

"Watchman, what of the night?"

*"The hour has come, the hour is striking and striking at you,
the hour and the end!" Eze. 7:6 (Moffatt)*

JERUSALEM - PAPAL POLICY

U. N. Security Council Document S/14032

The United Nations Security Document #S/14032, dated, 30 June 1980, was given general distribution in both English and French. A cover note by the President of the Security Council read:

"The attached letter dated 30 June 1980 from the Charge d'Affaires a.i. of the Permanent Observer Mission of the Holy See to the United Nations was addressed to the President of the Security Council."

"In accordance with the request contained therein, the letter is circulated as a document of the Security Council."

The letter signed by Monsignor Alain Lebeaupin is included in the Document as Annex I. It reads:

"On instructions from His Eminence the Cardinal Secretary of State of His Holiness, I have the honor to request you to circulate as a Security Council document the attached text published in the 30 June issue of *Osservatore Romano*, which reflects the position of the Holy See concerning Jerusalem and all the Holy Places. The English translation, which was made from the Italian, may be regarded as authorized."

The English translation is attached as Annex II:

Text on the question of Jerusalem published by the
Osservatore Romano (30 June 1980)

JERUSALEM

In his speech to the President of the United States, Mr. Jimmy Carter, on Saturday 21 June 1980, the Holy Father spoke of Jerusalem in these terms: "The question of Jerusalem, which during these very days attracts the attention of the world in a special

way, is pivotal to a just peace in those parts of the world, since this Holy City embodies interests and aspirations that are shared by different peoples in different ways. It is my hope that a common monotheistic tradition of faith will help to promote harmony among all those who call upon God."

In His Holiness's words we find references to preeminent historical features (the "common monotheistic tradition of faith"), to present facts (the "interests and aspirations that are shared by different peoples") and to a "hope" for Jerusalem (that "harmony among all those who call upon God" may be promoted in Jerusalem, in the Middle East and throughout the world).

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History and contemporary reality.

Throughout the centuries Jerusalem has been endowed with deep religious significance and spiritual value for Christians, Jews and Moslems.

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

There is no ignoring either the deep attachment of the Moslems to Jerusalem, "the Holy," as they call it. This attachment was already explicit in the life and thoughts of the founder of Islam. It has been reinforced by an almost unbroken Islamic presence in Jerusalem since 638 A.D., and it is attested by outstanding monuments such as the Aksa Mosque and the Mosque of Omar.

There is no need to point out that Jerusalem also belongs spiritually to all Christians. There the voice of Christ was heard many times. The great events of the redemption, the passion, death and resurrection of the Lord, took place there. It was there that the first Christian community sprang up, and there has been, even if at times with difficulty, a continuous ecclesiastical presence. Numerous shrines indicate the places connected with Christ's life and, ever since the beginnings of christianity, there has been a constant flow of pilgrims to them. Saint Jerome is one of the most illustrious witnesses to the Christian presence. In the picture of the world presented by Dante Alighieri in his *Divina Commedia*, Jerusalem is seen as the centre of the earth.

At present all three communities, the Christian, the Jewish and the Moslem, are a part of the Holy City's population and are closely linked with its life and sacred character. Each community is the "guardian" of its shrines and holy places. Jerusalem has a whole network of organizations, reception centres for pilgrims, educational and research institutes, and welfare bodies. These organizations have great importance for the community they belong to and also for the followers of the same religion throughout the world.

In short, the history and contemporary reality of Jerusalem present a unique case of a city that is in itself deeply united by nature but is at the same time characterized by a closely intertwined religious plurality. Preservation of the treasures and the significance of Jerusalem requires that this plurality be recognized and safeguarded in a stable concrete manner and therefore publically and juridically, so as to ensure for all three religions a level of parity, without any of them feeling subordinate with regard to the others.

The religious communities of Jerusalem and the international community.

The three religious communities of Jerusalem, the Christian, the Jewish and the Moslem, are the primary subjects interested in the preservation of the sacred character of the city and should be partners in deciding their own future. No less than the monuments and holy places, the situation of these communities cannot fail to be a matter of concern for all. As regards the presence of Christians, every one is aware of the importance, both in the past and still today, not only of the Catholic community with its various rites, but also of the Greek Orthodox, the Armenian and the other eastern communities, not forgetting the Anglican groups and others springing from the Reformation.

In short, the Jerusalem question cannot be reduced to a mere "free access for all to the holy places." Concretely it is also required: (1) that the overall character of Jerusalem as a sacred heritage shared by all three monotheistic religions be guaranteed by appropriate measures! (2) that the religious freedom in all its aspects be safeguarded for them; (3) that the complex of rights acquired by the various communities over the shrines and the centres for spirituality, study and welfare be protected; (4) that the continuance and development of religious, educational and social activity by each community be ensured; (5) that this be achieved through an "appropriate juridical

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safeguard" that does not derive from the will of only one of the parties interested.

This "juridical safeguard" corresponds, in substance, to the "special statute" that the Holy See desires for Jerusalem: "this Holy City embodies interests and aspirations that are shared by different peoples." The very universalism of the three monotheistic religions, which constitute the faith of many millions of believers in every continent, calls for a responsibility that goes well beyond the limits of the States of the region. The significance and value of Jerusalem are such as to surpass the interests of any single State or bilateral agreements between one State and others.

Furthermore, the international community has already dealt with the Jerusalem, question; for instance, UNESCO very recently made an important intervention with the aim of safeguarding the artistic and religious riches represented by Jerusalem as a whole, as the "common heritage of humanity."

THE UNITED NATIONS ORGANIZATION AND JERUSALEM

As early as its second session, the General Assembly of the United Nations approved on 29 November 1947 a resolution on Palestine of which the third part was devoted to Jerusalem. The resolution was confirmed in the next two sessions, on 11 December 1948 and 9 December 1949 while on 14 April 1950 the Trusteeship Council approved a "special statute" for the city on the basis of the Assembly's decisions. The solution proposed by the United Nations envisaged the setting up of a "corpus separatum" for "Jerusalem and the surrounding area," administered by the Trusteeship Council of the United Nations.

This "territorial internationalization" of Jerusalem was not of course put into effect, because in the 1948 conflict the Arab side occupied the eastern zone of the city and the Israeli side, the western. The position of the United Nations does not appear at least as yet to have been formally revoked. The General Assembly, as well as the Security Council, has repeatedly, beginning with the resolution of 4 July 1967, insisted on the invalidity of any measure to change the status of the city.

The Holy See considers the safeguarding of the Sacred and Universal character of Jerusalem to be of such primary importance as to require any Power that comes to exercise sovereignty over the Holy Land to assume the obligation, to the three religious confessions spread throughout the world, to protect not only the special character of the City, but also the rights connected, on the basis of an appropriate juridical system guaranteed by a higher international body.

HOPES FOR JERUSALEM

In his address to President Carter, the Holy Father referred to the fact that the question of Jerusalem "during these very days attracts the attention of the world in a special way."

The positions of the two sides on the question of sovereignty over Jerusalem are known to be very far apart; any unilateral act tending to modify the status of the Holy City would be very serious. The Holy Father's hope is that the representatives of the nations will keep in mind the "common monotheistic tradition of faith" and succeed in finding the historical and present day reality of Jerusalem reasons for softening the bitterness of the confrontation and for promoting "harmony among all those who call upon God." The aim will be to ensure that Jerusalem will no longer be an object of contention but a place of encounter and brotherhood between the peoples and believers of the three religions and a pledge of friendship between the peoples who see in Jerusalem something that is part of their very soul.

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This Security Council Document #S/14032 was circulated on June 30, 1980. One month later, July 30, 1980, the Knesset passed as Basic Law, that Jerusalem was the Capital, of Israel. It should be noted that the Papacy views mere "free access for all to the holy places" as not acceptable, and wants "an appropriate juridical system guaranteed by a higher international body." Israel's Basic Law is at odds with Papal Policy.

KNESSET

BASIC LAW: JERUSALEM, CAPITAL OF ISRAEL

<p>Jerusalem Capital of Israel</p>	<p>1. Jerusalem, complete and united, is the capital of Israel.</p>
<p>Seat of the President, the Knesset, the Government and the Supreme Court.</p>	<p>(c) Jerusalem is the seat of the President of the State, the Knesset, the Government and the Supreme Court.</p>
<p>Protection of Holy Places.</p>	<p>(c) The Holy Places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings towards those places.</p>
<p>Development of Jerusalem.</p>	<p>4. (a) The Government shall provide for the development and prosperity of Jerusalem and the well-being of its inhabitants by allocating special funds, including a special annual grant to the Municipality of Jerusalem (Capital City Grant) with the approval of the Finance Committee of the Knesset.</p> <p>(b) Jerusalem shall be given special priority in the activities of the authorities of the State so as to further its development in economic and other matters.</p> <p>© The Government shall set up a special body or special bodies for the implementation of this section.</p>
<p>.</p>	<p>Menachem Begin Prime Minister</p> <p>YITZCHAK NAVON President of the State</p>

(Passed by the Knesset on the 17th of Av 5740, 30 July 1980, and published in [Sefer Ha-Hukkim](#) 580 of the 23rd of Av 5740 (5th August 1980), p. 186. The bill and an explanatory note were published in [Hatzot Hok](#) 1404 of 5740, p. 287)

REDEMPTIONIS ANNO

APOSTOLIC LETTER OF JOHN PAUL II

Revered Brothers and beloved Sons, health and Apostolic Blessing.

As the Jubilee Year of Redemption draws to a close, my thoughts go out to that special land which is located in that place where Europe, Asia and Africa meet and in which the Redemption of the human race was accomplished "once for all" (Rom 6:10; Heb. 7:27; 9:27; 10:10).

It is the land we call holy, indeed the land which was the earthly homeland of Christ who walked about it "preaching the gospel of the kingdom and healing every disease and infirmity." (Mt. 4:23) . . .

I think especially of the City of Jerusalem, where Jesus, offering his life, "has made us both one, and has broken down the dividing wall of hostility . . . bringing the hostility to an end." (Eph 2:14, 16).

Before it was the city of Jesus the Redeemer, Jerusalem was the historic site of the biblical revelation of God, the meeting place, as it were, of heaven and earth, in which more than in any other place the word of God was brought to men. . . .

Indeed, in so far as she is the homeland of the hearts of all the spiritual descendants of Abraham who hold her very dear, and the place where, according to faith, the created things of earth encounter the infinite transcendence of God, Jerusalem stands out as a symbol of coming together, of union, and of universal peace for the human family.

The Holy City, therefore, strongly urges peace for the whole human race, especially for those who worship the one, great God, the merciful Father of the peoples. But it must be acknowledged that Jerusalem continues to be the cause of daily conflict, violence and partisan reprisals.

This situation and these considerations cause these words of the Prophet to spring to the lips: "For Zion's sake I will not keep silent, and for Jerusalem's sake I will not rest, until her vindication goes forth as brightness, and her salvation as a burning torch." (Isa. 62:1)

I think of and long for the day on which we shall all be so "taught by God" (Jn 6:45) that we shall listen to his message of peace and reconciliation. I think of the day on which Jews, Christians and Muslims will greet each other in the city of Jerusalem with the same greeting of peace with which Christ greeted the disciples after the resurrection: "Peace be with you" (Jn 20:19) . . .

The entire human race, and especially the peoples and nations who have in Jerusalem brothers in faith: Christians, Jews and Muslims, have reason to feel themselves involved in this matter and to do everything possible to preserve the unique and sacred character

of the City. Not only the monuments or the sacred places, but the whole historical Jerusalem and the existence of religious communities, their situation and future cannot but affect everyone and interest everyone.

Indeed, there should be found, with good will and farsightedness, a concrete and just solution by which different interests and aspirations can be provided for in a harmonious and stable form, and be safeguarded in an adequate and efficacious manner by a special Statute internationally guaranteed so that no party could jeopardize it.

I also feel it an urgent duty, in the presence of the Christian communities, of those who believe in the One God and who are committed to the defence of fundamental human values, to repeat that the question of Jerusalem is fundamental for a just peace in the Middle East. . . .

The Church which looks at Christ the Redeemer and sees his image in the face of every man, invokes peace and reconciliation for the people of the land that was his. . . .

I desire, therefore, to draw the attention of politicians, of all those who are responsible for the destiny of peoples, of those who are in charge of International Organizations, to the plight of the City of Jerusalem and of the communities who live there. In fact, it escapes no one that the different expressions of faith and of culture present in the Holy City

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can and should be an effective aid to concord and peace.

On this Good Friday when we solemnly recall the Passion and Death of the Saviour, we invite you all, revered brothers in the episcopate and all priests, men and women religious, and the faithful of the whole world, to include among the special intentions of your prayers the petition for a just solution to the problem of Jerusalem and the Holy Land, and for the return of peace to the Middle East.

As this Jubilee Year of Redemption draws to a close, a year which we have celebrated with great spiritual joy whether in Rome or in all dioceses of the universal Church, Jerusalem has been the ideal goal, the natural place to which we direct our thoughts of love and thankfulness for the great gift of the Redemption which the Son of Man accomplished for all people in the Holy City.

And since the fruit of the Redemption is the reconciliation of man with God and of every man with his brothers, we ought to pray that also in Jerusalem, in the Holy Land of Jesus, those who believe in God may find reconciliation and peace after such sorrowful divisions and strife.

This peace proclaimed by Jesus Christ in the name of the Father who is in heaven thus makes Jerusalem the living sign of the great ideal of unity, of brotherhood and of agreement among the peoples according to the illuminating words of the Book of Isaiah: "Many peoples shall come and say: 'Come, let us go up to the mountain of the Lord, to

the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." (Is 2:3).

Finally we gladly impart our Apostolic Blessing.

Given in Rome at St. Peter's on Good Friday, 20 April 1984, the sixth year of our Pontificate.

IOANNES PAULUS PP. II

(*L'Osservatore Romano*, 30 April 1984, Weekly Edition)

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; . . . and at that time shall Michael stand up, . . . (Dan. 11:45; 12:1)

COMMENTS

The Bible is specific in its identification of the Papacy as the "little horn" of Daniel 7; the "first beast" of Revelation 13; and "the man of sin" in I I Thessalonians. The emphasis of Scripture is that "the man of sin" is sustained by "the energy of Satan." (II Thess. 2:9 Fenton) The "dragon," which is declared plainly to be "the Devil and Satan" (Rev. 20:2), gives to "the beast" - "power" and "great authority." (Rev. 13:2) With this delineation in prophecy, we would expect to find his policy and objectives for Jerusalem to coincide with the Papal policy.

In Revelation 16, we are told that "the spirits of devils" gather the nations to "the battle of that great day of God Almighty." These forces of evil operating through "the dragon," "the beast," and "the false prophet" gather them to the place called in Hebrew - Har-Magedon. (Rev. 16:13-14, 16, ARV) This compound Hebrew word is interesting. The first part means - mountain - and cannot refer to Megiddo, as the Scripture calls it a "valley." (See Zech 12:11) The closest word for the transliteration from the Hebrew is Har-Mo'ed, "mount of the congregation." This is in harmony with the objective which God reveals is in the heart of Lucifer. God said Satan intends to "sit also upon the mount of the congregation, in the sides of the north." (Isa. 14:13) This is Jerusalem, "mount Zion, on the sides of the north, the city of the great King." (Ps. 48:5)

It would appear that the Basic Law of Israel, and the policy of the Vatican are on a collision course. But should Satan coming as the Messiah in the outward splendor as the Jews have perceived the coming of the Messiah to be, and claim "the throne of his father, David," could Israel resist such an overwhelming "delusion?"

Indeed then, could the enunciation of John Paul II be realized that "Jerusalem stands as a symbol of coming together, of union, and of universal peace for the human family."

This is the voice of the antichrist who seeks to speak in place of the voice of the true Christ. "The Revelation of Jesus Christ, which God gave to Him" speaks of but one "Holy City." It is the "new Jerusalem, coming down from God out of heaven." (22:2) Paul calls it "the city of the living God." (Heb. 12:22) He told the Galatians, that this city "which is above is free, and the mother of us all." (4:26) One voice points to an earthly city, and calls it "holy," while the voice of the true Shepherd call men to the Holy City of God, the New Jerusalem.

Jesus did have something to say about the Jerusalem that now is. When leaving the Temple on Wednesday of His Passion Week, He declared it "desolate." Never again does the temple figure into history or prophecy from God's viewpoint. But not so the city of Jerusalem. Jesus told His disciples that evening on the Mount of Olives that alien armies would surround the city. These would be "the days of vengeance, that all things which are written might be fulfilled." (Lk. 21:22) This military involvement was to be a sign to His followers to leave the city never more to return. (21:21) Jesus then told them that Jerusalem would be subjugated by the Gentiles (nations) until the times of their visitation would be filled full. (21:24; cmp with 19:41-44) When God no longer in mercy seeks the welfare of the nations - when they have passed over the unseen line - then the time has come for the marvelous working of Satan, to gather the nations to the place in the Hebrew tongue - Har-Magedon - "the mount of the Congregation."

To that hour we have come. In 1967, the arms of Israel retook Old Jerusalem, and re-established Jewish sovereignty. "The times of the Gentiles" was ending. In 1980, the Knesset passed as a Basic Law, that the city of Jerusalem would once more be the Capital of all Israel. "The times of the Gentiles" are now fulfilled.

In 1979, Pope John Paul II, entered the White House, and "clasped" hands with the Protestant President, Southern Baptist, Jimmy Carter. In 1980, "the Cardinal Secretary of State of His Holiness" - the same John Paul II - caused to be circulated as a Document of the United Nations Security Council, a pronouncement of Papal policy for Jerusalem. In 1984 - this year - He again directed the eyes of the world toward Jerusalem, and his hopes for it - an international city, as a symbol "of union, and of universal peace for the human family."

Would Jesus - if visibly present - say to us - "This day is this Scripture being fulfilled before your very eyes. O fools, and slow of heart to believe all that the prophets have written." That which pertains to Jerusalem, which has occurred in our day, was prophesied by Jesus Christ Himself.

If we are not willing to accept what the true Christ stated, then are we not opening ourselves to the deception of the false christ, when "out of Zion" (so the people say) will "go forth the law" (What will it say?), "and the word of the Lord (What lord?) from

Jerusalem." (Isa. 2:3) To these words from Isaiah, the Pope directed his listeners in the final appeal of his Good Friday Apostolic Letter!

LETTERS

"I have just seen a copy of "Watchman, What of the Night?" May I please be placed on your mailing list I wish I had a copy of "This Is the Victory - Faith" We need many "Watchman" and oh - how few there are." (Tennessee)

"Thanks for the Thought Paper - you have done a nice job in unmasking Fritz A for what he is. And the historical background on him explains some of the connections." (California)

"Your remarks about Alseth were interesting. Suspected same, but glad to get more information." (Oregon)

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