



# THE LINK

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## Council of Churches Acts on Middle East Crisis

"Recognizing that an informed Christian community is prerequisite to an understanding of the complex and controversial Middle East situation, we request that the Middle East Crisis be placed on the agenda of the next meeting of the General Board in September, 1970, and that we invite to communicate with us (1) our missionaries and educators in the Middle East, (2) representatives of the Near East Council of Churches, (3) representatives of the American Near Eastern Christian Churches and (4) diplomats and scholars, etc."

This "open communications" resolution was submitted to the June meeting of the General Board of the National

Council of Churches by Dr. Frank Maria. It was amended to have its latter half read: "That the National Council invite to this meeting (Sept. 12-13 at Phoenix) concerned people to inform the Board as to developments in that area." In accepting the amendment, Dr. Maria expressed the hope that Zionist and non-Zionist Jews—and Muslims—might thereby be included.

According to Dr. Maria, who is Chairman of the Department of Near East and Arab Refugee Problems for the Antiochian Orthodox Church, "The organized Christian Church in the U.S. has been burdened by misinformation and lack of information on the Arab/Israeli conflict. This resolution will make it possible for those who know the truth to speak directly to those who need to know."

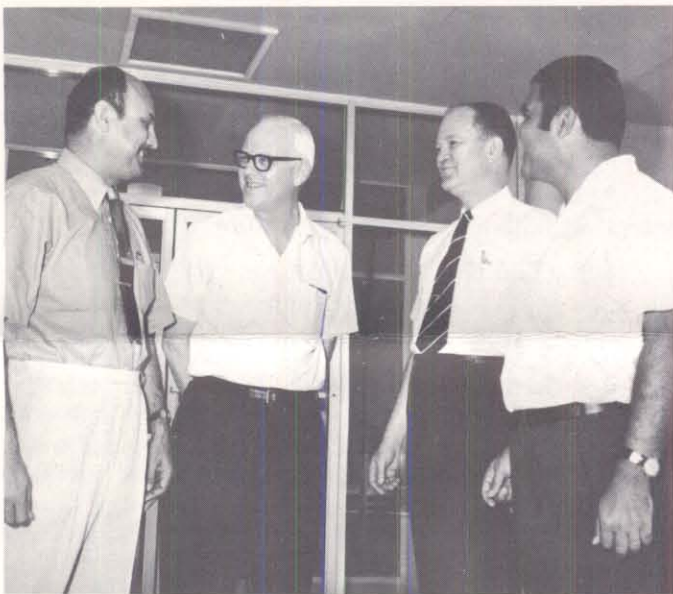
Dr. Maria also read several paragraphs from Metropolitan Philip Saliba's letters sent in February, 1970, to the National Council and to the U.S. Catholic Bishops, protesting studies on "Israel" which did not include non-Zionist Jews, Near Eastern Christians or Muslims. "The Christian Church must not be used to promote political Zionism in the guise of Christian-Jewish relations. We must make the distinction between Zionism and Judaism and recognize that to millions of Muslims, Christians and Jews the Zionist State of Israel is in violation of the ethics of prophetic monotheism." He added:

At stake in the Middle East Crisis for American Christians are the future of the Christian Church, its relationship with the other two monotheistic religions of Judaism and Islam, the integrity of our American Democracy, the geo-political interests of the U.S., the peace of the world, and the survival of mankind.

Between justice and injustice and between truth and falsehood, there is no mid-point. Being neutral in this grave world problem only impedes a just peace and allows the American Christian Church to wash its hands while people are being crucified. . . . Whatever you do, please realize that Christians all over the world are disturbed at our inaction; they are astonished that we do not know the true situation, that, for example, Christian and Muslim children are being napalmed by American-made Jets. If you knew what your missionaries in the area know, what the members of the Near East Council of Churches know, or what we in the American Near Eastern Christian Churches know, or what your diplomats and scholars know; if you would only travel to both Israel and the

(Continued overpage)

### REFUGEES MAKE GOOD



In Kuwait, when editor Humphrey Walz (striped tie) asked how Palestinian refugees were faring, Aminoil general manager George Dawson (glasses) introduced him to two of his key administrators, Hisham Shawwa of Gaza (left) and Said Abou Lughod of Jaffa (right). They are among the hundreds of Palestinians who, after losing everything in 1948 or 1967, have responded to Kuwaiti opportunities for advancement in commerce, industry, government and education.

Arab countries and see with your own eyes (and I strongly urge all of you to visit the Holy Land to understand the complex Middle East controversy) . . . you would insist on . . . long overdue Christian action by the American Christian Church. Time is running out on all of us!

At the same meeting, Mr. Raymond Wilson of the American Friends proposed the following additional statement which was overwhelmingly passed:

“RATHER THAN SENDING FURTHER U.S. SHIPMENT OF PLANES TO ISRAEL AS RESPONSE TO SOVIET ARMS AND PILOTS TO EGYPT, WE CALL FOR A DETERMINED EFFORT TO HALT THE ESCALATION OF THE ARMS RACE IN THE MIDDLE EAST AND TO SEEK PROGRESSIVE REDUCTION OF ARMS AS AN IMPORTANT PART OF A PEACE SETTLEMENT.”

## Quakers Point Way to Peace

**SEARCH FOR PEACE IN THE MIDDLE EAST. 75 pp. 75¢. American Friends' Service Committee, 160 N. 15th St., Philadelphia, Pa. 19102.**

This meaty little paperback contributes more sensitivity, compassion, fair-mindedness, hopefulness, realism, conciliatoriness and constructive foresight to the Palestine-Israel impasse than do whole shelves of volumes from other sources. The Quakers' record of service to persecuted Jews and displaced Arabs, and their century of educational enterprise in Lebanon and Palestine give authenticity to this study. But the nine-person 'working party' that produced it did not rest on those historic laurels. It spent a year and a half in listening to people involved in every aspect of the Middle East conflict, analyzing, sifting, summarizing, drawing conclusions and putting their findings into over a dozen successive versions, each of which was checked back with all sides for adequacy of perspective, insight and phrasing before being recast for further consultation and ultimate publication.

### A Balanced Approach

The nine collaborators are as pro-Arab as they are pro-Jewish, looking on both groups as "real people overcome by real fears and frustrations—and explainable hatreds." With rare even-handedness they list both the competing claims to Palestine and the contributions made by both sides—and by many an outside interferer—to sparking war after war over the Holy Land of three faiths. "There is blame enough for all," they tell us pointedly. But blame, they add, "is not the real issue," which is to benefit by old mistakes and "come to terms with the vital interests of both sides for today and for the long future."

Though they face with grim clarity the well-publicized factors which are pushing the area to the edge of war, they also emphasize certain built-in grounds for hope too often overlooked: Everyday folk on both sides are sick of war. Among both Arabs and Israelis there are sharp critics of their governments' collision-course policies. Familiarity with war is acting as a partial and temporary, but genuine, restraint. Arab and Israeli governments are questioning whether any one can benefit by another war. And the USSR, with China barking at its back door, and the U.S.A., mired in Indo-China, don't want to be dragged into an unpredictable war in the Middle East. But these advantages are not enough to check the warward spiral

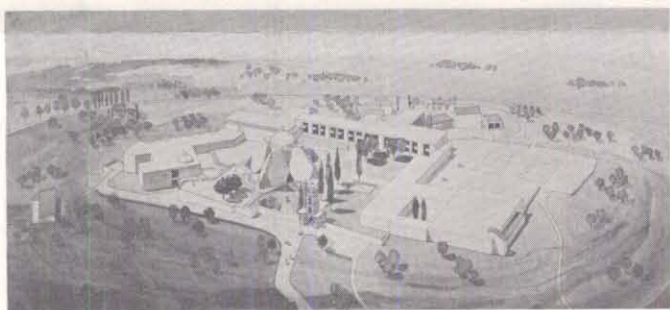
unless men of good will are willing to give their best thinking to positive planning and their energetic labors to testing and revising all worthy proposals.

### First Steps Toward Peace

Fully aware of the bargainings and accommodations that will have to go into the peacemaking process, the Quakers propose four concrete steps to be taken: 1) *Emotional disengagement* through Israeli willingness to withdraw eventually from occupied territory, Arab readiness to end belligerency and recognize Israel as a sovereign state, and Big Four readiness to underwrite a peace settlement agreed to by both sides and negotiated in consultation with the Palestine Arabs. 2) *Military disengagement* involving a U.N. peacekeeping force and self-restraint by the arms-supplying nations. 3) *Structuring a political settlement*, with the Big Four inviting the contending parties to enter sustained talks with suitable intermediaries on implementing the November 22, 1967, U.N. plan for peace. 4) *Peace development* in which shared experiences of constructive achievement would speed the processes of reconstruction and reconciliation. This latter would depend in large measure on Arab and Jewish initiative. Such outside aid as might be necessary would be most helpful from "nations of the middle rank, politically uncompromised in the Middle East," and through a neutral Middle East Bank for Development.

The best laid plans can, of course, go a-gley when attitudes are wrong. And even clumsy plans can produce miracles when the atmosphere is right. Hence the most important contributions of this Quaker study are in its attitudes and atmosphere. The collaborators are sensitive to "the depth of human anguish experienced by both sides . . . the desperate 'here we stand' stubbornness of many Israelis . . . the extremes of bitterness, frustration and rage felt by the Palestinian Arabs." They are humbly aware that their sensitivities should go still deeper and be communicated better. They are appreciative of Arab and Jew as "Semites . . . brilliant and energetic people, whose present and potential value to all men is immense." And, above all, in today's climate of cynicism and *realpolitik*, they have the courage to hope. Their closing words are, "There are no hopeless situations, but only hopeless men. In these dark days we find hopeful men on both sides of the tragedy who are deeply concerned for the human condition and for the spirits of men. May their voices be more widely heard. And may common sense and justice prevail."  
—L. H. W.

## ECUMENICAL INSTITUTE AT JERUSALEM



From the center spread of the brochure of the Ecumenical Institute for Advanced Theological Study, we reproduce Frank Montana's architectural sketches for its chapel and total campus.

On the outskirts of Jerusalem, just off the short road to Bethlehem, atop a pine-and-cypress-crowned hill above an olive grove, workmen are gradually giving shape to the framework for one of the Christian academic world's most exciting dreams—an Ecumenical Institute for Advanced Theological Studies. Its 35 acres, made available by Pope John XXIII in memory of his pilgrimage to the Holy Land, will ultimately house a chapel, a library for 100,000 volumes, a 40-bedroom hostel, ten apartments and an administrative building with lounge and dining facilities—all designed in a blend of traditional Palestinian and modern functional architecture.

The dream is to stimulate research on how all Christian traditions can contribute, in common witness, to the salvation of a humanity on the brink of self-destruction. Under a nucleus staff of some half dozen resident scholars assisted by about 10 senior and 20 junior scholars, dialogue will not only go forward between Christians of different communions but also with representatives of other world religions and with secularists outside the orbit of religious institutions.

The program of "blending into harmonious unity the contrasting features of science and piety, of knowledge and faith, of mind and heart, which have only too often gone asunder," will be financed apart from, but in consultation with, the established ecclesiastical bodies. It will be about as 'inter-' as you can get: international, inter-

confessional and interdisciplinary in administration, faculty and participants. One project will be to develop an ecumenical history of the Church which will interpret the various strands of Christianity in a way that can focus their common resources and power on the problems of the present and the future.

Jerusalem is an ideal site for these ventures. Its rich Greek Orthodox, Armenian and other collections of manuscripts will be useful for scholars. As a meeting point of Eastern and Western Christianity it affords broad scope for contacts. And above all, as the holy city of all Christians, it should inspire the Institute's efforts toward unity and relevance.

For fuller information write President Theodore M. Hesburgh, C.S.C., Notre Dame, Indiana 46556, or Father Pierre Duprey, 1 Via dell' Erba, Rome, Italy.

## CHEERFUL CRYSTAL BALL

**THE MIDDLE EAST IN THE YEAR 2000: A Project. The Association for Peace, P.O. Box 17197, Tel Aviv, Israel.**

This unusual pamphlet out of Israel contains some statistical data on the present situation in education, population and the standard of living; but for the most part it looks to the situation in the year 2000, and forecasts social and economic trends up to that date. It is a sort of dreaming, but one based on present facts and trends. The authors say, "The interpolations of this data into the future are our own and of course they are open to any comment, criticism and modification you may wish to make." The underlying assumption is that there will be peace in the Middle East before that time, and that the present states will be in existence. Political relationships are not discussed, except insofar as it is assumed that there is free and open communication and easy travel across national boundaries.

The value of the pamphlet lies in its challenge to realistic appraisal of Middle East possibilities for development and progress, if the coming thirty years are not overwhelmingly characterized by belligerence as the last thirty have been. This vision of full cooperation between all nations of the Middle East includes such expectations as: almost 100% of youth in 2000 A.D. completing secondary education; forty universities in the total area, of which eight are "desert universities," all linked by computers, dealing with the special problems of desert development; extensive expansion of tourism with no restrictions of travel across national borders; the extension of inter-disciplinary thought between religion and science, and also the three great monotheistic religions. While the last of these developments, the dialogue of Christians, Muslims and Jews, may be centered in Jerusalem, other aspects of development are to be centered elsewhere. "The headquarters of the Middle East Common Market will (of course) be in Beirut."

Readers are invited to send in their comments on the booklet, to be critical of any and all parts of it, to present new concepts or develop any one concept in the application of new technologies for the benefit of Middle East society. The authors, the Association for Peace, hope to continue and expand the study through such suggestions.

—H. G. D., Jr.

# Pontifical Mission in Refugee Teamwork

by THE EDITOR

Threats of expanded Middle East warfare, the headlines tell us, are growing. Arab and Israeli positions are freezing into seeming intransigence. Cold War involvement is dangerously closer. Still, a peace-minded visitor to the Bible Lands can not help taking heart upon discovering warm undercurrents which — especially if encouraged by greater publicity and more substantial support — could contribute to a general thaw.

Among these currents is the compassionate concern expressed so imaginatively and indiscriminately by the Pontifical Mission for Palestine and kindred refugee-service agencies. Both in Israeli-occupied territory and in the neighboring Arab states, one is particularly impressed by the informal but effective teamwork which enhances their responses to the human needs most challengingly at hand.

Typically, when refugees fled from the Golan Heights to crowd in with friends and relatives in Central Syria or live out the winter in tents, Monsignor John Nolan, president of the Pontifical Mission, knew that one of his organization's major immediate contributions toward easing the lot of the uprooted would be the prompt construction of at least two new little villages for them on the outskirts of Damascus. This he undertook to do with despatch, but not until he had checked with other agencies to make sure that his plans would neither duplicate others' nor leave any major areas of need unmet.

## Varied Needs Require Flexibility

Nolan and his two chief administrators, Monsignor Edward Foster and United Nations refugee-work veteran Constantine Vlachopoulos, are constantly alert to discover the part they can best play in bringing a given project to fruition. Often very similar situations require the Mission to assume quite different roles, depending on what the other agencies are able to offer, as may be seen in three varied instances of educational cooperation with the United Nations Relief and Works Agency (UNRWA):

Back in June, 1967, when the Arab-Israeli conflict sent Palestinians flooding into East Jordan for sanctuary, UNRWA had a modest budget for their children's schooling, but there were no school buildings available. Hence, in this case, the Pontifical Mission built classrooms for some 12,000 children at the Beq'a, Jerash and Souf refugee camps in Jordan. The finished buildings it then turned over to the government to house UNRWA's educational programs.

By contrast, in the Dbayeh and Jisr el Basha camps in Lebanon, it is UNRWA that owns the school buildings while the Pontifical Mission provides the actual education, including textbooks and equipment. In Gaza, a still different pattern prevails: The Mission both erected the buildings and provides the funds for UNRWA to operate the elementary schools and home services for blind refugee boys and girls.

All the agencies attempt to give charitable aid in a way that bolsters rather than withers the personalities of those

helped. For instance, the ego of the male refugee becomes painfully deflated when he finds himself utterly helpless in answering the needs for which his family has been accustomed to turn to him. Hence, when an extra gift of \$10,000 came from the Vatican's historic Peter's Pence, the Mission decided to purchase 1000 pairs of army-reject trousers to enhance the masculine self-respect, as well as replace the tatters, of men and adolescent lads in the refugee camp at Jerash. Inevitably, the other agencies not only gave approval but named the undertaking "Operation Peter's Pants"!

## Need Crosses Creedal Lines

Ecumenical and inter-faith aspects are present among the recipients, as well as the renderers, of such services. I've seen Catholic Arabs aided by Lutheran, Mennonite, Quaker and Church World Service set-ups. On the other hand, when Mother Superior St. Patrick took me around the Abu Dis Catholic home for the aged on the shoulder of the Mount of Olives, the 78 elderly charges to whom she introduced me were mostly non-Catholics, including Greek Orthodox Archbishop Epaphanos and a Muslim Sheikh from the Mosque of Omar.

Her enterprise, incidentally, did not turn to the Pontifical Mission for supplemental funds until after June 1967. At that juncture, it found itself with Jordanian trenches below and artillery emplacements on the ridge behind, drawing the attention of Israeli firepower across the valley and from the skies. Resultant damage and lack of fuel and electricity added to the confusion and the costs, as did emergency aid to the Muslim and Christian refugees who streamed past the gate en route from Jerusalem to Jericho. Inflation, however — a 60% rise since the 1967 war — has proved even more damaging, and it has been this that has made Pontifical relief necessary.

Although most of the impressive collaboration by and

## WONDER AND SORROW GREET MISSION'S AID



Wide-eyed little Palestinian refugee girl, above left, attends one of UNRWA's smallest schools, located in the Old City of Jerusalem. And in a temporary shelter in Amman, Jordan, another receives her daily bread. Both are beneficiaries of the Pontifical Mission for Palestine.

for people of differing faiths is on an informal basis of shared information and mutual trust, the distribution of U.S. surplus food has had to be formally organized, with each agency accepting responsibility for a given area. Around Bethlehem and Beit Jala, for instance, the leaders of Catholic programs told me that their allotments came through Lutheran World Relief.

In that district I visited several projects operated or aided by the Pontifical Mission for Palestine. Happy Arab youngsters greeted me hospitably in two orphanages. Boys in the Salesian Fathers' school were pleased to be observed as they learned tailoring, electronics, mechanics, metal-working, furniture making and other means of self-support. And at the Patriarchal Seminary Arab students of philosophy and students for the priesthood—some, but not all, refugees—reflected the need for spiritual as well as material provision for the future. And I was pleased that, though the guidance of all came with the Catholic personal touch, some at least of the food came to them through Protestant channels.

### **Beyond Charity**

The unity in service is, indeed, remarkable. So is the unity of conviction among workers of every denominational complexion that, important as the charity they administer may be, their efforts will be wasted unless long-range solutions are worked out for the refugees by those to whom international problems are referred.

Simple justice, as envisioned by United Nations resolutions, requires that the Palestinians must ultimately be allowed to return in peace to their homes or be helped to settle elsewhere. But this simple justice has thus far been impossible amidst the emotion-ridden complexities that engulf anything to do with modern Palestine.

In this light, whether they always realize it or not, those quiet, efficient Christians of the Pontifical Mission who, with others, continue to render their services of love, are actually making a major contribution to that long-range solution; for they are creating an atmosphere in which reasonableness and reconciliation can prosper—and, ultimately, triumph.

## **OIL: PROBLEMS AND PROMISE**

**SOME DIMENSIONS OF MIDDLE EAST OIL: THE PRODUCING COUNTRIES AND THE UNITED STATES, by Ragaei el Mallakh. 20 pp. 50¢. American-Arab Association for Commerce and Industry, Inc., 505 Fifth Ave., New York, N.Y. 10017. 1970.**

In this brief and readable pamphlet Dr. El Mallakh of the University of Colorado has brought together an astonishing amount of current information about the significance of Middle Eastern petroleum resources. "About 66 per cent of Europe's normal needs," the author points out, "and 90 per cent of Japan's, are filled from Middle Eastern and North African sources." Over 76 per cent of the world's oil reserves are located in the area. Moreover, American investments in Middle East oil produce about one-fifth of this country's income from direct foreign investments worldwide, with a correspondingly favorable impact on the U.S. balance of payments. Equally important are the effects of oil revenues in the area itself: "The availability of financing for development purposes has led to rapid economic growth and the spread of modern social services among these strategically located

countries." The effects are regional: for instance, ten per cent of Kuwait's national income has been earmarked for development assistance to neighboring countries in fields such as agriculture, health and education.

Professor El Mallakh stresses the "mutuality of interest between the Middle East oil producers and the global and economic aspects of United States national security," and concludes on this rather somber note: "Frankly speaking, there is little possibility for the proper functioning of the mutuality of economic interests unless there is a move toward a position of true political neutrality on the part of this country." As an introduction to the too-little-understood economic and strategic realities of the Middle East oil industry, this pamphlet should be required reading.

## **SUTTON STARTS LECTURE TOUR**

The Executive Director of Americans for Middle East Understanding (AMEU) is now planning a series of lecture tours during the fall and winter season. John Sutton is well equipped to speak to university, civic, and religious groups concerning the issues facing Americans in the Middle East today. AMEU is happy to offer the services of Mr. Sutton free of charge to interested groups. He is an experienced speaker and will be able to participate in forums, discussion groups and planning sessions, as well as appear before large audiences. It is hoped that his services will be fully utilized by every community in which he visits.

In order to keep travel costs at a minimum, AMEU will arrange appointments by geographical areas. You are invited to write AMEU at Room 538, 475 Riverside Dr., N.Y., N.Y. 10027, immediately if there are organizations in your community which wish to make use of this service.

## **"Dubai" Wins Film Award**

The 1970 U.S. Industrial Film Festival in Chicago has awarded its Gold Camera to "Dubai", a 26-minute, 16mm film noteworthy for its beautiful color, spectacular underwater photography and skillful production. It tells of what the discovery of offshore oil has required of the tiny Arab sheikhdom of Dubai and the uses to which its 80,000 citizens have applied their consequent prosperity under the leadership of His Highness Sheikh Rashid. A modern deep-water harbor is being developed. Water is turning arid desert into fertile farmland. The most dramatic feature of the film, however, is the constructing on shore of the world's largest underwater oil storage tank (high as a 20-story building), towing it 60 miles to sea and submerging it in water deep enough for ocean-going tankers to load from. Produced by the Dubai Petroleum Co., it is available in the States from Jon Allen, the Film Library, Continental Oil Co., 9 Rockefeller Plaza, New York, N.Y. 10020.

### **The Arabs and the World: Perspectives on a Troubled Relationship.**

Professor Ibrahim Abu-Lughod, Program Chairman, has announced this as the theme of the 3rd Annual Convention of the Association of Arab-American University Graduates (P.O. Box 49, Chicago, Ill. 60690). The Convention will take place at Northwestern University, Evanston, Illinois, October 30-31 and November 1, 1970.

# Twisting The Bible for Partisan Purposes?

**THE MYSTERY OF ISRAEL: THE MIDEAST CRISIS IN BIBLICAL PERSPECTIVE**, a Bible study for December, 1970, to February 1971, published in *Enquiry* by The Geneva Press, especially for use in churches of the United Presbyterian Church in the U.S.A., the United Church of Christ, and the Presbyterian Church in Canada.

The title of the above Bible study, produced for the use of churches in three major denominations this coming winter, is misleading. It is not a study of the Mideast Crisis in the perspective of the Biblical passages most pertinent, nor is it a study of the mystery of Biblical Israel. Rather, it is a study of certain "proof" texts, taken from their context in Genesis and Isaiah and applied to the Mideast crisis in an attempt to relate them to the political program of the present Israeli government. "The mystery of Israel" refers to the modern Israeli state, as is seen in the closing words of the study: "The mystery of Israel is that in spite of its failures, the nation challenges Christians to reexamine their traditional anti-Jewish attitudes. The mystery of Israel is the mystery of a renewed dialogue between Jew and Christian in dual covenants with the God of history."

The study attempts to lead the student inevitably to agree that ancient Israel and the modern state are the same thing, and suggests repeatedly that words of the prophets a thousand years before Christ should apply today to the Arab-Israeli conflict:

"Modern Israel embraces the same name, language, and much of the geographical area of ancient Israel. Israel today and Israel in ancient times symbolize the same spirit or attitude on the part of the Jews; redemption or salvation is expressed in the concrete terms of this world. Therefore Israel today presents the same challenge to our faith as Israel of old . . ." (Page 46).

Both theology and political science are parodied in this statement. Such misinformation can do immeasurable harm.

As for the Mideast crisis, it is approached for the most part from the one-sided point of view of Israeli interests, in spite of occasional references to sources that would give a more fairly balanced view. The introduction to the study apologizes for the defect: "Some readers will object that the point of view of the Arabs, particularly Arab Christians, is not represented in the unit. That omission need not constitute a fatal flaw so long as those who read it mentally reserve a vacant chair for the Arab Christian who would wish to be a partner in the dialogue." In that vacant chair, as the study continues, sits Banquo's ghost indeed, accusing the writer in silence.

It is not only the cavalier treatment of one whole side of the picture in this look at the Mideast crisis which makes it dangerous, but also actual misinformation. Perpetuating Israeli propaganda in contradiction to facts is such a statement as: "The vast majority of the refugees, however, fled because they believed Arab propaganda that soon an Arab victory would return them to their homes." (Page 54.) Elsewhere an incomplete statement causes wrong information, e.g.: "Christians are on record, through the National Council of Churches, in sup-

port of Israel". (*Ibid.*) Only indirectly is there mention later of the support of that same Council for justice to the Arabs also.

The real travesty of Bible study appears most clearly, however, in the "Study Suggestions" for the leader. Here are given what are called "keyhole" scripture verses through which the study must be viewed. God's promise to Abraham in Genesis 12:1-3 must be "eternal", and so must apply to the modern state which bears the name of one of Abraham's grandsons. Genesis 15:17-21 is another "keyhole" passage that supposedly helps give the answer to the Mideast confrontation today: "To your descendants I give this land, from the river of Egypt to the great river, the River Euphrates." The study reassuringly says, however, that "there is in Genesis, chapter 15, no mandate for continuing Israeli expansion." What this means, however, is not clear; for if this passage does refer to the modern Israeli state, as is suggested, how can the divine word be fulfilled without a whole lot of further expansion? This is more hawkish than the Israeli hawks themselves.

The terms for a settlement of the Arab-Israeli conflict are the subject of study on February 11th, and the study suggestions (page K) direct that "your objective in this session is to seek to understand the attitude of the Arab states toward Israel." One hopes here for some understanding at last of that great second side to the dispute. But the "keyhole" verses are Isaiah 19:18-22: "This puts the emphasis on a change of attitude on the part of Egypt. As was noted above, a change of attitude on the part of the Arab world is a necessary component in any settlement." So if those five million Christian Arabs in Egypt, Jordan, Syria, and Lebanon would only read Isaiah, and read him right, that's all they need for a right settlement of their problem, refugees and all.

The divisions of the study show the strange orientation of the whole. The first is a "Brief History," in which less than a page is given to the meaning of Arab history and nationalism as compared with almost four pages of the history of Jewish nationalism. The next three sections are entitled "The Covenant with Abraham," "The Covenant with David," and "Expectations of the Messiah," all of which are interpreted as having reference to the Israeli state, with never a word of possible relation to those Christians who happen to be Arabs on the other side of the struggle. The last section is called "Israel among the Nations." Guess who comes out on top, bolstered by the proof texts.

The whole study is extremely misleading, for it is very far from placing the Mideast crisis in Biblical perspective. The real issues in that crisis are of course moral issues, and the problems are moral problems in our modern international scene. They are problems of the relation of people to people, and state to state, of power and military control, and of justice for the weak, the oppressed, the poor. For such studies there is plenty of material, not only in Micah and Hosea and Isaiah, but in the Beatitudes and elsewhere in the Gospels. Such a study would be "The Lively Word" indeed, for both Jews and Christians.

— H. G. D., Jr

# Conflicting Views Examined

**IS THE MODERN STATE, ISRAEL, A FULFILLMENT OF PROPHECY?** by Bradley Watkins. 40¢, 3 for \$1.00. 12 pp. The Intercontinental, P.O. Box 756, Grand Central Station, New York, N.Y. 10017.

The Bible belongs in politics. Most U.S. presidents have said so. But it must be the *whole* Bible, aimed at bringing a total moral impact, infusing individual character and public policy with the universal spirit and ethical standards that answer the Biblical prayer: "Thy Kingdom come . . . on earth." It's when you start looking for select verses to pull out of context and string together for partisan politicking that you begin making trouble. And this kind of proof-texting is particularly tempting in Palestinian affairs since most of the Bible's events took place in the "much-promised land."

Fortunately some of the abuse of Scripture has been so heavy-handed as to fall of its own weight. Bible texts have been cited, for instance, to "prove" that Jews have *no* present rights in the Holy Land because centuries ago certain Jewish Jerusalemites pressured the Roman authorities into executing Jesus as King of the Jews. If such nonsense is taken seriously anywhere, please help debunk it. The problem today, however, seems to be more with those who claim that the Bible promises Palestine and environs to all Jews and only Jews. Zionist military conquest, ghettoizing Jews into Israel and expelling the resident Palestinian gentiles are thereby given Scriptural blessing.

Bradley Watkins' concise monograph gives all the favorite quotations that are cited to back the claim of the Zionist theme-singer of the movie, *Exodus*, that "*This land is my*

*land. God gave this land to me.*" But Watkins puts them back into their Biblical settings to enable them to speak their original, very different message. God's promise of the region to Abraham and descendants has been used to argue that only those of Jewish "nationhood" can claim title to Palestinian territory as theirs exclusively and unconditionally. Watkins shows, however, that Abraham in the Bible was "the father of a multitude of nations" who, in connection with the promise of the land, were to bring blessing to *all* nations. Then there were the promises to and through David and Moses. These, too, had their moral content, which was reenforced with such prophetic threats as, "You shall perish; you shall not live long in the land which you are going over the Jordan to enter and possess" (if you turn away from the Lord your God and His commandments). And there are the words of the major prophets which impose on claimants to Jerusalem a special responsibility in the extension of divine grace to all nations.

Watkins spent a dozen years as a Presbyterian missionary in Egypt and visited many of the other Bible lands. He writes with a consequent deep-seated compassion for all the peoples of the area. And he infuses his scholarship with a loyalty to the Christ in whose name he felt impelled to serve overseas. Non-Christians may not accept, but they should study and try to understand, this conservative, comprehensively Bible-loving Christian's view of Christ as the fulfiller of Old Testament promises and prophecies who challenges us to bring blessing "to all nations, beginning from Jerusalem," and not ending there.

This publication is a small one. But it is great.—L. H. W.

## Hatfield Pleads for De-Escalation

Have you seen any extensive quotations from Senator Mark Hatfield's June 13 peace plea in the public press? We have—in publications from Europe, the Middle East and his home state of Oregon, but nowhere else. We therefore feel obliged to share with you some excerpts from his speech to the Senate as recorded in the *Congressional Record*, Volume 116, No. 99, pages S9021-39:

The depth of feelings that underlie the conflict makes any permanent peace search through a balance of arms an impossibility . . . We would be naive to assume that the path to a permanent peace and to true security for all nations in the area lies in our unquestioning supply of military arms to those who ask.

. . . During my visit to Israel in 1968 (Eshkol) told me . . . non-Jews cannot be allowed to live in large numbers in Israel . . . let alone participate in the government . . . Yet, it is the denial, in principle, of the right for Palestinians to return to their former homelands which remains as the central grievance in the conflict.

Israel, and the United States, must recognize and admit the basic injustice done to the Palestinians in 1948. This admission alone would be one of the greatest single steps that could be taken to defuse the present conflict . . . This in

no way would threaten Israel's territorial integrity nor internal security . . .

There are forces for moderation within most of the countries directly involved in the Middle East conflict. And it is these forces that must be nurtured before there is total polarization.

There is . . . the political reality of the Palestinians to be considered: they are a major party in the dispute and must be consulted in the solution.

The Middle East conflict, in summary, poses the greatest danger to our own security and to the hopes of us all for peace in the world. Presently, there is the imminent danger of the radicalization and overthrow of existing moderate Arab governments.

The interests of the United States in the entire Middle East are clear and compelling . . . We have made specific commitments there, and our own security is involved.

We must squarely confront the third rising force in the Middle East, the Palestinian movement. The issue of Palestine must be understood and its meaning in the eyes of all the Arab world must be grasped. Our viewpoints must become sensitive to the injustice that the Palestinians feel so deeply, and our policies must be constructed to deal with this sense of injustice.

## FREE BOOKS TO LIBRARIES

Public and College libraries often have few books which treat the Middle East crisis from a non-Zionist viewpoint. Americans for Middle East Understanding (AMEU) is committed to redressing this imbalance. During the past month, 50 carefully selected college libraries have received a packet containing all of the titles on our book list published in America, except Elliott, *FURNACE OF THE LORD*. This latter has, however, been sent to 50 public libraries because it has demonstrated its popularity among general readers. Your contributions have made it possible for us to send these books to the libraries free.

The response to these gifts has been most gratifying. AMEU is therefore extending to you an opportunity to be even more directly involved in this pro-

### THE LINK

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 the U.S. policy toward that area.

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gram. Funds on hand will permit us to make similar gifts worth \$32.00 to 50 additional college libraries. If our friends will cover half the costs, we will increase the number to 100.

If you wish to participate in this endeavor, please send us the name of the school library of your choice and \$16.00, and we'll send to the library, in your name, the following books: Avnery, *Israel Without Zionists*, Badeau, *The American Approach to the Arab World*; Hopkins, *Egypt the Crucible*; Khadduri, *The Arab-Israeli Impasse*; Khouri, *The Arab-Israeli Dilemma*; Love, *Suez, The Twice Fought War*; *United States Interests in the Middle East*; Nutting, *No End of a Lesson*; Rodinson, *Israel and the Arabs*; von Horn, *Soldiering for Peace*.

Public libraries may receive Elliott, *THE FURNACE OF THE LORD*, under a similar arrangement from the first 100 people who indicate their interest by sending \$1.95 and the name of the library. AMEU will match this gift and the book will be sent to library chosen in the donor's name. You may use the accompanying order envelope for your donation.

## PALESTINE WEEK IN OCTOBER



Palestinian organizations here and abroad have set aside October 19 to 25 for their annual International Week for Palestine. Featured will be posters combining the Hebrew Menorah, the Christian Cross and the Muslim Crescent. These are designed to promote concern that, instead of the Crusader and Zionist and Muslim Brethren claims that only one religious group should dominate the Holy Land, followers of all faiths should work in harmony for the establishment of a united, democratic, non-sectarian, pluralistic Palestine with liberty, equality and justice for all.

This year Palestine Week overlaps United Nations Week which begins with World Order Sunday on October 18. Some advocates of the Palestine cause, therefore, are apprehensive of being overshadowed. However, others feel that since the Palestine issue has occupied more United Nations time than any other, and since it is central to the Middle East turmoil which President Nixon has called "more dangerous" than Vietnam, the two "weeks" in one will reinforce each other.

## LAPP MEMORIAL SCHOLARSHIPS

The Rev. Dr. Paul Wilbert Lapp's drowning on April 26 off Cyprus ended the distinguished Biblical archaeologist's career at the age of 39. He was not only an outstanding writer and re-

searcher in his field but one to whom archaeology made the Biblical message more vivid for present-day application. He labored sacrificially for Arab-Jewish reconciliation. With courage he withstood Israeli violations of UNESCO standards concerning historical sites and objects in occupied territory. With enthusiasm he corresponded with his congressman in behalf of worthy legislation. His faith embraced all folk of good will. A Lutheran professor at a Presbyterian Seminary (Pittsburgh), his funeral at St. George's Cathedral, Jerusalem, was conducted by Anglican Canon John Zimmerman and overflowed with Muslim and Jewish as well as Christian friends. Interment was appropriately near the new Ecumenical Center, Tantur.

A Paul W. Lapp Memorial Scholarship Fund has been established in his name for Palestinian students at Bir Zeit College where he once taught and where he admired the Founder and President, Dr. Musa Nasir. Checks should be made out to the Fund and sent to Mr. J. Richard Butler, United Church Board for World Ministries, 16th floor, 475 Riverside Drive, New York, N.Y. 10027. Contributions will be used to help refugees through the two-year college and on to further studies in a university, with regular reports to his widow, Nancy, an archaeologist in her own right and mother of his Deborah, Daniel, Sharon and twins Diana and David.

## FOR PEACE AND RECONCILIATION

The Jewish Peace Fellowship is arranging lecture tours for three prominent Israeli doves who will be in the States this fall and winter. To learn their schedule and availability, contact Allan Solomonow, JPF Program Director, 339 Lafayette St., New York, N.Y. 10012; phone (212) 228-0340. Parallel undertakings with a Socialist cast are being forwarded by the Committee on New Alternatives in The Middle East, of which Erich Fromm, Noam Chomsky and I. F. Stone are among the directors. Their address is 145 East 16th St., Apt. 9C, New York, N.Y. 10003; phone (212) 254-6362.

In addition, the Fellowship of Reconciliation is bringing to this country Israeli Knesset member Uri Avnery whose *Israel Without Zionists: A Plea for Peace in The Middle East* is one of the bestsellers on AMEU's list.

## CORRECTION

Our last issue referred to Bertram C. Cooper as affiliated with the British Broadcasting Co. This was in error. B.C.C. is *not* in the BBC!