

## Tourism In The Holy Land

By Larry Ekin

The mystery and promise of a Holy Land pilgrimage has lured Western Christians to the region for centuries. For many, however, the reality of the journey remained the prerogative of the rich, adventurous, or utterly devout. Only recently have growing leisure, affluence and jet travel permitted large numbers of persons to live out their dreams. Today, the Holy Land lies within the reach of hundreds of thousands of Americans and Europeans.

Often the expectations of modern-day visitors have been shaped by the colored illustrations in their Bibles, biblical maps, and the stirring, romantic accounts provided by dedicated missionaries. Intent upon walking "in the footsteps of Jesus," many are unwilling or unable to accept the presence of contemporary societies living very real day-to-day struggles.

What has evolved as a result is a tourist industry that meets travelers' desires—by reducing to a minimum the choices that must be made. No need to worry in hotels and restaurants about whether to tip or how much. Often as not, it is all part of the package. No need to worry about changing money since the preselected souvenir shops will all take dollars. (You don't even need to learn the exchange rate.)

Much of the tourist industry in the

*Larry Ekin is Seminar Designer, United Methodist Office for the United Nations, in New York City.*



Tourists, at right, browse at a brass and copper antique shop in Old Jerusalem.

Holy Land seems determined not to interfere with biblical recitations and pious meditations. But, an air-conditioned bus ride is hardly the equivalent of wandering in the desert in search of knowledge. And more often than not, the promise of finding the biblical burning bush is dispelled by the thick black smoke of burning tires, left not at a religious shrine but at the site of a demonstration.

In global terms, tourism has skyrocketed. Within the past 15 years, it has become one of the major socio-economic activities of our time. United

Nations figures indicate that international tourism increased nearly 75 percent between the years 1967 and 1977, producing some 243 million international arrivals in 1977. Between 1970 and 1975, international tourist receipts\* more than doubled, from \$18.2 billion to some \$38.8 billion.<sup>1</sup>

\* International tourist receipts, as defined by the United Nations and World Tourism Organization, are the receipts of countries in the form of consumption expenditures, i.e., payments for goods and services, made by foreign tourists out of foreign currency resources. These exclude fare receipts.

# About This Issue

Tourism is the world's biggest industry. For many world capitals it represents, economically, over 40 percent of total revenues. Far less appreciated are the political and ethical dimensions of the industry.

In this issue Larry Ekin looks at the Land of the Bible—what historically might be called the cradle of tourism—and examines the economic, political and ethical impact of the travel business on a region that pilgrims call “holy,” and policy advisers a “powderkeg.”

Readers wishing more specific information on tours to the Middle East may write to our A.M.E.U. office at Room 771, 475 Riverside Drive, New York, NY 10115. Background information on Middle Eastern countries is also available.

Ron O'Grady, former staff member of the Christian Conference of Asia, has given considerable attention to this question. At a recent international conference on tourism sponsored by the World Council of Churches, O'Grady reported that:

For the past 20 years, the tourism industry has been growing at a rate which confounds all predictions. Today it is number one, and still growing. It outstrips oil as the major industry of the world; it employs more people than any other industry ...The list of such economic and social indicators seems endless. Despite recession, unemployment, oil crisis, inflation and political upheaval, tourism continues its upward march undaunted.

As early as 1970, a report on the subject indicated: “The world value of foreign exchange operations in international tourism equals approximately the overall value of world production of aluminum, lead, copper, and iron ore combined.”<sup>2</sup>

Appropriately, there is both a growing concern and a growing body of literature dealing with questions surrounding tourism. The United Nations, the World Council of Churches,

*Saudi Arabia in the 1980's* by William B. Quandt is reviewed on page 14 . Details for ordering this and other books at discount prices are found on pages 15 and 16.

Our July/August issue will present a feature story on Yasir Arafat, Chairman of the Palestine Liberation Organization.

John F. Mahoney,  
*Executive Director*

academics, and others interested in world developments are actively addressing the subject. Topics under discussion include: the value of tourism as a foreign exchange earner (particularly for developing countries); the use and/or diversion of resources in an

Street activity in the Old City of Jerusalem



economy towards developing the infrastructure necessary to support tourism; the displacement of peoples; and the impact of tourism on local ecologies.

One of the fundamental developments within the industry during the past 15 years has been its transformation into a mass phenomena. Today, the travel/tourism industry moves “large numbers of travelers from one country to another by means of mass transport, and this involves mass hotel accommodations and above all, mass selling,” according to Harry Matthews who has published a recent study. Matthews likens today's tourists to geese in flight formation, stopping at designated watering holes along the way.<sup>3</sup>

Logically, the socio-cultural effects of increasingly large numbers of people coming into contact with alien cultures would be worth special study and analysis. Past assumptions held that travel, particularly foreign travel, broadened a person's mind and awakened a person to other ways of thinking and doing things, while at the same time fostering appreciation of one's own culture, heritage and lifestyle.

That simply may not be so, and a variety of proposals have offered ways to bring about the proper point of view. One such proposal is “A Code of Ethics for Tourists,” developed during a 1975 meeting sponsored by the Christian Conference of Asia. The code has been circulated under church and corporate auspices, especially in Asia and Pacific regions. (See page 3 .) Advocates

would like to see the code publicized and discussed in the major tourist-generating countries. Some would even like to see tour agencies print it or at least circulate it with their own promotional materials.

Other suggestions are a bit more unusual. In November 1981, the World Council of Churches sponsored an international conference on tourism in Stockholm, during which Ron O'Grady said he has reluctantly concluded "that it is time we create tourist ghettos and keep them (tourists) out of the way" in a kind of "Disneyland." In his opinion, this would be "infinitely better than hordes of tourists tramping around," generally interfering with the culture and way of life of other people.<sup>4</sup>



A pastor addresses Christian pilgrims visiting Banyas, one source of the Jordan River.

The Christian Conference of Asia, a pioneer in many of these discussions, in September 1980, dealt at length with the socio-cultural questions. Conference findings indicate that the great majority of the world's people have no opportunity to travel abroad and that "tourism usually reflects the values and lifestyles of a minority and does not cover the values, aspirations and lifestyles of most of the world's people." Additionally, "cultural forms are particularly vulnerable to tourism experience. Travelers seek 'exotic' entertainment, visit unusual places and collect mementoes. As a result, local art forms are bastardized or performed out of season, antiques and artifacts are stolen and handicraft standards fall as a result of mass production."



Damascus Gate, one of seven gates to ancient walled city of Jerusalem, built during 16th-century rule of Suleiman the Magnificent.

The conference examined questions of prostitution, employment, and, at length, social effects. Conference participants concluded tourism is not automatically a useful learning experience for the tourist nor does tourism automatically build up peace and friendship among people. On the contrary, it could "glaringly contrast lifestyles and economies."<sup>5</sup>

The potential for this glaring contrast of lifestyles in the Holy Land is equal to the potential for reinforcement of stereotypes. Observed from the sun-

screened window of a tour vehicle, the Palestinian peasant working his field behind a horse-drawn plow, the shepherd with his flock, the refugee mother bearing water home atop her head, the devout Jew at prayer — all become characters who conveniently fulfill the visitor's expectations and fantasies of a Holy Land untouched by the tides of time.

Richard Butler, Middle East Secretary for the National Council of Churches of Christ in the United States, said, "This is not a museum visit — and the people

## A Code of Ethics for Tourists

1. Travel in a spirit of humility and with a genuine desire to learn more about the people of your host country.
2. Be sensitively aware of the feelings of other people, thus preventing what might be offensive behavior on your part. This applies very much to photography.
3. Cultivate the habit of listening and observing, rather than merely hearing and seeing.
4. Realise that often the people in the country you visit have time concepts and thought patterns different from your own; this does not make them inferior, only different.
5. Instead of looking for that "beach paradise," discover the enrichment of seeing a different way of life, through other eyes.
6. Acquaint yourself with local customs — people will be happy to help you.
7. Instead of the Western practice of "knowing all the answers," cultivate the habit of asking questions.
8. Remember that you are only one of the thousands of tourists visiting this country and do not expect special privileges.
9. If you really want your experience to be "a home away from home," it is foolish to waste money on traveling.
10. When you are shopping, remember that "bargain" you obtained was only possible because of the low wages paid to the maker.
11. Do not make promises to people in your host country unless you are certain you can carry them through.
12. Spend time reflecting on your daily experiences in an attempt to deepen your understanding. It has been said that "what enriches you may rob and violate others."

*Reprinted from the Ecumenical Press Service*

living there are not museum pieces. The Holy Land is holy only because of the people living there.”

Misunderstandings can also arise from differences in cultural mores. *Al Fajr*, the Jerusalem English-language weekly, published the comments of a local restaurant owner, who noted that:

From the Palestinian view it appears that many tourists, when they visit this holy city, act and dress as if they were on the beach or in a night club. For instance, some young women in the market for Palestinian embroidered dresses think nothing of completely undressing in open souvenir shops and in front of the shopkeepers to try on the dresses. In a society like ours, where women behave very differently, such behavior is provocative and is the reason behind many assaults.

Women in the streets are often seen in see-through and revealing dresses. It is not surprising to anyone



High priest inspects preparations for Samaritan Passover ceremony, near Nablus.

such behavior cannot be condoned and that such things are not part of our beliefs or traditions. I ask those tourists I meet to respect Jerusalem, the Holy City, by dressing reasonably,

provoked and indeed to explain our situation. We have to respect each other and understand each other by forging good relations with tourists coming to visit our country. Respect for others and asking for respect from them should be a cornerstone in a policy of explaining to others our country's problems.<sup>6</sup>

Misunderstanding and lack of genuine human contact is often engendered by the whirlwind itinerary adopted by many tour operators. As one case in point, a tour group leader reported that:

Descending the steps to Jacob's Well, two matronly ladies were trying to orient themselves.

"Where did he say we were today?" asked one.

"Oh, hell, dearie, I don't know," her friend responded. "Just buy a bottle of water and get back on the bus."

When asked about this particular problem, most tour agency representatives simply answered, "That's what people want." Said one: "The itineraries will change when people begin to ask for them to change. But, as it is now, if we left anything out, people would complain." Said another: "The effort to educate people is marginal."

Consider the following itinerary, that, remember, comes after the stress of a long international flight:

*Day 1.* Depart Amman and cross Allenby Bridge; visit Jordan River, Megiddo, and Nazareth; overnight in Tiberius.

*Day 2.* Visit the Mount of Beatitudes and Capernaum, time for swimming or a short boat ride on the Sea of Galilee; visit the Golan Heights and archeological sites in the north.



Larry Ekin/BGM



After Orthodox Easter services at Jerusalem's Church of the Holy Sepulchre, pilgrims will carry flames from a special ceremony to churches as far away as Greece.

who understands the culture of Palestine that these young women are harassed by young men in the streets.

I meet many such women in my work, all complaining about the bad treatment they receive from young Palestinian men. I stress to them that

and to think about the effect on others of behavior they may consider perfectly "normal" in their own countries.

But Palestinians, too, must take some responsibility and action to improve relations. I ask them not to be

*Day 3.* Israel Museum, Mt. Zion, Upper Room, and Bethlehem, staying for the production of *The Nativity Play*; overnight in Jerusalem.

*Day 4.* Garden of Gethsemane, Mount of Olives, Western Wall of the Temple Mount and Dome of the Rock; walk the Via Dolorosa to the Church of the Holy Sepulchre; Pool of Bethesda, the Garden Tomb and Tomb of the Kings, The Passion Play of Jerusalem.

*Day 5.* Jericho, Qumran, Dead Sea (a quick dip for those so inclined), and Masada.

*Day 6.* An unscheduled day in Jerusalem, optional trips available (Solomon's Quarry, Pool of Siloam, City of David Excavations, the New City, and the Holocaust Museum).

*Day 7.* Optional extensions of stay or return flights to the United States.

In March 1979, Mona Neumann, a nurse from Phoenix, Arizona, participated in a regular Holy Land tour. This is how she recollected her visit:

We were very isolated, and everything was extremely commercial and packaged. It was like traveling in a vacuum. None of the group was interested in trying any new food or learning anything about the culture. There was so much jammed in it was mind-boggling! It seemed like everything was geared to our stops at gift shops—it almost disgusted me.

It seemed to me it was not part of the tour to have any contact. We had no chance to learn anything about the present society except once when we stopped at a kibbutz for part of an afternoon and they told us about

their irrigation system—but even then, we didn't get beyond the restaurant and gift shop.

Finally, she "startled" the other members of her group by striking out on her own. Her subsequent adventure became the most memorable part of her trip. She had had a few conversations with some of the waiters at her hotel, and, at their invitation, joined them to see their Jerusalem.

"We walked and talked for hours," she said, "and suddenly I realized what my mental image of Arabs had been and how little we know about the area and their culture."

Her one regret: "If I'd been a bit more adventurous, I would have spent more time on my own."

## The Best Tours Require Preparation and Wider Contacts

Given the variety of sites that would be of interest to most tourist/pilgrims, and the restricted amount of time most could spare, is it feasible (or even fair) to expect tourists to be students as well? The Rev. Don Wagner, a Presbyterian pastor from Chicago, thinks it is. He recently returned from a trip for which he purposely had recruited people with varied interests, perspectives and knowledge of the area. The group visited many sites of biblical interest, but had also built into their schedule time for meeting with people. In addition, the group devoted time to spiritual reflection. According to Wagner:

Our primary purpose was to listen to people, to understand their living witness, and to hear what's going on so that we could serve as better interpreters when we return.

Many of them had expected and wanted a regular Holy Land tour, with all the regular stops. Initially, there was some resistance to what we were doing, but once underway, they became excited by the opportunities and intrigued with the unusual experiences. We had a few people who had previously been on trips—I think nearly all of them told me that

this trip had been better and richer because of the contact with people.

I would hope that people would at least begin trying to build in a few opportunities to listen.

This attitude is being encouraged by a growing number of concerned persons. Several Protestant denominations, as a part of their Middle East policy statements, encourage their

Men relax in the shade before noon prayers at the Al-Aqsa Mosque in Jerusalem.



Larry Ekim/BGM

## Excerpted Denominational Statements on the Middle East

### Christian Church (Disciples of Christ)

Be it further resolved: that pastors and lay members of the Christian Church (Disciples of Christ) traveling in the Middle East be encouraged to include in their itineraries visits with Middle Eastern church representatives in Israel, the West Bank and Gaza, Syria, Egypt, Lebanon, Jordan, and Turkey, and that the Department of the Middle East of the Division of Overseas Ministries of the Christian Church (Disciples of Christ) provide information about the Disciples relationships in that area and suggest contacts with Christians in the Middle East who desire dialogue with North American Christians...

*Approved at the 1981 General Assembly*

### United Church of Christ

Be it further resolved that: Since the churches of the Middle East provide the witness to Christ in that area, are eager for ecumenical relationships and are a vital element in theological and cultural exchange, members of the United Church of Christ who travel to the Middle East are urged to visit with representatives of the churches in the area; and the United Church Board for World Ministries is urged to facilitate such contacts; and

Be it further resolved that: local churches of the United Church of Christ are urged to develop better understanding of Judaism and Islam by conducting educational programs on those faiths for members of all ages, and through personal contact with Jews and Moslems in their communities.

*Adopted by U.C.C. General Synod 13*

### United Methodist Church

Therefore, we urge United Methodist churches and agencies to take the following specific actions:

1. Promote educational programs at all levels aimed at helping Christians understand the intricacies of the Arab-Israeli conflict. Specific actions should include an evaluation of the treatment of the conflict in the United Methodist curricula and media; the initiation of programs involving increased contact with and among Christians, Moslems, and Jews from the Middle East; the development of denominational participation in ecumenical networks to stimulate interest, raise consciousness, and provide information about the Middle East...

*Adopted by the 1980 General Conference of the United Methodist Church*

members traveling to the Holy Land to better inform themselves of developments and cultures in the area. (See statements above.) Additionally, most have the contacts to assist groups. Once in the Holy Land, some groups also set aside time or use extensions of their tour to visit church-related projects. (See page 8 for the addresses of the major denominational offices.)

Proper preparation for travel within the Holy Land is also a matter of concern for Catholics. Monsignor John Nolan of the Catholic Near East Welfare Association indicated that the agency has been involved for a number of years in promoting tours that gave people a chance to meet local residents. Of one such tour, he said, "Time was scarce, and people were on the run, but we managed to try to set aside some time, even in the evening when people might have a chance to meet people. Some would then be invited to go visit them at their homes." Nolan also considered it important for pilgrims to visit church-related programs—such as

Bethlehem University and the Epheta School for the Deaf in Bethlehem. (See page 12 for agencies and centers that will offer travel assistance.)

All too often, however, tours related to the Holy Land fail to consider the conflicting social elements that are at work in the region today. In the words of a woman preparing to lead her sixth Holy Land trip: "Well, our trip is educational, but it's strictly religious education—there's nothing political about it." Although not unaware, uncaring, or insensitive to the political situation, she apparently saw no connection between what she would see, hear and experience, and the politics of the region.

As in previous trips, she had recruited approximately six persons, receiving her trip in exchange from the agency she was dealing with. The group she had recruited would be matched by the agency; and eventually a larger group containing two to three hundred persons would depart for one of the agency's standard nine-day trips, with

optional extensions.

All group members had received an outline noting the places they would visit; the outline included appropriate biblical citations. Prior to departure, the agency would conduct a briefing, reviewing contents of the outline and the trip itinerary.

After arrival, the group would receive a briefing each morning from one of the resource persons retained by the agency. The groups would then board buses, accompanied by their officially licensed guide who would handle the rest of the day's itinerary.

There was to be one unscheduled day, in Jerusalem, during their visit. Opportunities for informal contact of any sort, beyond their guide or bus driver, were extremely limited. At no point during their tour could any of the pilgrims become personally acquainted with Jerusalem's indigenous Christians, Jewish or Moslems. Instead their stops would take in shrines or souvenir shops.

"It was like walking through pages of the Bible. It really made the Bible come

alive for me," the tour leader said when asked about the most meaningful aspect of her previous trips.

The most "political" statement she could remember had come from a young Palestinian guide. When asked, "Are you a Christian?" the response had been: "I am an Arab—a Palestinian—and a Christian."

While she and her cooperating agency may have viewed their efforts as "strictly religious education," others aren't so sure this is possible. The Holy Land is, after all, a highly politicized region. What is highlighted, what is ignored, how people are portrayed, even uses of terminology can all influence the visitor's perceptions.

In some cases, it may be a simple and natural desire on the part of the guide to show one's country in the best possible light. Thus, unpleasant realities can sometimes be ignored or downplayed. "Whenever we would pass a refugee camp, our guide would begin quoting from the Bible until we were past it," said one recent leader.



After prayers at the Al-Aqsa Mosque, Moslem puts on shoes and socks.

Larry Ekin/BGM

In other cases, it may be a blatant attempt to propagandize. One observer recalled being on a bus when, 12 to 15 kilometers east of Jerusalem, the guide announced over the microphone: "We are now entering Judea and Samaria, the so-called 'West Bank.' This is territory that was liberated from the Jordanians as one of the miracles of the Six-Day War..."

Approaching the near-deserted refugee camps near Jericho, he explained: "Well, these people were so overjoyed to be liberated from the Jordanians that they all ran cheering into the streets when the Israeli troops came in and most of them have new homes in Israel now."

The average traveler might consider this presentation slightly partisan, but would probably be unwilling to challenge it. How many visitors actually realize that:

1. Most of the international community does not recognize the Israeli annexation of East Jerusalem, and thus, technically, the West Bank begins in Jerusalem.
2. The use of "liberated" in this context.
3. Most of the refugees from those camps fled into Jordan—targets of Israeli air and artillery attacks—in 1967.

One organization intent upon politicizing pilgrims on Holy Land tours is the International Christian Embassy in Jerusalem (ICEJ). The ICEJ arose as an international coalition of Christian-Zionist organizations in response to the

give part of it away (the West Bank and Gaza Strip). And they are supported, would you believe it, by many of the Jewish people? We are better Zionists than you Israelis. You don't fully believe in your own cause.

If only Israeli guides would acquire the habit, while taking Christian groups to the Israel museum or wherever, of making a 15-minute stop at the embassy, we'd give them an idea of what we're trying to do.

Don't forget, we are not a Jewish organization which could be presumed to follow its own interest. We speak to them from within our faith. And many of them truly want to receive our message.



Palestinian fruit vendor operates one of many small shops along Old Jerusalem streets.

Larry Ekin/BGM

In an interview on the subject of Holy Land tours, Richard Butler, of the National Council of Churches of Christ in the United States, offered the following observations: "The so-called non-political trip is impossible. It is in fact very political by what people don't see. To ignore the people of the area and their problems, concerns and hopes is not spiritual."

Butler expressed the hope that American Christians visiting the Holy Land would begin to get in touch with area churches, with various Israeli viewpoints, and would not limit their contacts to only one viewpoint.

announced withdrawal by a number of Western and Latin American governments of their embassies from Jerusalem.

Their politics were made clear in an August 1981 *Jerusalem Post* article. Jan Willem van der Hoeven, ICEJ spokesman, was quoted as saying:

The Bible does not say you will receive half the land of Canaan. Yet all the world's governments want to

## Protestant Denominational Offices

Many of the Protestant denominations have, at their national headquarters, persons who are responsible for programs and relationships with the Middle East. Generally speaking, address your inquiries to their Middle East offices. They will offer advise on study materials to use before going, church-related projects to visit while there, and perhaps names of persons to contact.

American Baptist Churches  
Valley Forge, PA 19481

American Lutheran Church  
422 S. 5th Avenue  
Minneapolis, MN 55415

Church of the Brethren  
1461 Dundee Avenue  
Elgin, IL 60120

Christian Church (Disciples of Christ)  
16th Floor  
475 Riverside Drive  
New York, NY 10115

Episcopal Church  
815 2nd Avenue  
New York, NY 10017

Friends United Meeting  
101 Quaker Hill Drive  
Richmond, IN 47374

Lutheran Church in America  
231 Madison Avenue  
New York, NY 10016

Mennonite Central Committee  
21 S. 12th Street  
Akron, PA 17501

National Council of Churches of Christ  
6th Floor, Middle East Office  
475 Riverside Drive  
New York, NY 10115

Presbyterian Church in the U.S.  
341 Ponce de Leon Avenue  
Atlanta, GA 30308

Reformed Church in America  
Room 1824  
475 Riverside Drive  
New York, NY 10115

United Church Board for World  
Ministry  
16th Floor  
475 Riverside Drive  
New York, NY 10115

United Methodist Church  
Room 1530  
475 Riverside Drive  
New York, NY 10115

United Presbyterian Church in USA  
Room 1133  
475 Riverside Drive  
New York, NY 10115

## Catholic Offices

Catholic Near East Welfare Association  
1811 1st Avenue  
New York, NY 10022

CNEWA operates a number of projects in the area, and has helped promote tours in the past with an emphasis on helping people gain a better understanding of the Eastern rite churches.

Commissariat of the Holy Land  
Franciscan Monastery  
1400 Quincy Street, NE  
Washington, D.C. 20017

## Churches of Middle Eastern Background in the United States and Canada

Experiencing the life and worship of Middle Eastern Christians can help make a Middle East study and tour come alive. Listed below are churches of Middle Eastern background to contact in order to learn if such a congregation or church is in your locality.

### Eastern Orthodox

Antiochian Orthodox Archdiocese of  
North America  
358 Mountain Road  
Englewood, NJ 07631

Churches of the archdiocese are under the jurisdiction of the Patriarch of Antioch located in Damascus, Syria. In addition, Eastern Orthodox persons of Middle Eastern background might be

found in Greek Orthodox parishes as well as in Orthodox Church in America parishes.

Armenian Apostolic Church of America  
138 East 39th Street  
New York, NY 10016

Armenian churches are under the jurisdiction of the Holy See of Cilicia now located in Antelias, Lebanon.

Armenian Church of America  
Eastern Diocese  
630 Second Avenue  
New York, NY 10016

Armenian Church of America  
Western Diocese  
1201 N. Vine Street  
Hollywood, CA 90038

Coptic Orthodox Church  
Diocese of North America  
427 West Side Avenue  
Jersey City, NJ 07304

Churches of the diocese are under the jurisdiction of the Patriarch of Alexandria.

### Eastern-Rite Catholics

Interested persons should consult the *Official Catholic Directory*. Also, the Catholic references listed may be of some help.





A donkey remains the best way to transport goods in the narrow, twisting streets of Old Jerusalem.

Larry Ekin/BGM

A review of the *Jerusalem Post* during several months indicated that Israeli officials were also concerned with the politics of Holy Land tours. They consistently expressed their apprehension that Arab guides were showing Israel in a bad light. This concern explains in part one of the most controversial recent developments affecting Holy Land tours.

On July 9, 1981, Prime Minister Menachem Begin issued an order to close the Allenby Bridge to two-way crossings. Tour operators were given a few months to adjust their schedules before the new guidelines went into effect in early October. Prior to that, tourists had taken advantage of the cheaper airfares offered by the Royal Jordanian Airlines, Alia, to fly into Amman. They could then obtain permission to cross the Allenby Bridge into the West Bank, spend time in the Holy Land, then return to Amman for their departure flight.

The announcement brought immediate protests from representatives of the tourism industry, not only from Arab East Jerusalem, but from spokesmen of many Israeli companies.

There were several different explanations for the Israeli move. One suggestion was that since Jordan refused to allow two-way crossings originating from the Israeli side, Israel no longer needed to allow two-way crossings originating from the Jordanian side.

However, the *New York Times* of July 10, 1981, reported: "Israeli authorities are known to resent the pro-Arab views they believe are conveyed to the tourists." An Israeli government statement said Jordanian-based tours had been "exploited for political ends." It was also known that Israeli officials

were miffed by Jordan's "Come To The Holy Land" promotion, which advertised Jerusalem as being in Jordanian territory.

The *Jerusalem Post*, in its July 10th edition, emphasized economic considerations over political: "El Al had urged him [Begin] to take the action.

A familiar symbol welcomes visitors to Jerusalem.

AMEU



The Israel national airline said it was being hurt by unfair competition from its Jordanian counterpart, Alia."

Representatives of the travel industry inside Israel pointed out that Israel had been encouraging visitors to Jordan to cross the Allenby Bridge for years. They argued that, in effect, Alia had been subsidizing the Israeli tour industry as most visitors spent at least 80 percent of their time in Israel. Meir Amit, chairman of the Israeli Tour Operator's Association, said Alia's cheap flights were a "subsidy for Israel."

Nearly sixty thousand persons a year had been entering the area this way,

roughly 6 percent of the total number of tourists entering Israel. When the regulations went into effect, the impact was quickly felt. The Israeli daily *Ha'aretz* reported on October 4 that the Israeli Hotel Owners Association expected about twenty-five thousand tourists, mostly Christian pilgrims, would have to cancel their tours as a result.

Palestinian tour operators, hotel owners, and souvenir shopowners were the hardest hit. *Al Fajr*, in its October 23-29, 1981 edition, reported layoffs in many hotels and restaurants. Several tour companies had their business cut

nearly in half. Many businessmen had to consider closing their businesses. The same article reported "unanimous agreement among local tourism experts that political and not economic motivations underpin the Israeli decision."

Nevertheless, Gideon Patt, then Israeli Minister for Industry, Trade and Tourism, must have been pleased. Besides urging Begin to adopt the new policy, he had earlier publicly complained that tourists coming from the Jordanian side "stay at East Jerusalem hotels, are transported by Arab buses and are guided by Arab guides."

## Newest Attractions Belie Present Living Conditions

Two new attractions receiving a great deal of promotional attention within Holy Land tour packages are The Passion Play of Jerusalem and The Nativity Play of Bethlehem. During the

1982 season, August through October, the Passion Play will be performed on Mount Zion in Jerusalem every Monday, Tuesday, Thursday and Saturday nights; the Nativity Play is produced Sunday

and Wednesday evenings. Tickets must be purchased prior to arrival in Israel, and are rationed between the United States, South Africa, and Western Europe. A cast of two hundred people are involved in the productions.

Bethlehem, birthplace of Jesus, as seen from towers of Church of the Nativity



Consider, for a moment, the promotional blurb for the Nativity Play:

In Beit Sahour, a small township near Bethlehem, lies Shepherd's Field. This is where, tradition says, Angels sang, "Glory to God in the highest, and on earth peace, goodwill towards men." It is here that the Nativity Play will be enacted. Once again, the hills surrounding Bethlehem will resound with strains of celestial music as angels proclaim the tidings of great joy.

While it is possible that spectators may indeed hear strains of celestial music, the residents of Beit Sahour may have to strain to hear the proclamation of Great Joy. Last Christmas, Hann Atrash, Mayor of Beit Sahour, stayed away from the Christmas observances—as a protest against the systematic destruction of three houses in his village carried out by Israeli military authorities.

The neighboring community of Bethlehem is a focal point of world attention every Christmas season. In 1981, the thirty thousand visitors who crowded into the city nearly equaled the town's population.

Many of the guests undoubtedly



Israeli soldiers on patrol in the West Bank rest near municipal office in Bethlehem. Don Will

recalled the words of the hymn: "Oh little town of Bethlehem! How still we see thee lie; Above thy deep and dreamless sleep/The silent stars go by." Many expected a vision of peace and tranquility, complete with shepherds tending their flocks.

For local residents, life is not quite so pastoral. While mortals sleep, the angels may be keeping watch but they have been accompanied by Israeli soldiers, at least for the past 14 years.

American journalist Joan Mandell offered the following account:

For the people of Bethlehem, 14 Christmases under military occupation have marked 14 years of arrest and imprisonment of neighbors and friends, body searches at military roadblocks, curfews, teargas used against their children in peaceful demonstrations, disruption of municipal services (education, health, water and electricity are all under the direct control of the military authorities), land confiscations, economic deterioration and social stagnation.

All these measures are enacted upon the unarmed civilian population in the cause of "security of the state of Israel."

When Bethlehem was occupied in 1967, 7,000 dunums (about 1750 acres) of private farmland in a "no-construction" area were confiscated. Gilo, one of the largest Israeli residential settlements on the occupied West Bank, was built on that land and on the land of neighboring Beit Jala and Sharafat.

Israel now takes about 80 percent of Bethlehem's water supply. Most goes to its settlements on confiscated Arab land and the remaining 30 percent is piped into Israel.

Three of four Bethlehem wells were taken over by the military governor after the 1967 War. A water shortage has ruined crops and in the last two years there has been a severe shortage of drinking water in the whole area for the Palestinian inhabitants.<sup>7</sup>

Last Christmas, any decorations adorning the streets of the "little town" were put up by Israeli soldiers. The townspeople waged a boycott. More than 30 Bethlehem souvenir shops, hotels, restaurants and other commercial enterprises refused to put



Israeli soldiers, at left, following a common practice, stop an Arab for questioning along a highway, while at right, soldiers remove tables from Jerusalem restaurant after owner closed to observe Balfour Day mourning.

up Christmas decorations. All were protesting the demolition of a Bethlehem home (as well as the three previously mentioned in Beit Sahour), following demonstrations against the Israeli civil administration, recently appointed to "replace" the military administration.

Even these seemingly small gestures earned a swift and harsh response. *Al Fajr* (December 11-17 edition) re-

ported: "The Israeli military authorities have warned the municipality and the residents against boycotting the Christmas celebration saying they would consider it as 'declaring war on the military authorities.' Several boy scout groups were forced to participate in the traditional reception at the Latin patriarch's entrance to the city." Such a reaction shows a high degree of sensitivity on the part of the governing Israeli officials. It suggests the premium they place on a business-as-usual facade and that they do not prefer any circumstances which might prompt questions from an inquisitive tourist.

The economic importance of the tourism industry in Israel makes it easy to understand the necessity of maintaining a placid atmosphere. Tourism is presently a one billion dollar a year industry, accounting for about 5 or 6 percent of the GNP. With the average tourist leaving some \$700 in Israel, according to government sources, tourism is also an important foreign exchange earner for the beleaguered Israeli economy.

While it is estimated that 90 percent of visitors to Israel spend some time in Jerusalem, a second major destination is Eilat, sometimes called the "Bargain Riviera." Its growing tour business has been of particular concern to officials



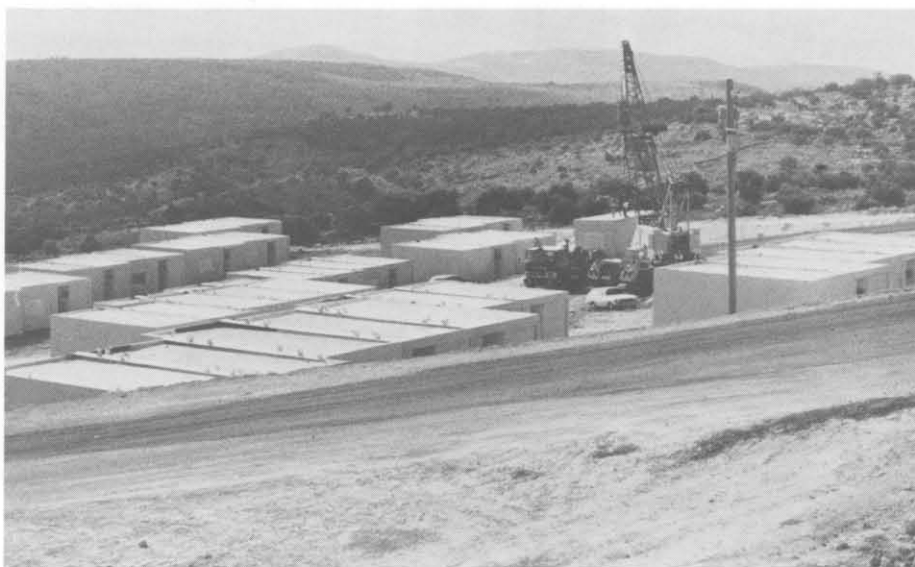
involved in post-Camp David negotiations. During the last week of October 1981, a series of agreements assured that the Sinai will remain open to Israeli tourism after Israel's scheduled April 1982 withdrawal. Egypt will open a consulate in Eilat, while Israel will establish one at Sharm El Sheikh, near the southern tip of the Sinai. Free movement will be granted to Israeli and

Egyptian vehicles moving between Beersheba and Eilat and the various centers of tourism.

In 1980, when many of the other Mediterranean countries faced a decline in tourism (for Greece, a leader in the field, a decline of 25 percent), Israel experienced a 7 percent increase.

By the summer of 1981, however, the slump had affected Israel as well. The number of American and European visitors declined just over 7 percent during the (peak) summer months. The *Jerusalem Post* (international edition of September 13-19, 1981) reported that sources in the industry attributed the slump to a combination of political factors (Prime Minister Begin's clash with German Chancellor Helmut Schmidt, the Lebanese missile crisis, bombing of the Iraqi reactor, etc.) and devaluation of European currencies vis-a-vis the dollar.

The situation was then exacerbated with the announcement of the closing of the Allenby Bridge to two-way traffic.



Construction of new housing units, Gush Emunim settlement, Jerusalem

Chances are good, though, that many of those forced to cancel their trips will try again in the future. The excitement of a Holy Land tour remains strong—as the fulfillment of a lifetime dream. For

many, the opportunity is a deeply moving spiritual experience. For a great many priests and pastors, recruiting a group of friends and parishioners is the only feasible way they can make the pilgrimage.

A number of questions remain, however. Is it possible for groups to have meaningful interaction with the people of the area, or should they be shuttled through a kind of religious Disneyland, sanitized of all possibly troublesome intrusions? Can Western groups learn to understand and appreciate the ancient Eastern churches and their continuous living witness? Is it possible for them to reach across the borders of their own faith to develop any significant understanding of the living context of Judaism and Islam? Is it possible for tourists/pilgrims to understand the human dimensions of people facing real problems? Or, will the people of the Holy Land remain caricatures, props in religious fantasy, museum pieces trapped in time?

## Holy Land Travel Assistance Contacts

The following is a list of Christian hostels and organizations in the Holy Land:

The Jerusalem YMCA (Old City)  
P.O. Box 19023, No. 29 Nablus Road  
East Jerusalem via Israel  
Telephone: 282375  
Cable: Manhood, Jerusalem

The Jerusalem YMCA (New City)  
P.O. Box 294, King David Street  
Jerusalem, Israel 91002  
Telephone: 227111  
Cable: Watchman, Jerusalem

The Jerusalem YWCA  
P.O. Box 20044  
East Jerusalem, via Israel  
Telephone: 282593

St. George's Hostel  
St. George's Anglican Cathedral  
Nablus Road  
East Jerusalem via Israel

Notre Dame of Jerusalem  
Guest House  
Paratrooper Road (Opposite New Gate)  
Jerusalem, via Israel  
Telephone: 289723

Visitors interested in staying at Notre Dame should book well in advance. Due to its location, it presently functions with an 80 percent occupancy rate.

Christian Information Center  
P.O. Box 14308  
Jerusalem

The center, near the Jaffa Gate in the Old City, offers information regarding Christian services, special observances, and instructions on how to get around. With at least one day's notice, they can arrange for groups to use their meeting rooms or other facilities.

Office of the Pontifical Mission to  
Palestine  
P.O. Box 19642  
Jerusalem

Brother Joseph Lowenstein, now head of the Pontifical Mission, is the former President of Bethlehem University.

## Notes

1. "Tourism and Environment," *The State of the Environment, 1979*, United Nations Environment Program, 1979.
2. *Leisure-Tourism: Threat and Promise*. Geneva: World Council of Churches, 1970.
3. Harry G. Matthews, *International Tourism: A Political and Social Analysis*, Cambridge, MA.: Schenkman Publishing Co., 1978.
4. *Ecumenical Press Service*, November 13, 1981. Geneva: World Council of Churches.
5. *Third World Tourism*, Ron O'Grady, ed. Christian Conference of Asia, 1980.
6. *Al-Fajr*, August 23-30, 1981.
7. Joan Mandell, "O Little Town of Guns and Tourists," *One World*, no. 72 (December 1981).

## A Guide to Organizing A Holy Land Tour

If you're considering leading a Holy Land tour, the following can help you determine which agency will best suit your needs, and help you and your group achieve your goals for the trip.

Begin by contacting more than one agency. Shop around! Most of the information you need should be clearly spelled out in agencies' promotional brochures, but make sure these questions are answered...

1. Are you interested in "customizing" your tour, that is, designing all or part of your own itinerary? Or, do you prefer to follow a "package formula?" Some agencies offer only package formulas, which will often include one unscheduled day in a standard six- to nine-day visit.

It is also possible to follow a package formula, then add a three- to five-day extension, often at a nominal additional cost. A number of groups follow the package formula, then use the extension

2. If you are the recruiting contact, what are to be your responsibilities? Free trips are offered a host(ess) for as few as three and as many as 10 recruits. Can you accrue additional free trips? A number of agencies offer a cash bonus on a per person basis over the number you are using for free trips. This can range from \$100 to \$150 per person. Interestingly, some of the larger groups, many recruited by "big-name" preachers, sometimes run to as many as two or three thousand persons...

3. Would your group prefer to go on its own or will it willingly "consolidate" with others? Some operators, given a minimum number which may vary from agency to agency, will send your group on its own. Others work from a schedule of pre-selected dates, matching smaller groups until they have put together a group of from thirty to several hundred. The advantage of consolidated groups is they can sometimes

guide. Other pastors approach the tour with an eye towards having a scholar or well-known cleric help enrich the tour. If you are going to be in a consolidated group, who will have leadership/resource responsibilities?

5. Are you responsible for the collection and forwarding of fees to the agency, or must group members send in their own? What additional costs can people expect to encounter once in the area? Some agencies include everything, including tips, while others may cover meals, but not tips. Be sure you know well in advance what extra costs you can expect.



Street sign in occupied Jerusalem advertises new kosher restaurant.

Many agencies are happy to help you publicize your efforts. A fairly standard promotional effort offered by many is the imprinting of your name, address, even a picture and short biographical statement directly onto their own brochure.

6. Finally, there were two points stressed again and again by veteran tour leaders as the keys to a good experience. First, the absolute importance of study before your trip. This is obviously easier if your group is locally based. Some start months before their trip. In addition to Bible study, make an effort to understand the Eastern churches, Judaism and Islam. Also, read material designed to help participants understand the present situation. Denominational offices and other resources listed in this article can be helpful, as can organizations like A.M.E.U.

Set aside a bit of time each day—perhaps in the evening—to reflect on the day's experiences and on what will be coming the next day.



Outside St. Stephen's Gate to Old Jerusalem, a man sits among seats he will rent to pilgrims awaiting the Palm Sunday procession.

to carry out their own program: visits to church programs supported by themselves or others; inviting resource persons; etc.

If the tour agency follows a formula, is there any flexibility in the schedule—time for reflection, time to absorb what you've experienced and time to prepare for the next day? Or, are you likely to end up "running where He walked?" What, if any, opportunities does the itinerary provide for contact with people in non-commercial settings?

help keep costs down. Potentially, it can also provide an opportunity to utilize a resource person with particular expertise. The disadvantages include: the risk of being matched with an incompatible group (it does happen), less flexibility, and possible strains resulting from competition for leadership.

4. The question of resource persons should be given careful consideration. Many agencies assume that the pastor can serve as a resource person, perhaps supplementing the locally assigned

# Book Views

## **Saudi Arabia in the 1980's: Foreign Policy, Security and Oil**

By William B. Quandt

Brookings Institution, Washington, D.C., 1981, 190 pp., \$8.95

By Grace Halsell

This is a valuable study for it deals not only with Saudi foreign policy, security and oil, but gives the reader an invaluable background on the evolution and history of Saudi Arabia as well.

The foreign policy of Saudi Arabia in the 1980's will to a marked degree depend on actions taken by the United States, according to Quandt, who has twice served on the staff of the National Security Council, written three other books on the Middle East, and taught at the University of Pennsylvania.

For most of the past generation, the United States and Saudi Arabia have engaged in a mutually beneficial relationship, but little remains of the confidence and goodwill that characterized the earlier relationship, Dr. Quandt writes in this well-documented study.

No country, in his opinion, has benefited more from relations with Saudi Arabia than the United States. American oil companies have made enormous profits; American business has enjoyed a disproportionate share of the Saudi market; the American military has played a major role in the development of the Saudi Armed Forces; and American diplomats have easy access to Saudi rulers.

By the early 1980's, Saudi Arabia was the largest supplier of oil to the United States. The United States and its allies "simply cannot do without substantial quantities of oil from Saudi Arabia," Quandt states, adding that if Saudi exports were to be discontinued, "the cost to the world economy would be comparable to the Great Depression of the 1930's."

Despite the marked dependency and apparent intimacy of the U.S.-Saudi relationship, the strains are felt, especially on the issue of the Palestinians, the question of oil prices and the appropriate response to the Soviet

challenge, as well, of course, to the United States' policy of arm sales.

"The Saudis want to be treated as belonging to the same league as Israel and Egypt, for whom the most advanced equipment is readily made available. This is partly a matter of pride and symbolism, and the fact that the Saudis pay for their arms adds to their sense that their requests should be honored."

Saudi wealth, and consequent political influence, are derived from two sources: the revenue generated by oil production and the industrialized West's ability to translate that income into development, goods, services and secure investments. As Dr. Quandt suggests:

To maximize their political and economic gains, the Saudis need to be attentive to the positions taken by other members of the Organization of Petroleum Exporting Countries (OPEC). In theory, Saudi Arabia is one country that could break the power of OPEC to set prices far above costs of production. But to do so would be self-defeating.

At the same time, the Saudis have no interest in crippling the economies of Western Europe, Japan and the United States, nor of weakening the value of the dollar, some \$80 billion of which they hold as investments. Thus, the Saudis feel tied to both oil producers and consumers, to price moderates and price hawks.

The Saudis, Dr. Quandt tells his readers, find themselves at the intersection of a number of strong cross-currents. This creates for them "a web of involvement" with the world that precludes a return to the comfortable isolation of an earlier era.

As military option loses credibility, Dr. Quandt says more thought is being given to using Arab economic power as the primary adjunct to diplomacy. The Saudis prefer quiet diplomacy, he points out, "seeking consensus instead of confrontation."

Saudi preoccupation with the Arab world is not simply a function of geography and history. It also reflects

the religious, linguistic and cultural character of the population. Adds Quandt: "Several thousand Saudis may take pride in belonging to the ruling Saudi family, but the other four or five million citizens of the kingdom identify themselves by tribe, family and region, with the Arabic language and Islamic religion as their common denominator."

Despite the strains generated by sudden wealth, Saudi Arabia has exhibited remarkable political continuity. "The Saudi system has been remarkably adaptable," Dr. Quandt writes. The author bases this observation upon research obtained during four trips to Saudi Arabia, involving lengthy conversations with Saudi officials, academics, journalists, businessmen and students.

The Arab-Israeli conflict represents the greatest gap between United States' and Saudi regional policies. From the Saudi perspective, Dr. Quandt points out, Israel, a destabilizing force, was largely responsible for the collapse of the old order and the entry of the Soviet Union into the region. The Saudis also felt some antipathy for Israel on religious and cultural grounds, and the issue of Jerusalem further complicated the picture.

"The Saudi commitment to the Palestinian cause has been surprisingly strong and predictable. Yasir Arafat is one of the most frequent visitors to the kingdom," Dr. Quandt writes.

In the Saudi view, a Palestinian state would go far to satisfy the demands of most Palestinians. They would thereby cease to be a radical, destabilizing force in the area.

The Saudis do not share the Israeli fear that a mini-Palestine would inevitably be "radical and pro-Soviet, resulting in a Soviet base in the Middle East." Thus, "the Saudis continue to insist a solution to the Palestinian issue is a matter of urgent concern and top priority."

*Grace Halsell, A.M.E.U. Board member, is a Washington, D.C.-based writer, whose most recent book is Journey to Jerusalem.*

# Books To Order

## New Selections

- W.T. Mallison, Jr., *The Legal Problems Concerning the Juridical Status and Political Activities of the Zionist Organization/Jewish Agency*, William and Mary Law Review, Williamsburg, Virginia, 1962, 75 pp. A study of the Zionist Organization/Jewish Agency in the context of international and United States law. Author is professor of International Law at The George Washington University and former consultant to the American Council for Judaism. Our price, \$1.50.
- W.T. Mallison, Jr., *The Zionist-Israel Juridical Claims to Constitute "The Jewish People" Nationality Entity and to Confer Membership in it: Appraisal in Public International Law*, The George Washington Law Review, Washington, D.C., 1964, 92 pp. Includes such topics as "The Conflict Between Zionist Nationalism and Individual Freedom," and "Appraisal of the 'Jewish People' Nationality Claims through Customary International Law." Our price, \$1.50.
- Hazem Z. Nuseibeh, *Palestine and the United Nations*, Quartet Books, 1982, 200 pp., \$15.95. The author, a Palestinian and the Permanent Representative of Jordan to the United Nations, traces the history of the Palestinian Arabs from the British Mandate to the present. Drawing heavily on his U.N. experience, Dr. Nuseibeh gives a passionate exposition of the preoccupations and attitudes of the Palestinians. Our price, \$6.50.
- William Quandt, *Saudi Arabia in the 1980's: Foreign Policy, Security, and Oil*, Brookings Institution, Washington, D.C., 1981, 190 pp., \$8.95 (paperback). Dr. Quandt, who has twice served on the staff of the National Security Council, argues that the foreign policy of Saudi Arabia in the 80's will depend to a marked degree on actions taken by the United States regarding the Palestinian cause. See review on page 14. Our price, \$7.50.
- Uri Avnery, *Israel Without Zionism: A Plea for Peace in the Middle East*, Macmillan Publishing, 278 pp., \$1.95 (paperback). A remarkable description of Israeli politics, as presented by a member of Israel's Knesset and the sole representative of a party that believes in the transformation of the Jewish state into a pluralistic and secular one that is able to achieve reconciliation with the Arabs. Our price, \$1.70.
- Dewey Beegle, *Prophecy and Prediction*, Pryor Pettengill, 274 pp., \$5.95 (paperback). Refutes the biblical claim of Zionists to the Promised Land by discussing what the Bible teaches about prophecy, especially concerning the predictions of events which already have occurred and those which are to come. Our price, \$5.25.
- Hagop Chakmakjian, *In Quest of Justice and Peace in the Middle East: The Palestinian Conflict in Biblical Perspective*, 1980, Vantage Press, 157 pp., \$8.95. Written for those concerned about, but unfamiliar with, the facts regarding the Palestinian issue, and, in particular, the scriptural claims for the Zionist right to the land of Palestine. Our price, \$6.50.
- Kenneth Cragg, *The House of Islam*, Kickenson Publishing Co., Inc., 145 pp., \$8.95. Outlines basic elements of Islam; particularly geared to a Christian audience. Supportive yet not unafraid to face major questions between Christianity and Islam. Excellent group study guide with a section, "Questions For Further Study and Discussion." Our price, \$7.75.
- Saad El Shazly, *The Crossing of the Suez*, American Mideast Research, 333 pp., \$14.00. Egypt's former military commander-in-chief tells how the Egyptian army executed its brilliant 1973 crossing of the Suez and how Egypt's political leaders turned that success into disaster. Our price, \$10.95.
- James Ennes, Jr., *Assault on the Liberty*, Random House, 301 pp., \$13.95. The author served as lieutenant among the officers of the U.S.S. Liberty on her fatal voyage. He was on watch at the bridge during the day of the Israeli attack. Our price, \$9.95.
- Grace Halsell, *Journey to Jerusalem*, Macmillan, 1981, 256 pp. \$10.95. A distinguished journalist visits the Holy Land and meets people as diverse as Mayor Bassam Shaka of Nablus and Bobby Brown of the Bronx, NY, now a Gush Emunim settler near Bethlehem. Our price, \$7.95.
- Hatem Hussaini, *The Palestine Problem: An Annotated Bibliography 1967-1980*, Palestine Information Office, Washington, D.C., 1980, 106 pp. Included in this bibliography are publications from Palestinian Arabs, Israelis, Western scholars and journalists. Covers four categories: history; Israeli occupation and Palestinian resistance; critics of Zionism; and legal, religious and peace perspectives. Our price, \$1.50.
- Stephen D. Isaacs, *Jews and American Politics*, Doubleday & Co., 302 pp. An investigation into the role Jews play in American politics. It explodes many myths on this subject and shows how Jews have exercised the power they have. Our price, \$3.85.
- Sabri Jiryis, *The Arabs in Israel*, Monthly Review Press, 314 pp., \$12.50. Expanded version of Jiryis' original authoritative account of the deprivation of Arabs living in Israel. Our price, \$7.85.
- Alfred Lilienthal, *The Zionist Connection: What Price Peace?*, Dodd, Mead & Co., 800 pp., \$20.00. Covers the Arab-Israeli conflict from the time of Herzl to Camp David. Research involved is monumental. Contains much information of which most Americans are unaware. Our price, \$12.75.
- Ian Lustick, *Arabs In the Jewish State*, University of Texas Press, 1980, 400 pp., \$10.95. A systematic, scholarly analysis to the strikingly low level of Arab political activity in Israel. Author examines success with which Israeli authorities have coopted Arab elites, maintained the backwardness of the Arab economy, and promoted parochial rivalries within the Arab sector. Our price, \$8.50.
- Livia Rokach, *Israel's Sacred Terrorism*, Association of Arab-American University Graduates, 1980, 68 pp., \$2.50 (paperback). Examines the 1953-57 diary of Moshe Sharett, founding member of Israel's Labor Party, his country's first foreign minister and its second prime minister. Our price, \$1.95.
- Raymonda H. Tawil, *My Home, My Prison*, Holt, Rinehart & Winston, 265 pp., \$12.95. Autobiography of a Palestinian woman whose description of life under Israeli occupation mirrors the changing moods on the West Bank. Our price, \$6.50.
- Evan M. Wilson, *Decision on Palestine*, Hoover Press, 244 pp., \$14.95. Well-documented analysis of the six years leading up to the creation of Israel. Based on author's personal experience and on information only recently made available by the United Nations and governments involved. Our price, \$10.00.

Marion Woolfson, *Prophets In Babylon: Jews In The Arab World*, Faber & Faber, London, 1980, 292 pp. 14 pounds (\$38.00). Traces the story of the Jews through Babylon, Yemen, Spain, the Maghreb, and in the Ottoman era, Iraq, Syria, Egypt, and Palestine. Author points out that while the Jews were sometimes misused or persecuted, more often they enjoyed a privileged status, respected by Moslem and Christian alike as "people of the book". In the concluding chapters Woolfson traces the growth of Zionism and its sometimes subversive consequences on Jews both inside and outside Israel. Our price, \$17.50.

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**Americans for Middle East Understanding, Inc.**  
 Room 771, 475 Riverside Drive  
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