

**3 FAITHS DIFFER**

UNITED JERUSALEM  
(Continued From Page 1)

invited to testify by Subcommittee Chairman Lee H. Hamilton (Dem. Indiana) on the importance of Jerusalem to members of their respective faiths. The other witnesses were Dr. James Kritzeck, Director of the Institute of Higher Religious Studies of Notre Dame University, and Muhammad Abd al-Ra'uf, Director of the Islamic Center, New York. The session was described by Subcommittee Consultant Michael H. Van Dusen as "a preliminary probe which should lead to a series of hearings in the future on different aspects of the whole Arab-Israeli conflict."

Stating that he was speaking in a "private capacity" and as a "student of religious history," Rabbi Tanenbaum presented a variety of evidence ranging from Hebrew Scriptures, through Rabbinic commentaries, to contemporary religious historians, both Christians and Jews, to document the thesis that Jerusalem has always been the specific "spatial center of orientation" of the Jewish religion and the Jewish people. Quoting the noted Anglican historian Dr. James Parkes, he declared that from earliest Biblical times until today Jerusalem has been for Jews "not just a symbol of unity but an embodiment of the whole conception of the covenant relationship between God, land and people."

Specifically, he pointed out, it was on Mount Moriah in Jerusalem that Abraham built the altar for the sacrifice of his son Isaac at God's behest, the act of obedience that resulted in God's special covenant with Abraham and his descendants. (Genesis 22)

Also, it was Jerusalem that King David chose as the new unifying political center for the Israelite tribes whom he had set out to weld into one nation. The rabbi explained:

"By transferring the ark of the covenant from Shiloh to Jerusalem, and by laying the foundations for the building in Jerusalem of the Temple dedicated to Israel's God, David endowed the city with the status of the chief sanctuary of Israel, 'the place which the Lord Thy God shall choose to put his name there' (Deuteronomy 12:21)."

By that act, David made Jerusalem the cornerstone of the religious and cultic unification of Israel, and the concept of Jerusalem as "the holy city" dated from that time, he said.

"The depth of Jewish feeling towards Jerusalem as 'the holy city' of Judaism," Rabbi Tanenbaum continued, "is reflected in the fact that, in the commentaries of the Rabbinic sages, the terms for the Temple and the city of Jerusalem were used interchangeably. The city, as it were, constituted a broader extension of the Temple itself. The whole circumference of the city was held to be holy."

"Laws were enacted that accorded legal status to the holiness of the city, and practices were instituted which meticulously regulated life within it. In addition, the Talmud relates that every adult male Jew in Palestine and throughout the Diaspora was expected to contribute a half-shekel each year to be used not only for the expenditures of the Temple, but also for the maintenance of the 'city wall and the towers thereof and all the city's needs.'"

Although the political character of Jerusalem changed totally with its conquest by Rome in the year 70 of the present era, and the scattering by imperial force of most of its Jewish

**GOLDA MEIR GETS BAR-LAW DEGREE**

PRIME MINISTER GOLDA MEIR IS PICTURED RECEIVING AN HONORARY DOCTOR OF PHILOSOPHY DEGREE FROM BAR-ILAN UNIVERSITY IN RAMAT GAN, ISRAEL. PICTURED WITH MRS. MEIR ARE (FROM LEFT) DR. JOSEPH H. LOOKSTEIN, UNIVERSITY CHANCELLOR, PROF. M. Z. KADDARI, RECTOR, AND PROF. HAROLD FISCH, PRO-RECTOR OF THE UNIVERSITY. ALMOST 800 STUDENTS RECEIVED DEGREES AT THE UNIVERSITY'S 13TH ANNUAL COMMENCEMENT EXERCISES.

population, a nucleus of Jews managed to remain or to return so that "across the centuries, even under hostile powers, theirs was the largest continuing presence in the city," the rabbi declared, and continued:

"In the daily prayers of the Jews to this day, one of the benedictions of the silent devotion is a prayer for the rebuilding of Jerusalem. In the grace which Jews say after every meal, morning, noon and night, the third benediction reads: 'And rebuild Jerusalem, the holy city, speedily and in our day; blessed art thou, O Lord, who builds Jerusalem.'"

"All synagogues throughout the world, from the first synagogue in antiquity to those being erected this very day, have been built in such fashion that they face toward Jerusalem," he added. "To be buried on the Mount of Olives, no matter where one dies, has been regarded for two millenia as the surest hope of the resurrection, and bodies were being returned from Rome some two thousand years ago for that purpose. To participate in the rebuilding of Jerusalem was the hope of the ages."

In distinction from the deep spiritual and emotional ties that bind the Jewish people to the whole city of Jerusalem, Rabbi Tanenbaum asserted, the interest of Christians and Muslims derives chiefly from the fact that events of importance to these two faiths occurred in specific locations within the city.

Christians as a group have never expressed any mass desire to return to the original land of their religion, he pointed out. Rather, they have built up nation states in many parts of the world where Christianity is now accepted as the indigenous religion.

Yet the holy places of Jerusalem have been a constant attraction for Christian pilgrims, he continued, and their protection and maintenance have been of religio-political interest to Christian powers at many periods in history.

The Crusades, which spanned a period of two centuries, were efforts of Christendom, again half religious and half economic and political,

to regain the land by force. Although they left a permanent mark on the face of the area, the Crusades eventually collapsed when they lost their financial and strategic value to the lords and churchmen who organized them.

Rabbi Tanenbaum cited a recent statement of Professor George Williams of Harvard University who said that Christian interest in the Holy Land "involves religiously solely the question of free access to the holy places and the security and stability of the Christian populations in Jerusalem and in Israel."

"Once these interests are satisfied," Professor Williams had declared, "Christians go beyond their religious competence and enter into the realm of politics in which they have no standing as ecclesiastical bodies."

Turning to the Muslim religion, Rabbi Tanenbaum stated that its relation to Jerusalem was totally different from that of either Judaism or Christianity. He said:

"Jerusalem and the surrounding land is not the homeland of Islam in the sense that it is the birthplace of both Judaism and Christianity. Although the Muslims' third holiest shrine stands in Jerusalem, the homeland of Islam is Arabia."

Rabbi Tanenbaum also pointed out that "from the Arab conquest until the British mandate, Palestine and Jerusalem as its capitol were not even names on the political map of the Arab world. They were a portion of some larger unity, whether Arab, Mamluk or Turkish, and their people were never conscious of themselves as a national unit, nor did they ever attempt to form an independent kingdom. They were the alternate prey of dynasties ruling from Damascus, Baghdad, Cairo or Istanbul. Only in the 20th century did they resume a separate identity, and that initially by the will of outsiders rather than by the will of their Arab population."

In a summary statement weighing the relative claims of the three faiths on the city of Jerusalem, Rabbi Tanenbaum urged that "we must get our moral priorities in the right order."

"A viable Jewish people in the land of Israel, and the restoration of Jerusalem to its natural condition as a unified city, are indispensable to the survival of the Jewish spirit and ethos in our age. A similar statement would not be true either of Islam or of Christianity," he declared.

Documenting his contention that Jewish jurisdiction has resulted in a freer Jerusalem than ever before, Rabbi Tanenbaum cited a variety of facts, including the following:

..On June 27, 1967, less than three weeks after the Six Day War that resulted in a united Jerusalem, the Knesset (Parliament) passed a law for the protection of the holy places.

..As of July 1, 1971, some two million dollars have been given by the Israeli government to 17 Christian bodies in compensation for damages inflicted from 1948 to 1967 due to the wars initiated by the Jordanian government.

..The Israeli government is cooperating actively with Christian and Muslim authorities to devise plans for some form of autonomous control over the holy places by appropriate Christian and Muslim institutions.

..The Christian community in Israel has become the most stable and flourishing of any Christian community in the Middle East.

In his conclusion, Rabbi Tanenbaum expressed the hope that Christians, Muslims and Jews will contribute to the depolarization of tensions in the Middle East and will help build a common ground on which constructive policies and programs can be shaped for the welfare of all the people of the region.

**N. Y. SELTZER CO.**  
FREE HOME FULL TIME DELIVERY  
FOX'S U-BET CHOCOLATE SYRUP  
and TRUE FRUIT FLAVORS  
**CLUB SODA AT A TOUCH**  
ASK FOR  
**BOB GELMAN**  
PHONE 642-6863  
CALL AFTER 6 P.M.

**MEL AIRE BRIDAL SHOP**  
MORE THAN 300 GOWNS IN STOCK  
624-626 FREMONT - 382-1764

**FACTORY TRAINED EXPERTS**  
**COLOR-TV**  
SERVICE CALLS, COLOR 5.00  
BLACK & WHITE 1.00 -  
9 AM TO 6 PM DAILY EXCEPT SUN.  
**JOHNSON TV** 2607 E. CHARLESTON  
382-5553

**LET US HELP PLAN ALL YOUR AWARD NEEDS**  
Trophies - Plaques - Medals  
Ribbons - Signs - Bowling Shirts  
Engraving on Plastic/Metal  
**abbott trophies inc.**  
OPEN EVENINGS BY APPOINTMENT ONLY  
824 Las Vegas Blvd. So. Phone 384-7663

**Dick Griz Personalized Pool Service**  
SERVICE-REPAIRS-SUPPLIES  
878-3174 3336 Valley View Blvd.  
Las Vegas, Nev.