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Arafat' Deadly Land Policy

Yasir Arafat's dark prescription of death for anyone selling West Bank land to Israeli Jews and yet another denunciation of the "Judaization of Jerusalem" are chilling reminders about his view of Oslo's "final status" negotiations. Plainly, he is concerned that Israel will acquire land and change the "facts" on the ground. But what is now reflected more loudly than ever is that Arafat has a preconceived notion about where he wants to be after the negotiations and will do anything to achieve his goals.

This development is all the more ominous in light of the reports that Prime Minister Netanyahu is about to make concessions on Har Homa to get the stalled Oslo talks going again. The idea that Jerusalem will remain "the undivided capital of Israel" is hardly consistent with Arafat's pronouncements or posture regarding Har Homa. And given his latest threat to Palestinians, the idea that Arafat will be satisfied with what he can get from negotiations is becoming more and more a matter of wishful thinking.

To be sure, Israel's insistence on an undivided Jerusalem under its control also reflects a non-negotiable attitude. But for us that is a given, and the only relevant issue is what has to be done to ensure that Arafat's recalcitrance remains unavailing.

A Missed Opportunity

When all of the self-righteous sound and fury over the Orthodox shunning of the Yom Hashoa commemoration held at the Reform Temple Emanuel this past Sunday dies down, it will become clear that an important opportunity has been squandered. There are precious few opportunities for demonstrations of unity in the Jewish community these days, given the concerted effort of some to upset the religious *status quo* in Israel and the Orthodox response. Certainly, remembering the Holocaust is one such occasion. To be sure, there were many non-controversial such ceremonies held in New York City this past Sunday. Unfortunately, the largest, sponsored by the Warsaw Ghetto Resistance Organization, which could have drawn from the entire Jewish community, instead became the source for increased discord.

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ARAB VERSION OF "IR MIKLAT" — ('CITY OF REFUGE')



Letters to the Editor...

(Note: Letters, in order to be considered for publication, must be typed and double spaced. All letters must be signed, although names will be withheld upon request. Due to the large volume of mail, we regret that we cannot acknowledge or return any letters).

High Praise For Julius Liebb's Balanced Commentaries

Dear Mr. Fine:

The news that my long-time friend and colleague, Julius Liebb, will no longer be writing his regular commentary column in THE JEWISH PRESS came as a stunning blow to those of us who looked forward eagerly to his wise and scholarly essays. Julius Liebb's writings reflect good sense, sanity, honesty and, above all, a deep and profound commitment to Torah values. I'm convinced that Julius' balanced writings brought great respect and honor for the Orthodox community.

We'll miss his writings and his comments, and we hope that he and his wife, Rose, will be blessed with many, many years of good health.

Dr. Samuel I. Cohen
Sr. V.P. Jewish
National Fund

Another Christian View Of The Status Of Jerusalem

As some church groups are calling for a "shared" or divided Jerusalem, I would like to present another Christian perspective.

It might be beneficial to examine the 19 years from 1948 to 1967, when Arab Jordan occupied East Jerusalem and the West Bank, and Jerusalem was a divided city for the first time in 3,000 years.

Jews, according to Article 8 of the armistice agreement between Jordan and Israel, were to have free access to the Jewish Holy Places and cultural institutions under Jordan's control.

This was violated. Jews were forbidden to visit the Western Wall, the Mount of Olives Cemetery, Rachel's Tomb near Bethlehem, The Tomb of the Patriarchs in Hebron and from using Mount Scopus'

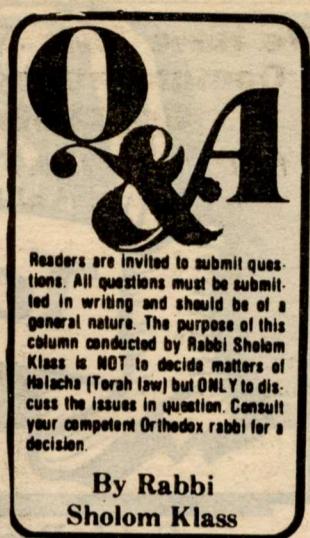
medical and educational institutions: Hadassah Hospital and Hebrew University.

Israeli Muslims were not permitted to visit the Old City. Israeli Christians were allowed to visit the Holy Places in the Old City, but only on Christmas and Easter.

During those 19 years of a divided Jerusalem, 55 synagogues in the Old City were destroyed, the Western Wall area became a slum, and many Jewish gravestones were removed by the Arab Legion from the Mount of Olives Cemetery and used to build foundation walls and latrines of a military camp.

During those 19 years, there were NO calls for internationalization, "sharing," on the part of the United Nations. The opposite was true; this brutally divided hostile Holy City was shamefully tolerated.

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Three Hundred High Priests Died On Yom Kippur

QUESTION: In these troubled times, when the Jewish people need every bit of comfort, guidance and knowledge that one can acquire, we turn to THE JEWISH PRESS for that security. THE JEWISH PRESS is still the light on which one can depend. I say this in all sincerity. Thank you for being the staunch speaker of truth in every way.

Rabbi Klass, several years ago you promptly answered a very important question for me. I would like to ask another question.

Some while back, I read (but can't recall where) that only 35% of the priests who entered the Holy of Holies came out alive. A friend who was sitting at the table where we were discussing this recalled that she had read that either a string or a rope was tied around the waists of the priests who entered the Holy of Holies, and if the rope or string broke, then the priest to whom the rope was attached did not return.

Can you please set us straight on this? Thank you very much.

Millie Goldstein
Huntsville, Alabama

ANSWER: Thank you for your kind words and blessing. We are taught (*Bava Kamma* 92a) that G-d hearkens to the prayers of a person who prays and blesses others, and you will be blessed.

The *Gemara* (*Yoma* 9a) states that the first Holy Temple, which stood for 410 years, only had 18 High Priests who served in it. *Tosafot* state that *Divrei Hayamim* (*I Chronicles* 5:36) itemizes only eight High Priests who served.

In the second Holy Temple, which abided for 420 years, more than 300 High

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