

ROME & JERUSALEM

The ongoing quest of the Vatican to gain control of the Temple Mount

The Vatican's interest in Jerusalem is highly significant, prophetically. Consider this 5-page summary of the details found in the ten following appendices.

The Vatican's interest in Jerusalem is longstanding

- For centuries the Vatican has advanced its "replacement" teaching, claiming the Catholic Church has replaced Israel as "the New Israel". There is no place for the restoration of Israel in its theology. It wants Israel to lose sovereignty over the Old City of Jerusalem so that promises to the physical descendants of Abraham will be applied to the 'New Jerusalem.' If Israel controls Jerusalem, Rome's claims seem illegitimate and the literal interpretation of Scriptures is correct. How can the Vatican be "the New Jerusalem" and "rightful heir to the Kingdom of God" if the Jews control Jerusalem?
- Vatican interest in Jerusalem began with the Crusades. It has continued ever since:
"This cause of the Holy City has long been at the centre of the Holy See's concerns and one of its top priorities for international action, ever since the Jerusalem question existed." (Archbishop Tauran, Vatican Foreign Secretary, in Jerusalem, 1998.)

The Vatican's enlightening UN intervention at the creation of the nation of Israel

- After the First World War, the League of Nations put Palestine under British mandate.
- The Balfour Declaration of 1917 and increased anti-Semitism in Europe led to growing Jewish immigration. Subsequent attempts by the UK to restrict this was seen by Zionists as betrayal, especially in light of increasing persecution in Europe. Guerilla war by militant groups followed.
- The UN General Assembly, successor to the League of Nations, attempted to solve the conflict between Jews and Arabs. On 29 November 1947 it approved partitioning Palestine into independent Jewish and Arab states.
- Greater Jerusalem, encompassing Bethlehem, was to be a 'corpus separatum' under UN Trusteeship. Significantly, the Vatican had advocated the internationalisation of Jerusalem during the partition debate.
- The UK refused to implement the plan, arguing it was unacceptable to both sides, or to share the administration of Palestine with the UN during the transitional period. It terminated its involvement on May 15, 1948.
- Fighting began almost as soon as the plan was approved. The Arab League adopted a series of resolutions aimed at a military solution, but against all odds Israel survived.

Subsequent Vatican interest in Jerusalem

- The idea of internationalising Jerusalem did not end after the events of 1947/48. Significantly, the Vatican has played a major role in advancing it.
- An insight into Rome's thinking is what happened after Paul VI's pilgrimage to Fatima in May 1967, just before the June Arab-Israeli Six-day War. He went to pray to the Virgin for peace, and said he received the answer as to how to achieve it. He demanded that Jerusalem become an international city. Why? What is the connection?

The secret Vatican-Israel agreements: the Vatican attempt to displace Israel from the Old City of Jerusalem

In the 1967 6-day war, Israel gained control of the Old City (including the Temple Mount) and East Jerusalem. There has been great dissension over their future ownership ever since.

During 1992/95, intensive negotiations were held to achieve a lasting Middle East peace deal, including the future status of Jerusalem. Although held in great secrecy, there is now enough evidence in the public domain to show that a secret deal was done with the Vatican by two Israeli government representatives, Foreign Minister Shimon Peres and his deputy, Yossi Beilin, promising the Vatican control over the Old City.

There were two principal facets of the negotiations:

- ***"The Fundamental Agreement between the Holy See and The State of Israel"***, establishing diplomatic relations between Israel and the Vatican.
- ***The Oslo Accords***, designed to establish a comprehensive Middle East peace deal, including the future status of Jerusalem.

j) The 1993 "Fundamental Agreement between the Holy See and the State of Israel"

- ***In April 1992***, the Vatican announced it "favors a Labor victory" in the Israel July elections. Also, Cardinal Ratzinger, one of its highest ranking diplomats, visited Israel for the first time. But he only met Jerusalem Mayor Kollek. Significantly, in March Kollek had said: "The Israeli government should meet the Vatican's demand to apply special status for Jerusalem."
- ***In July 1992***, right after the new Rabin-led Labor government took power, Vatican attempts to gain control of the Old City of Jerusalem began. Foreign Minister Peres immediately began secret talks with them. (Peres, a socialist and not a religious Jew, considered religion an impediment to peace. If Israel and the Arab nations were brought together economically, he thought there would be no need for war.) A Commission was established, "to study and define issues of common interest in view of normalizing their relations".
- ***In November 1992***, a plan was discussed, at the same time as the first meetings which led to the Oslo Agreements. The plan resulted ultimately in "The Fundamental Agreement" in December 1993. Its real goal was for the Vatican to gain control of the Old City. A very highly classified leak by a senior Israeli Foreign Ministry official (<https://israelbehindthenews.com/the-hidden-clauses-of-oslo/4469/>, "The Hidden Clauses of Oslo"), revealed a secret deal between the Vatican and Peres without parliamentary approval. It was based on a document by Beilin, Peres' deputy, very revealingly entitled, "The Illegitimacy of Israeli Sovereignty over Jerusalem". It proposed dividing the Old City into cantons with border posts under UN control.
- Nothing was heard of the talks until ***30 December 1993*** when "The Fundamental Agreement" was signed, establishing diplomatic relations between the Holy See and Israel.
- Although the public was told many of the clauses were to remain secret, a number of details subsequently emerged:
 1. The Foreign Ministry's Legal Affairs Spokesman, after publicly lamenting capitulations to the Vatican, was immediately transferred to the Israeli Embassy in Kathmandu, Nepal.
 2. ***In May 1994***, Mark Halter, a French intellectual and close friend of Peres, told the Israeli newspaper HaShishi he personally delivered a letter to the pope in 1993 in which Peres offered to "hand over sovereignty of Jerusalem's Old City to the Vatican." This effectively turned the Old City into an international city, with the Vatican having hegemony of the holy sites within. According to the secret plan, the city would have an Israeli and a Palestinian mayor, both under the authority of the Vatican. The Israeli Foreign Ministry justified this betrayal by claiming new ties to the Catholic world would lead to trade, tourism, and prosperity and that Catholic governance of

Jerusalem would provide quick settlement of future disputes between Jews and Arabs.

3. **In March 1995**, the radio station Arutz Sheva announced it had a leaked cable from the Israeli Embassy in Rome to the Foreign Ministry in Jerusalem outlining the handover of the Old City to the Vatican. Two days later, Haaretz published it. The Foreign Ministry said it was genuine but claimed someone had whited out the word "not." i.e. "We will **not** transfer authority to the Vatican".

ii) The Oslo Negotiations, 1992/95

As seen, Israeli politicians made secret commitments to the Vatican regarding the sovereignty of the Old City of Jerusalem during the negotiations to establish diplomatic relations. But, while the real action was happening in the Vatican, it was the 1992-1995 Oslo negotiations that got all the public attention. But a careful examination, shows how Oslo also throws light on Rome's ultimate aim to control Jerusalem and the Temple Mount. Consider the evidence:

- **On Sept. 10, 1993**, just three days before the signing of the Declaration of Principles of the Oslo Accords, the Italian newspaper La Stampa reported that part of the peace deal was a secret unwritten understanding that the Vatican would receive sovereignty over the Old City of Jerusalem by the end of the millennium. In May 1992, just before the election of the new Labor government, Peres had promised the pope to hand over the holy sites of Jerusalem. PLO leader, Arafat, had accepted this.

In the same week that the Oslo Declaration was signed, the Israel-Vatican commission, established after the 1992 Labor election victory, met. Israel would cede control of the Old City, including the Temple Mount, to the Vatican before 2000. Neither Israel nor the Palestinian Authority would have the final authority, but the Vatican. Jerusalem would become the second Vatican with all three major religions represented under Vatican authority. Jerusalem would remain the capital of Israel but the Old City would be administered by the Vatican. Israel accepted this in an attempt to avoid future war. Prime Minister Rabin and Peres followed the path of appeasement.

- **In November 1994**, an announcement by Jordan seemed to confirm the foregoing. Whilst renouncing all other religious links, it retained its claims to Jerusalem. This tallies with Israeli press reports that a peace treaty signed with Jordan included secret clauses about Jerusalem whereby Jordan would receive control over the Islamic Holy sites within a Vatican-controlled Old City.
- **In June 1994**, the Israeli government signed an agreement with the Vatican allowing it to participate in negotiations on the future of Jerusalem.
- **In July 1994**, the Vatican Foreign Minister said, "Before territorial problems are resolved, we have to find international guarantees to safeguard the uniqueness of the city and assurances that never again one party should claim Jerusalem as its possession."
- The September 1993 Oslo agreement on Jerusalem was put on hold until other issues were first resolved. When terrorist attacks increased Prime Minister Rabin, began to draw back from the peace process. Jerusalem and Oslo had not been connected before then. The Vatican leaked the story of the agreement on Jerusalem to motivate Rabin to hurry. When he was assassinated in November 1995, however, the Vatican agreement story also died as the opposition Likud party had not agreed to it. But the agreement did not die, just the story.
- Peres and Arafat had met the Pope at least six times to keep the Jerusalem negotiations going. After the assassination, Peres, the new prime minister, began quietly trying to get another agreement. But the Oslo paralysis and resultant Palestinian terrorism led to the election of the Likud and Netanyahu in 1996 as the expression of Israel's security concerns. The appeasement policy of the former government was over. Peres' plan on Jerusalem died

The Vatican's continuing quest to gain control Jerusalem

Although Peres' plan died, the inspiration spirit seeking to gain control of Jerusalem and the Temple Mount continued advocate its case.

- **In June 1997**, speaking on the status of Jerusalem, the Holy See permanent observer to the UN, said, "the Holy See has advocated the granting to Jerusalem of an 'internationally guaranteed special statute... John Paul II in his 1984 Apostolic Letter 'Redemption is Anno' asks that there should be a supra-national and international entity endowed with means adequate to insure the preservation of the special characteristics of the City..." He also referred to a UN resolution on the issue of Israeli settlements in East Jerusalem. The final text contained "those points championed by the Holy See, a call for 'internationally guaranteed provisions', the equivalent of the 'internationally guaranteed special status' called for by Pope John Paul II."
- **In October 1998**, the Vatican Foreign Secretary addressed what the Holy See is seeking for Jerusalem, "... peace and coexistence in the Holy Land and Middle East have no future, unless an answer is found to the political question of Jerusalem... As far as the Holy See is concerned, however, the solution of a territorial dispute alone is not enough for Jerusalem: it is part of the patrimony of the whole world... the Holy See continues to ask that it be protected by 'a special internationally guaranteed Statute.' What is meant by this? In the Holy See's view, at stake is the basic question of preserving and protecting the identity of the Holy City in its entirety, in every aspect. For example, the simple 'extraterritoriality' of the Holy Places with the assurance that pilgrims would be able to visit them without hindrance, would not suffice. The identity of the City includes a sacred character which belongs not just to the individual sites or monuments, as if these could be separated from one another or isolated from the respective communities. The sacred character involves Jerusalem in its entirety."

Final status talks on Jerusalem, 1998 - 2000

- After Peres lost the 1996 election, Arafat tried to isolate Israel from American support. US Secretary of State, Madeline Albright, proposed one more interim agreement to solve the entire Middle East problem, and to commence final status talks on Jerusalem, one of the most difficult issues in the peace process. Albright's tone to Israel was harsh. President Clinton directed the CIA to find a way to undermine and drive Netanyahu from office. US arm twisting paid off. The final interim agreement was signed on October 23, 1998.
- After Netanyahu lost the 1999 election, and as his presidency drew to its January 2001 close, Clinton made one last effort to solve the Israel-Arab conflict. He proposed considering leaving Jerusalem to be resolved until after efforts to internationalize the Temple Mount. In a desperate attempt to jumpstart the peace negotiations, the US Administration called upon Israel to share Jerusalem, saying, "There simply is no other solution". It also proposed dividing the Temple Mount into four: the Dome of the Rock & the Al-Aqsa mosque, the Temple Mount plaza, the Western/Wailing Wall, and the subterranean portions of the Temple Mount.
- The Vatican plan for the final status talks for Jerusalem was for the Old City to become an International City under its control. It would then grant the Jews a piece of the Temple Mount. The Jews want this to set a cornerstone and build an altar. They believe the Messiah will return before the temple is built. The Vatican pushed for the deal as they wanted to hold the first of many new millennium celebrations in Jerusalem on the Temple Mount in January 2000.
- This resembled the Peres plan, that Israel would cede the Old City, including the Temple Mount, to the Vatican before 2000. The Vatican, not Israel or the Palestinian Authority, would have the final authority. Jerusalem would then become the second Vatican with all three major religions represented, under Vatican authority. It would remain the capital of Israel but with the Old City administered by the Vatican. (Arafat

agreed to the plan before the famous "handshake" in 1993. But when he realized the Vatican was going to let Israel share in the Temple Mount, he rejected it.)

The quest to solve the Jerusalem issue continues

Although the plan to get Israel to cede control the Old City (including the Temple Mount) by 2000 failed, the quest continued. The spirit scheming to win control of the Old City is very powerful and very persistent.

- The Knesset considered placing sovereignty of the Temple Mount under UN Security Council supervision. Palestinian legislature member Ahmed Qorei said Palestine would consider the internationalization of Jerusalem. Making it the capitol of the World, instead of either Israel or Palestine may be a workable solution, he said. Shlomo Ben Ami, Israeli Foreign Minister in 2000/01, said, however, that Israel is committed to having a Jewish site on the Temple Mount. Whilst not seeking to dislodge the Islamic presence, Islam must come to accept a Jewish connection to the Mount.

Meanwhile, the Vatican continued to advocate its longstanding objective.

- **In March 2000**, in the Holy Land, the Pope repeated the Holy See's insistence that "international oversight - 'a special statute, internationally guaranteed' - would best safeguard the city's holy sites and all its religions. The city of Jerusalem is the main obstacle to peace in the region."
- **In October 2000**, in the United Nations, Archbishop Renato Martino declared: "The "unique character" of Jerusalem as a city sacred to three great religions makes it essential that religious leaders, not politicians, control the holy sites." In his meeting with the Lebanese Ambassador to the Vatican, John Paul II said that Jerusalem should be given "specially guaranteed international status."

If the Vatican plan were to come to fruition, it would have very significant Scriptural and prophetic implications.

- Control of the Old City of Jerusalem, including the Temple Mount, site of Solomon's Holy of Holies, would be in the hands of the Pope.
- This control would be as a custodian, under the ultimate authority of the UN (i.e. all nations).
- The three monotheistic religions (Christianity, Judaism and Islam) would be united under a world government (i.e. the UN), resolving the Middle East conflict and ushering in peace and harmony.
- A New Vatican would be established in Jerusalem.
- There would be a covenant/treaty between Israel and the Pope
- The Jews would be given access to the Temple Mount, enabling them to recommence sacrifices and to lay the cornerstone of the Third Temple.

Signs of the times indeed!

APPENDIX 1

Prophecy News Bulletin Board

WEEK OF SEPTEMBER 25-30

ISRAEL COMMITTED TO PRESENCE ON TEMPLE MOUNT

Israeli Foreign Minister Shlomo Ben Ami says Israel is committed to having a Jewish site on the Temple Mount. He stated that Israel does not seek to dislodge the Islamic presence on the Mount, but that Islam must also come to the realization of a Jewish connection to the Temple Mount.

Note: The future Antichrist will enable Israel to have this presence on the Mount.

Israel approves of UN control on Temple Mount

The Israeli Knesset is entertaining the idea of approving formally the concept of a UN supervision of the Temple Mount. Present discussions between lower level diplomats of Israel, Egypt, Saudi Arabia, and the US are devoting all their efforts at exploring this avenue with Islamic countries. Israel is said to require admission to the UN's Western European regional block membership before accepting the transfer of sovereignty of the Temple Mount to the UN.

President Clinton awaiting right moment

With last ditch talks presently taking place in Washington, President Clinton is anticipating timing the release of a US peace-bridging proposal to end the Israeli-Arab conflict. The proposal is slated to be Clinton's last hurrah at forging a peace deal before leaving office. The proposal may seek to make the city of Jerusalem a sub-package deal to be further studied and resolved after current efforts to internationalize the Temple Mount.

WEEK OF SEPTEMBER 19-24

International control over Temple Mount

Israel is considering the potential of a Yasser Arafat proposal to place the Sovereignty of the Temple Mount in the hands of the proposed 10 member UN Security Council; and the Jerusalem Committee of the Islamic Organization. Under this concept, international control of the Temple Mount would fall under the jurisdiction of a 10-nation confederation of overseers, while the Jerusalem Committee would protect Muslim rights on the Temple Mount.

Note: umm! Ten nations controlling Jerusalem, and the whole world? Recently the UN proposed expanding the Security Council to a group of ten. Could this be the arrival of the tentacles on Daniel's great image of the Beast? It is worth noting.

US asks Israel to Share Jerusalem

In a desperate drive to jumpstart the Middle East Peace negotiations, the Clinton Administration through Ambassador Martin Indyk is calling upon Israel to share the city of Jerusalem. Indyk explained, "there simply is no other solution".

Note: Asking Israel to share something that God gave to them exposes the fact that not only is Israel lacking faith in God; but it also exhibits the fact that the US is no longer the type of nation that acknowledges the significance of the Bible with regard to conducting business with God's chosen nation.

European Union working on Mideast Peace Plan

The European Union is quietly working on a multi-billion dollar plan to maintain peace and stability in the Middle East region. The goal is to incorporate the Middle East into free trade zone with the EU. The agenda also aims to convey European values such as democracy into the region. The EU plan is being labelled as a European Marshall Plan, whereby Europe would become the great protector of the Middle East.

US proposes dividing the Temple Mount

President Clinton is proposing the division of the Temple Mount of the Old City of Jerusalem into quarters. After conferring with Egyptian President Hosni Mubarak last week, the US is promoting the idea of sectioning off the Dome of the Rock and the Al-Aqsa mosque in one quarter, the Temple Mount plaza in a second quarter, the western wall or Wailing wall into a third quarter, and the subterranean portions of the Temple Mount into the last quarter.

Note: Unfortunately the President continues to burden the US with the controversy of Zion! The stone of stumbling, which the Temple Mount represents could become America's downfall. (Zechariah 12:2-3) (Isaiah 34:8)

Palestinians may be ready to accept an International Jerusalem

Palestinian legislature member Ahmed Qorei says Palestine will consider the internationalization of the city of Jerusalem. Making Jerusalem the capitol of the World, instead of the capitol of either Israel or Palestine may be a workable solution, he said.

He further stated that the controversy of Jerusalem must be settled to pre-empt a confrontation between the dark forces of religious fundamentalism and the proponents of a coalition for peace based in Europe and the West.

Note: The UN called for the internationalization of Jerusalem back in 1947 (UN Resolution 181)

APPENDIX 2

THE VATICAN AGREEMENT Jerusalem - The Final Countdown by James P Dawson

But how do we obtain Peace - NOW?

The Christian churches have built many churches in Israel on the traditional sites that commemorate the events in Jesus life and ministry, but the Catholic church has not recognized Israel as a nation until just lately. The Catholic church has proposed Jerusalem be made an International City under their jurisdiction. The Vatican proposed agreement would have the Vatican and the Pope take the over-sight of the Old City of Jerusalem and the Temple Mount. The government of Israel and the Palestinian Authority would not have the final authority on the city. It would be the Vatican that would solve the age old conflict. The Vatican proposal was acceptable to Peres, Arafat and the Pope.

For centuries the Vatican has attempted to obtain control of Jerusalem, which started with the Crusades. Under the Vatican agreement the Israelis would give over control the Old City to the Vatican before 2000. Arafat agreed to the plan just before the famous "handshake" in 1993, but when he realized that the Vatican was also going to let Israel share in the Temple Mount, he rejected the plan. Israel acceptance was an attempt to avoid future war, and Rabin and Peres followed the path of appeasement.

Shimon Peres, the Foreign Minister in 1993, is a socialist and not a religious Jew, he considered religion an impediment to peace. He thought if Israel and the Arab nations were brought together economically, there would be no need to fight. This idea would have some merit, except he is dealing not with businessmen but religious fanatics in Hezbollah, Islamic Jihad, and Hamas, who have continually tried to scuttle the peace process. Arafat cannot afford to have peace because his entire position and goal has been to destroy Israel. If peace came to the Middle East he would be replaced very quickly with a moderate businessman. However, if he can keep these militant organizations believing that he can gain the land and concessions with out going to war, they will let him remain in power.

The Vatican agreement was put on hold until issues like Israeli security, decisions on occupied lands, PLO recognition, interim Palestinian government, control of holy sites and others were considered and the problems solved. Once solved the final agreement on Jerusalem would be undertaken. These issues were not as easily solved as anticipated and the first agreement, the Oslo agreement trading land for peace was one year late. The Palestinians gained a police force, general officers and local police from the appeasement. The total armed persons was to be 12,000. It ended up being nine different types of units with 30,000 plus armed Palestinians. Current estimates are the totals have risen to 70,000. The Palestinians were to abandon terrorism and renounce their original charter calling for the destruction of Israel. Instead more bombs went off and the amendments to the charter were window dressing only. Two more bombings in Jerusalem within the past few months have killed and maimed scores of innocent civilians as well as killing three young Palestinian bombers. It is indeed ironic **that since the signing of the Oslo Peace Accords** and the famous Washington, D.C. handshakes five years ago, **over 260 Israeli Jews have been killed** and close to 1,000 wounded by these kinds of terrorist attacks.

A result of these attacks has been Israel slowing the process of compliance on their part. Rabin, the Prime Minister who signed **OSLO II**, began to draw back from the peace process in the hopes of forcing Arafat into compliance but an assassin's bullets changed all that. Just before Rabin's death, the Vatican leaked the story of the agreement trying to motivate Rabin to hurry. The subject

of Jerusalem and **OSLO II** had not been connected before that time. Arafat pushed the issue; Rabin ignored it; and the Vatican was trying to speed things up. When Rabin died, the Vatican agreement story died as well, because the Likud had not agreed to it. The agreement didn't die, just the story. Rabin died with the bitter knowledge that he had been betrayed. At Oslo, Arafat had given him a commitment: "You give us territory, and we'll fight terrorism from that territory." Rabin asked General Amnon Shahak, as chief of the Israeli Defence Forces (IDF); and General Moshe Ya'alon, head of military intelligence to report on Arafat's fulfilment of the promise:

In September 1995, Ya'alon reported that instead of fighting the armed fundamentalist terrorists Hamas and Islamic Jihad, Arafat was permitting their military strength to grow in the territories turned over by Israel. But Arafat was using proxy terror to push Israel for more concessions. When Rabin confronted Arafat with the allegation Arafat simply denied it. It was, Rabin judged, a brazen deception. Armed with more damning intelligence in his hands, Rabin forced a showdown with Arafat but waited until after the Palestinian election on Jan. 20, 1996. Four days after the election, the new prime minister, Peres, visited Arafat. Israeli intelligence had learned that a terrorist group was planning five major bombings. Arafat was given that information and did nothing. In February and March, four bombs exploded in buses, cafes, and shopping areas, killing dozens of Israelis and wounding hundreds. The impact on Israeli politics was devastating, leading to the election of Netanyahu as the expression of Israel's security concerns. The rise of Netanyahu did not bring about the paralysis of Oslo. It was the paralysis of Oslo and the terrorist action resulting from the paralysis, that brought about the rise of Netanyahu.

Last year, some 463 terrorist attacks were mounted; an additional 100 were foiled. Recently, Israel discovered a Hamas cell that planned the takeover of a major building; the planting of mines; a suicide bombing in a major residential area; car bombings in Haifa, Beit El, and Ariel; and implantation of explosives into videotapes. Only intense Israeli pressure induced the Palestinian Authority (PA) to raid this group: 1,500 pounds of explosives were found. Meanwhile evidence of Arafat's betrayal multiplied. Arafat has twice as many police under arms as agreed at Oslo but will not use them against terrorist havens that are just minutes from major Israeli cities. He has freed Islamic Jihad terrorists responsible for the January 1995 Beit Lid bombing that killed a score of Israelis, as well as those who attacked the Jerusalem mall in September 1997. He retains the chief of the 12,000-strong police force in Gaza and the West Bank, General. Ghazi Jabali, who is known to be involved in terrorism. He allows PLO leaders to exhort their people to violence against Israelis. He has recruited 150 police officers from known terrorist groups, including at least 25 wanted for terrorist attacks on Israelis.

Peres and Arafat have met with the Pope at least six times to keep the Jerusalem negotiations going. Jerusalem has become the most important issue in the Middle East Peace negotiations. Peres began quietly trying to get another agreement as soon as he could, especially on Jerusalem. Arafat took a hard line because he believed Peres would win the election. Netanyahu and the Likud barely won and Peres' plan on Jerusalem died. Arafat was visibly shaken; he had made a very bad call and now Netanyahu was taking the hard line, the appeasement policy of the former government was negated.

Netanyahu was adamant that the Palestinians abide by the letter of the agreement before Israel did anything further. "**Reciprocity**" not "**Appeasement**" was the keyword in the negotiations. Arafat's game of "**what's mine is mine and what is yours we will negotiate for**" was over.

OSLO II had several interesting clauses. One was a "**blow out**" clause. If the parties did not complete the final agreements (Jerusalem) by **May 4, 1999**, then the whole deal was off. Arafat figured he could build international support for Palestinian statehood, have the agreement annulled, and accomplish what he really wanted. With regard to the agreement, the idea was to negotiate hard and get any concessions he could. Since Peres lost the election, Arafat's strategy has been to somehow isolate Israel from American support and rally International opinion and

support for the Palestinian cause.

Madeline Albright in an effort to bolster the President of the US image, decided to solve the entire Middle East problem before Gore can take office. Albright made a bold proposal. Let's have one more interim agreement. Israel will give up 13.1 % more land, for a total return of 40 %. The only things Israel gets in exchange is just the satisfaction that they moved forward with the peace process and a picture with the President shaking their hands at the White House. The US also agreed to commence the final status talks on Jerusalem and initiate the earlier Jerusalem agreements.

Arafat loved the agreement. He figured that Israel will never agree to it and this will split the US and Israel. Besides, he would get more land and still declare a Palestinian state in 1999. With regard to the release of more land, Israel had serious defensive security questions. The Jerusalem final status talks were extremely bothersome because they knew about the deadline and Arafat's intentions. As Israel attempted to negotiate, Albright presented a harsh tone and an ultimatum of "take it or leave it." Congress didn't like her attitude and Israel waited for internal forces to cool Albright's rhetoric. The President's patience grew thin and He directed the CIA to find any way possible to undermine and drive Netanyahu from office. The latest agreement has the CIA as the main US participant, this must be reassuring to the Israeli :-). But there was one principle fact that is missing in all these negotiations. It is God who decides who the Prime Minister of Israel is and who will ultimately get the land and Jerusalem, not the President of the US. On the day the President was to chastise Netanyahu, the news broke. A certain White House intern Monica Lewinsky became uppermost in the news and Ken Starr began investigating. It is the President that was concerned about his job and not Netanyahu.

Months went by and Israel continued to demand reciprocity on the Palestinian part. But US arm twisting paid off and the final interim agreement was signed on October 23, 1998.

Israel is asking that 3% of the 13% be used as a nature preserve and that Arafat agree to change the charter within 4 months upon signature of the agreement (which he had agreed to do in 1993 Oslo agreement) and reduce the number of armed Palestinian police. The US agreed to pay for IDF relocations and to rebuild the Palestinian infrastructure. We are in effect buying the agreement to make the President look good. The final status talks concerning Jerusalem will begin with seven months left before the annulment date.

When the final status talks for Jerusalem begin, the Vatican plans to step forward with its own plan for the Old City of Jerusalem to become an **International City** under their control. The Vatican in turn will allow the Jews to get a piece of the Temple Mount and world opinion may shift to Israel calling Jerusalem their eternal capital. Arafat begrudges the Jews getting anything. Arafat will be in deep trouble if Israel gets some of the Temple Mount. This is why Arafat is begging other Arab nations to come to his aid. He has taken a picture of Solomon's temple out of an old Bible and he shows it to other Arab leaders announcing, "This is what the Jews are after!" Actually, the Jews are after a piece of the Temple Mount to set a cornerstone and build an altar. They believe that the Messiah will return before the temple is built.

Arafat has a tough decision to make. He can get another chunk of land, hold off for May 4, 1999 and declare the Palestinian state or he can lose the land and still declare the Palestinian state. On the down side the Vatican gets involved and gives some of the Temple Mount to Israel. The Vatican is pushing for the deal. They want to hold the first of many new millennium celebrations in Jerusalem on the Temple Mount in January 2000. Israel wants the deal to fulfil promises made to the religious parties. But maybe it is the American President who wants the deal more than anyone. He desperately needs something happen at the White House that makes him look "Presidential". The signing of the Interim Agreement in October, 1998, helps, but no one believes it will have any effect on the final outcome.

APPENDIX 3

The following appeared in the Jerusalem Post on 25 February 2000. It indicates that the Vatican Agreement discussed above is no longer just a discussion, but an actual agreement between the Vatican and the Palestinian Authority to turn **Jerusalem into a Free International City with the Vatican as the Protectorate**. This will undoubtedly bring great pressure on Israel from the world community, because there will be a war if Israel does not conform to the agreement.

PLO-Vatican pact riles Israel

Officials in Jerusalem deplore the Vatican's interference in the peace process, only weeks before the pope's visit to the region

By Jerusalem Post Staff

The Barak government has accused the Vatican of interfering in the peace talks with the Palestinians by signing an accord with the PLO that cautions Israel to refrain from unilateral decisions affecting Jerusalem, which it called "morally and legally unacceptable."

"The agreement... is an interference in the negotiations between Israel and the Palestinians, and we regret this," the Foreign Ministry said in a statement. The representative of the Holy See in Israel, Papal Nuncio Monsignor Pietro Sambì, was called for an "urgent meeting" with Director-General Eytan Bentsur to discuss the matter.

Criticism in the agreement of a lack of freedom in the Old City was rejected by Bentsur. At no point in history has there been as much freedom as today, he told Sambì. Not only is the content of the document disturbing, but Bentsur described its timing as "deplorable," just before the papal visit.

Bentsur said Israel welcomes the pope on his visit but hopes he will not bring preconceived notions about the outcome of talks between Israel and the PA.

Following their meeting, Sambì told reporters the agreement was not fully understood in Israel. It is not a political statement, but one about the religious nature of Jerusalem and its importance to three major religions, he said.

The agreement was the most significant development in the PLO's relations with the Vatican since official ties were established in 1994. It came ahead of next month's historic visit to Israel by the pope.

The two sides also signed an agreement that called for an internationally guaranteed statute to preserve "the proper identity and sacred character" of the city. The text did not mention Israel, which considers Jerusalem its indivisible capital and has ignored previous Vatican calls for such a statute.

The Vatican's stance underscored the difficulties Pope John Paul II may face on his March 20-26 tour of Jordan, Israel and the Palestinian territories

Minister Michael Melchior said Israel should welcome the visit despite the agreement, but it should be made absolutely clear Israel is very unhappy with the denouncement of unilateral decisions on Jerusalem as "morally and legally unacceptable." If he wants us to listen to him and respect him, he must act likewise towards us," said Melchior

The strong wording in the Vatican-PA agreement took Israel by surprise. "We express our dismay," said Zvi Tal, spokesman of the Israeli Embassy to the Holy See. Tal said that while the Vatican's stance as known, last week's action amounted to interference in ongoing peace negotiations. He also said the Palestinians appeared to breach a pact with Israel limiting the types of further agreements they could make.

The accord covers the Vatican's relations with tile PLO, the Status of churches and the freedom of worship in the PA territories.

It was signed on the same day that PA Chairman Arafat met with Pope John Paul II and sprang a last- minute invitation accepted by the pope - to add Jericho to his itinerary. He is also scheduled to visit Bethlehem and a Palestinian refugee camp.

The preamble of the agreement declares that an "equitable solution" for Jerusalem based on international resolutions is "fundamental for a just and lasting peace." It says "unilateral decisions and actions altering the specific character and status of Jerusalem are morally and legally unacceptable."

The Vatican, like many states, has never recognized Israel's occupation of the eastern section of the city. The final status of Jerusalem is to be decided in talks between Israelis and the Palestinians, acknowledged as one of the most difficult points in the peace process.

During a 1998 visit to Israel, the Vatican's foreign minister caused a stir when he called the Israeli presence in east Jerusalem an "illegal occupation."

Pope Paul VI visited Jerusalem in 1964 when the eastern side, containing the major Christian, Moslem and Jewish shrines, was in Jordanian hands.

Meanwhile, Seymour Reich, head of the International Jewish Council on Inter-Religious Consultations, described the language in the agreement between the Holy See and the Palestinians as "offensive," especially since it came while preparations were being made for the papal visit.

But, he said, he wasn't surprised. "Every time they move forward in Vatican-Jewish or Vatican-Israel relations, they manage to take a step backwards in relations between us," In a similar reaction, the Anti Defamation League expressed concern about the agreement, saying the Vatican was engaged in unhelpful interference in the bilateral negotiations between Israel and the Palestinians on issues such as the peace process and the status of Jerusalem.

"We would hope that the Vatican would attempt to play a role supportive of the peace process. Instead, this document demonstrates unhelpful interference into the ongoing bilateral negotiations," ~ said Abraham Foxman, ADL national director.

Foxman added that the agreement gave no indication that Israel and the Palestinians had been engaged in intensive bilateral negotiations since 1993, it made no mention of Israel, of security, or of the need for normalized relations between Israelis and Palestinians. He pointed out that in calling for "international guarantees" on Jerusalem, the document ignored the final-status renegotiations between Israel and the Palestinians which are to include the status of Jerusalem.

Lamia Lahoud adds:

The agreement signed between Arafat and the Vatican signals to the world that the Vatican is dealing with the PA as a de facto state, Arafat's spokesman Nabil Abu Rudaineh said last week.

"The agreement will help the peace process... because it signals that Jerusalem is not only a Jewish city and cannot be ruled by Israel alone," he explained.

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APPENDIX 4

Storia di un documento nato in piena guerra Dagli appuntamenti in albergo, all'incontro fuori città

A Roma, il vertice segreto per la pace in Medio Oriente

Per 5 mesi palestinesi e israeliani cercarono l'accordo
L'intesa, bocciata da Sharon, riappare nel piano Bush
di PIETRO VERONESE (8 luglio 2002)

OMA - Due uomini, due vecchi amici, un israeliano e un palestinese che già una volta erano riusciti a inventare la pace tra i due eterni nemici, ci hanno provato una seconda volta. Lo hanno fatto a Roma, per cinque mesi, in assoluto segreto, mentre in Israele scorreva il sangue degli attentati e nei Territori palestinesi i carri armati dettavano legge. Si sono incontrati più volte, prima hanno discusso, poi hanno messo per iscritto, alla fine ne è venuto fuori un documento che è ancora lì, si chiama l'"Intesa di Roma" e nessuno ha mai sconfessato, anche se il premier israeliano Ariel Sharon ne ha preso le distanze.

Anzi, la parte più innovativa di quelle idee è ancora viva: oggi è nel piano Bush, l'unico in circolazione. Per tutto questo tempo il riserbo è stato totale, tanto che nemmeno il governo italiano o il ministero degli Esteri ne hanno saputo nulla. Gli unici al corrente erano loro, l'israeliano Uri Savir e il palestinese Abu Ala, che dieci anni prima erano stati i grandi architetti, i capo-negoziatori degli accordi di pace di Oslo. E insieme con loro Walter Veltroni, il sindaco della città, nel ruolo del "facilitatore" al quale era stata chiesta ospitalità e la garanzia della segretezza. Alla fine, al momento decisivo, a questo terzetto si unì il ministro degli Esteri israeliano, Peres, che dette all'intesa la sua forma finale.

Venne così alla luce l'unica proposta di pace concordata tra palestinesi e israeliani nei lunghissimi e tragici 22 mesi della seconda Intifada. I negoziati segreti, di cui Repubblica dà notizia in esclusiva, iniziarono in una Roma assolata e deserta all'indomani del Ferragosto 2001 e si conclusero l'11 dicembre, esattamente tre mesi dopo l'attacco alle Torri gemelle di New York. Le informazioni che abbiamo raccolto hanno trovato conferma puntuale. Le uniche fonti che non siamo riusciti a consultare sono quelle più vicine ad Abu Ala, il quale è ancora convalescente per un doppio intervento chirurgico al cuore. Gli incontri si sono articolati in quattro sessioni, la più lunga durata quattro giorni, la più breve - l'ultima - soltanto uno. Hanno avuto per teatro una suite all'ultimo piano in un noto albergo del centro, davanti all'appartamento occupato dal manager dell'hotel, il quale era una delle pochissime persone cui era stato detto qualcosa di quel che stava accadendo.

L'ultimo appuntamento, al quale partecipò anche Peres, fu invece in campagna, in una casa di amici, non lontano dalla prima uscita dell'Autostrada del Sole in direzione nord. Quel martedì il ministro degli Esteri di Israele si trova a Roma in visita ufficiale, proveniente da Bruxelles. Il suo protocollo aveva indicato che l'ospite di Stato voleva andare a cena in una villa nella tal località. Peres incontra Ciampi, poi Berlusconi e a metà pomeriggio il corteo di auto blu si avvia sull'Autosole. All'appuntamento è già arrivato Abu Ala, prelevato all'aeroporto da una macchina del Comune.

Quando Peres arriva, gli uomini della security israeliana cadono dalla nuvole: riconoscono il presidente del Parlamento palestinese, ma è l'ultima persona che si aspetterebbero di trovare tra gli ulivi della Sabina. La sorpresa non fa che aumentare quando arrivano Uri Savir, anche lui su un'auto messa a disposizione dal sindaco, e infine Veltroni. I quattro si mettono a cena, insieme a tre collaboratori. Il camino è acceso, il cibo buono e tutti sono di ottimo umore. In Medio Oriente, in compenso, la situazione è catastrofica. All'inizio del mese ci sono stati gli attentati di Gerusalemme e Haifa, con un bilancio spaventoso. In rappresaglia, Arafat si trova di fatto agli arresti domiciliari a Ramallah, con i carri armati piazzati intorno al muro di cinta della sua residenza.

Le cose vanno malissimo e i negoziatori di Roma sono perfettamente consapevoli che il loro è l'unico tentativo concreto di imboccare un'altra strada. Veltroni invita i suoi ospiti a

fare di tutto per raggiungere un risultato. Peres si dice sicuro che un'intesa ci sarà, anche se non totale: domani, dice, me ne andrò da Roma "con il massimo del minimo, o il minimo del massimo". Dopo cena la discussione passa alla fase critica. Peres è d'accordo sulle grandi linee dell'intesa disegnata da Savir e Abu Ala. Ma vuole un testo molto più stringato di quello che i due hanno concordato: pochi paragrafi invece di tre o quattro cartelle.

Punti essenziali e pochi particolari; meno sono i dettagli, più alta la probabilità di non trovare obiezioni. A tarda sera il ministro degli Esteri se ne va e lascia al lavoro i due negoziatori. Abu Ala e Uri Savir si conoscono dai tempi di Oslo, all'inizio degli anni '90. All'epoca il palestinese aveva più capelli e l'israeliano meno peso. Entrambi disponevano, soprattutto, di maggior potere: Savir era direttore generale del ministero degli Esteri e aveva un pieno mandato da parte del suo primo ministro, Yitzhak Rabin; oggi è fuori dalla politica attiva, anche se resta legatissimo a Shimon Peres. Abu Ala appare piuttosto emarginato nei complicati equilibri al vertice dell'Autorità palestinese.

In compenso, con gli anni, i due sono diventati molto più amici, così come le loro famiglie. La voglia di provare a fare la pace una seconda volta è venuta loro dalla comune analisi della situazione: la convinzione che il Medio Oriente si trovi sull'orlo di un baratro dal quale non c'è ritorno. A incontrarsi in segreto i due sono abituati fin dai negoziati in Norvegia.

Per il primo faccia a faccia romano, quello di metà agosto, approfittano di un viaggio di Abu Ala a Cuba: cosa c'è di più normale che fermarsi qualche giorno a Roma con la moglie, in piena estate, col pretesto di un cambio di aereo? Fin dall'inizio Savir e il palestinese sono d'accordo sul metodo: invece di immaginare una sequenza, una serie di passi successivi, i vari aspetti del processo di pace devono ripartire in parallelo. Il pubblico israeliano deve poter constatare subito che la sicurezza ritorna, quello palestinese ha bisogno di risultati immediati.

Già nella successiva sessione di colloqui, undici giorni dopo (Abu Ala fa una nuova sosta a Roma, di ritorno da Cuba dove ha incontrato Castro), i due incominciano a mettere vari punti nero su bianco. Ma la svolta, l'idea geniale - le fonti che abbiamo sentito preferiscono definirla, più modestamente, "rivoluzionaria! - avviene nella terza sessione. La più lunga: 9, 10, 11 e 12 novembre, due mesi dopo l'attentato alle Torri gemelle. Il principio della "non sequenzialità" trova un'applicazione concreta: la creazione dello Stato palestinese non avverrà alla fine, ma all'inizio del nuovo processo di pace. In tal modo si spera che tutti i punti ancora in discussione verranno affrontati in maniera più spassionata e se possibile serena, visto che quello decisivo sarà già stato risolto. E' questa l'idea che ha continuato a veleggiare nei mesi successivi, fino al suo momentaneo approdo nell'ultimissimo piano Bush. Nella notte tra l'11 e il 12 dicembre Abu Ala e Savir limano e stringono.

Continuano a lavorare per l'intera giornata del 12 e la sera, infine, faxano a Peres, tornato nel frattempo a Gerusalemme, il testo finale. In testa porta il suo nuovo titolo: Rome Understanding, l'Intesa di Roma. Il ministro degli Esteri lo sottoscrive e nei giorni successivi informa il premier Sharon e il ministro della Difesa Ben-Eliezer, suo compagno di partito. Dieci giorni dopo, alla vigilia di Natale, mentre Arafat chiede di poter andare da Ramallah a Betlemme per assistere alla messa di mezzanotte e il governo Sharon gli nega il permesso, alcuni giornali israeliani pubblicano lo schema sommario di un "piano Peres-Abu Ala". Con diverse imprecisioni e moltissime informazioni mancanti, si tratta grosso modo dell'Intesa di Roma.

Da dove viene la fuga di notizie? Dal gabinetto di Sharon, da quello di Peres oppure da quello del ministro della Difesa? E perché? Meno di ventiquattr'ore dopo, il primo ministro definisce il piano "sconsiderato e pericoloso" e nega di aver dato il suo consenso ai colloqui, dei quali era in realtà stato messo al corrente fin dall'inizio. Ma per Peres e il suo interlocutore palestinese il piano è ancora lì, nel cassetto, pronto ad essere messo in pratica.

APPENDIX 5

UN General Assembly Resolution 181

On 29 November 1947 the UN voted on a plan for the partition of the British Mandate territory of Palestine to resolve the Arab-Israeli conflict. The plan came to be called the UN Partition Plan for Palestine or UN General Assembly Resolution 181. It was approved by 33 votes to 13, with 10 abstentions.

The plan would have partitioned the territory of Palestine into Jewish and Arab states, with the Greater Jerusalem area, encompassing Bethlehem, coming under international control.

Context of the plan

After the First World War and the collapse of the Ottoman Empire, the victorious Allied Supreme Council met at the San Remo Conference in April 1920 to confirm the allocation of Ottoman lands under the proposed mandate system. Palestine was placed under British mandate.

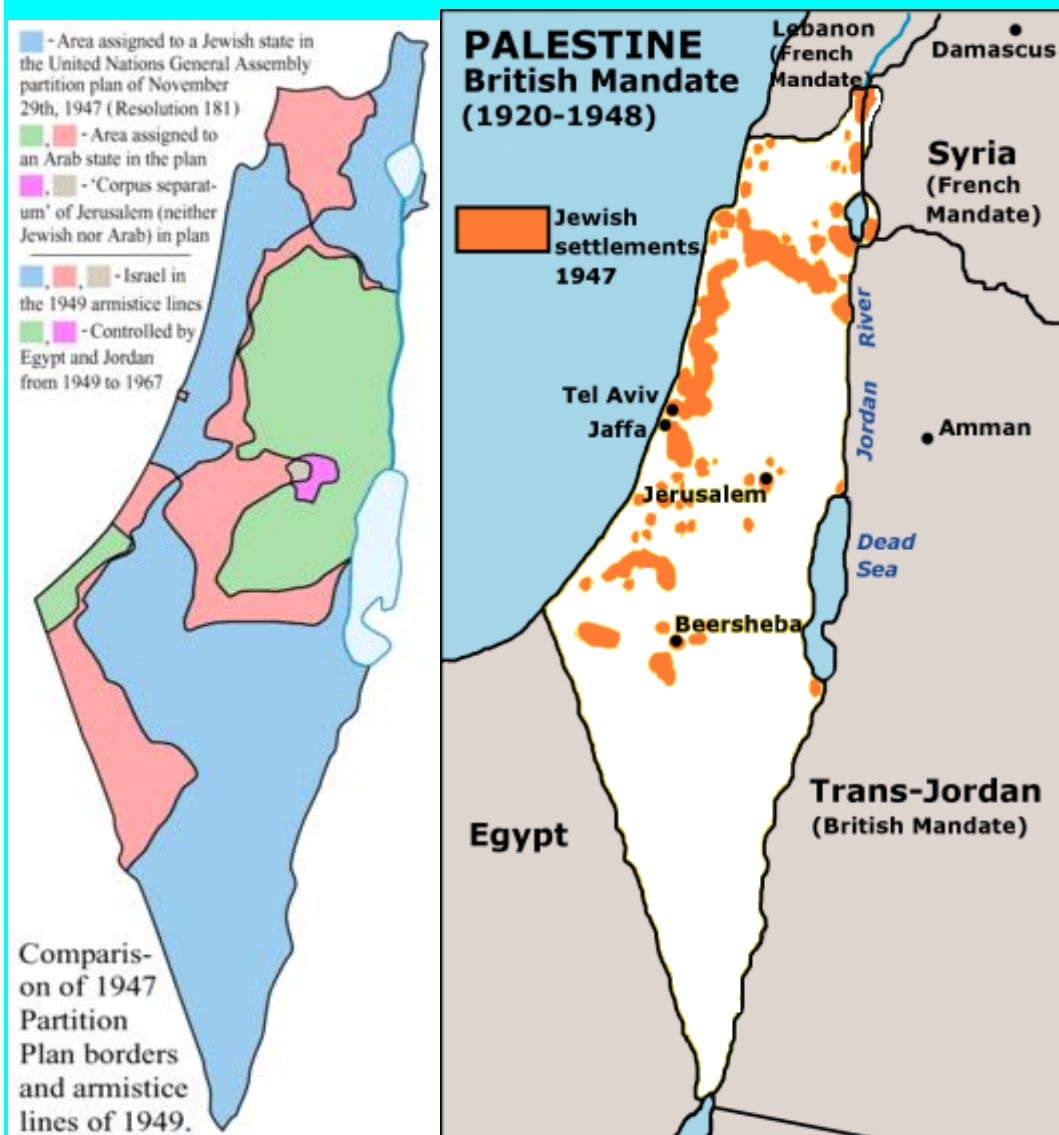
The Balfour Declaration of 1917 and increased anti-Semitism in Europe, which had been on the rise since the late 19th century, led to a greater Jewish influx following the war.

On 24 July, the terms of the British Mandate over Palestine and Transjordan were approved by the Council of the League of Nations. On 16 September 1922 the League of Nations formally approved a memorandum from Lord Balfour confirming the exemption of Transjordan from the clauses of the mandate concerning the creation of a Jewish national home and from the mandate's responsibility to *facilitate* Jewish immigration and land settlement.^[2]

The British proposed a Palestine divided between a Jewish and an Arab State, but in time changed their position and sought to limit Jewish immigration from Europe to a minimum. This was seen by the Zionists and their sympathisers as betrayal of the terms of the mandate, especially in light of the increasing persecution in Europe. It was met with a popular uprising and guerilla war from Jewish militant groups, often viewed as one of several factors that forced the British to hand the problem of Palestine over to the UN. The failure of the British government and the UN to implement this plan, prior agreement between the Jewish Agency and King Abdullah to divide Palestine between them, and rejection of the plan by the Arabs resulted in the War for Independence, also known as the 1948 Arab-Israeli War.

The UN, the successor to the League of Nations, attempted to solve the dispute between the Jews and Arabs in Palestine. On May 15, 1947 the UN appointed a committee, the UNSCOP, composed of representatives from eleven states. To make the committee more neutral, none of the Great Powers were represented. After 3 months conducting hearings and general survey of the situation in Palestine, UNSCOP officially released its report on August 31. A majority (Canada, Czechoslovakia, Guatemala, Netherlands, Peru, Sweden, Uruguay) recommended the creation of independent Arab and Jewish states, with Jerusalem to be placed under international administration. A minority (India, Iran, Yugoslavia) supported the creation of a single federal state containing both Jewish and Arab constituent states. Australia abstained.

The Division



The Jewish population was concentrated in settlement areas in 1947. The borders were drawn to encompass them, placing most of the Jewish population in the Jewish state. (Map reflects Jewish owned land not the size and number of settlements. It does not imply that only Jews lived here or that all other land was owned or exclusively populated by Arabs.)

Palestine's land surface was approximately 26,320 km², of which about one third was cultivable. By comparison, the size of modern day Israel (as of 2006) is 20,770 km². The land in Jewish possession had risen from 456 km² in 1920 to 1,393 km² in 1945^[3] and 1,850 km² by 1947. No figures of land ownership by Arabs were available, due to difficulties due to the incomplete transition from the unreliable Ottoman Land Code to a modern land registration system.

The UN General Assembly made a non-binding recommendation for a three-way partition of Palestine into a Jewish State, an Arab State **and a small internationally administered zone including the religiously significant towns Jerusalem and Bethlehem**. The two states envisioned were each composed of three major sections, linked by extraterritorial crossroads. The Jewish state would receive the Coastal Plain, stretching from Haifa to Rehovot, the Eastern Galilee (surrounding the Sea of Galilee and including the Galilee panhandle) and the Negev, including the southern outpost of Umm Rashrash (now Eilat). The Arab state would receive the Western Galilee, with the town of Acre, the Samaritan highlands and the Judean

highlands, and the southern coast stretching from north of Isdud (now Ashdod) and encompassing what is now the Gaza Strip, with a section of desert along the Egyptian border.

The partition defined by the General Assembly resolution differed somewhat from the UNSCOP report partition. Most notably, Jaffa was constituted as an enclave of the Arab State and the boundaries were modified to include Beersheba and a large section of the Negev desert within the Arab State and a section of the Dead Sea shore within the Jewish State.

The land allocated to the Arab state (about 43% of Mandatory Palestine^[6]) consisted of all of the highlands, except for Jerusalem, plus one third of the coastline. The Jewish state was to receive 56% of Mandatory Palestine, a slightly larger area to accommodate the increasing numbers of Jews who would immigrate there.^[6] The state included three fertile lowland plains — the Sharon on the coast, the Jezreel Valley and the upper Jordan Valley.

The bulk of the proposed Jewish State's territory, however, consisted of the Negev Desert. The desert was not suitable for agriculture, nor for urban development at that time. The Jewish state was also given sole access to the Red Sea and the Sea of Galilee (the largest source of fresh water in Palestine). The land allocated to the Jewish state was largely made up of areas in which there was a significant Jewish population.

The plan tried its best to accommodate as many Jews as possible into the Jewish state. In many specific cases, this meant including areas of Arab majority (but with a significant Jewish minority) in the Jewish state. Thus the Jewish State would have an overall large Arab minority. Areas that were sparsely populated (like the Negev), were also included in the Jewish state to create room for immigration in order to relieve the "Jewish Problem".^[8]

The UNSCOP boundaries divided the population such that the Arab State would have a population of 735,000, including 10,000 (1%) Jews, and the Jewish State would have a population of 905,000, including 498,000 (55%) Jews. Due to boundary adjustments the Arab population of the Jewish State decreased by approximately 85,000, so the Jewish State would have had a 61% Jewish majority. The UNSCOP report noted that in the Jewish State there would be "about 90,000 Bedouins, cultivators and stock owners who seek grazing further afield in dry seasons." All population figures are based on 1945 statistics.

The majority of the Jews and Jewish groups accepted the proposal, in particular the Jewish Agency, which was the Jewish state-in-formation. A minority of extreme nationalist Jewish groups like Menachem Begin's Irgun Tsvai Leumi and Yitzhak Shamir's Lehi, (known as the Stern Gang) which had been fighting the British, rejected it. Begin warned that the partition would not bring peace because the Arabs would also attack the small state and that "in the war ahead we'll have to stand on our own, it will be a war on our existence and future". Numerous records indicate the joy of Palestine's Jewish inhabitants as they attended to the U.N. session voting for the division proposal. Up to this day, Israeli history books mention November 29th (the date of this session) as the most important date in Israel's acquisition of independence, and many Israeli cities commemorate the date in their streets' names. However, Jews did criticise the lack of territorial continuity for the Jewish state.

The Arab leadership (in and out of Palestine) opposed the plan, arguing that it violated the rights of the majority of the people in Palestine, which at the time was 67% non-Jewish (1,237,000) and 33% Jewish (608,000). Arab leaders also argued a large number of Arabs would be trapped in the Jewish State as a minority. While some Arab leaders opposed the right of the Zionists to establish a state in the region, others criticized the amount and quality of land given to Israel.

The Vote

On 29 November 1947, the UN General Assembly voted 33 to 13, with 10 abstentions, in favour of the Partition Plan, while making some adjustments to the proposed boundaries between the two states

The division was to take effect on the date of British withdrawal from the Mandate Territory of Palestine. Both the US and Soviet Union supported the resolution.

The 33 countries in favour: Australia, Belgium, Bolivia, Brazil, Byelorussian SSR, Canada, Costa Rica, Czechoslovakia, Denmark, Dominican Republic, Ecuador, France, Guatemala, Haiti, Iceland, Liberia, Luxembourg, Netherlands, New Zealand, Nicaragua, Norway, Panama, Paraguay, Peru, Philippines, Poland, Sweden, South Africa, Ukrainian SSR, US of America, Union of Soviet Socialist Republics, Uruguay, Venezuela.

The 13 countries against were: Afghanistan, Cuba, Egypt, Greece, India, Iran, Iraq, Lebanon, Pakistan, Saudi Arabia, Syria, Turkey, Yemen.

The ten countries that abstained were: Argentina, Chile, Republic of China, Colombia, El Salvador, Ethiopia, Honduras, Mexico, United Kingdom Yugoslavia.

One state (Thailand) was absent.

Following the adoption of the plan, Arab countries proposed to query the International Court of Justice on the competence of the General Assembly to partition a country against the wishes of the majority of its inhabitants (it would place 36% of the Arabs inside the Jewish state). This was narrowly defeated.

Consequences

On the day after the vote, a spate of Arab attacks left seven Jews dead and scores more wounded. Shooting, stoning, and rioting continued apace in the following days. The consulates of Poland and Sweden, both of whom had voted for partition, were attacked. Bombs were thrown into cafes, Molotov cocktails hurled at shops, a synagogue set on fire. On December 3, at the instigation of the Palestinian leadership, a large mob ransacked the new Jewish commercial center in Jerusalem, looting and burning shops and stabbing and stoning whomever they happened upon. The next day, some 120–150 armed Arabs attacked Kibbutz Eyal, on the outskirts of Tel Aviv, in the first large-scale attempt to storm a Jewish village.

The United Kingdom refused to implement the plan arguing it was unacceptable to both sides. It also refused to share the administration of Palestine with the UN Palestine Commission during the transitional period. It terminated the British mandate of Palestine on May 15, 1948.

Fighting began almost as soon as the plan was approved, beginning with the Arab Jerusalem Riots of 1947. The fighting would have an effect on the Arab population of Palestine, as well the Jewish populations of neighboring Arab countries.

Meeting in Cairo in November and December of 1947, the Arab League adopted a series of resolutions aimed at a military solution to the conflict.

APPENDIX 6

FUNDAMENTAL AGREEMENT BETWEEN THE HOLY SEE AND THE STATE OF ISRAEL

Signed by Msgr. Claudio Celli, Vatican assistant secretary of state and Israel's deputy minister of foreign affairs, Yossi Beilin in Jerusalem on December 30, 1993.

PREAMBLE

The Holy See and the state of Israel,

Mindful of the singular character and universal significance of the Holy Land;

Aware of the unique nature of the relationship between the Catholic Church and the Jewish people, and of the historic process of reconciliation and growth in mutual understanding and friendship between Catholics and Jews;

Having decided on July 29, 1992, to establish a bilateral permanent working commission in order to study and define together issues of common interest, and in view of normalizing their relations;

Recognizing that the work of the aforementioned commission has produced sufficient material for a first and fundamental agreement;

Realizing that such agreement will provide a sound and lasting basis for the continued development of their present and future relations and for the furtherance of the commission's task,

Agree upon the following articles:

ARTICLE 1

1. The state of Israel, recalling its Declaration of Independence, affirms its continuing commitment to uphold and observe the human right to freedom of religion and conscience, as set forth in the Universal Declaration of Human Rights and in other international instruments to which it is a party.

2. The Holy See, recalling the Declaration on Religious Freedom of the Second Vatican Council, "Dignitatis Humanae," affirms the Catholic Church's commitment to uphold the human right to freedom of religion and conscience, as set forth in the Universal Declaration of Human Rights and in other international instruments to which it is a party. The Holy See wishes to affirm as well the Catholic Church's respect for other religions and their followers as solemnly stated by the Second Vatican Council in its Declaration on the Relation of the Church to Non-Christian Religions, "Nostra Aetate."

ARTICLE 2

1. The Holy See and the state of Israel are committed to appropriate cooperation in combating all forms of anti-Semitism and all kinds of racism and of religious intolerance, and

in promoting mutual understanding among nations, tolerance among communities and respect for human life and dignity.

2. The Holy See takes this occasion to reiterate its condemnation of hatred, persecution and all other manifestations of anti-Semitism directed against the Jewish people and individual Jews anywhere, at any time and by anyone. In particular, the Holy See deploras attacks on Jews and desecration of Jewish synagogues and cemeteries, acts which offend the memory of the victims of the Holocaust, especially when they occur in the same places which witnessed it.

ARTICLE 3

1. The Holy See and the state of Israel recognize that both are free in the exercise of their respective rights and powers, and commit themselves to respect this principle in their mutual relations and in their cooperation for the good of the people.

2. The state of Israel recognizes the right of the Catholic Church to carry out its religious, moral, educational and charitable functions, and to have its own institutions, and to train, appoint and deploy its own personnel in the said institutions or for the said functions to these ends. The church recognizes the right of the state to carry out its functions, such as promoting and protecting the welfare and the safety of the people. Both the state and the church recognize the need for dialogue and cooperation in such matters as by their nature call for it.

3. Concerning Catholic legal personality at canon law, the Holy See and the state of Israel will negotiate on giving it full effect in Israeli law, following a report from a joint sub commission of experts.

ARTICLE 4

1. The state of Israel affirms its continuing commitment to maintain and respect the status quo in the Christian holy places to which it applies and the respective rights of the Christian communities thereunder. The Holy See affirms the Catholic Church's continuing commitment to respect the aforementioned status quo and the said rights.

2. The above shall apply notwithstanding an interpretation to the contrary of any article in this fundamental agreement.

3. The state of Israel agrees with the Holy See on the obligation of continuing respect for and protection of the character proper to Catholic sacred places, such as churches, monasteries, convents, cemeteries and their like.

4. The state of Israel agrees with the Holy See on the continuing guarantee of the freedom of Catholic worship.

ARTICLE 5

1. The Holy See and the state of Israel recognize that both have an interest in favoring Christian pilgrimages to the Holy Land. Whenever the need for coordination arises, the proper agencies of the church and of the state will consult and cooperate as required.

2. The state of Israel and the Holy See express the hope that such pilgrimages will provide an occasion for better understanding between the pilgrims and the people and religions of Israel.

ARTICLE 6

The Holy See and the state of Israel jointly reaffirm the right of the Catholic Church to establish, maintain and direct schools and institutes of study at all levels, this right being exercised in harmony with the rights of the state in the field of education.

ARTICLE 7

The Holy See and the state of Israel recognize a common interest in promoting and encouraging cultural exchanges between Catholic institutions worldwide and educational, cultural and research institutions in Israel, and in facilitating access to manuscripts, historical documents and similar source materials, in conformity with applicable laws and regulations.

ARTICLE 8

The state of Israel recognizes that the right of the Catholic Church to freedom of expression in the carrying out of its functions is exercised also through the church's own communications media, this right being exercised in harmony with the rights of the state in the field of communications media.

ARTICLE 9

The Holy See and the state of Israel jointly reaffirm the right of the Catholic Church to carry out its charitable functions through its health care and social welfare institutions, this right being exercised in harmony with the rights of the state in this field.

ARTICLE 10

1. The Holy See and the state of Israel jointly reaffirm the right of the Catholic Church to property.

2. Without prejudice to rights relied upon by the parties:

a. The Holy See and the state of Israel will negotiate in good faith a comprehensive agreement, containing solutions acceptable to both parties, on unclear, unsettled and disputed issues, concerning property, economic and fiscal matters relating to the Catholic Church generally or to specific Catholic communities or institutions.

b. For the purpose of the said negotiations, the permanent bilateral working commission will appoint one or more bilateral sub commissions of experts to study the issues & make proposals.

c. The parties intend to commence the aforementioned negotiations within three months of entry into force of the present agreement and aim to reach agreement within two years from the beginning of the negotiations.

d. During the period of these negotiations, actions incompatible with these commitments shall be avoided.

ARTICLE 11

1. The Holy See and the state of Israel declare their respective commitment to the promotion of the peaceful resolution of conflicts among states and nations, excluding violence and terror from international life.
2. The Holy See, while maintaining in every case the right to exercise its moral and spiritual teaching office, deems it opportune to recall that, owing to its own character, it is solemnly committed to remaining a stranger to all merely temporal conflicts, which principle applies specifically to disputed territories and unsettled borders.

ARTICLE 12

The Holy See and the state of Israel will continue to negotiate in good faith in pursuance of the agenda agreed upon in Jerusalem on July 15, 1992, and confirmed at the Vatican on July 29, 1992; likewise on issues arising from articles of this present agreement, as well as on other issues bilaterally agreed upon as objects of negotiation.

ARTICLE 13

1. In this agreement the parties use these terms in the following sense:
 - a. The Catholic Church and the church--including, "inter alia," its communities and institutions.
 - b. Communities of the Catholic Church--meaning the Catholic religious entities considered by the Holy See as churches "sui juris" and by the state of Israel as recognized religious communities.
 - c. The state of Israel and the state--including, "inter alia," its authorities established by law.
2. Notwithstanding the validity of this agreement as between the parties, and without detracting from the generality of any applicable rule of law with reference to treaties, the parties agree that this agreement does not prejudice rights and obligations arising from existing treaties between either party and a state or states, which are known and in fact available to both parties at the time of the signature of this agreement.

ARTICLE 14

1. Upon signing of the present fundamental agreement and in preparation for the establishment of full diplomatic relations, the Holy See and the state of Israel exchange special representatives, whose rank and privileges are specified in an additional protocol.
2. Following the entry into force and immediately upon the beginning of the implementation of the present fundamental agreement, the Holy See and the state of Israel will establish full diplomatic relations at the level of apostolic nunciature on the part of the Holy See, and embassy on the part of the state of Israel.

ARTICLE 15

This agreement shall enter into force on the date of the latter notification of ratification by a party.

Done in two original copies in the English and Hebrew languages, both texts being equally authentic. In case of divergency, the English text shall prevail.

Signed in Jerusalem, this 30th day of the month of December, in the year 1993, which corresponds to the 16th day of the month of Tevet, in the year 5754.

APPENDIX 7

What does the Vatican Want?

NB Why is it that after Paul VI went to Fatima in May 1967, he has demanded that Jerusalem become an international city & despite Mt 27.25 has absolved Jews of guilt in the death of Christ? He went there to pray to the Virgin for peace, & said he received the answer how to achieve that peace.

Most Israelis have probably never thought very much about what the Roman Catholic Church/The Vatican thinks about "end of days" theology. Jews themselves don't give much thought to what will happen when "Gog and Magog" takes place. Jews don't go in for anything the least bit "next world" but instead are firmly planted in the here and now. That's good.

However it doesn't matter what Jews think, what matters is what The Vatican believes, and why it believes this. Judaism, and modern Jewish thought pretty much just dismisses the basic tenets of Catholicism outright and doesn't even bother addressing the core questions of what is behind "Catholic theological claims."

Instead of taking what they believe seriously, we tend to snicker amongst ourselves when we see those pictures of obscure rituals and ceremonies, and think the whole religion is near pagan-like with the "eating of Holy Wafers" and "sprinkling of Baptism water" on people's heads. That may be true, but that doesn't matter. What matters is what they believe and what they plan to do about making their beliefs become a reality.

The institution of "The Vatican" is not understood by Israelis and Jews. The conventional wisdom you get from the spokespersons in Israeli government ministries and the conventional Israeli media is "both sides have great intentions to do good" and that's about it. When it comes to Israel's bi-lateral affairs, nothing much gets investigated by the Israeli media. Thus a secret deal could be done between the Vatican and the State of Israel and nobody in Israel would ever find out about it.

In fact, that is exactly what happened.

This essay will provide the background to that deal, as well as what the Vatican's intentions are regarding Israel and The Old City of Jerusalem. It will reveal which Israeli politicians made certain commitments to The Vatican regarding the issue of sovereignty in the Old City of Jerusalem. These negotiations and meetings were all carried out in secret. During this time period, 1992-1995, the Oslo Accords was what got all the public's attention. Oslo was like "throwing sand in the eyes" of the public. The Vatican is where the real action was happening. Oslo seemed to be just the cover story. A "red herring", if you will.

What Does The Vatican Want?

It can't be that the Vatican is only interested in "access to their Holy Sites" in Jerusalem. They already have that as well as legal jurisdiction under Israeli law

for their institutions and assets in Jerusalem. It may be something else which the Vatican wants.

The Roman Catholic Church need to have certain versions of events be played out for them to stand in front of mankind and proclaim: "our Messiah has returned." Of course, to the Jews, this Messiah will be as false as the first one was supposed to be. Don't matter. This is the goal of the Vatican and this is what all Israelis need to worry about.

The Vatican/Roman Catholic's version of events is this:

They know this isn't the end of the story that the Jewish G-d had in mind, but that doesn't mean they won't try and engineer their own ending to the story. So what if it is fraudulent. Doesn't matter, that is their game plan and that is what matters and that is what Israeli Jews need to be better informed. It is important for everyone to know what The Vatican have up its sleeve because it directly relates to our existence and our future destiny as an independent nation. This a very powerful force this is scheming to get control of the Old City of Jerusalem so you better know why and how the Vatican intends to do this. Once you have all the facts and the chronological record you will be better informed deal with this issue and of foreign control over Israel's political existence and destiny.

First, you have to realize that for centuries The Vatican has attempted to obtain control of Jerusalem, which started with the Crusades. For them to convince the world that the Messiah they put on the world's stage is going to be accepted as genuine, they need to perform this play in the Old City. The story of this production is that this "Messiah" will merge the three monotheistic religions, usher in peace and harmony in the world, and solve the Middle East conflict. The location for this "production" will be in none other than the Old City of Jerusalem.

This so-called "Messiah" that will be proclaimed, will be a false one and it will insist that by having a "world government" (i.e., the United Nations) the world peace and harmony will be ushered in. This will be a lie, and a fraud, but never mind. In our world, reality isn't important. Public perceptions are. The end result is the stripping of Israel's sovereignty as an independent nation giving way to a "regional bloc of nations" in the Middle East. Israel will be pressured to accede to these demands by all world bodies and the superpowers on the claim that "this is the only way to solve the Middle East conflict). In order to the Jews to go along they will convince them that with the "Messiah" having appeared for the Jews, it is time to start rebuilding the Third Temple- what they call "Solomon's Temple". This version of events is widely available through a simple search on the Internet as there are many Christian groups and organizations (the majority of which who are very pro-Israel) who don't buy into these beliefs and thus are against them. I didn't come up with the theory- I am just bringing it to the attention of the Israeli public.

Make no mistake about it. The Old City of Jerusalem, as well as most of the eastern half of the city, is what The Vatican is after.

Why?

Because controlling the entire Old City of Jerusalem (and not just Church properties) and being able to build whatever they want on Mount Zion is critical for the program they have planned to put into play in our capital city. The deal that it has signed with Israel via Yossi Beilin and Shimon Peres (in secret and

without the approval of the Knesset) gives The Church not only extraterritorial status to their properties (which is what the bi-lateral agreement the Israeli government signed with the Vatican on December 30th, 1993, put in law) but of control over the entire city as "custodians" under UN presence. In this way the Jews will give up control over the Old City. To the Vatican the Israeli people would have a problem with. To the UN, they would say, "we had no choice".

A Chronology of the Attempt by the Vatican to Displace Israel from the Old City of Jerusalem

The "Chronology of Events" for the Vatican's conquest of the Old City of Jerusalem is as follows- all of which can be verified via the sources of the information:

October 1991

On October 12th, the head of the World Jewish Congress, Edgar Bronfman, is appointed head of the International Jewish Committee of Inter-religious Consultation to conduct official contact with The Vatican and the State of Israel.

March 1992

On March 17th, Jerusalem Mayor Teddy Kollek says: "The Israeli government should meet the Vatican's demand to apply special status for Jerusalem."

April 1992

On April 1st, The Vatican announced that it "favors a Labor victory" in the June 1992 general elections in Israel.

On April 15th, Cardinal Joseph Ratzinger, one of the highest ranking diplomats at The Vatican, visits Israel for the first time but only meets with Jerusalem Mayor Teddy Kollek.

June 1992

The story of The Catholic Church's attempt to abscond with the Old City of Jerusalem from the Jews begins in July 1992. According to the information on the Foreign Ministry website, literally from the moment the new Rabin-led Labor government took over from Yitzhak Shamir's defeated Likud party, secret talks with the Vatican and the State of Israel began. What precipitated these secret talks? Who arranged these talks, and why? Why were they kept secret from the Israeli public? What was the end result of these agreements? Where do they stand today? The entire subject of Israel's bi-lateral relations with the Vatican is intentionally kept locked away in secrecy. It is no wonder that nobody in Israel knows much about "Israel-Vatican relations" as it is never, ever reported on in the Israeli press.

The official story of the origins of Israel's "secret channel contacts" between Beilin's negotiating team and the Vatican comes about as a result of Shlomo Gur, a personal aide to Deputy Foreign Minister Yossi Beilin, who knew someone who

put him in touch with Father David Jaeger. Father David Jaeger was president of the Catholic Court in Austin, Texas, and was brought up as an Israeli orthodox Jew who then converted to Catholicism and became a Father (not something that has happened to many Israelis who grew up Orthodox). From there, which according to the information on the Israel Foreign Ministry website was in July 1992 right after the new Rabin government took over power, nothing is known about the discussions until the agreement is signed on Dec. 30th, 1993. Nothing in the Israeli press. The info given on the actual agreement signed was very minimal and general in tone. This is probably one of the most important political contacts Israel has in the world's "power structure" yet it isn't reported on in the press. Thus no Israelis know about it. That is how it remains hidden.

November, 1992

The document which was used as the underlying ideological basis for the Vatican's secret deal with Yossi Beilin and Shimon Peres was personally authored by Beilin. "**The Illegitimacy of Israeli Sovereignty over Jerusalem**" outlines the Israeli government's program for the future of Jerusalem and calls for the division of the Old City into cantons whose border posts will be under UN control.

The plan which led to the December, 1993 agreement between The Vatican and the State of Israel was originally discussed in November 1992 at the exact same time the first meetings in London took place to discuss an agreement between Israel and the PLO which led to the Oslo Agreements. The real goal was the Vatican attempt to take over the Old City of Jerusalem. Oslo, or, "peace between Israel and the Palestinians" was just a good cover story to hide what was really going on in another sphere of Israel's foreign affairs.

September, 1993

On the 10th of September, just three days before the signing of the Oslo Accords in Washington, the Italian newspaper *La Stampa* reported that then Foreign Minister Shimon Peres concluded a secret deal with the Vatican to hand over sovereignty of Jerusalem's Old City to the Vatican. The agreement and it was included in the secret clauses of the **Declaration of Principles** signed on September 13th, 1993 in Washington, DC.

In the same week that Israeli Foreign Minister and chief Oslo architect Shimon Peres signed the Declaration of Principles with Yasser Arafat in Washington, the Israel-Vatican commission held a special meeting in Israel. Under the Vatican agreement the Israelis would give over control of the Old City to the Vatican before the year 2000. The plan also calls for Jerusalem to become the second Vatican of the world with all three major religions represented but under the authority of the Vatican. Jerusalem will remain the capital of Israel but the Old City will be administered by the Vatican.

Arafat agreed to the plan just before the famous "handshake" in 1993, but when he realized that the Vatican was also going to let Israel share in the Temple Mount, he rejected it. (To get Arafat and the Palestinians "on board", on February 14th, 2000, the PA did sign an agreement with the Vatican which recognized the Palestinians' claims to East Jerusalem. The outbreak of the "Al Aqsa Intifada" seven months after this agreement was signed may have been part of the commitment Arafat gave the Vatican as to what he would do for him in return for the Vatican acknowledging Palestinians' claims to East Jerusalem and the right to

statehood. The violence in the Middle East serves the Catholic Church's interest especially if Jerusalem is the subject to discuss. By Arafat getting guarantees from the Vatican that no matter what he does the Europeans will not abandon him, then it makes sense for him to declare war on Israel in Sept 2000. The "Barak gave him everything at Camp David" is propaganda. Nothing was offered that the Knesset would have approved. The intifada could only have happened if Arafat had gotten assurances from major European powers that he would survive. The agreement on Feb 2000 would have made more sense if it had occurred three or four years previous. However its timing when it was makes the Sept 2000 intifada seem logical from Arafat's perspective.

November 1993

In a report in the Jerusalem weekly newspaper *Kol Ha'ir*, it was revealed that: "for the past six months, The Israeli government has been taking advice on the future of Jerusalem from a planning commission headed by a close aide of Teddy Kollek, Raanan Weitz, formerly the settlement director of the Jewish Agency. At a secret meeting on September 9, 1993, one day before Prime Minister Rabin signed the recognition agreement with the PLO in Israel, the forum met secretly and approved in principle a plan for Jerusalem concocted by Weitz, which he calls, "Metropolitan Jerusalem."

December, 1993

With absolutely no media coverage in Israel, on December 30th an "historic agreement with the Vatican" is publicly acknowledged. Called: "**The Fundamental Agreement between the Holy See and The State of Israel**", it declares:

"Mindful of the singular character and universal significance of the Holy Land. Aware of the unique nature of the relationship between the Catholic Church and the Jewish people, and of the historic process of reconciliation and growth in mutual understanding and friendship between Catholics and Jews;

"Having decided on 29 July 1992 to establish a '**Bilateral Permanent Working Commission**', in order to study and define together issues of common interest, and in view of normalizing their relations"

Already within one month of taking power there was a special committee to further "Israeli-Vatican Relations". From where did this initiative come so soon after the new government took office?

April 1994

Deputy Mayor of Jerusalem Shmuel Meir announces at a Jerusalem press conference that he had received information that properties promised to the Vatican in Jerusalem would be granted extraterritorial status. (In early 1996 Meir was killed in a very suspicious car crash whereby the driver who drove a UN truck into Meir's car was not even charged.)

May 1994

Mark Halter, a French intellectual/philosopher and a close friend of Peres, tells the Israeli weekly magazine *HaShishi* that he personally delivered a letter from Peres to the Pope in Sept, 1993 in which Peres promised to internationalize

Jerusalem, granting the UN political control of the Old City of Jerusalem, and the Vatican hegemony of the holy sites within. The UN would give the PLO a capital within its new territory and East Jerusalem would become a kind of free trade zone of world diplomacy.

June 1994

On June 15th, the Israeli government signs an agreement with The Vatican allowing the Catholic Church to participate in negotiations to determine the future of Jerusalem.

July, 1994

On July 9th, 1994, the Vatican's Foreign Minister, Jean-Louis Tauran, announces in Amman, Jordan: "Before territorial problems are resolved, we have to find international guarantees to safeguard the uniqueness of the city and assurances that never again one party should claim Jerusalem as its possession."

November 1994

Israel signs a peace treaty with Jordan which, according to reports in *Haaretz*, *Maariv*, and *Yediot Achronot*, included secret clauses concerning water and Jerusalem. The agreement had been negotiated in London eight months before between Rabin, King Hussein, and Lord Victor Mishcon. As part of the agreement, Jordan would receive control over the Islamic Holy sites within a Vatican-controlled Old City of Jerusalem.

March 1995

A cable from the Israeli Embassy in Rome to The Foreign Ministry was in Jerusalem is leaked to radio station *Arutz Sheva*, confirming the handover of Jerusalem to the Vatican. Two days later the cable made front page of *Haaretz*. In the widely distributed minutes of a meeting with President Clinton in 1997, Peres ended the cable with the words, "as I had previously promised the Holy See."

April 1995

Member of Knesset Avraham Shapira announced in the Knesset that he had information that all Vatican property in Jerusalem was to become tax exempt and that large tracts of real estate on Mount Zion were given to the Pope in perpetuity.

February 1996

A delegation from the Vatican met in Jerusalem with Palestinian Authority Religious Affairs Minister, Hassan Tahbob. Father Serge Sebastian, Secretary General of the Vatican, announced that the Holy See recognizes Palestinian sovereignty over East Jerusalem. After Shimon Peres had replaced Yitzhak Rabin as Israel's prime minister, Internal Security Minister Moshe Shachal refused to allow a Palestinian Authority meeting at the Vatican's Notre Dame Hospice in Jerusalem. According to Shachal, the Palestinians were planning to "use the Vatican to circumvent the Oslo Accords."

November, 1997

On November 10th, the State of Israel and the Vatican sign the "**Legal Personality Agreement**" whereby the State of Israel agrees to "assure full effect law to the legal personality of the Catholic Church itself." (What that means in plain English is anyone's guess.)

February 2000

Hedging its bets by having bi-lateral agreements with both sides in the Arab-Israeli conflict, on February 14th, Pope John Paul II meets Arafat in Rome to sign an accord to normalize relations between Roman Catholic churches in Jerusalem and PA. Palestinian Legislative Council Speaker Ahmed Qurei told The Jerusalem Post that the agreement is "recognition by the Catholic Church of the Palestinian claims to the eastern half of Jerusalem." According to Arafat's spokesperson, Nabil Abu Rudaineh, "Arafat had been lobbying for the idea of sharing undivided Jerusalem, and for creating a Vatican-style sovereignty in the Old City." (Somehow we are supposed to believe that Arafat initiated this, and not the Vatican). The agreement calls for Jerusalem to be "an international city based on international resolutions and an international guarantee." The pack was signed despite the Vatican having signed an agreement with Israel six years earlier on December 30th, 1993 which gave legal jurisdiction under Israeli law over the Church's own institutions and assets in the Holy Land.

March 2000

The Pope visits the Holy Land and repeats the Holy See's insistence that "international oversight- 'a special statute, internationally guaranteed'- would best safeguard the city's holy sites and all its religions. The city of Jerusalem is the main obstacle to peace in the region."

On March 27th, the Palestinian Authority says that The Vatican no longer insists on international status for the Old City of Jerusalem, and that The Vatican accepts the political division of the Old City between Israel and the Palestinians. (One has to wonder if this agreement had anything to do with Arafat's decision to wage war on Israel six months later.)

October 2000

In a speech to the United Nations on October 30th, Archbishop Renato Martino declared: "The "unique character" of Jerusalem as a city sacred to three great religions makes it essential that religious leaders, not politicians, control the holy sites." In his meeting on October 26th with Lebanese Ambassador to the Vatican, Fouad Aoun, Pope John Paul II said that the city of Jerusalem should be given "specially guaranteed international status."

January 2001

Israel TV journalists secretly film under the Shrine of Omar, the 7th century Islamic building which may have been deliberately constructed over the Holy of Holies, the most sacred prayer room of the ancient Jewish Temple. The video revealed a new and massive tunnel aimed directly at the most sacred core of Solomon's and later, Herod's Temples. During the Crusades the early 12th century chivalric order, The Knights Templar, dug under the ruins for nine years and found a network of tunnels where the Jewish priests hid their treasures from the marauding Romans in 70 CE. It was also assumed that the original records of

the Jerusalem Church which prove that the Vatican was not practicing Christianity as its founders had intended, was buried in this spot. A pope with exclusive rights of divine interpretation was not part of G-d's plan. If these scrolls were made public they would jeopardize Rome's legitimacy. Thus it is imperative to The Vatican that the Jews be removed from the Temple Mount so that they don't find these important scrolls. The PA is serving as the Vatican's "building contractors" in this arrangement in the hope that the Vatican will side with the Palestinians in the conflict with Israel.

July 2002

Israeli, US and German delegations at the Organization for Security and Cooperation in Europe in Berlin have to fight a surprise proposal to internationalize Jerusalem's Old City by the Italian delegation to the meeting. The head of the Italian delegation told Rabbi Abraham Cooper, associate dean of the US-based Simon Weisenthal Center, that the main concern of the Italian government was that "in the future when there are peace discussions, the Palestinian entity will be given control of the Christian Holy sites."

Why the secular government of Italy should be worried about this was not explained in the new item. (The Jerusalem Post, July 8th, 2002)

So What Is The Vatican Planning And What Can Israeli Jews Do About It?

For centuries the Vatican has been pushing its "replacement" doctrine which states that the Catholic has replaced Israel as "the New Israel".

The Roman Catholic Church wants Israel to lose sovereign control over the Old City of Jerusalem so that "the promises to the literal descendents of Abraham will be applied to the 'New Jerusalem.'" If Israel controls Jerusalem it is evidence that Rome's claims are not legitimate and that the literal interpretation of Scriptures is correct. There is no place for the restoration of the nation of Israel in its theology. How can the Vatican claim to be "the New Jerusalem" and "rightful heir to the Kingdom of God" if the Jews control Jerusalem? How is the Catholic Church going to convince the world that their version of theology is correct?

The Vatican is going to have everyone believe this "mysterious individual who will "unite the faiths" and appear in Jerusalem which will be under the control of an authority headed by The Vatican." That deal to have the Vatican come into Israel and take over these properties and to "control and dominate the Old City of Jerusalem" already exists and has been fully documented and reported in the world's media.

The end goal of The Vatican is to seize control of the Old City of Jerusalem out of the clutches of the state of Israel. To that end they have a secret agreement with Israel which obliges Israel to respect the "extraterritorial" claim to their physical presence in the city. In short, "we have accepted the Vatican's rights to have little Vatican sovereign embassies throughout our eternal capital of Jerusalem. That same Vatican has committed itself, in public and in a written agreement, to ensure that the Palestinians have sovereignty in the Old City of Jerusalem.

The public record shows a secret deal has already been conducted behind the backs of the Israeli public whereby the Vatican was promised to take over the Old

City. There is ample proof in the public record to prove that a secret deal was done with the Vatican by two Israeli government representatives, Yossi Beilin and Shimon Peres. As it was concocted covertly it can't serve the Israeli public- but someone else. Thus these agreements need to be made void and nullified.

It doesn't matter if religious Jews or Israelis think that "Catholic theology" is "strange looking" or extremely "ritualistic." What matters is that all Israelis understand that The Vatican has a secret agenda and it includes stealing the Old City of Jerusalem away from the Jews. That is what you need to know and understand. Unfortunately, this agenda is being carried out in secret and behind your back and that is why you are ignorant of its true aims. The purpose of this essay is to warn you of these exact intentions of The Vatican so that you will be an "informed consumer" when it comes to Israel's relations with the Roman Catholic Church. Even the overt clauses of the Vatican agreement, the exchange of ambassadors and the opening of the Vatican archives to Israeli researchers, have not been fulfilled by The Vatican. From an Israeli perspective, the "Fundamental Agreement between the Holy See and The State of Israel" has been a complete failure and should be immediately rescinded.

APPENDIX 8

THE VATICAN'S JERUSALEM AGENDA

By Barry Chamish, 17 September 1997

Shimon Peres made a very weird deal with the Vatican. Consider the evidence:

1. On Sept. 10, '93, just three days before the signing of the Declaration of Principles in Washington, the Italian news magazine La Stampa reported that part of the peace deal was an unwritten understanding that the Vatican would receive political authority over the Old City of Jerusalem by the end of the millennium. The newspaper reported that Shimon Peres had promised the pope to hand over the holy sites of Jerusalem the previous May and that Arafat had accepted the agreement.
2. In March '94, the Israeli newsmagazine Shishi published an interview with Mark Halter, a French intellectual and close friend of Shimon Peres. He said he delivered a letter from Peres to the pope the previous May, within which Peres offered the Vatican hegemony over the Old City of Jerusalem. The article detailed Peres's offer which essentially turned Jerusalem into an international city overseen by the Holy See.
3. In March '95, the radio station Arutz Sheva announced that it had received a cable sent by the Israeli Embassy in Rome to the Foreign Ministry in Jerusalem outlining the handover of the Old City of Jerusalem to the Vatican. Two days later Haaretz published the cable on its front page. The Foreign Ministry explained that the cable was genuine but someone had whited out the word "not." i.e. We will not transfer authority to the Vatican. Incredibly, numerous Bnei Brak rabbis who had cancelled Passover meetings with Peres over the issue of the cable accepted the explanation and re-invited him to their homes.

Once Labor was in power, negotiations with the Vatican began immediately with Foreign Minister Peres sending his Deputy Yossi Beilin to Rome to hammer out an agreement. When it was announced in late '93, the public was told that many of the clauses were to remain secret. However, some clauses were leaked, leading to the following consequences.

4. The Foreign Ministry's Legal Affairs Spokesperson Esther Samilag publicly complained about "various capitulations" to the Vatican. She was immediately and suspiciously transferred to a post at the Israeli Embassy in Katmandu, Nepal.
5. MK Avraham Shapira announced in the Knesset that he had information that all Vatican property in Jerusalem was to become tax exempt and that large tracts of real estate on Mount Zion were given to the pope in perpetuity.

6. Jerusalem's Deputy Mayor Shmuel Meir announced that he had received "information that properties promised to the Vatican would be granted extra-territorial status." Perhaps unconnected, Meir died later at the hands of a Palestinian truck driver who was never prosecuted for even dangerous driving.
7. Beilin was forced to answer the accusations. He admitted, "Included in the Vatican Agreement is the issue of papal properties in Israel that will be resolved by a committee of experts that has already been formed." If so, this committee has not since released any proof of its existence.

With all this in mind, how do we interpret the Vatican's current position on Jerusalem? The following report was circulated by MSANews.

VATICAN CITY, JUN 14, 1997 (VIS) - Archbishop Renato Martino, apostolic nuncio and Holy See permanent observer to the United Nations, spoke June 9 on the status of Jerusalem at the New York headquarters of the Path to Peace Foundation.

The archbishop addressed members of this foundation as well as U.S. members of the Equestrian Order of the Holy Sepulchre of Jerusalem. He began by briefly summarizing the "well-known and long-standing position of the Holy See with regard to Jerusalem. He stated that Jerusalem "for us, of course, along with the rest of the Holy Land, is that special link between heaven and earth, that place where God walked and ultimately died among men.

And of course we recognize that others revere Jerusalem as the city of David and the prophets and the city known to Mohammed. ... It is a spiritual treasure for all of humanity, and it is a city of two peoples, Arabs and Jews, and of the three monotheistic religions, Christianity, Judaism and Islam."

Archbishop Martino added that "in recent years it has been increasingly difficult to break through the political and media-imposed stranglehold on the question of Jerusalem." he recounted Jerusalem's recent history, recalling in particular the UN's General Assembly Resolution 181 of 1947 calling for Jerusalem to be considered a 'corpus separatum' under the Trusteeship Council of the United Nations," a resolution which Israel accepted.

He pointed out that, in addressing the gridlock which has resulted from the 1967 Israeli occupation of East Jerusalem, "the Holy See has therefore advocated the granting to Jerusalem of an 'internationally guaranteed special statute. That is the phrase used by Pope John Paul II in his 1984 Apostolic Letter 'Redemption is Anno'."

This statute "asks that regardless of how the problem of sovereignty is resolved and who is called to exercise it, there should be a supra-national and international entity endowed with means adequate to insure the preservation of the special characteristics of the City, its Holy Places, the freedom to visit them, its religious and ethnic communities, a guarantee of their essential liberties, and its city plan'."

The apostolic nuncio recalled the establishment of diplomatic relations between the Holy See and Israel in 1993, when both signed the 'Fundamental Agreement.' He noted Article 4 of this agreement where "both the Holy See and

Israel affirm their continuing commitment to the 'Status quo' in the Christian Holy Places."

He also spoke of the problems sparked by Israel's recent authorization of "a project for the construction of settlements in occupied territory in East Jerusalem" for which "there was wide-spread international condemnation." This issue, he reminded those present, was brought before the UN Security Council on March 7 and March 21 of this year, but without resolution "because the sole country on the Security Council which opposed the Resolution was the United States." An Emergency Session of the General Assembly, "organized only nine other times in the history of the United Nations" was held on April 24-25. The Holy See delegation was contacted and asked for suggestions for a Resolution, Archbishop Martino said. And he recounted the meetings, rough drafts of proposals and negotiations which followed.

The approved texts of the eventual Resolution, he underlined, contained "those points championed by the Holy See. ... The General Assembly has here called for 'internationally guaranteed provisions' - the equivalent of the 'internationally guaranteed special status' called for by Pope John Paul II. This is particularly noteworthy because in this case, the Arab delegations all voted for this Resolution and therefore for this provision."

"The Holy Places within Jerusalem," concluded Archbishop Martino, "are not merely museum relics to be opened and closed by the dominant political authority, no matter who that might be at any given moment. They are living shrines precious to the hearts and faith of believers."

DELSS/STATUS JERUSALEM/UN:MARTINO VIS 970616 (640) We ask. Could that supra-national entity which will oversee the international city of Jerusalem be the Vatican just as Peres promised?

APPENDIX 9

THE HOLY SEE AND JERUSALEM

**Archbishop Jean-Louis Tauran, Foreign Secretary of the Vatican
(lecture given at a conference in Jerusalem, Oct 98)**

It is Jerusalem that has brought us together! It is Jerusalem that urges us to look to the future! And Jerusalem, yet again, wishes to impart its secret, the secret which the Prophet Ezekiel disclosed for all times: 'And the name of the city henceforth shall be The Lord is there'^[1]

This cause of the Holy City has long been at the centre of the Holy See's concerns and one of its top priorities for international action, ever since the Jerusalem question existed.

The Jerusalem Question?

(I) Indeed, there is a conflict, or rather there are conflicts, because of and within Jerusalem- all related to its universally accepted uniqueness. It is unique in itself, and consequently it is also unique in its conflicts. It is different from any other city. The introduction to a book published in 1994 by a number of important Israeli academics begins thus, 'At least in three respects Jerusalem differs from most other places: the city is holy to the adherents of three religions, it is the subject of a conflicting national claims by two peoples, and its population is heterogeneous to a considerable degree.'^[2] Let us remember what Pope John Paul II wrote in his Apostolic Letter 'Redemptions Anno' of 20th April 1984, "...Jews ardently love (Jerusalem) and in every age venerate her memory, abundant as she is in many remains and monuments from the time of David who chose her as the capital and Solomon who built the Temple there. Therefore, they turn their minds to her daily, one may say and point to her as the sign of their nation. Christians honour her with a religious and intent concern because there the words of Christ so often resounded, there the great events of the Redemption were accomplished: the Passion, Death and Resurrection of the Lord. In the city of Jerusalem the first Christian community sprang up and remained throughout the centuries a continual ecclesial presence despite difficulties. Muslims also call Jerusalem 'holy', with a profound attachment that goes back to the origins of Islam and springs from the fact that they have there many special places of pilgrimage and for more than a thousand years have dwelt there, almost without interruption."

(II) I think it is important to clarify from the very start that when we speak of Jerusalem the distinction often made between 'the question of the Holy Places and the question of Jerusalem' is unacceptable to the Holy See. It is obvious that the Holy Places derive their meaning and their cultic and cultural uses from the intimate connection with the surrounding environment, to be understood not merely in terms of geography but also and most especially in its urban, architectural and above all human community and institutional dimensions.

In papal documents there certainly exist emphases and nuances. They are seen more clearly the greater the span of time under consideration, for example, in a book edited by Archbishop Edmond Farhat, ^[3] in which he gathers papal

documents from 1887 to 1986 (one hundred years), dividing this span of time into three periods:

1. From 1887 to 1947 (the first war between Arabs and Israelis), when the Pope spoke of the Holy Land in general and of Jerusalem, insisting primarily on the need to protect the physical integrity of the Holy Places and on the needs of the local Catholics.
2. From 1947 to 1964 (Pope Paul IV's pilgrimage), here the stress is on safeguarding the Holy Places, on freedom of access for all the faithful of the three religions and the right of each of the three religions to have control of its own holy sites.
3. From 1964 to the present day, a period during which the emphasis moves to Jerusalem in a global context and to the preservation of its identity and vocation: The Holy Places, the areas surrounding them, guarantees for everybody of their own cultural and religious identity, freedom of religion and conscience for the inhabitants and the pilgrims, the cultural dimension.

(III) From the references to historical events, particularly those of the last fifty years, there emerges what is commonly referred to as the 'political dimensions' of Jerusalem in a complex of situations which have arisen regarding territorial control and the actions carried out to gain such control. The concern expressed in the interventions of the Popes and in other documents of the Holy See could not and cannot overlook this aspect. It is ever present, first, in order to prevent the Holy City becoming a battlefield and later to ensure that it does not become, as is the situation today, a case of manifest international injustice. The situation today has been brought about and is maintained by force. The Holy See has spoken out on this and will continue to speak out clearly, without mincing words and consistently adhering to the position of the majority, within the international community, as expressed above all in the pertinent United Nations Resolutions. Since 1967, a part of the City has been occupied militarily and subsequently annexed. In that part of the City are to be found most of the Holy Places of the three monotheistic religions. East Jerusalem is illegally occupied. It is therefore wrong to claim that the Holy See is only interested in the religious aspect or aspects of the City and overlooks the political and territorial aspect. The Holy See is indeed interested in this aspect and has the right and duty to be, especially insofar as the matter remains unresolved and is the cause of conflict, injustice, human rights violations, restrictions of religious freedom and conscience, fear and personal insecurity.

Obviously, the Holy See's immediate and practical concern is with religious questions, while in other matters-political, economic etc- it interests itself inasmuch as they have a moral dimension. If the Holy See has no competence to enter into territorial disputes between Nations, to take sides, to seek to impose detailed solutions, on the contrary it has the right and duty of reminding the Parties of the obligation to resolve controversies peacefully, in accordance with the principles of justice and equity within the international legal framework. In the case of Jerusalem, the religious, the political and territorial, are closely linked, even though they are different in their constitutive elements, in the proper means of dealing with them in finding a solution to them.

What is the Holy See Requesting for Jerusalem

(I) First of all, it asks that Jerusalem be respected for what it is in itself or rather

what it should be, compared with what it actually is. That is what I defined a short while ago as the vocation or identity of the Holy City. Jerusalem is a treasure of the whole of humanity. In view of a situation of evident conflict and considering the rapid transformation of the Holy City, any unilateral solution or one brought about by force is not and cannot be a solution at all.

It is the view of the Holy See that every exclusive claim- be it religious or political- is contrary to the logic proper to the very City itself. I must insist: every citizen of Jerusalem and every person who visits Jerusalem should embody the message of dialogue, coexistence and respect evoked by the city. Exclusive claims cannot be backed up by numerical or historical criteria.

Having said that, I must add that there is nothing to prevent Jerusalem, in its unity and uniqueness, becoming the symbol and the national centre of both the Peoples that claim it as their Capital. But if Jerusalem is sacred to Jews, Christians and Muslims, it is also sacred to many people from every part of the world who look to it as their spiritual capital or travel there on pilgrimage, to pray and to meet their brethren in faith. It is the cultural heritage of everybody, including those who visit it simply as tourists.

(II) Consequently, the Holy See believes that there is an obligation to find a realistic solution to the problems of Jerusalem, to all of them, according to their particular characteristics.

1. There is a political problem concerning Jerusalem for Israelis and Palestinians. First of all which is very practical. The Madrid Conference of 1991 and what followed gave birth to hopes of a peaceful future. Hopes founded on a willingness to talk, to negotiate and to seek to compromise. Hopes which appeared well-founded also by reason of the commitment and efforts of a large section of the international community and in particular of the United States of America, as the events which took place at Wye Plantation in the last few days have demonstrated. Let us hope that the aspirations for dialogue and peace will contribute to the implementation of what has been agreed upon.

In this context, which is certainly both complex and delicate, the Jerusalem question has been placed at the bottom of the agenda. It is understandable that the difficulty and delicacy of the question of Jerusalem has meant that it has been left till last. But we all know and the Israelis and the Palestinians are the first in this, that peace and coexistence in the Holy Land and Middle East have no future, unless an answer is found to the political question of Jerusalem. Allow me to quote once again from 'Redemption Anno' of 1984, in which His Holiness Pope John Paul II wrote, "I am convinced that the failure to find an adequate solution to the question of Jerusalem, and the resigned postponement of the problem, only compromise further longed- for peaceful and just settlement of the crisis of the whole Middle East."

What does the Holy See mean by an 'adequate solution'? It means recognising that the situation today is one of conflict. It means that Israelis and Palestinians, with the collaboration of all who can help them, have to reach an agreement which corresponds in some way to their particular legitimate and reasonable aspirations, and respect the principles of justice.

2. As far as the Holy See is concerned, however, the solution of a territorial dispute alone is not enough for Jerusalem, precisely because Jerusalem is an unparalleled reality: it is part of the patrimony of the whole world. And the whole

world has shown that it is fully aware of this when, for example, through resolutions of the United Nations it has sought to defend that patrimony.

Looking to Jerusalem, the Holy See continues to ask that it be protected by 'a special internationally guaranteed Statute.' What is meant by this? In the Holy See's view:

The historical and material characteristics of the city, as well as its religious and cultural characteristics, must be preserved, and perhaps today it is necessary to speak of restoring and safeguarding those still existing.

There must be equality of rights and treatment of those belonging to the communities of the three religions found in the city, in the context of the freedom of spiritual, cultural, civic and economic activities.

The holy Places situated in the city must be preserved and the rights of freedom of religion and worship and of access for residents and pilgrims alike, whether from the Holy Land itself or from other parts of the world, must be safeguarded.

At stake is the basic question of preserving and protecting the identity of the Holy City in its entirety, in every aspect. For example, the simple 'extraterritoriality' of the Holy Places with the assurance that pilgrims would be able to visit them without hindrance, would not suffice. The identity of the City includes a sacred character which belongs not just to the individual sites or monuments, as if these could be separated from one another or isolated from the respective communities. The sacred character involves Jerusalem in its entirety, its Holy Places and its communities with their schools, hospitals, culture, social and economic activities. Israelis and Palestinians, in the desired search for a political settlement of their conflict over Jerusalem, cannot overlook the fact that the city has aspects which go far beyond their legitimate national interests. They therefore have to take these aspects into consideration in looking for and in reaching a lasting political and territorial solution. In the same way, they will not be able to avoid giving due consideration to the efforts and demands of all legitimately interested parties. In this, Israelis and Palestinians must not feel in any way restricted, but rather, honoured and reassured.

It is essential that the parties to the negotiations take a fair and appropriate account of the sacred and universal character of the City. This requires that any possible solution should have the support of the three monotheistic religions, both at the local level and at the international level. Besides, as they are being proposed, the negotiations are expected to include the participation of the sponsors of the Peace Process and other parties could also be invited to contribute. The Holy See believes in the importance of extending representation at the negotiating table in order to be sure that no aspect of the problem is overlooked and to affirm that the whole International Community is responsible for the uniqueness and sacredness of this incomparable City.

Conclusion

In the coming days we shall listen to various other presentations and reflections. I would like to end my own intervention by expressing two feelings which I have experienced with great integrity:

1) Sometimes I have felt great sadness and almost a sense of helplessness. The way forward to peace for the Holy Land and Jerusalem appears very precarious,

alternating between progress, hesitation and failure. One has the impression that anything could happen, be it good or bad. Thinking also about the year 2000, I wish to quote from Pope John Paul II address to the Diplomatic Corps on 11th January 1992, 'What a blessing it would be if this Holy Land, where God spoke and Jesus walked, could become a special place of encounter and prayer for peoples, if this Holy City of Jerusalem could be a sign and instrument of peace and reconciliation! It is here that believers have a mission of primary importance to accomplish. Forgetting the past and looking to the future, they are called to repentance, to re-examine their behaviour and to realise once again that they are brothers and sisters by reason of the One God who loves them and invites them to co-operate in his plan for humanity.'

The second of my feelings: Episcopates of importance Nations of the world are represented here. The Bishops are in communion and solidarity with each other, and the initiative of His Beatitude Patriarch Michel Sabbah is founded on this certainty. In the name of the Holy Father and together with the Patriarch, I say to you all: Let us remember Jerusalem, let us recall its essential nature, its vocation and the love which people have for it, let us help the world and those who wield power in it to remember Jerusalem and to understand that for its sake it should not be impossible to make it definitively a place of meeting, of harmony and of peace. It is my earnest hope that the Episcopates of the world will become Jerusalem's Ambassadors within the local Churches, to your respective Nations and societies and to the institutions and Authorities thereof. 'Let my tongue cleave to the roof of my mouth, if I do not remember you, if I do not set Jerusalem about my highest joy! [\[4\]](#)

[\[1\]](#). Ez 48:35

[\[2\]](#). Ruth Lapidoth-Mosge Hirsh, The Jerusalem Question and its Resolution: Selected Documents, Dordech-Boston, London 1994.

[\[3\]](#). Gerusalemme nei Documenti Pontifici, Libreria Editrice Vaticana, 1982.

[\[4\]](#). Ps 137:6

APPENDIX 10

A cup of Trembling (D Hunt)

Internationalizing Jerusalem

That Jerusalem is unique is further attested to by the fact that most of the nations of today's world want it to be under international control. **The Vatican even demanded the internationalization of Jerusalem during the U.N. debate in 1947 concerning the partitioning of Palestine.** No such desire is expressed or makes sense for other cities, so why should it be imposed upon Jerusalem? It is unreasonable and unprecedented. Nevertheless, to this end the nations of the world have agreed among themselves that Jerusalem cannot be the capital of Israel, even though Israel so designated it and located its Knesset there in 1980. Did the outside world ever before dictate to a nation where it could or could not establish its capital? Then why to Israel? Surely secular governments don't believe what the Bible says about Jerusalem, so why do they consider this small, isolated Middle East city to be so special?

For a comparison, consider the case of East Germany. When that defeated country, in defiance of the Potsdam agreement, designated East Berlin as its capital, the nations of the world acquiesced immediately without a murmur of protest. Not so with Jerusalem. There is no international agreement giving other nations any control over Jerusalem. Yet it is treated as though it belongs not to Israel but to the rest of the world.

In fact, the world's major powers, in what is apparently an unwritten agreement among them, have determined that one day Jerusalem will be a world centre for "peace" under international control. **It is no coincidence that the Vatican has played a major role in that program and has recently worked its way into Israel's good graces in order to pursue this odd purpose.** That Jerusalem holds the key to world peace is too obvious to argue. Yet the fact that Jerusalem, of all the world's cities, should play such a role makes no sense at all unless one accepts what the Bible says about it.

A Behind-the-Scenes Betrayal?

Surprisingly, Israel's leaders have been involved in considerable behind-the-scenes intrigue to bring about international control—negotiations which are tantamount to a betrayal of their country. According to the intelligence newsletter *Inside Israel*, Foreign Minister Shimon Peres sent a letter to Yasser Arafat in October 1993 "committing Israel to respect PLO governing institutions in Jerusalem." After Peres had denied that letter's existence, it was finally admitted that such a letter had been sent.

That reluctant confession was followed by a most disturbing further revelation. Mark Halter, a close friend of Peres, "told the Israeli weekly *Shishi* that in May [1994] he delivered a letter from Peres to the Pope which outlined the Foreign Minister's plans for Jerusalem. According to Halter, 'Peres offered to hand over sovereignty of Jerusalem's Old City to the Vatican.'"

According to the secret (and to most Israelis, unthinkable) plan, the city would have both an Israeli and a Palestinian mayor, both of whom would be under the authority of the Vatican. The Vatican has made it clear that it considers the religious sites in Jerusalem too precious to be under the control of local authorities. It wants to shoulder that responsibility itself, and apparently Peres is willing to have it so. In apparent agreement with the Vatican, the "heads of the Christian community" in Jerusalem handed the Israeli government at the end of 1994 an unpublished document which also called for the internationalization of Jerusalem.³ In an apparent

attempt to assure all sides that he would deal with an even hand, Pope John Paul II declared in an exclusive interview for *Parade* magazine early in 1994:

We trust that, with the approach of the year 2000, Jerusalem will become the city of peace for the entire world and that all the people will be able to meet there, in particular the believers in the religions that find their birthright in the faith of Abraham [obviously including the Muslims].⁴

Further confidential disclosures reveal that Jerusalem is to become the "second Vatican of the world," with all three major religions functioning there, as the Pope hinted, under the authority of Rome. A Palestinian state will emerge in confederation with Jordan, with its religious capital being Jerusalem but its administrative capital situated elsewhere, possibly Nablus. Israel's Foreign Ministry justifies this apparent betrayal by promising that Israel's new ties to the Catholic world will lead to trade, tourism, and prosperity and that Catholic governance of Jerusalem will provide a firm hand for quick settlement of future disputes between Jews and Arabs. An announcement coming out of Jordan in late 1994 seemed to confirm the above:

Jordan last week renounced its religious links to Judea, Samaria, and Gaza, but retained its religious claims to Jerusalem. . . . Relations between Jordan and the Palestine National Authority (PA) grew strained after the July 25 signing of a Jordanian-Israeli declaration, in which Israel acknowledged a special Jordanian role in Jerusalem's Moslem sites....

In Jericho, the PA'S Islamic affairs minister welcomed Jordan's decision to sever its religious ties with the territories.⁵

At the subsequent Washington Summit, Jordan's King Hussein, hoping to bolster his claim to Jordanian control over Jerusalem's holy sites, declared that "only God has the right to decide who will own the Temple Mount and Jerusalem." As one Jewish commentator noted, however, "He is, of course, correct. But the question then becomes, whose God? For... Hussein's Allah does not mention Jerusalem once in the Koran, while the Hebrew Bible and the New Testament together refer to the city over 800 times. The God of Israel has already exercised His right to decide. And He has given Jerusalem to the Jews as their inheritance in perpetuity... [a fact which] challenges the insidious 'interfaith' theology equating God with the Allah of Islam."⁶

The same writer, in reviewing a recent book by Eliyahu Tal titled *Whose Jerusalem?*, accuses the "would-be redividers" of Jerusalem of being "intent on tearing the very heart out of the Jewish soul." His review presents the essence of a powerful book:

Tal tells it like it is. And for those who still choose historical legitimacy over the Islamic-inspired, oil-weighted claims of Iranian Shi'ites, Palestinian Arabs, Hashemites, Moroccans and Saudi Arabians, the data amassed in *Whose Jerusalem?* provide a solid platform from which to fend off the multiplying calls for the redivision of Jerusalem, or its otherwise demise as the exclusive capital of the Jewish state....

Only the Jews have for centuries lived and died in the hope of being physically restored to this city. It is only when a Jewish king reigned here that the Shechina (glory of God) shone visibly in Jerusalem, and it is only to Jews that the city itself has thus been holy all these years.⁷

Footnotes

¹ *The Jerusalem Post International Edition*, Week ending February 4, 1995, p. 5.

² Will Durant, *The Story of Civilization: The Age of Faith* (Simon and Schuster, 1950), Vol. IV, p. 229.

³ *The Jerusalem Post International Edition*, Week ending December 31, 1994, p. 6.

⁴ *Parade*, April 3, 1994, front cover.

⁵ *The Jerusalem Post International Edition*, Week ending October 8, 1994, p. 2.

⁶ *The Jerusalem Post International Edition*, Week ending October 1, 1994, p. 8B.

⁷ *Ibid.*