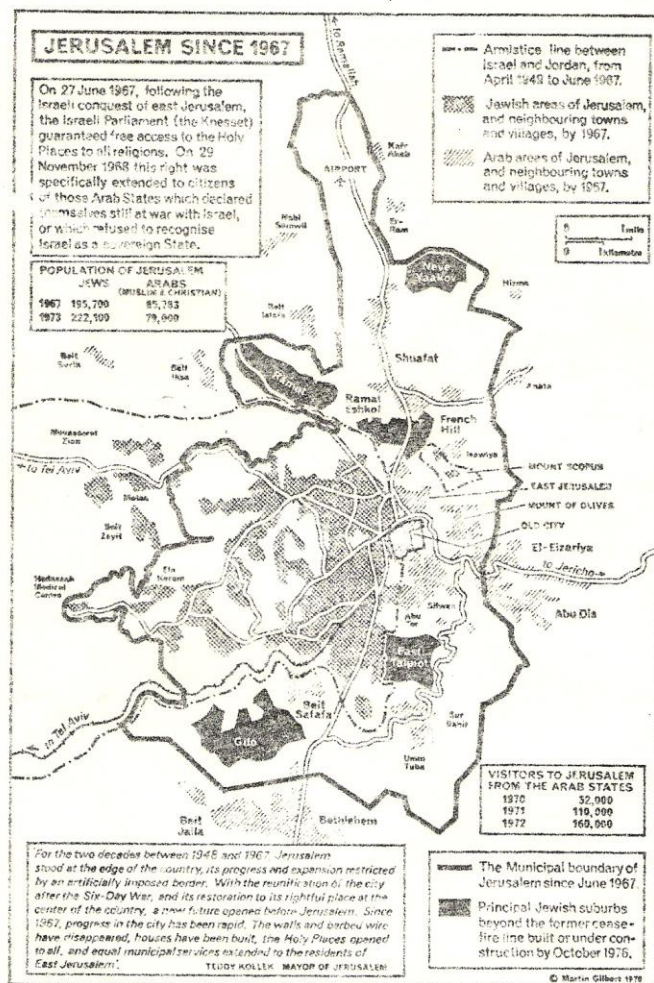
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Learning from the conduct of their esteemed predecessor, the Jordanians in the period 1948 - 1967 destroyed all the synagogues in the Old City of Jerusalem, turned Jewish holy sites into stables, desecrated the ancient Jewish cemetery on the Mount of Olives even using some of the tombstones as lavatory seats. Not content with their efforts in Jerusalem, the Arabs excelled themselves even more in Hebron. Here, in addition to the destruction of synagogues and desecration of the cemetery, the Arabs even succeeded in completely obliterating the cemetery, turning it into a vineyard and building a lavatory over the graves. The section in which the martyrs murdered by the Arabs in 1929 were buried shared the same fate, except that tomatoes instead of grapes were planted there.

Maybe you are one of these people who wish to give away parts of Eretz Israel to the Arabs. Well, if you do, you can be sure that this traditionally Arab treatment of Jewish holy places would once again come about.

How would you like it, G-d forbid, that a lavatory be built over the grave of one of your relatives?





The ministering angels said before the Holy One blessed be the 'Lord of the Universe, many towns for the nations of the earth have you created in your world, and you did not fix the measurement of their length or the measurement of their breadth. Surely, you will therefore not fix a measurement for Jerusalem in the midst of which is Thy Name, Thy sanctuary and the righteous?'

Baba Bathra 75b