



THE LINK

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Church Statement Stresses Mideast Needs, Rights



ECUMENICAL SERVICE—Reading a unison prayer at Riverside Church, New York City, are Bishop Philip Furlong (Roman Catholic); His Holiness Khoren I, Catholicos of the Armenian Holy See of Cilicia; Archbishop Athanasius Y. Samuel, (Syrian Orthodox Church of Antioch), Archbishop Hrant Khatchadourian, Prelate, Armenian Apostolic Church of America. Other clergymen who participated but are not shown were: Very Rev. George Bacopoulos, Chancellor of the Archdiocese of the Greek Orthodox Church; Monsignor Pascal Malijian, Armenian Catholic; Monsignor Louis Risha, Maronite; Rev. Giragos H. Chopourian, Armenian Evangelical; Dr. Philip Johnson, World Council of Churches; and Dr. Ralph Holdeman of the National Council of Churches. Armenian clergymen who also participated were: Archbishop Sahag Ayyazian, Rev. Vahrich Shirinian, Rev. Asoghig Kelejian, Rev. K. Guiragossian, Rev. M. Der Kaloustian, and the Very Rev. Yervant Apelian, Vicar General of the diocese, who served as chairman of the church service committee.

Lutherans Study Jewish and Muslim Relations

In two meetings thousands of miles apart, Lutherans recently sought a better understanding of Islam and Judaism. At Cartigny, near its headquarters city of Geneva, Switzerland, a five-day meeting of the Lutheran World Federation gave these reasons for "constructive conversations" to be carried on more vigorously with Muslims at several levels:

"The common historical roots of the two faiths; the increasing movement of people of various religious persuasions which produces misunderstandings when groups with different traditions live in the same society; the special responsibility which both religions

bear in relation to the problem which exists in Palestine, and their common interest in its peaceful and just solution; and the imperatives of each religion making necessary its involvement in development, justice and peace."

A few days earlier, representatives of the Division of Theological Studies of the Lutheran Council in the U.S.A. met for 12 hours in New York's Brotherhood-in-Action Building with Conservative, Orthodox and Reform Jewish scholars assembled by the American Jewish Committee. In this "academic colloquium" were 34 participants, equally divided between the two faiths. They concentrated on getting each other's perspectives on "Law and Grace" and "Election and the People of God."

"Christian concern for the conflict in the Middle East is properly focused upon fundamental human needs and rights. Political, military and national rivalries in the area are of critical importance, but Christian attention to them arises out of the deeper concern, which the Gospel enjoins upon all who follow Christ, for the human person, his society, and for peace in the world.

"A Christian view holds that the measure of justice in the Middle East is not the vindication and triumph of any single, limited claim or interest, but the degree to which human need in the area is met. Essential to the achievement of a minimum of justice among Arabs and Israelis is the meeting of the specific needs of Palestinian refugees and of Jews in Israel and elsewhere . . . (along with) . . . progress in the economic, political and social development of the whole Middle East."

These quotations are from the *Policy Statement on The Middle East* submitted to the General Board of the National Council of Churches at its May 2 meeting at the Statler Hilton Hotel, New York. It was prepared by the NCC's Department of International Affairs and had been approved by the Program Boards of its Divisions of Overseas Ministries and of Christian Life and Mission for presentation to the General Board.

In the course of five single-spaced pages it went on to say: "Human needs in the Middle East can not be met without peace in the minimal sense of an end to violence and the establishment of security. Each nation must live in security. No nation has a right to commit aggression. Furthermore, acts of violence, whether sporadic or sustained, whether committed by individuals or by organized groups tolerated if not sponsored by governments, must be both condemned and stopped. . . . Yet the cessation of these hos-

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aims at maintaining contacts among Americans who believe that friendship with the people of the Middle East is essential to world peace, who would contribute to this goal by spreading understanding of the history, values, religions, culture and economic conditions of the Middle East, and who would — in this context — press for greater fairness, consistency and integrity in U.S. policy toward that area.

It is published by Americans for Middle East Understanding, Inc., whose directors are: John V. Chapple (v.p.), Arabist editor with the Encyclopaedia Britannica; Dr. John H. Davis, past Commissioner General of UNRWA; Dr. Harry G. Dorman, Jr., Executive Director, Middle East & Europe Dept., National Council of Churches; Dr. Henry G. Fischer, Curator of Egyptian Art, Metropolitan Museum of Art; Dr. Helen C. Hilling, (sec.), Professor of Public Administration, N.Y.U.; L. Emmett Holt, Jr., M.D., Board Chairman of American Middle East Rehabilitation; Msgr. John G. Nolan, President of the Pontifical Mission for Palestine; Jack B. Sunderland (pres.), President of the American Independent Oil Co.; President Emeritus Henry P. Van Dusen of Union Theological Seminary, N.Y.; Rev. L. Humphrey Walz (ed.), Chairman of the Near East Sub-Committee of the Presbytery of N.Y.C.; and Charles T. White (treas.), past Financial Executive, Near East Foundation and AID.

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PAMPHLETS

Since the 1958 volume of essays on *Israel According to Holy Scripture* is out of print, it's good to have at least one of its chapters available in pamphlet form. It is "Zionists and The Bible" by Dr. Alfred Guillaume of the University of London, author of various works on the Old Testament and co-editor of *The Legacy of Islam*. Its subtitle is "A criticism of the claim that the establishment of an independent Jewish state in Palestine is prophesied in Holy Scripture". God's ancient promises, he shows, had a scope wider than Jewry, were morally conditional and were, in any case, all part of ancient history and fulfillment. For a copy, send a 6c stamped, self-addressed envelope to the Holy Land Center, 225 East 49th Street, New York, N. Y. 10017.

Guillaume deals chiefly with the book of Genesis. This needs to be supplemented by the study of *Prophecy, Zionism and the State of Israel*, as presented by Rabbi Elmer Berger at the University of Leiden, Netherlands. His full lecture appears, with an introduction by Arnold Toynbee, in the current issue of *Issues* magazine. You can get reprints from the American Council for Judaism, 201 East 57th Street, New York, N. Y. 10022. Send a self-addressed envelope with 8c or 18c postage on it, depending on how fast you'd like your copy to reach you. Dr. Berger, who is the Executive Director of the new Jewish Alternatives to Zionism, 912 Fifth Avenue, New York, N. Y. 10021, supports Martin Buber's views that the Hebrew prophets were "basically less concerned with predicting future events than with grasping the full nature and implications of the present moment in the light of God's eternal truth".

He agrees with Ezekiel (33:24-29) that Abrahamic descent is nothing and faithfulness everything. Failure to "execute justice and righteousness" (Jeremiah 22:3, cf, Amos 5:4 and Micah 6:8) would lead to punishment of Israel reducing its capital city to "a heap in the fields", (Micah 1:6). Amidst the resultant Exile in Babylon, the prophets urged their fellow-Jews to "seek the peace of the city whither (God has) caused you to be carried away captive, and pray unto the Lord for it; for in the peace thereof shall ye have peace" (Jeremiah 29:7). Those who ultimately returned to Palestine were to do so to set up a community so inspiring that "all the ends of the earth shall see the salvation of our God" (Isaiah 52:10). Rabbi Berger is heartsick that, with such a heritage, so many modern Jews want, like the tribes of Samuel's day, to become a nation "like all the nations". He would summon them, instead, to the Torah's concept of their role as "an holy people unto the Lord" (Deuteronomy 7:6).

A Long Beach, California, Unitarian minister, the Rev. John Nicholls Booth, after considerable interfaith discussion, has published another pamphlet, *The Moral Case for The Arabs*, available to those who send a 6c stamped self-addressed envelope to the Unitarian Universalist Church of the Larger Fellowship, 25 Beacon Street, Boston, Mass. 02108. He outlines their case in terms of historic residency and right of self-determination. He recognizes the rights of Zionists to disagree but objects to their pressures (which he describes in detail) to keep divergent views from the American public.

BOOKS

COMBATING ANTI-SEMITISM TODAY: Paperback, \$1.00. 95 pp. National Jewish Community Relations Advisory Council (NCRAC), 55 West 42nd St., New York, N.Y. 10036. Representing 81 Jewish local, state and county human relations agencies and 9 major national bodies, NCRAC released in April this report of a conference held under its auspices. After studying the current nature and extent of anti-Semitism as well as strategies for combating it, the report concludes that there is anti-Semitism among "some Negroes and intellectuals in the New Left", but "overt anti-Semitism continues at low ebb." Arguing that "anti-Semitism on the left" comes from those unsympathetic to the spiritual tie of American Jews to Israel, the report warns that "there appears to be more imminent danger of a fanning of latent anti-Semitism into flame by right wing extremism than by left-wing radicalism."

The study notes that more denunciations of anti-Semitism have been issued by official Christian gatherings in the past twenty years than in the previous twenty centuries. The relative obscurity of anti-Semitism among clergy is attributed, in part, to the "systematic opposition of Christian leadership," but, the study warns, "developments in the Middle East may produce continuing and recurring tensions between Jews and Christians in America."

The report itself is followed by supplementary statements of the signers, and by lectures on anti-Semitism. The last forty pages contain a valuable syllabus and annotated bibliography on anti-Semitism over the last half century.

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NEW "FRIENDS OF GALILEE"

Father Brian R. Keleher of Holy Trinity Russian Orthodox Catholic Church, 1723 E. Fairmont Ave., Baltimore, Md. 21231, is heading up the new Friends of Galilee in America. Among other things, this organization distributes the newsletters of American-born Archbishop Joseph Raya of Haifa, Israel, who follows Archbishop George Hakim (now Patriarch Maximus V) in a program that may help stem the tide of Arab Christian emigration from Israel.

Members of the historic Palestinian communities, the group believes, should remain in Israel to provide living links with both the Arab refugees and the rest of the Middle East. They can also work to develop pilot projects to demonstrate the bases on which Jews and Arabs "may live together in peace and love and equality." The related financial burdens for immediate welfare assistance and long-range educational and industrial development are heavy. Friends of Galilee in America are seeking funds to help.

Professors Hear UN Views on Mid-East

Fifty faculty members from American universities heard British Ambassador Lord Caradon state emphatically, "There will be peace in the Middle East on the basis of the UN Resolution of November, 1967. The only questions are: How long will it take and how many more will die before it is achieved?" This was part of the annual spring institute sponsored by the Council on International Relations and United Nations Affairs (CIRUNA). Also heard were delegates from Israel, Jordan, United Arab Republic, USA, USSR and Tunisia, along with some Asian representatives.

The dominant theme from every representative (as it seems to be in this *Link*) was, with varying interpretations, commitment to the implementation of the UN Resolution of November 22, 1967, regarding peace and security in the Middle East. CIRUNA, the collegiate affiliate of the United Nations Association of the USA, organizes seminars on numerous issues at the UN and will also help organize local ones across the nation. For more information, write its National Headquarters, 345 East 46th St., N.Y., N.Y. 10017.

37 PILGRIMAGES PLANNED

The Catholic Near East Welfare Association, 330 Madison Ave., N. Y. 10017, is sponsoring Holy Land tours for laymen for the first time this year. Thirty tours have been scheduled, the first of which left in March. The two-week itinerary includes Rome, Lebanon, Greece and the Holy Land, and the cost starts at \$774 and covers transportation, hotel accommodations and meals, with the option of extending the time. The organization has gained experience in the travel field with its tours for Roman Catholic clergy, for whom there will be seven more pilgrimages this summer and fall.

PREPARE "BAGAZINES"

In response to requests for analysis of Mideast coverage in church periodicals, the Near East Subcommittee of New York City Presbytery (7 W. 11th St., 10011) has collected a large number of articles for a single month — April. It has secured, or reproduced, extra copies of many samples selected for emphases proportionate to the total collection. These it has assembled into "Bagazines" — plastic bags filled with magazine articles—for distribution to the Committee on Ecumenical Relations. It will assemble more for any one who cares enough to send \$1.00 per set.

In a covering letter of May 5, it noted the following major concerns in

the Catholic, Orthodox and Protestant press: the needs of Palestinian refugees, solidarity with Mideast Christians, the security of Jews, sound interfaith relations, even-handedness in international affairs, and working through the UN. Examples are articles by A. C. Forrest (who has spent much time with Arab churches and Western Christian welfare leaders) and an interview with Dr. John Davis (former head of the United Nations Relief and Works Agency for Palestinian refugees). Not omitted, though less typical, are an article on Jerusalem by G. Douglas Young (of the American Institute of Holy Land Studies, a channel for Israeli government publications) and extended statements at a New York rally for Israel by Father Edward Flannery (whose Menorah Institute is co-sponsored by the Anti-Defamation League of B'nai B'rith).

One entire newspaper—the April 27 issue of *Our Sunday Visitor*—is included for its many articles on Arab

Khouri Reports on NEW OUTLOOK Symposium

Prof. Fred J. Khouri of Villanova University, author of *The Arab-Israeli Dilemma*, is back from participating in the spring international symposium in Israel on the Arab-Israeli question sponsored by the liberal Israeli *New Outlook* magazine. It attracted up to 2,500 attendants at its public meetings. An Israeli hawk, he tells us, was widely booed at the meeting held in Tel Aviv for advocating retention of the occupied Arab territories, and some Arab and Jewish Hebrew University students paraded with signs strongly attacking government policies in and towards the occupied area during the meetings held in Jerusalem. While he found more liberal-minded Israelis than he had anticipated, he felt that they still represented only a small minority and Israeli officials continued to maintain a hard-line policy.

He reports at least respectful attention when he made these points, among others: Direct negotiations forced on the Arabs cannot bring peace and could, in fact, cause the overthrow of those moderate Arab leaders who dared accept them. The harsher the peace terms imposed on the Arabs the less chance there would be for a stable and lasting peace. Only magnanimous Israeli peace terms could be accepted by the Arab leaders and masses, but they could provide a firm basis for lasting peace and security for Israel. Major obstacles to peace included the Israeli attitude of superiority towards the Arabs, the reluctance of most Israelis to accept themselves psychologically as an integral part of the Middle East, and the Israeli belief that the only way to deal with the Arabs is by

Catholics, relations with the Eastern Orthodox, service to refugees, work for peace, and historical background of the present crisis. Although each "bagazine" contains numerous other selections, the covering letter concludes with a half-apologetic paragraph:

"Among the significant omissions from this collection is the finely-balanced four-part series in the Reformed Church weekly *Herald*. Also missing are items from the Christian Science *Monitor* which is a special kind of church publication which Americans returning from the Near East consider our most accurate daily paper in reporting what they've observed abroad. Please check into these yourself as they're too voluminous to reproduce handily. You may also be interested in looking up the April issue of *Christ for The Nations*, a Texas monthly which interprets the establishment of a Jewish state as a step toward the Battle of Armageddon and 'Israel's discovering and accepting the Messiah.'"

the use of force. As long as the Arab refugee problem remained unresolved and Israel held on to the occupied territories, Arab commando activities and Arab demonstrations and disorders in the occupied areas would continue and no Arab leader would be able to come to final terms with Israel. Since international relations are basically relations between peoples and not merely between impersonal states, the Arab-Israeli problem can not be effectively dealt with and final peace can not be achieved until Israelis—as well as Arabs—learn to live with their neighbors on the basis of understanding, equality, and respect for the rights and feelings of others.

He states that at least those newspaper accounts of symposium activities which came to his attention reported him reasonably accurately. The Arabs he talked to in the occupied territories and in the refugee camps he visited in the Jerusalem and Gaza Strip areas were strongly opposed to living under Israeli control, criticized what they considered to be harsh Israeli rule, and bitterly resented Western policies and actions which were condemned as being pro-Israel and anti-Arab. He found the younger Palestine Arabs much more militant and uncompromising than the older Palestine Arabs, some of whom appeared to be ready to accept the permanent existence of Israel if this were necessary to achieve peace. A "generation gap" was developing in the Palestine Arab community, as elsewhere in the world, making the traditional discipline of the old over the young more difficult.

As Forrest Views The Mideast's Tensions

(For their first joint convention—in Atlanta, May 21-24 — The Associated Church Press and the Catholic Press Association felt that one night, May 22, should highlight Christian responsibility toward the Middle East. A. C. Forrest, who was invited to share the presentation with AMEU Board member Msgr. John Nolan, was unable, at the last minute, to leave Lebanon where he was covering the crisis for the Baptist, Evangelical, Lutheran, Methodist, United Church of Canada and United Church of Christ magazines as well as interdenominational, non-denominational and secular publications. Since we are, therefore, unable to report his report for that occasion, we've asked Mrs. Kleban to pull together from his recent writings the sort of emphases he might have made in person.)

"We have listened to the Zionists and to the Palestine Liberation forces. We hear the threats and challenges that make headlines. It is time to listen now to the moderate and responsible Arabs of whom there are many, and to Jews who are not Zionists. There is no doubt of our complicity in all these years of agony. Our earnest cooperation is needed to bring a peaceful end out of all these troubles."

This paragraph in a *Kerygma Features* article summarizes the conclusions of the Rev. A. C. Forrest who wrote it. Editor of Canada's *United Church Observer* and Middle East correspondent for *Interchurch Features*, Dr. Forrest has visited Israel and the Arab countries five times in the past twelve years. During his current ten-month tour, now nearly completed, he has lived close to the peoples of both sides, and has written extensively about the conflicting needs and claims that have been building up for more than half a century to the explosive situation that today threatens the peace of the entire world.

History Through Compassionate Eyes

Dr. Forrest's articles on various aspects of Middle East problems have been published in both religious and secular periodicals and supplemented by talks to groups of Christians, Muslims and Jews, many of whom have thanked him for his outspoken but objective comments on the conflict, especially in its psychological, religious and human dimensions. Writing with the mind of a journalist and the heart of a pastor, he interweaves the hopes and hardships of individuals and communities with detailed and carefully authenticated reports on the historical background and development of the present confrontation.

His sympathetic presentation of the plight of the Palestinian Arab refugees and his understanding of the desire of

many Jews for a homeland after a long history of persecution, have enabled Dr. Forrest to interpret the seemingly uncompromising attitude of each side to those moderate-tempered individuals of the other who are willing to listen. His long experience of living and talking with private individuals, public officials, religious leaders and relief workers throughout the area has resulted in several suggestions that may help Westerners, whose good faith is suspect in some areas of the Middle East, to show genuine friendship toward all peoples of the area, and to support their governments in the exploration of approaches to peace with justice.

The two principal grievances underlying the hostilities are, in Dr. Forrest's opinion, the plight of the refugees and the reluctance of Arab states to recognize and respect the existence of Israel as a sovereign state. He quotes I. F. Stone, the Jewish commentator, who wrote in *The New York Review of Books* (Aug. 3, 1967): "Stripped of propaganda and sentiment, the Palestine problem is, simply, the struggle of two different peoples for the same strip of land. For the Jews, the establishment of Israel was a Return, with all the mystical significance the capital R implies. For the Arabs, it was another invasion. This has led to three wars between them in twenty years. Each has been a victory for the Jews. With each victory the size of Israel has grown. So has the number of Arab homeless."

Palestinians Poorly Protected

The conflict was inevitable, as Dr. Forrest points out, because of the absence of adequate safeguards to protect the interests of the indigenous Arab population of Palestine at the time Israel was established. The first part of the Balfour Declaration of 1917 ("His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people . . .") was one of the foundation stones of the state of Israel. The second part (" . . . it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country . . .") was insufficiently stressed in the wave of sympathy and encouragement that attended the birth of Israel in the aftermath of the tragic history of the Jews in World War II.

When the U.N. resolution recommending the partition of Palestine was passed in 1947, Jews constituted about one-third of the total population and

owned (through purchase) almost 8% of the land. The partition plan allotted 56% of the land to the Jews and less than half to the Arabs, who made up two-thirds of the population. In the matter of Jerusalem, had the original U.N. plan to incorporate it into a small international zone been followed, much subsequent bitterness and strife might have been averted.

When the British, unable to cope further with the problems that had multiplied during the years of their mandated control of Palestine, decided to yield their mandate and withdraw, Israel declared itself a state on May 14, 1948. The Palestinians, however, refused to accept either the U.N. partition plan or Israel's creation without a plebiscite, and neighboring Arab armies came to their aid.

Refugees in 1948, Again in 1967

In the turmoil that preceded and in the defeat that followed this first outright war, 750,000 Palestinian Arabs became refugees from their ancestral homeland, fleeing in panic to Jordan, Syria, Lebanon and Gaza. The area of Israel was increased by one-half. In 1948 a U.N. resolution proposed that Israel offer the refugees a choice of repatriation or compensation for their homes and lands.

This resolution was never implemented, however, and for over twenty years the frustration and despair of the refugees mounted, despite massive efforts of UNRWA, UNICEF, the host countries, the International Red Cross, the World Council of Churches, the National (U. S.) and Near East Councils of Churches, and other voluntary agencies, to provide them with more satisfactory living conditions, health care, education and work opportunities. Prior to 1967, their life had become physically tolerable and secure, on the whole; some had been absorbed into the life of the host countries or had emigrated; many young people eager for education made their way through college or university with scholarship aid; and some, despite limited work opportunities, established themselves in jobs or careers. But the gnawing sense of injustice and exile continued to fester.

The June 1967 war uprooted many of the refugees for a second time, sending them from the shelter of established camps in west Jordan (now ironically empty) back to precarious tent life in the heat and sandstorms of summer, the thick autumnal mud, and the cold and snow of the winter of 1967-68. To their number were added an-

other 750,000 from Syria, West Jordan, Suez, Ismailia and other communities on the west bank of the Suez Canal. With natural increase in the original group (for Palestinian Arabs have large families) the estimated total of the refugees is now near 2,000,000.

Homelessness Creates Commandos

It is out of this background that the Palestine Liberation Organization has grown — the embittered young men born into and nurtured by the frustrations of refugee life. Initially small commando units operating surreptitiously, they have developed into a disciplined military organization openly supported by the Arab states surrounding Israel. Their strength threatens not only Israel, but the stability of the Arab governments as well.

Dr. Forrest has written at length about the refugees, not only out of compassion for their human situation, but also because he and moderate Jews and Arabs as well are convinced that constructive steps toward a just solution of their problems are fundamental to easing the dangerous tensions of the Middle East. Most Arabs believe that Israel has no intention of repatriating more than a token number, and that their lands, including the headwaters of the Jordan and much rich agricultural acreage, have been marked for resettlement by Jews. Israelis point out that their own settlements are continually harassed by commando raids, and that the return of an appreciable number of hostile Arabs could constitute a potential fifth column that might destroy Israel. And indeed the costs of either repatriation or monetary compensation on a scale commensurate with the present dimensions of the problem would be staggering for a small state to assume.

Israeli Initiative?

According to Dr. Forrest, however, a large body of moderate opinion is convinced that an initial step voluntarily and generously undertaken by Israel (such as re-opening the west Jordan facilities) could, even at this late hour, help de-fuse the explosive situation and gradually lessen Arab hostility, perhaps to the point where recognition of Israel could be granted and other points of contention opened for discussion.

Dr. Forrest speaks for many moderate Arabs and Jews of the Middle East in asking Westerners, especially people in the United States, to inform themselves more fully on all aspects of the situation, so that they can actively and intelligently support their governments in attempts to ease the tensions. Public support could do much toward encouraging acceptance and implementa-

tion of the U.N. Security Council's resolution of November 22, 1967, which, briefly, calls for: a) withdrawal of Israeli forces from territories occupied in the Six-Day War; b) termination of belligerency and recognition of the sovereignty, territorial integrity and political independence of every state in the area; c) freedom of navigation through international waterways in the area; and d) a just settlement of the refugee problem.

Back U.N. Peace Efforts

No peace plan could fully satisfy the demands of either side, but the U.N. resolution seems to most objective observers to offer each the most that is compatible with the legitimate demands of the other. Arab and Israeli moderates, and the people and governments of many nations, are in favor of full cooperation with Dr. Gunnar Jarring in his efforts to bring about a settlement based on this resolution, and feel that in the long run a peace achieved through the instrumentality of the United Nations, endorsed by the major powers as well as by the countries concerned, will endure more surely than one proposed by the major powers outside the framework of the U.N.

[As of this writing, King Hussein of Jordan has affirmed the willingness of his country and of the United Arab Republic to accept these recommendations. Prior to his visit to the U.S., however, the P.L.O. had informed the Arab League Council that it considered the U.N. resolution an "infringement of the right of the Palestinian people to their country, Palestine." On the Israeli side, the new Premier, Dr. Golda Meir, has thus far rejected both a negotiated solution by the Big Four and a reconstituted U.N. force to patrol the area. She suggests instead direct negotiations with the Arabs — who have declined to negotiate with a government they do not recognize — and treaties establishing borders that give the Arabs "no natural advantage over Israel."]

Some months ago, leaders of churches in the Middle East, who have lived for years in the midst of the Arab-Israeli conflict, and who can see the problems of both sides, issued an open letter to the churches of the world, with special messages to Pope Paul and the six Presidents of the World Council of Churches, supporting the U.N. resolution of November 22, 1967. In this connection, Dr. Forrest has suggested that some of the church and other agencies that have done so much over the years to help the refugees might now profitably channel part of their efforts and money into the search for a long-range solution of the fundamental problems and for its acceptance by both sides, to their mutual benefit.

Can West Be Even-handed?

On the approach of the Western countries to a solution, he observes, ". . . we have to face clearly our basic commitment to Israel as a state politically created by the Western powers. We will have to stop being troubled by

Zionist charges that those who criticize Israel are anti-semitic." He feels that this commitment to Israel need not be incompatible with justice for the Palestinian refugees, and affirms that peoples of the West have no real alternative but to manifest impartial friendship for both Arabs and Israelis.

While supporting official peace-making efforts, they can continue to contribute generously to UNRWA, UNICEF, and other organizations that are trying to make life more bearable for the refugees; they can keep themselves informed on the history and contemporary developments of the Mid-East situation; they can frankly and fairly discuss the problem with others; and above all they can avoid emotional responses to events in favor of open-minded and objective consideration of facts, as their governments and the United Nations strive to draw the world back from the brink of general war.

CATHOLIC DIGEST Publishes UNRWA-AMEU Book Condensation

In its May issue, the *Catholic Digest* has included a magnificently condensed version of *Twice in A Lifetime*, the UNRWA picture story of the Arab refugees. Its selection of photographs, use of color and compression of text bring concentration to bear upon the full poignancy of the Palestinian plight. We're grateful for the credit line, indicating that the original American edition was published by Americans for Middle East Understanding under U.N. supervision. When that edition came out we took great comfort from the fact that we could arrange distribution of 162,000 copies. So, naturally, we are elated that the *Catholic Digest*, with a circulation above 564,000, has multiplied the readership by more than three times.

ARAB SKILL BANK

Arabs who would like to work with the only engineering consulting firm in the USA and Canada run by and for Arabs are invited to write to Ribhi M. Kalla, president of Middle East Engineering and Scientific International, Inc., 201 North Wells Street, Chicago, Illinois 60606. Projects valued at more than \$1½ billion have been completed by the corporation, which has representatives in Saudi Arabia, Qatar and the Trucial States, and cooperative agreements with firms in Lebanon and Kuwait. M. E. E. S. T. was incorporated in Delaware in October, 1967, and registered in Illinois in November of the same year.

Catholic & Protestant Institutes

Church groups are offering opportunities for you to use your vacation (if properly timed!) to catch up on Mideastern Affairs. At St. Mary's College, Notre Dame, Indiana 46556, Sister M. Jeanne Finske is registering applicants for a Near East Institute, June 16-20, designed to give participants a deeper understanding of the area's history, culture and religions. Among the lecturers scheduled to attend the Institute are Dr. Reuben Smith of the University of Chicago, Prof. W. T. Mallison of George Washington University, Prof. W. Sibley Towner of Yale University and Rabbi Seymour Cohen of the Chicago Board of Rabbis. In addition to the lecture series, displays of Jewish and Arab artwork, an evening program of films relating to the area, a display of educational materials and books, and an evening Mass in the Byzantine-Melkite Rite are planned. The Institute is open to all interested persons. High school social studies, history and religion teachers are particularly invited. One credit hour may be earned by those attending the Institute if indicated in pre-registration. Room and board are available on campus to men and women from Sunday, June 15, through Friday, June 20. Entire cost for the Institute including registration fee, room and board is \$85.00. Students and participants who have arranged for lodging elsewhere may apply for terms.

The Middle East is also sure to be prominent at the July 28-August 3 Institute on "World Conflicts in Jewish and Christian Perspective" at the Presbyterians' Ghost Ranch Study Center, Abiquiu, N.M. 87510 (\$25.00 registration, \$6.50 per day for room and board.) Discussion leaders will be Rabbi Balfour Brickner of the Union of American Hebrew Congregations; James A. Wharton, Professor of Old Testament, Austin Theological Seminary; Robert Cunningham, Presbyterian Institute of Strategic Studies; Dieter Hessel, Presbyterian Office of Church and Society; Dennis Shoemaker, Editor of *Trends*. This interfaith gathering will explore the connection between our understanding of the Biblical prophets and our judgments about current international conflicts. What is the meaning of, and what is our response to, such critical events as the Middle East crisis, the Vietnam War, and the gap between the rich nations and poor nations? What are the signs of holocaust and hope? How do we read the prophets in the light of these events? What moral imperatives are shared by Jews and Christians under the Covenant?

BOOKS (Continued from page 2)

THE EVASIVE PEACE by John H. Davis. 124 pp. 28 shillings, John Murray, London. \$4.75 from the author, 900 Woodward Building, 733 15th St., N.W. Washington, D.C. 20005.

This book on the Zionist/Arab problem is in its third edition and has been translated into German. It gives the historic background of big-power duplicity, but considers the chief disrupter of Palestinian peace to be the Zionist concept which guarantees special rights in Israel to all Jews and also imposes obligations on them to support that state. The fact that Israel orients itself to world-wide Jewry rather than to its immediate neighbors makes the latter feel that the "Aliyah" plan to "ingather" all Jews guarantees ever more Israeli expansionism. Davis—whose years as Commissioner General of UNRWA sensitized him particularly to the plight of Palestinian refugees—is in no way interested in inflicting a similar lot on the everyday Israeli. He believes, however, that to eliminate Arab fears and threats, Israel's supporters, primarily the U. S., should insist that Israel "de-zionize" and become a "conventional state" that can fit peaceably into the region. Whatever one may think of the practicalities of his solution, one can be grateful to Dr. Davis for sifting great masses of material—much of it specialized, confusing, or emotion-ridden — and presenting the basic problem concisely, objectively and readably.

BOOKS PROJECTED

TIME BOMB IN THE MIDDLE EAST, a symposium. \$1.35. Friendship Press, P.O. Box 380, New York, N.Y. 10027.

This volume, due off the press in mid-June for a year of church-wide study, promises to be one of the best aids available for Americans who want to respond constructively to the Middle East's central tensions. After an historic introduction by Miss Elizabeth Monroe of St. Anthony's College, Oxford (former Middle East correspondent for *The Economist*), it will let two leading intellectuals, one a Palestinian, the other an Israeli, tell how the situation looks from inside.

Dr. Fayez Sayegh, son of a Palestinian refugee pastor and now a consultant to the Kuwaiti Ministry of Foreign Affairs, will present an Arab view. The other side will come from the pen of Prof. (formerly Gen.) Yehoshafat Harkabi who, with a background of Israeli government and military service, now teaches international relations and Middle East studies at the Hebrew University. A "bridge-building" concluding chapter has been prepared by Dr. John Coventry Smith, past moderator of the United Presbyterian Church (USA) and one of the six presidents of the World Council of Churches.

WHOSE LAND IS PALESTINE? *The Middle East in Historical Perspective*, by Frank H. Epp. To be published by Wm. B. Eerdmans, Grand Rapids.

The Peace Section of the Mennonite Central Committee has long served the needs of Palestinian refugees. It has, at the same time, restlessly felt that all its charitable efforts are likely to be inconsequential unless the underlying causes of the refugees' plight are also dealt with. Hence, for its 1969 annual meeting it asked Frank H. Epp to prepare a study that would disentangle and explain the conflicting claims of various groups to the Holy Land. His consequent 44-page mimeographed report made such an impression that he's been asked to expand it for publication by early 1970. Meanwhile, the mimeographed edition, on which we base our preview, may be obtained by sending 50c to the Mennonite Central Committee Peace Section, Akron, Pa. 17501. He opens by stating the dilemma and its solution in the words of the late Rabbi Juda L. Magnes in Jerusalem: "It is absolutely right that the Jewish people exist on this land. It is absolutely wrong that the Arab people be expelled or made second-class citizens . . . Peace can come only if Israel and Ishmael can feel that they are brothers." That reconciliation may be a long way off, but Epp's readable analysis and compassionate approach should help public opinion speed the day.

Palestine, as an intercontinental bridge, has for centuries acted as a magnet to the ambitions of world-minded commercial, political and military leaders. Naturally, the indigenous peoples have felt, since long before Abraham, that control is the right of the earliest settlers. However, a succession of empires—Assyrian, Babylonian, Persian, Greek, Egyptian, Roman, Byzantine, Ottoman, British and others—have felt they could contribute to the unification of mankind as well as to their own power by dominating this area. To these conflicting factors has been added a tendency among Jews, Christians and Muslims to look upon this geographical cradle of their faiths with something of the primitive land-worship attitudes of its ancient, pagan inhabitants. "Past events and future purposes related to *our* faith have made this land more sacred to *us* than to anyone else; hence *we* must control it." This was the glory and tragedy of the

(Continued on page 7)

CONGRESSIONAL COMMITTEE

If you want to learn (or inform) the thinking of the House of Representatives Sub-Committee on the Near East on any pertinent matter, you might write either to its staff consultant, Melvin Benson, 2170 Rayburn Building, Washington, D. C. 20515, or to the individual members. These are L. H. Fountain of N. C., Chairman, Leonard Farbstein of N. Y., William T. Murphy of Ill., John S. Monagan of Conn., Edward R. Roybal of Calif., Lester L. Wolff of N. Y., E. Y. Berry of S. Dak., Peter H. B. Frelinghuysen of N. J., John Buchanan of Ala., H. R. Gross of Iowa and Sherman P. Lloyd of Utah.

Coloradans Prepare Position Papers

The Boulder-based American Committee for Justice in the Middle East has prepared papers on *Foreign Policy Imperatives* and the *Credibility Gap at Home*. These are the beginning of a series that will provide background, current events, and their impact and significance, both for the United States and the Middle East.

The first paper reviews ACJME's testimony before the Republican and Democratic National Platform Committees in the summer of 1968. The two major points were: 1) the urgency of American support for the UN Resolution of November 22, 1967; 2) immediate need for American agreement to implement the UN resolutions on the Palestinian refugees, passed annually and unanimously since 1948.

The second paper begins with a letter to Secretary Rusk from ACJME raising questions about US arms sales in the Middle East. Two contradictory replies from two sections of the Department of State are reprinted. After raising the credibility gap question, ACJME asks: "Conflicting interpretations, implications and ambiguities leave the American citizen puzzled. What is the exact nature or the real intent of our policy?" These papers are available from: ACJME, Box 3211, Boulder, Colo. 80302.

EACH LINK COUNTS!

After reading the news headline, "Fall Of Bridge Laid To Break In Chain," Carol Cortelyou Cruikshank wrote the following poem which makes this *Link* want to be better than ever!

*"One small link in a chain, that's all—
One small link let a whole bridge fall.
Think your work in the world is small?
Do your part lest the whole bridge fall."*

BOOKS (Continued from page 6)

mediaeval Crusades as of modern Zionism and, in a different way, of pan-Islamism. In addition, the developments of history—including the digging of the Suez Canal, the discovery of Middle Eastern oil and the spread of Communism and nationalism—have made the control of the area a matter of international concern, as United Nations involvement indicates. After weighing many facts and factors, Epp concludes that Palestine belongs both to those Palestinian Arabs who wish to return there, and to those Israelis who wish to stay there—in a jointly operated state. The steps toward this goal he does not outline. But the inclusively conciliatory spirit necessary for any steps to reach a peaceful, just solution, quietly and contagiously permeates his writing.

BOOKS AT A DISCOUNT

We have bought the books briefly reviewed in the box below in sufficient quantities to get reduced prices — up to, and beyond, 40% — and pass the savings along to readers, adding 25¢ for postage and handling. Fuller reviews may be found in earlier issues of the *Link*. The coupon is appended for your convenience in ordering.

Uri Avnery, *Israel without Zionists: A Plea for Peace in the Middle East*. 215 pages. \$5.95. Macmillan. A remarkable description of Israeli politics, as presented by a member of Israel's Knesset, 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 \$3.70.**

John S. Badeau, *The American Approach to the Arab World*. 204 pages. \$2.95. Harper and Row. By a former ambassador to the U.A.R.: an examination of American interests in the Middle East and an appeal for a more consistent, patient and realistic foreign policy in that area. **Our price \$2.10.**

United States Interests in the Middle East. 132 pages. \$3.00. American Enterprise Institute for Public Policy Research. A composite study of the deterioration of our relations with the Middle East since 1918, (when President Wilson's King-Crane Commission reported a quite different attitude) and the effect of this deterioration on our strategic, economic and cultural interests. **Our price \$2.00.**

Twice in a Lifetime. 60 pages. 75¢. UNRWA's picture story of the Arab refugees. Maps, photos and a dash of color give a documentary film flavor to this compassionate account of the chief victims of strife in the Holy Land. 3rd edition published by A.M.E.U. under U.N. supervision. **\$1.00 by mail.**

Seven Lectures of the University Christian Center Forum, Beirut. \$1.75. Christian perspectives on Zionism, Refugees, Biblical Prophecy, Peace. **Our price \$1.00.**

Middle East Forum, Vol. XLIII, nos. 2 and 3, 1967. 109 pages. \$1.35. Quarterly of the Alumni Association of the American University of Beirut. This double issue contains a number of articles on the current Middle East situation including two, by James Sams and Ray Cleveland, on the subject of U.S. policies in the Middle East. **Our price 25¢.**

Maxime Rodinson, *Israel and the Arabs*. 239 pages. \$5.95. Pantheon. A French Jew with long and extensive Arab contacts writes critically yet sympathetically of both sides. Free of many American biases, yet holding some biases against the U.S., he jolts American readers into important reappraisals. **Our price \$3.25.**

Majdia D. Khadduri, compiler, *The Arab-Israeli Impasse*. 223 pages. \$4.95. Robert B. Luce. Essays by Western authorities concerned for shared responsibility in the rational handling of the common dangers to Arab and Jew in the Middle East. **Our price, \$3.25.**

Fred J. Khouri, *The Arab-Israeli Dilemma*. 436 pages. \$10.00. Syracuse University Press. A scholarly, impartial and objective criticism of the policies of the Arab states, Israel, the United States and the Soviet Union; well documented. **Our price \$6.50.**

Major General Carl von Horn, *Soldiering for Peace*. 410 pages. \$5.95. David McKay Co. The author describes both the U. N. successes and the problems that hampered him as Commander of U. N. forces in Palestine, the Congo and Yemen. **Our price \$1.35.**

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Statement Stresses Needs, Rights (Continued from page 1)

ilities should not mean that the status quo is frozen: it should mean that, with shooting and raids stopped, an atmosphere is created for a settlement that makes it possible to reverse the arms race and to advance toward permanent security based upon justice in the relationships among nations."

"To too great an extent," it continues, "the Christian community in the United States—and perhaps elsewhere as well—is itself part of the problem, offering sympathy and advocacy too exclusively 'pro-Arab' or 'pro-Israel.' The 'victory' of one side over the other, or the satisfaction of one side to the neglect or at the expense of the other, is not a worthy object for Christian or humanitarian support."

After citing such specific dangers as non-communication between Arabs and Israelis, refugee dislocations and Big-Power rivalries, it challenges the Christian community to "transcend partial sympathies" and "meet the needs of the conflicting populations—those of the refugee camps, of Israel, of Arab states—for a reasonable security and a relative justice . . . (using) . . . every available means to help develop meaningful communication among the parties involved."

As American citizens, the drafters would have us urge our government to use its influence to keep Great-Power conflict at a minimum, discourage violence, increase the rate of development throughout the area, and back United Nations efforts to secure a peaceful compromise such as that outlined in its Security Council resolution of November 22, 1947, summarized elsewhere in this issue.

One of the drafters' main problems was to be even-handed in its rejection of tendencies on both sides to polarize

the Arab-Israeli conflict around religious-political loyalties. The General Board felt that their paragraphs on this theme risked being interpreted as "condescension" of Christians toward Jews and Muslims, and of Americans toward Arabs and Israelis. After much debate, referral back to committee and editing from the floor, the following single paragraph was accepted. If you find it heavy and involved, try to do better yourself!

The Middle East conflict is the scene today of deepening and dangerous intransigence. Any claim that contains or suggests genocide must be denied and opposed. The idea is abroad that Arabs desire to "push Israel into the sea." Many Arabs deny that this is policy. Even if it represents only the assertion of irresponsible extremists, Christians must oppose it. Nationalisms exist, in Israel and elsewhere, which stem in part from religious roots and which contain, in the present situation, powerful political implications. One form of such nationalism connects the promise of God to the Jewish people with the land of Palestine, holding that the will of God and the future of the Jewish people require that the Jews possess Palestine as a homeland. The result is to make an ultimate value of Palestinian land, particularly Jerusalem, and the relation of that land to the Jewish people. An Arab religious nationalism also exists, among both Muslims and Christians, which regards Palestine and Jerusalem as part of its sacred ancestral lands. We affirm our respect for and fellowship with those who hold these religious faiths; and ask them to understand that our concern is because of the tragic political consequences of all religious nationalisms.

CARD OF THANKS

With our editorial associate, Alice Wells, out of commission for two months as the result of an accident, we've been most fortunate in having Phyllis Kleban, editor of the *Abu Simbel Newsletter*, help us over the hurdles to get this *Link* into production.

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AMEU NEEDS HELP — YOURS!

Middle Easterners and Americans should become more aware of how important they are to each other—and to world peace. We try to do our part by encouraging those who care. We plug their books, reprint their articles and report their programs. And we can do much better with YOUR help—in the following and other ways:

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Of course, whether you send us any or not, we'll be glad to keep the LINK coming to you and to any one else you recommend. But just think what money from friends has helped us do. That New York Times ad which gave newspaper readers their first view of a crucial church statement on the Middle East Crisis took hundreds of dollars from dozens of donors. It took thousands to launch the American edition of *Twice in A Lifetime*. It takes dimes to dollars to answer every inquiry that comes to us for information people find it hard to get elsewhere. SO . . .

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