קבוצה

מצתים

יחסי הנוצרים ליהדות
לירושלים

[illegible]

נפתח: 6.11.69

נסגר: 27.12.71

84/328

J. P. 22. 12. 71

Clergyman says Canterbury was wrong

To the Editor of The Jerusalem Post

Sir, — A news report from London—Reuter (December 19) disturbed me. It gives me little pleasure to write against my co-religionists, but I could not forgive myself were I not to disassociate myself from such ideas, lest my friends by my silence should think Christianity is monolithic on these points.

Traditionally, at least since Reformation times, individual Christians can get involved in politics and do, but it has not been considered the role of organized church denominations, even through their leaders, to get involved in them. Yet, at least according to the Reuter's dispatch, some have again. I refer to the release "Canterbury (Anglican Archbishop of Canterbury, Dr. Michael Ramsey) says Israel building disfigures Jerusalem," in which the Anglican Archbishop in Jerusalem is cited as concurring.

The statements stated that building operations are disfiguring the city (Jerusalem) and that this programme suggests an "intensive attempt" to claim "for the Jews" a city which was sacred to Jews, Christians and Moslems. The release also stated that "a halt in the building programme would be a feeling and helpful gesture...our task is to find a right pattern of sharing the Holy City so dear to Jews, Moslems and Christians alike."

A few observations are called for:

1) In spite of and during Turkish, British and Jordanian administrations, Jerusalem has had a Jewish population majority for 100 years. In that sense it certainly has been a Jewish city for a long time.

2) The Evian Conference in France called at the suggestion of President Roosevelt in the 1930s and attended by one of Britain's then leading anti-Semites, Lord Winterton, indicated clearly that Britain and the other participating countries would not take Europe's Jews even while Hitler's pogrom was in progress. Nor has the attitude of these countries changed towards any large-scale Jewish immigration to them. Where were these unwanted to go?

3) From Morocco around the full southern and eastern circumference of the Mediterranean and even to Iraq, the Jews were expelled by the Arabs. Where were these to go, also unwanted?

4) Once expelled with no place to go, what could be more logical than that they should come to the area granted them by the U.N.? Once here what could be more obvious than that they would need housing? In such case, what business is it of Protestant clerics to suggest they stop building or how they should build?

5) This line is often taken by Russia and its communist satellites, as your news note on page three (same issue of *The Post*) points out: "The Bulgarian delegate charged (at the U.N.) that Jerusalem was seeking to establish a Jewish empire in the Middle East." What has the Church to do with the communist line?

6) Of course the city is sacred to Jews, Moslems and Christians! What are the Jews doing to disturb that? It would be interesting to have the clerics spell that out. Under Israel, not as under the Jordanian administration of the part they took by military action in 1948, the mosques are open to all who wish to come, as are the churches. Under Israel there is no further desecration of cemeteries or prohibitions against Jews going to their sacred Western Wall or of Israeli Arabs going to their sacred sites in the eastern part of the city. How could the situation be any better, and when has it ever been as good?

7) How long will it be before the world is aware of the naivete of the idea that "... a halt in the building programme would be a feeling and helpful gesture" towards peace? The Arab Khartoum Summit and hundreds of statements from Egypt and Syria since that time make it crystal clear that coexistence is not one of the viable options being held out by our neighbours. A small concession here or there, or even a big one, will make no difference whatsoever in bringing peace. That is clear. All it could bring would be more of the type of bloodshed of the riots of the 1920s and 1930s or more war like 1956 and 1967.

8) Arab building is going on at a greatly increased pace all over the administered areas. This has been particularly noticeable since 1967. Currently even the larger Arab contractors who were "sitting it out" for a long time after 1967 have begun building on a larger scale, and that with financial loan assistance from the Israeli Government.

9) Many are the signs, inside the administered areas, that the current administration is preferred over the former ones. The Christians are more free than they were under the Moslem Brotherhood. The Palestinians still in the administered areas are not keen to go back under Egypt or Jordan and not afraid to express it in private conversations. Not only not keen, but actively against it! Naturally they would like to have their own "state" or "entity" — and it may come about in some way or form. At least negotiations are continuing without Israel's opposition. This might need assistance and guidance, and no one can know now how it might be achieved or what form it might take. But one thing is sure, bringing Jordan or Egypt back into the picture will solve nothing. If Israel has no right to administer the area because she acquired it in battle, why should the problem be solved by giving it back to others who took it in battle also, back in 1948? Some other solution is needed. Local Palestinians and Israelis will work it out. Let the Churches tend to their own activities.

THE REV. Dr G. DOUGLAS YOUNG,
President, American Institute of Holy Land Studies

Jerusalem, December 21.

J. P. 27. 12. 71

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THE REV. Dr. G. DOUGLAS YOUNG,
President, American Institute of Holy Land Studies

Jerusalem, December 21.

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Le Monde 17.12

Plusieurs personnalités ont participé à la « Semaine d'Israël » à Paris

La Semaine d'Israël, qui s'est tenue à Paris du 6 au 13 décembre sous les auspices de l'Association France-Israël a remporté un vif succès.

Tous les soirs(avec une interruption les 11 et 12 décembre), la grande salle du 44, rue de Rennes était bondée, et il a fallu ouvrir des locaux supplémentaires où les débats ont été retransmis par haut-parleurs.

Au cours de la première soirée, qui fut consacrée à un colloque sur le thème « *Israël dans la conscience universelle* », deux prix Nobel français, les professeurs René Cassin et Alfred Kastler, ont pris la parole aux côtés des professeurs Saûl Friedlander, Vladimir Jankélévitch et Jacques Madaule. Ce dernier a déclaré : « *La chose la plus naturelle du monde est de voir les juifs retrouver, leur ancienne capitale Jérusalem, et ce, en totalité.* » Concluant la soirée, M. Diomède Catroux a affirmé que le combat pour Israël « *dépassait de loin le cadre israélo-arabe* ». « *C'est de notre conscience d'hommes libres qu'il s'agit*, a-t-il dit. *Nous aimons Israël, pas seulement parce qu'il est menacé, mais parce qu'il est une promesse pour tous les hommes.* »

Le second débat, dont le thème était l'avenir de l'économie d'Israël, a été marqué par les interventions de M. Emile Roche, président du Conseil économique, et de M. Pierre Mendès France. Ce dernier a exprimé sa conviction qu'Israël saura surmonter les difficultés économiques qu'il rencontre en raison de son effort de guerre, car, a-t-il souligné, « *Israël n'est pas un Etat sous-développé, la matière première humaine et les cadres ne lui faisant pas défaut* ». L'ancien président du conseil a toutefois indiqué que cette thèse n'avait pas les faveurs de certains Israéliens, qui craignent avant tout une interruption de l'aide étrangère.

Jeudi soir, une « table ronde » sur la situation politique au Proche-Orient réunissait plusieurs journalistes français autour de l'historien israélien Saûl Friedlander et du professeur Zeev Sternhell, de l'université de Jérusalem. Edouard Sablier, d'Europe I, devait résumer une opinion largement répandue en déclarant qu'il y avait incompatibilité entre la volonté de vivre en Israël et le refus des Arabes de reconnaître le fait national israélien. Evoquant ensuite le problème palestinien, Edouard Sablier a affirmé qu'il ne fallait pas « *encourager le mythe du retour en Israël des Palestiniens* ». Le professeur Sternhell, pour qui le fait national palestinien doit être reconnu, a suggéré, pour sa part, la création d'un Etat palestinien en Cisjordanie occupée, « *avec le concours d'Israël* ».

Vendredi soir, un débat très animé et parfois passionné sur le thème « *Israël société ouverte* », a opposé quatre intellectuels français de gauche et deux représentants des kibboutzim. Le dernier débat a été consacré à la littérature israélienne. Durant toute la semaine, une exposition de photos sur Israël était ouverte en permanence, 44, rue de Rennes.

CITIES SERVED BY WESTERN COMPARED WITH CITIES ABANDONED BY AMERICAN

[In thousands]

Cities served by Western		Cities abandoned by American [1]	
City	Metropolitan area population [2]	Metropolitan area population [3]	City
Los Angeles	8,431		
Mexico City	3,400		
San Francisco	3,366		
Seattle/Tacoma	1,757		
Minneapolis	1,718		
		1,362	Milwaukee.
San Diego	1,337		
Denver	1,166		
Ontario	1,115		
San Jose	1,041		
Portland	989		
Phoenix	911		
Vancouver	900		
Sacramento	804		
Honolulu	652		
		646	Akron.
Salt Lake City	667		
		554	Scranton.
		423	Richmond.
		295	Peoria.
		281	Bristol.
Las Vegas	272		
		218	Binghamton.
		169	Midland/Odessa.
		164	Roanoke.
Anchorage	155		
		150	Springfield, Ill.
		132	Springfield, Mo.
		130	Abilene.
Reno	126		
		133	Lynchburg.
		110	Joplin.
		101	Elmira.
Sioux Falls	100		
		91	Texarkana.
		89	Parkersburg.
Great Falls	86		
Billings	84		
		77	Clarksburg.
Hilo	69		
Cheyenne	59		
Rapid City	58		
Idaho Falls	54		
Pocatello	52		
Acapulco	50		
Casper	50		
Butte	46		
		43	Big Spring.
Palm Springs	37		
Helena	33		
		28	Elkins.
Sheridan	18		
Pierre	13		
West Yellowstone	8		
Juneau	6		
Ketchikan	6		
Kodiak	4		

[1] Since 1960.
[2] As of Dec. 31, 1969.
[3] As of Dec. 31 of the year prior to the one in which the city was abandoned.

Source: CAB certificates, Sales Management, Survey of Buying Power, exhibit AW-52.

CHRISTIANS SUPPORT UNIFIED JERUSALEM

HON. EDMUND S. MUSKIE

OF MAINE

IN THE SENATE OF THE UNITED STATES

Friday, December 17, 1971

Mr. MUSKIE. Mr. President, in the coming Christmas period, it is expected that a record number of Christians from every part of the world will be going to Jerusalem. This pilgrimage will be only part of the continuing pilgrimage that has already brought hundreds of thousands of Christians and Muslims and Jews to Jerusalem this year alone. That glorious city is open for all to come and to worship—or refrain from worshiping—as they please. Whatever arguments may persist on other aspects of the tragic Middle East situation, there can be only great satisfaction in the knowledge that this holy city is now completely accessible to anybody choosing to go there. In a world so torn by racial and national and religious tensions—India, Pakistan, Ireland, Vietnam—it is comforting to be reminded, as I was personally when I visited Jerusalem earlier this year, that peoples of diverse cultures and religions can indeed live in peace and with mutual respect. Not only are the holy places available to their respective adherents, but they are open to all people, regardless of religion, and in the last few years millions of people from all over the world have had the enriching experience of observing the symbols of other people's traditions and cultures.

As we approach the Christmas season, Mr. President, I would like to call to the attention of my Senate colleagues a most interesting document that has come to my attention. Prepared by the Interreligious Department of the American Jewish Committee, it is a compendium of recent statements made by Christian theologians and lay leaders in support of a unified Jerusalem. In the judgment of these observers, Israeli jurisdiction over Jerusalem is justified and should continue. All of us who pray for peace in the Middle East should give careful consideration to these impressive statements on one of the controversial aspects of the troubled Middle East situation.

I ask unanimous consent that there be printed in the body of the CONGRESSIONAL RECORD the document "Christians Support Unified Jerusalem" with an introduction by Rabbi Marc H. Tanenbaum, director of the Interreligious Department of the American Jewish Committee.

There being no objection, the article was ordered to be printed in the RECORD, as follows:

CHRISTIANS SUPPORT UNIFIED JERUSALEM

(Prepared by the Interreligious Affairs Department of the American Jewish Committee)

INTRODUCTION

A growing number of prestigious and representative Christian leaders are opposed to proposals for the internationalization of Jerusalem and want the city to remain under Israeli jurisdiction. That is the primary conclusion that emerges from a survey of Christian public opinion compiled by the Interreligious Affairs Department of the American Jewish Committee.

Conducted as a "trends analysis" report, the survey sampled public statements, speeches, news articles and editorials issued in recent weeks by Roman Catholic, Protestant, and Evangelical leaders and organizations in the Christian communities. While far from comprehensive, the sampling covered various regions of the United States, as well as Europe, Latin America, and Israel.

In addition, conversations held between American Jewish Committee representatives and many of these Christian spokesmen have led us to the conviction that these views which support the present status of a reunified Jerusalem under Israeli jurisdiction—while recognizing the legitimacy of Arab rights—represent in fact the feelings of thousands upon thousands of Christian people in this country and abroad whose voices thus far have been far from adequately heard.

Those who have charged with incredibly polemical language that Israel was engaged in "the Judaization of Jerusalem" and in "the suffocation of Christians and Muslims" in the Holy City have managed to attract the overwhelming attention for their viewpoint in the general mass media and especially in the Christian journals and media. To the uninformed, the impact of that anti-Israel—and in some cases anti-Jewish—publicity has been to suggest that there is a monolithic, or at least a majority, Christian sentiment that opposes the reunification of Jerusalem under Israeli sovereignty. The recent UN Security Council debate undoubtedly has reinforced that impression, especially since the Jordanian representative cited a whole range of Christian spokesmen—from Pope Paul VI to the National Council of Churches—as being uniformly identified with the Muslim position. (The Muslim position calls for the return of East Jerusalem to Muslim control, which was established in 1948 in the wake of the Jordanian military occupation of Jerusalem in violation of the 1947 UN Partition Plan.)

The frank intent of this document is to demonstrate that there is a substantial and growing body of respected and responsible Christian leadership whose positive sympathies toward Israel deserve to be taken into as serious account as those other Christian voices who have been more vocal and aggressive in advocating their anti-Israel positions. This leadership covers the range of the Christian communities—academic and intellectuals; seminaries, colleges and universities; clergy; religious teachers and nuns; theologians; committed Christian laymen and writers and editors of Christian journals.

At least five major issues emerge in the survey which command a concensus on the part of these Christian leaders:

(1) They oppose any possible internationalization or division of Jerusalem on the grounds that internationalization has not worked and would not be a viable solution since both Jordan and Israel adamantly oppose the plan. They share a widespread conviction that Israel should have complete control of the unified city of Jerusalem for historic reasons ("it is peculiarly and uniquely significant to the Jewish people as no other people in the world") as well as practical reason ("they are proving responsible trustees as is not likely true of any other group."). They encourage further positive efforts by Israeli leaders to provide "special (jurisdictional) arrangements" for Arab areas of Jeusalem. Several express the fear that an internationalization would lead to the introduction of truculent atheistic countries which could hardly serve the positive interests of any religious community in the Holy City.

(2) They applaud the behavior of Israel with respect to the holy places, showing it as "exemplary." Israel has indeed achieved the main purposes of internationalization which is to provide protection and free access. A Brazilian Catholic priest who is also a member of the Brazilian Parliament of Deputies, proposed "the internationalization of all holy places within the Israeli sector of Jerusalem; a proposal which is now being actively explored by the Israel government with Vatican, World Council, Eastern Orthodox, and Muslim officials.

(3) They deny categorically recent allegations that Israel has been "suffocating" the Christian and Muslim populations of Jerusalem and in Israel. Christians from Israel for many years declare that such charges do not coincide with the situation. While there has been Christian emigration, this is not a current phenomenon, since it has existed at least for the thirty years. In fact, they state, the reverse is true: since the end of 1948, the Christian and Muslim population of Israel has

PRESS RELEASE

AMERICAN BAPTIST NEWS SERVICE
AMERICAN BAPTIST CONVENTION
VALLEY FORGE, PENNSYLVANIA 19481—TELEPHONE: 768-2249 (Area code: 215)

FRANK A. SHARP
Director of Press Relations

December 10, 1971

--ABNS--

U.S. CHRISTIAN AND JEWISH LEADERS
MEET WITH ABBA EBAN OF ISRAEL

NEW YORK, N.Y.--(ABNS)--At a luncheon meeting here December 9 approximately 60 representative Christian and Jewish leaders from across the United States met with Foreign Minister Abba Eban of Israel for a candid and unpublicized discussion of Middle East implications for Jewish-Christian relations.

Sponsored by the American Jewish Committee, the consultation was arranged by Rabbi Marc H. Hannenbaum, AJC National Director of Interreligious Affairs, upon the request of the Israeli foreign minister.

Dr. R. Dean Goodwin, executive director of the Division of Communication and Mr. Richard L. Riseling, director of the Department of International Affairs, attended as representatives of the American Baptist Convention.

Mr. Eban affirmed his belief that the solution to the Arab-Israeli conflict must be by peaceful negotiation, not by force of arms. He announced a readiness on the part of Israel to negotiate, stating that there were at least five areas wherein negotiations might begin:

-- Opening of the Suez Canal

-- Reactivating the Jarring mission

-- Taking the refugee problem to an international consultation

-- Negotiating on the juridical problems of boundaries

-- Getting into a proper negotiating "posture"

All—or each—of these starting points are available, said Eban.

Commenting on Foreign Minister Eban's address, Dr. Goodwin said that he had been "favorably impressed" by the Jewish leader, who appeared to be a "very able, western-type businessman, a man of sincerity and integrity, a man of peace."

Goodwin noted that Eban's meeting with the American church leaders seemed to have a threefold purpose: 1) to acquaint them with Israel's readiness to begin negotiations; 2) to try to create a favorable climate of world opinion to insist on a cease fire, to ask that the Middle East be committed to negotiation, and to show a proper concern for human rights; and 3) to note that Israelis are asking the U.S. to supply only military "instruments," not personnel, to their country.

Foreign Minister Eban also expressed an openness to the three major religious groups in Jerusalem, Dr. Goodwin recalled.

1971-358

--ABNS--

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no reply yet
15.1.72

December 9, 1971

The President of the United States
Washington, D. C.

Dear Mr. President:

On a recent occasion I wrote to you about a matter of grave concern to me as an American Christian living in Israel. My letter was forwarded to Mr. John Richardson, Jr., Acting Assistant Secretary for Public Affairs, from whom I received an answer.

I was glad to receive a copy of your oral message, read on January 25, 1970, before the Jewish Leadership Conference on the Middle East in Washington, D. C. Along with it was a Public Information Series Bureau of Public Affairs release entitled, "Text of United Nations Security Council Resolution 242 of November 22, 1967." There was also an excerpt from a report to the Congress by yourself, Mr. President, of February 25, 1971. A few things are still disturbing me, and therefore I felt compelled to write once again.

The first of these is that there seems, from my perspective, to be no consistency between the statements issued and the actual carrying out of the details. The statements seem to indicate that if the Russians continue to arm Egypt, that there would be a corresponding activity on the part of the United States vis-a vis Israel. The latter does not seem to have taken place, while the former is going on continuously.

A more disturbing factor, however, was a statement from the letter of Mr. Richardson in his paragraph 4. He is writing about the status of the city of Jerusalem when he says, "The United States has opposed unilateral actions by any party seeking to change the status of the city prior to an agreed settlement. We believe its status can be determined only through the agreement of the parties concerned, which in practical terms means primarily the governments of Israel and Jordan,..." Mr. Richardson repeats this Israel and Jordan link-up in the following paragraph as well.

The matter that is more than a little mystifying here is as to why Jordan should be considered in these discussions. If Israel is required to withdraw from lands taken by war, why should the government of Jordan, which took East Jerusalem by war in 1948, be allowed to be involved in these considerations?

From the perspective of one resident here in Israel two things seem to be of extreme urgency. The first of these is adequate defensive armory against the build-up in Egypt; and in the second place deliberations between Israel and the Palestinians, but not between Israel and the Arabs who live outside the area in the settlement of any peace within the country. I might add a third consideration, and that would be that if peace is to come to the area it will only be when there is direct negotiations between the Arabs on the outside and the Jews and the Palestinians who are on the inside or in Israel and the currently administered areas.

I am sure that there are many voices reaching your ears, and I felt that in view of this whether mine would be lost or not it should be forwarded.

With respect,

Dr. G. Douglas Young
President

GDY:hb

DEPARTMENT OF STATE

Washington, D.C. 20520

October 6, 1971

Dr. G. Douglas Young, Ph.D.
The American Institute of Holy
Land Studies LTD.
P. O. Box 1276
Amerin Jerusalem - Israel 1276

Dear Dr. Young:

President Nixon has asked me to reply to your comments on the status of Jerusalem. I share the President's pleasure that you have given us the benefit of your thinking.

In 1950 the Israeli Parliament proclaimed Jerusalem as the capital of Israel. However, the United States does not recognize Jerusalem as Israel's capital, and our Embassy continues to be located in Tel Aviv.

The United States considers Jerusalem to have a unique international standing. It has been the subject of numerous United Nations resolutions dating back to 1947. The ultimate status of Jerusalem is not an isolated problem, but is part of the entire complex of issues in the Arab-Israeli conflict. The United States believes that a solution for Jerusalem must be sought in the context of a just and lasting settlement of the conflict as a whole.

The United States has opposed unilateral actions by any party seeking to change the status of the city prior to an agreed settlement. We believe its status can be determined only through the agreement of the parties concerned, which in practical terms means primarily the Governments of Israel and Jordan, taking into account the interests of other countries in the area and the international community. We do, however, support certain principles which we believe would provide an equitable framework for a Jerusalem settlement.

Why?

Specifically, we believe Jerusalem should be a unified city within which there would no longer be restrictions on the movement of persons and goods. There should be open access to the unified city for persons of all faiths and nationalities. Arrangements for the administration of the unified city should take into account the interests of all its inhabitants and of the Jewish, Islamic and Christian communities. And there should be roles for both Israel and Jordan in the civic, economic and religious life of the city.

Why?

I am enclosing some Department statements on our policy for a peaceful settlement of the Middle East conflict.

Sincerely,

John Richardson, Jr.
Acting Assistant Secretary
for Public Affairs

Enclosures.

facts behind the news
from the AJC
THE AMERICAN JEWISH COMMITTEE, INSTITUTE OF HUMAN RELATIONS, 165 EAST 56 STREET, NEW YORK, N.Y. 10022

CONFIDENTIAL: FOR AJC LEADERS
NOT FOR PUBLICATION

On December 9, the Interreligious Affairs Department of the American Jewish Committee conducted a luncheon meeting for Israel's Foreign Minister, Abba Eban, with a selected group of Christian and Jewish leaders. The Christian leaders who attended were an extraordinarily prestigious group, including executives of mainstream Protestant denominations (United Presbyterian Church U.S.A., United Methodist Church, Episcopal Church, Disciples of Christ, American Baptist Convention, Southern Baptist Convention, United Church of Christ, Lutheran Council U.S.A., Unitarian-Universalist Association); Roman Catholic leaders (including a personal representative of Cardinal Cooke and various commission members of the National Conference of Catholic Bishops); Protestant evangelical spokesmen (including executives of the National Association of Evangelicals and the editor of Christianity Today); distinguished Eastern Orthodox spokesmen (including His Eminence Iakovos, Greek Orthodox Archbishop of North and South America) and leaders of various ecumenical agencies, (National Council of Churches, Church World Service, Church Women United, etc.). They included individuals with social action portfolios and international commitments as well as some with specific responsibilities for guiding Middle Eastern policy within their groups. It was an exceptional turnout, representing a wide diversity of views on the Middle East situation.

Mr. Eban described Israel as a country obsessed by memories. Foremost among these were memories of the holocaust and of the crisis four and a half years ago when the possibility of Israel's physical destruction - a second holocaust - was being openly discussed in the world community. At that time, he said, the world was divided between those who sought Israel's destruction and those who were unwilling or unable to intercede. These memories help explain Israel's intense preoccupation with its physical security. Although Israel has extensive international involvements and responsibilities, it is in other ways an isolated community, i.e., it is not part of a bloc; it is unique in name and language and in historical memories.

On the question of Israel and Arab nationalism, Mr. Eban said that the arguments of the Arab leaders for Arab unity are based on a

monolithic image of the Middle East which tries to impose an exclusivist concept on an area of historic diversity. The Middle East, he pointed out, is a mosaic, not a monolith, and Israel is organic to its history. He also pointed out that when Israel was created, there were five Arab states in the UN; today there are 18 sovereign Arab states extending over a vast area and representing over 100 million inhabitants -- an extremely high degree of success for Arab nationalism.

War may be prevented in the Middle East, Mr. Eban declared, first by maintaining the balance of strength; and second, by mobilizing the "universal conscience" to promote peace through negotiations. He pointed out that there have been no negotiations in the Middle East, only polemics. Yet 1971 has been a "year of negotiation" in other parts of the world. President Nixon is going to China; there is a treaty between the USSR and West Germany; there is dialogue among nations, groups and blocs with traditional records of great hostility. Moreover, he stressed that these negotiations, agreements, and border adjustments in other parts of the world have been based on acknowledgment of present realities, not a retreat to the conditions which produced the original crises.

Discussing Jerusalem, Mr. Eban stressed that there is now free access to the holy places of all faiths, that since 1967 there has been an increase in the Christian population of Jerusalem, and that while Jews have been a majority in Jerusalem for the last 125 years, it is an open and pluralistic city. He reaffirmed Israel's intention to maintain and foster cultural and religious diversity in the city and urged Christians to come and create their own institutions there.

On the question of a Palestine community, Mr. Eban said that Israel cannot solve the problem of political identity for the Palestinian Arabs. He noted that the majority of all Palestinians are today living in the area that was called Palestine under the British Mandate and that the Palestinians constitute the majority of the population of the Kingdom of Jordan. "If you say Palestine instead of Israel, we say no thank you," he said. "If you say Palestine along with Israel, we say yes," but what form this Palestinian state is to take is a question for the Arabs themselves to decide. However, the solution must be by peace and not by war. If peace is achieved, then a situation of cooperative interdependency can result. The Benelux community in Europe may serve as model. World opinion can be helpful by insisting on the maintenance of the cease fire, by insisting on real negotiations, and by distinguishing between what is feasible and not feasible as a basis for solution.

In reply to a question on American arms supplies to Israel, Mr. Eban said that Israel faces not only an Arab military presence in Egypt,

but a Soviet-Arab military presence. The U.S. has three choices: to let Israel go under, to intercede with its own armed forces, or to provide Israel with sufficient equipment to create an indigenous military balance in the area and thereby deter aggression. The last solution is the only feasible one, and it is a solution on which the U.S. and Israel are agreed in principle; the only question has been what is necessary to maintain that balance.

There have been a number of favorable comments from Christians who attended the consultation. A summary of Mr. Eban's remarks, stressing Israel's readiness for peaceful negotiations, appeared the following day in the American Baptist News Service, along with a quotation from Dr. R. Dean Goodwin of the American Baptist Convention saying that he had been "favorably impressed" by the Jewish leader, who appeared to be "...a man of sincerity and integrity, a man of peace."

Other Christian leaders also relayed to the Committee their appreciation of the meeting and Mr. Eban's remarks. Individual comments included the following:

"I have long been an admirer of the Foreign Minister out of his articulate and inspiring stance as Ambassador to the United Nations; his cogent presentation confirmed enthusiastically my high esteem."

"Unless and until there is a willingness on the part of the Egyptians to give up something in return for a peace settlement, then I suspect the present impasse will continue. If I were sitting in the shoes of the Israeli leadership I certainly would not give up the Golan Heights nor any part of the city of Jerusalem. I would hope that Egypt would come to a place where it was willing to settle for a substantial return of territories but not all of them. But if it remains adamant who knows what will happen?"

"I was delighted and honored to be at the luncheon. Mr. Eban was generous with his time, and it was an outstanding presentation. It is clear that he represents the forces of peace and mediation, and I learned a great deal from him."

"It was a great luncheon. The thing that I learned the most was that the concept of direct negotiations that Mr. Eban stressed must be applied to the Middle East as well as to China, the United States and Germany. I am grateful to Mr. Eban for making this point so clear for me."

"It was a helpful and exciting meeting. I learned so much about the Middle East that I didn't know. Mr. Eban came forward as a man of reconciliation and peace."

16.11.71

J. P

on the need to arouse the world rity.

Bishops find absolute religious freedom here

Jerusalem Post Reporter

TEL AVIV. — Three prominent Latin American Catholic bishops yesterday told the press here they were extremely gratified to have found absolute freedom of worship and free access to Christianity's holy sites during their visit to Israel.

They said they were impressed by the concern shown by Israel authorities for the proper maintenance of the Christian holy places, and were pleased to note the warning notices outside the churches admonishing visitors to conduct themselves with decorum.

The bishops are Monsignor Alfredo Torres Romero and Monsignor Manuel Talamas Camanari of Mexico, and Monsignor Ignacio Trejos Picado, of Costa Rica. They are being accompanied by four Mexican priests — Padre Samuel Bernardo Lemus, Padre Benedicto Gutierrez, Padre Miguel Perez and Padre Francisco Altamira.

The churchmen, who leave for home today, said they could without hesitation urge fellow Christians to make pilgrimages to Israel without fear.

Queried on the prospects of the Catholic Church recognizing the national aspirations of the Jewish people in Israel, including Jerusalem, the bishops declared there was an interest in recognizing the aspirations of the Jewish People, but there was the Arab question and the situation therefore was complex.

As for the chances of an agreement between the Church and Israel over the holy sites, they said: "The Church wishes to maintain good relations with all peoples everywhere, and that holds good for this region."

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א. בכנס הבישופים הנורבגים התקבלה החלטה בה באמר:

WE WOULD FEEL LIKE TRAITORS TO THE VERY CAUSE OF THE GOSPEL IF WE FORGOT THE PERSECUTION BEHIND THE IRON CURTAIN AGAINST JEWS, INTELLECTUALS AND CHRISTIANS AND IF WE NEGLECTED TO SPEAK ABOUT THIS AND TO DO WHAT IS IN OUR POWER TO AROUSE WORLD OPINION AGAINST THIS PERSECUTION.

בקריאה לממבורבגיה המבקשת פעולה באמר:

WE MENTION THE PERSECUTION OF THE JEWISH MINORITY IN THE SOVIET UNION WHICH ON MANY OCCASIONS DURING PAST YEARS HAS BEEN BROUGHT TO WORLD ATTENTION.

בסמיכת עתונאים אמר הבישוף של ארסלו BIRKELI :

SHOULD THERE BE AN OPPORTUNITY DURING KOSYGIN"S VISITS HERE WE MIGHT HAND HIM OVER OUR DOCUMENT.

ב. בארבייידרבלאדם אתמול הרפיע מאמר מצויין על אנטישמיות סובייטית מאת הסופר השוודי ALSTERDAL .

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NEWS FROM THE COMMITTEE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, PLaza 1-4000

PRESS ROOM: Oct. 28-31, 1971
Minuteman Room
Marriott Motor Hotel
Commonwealth Avenue at Route 128
Newton (Boston), Mass. 02166
(617) 960-1000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR RELEASE SATURDAY, OCTOBER 30, 1971

BOSTON, Oct. 29...A growing number of Christian leaders say they are opposed to proposals for the internationalization of Jerusalem and want the city to remain under Israeli jurisdiction, according to a survey of Christian public opinion reported today to the annual meeting of the top policy-making National Executive Council of the American Jewish Committee, at the Marriott Motor Hotel.

The survey was made public by Philip E. Hoffman, the Committee's president, who explained that it was based on public statements, speeches, news articles, and editorials issued in recent weeks by Roman Catholic, mainstream Protestant, and Evangelical leaders and organizations in the United States as well as Europe, Latin America, and Israel.

Rabbi Marc H. Tanenbaum, national director of the Committee's Interreligious Affairs Department, which conducted the survey, explained the rationale behind the publication of the survey's findings:

"It is our hope," he declared, "that the study and wide dissemination of these statements will contribute to a balance and perspective in the mounting discussions over the status of Jerusalem, resulting in the avoidance of invective and in the searching out of solutions that will reconcile Muslims, Christians and Jews one to another."

Asserting that the mass media and recent debates in the United Nations Security Council have given "overwhelming attention" to the

Arab position, which calls for the return of East Jerusalem to Muslim control, or to proposals for internationalizing the entire city, Rabbi Tanenbaum stated:

"We are convinced that the views expressed in this study, which support the current status of a reunified Jerusalem under Israeli jurisdiction, represent in fact the feelings of thousands upon thousands of Christian people in this country and abroad whose voices thus far have been far from adequately heard."

In an introduction to the study, Rabbi Tanenbaum listed five major issues on which he found consensus among the spokesmen whose statements were included in the compilation:

1. Workability. The Christian leaders pointed out that internalization had never worked and would not be a viable solution since both Jordan and Israel adamantly oppose the plan. Several expressed fear that an internationalization plan would lead to the introduction of troops from atheistic countries, and that this could hardly serve the positive interests of any religious community in the Holy City. The following statements are typical:

"It is our profound conviction that Israel should have complete control of the city of Jerusalem...The Christian world is profoundly interested also in Jerusalem, but in the main they prefer it to be kept in the hands of Israel...It is uniquely significant to the Jewish people as to no other people in the world. They are taking interest in it and are proving responsible trustees, as is not likely true of any other group. To internationalize the City is not the solution for any problems involved."
(Dr. W. R. White, President Emeritus, Baylor University; Past President, Texas Baptist Convention)

"We oppose any possible internationalization of the Holy City. Jews have always been in Jerusalem. It is their spiritual home, and the daily prayer of the Jewish people voices their enduring historic relation to the City. Further, Israel has rebuilt Jerusalem, pouring into it millions of dollars and, more especially, untold human resources."
(National Coalition of American Nuns)

"...No one in their senses wishes to see a return to the pre-1967 divided state."
(Anglican Archdeacon C. Witten-Davies, London)

2. Respect for the Holy Places. The Christian leaders applauded the behavior of Israel with respect to the Holy Places, some of them characterizing it as "exemplary." They felt that Israel had already

4. Legitimacy of Housing Programs. The Christian leaders concluded that the housing programs in East Jerusalem are legitimate efforts on the part of the Israeli government to renew slum areas of the city and to rehouse Arabs and Jews in new dwellings:

"Our inquiry into the question of public housing in the Old City and environs has convinced us that the construction of these buildings is a legitimate effort on the part of the Israeli government to effectuate a renewal of certain slum areas of the City, to rehouse in new apartments Arabs from these quarters, to provide living space for a Jewish population increased by immigration, and to re-introduce a Jewish presence into the Old City from which it had been forcibly barred after the war of 1948. The development plans are in no sense designed to oust the Arabs, nor to 'suffocate' the Christian and Muslim population. While we are concerned about the sacred character of the City, we believe that this housing is sufficiently removed from the Holy places to avoid the charge of diminishing the sanctity of the City."
(Statement of 24 "Concerned Christians," Roman Catholic, Protestant, Evangelical)

"How a building project in the outskirts of Jerusalem, desirable or not, will change the sacred character of the Old City is beyond me. It is like saying that modern building plans for Chevy Chase, Maryland, Arlington, Virginia, and other suburbs of Washington would deprive the White House and the area around it of their historic meaning.
(Monsignor John M. Oesterreicher, Director, The Institute for Judeo-Christian Studies, Seton Hall University)

5. Theological Justification. The leaders affirmed that no theological reasons exist for opposing the return of Jerusalem to Jewish sovereignty:

"I cannot see that the return of Jerusalem to Israel constitutes a real theological problem for a Christian such that reasons of faith would compel him to oppose the return. Christians once conducted crusades out of an historically conditioned mentality which is not, however, identical with the true nature of Christianity. After the crusades, Christians accepted the domination by Mohammedan peoples and states as a fact, without being prompted by their faith to undo that fact. I therefore do not accept the notion that Christians ought to oppose, on grounds of faith, the Israeli sovereignty over Jerusalem, especially since Christians are well aware of the ties by which the people of the New Covenant are spiritually connected to the Tribe of Abraham (Nostra aetate 4)."
(Father Karl Rahner, University of Munster, Germany)

"If the Church does not look at Israel in a Christian manner, if it does not recognize theologically that this nation has a national goal that can only be fostered in Zion, then it has no right to pass judgment on Israel. The Church feels a bit paralyzed because it only recognizes the existence of the wandering Jew while the Israeli state and nation have no share in its theology. There is also the fact that hidden anti-Semitism exists... We would have more right to ask Israel to be faithful to herself, to heed the Arab problem, which is after all Israel's problem too, after we recognize Israel's right to exist."
(Dominican Father Marcel Dubois, St. Isaiah House of Studies, Jerusalem)

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

10/25/71
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CHRISTIANS SUPPORT UNIFIED JERUSALEM

PREPARED BY THE
INTERRELIGIOUS AFFAIRS DEPARTMENT OF
THE AMERICAN JEWISH COMMITTEE

TABLE OF CONTENTS

*This document was typed and its production supervised by Miss Ruth Dalin to whom appreciation is gratefully acknowledged.

INTRODUCTION

A growing number of prestigious and representative Christian leaders are opposed to proposals for the internationalization of Jerusalem and want the city to remain under Israeli jurisdiction. That is the primary conclusion that emerges from a survey of Christian public opinion compiled by the Interreligious Affairs Department of the American Jewish Committee.

Conducted as a "trends analysis" report, the survey sampled public statements, speeches, news articles and editorials issued in recent weeks by Roman Catholic, Protestant, and Evangelical leaders and organizations in the Christian communities. While far from comprehensive, the sampling covered various regions of the United States, as well as Europe, Latin America, and Israel.

In addition, conversations held between American Jewish Committee representatives and many of these Christian spokesmen have led us to the conviction that these views which support the present status of a reunified Jerusalem under Israeli jurisdiction - while recognizing the legitimacy of Arab rights - represent in fact the feelings of thousands upon thousands of Christian people in this country and abroad whose voices thus far have been far from adequately heard.

Those who have charged with incredibly polemical language that Israel was engaged in"the Judaization of Jerusalem" and in "the suffocation of Christians and Muslims" in the Holy City have managed to attract the overwhelming attention for their viewpoint in the general mass media and especially in the Christian journals and media. To the uninformed, the impact of that anti-Israel -- and in some cases anti-Jewish -- publicity has been to suggest that there is a monolithic, or at least a majority, Christian sentiment that opposes the reunification of Jerusalem under Israeli sovereignty. The recent UN Security Council debate undoubtedly has reinforced that impression, especially since the Jordanian representative cited a whole range of Christian spokesmen -- from Pope Paul VI to the National Council of Churches -- as being uniformly identified with the Muslim position. (The Muslim position calls for the return of East Jerusalem to Muslim control, which was established in 1948 in the wake of the Jordanian military occupation of Jerusalem in violation of the 1947 UN Partition Plan.)

The frank intent of this document is to demonstrate that there is a substantial and growing body of respected and responsible Christian leadership whose positive sympathies toward Israel deserve to be

taken into as serious account as those other Christian voices who have been more vocal and aggressive in advocating their anti-Israel positions. This leadership covers a broad range of the Christian communities - academic and intellectuals; seminaries, colleges and universities; clergy; religious teachers and nuns; theologians; committed Christian laymen and writers and editors of Christian journals.

At least five major issues emerge in this survey which command a concensus on the part of these Christian leaders:

1) They oppose any possible internationalization or division of Jerusalem on the grounds that internationalization has never worked and would not be a viable solution since both Jordan and Israel adamantly oppose the plan. They share a widespread conviction that Israel should have complete control of the unified city of Jerusalem for historic reasons ("it is peculiarly and uniquely significant to the Jewish people as to no other people in the world") as well as for practical reasons ("they are proving responsible trustees as is not likely true of any other group.") They encourage further creative efforts by Israeli leaders to provide for "special (jurisdictional) arrangements" for Arab areas of Jerusalem. Several expressed the fear that an internationalization plan would lead to the introduction of troops from atheistic countries which could hardly serve the positive interests of any religious community in the Holy City.

2) They applaud the behavior of Israel with respect to the holy places, characterizing it as "exemplary." Israel has already achieved the main purposes of internationalization which is to provide protection and free access. A Brazilian Catholic priest, who is also a member of the Brazilian House of Deputies, proposed "the internationalization of all holy places within the Israeli capital - Jerusalem; a proposal which is now being actively explored by the Israel government with Vatican, World Council, Eastern Orthodox, and Muslim officials.

3) They deny categorically recent accusations that Israel has been "suffocating" the Christian and Muslim populations in Jerusalem and in Israel. Christians living in Israel for many years declare that such charges do not coincide with the true situation. While there has been Christian Arab emigration, this is not a current phenomenon, since it has existed at least for the past thirty years. In fact, they state, the contrary is true: since the end of 1948, the Christian and Muslim population of Israel has more than doubled. They also report that the exodus from Jerusalem is far less than that of the actual exodus of many Arab Christians from Arab Countries. They describe as "false" the charge that Israel is "abolishing Jerusalem's Christian character,"and testify that "the Israeli authorities do not hinder us in accomplishing our mission." Finally, they assert that Western Christian churches receive their information from sources that are mainly Arab and therefore "it is understandable how the presentation of this problem is influenced."

4) They conclude that the housing programs in East Jerusalem are "legitimate efforts on the part of the Israeli government" to renew slum areas of the City and to rehouse Arabs and Jews in new dwellings. The development plans are in no sense designed to oust the Arabs nor to "suffocate" the Christian and Muslim populations. Nor do they believe that the building plans on the outskirts of Jerusalem would diminish the sanctity of Jerusalem, any more than "modern building plans for the suburbs of Washington, D.C., would deprive the White House and the area around it of their historic meaning." (Msgr. John M. Oesterreicher).

4) Of especial importance are the statements of various Christian theologians who, for the first time, affirmed that no theological reasons exist for opposing the return of Jerusalem to Jewish sovereignty. While evangelical Christians have acknowledged in the past that the restoration of the Jewish people to Jerusalem represented the fulfillment of Biblical prophecies, the declarations by Father Karl Rahner, one of the most authoritative Catholic theologians, and by Father

Marcel Dubois, Dominican philosopher in Israel, among others, were precedent-setting and of potentially great importance for the future of Christian theological understanding of Israel. "I cannot see that the return of Jerusalem to Israel constitutes a real theological problem for a Christian such that reasons of faith would compel him to oppose the return," Father Rahner has written. Against the background of declarations of Church Fathers in the first four centuries, medieval polemicists, and the Papal statements to Theodor Herzl, founder of Zionism, all of whom regarded the destruction of Jerusalem as God's punishment of the Jews, Father Rahner's statement and those of other Christian theologians writing in these terms assume especial significance.

An individual but significant view was expressed by Father M. Nobre, of Rio de Janeiro, a Roman Catholic priest and member of the Brazilian House of Deputies, when he urged Pope Paul to move "to establish diplomatic ties with Israel," calling that "the desire of all Catholics the world over." Five other Brazilian deputies expressed full solidarity with the priest's views.

In sum, it is our hope that the study and wide dissemination of these statements will contribute to a balance and perspective in the mounting discussions over the status of Jerusalem, resulting in the avoidance of invective and the searching out of solutions that will reconcile Muslims, Christians, and Jews and one to another. For that is what Jerusalem, the City of Peace, ultimately is all about.

Rabbi Marc H. Tanenbaum
National Director of Interreligious Affairs
American Jewish Committee
October, 1971

INTERNATIONAL

VATICAN POSITION ON JERUSALEM FIRM

Vatican City, October 5, 1971

A spokesman for the Vatican's Secretariat of State declared here this weekend that there has been no change in the Holy See's position on the question of Jerusalem since the Pope's speech on this issue June 21. The Pope on that occasion called for the granting of an international status to the holy places in Jerusalem. Vatican circles have since explained that this suggestion is different from internationalizing the city. The latter, they noted, is a strictly political matter while the former is a juridical one. The Vatican's announcement was made at the conclusion of the visit to Rome by Msgr. Pio Laghi, the Apostolic Delegate in Jerusalem. The Catholic prelate had consulted here with the Vatican's Secretary of State and other high officials on what the Catholic Church's reaction should be to the recent United Nations Security Council Resolution on Jerusalem and Israel's reaction to it. (Jewish Telegraphic Agency)

* * * *

GREAT BRITAIN

CHRISTIAN ATTITUDES ON JEWS AND JUDAISM ...

"A City at Unity in Itself"

> A plea for the present administration of Jerusalem was made by C. Witton-Davies, Anglican Archdeacon of Oxford, in the course of a review, in the London Catholic Weekly The Tablet, 7 August 1971, of the new book by Dr. Walter Znder, Israel and the Holy Places of Christendom (London. Weidenfeld and Nicolson). The Archdeacon writes:

For the present, Jerusalem as the rest of the Holy Land, is united and open to all comers, as had not been the case since 1948 before the June War of 1967. Jews, Christians and Muslims can approach their sanctuaries freely and conduct their respective religious ceremonies there. Externally at all events Jerusalem

is again a city at unity in itself, as it had been up to 1948, after which it was divided by the no man's land that ended the war following the termination of the British Mandate. Beneath the surface there remain divisions and suspicions, but no one in their senses wishes to see a return to the pre-1967 divided State. The Jerusalem municipality is well administered under the mayoralty of Teddy Kollek, who has earned great respect and even affection from Jew and non-Jew alike. No other seems likely to achieve such a measure of cooperation as he can claim to have achieved. His administration is fair to all alike who will respect the rules and conform to civic normalities.

It is difficult, if not impossible, to say anything about Jerusalem or about any part of Terra Sancta that cannot be construed as politically biased one way or the other. But opinions must be expressed, whatever the hazard. So I say, with the advantage of the experience of three pilgrimages since the June War of 1967 as well as over five years' residence during the latter days of the British Mandate and half a dozen visits during the years of military partition, that the present has within it the seeds of a just and lasting settlement of the many problems inherited from the past.

* * * *

LATIN AMERICA

Brazilian Deputies Urge Vatican to Establish Diplomatic Relations with Israel

RIO DE JANEIRO, AUG. 9 (JTA) --

Six members of the Brazilian House of Deputies of both the government and opposition parties have asked the Vatican to establish diplomatic relations with Israel. They also proposed internationalization of the holy places in Jerusalem. The deputies took that stand at a special session of the House in Brasilia which was dedicated to Israel in connection with the transfer of the Israeli Embassy from Rio to Brasilia. One of the deputies, a member of MDB and a Catholic priest, M. Nobre, praised Israel's "political and administrative form of humanitarian socialism" and the "voluntary kibbutz system which characterizes the State's progress." Emphasizing that the anniversary of Israel's creation was "a great date in world history," the prelate warned against "increased anti-Jewish activities around the world and censured the Catholic Church for maintaining "until not long ago" anti-Jewish expressions in prayer books. He also criticized Christians "who under the pretext

of serving God, "were spurring "furious anti-Semitism." He urged Pope Paul to move to establish diplomatic ties with Israel, calling that "the desire of all Catholics the world over." He also proposed internationalization of all holy places "within the Israeli capital--Jerusalem." At the same session, the other five deputies expressed full solidarity with the prelate's speech.

* * * *

ISRAEL

The following story appeared in the September 26, 1971 issue of Maariv:

"CHURCH LEADERS REJECT REQUEST TO SIGN A PETITION TO THE U.N. CONCERNING THE 'JUDAIZATION' OF JERUSALEM."

Moslem public figures in East Jerusalem, recently met with Church leaders in the capital, and asked that they sign the petition to the Security Council of the U.N. on the subject of "Judaization of Jerusalem." The Church leaders rejected the suggestion for various reasons.

Jordanian authorities sponsored several meetings between Moslem personalities and Church leaders to convince them to take the same stand as they, on the eve of the Security Council discussion regarding the unification of Jerusalem.

It became known that most of these meetings, seven in number, were held with Catholic priests. During these meetings the Moslems made it clear that the silence of both Christians and Moslem public figures of East Jerusalem will be interpreted as a reconciliation with the unification of the city, and so they have a "public obligation" to voice their opinions.

All the priests that met with the Moslem leaders preferred to listen to the claims raised before them. As for taking a stand on the issue, the priests claimed that they are in Jerusalem to live here, and political matters concerning the city, should be the concern of the Church centers."

ISRAEL

CHRISTIAN ARABS SPEAK OF ISRAEL AS FULFILLED PROPHECY

JERUSALEM POST

Two Christian Arabs yesterday voiced apparent support of the fundamentalist belief that the establishment of Israel is the fulfillment of biblical prophecy. The pair were speaking at the third session of the Jerusalem Conference on Biblical Prophecy at Binyenei Ha'ooma.

Mr. Fouad Sakhnini, pastor of the Baptist Church in Nazareth, noted that politics had caused a division of opinion among Christian Arabs on the subject. Speaking of his own view, he said: "We Christian Arabs believe in prophecy with justice, recognizing the rights of Jews and the rights of Arabs."

Mr. Sakhnini said that Moslem Arabs completely reject the Jewish claim to the land as "political theology." "The Jews claim the right to a land that was theirs 2,000 years ago. The Moslems claim that the land was theirs 23 years ago (Israel) and four years ago (East Jerusalem and the administered areas.) They ask who has more right to the land."

A strong condemnation of Arab hostility to Israel was voiced by Mrs. John W. van den Hoeven, wife of the warden of the Garden Tomb in Jerusalem. Mrs. van den Hoeven, an Arab born in Sudan, said she had been brought up by her parents to hate and despise Jews. "Before 1948 it was because they killed Christ, even though my parents didn't care a penny for Christ. After 1948, the reason for hate was because they stole part of the Arab land from the Palestinians, even though my parents didn't care one bit about the Arab land or Palestinians."

Mrs. van den Hoeven, most of whose relatives are Moslems, said that the attitude of many Christian Arabs had been "tainted" by the Moslem majority among whom they lived. "Quite a few Arab (Christian) believers hate the Jews. The fault lies with the English and American missionaries who didn't teach us that to love Christ is to deny hate. I was born a Greek Orthodox, but I have become a Jew through the blood of Jesus Christ. I must love my brother, the Jew." Mrs. van den Hoeven said: "God has given the land to the seed of Abraham, which is Isaac not Ishmael (as the Moslems claim.)"

CHRISTIANS IN ISRAEL VIEW THE JERUSALEM DEBATE

The following article appeared in a recent issue of Ma'ariv written by Ada Luciani and Yosef Tzuriel, reporters in Rome and Jerusalem:

"Because of the fact that United Nations is about to consider its fate, we are dedicating this special issue to the city which, for the past 400 years, has been the center of world history." This giant headline appears on the important Italian weekly La Espresso, that publishes in its latest issue a special article on Jerusalem including an analysis of the city's history and its religious, social, political, economic and architectural problems.

In a long article - after objectively analyzing Arab and Israeli viewpoints pertaining to the present and future of the city - Victor Zeigelman quotes Christians who do not agree with the Vatican's fears and accusations of the "abolition of the Christian character" of the Holy City.

In the opinion of Father Tournay, President of the Welfare Organization "Caritas" in East Jerusalem, the Vatican's accusations "do not coincide with the true situation. The Israeli authorities do not hinder us in accomplishing our mission. As to Christian Arab emigration, it is true that three thousand Christians have left Jerusalem in the past four years.

"However, this is not a current phenomenon," continues Father Tournay. "Christian emigration from the Middle East has always existed, at least for the past thirty years. The Christian emigration has always been thought of as more important than the Moslem emigration. The Vatican receives its information from sources that are mainly Arab. Therefore, it is understandable how the presentation of this problem is influenced."

Another member of the priesthood, who remains anonymous also does not think that deliberate steps are being taken for the "abolition of the Christian character" of Jerusalem. "They do not disturb Jerusalem's Christian character, but they add Jewish character," he said. "The Phenomenon of Christian emigration goes back many more years than the Israeli conquest."

* * * *

MINIS - IN AMMAN TOO

Israel should not be blamed should not be blamed for all sins. On the subject of the mini-skirt, for example, the same priest said: "People say the Israelis caused minis to be seen in East Jerusalem, but they may be seen in Amman as well."

The Archbishop Appleton also denies any "real pressure" upon Christians and he points out the economic motivation causing Christians to leave.

In the opinion of Father Jean-Marie Van Kang, from the Monastery of Saint Stephen, "The extreme Arab viewpoints are not to be taken to heart." He suggests an ideal solution, in his opinion-making Jerusalem "a free city, with its status assured by international pledges."

* * * *

"HIDDEN ANTISEMITISM"

The Dominican Father Marcel Dubois, professor of philosophy at the Hebrew University in Jerusalem, firmly denies the accusations against Israel. "No one speaks of abolishing Jerusalem's Christian character...All this is false. Where were all these sensitive people when the Jordanians abolished the Jewish character of the Mount of Olives, when they destroyed the cemetery dating hundreds of years back? No one of the Christian world protested as the desecration went on before our very eyes."

"In Israel, however, opinions are voiced against the appropriation of Arab lands in East Jerusalem," says Father Dubois, who is critical of the Vatican.

"If the Church does not look at Israel in a Christian manner, if it does not recognize theologically, that this nation has a national goal that can only be fostered in Zion, then it has no right to pass judgment on Israel. The Church feels a bit paralyzed because it only recognizes the existence of the wandering Jew while the Israeli state and nation have no share in its theology. There is also that hidden antisemitism exist....We would have more right to ask Israel to be faithful to herself, to heed the Arab problem, which is after all Israel's problem too, after we recognize Israel's right to exist."

"The Christians are leaving Jerusalem"--thus protest the Vatican and the Jordanian government once every few months. If they had

only made the effort to check out the numbers of emigrating Christians in the last decade, or to learn the facts from the directors of the churches themselves, who are permanently situated in Jerusalem, they would have seen reality differently.

* * * *

NOT PERMANENT AND ROOTED

The emigration movement of Christian Arabs from Jerusalem to other lands did not originate after the Six Day War. The elders of Christian communities charge that the Christian population of the city has never been permanent and rooted. The reasons for that are mainly economic. The younger generation could not fit into the economic framework and therefore left the Holy City seeking new places to live. Many times it happened that at an older age, after saving up money and property or after tiring of the way of life in other countries, those of the younger generation who had left returned to their parents' homes in Jerusalem.

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NO INTERFERENCE

The Fathers of the churches do not approve of comparisons made between Israeli and Jordanian authorities concerning East Jerusalem. They are careful not to refer to this subject in official talks. But in unofficial talks with Israelis, they speak of difficulties put in the way of the Christian communities during the Jordanian rule in order to limit their freedom - starting with permits for building through giving entrance permits to Christians, and including setting up educational institutions.

Only in one field was liberalism shown by the Jordanian rule: they encouraged the foundation of welfare institutions by the Christian communities.

Since the unification of Jerusalem, the heads of the churches benefit from a much more liberal attitude than was prevalent during the Jordanian rule. They can come and go from Israel more easily; the Israeli Government does not interfere at all in the internal affairs of the Christian communities; they are exempted from taxes if necessary; they help them protect their holdings.

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UNIFICATION OF FAMILIES

Apparently most of the Christian communities have no accurate record of births and deaths, of emigrations and visits among the members of their communities. But from the annual report of the Latin Patriarchate it appears that last year its population reached 4,000. That year there were 111 births and 34 emigrated. It can be argued that here there is no emigration in the true sense of the word, because the majority who left Jerusalem joined their children or parents who are in European countries and in the United States.

This proportion of emigrants is almost certainly the average rate of goers and comers among the Christian communities in Jerusalem. At any rate, there are no other figures. When governmental bodies sought to obtain details on the movement of emigrants from the heads of the churches, they were greeted with a shrug of the shoulders as if these facts have no significance. There were those who said that the number of the community was more or less constant.

At first Israeli officials turned to the heads of Christian communities, seeking details and explanations, whenever information was published by Vatican circles about Christian emigration from Jerusalem. Today nobody takes the trouble to verify or refute such declarations.

The first to adopt this approach were precisely the heads of the Christian communities themselves. Afterwards Israeli officials learned to do the same. Today, they all know that pronouncements and reality are not the same.

They know - although they don't say so openly - that political considerations guide the Vatican and the Jordanian rule in their declarations. Therefore, they prefer to keep their silence, as if nothing were said on a subject so well known to them.

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EVANGELICAL POSITIONS

The Future of Jerusalem

Dr. W. R. White
President Emeritus, Baylor University
Past President, Texas Baptist Convention

It is our profound conviction that Israel should have complete control of the city of Jerusalem. It is peculiarly and uniquely significant to the Jewish people as to no other people in the world. They are taking an interest in it and are proving responsible trustees as is not likely true of any other group.

The Mohammedans have their sacred city of Mecca, wholly in their hands as is proper. Although Israel wrested a part of Jerusalem by force from their possession, it was previously wrested from them by force by the same people from whom they have recently taken it.

To internationalize the city is not the solution for any problems involved.

The Christian world is profoundly interested also in Jerusalem but in the main they prefer that it be kept in the hands of Israel. They have proved to be superior custodians of the city and its sacred places. Any problem with the Mosque of Omar and similar shrines can be remedied by the proper treaty.

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Internationalization of Jerusalem Opposed by Denominational Leader

By Religious News Service (6-23-71)

SEATTLE (RNS) -- Dr. Arnold T. Olson, president of the Evangelical Free Church of America, said here that he joins other evangelical leaders in opposing a proposal that Jerusalem become an international city.

Dr. Olson noted that since 1967 the Israeli government has shown willingness and ability to grant freedom of worship and freedom of access to the Holy Places.

The president was here for the 87th annual conference of the Evangelical Free Church, coming to Seattle directly from Jerusalem where he was keynote speaker at a conference on Biblical prophecy.

In opposing internationalization of Jerusalem, Dr. Olson said the Israeli government had been "open" in its rule of Jerusalem. He also argued that internationalizing of cities has always failed. There are no humanitarian problems in Jerusalem and there are "signs of Israel improving the living conditions of the Arab people," he added.

A Declaration on the Status Of Jerusalem

We, the undersigned Evangelical Christians, committed to the integrity of Jerusalem, the Holy City, as the birthplace of our faith, want to commend the State of Israel for the scrupulous care with which it has protected Christian places and people.

Taking note that, throughout history, Jerusalem has never been the capital of ANY people except for the Jewish people, we are struck by the fact that since the Six Day War, all people are free to worship in the place of their choice, unlike the situation that pertained during the period 1948-1967.

The unity of Jerusalem must be preserved at all costs; internationalization, an idea which has never worked in history, would not be a viable solution.

Dr. Arnold T. Olson, president of the Evangelical Free Church of America.
Dr. Harold J. Fickett, Jr., pastor of First Baptist Church of Van Nuys, Calif.
Dr. John F. Walvoord, president, Dallas Theological Seminary.
Dr. G. Douglas Young, president, American Institute of Holy Land Studies, Jerusalem.
Dr. Myron F. Boyd, member of Board of Bishops of North America, Free Methodist Church, Winona Lake, Ind.
Dr. John Warwick Montgomery, professor of History of Christian Thought, Trinity Evangelical Divinity School, Deerfield, Ill.

Jerusalem, Israel
June 17, 1971

It should be understood that the signers speak in their own name and not necessarily represent organizations or institutions to which they are attached. - Evangelical Beacon, July 27, 1971

ROMAN CATHOLIC POSITIONS

THE REV. KARL RAHNER, ROMAN CATHOLIC THEOLOGIAN

September 24, 1971

Is Jerusalem part of Christian Dogma?

Once again the United Nations Security Council debates the status of Jerusalem. Once again the City of Peace is a city of controversy. And once again Jews will wonder what Christians really think about Jewish sovereignty over the Old City for the first time since the decades following the life and death of Jesus.

In the middle ages, Christian polemicists regularly proved that the Jews had been rejected by God, by pointing to the destruction of the Temple and the passage of Jerusalem into non-Jewish hands. Many Jews, hearing in their minds the echos of those old debates and recognizing how difficult it is to uproot the stereotypes of centuries, will wonder if, somehow, those old attitudes are not still around.

The Papacy has only intensified such rumination. Last May, the official Vatican publication, "Osservatore Romano," spoke of the "Judaization of Jerusalem at the expense of the non-Jewish population." Last June, the Pope spoke to the College of Cardinals about Jerusalem's "mysterious destiny" and called for the internationalization of the city. Why? Why had 20 years of Jordanian rule produced no such statement?

As a professional theologian, I felt that it might be possible to clear up one aspect of the problem: is control of Old Jerusalem a theological matter for contemporary Roman Catholicism? I therefore wrote to Fr. Karl Rahner, generally recognized as the greatest living Catholic theologian and the intellectual father of Vatican Council II. I asked him if the old notions about Jerusalem were to be found in modern Catholic literature and, more important, what his teaching on this topic was. His answer is as notable for his directness and lack of equivocation as it should be useful in clarifying the Catholic theological status of Jerusalem. And at the end of his letter, please note, he extends his discussion to the question of the status of the State of Israel as a whole. Fr. Rahner has given permission to publish his letter. The translation is by Henry Schwarzschild.

Eugene B. Borowitz:

In response to your question, I should like to make the following comments:

1) I have never given close consideration to the problem of the renewed sovereignty of Israel over the Old City of Jerusalem. I can therefore only make a few general remarks. For the same reason, I cannot point to the literature on this subject. I assume, however, that this literature, insofar as it exists, is referred to in the "Freiburger Rundbrief," with which you are surely familiar. It may also be appropriate to refer to Msgr. Oesterreicher's commentary on the declaration of the Second Vatican Council "Nostra aetate," in the second volume of the Council Commentaries, which are part of the Lexicon of Theology and Church, in order to understand the background of this question more fully.

2) I do not know what reasons might have prompted Pope Paul VI to support the internationalization of Jerusalem. I should have to restudy the relevant declarations, but I do not have them at hand now. I gather that you know them well. Among the reasons that are at least objectively possible I can think only of the desire for a peaceful compromise between Israel and the Arab states and the opinion that the "holy places" of Christianity could best be safeguarded in this manner. One may differ about the weightiness of these reasons, but they should be judged calmly and objectively. In any case, they do not in my opinion comprise a real theological problem.

3.) I cannot see that the return of Jerusalem to Israel constitutes a real theological problem for a Christian such that reasons of faith would compel him to oppose the return. Christians once conducted crusades out of an historically conditioned mentality which is not, however, identical with the true nature of Christianity. After the crusades, Christians accepted the domination by Mohammedan peoples and states as a fact, without being prompted by their faith to undo that fact. I therefore do not accept the notion that Christians ought to oppose, on grounds of faith, the Israeli sovereignty over Jerusalem, especially since Christians are well aware of the ties by which the people of the New Covenant are spiritually connected to the Tribe of Abraham (Nostra aetate 4). I believe that Christian dogmatic reasons would be grounds for opposing this sovereignty only if there were a decisive objection on theological grounds to the very existence of a Jewish state (which sees itself as a political, not a theological, datum). But I am not aware of

such objections or of such a theological problem that Christians have intensively considered in theological terms.

(from Sh'ma, a journal of Jewish responsibility")

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ATLANTA, SEPTEMBER 10

The National Coalition of American Nuns today called for continuation of Jerusalem under Israeli control. In a statement issued by the Executive Council of the 2,000 member body, the Coalition opposed "any possible internationalization of the Holy City."

The statement continued, "Jews have always been in Jerusalem. It is their spiritual home and the daily prayer of the Jewish people voices their enduring historic relation to the city. Further, Israel has rebuilt Jerusalem pouring into it millions of dollars and more especially, untold human resources. Jerusalem is now available to all faiths and never before have the holy places been so protected and maintained."

The National Coalition of American Nuns is organized to study, speak and work for social justice. Its Executive Council met in Atlanta during the Leadership meeting of Women Religious, September 5th-10th.

TEXT OF STATEMENT ON JERUSALEM BY EXECUTIVE COUNCIL OF THE NATIONAL COALITION OF AMERICAN NUNS

The National Coalition of American Nuns expresses strong support for the current status of Jerusalem under Israeli control. We oppose any possible internationalization of the Holy City. Jews have always been in Jerusalem. It is their spiritual home and the daily prayer of the Jewish people voices their enduring historic relation to the city. Further, Israel has rebuilt Jerusalem pouring into it millions of dollars and more especially, untold human resources. Jerusalem is now available to all faiths and never before have the holy places been so protected and maintained.

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JUDAEO-CHRISTIAN STUDIES DIRECTOR ACCUSES JORDANIAN BISHOPS

by NC News Service - April 22, 1971

SOUTH ORANGE, N.J. (NC)--Jordanian bishops grossly misrepresented Israeli plans for Jerusalem in their recent letter to Pope Paul VI, charged the director of the Institute of Judaeo-Christian Studies here.

Msgr. John M. Oesterreicher, who heads the institute at Seton Hall University, said he found it difficult to take the bishops' accusations seriously, but felt compelled to issue a countering statement to clarify what he called the letter's "various falsehoods."

In their March 1 letter the Jordanian bishops urged the Pontiff to oppose Israeli plans for Jerusalem. They expressed fear that the Holy City would become a Hebrew city, with free access denied to Christians and Moslems, unless action were taken to preserve "its universal character unique and sacred to all mankind."

Signing the letter were Auxiliary Bishop Nemeh Simaan of Jerusalem, who heads the Latin-rite vicariate in Amman; Melkite-rite Archbishop Sabe Youwakin of Petra and Philadelphia, who also lives in Amman, and Greek Orthodox Bishop Diodoros.

The three bishops told of building plans by Israeli authorities "on the hills in the outskirts" of Jerusalem and proclaimed that such a project would radically change the complexion of the Holy City.

Msgr. Oesterreicher said that their claim is like saying that modern building plans for the suburbs of Washington, D.C., "would deprive the White House and the area around it of their historic meaning."

The monsignor said that the bishops' "notion that the buildings to be constructed in the hills of Judea would turn the Old City into a 'suffering ghetto' sounds more like a feverish expression or a propaganda device than a considered judgment."

The bishops are not content, however, "with frightening Pope Paul and the world that there will be a new stream of refugees," Msgr. Oesterreicher said, adding:

"They also want him and us to believe that the 'Hebrew Belt' will make free access to the Holy Places almost impossible.

Their fears would have some semblance of rationality, if that 'Hebrew Belt' was a series of military fortifications or a row of police stations, and not a scattering of apartment houses.

"Whoever sold the bishops the idea that these dwellings will stop the free flow of pilgrims must suffer from an imagination run wild. What interest could the Israelis have in drying up so formidable a source of income as pilgrimages? As a matter of fact, the (Israeli) Ministry of Tourism uses every available means to encourage them."

Msgr. Oesterreicher said that "one could simply write off the bishops' predictions as highly emotional, did they not pass over in silence the fact that access to the Holy Places was greatly restricted under Jordanian rule."

Going further on the question of free access to Holy Places, once the Israeli building program is completed, the bishops asked the Pope: "Can we remain in silence confronted with such injustices and such an abuse of power?"

Msgr. Oesterreicher said he finds "such rhetoric totally unconvincing, not to say insincere.

"What I deplore most in their letter is not that the bishops are alarmists, which is bad enough, but that they pretend to sound the alarm in the name of Jesus," he added.

The bishops had written that "As Jerusalem is entirely and actually occupied by Israel, we feel that we are obliged--before God, before history, and before our conscience--to raise the voice of Christ...."

To this the monsignor responded: "May I be so bold as to remind the three bishops that Jesus, God's Word to all men, was a Jew, not a Jordanian. It is my hope, however, that in His all-embracing love, He will repeat over them the unique prayer: 'Father, forgive them; they know not what they are doing.'"

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PROTESTANT POSITIONS

L.I. BLACK CLERIC LAUDS ISRAEL: 'HAS SOMETHING U.S. LOST'

by
Charlotte Ames

LONG ISLAND PRESS, SEPTEMBER 24, 1971

Israel appears to be on its way to becoming the Promised Land, says a black Long Island clergyman.

The people there "have something we in America have lost -- the feeling of belonging and wanting to contribute to a great venture," is the opinion of Rev. Samuel R. Holder of Laurelton. "But we can recapture it. We must!"

How?--"First we have to conquer our fear of each other, then get to work eliminating our prejudices and then we can begin to change the face of our cities, working together to upgrade the standard of living of the less fortunate."

Rev. Holder, pastor of Dunton United Presbyterian Church in Ozone Park, is president of the Queens Interfaith Clergy Council. He was among 28 clergymen and college educators from throughout the U.S. chosen by the American-Israel Cultural Foundation for a study-tour of Israel aimed at better understanding between Christians and Jews.

He says he was unaware of any discrimination in Israel, and in fact "felt 100 per cent freer and safer than in America. There's scarcely any crime in Israel and people can safely walk the streets in the cities at night, something we here have lost the privilege of doing."

In most parts of Israel black people are a rarity, and there were times when young mothers apologized to him because their children were so curious, he being the first black man they had seen.

"I gathered that political leaders there welcomed black people but don't particularly want them living in group segregation, preferring them to be dispersed and integrated," he says. There is one community of black Jews, mainly from America, and, in Haifa, he visited the International Training Center for Community Service, where some 1,000 Africans and Asians and 500 Israelis

study nutrition and basic education together, the outsiders eventually returning to their homelands to teach others.

Perhaps the moment Rev. Holder feels most thrilled about was a meeting with former Prime Minister David Ben Gurion. "He told us that for 3,000 years the Jewish people throughout the world had been praying for the building of the Temple and now their prayers are being answered."

"Our most moving experience," he recalls when we climbed to Masada, the mountain citadel where in 72 A.D., rather than be captured by their Roman attackers the Zealot men slew their wives and children and then each other."

The group met with the mayors of many communities -- Beersheba, Nazareth, Haifa, among others; studied for ten days at the Hebrew University in Jerusalem -- "Intensive studies of the development of the State of Israel, biblically and historically, up to the present and looking to the future," visited holy places dear to men of many faiths; spent a day at the Immigrants Absorption Center of Haifa. There, he says, people live for several months after arriving in Israel, are schooled in its language and customs and learn technical skills so they can step right into a job.

"At the center I met an American Jewish scientist who left the U.S. with his family because his daughter was on heroin. They are happy there, and the daughter is working and enjoying life in a kibbutz--and off heroin."

Rev. Holder says he "never appreciated this earth of ours so much as after seeing the deserts out of which these remarkable people are creating cities.

"We need to have this same kind of dedication to our country and to improving our communities. They are doing what seems totally impossible, and if we shared our goods and our talents, if each of us sought to contribute as these people do, life here would be so much more meaningful for all of us."

He is impressed with the clean cities -- "You don't see trash and dirt in the streets!" -- and with the priority given to schools and education.

He believes that "Our society in America will become more decadent and end in total failure unless we eliminate dilapidated

school buildings, poor programming and lack of good teachers in black and other minority communities.

"Children must receive the best education possible to bring out their talents and constructively build our society."

He reports the Israeli people are "constantly improving their relationships with the local Arab people and improving their economic life."

"It's really unfortunate," he says, "that there is this apparent hate by many Arab heads of state for Israel, when you consider the fantastic job they have done. I'm convinced the same thing could be done in any part of the Mideast, but only if people will learn to rid themselves of religious and racial and national bigotry.

"From what I learned from both leading Israeli politicians and Arab leaders within Israel, the State of Israel makes technical and scientific skills available to those less fortunate, regardless of religion or race.

"I believe peace can come," he concludes, "but only if both sides negotiate together."

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CLERIC REPORTS ON ISRAEL

NEWARK SUNDAY STAR-LEDGER, OCTOBER 3, 1971

Peace must be restored in the Middle East before Israel considers the return of Arab lands seized in the six-day war, according to a prominent New Jersey clergyman who toured Israel for two months.

Rev. Paul L. Stagg, general secretary of the New Jersey Council of Churches, said Israel "must always maintain a military presence in the former Arab lands, even if they are returned to the Arabs.

"I doubt, however, whether Israel would give up the Golan Heights because the kibbutz in the valley just below would be an easy target for the Arabs."

Under Israeli occupation, the Old City of Jerusalem, where most of the religious shrines are located, is easily accessible

to persons of all faiths, he said, while under Arab control it was not.

"When it was proposed in the United Nations that Jerusalem become an 'international city' the Arabs partitioned it," he said.

After the implementation of the 1917 Balfour Declaration in 1948, in which Great Britain offered Palestine as a "national home for the Jewish people," the UN decided that both Arabs and Jews had an equal claim to the area.

"The Jews, he said, "accepted this decision, but the Arabs never did."

In reference to the Arab refugees who fled Israel after the war, Rev. Stagg asserted, "they fled because of Arab propaganda, not Israeli persecution.

"The Arabs in Israel are living better than before the country became a nation in 1948. They have better homes, food and education. The same Arabs who were in control of villages within the Israeli borders before the 1967 war are still in control of them today."

Israel, he believes, has no desire to be an occupying power. "The country's real desire is to affirm the lives of the Arab people within its borders as well as its own."

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ECUMENICAL AND INTERRELIGIOUS POSITIONS

Statement of Concerned Christians Adopted at Emergency Conference on Jerusalem and Israel

As Christians concerned about peace and justice for all in the city of Jerusalem, we wish to take issue with recent statements in the general and church press which speak of the "Judaization" of the Holy City and the "suffocation" of its Christian and Muslim population. These statements also call for the "internationalization" of the entire city as a remedy for these alleged evils. Our purpose is to contribute to the debate provoked by these statements considerations we believe to be essential to a full and accurate perspective on these issues.

Our inquiry into the question of public housing in the Old City and environs has convinced us that the construction of these buildings is a legitimate effort on the part of the Israeli government to effectuate a renewal of certain slum areas of the City, to rehouse in new apartments Arabs from these quarters, to provide living space for a Jewish population increased by immigration, and to re-introduce a Jewish presence into the Old City from which it had been forcibly barred after the war of 1948. The development plans are in no sense designed to oust the Arabs, nor to "suffocate" the Christian and Muslim population. While we are concerned about the sacred character of the City, we believe that this housing is sufficiently removed from the holy places to avoid the charge of diminishing the sanctity of the City.

We believe, further, that the claim that the Christian-Arab population is diminishing in Israel is incorrect. Since the end of the 1948 Arab-Israeli war, the Christian and Muslim population of Israel has more than doubled. The trickle of Christian emigration has not affected this upward trend. In Jerusalem, the non-Jewish total (Christian and Muslim) has increased steadily in the last three years. The question of emigration should be judged in contrast with the actual exodus of many Arab Christians from Arab countries, particularly from Lebanon and Egypt.

It is apparent to us that internationalization of the entire City of Jerusalem is no longer a viable solution to the problem of conserving the peace, security and sacred character of the City and its Holy places. Since both Israel and Jordan are adamantly opposed to the plan, it is unworkable. Further, the

behavior of the government of Israel with respect to the Holy places has been exemplary. It has achieved the main purpose of internationalization, which is to provide protection and free access--the chief goal of religious groups--and therefore must be considered a political rather than a religious concern. We recall with regret that no Christian bodies or national governments expressed concern about the denial of access for all Jews, or for Christians and Muslims in Israel, to their holy places during the Jordanian administration of the Old City. The same can be said about the desecration of cemetaries and synagogues during this period.

Should Jerusalem be internationalized at this point in history? The internationalizing body (the United Nations) now includes a large proportion of officially atheistic countries, or countries with no interest in or ties to the holy places of Christianity, Judaism, or Islam. Internationalization has never worked and the world has had its fill of divided cities. Both alternatives, internationalization and division, are undesirable.

There are many other possible formulas, short of internationalization of the city, which would better serve the aim of protecting the holy places. We believe that the choice of the best method should be left to negotiations carried on at the peace table between Israel and Arab countries. At that point the Christian churches, synagogues and mosques can voice their opinions as to the particular needs of their communities and properties in the area.

We are encouraged by such creative efforts as those already initiated by Israeli officials with Christian ecumenical and Arab civic leaders for special jurisdictional arrangements over the holy places and in Arab areas of Jerusalem. On the other hand, we regret all interventions that fail to take into account the political rights and sovereignty of the State of Israel.

The signers of this statement speak in their own name and do not necessarily represent organizations or institutions to which they are attached.

Signatories:

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Garden City, N.Y.

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Editor of Jesus and Israel

Father John G. Donohue
Catholic-Jewish Relations Committee
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Dr. A. Roy Eckhardt
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STATEMENT BY PROF. FRANKLIN LITTELL, CHAIRMAN OF "CHRISTIANS CONCERNED FOR ISRAEL" AT PRESS CONFERENCE ON JERUSALEM, JUNE 10, 1971, NEW YORK CITY

Four years ago the relationship between Christians and Jews suffered a severe shock. Just twenty-five years after the destruction of European Jewry a "Second Holocaust" was threatened: for the third time in two decades the Jews of Israel were facing a massive assault, announced on enemy radio and in battle commands as a Holy War to kill the Jews. By a providential combination of courage and fighting skill, that disaster was averted.

But when the little nation was saved, Jewish leaders realized with grave emotional and intellectual shock that with 1/3 of the world's Jewish population already murdered in Christendom another major sector might have been wiped out in a Muslim jihad without any significant action by the United Nations to prevent it. Worst of all, where some of us sat -- after forty years of apparently meaningful interfaith discussion and cooperation -- the crisis was met by a thunderous silence in the churches. Such was the apparent lack of concern in the Christian churches! A statement even appeared under date of 7 July 1967, in the name of the General Board of the National Council of Churches, which talked of the continuing tensions in the Middle East without even mentioning any of the most important factors: 1) Christendom's guilt for the Holocaust, 2) The prostitution of Islam in the threatened crusade against the Jews, 3) The Soviet Union's complicity in the attack, through heavy financing and arming of the aggressors.

Today the public is more aware, after the show trials in Russia, of the way in which Marxist governments are tied up with political

anti-Semitism. But to some of us, who are Christians -- and not Marxists or Muslims -- the moral insensibility and theological wrong-headedness of the churches has focussed attention. Since the "Six Day War" there have been several striking developments, indicating how a growing number of people of the churches is aware that our whole understanding of the relationship of the church to the Jewish people must be changed.

There is the Wayne State University Project on the Church Struggle and the Holocaust, now going into its third year of research and writing among Christian and Jewish scholars of different academic disciplines. Men like Eberhard Bethge, William Niemoeller, Emil Fackenheim, Eli Wiesel, John Conway, Gordon Zahn, Uriel Tal, etc. are working together in this effort to master the lessons of the recent past. There is the Seminar on the Holy Land in American Thought and Literature, jointly taught by Prof. Robert Handy of Union Theological Seminary and Prof. Moshe Davis of the Jewish Theological Seminary. There is a very vigorous Working Party of 10 Catholic theologians and 10 Protestant theologians, under the aegis of the National Conference of Catholic Bishops and the National Council of Churches, going into its third year of work; the theme - "Israel: the People, the Land, the State." Within the last six months several hundreds have joined a movement -- "Christians Concerned for Israel"-- which reflects a growing concensus among Christians that just as Anti-Semitism is the litmus test to identify emerging police states, so hostility to Israel is the specific sign of the rejection of Holy History by the Gentiles. For over a century - and especially in the Left Wing and Right Wing Extremism of different parts of what was once blandly called "Christendom" -- the most cruel blows borne by the Jewish people and the Church have come from renegade Jews and apostate Christians.

We might mention other signs of a recovery: the number of rabbis teaching in Catholic and Protestant seminaries and graduate schools of Religion ... the plan to add a resident Jewish scholar to the staff of the Institute for Ecumenical and Cultural Research at Collegeville, Minnesota, and so on... I think it is safe to say that the various Christian initiatives share certain common convictions.

1) that the Holocaust was the major event in the recent history of Christianity - and not just a misadventure of Jews;

2) that much Christian teaching about the Jewish people has been wrongheaded, indeed wicked, and that we must learn to think and act rightly on this front at the same time Catholics and Protestants are learning -- after four centuries -- to think and act as fellow-Christians;

3) that the Church needs the Jewish people for several imperative reasons -- to keep us from the "cheap grace" (Bonhoeffer) which is tossed around when God's Law is not taken seriously, to keep us from anti-historical and speculative heresies, to teach us in many ways to honor the covenant of fathers and sons;

4) that the renewal of the spiritual life of the Jewish people, so soon after Hitler's victory over European Jewry and the slumbering conscience of Christendom, is irrevocably tied to the rebirth of Israel as an historical nation.

We believe that the enemies of the Jewish people -- who are also the enemies of the Christian faith, although not usually recognized as such so quickly -- must be confronted by confessing Christians. After Auschwitz, there is no place for balcony-sitters on this issue! The threats to Israel's existence are both overt and covert, of open attack and subtle infiltration and corruption -- in the pincer play which we now know so well from studies of anti-religious policies in the Third Reich and the Soviet Union and in the attacks on Israel since 1948.

Most unhappily, church organs and agencies have not always been immune to skillful manipulation by agents of Communist and/or Arab League propaganda -- not to mention the wretched rise of fascist-type Anti-Semitism in the back woods of American church life. Recently there has been a mounting campaign to isolate Israel from friends, and to remove from her by indirect means and the pressure of public opinion what could not earlier be won by military attack.

This campaign has focussed on the issue of "internalization" of Jerusalem and "recovery" of the Holy Places. A few days ago an Emergency Conference was held in New York, bringing together Catholics and Protestants of distinction from all over the country, and a Statement was prepared for the guidance of the people of the churches. We present it to you now with no illusions as to our own infallibility, but with consciences now schooled in the certainty that in such a situation of all sins indifference and silence are the worst.

Houston Group Voices Christian Concern for Israel

On Wednesday, June 30, an ecumenical group met at St. Francis Episcopal Church to discuss the present urgent need for Christians to express their concern for Israel.

Recalling the horrors of the Nazi Holocaust and the continuing threats to the survival of Israel, the ad hoc group decided to seek affiliation with the national organization of Christians Concerned for Israel. Organized four months ago in the eastern U.S.A., Christians Concerned now numbers 300 members under the chairmanship of Dr. Franklin H. Littell, head of the Department of Religion at Temple University in Philadelphia.

Recently an emergency meeting of Christians Concerned met in New York City, later issuing a statement in support of the reunification of Jerusalem under Israeli jurisdiction. After discussing the position taken by the national group, the Houstonians issued the following statement:

> We appreciate the recent statement of Christians Concerned for Israel, and we commend the thrust of their recent news releases. Today it is particularly imperative that Christians speak out, voicing their concern regarding the great dangers which continue to threaten the well being, even the very existence of Israel as a free, sovereign state.
>
> We commend Israel for having made Jerusalem available to worshippers of all faiths. Therefore, we see no religious need to internationalize the city, nor do we consider internationalization a practical solution for political difficulties.
>
> We are deeply afraid that this proposal to internationalize Jerusalem - with its strongly prejudicial overtones - will be used by some to obscure the primary issue, which is the right of Israel to exist as a sovereign state.
>
> At this time, we call on all Christians in the community at large to join with us in expressing this concern. Anyone wishing to become a member of the Houston group is urged to contact Mr. Philip Libby At the local office of the National Conference of

Christians and Jews. (228-5081)

The meeting was called by Sister Ann Gillen, Co-ordinator of Project Awareness, and Mr. Philip Libby of the N.C.C.J. Other members at the meeting included: Rev. Warren Dicharry, Rector of St. Mary's Seminary, already a member of the national Christians Concerned organization; Rev. Benedict Ashley, Research Professor at the Texas Medical Center Institute of Religion; Rev. Cal Rutherford, St. Francis Episcopal Church; Rev. Michael Falls, Palmer Memorial Church; Rev. Bryant Young, St. Stephen's Methodist Church; Rev. John Craig, Central Presbyterian Church; Dr. Lee Porter, First Baptist Church of Bellaire; and Judge Woodrow Seals, Chairman of the Board of Christian Social Concerns for the United Texas Methodist Conference.

The signers of this statement speak in their own names and do not necessarily represent the organizations or institutions to which they are attached.

CHRISTIAN PRESS REACTION

MIDDLE EAST - VATICAN'S VIEW

by
Father John B. Sheerin CSP

Catholic Northwest Progress (June 11, 1971)

The already complex situation in the Middle East has been further confused by a very disturbing editorial in the Osservatore Romano of March 22-23. The editorial claims that the cause of peace in the Middle East has been harmed by Israeli efforts to bring about a measure of urban renewal in Jerusalem. The editor says that this is being done "at the expense of the non-Jewish population."

Why has the Vatican daily paper chosen to stir up this controversy at this time? The precipitating cause was undoubtedly a letter sent by three Catholic bishops in Jordan urging the Pope to oppose Israeli plans to redevelop the holy city by means of high-rise apartments and other new housing. "Thus, through the fanaticism of a people and its chiefs, the old Zionist dream is to be realized: to make of Jerusalem the exclusive center of the rallying of the Hebrew nation and the capital of Israel." The bishops warned that Christians would be encircled in "a suffocating ghetto" and the Christian holy places would become "museums."

I had never previously heard of bishops in one country protesting to the Pope about urban redevelopment plans in another country. Yet as I read the news dispatches about the bishops' protest, I said to myself: "Here we are again. We have been here before." During Vatican II in the 1963 session, bishops from Arab countries demanded the withdrawal of the Jewish declaration. Notable among them were Cardinal Tappouni, Patriarch Maximos IV and Patriarch Stephen I. In the 1964 session, opposition to the Jewish text narrowed down to Cardinal Tappouni who spoke in the name of all the bishops of Arab countries, demanding the text be dropped. In the 1965 session, (cf. Rene Laurentin's commentary on the Jewish declaration, Paulist Press). Arab diplomacy had an opportunity to intrude into the theological discussion of the term "deicide," the upshot of which was that the text was slightly modified.

More suprising than the Osservatore's (and the bishops') non-placets on high-rise apartments in Jerusalem were the editor's remarks on the "internationalization" of the holy city. He declared that Vatican policy favors "internationalizing" Jerusalem, basing his opinion on a talk recently given by Pope Paul in St. Peter's Square. The Pope said that "We have a grave right and a grave duty" to safeguard the holy places of Palestine, the continuing Christian presence there and "the statute of Jerusalem." This statute formulated the 1947 UN plan for internationalizing the city.

I think I am safe in saying that the common impression among Catholics in recent years has been that the Vatican had abandoned "internationalization" as impracticable. On numerous occasions Pope Paul had, with seeming deliberateness, refrained from using the word "internationalization" and it is noticeable that he did not use the word in the March 14 address. Nor has he registered any protest to the effect that the Israelis have been barring access to Christians to the holy places.

What could possibly have induced the Pope to shift his position? Some say that Spain and France, being pro-Arab, have influenced the Pope to shift position. This seems most implausible as the Pope is very much aware ofhow American Catholics would feel about allowing Russia to get a foothold in the holy city, which would be almost inevitable under a UN plan of internalization.

The NCC release says "Israeli government officials are increasingly worried by--and irritated at--what they see as the Vatican's developing pro-Arab, anti-Israel policy." American Jews are equally disturbed, especially in view of the extremely good relations now existing between Catholics and Jews in the US. All we can do is to let our Jewish friends know that Osservatore Romano is not an official publication of the Holy See and that we Catholics await as eagerly as Jews a clear statement of the official position of the Holy Father on "internationalization."

* * * *

A CATHOLIC REVIEWPOINT

ISRAEL AND JERUSALEM
Editorial comments by A.E.P. Wall

The Catholic Review, April 16, 1971
Baltimore, Md.

Jerusalem, the holy city, continues to be not only a center of struggle but an object of struggle.

Israel, which controls the city, has stirred dismay throughout much of the world because of plans to build housing units in areas captured from Jordan. The U.S. Department of State has criticized the housing plans because the status of the city remains unsettled. U Thant has charged that the housing project violates United Nations Security Council resolutions. Objections have come also from those who believe that the housing project is inappropriate in terms of the beauty, and the special character of Jerusalem.

The project is not without its critics within Israel, and it is to be hoped that the Israeli government will act swiftly to review plans that do not appear to harmonize with the unique nature of Jerusalem.

While it is not possible for outside observers generally to support a poorly-conceived housing project, it should be possible to understand Israel's feelings about its capital city. An Israeli sees no more reason to internationalize Jerusalem than to internationalize Washington, Rome or Cairo. There are about 200,000 Jews and about 70,000 Arabs in Jerusalem.

Both L'Osservatore Romano and L'Osservatore della Domenica have recently published criticisms of Israeli positions on Jerusalem.

It might be more useful to the cause of brotherhood, which is so closely related to the cause of peace, for the Vatican and Israel to exchange formal diplomatic recognition. Normal diplomatic conversations between the two could produce not merely a happier frame of mind than can result from editorial criticisms, but they could lead to a discovery of much wider areas of cooperation.

There is absolutely no reason why normal diplomatic relations, one of the marks of a civilized society, should work against

the interests of Arab Christians, as some seem to fear. Quite to the contrary, those interests might be served far better.

There is today, as Prime Minister Golda Meir said earlier this month, "complete freedom of access" to all holy sites in Jerusalem for members of all religions. This was not true before the Six-Day War in 1967. As Mrs. Meir observed, the world "remained silent for 19 years, while Jordanian authorities prevented access to Jewish holy sites in the Old City of Jerusalem."

It is vital that Christians ponder not only the open persecutions that have brought pain and death to Jews by the millions, but that recognition be given to the special threats and insincerities of modern times.

There is talk today about creating a United Nations force, or some other international force, to preserve the peace of the Middle East. But Israel does not need a long memory to recall that only four years ago the United Nations Emergency Force was recalled from Egyptian territory along the Israeli border the instant Egypt demanded it.

Israel has never known secure frontiers or friendly neighbors. History gives the Jewish people reason to be cautious about the assurances of others, and history requires Christians to help remove the cause of that caution.

Neither political fervor, economic considerations nor sectarian interest should permit words or actions that have even the appearance of prejudice or hypocrisy.

* * * *

WAR, PEACE AND RELIGION

The Catholic Review, April 16, 1971
Baltimore, Md.

Emotions run high, and so do anxieties in the Middle East today. It is essential that the Church stand well above nationalistic influences in its support of peace with justice.

Clergymen in many parts of the world have prayed for the success of the armies of their homelands. During World War II, prayers were offered in Germany for an Axis victory even while they were being offered in Britain for an Allied victory.

It is possible for a priest, a bishop, a minister, a rabbi, to identify so strongly with a patriotic cause that he feels free to seek the institutional backing of his religion.

Three bishops in Jordan have appealed to Pope Paul VI to take a position on the Jerusalem question that would, in fact, favor Jordan. The three are Auxiliary Bishop Nemeh Simaan of Jerusalem, who heads the Latin rite vicariate in Amman; Melkite rite Archbishop Sabe Youwakim of Petra and Filadelfia, who also lives in Amman; and Greek Orthodox Bishop Diodoros.

In voicing their criticism of an Israeli housing plan for Jerusalem (see our editorial above) the three bishops wrote these unyielding words to the Pope:

"Thus, through the fanaticism of a people and of its chiefs, the old Zionist dream is to be realized: to make of Jerusalem the exclusive center of the rallying of the Hebrew nation and the capital of Israel."

The bishops went on to speak of a "Hebrew belt" and to warn that Christians would be encircled in a "suffocating ghetto," terms that hardly point the way to brotherhood.

There is little doubt that the three bishops are convinced that they are serving broad and lasting interests in their appeal to the Pope. In fact, however, they make it more awkward for the Holy See to seek peaceful solutions in a dispassionate and impartial way.

* * * *

The Pilot
Boston, May 1, 1971

To the Editor:

Having just returned from a three-week visit in Israel, I am compelled by what I saw and heard there to take very strong exception to most if not all, of what Rev. Joseph L. Ryan has to say on page 12 of the April 24 issue of THE PILOT.

The article fails substantially to prove anything at all about Israeli bias; it does perambulate from one reference to another and from one quotation to another, but there is, therein, no essentially honest facts from which one can conclude that "the Israeli government is engaged in discrimination and injustice against Moslems and Christians."

Father Ryan's use of the syllogism is very badly handled in the conclusions he reaches from the meeting of Pope Paul and Marshal Tito in spite of the fact that we of long memory can quite agree that the latter is an authority on aggression. We, of Roman Catholic persuasion, have come to expect much better rhetoric from Jesuits, but, frankly, Father Ryan's article is very bad propaganda and I wonder to what degree his views are slanted by his former academic position at Al-Hikma University in Baghdad.

A Spanish Catholic guide in Nazareth paid tribute to the efforts of the Israeli government in their use of world-wide contributions for purposes of remodeling the Church of Anunciation there. It appears that the government is administrating the archaeological excavations beneath the edifice as well as supervising the magnificent mosaic art in the Church of the proper three levels above. Were that things were going so well in the Church of the Holy Sepulcher in Jerusalem, where for many decades, I understand, Christian denominations have been unable to get together on necessary shoring of the structure.

It was a distinctly rewarding religious experience to have been able to attend the High Mass at the Holy Sepulcher on Palm Sunday. Isn't it true that during Jordan's occupation of Jerusalem, I would not have been permitted to do so? Isn't it true that Christians had access to this holy place

only at Christmas time? And in addition, also, in the area of religious tolerance, isn't it true that Arabs in Israel are not even now permitted to pilgrimage to Mecca? The restriction is not the Israeli government's. What is true is that the Roman Catholic Patriarch of Israel could hardly be more harassed by the Israeli government than he was by Coptic Egyptian Christians on Palm Sunday morning. The Coptic's Services to the rear of the tomb of Christ were conducted concurrently with ours and the cacophony, however devout, was certainly, if not deliberately, an interruption of the Latinium ritual.

I have many reservations about Christian shrines in the Holy Land. I very much wish that I did not see so many things that I did see. It is imperative on Christians to get their own house in order. The threat is in no way from the Israeli government, the threat, rather is from within. But I want to add and very strongly, that the Roman Catholic administration of religious matters here is in the very good hands of Franciscan monks and with their performance, I have no argument whatsoever.

The Judaization of the Holy City of Jerusalem is becoming popular phraseology and Father Ryan impels himself to its use. The terminology refers to no new plague among the species. I feel it refers to the new housing units in E. Jerusalem, required by the expansion in the population of Jerusalem. These new apartment houses are in good taste, made of Jerusalem stone and modern in their functional usefulness. They are on the outskirts of the city, nowhere in juxtaposition to the Holy City, and are of concerned interest to the growth and development of the city. The new housing is consistent architecturally with the new Hebrew University, the new government center and the Knesset (the Israeli House of Parliament). All of this new construction is merely the reflection of a new vitality in the Middle East--a vitality which may very well lift not only Israel but its neighbors as well into a new era of social and economic tranquility. Let us Christians prayerfully hope that this is so. The Jews against great odds and with the sweat of their brow have built what they have and deserve no less.

Louis Murray,
Ashland

משרד החוץ

מחלקת הקשר

מברק יוצא

בלתי מסווג

מס: 343

נשלח: 15.9.71

אל: ניו יורק

מאת: המשרד

מ י ד י

באום.

ירושלים.

להלן דברי הסנטור קנדי בראיון שתוקלט עם תום סיורו בשביל הרדיו.

1. ON HIS VIEWS ON THE RE-UNIFICATION OF THE CITY :
OF COURSE WE WERE GREATLY IMPRESSED BY WHAT IS BEING ACHIEVED AND WHAT IS BEING ACCOMPLISHED IN TERMS OF ALL THE VARIOUS SERVICES THAT MR KOLLEK HAS , SO ABLY AND CAPABELY ADMINISTERED , AND OF COURSE IT WAS EXTREMELY MOVING FOR BOTH MY WIFE AND MYSELF TO REVISIT SOME OF THE HOLY PLACES AND CERTAINLY THEY ARE BEING NOT ONLY KEPT UP BUT THEY ARE BEING PRESERVED FOR ALL GREAT RELIGIONS OF THE WORLD TO COME AND VISIT AND PAY THEIR RESPECTS AND PRAYERS.

2. DOES ME, AS A ROMAN CATHOLIC, APPROVE OF REUNIFICATION : AS I SAY ANY ROMAN CATHOLIC THAT WOULD TRAVEL TO JERUSALEM TODAY WOULD HAVE TO BE IMPRESSED ABOUT HOW THE HOLY PLACES HAVE BEEN PRESERVED AND HOW THE REVERENCE M AND QUIETNESS OF THEM HAVE BEEN RESPECTED AND SO, AS A ROMAN CATHOLIC OF COURSE I WAS GREATLY IMPRESSED BY MY VISIT WITH MY WIFE JOAN TO THESE HOLY CENTERS.

מ א ו ם

שתח רותם סנכל אלון דיין סנכל מאום א/ב פרגאי זתים אלגום חקר מעל הסברה רם

אמן תיעוד

בל/דא

FOR IMMEDIATE RELEASE

FOR ADDITIONAL INFORMATION CONTACT:

Sister Margaret Ellen Traxler
1307 S. Wabash
Chicago, Illinois 60605
(312) 341-1530

Sister Ann Gillen
3002 Albans Road
Houston, Texas 77005
(713) 668-7445

Atlanta, September 10

The National Coalition of American Nuns today called for continuation of Jerusalem under Israeli control. In a statement issued by the Executive Council of the 2,000 member body, the Coalition opposed "any possible internationalization of the Holy City."

The statement continued, "Jews have always been in Jerusalem. It is their spiritual home and the daily prayer of the Jewish people voices their enduring historic relation to the city. Further, Israel has rebuilt Jerusalem pouring into it millions of dollars and more especially, untold human resources. Jerusalem is now available to all faiths and never before have the holy places been so protected and maintained."

The National Coalition of American Nuns is organized to study, speak and work for social justice. Its Executive Council met in Atlanta during the Leadership Meeting of Women Religious, September 5th-10th.

TEXT OF STATEMENT ON JERUSALEM BY EXECUTIVE COUNCIL OF THE NATIONAL COALITION OF AMERICAN NUNS

The National Coalition of American Nuns expresses strong support for the current status of Jerusalem under Israeli control. We oppose any possible internationalization of the Holy City. Jews have always been in Jerusalem. It is their spiritual home and the daily prayer of the Jewish people voices their enduring historic relation to the city. Further, Israel has rebuilt Jerusalem pouring into it millions of dollars and more especially, untold human resources. Jerusalem is now available to all faiths and never before have the holy places been so protected and maintained.

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L.A. Times

8-19-71

'Third World' Now Dominant in Methodism

DENVER (UPI) — World Methodism, dominated since its origin by American and British churches, Wednesday yielded majority influence to others, mostly "third world" churches of Asia and Africa.

For the first time "British and American mother churches will be in a minority position," said Charles C. Parlin, head of a New York law firm and president of the World Methodist Council.

It includes 55 Methodist denominations totaling approximately 50 million adherents in 87 countries. A change in its constitution to give greater representation to younger churches that have matured in one-time mission territories came at the start of a nine-day international meeting. About 5,000 Methodists from six continents were here for the opening Wednesday night of the 12th World Methodist Conference at the University of Denver.

The conference is implementing "full partnership" for indigenous churches of Africa, Asia and South America, Parlin said.

He said the "sending of evangelists and missionaries from Britain and the U.S.A. to developing countries is a rapidly closing chapter of history" often seen as a "symbol of hated imperialism."

He foresees a "new phase of mission" stimulated by predominantly black American Methodist churches and by African, Asian and South American missionaries coming to the United States.

The Rev. Dr. Norman Young, an Australian theologian, said the constitutional change shifted the power away from "where the money is."

SBK
FOXMAN

משרד החוץ

מחלקת הקשר

בלתי מסווג

מברק יוצא

מס' 244

נשלח: 18.7.71

אל: ניו יורק

מאת: המשרד

נאום. שלכם 224 סעיף 1.

א. להלן קטעים מהחוזר שנשלח לכל הנציגויות לפני כעשרה ימים:

"AND LAST MARCH, TALKING TO THE MULTITUDE IN ST. PETERS SQUARE, POPE PAUL SPOKE OF "THE RECOGNITION OF THE EXTRAORDINARY REQUIREMENTS OF THE HOLY PLACES" IN ISRAEL AND OF A "PLURALISM OF HISTORIC AND RELIGIOUS RIGHTS" CONVERGING IN JERUSALEM. HE DID NOT, AS ALLEGED, CALL FOR ITS INTERNATIONALIZATION...

.. ISRAELI OFFICIALS HAVE FREQUENTLY DECLARED THAT THEY ARE WILLING TO GUARANTEE FREE ACCESS TO ALL HOLY PLACES.

FREE ACCESS IS NOT ONLY A PROMISE, IT IS TODAY'S REALITY.

ISRAEL IS EAGER TO HAVE RELIGIOUS COMMUNITIES ADMINISTER THEIR RESPECTIVE HOUSES OF WORSHIP, INDEED READY TO GRANT THEM EXTRA TERRITORIAL RIGHTS. THE THREAT TO THE SACREDNESS OF CHRISTIAN SHRINES DOES NOT COME FROM JEWS BUT FROM CHRISTIANS WHO, ALAS, OFTEN FIGHT ABOUT THE TIME AND LOCATION OF THEIR SERVICES.

WHILE CHRISTIANS AND MOSLEMS IN ISRAEL ENJOY FREEDOM OF WORSHIP, THIS RIGHT WAS DENIED JEWS UNDER JORDANIAN ADMINISTRATION. THEY WERE NOT EVEN ALLOWED TO PRAY AT THE WESTERN WALL - THOUGH ACCESS TO IT AND OTHER SITES WAS CONFIRMED BY ARTICLE VIII OF THE 1949 ARMISTICE AGREEMENT BETWEEN JORDAN AND ISRAEL. THIS TREATMENT OF JEWS, AS WELL AS RESTRICTIONS IMPOSED ON MOSLEMS AND CHRISTIANS, VIOLATED THE AGREEMENT, BUT NO CHRISTIAN BISHOP CRIED OUT AGAINST IT.

WHERE WAS THE CHRISTIAN PROTEST AGAINST THE DESTRUCTION OF ALL OF JERUSALEMS SYNAGOGUES WHILE JORDAN RULED? WHERE THE DENUNCIATION OF THE USE OF JEWISH TOMBSTONES TO CONSTRUCT FOOTPATHS IN AN ARAB LEGION CAMP? THIS NEGLECT RENDERS THE PRESENT ANXIETY UNCONVINCING.

Msgr. John M. OESTERREICHER Seton Hall University, South Orange, N.J.

2. STATEMENT PUBLISHED IN JERUSALEM

JUNE 17, 1971 N.Y. Times 28/5

WE THE UNDERSIGNED, EVANGELICAL CHRISTIANS COMMITTED TO THE INTEGRITY OF JERUSALEM THE HOLY CITY AS THE BIRTHPLACE OF OUR FAITH, WANT TO COMMEND THE STATE OF ISRAEL FOR THE SCRUPULOUS CARE WITH CHICH IT HAS PROTECTED CHRISTIAN PLACES AND PEOPLE.

TAKING NOTE THAT THROUGHOUT HISTORY JERUSALEM HAS NEVER BEEN THE

CAPITAL OF ANY PEOPLE EXCEPT FOR THE JEWISH PEOPLE, WE ARE STRUCK BY THE FACT THAT SINCE THE SIX DAY WAR, ALL PEOPLE ARE FREE TO WORSHIP IN THE PLACE OF THEIR CHOICE, UNLIKE THE SITUATION THAT PERTAINED DURING THE PERIOD 1948 - 1967.

THE UNITY OF JERUSALEM MUST BE PRESERVED AT ALL COSTS: INTERNATIONALIZATION, AN IDEA WHICH NEVER WORKED IN HISTORY, WOULD NOT BE A VIABLE SOLUTION.

THE SIGNERS OF THIS STATEMENT SPEAK IN THEIR OWN NAME AND DO NOT NECESSARILY REPRESENT ORGANIZATIONS OR INSTITUTIONS TO WHICH THEY ARE ATTACHED.

THE REV. DR. HAROLD J. FICKETT JR., PASTOR FIRST BAPTIST CHURCH VAN NUYS CALIFORNIA.
THE REV. DR. JOHAN F. WALVOORD, PRESIDENT DALLAS THEOLOGICAL SEMINARY, DALLAS TEXAS.
THE REV. DR. DOUGLAS YOUNG, PRESIDENT AMERICAN INSTITUTE OF HOLY LAND STUDIES JERUSALEM.
THE REV. DR. MYRON F. BOYD, MEMBER BOARD OF BISHOPS OF NORTH AMERICA FREE METHODIST CHURCH WINONA LAKE IND.
THE REV. DR. JOHN WARWICK MONTGOMERY, PROF. OF HISTORY OF CHRISTIAN THOUGHT, TRINITY SEMINARY DEERFIELD III. AND PROF. VISITEUR FACULTE DE THEOLOGIE PROTESTANTE DE L'UNIVERSITE DE STRASBOURG, FRANCE.
AGNELO ROSSI

ב. מרבאה נוספת שמצאנו ביומיים מאת קרדינאל הברזילי שביקר בארץ בדצמבר 1968:

Q.: ARE THERE CONDITIONS OF FREE ACCESS TO THE HOLY PLACES IN ISRAEL
A.: YES. I HAD BEEN CONVINCED OF IT EVEN BEFORE MY VISIT AND NOW MY VISIT CONFIRMS IT.
(INTERVIEW ON RADIO SAO PAULO 19.1.69)

MAUM BET = מבכל לוריא בזית דיבון ריזן ששון פרבאי מאום ב+א
מזת משפט חקר הסברה מעת
בל/הז

Letters to the Ed

Administering Jerusalem

To the Editor:

Ever since The Times published my plea "Justice for Jerusalem" (Op-Ed May 26), my mail box has been flooded with notes of approval and gratitude. But A. P. Moran (letter June 25), considers it high time that I be challenged.

As a dialectician he is, alas, an amateur. He offers not a single argument disproving my case against the internationalization of Jerusalem. Instead he rehearses stale accusations against Israel.

Arab society, he maintains, used to be an open one, ready to welcome the homeless, while Israel—the grossest violator of human rights—expels Arab citizens and robs them of their property.

A few figures may demonstrate the baseness and baselessness of these charges. During Israel's War of Independence in 1948, about 620,000 Arabs fled their homes.

It was not the Israelis who terrorized them into fleeing. They could not have done so, even if they had wanted to; all their efforts went into repelling the invaders.

In fact, Israeli Arabs were asked again and again to stay and work with Jews side by side, in building the country into a land of justice and freedom.

Israel has offered, more than once, to take back a considerable number of refugees and to compensate the rest, provided these measures be part of a peace treaty. The Arab governments rejected all such offers of restitution and reconciliation; they would have rendered ineffective their plans for Israel's annihilation. Despite such enmity, Israel contributed $7-million to United Nations Relief and Works Agency and other refugee services, while oil-rich Saudi Arabia gave less than $3.5 million.

For some time, hostile forces have been spreading stories about Israel's "renewed" attempts to displace the Arabs of Old Jerusalem or "strangle" them by a ring of housing developments for Jews. According to Mr. Moran, Israel's policy is one of "further expulsions and racial suppression." Again, the facts tell a different story.

On May 26, for instance, an Arab contractor, Mohammed Nusseibeh—brother of a former Jordanian Minister—announced that with the cooperation of the Jerusalem municipality he had started an extensive housing complex for Arabs. In its first stage, it will shelter 76 families. Moreover, several apartment units, built by the Ministry of Housing for Jerusalem Arabs, were just opened in Wadi Joz.

According to Mayor Teddy Kollek, this year the municipal government collected $350,000 in taxes in East Jerusalem—10 per cent of the city-wide total. Yet, out of the over-all development budget of $8.5 million, Old Jerusalem will receive $1.4 million. This liberal sharing of revenues Mr. Moran calls a regime of terror, expulsion and suppression.

Mr. Moran assumes he is at odds with me; as matters stand, he is at odds with reality.

(Msgr.) JOHN M. OESTERREICHER
Institute of Judaeo-Christian Studies
Seton Hall University
South Orange, N. J., June 28, 1971

N.Y. Times
July 6

פעולות
חוזר מנהלתי
הסברה

חוזר מס' 1013

(מ)

ירושלים, 5/7/71

א ל: מיכאל פרנקל
עניינים פוליטיים
כאן

התבטאויות אנשי דת נוצריים ביחס לירושלים

1) נוכח הטענות של גורמים עויינים בדבר "יהוד" ירושלים, נשלח בזה לקט של התבטאויות חיוביות על ידי אנשי דת נוצריים ידועים.

2) החומר מכיל התבטאויות של קאתולים ופרוטסטנטים, אנשי כמורה ותיאולוגים, אשר הן מפריכות את הטענה שירושלים מאבדת את צביונה המיוחד כתוצאה מפעולות ממשלתיות ישראליות.

3) שימוש מוצע - לגורמים ציבוריים, עתונים, אנשי דת ואנשי רוח, ולפי שיפוטכם.

מזרח החוץ·מחלקת ההסברה

* * * *

"The Tablet" London, 12.6.71

LETTERS TO THE EDITOR

THE JEWS IN JERUSALEM

From the Ven. C. Witton-Davies, Archdeacon of Oxford

Sir : Personally, I prefer Mr. Kent's statements (The Tablet, 29 May) to those of Sir John Richmond (5 June). Incidentally, what help is it to your readers, or to the general public, to be told that Sir John's utterances are in the archives of the Foreign Office?

I know that Sir John was in F.O. employ from 1947 (Baghdad) with spells in London, Amman, Houston (Texas), Cairo, Kuwait and the Sudan, until his present appointment at Durham University dating from 1966. I happened to be in Jerusalem from 1944 to the end of 1949, and also have made nine return visits, six before 1967 and three subsequently. Therefore I can claim to speak from some personal knowledge and have presumed to correct some of Sir John's statements.

It is a travesty of the facts to write of "Jordanian...rescue from Zionist attack in 1948", with regard to the Old City of Jerusalem. In fact, it was the Arab Legion that advanced on the Old City, and during one of the truces in 1948 the Jewish Quarter was evacuated of its Jewish residents under UN supervision. What followed? The senseless and shocking destruction of Jewish houses that could have been used temporarily for Arab refugees, and the obscene desecration of Jewish synagogues, some of them of great historical value and sanctity, simply because they were Jewish. This was nothing to do with the so-called "Plan Dalet" which I have heard misquoted in this way before; this was one of a variety of plans made to drive a road through to the Jewish population of West Jerusalem outside the walls of the Old City from the coastal plain, at a time when the Jewish population of Jerusalem was virtually surrounded by Arab forces and imminently threatened with extinction.

Oxford C. Witton-Davies

"New York Times", Wednesday May 26, 1971

JUSTICE FOR JERUSALEM

by John M. Oesterreicher

Last March, talking to the multitude in St. Peter's Square, Pope Paul spoke of "the recognition of the extraordinary requirements of the Holy Places" in Israel and of a "pluralism of historic and religious rights" converging in Jerusalem. He did not, as alleged, call for its internationalization.

When one knows that his comments were elicited by an alarmist letter from three Jordanian bishops who envisioned an Israeli plot to oust Christian Arabs from the city and impede free access to the shrines, then the Pope's words appear rather low-keyed. Again, it would be insulting his intelligence to assume that he favors a Jerusalem governed, or supervised, by a body in which Messrs. Mao and Brezhnev will have vote and veto.

Israeli officials have frequently declared that they are willing to guarantee free access to all holy places. Free access is not only a promise, it is today's reality. Israel is eager to have religious communities administer their respective houses of worship, indeed ready to grant them extraterritorial rights. The threat to the sacredness of Christian shrines does not come from Jews but from Christians who, alas, often fight about the time and location of their services.

While Christians and Moslems in Israel enjoy freedom of worship, this right was denied Jews under Jordanian administration. They were not even allowed to pray at the Western Wall -- though access to it and other sites was confirmed by Article VIII of the 1949 Armistice Agreement between Jordan and Israel. This treatment of Jews, as well as restrictions imposed on Moslems and Christians, violated the agreement, but no Christian bishop cried out against it.

Where was the Christian protest against the destruction of all of Jerusalem's synagogues while Jordan ruled? Where the denunciation of the use of Jewish tombstones to construct footpaths in an Arab Legion camp? This neglect renders the present anxiety unconvincing.

.../

Stranger than this silence is the capricious way in which L'Osservatore Romano treats the status of Jerusalem. An editorial of March 22-23 deplores her "unhappy divisions," the failure to implement the United Nations' resolution on the establishment of Jerusalem and its surrounding areas as a 'corpus separatum'" and the "occupation of the 'Arab sector'" by Israel during the 1967 war. These tears are synthetic because of what was left unsaid.

The United Nations resolution of December 9, 1949, to place Jerusalem "under a permanent international regime" was voided by the Arab governments' rejection of the U.N. vote in favor of an independent Jewish state and their war on it. Jerusalem was divided in 1949, by Jordan's arbitrary annexation of the Old City; her expulsion of the Jewish population created "the Arab sector." In 1967, Israel wrested the Old City from Jordan, but only after the latter had attacked on June 5th. Prime Minister Eshkol had assured King Hussein that Israel would not battle Jordan. Should Jordan open hostilities, however, Israel would react with all her might, and the King would have to bear the responsibility.

At present, dilapidated houses in the old Jewish quarter, which Arabs took over under Jordanian rule, are being rebuilt. The Arab inhabitants who had to vacate them were either fully compensated or moved to new quarters. Israel thus cares for its Arab population, but it wants Jerusalem to be a Jewish city. Christians who have not yet understood the signs of the time, and thus the meaning of Israel's rejuvenation, will have to reconcile themselves to the fact thet Jerusalem is a Jewish city, in origin, destiny, and significance.

STATEMENT PUBLISHED IN JERUSALEM

June 17, 1971

We the undersigned,Evangelical Christians committed to the integrity of Jerusalem the Holy City as the birthplace of our faith,want to commend the State of Israel for the scrupulous care with which it has protected Christian places and people.

Taking note that throughout history Jerusalem has never been the capital of any people except for the Jewish people,we are struck by the fact that since the Six Day War, all people are free to worship in the place of their choice, unlike the situation that pertained during the period 1948-1967.

The unity of Jerusalem must be preserved at all costs : internationalization,an idea which never worked in history,would not be a viable solution.

The signers of this statement speak in their own name and do not necessarily represent organizations or institutions to which they are attached.

The Rev. Dr. Harold J. Fickett Jr.,Pastor First Baptist Church Van Nuys California.
The Rev. Dr. Johan F. Walvoord, President Dallas Theological Seminary, Dallas Texas.
The Rev. Dr. Douglas Young, President American Institute of Holy Land Studies Jerusalem.
The Rev. Dr. Myron F. Boyd, Member Board of Bishops of North America Free Methodist Church Winona Lake Ind.
The Rev. Dr. John Warwick Montgomery, Prof. of History of Christian Thought, Trinity Seminary Deerfield Ill. and Prof. Visiteur Faculté de Théologie Protestante de l'Université de Strasbourg, France.

STATEMENT OF CONCERNED CHRISTIANS
ADOPTED AT EMERGENCY CONFERENCE
ON JERUSALEM AND ISRAEL

As Christians concerned about peace and justice for all in the city of Jerusalem, we wish to take issue with recent statements in the general and church press which speak of the "Judaization" of the Holy City and the "suffocation" of its Christian and Muslim population. These statements also call for the "internationalization" of the entire city as a remedy for these alleged evils. Our purpose is to contribute to the debate provoked by these statements considerations we believe to be essential to a full and accurate perspective on these issues.

Our inquiry into the question of public housing in the Old City and environs has convinced us that the construction of these buildings is a legitimate effort on the part of the Israeli Government to effectuate a renewal of certain slum areas of the City, to rehouse in new apartments Arabs from these quarters, to provide living space for a Jewish population increased by immigration, and to re-introduce a Jewish presence into the Old City from which it had been forcibly barred after the war of 1948. The development plans are in no sense designed to oust the Arabs, nor to "suffocate" the Christian and Muslim population. While we are concerned about the sacred character of the City, we believe that this housing is sufficiently removed from the Holy Places to avoid the charge of diminishing the sanctity of the City.

We believe, further, that the claim that the Christian-Arab population is diminishing in Israel is incorrect. Since the end of the 1948 Arab-Israeli war, the Christian and Muslim population of Israel has more than doubled. The trickle of Christian emigration has not affected this upward trend. In Jerusalem, the non-Jewish total (Christian and Muslim) has increased steadily in the last three years. The question of emigration should be judged in contrast with the actual exodus of many Arab Christians from Arab countries, particularly from Lebanon and Egypt.

.../

It is apparent to us that internationalization of the entire City of Jerusalem is no longer a viable solution to the problem of conserving the peace, security and sacred character of the City and its Holy Places. Since both Israel and Jordan are adamantly opposed to the plan, it is unworkable. Further, the behavior of the government of Israel with respect to the Holy places has been exemplary. It has achieved the main purpose of internationalization, which is to provide protection and free access to the Holy Places for all. Moreover, internationalization proposals go far beyond this protection and free access -- the chief goal of religious groups -- and therefore must be considered a political rather than a religious concern. We recall with regret that no Christian bodies or national governments expressed concern about the denial of access for all Jews, or for Christians and Muslims in Israel, to their Holy Places during the Jordanian administration of the Old City. The same can be said about the desecration of cemeteries and synagogues during this period.

Should Jerusalem be internationalized at this point in history? The internationalizing body (the United Nations) now includes a large proportion of officially atheistic countries, or countries with no interest in or ties to the holy places of Christianity, Judaism, or Islam. Internationalization has never worked and the world has had its fill of divided cities. Both alternatives, internationalization and division, are undesirable.

There are many other possible formulas, short of internationalization of the city, which would better serve the aim of protecting the Holy laces. We believe that the choice of the best method should be left to negotiations carried on at the peace table between Israel and Arab countries. At that point the Christian churches, synagogues and mosques can voice their opinion as to the particular needs of their communities and properties in the area.

.../

We are encouraged by such creative efforts as those already initiated by Israeli officials with Christian ecumenical and Arab civic leaders for special jurisdictional arrangements over the Holy Places and in Arab areas of Jerusalem. On the other hand, we regret all interventions that fail to take into account the political rights and sovereignty of the State of Israel.

The signers of this statement speak in their own name and do not necessarily represent organizations or institutions to which they are attached.

Signatories :

Rev. Karl Baehr
Garden City Community Church
Garden City, N.Y.

Mrs. Claire H. Bishop
Editor of Jesus and Israel

Father John G. Donohue
Catholic- Jewish Relations Committee
of the Archdiocese of New York

Dr. A. Roy Eckhardt
Professor of Religion
Lehigh University
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Father Edward H. Flannery
Institute of Judeo-Christian Studies
Seton Hall University
South Orange, New Jersey

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The Clergy Association of
Union, New Jersey

Dr. Charles Fritsch
Professor of Hebrew and Old Testament
Literature
Princeton Theological Seminary
Princeton, New Jersey

Sister Katherine Hargrove
Manhattanville College
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Rev. William Harter
First Presbyterian Church
Margaretville, New York

Rev. Chester Hodgson
United Methodist Church
Freeport, New York

Rev. Lester Kinsolving
Episcopalean Columnist
San Francisco, Calif.

Dr. Andre Lacocque
Chicago Theological Seminary
Chicago, Ill.

.../

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Philadelphia, Pa.

Msgr. John Oesterreicher
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Seton Hall University
South Orange, New Jersey

Dr. Bernhard E. Olson
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Father John T. Pawlikowski
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Sister Donna Purdy
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Seton Hall University
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Abbot Leo Rudloff
Benedictine Monk
Vermont

Father John B. Sheerin, C.S.P.
The Catholic World
New York City

Dr. Elwyn Smith
Temple University
Philadelphia, Pa.

Sister Rose Thering
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Seton Hall University
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Sister Ann Patrick Ware
Assistant Director
Committee on Faith and Order
National Council of Churches
New York City

Dr. George Williams
Harvard University
Cambridge, Mass.

Dr. Michael Zeik
Marymount College
New York City

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ג'רוזלם פוסט

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התבטאויות

משרד הפנים
- 5. VII. 1971

אל: ל. פלקאי

THE JERUSALEM POST

Readers' letters

THE CHURCH AND JERUSALEM

To the Editor of The Jerusalem Post

Sir, — In your issue of June 28, I noticed a short note by your Diplomatic Correspondent which contained the following item: "Although the Pontiff did ask that the city be protected by a 'special statute, guaranteed by an international legal safeguard,' which is something short of internationalization, he specifically insisted only on outright Christian 'protection' of the Christian Holy Places." This, your correspondent noted, was said to contradict earlier news agency stories which attributed to Pope Paul a demand for the internationalization of Jerusalem.

As a Christian, I am happy to see that Pope Paul has given up (if this is true) on the idea of an internationalized Jerusalem. However, what is now allegedly proposed makes even less sense. It is too bad that His Holiness lives so far away and must rely on the poor advice being received from local sources and/or that from neighbouring countries.

By what stretch of imagination is it possible to proceed in the face of the clear evidence? Which 'holy place' is not better protected since 1967 than it ever was prior to that date? Who is it that is advising His Holiness that protection now is more urgently needed than when the Moslem Brotherhood was continuously putting up more and more restrictions prior to 1967? How can the decorum, etcetera, prior to 1967 even begin to be compared with that under the present administration? Those of us who visited these 'holy places' both before and after 1967 can readily bear testimony to the greater 'protection' of the places and peoples currently.

Has His Holiness not yet been advised that the guards at Al Aksa were not Jews and that the normal guards at the Church of the Holy Sepulchre, for example, have traditionally been, and still are, other than Jews? It is hard to understand this attitude of fear in the light of the facts as they are. It is not hard to understand it in the light of Christian anti-Jewishness through the past 1,000 years at least. May all Christians awake to the current realities and forsake completely and practically the attitude towards Jews of the past 2,000 years. The church has no reason to fear that Jews may treat their 'holy places' as the church treated Jews during the past. If Christians living outside find that hard to believe, let them be more patient and observing.

THE REV. DR.
G. DOUGLAS YOUNG
President, the American Institute of Holy Land Studies

Jerusalem, June 29.

THE JERUSALEM POST

Egypt press belittles visit

(N) WKCAN

JUNE 1971

STATEMENT OF CONCERNED CHRISTIANS
adopted at
EMERGENCY CONFERENCE ON JERUSALEM & ISRAEL

As Christians concerned about peace and justice for all in the city of Jerusalem, we wish to take issue with recent statements in the general and church press which speak of the "Judaization" of the holy city and the "suffocation" of its Christian and Muslim population. These statements also call for the "internationalization" of the entire city as a remedy for these alleged evils. Our purpose is to contribute to the debate provoked by these statements considerations we believe to be essential to a full and accurate perspective on these issues.

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We believe, further, that the claim that the Christian-Arab population is diminishing in Israel is incorrect. Since the end of the 1948 Arab-Israeli war, the Christian and Muslim population of Israel has more than doubled. The trickle of Christian emigration has not affected this upward trend. In Jerusalem, the non-Jewish total (Christian and Muslim) has increased steadily in the last three years. The question of emigration should be judged in contrast with the actual exodus of many Arab Christians from Arab countries, particularly from Lebanon and Egypt.

It is apparent to us that internationalization of the entire city of Jerusalem is no longer a viable solution to the problem of conserving the peace, security and sacred character of the city and its holy places. Since both Israel and Jordan are adamantly opposed to the plan, it is unworkable. Further, the behavior of the government of Israel with respect to the holy places has been exemplary. It has achieved the main purpose of internationalization, which is to provide protection and free access to the holy places for all. Moreover, internationalization proposals go far beyond this protection and free access--the chief goal of religious groups--and therefore must be considered a political rather than religious concern. We recall with regret that no Christian bodies or national governments expressed concern about the denial of access for all Jews, or for Christians and Muslims in Israel, to their holy places during the Jordanian administration of the Old City. The same can be said about the desecration of cemetaries and synagogues during this period.

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There are many other possible formulas, short of internationalization of the city, which would better serve the aim of protecting the holy places. We believe that the choice of the best method should be left to negotiations carried on at the peace table between Israel and the Arabs. At that point the Christian churches, synagogues and mosques can voice their opinions as to the particular needs of their communities and properties in the area.

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(Signatories on Page 3)

NAMES OF THOSE PRESENT AT THE EMERGENCY CHRISTIAN LEADERSHIP CONFERENCE ON ISRAEL AND JERUSALEM. New York, Wednesday, May 19, 1971.

Dr. Franklin H. Littell (Chairman)
Temple University
President, Christians Concerned for Israel

Rev. Karl Baehr
University and Interfaith Committee
New York, N. Y.

Mrs. Claire Huchet Bishop
New York, N. Y.

Rev. John G. Donohue
Archdiocese of New York

Dr. A. Roy Eckardt
Lehigh University

Alice L. Eckardt
Coopersburg, Pa.

Rev. Edward H. Flannery
Secretariat for Catholic-Jewish Relations
U. S. Bishops Conference

Rev. Nancy Forsberg
First Congregational Church
Union, N. J.

Dr. Charles Fritsch
Princeton Theological Seminary

Sister Katherine Hargrove
Manhattanville College

Rev. William H. Harter
Margaretville-New Kingston United Presbyterian Parish

Rev. Chester Hodgson
United Methodist Church
Freeport, N. Y.

Rev. Lester Kinsolving
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Dr. Andre Lacocque
Chicago Theological Seminary

Rt. Rev. John Oesterreicher
Institute of Judaeo-Christian Studies

Rev. John T. Pawlikowski
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Sister Donna Purdy
Seton Hall University

Rt. Rev. Leo Rudloff, O.S.B.
Benedictine Priory
Weston, Vt.

Rev. John B. Sheerin, C.S.P.
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Dr. Elwyn Smith
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Sister Rose Thering
Institute of Judeo-Christian Studies

Sister Ann Patrick Ware
National Council of Churches of Christ in the U.S.A.

Dr. George H. Williams
Harvard University

Dr. Michael Zeik
Marymount College

Dr. Bernhard E. Olson (Host)
National Conference of Christians and Jews

Coming up Jerusalem - an introductory statement
by Fitt Rutter

Four years ago the relationship between Christians and Jews suffered a severe shock. Just twenty five years after the destruction of European Jewry a "Second Holocaust" was threatened: for the third time in two decades the Jews of Israel were facing a massive assault, announced on enemy radio and in battle commands as a Holy War to kill the Jews. By a providential combination of courage and fighting skill, that disaster was averted.

But when the little nation was saved, Jewish leaders realized with grave emotional and intellectual shock that with 1/3 of the world's Jewish population already murdered in Christendom another major sector might have been wiped out in a Muslim jihad without any significant action by the United Nations to prevent it. Worst of all, where some of us sat -- after forty years of apparently meaningful interfaith discussion and cooperation, of which the NCCJ was the pioneer creative group -- the crisis was met by a thunderous silence in the churches. Such was the apparent lack of concern in the Christian churches! A statement even appeared under date of 7 July 1967, in the name of the General Board of the National Council of Churches, which talked of the continuing tensions in the Middle East without even mentioning any of the most important factors: 1) Christendom's guilt for the Holocaust, 2) the prostitution of Islam in the threatened crusade against the Jews, 3) the Soviet Union's co-malicity in the attack, through heavy financing and arming of the aggressors.

Today the public is more aware, after the show trials in Russia, of the way in which Marxist governments are tied up with political anti-semitism. But to some of us, who are Christians -- and not Marxists or Muslims -- the moral insensibility and theological wrong-headedness of the churches has focussed attention. Since the "Six Day War" there have been several striking developments, indicating how a growing number of people of the churches is aware that our whole understanding of the relationship of the church to the Jewish people must be changed.

There is the Wayne State University Project on the Church Struggle and the Holocaust, now going into its third year of research and writing among Christian and Jewish scholars of different academic disciplines. Men like Eberhard Bethge, Wm. Niemoeller, Emil Fackenheim, Elie Wiesel, John Conway, Gordon Zahn, Uriel Tal, etc. are working together in this effort to master the lessons of the recent past. There is the Seminar on the Holy Land in American Thought and Literature, jointly taught by Prof. Robert Handy of Union Theological Seminary and Prof. Moshe Davis of the Jewish Theological Seminary. There is a very vigorous Working Party of 10 Catholic theologians and 10 Protestant theologians, under the aegis of the National Conference of Catholic Bishops and the National Council of Churches, going into its third year of work; the theme - "Israel: the People, the Land, the State." Within the last six months several hundreds have joined a movement -- "Christians Concerned for Israel" - which reflects a growing consensus among Christians that just as Antisemitism is the litmus test to identify emerging police states, so hostility to Israel is the specific sign of the rejection of Holy History by the Gentiles. For over a century - and especially in the Left Wing and Right Wing extremism of different parts of what was once blandly called "Christendom" -- the most cruel blows dealt by the Jewish people and the Church have come from renegade Jews and apostate Christians.

We might mention other signs of a recovery: the number of rabbis teaching in Catholic and Protestant seminaries and graduate schools of Religion... the plan to add a resident Jewish scholar to the staff of the Institute for Ecumenical and Cultural Research at Collegeville, Minnesota, and so on... I think it is safe to say that the various Christian initiatives share certain common convictions:

1) that the Holocaust was the major event in the recent history of Christianity - and not just a misadventure of Jews;

2) that much Christian teaching about the Jewish people has been wrong-headed, indeed wicked, and that we must learn to think and act rightly on this front at the same time Catholics and Protestants are learning -- after four centuries -- to think and act as fellow-Christians;

3) that the Church needs the Jewish people for several imperative reasons -- to keep us from the "cheap grace" (Bonhoeffer) which is tossed around when God's Law is not taken seriously, to keep us from anti-historical and speculative heresies, to teach us in many ways to honor the covenant of fathers and sons;

4) that the renewal of the spiritual life of the Jewish people, so soon after Hitler's victory over European Jewry and the slumbering conscience of Christendom, is irrevocably tied to the re-birth of Israel as an historical nation.

We believe that the enemies of the Jewish people -- who are also the enemies of the Christian faith, although not usually recognized as such so quickly -- must be confronted by confessing Christians. After Auschwitz, there is no place for balcony-sitters on this issue! The threats to Israel's existence are both overt and covert, of open attack and subtle infiltration and corruption -- in the pincer play which we now know so well from studies of anti- religious policies in the Third Reich and the Soviet Union and in the attacks on Israel since 1948.

Most unhappily, church organs and agencies have not always been immune to skillful manipulation by agents of Communist and/or Arab League propaganda - not to mention the wretched rise of fascist-type Anti-semitism in the back woods of American church life. Recently there has been a mounting campaign to isolate Israel from friends, and to remove from her by indirect means and the pressure of public opinion what could not earlier be won by military attack.

This campaign has focussed on the issue of "internationalization" of Jerusalem and "recovery" of the Holy Places. A few days ago an Emergency Conference was held in New York, bringing together Catholics and Protestants of distinction from all over the country, and a Statement was prepared for the guidance of the people of the churches. We present it to you now with no illusions as to our own infallibility, but with consciences now schooled in the certainty that in such a situation of all sins indifference and silence are the worst.

(reading of Statement)

Prof. F. H. Littell, Temple University
President, Christians Concerned for Israel
Chairman, the Emergency Conference

6/10/71

17 June 1971, Jerusalem.

WE THE UNDERSIGNED EVANGELICAL CHRISTIANS COMMITTED TO THE INTEGRITY OF JERUSALEM THE HOLY CITY AS THE BIRTHPLACE OF OUR FAITH WANT TO COMMEND THE STATE OF ISRAEL FOR THE SCRUPULOUS CARE WITH WHICH IT HAS PROTECTED CHRISTIAN PLACES AND PEOPLE.

TAKING NOTE THAT THROUGHOUT HISTORY JERUSALEM HAS NEVER BEEN THE CAPITAL OF ANY PEOPLE EXCEPT FOR THE JEWISH PEOPLE WE ARE STRUCK BY THE FACT THAT SINCE THE SIX DAY WAR, ALL PEOPLE ARE FREE TO WORSHIP IN THE PLACE OF THEIR CHOICE, UNLIKE THE SITUATION THAT PERTAINED DURING THE PERIOD 1948-1967.

THE UNITY OF JERUSALEM MUST BE PRESERVED AT ALL COSTS, INTERNATIONALIZATION IS AN IDEA WHICH NEVER WORKED IN HISTORY WOULD NOT BE A VIABLE SOLUTION.

THE REV. DR. ARNOLD T. OLSON: PRESIDENT THE EVANGELICAL FREE CHURCH OF AMERICA MINNEAPOLIS MINN.

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THE REV. DR. JOHAN F. WALVOORD: PRESIDENT DALLAS THEOLOGICAL SEMINARY, DALLAS TEXAS.

THE REV. DR. DOUGLAS YOUNG PRESIDENT AMERICAN INSTITUTE OF HOLY LAND STUDIES JERUSALEM.

THE REV. DR. MYRON F. BOYD: MEMBER BOARD OF BISHOPS OF NORTH AMERICA FREE METHODIST CHURCH WINONA LAKE IND.

THE REV. DR. JOHN WARWICK MONTGOMERY PROF. OF HISTORY OF CHRISTIAN THOUGHT, TRINITY SEMINARY DEERFIELD ILL. AND PROF. VISITEUR FACULTE DE THEOLOGIE PROTESTANTE DE L'UNIVERSITE DE STRASBOURG FRANCE.

הרבה אלוהים

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TAKING NOTE THAT THROUGHOUT HISTORY JERUSALEM HAS NEVER BEEN THE CAPITAL OF ANY PEOPLE EXCEPT FOR THE JEWISH PEOPLE WE ARE STRUCK BY THE FACT THAT SINCE THE SIX DAY WAR, ALL PEOPLE ARE FREE TO WORSHIP IN THE PLACE OF THEIR CHOICE, UNLIKE THE SITUATION THAT PERTAINED DURING THE PERIOD 1948-1967.

THE UNITY OF JERUSALEM MUST BE PRESERVED AT ALL COSTS, INTERNATIONALIZATION IS AN IDEA WHICH NEVER WORKED IN HISTORY WOULD NOT BE A VIABLE SOLUTION.

THE REV. DR. ARNOLD T. OLSON: PRESIDENT THE EVANGELICAL FREE CHURCH OF AMERICA MINNEAPOLIS MINN.

THE REV. DR. HAROLD J. FICKETT JR. PASTOR FIRST BAPTIST CHURCH VAN NUYS CALIFORNIA.

THE REV. DR. JOHAN F. WALVOORD: PRESIDENT DALLAS THEOLOGICAL SEMINARY, DALLAS TEXAS.

THE REV. DR. DOUGLAS YOUNG PRESIDENT AMERICAN INSTITUTE OF HOLY LAND STUDIES JERUSALEM.

THE REV. DR. MYRON F. BOYD: MEMBER BOARD OF BISHOPS OF NORTH AMERICA FREE METHODIST CHURCH WINONA LAKE IND.

THE REV. DR. JOHN WARWICK MONTGOMERY PROF. OF HISTORY OF CHRISTIAN THOUGHT, TRINITY SEMINARY DEERFIELD ILL. AND PROF. VISITEUR FACULTE DE THEOLOGIE PROTESTANTE DE L'UNIVERSITE DE STRASBOURG FRANCE.

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משרד החוץ

מחלקת הקשר

בלתי מסווג

מס' 241

בשלח: 17.6.71

מברק יוצא

אל: ניו יורק

מאת: המשרד

מידי

אביעד למברקנו מהיום עבור טננבאום. להלן ההודעה לעתונות על ירושלים לאמור:

A PROMINENT GROUP OF EVANGELICAL PROTESTANT LEADERS TODAY CALLED FOR THE PRESERVATION OF UNITY OF JERUSALEM ''AT ALL COSTS''. THE SIX AMERICAN CLERGYMEN REPRESENTING SEVERAL MAJOR EVANGELICAL BODIES ARE CURRENTLY VISITING JERUSALEM. THEY ARE:

THE REV. DR. ARNOLD T. OLSON: PRESIDENT THE EVANGELICAL FREE CHURCH OF AMERICA MINNEAPOLIS MINN.

THE REV. DR. HAROLD J. FICKETT JR. PASTOR FIRST BAPTIST CHURCH VAN NUYS CALIFORNIA.

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THE DECLARATION ON THE STATUS OF JERUSALEM COMMENDS THE STAE OF ISRAEL ''FOR THE SCRUPULOUS CARE WITH WHICH IT HAS PROTECTED CHIRSTIAN PLACES AND PEOPLE''.
IT STATES THAT INTERNATIONALIZATION OF THE CITY ''WOULD NOT BE A VIABLE SOLUTION'' AND CHARACTERIZES IT AS ''AN IDEA WHICH NEVER WORKED IN HISTORY''.

THE CLERGYMEN GO ON TO NOTE THAT ''JERUSALEM HAS NEVER BEEN THE CAPITAL OF ANY PEOPLE EXCEPT FOR THE JEWISH PEOPLE''.
THEY COMPARE THE PERIOD SINCE JUNE 1967 WITH THAT OF JORDANIAN RULE AND ''ARE STRUCK BY THE FACT THAT SINCE THE SIX DAY WAR ALL PEOPLE ARE FREE TO WORSHIP IN THE PLACE OF THEIR CHOICE UNLIKE THE SITUATION THAT PERTAINED DURING THE PERIOD 1948-1967.
JUNE 17 1971 JERUSALEM.

עד כאן.

דו"ד הנוסח המלא : לאמור:

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בלתי מסווג

מברק יוצא

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עד כאן.

הוסף נא לאמור:

THE SIGNERS OF THIS STATEMENT SPEAK IN THEIR OWN NAME AND DO NOT NECESSARILY REPRESENT ORGANIZATION OR INSTITUTIONS TO WHICH THEY ARE ATTACHED.

AD KAN
PRAGAI==

שהה3 דוהמ4 מנכל3 סמנכל אלון דיין מרגאי מאוס ב מעת הטברה מזמים תקד אלגדם
מצפה רם אמן
בל/שם

Anti-Defamation League of B'nai B'rith, New York, N.Y. File: 57

To: AF, MK(2), AHF, OC, SB, JL

Israel

N.Y. TIMES

JUNE 11, 1971

CHRISTIAN CLERICS BACK ISRAELI STAND

Twenty-four Protestant and Roman Catholic leaders yesterday issued a statement endorsing the reunification of Jerusalem under Israeli jurisdiction and declaring confidence in Israel's capacity to supervise the holy places in cooperation with Christian and Moslem groups.

The statement also opposed internationalization of the entire city and denied that Israel was making life difficult for Christians and Moslems in the Holy Land.

It added that an inquiry into the question of public housing in the Old City and environs "has convinced us that the construction of these buildings is a legitimate effort on the part of the Israeli Government" to advance slum renewal, to provide living space for Jewish immigrants and to "reintroduce a Jewish presence" in the Old City.

The statement was issued at a news conference at the headquarters of the National Conference of Christians and Jews, 43 West 57th Street.

Anti-Defamation League of B'nai B'rith, New York, N.Y. File: 51 Israel US. Relation

To: MK, OC, SB, JL, MAF

The American Israelite

June 17, 1971

Churchmen Speak out:

Not Possible To Favor Jerusalem's Destruction and Be Faithful Christian In 3rd Reich Nor Today in the U.S.

NEW YORK, (SPL).-Some 24 Protestant, Catholic and Evangelical leaders made public June 10th their support of the reunification of Jerusalem under Israel jurisdiction, declared their confidence in Israel's capacity to supervise the Holy Places in cooperation with Christian and Muslim bodies, and denied that Israel was making life difficult for Christians and Muslims in the Holy Land.

The Rev. Dr. Franklin H. Littell, chairman of the Department of Religion, Temple University, and chairman of a new group, Christians Concerned for Israel, released the statement at a news conference at headquarters of the National Conference of Christians and Jews.

Dr. Littell was just reelected chairman of a Joint Faith and Order Study Commission of the National Council of Churches and the National Conference of Catholic Bishops on Christianity, Israel, and the Middle East.

Sharing the podium with Dr. Littell at the news conference was the Rev. Edward H. Flannery, executive secretary of the U. S. Catholic Bishops' Secretariat on Catholic-Jewish Relations.

The statement, Dr. Littell explained, was the result of a recent ad hoc meeting of Christian leaders responding to growing pressures from Arab countries and pro-Arab elements in the Christian churches that seek to discredit Israel's administration of the Holy City.

In recent months, editorials in L'Osservatore Romano, official Vatican newspaper, and statements by Jordan's King Hussein and Lebanon's Foreign Minister Khalil Abu Hamad have indicated an increasingly organized Muslim-Christian pressure bloc that is trying to make the internationalization of Jerusalem an essential part of any possible Middle East peace plan.

Answering charges of such groups that Israel was trying to "Judaize" the city and was "suffocating" its Christian and Muslim population, the Christian leaders' statement declared that such allegations were based on political rather than religious motives.

"The behavior of the government of Israel with respect to the holy places

(Continued on Page 6)

to charges concerning an Israeli plan to build housing units on the outskirts of Jerusalem, it stated:

"Our inquiry into the question of public housing in the Old City and environs has convinced us that the construction of these buildings is a legitimate effort on the part of the Israeli government to effectuate a renewal of certain slum areas of the City, to rehouse in new apartments Arabs from these quarters, to provide living space for a Jewish population increased by immigration, and to reintroduce a Jewish presence into the Old City from which it had been forcibly barred after the war of 1948.

"The development plans are in no sense designed to oust the Arabs, nor to 'suffocate' the Christian and Muslim population.

"While we are concerned about the sacred character of the city, we believe that this housing is sufficiently removed from the holy places to avoid the charge of diminishing the sanctity of the city."

In addition, the Christian leaders refuted the charge that the Christian Arab population in Israel was decreasing. They pointed out that "since the end of the 1948 Arab-Israeli war, the Christian and Muslim population of Israel has more than doubled" and that "in Jerusalem the non-Jewish total (Christian and Muslim) has increased steadily in the last three years."

Disputing the logic of internationalizing Jerusalem, particularly at this time in history, the signers of the statement pointed out that the UN, which would have to supervise such an action, "now includes a large proportion of officially atheistic countries, or countries with no interest or ties to the holy places of Christianity, Judaism or Islam."

civic leaders for special jurisdictional arrangements over the holy places and in Arab areas of Jerusalem."

"On the other hand," they added, "we regret all interventions that fail to take into account the political rights and sovereignty of the State of Israel."

In regard to Christians Concerned for Israel, an organization that was formed four months ago and now numbers 300 members, Dr. Littell said its primary purpose was to "re-think the relation of the Christian Church to the Jewish people."

"It is not possible to love a 'spiritual Israel' and hate the earthly Israel," he said.

"It is not possible to honor and obey the God of Abraham, Isaac and Jacob and wish evil to the Jewish people.

"To lay it on the line, it is not possible to side with those who seek Jerusalem's destruction and be numbered a faithful Christian. It was not possible in the Germany of the Third Reich, and it is not possible today in America."

In any case, the Christian leaders declared, "internationalization has never worked and the world has had its fill of divided cities.

"There are many other possible formulas which would better serve the aim of protecting the holy places," they said.

"We believe that the choice of the best method should be left to negotiations carried on at the peace table between Israel and Arab countries. At that point, the Christian churches, synagogues and mosques can voice their opinions as to the particular needs of their communities and properties in the area."

The signators stated that they were "encouraged by such creative efforts as those already initiated by Israeli officials with Christian ecumenical and Arab

Quoting Dr. and Mrs. Roy Eckardt, authors of "Encounter With Israel" and members of Christians Concerned for Israel, he declared:

"The real threat to the Christian community's independence in the Middle East is the alliance of Islam with Arab chauvinism. By encouraging extremist forces within that alliance and by talking up Arab aspirations, the churches help sign their own death warrant.

"The irony of the pro-Arab, anti-Israeli effort within the churches is that religious life and freedom for Christians are flourishing within Israel and are under repression within a number of the very countries the churchmen seek to appease, such as Syria, Iraq and Egypt."

Signatories to statement (as individuals):

Rev. Karl Baehr, Garden City Community Church, Garden City, Long Island, N. Y.

Mrs. Claire H. Bishop, editor of Jesus and Israel.

Father John G. Donohue, Catholic Jewish Relations Committee of the Archdiocese of New York.

Dr. A. Roy Eckardt, Professor of Religion, Lehigh University, Bethlehem, Pa.

Rev. Nancy Forsberg, Clergy Association of Union, N. J.

Father Edward H. Flannery, Institute of Judeo-Christian Studies, Seton Hall University, N. J.

Dr. Charles Fritsch, Professor of Hebrew and Old Testament Literature Princeton Theological Seminary, N. J.

Rev. William Harter, First Presbyterian Church, Margaretville, N. Y.

Sister Katherine Hargrove, Manhattanville College, New York.

Rev. Chester Hodgson, United Methodist Church, Freeport, N. Y.

Rev. Lester Kinsolving, Episcopal columnist, San Francisco.

Dr. Andre Lacocque, Chicago Theological Seminary.

Dr. Franklin Littell, Temple University, president, Christians Concerned for Israel, Philadelphia.

Msgr. John Oesterreicher, Judeo-Christian Studies, Seton Hall University, N. J.

Dr. Bernard E. Olson, National Conference of Christians and Jews, New York.

Father John Pawlikowski, Catholic Theological Union of Chicago.

Sister Donna Purdy, Institute of Judeo-Christian Studies, Seton Hall University, N. J.

Abbot Leo Rudloff, Benedictine Monk, Vermont.

Father John B. Sheerin, C.S.P., The Catholic World, New York.

Dr. Elwyn Smith, Temple University, Philadelphia.

Sister Rose Thering, Institute of Judeo-Christian Studies, Seton Hall University, N. J.

Sister Ann Patrick Ware, assistant director, Committee on Faith and Order, National Council of Churches, New York City.

Dr. George Williams, Harvard.

Dr. Michael Zeik, Marymount College, N. Y.

LETTERS TO THE EDITOR

THE JEWS IN JERUSALEM

From the Ven. C. Witton-Davies, Archdeacon of Oxford

Sir: Personally, I prefer Mr. Kent's statements (*The Tablet*, 29 May) to those of Sir John Richmond (5 June). Incidentally, what help is it to your readers, or to the general public, to be told that Sir John's utterances are in the archives of the Foreign Office?

I know that Sir John was in F.O. employ from 1947 (Baghdad) with spells in London, Amman, Houston (Texas), Cairo, Kuwait and the Sudan, until his present appointment at Durham University dating from 1966. I happened to be in Jerusalem from 1944 to the end of 1949, and also I have made nine return visits, six before 1967 and three subsequently. Therefore I can claim to speak from some personal knowledge and have presumed to correct some of Sir John's statements.

It is a travesty of the facts to write of "Jordanian . . . rescue from Zionist attack in 1948", with regard to the Old City of Jerusalem. In fact, it was the Arab Legion that advanced on the Old City, and during one of the truces in 1948 the Jewish Quarter was evacuated of its Jewish residents under UN supervision. What followed? The senseless and shocking destruction of Jewish houses that could have been used temporarily for Arab refugees, and the obscene desecration of Jewish synagogues, some of them of great historical value and sanctity, simply because they were Jewish. This was nothing to do with the so-called "Plan Dalet" which I have heard misquoted in this way before; this was one of a variety of plans made to drive a road through to the Jewish population of West Jerusalem outside the walls of the Old City from the coastal plain, at a time when the Jewish population of Jerusalem was virtually surrounded by Arab forces and imminently threatened with extinction.

Oxford. *C. Witton-Davies*

duced to fill the insatiable hours, and so, naturally, much of it is bad. On the other hand there were two good documentaries : the BBC 1 did Harrod's, *That Well-known Store in Knightsbridge*

The Living Spirit

"WHAT treasures are hidden in God's holy Providence, and how sovereignly do those who follow and never encroach on It, honour our Lord. Yes, you may say, but it is for God's sake I distress myself. If you cause yourself distress in order to serve God, then you are indeed distressing yourself but not for God."

(St. Vincent de Paul in a letter to St. Louise de Marillac.)

* * *

"Overwork is a wile of the devil, by which he deceives holy souls, urging them on to do more than they can, in order that they may be unable to do anything at all ; but the Spirit of God gently incites us to do whatever good we can reasonably effect, provided it be done with perseverance, and for a length of time. Act in this way Mademoiselle, and you will act according to the Spirit of God".

(St. Vincent de Paul, *ibid.*)

* * *

"I say with St. Gregory, if you are justly accused of some fault which you have committed, humble yourself and acknowledge that you deserve the accusation ; if you are falsely accused, excuse yourself meekly, denying your guilt, for so much you owe to truth, and the edification of your neighbour. But if after your true and honest excuse your accusers persist, give yourself no further trouble, and do not persevere in your defence, for having paid tribute to truth [illegible] tribute to

THE TABLET

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SUMMER BOOKS ISSUE

COMING TO A DECISION ON EUROPE

LAST weekend some Members of Parliament from the far Right and far Left joined in repudiating the European Community because it would, they asserted, undermine British sovereignty. A correspondent, Mr. G. J. A. Stern (*The Tablet*, 5 June), seems to share their view, since he dismissed our opinion (*The Tablet*, 29 May) that a supra-national federated Europe was far away. He maintained that according to Mr. Heath the Community is already supra-national, and quoted Mr. Heath's address at Harvard in March 1967 (when he was in the Opposition), and his remarks to a Conservative Women's Conference on 19 May, just before he went to see President Pompidou. The Prime Minister, so Mr. Stern reported, said he hoped the Common Market would achieve what Napoleon and Hitler failed to achieve. Taken out of context this might appear to insinuate that the Prime Minister did not disapprove of Napoleon's and Hitler's methods of unifying Europe—which Mr. Stern, of course, did not intend to imply.

This question of sovereignty has existed since the Community was founded. Among its pioneers were, and still are, some who aim at attaining a fully federated Europe—which many idealists in this country between the two world wars supported as a worthy ambition. But the EEC is far from being turned into such a federation; no national sovereignty has been compromised, except in so far as some surrender of sovereignty is practically always implied by any international agreement.

Chancellor Brandt dealt with this issue in a speech in London on 4 March last; he said that "for the rest of this decade the aim would be real economic integration, accompanied by political co-operation that was less than a supra-national institution but more than conventional relations". Further development, he said, must await a future generation, or future generations. In other words he supported Mr. Heath's remark about "European Governments in the EEC forming the habit of working together". President Pompidou has also spoken of European "federalism". On 25 January last he declared that "the quarrel about supra-nationalism is a false quarrel"; "Europe", he said, "can only be made by building on the basis that exists, a confederation of States that have decided to harmonise their policies and integrate their economies". He repudiated the idea that "a number of technical commissions could be the prefiguration of a European federation."

From all this it seems reasonable to deduce that a European federation overriding national sovereignties lies, as we said, far in the future.

Testing Public Opinion

Another question-mark now looming large is whether a parliamentary majority in this country may legitimately carry it into the Market without consulting and getting a mandate from the electors.

There is very little doubt that, if Mr. Heath decides to submit the agreement between Mr. Rippon and the Six to the House of Commons, he will obtain a majority. Even if a number of pro-European Socialists should follow the Opposition chief whip's strange advice and vote against entry merely because a majority of the Labour Party has declared against it, it will be interesting to see what figure such leaders as Mr. Wilson or Mr. Jenkins or Mr. Healey may cut in face of such an odd démarche, but it is unlikely to deprive Mr. Heath of his majority.

Quite another matter is Mr. Heath's promise not to take the country in against the will of the people and his recent riposte to Mr. Healey that the country would on no account be "bounced" into entry. That is a a clear obligation of honour, which there is no reason to think that Mr. Heath wishes to evade and which he hardly could evade even if he wished. But how is he going to test public opinion? Both he and Mr. Wilson have specifically repudiated the notion of submitting the issue to a referendum. It is true that the three other countries who are applying for entry—Ireland, Norway and Denmark—are all committed to a referendum. But it is one thing to have a referendum in a country with a written constitution which contains a requirement for a referendum on certain specified constitutional matters. It is quite another to introduce it as a novelty in a country which knows nothing of it and where, if it were introduced, it might raise a clamour for referenda on every issue that came along.

The British tradition has been to leave such matters to the decision of Parliament. It is true again that at the time of the controversy about the limitation of the veto of the House of Lords in 1910 some Conservatives demanded a referendum, but the demand was not accepted. The other way of taking public opinion, it is suggested, is to have a general election. In 1910, King George V refused to accept Mr. Asquith's request that he create more peers to pass the Parliament Act until there had been a general election on the subject. Mr. Asquith very sensibly

pointed out that even if they held an election, there was no guarantee that voters would vote on the powers of the House of Lords. They would be more likely, he said, to vote on the Marconi case. Yet he had no alternative but to accept the King's demand. Yet the fact that election results in November 1910 were almost exactly identical with those of the previous January would seem to prove that, whether or not they voted on the Marconi case, the voters certainly did not vote on the House of Lords.

Mr. Paul Johnson, in a letter to *The Times* of 3 June, alleges that Mr. Heath and others have based their refusal to hold a referendum on the authority of Burke in his famous reply to the electors of Bristol in 1774. Mr. Johnson reminds us that Burke on another occasion said that government should be "obedient to the Commons at large". He does not discuss what Burke meant by "the Commons at large". Burke, as Mr. Wedgwood Benn, the chief protagonist for a referendum, truly argues, was opposed to any reform of Parliament or extension of the franchise. "Our representation", Burke argued, "has been found perfectly adequate for all the purposes for which a representation can be desired or devised". Nor does he remind us that at the next election the electors of Bristol commented on Burke's doctrine by refusing to re-elect him. But Burke's doctrine was in reaction against the medieval thesis which considered the Member much more narrowly bound to support not necessarily public opinion or the public interest but the specific interests of his constituents.

In any event, Burke's circumstances were so wholly different from any now existing that the appeal to his precedent is not very helpful. Where Mr. Johnson is unjust to Mr. Heath is in asserting that "it is argued . . . that a majority of MPs . . . are authorised to sign . . . even though this may be against the manifest wishes of a majority of the electorate". Mr. Heath has never used such an argument; as a man of integrity and common sense, he has never argued that it would be possible to carry the country in defiance of public opinion. It is his hope that when the offer is clearly spelt out in its details, public opinion will rally to his support. Up to the present he has not been able to discuss the details and the controversy on both sides has all too frequently consisted of little except unhelpful gibes against the sense and sincerity of opponents.

Mr. Heath may be right in rejecting the suggested merely mechanical devices for measuring public opinion. Mr. Wilson has not taken issue with him on this rejection. But if Mr. Heath should prove unjustified in his hopes, if public opinion, rightly or wrongly, should remain obstinately sceptical about the eventual benefits and refuse to accept the immediate handicap of higher prices, if the Government should, whether for that reason or merely for that among a number of reasons, suffer by-election defeat after by-election defeat, it would clearly be impossible to take the country in. M. Pompidou and Continental statesmen would say that they were perhaps convinced that Mr. Heath was a sincere European but it had unfortunately been proved that the British people were not Europeans. The offer would be withdrawn. Mr. Heath is doubtless confident that this will not happen and he has never denied that, if that should be a persisting public opinion, it will find ways of making itself clear and that if it does make itself clear there will be no alternative but reluctantly to obey it.

A LAST AFRICAN COLONY

THE departure of the White Fathers from Mozambique, reported in our issue of 29 May, is an unprecedented event in Africa. A Catholic Missionary Order dedicated to Africa has decided to withdraw from a territory where it was welcome and received numerous benefits from the Government. Only the gravest reasons could prompt such a move. They are to be found in the political situation in Mozambique, and its relations with the independent African countries.

On 19 May in Rome Fr. Theodore van Asten, Superior General of the White Fathers, advised by his four Assistant Superiors, stated that the decision had been based on a principle: the inability of the White Fathers validly to fulfil their mission within the colonial structure of Mozambique. They found it intolerable that they had to consider themselves as Portuguese in the midst of the Mozambique Africans. Moreover, they found that "the confusion between Church and State, which is, in practice, constantly sustained by both civic and ecclesiastical authorities, does great disservice to the presentation of the Gospel message and the genuine image of the Church. . . . In practice the preaching of certain aspects of the Gospel is constantly hampered. Too often certain acts of missionary ministry, especially those aimed at promoting social justice, are considered subversive."

On 28 May in Lisbon, Dr. Rui Patricio, the Portuguese Minister of Foreign Affairs, spelt out what was meant by this—from the Government point of view: "Two of these Fathers behaved in a way that must be repudiated. One of them encouraged the enlistment of men from the native population in the anti-Portuguese terrorist organisation, Frelimo, another insulted symbols of Portugal—the flag and the national anthem." Dr. Patricio said that Fr. van Asten, in conversation with a member of the Government, had recognised as legitimate the measures taken against these two Fathers. Yet the missionaries had associated themselves with them and announced their departure on 1 July. "This declaration led the Governor-General of Mozambique to decide that they would immediately cease functioning in his territory."

It was the climax of a situation going back to the murder of Dr. Edouarde Mondlane on 9 February 1969 in Dar-es-Salaam. It was then said in African circles that the Portuguese authorities suspected the White Fathers of giving comfort and aid (though not military aid) to supporters of Frelimo, of which Dr. Mondlane was the leader. He was a highly educated man, with a white American wife, who originally had no intention of taking an active part in the nationalist struggle. But in 1962 President Nyerere persuaded him to organise it, in order to give the Mozambique nationalist movement a non-Communist leadership. Yet Frelimo is a Moscow-inspired (partly also Moscow-financed) organisation, the majority of whose members resented Dr. Mondlane's attitude. For its part, the Portuguese Government feared him because his non-ideological attitude was acceptable not only to moderate Africans, but also to many white settlers. Dr. Mondlane was murdered by Frelimo Communists, but the suspicion lingers that Pide, the Portuguese secret police, had a hand in the crime.

The Guerrilla Movements

Since Dr. Mondlane's death, Frelimo—like other guerrilla organisations—has been ineffective. There have been a number of assassinations and attempted assassinations of leaders by their followers. The ex-Frelimos, however, say that the leaders also made use of assassination to remove opponents. Among their prominent victims were Filipe Magaia, the former supreme military commander, Samuel Kankombe, his deputy, and various leaders from the Makonde and Nyanja-speaking regions of the north, who came into conflict with the top leaders, who are mainly southerners from the Ronga and Shangaan tribes, or of mulatto or Indian origin.

There have also been many desertions. Most of the important leaders of northern origin have left Frelimo during the past two years because of the southern-controlled leadership and fear of assassination. They include the Makonde chief, Lazaro Nkavandame, whose desertion with thousands of tribesmen and Frelimo troops of Makonde origin ruined Frelimo's position in Cabo Delgado province, where it was strongest. There were also numerous desertions, including Frelimo Central Committee members, in the Niassa and Zambesia provinces, for instance Alejandro Mognox and Manuel Musa Catur. The latter's defection meant the end of Frelimo's influence in Niassa. Last December Miguel Murrupa, a Niassa member of the Executive of the Central Committee, also came over to the Portuguese.

There are two more nationalist movements in Mozambique: Coreno, which is not recognised by the OAU Liberation Committee (that is Nyerere), but is allowed to function from Lusaka (that is by Kaunda) because the wife of its leader, Paul Gumane, is a close relative of Mainza Chona. Coreno's allegiance goes to Peking, although Chairman Mao provides little money. The other nationalist movement, Manu—the Mozambique African National Union—is even smaller than Coreno. It has a clandestine network in northern Mozambique and good relations with Frelimo in Tanzania, but

NATIONAL CONFERENCE OF CATHOLIC BISHOPS
BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS
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(N)

May 11, 1971

The Editor
THE BOSTON PILOT
49 Franklin Street
Boston, Mass. 02110

Editor:

Page twelve of the April 24th issue of the Pilot was a very disturbing one for anybody sensitive to the intricacies and difficulties of the Middle East situation and who desires not only peace but also justice for all there--including Israelis. Your page contained pieces by three writers who are not exactly known for their friendship for Israel and who have on many occasions undertaken actions and projects against the interests of the Israeli state. The page on the very face of it therefore lacks the balance one would look for for a discussion so highly enflamed as that of the Middle East. Be all this as it may, it is on what the three writers wrote that they are to be judged, not their reputation. I should like to address myself to some of the points made, particularly to the article by Rev. Joseph Ryan, S.J., written specially for the Pilot.

Father Ryan's piece makes no effort to hide his antipathies, which is at least honest. He starts talking not about Jerusalem but "Zionist Jerusalem"--in the vocabulary of Arab propaganda, and ends with a diatribe against Israel by Muslim leaders in Saudi Arabia.

This sort of verbal letting off of steam can be harmless enough but rarely convinces anyone but the already convinced. I am more interested in his charge of "discriminations and injustices by the Israeli government against Moslems and Christians," and his attempt to document it.

The charge of course is not new. I have heard it a hundred times, and have discussed it with many, particularly with Israeli government officials, with Catholic priests and Christian ministers in Israel, and I have discussed it with Archbishop Raya. My conclusion is that the charge is on the whole false. It is, however, a staple of anti-Israeli propaganda all too often uncritically accepted by Christians who have no way to find out the truth of the matter. My advice to anyone seeking that truth is to try to hear all sides of the issue and to identify, if possible, the particular bias of one's informant. (The present writer takes a definitely pro-Israeli stand on this and many other matters.) It is an unfortunate habit of some Christians to learn all they know about Israel from anti-Israelis.

A word about Archbishop Raya, one of Fr. Ryan's witnesses. He was publicly contradicted last year in Nazareth (before a group of Christian editors) by the Arab mayor of that town when he was complaining about discrimination by the government. The mayor told him quite bluntly that since he had not been in Israel very long he simply did not know the true situation.

In any event, I am able to produce the names of Catholic priests and Protestant ministers who have resided in Israel for many years who will refute the charges made against Israel by Archbishop Raya and other anti-Israeli spokesmen. They, too, have a right to be heard; that is, of course, if we are to avoid propagandizing, pure and simple.

Father Ryan gives no specifics about discrimination in Israel, so that it is difficult to refute him. He rests his case entirely on his "authorities": Osservatore Romano, Tito, Archbishop Raya, Muslim leaders, and supposedly Pope Paul. My "authorities" assure me that the Israeli government has been scrupulous in its efforts to help its Arab population and the refugees. Politically, all have full rights in Israel. If all (including certain groups of Jews) do not avail themselves of all of these it is as often due to lack of competence or to un-cooperative attitudes as to anything else. As for Arabs in general, it has correctly been said that the only real Arab revolution has been in Israel. There they live better economically than elsewhere, and their political rights are full. Several are in the Knesset.

As for "Judaizing" the Old City, or "Arab Jerusalem," as it is often called, one should remember that in 1948 when Jordan took it by force it was cleared of Jews; their synagogues were destroyed, their cemeteries desecrated, and their shrines were closed to all Jews for 20 years. If now, with Israeli reconquest, they attempt to go back it is understandable. Jews have some rights to be everywhere in a city in which they have been a majority for the last hundred and fifty years.

What disconcerts most in Fr. Ryan's article is his attempt to pin the whole fracas begun by the Osservatore Romano editorial on Pope Paul VI. The uncritical reader may believe that he succeeded in doing so. Let us see if he did.

He commences by stating that it was the "Pope himself who started the whole affair"--a manner of suggesting that whoever began the discussion is in agreement with all that was said on that subject from then on. Father Ryan does this even after having accurately reported that Msgr. Laghi, Apostolic Delegate in Jerusalem, agreed that Osservatore Romano's editorial did not reflect the views of the Vatican, let alone the Pope. Father Ryan cannot have it both ways. The Osservatore editorial reflects the Vatican and/or papal view, or it does not.

Father Ryan next resorts to an extraordinary sleight of hand to involve the Holy Father in the charge against Israel. On the occasion of President Tito's visit to the Pope, Tito referred to the

"aggression" of Israel in the 1967 war. On the basis of a UPI report that Tito's remarks were "received in advance by and approved by the Pope," the conclusion is drawn that therefore the Pope "tacitly agreed with its content." An incredible conclusion! Implicit in it is the assumption that the Pope censors everything said by a government head in his presence. He makes, in other words, whatever a Tito, a Kennedy, an Abba Eban, says in his presence his own! It would mean, for example, that when President Nixon visited the Pope and used the occasion to do some sabre-rattling, telling how he was on his way to visit the greatest naval force in the world, Pope Paul, who had an advance copy of his remarks, "tacitly agreed with its content." It is not very flattering to the Pope to think he did.

Let us assume that the Pope has liberality enough to allow a head of state to say things with which he disagrees. If he reads texts in advance, it is no doubt merely to have a basis for his own remarks.

Is it not for lack of substantial argument that Fr. Ryan performs another transplant on the Pope's words to the American Jewish Committee: that he would pray "that peace will reign for all in the Holy land"? Father Ryan's rendition of this papal clause is: "peace (and justice) for all--not just Jews--in the Holy Land,"--a completely unwarranted violence to the Pope's words. There is no reason for us to believe that the Pope meant any more than he said: "peace for all in the Holy Land."

Father Ryan documents the supposed papal "concern" with a report of a special U.N. committee, which chided Israel for violating human rights in the occupied territories. Thus far he has been talking about the "Holy Land," "Jerusalem," "Palestine" (which doesn't exist), the "June war of 1967," and now it is the "occupied territories"--a bewildering shifting of grounds. If Fr. Ryan's "authorities" do not add up, is it not because they are not talking about the same thing? Question, in any case, can be put on Fr. Ryan's use of the United Nations report.

In using his U.N. document (A/8089) he could have told us that the three countries chosen to conduct the inquiry were Somalia, Yugoslavia, and Ceylon--all anti-Israeli members of the U.N. He could have quoted also from the part of the report which registered Israel's protest against the selection of a committee "whose composition automatically guaranteed its anti-Israel bias. One of its three members, Somalia, functions at the United Nations and elsewhere as if it were wholly within the Arab camp; it has refused to recognize the State of Israel or have relations with it. Another of the three members of the Special Committee, Yugoslavia, broke off diplomatic relations with Israel at the time of the hostilities of June 1967, and has since openly identified itself with the political positions of the Arab States. The third member, Ceylon, maintains limited diplomatic relations with Israel, but for reasons of its own has generally voted in favor of Arab resolutions at the United Nations."

"If the United Nations desires to investigate the alleged 'practices' of a Member State, such a function can properly be

exercised only under conditions that ensure complete objectivity,...." (A/8089, p. 14)

The question is: of what value are the conclusions of such a committee of inquiry?

To sum up, Fr. Ryan, it would seem, does not turn out a very trustworthy reporter or interpreter in matters concerning Israel. His charge remains unproved, resting as it does on surmises, suspicions, and stretching of words. His effort to enlist the Pope in the indictment has failed altogether. His presentation, I fear, does nothing to further peace or justice or truth about the Middle East, but only contributes, on the contrary, to foment bitterness and spread misinformation about that unhappy part of the world.

Edward H. Flannery

Rev. Edward H. Flannery,
Executive Secretary,
Secretariat for Catholic-Jewish Relations

VATICAN OFFICIAL DECLINES COMMENT ON ISRAEL ISSUE(430) 5/11/71 · Tu.

By NC News Service

VATICAN CITY (NC)--A Vatican spokesman has declined to comment on a statement by an American Jewish leader that L'Osservatore Romano, the Vatican City daily, is not reflecting Pope Paul VI's views on Israel and Jerusalem.

Rabbi Marc Tanenbaum, national director of the Interreligious Affairs Department of the American Jewish Committee (AJC), had said in New York that criticism of Israel and a call for the internationalization of Jerusalem published in L'Osservatore Romano did not represent the Pope's view.

Asked about this by NC News, Federico Alessandrini, head of the Vatican press office and associate editor of L'Osservatore, said: "I have nothing to say."

An unsigned editorial in the March 22-23 issue of the paper said the Vatican supports the United Nations' resolution calling for making Jerusalem and its environs containing the Holy Places a separate entity safeguarded by international agreement.

Rabbi Tanenbaum, in a radio talk, quoted a statement by Msgr. John Oesterreicher, director of the Institute of Judaeo-Christian Studies at Seton Hall University in South Orange, N.J., who had said:

"It would be insulting to the Pope's intelligence to assume that he favors a Jerusalem governed by an international body in which the Soviet Union's Brezhnev or Chairman Mao will decide the fate of the Holy City and its sacred shrines."

Rabbi Tanenbaum also referred to "recent audiences between Jewish leaders and Pope Paul VI in the Vatican during which the Pope expressed his deepening appreciation of Judaism and his positive concern for the peace of Jerusalem."

Rabbi Tanenbaum reported that, when Msgr. Oesterreicher visited Jerusalem recently, he found that, in the rabbis' words, "free access to all Holy Places is not only a promise but today's reality in a way that it never was under Jordanian administration."

In a March 14 talk, Pope Paul said: "Not only in our name but in that of all of Christianity, we have a grave right and a grave duty to safeguard the recognition of the extraordinary requirements of the Holy Places of Palestine, the continued presence of Christians in that troubled country and the statute of Jerusalem."

(MORE)

The statute of Jerusalem--the 1947 UN-approved plan calling for the internationalization of that city into a "separate body"--has been supported by both Pope Pius XII and Pope Paul.

On March 31, at a special audience, Bernard Abrams, New England regional president of the AJC, asked about the Vatican position on Jerusalem and said the AJC hoped for "a clarification making the distinction between the safeguarding of the Holy Places and the status of the city as a whole."

The Pope was quoted as replying: "The questions with which you are dealing are indeed important." He added that he intended to pray and work so there will be peace and a just solution to the question of Jerusalem and the Holy Places.

* * * *

VOLUNTARY AGENCIES URGED TO DEVELOP STRONGER TIES TO UN(280)

5/11/71 - Tu.

UNITED NATIONS, N.Y. (NC)--The UN Economic and Social Council has urged non-governmental organizations to have "more meaningful and productive relationships with the council" in order to contribute more effectively to the development of poor nations in the 1970s.

Of the 250 or more non-governmental--or voluntary--organizations that have a consultative relationship with the council, 17 are international Catholic organizations, most of which have a long history of cooperation with the UN.

George Bush, U.S. ambassador to the UN, told the council that non-governmental organizations composed of millions of private citizens the world over, had done much to relate the UN to the concerns of individuals.

He said that national voluntary organizations had contributed "immeasurably" to the vitality of U.S. democracy, and that he hopes the "wisdom and dedication" of international voluntary groups will serve to strengthen the UN.

Nikifor Yevdokeyev, Soviet delegate to the council, welcomed the granting of consultative status to non-governmental organizations of "broad-based composition," but he charged that the majority of such organizations "served the interests of the capitalist states." He criticized some of the organizations for indulging in "slanderous campaigns" against socialist states.

Last year, at a workshop for such organizations in Addis Ababa, Ethiopia, Richard Gardner, secretary general of the UN Economic Commission for Africa (ECA), pointed out that the contributions of voluntary agencies to African development were significantly higher than the combined contributions of governmental agencies.

Gardiner is organizing--under ECA auspices--a symposium of organizations, many of them Church-related, having development projects in Africa. The symposium will be held in Addis Ababa in July.

* * * *

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FOR RELEASE AFTER 11 A.M.
THURSDAY, JUNE 10, 1971

NEW YORK, June 10...Twenty-four prominent Catholic, Protestant and Evangelical leaders today made public their support of the reunification of Jerusalem under Israeli jurisdiction, declared their confidence in Israel's capacity to supervise the Holy Places in cooperation with Christian and Muslim bodies, and denied that Israel was making life difficult for Christians and Muslims in the Holy Land.

The Rev. Dr. Franklin H. Littell, chairman of the Department of Religion, Temple University, and chairman of a newly organized group, Christians Concerned for Israel, released the statement at a news conference this morning at the headquarters of the National Conference of Christians and Jews. Dr. Littell was just reelected chairman of a Joint Faith and Order Study Commission of the National Council of Churches and the National Conference of Catholic Bishops on Christianity, Israel, and the Middle East. Sharing the podium with Dr. Littell at the news conference was the Rev. Edward H. Flannery, Executive Secretary of the U.S. Catholic Bishops' Secretariat on Catholic-Jewish Relations.

The statement, Dr. Littell explained, was the result of a recent ad hoc meeting of Christian leaders responding to growing pressures from Arab countries and pro-Arab elements in the Christian churches that seek to discredit Israel's administration of the Holy City.

During the past few months, editorials in L'Osservatore Romano, the official Vatican newspaper, and statements by Jordan's King Hussein and Lebanon's Foreign Minister Khalil Abu Hamad have indicated an increasingly organized Muslim-Christian pressure bloc that is trying to make the internationalization of Jerusalem an essential part of any possible Middle East peace plan.

Answering charges of such groups that Israel was trying to "Judaize" the city and was "suffocating" its Christian and Muslim population, the Christian leaders' statement declared that such allegations were based on political rather than religious motives.

"The behavior of the government of Israel with respect to the holy places has been exemplary," the statement said. "It has achieved the main purpose of internationalization, which is to provide protection and free access to the holy places for all."

The Christian leaders also noted "with regret, that no Christian bodies or national governments expressed concern about the denial of access for all Jews, or for Christians and Muslims in Israel, to their holy places during the Jordanian administration of the Old City." The old sector of Jerusalem was under Jordanian control from 1949 until captured by Israel in the Six-Day War of June 1967. During that time, Jews, whether Israelis or not

could not visit the historic Wailing Wall, and no Christian pilgrim could cross the frontier between Israel and Jordan if his passport bore an Israeli visa.

The statement also replied to charges concerning an Israeli plan to build housing units on the outskirts of Jerusalem. It stated:

"Our inquiry into the question of public housing in the Old City and environs has convinced us that the construction of these buildings is a legitimate effort on the part of the Israeli government to effectuate a renewal of certain slum areas of the City, to rehouse in new apartments Arabs from these quarters, to provide living space for a Jewish population increased by immigration, and to re-introduce a Jewish presence into the Old City from which it had been forcibly barred after the war of 1948. The development plans are in no sense designed to oust the Arabs, nor to 'suffocate' the Christian and Muslim population. While we are concerned about the sacred character of the city, we believe that this housing is sufficiently removed from the holy places to avoid the charge of diminishing the sanctity of the city."

In addition, the Christian leaders refuted the charge that the Christian Arab population in Israel was decreasing. They pointed out that "since the end of the 1948 Arab-Israeli war, the Christian and Muslim population of Israel has more than doubled" and that "in Jerusalem, the non-Jewish total (Christian and Muslim) has increased steadily in the last three years."

Disputing the logic of internationalizing Jerusalem, particularly at this time in history, the signers of the statement pointed out that the United Nations, which would have to supervise such an action, "now includes a large proportion of officially atheistic countries, or countries with no interest in or ties to the holy places of Christianity, Judaism or Islam."

In any case, the Christian leaders declared, "internationalization has never worked and the world has had its fill of divided cities. There are many other possible formulas which would better serve the aim of protecting the holy places. We believe that the choice of the best method should be left to negotiations carried on at the peace table between Israel and Arab countries. At that point, the Christian churches, synagogues and mosques can voice their opinions as to the particular needs of their communities and properties in the area."

The signators stated that they were "encouraged by such creative efforts as those already initiated by Israeli officials with Christian ecumenical and Arab civic leaders for special jurisdictional arrangements over the holy places and in Arab areas of Jerusalem."

"On the other hand," they added, "we regret all interventions that fail to take into account the political rights and sovereignty of the State of Israel."

Among the signators to the statement, each of whom spoke in his own name and not necessarily for his organization or affiliation, were Father John G. Donohue, Catholic-Jewish Relations Committee of the Archdiocese of New York; Dr. Charles Fritsch, Professor

of Hebrew and Old Testament Literature, Princeton Theological Seminary; Dr. Andre Lacocque, Chicago Theological Seminary; Msgr. John Oesterreicher, Institute of Judeo-Christian Studies, Seton Hall University; Abbot Leo Rudloff, Benedictine Monk; Dr. Elwyn Smith, Temple University; Dr. George Williams, Harvard University.

(NOTE: A FULL LIST OF SIGNATORS IS ATTACHED)

In regard to Christians Concerned for Israel, an organization that was formed four months ago and now numbers 300 members, Dr. Littell declared that its primary purpose was to "re-think the relation of the Christian Church to the Jewish people." He stated:

"It is not possible to love a 'spiritual Israel' and hate the earthly Israel. It is not possible to honor and obey the God of Abraham, Isaac and Jacob and wish evil to the Jewish people. To lay it on the line, it is not possible to side with those who seek Jerusalem's destruction and be numbered a faithful Christian. It was not possible in the Germany of the Third Reich, and it is not possible today in America."

Quoting Dr. and Mrs. Roy Eckardt, authors of "Encounter With Israel" and members of Christians Concerned for Israel, he declared:

"The real threat to the Christian community's independence in the Middle East is the alliance of Islam with Arab chauvinism. By encouraging extremist forces within that alliance and by talking up Arab aspirations, the churches help sign their own death warrant. The irony of the pro-Arab, anti-Israeli effort within the churches is that religious life and freedom for Christians are flourishing within Israel and are under repression within a number of the very countries the churchmen seek to appease, such as Syria, Iraq and Egypt."

# # # #

June 9, 1971
71-960-107

Signatories to Statement

Rev. Karl Baehr, Garden City Community Church, Garden City, Long Island, N.Y.

Mrs. Claire H. Bishop, Editor of Jesus and Israel

Father John G. Donohue, Catholic-Jewish Relations Committee of the Archdiocese of New York

Dr. A. Roy Eckardt, Professor of Religion, Lehigh University, Bethlehem, Pa.

Rev. Nancy Forsberg, The Clergy Association of Union, New Jersey

Father Edward H. Flannery, Institute of Judeo-Christian Studies, Seton Hall University, N.J.

Dr. Charles Fritsch, Professor of Hebrew and Old Testament Literature, Princeton Theological Seminary, N.J.

Rev. William Harter, First Presbyterian Church, Margaretville, New York

Sister Katherine Hargrove, Manhattanville College, New York

Rev. Chester Hodgson, United Methodist Church, Freeport, N.Y.

Rev. Lester Kinsolving, Episcopalean Columnist, San Francisco, Calif.

Dr. Andre Lacocque, Chicago Theological Seminary

Dr. Franklin Littell, Temple University, President, Christians Concerned for Israel, Philadelphia, Pa.

Msgr. John Oesterreicher, Judeo-Christian Studies, Seton Hall University, New Jersey

Dr. Bernhard E. Olson, National Conference of Christians and Jews, New York

Father John T. Pawlikowski, Catholic Theological Union of Chicago

Sister Donna Purdy, Institute of Judeo-Christian Studies, Seton Hall University, New Jersey

Abbot Leo Rudloff, Benedictine Monk, Vermont

Father John B. Sheerin C.S.P., The Catholic World, New York

Dr. Elwyn Smith, Temple University, Philadelphia, Pa.

Sister Rose Thering, Institute of Judeo-Christian Studies, Seton Hall University, New Jersey

Sister Ann Patrick Ware, Ass't. Director, Committee on Faith and Order, National Council of Churches, New York

Dr. George Williams, Harvard University, Cambridge, Mass.

Dr. Michael Zeik, Marymount College, New York

Statement of Concerned Christians
Adopted at Emergency Conference
on Jerusalem and Israel

As Christians concerned about peace and justice for all in the city of Jerusalem, we wish to take issue with recent statements in the general and church press which speak of the "Judaization" of the Holy City and the "suffocation" of its Christian and Muslim population. These statements also call for the "internationalization" of the entire city as a remedy for these alleged evils. Our purpose is to contribute to the debate provoked by these statements considerations we believe to be essential to a full and accurate perspective on these issues.

Our inquiry into the question of public housing in the Old City and environs has convinced us that the construction of these buildings is a legitimate effort on the part of the Israeli government to effectuate a renewal of certain slum areas of the City, to rehouse in new apartments Arabs from these quarters, to provide living space for a Jewish population increased by immigration, and to re-introduce a Jewish presence into the Old City from which it had been forcibly barred after the war of 1948. The development plans are in no sense designed to oust the Arabs, nor to "suffocate" the Christian and Muslim population. While we are concerned about the sacred character of the City, we believe that this housing is sufficiently removed from the holy places to avoid the charge of diminishing the sanctity of the City.

We believe, further, that the claim that the Christian-Arab population is diminishing in Israel is incorrect. Since the end of the 1948 Arab-Israeli war, the Christian and Muslim population of Israel has more than doubled. The trickle of Christian emigration has not affected this upward trend. In Jerusalem, the non-Jewish total (Christian and Muslim) has increased steadily in the last three years. The question of emigration should be judged in contrast with the actual exodus of many Arab Christians from Arab countries, particularly from Lebanon and Egypt.

It is apparent to us that internationalization of the entire City of Jerusalem is no longer a viable solution to the problem of conserving the peace, security and sacred character of the City and its Holy places. Since both Israel and Jordan are adamantly opposed to the plan, it is unworkable. Further, the behavior of the government of Israel with respect to the Holy places has been exemplary. It has achieved the main purpose of internationalization, which is to provide protection and free access to the Holy places for all. Moreover, internationalization proposals go far beyond this protection and free access--the chief goal of religious groups--and therefore must be considered a political rather than a religious

concern. We recall with regret that no Christian bodies or national governments expressed concern about the denial of access for all Jews, or for Christians and Muslims in Israel, to their holy places during the Jordanian administration of the Old City. The same can be said about the desecration of cemetaries and synagogues during this period.

Should Jerusalem be internationalized at this point in history? The internationalizing body (the United Nations) now includes a large proportion of officially atheistic countries, or countries with no interest in or ties to the holy places of Christianity, Judaism, or Islam. Internationalization has never worked and the world has had its fill of divided cities. Both alternatives, internationalization and division, are undesirable.

There are many other possible formulas, short of internationalization of the city, which would better serve the aim of protecting the holy places. We believe that the choice of the best method should be left to negotiations carried on at the peace table between Israel and Arab countries. At that point the Christian churches, synagogues and mosques can voice their opinions as to the particular needs of their communities and properties in the area.

We are encouraged by such creative efforts as those already initiated by Israeli officials with Christian ecumenical and Arab civic leaders for special jurisdictional arrangements over the holy places and in Arab areas of Jerusalem. On the other hand, we regret all interventions that fail to take into account the political rights and sovereignty of the State of Israel.

The signers of this statement speak in their own name and do not necessarily represent organizations or institutions to which they are attached.

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(NOTE: A FULL LIST OF SIGNATORS IS ATTACHED)

In regard to Christians Concerned for Israel, an organization that was formed four months ago and now numbers 300 members, Dr. Littell declared that its primary purpose was to "re-think the relation of the Christian Church to the Jewish people." He stated:

"It is not possible to love a 'spiritual Israel' and hate the earthly Israel. It is not possible to honor and obey the God of Abraham, Isaac and Jacob and wish evil to the Jewish people. To lay it on the line, it is not possible to side with those who seek Jerusalem's destruction and be numbered a faithful Christian. It was not possible in the Germany of the Third Reich, and it is not possible today in America."

Quoting Dr. and Mrs. Roy Eckardt, authors of "Encounter With Israel" and members of Christians Concerned for Israel, he declared:

"The real threat to the Christian community's independence in the Middle East is the alliance of Islam with Arab chauvinism. By encouraging extremist forces within that alliance and by talking up Arab aspirations, the churches help sign their own death warrant. The irony of the pro-Arab, anti-Israeli effort within the churches is that religious life and freedom for Christians are flourishing within Israel and are under repression within a number of the very countries the churchmen seek to appease, such as Syria, Iraq and Egypt."

# # # #

June 9, 1971
71-960-107

Signatories to Statement

Rev. Karl Baehr, Garden City Community Church, Garden City, Long Island, N.Y.

Mrs. Claire H. Bishop, Editor of Jesus and Israel

Father John G. Donohue, Catholic-Jewish Relations Committee of the Archdiocese of New York

Dr. A. Roy Eckardt, Professor of Religion, Lehigh University, Bethlehem, Pa.

Rev. Nancy Forsberg, The Clergy Association of Union, New Jersey

Father Edward H. Flannery, Institute of Judeo-Christian Studies, Seton Hall University, N.J.

Dr. Charles Fritsch, Professor of Hebrew and Old Testament Literature, Princeton Theological Seminary, N.J.

Rev. William Harter, First Presbyterian Church, Margaretville, New York

Sister Katherine Hargrove, Manhattanville College, New York

Rev. Chester Hodgson, United Methodist Church, Freeport, N.Y.

Rev. Lester Kinsolving, Episcopalean Columnist, San Francisco, Calif.

Dr. Andre Lacocque, Chicago Theological Seminary

Dr. Franklin Littell, Temple University, President, Christians Concerned for Israel, Philadelphia, Pa.

Msgr. John Oesterreicher, Judeo-Christian Studies, Seton Hall University, New Jersey

Dr. Bernhard E. Olson, National Conference of Christians and Jews, New York

Father John T. Pawlikowski, Catholic Theological Union of Chicago

Sister Donna Purdy, Institute of Judeo-Christian Studies, Seton Hall University, New Jersey

Abbot Leo Rudloff, Benedictine Monk, Vermont

Father John B. Sheerin C.S.P., The Catholic World, New York

Dr. Elwyn Smith, Temple University, Philadelphia, Pa.

Sister Rose Thering, Institute of Judeo-Christian Studies, Seton Hall University, New Jersey

Sister Ann Patrick Ware, Ass't. Director, Committee on Faith and Order, National Council of Churches, New York

Dr. George Williams, Harvard University, Cambridge, Mass.

Dr. Michael Zeik, Marymount College, New York

תאריך

סווג

זכר

אל

מאת

הנדון

Dr. F. Littell

רא"י - נא

הסברה

היה כדאי לשלם יותר

לשגרירות לשגרון

אבל אין

לרום.

מיכאל פרקא.

15.2.1971.

10.70 1000/100

February 9, 1971
Shevat 14, 5731

262.1

Dr. Franklin Littell:
1200 Columbia Ave. Apt. 602E
Philadelphia, Pa.

Dear Dr. Littell:

Bless you for your wonderful letter of today to the Editor of the New York Times.

Edna joins me in extending our best wishes to you and Mrs. Littell.

Sincerely yours,

Moshe Yegar
Consul General

MY:jg

bcc: M. Pragai

The New York Times

Published every day by The New York Times Company

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Letters to the Editor

Democratic Israel

To the Editor:

Specialists acquainted with Dr. M. T. Mehdi's activities as an Arab League propagandist are not likely to give much credence to his opinions: "Israel: Is It a Democracy?" (Op-Ed, Feb. 3) is more of the same — except that he presumes to speak with authority on American religious and constitutional history, an area where he is at least equally unbelievable. For any reader not so acquainted, the following points should be made:

¶Israel as a sacral society is certainly no less just toward religious minorities than England (Anglican) or Sweden (Lutheran), and it is considerably more libertarian than Saudi Arabia (Moslem) or Russia (Orthodox Christian, then Marxist).

¶Islam, as repressive a sacral society as Christendom was before the Enlightenment, is so intransigeant in many sectors that Jewish services cannot even be held at United States bases for our servicemen. The boycott of American firms engaged in international trade, including trade with Israel, is well known. Less well known is the fact that Moslem citizens of Israel who refuse to join the *jihad* against their own country are prevented by self-styled Moslem governments from fulfilling their religious obligation of a pilgrimage to Mecca.

¶That the purpose of the Palestinian terrorists is to establish a secular state is sheer fabrication, intended only for publication among gullible outsiders. The use of Moslem fanaticism to strengthen Arab nationalism and irredentism is daily documented in radio broadcasts and publications from Cairo, Amman and Beirut.

During the third attempt to destroy Israel, in 1967, Dr. Mehdi expressed his real views in a perhaps unguarded moment: "The United Nations will force Israel back to her 1948 boundaries, after which all Arab nations will unite in a war to exterminate her, because this is going to be just like the Crusades." So much for this pretended champion of religious liberty and the secular state.

Toleration is not, in the American view, as advanced as religious liberty. But either toleration or religious liberty is considerably further along the path to civilization than crusades and genocide.

FRANKLIN H. LITTELL
Philadelphia, Feb. 4, 1971

The writer, a Protestant theologian and a professor at Temple University, is President of Christians Concerned for Israel.

Readers' letters

J. POST 28. 9. 1970

Misconceptions about refugee problem

To the Editor of The Jerusalem Post

Sir, — There are three particular items (in the address by the Anglican Archbishop reported in *The Post*, September 13) from which I must disassociate myself. The first two are connected with the recommended treatment of the refugees which occupies the bulk of the long article. Of course the Palestinians "have a desire for worth and dignity and have a sense of justice." But the simple fact is that they lost out in 1948 not because of a Jewish-started war, but because the Jordanians seized the West Bank and Egypt seized the Gaza Strip in a war they started and thus took large parts of what the United Nations intended to be their home as Palestinians. But — and this is the part too often missed — the point obviously missed by the author of the article from which I am disassociating myself — the Palestinians suffered because their coreligionists disagreed with the U.N. decision to make a homeland for Palestinians west of the Jordan alongside of the homeland for the Jews. They started war to "take it all" and to drive the Jews out. The Jordanians and Egyptians failed to drive the Jews out — but helped to carve up the intended Palestine state. Why do the "friends" of the Palestinians not place the blame where it belongs?

The second item from which I wish to disassociate myself follows: That the author again misses the point is clear when he feels that the solution could be initiated if the Israelis would agree to take back a "token" number of these refugees. There is a whole series of questions at this point. Why the "Jews?" Why not those who invaded Israel in 1948 and created the problem? Why go against all established policy for the treatment of refugees over the past 150 years — resettlement by and in the countries to which they chose to flee and to live, namely, Jordan and Egypt and the others? Why ignore the fact that Israel has already taken back many, many of them during the last twenty years in order to reunite families? Why ignore the fact that Israel has already released Arab bank accounts? None of these have contributed to peace! Why should we expect that taking back more refugees would help to bring peace? Why ignore the fact that taking back even more of these refugees *must* be contingent *first* on peace between the countries where they are and Israel, and peace between Israel and the Palestinians who threaten murder and continuously throw grenades? On any other basis we would be back to the Arab-Jewish riots of the 1920s and 1930s.

Dr. George Habash and Yasser Arafat have both stated their intention to destroy Israel — so has President Nasser, again and again, and right up to the present. Habash says he wants a Palestine from the Jordan to the Sea. If some Jews want to stay under the hegemony of the Palestinians, let them stay. Arafat put the figure at about 25 per cent of the population. These are expressions of a desired genocide. Have we not yet had enough of Jewish genocide? Solving the refugee problem in the way our neighbours want it would solve no problem or bring peace.

It is naive in the extreme to state that "Israel, Jordan and Egypt have all accepted the main principles of Resolution 242 of November, 1967." That resolution called on Israel to withdraw from territories occupied in 1967. But *it also called on the Arabs to agree to a cessation of war against Israel and to make a firm peace.* How is that consistent with Egypt's repeated utterances, even since the recent cease-fire began, that the ultimate goal is the liquidation of Israel? What kind of naivete is it that expects these "promises" to be honoured later? They were not in 1948, or 1956! Why now?

The third point of dissassociation revolves around the idea of the sovereignty of the Old City. Israel can not *again* take a chance on the idea that "East Jerusalem (can be) an Arab municipality and the ceremonial capital of Jordan, and (a new idea) that the Holy Places should be an autonomous municipality governed by equal representations of Jews, Muslims and Christians." Jordan in an earlier armistice (1948) promised to give the Jews access to the Western Wall. No sooner was the ink dry on the signature than she closed that wall to the Jews and el Aksa to Israeli Muslims. Today under Jewish hegemony the entire city is open to Moslims, Christians and Jews. What more could possibly be desired? If some Muslims from abroad do not wish to visit el Aksa under these circumstances it is not because it is closed to them by Israel!

Yes, surely, "the churches of Jerusalem ought to take their part in finding the right pattern of sharing" but let them start with a clear perspective on the basic facts noted above.

G. DOUGLAS YOUNG, PRESIDENT
American Institute of Holy Land Studies
Jerusalem, September 22.

Chinese eyes on

By BARRY NICHOLAS

LONDON (FWF). — AFRICANS will be sharply reminded of China's interest in their continent when, early in October, the Chinese Prime Minister, Chou En-lai, is expected to visit both Tanzania and Zambia.

According to reports, he will head China's delegation to the formal ceremonies marking the start of work on the £169m. Tanzam railway linking these two countries. It is possible that Chou may now extend his visit beyond Zambia and Tanzania. "The People," the official Ugandan newspaper, not only welcomes Chou's coming visit to East Africa but virtually invites him to visit Uganda. "We hope, therefore," says the paper, "that the Chinese Prime Minister will extend his visit to a number of African countries and that this will facilitate his acquaintance with our problems that have confronted us since attainment of independence."

Uninvited to the recent Lusaka summit meeting of non-aligned countries despite well-authenticated reports that it was anxious to attend, China will now set about consolidating a physical as well as a political presence in Africa. The Tanzam railway is the visible sign of that physical presence and from it China's closer involvement in key areas of Africa will follow. It is a sharp reminder to the West — and to the Soviet Union — that Chinese intentions are serious.

Delegations from Tanzania and Zambia were in Peking recently to sign the agreement under which China will advance the money for the railway, interest-free, as a long-term loan. The survey work on the line is complete and work has in fact started in the past few months under several hundred Chinese technicians. Chou's presence in Africa will be as dramatic a gesture to Africans as was Soviet backing of the Aswan Dam and it is clear the Russians do not like it at all.

When work first started on the line at the end of May, a Moscow broadcast played down the enterprise and referred to it as "a certain railroad, industrial and other projects in Tanzania, Zambia, Mali and Guinea which outwardly look respectable." The broadcast then went on to claim that "the generosity of the Chinese indicated the far-reaching design of the Maoists in Africa" who had sent 3,000 agitators into Africa to spread the ideas of Mao.

The broadcast ended with the direct charge that the Chinese were using economic and industrial relations between their country and Africa to obstruct "and even undermine trade and economic co-operation between the Socialist and African states". They were dreaming of becoming emperors of a Great China that would rule the world.

The extravagance of this language tends to become self-defeating, especially in Africa which showed very clearly in the 'sixties that it was not prepared to become an arena for a Sino-Soviet power struggle. The Russians learnt this lesson quickly while the Chinese, preoccupied with their own internal upheavals, either sulked or left Africa alone. Now they too are back with their lessons learnt.

China's stake in Africa's future

The Chinese have always tended to take a long view of affairs and this would seem to be the case in Africa. They look ahead to the next generation

moral and practical support, including an interest-free loan of £21 m., was quickly given. The love affair turned somewhat sour after the 1962 missile confrontation when China accused the Soviet Union of selling out Cuba, and offered to replace it as Cuba's champion. When Cuba failed to respond, enthusiasm turned to bitterness, and intensified as Cuban-inspired guerrilla activity in South America diminished.

Last July, for the first time since 1966, a non-trade delegation from China took part in Cuba's revolutionary anniversary celebrations, and Prime Minister Chou's greeting was warmer than usual. Africa would seem to offer the ideal arena for sympathetic Sino-Cuban activity.

Instability favours Maoism

African governments attach more importance than most to the idea of the Third World and their enthusiasm for the non-aligned summitry has been consistently sustained by a deep-felt belief that Africa should be uncontaminated by other people's fights, physical or ideological. Belief in African socialism is also very real, and few African leaders of today will accept that it should make any

THE AMERICAN JEWISH COMMITTEE

Statements of Christian Leaders on Plane Hijacks by Palestinian Terrorists

Compiled by the Interreligious Affairs Department of the American Jewish Committee - Rabbi Marc H. Tanenbaum, National Director

STATEMENT ON THE HIJACKING OF AIR PASSENGERS ISSUED BY

TERRENCE CARDINAL COOKE - SEPTEMBER 9, 1970

I hope that men of every faith will join in prayer for the safety of the air passengers being held captive in Jordan. All of us deplore such terrorism and acts of violence. Certainly no government can approve these shocking acts of piracy and the abuse that these men, women and children have suffered. Nonetheless the people of the world demand that all governments work together to put an end to this violation of basic human rights and to devise means of preventing its recurrence in the future. We should continue to pray that God will guide the leaders of the world and that men will respect the life and liberty of their neighbor.

September 8, 1970

The President of the United States
The White House
Washington, D.C.

Mr. President, the entire world waits to hear you condemn the outrageous acts of Palestinian terrorists. I fully support today's editorial of the New York Times. Inactivity on the part of the Administration will not only endanger the lives of those immediately threatened, it will bring civil aviation to an end and will encourage terrorists of every kind, including those in our midst. Indecisiveness will lead to a point when we will have to pay for the crimes of those pirates with our own lives. Finally, lack of

firmness will end your wonderful peace initiative.

Sincerely,

Monsignor John M. Oesterreicher
The Institute of Judeao-Christian Studies
Seton Hall University
South Orange, New Jersey

September 9, 1970

TEXT OF TELEGRAM SENT TO HIS HOLINESS POPE PAUL VI, VATICAN, ROME

WITH MILLIONS WHO CANNOT SPEAK OUT WE BEG YOU TO USE YOUR APOSTOLIC AND PROPHETIC OFFICE IN CONDEMNING AIR PIRACY WE IMPLORE YOU TO DEMAND IN THE NAME OF THE ONE GOD LORD OF LIFE AND DEATH THAT THE TERRORISTS IN THE JORDANIAN DESSERT DESIST FROM CARRYING OUT THEIR MURDEROUS THREAT.

MSGR. JOHN OESTERREICHER, SETON HALL UNIV.
ABBOT RUDLOFF
FATHER MORLEY, SETON HALL UNIVERSITY

TELEGRAM SENT TO PRESIDENT NIXON

WE URGE YOU TO USE THOSE MEANS AT YOUR DISPOSAL TO SAFEGUARD THE LIVES INVOLVED IN PLANES HIJACKED BY PALESTINIAN REBELS AND TAKE STEPS TO SAFEGUARD INTERNATIONAL CIVIL AIR TRANSPORTATION.

REV. DR. CLYDE TAYLOR
NATIONAL ASSOCIATION OF EVANGELICALS

TELEGRAM SENT TO PRESIDENT NIXON

WE ARE DEEPLY GRIEVED OVER THE ACTION OF REVOLUTIONARIES IN RECENT MIDDLE-EAST HIJACKING. WE EARNESTLY BESEECH YOU TO INTERCEDE IN WHATEVER WAYS ARE APPROPRIATE TO SAVE THE LIVES OF ALL HOSTAGES AND PREVENT A MISCARRIAGE OF JUSTICE IN THIS CRISIS.

RESPECTFULLY,

REV. DR CARL E. BATES
PRESIDENT, SOUTHERN BAPTIST CONVENTION

September 8, 1970

NCC PRESIDENT ASKS U.S. ACTION ON HIJACKING OF JET PLANES

New York: The President of the National Council of Churches has called on the U.S. government to "use every moral and economic pressure at its disposal to safeguard the lives of the hostages" involved in the hijacking of four jet planes to the Middle East. In a statement issued at NCC headquarters here Mrs. Cynthia Wedel also said it was "mandatory" that the government "obtain from the nations of which the perpetrators are citizens, the outlawing of all manifestations of hijacking in which their people are involved." "The lives of the hostages must come first, the ecumenical leader declared. "Simultaneously nations must take a firm position on the punishment of this heinous crime or we will find ourselves moving ever closer to international anarchy."

September 9, 1970

TELEGRAM SENT TO HIS HOLINESS POPE PAUL VI, VATICAN, ROME

WE URGE YOU TO SPEAK OUT IN THIS HOUR OF CRISIS. DENOUNCE THE ACTS OF THE PALESTINE TERRORISTS. PLEAD FOR THE SAFETY OF THE HIJACKED PASSENGERS.

SISTER ROSE ALBERT THERING
SISTER DONA PURDY
SETON HALL UNIVERSITY

TELEGRAM SENT TO THE HON. WILLIAM P. ROGERS, SECRETARY OF STATE

THE RECENT HIJACKINGS OF PLANES BY ARAB GUERRILLA FIGHTERS ACCENTUATED THE CONCERN OF MILLIONS OF PEOPLE FOR OBVIOUS INJUSTICES BEING PERPETRATED IN THE NAME OF PALESTINIAN LIBERATION. ON BEHALF OF CONCERNED BAPTISTS I AM EXPRESSING A PRAYERFUL INTEREST FOR THOSE WHO HAVE BEEN TAKEN PRISONER AND URGING YOU TO EXERCISE ALL POWERS IN YOUR OFFICE TO SECURE A JUST SETTLEMENT AND A SPEEDY LIBERATION OF THE PEOPLE INVOLVED.

Dr. Joseph R. Estes, Secretary of
Department of Work Related to
Non-Evangelicals
Home Mission Board
Southern Baptist Convention

September 8, 1970

HIS HOLINESS
POPE PAUL VI
VATICAN CITY, ROME, ITALY

AS REPRESENTATIVES OF MAJOR EXPRESSIONS OF JUDAISM AND WORLD JEWRY WHO SHARE WITH YOU A DEEP COMMITMENT TO UNIVERSAL PEACE AND WELFARE OF ALL MEMBERS OF HUMAN FAMILY WE WISH YOU TO KNOW OF OUR ANGUISHED CONCERN OVER THE SECURITY OF LIVES OF PASSENGERS BEING HELD AS HOSTAGES ON HIJACKED PLANES IN JORDAN ON MORAL AND HUMANITARIAN LEVEL WE APPEAL TO YOU AS SPIRITUAL LEADER OF ROMAN CATHOLIC CHURCH TO SPEAK OUT AGAINST THE THREATENED MURDER OF INNOCENT PERSONS BEING VICTIMIZED BY THIS WANTON ACT OF ANARCHY BLACKMAIL AND LAWLESSNESS YOUR PUBLIC PLEA AND OTHER INTERVENTIONS MAY WELL PROVE TO BE DECISIVE IN SAVING THESE MEN WOMEN AND CHILDREN FROM IMMINENT DEATH AT STAKE IS THEIR LIVES BUT ALSO HUMAN RIGHTS AND THE VERY MORAL FOUNDATIONS OF INTERNATIONAL ORDER WE PRAY YOU WILL ACT WHILE THERE IS STILL TIME.

INTERNATIONAL JEWISH COMMITTEE FOR INTERRELIGIOUS CONSULTATIONS

Dr. Gerhardt Riegner
World Jewish Congress

Rabbi Henry Siegman
Synagogue Council
of America

Rabbi Marc H. Tanenbaum
American Jewish Committee

September 9, 1970

His Holiness Pope Paul VI
Vatican City

Holy Father, with millions who cannot speak out, we beg you to use your apostolic and prophetic office in condemning air-piracy. We implore you to demand in the name of the One God, Lord over life and death, that the terrorists in the Jordanian desert desist from carrying out their murderous threats.

Your devoted and loyal sons in Christ,

Monsignor John M. Oesterreicher

Abbot Leo A. Rudloff

Father John F. Morley

(2)

H.R. Haldeman

September 8, 1970

Mr. President, The entire world waits to hear you condemn the outrageous acts of Palestinian terrorists. I fully support today's editorial of the New York Times. Inactivity on the part of the Administration will not only endanger the lives of those immediately threatened, it will bring civil aviation to an end and will encourage terrorists of every kind, including those in our midst. Indecisiveness will lead to a point when we will have to pay for the crimes of those pirates with our own lives. Finally, lack of firmness will end your wonderful peace initiative. Sincerely,

Monsignor John M. Oesterreicher
The Institute of Judaeo-Christian Studies
Seton Hall University
South Orange, New Jersey

The President of the United States
The White House
Washington, D. C.

NY TIMES
7/9/70

Wrong Tack for Israel

Israel has made a serious mistake in pulling out of the preliminary peace talks at the United Nations. The better tactic would have been to continue discussions with Ambassador Gunnar V. Jarring pending completion of Washington's effort to obtain a "rectification" of the situation arising from Egypt's movement of additional Soviet missiles into the Suez Canal zone.

The provocation for Israel to break off the talks has been great because of both the major Egyptian violation of the standstill cease-fire agreement and Washington's slowness in acknowledging it and taking up the matter with Cairo and Moscow. The Israeli Government probably concluded that withdrawing from the talks temporarily might put maximum pressure on Egypt to halt its missile buildup and on the United States to act promptly to restore the power balance in the area.

In taking this action, however, even while reaffirming its general acceptance of the American peace initiative, Israel has given its enemies a propaganda opening, which Egypt has been quick to exploit. It is rarely wise in diplomacy to take on the onus for breaking off a negotiation. It was unwise for Israel to do so in this case, even for understandable motives.

Judaism's Link to Land

To the Editor:

A letter was published on Aug. 19 signed by Dr. John H. Davis and four others, and originally bearing 25 additional signatories, according to your note.

As one of the signatories of the advertisement of May 8 to which this letter refers I feel obliged in conscience to reply.

For reasons of brevity, I shall not here repeat what has been said so often but apparently ignored as often and what in the words of an Arab was expressed: "We (Arab refugees) left the country of our own free will." I find it more profitable to help your readers form an opinion on just how reliable was the information of your correspondents by contrasting a quotation from their letter with one from a representative source of the so-called guerrillas.

Arab Press Quoted

The letter says: "The guerrillas . . . want to . . .create . . . a democratic-secular state in Palestine (like Lebanon) . . . a binational state." I quote now from the newspaper Fateh, Beirut [Nov. 20, 1969], reprinted with slight variations in the monthly Arab World, May-June 1970: "The call (of the 'revolution') should not be confused with a multireligious, a polyreligious or a binational state. . . . The Lebanese model . . . is completely alien to the Revolution."

There are two points of a very special interest. Your correspondents unfortunately show a complete lack of understanding of Judaism as this understands itself. Notwithstanding some statements of a few Jews who form less than 1 per cent of Jewry, the bond between Judaism and Zionism, between the Jews and the return to the land of Israel as a spiritual home for all the Jews, is essential to Judaism.

I quote from a working paper which had been passed by the plenary session of the Vatican Secretariat for Christian Unity, to which the Vatican Office for Catholic-Jewish relations is attached, and which was, with some inaccuracies, prematurely leaked to the press: "It should seem that Christians, whatever difficulties they may experience, must attempt to understand and respect the religious significance of this link between the people and the land."

From this premise flows the answer to the question expressed in the letter of Aug. 19: Why were the Palestinian people excluded as a second party in resolving the conflict? The answer is simple: Because they, in the utterances and practices of their mouthpieces, the terrorist organizations, express a clear refusal to be a partner to peaceful negotiations, as can be easily seen in their reaction to the present negotiations.

May I, to avoid all misunderstandings, point out that I am a Christian and a Gentile, who has had almost twenty years of residence in Jerusalem, from 1949 to 1968.

(Abbot) LEO A. RUDLOFF, O.S.B.
Weston, Vt., Aug. 28, 1970

משרד החוץ
מחלקת ההסברה

Members of the Israeli basketball team at the Turin Universiade, scheduled to meet Algeria in the men's qualification round last week, learn that the Algerians have refused to play them. Israel was given a 2-0 victory. Sitting on bench are, left to right: Jacobson; Maliniok; Bochbender. Standing (left background) is Steinberg. (AP radiophoto)

THE JEWS AND THE LEFT: THE HONEYMOON IS OVER

Geoffrey Wigoder's JEWISH SCENE

A breakdown in the long honeymoon between the Jews and the Left is likely to be a major consequence of the current New Left antipathy to Israel. This is a major conclusion reached by American sociologist Seymour Martin Lipset, writing in "Encounter."

For a century and a half, he points out, the Left supported Jewish political and social rights against the existing establishments which tried to deny them. But for Jews this was not an unmixed blessing as the Left often assumed that one of the payments to be made by the Jew for equality would be to disappear. The maintenance of Jewish particularistic customs was not welcomed. But generally Jews had no alternative but to support a variety of Left tendencies, and this became especially true in the 1930-1945 period.

The heavy dependence of many liberal and leftwing parties on Jews as leaders, financial backers and as a mass base, pressed such groups to react to Zionism more strongly than might have been anticipated, given its limited size and scope. It was accepted as an appropriate response to Jewish persecution.

On the other hand, the Marxist Left reacted to Zionism to the other extreme of total opposition. It considered Zionism a bourgeois philosophy, an outmoded expression of nationalism which had to be opposed by socialist internationalists. Moreover it represented a threat to their base — Jews were an important source of mass support for various East European left-wing movements and Zionism became a major rival in competing for the support of the Jewish masses.

Another basis for the bitterness of Jewish radicals toward Zionism was that contradicted their own direction of escaping Jewishness by assimilating into a universalistic non-Jewish world. It is striking therefore that Jewish radicals tended to be far more anti-Zionist than non-Jewish radicals. It was not just another nationalistic movement to be opposed — it threatened their personal need to dissociate themselves from their hated inferiority status as Jews.

Mistake of winning

The Holocaust showed the hopelessness of the various utopian solutions and in its aftermath there was a unique, very short period when there was almost complete unanimity about the desirability of a Jewish state. But the soon-renewed Russian opposition carried with it a considerable part of the Left. Many other factors built up the anti-Israel front although much of the Left retained its strong sense of identification with Israel until the Six Day War. Here Israel made the mistake of winning and was no longer "a cause." (Someone recently said to me that one of the most disturbing indications of the present position is that Israel is again receiving sympathetic statements).

Mr. Lipset continues by saying that the most important political event affecting Israel in western politics has been the rise of the New Left. Though starting mainly as a campus phenomenon, it has also affected the older world of Left intellectuals. The New Left, especially since June 1967, has identified Israel with the American establishment. This view has been reflected by Jewish-Negro relations in the U.S., the growth of black nationalism and links of certain Negro groups with the Arab world.

The split between Jews and Negroes, which has affected attitudes towards Israel, has, however, stemmed much more from the American situation than the Middle East conflict. Mr. Lipset finds that Jews were all too often the present symbol of the white man — both by their presence in the Civil Rights movement and by their presence in the Negro ghettoes (where they were the landlords, often because the ghetto areas had been Jewish areas before the Negroes moved in). The black nationalists said: We don't want whites, but we particularly don't want Jews and we are showing our antagonism by opposing Israel."

Youth's problems

As noted in this column last week, Jews play a great role in the student-based New Left and Mr. Lipset feels that the sources of Jewish anti-Semitism have been inadequately analysed. Like others, he finds the young disillusioned by the hypocrisy of the contrast between their parents' way of life and the lipservice they give to liberal ideology. In any case the participation of Jews in attacking Israel and Jewish customs alleviates any sense of guilt the non-Jews who wish to take this line might have felt.

The considerable support which the intellectual Left once gave Israel is gone and is not likely to be revived, certainly not on the same basis. Israel must expect to be criticised by the extreme Left for the foreseeable future. Moreover Israel cannot expect to continue the almost unanimous support of the Jewish community.

The division (partly age-linked and partly ideological) between younger and older Jews and between Left-groups and between Jewish-identified groups will continue to affect attitudes to Israel. The Jewish community in America is in for a process of polarisation. Here he foresees an upsurge of large numbers of overtly conservative Jews. A kind of backlash is occurring among Jews who remain identified with Israel and Zionism — or with the synagogue — as a reaction to the attacks on Jews and Israel coming from the Left and the black nationalists. Conservatives eager to gain Jewish support have made overtures to Jewish groups. Local election results have shown that the vaunted "near unanimous" commitment of Jews to liberal causes in breaking down.

He concludes that the separation of the Jewish population into the same constituent parts that divide the American electorate as a whole may witness the end of a two-century period in which the politics of Jewry has been a sub-theme of the politics of revolution. This reached a high point in 1930-1950 and lasted in the U.S. through most of the 1960s because of the Civil Rights campaign. But it is now breaking. Jews will continue to contribute in disproportionate numbers to the activist Left, particularly to that section which derives its strength from the intellectual worlds. But they will now increasingly sustain moderate liberal and conservative policies. Israel will probably find its greatest supporters among American Jews and non-Jews in the ranks of such centre groupings and this may make life difficult for those who seek to remain both socialist and Zionist.

Identity crisis

Another analysis of the New Left Jew has been given by Dr. Zvi Lamm of the Hebrew University in "Patterns of Prejudice" (published by the World Jewish Congress). He distinguishes various factors which prevent the Jew on the New Left from coming to terms with his identity. One of these, he feels, is the failure to distinguish between Zionism and Israel. Zionism, he writes, is a means to an end — a way of enabling the Jew to live in this world without the fact of his Jewishness, however he interprets it, distorting his being. The State itself is a new and relatively autonomous reality. Recognizing Zionism means acknowledging the impossibility of Jewish Diaspora existence: its implication is the right of Israel to exist but not necessarily support for all of Israel's acts.

The establishment of the State of Israel relieved the left-wing Jew of much uneasiness. His cosmopolitanism ceased to be the mere consequence of homelessness and became a matter of conscious choice. He cannot be sanguine about any possible disappearance of Israel when his world citizenship would again be dictated by force, not by choice. Dr. Lamm suspects that the attitudes to this debate cannot be altered by argument since they are anchored in beliefs that are not susceptible to rational argument. The beliefs of the New Left Jew are so deeply rooted in his emotional needs (which he describes) that he is incapable of absorbing anything which contradicts them.

But, he writes, every ideological belief has its Achilles heel and for the Jew on the Left this is the problem of his identity. Although he may not realise it, only Zionism has created the reality to which the left-wing assimilationist aspires. Dr. Lamm claims that only Zionism has made it possible for a Jew to exist without the fact of his Jewishness. Only when the profound significance of these facts has been grasped can questions like "Who started the Six Day War?" or "What is Israel's policies to its Arabs?" or "Are the Fatah a national liberation movement?" be seen in their true perspective.

Only when the leftist recognises Zionism as the only way open to Jews who want to live in the modern world, even as radicals, will he find answers to such questions. Lamm thinks that one of the main reasons for the weakness of the Zionist movement is that it does not sufficiently reflect the fact that Zionism actually realises the dream of the assimilating Jew to live as a human being without the distorting experiences which inevitably are the lot of the Jew even in the most favourable of Diasporas.

Jewish New Left leaders Jerry Rubin (left) and Abie Hoffman.

Readers' letters

Withdrawal and occupation

To the Editor of The Jerusalem Post

Sir, — I refer to Israel's public relations at the U.N. and abroad in general. Whose fault is it that little or no attention is called to the two items noted below? Why are not all the "stops pulled out" and all the "changes rung" on them — constantly and continuously — until they penetrate the minds of foreign officials and the mass media abroad?

Why, when the Arab nations are always harping on Israel's violation of the Security Council resolution of 1967 by not withdrawing from all "occupied" territories, do we not counter with the reason? That reason is that Israel's withdrawal was to be to secure and recognized borders conditioned on the Arab nations making a firm peace agreement with Israel. If the Arab nations will not do this, how can Israel do the former and be within the U.N. resolution terms?

Why, when the Arab nations and the world (the Arab public relations or propaganda on this is clever and of long standing) insist on the "occupied" areas being returned to Jordan and Egypt, why do we not point out that the West Bank was taken illegally from the U.N.-intended Palestine entity by Jordan in a war Jordan started against Israel in 1948, and that the Gaza Strip was similarly taken by Egypt at the same time? If Israel has no right to occupy them since 1967, what right do Jordan and Egypt have in their similar occupation since 1948 of these parts of the U.N.-intended Palestine entity? Why? Why should Israel return these two areas to these two nations who occupied them by war in the first place and thus voided by war what the U.N. intended earlier?

Finally, two more questions by way of conclusion: Does the world want to see only the anti-Jewish, anti-Israel parts of these events; and, is not someone, or many, remiss in not constantly holding up to the world the other side of these coins?

G. DOUGLAS YOUNG, President
American Institute of Holy Land Studies
Jerusalem, August 26.

PEDESTRIAN CROSSINGS

To the Editor of The Jerusalem Post

Sir, — I have been a guest of the Dalia Hotel for several weeks (corner of Jabotinsky Street and Hayarkon Street). There is a park right opposite and Jabotinsky Street is the crossing to the park for many children with their mothers, or for groups of little ones about three years old with a woman in charge. However, there is no safety island for them to cross on, and no car gives them the right of way. The drivers are as mad as the ones in New York, they blow their horns and keep speeding on. What are you waiting for? — an accident where several children are killed, and then you will place a stop or safety zone sign? They use that psychology in New York, but our children are not dispensable. Please do something now!

MRS. S. SCHLANGER
Tel Aviv, New York, August 3.

Municipality of Tel Aviv-Yafo replies:

The Municipal Traffic Department is at present renovating pedestrian crossings at Jabotinsky Street, including the one near Independence Park. They will be painted in the near future. Traffic lights and signs will also be renovated shortly.

A. HALEVI, Spokesman
Tel Aviv, August 20.

CLEANLINESS AND CHOLERA

To the Editor of The Jerusalem Post

Sir, — Why must city officials wait for the fear of a cholera epidemic to enforce sanitary laws? These regulations should be strictly adhered to daily the year round. Inspection during normal times must have been very lax, or we would not be reading articles like "Cholera leads to Jerusalem clean-up" and "Haifa intensifies cleanliness drive" (August 28).

MRS. BESSIE FREEDMAN
Jerusalem, August 28.

WALDEMAR WOLF HAFFKINE

To the Editor of The Jerusalem Post

Sir, — The present occurrence of cholera during the past several days should bring to mind our great indebtedness to Waldemar Wolf Haffkine, giant in preventive medicine and discoverer of the vaccine against cholera. Too little is known about his personal sacrifices and pioneering in this field. The government of India expressed its gratitude in more ways than one. Outstanding recognition of his contribution to the welfare of the Indian people was the printing of a postage stamp bearing his portrait.

After his retirement in 1915, Haffkine devoted much of his time and spent considerable sums of money on behalf of traditional Jewish education. When he died in 1930, he left a sizable fund for this purpose.

It would be altogether fitting and proper that Israel recognize Haffkine's great contribution to medicine and to the educational welfare of his people by printing a postage stamp honouring his memory.

LOUIS WALD
Tel Aviv, August 24.

OVER FIFTIES ONLY

To the Editor of The Jerusalem Post

Sir, — In the new immigrant's quarter of "Nichsei Hen" in Petah Tikva, we have founded a group of "over fifties" to help our senior citizens and protect them against discrimination.

Israelis from all over the country, veterans and new immigrants alike, who are over 50 and would like to join our movement, are requested to write to M. Koppelman-Cornea, Aharonvitch 17, Petah Tikva, or telephone 918475 in the evening between 6 and 12.

M. KOPPELMAN-CORNEA
Petah Tikva, August 23.

RELIGIOUS INTEGRATION

To the Editor of The Jerusalem Post

Sir, — The eminent Sephardi Chief Rabbi of Tel Aviv, Ovadia Yosef, has been performing as the only religious authority in Israel's largest city for a long time, since the other Chief Rabbi-elect, Shlomo Goren, has been retained by the Army where he has been serving for many years as Chief Chaplain. No complaints have been heard in Tel Aviv and all this may prove to be good for religious integration.

Here in Jerusalem, we also have a good example of religious integration at the synagogue in Ramat Eshkol, where Sephardim and Ashkenazim pray together.

MRS. LIBA WEINGARTEN
Jerusalem, August 26.

THE WESTERN WALL

To the Editor of The Jerusalem Post

Sir, — Since returning from a trip to Israel, I have been reading with considerable interest your weekly international edition of *The Jerusalem Post* through which I have developed an intimate perspective of your area of the world. I find I am now completely absorbed with the trials and tribulations of Israel and I frequently resort to historical studies to supplement my comprehension of contemporary events.

At the moment, I am attempting to develop an in-depth study of the "Wailing Wall" and its significance to the Jewish people. I would like to solicit the help of some of your readers who might be in a position to provide me with some interesting facts and anecedotes about the "Wall." Replies will be greatly appreciated. Thank you.

PROFESSOR M. GERSHMAN
Hitchner Hall University of Maine
Orono, Maine, August 24.

NASTY ENCOUNTER

To the Editor of The Jerusalem Post

Sir, — Yesterday morning (Saturday), my wife and I by mistake drove into the religious area of Bnei Brak, thinking we were in Ramat Gan. We had a very nasty encounter with a middle-aged religious man and a thoroughly unpleasant encounter with a bunch of brats. Until we could get out of the neighbourhood, we were terribly frightened and shaken.

I am positive that we will be very careful in the future never to repeat our mistake.

M.F.
(Name and address supplied)
Ramat Gan, August 23.

GRATEFUL TO EL AL

To the Editor of The Jerusalem Post

Sir, — As I was about to board an El Al plane in Zurich on my way back to Israel, I noticed that I had misplaced my camera. After an unsuccessful search for it with the stewardess, the ground steward did his best to set my mind at rest and promised to do his utmost to locate it and forward it.

At the Lydda Lost-and-Found Department, I filled out the necessary forms and the day after my arival, I received a phone call from El Al that my camera had been found at the Zurich airport. The next day, I handed in my passport and customs declaration to the Jerusalem office of El Al and that same afternoon, a messenger delivered the camera to my door, Service beyond the call of duty!

S. KNELLER
Jerusalem, August 9.

Yuval The Insurance Company of Israel Ltd.

BALANCE SHEET AS AT 31st MARCH, 1970

	March 31 1970 IL Authorized	Subscribed and Fully Paid-up	March 31 1969 IL
CAPITAL, RESERVES AND SURPLUS			
Ordinary Shares of IL1.- each	2,999,999	2,999,999	2,999,999
1 Founding Share of IL1.-	1	1	1
	3,000,000	3,000,000	3,000,000
Surplus:			
General Reserve		1,150,000	1,000,000
Unappropriated Balance of Profit		653,070	646,887
		4,803,070	4,646,887
INSURANCE FUNDS AND OTHER FUNDS			
Fund for Extraordinary Risks	1,020,000		690,000
Employees' Severance Pay Reserve (see Assets)	105,830		77,728
Reserve for Equalization of Taxes on Income	50,000		—
		1,175,830	767,728
OTHER LIABILITIES			
Reserve for Unexpired Risks	15,034,883		10,757,480
less: Re-Insurance	10,386,622		8,50[illegible]
		4,648,261	2,251,[illegible]
Outstanding Claims Reserve	10,712,877		11,319,237
less: Re-Insurance	8,007,633		8,894,936
		2,705,244	2,424,301
Insurance Companies and Agencies:			
Deposits of Re-Insurers	4,809,496		2,739,051
Other Accounts	7,703,735		5,068,178
		12,513,231	7,807,229
Sundry Creditors and Credit Balances		3,413,552	2,089,683
Dividend — Balance due for Payment		405,000	510,000
		23,685,285	15,088,893
		29,664,188	20,497,508
GOVERNMENT INSURANCE FUNDS, managed by the Company			
Fund for Foreign Loans Insurance		28,975,159	
Guarantee Fund for Draw-Back for Re-Export		677,396	
Internal Government Property Insurance Fund		4,579,164	
		34,231,719	14,567,823
		63,895,907	35,065,331

The appended Notes to this Balance Sheet form an integral part thereof.

	March 31 1970 IL		March 31 1969 IL
INVESTMENTS			
Debentures:			
Government issued or guaranteed	2,105,113		2,598,908
Others	—		84,000
		2,105,113	2,682,908
Loans and Deposits:			
Deposits with Banks (partly in foreign currency)	7,350,503		5,027,509
Loans secured by Bank Guarantees	261,910		317,023
		7,612,413	5,344,532
Shares:			
Registered on the Stock Exchange	31,036		—
Not registered on the Stock Exchange	5		5
		31,041	5
		9,748,567	8,027,445
OTHER INSURANCE COMPANIES			
Shares (including payment on account incl. IL2,231,971 in subsidiary company)		2,391,324	1,301,971
FIXED ASSETS, at cost less depreciation			
Office Premises	1,395,990		483,040
Equipment and Furniture	267,358		122,756
		1,663,348	605,796
EMPLOYEES' SEVERANCE PAY DEPOSIT		105,830	77,728
AMOUNTS RECEIVABLE AND CASH			
Insurance Companies:			
Deposits with Re-Insurers 1,835,935			794,916
Other Accounts 7,633,246			3,147,394
	9,469,181		3,942,310
Outstanding Premiums (including bills amounting to IL555,638)	2,152,185		1,813,561
Interest for collection	341,844		416,869
Sundry Debtors and Debit Balances	610,012		224,508
Cash (partly in foreign currency)	3,181,897		4,087,320
		15,755,119	10,484,568
		29,664,188	20,497,508
GOVERNMENT INSURANCE FUNDS (Assets less Liabilities)			
Deposits with the Accountant General	31,151,048		
Cash with Banks	2,271,196		
Debtors less Creditors	809,475		
		34,231,719	14,567,823
		63,895,907	35,065,331

On behalf of the Board of Directors

J. KAPLAN
Managing Director

Y. KARNIEL
Director

AUDITOR'S REPORT TO THE SHAREHOLDERS of YUVAL THE INSURANCE COMPANY OF ISRAEL LTD.

We have examined the Balance Sheet of YUVAL THE INSURANCE COMPANY OF ISRAEL LTD. as at March 31, 1970, and the Profit and Loss Account for the year ended on the date of the Balance Sheet. Our examination was made in accordance with generally accepted auditing standards and accordingly we have applied such auditing procedures as we considered necessary in the circumstances.

In our opinion, based partly on that of Chartered Accountants in London, the said Balance Sheet and the Profit and Loss Account, together with the Notes, present fairly the financial position of the Company as at March 31, 1970, and the results of its operations for the year ended on that date.

Pursuant to Section 109 of the Companies' Ordinance we state that we have obtained all the information and explanations we have required and that our opinion on the Balance Sheet and the Profit and Loss Account is given according to the best of our information and explanations received by us and shown by the books of the Company.

Sh. RAVITZKY,
C.P.A. (Isr.)

NOTES to the ACCOUNTS AS AT 31st MARCH, 1970

a) The Accounts have been drawn up in accordance with the requirements of the Law of Insurance Business, 1951, and the regulations thereof.

b) Debentures — Government issued or guaranteed:

	IL 31.3.70	IL 31.3.69
Linked to the Cost-of-Living Index	1,999,102	1,612,093
Not linked	106,011	986,815
	2,105,113	2,598,908

The Debentures are shown in the Balance Sheet at cost or at the market price, whichever is lower.

c) Deposits with Banks:

Deposits in foreign currency	3,911,012	1,424,339
Deposits in Israeli currency	3,439,491	3,603,270
	7,350,503	5,027,509

d) Loans, secured by Bank Guarantees:

Linked to the Cost-of-Living Index	171,100	190,100
Not linked	90,810	126,923
	261,910	317,023

e) Share of other Insurance Companies include: Shares of a subsidiary company, "Yuval Life" Insurance Co. (1962) Ltd. (previously "Ha'Chomah" Ltd.) which is owned by the Company (including payment on account of additional share allocation) 2,231,971

(A claim for refund of IL200,000 has been submitted against the previous share-holders of "Ha'Chomah" Ltd., based on the terms of the purchasing agreement.)

Shares of Castel Re-Insurance Company Ltd., a company registered in Gibraltar, nominal value £15,000 (10% of the share capital) 159,353

2,391,324

f) Fixed Assets: Part of the office buildings are let.

g) Balances in foreign currency appear at the official rate of exchange prevailing on the date of the Balance Sheet.

h) According to the agreement between the Government and the majority share-holders, the Company manages the activities of the Government Insurance Funds:
Fund for Foreign Loans Insurance,
Guarantee Fund for Draw-Back for Re-Export,
Internal Government Property Insurance Fund,
against a managing commission without participating in the risks involved.

The accrued amounts of the Funds are mostly deposited with the Accountant General in the Ministry of Finance. The Deposits of the Fund for Foreign Loans Insurance and the Guarantee Fund for Draw-Back for Re-Export are linked and interest-bearing. The Deposit regarding the Internal Government Property Insurance Fund (IL3,867,104) is neither linked nor interest-bearing and not at the Company's disposal. (The Balance Sheets of previous years showed only the sums pertaining to the Fund for Foreign Loans Insurance.)

i) Insurance business with other insurance companies, mainly companies abroad, has been included only to the extent that accounts have been received for it, as accepted in the case of insurance companies.
The Company's business in London, undertaken jointly with other insurance companies through an insurance agency in London, is shown according to a financial statement as at December 31, 1969.

j) Final assessments of income tax have been received — up to and including the 1967 tax year.

k) As to the best of our knowledge, the sum total of the assets shown in the Balance Sheet, is not less than the sum shown in the Balance Sheet.

l) Information supplied in accordance with Section 107(5) of the Companies' Ordinance, 1929: Income of subsidiary companies has not been included in the Balance Sheet.

On behalf of the Board of Directors

J. KAPLAN
Managing Director

Y. KARNIEL
Director

GENERAL INSURANCE ACCOUNT
FOR THE YEAR ENDING 31st MARCH, 1970

			1969/1970 IL	1968/1969 IL
PREMIUMS	32,426,758			23,912,255*
Share of Co-Insurers	4,488,077			4,073,470
		27,968,681		19,838,785
less: Re-Insurance		19,741,275		15,003,552
		8,197,406		4,835,233
less: Increase of Reserve for Unexpired Risks (less Re-Insurance)		2,396,583		1,193,211
Premiums for the year			5,800,823	3,642,022
Registration Fees			328,998	156,129
			6,129,821	3,798,151
CLAIMS	17,936,475			12,926,[illegible]*
Co-Insurers	4,397,944			95[illegible]2
		13,538,531		11,[illegible]577
less: Re-Insurance		8,209,057		9,0[illegible],483
		5,329,474		2,944,254
Provision for Fund for Extraordinary Risks		330,000		190,000
			5,659,474	3,134,254
PREMIUMS LESS CLAIMS (net)			470,347	663,897
COMMISSION AND EXPENSES				
Commissions and Rebates paid		1,948,708		1,735,932
Management and General Expenses		975,085		956,531
		2,923,793		2,692,463
Commissions and Administration Fees received		2,939,167		2,503,952*
			15,374	(-)188,511
PROFIT — transferred to Profit and Loss Account			485,721	475,386

*re-classified

PROFIT AND LOSS AND APPROPRIATION ACCOUNT
FOR THE YEAR ENDING 31st MARCH, 1970

		1969/1970 IL	1968/1969 IL
PROFIT transferred from General Insurance Account		485,721	475,386*
INCOME NOT INCLUDED IN INSURANCE ACCOUNT			
Interest, Dividends, Income from Property	714,609		512,246
Linking Difference on Deposit (for previous years)	—		687,637
Profit on Realization of Investment and Linking Differences accrued during the year	212,367		169,693
Managing Commission	462,441		279,984*
Sundry Income	10,049		12,317
		1,399,466	1,661,877
LESS		1,885,187	2,137,263
Management and General Expenses not charged to Insurance Account		619,004	326,732
PROFIT FOR THE YEAR (before Provision for Taxation)		1,266,183	1,810,531
PROVISION FOR TAXATION			
Income Tax and Companies' Tax	400,000		635,000
Reserve for Equalization of Taxes on Income	50,000		—
		450,000	635,000
		816,183	1,175,531
UNAPPROPRIATED PROFIT CARRIED OVER FROM PREVIOUS YEAR		646,887	331,356
PROFIT AVAILABLE FOR APPROPRIATION		1,463,070	1,506,887
APPROPRIATION OF PROFIT			
General Reserve	150,000		350,000
Dividend (22%)	660,000		510,000
		810,000	860,000
UNAPPROPRIATED BALANCE OF PROFIT		653,070	646,887

*re-classified

משרד החוץ

1. IX. 1970

31.8.70

סיווג

משרד החוץ

מזכר

אל : מר א. הראבן, מנהל הסברה	אל :
מאת: הממונה על ענינים כנסיתיים	מאת:

הנדון: מאמר נוצרי

רצ"ב מאמרו של ד"ר דאגלאס יאנג מנהל המכון האמריקני על הר-ציון, ששלחו אל השבועון האמריקני "הלותרני".

ד"ר יאנג הינו נוצרי-אמריקני העושה בארץ זה כשמונה שנים אך המקיים כל העת קשר חי עם חוגים פרוטסטנטים שונים בארה"ב, כולל נסיעה דרך-קבע, פעמיים בשנה לארה"ב.

לפי שעה אין לדעת אם "הלותרני" יפרסם מאמר זה. מכל מקום זוהי התבטאות מצוינת וראויה לחשומת-לב.

הרצר-נא לי, אם כתבי הוא לאחר הדפון בו.

בברכה,

מיכאל פרגאי

לוטה.

העתק: מצפ"א
מר יעקב אביעד, ניו-יורק
השגרירות, וושינגטון

Article - "The Lutheran"

A ministry of reconciliation has been committed to the Christian Church. This also includes reconciling Arabs and Jews. Since the Arab Khartoum summit conference, and long before it as the last twenty plus years also show, this seems a more difficult task even than reconciling sinners and the Saviour! In spite of any and all problems, however, we are commissioned to try.

In this article I wish to endeavor to stress the positive. I do not want to continue a "'tis and 'tisn't" sort of argument. I wish to highlight certain historically verifiable matters not always taken into consideration, with the hope that they may help some to see the totality of the problem we face here in the Middle East, and the need for reconciliation.

I have made my home in "Palestine" during the past seven years. In all that time I have made semi-annual trips to the United States and Canada for lectures and teaching in educational institutions. I have been "caught" in innumerable discussions, debates and arguments. In all too many of these occasions people have generated more heat than light, more polarization than reconciliation. Why? It seems to me that too often people want only to place blame somewhere for the existing situation. They approach the problem negatively. This negative attempt to place blame will solve no present situation. For an example, let us take the notorious Deir Yassin massacre perpetrated by some few Jewish extremists. (Incidentally, one wonders why no reference is ever made by those who make this charge to the Arab massacres of the Jews of Hebron earlier.) Or, we may take the case of the creation of the refugee problem in 1948. Was it caused by Deir Yassin, or was it caused by the invasion by Jordan and Egypt of

Article - "Reconciliation"

A ministry of reconciliation has been committed to the Christian church. This also includes reconciling people and peoples. Since the Amsterdam assembly conference, and long before it, as the last twenty plus years also show, this work is a most difficult task over this racial cultural barriers and the systems. In spite of my sincere and all problems, however, we are commissioned to try.

In this article I want to and have to assume the positive. I do not want to multiply details and illustrate corrective arguments. I want to highlight certain major inability very clearly written not always taken into consideration, with the hope that one may help some to realize reality of the problems we face here in the Pacific area, and the need for concerted efforts.

I have made my own observations during the past twenty years. In all this time I have made such request trips to the United States and Canada for lectures and teaching in educational institutions. I have been "caught" in many racial discussions, debates and arguments. In all too many of these occasions people have generated more heat than light, more polarization than reconciliation. Why? It seems to be that too often people want only to place blame somewhere for the existing situation. Or perhaps need the problem negatively. This negative attempt to place blame will solve no present situation. For an example, let us take the notorious Berlin Wall, a most degrade reinforced by some few decision extremists. Incidentally, one wonders why no reference is ever made to those who made this course to the Berlin movement of the men of Eastern Germany. Or the role of the Russian government in 1961, during the Berlin crisis, or was it caused by the invasion by Jordan and Iraq of Israel?

the U.N. intended Jewish ~~Jewish~~ homeland and the U.N. intended Arab Palestine? ~~In 1948?~~ Was it perhaps caused by other factors? Even if we could agree with certainty on one or other of these negative considerations, we would still be no nearer a solution to the existing problem. That is surely clear.

Other examples might be used. Is the Jewish administration of the West Bank and the Gaza Strip a humane one or an inhuman one? Are the "Palestinians" mounting a legitimate "liberation" movement, or is it "terrorism" and designed to liquidate or rule over the Jews? Misguided indeed is the individual who thinks either that agreement can be reached on these points, and others like them, or that an agreement on such negative considerations could bring peace or solve any major problems in this area of the world.

A touchy and dangerous international situation has been created here in "Palestine" with very deep and ancient roots. I feel that the understanding of some of those roots might lead to a more sympathetic and balanced understanding of the present-day problems of the Middle East. May I list a few?

First, of course, is anti-Jewish anti-Semitism. Much as many feel that this is a worn-out, over-worked charge, it is clear that the Jewish population of Palestine grew every time there was any anti-Jewish activity in Europe. This happened when the Jews of Spain were expelled in 1492. It happened during many smaller similar actions between 1500 and 1875, when the massive Russian anti-Jewish pogroms began. It was these activities in Russia which started today's Israel on its way. The Jewish colony of Petach Tiqva was founded in 1878, and four others in 1882. The growth

[illegible] Israeli leaders [illegible] and the [illegible] Arab Palestine [illegible] the [illegible] caused by other factors. Even if we could agree with contrary [illegible] or other [illegible] subsections, he would still be no closer a solution to the existing problem. That is [illegible].

Other examples also [illegible]. If the leaders administrative of the Upper Tank and the Lower Tank [illegible] can [illegible] human [illegible] are the "Palestinians" [illegible] a [illegible] "liberation movement", or is it "terrorists" and [illegible] to illegal or [illegible] over the [illegible]. Indeed is the individual who [illegible] either [illegible] can be [illegible] on these points, and [illegible] like them, or [illegible] on such [illegible] conferences could [illegible] or [illegible] any [illegible] problems in this area of the world.

A [illegible] and [illegible] International situation has been [illegible] here in Palestine with very [illegible] and [illegible] routes. I feel that a [illegible] of some of these [illegible] lead to a more [illegible] and balanced understanding of the [illegible] problem of the Middle East. Thank [illegible].

Since, of course, [illegible] such [illegible] as many feel that this [illegible] overworked [illegible], it is clear that the [illegible] formulation of Palestine [illegible] there was any anti-[illegible] settling in [illegible]. This happened when the [illegible] of Israel were [illegible] in 1922. [illegible] [illegible] [illegible] settlers settling [illegible] 1925, when [illegible] [illegible] [illegible]. There [illegible] in Russia which [illegible] Israel on its way [illegible] of [illegible] was founded in 1927, and [illegible] in 1932. [illegible]

has been steady ever since. One can blame the Turks or the British for letting them in, but there they are. What shall we do? Furthermore, those who most loudly blame Europe for sending its "cast-offs" here also found their own co-religionists from Morocco to Egypt, and from Saudi Arabia to Lebanon, Syria and Iraq also exporting their Jews in the full knowledge that nearly a half million of them came to Palestine. To blame Europe, then, is certainly not an answer nor a solution. Arab nations as well as European were all involved in this "man's inhumanity to man" for which some in today's Palestine are now unhappy. This should be remembered.

A second strand or root is Biblical. One should not too quickly be turned off by that statement, however. Bear with me. Since Christianity is not the religion of the Jews it should come as no surprise that the Jews do not accept the equation, "The Church is the New Israel". Furthermore they have been reading in the "Old Testament" week after week, century after century, numerous passages in which they are described as the Lord's people and that that Lord promised them this land as an "everlasting possession". This constant emphasis in their Bible is the strand that brought them back to this soil when Church and Muslims did not want them on theirs. (It should be remembered as well that Jews were always present in Palestine. There is an unbroken continuity of occupation by Jews in Palestine from their exile by the Romans to the present. They always occupied part of their ancestral home while the masses were in exile. Continuous occupancy carries certain rights, surely.) Were they wrong and therefore to be blamed? Surely no unprejudiced person can blame them for taking the passages in their own Scriptures at their face value. But, even if we should, how will placing the blame there, or elsewhere as far as that is concerned, solve our present problems?

There is another little known strand. The first modern Jewish agricultural settlement was Petah Tiqva, founded as recently as 1878. By 1882 four others also existed. This was the start of the immigration that became

has been steady ever since. One can blame the Turks or the British for letting them in, but there they are. What can they do? Furthermore, those who most loudly blame Europe for sending its "rejects" there also found their own [illegible] from Morocco to Egypt, and from Saudi Arabia to Lebanon, Syria and Iraq also exporting their Jews in the full confidence that nearly a half million of them take to Palestine, to claim refuge. There is certainly not an unknown name in this solution. Arab nations as well as European ones all involved in this man's inhumanity to man for which some in today's Palestine are now unhappy. This should be remembered.

A second strand or root is Biblical. One should not too quickly be turned off by that statement, however. Bear with me. Since Christianity is but the religion of the Jews it should come as no surprise that the Jews do not accept the contention, The Church is the New Israel. Furthermore they have been reading in the Old Testament week after week, century after century, numerous passages in which they are referred as the Lord's people and that the Lord promised them this land as an everlasting possession. Is this constant reminder in their Bible in the [illegible] that brought them back to this soil when Church and Muslims did not want them on the land. Were they wrong and therefore to be blamed? Surely no unprejudiced person can blame them for taking the passages in their own Scriptures at their face value. But, even if one should, how will blaming the Jews there, or elsewhere as far as that is concerned, solve our present problems?

There is another little known strand, the first modern Jewish agricultural rural settlement Petah Tikva, founded as recently as 1878. By 1882 four others also existed. This was the start of the immigration that became

continuous until the modern situation came to be. The strand or root of which I speak below concerns statistics supplied by the United States Consular Services, ~~which provide us with some important~~ statistics from the time of which we are speaking, 1882.

These statistics are supported by evidence from two earlier travellers in this area. The French traveler Volney spent three years here, 1785-1788. In his Voyage en Syrie et Egypt he called this "one of the most devastated parts of Syria". (Vol. II, pp. 303ff.) He wrote that there were only 2,000 people in the capital, Gaza, only 12,000-14,000 in Jerusalem, and almost no one in Safed, etc., etc. One hundred years later Mark Twain in his Innocents Abroad described the still devastated character of part after part of the area. An agriculturally devastated area does not support a large population over any length of time--and so it was here. Those U.S. Consular Services statistics of 1882, referred to above, ~~an earlier~~ record a total population in "Palestine" of less than 300,000 persons. Of these 141,000 were settled Muslims, 65,000 were wandering Bedouin who owned no land, 55,000 were Christians, mostly Arab. There were also 34,000 Jews here. Of the 141,000 settled Muslims, just over 100,000 had been here just 50 years, brought in by the Turks after their conquest of Egypt in 1831. This means that the indigenous population was 34,000 Jews, 40,000 settled Muslins, 65,000 Bedouin, 55,000 Arab Christians. From whence then came the Arab population of some one million when partition took place in 1948? It must be clear that as the Jews came after 1882 and began to change the "devastated" character of the land, and to build industry, Arabs also came in as immigrants. By 1948 the Jewish population of three-quarters of a million had almost caught up with the Arab, which by that date, but not before, numbered about one million.

continuous until the [illegible] together. The [illegible] of [illegible]
is supplied by the United States Consular Service, which [illegible]
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took place in 1947. It must be clear that as the Jews came after 1920
and began to change the "Mandated" character of the land, and to build
industry, Arabs also came in in [illegible]. By [illegible] the total population
of three [illegible] of a million had almost [illegible] by that date, but [illegible] immigrant [illegible] combination.

In June of 1967 title deeds to land within the 8,000 square miles of Israel proper were held as follows:

8.6% by Jews

3.3% by Arabs who did not become refugees in 1948

16.5% by Arabs who did become refugees in 1948

70.0% given to Israel by the British and the U.N. partition from land to which no one had a title deed, land taken from the Ottoman (Turkish) Empire in 1918.

Further, as we consider the hegemony of the Palestine area, ruled since Biblical times by Greeks, Romans, Persians, Crusaders, Seljuks, Mameluks, Ottoman Turks, etcetera, only from 638 - 1071 was it under direct Arab rule. After the breakup of the Ottoman Empire in 1918, it came under British and French, not Arab, rule. Then the new Arab countries were set up, and finally Israel itself.

When one takes into consideration these three sets of verifiable facts, the population in 1882 and how it grew, land ownership by title deed, and hegemony of the area through the centuries, it should cause one to be concerned about emotional versus factual reactions to problems of "the ~~land~~ ownership of Palestine" ~~here~~. But again -- even if the emotionally reached idea of Arab ~~figures~~ ownership were true and to every square inch of Palestine there was a living Arab with an actual deed of title, and so full blame could be placed on the Jews, how can accepting that solve our present problems? ~~be solved.~~ Shall we move nearly three million Jews? Shall we have additional Jewish genocide? Or what other solution, except peaceful co-existence, is there?

Now there is a new strand, a very important one, the hopes of the Palestinians, the refugees from Palestine. While a Christian can hardly sympathize with their tactics, one can easily sympathize with their frustrations and with their hopes and aspirations. In 1947 the United Nations intended that the "Palestine mandated to the British" should be

[illegible]

partitioned in order to make homelands for the Jews on the one hand, and the Palestine Arabs on the other. (See the National Geographic maps, issue of December 1967, page 797.) As is well known, Egypt and the Hashemite Kingdom of Transjordan invaded this Palestine when the British withdrew in May, 1948. The war that ensued resulted in a three-way take-over of the intended Palestine Arab homeland, and not only a Jewish take-over. Jordanians crossed the river Jordan westward and seized what we have known for over twenty years as the West Bank, the Egyptians took the Gaza strip, and the Israelis took some 2,000 square miles more than they had been given by U.N. partition. These three "take-overs" were from land intended for a Palestine Arab homeland. Since this is so well known a fact, it seems passing strange that the Jews alone got blamed for "carving" up the intended Arab Palestine.

Why should the Jews have to give back the parts of "Palestine" they took, but not either the Egyptians or the Jordanians give back the parts they took? (*) Why should the Palestine terrorists or freedom fighters, whichever we should decide to call them, want to war against the Jews when the actual war that lost them their proposed homeland was started by others and most of that "homeland" has been held illegally (as far as recognition by other nations is concerned) by other Arabs for over twenty years? What is going on presently in Arab emphases surely does not make much sense when looked at factually. Perhaps, after all, there may be "another side" to this Jewish-Arab story than that of those Arabs who took over this Arab Palestine and thus frustrated the intent of the United Nations. Perhaps, afterall, there may be "another" side to this Jewish-Arab story than that

Insert at (*) And, when the Security Council resolution of 1967 states that Israel is to withdraw to the 1967 lines, giving up all lands occupied since then, but also states plainly that this is on condition that the Arabs make with her a firm peace agreement, why is it that we hear only the part to be played by Israel but never the part that was to be played by the Arabs, namely, firm peace as their part of the bargain?

--

partitioned in order to make breathing for the Jews on the one hand and the Palestine Arabs on the other. Also the internal dangerous issue of Jerusalem, from 1947. As is well known, Egypt and the Hashemite Kingdom of Transjordan invaded this Palestine with the British withdrawal in May 1948, with the aim of at least occupying a three way take-over of the intended Palestine Arab homeland, and not only Israel take-over. Jordanian circles and the Arab Legion instead and Egypt at least on have enough for their troops, were at the East Bank. The Egyptians took the Gaza strip, and the Israelis took some 2/3 of Jerusalem after their heavy fighting. Thus three "take-overs" were to have intended for a Palestine Arab homeland. Since this is so well known as fact, it seems possible surmise that the Jews alone got blamed for "taking" the intended Arab Palestine.

Perhaps the Jews have to give back some of Palestine they took, but not either the Jordanian or the Egyptian. Why the Jews were they took? Why should the Palestine territories or Jerusalem which never belonged actually to Israel, revert to our enemies, the Jews, when the actual war that lost them, their proposed homeland was started by Egypt and part of those "occupied" Jews were held illegally in Jordan as prisoners? Palestine is concerned by other Arabs for never Jewish years? It surely does not make sense when looked at formally. Perhaps, after all, there may be "importance" to this Jewish story than that of more or less to over this Arab Palestine and thus frustrates the intent of the United Nations. Perhaps effrontery. There may be another side to this trial from other than Jews.

of those who bound themselves at the Arab Khartoum Summit in the Fall of 1967 never to recognize Israel, never to make peace with her, and never even to talk with her. If there might be two sides then what we need is reconciliation, not blame and punishment.

As Christians commissioned to a ministry of reconciliation let us stop the 'who-is-to-be-blamed" approach, let us stop receiving and passing on emotional stories of atrocities, Geneva Conventions, terrorism, etcetera, and let us rather preach the message Jesus left us -- "Love your enemies".

G. Douglas Young, President
American Institute of Holy Land Studies
Mount Zion, Jerusalem, Israel

25 August 1970

Christian Science Monitor 29.8.70

A turning from bias

Christian churches blunt anti-Semitism

This last of five articles on the state of current Jewish-Christian relations looks at some specific Protestant and Roman Catholic approaches to Judaism.

By Louis Garinger

Religious affairs editor of The Christian Science Monitor

Boston

Judeo-Christian dialogue—5

The great breakthrough in Catholic-Jewish relations came with Pope John XXIII. To be sure, Pope Pius XI had said in the early 1930's, "We Christians are all spiritual Semites." But it was an isolated utterance, and few paid any attention.

In March, 1959, Pope John took action signaling the end of centuries of bitter Catholic anti-Semitism. He struck references to "Jewish treachery" from the Good Friday intercession service. Later, he prayed: "Forgive us the curse which we unjustly laid on the name of the Jews. Forgive us that, with our curse, we crucified Thee a second time."

Then came the momentous change accomplished by the Second Vatican Council's statement on the Jews, contained in the 1965 Declaration on the Relationship of the Church with Non-Christian Religions.

With the Pope's blessing Augustine Cardinal Bea drafted a document lifting the curse from the Jews. But before the declaration was finally adopted traditionalists working with bishops from Arab lands made vigorous efforts to torpedo it.

Stronger statement emerges

Despite their all-out campaign the declaration finally emerged stronger than when first submitted. Research at the University of California at Berkeley showing the relationship of church teachings to anti-Semitism was circulated at the council and helped assure a strong statement. So did support given by the American bishops.

The declaration was designed to put an end to the deicide charge. It read: "What happened [to Christ Jesus] in his passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today."

It stated further that "the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures." And it affirmed that the church "decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone."

Liaison established

The declaration was followed by establishment in June, 1966, of the Vatican Office for Catholic-Jewish Relations. Then the American bishops set up the permanent Secretariat for Catholic-Jewish Relations.

The Rev. Edward H. Flannery, who wrote a history of anti-Semitism, was made its executive secretary. He was later named to work with the Vatican Secretariat for Christian Unity. In March, 1967, the American hierarchy issued "Guidelines for Catholic-Jewish Relations," a comprehensive statement promoting closer ties.

While there has been progress, evidenced by these and similar steps taken, there remains a long way to go before the Vatican II declaration on the Jews is widely implemented, especially in such places as Latin America.

The main center promoting better Catholic-Jewish relations in the United States is the Institute for Judaeo-Christian Studies at Seton Hall University under the direction of the Rt. Rev. Msgr. John M. Oesterreicher, a converted Jew. Working with him is Fr. Flannery.

Courses conducted

In cooperation with Jewish organizations it holds courses in Jewish history and religion for priests, nuns, and lay Catholics.

Richard Cardinal Cushing, in fostering a 10-part Jewish-taught course on Judaism for Roman Catholics in the Boston area, said, "Today, Christians must deal with Judaism as a genuine living community of faith which was called forth by God of old, and is still being called forth today to carry out a divine mission, to be a witness to God, and a blessing for mankind."

Dr. David Neiman has been appointed the first Jewish scholar to teach at the Catholic Pontifical Gregorian University in Rome. Dr. Neiman is an ordained rabbi and professor of Jewish theology at Boston College, a Jesuit-run institution. He was the first Jewish professor to become a full-time member of the theology faculty of any American Catholic university.

Textbooks changed

As a result of scholarly studies of anti-Semitic material found in textbooks used in church schools, significant changes have been made in both Protestant and Catholic texts in the United States and Europe. Changes made in Spanish texts are especially striking.

Commenting on one study of Catholic school texts, a professor at Catholic Theological Union in Chicago stated: "The often terrible record . . . of the persecution and slaughter of the Jews by Christians through the centuries has been systematically excluded from our courses. This silence is indefensible."

Catholic parochial schools have widely adopted a "Bible, Life, and Worship Series" of elementary and secondary textbooks, which have eliminated all negative references to Jews and Judaism and which emphasize the ties binding Christians to Jews.

Instructional material entitled "Image of the Jews: Teachers' Guide to Jews and Their Religion," was developed from a series of closed-circuit television programs on Judaism shown to teachers in New York Catholic schools.

Others speak out

Even though Protestant churches have lagged behind the Roman Catholic [illegible] developing an effective working relation with Jews, leading Protestant churches and councils have not hesitated to speak out strongly against prejudice directed at the Jewish people.

Back at the First Assembly of the [illegible]orld Council of Churches in 1949 at Amsterdam, delegates adopted a statement urging member churches to denounce anti-Semitism and to acknowledge their guilt.

Calling anti-Semitism "sin against God and man," the statement said: "We must acknowledge in all humility that too often we have failed to manifest Christian love toward our Jewish neighbors, or even a resolute will for common social justice.

Change in view urged

"We have failed to fight with all our strength the age-old disorder of man which anti-Semitism represents. The churches in the past have helped to foster an image of the Jews as the sole enemies of Christ which has contributed to anti-Semiti[illegible] in the secular world."

At its Third Assembly in 1961 its resolution on anti-Semitism urged that Jews no longer be portrayed as having collective guilt for the crucifixion.

In 1964 the Department of World [illegible]sion of the Lutheran World Federation, at a Consultation on the Church and the Jewish People, stated, " 'Christian' anti-Semitism is spiritual suicide." Nearly all Christian churches today would be quick to agree. But how to act more effectively to wipe out anti-Semitism within their own ranks is the challenge that continues to face the churches.

בברכה מאת

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קונסוליה כללית של ישראל
פילדלפיה, פנסילבניה

August 21, 1970 JEWISH EXPONENT

Area Ministers Urge Mid East Peace

Three area clergymen spoke out this week for a "just and lasting peace" in the Middle East in a statement issued at the Delaware Expressway site of a peace-oriented billboard erected by the Jewish Community Relations Council.

The Rev. Hubert Linn, Evangelical Lutheran Church of the Living Word, Roslyn, president of the Eastern Montgomery County Ministerial Association; the Rev. Victor Gruhn, Resurrection Lutheran Church, Horsham, vice president of the association; and the Rev. T. E. Harper, pastor of St. Matthews African Methodist Episcopal Church, offered a prayer "that this time will not be used for Egypt and Russia to convert the Suez into an armed fortress from which to launch an expanded military campaign."

The billboard, depicting a dove and bearing the word, "Shalom," urges Russian Premier Kosygin and Egyptian President Nasser to give peace a chance.

Noting that a "temporary truce which returns to previously prevailing conditions accomplishes nothing," the ministers urged Nasser and Jordanian King Hussein to sit down directly with Israel to negotiate an enduring settlement.

THE PHILADELPHIA JEWISH TIMES

THURSDAY, AUGUST 20, 1970

Ministers' Peace Message Says 'Nasser, Hussein, Negotiate'

ISSUING STATEMENT re Peace in the Middle East, from left, Rev. Hubert Linn and Rev. Victor Gruhn. Joining in statement was Rev. Dr. T. E. Harper, St. Mathews African Methodist Episcopal Church.

Three prominent clergymen spoke out for "just and lasting peace" in the Middle East in a statement issued recently at the Delaware-Expressway site of a peace-oriented billboard erected by the Jewish Community Relations Council of Greater Philadelphia.

Rev. Hubert Linn, Evangelical Lutheran Church of the Living Word, Roslyn, president of the Eastern Montgomery County Ministerial Association; Rev. Victor Gruhn, Resurection Lutheran Church, Horsham, vice president of the organization; and Rev. Dr. T.E. Harper, Pastor of St. Mathews African Methodist Episcopal Church offered a prayer "that this time will not be used for Egypt and Russia to convert the Suez into an armed fortress from which to launch an expanded military campaign."

The billboard depicting a dove and bearing the Hebrew word for peace "Shalom" urges Kosygin and Nasser to "give peace a chance."

The statement specifically expressed concern over the continued growth of Soviet involvement, with no evident signs of abatement.

Noting that "a temporary truce which returns to previously prevailing conditions accomplished nothing," the ministers urged Nasser and Hussein to sit down directly with the Israelis to negotiate an enduring settlement.

They concluded their statement with a prayer that "this time be used productively to settle problems too long prevalent in the Middle East and to achieve a just and lasting peace."

Consulate

Criterion July 31, 1970

Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Say the Yanks aren't coming

This past May 29 The Criterion editorially urged that the Washington administration sell Israel the Phantom jets it needs to maintain the balance of power in the Middle East. Short of some sort of detente involving Russia, Israel and the United Arab Republic, such a power balance is probably all that can prevent a further erosion of Israel's strength and perhaps a subsequent pell-mell rush by the Soviet Union to fill the vacuum that would be left.

This summer President Nixon finally cast off his Hamlet-like spell of indecision on the plane question and announced a policy of helping Israel maintain its air strength at parity by selling it replacements for planes lost in action. He also promised to concern himself with any new Soviet threats in the Middle East stemming from Moscow's recent historic and potentially dangerous departure from its time-honored policy of non-participation in combat situations not directly involving the security of Russia or its Warsaw Pact allies.

Now, however, we are thoroughly alarmed to find that Mr. Nixon's thinking on the Middle East, at least as enunciated by his Secretary of Defense, has gone quite far. Last week Defense Secretary Melvin R. Laird lofted what obviously was a trial balloon for the proposition that eventual commitment of American combat troops to the Middle East might very well be possible.

What germ has infected all post-World War II American Presidents (with the exception of President Eisenhower) that causes their projections of this nation's options in any given crisis anywhere in the world invariably to boil down to an ultimate massive dispatch of American combat infantry troops to distant soil while our "allies" do nothing at all?

If Korea (where 98 per cent of all non-Korean combat troops were Americans) did not teach that the United States cannot single-handedly police the world in such a manner, surely Vietnam (where 99 per cent of the non-Vietnamese combat troops are Americans) should by now have made the lesson indelibly clear.

Our recent Presidents (with the ironic exception of the one who so successfully led the crusade for Europe) seem unable to get World War II off their minds. That war marked the end of wars when men on the ground could seal a clear-cut victory. Yet Presidents continue to be befogged, with a little coaxing from ambitious generals, by a delusion that they can satisfactorily bring order to an extremely disorderly world with the old-fashioned ground-combat use of America's very limited supply of able-bodied young men.

This is a delusion that, very long persisted in, could make ours a nation without any young men. In fact, the internal disruptions resulting from such a continued

(Continued on Page 5)

Say the Yanks

(Continued from Page 4)

delusion could be so terrible that America would cease to exist as a nation as we now know it.

This nation's strength does not lie in the willy-nilly, insane spillage of the blood of its young men in indecisive guns–AND–butter wars all over the face of the globe. Physically, its strength lies in its superior technology and productivity. Morally, its strength lies in its considerable gifts as a neutral peacemaker coupled with its repeatedly demonstrated readiness ever since 1776 to suffer and, if need be, die as a WHOLE nation when its self-preservation is at stake.

If worse were to come to worst in the Middle East and if the conclusion were that Russian dominion over that part of the earth would be fatal to the survival of a free United States, then whoever is President should do what President Kennedy did in October, 1962–present the challenge of a nuclear showdown.

We do not believe the need for any sort of nuclear showdown is even a dimly remote prospect in the Middle East. The United States should give Israel the armaments help it needs to maintain a power balance and, meanwhile, vigorously take up the burden of persuading all contending parties to quit shooting and start talking.

But never again should America send a small fraction of its populace, its able-bodied young men, to fight and die for vague distorted notions of national self-interest in outmoded, inconclusive, ground combat on foreign soil while we at home, as well as our so-called allies, go about business as usual. Such a practice denies this nation the use of both its moral position and its superior technology. Let President Nixon announce to the world that the Yanks aren't coming any longer–to the Middle East or anywhere else–and that, meanwhile, those already "over there" are coming home to stay.

The Evening Bulletin
PHILADELPHIA
Tuesday, July 28, 1970

25 Philadelphia Catholics Ask U.S. To Sell More Armaments to Israel

A group of Philadelphia Catholics petitioned the U.S. government yesterday to sell arms to Israel.

The group, a 25-member Catholic contingent of the Ad Hoc Working Group on Catholic-Jewish Affairs, said such sales were "imperative" until a great power embargo on arms shipments to the Middle East could be agreed upon.

They also urged such an embargo.

Reapproachment With Jews

The Ad Hoc Working Group was formed last spring by Catholics who wished to put Vatican II directives encouraging rapprochement with Jews into effect locally. It has about 50 members, half of them Catholic and half Jewish.

The petition was sent to U.S. Secretary of State William P. Rogers. It was signed by the Rev. Donald Clifford, head of the theology department at St. Joseph's College and chairman of the group.

The petition said, "... We call upon all the great powers to reach quickly a mutual agreement to cease the shipment of all armaments to the Middle East.

Defensive Arms

"However, until this mutual multilateral agreement can be reached, and as long as the Soviet Union continues to supply the Arab nations with arms and military personnel, it is imperative that the United States see to it that Israel have the means necessary to defend the outbreak of a new major war.

"We urge this out of a sense of moral obligation to see to it that the Holocaust of the 1940s, or anything like it, is not repeated.

"We feel that such an obligation is incumbent upon us ... as Christians, who have a history of almost two millenia of vicious anti-Semitism which provided the background and too much of the psychological fuel for the Holocaust."

משרד החוץ
26. VI. 1970

אל: [illegible]

מחוץ: ג'רוסלם פוסט

N

[illegible]

FRIDAY, JUNE 26, 1970

Go to Holy Land, French pilgrims told

By JACK MAURICE

Jerusalem Post Correspondent

FATHER Michel Riquet, one of France's leading experts on Judaism, urged pilgrims here Wednesday to go to the Holy Land regardless of political differences between the two countries. Father Riquet is a Jesuit columnist in the daily newspaper "Le Figaro." He was called in by President Pompidou to advise him on Jewish opinion in the United States before his visit earlier this year.

Father Riquet said: "I have already told the Israelis that it is useful and beneficial not to reduce pilgrimages to the Holy Land. To say the contrary would be to underestimate the immense good will which Israel has shown for so long towards Christian pilgrims.

"It is also a service to Palestine's Christian Arabs not to deprive them now of the income provided by pilgrimages. Many of the Christians of Jerusalem, Bethlehem or Nazareth make their living from pilgrimages. To slow them down would be disastrous for the Christian population of these areas."

Father Riquet said that since France's change of policy towards Israel he had found no difference in the welcome given by Israelis to the French pilgrims.

He added: "They know how to differentiate between a government and a people. Moreover the French Government has never failed to affirm categorically its will to recognise and maintain Israel's existence. The President of the Republic declared this anew to the President of the United States during his recent journey there.

"I therefore consider there is no reason for Frenchmen to feel the slightest complex about going to Israel."

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NEW YORK, N. Y. 10021

TRAFALGAR 9-7600

24 ביוני 1970
כ' בסיון תש"ל

אל : השגרירות, וושינגטון.

מאת : צבי כספי, הקונסוליה הכללית, ניו-יורק.

הנדון: פניית אנשי כמורה אל הנשיא ניקסון,
מחמ"ד והקונגרס ביזמת מונס. ג' אויסטרייכר.

קבלו נא הרצ"ב לידיעתכם בבקשה.

בברכה,

צבי כספי

העתק: הקונסול הכללי, נ-י
מר י. אביעד, נ-י
מר מ. פרגאי, משה"ח, י-ם.

The Institute of Judaeo-Christian Studies

Seton Hall University, South Orange, New Jersey 07079
Phone (201) 762-9000, Ext. 491 or 762-8788

CONTACT: Mgr. John M. Oesterreicher

FOR IMMEDIATE RELEASE

NEW YORK, June 17....Scores of Catholic and Protestant leaders, in letters and telegrams, have communicated to President Nixon, the State Department and the U.S. Congress their apprehension over the Soviet Union's upsetting of the balance of power in the Middle East, and have called upon the American government to strengthen the security of Israel by providing necessary military and economic support.

While most of the wires and letters were signed in an individual capacity, they include some of the leading personalities in ecumenical and interreligious activities in this country.

A number of strong messages in support of Israel came from "Middle America," including church leaders in the South and the Middle West.

The messages were compiled and made public by Monsignor John M. Oesterreicher, Director of the Institute of Judaeo-Christian Studies, Seton Hall University, South Orange, N.J. The Institute is a national Catholic center for promoting theological and Biblical study programs and dialogue between Catholics and Jews.

The letters and telegrams had two basic themes. They urged the U.S. government to apprise the Soviet Union that the United States will not allow a Soviet take-over and domination of the Middle East; and to make available to Israel jet aircraft and related military aid as an act of American determination to stand firm in the Middle East against Russian penetration, as well as an expression of continued American commitment to the survival and security of Israel.

- more -

In a letter addressed to President Nixon, with copies to New York Senators Jacob Javits and Charles Goodell, an informal colloquy of Catholic and Protestant theologians, Biblical scholars, ministers and priests declared:

"As Americans and as Christians committed to the advancement of peace and justice for all peoples in the Middle East, we feel morally impelled to urge you to make unmistakably clear to the Soviet Union that America will not sit by feebly while Russia unilaterally alters the regional balance of power -- thereby encouraging Arab military advancement, threatening the security of Israel, and risking great power confrontations.

"On moral and humanitarian grounds, we ask you to carry out your public pledge to provide arms to friendly states such as Israel as the need arises.

"The commitment now by you of the Phantom Jets and related material support requested by Israel would make clear the urgently needed message to the Soviet Union not to misinterpret America's recent restraint as backing away from our nation's long-standing support of Israel's right to exist and to be free from threats of wars of attrition. A firm stand at this critical moment will be the strongest assurance against a further slide into a more dangerous global conflict. This would not escalate the possibility of war, but strengthen the possibility for peace."

The letter was signed by Miss Josephine Casgrain, Seton Hall University; Fr. Roland de Corneille, Toronto; the Rev. Dr. Robert Dodds, National Council of Churches; Professor A. Roy Eckardt, Lehigh University; Fr. Edward A. Flannery, Seton Hall University; the Rev. William H. Harter, Margaretville, New York; the Rev. Richard Johnson, National Council of Churches; Prof. Franklin Littell, Temple University; Monsignor John M. Oesterreicher, Seton Hall University; the Rev. Fr. John Pawlikowski, Catholic Theological Union, Chicago; Sister Donna Purdy, New York; Sister Rose Thering, Seton Hall University; and Sister Ann Patrick Ware, National Council of Churches.

Seven members of the Georgia Council of Churches sent a letter to President Nixon in which they urged that he "act promptly in using your influence through our State Department and the United Nations to stabilize Jewish Arab relations in the Middle East."

Five ministers of the United Church of Christ in Georgia petitioned the President of their church, Dr. Robert V. Moss, "to communicate to the President of the United States of America our commitment to Israel's right to peaceful existence and to urge him to use the influence of the United States in efforts to end all acts of aggression against Israel," and added:

"We feel that this action would greatly assure world Jewry who remember with anxiety the silence of Christians concerning the fate of millions of European Jews during World War II. We cannot let the Christian Church again maintain silence."

In a letter to President Nixon, the Rev. William H. Harter, Pastor of two Presbyterian churches in Delaware country, New York, and a member of the Middle East Committee of the National Council of Churches, described himself as "a Presbyterian Christian minister who has lived and travelled extensively in the Middle East," and stated:

"I see no hope for concord unless Israel is given the weapons and material needed to counter aggression and unless we, as the most powerful country in the world, plant ourselves firmly in Russia's path. It is a Christian moral responsibility of the highest and most pressing order to ensure the safe existence of Israel and of the Jewish people, and to foil Soviet chicanery which is victimizing both Jews and Arabs in the region."

Monsignor John M. Oesterreicher, director of the Institute of Judaeo-Christian Studies at Seton Hall University, sent a telegram to Secretary of State William P. Rogers, in which he urged the Secretary to "consider American responsibility and help protect a valiant people eager to live in peace and devoted to the pursuit of justice."

- more -

"When the U.S. Ambassador failed to veto the Security Council Resolution that condemned Israel for defending herself against wanton attacks but ignored terrorist violence, I was disappointed and disturbed," the Catholic educator stated, and added:

"After the murderous ambush of an Israeli school bus by Arab terrorists, I am indignant and deeply hurt because U.S. seeming indifference encouraged murderers. Our continued inactivity would have disastrous consequences for Israel and, indeed, the entire Middle East. I implore you, Mr. Secretary, to move the President to act and act now."

# # # #

6/15/70
70-960-118
A. AA. EJP, NPL, REL, PP, CP, COL

Hon William P. Rogers
Secretary of State
Washington, D.C.

Mr. Secretary:

When U.S. Ambassador failed to veto Security Council resolution that condemned Israel for defending herself against wanton attacks but ignored terrorist violence, I was disappointed and disturbed. After murderous ambush of Israeli school bus by Arab terrorists I am indignant and deeply hurt because U.S. seeming indifference encouraged murderers. I beg you, Mr. Secretary, to consider American responsibility and help protect a valient people eager to live in peace and devoted to the pursuit of justice. I hope administration will not turn deaf ear on Israel's plea for assistance. Our continued inactivity would have disasterous consequence for Israel, indeed, the entire Middle East. I implore you, Mr. Secretary, to move the President to act and act now.

Msgr. John M. Oesterreicher
Institute of Judaeo-Christian Studies

בלתי מסווג

משרד החוץ

מחלקת הקשר

מברק נכנס

מס' 54

נשלח: 181200 יוני 70

אל: המשרד

מאת: האג

הסברה, אירופה 1.

The synod of the Dutch reformed church adopted on 17.6 the report, entitled "Israel: nation, Land and State" was adopted by 38 votes to 10.

It deals with the Jewish people in the old testament, the Jewish people among the nations, the Jewish people in our days, and the state of Israel. The report notes that the people of Israel remain Gods' chosen people, even though they have not accepted Christ as the Messiah. Backing the state of Israel, the report says: "Once the specific role of the Jewish people among the nations is accepted one must, in thinking about the political problems in and round Palestaine, also accept the specific statehood for the Jewish people today. Since this acceptance is based on the permanent bond with this land on the stregth of the promise and therefore is based in faith in the last resort, it cannot be a matter of free discussion among Christians".

שג

שהח3 רוהמ3 מנכל3 סמנכל מרבאי אירופה א הסברה2 קעת

מב/רמ

Chronicle Features Syndicate (San Francisco)

June 8, 1970

The Editor

Christianity and Crisis

Dear Sir:

No, I don't for a minute believe that your article "The Elusive Peace" is anti-Semitic because it criticizes Israel (as well -- in minor part--as the Arabs).

At the same time, I do not feel that any criticism of your criticism of Israel should be regarded as implying anti-Semitism.

While your article is well written, I would question the following:

1) You note that "Votes of censure against Israel for her 'attacks in self defense' (why these quotes?) have come with regularity in the United Nations". This is like saying that the late Walter Reuther was often criticized by the National Association of Manufacturers. Consider the U.N.s lineup of Arab countries, Soviet satellites and those countries like France (which cheats regarding ~~XXXXXX~~ delivery of jets for which Israel has paid) or Britain (which offers Centurion tanks to the Arabs). Why on the subject of Israel do you suggest that a U.N. censure has the stature of morality rather than oily political pragmatism?

2) In quoting Mrs. Meir's statement about "so-called Palestinians" you contend that she "denies that there is any such entity as a people of Palestine". Mrs. Meir is hardly denying the existence of a people so many of whom have been killing Israeli women and children. What she is rightfully pointing out is the non-existence of any country called Palestine. There was such a country at one time, but it was ruled by the British, not by Arabs. When this country was partitioned, one part of it became Israel. The remainder ~~XXXXXX~~ might have become a Palestinian Arab country except for the fact that it was promptly invaded and occupied for nineteen years by

Chronicle Features Syndicate

Glubb Pasha's Arab Legion from the Hashemite Kingdom of Trans Jordan. This land was annexed and the Hashemites eliminated the embarrassing "Trans", changing the name of the expanded country to Jordan. Why is it that there has been little or no protest about this invasion?

3) If Professor Levontin is convinced that Arabs "do not understand force" pray tell what he believes they do understand. Because the police have not eliminated crime, should the police be disbanded? Mrs. Meir saw Israel withdraw from the Sinai in 1956 -- only to have the area filled with Nasser's tanks eleven years later. Israel may have to spend a century fighting to defend its security, but this country is the fulfillment of two millenia of hope. Perhaps this is why Dr. Levontin is a professor and Mrs. Meir is a Prime Minister.

4) I especially regret your mentioning Deir Yassin without also mentioning: (A) The actual details -- as cited in the Arab press, among other sources (B) The Arab massacres of Jewish civilians at Motza, Hulda, Haifa, Mt. Scopus, Hebron and Jerusalem, among other places. (C) Just who is your source in your claim that the Irgun "reportedly circulated photos of the mutilated bodies from the Deir Yassin massacre"?

This is far below the standard of journalism I have come to expect from Christianity and Crisis. So are your reports of adverse conditions in the occupied territiries, whom you attribute to "an Israeli reservist", "soldiers" "one American official" and "an Israeli official". This absence of any names suggests that there is necessity to protest your sources from some sort of government retaliation -- but in this same article you name both an Israeli government-supported professor as well as a journalist who publicly criticize their government.

As to Deir Yassin, the Jordanian daily Al Urdun on April 9, 1955

published the statement of Ynes Ahmad Assad, a resident of this village who survived:

"The Jews never intended to hurt the population of the village, but were forced to do so after they met with enemy fire from the population which killed the Irgun commander."

Further: the Secretariat General of the Arab League, in a pamphlet entitled "Israel's Aggression" noted:

X "On the night of 9 April 1948, the peaceful Arab village of Deir Yassin, in the suburbs of Jerulsalem, was surprised by loudspeakers calling upon the inhabitants to evacuate it immediately."

What the Secretariat did not mention is the fact that Deir Yassin had been occupied by ~~XX~~ Arab military units, that 200 civilians did evacuate the village and were unharmed and that the taking of a vilage house-to-house without artillery support allows no possibility of distinguishing between military and civilians in the various houses -- all civilians should have been evacuated by the Arab soldiers.

5) You attempt to compare Israeli occupation with the British policies during the Maddate. This begs the ~~XXXXXX~~ question as to how many Fatah, ~~XXXX~~ P.F.L.P. or P.L.O. guerillas have ever been either flogged or hanged as the British dealt with both Sterns and Irgun? You also attempt to compare the Irgun with these Arab irregulars. Do you have any evidence (not "it is reported") of either Sterns or Irgun ever laying mines in school yards or using bazookas on school buses? Have the Arab irregulars ever given advance warning as did the Irgun prior to blowing up the British headquarters in the King David ~~XXXX~~ Hotel?

Very sincerely

Rev. Lester Kinsolving

San Francisco Chronicle Features Syndicate

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THE AMERICAN JEWISH COMMITTEE

MEMORANDUM

May 29, 1970

URGENT

FROM: Marc H. Tanenbaum

SUBJECT: CHRISTIAN MESSAGES TO PRESIDENT NIXON

During the past two weeks a number of Catholic and Protestant leaders have sent telegrams and letters to President Nixon, Secretary of State Rogers, their Senators and Congressmen, urging that America take a firm position opposing further Soviet expansion in the Middle East. They have also asked our government to make available now the Jet aircraft that Israel has requested for its defense purposes.

Enclosed is a representative sampling of some of the 12 telegrams and letters.

We suggest you bring them to the attention of your Christian friends who may be encouraged to send their own messages. Some may be prepared to invite groups of leaders to join them.

Please share with this office copies of any messages that are sent. It is essential to try to get this working immediately since with every passing day the Russians entrench themselves even more deeply.

Thanks for your cooperation.

MHT:FM
Encls.

70-700-23

To: President Richard Nixon
The White House
Washington, D. C.

Senator Jacob Javits,
Charles Goodell
Senate Office Building
Washington, D. C.

Dear President Nixon

Dear Senator Javits,
Senator Goodell

The reckless involvement of Soviet Russia in active combat roles in the Middle East fills us with concern and apprehension. As Americans and as Christians committed to the advancement of peace and justice for all peoples in the Middle East, we feel morally impelled to urge you to make unmistakably clear to the Soviet Union that America will not sit by feebly while Russia unilaterally alters the regional balance of power---thereby encouraging Arab military advancement, threatening the security of Israel, and risking great power confrontations.

On moral and humanitarian grounds, we ask you to carry out your public pledge to provide arms to friendly states such as Israel as the need arises.

The commitment now by you of the Phantom Jets and related material support requested by Israel would make clear the urgently needed message to the Soviet Union not to misinterpret America's recent restraint as backing away from our nation's long-standing support of Israel's right to exist and to be free from threats of wars of attrition. A firm stand at this critical moment will be the strongest assurance against a further slide into a more dangerous global conflict. This would not escalate the possibility of war, but strengthen the possibility for peace.

We, an informal colloquy of Christian theologians, Biblical scholars, and ministers and priests, both Protestant and Roman Catholic, plead with you to act quickly.

Prof. A. Roy Eckardt, Lehigh University
Monsignor John M. Oesterreicher, Seton Hall University
The Rev. Fr. John Pawlikowski, Catholic Theological Union, Chicago
Prof. Franklin Littell, Temple University
Fr. Edward A. Flannery, Seton Hall University
Fr. Roland de Corneille, Toronto
Sister Ann Patrick Ware, National Council of Churches
The Rev. Richard Johnson, National Council of Churches
The Rev. William H. Harter, Margaretville, New York, Delaware County
Sister Rose Thering, Seton Hall University
Sister Donna Purdy, New York
The Rev. Dr. Robert Dodds, National Council of Churches
Sister Josephine Cargrain, Seton Hall University

Dr. Robert V. Moss, President
United Church of Christ

The involvement of the United Church of Christ in the causes of justice and peace strongly suggests that we take immediate action to identify with efforts to strengthen the national integrity of Israel and to assure its security.

Therefore, we ask you as President of the UCC to communicate to the President of the United States of America our commitment to Israel's right to peaceful existence and to urge him to use the influence of the United States in efforts to end all acts of aggression against Israel.

Further, we ask that you communicate our concern and commitment to the leaders of Jewish organizations in the U.S.A. and to the Prime Minister of Israel.

We feel that this action would greatly assure world Jewry who remember with anxiety the silence of Christians concerning the fate of millions of European Jews during World War II. We cannot let the Christian Church again maintain silence.

A. Wilson Cheek
Donald S. Daughtry
Homer C. McEwen
Andrew J. Young
Rev. Edward A. Driscoll
Atlanta, Georgia

PRESIDENT RICHARD NIXON
THE WHITE HOUSE
WASHINGTON, D. C.

IT IS IMPERATIVE THAT THE UNITED STATES DEMONSTRATE TO SOVIET RUSSIA THAT ITS ATTEMPT TO ESCALATE ARAB-ISRAEL TENSIONS WILL NOT SUCCEED. THIS WILL BEST BE DONE BY SALE OF PHANTOM BOMBERS TO ISRAEL AS REQUESTED. THIS WILL IN ADDITION REDRESS BALANCE OF POWER WHICH HAS BEEN DESTROYED BY USE OF SOVIET PILOTS IN EGYPT. ACTION ON YOUR PART IS URGENT.

REV. EDWARD H. FLANNERY
INSTITUTE OF JUDAEO-CHRISTIAN STUDIES
SETON HALL UNIVERSITY

To: President Nixon
The White House
Washington, D.C.

Senator Jacob Javits
Senate Office Building
Washington, D.C.

Senator Charles Goodell
Senate Office Building
Washington, D.C.

Representative Hamilton Fish
U.S. House of Representatives
Washington, D. C.

To achieve peace in the Middle East I urge you to act in every appropriate way to counter the anti-Israel machinations of the Soviet Union in the Middle East situation. As a Presbyterian Christian minister who has lived and travelled extensively in the Middle East, I see no hope for concord unless Israel is given the weapons and material needed to counter aggression (specifically, among other things, the Phantom Jets and related supplies) and unless we as the most powerful country in the world plant ourselves firmly in Russia's path. It is a Christian moral responsibility of the highest and most pressing order to ensure the safe existence of Israel and of the Jewish people, and to foil Soviet chicanery which is victimizing both Jews and Arabs in the region.

Respectfully,

The Rev. William H. Harter
Pastor, Margaretville and New Kingston Presbyterian Churches
(Delaware County)
Member, National Council of Churches, Middle East Committee

W E S T E R N U N I O N

THE PRESIDENT
WHITE HOUSE

PLEASE GIVE ALL POSSIBLE AID TO CAMBODIA AND ISRAEL STOP FREEDOM IS INDIVISIBLE AND FUTURE OF USA AND WEST DEPENDS ON OUR WILL AND COURAGE TO RESIST COMMUNIST AGGRESSION STOP APPEASEMENT WOULD MEAN CATASTROPHE BUT AMERICAN STAND AGAINST AGGRESSION WILL ENCOURAGE FREE MEN EVERYWHERE AND PARTICULARLY CAPTIVE NATIONS IN THEIR RESISTANCE AGAINST COMMUNIST TYRANNY STOP GRATEFUL FOR YOUR LEADERSHIP I AND MY FAMILY ASSURE YOU OF OUR CONTINUOUS SUPPORT STOP OUR NATION MUST LEARN TO LIVE MORE SACRIFICIALLY AND PAY HIGHER TAXES IF WE WANT TO REMAIN FREE STOP MAY GOD GRANT YOU WISDOM AND COURAGE

REV BLAHOSLAV HRUBY, MANAGING EDITOR
RELIGION IN COMMUNIST DOMINATED AREAS
NATIONAL COUNCIL OF CHURCHES IN USA

The President
White House
Washington, D. C. 20000

Dear Mr. President:

Please keep your promise to Israel! Now, more than ever before, the State of Israel needs help from the United States. Not only offensive arms from Russia pour into Arab lands but Soviet war planes piloted by the Soviets are fighting against Israel for her destruction. I trust that you, as our Chief Administrator, our President, will do all in your power to help Israel the democratic State of the Middle East to continue to exist.

Please send the Phantom Jets now, I beg you.

Respectfully yours,

Sister Rose Thering
The Institute of Judaeo-Christian Studies
Seton Hall University, South Orange, N.J.

President Richard M. Nixon
The White House
Washington, D. C.

Dear President Nixon,

In view of the recent news from the Near East wherein Soviet personnel is actively assisting the military efforts of the Arab block, I am constrained to express my convictions to you.

I would strongly encourage you to immediately implement your option to furnish planes and other resources as urgently requested by Israel. This seems to be the only recourse presently to hold back the threatening movements of communism, and at the same time assist in the preservation of Israel.

Sincerely yours,

Paul D. Burton, Minister
The First Christian Church
Sheridan, Indiana 46069

TELEGRAM

The Honorable Richard M. Nixon
President of the United States
The White House
Washington, D.C.

Dear Mr. Nixon:

We as American Christians are committed to Israel's right to exist as a Jewish State. We are gravely concerned over the increasing threats to Israel's security. We urge you to act promptly in using your influence through our State Department and the United Nations to stabilize Jewish Arab relations in the Middle East.

Respectfully,

Rev. Edward A. Driscoll
Estelle Warren
Rev. Leonard G. Boswell
Mrs. Edward M. Brown
Rev. A. Wilson Cheek
Eva T. Driscoll
Rev. Emilie F. Pitcock

GEORGIA COUNCIL OF CHURCHES
The Methodist Center, Room #101
159 Forrest Avenue N.E.
Atlanta, Georgia 30303

Hon. William P. Rogers
Secretary of State
Washington, D.C.

Mr. Secretary: When US Ambassador failed to veto Security Council Resolution that condemned Israel for defending herself against wanton attacks but ignored terrorist violence, I was disappointed and disturbed. After murderous ambush of Israeli school bus by Arab terrorists I am indignant and deeply hurt because US seeming indifference encouraged murderers. I beg you Mr. Secretary to consider American responsibility and help protect a valiant people eager to live in peace and devoted to pursuit of justice. I hope Administration will not turn deaf ear on Israel's plea for assistance. Our continued inactivity would have disastrous consequences for Israel indeed entire Middle East. I implore you Mr. Secretary to move the President to act and act now.

Monsignor John M. Oesterreicher
Institute Judaeo-Christian Studies
Seton Hall University, South Orange, N.J.

ST. LOUIS REVIEW, Archdiocese of St. Louis, Missouri - April 10, 1970

THE ROMAN CATHOLIC CHURCH AND ISRAEL

By. Msgr. Joseph W. Baker

...After centuries of persecution and the experience of the holocaust of immediate memory, the importance of this value in the State of Israel can scarcely be over-emphasized.

There was substantial agreement among the Jewish participants in the day's program that armed American intervention in the Middle East is undesirable. Asked what kind of response to the State of Israel American Jews would ask of their Catholic friends, those in attendance developed a prompt and concise answer.

First our Jewish neighbors would wish to see a public declaration by the American bishops that Israel has a right to exist and survive. Such declarations have been given by individual church leaders but no official joint statement has been forthcoming.

To undergird this declaration of moral support for the survival of the State of Israel, they would wish to see the American hierarchy petition the Holy See to move toward the establishment of regular diplomatic relations between the Vatican and the State of Israel. It can be pointed out that the Holy See already has formal diplomatic relations with the United Arab Republic, with the Syrian Arab Republic, with Kuwait and with a considerable number of other largely Moslem countries. And finally they would wish to see the church's leadership give public support to the establishment of peace in the Middle East by means of direct face-to-face negotiations between Arabs and Israelis.

These do not seem to be unreasonable or excessive demands on the part of our Jewish brothers. We are not asked to forego our concern over the miserable plight of Palestinian Arab refugees. And in asking for a declaration of moral support for the existence and survival of the State of Israel, we are only asked to stand by decisions and commitments given on behalf of all the major powers in the world just a few years ago.

The political legality of the State of Israel rests upon extremely solid foundations. It is of importance for Jews and for all the peoples of the world that it be allowed to develop in tranquility and freedom.

5/29/70
IAD
70-700-23

Jerusalem Post 28.5.1970.

Readers' letters

Appeal to Arab Christians

To the Editor of The Jerusalem Post

Sir, — I am an Arab Christian who feels quite worried about other Arabs who say that they are followers of Jesus of Nazareth and yet do not show this in their own lives where the Jews are concerned. When are we going to stop hating and start following His teachings? When are we, Arab "Christians," going to stand above the hatred which is breaking our countries?

In the news today (May 22), we heard that children were killed because some cowards fired shells at a bus which was known to be carrying children. I wonder how many Arabs who accept Jesus of Nazareth as their Christ and Lord have felt shame at what took place? My husband (who is not an Arab) and I have one boy whom we send to an Israeli kindergarten, and one of the reasons for this is that we do not want him to grow up in hatred, which we expect would happen if he were to go to an Arab school and maybe even to a "Christian" school. Maybe one day he will go on a trip with other Israeli children and their bus too will be shot at: if he should survive, could I make him understand that the people of his mother tried to kill him and the other children? Must I, as an Arab who wants to follow in the steps of her Master, bow to hatred? Must I bring up my half Arab son in fear and hatred? With the help of the Almighty, NO.

Those who are not willing to pay a price for their faith in Jesus Christ should stop calling themselves "Christians" because they call their Lord a liar. Arab "Christians," wake up to the responsibility of being and saying that you are His followers, and start being the bridge between the Israelis and the rest of the Arabs, even at the cost of your family, church or lives. May peace come quickly to Jerusalem, Israel and its neighbours.

MRS. W. VAN DER HOEVEN

Jerusalem, May 22.

Jerusalem Post, 28.5.1970.

Readers' letters

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MRS. W. VAN DER HOEVEN

Jerusalem, May 22.

In the Supreme Court Sitting as Court Of Criminal Appeals

Before the President (Justice Agranat), Justices Kister and Judge I. Kahn

Benno Naim, Appellant, v. The State of Israel, Respondent (Cr.A. 396/69).

Elements of "premeditation" re-interpreted

The Supreme Court dismissed an appeal against a verdict of the Haifa District Court, delivered on July 15, 1969 (in Cr.C. 438/68).

The appellant, Benno Naim, was found guilty of murder by the Haifa District court after he had stabbed Moshe Segal, a naval officer, to death following upon a scuffle between them, in the wake of Naim's hitting the deceased's wife in the face with a whip after she had slapped his face for assaulting her father during a neighbours' quarrel.

He appealed against this verdict, his counsel arguing that none of the three elements of premeditation (that is the resolution to kill, the absence of immediate provocation, and preparation) had existed and without premeditation there could not be a verdict of murder.

Section 214 (b) of the Criminal Code Ordinance, under which the appellant was charged and found guilty, provides that: "Any person who with premeditation causes the death of any person is guilty of a felony. Such felony is termed murder."

Section 216 lays down that: "For the purpose of

LAW REPORT

THE JERUSALEM POST

THURSDAY, MAY 28, 1970

the accused shall have given rational thought and consideration to the act of killing, and "spontaneous" intention, which is not preceded by any planning or thought, and that only the former constitutes an element in "premeditation." For he was of the opinion, he explained, that the legislator had clearly intended the resolution to kill to be something taken at the moment of the killing, and had left the question of preconception and planning to the other two elements of "premeditation": that [illegible] the absence of "[illegible] provocation [illegible] cumstances in wh[illegible] able to think [illegible] the result of [illegible] and to the "[illegible] contained in su[illegible] and (c) of se[illegible] the light of t[illegible] tation, he cont[illegible] was no doub[illegible] that the pro[illegible] proved the ap[illegible] solve to kill. [illegible] pellant had ru[illegible] where the [illegible] standing and [illegible] the police to [illegible] used a danger[illegible] order to attac[illegible] stabbed him [illegible] nerable places [illegible] vicinity o[illegible] and once in t[illegible] ling the knife

continued the President, several factors must be taken into consideration. First there is the question of immediacy. For if a period of time elapses between the provocation and the lethal act, it may be ass[illegible]ed that the average perso[illegible] would exploit it to cool off and regain control over himself. If, however, the provocation does not produce an immediate reaction but induces a desire for revenge this would negate sudden, temporary loss of self-control which is the essence of the defence of provocation.

Secondly, continued the President, if the reaction to the provocation is out of all proportion to the nature of the provocation then it may be assumed that the average man would not have

news

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STEPHEN WISE CONGRESS HOUSE, 15 EAST 84th STREET • NEW YORK, N.Y. 10028 • TRAFALGAR 9-4500

Richard Cohen, PR Director
American Jewish Congress
National Biennial Convention
Shoreham Hotel, Washington, D.C.

Press Room: (202) 667 - 1778

For Immediate Release

WASHINGTON, May 22 -- A prominent Protestant theologian charged tonight that Christian churchmen across the country were being "flooded" with propaganda from oil companies "ready to sell out American interests in the Middle East for the sake of temporary profits in dealing with Arab League despots."

Dr. Franklin H. Littell, professor of religion at Temple University, addressing the opening session of the American Jewish Congress national biennial convention, also warned of a "rise of anti-Semitism in liberal Protestant circles and the ap= pearance of anti-Zionism." He told some 500 convention delegates in the Shoreham Hotel:

"Christian thinking has been unable to date to comprehend the Jew who is a winner. This is the problem of Israel vis-a-vis the church establishment.

"Churchmen and theologians understand and feel sorry for the Jew of the ghetto, the persecuted wanderer," he declared. "They have even begun to study the Holocaust to master lessons for Christians.

"But the Jew who is an equal, a man unafraid, is widely resented. The rise of anti-Semitism in liberal Protestant circles, and the appearance of anti-Zionists, show how hard it is for churchmen to comprehend Jews who can't be handled by alternate rounds of persecution and patting on the head.

"American culture-religion, having failed to master the lessons of the last four tragic decades, can still talk about the Jews and Israel as though they were American Indians reclaiming Alcatraz Island."

Dr. Littell contrasted the Middle East and Southeast Asia situations, declaring:

"We have spent $80 billion in an ambiguous adventure in Vietnam. Many wise observers feel the people there are less able to resist Communist imperialism than when we entered the scene and expanded the war.

"The Middle East is not ambiguous. It is one of the few areas where our allies have shown themselves able to make good use of American support, to justify American confidence, and to check Russian imperialism.

MORE

"In terms of the objectives set by the U.S. government, it would be strange politics indeed to spend recklessly where we can't win and to refuse support where we have been winning hands down."

Rabbi Arthur J. Lelyveld of Cleveland, president of the Congress, contrasted those "voices in Israel that speak for new and imaginative approaches to the search for reconciliation" with the "non-existent or hostile Arab response.

'Where Are the Liberal Arabs?'

"Where are the liberal Arabs who will meet the liberal Israelis half-way?" Rabbi Lelyveld asked, adding:

"The voices of Arab intellectuals express only intransigence. The last word of Al Fatah is the call for the extinction of Jewish Statehood under the beguiling slogan of a pluralistic democracy belied by their own liberation movement covenants."

The American Jewish Congress president noted that "Israelis who call for bold new approaches in the search for peace justly insist on the right of Israel to exist as a sovereign state and to afford a continuing home to Jewish culture as a matter of right and not as a tolerated minority.

"Israel's duty to protect its citizens against the forces of violence and the threat of mass death is clear. This is not now and never can be negotiable."

'Soviet Jekyll and Hyde'

Avraham Avidar, Minister of Information of the Israel Embassy, charged that while the Russians "claim the rights of mediators and peacemakers" in the Four Power talks, "in the skies of Egypt they appear as direct participants in the war.

"It is a cynical replay of the Dr. Jekyll and Mr. Hyde story," Mr. Avidar told the convention, adding:

"The question is: will public opinion because of apathy and other preoccupations close its eyes to the recent Russian moves or will there come an outcry, 'Hands off Israel!'

"The Soviet Union came to the conclusion that its own global purposes are best served by tensions in the Middle East, not co-existence; by an arms race, not co-operation. Soviet imperialism is today the single most important factor blocking the road to peace in the Middle East.

"Russia is no longer satisfied with inspiring, with planning, with supplying the arms. It went one step further; it is now directly involving its manpower. Russian pilots are protecting the skies of Egypt. Nobody knows what will be their next assignment. But they have already released Egyptian units to resume their war of attrition against Israel.

"Nasser leads the Arab world not only to more bloodshed but also to the subjugation of Arab lands to Russian imperialism. Egypt may awaken too late to the realization that it was easier to dispose of British and French imperialism than to free itself from the embrace of the Russian bear."

The American Jewish Congress convention will continue its discussion of the Middle East crisis tomorrow morning with an address by Senator Hugh Scott, R-Pa., at 9:00 a.m. in the Palladian Room of the Shoreham.

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pensent que l'avenir de leur pays ne peut passer par cette mise à l'écart, cette mise en condition, de leurs « concitoyens », parmi lesquels se comptaient jadis les élites intellectuelles les plus avancées du monde arabe. En appliquant ces « lois d'urgence », l'Etat d'Israël ne fait — comme jadis la France en Algérie — que rompre irrémédiablement les ponts, créer une solitude quasi coloniale : le peuple israélien n'a pas mérité qu'on le pousse dans cet engrenage dont nous savons d'expérience combien la logique est implacable.

(1) P.O. Box 20178, Tel-Aviv.

ncé, a conclu le porte-parole.

Selon Tel-Aviv, une unité égyptienne qui tentait lundi soir de franchir le canal de Suez dans le secteur sud a été immédiatement repérée. Deux soldats ont été tués et les autres se sont retirés sur l'autre rive du canal.

Vers la même heure, un violent duel d'artillerie a éclaté par dessus le canal, et les avions israé-

région du déversoir, et au sud de Port-Fouad. Le porte-parole a déclaré que l'artillerie égyptienne a ouvert un feu nourri contre les positions israéliennes et relevé que les bunkers, les batteries et les fortifications israéliennes ont été touchés par des coups directs. Il a affirmé enfin que les forces israéliennes ont subi de « lourdes » pertes en hommes et en matériel. — *(A.F.P.)*

Un groupe de chrétiens français formule des réserves à propos de la conférence de Beyrouth

A la suite de la réunion, à Beyrouth, de la conférence mondiale des chrétiens pour la Palestine (1), un groupe de chrétiens français nous a adressé une déclaration dans laquelle on lit :

« Un certain nombre de chrétiens proches du monde arabe ont organisé ces jours-ci, à Beyrouth, une rencontre intitulée par eux : conférence mondiale des chrétiens pour la Palestine. L'un des buts de cette rencontre était de soutenir les organisations palestiniennes qui luttent pour la destruction des structures de l'Etat d'Israël en leur apportant une caution chrétienne, et une tentative de justification théologique. Cette initiative appelle de notre part de sérieuses réserves.

» Il y a, à l'origine du mouvement pro-palestinien, un souci de justice qui nous paraît incontestable, mais qui s'exerce malheureusement à sens unique. Nous ne sommes pas des admirateurs inconditionnels de l'Etat d'Israël et de sa politique actuelle. Nous connaissons les souffrances des Palestiniens et des Arabes, mais nous savons aussi les souffrances des juifs et des Israéliens, venus du monde chrétien et du monde islamique. Nous connaissons la part de responsabilité des puissances européennes dans la genèse de ce drame, mais nous savons aussi que les fautes commises ne seront pas rachetées par une politique unilatérale. Les revendications légitimes des Israéliens ne peuvent faire oublier celles des Palestiniens. Mais les revendications légitimes des Palestiniens ne peuvent non plus faire oublier celles des Israéliens.

» Aussi ne pouvons-nous taire notre inquiétude, car, depuis juin 1967, ceux qui ont organisé aujourd'hui cette conférence refusent obstinément de prêter la moindre attention au judaïsme dans toute sa réalité. Les organisations palestiniennes et les divers milieux arabes ont été invités à s'exprimer librement à Beyrouth. Les Israéliens et les juifs, eux, n'ont pas été invités du tout, à l'exception de quelques rares juifs anti-sionistes, qui ne constituent qu'une infime minorité, nullement représentative du judaïsme... *Une attitude aussi unilatérale ne peut aboutir qu'à exciter les passions et à retarder d'autant l'heure de la paix.*

» Nombre de chrétiens, dans le monde entier, n'approuvent pas cette politique d'alignement inconditionnel sur les thèses palestiniennes. Ils souhaitent plutôt un rapprochement des points de vue, afin de préparer une paix accordant des garanties d'existence aux uns et aux autres, dans toute la mesure du possible (avec bien des nuances, comme il est naturel, selon les préférences politiques de chacun). Mais les défenseurs de ces positions plus équilibrées n'ont pas eu, eux non plus, le moyen de faire entendre leur voix à Beyrouth. Cette rencontre ne représente donc nullement l'opinion générale des chrétiens, mais seulement *une opinion parmi d'autres*. Elle est, certes, répandue chez les chrétiens arabes ; nous comprenons bien leurs difficultés et leurs aspirations, mais nous devons les mettre en garde contre les vieux préjugés à l'égard des juifs et contre la tentation d'une surenchère anti-israélienne.

» La justification de l'antisionisme par de douteuses considérations théologiques est d'autant plus dangereuse que de nouvelles manifestations d'antisémitisme se font jour un peu partout dans le monde. C'est ainsi que certains prétendent refuser aux juifs et aux juifs seuls, le droit à l'existence nationale, en invoquant tel texte sacré ou telle tradition, arbitrairement séparés de leur contexte. Cet ostracisme ressemble fort au vieil *antijudaïsme*, dont il découle en partie, malgré les protestations des antisionistes, même de bonne foi. Cela équivaut à perpétuer la discrimination qui a fait des juifs, pendant des siècles, une minorité pourchassée. Rien, en effet, absolument rien ne permet de justifier une affirmation aussi évidemment contraire aux droits de la personne humaine et à l'esprit de la déclaration conciliaire *Nostra Ætate*.

» Dans une note pastorale récente, le comité épiscopal français pour les relations avec le judaïsme a dénoncé « l'ambiguïté » de certaines campagnes qui mêlent indûment des arguments » religieux à des positions purement politiques ».

» Certains ont prétendu bien légèrement qu'il y avait là une ingérence de la hiérarchie dans le domaine temporel. Mais le rôle des responsables ecclésiaux consiste bel et bien à rappeler, quand c'est nécessaire, les exigences évangéliques et leur portée universelle. Or il s'agissait, en l'occurrence, d'un rappel particulièrement opportun. S'il est évident que les options politiques relèvent du libre choix des consciences individuelles, comme le rappelait d'ailleurs cette note pastorale, les chrétiens ne doivent pas céder devant les excès de la passion partisane, encore moins les cautionner par des arguments prétendûment théologiques. Même dans une situation de guerre, ils doivent tendre à devenir des artisans de paix et de justice pour tous, sans aucune exclusive. En ce sens, nous sommes profondément d'accord avec l'évêque de Strasbourg, qui a précisé que « *des » chrétiens ne devraient pas inci- » ter à la lutte, mais à la récon- » ciliation entre juifs et Arabes* ».

» Nous estimons donc qu'il convient de mettre l'opinion en garde contre ce qui nous paraît constituer une utilisation abusive du christianisme à des fins partisanes. Nous appelons les chrétiens et tous les hommes de bonne volonté à se défier des propagandes simplistes et à tenter de comprendre toutes les parties en présence, *les Israéliens comme les Palestiniens, et les Palestiniens comme les Israéliens*. Nous ne prétendons pas apporter de solution politique, car la paix ne peut sortir que des intéressés eux-mêmes. Evitons au moins d'envenimer la situation en cédant à la passion génératrice de haine, sous quelque forme que cette passion se présente. »

(1) Voir *le Monde* daté 9 et 10-11 mai 1970.

Une quarantaine de personnes ont signé cette déclaration. Parmi elles figurent MM. Pierre Dabosville, A. Latreille, X. Léon-Dufour, F. Lovsky, J. Madaule, I. Marrou, R. Mehl.

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● *Le Conseil national de l'amitié judéo-chrétienne de France* (1) a publié de son côté une mise en garde qui indique notamment : « *Aujourd'hui l'antisémitisme ressurgit et prend parfois la forme de l'antisionisme. L'A.J.C.F. ne serait pas fidèle à sa mission si elle ne dénonçait pas à temps les prodromes du mal. Or, dans l'antisionisme militant, l'A.J.C.F. voit réapparaître sous cette nouvelle forme, tantôt un antijudaïsme religieux traditionnel, tantôt un antisémitisme passionnel.* »

(1) 68, rue de Babylone, Paris (7e).

LE MONDE 13. 5. 1970.

DES CHRETIENS CONTRE LE SIONISME. — Le huitième Congrès fédéral des groupes « Témoignage chrétien » a voté, à propos du conflit israélo-arabe la motion suivante :

« Le problème palestinien ne peut laisser indifférents tous ceux qui ont le souci de la justice et de la paix.

Les grandes nations, en soutenant l'établissement de l'Etat d'Israël aux mépris des droits des Palestiniens, ont commis une injustice à l'égard de ces derniers.

De même, dans la mesure où le dramatique problème des réfugiés reste sans solution et que se poursuit, dans les territoires soumis à l'autorité militaire israélienne, une occupation de plus en plus oppressive et répressive, l'avènement de la paix au Proche-Orient est compromis.

Le problème des réfugiés palestiniens n'est pas d'abord un problème social mais un problème politique qui exige une solution politique. Aussi, il est souhaitable, entre autres, que les Eglises, catholique et protestantes, prennent conscience de ce fait et ne limitent pas leur action à la sauvegarde des lieux saints et à des tâches humanitaires qui incombent prioritairement à la Croix-Rouge internationale et à l'U.N.R.W.A.

Aujourd'hui, la résistance palestinienne mène la lutte pour la création d'une Palestine laïque, ouverte à tous, arabes et juifs, musulmans, chrétiens, israélites ou athées. Elle exprime le combat juste et légitime d'un peuple pour sa dignité.

Déjà, la résistance palestinienne a une large base populaire. Par ses objectifs, elle entraîne à l'action les réfugiés hier passifs, les populations des territoires occupés, les arabes de nationalité israélienne. Elle est appelée à mobiliser de plus en plus les juifs anti-sionistes.

Elle est également révolutionnaire. La révolution palestinienne est inséparable de la révolution qui doit se développer au sein des peuples arabes.

Ainsi, la nature de la guerre au Proche-Orient a changé. Celle-ci n'oppose plus l'Etat israélien aux Etats arabes mais le sionisme, soutenu par l'impérialisme américain, au peuple palestinien, soutenu par les peuples arabes et par les peuples progressistes.

Nous sommes solidaires dans ses motivations profondes avec la résistance palestinienne populaire et révolutionnaire pour la poursuite de ses objectifs fondamentaux.

Le Conseil fédéral des groupes « témoignage chrétien » appelle les chrétiens et les israélites, les communautés juives et tous ceux qui sont attachés à la défense des droits de l'homme, à lutter contre le sionisme. Celui-ci, en effet, par son caractère racial, par sa volonté expansionniste, par la confusion qu'il entretient entre le sacré et le temporel, par son interprétation matérialiste de la Bible et l'utilisation des Livres Saints dans un but politique, représente un danger pour tous les croyants qui lisent la Parole de Dieu dans la Bible et pour tous ceux qui croient à l'égalité entre les hommes. »

Les premiers paragraphes de cette motion me semblent justes. Les grandes puissances ont réglé la question juive au détriment des Palestiniens. Ce sont eux maintenant qui, par un tragique retour des choses, sont les humiliés, les déportés, les sans-abris, — comme les Juifs émigrés il y a vingt-cinq ans, chassés des pays qu'ils habitaient et contraints de recourir au terrorisme pour faire reconnaître leur droit. Ceux qui ont appuyé la révolte des peuples

colonisés retrouvent la même inspiration dans la Résistance palestinienne. Il faut le répéter parce qu'une formidable pression, morale, financière, politique, s'exerce dans le monde industriel au bénéfice d'Israël. Les résistants palestiniens ne sont pas plus des bandits que ne l'étaient les combattants juifs en Palestine, que ne l'étaient les Résistants français, que ne l'étaient les Algériens, que ne le sont les Vietnamiens.

J'ajouterai cependant deux observations. La première est que l'affrontement entre Palestiniens et Israéliens n'est pas entièrement réductible au schéma de la révolte anticolonialiste. On ne saurait parler exactement d'une colonie d'Européens installée en territoire arabe puisque la moitié des citoyens israéliens proviennent des terres arabes, d'où la plupart d'entre eux ont été pratiquement chassés. C'est en quoi il est faux de dire que le sionisme est « racial » ; il est religieux, culturel et politique, mais sûrement pas racial. Je sais bien que les Boers étaient à l'origine des proscrits, et que les victimes ont tôt fait de se transformer en bourreaux. En l'occurrence, la dominante israélienne est occidentale, et c'est probablement cela qui est le plus grave obstacle à la paix : Israël sera rejeté tant qu'il n'aura pas reconnu son caractère propre, tant qu'il n'aura pas consenti dans une certaine mesure, à se « levantiniser ».

J'aurais aimé d'autre part que la motion fît allusion au type de guerre pratiqué par les Palestiniens. Même si ces méthodes sont la réplique des faibles à la violence des puissants, elles sont un pis-aller. Je sais bien que la guérilla est à la mode, parfois dans les cercles même où l'on célèbre la non-violence et l'objection de conscience. Mais tuer des gens dans le dos, faire sauter des enfants sur des mines, c'est une des formes les plus odieuses de la guerre. Je prie les jeunes gens des groupes « Témoignage chrétien » d'y réfléchir et d'interroger sur ce point leurs anciens, ceux qui durent recourir à de telles méthodes sur le sol de la France occupée ; ils comprendront alors que des chrétiens ne peuvent souscrire sans restriction au terrorisme, même s'il est au service d'une juste cause.

Mais après tout, ceci est affaire de précisions. Ce qui me semble inadmissible, c'est la manière dont la motion escamote un enjeu fondamental du conflit : l'existence de l'Etat d'Israël. Oui ou non, les Juifs qui ont trouvé refuge en Israël ont-ils droit à la protection d'un Etat ? On peut estimer regrettable que cet Etat existe là où il existe. Mais nous sommes en face d'une réalité nationale, au surplus consacrée par l'unanimité des Nations unies. La récusons-nous ? Je ne pense pas que nous puissions nous dérober sur ce point. Car il ne suffit pas de faire état de certaines déclarations de leaders palestiniens : l'objectif de la lutte, du côté arabe, encore réaffirmé à Rabat, est la suppression de l'Etat d'Israël. Pour ma part, quel que soit le dégoût que m'inspire l'attitude actuelle des dirigeants d'Israël, je persiste à dire que cet Etat a droit à l'existence et que mettre en cause cette existence, c'est se rendre complice d'un acte d'agression.

Des chrétiens, parlant comme tels, ne devraient pas s'inscrire dans

la logique de la guerre. Ce n'est pas à nous qu'il incombe de « lutter contre le sionisme[1] », même si nous y voyons un mélange déplaisant de mystique religieuse et de manichéisme politique — au nom « du combat juste et légitime d'un peuple pour sa dignité » : mais le sionisme fut l'expression d'un combat analogue (n'oublions pas qu'il y eut, à côté du sionisme de droite, un sionisme socialiste et prolétarien, celui qui créa les kibboutz), et il est encore l'expression d'une lutte pour la dignité, dans la mesure même où certaines communautés juives (en particulier celles de plusieurs pays arabes et communistes) sont persécutées. Suprême paradoxe : ceux qui condamnent le plus sévèrement le sionisme sont ceux qui, par leurs actes, le justifient et le renforcent... Puisse cette affreuse logique ne pas recommencer à jouer sur le sol européen ! Allons-nous perdre la tête, nous aussi, comme tant d'Israéliens — mais eux du moins ont l'excuse d'être sur place et de se sentir encerclés — qui tiennent aujourd'hui le langage qui pendant des siècles a été celui de leurs persécuteurs — le langage de la punition insolente et de la raison d'Etat ? Quelles que soient les fautes et les erreurs de la politique d'Israël, ne laissons pas dire que cet Etat est l'injustice opprimant le droit. En réalité, deux droits se combattent, et c'est ce qui fait le tragique de cette situation. Nous, qui ne la vivons pas, nous avons le devoir d'agir, jusqu'à la limite de l'espoir, pour le dialogue et la paix, en commençant par la France, où des groupuscules fanatiques s'efforcent de créer l'illusion d'une mini-guerre[2].

Je vois pointer ce manichéisme belliqueux dans la motion des groupes T.C. : « La guerre du Proche-Orient n'oppose plus l'Etat israélien et les Etats arabes, mais le sionisme soutenu par l'impérialisme américain, au peuple palestinien soutenu par les peuples arabes et les peuples progressistes. » Par définition, les peuples sont toujours progressistes. Mais les Etats ? Tous les Etats arabes sont des Etats théologiques, comme d'ailleurs Israël. Le droit y est plus ou moins subordonné à la religion. A l'exception du Liban, la liberté politique y est pratiquement inconnue. Dans certains de ces pays (qui parfois se disent socialistes), l'esclavage existe encore, plus ou moins dissimulé. Les groupes Témoignage chrétien oublient-ils comment les Coptes sont traités en Egypte ? Comment les écoles chrétiennes l'ont été en Syrie ? et quel est le sort des Juifs et des Kurdes dans l'Irak « progressiste » ? Cet absurde découpage évoque celui du « camp de la paix » et du « camp de la guerre » à la sinistre époque du stalinisme. Concrètement, je demande : *Parce que le Nigéria est soutenu par les peuples arabes et les*

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1. Quel que soit le jugement qu'on porte sur le sionisme, il doit être libre de cette ignoble intimidation que certains propagandistes exercent sur nous en assimilant toute critique du sionisme à l'antisémitisme.

2. La guerre israélo-arabe va-t-elle remplacer celle du Vietnam comme conflit de substitution pour jeunes gens en mal de violences ? Un groupe de jeunes fascistes sionistes a attaqué une réunion, le 9 décembre, à Censier. Plusieurs étudiants (en particulier des juifs « gauchistes ») ont été brutalement frappés et ont dû être hospitalisés.

peuples progressistes (eh oui, faites le compte, de l'Egypte à l'U.R.S.S.), *en déduisez-vous que le peuple biafrais mérite l'esclavage et que sa guerre n'était pas une guerre de libération ?*

Des chrétiens, parlant en chrétiens, devraient s'abstenir de donner dans la propagande idéologique. Ce n'est pas là leur langage, ce n'est pas leur témoignage[3]. Nous avons trop de frères qui souffrent sous trop d'oppressions pour partager ainsi le monde entre les criminels et les innocents. La défense des justes causes — et la lutte des Palestiniens est une juste cause — n'exige pas qu'on mette l'esprit et la parole au service des simplifications meurtrières.

J.-M. D.

Jean-Marie Domenach

אל: מר מ. פוגל

משרד החוץ
10. V. 1970

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מתוך: ג'רוסלם פוסט

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U.S. Christians blast silence on Arab terror

NEW YORK (AP). — A group of more than 250 Christian leaders in the U.S. has condemned the "silence, inaction, or equivocation" of those who have "condoned the 22 years of Arab terrorist attacks" on Israel.

A statement by the Interfaith and University Committee said yesterday the "quick censure of Israel for retaliatory acts while remaining conspicuously silent about Arab violence" has led to the 'time-bombing of planes en route to Israel and the killing of civilians in market places, airline offices and airports."

The group called for face-to-face negotiations between the Arabs and Israel; observance of U.N. cease-fire lines; placement of responsibility on Arab nations for terrorist actions by groups they harbour, and sanctions for those countries refusing to accept such responsibility.

Among the signers were theologian Dr. Reinhold Niebuhr; Bishop Stephen Bayne of the Episcopal Church's Executive Council; Bishop Gerald Kennedy of the United Methodist Church, Los Angeles; and civil rights leaders Dr. John Morsell of the National Association for the Advancement of Colored People, and Dr. Wyatt Waler, an aide of the late Dr. Martin Luther King Jr.

(In Beirut, a four-day "Conference of Christians for Palestine" with 300 delegates from 35 countries, opened on Thursday night.)

aff Haim Bar-Lev and the Jerusalem Hagoel, at the Western Wall last night, Day. (stories — pages 7 & 8) (Weiss)

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Rockets hurt three

New survey reveals fundamentalists favor Israel

★ *Dr. Arnold Ages is a professor in the department of classics and Romance languages at the University of Waterloo, with special interest in religion in literature.*

By ARNOLD AGES

Several years ago one of America's leading Jewish educational agencies commissioned a pair of California sociologists to undertake a study of anti-Semitic attitudes among Christians.

Glock and Stark devised a number of very probing and subtle tests in an attempt to determine an individual's "anti-Semitic quotient."

Their results, published in book form, were hailed as a major contribution to the literature of group prejudices.

Stereotyped views

One of the book's findings has disturbed many thoughtful Christians. The authors asserted that the more fundamentalist a person's religious beliefs, the more prone he was to anti-Semitic attitudes.

Researchers discovered that people living in the "Bible Belt" held stereotyped views about Jews. Indications were that the more literal the approach to scripture, the less sympathy towards Jews.

"Liberal Christians on the other hand, were found to be least tainted with anti-Semitic prejudice. The further one was removed from religious orthodoxy, the more tolerant he was of other faiths, including Judaism.

Since the 1967 conflict between Jews and Arabs there has been an accumulation of evidence which suggests that a major revision is in order.

A study which I conducted recently of Christian attitudes towards the state of Israel, indicates that it is difficult to predict people's reactions on the basis of the Glock-Stark "anti-Semitic quotient."

Most of the fundamentalist, literalist churches have shown most sympathetic understanding of the plight of Israel since the Six Day War.

Many of the "liberal" Christian groups (including the United Church of Canada) have adopted either ambivalent attitudes towards Israel or have been openly hostile.

I can make this observation after conducting a poll among almost 100 different Protestant churches in the United States and Canada.

Not all church groups in these two countries responded. The United Church of Canada, for example, sent no reply to my request for information although its policy towards Israel (as reflected at least in its official publication) is decidedly hostile.

A special case of a group which fits neither the liberal nor fundamentalist mold is the Jehovah's Witnesses. A spokesman for their group in Toronto wrote to me that Israel was to be condemned because instead of relying on the spiritual might of Jehovah and his hosts it had chosen to depend on guns, tanks and jet planes. The Jewish state was therefore, to be placed in the same unenviable category of other states which trust in diabolical forces rather than God.

The responses of Canada's large Protestant churches followed roughly the pattern of similar groups in the United States.

Several brochures

The Anglican Church, through its public relations department, sent several brochures describing educational activities carried out by the church's missions in Israel. While expressing the need to rehabilitate the refugee victims of the Arab-Israel conflict, the church did not take any position on the political situation.

The secretary of the Presbyterian Church in Canada was similarly reticent to state church policy on Israel. He did, however, say: "I believe that Presbyterian people are in favor of the State of Israel, but our church has not expressed itself officially on this question."

A strikingly different attitude towards Israel was found in the posture of the Pentecostal Assemblies of Canada.

Earl Kulbeck, editor of The Pentecostal Testimony of Toronto, described the position of Pentecostalists in positive terms.

"We believe most emphatically that God is still in covenant relationship with Israel," he wrote, "that the present state of Israel is identifiable with the regathering of Israel as indicated in the prophetic scriptures and that Israel will stay in their own land as a sovereign national state."

How does one explain the surfeit of sympathy for a Jewish state among Christians thought to have harbored the strongest anti-Semitic tendencies?

The answer lies in the fundamentalist approach to Scripture. Although a total consensus is lacking, most of the biblical literalists believe that the return of the Jewish people to their ancestral homeland is at the very least a partial fulfilment of prophecy in the Old and New Testaments.

These prophecies figure prominently in millenarianist beliefs about the second coming of Jesus. According to this doctrine the second advent must be preceded by the ingathering of the Jewish people on their own soil and a subsequent mass conversion to Christianity.

The following list categorizes some of the responses I received to my questionnaire about Christian attitudes towards Israel:

Sympathetic: American Baptists, Church of God, Missionary Alliance, Assemblies of God, Foursquare Gospel, Reformed Church, Evangelical Christian, Church of the Nazarene, Pentecostal, United Millionary, Church of the Bretheren, Presbyterian.

Final analysis

Neutral: Christian Science, Episcopal, Seventh Day Adventists, Evangelical Lutheran, United Methodists, Congregational, Menonite, Quakers, Anglican.

Hostile: Jehovah's Witnesses.

It should be noted that several of the groups which I have placed in the "neutral" column, expressed many misgivings about Israel's current policies, without actually condemning her.

In the final analysis, it is only the Protestant fundamentalist who have come out unequivocally in favor of Israel. They see the state as a culmination of scriptural promises and as a harbinger of the "time of the gentiles."

TORONTO DAILY STAR, 2.5.72

CONFIDENTIAL

Considerations in Favour of an Israeli Initiative, taking into account especially the Image of Israel as seen through the Eyes of the western Pro-Arab

James Parkes. April 1970

The pro-Arab has a much easier task than the defender either of Israel or of an approach seeking to be fair to both sides. It is so easy, and superficially so convincing, to say that "Palestine was an Arab country", and by that statement alone one has deprived Israel of any justification for her existence save force and legalism, neither of which are arguments carrying weight with public opinion. She is made to appear as an intruder forced by "imperialism" on a homogeneous and nationally capable "Arab country".

I believe that the moment is opportune for an entirely fresh Israeli initiative towards the Arabs, an initiative which it will be difficult for the pro-Arab to shrug off. What effect it could have with Arab governments others can judge better than I.

Again, insofar as the pro-Arab is concerned, the approach to be effective needs to have two major and two minor arguments - minor only in the sense that the major arguments allow of their introduction. I do not think one can exaggerate their importance in themselves.

The Major Arguments (1) The Occasion of the Fresh Initiative is the Threat of Universal Pollution.

A common danger threatens the whole of humanity in the pollution of our total environment, whether on earth, in the air or in the sea, by the misuse of industrial and other waste products. Scientists are warning us that we have perhaps only till the end of the century to effect a radical and universal cleansing of our environment such as will demand the united co-operation of all nations and peoples. It is a danger in which all distinctions between one nation and another have no longer any meaning. All alike are threatened.

In such a situation conflicts such as have unhappily divided Israel from the Arab world will be seen as acts of treason to humanity as a whole; for no nation will be able to contract out of a universal responsibility or to refuse the most intimate co-operation with its neighbours.

It is because of this fact that Israel has an opportunity to take a fresh initiative.

So far as I know the United Nations have not yet formulated a definite appeal to all members. So long as this is so, Israel has the opportunity for taking its own initiative. What I do not know is the extent to which pollution is seen to be a problem in the Middle East, and the phrasing would obviously depend on that. But the fact of pollution is there, and justifiable use can be made of it.

(2) The Moral Justification for Israel.

I am convinced that this is the most important point, not only for the pro-Arab but for the Arab governments. It is the one real "injustice" to the Palestinian Arabs that it was not put forward fifty years ago by the British to explain the Balfour Declaration. Silence can be easily explained, but less easily excused. It allows, even in 1970, Rees Mogg, Editor of The Times, to speak of the Jews returning after two thousand years' absence

The Israeli-Arab conflict is not a normal conflict. In the last world war, Britain and France did not deny the right of Germany to exist, and the same was true of the attitude of Germany to its enemies. It is the Arab conviction that Israel exists only by force, but has no moral right to its position, that creates, I believe, the gulf which makes negotiations impossible. I believe Israel would be justified in expressing her profound conviction that if the Jewish people, and the average citizen of Israel, believed that Israel rested on force alone, all support for Israel would cease and a large number of Israelis would seek other homes. Because of past Jewish history, Israel has relied perhaps too much on her legal rights, and has looked too much to the past period of independence instead of emphasising the continuity of Jewish life in Palestine, and its unique place in the life of the Jewish people, which in truth are Israel's moral title deeds.

For more than two thousand five hundred years the Jewish people has known dispersion. During the greater part of that period the Jewish community of Palestine was not the largest, richest or most powerful.

It was often impoverished and oppressed, while other Jewish communities were prosperous and at peace. But the Jewish people as a whole never wavered in its conviction that every other land was, in some sense, "exile", and that its ultimate security as well as its ultimate unity lay in the Land of Israel, in Palestine.

It is not surprising that there have been crises in the life of a people as dispersed and diversified as the Jewish. But in the five crises which have confronted them in the two thousand five hundred years since there have been at least two centres of their national life, salvation has in every single case come from the community which was living, sometimes in great misery, in the Homeland. In an annexe are described in more detail those five occasions. (See Five Roots of Israel Part 1, Chapter V. Flishin.)

The percentage of Jews living in Palestine before 1914 does not represent, and for long has not represented, the proportion of the Jewish people who would have lived there had it been possible. During the thousand years in which the Land has been ruled by a variety of Turks as well as Mamluks Jews were almost continuously oppressed, and the stagnation of the land reduced to almost nil the opportunities of earning a living. The most striking evidence of this lies in the 19th century growth of Jerusalem.

From the period when Mehmet Ali and his son Ibrahim ruled in Jerusalem, and conditions for both the Jewish and the Christian minority (which also suffered under the dead hand of the Turks) improved, these are the figures for the Jewish, Christian and Muslim populations - and note that this is the increase was before the emergence of an organised Zionist Movement or British encouragement:

In 1838 Jews numbered 3000 out of a total population of 11,000

In 1872 Jews numbered 10,600, Christians 5,300 and Muslims 5000.

The Minor Arguments: (1) Recognition that there is nobility in the Arab determination to right at immense cost a wrong done to a fellow-Arab.

I have put this in the form of a hypothetical statement of the Israeli government. This is because I believe its effect is mainly to the Arab governments, secondly only to the pro-Arab. Psychologically it

(x must be added the significance of the return under Ezra)

could, if generously expressed, remove some of the unhelpful (to Israel) humiliation of defeat in 1967.

I have put in the same way, and for the same reason, acceptance of representatives of "the Palestine Arabs". Psychology is at times more important than logic ! And there could be a very pretty argument about Jewish terrorism from 1942 to 1947 !

"Just as we Israeli on our side distinguish Arab actions which we regret and oppose from the basic fact which earns our admiration that your peoples have made immense sacrifices on behalf of those Arab brethren whom you consider to have been wronged by our presence, though your own people in no way suffered from it, so I ask you to consider this claim to a moral foundation for our presence apart from your condemnation of this or that action of ours. We believe that it justifies us in asking you to look again at your refusal to sit down with us, especially in view of the world situation already described.

"As the Foreign Secretary has stated on more than one occasion, there is no subject which we would exclude from negotiation. But I would like on this occasion to emphasise that we are perfectly willing to accept a representative of Arab Palestine at the negotiations. We do not consider that the rights of Christians and Muslims in a land which is deeply embedded in the history of our three faiths is in any way inferior to our own. Our rights are equal, even though our needs may be different. But, apart from the extremists who exist in any free community, the bulk of the Jewish people have long ago abandoned the idea that a land which was so obviously a meeting place between three continents could be their exclusive possession."

<u>The Minor Argument</u>: (2) <u>The need for two political societies in the forseeable future.</u>

Needs of Jews, Christians and Muslim Arabs are different. By this I mean that the Christians do not require a political presence. Genuine equality and freedom is their need. But just as Islam expresses itself in the conception of a total community - Dar-ul-Islam - so Judaism

needs to express itself in a total community. This need not for ever imply separate independent states. But at present when the problems and tasks facing the Jewish and Arab peoples are so different, each will perform his task best by there being two independent communities living in the closest friendship and mutual service.

It is important to remember that in the days of Arab rule - days which passed nine hundred years ago, and to which both Christian and Jewish writers in the early Turkish period looked back with longing - Arabs were the catalysts of a civilisation in which Greeks and Syrians, Persians and Levantines, some of them Jews, some Christians and some Muslims by religion, co-operated to make it one of the glories of human history. Both Israel and the Arab Muslim, together with the Christian could look forward to a renewal in modern terms of such a society.

Dr. J. Parkes
April 1970

מדינת ישראל
ISRAEL

קונסוליה כללית
CONSULATE GENERAL

11 EAST 70TH STREET
NEW YORK, N. Y. 10021
TRAFALGAR 9-7600

20 באפריל, 1970
קדמ / 1041

אל : מר מיכאל פרגאי, הממונה על ענייני הכנסיה
השגרירות, וושינגטון
מצפ"א
הסברה
מאת: י. אביעד, הקונסוליה הכללית, ניו-יורק

הרצ"ב לידיעתכם בבקשה.

בברכה,

יעקב אביעד

CONSULATE GENERAL OF ISRAEL
936 NORTH MICHIGAN AVENUE
CHICAGO, ILLINOIS 60611
PHONE (312) WH 3-0265

קונסוליה כללית
של ישראל

(10)

(N)

ר.ונקטאי.ר

ח ניסן, תשל
14 אפריל, 1970
108.1

אל : מר מ. פרגאי, הממונה על ענינים כנסייתיים

מאת : הקונסול הכללי, שיקגו

הנדון: <u>החלטת הארונגלים בענין המזה"ת</u>

ד"ר גריג שלח לי כעת את ההחלטה שהתקבלה ב-9 באפריל, ש.ז. ע"י הארגון הלאומי של הארונגלים.

ההחלטה (מצ"ב) די פושרת אך בכל אופן אפשר לראות בה צעד חיובי.

גריג הביע נכונותו לעזור לנו בכל דרך אפשרית גם בעתיד.

בברכה,

שאול רמתי

שאול רמתי

לרשה
העתק: מר א. אבידר, ציר(הסברה), וושינגטון
פרופ' ורבלובסקי, שיקגו

שר/ובש

We pledge ourselves to support every legitimate effort to maintain balance in ecology, preservation of our resources, and avoidance of the cluttering of our natural beauty with the waste of our society.

THE MIDDLE EAST

The critical situation now existing in the Middle East represents a threat to world peace.

Because of the Biblical roots of our faith and our national and spiritual interest in this part of the world as Christians, we express grave concern for the cause of peace and justice in the Middle East and for the meeting of the great human and spiritual needs of all the peoples in that area in a creative and constructive way.

We of the National Association of Evangelicals recognize the rights of all nations in the Middle East, both Israeli and Arab, to exist as sovereign nations from the perspective of biblical and historical positions.

We express our profound interest and concern in the welfare of and rehabilitation of refugees, Jew and Arab, wherever they are found, our interest in a fair and impartial hearing for all parties.

We call our churches to pray for peace in the Middle East, for the witness of the Christian church in all middle-eastern countries, and for the "peace of Jerusalem" in its prophetic and scriptural significance.

CHRISTIAN DAY SCHOOLS

Among the many crises of our time there looms a major crisis in elementary and secondary education.

Public schools, at times, are doing well in inculcating moral and spiritual values along with the basics of a secular education.

Private schools, under severe financial handicaps, in many cases

משרד החוץ

מזכר

סיווג: N

אל: מר מ. אלון (שגריר)

מאת: מ. פרבצאי

אל: מר מ. פרבצאי

מאת: ש. ינון

היתרשמות נכבדי הדה – הארגנטינאים שיחסי אש עם הדה פלוש

מעמדנו בעולם ערבי

היתנו יעיל.

13/4/1970

תאריך | חתימה

תאריך | חתימה

10.69 — 500X100

משרד החוץ

7 IV 1970

The Ennis Street Wesleyan Church

408 ENNIS STREET TELEPHONE 88 8-6946

BOYD C. KISTLER, Minister CLYDE CONNER, Treasurer

High Point, North Carolina

27260

March 27, 1970

Ministry of Foreign Affairs
Information Division
Jerusalem, Israel

Dear Sirs:

I had the privilege of spending the first week of February, 1970 in your beautiful country. I also visited in Egypt as well as Rome, Cyprus, and Athens so I had good opportunity to see Israel in the context of the Mediterranean world. Following such a short visit, I realize that I am not in any sense an authority but I would like to tell you of my feelings.

I read a great deal before and after my visit in your country so I think I received more benefit from the time spent there than I would have as a mere curious tourist.

I want you to know that I appreciate more than I can say the gracious hospitality extended by your officials and the average people themselves. After being in Egypt, I felt that I had found real friends when I arrived in Israel. From the Customs Officials right on through each and every contact it was most rewarding to be met with such friendliness and warmth. Even the children whom we met were lovely. At Ashkelon we met a class of school children who thronged around us in happy expressions of friendship. One little girl gave me a piece of candy simply to show her friendliness.

Perhaps I should not venture into the realm of complicated, international politics, but, for what it is worth, I am a strong and vocal supporter of your cause. I am a Christian but the religious tolerance of your nation is most gratifying. I am deeply grateful to your people for the religious heritage which we share in so many matters. I like to emphasize these areas of common tradition and interest. God bless you and your wonderful people.

Sincerely Yours,

Boyd C. Kistler

Boyd C. Kistler

P. S. Would you please share this sincere expression with other agencies who may be concerned with your image.

RELIGIOUS MEDIA URGED TO FOLLOW
COMMON AGENDA ON SOCIAL CONCERNS

By Religious News Service (4-13-70)

CHICAGO (RNS) -- An international, interreligious Religious Communications Congress sponsored by 40 organizations closed here with a Jewish leader calling for a common agenda among Protestant, Catholic and Jewish organizations in seeking to make an impact on society.

Rabbi Marc H. Tanenbaum, director of interreligious affairs for the American Jewish Committee, predicted that Jews, Catholics and Protestants would move closer together in the decade of the '70s.

"It is quite evident to me that extensively intensifying interplay is taking place in which we find the Catholic community becoming increasingly Protestant," especially in the area of study of the Scriptures; that Protestantism is beomcing increasingly Catholic as it returns to more liturgical forms, and that Christians generally are becoming increasingly Jewish as they return to the biblical and Hebrew molds of self-understanding," Rabbi Tanenbaum observed.

Although interfaith dialogue has increased understandings and brought Jews, Catholics and Protestants closer together, each one has his own agenda for interfaith activities,he said.

Stating that "there must be reciprocity," Rabbi Tanenbaum challenged congress participants to use their skills as religious communicators to help hammer out a common agenda for interfaith activities in the '70s.

He strongly urged joint Jewish, Catholic and Protestant effort at reordering national priorities in the U.S. government. Citing an expenditure of $30 billion for military and defense purposes, the rabbi urged a concerted effort by interreligious structures to "move on Washington" and seek at least $20 billion of that amout for the meeting of human needs.

"While we have stayed at home and become paralyzed over the Black Manifesto, churches and synagogues across the land have failed to see that the real target is in Washington," Rabbi Tanenbaum declared. He added that the mass media of religious institutions have a tremendous responsibility in helping to reorder the priorities of organized religion before they can reorder the priorities of the government.

Other items on a "mutual agenda" that could be acted on together, said Rabbi Tanenbaum, include the challenge of science and technology, the Third World including its problems of population, illiteracy, poverty and disease, and the theological "crisis of faith."

The "crisis of faith," he said, "will continue to be for all of us the crucial and decisive issue that will shape the relevance of all our interfaith activities in the 1970s."

(more)

"We must first face the status of faith in our (religious) communities, for if we have little faith and belief commitment, we have little to communiciate," he said.

Rabbi Tanenbaum said thatunfortunately most of the areas of concern for each specific organization tended to have survival overtones.

For Jews, he observed, the central question seems to be the State of Israel. "Jews will not sit by silently if the Soviet Union seeks to set up a Middle East satellite using anti-Semitism as a method," he declared. "The horror of Hitler's Germany is too close to us for Jews to be silent in the future."

For Protestantism, racial justice and poverty head the list of concerns and though they are crucial issues, the survival of American Protestantism seems wrapped up in how they respond to racial justice and poverty, he indicated.

Despite agends concerned with self-survival, a community of fellowship has begun to develop among scholars and those involved in interfaith dialogue, he added.

"Jews are being profoundly affected by the interaction with Catholic and Protestant scholars, and are thinking now about religious questions which prior to the ecumenical movement were considered as Christian monopolies."

"For example," he concluded, "Jews are discussing now the meaning of the Messiah as a result of a deep dialogue with Southern Baptist scholars."

In the discussion that followed, Catholic and Protestant panel members reacted to the rabbi's address, generally citing agreement. Reactors were Father Charles Angel, editor of The Lamp, Garrison, N.Y.; Ben Hartley, editor of Presbyterian Survey, and Miss Betty Thompson of the United Methodist Board of Missions.

A final panel dealt with technological advances in communications and religious response to it. It was presided over by Dr. Philip A. Johnson, executive director of the World Association for Christian Communications, headquartered in London.

The congress closed with an overview summary of the meeting by David Gockley, executive vice-president of Religion in American Life and general program chairman for the congress. He said there were no plans for another similar meeting and that any such plan would have to come from the 40 or more organizations which sponsored the meeting.

A total of 373 persons reistered, not including numerous part-time participants and guests bringing the total to more than 400.

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The Church And Israel

(N)

April 10, 70

St. Louis Review

Last Sunday's institute on "Catholicism" held at the St. Louis Priory under the joint sponsorship of the American Jewish Committee and the Archdiocesan Council of the Laity and with the collaboration of the Archdiocesan Commission on Ecumenism was an excellent contribution to the ongoing local Catholic-Jewish dialogue. In previous programs the emphasis has been laid on providing Catholics with an insight into Judaism and Jewish culture. The Priory program was addressed to Jews and stressed an insight into Catholicism.

The program provided an excellent opportunity for an exchange of viewpoints and for projecting the basis for greater mutual understanding and cooperation. A significant dialogue developed around the theme about the importance of the State of Israel to American Jews. It was pointed out that apart from traditional religious significance Israel serves to assure Jews throughout the world that there is at least one place on earth which can be their homeland and in which they can always find welcome. After centuries of persecution and the experience of the holocaust of immediate memory, the importance of this value in the State of Israel can scarcely be over-emphasized.

There was substantial agreement among the Jewish participants in the day's program that armed American intervention in the Middle East is undesirable. Asked what kind of response to the State of Israel American Jews would ask of their Catholic friends, those in attendance developed a prompt and concise answer.

First our Jewish neighbors would wish to see a public declaration by the American bishops that Israel has a right to exist and survive. Such declarations have been given by individual church leaders but no official joint statement has been forthcoming. To undergird this declaration of moral support for the survival of the State of Israel, they would wish to see the American hierarchy petition the Holy See to move toward the establishment of regular diplomatic relations between the Vatican and the State of Israel. It can be pointed out that the Holy See already has formal diplomatic relations with the United Arab Republic, with the Syrian Arab Republic, with Kuwait and with a considerable number of other largely Moslem countries. And finally they would wish to see the church's leadership give public support to the establishment of peace in the Middle East by means of direct face-to-face negotiations between Arabs and Israelis.

These do not seem to be unreasonable or excessive demands on the part of our Jewish brothers. We are not asked to forego our concern over the miserable plight of Palestinian Arab refugees. And in asking for a declaration of moral support for the existence and survival of the State of Israel, we are only asked to stand by decisions and commitments given on behalf of all the major powers in the world just a few years ago. The political legality of the State of Israel rests upon extremely solid foundations, it is of importance for Jews and for all the peoples of the world that it be allowed to develop in tranquility and freedom.

—*Msgr. Joseph W. Baker*

משרד החוץ

מחלקת הקשר

בלתי מסווג

מברק נכנס

(2)

אל: המשרד

מאת: האג

מס' 36

בשלח 090950 אפריל 70

אירופה א, פרגאי.

DUTCH ROMANCATHOLIC PASTORAL COUNCIL ADOPTED APRIL 8 A RECOMMENDATION ON RELATIONS RETWEEN CHRISTIANS AND JEWS IN WHICH ANY FORM OF ANTISEMITISM WAS REJECTED. THERECOMMENDATION POINTED TO THE SPECIAL IMPORTANCE OF THE JEWISH PEOPLE FOR THE CHRISTIANS AND CALLED FOR MORE CONTACTS RETWEESN JEWS AND CATHOLICS.
ADOPLION OF THIS RECOMMENDATION DID NOT CONE, HOWEVER, UNTIL AFTER ASSURANCES
HAD REEN GIVEN THAT IT DID NOT MEEN TAKING SIDES IN THE POLITICAL DEMANDS OF TODAY AS FORMULATED BY THE JOEWISH PEOPLE ON THE RELIGIOUS GROUNDS.

S

שג

תפוצה: שהה3 רוהמ3 מנכל3 סמנכל אירופה א פרגאי קעת הסברה2 רמ2 אמן

תא/של

ויגה, 8 אפריל 1970

7

אל: חטברה
אירופה א'

מאת: שב. ישראל בויגה

השבועון הקאתולי החשוב "די פורכה" מפרסם בגליונו מה-4/4/70 את מאמרו של הקארדינל, ריכרד קשינג מהונקונג, שרופק למם על יריגו. משגת השיבות לפרטים מרטים מעובדה שבועון קאתולי זה נקרא, לפי יריעותבר הברוקות גם בארצות שמעבר למסך הברזל.

ב ב ר כ ה

א. אלדר

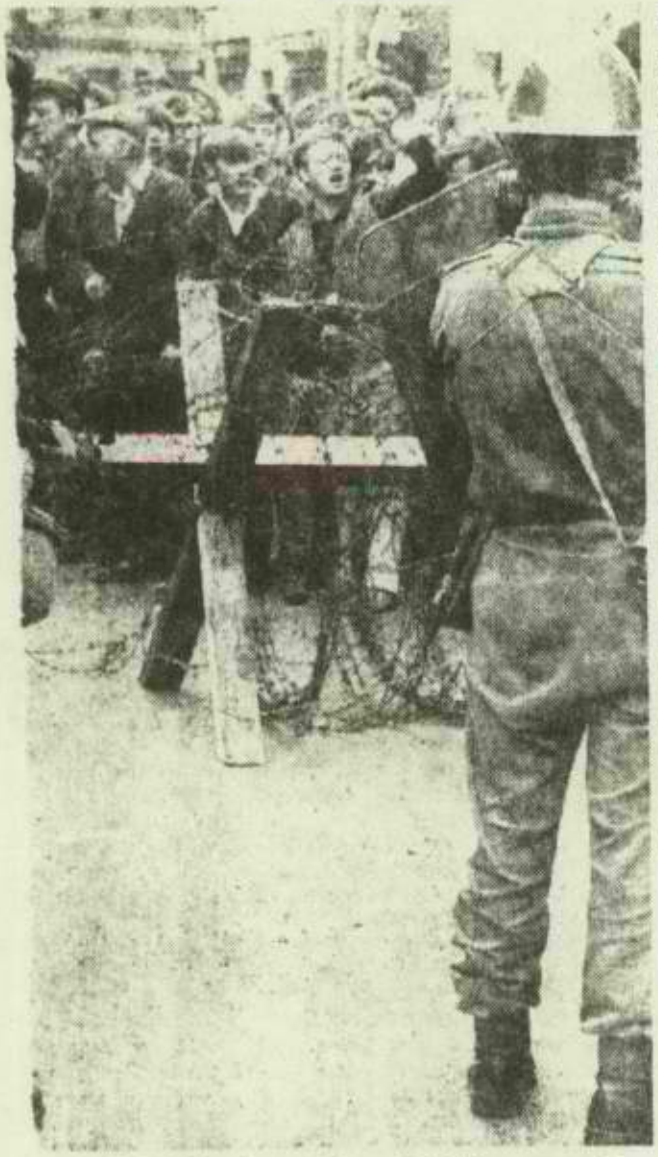
העתק: הקונסול הכללי, ברסטון
המחלקה על עניינים בנסיתיים, מר מ. פוגאי

תמ/אא

› und Vorteil (S. 3) Selbstzerstörung als Protest (S. 16)

URCHE

›pril 1970 / S 5.— Erscheinungsort Wien, Verlagspostamt 1081, P. b. b



land: Wieder demonstrieren Katholiken gegen Pro-
halben Jahr relativer Ruhe machen sich die Extre-
- bemerkbar. Die Katholiken feierten den irischen
›eten unter ihrem Pastor Paisley marschier-
Die britischen Soldaten kön-
- sich Beobachter.
›for-

Die Unruhe, die wir heute für die Heimat der Juden empfinden, darf uns nicht von ihnen entfernen, sondern sie muß uns im Gegenteil ihnen näherbringen, in der Sorge um eine gemeinsame Aufgabe. Der Staat Israel muß endlich den ihm zukommenden Platz in der Familie der Nationen finden, und man muß ihm die Möglichkeit geben, sich würdig und ehrenhaft zu entwickeln. Wenn wir dies sagen, wollen wir kein anderes Volk seiner legitimen Rechte berauben, wir verlangen nur, daß die Rechte aller geachtet werden. Wenn es ein Land auf der Erde gibt, das Gott geschaffen hat, wo der Friede gesichert werden sollte, dann ist es wohl das Gelobte Land, das Heilige Land gemäß dem persönlichen Eingreifen Gottes in die Geschichte der Menschheit. Wir müssen überzeugt sein, daß Christen, Mohammedaner und Juden imstande sind, zu einem harmonischen Zusammenleben zu kommen, das ihres gemeinsamen Erbes würdig, ihrer Größe entsprechend und ihren Traditionen gemäß ist.

Ich bin gewiß ein Freund des ›ischen Volkes, doch ich spreche nur als Freund, sondern der Gerechtigkeit jedem das ›as be-

Osteraufstand 1916, die Protest...
ten entlang des Stacheldrahtes durch Belfast.
nen zwar nach wie vor das Ärgste verhindern, doch frage...
wie lange England diesen Zustand aufrechterhalten kann. Denn die Re...
men des nordirischen Ministerpräsidenten kommen nur langsam vorwärts.
Von der versprochenen Gleichstellung ist noch fast nichts verwirklicht

Photo: AP

Nur arabische Anerkennung bringt Friede

Israels Grundrecht auf Existenz

Von Kardinal Richard Cushing / Boston

Während langer zweiundzwanzig Jahre haben wir mit Besorgnis auf den von Unruhen zerrissenen Nahen Osten geschaut. Es ist schwer zu begreifen, warum die Kinder Isaaks und Ismaels nicht zusammen in Frieden in diesem Lande leben können, das für beide genügend groß und reich ist und auf das sie gegensätzliche Ansprüche erheben. Was hat sie während dieser zwanzig Jahre daran gehindert, zusammenzukommen, die gegenseitigen Argumente anzuhören und, wenn möglich, zu einer Verständigung zu gelangen? Der einzige Weg, der zum Heil führt, ist der Weg des Friedens, und Friede kann nur durch Verhandlungen und beiderseitige Opfer herbeigeführt werden.

Es ist gewiß schwer, Frieden zu schließen. Und es ist schwer, zuzugeben, daß der Gegner vielleicht auch in einigem recht hat; es gehört Heroismus dazu, auf einen Teil seiner Forderungen zu verzichten, um zu friedlichem Zusammenleben und zur Zusammenarbeit mit dem Nachbarn zu kommen, im Hinblick auf künftiges Glück für alle. Dies stellt vielleicht den höchsten Grad der Selbstverleugnung dar, dessen ein Mensch oder ein Volk fähig sind. Doch ist es von allen der nobelste, und Gott hat Seine Hilfe denen versprochen, die für dies hohe Ziel — den Frieden — kämpfen.

In beiden Lagern, sowohl in Israel als auch bei den Arabern, gibt es Menschen, die den Frieden wollen, die bereit sind, den „anderen" als Nachbarn anzuerkennen und die sich bemühen wollen, ihn als ihren Nächsten zu lieben. Doch viele unter ihnen wagen nicht, es laut zu sagen, weil sie Angst haben; mächtige Einflüsse sind am Werk, um das Streben nach Frieden zu ersticken. Doch bin ich voller Zuversicht: nichts ist imstande, die wahre Liebe zu töten, weil die Liebe uns durch den Geist Gottes gegeben wurde. Ich bete zu Gott, Er möge unter allen Kindern Abrahams Seinen Geist der Liebe verbreiten — dann wird Friede kommen...

jüd...
hier nicht
auch als jemand
sucht, als jemand...
Seine zuerkennen möchte
deutet, daß ich keineswegs gegen die
arabischen Völker eingestellt bin
oder mich gegen ihre legitimen
Rechte und Forderungen ausspreche,
selbst wenn ich im heutigen Konflikt mich mehr für Israel interessiere.

Israel ist noch immer bedroht. Infolge von zweierlei Maß ist die öffentliche Meinung heute kritisch zu ihm eingestellt, ich glaube zu Unrecht...

Die Erde Israels ist von den Juden den Arabern nicht gestohlen worden, sondern sie wurde teilweise gekauft oder, gemäß den internationalen Gesetzen, dem jüdischen Volk auf Grund eines Teilungsplans und durch eine große Mehrheit der Stimmen der Vereinten Nationen übergeben — dies in Hinblick auf die dauernden historischen Bande des Volkes mit dem Land.

Zu wiederholten Malen hat Israel seine Bereitschaft erklärt, das Problem der Flüchtlinge auf eine angemessene Weise zu lösen, aber seine Vorschläge sind jedesmal von seinen Feinden zurückgewiesen worden. Mehr als dies, jeder vernünftige Mensch weiß recht gut, daß diese ernste Frage nicht gelöst werden kann, bevor der Friede hergestellt ist...

Immer wieder hat Israel Friedensverhandlungen angeboten, um mit den Arabern zu einem dauerhaften Frieden zu kommen, doch immer ohne Erfolg.

Man kann nicht oft genug wiederholen, daß die entscheidende Frage im israelisch-arabischen Konflikt darin besteht, von den Arabern die Anerkennung zu erlangen, daß Israel das Recht hat, zu existieren und sich in Frieden zu entwickeln. Die Weigerung der Araber, dies zu anerkennen, ist die wahre Wurzel des Konfliktes.

אלי גר י. פרנקל – הגאונה של לונדון –
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CHRISTIAN VIEWS OF ISRAEL STUDIED

Jewish Group Finds Gains in Opinions of Periodicals

By IRVING SPIEGEL

Special to The New York Times

WASHINGTON, March 31—The American Jewish Committee said today that Roman Catholic and Protestant opinion, as reflected in major periodicals published throughout the country, has recently shown increasing understanding of Israel's security needs and increasing support of Israel's sovreignty.

Details of a study of the American Christian press were reported at the opening session of a two-day meeting of the committee's policy-making Board of Governors. Rabbi Marc H. Tanenbaum, national interreligious affairs director, said in an interview that Roman Catholic and conservative Protestant opinion "has shown an increased commitment to Israel's needs."

Rabbi Tanenbaum said that much liberal Protestant opinion had shifted from a previously "critical position toward Israel to a more sympathetic and even-handed understanding."

The report says that "what has emerged in early 1970 is a clear recognition by Christian editors that Israel is no myth and really exists." It quotes the Rev. John Sheerin, editor of the Paulist publication The Catholic World as saying that Israel's "existence is every bit as valid as that of numerous other states whose legality is never questioned."

'Legitimate Claims'

The study quoted the Rev. Alan Gever, Protestant editor of The Christian Century, a national ecumenical journal, as saying that "the human rights of Israelis and the sovereign rights of Israel are powerful and legitimate claims upon a religiously grounded sense of justice."

As another example of the shift of Christian editorial thinking, the study quotes a joint editorial that appeared in the March, 1970, issues of the United Church Herald, official journal of the United Church of Christ, and The Lamp, publication of the Roman Catholic order of the Graymoor Fathers.

The editorial signed by the Rev. Martin Bailey, the Protestant editor, and the Rev. Charles Angell, the Catholic editor, deplored, "glaring anti-Jewish statements from otherwise respected Christian leaders" that they encountered on a recent fact-finding tour in the Middle East.

The editors called "distressing" the use by Arabs of "biblical texts to argue that the Jews had lost all the right to the Holy Land, since it was their ancestors who handed Christ to the Roman ruler and who crucified Him."

"This kind of thinking," the two editors wrote, "has become the basis for a systematic reign of terror unleashed on Jews stranded in Arab lands." At the same time the two editors deplored "liturgical justifications for political decisions" by some Israelis.

More Balance Found

A more balanced and realistic view of the Arab refugee problem, the study continues, is now being expressed by Christian editors and writers. Representative of this trend is a commentary in the United Church Herald, which expressed surprise when a mission of 12 Catholic and Protestant editors visited Arab refugee camps and "discovered that our image of the camps was wrong."

"The 56 camps in Jordan, Lebanon, Syria and the territories occupied by Israel are not the fenced-in concentration camps we had pictured," the dispatch continued. "And the 547,000 refugees and displaced persons are not ragged children and aging men and women who idle away their days and live on the international dole—some of the Arab officials with whom we spoke admitted the refugees could be resettled in productive areas with massive United Nations and church assistance."

Rabbi Tanenbaum said, "This editorial trend is linked with a new growth in recent months in intellectual understanding on the part of Christian scholars and leaders that Israel increasingly has deep spiritual and theological meaning for Christianity as it has for Judaism."

Loss for Israelis Found

The Gallup Poll found recently that since the Arab-Israeli war of June, 1967, more Americans were taking a neutral stand in the Middle East dispute and that support for the Israelis had lessened, although it still outweighed support for the Arabs.

Big Four to Draft Report On Their Mideast Efforts

Special to The New York Times

UNITED NATIONS, N. Y., March 31—The United States, Britain, France and the Soviet Union agreed today to have their deputies draft a report on the results of nearly a year of Big Four meetings in search of peace between Israel and the Arabs.

They have allotted two weeks for drafting the report before the next meeting on the ambassadorial level.

This is the first time in talks that have gone on periodically since last April that the representatives have ordered an assessment of progress.

N.Y. Times
April 1, 1970

(2)

N.Y. TIMES
29/3/70

Mideast War Strains Tie Between Protestants And Jews

The death and resurrection of Christ that Protestants and Roman Catholics celebrate at Easter services today is a central motif of the Christian faith — and, historically, a major source of friction between Christians and Jews. The declaration of the Second Vatican Council (1962-1965) that the Jewish people do not bear collective guilt for the Crucifixion contributed to better relations between the two faiths. But last week the issue surfaced again.

The American Jewish Committee released a study of the famous Oberammergau Passion Play that has been performed every decade since 1634 by the citizens of that small Bavarian village and is scheduled again this year from May 18 to Sept. 28. It found that, despite revisions in the script that were made because of post-conciliar criticism, the play remained "fundamentally hostile to Jews and Judaism."

The issue arose at a time when recent events in the Middle East, including the escalation of military activity, has altered relations between Jewish and Christian leaders and official church groups in this country.

Contact with both Protestants and Catholics suffered a serious setback following the Six-Day War in Israel in 1967, when few Christians in either camp spoke out in support of the Jewish cause. In recent months, however, relations with Roman Catholics have taken a turn for the better, while those with Protestants have deteriotated to what some religious leaders on both sides regard as an alarming state.

While the Vatican has shown no signs of altering its policy of not recognizing Israel diplomatically, Pope Paul VI has met personally with Israeli Foreign Minister Abba Eban, and appointed a new nuncio, Msgr Pio Laghi, to Jerusalem who, in contrast to his predecessors, is regarded by Jews as friendly to their cause.

Two months ago Lawrence Cardinal Shehan of Baltimore made public a working draft of a document on Jewish relations expected to be released by the Vatican shortly.

Among Protestants, however, the situation is substantially different. No Protestant body, including the National Council of Churches, has a full-time staff person assigned to Jewish-Christian relations.

Relations have been strained by two recent incidents involving the World Council of Churches, which represent most major Protestant and Orthodox denominations in the world.

One was a Middle East statement approved by its Central Committee in Canterbury last summer declaring, in part, that "in supporting the establishment of the State of Israel without protecting the rights of Palestinians, injustice has been done the Palestinian Arabs by the great powers which should be redressed."

The second was a consultation of Middle East churches in Cyprus that endorsed the "Palestine liberation movement" and proposed a $200,000 information program on the Middle East situation that was subsequently approved by the council's relief agency.

Jewish leaders resented the first on the ground that it suggested that the right of Israel to survive was again a matter of debate and that the nation was a pawn of the great powers rather than the creation of the United Nations. They also charged that the Cyprus document was tantamount to endorsement of Arab guerrilla movements.

Opinion Changed

In this country, Protestant opinion appears to have changed largely as a result of political and military events. Moderate journals have increasingly questioned Israeli military actions, taking care to point out that Jews should not identify criticism of Israeli policy with anti-Semitism. The Christian Century, for instance, warned last month that "neither Jewish-Christian relations nor the security of Israel is helped by the uncritical identification of Christians with the military policies of the Israeli Government."

But such criticism still touches a sensitive nerve with Jews and creates tension. Because of this increased Jewish-Protestant tension, leaders on both sides have recently begun to act to avert new crises. The World Council's Committee on the Church and the Jewish People issued its own official statement taking issue with the Canterbury document.

Most important, a coalition of Jewish religious leaders met with Council leaders last month in Geneva and agreed to set up regular conversations that would, among other things, give the Israeli position a regular voice in Council affairs for the first time.

Nevertheless, few in either camp are optimistic about Jewish-Protestant relations in the near future. One Protestant official known for his pro-Jewish sympathies put one reason quite succinctly recently:

"When something happens in the Middle East, Jews spark in a way we don't. For them the future of Israel is the future of their people, but I'm not part of that people and don't have that sense. I can empathize, but I can't identify. The most you can do is ask someone to react in his own way."

—EDWARD B. FISKE

(2)
הסברה
מרפרנס/

Courier EXPRESS
BUFFALO
Western New York's
Greatest Newspaper
D. 154,165 SUN. 311,112

APR 4 1970

Scholars Note Rejection of Jews Compromises Root of Christianity

By GEORGE W. CORNELL

NEW YORK (AP) — How did it happen? Could it happen in America or elsewhere?

These are questions being asked by scholars today about why Christian churches during the Nazi era in Germany generally gave in to Hitler's brutal militaristic tyranny and bent their teachings to conform with national policies.

Some disturbing answers came at an international conference last month at Wayne State University in Detroit, namely: That signs still exist of faith being shaped to government systems, and as in Germany, it often involves rejection of Christianity's Jewish foundations.

Analogues Today

The German experience has "analogues today in places as distant from each other as Alabama and South Africa, Belfast and Beirut," said the Rev. Dr. Franklin H. Littell of Temple University.

He told the 200 assembled historians, theologians and social scientists that whenever efforts are made to mold Christianity into a national, racial or "cultural religion," it invariably is anti-Jewish, as it was in Germany.

The only "anchor" that can keep Christianity from sliding into a "vague faith" or "spirituality" subservient to racial-state religion is its "identification with the God of Israel," he said.

Jews Betrayed

Whenever Christianity abandons that Biblical Jewish base, with its vision of a universal Kingdom of God standing in judgment over all history and drawing all the earth to righteousness, he said, then Christianity can be compromised into "the maelstrom of demonic ethnic religion," chiefly glorifying race, culture or system.

As in Hitler's Germany, he added, that always leaves Jews exposed to stand alone as a "sign to the God of Abraham, Isaac and Jacob" against the controlled national "god," and so the Jews die for a betrayed Christian truth — that the real God was "made manifest to us out of the Jews."

Jesus The Jew

Most German Christians of the Nazi period failed to "understand the meaning of hatred of the Jews as basically hatred of the Jew, Jesus of Nazareth," Dr. Littell said.

The tragic fact, he added, is that "most of the martyrs for Christ in the 20th century have been Jews," including the millions killed in the Nazi holocaust, along with a few non-conforming Christians.

The coming observance of the 25th anniversary of the Nazi execution of one of those noted Christian resisters, theologian Dietrich Bonhoeffer, on April 9, 1945, has stirred the wide discussion of the general church failure in those times.

Spiritual Semites

Bonhoeffer himself had seen the churches' abandonment of their Biblical ties to the Jews as the fundamental perversion of the faith. "Only he who cries out for the Jews may sing Gregorian Christian chants," he said.

The late Pope Pius XI put it this way: "We are spiritual Semites." The Rev. Dr. Krister Stendahl, dean of Harvard Divinity School, says "Christians are a special kind of Jews."

Jewish Community Relations Council of Greater Philadelphia

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This was sent to a selected list of Christian clergy.

MEMORANDUM

March 30, 1970

We believe you will find of interest the enclosed addresses on the situation in the Middle East of The Reverent Edward H. Flannery, Executive Secretary, American Bishops' Secretariat for Catholic-Jewish Relations and Dr. Franklin H. Littell, Professor of Religion, Temple University. We would welcome your comments.

--Albert D. Chernin
Executive Director

WHY ISRAEL IS PRECIOUS TO ME

by

The Reverend Edward H. Flannery, Executive Secretary,
American Bishops' Secretariat for Catholic-Jewish Relations

As delivered at the
NATIONAL EMERGENCY CONFERENCE ON PEACE IN THE MIDDLE EAST

Washington, D. C.
January 25-26, 1970

I am here this evening as a Christian concerned about Israel's plight, and to assure my Jewish brothers that they are not alone in their anxiety and concern.

You are concerned about the recent shift of United States policy vis-a-vis Israel, as I am too. You do not see this shift as conducive to Israel's security or to peace, but as a move in the opposite direction, and I too. I take this position not only because it favors Israel but because I consider it to be true.

Some critics say this is a political matter and not one for the church or the clergy. I do not see it this way. Anything that has to do with the survival of a nation and with peace is no mere political matter; it is a moral one in the truest sense of the word, and it is of prime concern to the conscientious person.

Other critics attack the problem of the Middle East entirely from the point of view of national self-interest. The religious conscience cannot accept this as the final norm. The interests of truth and justice transcend those of national self-interest.

More critics again regard the Middle East entirely in terms of the Arab refugees. Now I cede to no one in sympathy for these unfortunates and I would do all I could to get Israel, the UN and the world community to do more for them. I am suspicious, however, of many of those who shed copious tears for Arab refugees, but never fail to turn that problem into a big stick with which to beat Israel. Thus do they place the sincerity of their tears under question. These weepers, no less than Arab governments, use the refugees as political pawns -- something I refuse to do.

I also weep for Israel. It too has had its refugees. And, despite appearances, Israel is fighting for its survival. And yet, for some strange reason, it loses its friends. Many Christians practice silence anent Israel's peril, and now the United States turns more and more toward Arab interests.

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Is it not ironical that Jews, who were ghettoized in Western society in times past, now see their nation slowly ghettoized among the nations? This process must be reversed. The double standard that is usually applied to Israel must be repudiated. Israel must be accepted fully and completely into the community of nations.

This will not come about easily, however. Many things militate against it. Principal among them is the legacy of our past. This is a record of estrangement, even bitterness of anti-Semitism. Anti-Semitism is a disease that dies hard. It is still widespread, but generally unconscious and unrecognized. It is not without its influence on anti-Zionist attitudes, their depth and extent. Unless opposition to Israel is studied from this aspect as well as from other more objective viewpoints, opposition to the State of Israel cannot be fully understood.

But let us not talk only of our past and our estrangement. I should rather speak of the real bond that exists between us, a bond that becomes clearer with time.

Israel is precious to me, not only as a friend of the Jewish community, but as a Christian. This does not mean merely that Israel may have some theological significance for me, but for other reasons again. I should say that Israel has a double significance to the Christian. This was brought out well for me during my trip to Israel in 1968. I was greatly impressed on that occasion by the serenity of the Israelis in their difficulties and peril, and I had the habit of asking some of them about it. I inquired of my Sabra guide, "How is it that you Israelis seem so placid, even serene, in your troubles; while Jews in the United States, and myself, have been very worried about Israel's plight?"

My guide answered me in these words: "Father, I have been in two wars already and I'll be in another, this time with my son by my side. And we will win again."

Obviously, this Israeli placed his confidence in Israel's strength in what I might call the natural Israel.

While spending the weekend in the Orthodox kibbutz Sa-ad, near Bethsheba, I put the same question to a young man. His answer was this: "God has brought us here; no one can get us out." This man based his confidence on spiritual reasons and gave me a look at what I might call the supernatural Israel.

Which was right? Possibly both. Could it not be that God will use Israel's strength to His purpose? If so, I should be careful not to be found fighting God and Israel!

I use this little story to show how Israel can mean two things. Even without any supernatural significance, it has significance enough.

As a human being, I must be concerned about its survival. It is a new, legitimately founded, modern democracy, created by the international community, and a valid member thereof. It is thus entitled to all the

rights and privileges, especially that of living in peace and security, as have all other nations. I would be remiss in my status as a humanitarian and one devoted to justice, were I not to have this concern.

Israel is more. It was created in part as a refuge from anti-Semitism. This concerns me as a Christian, because the life of the Jews in Christian countries has not been happy and has often across the centuries been intolerable. Herzl's idea of the Jewish state was to act as a response to this anti-Semitism. Why should I not rejoice that the most persecuted people in the history of the world has regained its original state where it can live on a basis of equality and respect with other nations?

Israel, furthermore, has become a new source of Jewish identity. The existence of the Jewish people has again become normal. As other peoples, Jews now have a homeland as well as a diaspora. This in itself is important not only to Jews but also to me as a friend.

These reasons are enough for me to insist on the survival of Israel. But are there still more reasons? Does Israel have supernatural significance? Certainly I cannot be sure, for even believing Jews are not. But is there not here a probability that this might be what was promised by the prophets of old -- an ingathering after exile?

These prophets put no time limit on their prophecies. In the Vatican II Statement on the Jewish people, St. Paul is quoted where he states that even during the Christian dispensation Jews still retain the covenant and promises. Is there any reason for us to believe, now especially in face of present possession, that the covenant and promises do not, as of old, include the land?

These are mere questions, which not only Jewish but also Christian theologians must face and answer. The Christian theologian must face them not only honestly but sympathetically. In St. Paul we also read that because of our common patrimony Jews are to us "most dear". This means that the authentic Christian attitude toward Jews and Judaism is one of special affection. Is not the fact that we have not exemplified this attitude in our history something of a proof that we, as perhaps many Jews too, have lost the sense of our Biblical faith?

You see, there are many reasons why Israel is precious to me. That is why I must take a stand against any government, people, or person who will endanger its existence or its survival. It is why I hope and pray that one real ally that Israel has had among the nations until now, the United States, will not, for more profitable and material ends, abandon Israel or attempt to practice that "evenhandedness" which might put it out of existence.

As a clergyman I should end piously. Allow me to recite a tiny prayer, which is common in your Scriptures and mine, your Tanach and my Old Testament. It is a small phrase from the Book of Psalms:

"Shalom al Yisrael" (Peace on Israel). (Ps. 125)

THE GLORY OF ISRAEL AND THE MALAISE OF AMERICAN PROTESTANTISM

by

Dr. Franklin H. Littell, Professor of Religion,
Temple University

As delivered at the
NATIONAL EMERGENCY CONFERENCE ON PEACE IN THE MIDDLE EAST

Washington, D.C.
January 25-26, 1970

Ladies and gentlemen! Brethren!

It is a great privilege, but an embarrassing one, to speak to you on this occasion.

If I were to speak simply as a historian, the task would be fairly easy. We could talk about such matters as the recent, ardent concern for "evenhandedness," which has led the British to offer Chieftain tanks to an Arab government but not to Israel, which has led the French to cheat Israel on delivery of purchased Mystere planes and then to turn over twice as many to Libya.

A historian would be obliged to note that such "evenhandedness" is not even up to the level of what the British and French called "non-intervention" when just a few years ago the Spanish and Czech republics were sacrificed to the aggressors! And then we could talk about the "evenhandedness" of Secretary Rogers' proposals. . . .

The misery of the situation is that I must speak as a Christian church historian, and an American Protestant at that. And the most cursory reading of recent articles in the Protestant press, not to mention "Letters to the Editor" in The New York Times, reveals a tragic confusion in church circles as to whether Jews and Christians share a common future.

There is some comfort in the fact that statements made by Protestant theologians are generally better than those issuing from churchmen running the organizations and publishing the journals. But this "generation gap" in Protestant thinking, between those scholars who have worked through the lessons of the Church Struggle and the Holocaust and those whose theological training stopped with the Liberalism of the 19th century, which was still dominant here before World War II, scarcely provides a secure platform from which to speak.

I can only speak as one "without authority," in the Kierkegaardian sense, but as one constrained by faith to love Israel and to seek Jerusalem's peace.

Since we must share each other's burdens if we are to progress in brotherhood, let me speak freely to our common concern, without attempting to disguise the malaise of American Protestantism. Take two examples.

The Christian Century, leading journal of Protestant Liberalism, urged in the January issue "a much more positive response than has heretofore greeted Secretary of State William Rogers' recent initiatives toward a Middle East settlement" in the name

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of "humane concern." [1]

Once again those who look on from the balcony, however warm-heartedly humanitarian their instincts, miss the major point of the action in the arena. Time is too short to expose in detail the record of The Christian Century in Middle East affairs: like so many liberal Protestant organs and agencies identified with the Kulturreligion of America and of the Middle East Christian ghettos, it has been uncritically, ideologoically, pro-Arab for years.

The point here is the lack of political awareness, the eery, the unearthly quality of political visionaries who do not take power and the uses of power seriously.

The hard fact is that Secretary Rogers' "initiatives" simply make a Middle East settlement more difficult, for the Arab League rulers are encouraged to believe that if they can just continue the war against Israel a little longer, if perhaps they can just get enough time (and Russian material!) to win one major offensive, they will not after all have to recognize Israel's existence.

There could hardly be a better illustration of how 19th century Liberal Protestantism, theologially deficient and politically inept for all its vaunted humanity, greases the skids to war and genocide.

There is, however, a better illustration: the Resolution of the Executive Committee of the General Board of the National Council of Churches on "The Crisis in the Middle East" issued July 7, 1967.

This resolution, which concentrated primarily on the plight of the Arab refugees, was unique for its failure even to mention the two most important factors of all: first, the fact that the Arab governments intended a Second Holocaust, having failed twice before in their efforts; second, that for this adventure the Russians supplied vast quantities of equipment and also pulled the trigger.

For ringing the changes on timeless truths and banal moralisms, and for ignoring political realities, this resolution surely stands without equal among political statements of the day.

The commendable desire "to help those who have suffered" cannot excuse the churchmen's failure to notice the most important factors in the so-called "Six Day War"--which was more accurately only a series of battles in a war that has gone on for over two decades, which will not cease until Arab League governments end their open declarations of war and Russia, France, Britain and the United States are brought to withdraw from the unholy game of using the existence of Israel as a pawn in the play for oil rights in the area.

The July 7th Resolution, and the National Council's Detroit Conference on Church and Society held the following October, both made the plight of the Arab refugees the priority claim on the discussion.[2] (In neither case was any reference made to the most striking refugee problem of all--Israel's heroic efforts as a nation of refugees from Christendom, and the continuing welcome to refugees into that tiny state from centuries of oppression under Islam.)

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1 LXXXVII The Christian Century (1/7/70) 1:3.

2 Resolution on the Crisis in the Middle East, July 7, 1967; pamphlet of the Dept. of International Affairs, National Council of Churches, Point 1. Report of the United States Conference on Church and Society, October 22-26, 1967 at Detroit, Michigan (New York: NCCC, 1968), 1, Pts. 1, 2, 3 (pp. 47-48).

The Arab refugees are not the first point on any agenda which deals with political realities. But suppose we move over for a moment to the priority dictated by humanitarian sentiments.

What of the Arab refugees--a favorite propaganda point of the Arab rulers and their allies? The indigent Arab refugees, whose numbers are grossly exaggerated by the enemies of Israel, were those Palestinian Arabs who bet on the wrong side when the first round of attacks were made on the nation newly created by the United Nations. They are today about equal in number to the Palestinian Arabs whom the progagandists never mention--those who stayed to become loyal and participative citizens of Israel.

Nevertheless, refugees are pitiable--whether they are Christian Ibos who have fled and fought to escape slaughter by Muslim Fulanis and now face genocide, whether they are former German imperial colonists who have fled to West Germany after World War II to escape the expanding Russian empire, whether they are Palestinians who joined their lot to Arab League invaders in 1948 in hopes of pillaging the land bought and built up by Jewish settlers.

Our pity should not, however, lead us to doctor the facts. The primary fact about the Arab refugees is that they still exist, after twenty years, for one reason only: because the Arab rulers can use them for propaganda and (they hope) a fifth column in their continuing war on Israel's existence.

They would have been re-settled long ago but for the political capital to be made of their plight.

Israel has shown that an enlightened government can build from rock and sand with refugees. And there has been another striking example of re-settlement in our lifetime. At the end of Worl War II ten and a half million East Germans flooded into the broken cities and destroyed economy of West Germany. Since August 1, 1949 another three million have come over from the Communist DDR to the Bundesrepublik. All have been re-settled, re-housed, and integrated into the economy and political life of the Bonn republic.

The problem of handling the Heimatsvertriebene was far more vast than the problem of re-settling the remaining Arab refugees. But there was a significant difference: The Bundesrepublik is a Rechtsstaat, that is, a legitimate and representative government, and the economy was--or rapidly became--viable. The Arab League governments are neither legitimate nor representative, in democratic terms, and their economies are class-ridden and--so far as the common folk are concerned--exploitative.

Their sovereign contempt for their own people has never been better illustrated than by their refusal to re-locate the displaced, by their political use of their miseries instead.

In fact, so far as their subjects are concerned, the Arab League leaders use hatred of the Jews in the same way as did the Russian Tsar and his ruling clique in the latter half of the 19th century: when their poor over-taxed and abused subjects become restless and threatening, when democratic revolution may be impending, they propagandize them into another crusade against the Jews.

This base politics does not bother the international oil companies, who are perfectly willing to link their own profits to despotic--even Nazi or Fascist--regimes; nor does it bother the Russians, who have poured billions of dollars worth of material into support of the Arab League and into parallel adventures south of the Sahara, who are seeking to expand their empire into the Mediterranean and throughout Africa.

But one might hope that it would cause second thoughts in the circles which determine and execute American policy abroad, for Israel is the one legitimate and democratic government in the area, and America is supposed to have some concern--if only a carry-over from better days--for expanding the rule of law, the liberty and dignity of human persons, and also some affinity to governments which are representative of their people's interests.

It is a grievous error to talk of the Middle East tensions in terms of Jewish-Arab conflict. For one thing, Israel has 1/3 million Arab citizens--not, of course, ideological "Arabs", but citizens of a modern state, where their children are educated through the tenth grade, where their liberties are secure, and where they live an average of forty years longer than Arabs just across the border.

For another thing, the Arab League despots have no moral right to speak for "the Arabs." When the poor, diseased, illiterate, and exploited Arab peoples finally do get authentic spokesmen in the Arab nations, we can be sure they will be a far different breed from Hussein or Nasser, not to mention the military cliques running Iraq and Syria.

Refugees are a theme that a certain kind of religious thought, the kind that divorces faith from matters of historical reality, can dwell on.

No doubt the church establishment would find it far easier, in concept and in practice, to handle Jews who were still strangers in the land, refugees, losers. Christendom understands such Jews. There is a place given in Christian Kulturreligion, however reluctant, to the encysted, ghettoized pariah. There is compassion for the loser, the refugee--although the response to the need of the victims of the Third Reich, whether they sought peace in America or Israel, could scarcely be called overwhelming.

There is a place of course for the tiny minority of Jews tormented by self-hate, for the Christian establishment's boy-friend: the Jew who spends his time attacking Zionism. The thing the 19th century Liberal Protestant, the Christian humanitarian, cannot grasp is the Jew who is a winner, a citizen-soldier of liberty and dignity, who does not have to beg protection of a patron or toleration of a so-called Christian nation, who can take the Golan Heights in six hours if necessary.

This is precisely the reason why Israel is a stone of stumbling, and also why the generally covert anti-Semitism of Liberal Protestantism can be just as dangerous as the overt anti-Semitism of the Radical Right.

In Hitler's rise to power and the destruction of European Jewry, not just the true believers of Nazism but the false believers of Christendom played their essential role.

The dovens of Protestant Liberalism--men like Eric Seeberg and Adolph von Harnack and Emanuel Hirsch--made Christian accommodation to the Aryan Paragraph and to the "final solution to the Jewish problem" possible.

The men of the Confessing Church, of the Church Struggle which was "essentially a struggle of the Church against itself for itself," took their stand on firmer ground.

To a believing Christian in America, who has tried to study out the lessons of the Kirchenkampf and Holocaust for Christian history, it is indeed agonizing to see how many church officials today--in reference to Israel and to the history of the Jews--stand squarely on the theological ground but lately vacated by the Deutsche Christen, the so-called Christian collaborators with Hitler.

When push comes to shove, in the real world of politics, the thin veneer of amiability is torn away and bad theology joins with the political bias of old Christendom

to produce in Liberal Protestantism resolutions which help to encourage those who threaten the very existence of Jews who do not fit the familiar stereotypes.

In the terrible politics of violence and violation which characterize this century of the breakup of Christendom and Islam, hatred of the Jews--not "anti-Semitism," a rubric of 19th century humanitarianism, but hatred of the Jews who break the mold--is endemic.

It is precisely for this reason that securing the future of Israel is linked--and not just as the only democratic government in the Middle East--to the future of all free men, all men who have come to see that neither high religion nor sound politics is any longer served by the old monochromatic monoliths of Christendom and Islam with the Jew as a sometimes tolerated, sometimes persecuted foreign body.

It is also precisely for this reason that securing the future of Israel is essential to a recovered spiritual health in Protestantism.

We are here today because while the enemies of Israel, including the present rulers of Russia and France, are preparing the Arab militarists for a fourth offensive, the administration in Washington appears to be vacillating.

This would not be the first time that the American government had deferred to the greed of a few at great cost to the security of Israel and of America itself. The Russians would not today be staked out in the Mediterranean, nor would their ally Nasser be beating the drums of war, but for the fact that the Eisenhower administration tolerated Arab breaches of international law at the Suez and the Bay of Aqaba and appeased pettifogging despots with oil leases to let rather than to stand by our one dependable friend in the area: Israel.

Our crisis today has only arisen because the State Department, consistently pro-Arab for years, will only keep American promises and defend American interests in the Middle East when mobilized public opinion at home makes no other course possible. A need to mobilize again that public opinion brings us here.

There are great issues at the bar, both political and religious, against which the immediate questions take outline.

There is, as good Pope John put it in his great encyclical Mater et Magistra, a mightly movement sweeping the earth. Everywhere peoples long oppressed are casting off the yoke of colonialism and shaking the thrones of those who have long oppressed them. The common people are coming to understand that they have a right to participate in the decisions which govern their present and future, and that they have aright to their dignity and liberty and integrity as human persons.

It is this that makes Israel--with its universal education, its public health program, its vigorous economy, its rights of citizens--such a threat to the Arab rulers and to those who hope to profiteer by playing their game.

There will come a day when the poor Arab peoples are no longer the victims of disease and illiteracy and exploitation, sheep sheared by false shepherds. And when that day comes, not despotism sustained by "Holy War" but partnership with Israel will be the path into the future for Arabs, Jews, Druses, Christians--in a new era of peace and prosperity for all the peoples of the Middle East.

The advent of that day is feared alike by Russian totalitarians and oil company imperialists--for obvious reasons--as it is feared by those feudal and military cliques which, now encouraged by apparent weakness of will in Washington, hope through another military adventure to destroy Israel and to fasten again their hold upon their own poor suffering peoples.

But in that day to come Israel will stand forth as a shining model in the stewardship of the land and of human resources, her history not confined to the self-evident right of a courageous people to live, but exalted by a higher calling: to be the servant nation to all the peoples of the earth as they move toward justice and righteousness, mercy and peace.

In his fine statement on the Middle East of December 22nd, Richard Cardinal Cushing concluded:

"Let me say again that the return of the Jews to the Promised Land constitutes the answer to the prayers of generations of people. Israel must be assured a permanent place among the family of nations. I ask all men of good will to join me in urging our statesmen to cling fast to the policy rooted in the realization that lasting peace in the Middle East is achievable only by face-to-face negotiations between the Arab states and Israel."

As a Protestant, I would like to respond publicly and affirmatively to that appeal and to express the hope that Protestant churchmen may soon be able to issue a statement which also combines so appealingly a theological faithfulness with political commonsense. As your fellow citizen, and also as a professing Christian, I pledge you my efforts to that end. We Protestants need Israel.

"Let my tongue cleave to the roof of my mouth,
Let my right hand forget her cunning,
If I forget thee, O Jerusalem!" (Ps. 137:5,6)

sek

17.3.70	משרד החוץ

סיווג

מזכר

אל : מר ישעיהו ענוג, מנהל הסברה	אל :
מאת: הממונה על ענינים כנסיתיים	מאת:

הנדון: הכנסת ההולנדיות וישראל

... ראה-נא הדו"ח הרצ"ב (293 מהאג מיום 6 דנא) מועתק להסברה ולאירופה 1.

דו"ח זה מכיל החלטות חיוביות (ומעודדות) שסוכמו זה לא כבר בשתי עצרות מוסמכות, פרוטסטנטית וקתולית, בהולנד.

על אף מרכיבים היאולוגיים מסויימים נראה כי החלטות אלו ניתנות לניצול הסברתי מלא. הן גם יכולות לשמש חומר-עזר לנציגינו בשורה של ארצות בהם קיימים קשרים עם חוגים כנסיתיים.

האם תרצה מחלקת ההסברה להפיץ חומר זה? ולא - הודיעני-נא כי יתכן ואכין בעצמי חוזר, אנא בהקדם!

ב ב ר כ ה ,

מיכאל פרבאי

העתק: מר א. לוריא, משנה למנכ"ל
השגרירות, האג
אירופה 1

[illegible]

[illegible]

[illegible]

AMBASSADE D'ISRAEL

שגרירות ישראל

293

האג, כח' אדר א' תש"ל
6 במארס 1970

אל : מר מ. פרגאי,
המחלקה על עניינים כנסיתיים

מאת: היועץ, האג.

הנדון: הכנסיה וישראל
למברקנו מס' 67 מ-24.2.70

בהמשך למברקנו הנ"ל הנני מלים בזה סקירה מקיפה על ההחלטות שנתקבלו ב- 17.2.70 ע"י הסינוד הפרוטסטנטי ההולנדי מחד, וע"י המועצה הפסטורלית הקתולית כאן, מאידך.

החלטות אלו היכו כאן גלים חזקים, כפי שמשתקף למשל גם מהמאמר הראשי שהופיע ב-21.1.70 בעתון הפרוטסטנטי החשוב Trouw, ואשר תרגום המנו מצ"ב אף הוא.

להבהרה נוספת של המצב ולהשלמת התמונה הנני מצ"ב אי-אלה פרטים נוספים כפי שפורסמו ה-18.2.70 ע"י סוכנות הידיעות ההולנדית A. N.P .

בהקשר זה סן הראוי עוד לציין את הפסקאות הבאות מתוך הדרשה שמיודענו פרופ' Berkhof נשא ב-21.2.70 בשעת טקס הטבילה המשותף של בניהם של יורשת העצר ביאטריקס ואחותה Margriet בכנסייה העתיקה ב- Utrecht.

"אלוהי ישראל יוכיח שהוא יכול להתמודד עם כוחות בבל (בהתיחס לפסוקו של יום, ישעיהו מ"ה, פסוק 11). השם שגאל אז את עמו ממצריים, תחת מנהיגותו של משה, כן יעשה עתה ע"י בן-דוד משיחו. אז ישובו היהודים לארצם..."

לדברים אלה נועד משנה תוקף והשיבות באשר באו אך ימים ספורים אחרי קבלת ההחלטה ע"י הסינוד הפרוטסטנטי ואשר פרופסור ברקהוף היה אחד מאדריכליה העקריים. על-כן גם לא נמקרה היה שמתחת הנוסח המלא של דרשתו של פרופסור ברקהוף בכנסייה באוטרכט, הופיע בעתון הליברלי הנפוץ Het Vaderland מה-21.2.70 מאמר ראשי בכותרת " הכנסיה בוחרת בישראל" תוו תהילות ותשבחות הן לעצם ההחלטות שנתקבלו ע"י הסינוד והן לפרופסור ברקהוף, בשל חלקו האישי הרב בהחלטה זו.

בברכה

יעקב יבאי

העתק: אירופה 1
הסברה

Dutch News

18/2/1970
Afternoon

CALL FOR MORE VARIED R.C. CHURCH LITURGY

Relations With Jews

Dealing with the relations between Jews and Christians, an issue also on the agenda for the April meeting, the report says it is desirable for the Pastoral Council to consider the Dutch Roman Catholic Church's attitude with respect to the Jewish people.

In an introduction the report recalls that the Jewish people have made an important contribution to the history of Dutch civilisation while Holland played an important role in the life and thinking of the Jewish people in the last few centuries.

'However, one should not forget that, in particular during the second world war, 'many Christians fell short of their duties, partly as a result of centuries' old Christian anti-semitism'.

The report devoted two paragraphs to the improvement of the relations between Jews and Christians: the catechesis regarding the Jewish people and the education and information regarding the relations between Jews and Christians.

It feels that the catechesis falls short with respect to the relations with the Jews, 'because of a - mostly unconscious - contempt and misappreciation of the Jewish people in the past and present'; because a positive approach towards the Jewish people is lacking and because the true nature and extent of anti-semitism is not sufficiently recognised.

To arrive at a proper catechesis regarding the Jewish people a thorough knowledge and understanding of the bible is necessary. A pure relationship with the Jewish people is not possible as long as Christians are not familiar with the bible, the report says.

It further suggests that all people in charge of education and training should, during their own training, be informed about the long ties between Jewry and Christianity and 'the continuing importance of the Jewish people in God's plan with humanity'.

The history of the persecutions should not be suppressed. An appeal should be made to all publicity media to promote the renewal in the relations between Jews and Christians.

Protestant Report

The Dutch (Protestant) Reformed Synod yesterday adopted a report by five votes to three saying that the Dutch Reformed Church should fully support Israel.

'We believe that Christians should support Israel, not because the Jews might have historic rights to Palestine, nor on the grounds of political agreement of pronouncements of the United Nations, ... but because we see God's merciful hand in the return to Palestine...'.

The report, which is to be approved by a plenary session of the Synod, added that this was why the belief that Christians who opposed the rights of the State of Israel were also opposing God indirectly.

NIW - 27 February, 1970

Relations between Jews and Christians

A NEW REPORT

A

The report, which was published last week on the same day the General Synod of the Reformed Church virtually unanimously adopted the "Israel, land, people and State" report, is entitled "Relations between Jews and Christians."

The Reformed report was drafted by a committee comprising also a "Remonstrant" and a "Christelijk Gereformeerd" member. It is the opinion of the committee that only from the viewpoint of the faith can it be said that the Jewish people and the land of Palestine belong together by the will of God.

Notwithstanding objections that a political significance might be attached to the theological statement, so that rejection of Israel's political action could be interpreted as a revolt against God, the Reformed Synod adopted the report and passed it on to the Synodal Board which will prepare the final text.

The committee under the chairmanship of Prof.H.Berkhof, which drafted this "theological judgment", concluded on theological and Biblical grounds in favour of complete recognition of the State of Israel: it based this conclusion on "the unique destination of the Jewish people to be God's people of the Covenant and the unique tie linking this people with the land of Palestine. We

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have said that, from the beginning, they have failed to live in accordance with their high mission and that as a consequence they have become divorced from their true identity, although they have never lost it. Nor has their rejection of Christ made any change is this respect. It could not be otherwise, since their identity does not rest in the people themselves, but in God who has linked himself with them in a special way."

"On the basis of these considerations it should be said first of all that the special bond of this people and this land by the will of God is still in force. This bond has again been given visual shape in the State of Israel. We understand the foundation and existence of this State as the way in which God in our days is preserving the Jewish people, who were threatened with extinction by assimilation and by horrible progroms and extermination actions, in their own identity. It is true that, in the dispersion too, he has preserved them for centuries."

As things are today, we see a free State as the sole possibility for guaranteeing national existence and enabling the Jewish people really to be themselves. If we as Christians support in all firmness the return of the Jews to their land, because we consider this their preservation by God, we should in the given circumstances support with equal firmness the existence of the State of Israel. Today one is not possible without the other."

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"That is why we feel it is warranted to conclude from all the foregoing that the Christians who are now denying the State of Israel the right of existence and opposing it, are indirectly opposing God."

The report further observes that Israel is still holding a unique place among the nations. But Israel denies this unique place when she adopts a nationalist attitude, however understandable this may be in the present situation in which a nation is bound to strive for its existence.

As for the Palestinian refugees it is noted that injustice has been committed. The report expresses no opinion as to whether there is a question of guilt and who are really to blame. But it does opine that the Jewish people are required to do everything possible to right this injustice as far as possible.

B.

On the same day the draft report for the (Roman Catholic) Pastoral Council was published, which said:

"The Jewish people have made an important contribution to the history of the Netherlands civilisation. The Netherlands has played an important part in the life and thinking of the Jewish people during the last few centuries. Our capital is called the Jerusalem of the West."

The report condemns anti-Semitism in particular because it is in essence: "a misappreciation of the true nature of God's

dealings with the Jewish people as the first among all the nations."

The Ramselaar committee observes that Jews have been exterminated in our days while the overwhelming part of the Christians and the churches hardly raised their voices.

The second Vatican Council has expressed a new Christian view on the Jewish people. The Council pointed that the Old Testament continued in the New and that the Church was initially represented and rooted in the Jewish people. The Catholic Church in the Netherlands will now have to do everything to promote renovation of Jewish-Christian relations in the spirit of Vaticanum II.

In the draft report for (the Pastoral Council of) Noordwijkerhout the new view on the Jewish people is stated succinctly:

"The Roman Catholic Church in the Netherlands gratefully commemorates the Jews' own spiritual tradition, in which the Jews have preserved the law and the prophets. It also recognises the many spiritual and religious values living in the Jewish people which signify a constant stimulus and search of conscience for the Church and are highly important for justice and peace in the whole world."

What is necessary is: integration of the Jewish tradition into new Christian thinking about the knowability of God's ways in human history and on religious life in a secularised society.

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"The Roman Catholic Church in the Netherlands gratefully commemorates the Jews' own spiritual tradition, in which the Jews have preserved the law and the prophets. It also recognizes the many spiritual and religious values living in the Jewish people which signify a constant stimulus and source of consolation for the Church and are highly important for justice and peace in the whole world."

What is necessary for interpretation of the Jewish tradition like new Christian thinking about the knowability of God's ways in human history and on religious life in a secularized society.

We find the conclusions of the draft report at the end of the last chapter but one. The theses offered here are worth considering, because they may not yet be immediately obvious to every present-day Christian and Catholic.

The main points are:

The Jewish people should be seen as the people with whom God has made His Covenant for ever.

The Old Testament is not only a function of the New Testament, but has a significance of its own, both in the history of the Jewish people and in world history.

The Jewish people do not bear any collective guilt for the sufferings and death of Jesus Christ or for the rejection of Jesus as the Messiah.

It is not a matter of course that a complete breach has arisen between the Jews and the Christians, because Jesus, born of a Jewish mother, never broke the bond with his people. The young Church is rooted in the Jewish people.

Finally an old and deeply rooted misunderstanding is corrected where the authors of the draft report state:

"It is incorrect and unjust to oppose the New Testament to the Old Testament as a testament of love against a testament of fear, because the annunciation of God's love towards man, of love towards one's fellowmen, of charity, faith and justice, belong essentially to the Old Testament."

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The report says that all those who are charged with education and instruction should be informed during their own training about the lasting significance of the Jewish people in God's plan for mankind. The history of the persecutions should not be passed over in silence and the Jewish people not be regarded as non-existent. It is important to search for a concrete way to practice scholastic activities concerning Jewry, preferably in cooperation with other churches.

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TROUW, Saturday, 21 February, 1970.

ISRAEL

Two draft reports have been published, by the Dutch Reformed Church and the Roman Catholic Church for the Pastoral Council in Noordwijkerhout respectively, on the question what attitude we as Christians have to adopt towards the State of Israel.
The difficulty of the problem is: Should the State of Israel be regarded as any other State, judged by the same ethical, juridical and political standards, or should this State be regarded as a specific event in the redemption history, which cuts across this for the rest normal judgment?. Or is any synthesis possible between these two manners of approach?
The R.C. report is more reserved on this point than the Reformed one. "DE NIEUWE LINIE" (a Dutch Roman Catholic Weekly - translator) called the Reformed report "spiritual Zionism".
But Monsignor Ramselaar, Chairman of the R.C. Council for Church and Israel, stated at the Reformed Synod that there are striking similarities between the two draft reports.
It is a very difficult problem. We do not pretend that we can offer a solution.
We only raise a few points.
First: Is the State of Israel and the relationship between the Jewish people and the land of Palestine predominant from the standpoint of redemption history, or are the Jewish people, dispersed all over the world but retaining their identity and in perpetuant confrontation with church and world, the essential point in redemption history?

ROME, [illegible] February, 1970.

DEAR [illegible]

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It is a very difficult problem. We do not pretend that we can offer a solution.

We only raise a few points.

First: Is the State of Israel and the relationship between the Jewish people and the land of Palestine freed-out from the standpoint of redemption history, or are the Jewish people, dispersed all over the world but retaining their identity and in perpetual confrontation with church and world, the essential point in redemption history?

Next: If we assume that God in the present development of the State of Israel is making redemption history, how do we have to judge the actions of that State from an ethical and juridical standpoint? Can one blame the Arabs, whose conscience is clear from the age-long persecutions of the Jews, that they have difficulty in (accepting) what they consider Zionist intervention in their region?

But more important perhaps than what the Arabs think from a national viewpoint, is what one should think from the viewpoint of the Revelation.

And then one is apt to find oneself making a comparison with what one encounters everywhere in politics: "Das Gebot und die Ordnungen" (The command and the regulations).

In concreto: The command of God and the requirements of historical structures - whereby the Christian West andnot the Arabs have to be deeply ashamed - appear to be in complete contradiction. This is a pro-Israel and a pro-Arab tale. A genuine puzzle.

Part: If we assume that God is the present development of the State of Israel in making redemption history, how do we have to judge the actions of that State from an ethical and juridical standpoint? On one hand the Arabs, whose commitment is clear from the age-long persecutions of the Jews, that they have difficulty in (accepting) what they consider Zionist intervention in their region?

But more important perhaps than what the Arabs think from a national viewpoint, is what one should think from the viewpoint of the Revelation.

And then one is apt to find oneself making a comparison with what one encounters everywhere in politics: "Das Gesetz und die Ordnungen" ("the command and the regulations").

In concrete: the command of God and the requirements of historical structures - whereby the Christian West among the Arabs have to be deeply ashamed - appear to be in complete contradiction. This is a pro-Israel and a pro-Arab tale. A genuine puzzle.

Sister Rose Thering's Speech *

Chairman Badillo, Senator Goodell, Mr. Sutton, Rabbi Hertzberg, Mr. Bikel, distinguished guests, and friends.

I would like to begin my remarks by reading a statement released early this last week by the Institute of Judaeo-Christian Studies, Seton Hall University, of which I am a member.

With pain and horror in our hearts, we condemn the brutal deeds of Arab terrorists against civilians in no way involved in the Arab-Israeli conflict.

The fact that one terrorist organization first claimed credit for the blowing up of a Swiss Airliner and then denied it, shows the irresponsibility of this so-called liberation movement.

In our opinion, the dastardly conduct of the terrorists has deprived their cause of any claim to justice and thus to serious consideration.

Arab governments that harbor the terrorist organizations must be held responsible for all loss of life.

We ask all welfare organizations that support Arab refugee camps to withdraw their support unless firm guarantees are given that the camps will not be used for training in hatred and violence.

We implore all Christians to come to Israel's defense, as the terrorists try again to choke her to death.

This statement was ~~signed~~ written by Msgr. John M. Oesterreicher, Director of the Institute of Judaeo-Christian Studies, and signed by Rev. Edward H. Flannery, Executive Secretary of the Bishop's Secretariat of Catholic-Jewish Relations, as well as all members of the Institute.

Sister Thering is a Dominican nun on the faculty of Seton Hall University

*Hunter College Rally, March 1, 1970

As a Christian, a Catholic, I join you tonight to plead for a just and lasting peace in the Middle East--essential to world peace. And I know that many Catholics feel as I do. We reaffirm our support for the democratic State of Israel which has ~~pleaded for~~ been seeking peace for the past ~~22~~ twenty-two years.

It is neither in the interest of the United States nor in the service of world peace, to stand idly by while the extensive flow of offensive armaments to Arab nations continues to be supplied by the Soviet Union, France, and others. The United States cannot allow Israel to be overpowered by its enemy.

Important as it may be for the United States to have a comprehensive defense missile system, is it not even more urgent to stand at the side of a nonimperialistic nation whose principles of freedom and peace are so sacred--so precious to all of us? Should not the strength of Israel be fortified? Is this not essential in order to prevent Israel's total destruction?

We plead with our government to promote peace by exerting its best efforts, not only to encourage but to press for direct, face-to-face negotiations between the two parties in conflict--the State of Israel and the Arab nations.

As a Christian I am deeply concerned that the State of Israel continue to exist. I have not yet had the privilege

and opportunity of visiting Israel,-- please God I shall this summer--but from friends in both the Christian and Jewish communities who have spent time in Israel, I have learned of Israel's unmatched achievements.

Where there were sand dunes -- there is now Tel Aviv; where there were rocks and stones--there are now groves of grapefruit and oranges; where there were desert lands, the once-barren soil bursts forth in fruit and flower. Israel, the land, through the blood, sweat, tears, and untiring efforts of its Jewish pioneers is again the land of "milk and honey."

But above all, Israel has created a democracy afresh! She has given the democratic idea a new expression, a new life, and peerless vigor. Of the many peoples, Jew and non-Jew, from ever so many lands, she has welded together an indivisible nation. It is this State of Israel, that I as a Catholic--that we Christians--plead, must survive. Hence, I join you in voicing protest at the current French policy and its sale of offensive armaments to Libya, whose avowed purpose is to support the Arab cause.

In closing, I would like to make my own a Jewish prayer for Israel.

" Our Father who art in Heaven, protector and redeemer of Israel, bless the State of Israel which marks the dawn of the deliverance of the Jewish people. Shield Israel beneath the wings of your love; spread over it your canopy of peace; send your light and your truth to its leaders, officers and councilors, and direct them with your good council.

O God, strengthen the defenders of our Holy Land. Establish peace in this land and everlasting joy for its inhabitants.

Amen!"

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ירושלים, ג' אדר ב' תש"ל
11 מרס 1970

א ל: כל הנציגויות

מאת: ס/מנהל הסברה

הנדון: דברי אב קאתולי על ישראל ואנטישמיות

האב Rudloff שימש במשך שנים רבות ראש מסדרו בארץ, בכניסיה הדורמיציה על הר ציון. אנשי כנסיות אחרות (לא קאתוליות) בדרך כלל מתיחסים בכבוד ומטים אזן קשבת לאנשי המסדר הבנדיקטיני, ולכן רצוי להפיץ המכתב למוסדות ולכתבי עת נוצריים בכלל.

ב ב ר כ ה,

ע.ז. סופות

The anatomy of anti-Semitism —appeal by a Benedictine

To the Editor of The Jerusalem Post

Sir, — I found the simple expression of sympathy by Sister Donna Purdy in a letter to the Editor (February 11) quite touching. If Sister feels that way after two years in Israel, she can imagine how I feel after twenty years. If she has left part of her heart in Israel, she may be sure that somebody may find two-thirds of my heart somewhere along the streets of Jerusalem or the highways of the country or the hills of Galilee. But what I want to say here is this: How tragic that the enemies of Israel just blind themselves to this side of the people of that country. They would, no doubt, experience the outflow of sympathy, if they only would open their hearts to it.

As one who has lived the first years of Hitler's regime in Germany — before my immigration to the U.S.A. — I think I can claim a background which enables me to see and judge the genesis and anatomy of Jew-hatred and Jew-baiting. I have recently made quite a study of the "lines of communication" of that trend. It is most enlightening to trace the steps of the Grand Mufti of Palestine, Haj Amin el Husseini, from Palestine to Iraq, from where he had a lively correspondence with the Nazis of Germany, then from Iraq to Berlin and the rest of Germany and Nazi-occupied countries, to see him in photographs in friendly conversation with Hitler and SS generals, to find him active in the "liquidation" of the Jews of Bosnia. And then after the collapse of the Nazi regime, to find him in Egypt, to which country he attracted men like Franz Rademacher, General Dirlewanger, Johann von Leer, all Nazi specialists, some of whom changed their names to Arabic ones. And then see Hitler's "Mein Kampf" republished in Arabic countries, in Arabic translation, and even that infamous writing which is recognized everywhere, except in Arab countries, as a forgery, the "Protocols of the Elders of Zion" (luxury edition, Beirut 1967). And then there are still people who say one should not take it seriously, if the President of Syria, Nureddin al-Atassi, said on May 25, 1967: "Every Jew in Israel shall be put to death," or Nasser on the same day: "Our basic aim is to destroy Israel. The Arab people is firmly resolved to wipe Israel off the map." I remember people who said in 1933/34 that Hitler was not to be taken seriously when he announced "the solution of the Jewish question." Anyone can draw his own conclusions from these facts.

Now, I am a praying man. So my prayer is to the following intentions: First, that there might be a change of heart in Israel's enemies, so that they see the advantage of coming to the peace table. Secondly, that Israel remain strong, according to the words of the psalm (108): "Give us help against the foe, for the help of man is vain. With God we shall do bravely and he will trample down our foes." And then — last but not least — that the soul of Israel may be kept free from poison. May the spirit of the Mishna (Megillah 10b) be alive: "The ministering angels wanted to sing a hymn at the destruction of the Egyptians (at the exodus through the Red Sea), but God said: 'My children lie drowned in the sea, and you would sing?'" That this spirit is still alive was shown a few days after the Six Day War, when General Yitzhak Rabin, the Chief of Staff, said that the Israeli soldiers were reluctant to "celebrate," because "they were witness not only to the glory of victory, but the price which our enemies paid touched the hearts of many of our men as well." Which is borne out by transcripts of recorded conversations with young men who fought that war, collected in "Siach Lohamim."

ABBOT (Ret.) LEO A. RUDOLFF,
ORDER of ST. BENEDICT

Weston, Vermont, February 28.

אל : [illegible]

ג'רוסלם פוסט

משרד הפנים
11. III. 1970

(נ)

ידיעות לנציגויות ישראל בחו"ל

אל: _____ מס' _____

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RELIGION AND NATIONALISM

The anatomy of anti-Semitism — appeal by a Benedictine

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ABBOT (Ret.) LEO A. RUDOLFF,
ORDER of ST. BENEDICT

Weston, Vermont, February 28.

Early treatment helps speech disorders

By Diana Lerner
Special to The Jerusalem Post

TEL AVIV. —

IF your three-year-old always seems to be in a panic when he tells you something, speaks hurriedly, breathing heavily, spluttering over words and repeating syllables over and over again, he may be showing the beginnings of a speech disorder which can still be checked. Most chronic stutterers, explains Mrs. Pauline Ezrati, a speech expert, showed symptoms of this problem in early childhood and could have been helped then with treatment.

PAULINE EZRATI

Two years ago, Mrs. Ezrati concluded an exhaustive four-year research project on speech habits among schoolchildren in Tel Aviv, testing some 36,000 five to 17-year-olds in the city schools. She embarked on this project, on a volunteer basis, provoked into action by a statement made by a French doctor at an international convention of speech therapists which she attended in Paris. The French doctor claimed that the proportion of stammerers is three times as high among Jewish children as among others. Early in her research Mrs. Ezrati found this theory much exaggerated. But to her dismay she did discover that about 10 per cent of those she tested were suffering from some form of speech disorder. The most frequent was difficulty in articulation, which she soon saw must also be responsible for retardation in reading and writing among many of them.

As a result of her survey, a speech centre was opened in conjunction with Kupat Holim in Tel Aviv and a faculty

chance of knowing what is being sa than another person in this row, if h training has been right, Mrs. Ezr maintains.

Changes of language and environme may lead to continuing speech problem Mrs. Ezrati further points out, that Je ish parents tend to be anxious, and make greater demands on their childre especially their sons, which may accou for the fact that about four to fi times as many boys as girls stutt

RELAXATION EXERCISES

Constitutional disturbances, lack of ordination of speech with memory, adequate vocabulary, tension and ins curity all cause stammering. In so cases, a child who is by nature l handed and is forced to change ov develops a stammer, Mrs. Ezrati sa Her treatment includes general relaxati exercises and teaching the suffer proper breathing and muscle control that he may be able to stop hims when he feels himself struggling to pr nounce a word.

The seemingly strange phenomenon the actor who stutters at home and wi enunciates fluently while on the stage easily explained by the speech therapi The stammer occurs because of the te sion involved in building up a though When a speech is well prepared an fully familiar, it comes out easily.

In most cases she has treated, th stuttering can be brought under contro but it requires patience and the full co operation of the patient.

★ ★ A

By Molly Lyons Bar-David

THE avocado — in several varieti ripening at different times — familiar treat in Israel, and now hi on the export list as well, an ancient fruit of the Middle Americ

בברכה
מאת
שגרירות ישראל
הלאה

Avec les compliments
de l'Ambassade d'Israël

שלום מר פרידמן,
המשרד -

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Téléphone 070-54 42 00

Dutch News

4/3/1970
Morning

RECOMMENDATIONS TO

PASTORAL COUNCIL

A m s t e r d a m, March 4 - The removal of all obstacles in the Roman Catholic Church which offend non-Christians is recommended in a report published today, which will be discussed at the April meeting of the Dutch Pastoral Council.

The report, entitled 'The Unity Forged by the Lord' was drawn up by a 22-member committee -- including 10 Protestant Ministers and one Humanist.

The committee feels that the removal, for instance, of obstacles in the way of mixed marriages and regulations concerning the education of children born of such marriages, would facilitate cooperation and dialogue with non-Christians.

The Pastoral Council will also be asked to state that 'the criticll solidarity of the Church of Jesus Christ with a world searching for unity, freedom and justice requires loyal cooperation with all -- Christians or non-Christians -- who share in these efforts'.

The report will serve as a basis for discussins at the sixth and last plenary session of the Pastoral Council to be held in Noordwijkerhout from April 5 to 8.

If adopted the recommendations in the report will become an expression of the views of the Roman Catholic Church community in Holland. They do not bind the Dutch episcopacy in any way.

Further Recommendations

The Pastoral Council is further asked by the Committee to state that:

- it is part of the critical assignment of the churches under all circumstances to keep open the perspective of an all-embracing unity and liberty.
- in concrete situations the 'Church of Jesus Christ' shall always have to express its solidarity with those deprived of rights or liberty and with the oppressed.
- in practical politics the churches have no A PRIORI platform of their own to offer. But it is incumbent upon Christians to participate actively in politics because this is the only way to bring certain human values into society.
- the divided churches should recognise each other as communities led by the Holy Spirit which in their services and preaching are genuinely linked with the 'Church of the New Testament.'
- the implications of the baptismal agreements should be fully thought out and brought into practice. These agreements incorporate a certain recognition of other churches. Taking this recognition as a starting point, there should be a thorough exploration of the possibilities of a joint eucharist and the recognition of each other's offices.
- only when the churches take the joint road leading to unity will they become the genuine instruments for preaching the Gospel.

The Pastoral Council is asked moreover to express the hope that scope will be found for a limited 'open communion', whereby Christians from other churches can take part in the celebration of the Catholic eucharist and Catholics in Protestant communion services.

The committee recommends the use of a single church building by various churches wherever possible, while church buildings should also be used for purposes other than purely religious services.

TRANSLATION (N) MAR 3 1970

La Croix -- February 26, 1970

THE EMIGRATION OF CHRISTIANS FROM THE HOLY LAND

The emigration of Christians from the Holy Land is an old phenomenon, but one which during the last few years has taken on proportions sufficient to warrant the Pope to become concerned and to express, as he has done recently, his disquietude vis-a-vis the progressive desertion of the churches.

The problem is not indifferent to the Israelis. The press and television have referred to it; and of the public inquiries about it there emerged two principal reasons for Christian emigration: the difficulty in getting employment which is encountered by the intelligentia, and the latent hostility of the Moslem masses.

There is one point that is important to emphasize in order to avoid the interpretation that this question falls within the politico-military context of the Middle East. The emigration of Christians is not tied up with the presence of Israel on the West bank of the Jordan. It has existed for several years, and the number of emigrants during the Jordanian regime was of the same magnitude as today.

How many Christians are there in the Holy Land? Probably not more than 100,000. The statistical annual of Israel puts the figure at 72,000 for the Israeli territory before the six-day war and the region of Jerusalem. The other important concentration of Christians is Bethlehem and its environs, with about 20,000 Christians.

From the ethnic point of view most of the Christians are Arabs, and share the problem together with other Arabs in the country. In spite of this, the Christian religious leaders have always asked for special treatment for their communities, while refusing to be distinguished from other minorities. If they vigorously protested when a Maronite Christian village was evacuated, they were silent, however, when the same thing happened to Moslem villages. And the Moslem masses have gone through an anti-Christian wave because of the help given by the Western countries to Israel.

This has produced tension between the two communities. Because of these conditions, the emigration -- 8,000 Christians during the last two years -- practically never goes to Moslem countries. It is directed primarily toward the West, the U.S., Canada, Australia and Latin America. This choice is equally conditioned by the influence of Western missions. 50% of Christian students in Israel, and a still larger percentage in Jerusalem, study in schools directed by missionaries. The teaching there

is primarily done in foreign languages, and the programs put the accent on the history, geography and culture which are not those of the region. The atmosphere of these institutions is English, French, American, etc. and the students can easily pursue their studies in the countries of origin of their professors.

In addition, as Arabs, the Christians educated in Israel find difficulties in getting work, primarily if it is a position in the administration, because of the distrust by the Israeli Jews.

The Apostolic Delegate, Monsignor Lagi, is now getting together facts and suggestions. It is primarily a question of constructing a Christian university in Jerusalem and a higher technical college in Ramallah. It is planned to create a fund from which loans can be extended to students who are learning trades, and to merchants, as well as to enterprises which will furnish employment to Christian workers and assure their material future.

# # #

cc: Mr. Gold
Dr. Segal
Rabbi Tanenbaum
Dr. Resnikoff

INTERNATIONALER ARGUS DER PRESSE
ARGUS INTERNATIONAL DE LA PRESSE
INTERNATIONAL PRESS CUTTING SERVICE
GENÈVE ZÜRICH

Die Ostschweiz
St. Gallen (CH)
Aufl. t. 11 300

10.Feb 1970

Franziskaner loben israelische Behörden

870 1

F. G. «La terra santa», die von den Franziskanern in Jerusalem in italienischer Sprache herausgegebene Zeitschrift über die Vorgänge im Heiligen Land, veröffentlicht ein hohes Lob für die israelischen Behörden wegen ihrer Beihilfe zur Errichtung einer neuen katholischen Kirche in Beth Hanina bei Jerusalem. Die Kirche, an die ein Kulturzentrum angeschlossen ist, führt den Namen St. Jakobskirche: sie befindet sich auf dem Territorium, das bis zum Sechstagekrieg von Jordanien annektiert gewesen ist. Die Franziskaner-Zeitschrift berichtet unter anderem wörtlich: «Trotz der Tatsache, daß sich in Beth Hanina eine katholische Kirchgemeinde befindet, gelang es uns während der Herrschaft der jordanischen Regierung dort nicht, eine Kirche zu errichten: die Baulizenz wurde uns versagt. Erst unter dem Regime der israelischen Behörden wurde es uns ermöglicht, die Kirche zu bauen, was wir so lange gefordert hatten.»

פילדלפיה, י"ד באדר א' תש"ל
20 בפברואר 1970

113.1

אל : מר א. אבידר, ציר הסברה, וושינגטון

מאת : הקונסול הכללי, פילדלפיה

קריאה אקומנית לשלום

מצ"ב נוסח קריאה משותפת לשלום, שנחתמה ע"י: 1) הקרדינל הקתולי של פילדלפיה; 2) מנהל מועצת הכנסיות הפרוטסטנטיות; 3) נשיא ועד הרבנים. להודעה זו יש היסטוריה. בשלב מסויים, כששותפתי בדיונים התנגדתי לכמה מן הרעיונות, ביחוד לכך שהחליטו לפנות בשווה לראשי מדינות ערב ולרוה"מ שלנו, כאילו כולם אשמים באותה מידה בהעדר מצב שלום במזה"ת. מתברר שמאמצותם של הרבנים להתפרסם בעתונות יחד עם ראשי הכמורה הנוצרית וביחוד עם הקרדינל קרול, הראקציוני, העבירה אותם על דעתם. הם רואים בהצהרה משותפת זו הישג עצום לקהילה היהודית בפילדלפיה!

אפשר בכל זאת, לנצל את הענין, בתנאי שתשיג תשובה מהירה בחתימת רוה"מ, גברת גולדה מאיר, בה תוסבר עמדתנו, שאיפתנו לשלום וכו'. נשיא ועד הרבנים, שמצפונו קצת מעיק עליו, כבר ידאג שתשובת רוה"מ תפורסם. לדבר תהיינה תגובות חיוביות בקרב הכמורה של פילדלפיה, ביחוד בהסתמך על ההנחה שרוב המנהיגים הערבים לא ישיבו לפנייה. אודה לך אם תדאג להשגת המכתב הדרוש במהירות.

בברכה,

משה יגר

העתק: מר מ. פרגאי, הממונה על ענינים כנסייתיים
מצפ"א
מר י. יעקב, הסברה
לשכת ראש הממשלה, ירושלים

The Evening Bulletin
PHILADELPHIA
Thursday, Feb. 19, 1970

Phila. Faiths Ask Peace in Middle East

By GEORGE RILEY
Of The Bulletin Staff

Philadelphia's Roman Catholic, Jewish and Protestant leaders issued an appeal today for an end to military conflict in the Middle East and direct negotiations for peace.

The appeal was made jointly at the office of John Cardinal Krol, head of the Roman Catholic Archdiocese, by Cardinal Krol, Rabbi Elias Charry, president of the Greater Philadelphia Board of Rabbis, and the Rev. Dr. Rufus Cornelsen, executive director of the Metropolitan Christian Council of Philadelphia.

The Metropolitan Christian Council is composed of leaders of the city's major Protestant denominations, and is a successor to the former Council of Churches.

The three religious leaders said copies of their appeal for peace in the Middle East are being sent to President Gamal Abdul Nasser, of Egypt; King Hussein, of Jordan, Prime Minister Golda Meir, of Israel and to other heads of state threatened with full-scale war in the Mideast.

Copies also are being sent to President Nixon, Secretary of State Rogers and U Thant, secretary general of the United Nations.

It is the first interfaith appeal of its kind ever made locally. Briefly worded, it says:

"Every nation has the right to exist without fear that it will be destroyed by its neighbors. We appeal to you to desist forthwith from military conflict and to begin direct negotiations with one another to seek an unimposed peace so that the peoples of the Middle East can develop their full creative potential.

"This is civilization's only proven way of bringing about a peace which is just and will endure. We speak in the name of God, and out of compassion for humanity. We are brothers. Common to our faiths — Islam, Christianity, Judaism — is the imperative that we live as brothers."

THE PHILADELPHIA INQUIRER. FRIDAY MORNING. FEBRUARY 20, 1970

Major Faiths Send Plea for Mideast Peace

By ANDREW WALLACE
Inquirer Religion Writer

Philadelphia religious leaders in a spirit of ecumenism, issued an appeal Thursday to all countries in the Middle East to "desist forthwith from military conflict."

The appeal, in an open letter, will be sent to leaders of 14 Arab states and Israel as well as to President Nixon, Secretary of State William Rogers and the United Nations.

'LIVE AS BROTHERS'

Signing the letter—called the first statement the three major religious communities have ever jointly drafted "on a moral issue affecting a great segment of mankind"—were John Cardinal Krol, Archbishop of Philadelphia; Rabbi Elias Charry, president of the Greater Philadelphia Board of Rabbis, and Dr. Rufus Cornelsen, executive director of the Metropolitan Christian Council, representing 12 major Protestant denominations.

Designed as a nonpolitical statement, the brief letter concluded: "Common to our faiths—Islam, Christianity and Judaism—is the imperative that we live as brothers."

The religious leaders insisted in their appeal that "peace must come to the Middle East" and that every nation has the right to "live without fear that it will be destroyed."

RARE UNITY

They urged the heads of states to "desist forthwith from military conflict and to begin direct negotiations to seek an unimposed peace so that the peoples of the Middle East can develop their full creative potential. . . .

"We speak in the name of God and out of compassion for humanity."

The appeal, signed Thursday morning in the office of Cardinal Krol, at 225 N. 18th st., grew out of a recent effort by Rabbi Charry to have individual religious leaders sign a similar petition.

The rabbi noted the churches "rarely" have taken a united position on moral concerns common to all faiths in the past. The importance of the letter is that "we are here together . . . speaking up together," he said after the ceremony.

"There is no reason why we can't do this on other issues," he said. Dr. Cornelsen agreed and acknowledged that such unity "could have an impact" the relious organizations could not otherwise achieve.

seek an unimposed peace so

ARCHDIOCESE OF PHILADELPHIA

AN APPEAL FOR PEACE

An Open Letter

As religious leaders of the Philadelphia community - Catholic, Jewish and Protestant - we make the impassioned plea:

Peace Must Come to the Middle East

Every nation has the right to exist without fear that it will be destroyed by its neighbors.

We Appeal to You

to desist forthwith from military conflict and to begin direct negotiations with one another to seek an unimposed peace so that the peoples of the Middle East can develop their full creative potential.

This is civilization's only proven way of bringing about a peace which is just and will endure.

We speak in the name of God and out of compassion for humanity. We are brothers. Common to our faiths - Islam, Christianity and Judaism - is the imperative that we live as brothers.

(signed by)

John Cardinal Krol
Archbishop of Philadelphia

Rabbi Elias Charry
President
The Board of Rabbis of Greater Phila.

Dr. Rufus Cornelsen
Executive Director
Metropolitan Christian Council of Phila.

THIS OPEN LETTER IS BEING SENT TO:

Egypt President Gamal Abdel Nasser
King Hussein of Jordan
Israel Prime Minister Golda Meir
and the heads of all other nations at war in the Middle East

RELEASE FROM:
THE ARCHCIOCESE OF PHILADELPHIA
February 19, 1970

John Cardinal Krol, Archbishop of Philadelphia, Dr. Rufus Cornelsen, Executive Director of the Metropolitan Christian Council of Philadelphia and Rabbi Elias Charry, President of the Board of Rabbis of Greater Philadelphia, today issued a joint appeal to all nations at war in the Middle East to "desist forthwith from military conflict and to begin direct negotiations with one another to seek an unimposed peace so that the peoples of the Middle East can develop their full creative potential."

The appeal, in the form of an open letter, is being sent to Egypt's President Gamal Abdel Nasser, Jordan's King Hussein, Israel's Prime Minister Golda Meir, and to the heads of all other nations at war in the Middle East. Copies also are being sent to President Richard M. Nixon, U. S. Secretary of State William P. Rogers, and U. Thant, Secretary-General of the United Nations.

This is the first time that the heads of the three major religious denominations in Philadelphia have issued a joint statement of concern on a moral issue affecting a great segment of mankind. In large part, this historic event is due to the ecumenical spirit to which his late Holiness, Pope John, gave such impetus when he placed the well-being of the common house of humanity above the differences of its members.

The appeal also states that "every nation has the right to exist without fear that it will be destroyed by its neighbors," and that direct negotiation is "civilization's only proven way of bringing about a peace which is just and will endure."

The declaration ends with an assertion that "common to our faiths - Islam, Christianity and Judaism - is the imperative that we live as brothers."

The three leaders of religious communities of Philadelphia view this act of common concern as another instance of their continuing effort to underscore the serious social problems existing in our own community as well as elsewhere, which disturb the conscience of those committed to a religious interpretation of life.

ירושלים, יג' באדר א' תש"ל
19 בפברואר 1970

אל : נציגויות ישראל בחו"ל
מחלקות המשרד

מאת: הממונה על ענינים כנסיתיים

הנדון: הצהרה קתולית צרפתית

העתון הצרפתי "לה מונד", הרואה אור בפאריס, פירסם בגליונו מיום 15-16 בפברואר ש.ז. ה צ ה ר ה מטעם הועדה הקתולית הצרפתית ליחסים עם היהדות.

הצהרה חיובית, בהירה וקצרה זו, המתפרסמת בימים אלה, ודוקא בצרפת, נראית ראויה להשומת לב מיוחדת,ובודאי למלוא הפעת התועלת בהקשרי הסברה, שיחות וכו'.

"LE COMITÉ EPISCOPAL POUR LES RELATIONS AVEC LE JUDAISME DÉNONCE L'AMBIGUITÉ DE CERTAINES CAMPAGNES D'OPINION CONTRE ISRAEL

Les évêques du comité épiscopal francais pour les relations avec le judaisme, NN.SS. Etchegaray, évêque auxiliaire de Paris et secrétaire général de l'épiscopat, Elchinger, évêque de Strasbourg, et Delarue, évêque de Nanterre, publient le texte suivant:

"Certains journaux ou périodiques ont publié au cours de ces derniers mois des articles ou des appels qui invitent les chrétiens à lutter contre le sionisme.

1. Nous désapprouvons ces articles ou appels qui, en référence aux événements du Proche-Orient, méconnaissent la dimension religieuse du judaïsme d'aujourd'hui.

2. Le souci que les chrétiens doivent avoir des pauvres, en l'occurrence des réfugiés arabes de Palestine, ne doit pas pour autant conduire à des injustices inverses. Il n'y a pas de paix dans l'injustice.

3. C'est un fait qu'un grand nombre de juifs n'ont pas trouvé d'autre terre d'accueil que celle d'Israël, tout autre projet politique ayant avorté. L'histoire des années récentes exige de la reconnaitre.

4. Nous devons dénoncer l'ambiguïté de certaines campagnes d'opinion contre Israël qui mêlent indûment des arguments religieux à des positions purement politiques.

5. Nous ne contestons pas la liberté des options politiques, mais des chrétiens ne sauraient participer à une lutte risquant d'entrainer de fait un nouveau génocide. C'est notre fonction pastorale qui nous invite à formuler ces observations."

ב ב ר כ ה,

מיכאל פרגאי

A JOURNAL FOR PROMOTING CHRISTIAN UNITY **the ecumenist**

Vol. 8, No. 2/January-February, 1970

THE MIDDLE EAST: AN ECUMENICAL PROBLEM

CHRISTIAN-JEWISH relations are caught in the crossfires of the Middle East conflict. Christian ecumenists want to implement full recognition of the human rights of the Arabs in the Midde East and yet promote better relations with the Jews. One of the problems is that anti-Semitism, having gone underground, seems to be surfacing as anti-Zionism. Father Edward H. Flannery, executive secretary of the American Bishops' Secretariat for Catholic-Jewish Relations, published an article in the *Journal of Ecumenical Studies* (Spring, 1969) entitled "Anti-Zionism and the Christian Psyche". He contended that Christian anti-Semitism today is often cloaked in antipathy to the State of Israel. In similar vein, the Congress of the Judaeo-Christian Friendship Society of France last December criticized certain press coverage of the Middle East conflict, seeing in it a rebirth of anti-Semitism camouflaged as anti-Zionism.

Hugh Harcourt of the American University in Beirut (*Journal of Ecumenical Studies,* Fall, 1969) attacked Father Flannery's thesis, claiming it would gag Christians, force them to give carte-blanche to Zionism and ban any adverse criticism of the policies or acts of the State of Israel. I believe that Mr. Harcourt has misunderstood Father Flannery's position but I would certainly agree with Harcourt's contention that a resolution of the Middle East crisis "calls for the most open, careful, sober analysis possible of the actual objective realities in the present situation" (p. 638).

Canterbury Statement

The World Council of Churches has been trying to promote serious, sober and open discussion of the Middle East conflict, but in so doing has discovered a startling clash of viewpoints among its representatives. For instance, the statement on the Middle East made by the W.C.C. Central Committee at Canterbury, England, August 12-23, 1969 said that a lasting peace was impossible "without effective international guarantees for the political independence and territorial integrity of all nations in the area including Israel". However, it tried to be even-handed by asserting that, in supporting the establishment of the State of Israel, the great Powers had done injustice to the Palestinian Arabs.

The statement's emphasis on respect for the political independence and territorial integrity of Israel naturally irked the Arabs, for most Arabs have rejected the legality of the Jewish State since its creation, claiming that neither the British nor the U.N. ever adverted to the Palestinian right of self-determination at the time the Jewish State came into being.

Racine Statement

The Canterbury statement was followed by a statement made on September 22, 1969 at Racine, Wisconsin at a meeting of the World Council of Churches' Committee on the Church and the Jewish People. The Committee examined various Central Committee statements on the Middle East as well as statements by other Church bodies and concluded that these had frequently overlooked issues that bulk large in the minds of our contemporaries. It alleged, for instance, that the refusal by many to accept the legality of Israel's existence creates a fear that the continued conflict is really a struggle for survival, this fear being heightened by memories of the Holocaust. I presume this has reference to the fact that the Palestinians claim they really have no animosity toward Jews, that their hostility is directed toward the Zionist State rather than to the Jews and that their goal is to

destroy the Zionist State in order to replace it with a democratic State in which Arabs and Jews will live together in amity. The Jews, however, with heavy memories of the Holocaust, feel that talk of driving them into the sea is not empty rhetoric but expresses an angry determination to wipe out the 2 million Jews in Israel.

The Racine statement also said that part of the difficulty in understanding the legality of Israel's right to exist is the failure to grasp the existence of the historical link and the ongoing and continuous presence of Jews in Palestine. The document went on to ask that attention be given to the misfortunes of Jewish refugees from the Middle East countries, to the predicament of Jews who can leave certain Arab countries only at their peril and, finally, to the plight of Israeli civilian victims of Arab weapons. The statement lamented the churches' indifference to the past involvement of Western nations in Jewish and Arab affairs and objected to any attempts to impose preconditions of peace. I take the latter to refer to any attempts by Russia or the U.S. to impose a peace pact. For an imposed peace only bears the seeds of war.

Cyprus Statement

The Racine statement was followed by one made by the Consultation on the Palestine Refugee Problem convened by member Churches of the W.C.C. in the Middle East and the W.C.C.'s Division of Inter-Church Aid, Refugee and World Service. This meeting was held at Nicosia, Cyprus from September 29 to October 4, 1969. Most delegates came from Middle East Churches, some of them Palestinians. The statement pointed out that the plight of the refugees in 1969 was far worse than in 1948 but concluded that mere expansion of U.N. relief and rehabilitation programs would not be an adequate Christian response to the injustice and misery in which the refugees live. The statement, therefore, called on the Churches to offer an additional form of relief that would be commensurate with the aspirations of the Palestinians for self-determination and nationhood. The first step in any program of help is to realize that there is a "growing awareness of the reality of a Palestinian community, and the manifestation of a Palestinian identity as shown, for instance, in the Palestinian Liberation Movement". The statement also mentioned that the Canterbury document was not acceptable to all members of the Consultation in every respect but applauded its protest against those who established the Jewish State without recognizing the right of the Palestinians to self-determination.

Along with renewed humanitarian effort on behalf of the refugees, according to the Cyprus statement, the Churches must develop a "deep understanding of the fundamental rights of the Palestinian people". After recommending the creation of a Near East Ecumenical Committee for Refugee Work, the Convocation concluded with a solemn resolve to help the Palestinians secure justice: "We as Christians commit ourselves in obedience to God's judgment, and under his merciful grace, to the full recovery of their human dignity and legitimate rights and to the redress of the injustices done to them."

Eugene Carson Blake, general secretary of the World Council, admitted that the Racine statement will not please many pro-Arabs and the Cyprus statement will not please pro-Jewish Christians. However, he noted: "Such statements, while clearly showing how varied Christian thinking is, are only advice to the World Council and not official policy statements. . . ."

These three statements mean that Christian ecumenists are now in an entirely new ball game as regards the Middle East conflict. No longer is it enough for the World Council to give aid to the refugees in the camps: programs of relief and rehabilitation are no longer considered an *adequate* Christian response. Now the action must move into the political area. The Cyprus meeting, for instance, declared: "We will consider it our duty to call upon the Churches of the world to use their influence toward a just solution involving necessarily the recognition of the rights of the Palestinians from which alone a lasting peace could come to the Middle East."

Last November seven Protestant and five Catholic editors made a fact-finding tour of the Middle East. We visited Lebanon, Egypt, Jordan, Israel, talked with top officials as well as fedayeen, interviewed our own State Department officials and chatted with many ordinary citi-

zens, especially in Jordan, at whose homes we had dinner. We arrived at no concensus except agreement on the need of painstaking study of all these complex issues.

The State of Israel

I confess that my own personal opinion tips in favor of Israel. The Palestinians were grossly manhandled, betrayed and seduced by the British under the Mandate and the Israelis, on the other hand, have engaged in practices of dubious morality, but my conviction is that Israel is a legally established State. This is the heart of the matter. Secondly, it seems to me that Israel wants only peace behind secure borders. The charge is often made that the Jewish State is expansionist, that it made an aborted grab for territory in 1956 and a successful one in 1967, capturing at that time Arab territory it has not yet surrendered. Why no surrender? Most Arab nations and Israel accepted the U.N. Security Council Resolution of November 22, 1967 which called for the withdrawal of Israeli armed forces from territories occupied in the 1967 war, but this resolution also demanded termination of all states of belligerency as well as respect for the sovereignty, territorial integrity and political independence of every State in the area and "their right to live in peace within secure and recognized boundaries free from threats or acts of force". The Israelis therefore could hardly be expected to give up occupied territory until the Arabs have renounced a state of belligerency and have recognized and respected the territorial integrity of Israel and its right to live within secure borders. It would be suicidal for Israel to return to its pre-1967 borders which left it a sitting duck for terrorist shells and attacks from the sky.

One can sense the Israelis' anxiety for security by a visit, for instance, to the Kibbutz Gesher on the Lake of Galilee. Here the children are put to bed at night in underground bomb shelters because of the falling shells lobbed over from the other side of the Lake and in the mornings, the men have to work several hours in the fields detecting mines and destroying them before they can begin the day's labor on the farm.

This anxiety about security sometimes leads the Israelis into dubious activities. For instance, from interviews with Arabs, including Arabs in prison, I came to the conclusion that Israelis do not torture prisoners in the jails but do torture suspects at the time of interrogations. Then there is the practice of administrative detention whereby they hold prisoners without trial, and the practice of blowing up houses—a trick learned from the British. When they find an Arab home has sheltered terrorists, they blow up nearby homes to warn others not to harbor terrorists. Israel does not treat Arabs in Israel exactly as it treats Jews. To some degree, Israeli Arabs are dealt with as second-class citizens because Israel's concern for security causes it to handle the Arab minority with caution. Were Israel secure, the Arabs in Israel would be less constricted by security precautions.

Palestinian Refugees

The Palestinian refugees are a baffling human tragedy, one of history's greatest calamities. The Cyprus statement, however, seems indiscriminately simplistic when it says: "All of our work of compassion should be done in the context of the struggle for a just solution." Again, it says: "All of our work, both in the humanitarian fields and in the preparation of educational and informational material must be done not only *for* the Palestinians but *with* them." There are thousands and thousands of hungry, suffering men, women and children in the camps but there are also thousands of Palestinians who are terrorists, inside and outside the camps. The precise meaning of the word Palestinian may be elusive but I think we can safely say that it denotes generally the Arabs who formerly lived in the area known as Palestine and dispersed in 1948. They became a sort of non-people, refugees lacking any semblance of a national entity and exploited by the Arab nations for political or military purposes. After the 1967 war, however, they became disillusioned with their Arab "protectors". A younger generation of these Palestine Arabs had grown up by this time, educated largely in the U.N. camps, and they decided they would stand on their own feet and take matters into their own hands. Many of them therefore banded into commando groups, calling themselves *fedayeen* and drawing their techniques from Algerian and Vietnamese revolutionaries

while declaring their independence of Arab governments. As the Cyprus statement says, there is now growing manifestation of "a Palestinian identity as shown, for example, in the Palestine Liberation Movement". In this movement are Palestinian commando-revolutionaries who are young, superpatriotic, supremely dedicated to the cause of "the liberation of their homeland", that is, the destruction of the Jewish State.

The New Left has naturally influenced the thinking of certain American Christians and has predisposed them to favor the *fedayeen*. New Left literature condemns tiny Israel as monstrously militaristic, expansionistic and imperialistic while it canonizes the Palestinian terrorists for their purity and virtue. Unquestionably the commandos are heroic, they have captured the imagination of the Arab world, they are brave and dedicated men. All this only heightens the tragedy. For they have no reasonable prospect of success in their attempt to destroy Israel but they might reduce the whole Middle East to rubble if the conflict escalates to the proportions of a nuclear conflagration. The tragedy is that these brave men are living in a dream world that can only bring blood, death and tears to the already agonized Palestinian people.

It seems to me that the goal of Christians in relation to the Middle East is to help bring the combatants together for a freely negotiated peace. It is not enough to support the legality of Israel's existence or to publicize the injustices done to the refugees. The goal is peace, necessarily peace by compromise. Some might say that this is a political affair and that the Church should stay out of politics. The ecumenical movement, however, drew much of its motive power and spiritual energy from the determination of early ecumenists that the butchery and bloodshed of World Wars I and II should not be allowed to happen again. The bloodshed occurring today in the Holy Land and Middle East is very much the special concern of the Christian Churches in its implications for human life, for Christian-Muslim relations and for relations between Christians and the People of the Book.

John B. Sheerin

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH
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INTERNATIONAL

Criticizing Secretary of State Rogers' recent proposals for a Middle East settlement through Four Power talks was a coalition of 23 Jewish groups, the Conference of Presidents of Major American Jewish Organizations, which warned that "appeasement of Russian designs will lead nowhere except to renewed conflicts." The Conference expressed "grave concern" over the call for a Middle East agreement based on Four Power talks, rather than through direct negotiations between the parties concerned.

"Frank and constructive" discussions featured a recent conference in Scotland on education involving the Presbyterian Church of Scotland and the Roman Catholic Church.

Representatives from each denomination, including clergy, took part in the discussions. Both denominations are experiencing problems in church education.

NATIONAL

To obtain advice on how to secure abortions, women will be able to go to a clergy consultation service being established in Washington D.C.

The service is being set up at the Church of the Pilgrims (Presbyterian US) by the Rev. Thomas Murphy, one of the church's ministers. The service will be staffed by clergymen and members of "Women's Liberation" and will be simliar to other clergy-directed services operating in New York, California, and a few other states.

Urging President Nixon recently to establish a Presidential Commission of distinguished citizens of all races to investigate police and judicial actions against Black Panthers and similar groups in the past two years was the United Presbyterian Church USA's Council on Church and Race. There is concern regarding "the questions and ambiguities surrounding the raids in Chicago and Los Angeles, the

The Week of Prayer for Christian Unity, scheduled January 18-25, is sponsored by the National Council of Churches, the World Council of Churches, and the Graymoor Ecumenical Institute.

deaths of 28 leaders of the Black Panther organization, questions about the pattern of gunfire in the recent slaying of a Black Panther leader in Chicago, and the charges of planted evidence in Los Angeles."

A $1,000 gift to help American draft evaders and deserters self-exiled in Canada is being studied by the US Justice Department for possible violation of federal law.

The FBI is collecting information about an alleged exchange of money between 20 Detroit area laymen and clergy and four Canadians on the Ambassador Bridge which connects Detroit and Windsor, Ontario, Canada.

The $1,000 allegedly was handed over by six Protestant clergymen, a Catholic priest, and 13 laymen, all members of the Detroit chapter of Clergy and Laymen Concerned about Vietnam (CLCV), a national anti-war unit. Chairman of the Detroit group is the Rev. George Colman, a staff member of the United Presbyterian Church USA.

Support for farm workers who are trying to organize unions—and for small farmers caught in the painful changes of "agribusiness"—has been urged by the United Presbyterian Council on Church and Society. The recommendations are not denominational policy and are only advisory in nature.

The Council based its suggestions on the premise that "justice is a pre-requisite to reconciliation, and equitable distribution of power a precondition of negotiation."

Asking United Presbyterians to "support farm worker-organizing efforts with personal and financial assistance," the Council expressed the belief that the success or failure of the United Farm Workers' Organizing Committee led by Cesar Chevez "will greatly influence the program of similar collective bargaining efforts by farm workers elsewhere."

To support repeal of current New York State abortion laws, the Albany Presbytery of the United Presbyterian Church declared "that there are many instances in which abortion cannot be defended on moral grounds," but it was noted that "on the other hand, the majority of the delegates to the Presbytery supported the belief that there are, at times, moral justification for abortions which are performed by licensed physicians."

Persons not licensed to practice medicine should be punished if they perform abortions contrary to laws governing standard medical practice, the Presbytery stated.

Adoption of the Confession of 1967, described as "a symbolic statement of how the church understands itself and its work at this time, has been voted the top United Presbyterian news story of the decade of the 1960's, according to the Rev. Frank H. Heinze, director of the denomination's Office of Information. Choice of the news story was made by the staff of the office and others associated with it in news gathering and disseminating.

The Confession was adopted two years ago as an official creed of the 3.2 million member denomination after nine years of preparation and study.

"The Confession is significant in itself, of course. In addition, it synthesizes the issues that have

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Church/World continued from page 9

Ministries that the Center channel $2,000 to BEDC. The Center, however, agreed to channel the funds to the BEDC after the occupation.

Hailing the recent policy statement of the Catholic Church issued by the Vatican Secretariat for Catholic-Jewish Relations, which condemns anti-Semitism and recognizes the importance of Israel to the Jews, was Rabbi Marc H. Tanenbaum, director of the Interreligious Affairs Department of the American Jewish Committee, who said the statement is "one of the most perceptive, advanced and reconciling pronouncements on Catholic-Jewish relations that has been issued by any major worldwide Christian body in our lifetime."

Rabbi Tanenbaum said the Catholic statement "builds on the best elements contained in the Vatican Council declaration and in the American Catholic Bishop guidelines, and in fact surpasses them by virtue of its clearcut and forthright positive stands on each of the critical issues on the agenda of Jewish-Christian relations."

Dissolved last month after five years was the Ecumenical Program for Emergency Action in Africa (EPEAA), the relief and rehabilitation agency of the All African Conference of Churches.

The EPEAA was organized in 1965 as an emergency five-year project to help African churches care for refugees and begin rehabilitation programs.

Programs of the EPEAA included agricultural projects, leadership training, education, urban projects, health assistance, community development, relief projects, and refugee ministries.

According to the final report from the agency, EPEAA has operated 99 projects in 29 countries and has aided refugees in 19 countries.

Member churches and agencies of the World Council of Churches had been asked to subscribe $10 million during the five-year period. The agency received more than $6 million, excluding more than $2,676,328 designated for Nigeria/Biafra.

Officials of EPEAA reported that "a number of outstanding pledges" are in hand, and that "it is possible that $10 million may be obtained." Pledges totaled more than $3 million.

The World Council of Churches will continue to seek funds for unfinished EPEAA projects, with administration of the funds the responsibility of its Africa Desk in Geneva.

PEOPLE

Ivan Allen, Presbyterian Church US deacon and out-going Atlanta mayor, was among numerous national leaders and distinguished guests who gathered recently in Atlanta to pay tribute to Dr. Martin Luther King, Sr., father of the slain civil rights leader, on his 70th birthday. Among the 1,000 invited guests were such notables as New York Governor Nelson Rockefeller, Whitney Young, of the National Urban League, actor Sidney Poitier, and New York Mayor John Lindsay.

Rabbi Marc H. Tanenbaum, director of the Interreligious Affairs Department of the American Jewish Committee, said that the recent Song My atrocity in Vietnam was "a clear violation of the civilized values that America claims to uphold. It is also a tragic departure from the Biblical laws of warfare in the book of Deuteronomy, which sought to limit the excesses of war by insisting that offers of peace had to be made to all enemies, and that under all circumstances women and children were to be left alive."

No Jewish person, Rabbi Tanenbaum said, "would blur the fundamental differences between the atrocities committed by the Nazis and the acts now charged against some American troops in Vietnam. A deliberate national policy of genocide is not the same as the actions of groups of persons running amock, who violate the laws of the United States and the will of its people."

Rev. George E. Sweazey, moderator of United Presbyterian Church USA, said recently, "we don't have any choice between personal Gospel and social

THE CHURCHES' STAKE IN THE MIDDLE EAST

. . . or how holy is the Holy Land?

By Ben Hartley, Editor

(Filling speaking engagements after returning from a brief fact-finding tour of the Middle East, the editor was inevitably confronted by one question from every audience: "Why are *you* so interested in the mess in the Middle East?"—meaning, it occasionally was blatantly interpreted: "What business does a church magazine have getting itself involved in a military-political situation?" Here's a partial answer to that question in the second of the editor's reports on his trip to Egypt, Jordan, and Israel.)

It was natural that our host-guide in Israel, an American Jew living in Israel for three years, would assume that our group of church publication editors would have a rather substantial interest in the Christian shrines—the so-called "holy places"—in Israel.

On the contrary, one of the group cynically informed him, "my kitchen table is the holiest place I know—because I've had more meaningful personal encounters with God there than in any other place."

And to hear the pitch of post card salesmen and see the man-made marble monuments on sites purported to be scripturally authentic does tend to "turn off" someone intellectually and emotionally geared to prefer the here and now image of Jesus and his Gospel. You begin to wonder after seeing the crass commercialism and hearing the tirades of Arabs against Jews and vice versa if this vast land of sand and rocks is worth fighting over. Is there anything holy about the Holy Land?

Then you remember the people, the Jews who have been dreaming of and praying for their return to Jerusalem for century upon century. And the Palestinian Arabs who fled from or were forced from the land which they had called home for centuries. Each of these peoples are willing to fight and die for that land to which they both lay claim. "To each of these peoples the Holy Land surely is more holy than to us Christians, especially this one," a member of our group observed. "So maybe for this reason that it holds the potential for launching the bloodiest, most destructive war the world has ever known—maybe this is reason enough to invoke the prayers and concern of Christians in all the world."

The churches' stake in the Middle East—at least, in those three countries we visited—seemed rather minimal measured in traditional terms. Missions and missionaries of the kind sent there and established over the past 100 years or so "may be on their way out," a veteran Lutheran missionary confessed confidentially. "But these confused and troubed people need us now more than ever before," he added. But missionaries, especially US, are personna non grata in some Arab nations and barely tolerated in others.

If not in traditional terms, then how does the church express its concern. "What shall we tell the churches in America?" Someone in our group asked this question almost every interview with the dozens of government and church leaders in the Arab countries and Israel—of Jordan's King Hussein, Israel's premier Golda Meir, Egypt's Ahmed Meguid. Almost without exception they expressed appreciation for the humanitarian work of the churches, particularly among the Palestinian refugees. But the focus of their appeals was "go back and tell your people the truth about what you have seen and heard." Each was confident that right and justice was on their side. And our group came back convinced that there is a lot of right and justice on both sides—and a lot of wrong that can be attributed both ways too.

But to see that justice is done in this conflict, that a minimum of injustice is done to both Arab and Jews should be a major concern of Christians and their churches, we concluded. And some of us feel that recent proposals of the US government toward a more "even-handed" policy in the Middle East—including suggestions that Israel withdraw from the Arab lands occupied in the 1967 war in a broader context of peace negotiations—may be a beginning toward a just settlement of the conflict.

Compassion and aid for the 1.4 million refugees, some homeless for 20 years, should continue to be a concern of Christian churches. Yet some threats have been made in Congress to reduce and cut off our aid to those refugees because recruits for the Fatah and other commando movements are coming largely from those refugee camps.

On the other hand, from the Golan Heights overlooking vast valleys of fertile Israeli farms, we were able to understand the fear and weariness of those people under Syrian guns. And the necessity for guaranteeing secure borders for the Israeli we recognized as a foundation stone in our commitment to the survival of the homeland for the Jews.

Is commitment to the existence of the State of Israel a commitment to a Zionist state, as the Arabs charge? Is the US commitment to an exclusivistic state in which Arabs will always feel threatened and suffer a second-class citizenship?

I asked this question of Rabbi A. Godstein, who led a large New York City temple until he went to Israel several years ago: "Rabbi, do you feel that the Christians of the US, and perhaps even American Jews, would support your state of Israel if they knew that religious pluralism and religious freedom mean something different here in Israel?" He evaded the question.

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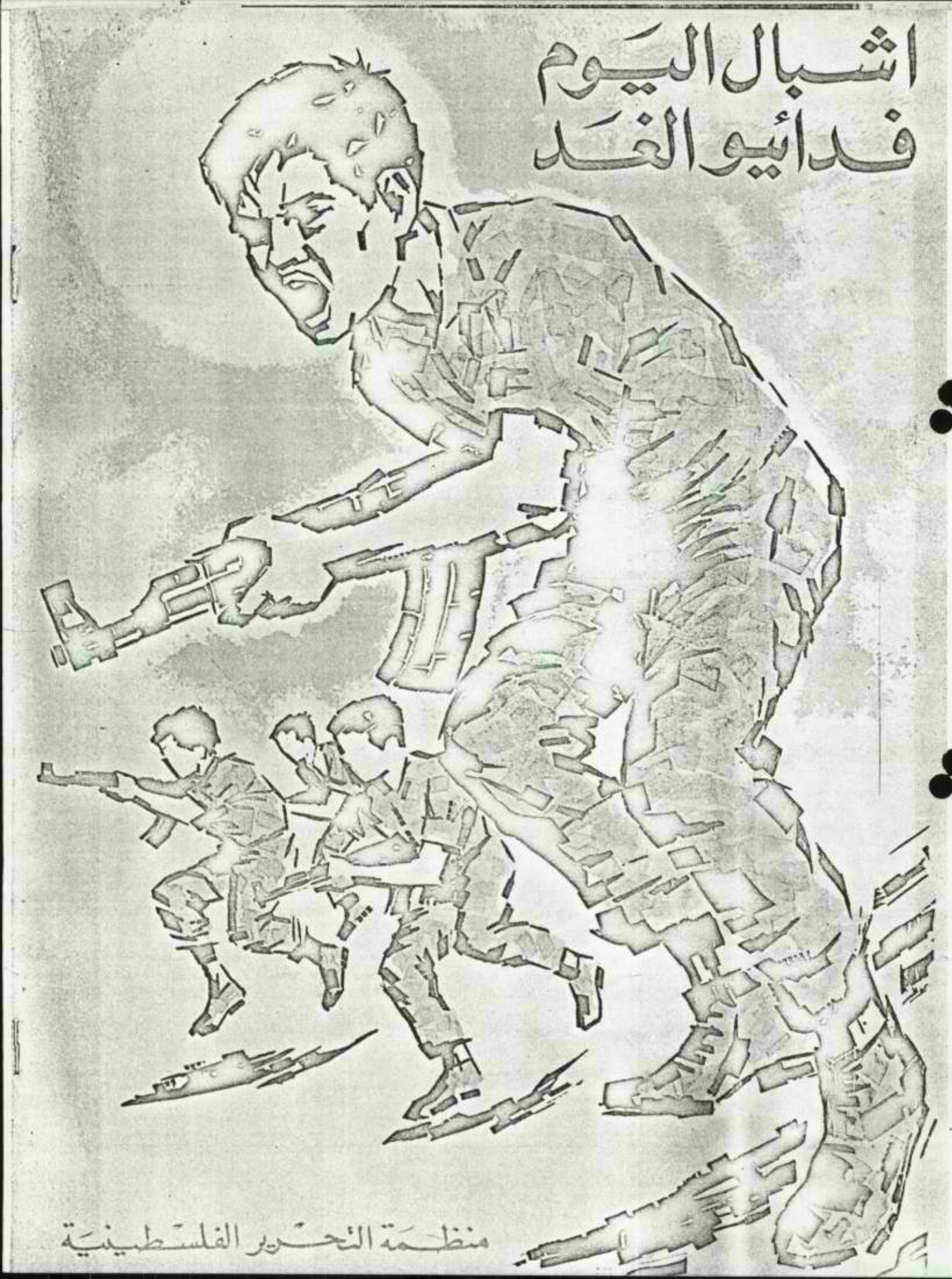
A recruiting poster used by the Palestine Liberation Organization to appeal to 8-10 year olds says: "A Tiger Cub today, a fedayeen (commando) tomorrow."


اشبال اليوم
فدائيو الغد
منظمة التحرير الفلسطينية

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I asked the question a bit differently of a more recent US emigrant to Israel: "Do you feel that the level of support for Israel would decrease if the people were aware that you are more a religious oriented state with laws and their implementation weighed in favor of Jews and their practice of Judaism?" He evaded the question.

Exploring possible solutions to the impasse posed by Arab fear of Zionism and Israel's determination to survive, we asked a panel of Israeli government officials if they viewed a bi-national state of Arabs and Jews, an homogenous state, or a non-sectarian state (supporting no religion) as "destruction of the State of Israel." Their answer was unequivocally, "Yes!"

Some merchants, clerks, taxi drivers, and the secular Jews simply do not share that strong desire for the exclusivistic State of Israel. One of these, a cab driver, told me: "As long as they let me drive my cab when I want and where I want, I don't see nothing wrong with letting Arabs have equal rights, and as long as I've got my freedom, I don't much care what kind of government we have."

Certainly religious freedom of a kind is guaranteed under law in Israel—for Moslems, Christians, or atheists. Yet Christians "don't feel very comfortable here," an Episcopalian priest told me. On the other hand, though we saw mosques operating full blast in Israel, we saw no synagogues open in the Arab countries. And persecution of Jews simply because they are Jews—including execution as spies—in Arab countries is standard practice, the Israelis charge.

"We hate Zionism but we love Jews and we can live with them in peace," a leader in the Palestine Liberation Organization told us.

"The reason Jews have been persecuted and will always be persecuted is . . . (that) they rejected Jesus Christ," an Egyptian Christian said. And to my question to determine his sentiments about "God's chosen people" he said that "we Christians are now His chosen people and Jews will be condemned to Hell because they are inherently evil and a lower form of human life." He cheers Nasser's bloody rhetoric and looks forward to the destruction of Israel.

Which is Arab rhetoric and which can be believed? The Israelis say they cannot afford the risk of not believing Nasser and his swaggering threats. "If we did not take her seriously and we were wrong, we would be dead," several officials stated vigorously.

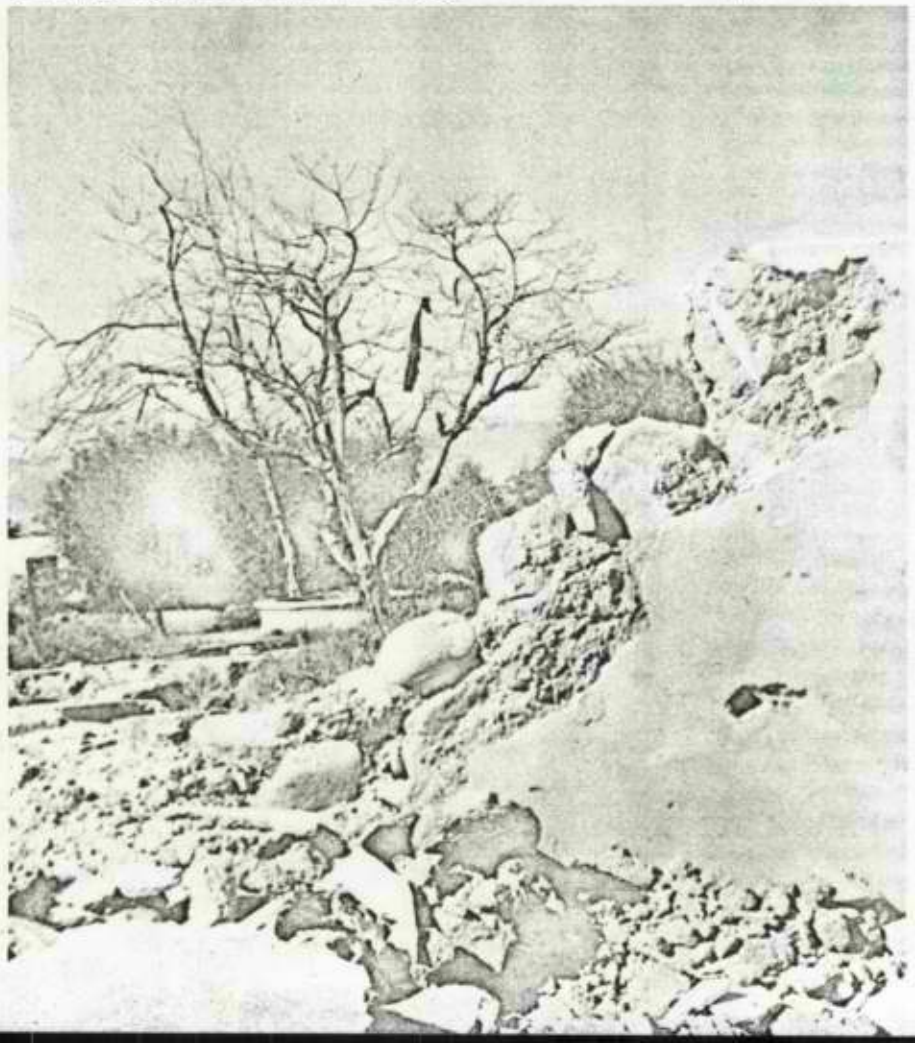
Despite Mrs. Meir's cordial welcome to the US last year, we saw signs in the Arab nations and Israel that a change in US policy might be in the wind. For one thing, there was hope in the pleas of Arab officials for a more neutral US position in the Middle East, and in Israel, because Mrs. Meir had come home without promises of additional arms, there were indications of nervousness, particularly regarding the US talks with Russia.

For more than 20 years the US has been Israel's strongest and most indispensible friend, partly because most leadership of the little nation (2 million) has thus far come out of western Europe and the US. "We think like you, conduct our business like you, and have modeled much of our government and society after yours," a government official said. "But we must find a solution to our own problems."

The recent shift in State Department policy will not find many supporters in Israel and probably will not win back many friends on the Arab side. So the Christian's concern to minister in love to all peoples and more specifically to seek justice and freedom for Arabs and Jews hasn't been made easier.

The intensity of fighting increases, as border incursions become more frequent followed by more severe retaliations and more severe retaliations for retaliations. And the temptation to US Christians whose primary concern has been the Vietnam War is to encourage our government to avoid involvement in the Middle East. Certainly we cannot afford the emotional or economic trauma which such involvement promises. But can we afford to abdicate leadership in a situation which could result in total destruction of the Israelis, Arabs, or both?

Below: Karameh, Jordan, a refugee village destroyed by Israelis in 6-Day War. Right: Fedayeen (commandos) effectively control many UN refugee camps.



Jewish Relations Cited As Dialogue Priority

By Marjorie Hyer

NEW YORK—(NC)—A growing number of ecumenical leaders feel that Christian—Jewish relationships constitute a crucial area much in need of further exploration.

One of these leaders is the Rev. Robert C. Dodds, associate secretary of the division of Christian unity of the National Council of Churches.

"Jewish - Christian relationships are the single most important item on the ecumenical agenda," Fr. Dodds told National Catholic News Service.

But while American Protestant and Orthodox churches have relatively extensive ecumenical programs concerned with the various branches of Christendom, Dr. Dodds complained that there is "virtually no interest in the Jews at present.

"With maybe one exception, there is no one in American Protestanism working full-time on Jewish-Christian relations. I think this says a lot about priorities."

Dr. Dodds credits the Catholic Church with being "way ahead" of Protestants at present in this field, though this has not always been the case.

"There was a period—before Vatican II—when Jews working on this problem felt that Protestants were more progressive than Catholics," he explained. "The Catholic Church had a lot of catching-up to do, but in doing it, it has leapfrogged whatever progress Protestants had made.

"Now through the declaration on the Jews of the Vatican Council and the recent draft of the Vatican Secretariat for Promoting Christian Unity, the Catholic Church—in the hierhierarchy and officialdom — recognizes the Jew as brother. Protestants have yet to take any similar step."

Dr. Dodds noted that "outside of officialdom," both Protestant and Catholic theogians and thinkers are calling for more progress. "They are beginning to say that it is as important to the future of America that we reorder black-white relations."

The Protestant leader, who is a clergyman of the United Church of Christ, acknowledged that "part of the problem in relating to the Jews is that it has been impossible to get off

the political issue" of Israel and and the Middle-East Crisis.

Both the National Council of Churches and the World Council of Churches have issued statements on that crisis. "In an attempt to appear evenhanded, they have produced documents that were unacceptable to either side," he noted.

Dr. Dodds' views on Jewish-Christian relations have been greatly influenced by his participation in a unique but completely unofficial discussion group of Jewish and Christian leaders. The group has been meeting quietly and informally for nearly six years.

Most of the Christian participants are related to the National Council of Churches, although several Catholics have participated regularly including Fr. Edward H. Flannery, director of the U.S. Bishops' Secretariat for Catholic-Jewish Relations.

Jewish participants in the group have come from all three branches of Judaism—Orthodox, Conservative and Reformed—and from Jewish service groups such as the American Jewish Committee and the Anti-Defamation League of B'nai-Brith.

"We started talking about social action concerns—about Vietnam and the black-white crisis," Dr. Dodds recalled. "When the Christians tried to edge into theology, there were enough Orthodox Jews in the group that they backed away."

The reticence began to break down gradually, he said, "as we continued working together and learning to trust each other and understand each other. With increasing confidence we've been able to get harder and harder on each other in dealing with more meaningful subjects."

The major accomplishment of the group, Dr. Dodds feels, is that "a group of Christians and a group of Jews know and trust one another."

Dr. Dodds, who, in addition to his duties with the Council has been serving as interim pastor of a local United Church of Christ congregation in Wantagh, Long Island, is fearful that America may be facing a wave of anti-Semitism. The wave could very well be encouraged by Christian misunderstandings.

"I hear all the old anti-Semitism cliches when Christians are talking about Jews, he said. "I see anti-Semitism manifesting itself in the popular religion.

"Perhaps most dangerous of all is the refusal of many Christians at both the grass roots and leadership levels to admit they are anti-Semitic."

America today is deeply divided and deeply troubled, he pointed out. Recalling the situation of Hitler Germany, Dr. Dodds predicted that "when it gets bad enough, someone will start looking for a scapegoat and it'll be the Jew.

"The Jew has provided the scapegoat throughout history. I don't think we can assume that that demon has been exorcised in American history." The German church did not lead in creating the Jew as the scapegoat, but it did stand by and let the Jewish people become that.

"I see no evidence that the American church would do any differently."

WCC Plans Lebanon Multi-Faith Talks

GENEVA, Switzerland — (NC)—Dialogue on a new level between Christians, Hindus, Buddhists and Moslems will be attempted at a consultation to be sponsored by the World Council of Churches (WCC) in Beirut, Lebanon, in 1970.

In Beirut, 30 of the 40 participants will be Christians, — Moslems, Protestant, Orthodox and Roman Catholic — and 10 of other faiths. The group will be composed mainly of scholars who have already taken part in other ecumenical dialogues.

Discussing the forthcoming consultation, its organizer, WCC staff member Dr. S. J. Samartha, said that "today religious pluralism is no longer an academic point to be discussed but a fact of experience to be recognized. Therefore, it should be possible for men of different religious persuasions to discuss together problems like human rights, peace and the future of man which are the common concern of people everywhere, bringing to the discussion the full respective faiths."

A member of the ad hoc committee formulating the plans for the Lebanon meeting is Father J. Lopez-Gay, S.., of the Gregorian University in Rome.

Christmas in Bethlehem Referred to Ecumenism

BETHLEHEM —(RNS)— An "ecumenical Christian spirit" prevailed among Catholics and Greek Orthodox and what was regarded as a threat of Arab sabotage failed to materialize as traditional Christmas celebrations culminated in the Latin Rite midnight Mass at the Shrine of the Nativity.

An overthrow crowd of 3,000 pilgrims filled the square outside the Church to watch on closed-circuit television the Mass presided over by Archbishop Alberto Gori, O.F.M., Latin Rite Patriarch of Jerusa-

The Pilot Jan. 9

בברכה מאת

WITH THE COMPLIMENTS OF

CONSULATE GENERAL OF ISRAEL
225 SOUTH 15TH STREET
PHILADELPHIA, PA. 19102
TEL. 546-5556

קונסוליה כללית של ישראל
פילדלפיה, פנסילבניה

Outcome of Arab-Israeli Clash Hinges Partly on U.S. Policy

Area Jews, Christians Pray for Mideast Peace

By FRANK ROSSI

As Arab and Israeli nations teeter on the brink of a major war, area Jews and Christians prayed for a solution to the seemingly insoluble problems of peace in the Mideast.

Events leading to mid-Eastern unrest are many and are at least as old as the Torah, but the question of what will be the outcome of the Arab-Israeli clash hinges partly on American policy.

In many cases, the average American is unconcerned over what could, in reality, blossom into World War III. A recent shift in American policy has added to the uncertainty and has sparked concern among American and European Jews. This concern has spread quietly to the non-Jewish community.

Rabbi Milton Richman of the Madison Avenue Temple termed the most recent development "scary."

During the past week a call for prayer was sounded to members of the Jewish faith. Through committee meetings with Bishop J. Carroll McCormick and heads of the United Churches of Lackawanna county, prayers for peace were asked of Christians, too.

"We are concerned about the fate of Israel," Rabbi Richman said, explaining that according to Jewish tradition, prayer is an expression of concern.

With an intense knowledge of the mid-East situation, Rabbi Richman says he hopes good-willed Arabs and Israelis can settle their differences at the negotiating table. At the same time he makes no predictions on the final outcome "because the mid-East situation is simply unpredictable."

Conversely, the Arabs will not meet with the Israelis because they don't recognize Israel as a nation. If this apparent paradox seems complicated, it becomes more complicated when politics is added, according to Rabbi Richman.

The present political climate, he says, is such that the cold war between the U.S. and the Soviet Union is just beginning to thaw. When this is added to the fact that the U.S. is anxious to open doors between the two countries, the turn-your-back-on-Israel attitude can be attributed to an effort to placate Russia.

Rabbi Richman's statements were punctuated with the words "hope" and "future" as he spoke of the weekend for prayer. "We will study the problem and see if we can help solve it without succumbing to the game the Russian Bear is playing," he said.

Speaking of the "Russian game," he noted that in 1967 the Soviet Union contributed billions in money and arms to Egypt toward the extinction of Israel. "This," he said, "has now been replaced by more sophisticated arms and equipment." In addition, the Jordanian army has been supplemented by 10,000 Iraqi troops.

Most recently, he noted, the Arabs have been staging civil attacks on businesses, non-military air bases, etc., with Soviet missiles.

"We now must live with the fear that in the future, nuclear weapons may be used on Israel, which could precipitate another world war," he asserted.

He attributes the reason behind the constant strife between the two countries to the "Arab social revolution."

"I can understand what is happening within the Arab nations. They are going through a period of nationalism, but are attempting to solve this social revolution with fighting," he said.

When asked if he thinks his people will ever find peace, Rabbi Richman quotes a Hebrew saying: "Ayn Berayrah." Translated, it means "There is no alternative."

JAN 1 8 1970
THE SUNDAY TIMES
Scranton, Pa. S-28,237

BISHOP J. CARROLL McCORMICK

Pray for Peace

The Most Rev. J. Carroll McCormick, D.D., Bishop of Scranton, has requested Catholics in his diocese to pray for peace in the Middle East.

His statement follows:

"The conflict in the Middle East involving the Arab States and the State of Israel is one that distresses all men of good will and endangers the peace of the whole world.

"Our Holy Father, Pope Paul VI, has repeatedly pleaded for settlement of this conflict and in every way within his power has urged the parties to find a solution to the issues that have caused the conflict.

"Besides the Holy Father, other heads of state and diplomats in various parts of the world have been endeavoring to use the prestige of their governments to bring about a cessation of hostilities and a permanent settlement acceptable to both sides of the dispute.

"The State of Israel feels that peace can not be reached by preconceived proposals forced on the parties from without; that only direct negotiations between the parties will bring this about. To date all efforts towards this end have failed.

"It is our hope that the parties to the conflict can come together soon to treat directly with one another and reach an unimposed agreement that will produce a just and lasting peace. This has been our own government's policy in the past and it should continue to be so.

"On this week end I ask our Catholic people to pray in a special way for peace in the Middle East. I understand our Jewish brethren in this part of the State will be doing the same. Pope Paul VI, on New Year's Day, designated by him as World Day of Peace, said: 'Prayer made with faith will never be disappointed.' All who are interested in the welfare of the human race should be willing to join in a common effort to have God bring peace which we all so much desire and need to that and other troubled areas of the world."

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ministration for not doing more for science and research. But, again, these have been curtailed sharply by Nixon economies.

AGRICULTURE

Nixon outlined a 19-point agriculture program, but has had no chance to try it. The administration is locked into carryover legislation which runs through 1970.

The Nixon administration program is being readied now, and sketchy proposals given to Congress so far generally place mor

CONSULATE GENERAL OF ISRAEL
144 COMMONWEALTH AVENUE
BOSTON, MASS. 02116
TEL. 266-3600

קונסוליה כללית של ישראל
בוסטון

16.1.1980
ט' בשבט תש"ל

אל : השגרירות, וושינגטון
העתק: מצפ"א, המשרד
הסברה, המשרד
מר מ. פרגאי, המשרד
מאת : משה עופר, בוסטון

הנדון : גלוי דעת של הכמורה ב- Newton

אגודת הכמורה של Newton (חלק של בוסטון רבתי)
כוללת את כל הכמרים הפרוטסטנטיים והקתוליים בעיר
והיא פרסמה את גלוי הדעת הר"ב.

בברכה,

משה עופר

NEWTON CLERGY ASSOCIATION

We, the officers of the Newton Clergy Association, are compelled to add our voices to others across the land in protest against those forces which seem determined to limit the integrity of the State of Israel. We are disturbed by statements issued by members of the cabinet of the Nixon administration that seem to imply concessions by our government to the Soviet Union and the Arab States that will undermine the vital interests of the free and freedom-loving Israeli people. The return of Jews to the Promised Land answered prayers of generations of people. The vital interests of this sovereign state are inseparable with the concern of peace-loving people throughout the world, as well as our own national interests. It is our prayer that a formula for peace in this troubled part of the world will soon be found so that an uprooted people who have known much tragedy might live in peace and quiet.

Signed - Rev. Robert L. Griesse
President, Newton Clergy Assn.

Signed - Rev. Newell Curtis
Vice-President, N.C.A.

January 9, 1970
Newton, Mass.

לכבוד מיכאל פרידלי, המשרד, ירח

בברכה מאת

WITH THE COMPLIMENTS OF

משה יער

CONSULATE GENERAL OF ISRAEL
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קונסוליה כללית של ישראל
פילדלפיה, פנסילבניה

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Official Newspaper, Diocese of Scranton

Vol. 70—No. 3 Seven Cents

Thursday, January 15, 1970

Peace For The Middle East

(Following is the text of a message from Most Rev. J. Carroll McCormick, D.D., Bishop of Scranton, to the clergy and faithful of the Diocese urging prayers to alleviate the conflict now embroiling nations of the Middle East. Bishop McCormick urged the faithful to pray during this week in a special way for peace in the Middle East in keeping with the motif of Pope Paul VI's proclamation on the World Day of Peace issued on January 1 of this year.)

The conflict in the Middle East involving the Arab States and the State of Israel is one that distresses all men of good will and endangers the peace of the whole world.

Our Holy Father, Pope Paul VI, has repeatedly pleaded for settlement of this conflict and in every way within his power has urged the parties to find a solution to the issues that have caused the conflict.

Besides the Holy Father, other heads of state and diplomats in various parts of the world have been endeavoring to use the prestige of their governments to bring about a cessation of hostilities and a permanent settlement acceptable to both sides of the dispute.

The State of Israel feels that peace cannot be reached by preconceived proposals forced on the parties from without; that only direct negotiations between the parties will bring this about. To date all efforts towards this end have failed.

It is our hope that the parties to the conflict can come together soon to treat directly with one another and reach an unimposed agreement that will produce a just and lasting peace. This has been our own government's policy in the past and it should continue to be so.

On this week end I ask our Catholic people to pray in a special way for peace in the Middle East. I understand our Jewish brethren in this part of the State will be doing the same. Pope Paul VI, on New Year's Day, designated by him as World Day of Peace, said: "Prayer made with faith will never be disappointed." All who are interested in the welfare of the human race should be willing to join in a common effort to have God bring peace which we all so much desire and need to that and other troubled areas of the world.

January 12, 1970

J. Carroll McCormick

Bishop of Scranton

Jan. 1970

COMMENT/ A PARTISAN ABUSE OF SCRIPTURE. During a three-week fact-finding mission with ten other Protestant and Roman Catholic editors, we encountered repeated and flagrant abuse of the Holy Scriptures in the Land of the Bible. We regret to report that both in Egypt and in Jordan we heard the most glaring anti-Jewish (as distinct from anti-Israeli) statements from otherwise respected Christian leaders. We felt compelled, at one point, to challenge the theological and sociological prejudice of a ranking prelate who caricatures "all Jews as being by nature acquisitive" to explain his fear of Israeli expansionism.

Even more distressing was the use of biblical texts to prove that the Jews had lost all right to the Holy Land since "it was their ancestors who handed Christ to the Roman ruler and who crucified him, after all." A document, given to us by approving churchmen, misquoted Jesus as calling *all* Jews "serpents of the earth . . . a generation of vipers . . . murderous from the beginning . . ." This kind of thinking has become the basis for a systematic reign of terror unleashed on Jews stranded in Arab lands.

In the same document, the Rev. Abdallah Sayegh quoted John 1:11 as proof that Jews are no longer the chosen people: "He came to his own home and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God . . ." This use of Scripture ignores the circumstances in which the Bible was written and the purposes of its original writers. Both Jewish and Christian scholars today agree that the basis for biblical understanding rests upon its historical context; these scholars are careful not to infer more from the actual text than the context will support.

There is, to be sure, a distinction between Christian conviction and Jewish belief. But no traditional or contemporary distinction can justify religious prejudice, arbitrary punitive actions or anything less than brotherhood at the level of our common humanity. The teachings of the Second Vatican Council and the documents of the World Council of Churches make this clear. Indeed, there is a unique relationship between Christians and Jews due to our common Old Testament heritage. Christian theology and ethics stand on the foundation of the monotheism of the ancient Hebrews and on the utterances of Old Testament prophets. The message of Jesus adds to, rather than subtracts from, basic Jewish teachings. As the Sermon on the Mount makes clear, Jesus came not to abolish the law and the prophets but to fulfill them. A characteristic of his preaching was: "You have heard it was said 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies . . ."

Similarly we were distressed to hear the Bible quoted as a justification for the modern State of Israel. While we recognize that there is a historic link between the Jews and the land, we cannot accept this fact as the warrant for the unilateral seizure of property by military action or by legislative decree.

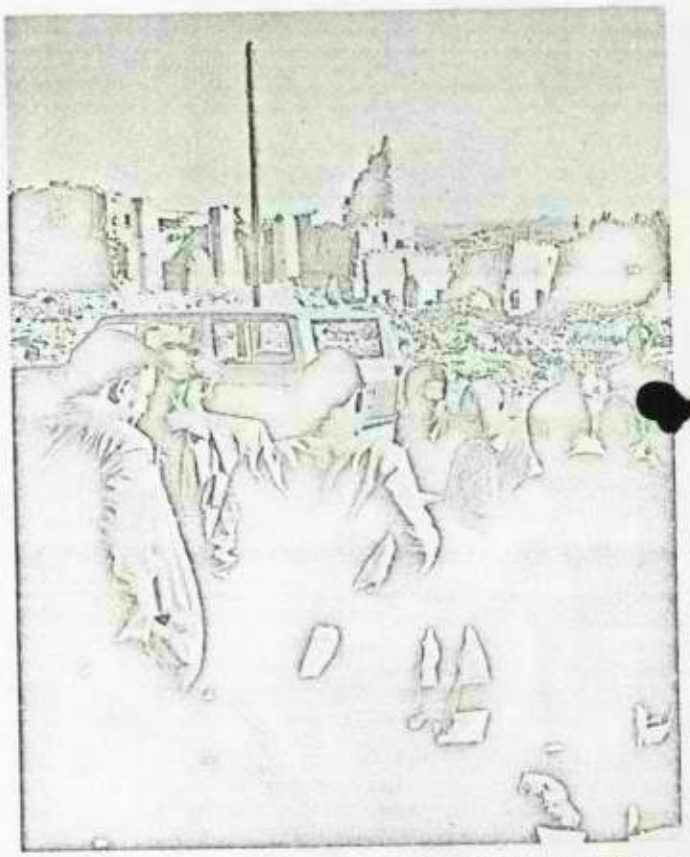
Modern Jews in Israel properly affirm their continuing religious relationship to the Lord of history. But few Jewish scholars would assert that the concept of a "chosen people" authorizes political action ignoring or superseding the prophetic call "to do justice, love mercy and walk humbly with your God." It is therefore tragically ironic that some Israeli extremists apply the concept in aggressive terms rather than in the traditional sense of being chosen to suffer, to serve others and to pursue justice. The logical progression of this false assumption leads from "a chosen people" to "a master race." To the extremists, neither wartime atrocities nor the denial of civil liberties to minority groups in Israel are considered serious ethical infringements.

Nor can we accept liturgical justifications for political decisions. When one member of our group asked Jerusalem's Mayor Teddy Kolleck about the future of the city which is considered holy by Moslems and Christians as well as by Jews, he replied, "Of course Jerusalem is ours! It is promised to us in the Bible and we have prayed for it for 2,000 years." Although there is evidence that Mr. Kolleck's administration of Jerusalem is relatively sensitive to Arab need and tradition, statements such as those he made to us are neither religiously sound nor politically expedient. They serve only to inflame Arab anxiety for their holy places, notably those on the site of Solomon's Temple and adjacent to the Wailing Wall.

American Jews and American Christians share an urgent concern that the nations of the Middle East will find a just and peaceful solution to their disputes. We are convinced that both Christians and Jews in the Middle East could help defuse the present crisis by categorically rejecting the use of the Bible for propaganda means. No military risk would be involved. Either party could take the initiative. A public disavowal of partisan abuse of the Old and New Testaments by religious spokesmen, who in the Middle East are very close to the political leaders, might provide a breakthrough at a time when inflammatory rhetoric has created a diplomatic impasse.

• *Charles Angell*
Editor, The Lamp, a Christian Unity Magazine
• *J. Martin Bailey*
Editor, UNITED CHURCH HERALD

newscope



Protestant and Catholic editors study crisis in Holy Land

As the tensions between the State of Israel and its Arab neighbors continue to mount, the editors of church journals in the United States have become increasingly concerned over continued warfare in the Holy Land. To gather background information on all sides of the complicated situation, 13 Roman Catholic and Protestant journalists recently spent three weeks speaking with government and church leaders, as well as with refugees, youth and military personnel, in Egypt, Lebanon, Jordan and Israel.

The fact-finding mission was organized by the Rev. Everett C. Parker, director of the UCC Office of Communication, and the Rev. J. Martin Bailey, editor of the HERALD. The trip was co-sponsored by the American Jewish Committee and funded by a private family foundation.

Before leaving the States the editors spent two days in Washington where they received briefings at the U.S. State Department, at several foreign embasssies, and by such Middle East specialists as the Rev. Alford Carleton, executive vice president of the UCC Board for World Ministries.

The editors interviewed top government spokesmen in Cairo, Amman and Jerusalem in addition to visiting refugee camps, talking with Arab guerrilla leaders and investigating alleged atrocities. They also interviewed political and military prisoners in Israeli jails and hospitals. Extended interviews were granted by King Hussein of Jordan, Mrs. Golda Meier, the prime minister of Israel, and by Mr. Hassanein Heikal, editor of *Al Ahram* of Cairo who frequently serves as President Nasser's public spokesman.

The editors visited the ruins of villages destroyed by Israeli armies, including the traditional site of Jesus' appearance to two disciples at Emmaus, and a kibbutz south of the Sea of Galilee which is shelled almost daily by Arab guns across the Jordan river (see photos).

Interpretive articles and features will appear during the next several months in the 12 journals represented on the trip. In their current issues, the editors of the HERALD and *The Lamp/A Christian Unity Magazine* are publishing a joint editorial on the flagrant abuse of Scripture by Arab Christians and Israeli Jews alike (see page 36). The HERALD's Easter issue will include a report on whether the holy places in Jerusalem are being adequately protected by the Israeli occupation forces.

Another group of church journalists were expected to visit Israel, and meet with government officials in mid-January under the auspices of the Associated Church Press and the Catholic Press Association.

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FUNDAMENTALIST
ARLINGTON, TEXAS
DEC. '69

Resolutions

WORLD BAPTIST FELLOWSHIP, November 6, 1969

The following resolutions were passed by a unanimous vote of the members present at the Semi-annual meeting of the World Baptist Fellowship in Orlando, Florida, November 6, 1969.

The resolutions committee was composed of Tommy Leatherwood, W.B. Wilson and T.H. Masters.

WHEREAS, President Richard Nixon has called upon all patriotic Americans to stand united with him in his Vietnam policy; and,

WHEREAS, we are admonished through the Holy Scriptures to pray for those in authority; and,

WHEREAS, many individuals and groups throughout the United States have gone on record calling for the President to declare a moritorium, thereby further tying the hands of the U.S. Military and causing more loss of American lives; and,

WHEREAS, Further appeasement of communistic forces in Vietnam will only lead to additional loss of freedom and lives of free people in South Vietnam; and,

WHEREAS, we bleieve that a moritorium will only lend further support to the enemy and aid to their cause;

THEREFORE BE IT RESOLVED that the WORLD BAPTIST FELLOWSHIP, meeting in regular session at Orlando, Florida, November 4-5-6, 1969, go on record in support of and encouragement to President Nixon, Commander-in-Chief of the U.S. Armed Forces, to win the war in Vietnam in total victory and not to allow communistic forces to bring about a slaughter of innocent people of South Vietnam.

BE IT FURTHER RESOLVED that we go on record also in our encouragement of believers everywhere to pray for our President during these days of crisis.

WHEREAS, Various organizations throughout the nation are attempting to push through a sex education program in our public schools;

WHEREAS, such a program as has been developed which, we believe, is designed to undermine the home, break down the morals and destroy our great nation;

WHEREAS, the strength of our nation lies in high spiritual and moral standards

BE IT RESOLVED that the WORLD BAPTIST FELLOWSHIP in regular Semi-Annual Session in the Orlando Baptist Temple of Orlando, Florida vigorously oppose such a sex educational program in our public schools and encourage our constituency to become actively involved in their local communities to prevent such subversion of our nation, destruction of the home, and degeneracy of our youth.

WHEREAS, The Orlando Baptist Temple of Orlando, Florida, under the able leadership of Dr. Lloyd Meyer has proved to be a perfect host to the Semi-Annual Meeting of the WORLD BAPTIST FELLOWSHIP; and,

WHEREAS, the musical programs presented under the able direction of Bill Ackerman proved to be a great blessing and inspiration to all present;

THEREFORE, BE IT RESOLVED BY THE WORLD BAPTIST FELLOWSHIP that we express our sincere thanks and appreciation to the members of the Orlando Baptist Temple, Dr. Meyer, Bill Ackerman, and the schools promoted by said church, by a standing ovation.

WHEREAS, In a simple spirit of humanitarianism, all men have the right to live in peace. We therefore oppose all those, whether domestic or foreign, who propose the destruction of Israel and it's people.

WHEREAS, We believe in American Idealism, as the only Democracy in the Middle East, Israel deserves our support.

WHEREAS, Because of our Conservative Heritage, we oppose the radical left, the liberals in political and theological institutions, the National and World Council of Churches, who condemn Israel as the aggressor, and demand the return of all liberated territories to the yet hostile neighbors. As the victors spoil, let Israel retain all territories in his possession, let this be a punative warning that the Middle East is not a marble game, Israel must play for keeps!

WHEREAS, We recognize our friends and foes, Israel's enemy governments are armed by the Soviet Union, while Red China supplies the Terrorist Organizations. America is morally obligatedto see that her friend Israel is not weighed and found wanting in the balance of Military Arsenel.

WHEREAS, The late Dr. J. Frank Norris was an advant-garde to influence world governments to befriend Israel "Whether we believe the Bible or the Koran", "Will determine our attitude on the Middle East". We feel obligated to maintain this tradition.

THEREFORE WE RESOLVE that according to the Bible, the Land of Israel in totality, belongs to the people of Israel in totality, hence to enhance and give occasion to that, ALL MEN should pray for the Peace of Jerusalem.

FUNDAMENTALIST
ARLINGTON, TEXAS
DEC. 69

Resolutions
WORLD BAPTIST FELLOWSHIP,
November 6, 1969

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The resolutions committee was composed of Tommy Leatherwood, W.B. Wilson and T.H. Masters.

WHEREAS, President Richard Nixon has called upon all patriotic Americans to stand united with him in his Vietnam policy; and,

WHEREAS, we are admonished through the Holy Scriptures to pray for those in authority; and,

WHEREAS, many individuals and groups throughout the United States have gone on record calling for the President to declare a moritorium, thereby further tying the hands of the U.S. Military and causing more loss of American lives; and,

WHEREAS, Further appeasement of communistic forces in Vietnam will only lead to additional loss of freedom and lives of free people in South Vietnam; and,

WHEREAS, we bleieve that a moritorium will only lend further support to the enemy and aid to their cause;

THEREFORE BE IT RESOLVED that the WORLD BAPTIST FELLOWSHIP, meeting in regular session at Orlando, Florida, November 4-5-6, 1969, go on record in support of and encouragement to President Nixon, Commander-in-Chief of the U.S. Armed Forces, to win the war in Vietnam in total victory and not to allow communistic forces to bring about a slaughter of innocent people of South Vietnam.

BE IT FURTHER RESOLVED that we go on record also in our encouragement of believers everywhere to pray for our President during these days of crisis.

WHEREAS, Various organizations throughout the nation are attempting to push through a sex education program in our public schools;

WHEREAS, such a program as has been developed which, we believe, is designed to undermine the home, break down the morals and destroy our great nation;

WHEREAS, the strength of our nation lies in high spiritual and moral standards

BE IT RESOLVED that the WORLD BAPTIST FELLOWSHIP in regular Semi-Annual Session in the Orlando Baptist Temple of Orlando, Florida, vigorously oppose such a sex educational program in our public schools and encourage our constituency to become actively involved in their local communities to prevent such subversion of our nation, destruction of the home, and degeneracy of our youth.

WHEREAS, The Orlando Baptist Temple of Orlando, Florida, under the able leadership of Dr. Lloyd Meyer has proved to be a perfect host to the Semi-Annual Meeting of the WORLD BAPTIST FELLOWSHIP; and,

WHEREAS, the musical programs presented under the able direction of Bill Ackerman proved to be a great blessing and inspiration to all present;

THEREFORE, BE IT RESOLVED BY THE WORLD BAPTIST FELLOWSHIP that we express our sincere thanks and appreciation to the members of the Orlando Baptist Temple, Dr. Meyer, Bill Ackerman, and the schools promoted by said church, by a standing ovation.

WHEREAS, In a simple spirit of humanitarianism, all men have the right to live in peace. We therefore oppose all those, whether domestic or foreign, who propose the destruction of Israel and it's people.

WHEREAS, We believe in American Idealism, as the only Democracy in the Middle East, Israel deserves our support.

WHEREAS, Because of our Conservative Heritage, we oppose the radical left, the liberals in political and theological institutions, the National and World Council of Churches, who condemn Israel as the aggressor, and demand the return of all liberated territories to the yet hostile neighbors. As the victors spoil, let Israel retain all territories in his possession, let this be a punative warning that the Middle East is not a marble game, Israel must play for keeps!

WHEREAS, We recognize our friends and foes, Israel's enemy governments are armed by the Soviet Union, while Red China supplies the Terrorist Organizations. America is morally obligatedto see that her friend Israel is not weighed and found wanting in the balance of Military Arsenel.

WHEREAS, The late Dr. J. Frank Norris was an advant-garde to influence world governments to befriend Israel "Whether we believe the Bible or the Koran", "Will determine our attitude on the Middle East". We feel obligated to maintain this tradition.

THEREFORE WE RESOLVE that according to the Bible, the Land of Israel in totality, belongs to the people of Israel in totality, hence to enhance and give occasion to that, ALL MEN *should pray for the Peace of Jerusalem.*