

Israel conflict, not in isolation. But what is of greater relevance is that there can be no such settlement without solving the Jerusalem question.

If a religious regime can be created, then, and only then, can Jerusalem once again represent for all three "Peoples of the Book" their aspiration to create, on this Rock of Ages linking them with God, a City that, in the words of a contemporary Jewish writer (Amos Oz), will truly be the Jerusa-

lem of absolute love. It is a curious twist of history that this "ideal" solution is now clearly becoming the only one that is practical. Jerusalem can at least become a City of Peace provided it is made in modern fact, what it has always been in ancient myth - the Holy City.

Editor's note: This article was written before President Sadat's dramatic visit to Israel and the ensuing negotiations. At press time, however, events had still not overtaken the subject matter of the article.

Jerusalem: The Holy City

Problem can only be resolved as part of general settlement

Canadian position

By R.V. Lucy

President Anwar al Sadat's historic voyage to Jerusalem from 19 to 21 November has highlighted once again the very real problem presented by the status of this holy and historic city in the context of a general settlement for the Middle East situation. The President of Egypt referred to the return to Arab sovereignty of East Jerusalem (which includes the entire Old City); the Prime Minister of Israel, to the "reunification" of the city in 1967. Both leaders, however, referred to the need to have the holy places of Jerusalem accessible to people of all faiths.

In its long history, Jerusalem has changed hands as many as 37 times. Its recorded history goes back at least to the fourteenth century B.C., when it was a Canaanite city state under Egyptian sovereignty. In 1000 B.C. it was captured by King David. Its central location and easily-defensible nature recommended it to him as a good site for the capital of the Jewish kingdom. Surviving the division of Solomon's kingdom, and successive attacks by Egyptians, Philistines and Israelites, it was finally destroyed by Nebuchadnezzar early

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in the sixth century B.C. The Persians, however, permitted the exiled inhabitants to return about one century later to restore the city's wall and the Temple.

Jerusalem subsequently came under Macedonian and finally (after a century of independence under the Macabees) Roman rule in 63 B.C. In 4 A.D. it became the capital of the province of Palestine, under a Roman procurator. In 66 A.D. and again in 135, the Jews revolted. Each time the Romans retook Jerusalem, and after the second revolt they razed it to the ground and rebuilt it as Aelia Capitolina. In the fourth century, following the adoption of Christianity by the Romans, Jerusalem reverted to its former name. The city fell to the Persians in 614, but after a long war, which was almost a rehearsal for the Crusades, it was restored to Roman control - only to fall in 638 to the Arabs. In 1071, Jerusalem passed under Turkish control, and it was the rumoured excesses of its new rulers against Christian pilgrims that helped inspire the First Crusade. Jerusalem fell in 1099 to the Frankish Crusaders, who put virtually all the inhabitants - Moslems, Jews and Christians - to the sword. In 1189, Saladin brought down the Kingdom of Jerusalem and recaptured the city, this time with minimal bloodshed. The Emperor Frederick II, who was nominally "King of Jerusalem", recovered the city in 1221 from the Sultan of Egypt through negotiation rather than by the sword.