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View of Jerusalem with the Western Wall,
Dome of the Rock, and the Mount of Olives
Werner Braun, Camera Press, from Photo Trends

*Editor, Arthur J. Moore; Managing Editor, Charles E. Brewster
Associate Editor, Ellen Clark; Art Director, Roger C. Sadler
Administrative Assistant, Florence J. Mitchell*

475 Riverside Drive, New York, New York 10027

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MISSION MEMO

News and Analysis of Developments in Christian Mission

June, 1979

UMCOR. The United Methodist Committee on Relief made grants totaling about \$1,600,000 to projects in 42 countries when it met in Cincinnati April 25-27. About 70 percent of the funds went to combat root causes of hunger. Grants included \$40,000 to families of political detainees and to alleviate hunger in Zimbabwe-Rhodesia and \$30,000 to legal defense of African political detainees in South Africa. Some of the money will be used for *Servivienda*, a new low-cost (\$400-700) housing developed by a Jesuit priest and being built in increasing numbers in Colombia and elsewhere in Latin America, as well as in Africa.

Aging. The Division of Health and Welfare Ministries of the Board of Global Ministries has announced 10 projects to receive technical assistance in developing nonresidential services to the aging. The projects were inspired by the acclaimed Shepherd's Center in Kansas City, Mo. and will be financed in part by the division's Daisy and Harry R. Kendall Funds. The projects are Point Loma Community Presbyterian Church, San Diego; United Methodist Homes and Services, Chicago; Springfield Area Council of Churches, Springfield, Mo.; Myers Park Presbyterian Church, Charlotte, N.C.; Hinton Rural Life Center, Hayesville, N.C.; First United Methodist Church, Philadelphia; Smithfield United Church, Pittsburgh; First United Methodist Church, Pulaski, Va.

Protests. At the Spring Board of Global Ministries meeting, the National division voted to send a telegram to President Carter protesting the denial of loan guarantees to underwrite a proposal by the Ecumenical Coalition of the Mahoning Valley to reopen the Youngstown Sheet and Tube Company plant as a worker-owned and operated concern. The division also called for the removal of the U.S. Naval Base on Vieques, a small island off Puerto Rico, and the return of the territory to the Puerto Rican people. See the full report of the Spring meeting of the Board in the *Moving Finger Writes*.

Personalia. New staff members of BOGM include the Rev. Albert J.D. Aymer, of Antigua, who will be the World Division's new secretary for church development, replacing Malcolm McVeigh, who resigned last year The Rev. Lionel P.A. Muthiah, a Malaysian who is a U.S. citizen and is a member of South Dakota Annual Conference, has become associate secretary for cultivation in ECD, succeeding Robert Holstein Chiquita Gloria Smith, of Brooklyn, N.Y. will share a position of executive secretary in the Women's Division in a new concept of shared work Marilyn Bradley will be the first woman field repre-

sentative in church extension for the National Division; two other new persons in that position are Rev. James L. Barber, of Denver, and the Rev. Warren C. Hamby, of Birmingham, Alabama ... Enid E. Pitter has been promoted to supervisor of cash receipts in the treasury department ... Rev. William L. Weiler, who has headed the office of Christian-Jewish Relations of the National Council of Churches for five years, is leaving to be the Washington Staff Officer of the Episcopal Church ... The Rev. Richard Deats, a former United Methodist missionary in the Philippines, has been named executive secretary of the Fellowship of Reconciliation, a peace and civil rights organizations with headquarters in Nyack, New York.

Nuclear Energy Bandwagon. Last Fall, before Three Mile Island, members of the Governing Board of the National Council of Churches muffed a golden opportunity to be prophetic and refused to debate the merits of a policy statement critical of nuclear energy. Instead, they made the statement, which was two years in preparation, into an innocuous Study Document. But in May the Board of the Council met in San Antonio and quickly came out against further reliance on nuclear energy. They called for "serious, immediate moves toward a downturn in dependence on nuclear energy and the ultimate elimination on dependence of nuclear power." In a related development, 33 Protestant, Roman Catholic, Orthodox, Jewish, Muslim and Buddhist adherents called for a moratorium on the production of both nuclear weapons and nuclear reactors, and they urged support of the anti-nuclear rally in Washington, which attracted some 65,000 people. United Methodists who signed the nuclear moratorium call included Bishop D. Frederick Wertz, of Charleston, W.Va., who is also president of the Board of Global Ministries, Eugene Stockwell, associate general secretary of the National Council of Churches, and Peggy Billings, assistant general secretary of the Women's Division of BOGM. Meanwhile, the Rev. Bruce Robbins, associate minister of the Montpelier (Vt.) United Methodist Church (see October NWO, "Debating Nuclear Energy in New England"), remains active in the Clamshell Alliance, the nation's first anti-nuclear group.

Deaths. Frances Eshelman, a former editor with the Education and Cultivation Division of BOGM, died in High Point, N.C. in late April. She had retired in 1973 after working 19 years with the Board ... The Rev. Everett Thompson, who was a missionary in Japan from 1926 to 1941, and then from 1946 to 1970 was founder and director of the Yokosuka Christian Community Center, died recently at the Otterbein Retirement Home near Lebanon, Ohio. He was 80. Mr. Thompson also worked in Vietnam and later with inner-city youth in Canton, Ohio. His entire life was spent as a bridge between people," said Shiro Abe, a former Crusade Scholar who succeeded Mr. Thompson as director of the Community Center. Mr. Abe travelled from Japan to Ohio to deliver a eulogy. Mr. Thompson's wife, Zara, died last October. His son Lawrence is a UM missionary in Japan, also in social work. One of the telegrams from Japan read at the funeral thanked Mr. Thompson for "big footprints in the work of Christ." ... Bishop Norris S. Curry, of the Christian Methodist Episcopal Church, died May 7 after suffering a heart attack. He was also a president of the World Methodist Council.

Convocation. Persons attending the National Convocation on Christian Mission in San Antonio September 20-23 will be offered the opportunity for a four-day post-convocation trip to Mexico to see the work of the Methodist Church there

as well as tourist sights. Mexican Methodist Bishop Ulises Hernandez will host a short seminar. Information on the extension trip is available in the convocation registration packets which can be obtained from the National Convocation Business Office, 7820 Reading Road, Cincinnati, Ohio 45237.

"Hope for Life." Can anything about the Middle East be non-controversial? A mini-tempest has been raging around the Middle East film "Hope for Life," which was commissioned by the One Great Hour of Sharing Committee and the Commission on Education for Mission of the National Council of Churches and produced by United Methodist Communications. Both the film and its guide have been criticized by the American Jewish Committee and the Ecumenical and Interreligious Concerns Division of BOGM and as a result a section of the guide on "The West Bank and Gaza" will be revised; it has been decided it is too late to change the film. Rabbi A. James Rudin of the AJC says that "overall balance and accuracy have often been sacrificed in the guide to achieve certain political aims." About the film itself, Bishop James M. Ault, of the Philadelphia Area, says "it does not deal with the full complexities that exist in the Middle East today... it does not depict a balanced view of a multi-sided issue." Edwin H. Maynard, acting general secretary of United Methodist Communications, has stated that "it is not within the purposes of the film to deal with political factors in the Middle East nor with the State of Israel" and he believes it is successful in achieving its purpose of showing Christian ministries in that area of the world.

Homosexuality. Reaction was swift to the firing by the Women's Division of staff member and self-avowed lesbian Joan Clark (see story in The Moving Finger Writes). Bishop W. McFerrin Stowe, episcopal leader of the North and Central TX annual conferences, was elated but deplored the publicity the issue received. The Rev. Ben Oliphant of First UMC in Dallas, Ms. Clark's pastor, said he affirmed her but felt "the board had no option but to allow her employment to be terminated." On the other hand, retired Women's Division staff member Thelma Stevens of Nashville deplored the action and expressed the hope the division would make "a confession of mistaken judgment" and rescind the vote at the division's fall meeting. The Board of Church and Society executive committee on May 6 called for the application of human rights "within the church as well as within society" and said "sexual preference should not be a ground for rejection" from employment. Both the committee and the Women's Division are calling for the 1980 General Conference to clarify the issue.

Health Care. The new national health insurance proposals announced by Senator Edward M. Kennedy have received qualified endorsement by officials for the Health and Welfare Ministries Division of BOGM. Noting they have not had time to study the Kennedy proposals in depth, the Rev. Al Murdock, associate general secretary of the division, and Mr. Lou Blair, a retired hospital administrator and special consultant to the division for health care, say that their initial impression is that the new proposals represent a "further improvement" over the ones Kennedy presented last year because they would make use of some "positive and good factors" of the present system, including the private sector. "While (the proposals) would need several improvements, along with other proposals they could form the basis of a workable plan," they say.

Zaire. A major effort of the Church of Christ of Zaire, of which the United Methodist Church is a part, is with refugees returning from Angola under the current government amnesty. In Lubumbashi and four other centers the United Methodists are an "operational partner" with the United Nations High Commission on Refugees. "This is an added responsibility of considerable weight, but a fine opportunity for Christian service," report missionaries Terry and Ward Williams. The UN has insisted that the program be administered through the Church because of its equipment, experience, and reputation for integrity, they say.

West Bank. Two Arab universities in the occupied West Bank, one of them a Vatican-supported institution, were closed May 4 by military government following anti-Israel demonstrations. One is Bethlehem University, which was founded on the initiative of Pope Paul VI and was ordered closed for four days. The other, Bir Zeit University, near Ramallah, was closed until further notice. At both schools, students had raised Palestinian flags on the roofs and thrown stones at passing army vehicles, according to Israel authorities.

Re-assignment. Melkite Catholic Archbishop Ilarion Capucci, who served time in an Israeli prison after being convicted of gun-running for Palestinian guerrillas, has been appointed visitor of Melkite communities in Western Europe. But last year, when he was assigned to tour Melkite communities in Latin America, the outspoken prelate went to Damascus without Vatican authorization and praised PLO leader Yassir Arafat. In 1974 he was sentenced to 12 years in prison by an Israeli court on charges of having smuggled guns and explosives in the trunk of his car from Lebanon to Palestinian guerrillas in the West Bank. He was released to the Vatican in November, 1977 under conditions which Israel thought would keep Capucci out of the Middle East.

Structure. The executive committee of the General Council on Ministries has recommended a sweeping restructure of the Board of Global Ministries, including separation of the Ecumenical and Interreligious Concerns Division (EICD) from the board, dissolution of the Health and Welfare Ministries Division and dispersion of its functions, reduction of the Education and Cultivation Division to a committee/office, and combining the National and World Divisions. (At the Board meeting in Cincinnati, the Board voted at the request of EICD to petition General Conference to permit that division to become a free-standing Commission.) Responding to the proposal of the GCOM executive committee, BOGM general secretary Dr. Tracey K. Jones, Jr. told NWO, "In my judgment the future of the missionary movement of the United Methodist Church lies with greater diversification. This proposal is obviously in the direction of greater centralization. I believe that this is the wrong way to go. The outcome would be to weaken both the world and national mission of the Church, to fragment health and welfare ministries, and at the same time to seriously undermine the capacity of the Board to interpret the worldwide ministries of the Church to annual conferences and the local churches." The GCOM executive committee also recommended pulling together various functions in several agencies to create a "Board for Congregational Development."

EDITORIALS

The Egyptian-Israeli Treaty

When Napoleon Bonaparte had the opportunity in exile on St. Helena to consider his roller coaster career he thought of his invasion of Egypt in 1798 and his subsequent military reverses in the Middle East. Then the man who had subjugated all the important European nations, except for England, and occupied Moscow, told his captor, the governor of St. Helena, "The great thing to remember is that Egypt is the most important country in the world."

Napoleon reached this conclusion because like any good military man he could read a map. Few countries are as geographically central as is Egypt. Any treaty which reduces the likelihood that such a significant country will embark on war cannot be a totally bad thing. Furthermore, if such a treaty enables the most populous nation in the area to divert cash from armaments to aid the impoverished *fellahin* of the countryside and the teeming masses in the cities, whose own rights have often been forgotten in the cacophony of Middle Eastern complaints, then what Egypt signed with Israel on March 26th will be worth the alienation she is now experiencing from the rest of the Arab world.

The hope in Washington is that what is good for Egypt will be good eventually for the Palestinians, whose situation is still the nub of the problem, treaty or no treaty. Since Henry Kissinger began this process under President Nixon six years ago the plan has been to tackle first the "easy" problems, such as Israel's relation with Egypt, in the hope that a solution there would build momentum toward solving the more difficult problems of Israel's relation with the Palestinians—a sort of Acts 1:8 in reverse, first the "uttermost parts of the earth" (Egypt), then Judea and Samaria (the West Bank), and finally Jerusalem itself. This pragmatic and very American approach to the problem may have been dictated more by American political realities, and the necessity to show "successes", than by Middle Eastern realities. In some ways the Israeli-Palestinian problem resembles more a nut which must be cracked all at once than an onion which can be peeled layer by layer.

So far, those who hoped the Egyptian

Israeli treaty would build momentum for an overall peace have seen little support for their hopes. Moderate Arab states have sided more with the hardliners than Washington expected. The suspension of Egypt from the 43-nation Islamic Conference in Morocco, while falling short of total expulsion from the Islamic movement, further indicates an unexpected degree of isolation—though it is hard to see how long or how meaningful can be the isolation from the Islamic movement of the country with the most prestigious Islamic university.

Shortly after the treaty signing Israel announced two new settlements on the West Bank. This must have completely dismayed the White House. It is imperative that America continue to make clear to Israel that even as her security and existence are not negotiable her retention of the West Bank and Gaza is unacceptable and the settlements there must be dismantled.

President Carter deserves the admiration of the American people for the patience and mediating skills he brought to the Camp David process that led to the treaty between Egypt and Israel. This was no mean feat of diplomacy and on balance there is great potential for good. But that potential will scarcely be realized if we succumb to self-satisfaction and fail to bite the bullet on the real issue of the Middle East which remains self-determination for the Palestinians.

As former Under Secretary of State George Ball has noted, war may be postponed by piecemeal arrangements, but peace cannot be achieved without the full participation of Israel's other Arab neighbors. This means we must somehow bring the Palestine Liberation Organization, so despised by Israel but still the only widely acknowledged voice of the Palestinians, into the negotiating process.

Zugzwang in Zimbabwe

In the world of chess a player is said to be in "zugzwang" when any move he makes will result in the deterioration of his position and his best move would be to make no move. Unfortunately, the rules dictate that a move must be made.

For years now the tiny white minority in Rhodesia has wished fervently that it didn't have to make a move toward

majority rule. They have sensed that any move, no matter how clever, would result in the deterioration of their powerful position and their eventual capitulation to the Africans who outnumber them 22 to 1. Only one thing forced the white Rhodesian community to make a move and that was the United Nations imposed economic sanctions. When the United States finally joined in those sanctions the reality of "zugzwang" finally dawned on the white community of Zimbabwe.

Now the question before the United States is whether or not to continue telling the white Rhodesians to "move" by maintaining economic sanctions. Reluctantly—because, after all, a brother United Methodist bishop whom we greatly admire has been elected prime minister—we must conclude that it would not be wise for the United States to drop sanctions at this time.

It is true that a few years ago few could have contemplated the internal changes effected in Rhodesia which led to the remarkable election in April. While there were some irregularities in the election, they were probably not as many overall as one used to expect in elections held, say, in Mayor Daley's Chicago. In view of the record of most other states in Africa, it seems small indeed to nitpick on the actual election.

But what is more important is that the election bears no effect on continuing white control of such important areas as the civil service, police and judiciary in Rhodesia and that the machinery is set up to give whites virtual veto power over any significant changes in the country. Even the proposed name change to Zimbabwe has been modified to Zimbabwe-Rhodesia. The ability of Ian Smith to achieve his aims by many means is well known. Does anyone doubt that it was Smith's influence which caused Bishop Muzorewa to drop his preferred olive branch to Robert Mugabe, the guerrilla leader, and embrace instead South Africa's offer of military aid?

All of this is easy for us to say. We do not live with the terror and danger that are Bishop Muzorewa's daily lot. If his goals for Zimbabwe have not always been clear and consistent, it is equally true that he has had to be his own pathfinder. There are no real models for what he has tried to do. But we fear that unless he separates himself more from Mr. Smith he will find himself in the same zugzwang of the white minority. Until that time we do not feel that the United States should abandon its only lever for change in Zimbabwe.





Kathryn Habib

Americans these days have been fascinated by searching for their roots. Might it not be of value to go on a similar search for our Christian "roots"? Of course, we affirm as Christians that our roots in history are in Jesus Christ. He is our beginning and our end, our alpha and omega. But might our search not take us to Jerusalem where Jesus was crucified and resurrected; to those countries where the Church began; to the area of Antioch where Christians were first called "Christians"; to Egypt where Mary and Joseph fled for safety? And might we not make the happy discovery of living roots? Could we not venture to come to rediscover the living expression of that body, the Church to which we all belong, as it lives, witnesses, and celebrates the faith today (as it has done from its beginnings) in the Middle East?

How Many Christians?

"Are there still Christians in the Holy Land or only Christian relics?" This is not an unfamiliar inquiry. If we expand our definition to include all the Middle East one may say that twelve to fourteen million Christians live in this area. They are in the majority Orthodox, but also Catholic as well as Protestant.

The oldest community is "The Church of the East," the Assyrians. Theologically speaking they are sometimes called Nestorians. They were the first to have missions to China. Today they are a small and poor church, led by a young patriarch who resides in Iran and is seeking a wider ecumenical fellowship for his people.

The largest single community, and the next oldest, historically speaking, are the Coptic Orthodox of Egypt numbering about six million. They, like the Armenian Orthodox and Syrian Orthodox, did not accept the wording of the definition of Christ's nature decided upon by the Council of Chalcedon in 451 A.D. This group of churches are known as the "Oriental Orthodox." Another group of Orthodox did adopt the Chalcedonian definition (as do the Catholics and Protestants). Today these churches are known as the "Eastern Orthodox." Those existing in the Middle East are the Church of Antioch, the Church of Alexandria, the Church of Constantinople, and the Church of Cyprus. Very recently the theologians of these two groups of churches met and agreed that their division fifteen centuries ago at Chalcedon was essentially influenced by political, sociological, and philosophical factors, not theological ones, so they hope soon to reestablish communion.

The Catholic Churches of the Middle East count more than two million members. Their historical starting point was with the Crusades, although the Maronite Church in Lebanon has an earlier beginning. These Churches include the Latin-rite (or "Roman") Catholics and the Eastern-rite (or "Uniate") Catholics. They all recognize the Pope of Rome as their head.

The Protestant Churches of the Middle East are about two to three percent of the total Christian population and are chiefly of the Reformed and the Anglican traditions. Their historical beginnings were in the last century as a result of the missionary

LIVING ROOTS: THE CHURCHES IN THE MIDDLE EAST



All the major traditions have churches in the Middle East. (Below) Roman Catholics follow the Stations of the Cross on the Via Dolorosa in Jerusalem. (Above) Protestants do community work in a village in Egypt. (Opposite page) Greek Orthodox liturgy at the Patriarchate in Istanbul.



movement from Europe and the United States.

The Catholic and Protestant churches are more familiar to Americans than the Orthodox who comprise the majority of the Christian community in the Middle East.

Today's Churches

What about the life and activities of these churches in the contemporary Middle East? One should note here the inauguration in 1974 of the Middle East Council of Churches (M.E.C.C.). The Council includes in its membership the Oriental Orthodox Churches, the Eastern Orthodox Churches, and the Protestant Churches. The Catholics participate in the activities of the Council, and are open to becoming members. The M.E.C.C., which covers all the Arab world, Iran, Turkey, Israel, and Cyprus, is the organizational tool of the churches for cooperation in common endeavors and mutual support in particular concerns. Its structure includes departments on theological concerns, Christian education (with a youth program and a women's program), social development (covering the various churches' work in health services and hospitals, rural development, schools, urban-industrial mission, literacy training, etc.), service to refugees, publications, radio and communications. Other areas of work include an information and documentation service, cooperation with expatriate Christian communities, concern for human rights issues, a program for relief and rehabilitation in Lebanon and a service to Palestinian refugees. The staff of the Council is made up of people from the various member churches who are elected every three years by the General Assembly.

As these churches of the Middle East share life in their part of the world today three special and urgent concerns emerge. They may be called "presence," "unity" and "witness/renewal."

Presence

Christians have been in the Middle East since the time of Christ and have in some periods of history enjoyed a powerful position. Byzantium comes immediately to mind. But since the rise and expansion of Islam, Christians have shared life in the Middle East with Muslims from a minority position. For about 500 years until the end of World War I, the Middle East was ruled by the

Ottoman Turkish Empire according to Islamic law, although each religious minority was allowed its own courts for matters of personal status. Christian presence was based on the Islamic concept of "dthimi" (tolerance), and in history we see that Islamic rule has indeed been relatively tolerant towards "People of the Book" (Christians and Jews). During the colonial period from the end of the nineteenth century through World War II, Christians and Muslims struggled together to gain independence. Many of the leaders of these nationalist struggles were Christians.

Today most of the constitutions of the Middle East states use secular criteria, although they do recognize the religion of the state to be Islam. Most recently Muslims of the Middle East and elsewhere, as they gain wealth and power, are asserting their identity which they feel has been oppressed in recent history by a more powerful West. This legitimate assertion and expression of identity takes a religious turn in Islam where the concept of state and religion are not separated, and arises among a people who have been overwhelmed by what they view as Western Christian cultural, material, and political power.

War is another phenomenon that colors the face of the Middle East today. The question of religious identity is involved here too. Lebanon has become the battleground for a variety of political tendencies and parties of the Middle East, some of them adopting religious identities. And the struggle there is intimately related to the Palestine-Israel confrontation where

religion also plays a role; the question is posed: "What is the place for non-Jews in the Jewish state of Israel?"

So Christians in Israel, in the Arab states, Turkey and Iran, live as minorities. A tendency of minorities in history has often been emigration, and Christians in the Middle East are emigrating. The Christian population of Jerusalem, for example, has diminished to almost half of what it was ten years ago. This is primarily due to the occupation situation. Another community very much affected by emigration has been the Syrian Orthodox living in Iraq, Syria, Turkey, and Lebanon.

A second minority tendency arising among Christians has been to raise the possibility of eventually having a Christian state, as there are Muslim states or a Jewish state. Such a proposal has been voiced by certain political parties in Lebanon, but historically and theologically, the church has rejected such a unity between religion and state.

Within this cycle of events, the churches are asking themselves how can we help our people express the living faith in openness and love towards others? How can we help our people stay in the Middle East—the birthplace of our faith—and live the faith in love and service? Two priorities arise in answer to these questions. Let us call them "unity" and "witness/renewal."

Unity

The call to Christian unity, although it may be viewed as an historical necessity, is not primarily that. It is the prayer of Christ in John 17.

"How CAN WE HELP OUR PEOPLE STAY IN THE MIDDLE EAST, BIRTHPLACE OF OUR FAITH . . . ?"





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It is clear from the text that such "unity" is not for those who want to live in exclusive circles, in closed groups. It is a unity intimately tied to the whole world.

Unity? Rather, division is experienced as more common in the Middle East today. Religious divisions, political divisions, wars. Within this setting one finds almost every type of Christian in the world, from a Coptic Orthodox to the most recent American fundamentalist Protestant group. In Beirut, Lebanon, there are some 50 to 60 groups among Protestants alone who are only about 2.5 percent of the total Christian population. Now some may find beauty in diversity, but much of this diversity comes from a history of division and is contrary to the spirit of Christ. Therefore, the churches of the Middle East are struggling to go beyond any spirit of proselytism among one another. Historically, this has been a characteristic of Catholic and Protestant missions vis-a-vis the Orthodox faithful; it still remains a problem among the non- or anti-ecumenical fundamentalist sects originating mainly in the U.S.A. and sending missionaries to the Middle East. Attempts are being made to overcome the doctrinal differences separating the various churches. A first major step in this direction are the discussions between the Oriental and Eastern Orthodox regarding the Council of Chalcedon. Another significant step aiding the search for unity has been the establishment of the Middle East Council of Churches. All these efforts are intimately related to witness.

Witness/Renewal

One may say that unity itself is a witness, that the more we grow towards Christian unity the truer witnesses we become. This perspective, accepted by the Churches in the Middle East, views the Church, the community of believers, their life together expressed first of all in worship, as the essential dimension of "witness" or "mission." It does not view mission as primarily an activity or profession, but as a description of Christian life in community. Such life in community requires, on the part of the churches, the nurturing of their members in the faith through worship, prayer, education and social life. The Middle East churches have concerns in all these areas. Some desperately need more trained priests; some are working on developing Christian educational



This Russian Orthodox Church is in the Garden of Gethsemane. (Opposite page) Crowds on Christmas eve at the site of the manger in Bethlehem are large.

material more tied to Middle Eastern Christian history and culture; renewal of worship and the liturgy. Activities for youth are a vital aspect of church life. In the recent history of the Coptic Orthodox Church and the Orthodox Church of Antioch, the youth movements were the focus for church renewal.

All these activities are of ultimate value in so far as they help the church in the Middle East reflect the face of Christ to society at large. Minority status, numbers of members, are of secondary importance. What is essential is that these communities reflect a Christian quality of life.

Faith is very intimately linked to loving one's neighbor, and for the Christian in the Middle East the neighbor is most often a Muslim. Perhaps this closeness can be best illustrated by a true story about a Christian doctor during the war in Lebanon. This doctor lived and worked in South Lebanon. He stayed there all during the war, although

many people fled due to severe shelling. But he stayed, knowing that he might be the only doctor around to serve those who remained in their villages. In 1976 he was killed and his family held the memorial service for him in an Orthodox Church in Beirut. That very day fighting was going on in some sections of the city between so-called "Christian" parties and "Muslim" parties. But in this church one could see white veils on the heads of many women, typical Muslim attire, as well as many people identifiably Druze. The church was over half full with the Muslim friends of the doctor, who made the trip from the South that Sunday to attend the entire liturgy in his memory. Such expressions of life shared in the Middle East are not uncommon and remain signs of the Spirit. ■

Kathryn Habib, a former Frontier Intern, is a research assistant with the Middle East Council of Churches of which her husband, Gabriel Habib, is general secretary.

As I am writing these lines the world is being either shocked or inflamed by the whirlwind of revolution that has swept the ancient Muslim land of Iran. Without going into the political and economic repercussions that events in Iran have caused all over the world, we may note that the revolt of Iranian Islam has something urgent to say about what it means to be a missionary in the Muslim world today. The Iranians, at least a large sector of them, have made it clear that they want to purify their land of the debasing aspects of western modernity. And they consider that these undesirable elements come from Christian countries. A Christian missionary among Muslims should recog-

nize that, in the eyes of the religious leaders, he or she represents a corrupt and intrusive civilization against which the peoples of Islam must protect themselves. Even if the missionary is tolerated and admired for whatever technical skill is being brought to the Muslim world, and even if the individual's character is above reproach, the disturbing fact must be faced that he or she is considered to have an undesirable influence simply because of belonging to a religion that has failed to produce the fruits of righteousness in its adherents.

We do not yet know what will be the future of missionaries in Iran. What about those in other Muslim countries, where they are tolerated for the

present? In some cases they may be riding the wave of political and economic favor that their homeland enjoys, so that they are scarcely aware of their religious and ideological image. But when we listen carefully to what Muslims are saying about missions and the countries that send missionaries, there is no reason why we cannot agree with some of their judgments concerning Christianity, understood as Christian civilization. Two world wars in half a century and institutionalized racism, fought and practiced by Christian nations, do not speak well for our religion. These defects, as well as the ancient injustices perpetrated in past Christian-Muslim relations, are fresh in the

A MISSIONARY IN THE MUSLIM WORLD

R. Marston Speight



minds of Islamic peoples. It seems to be appropriate for a Christian missionary to be candid about all of this, and to accept a measure of responsibility for it. The individual may not be able to do much to change his image in the eyes of the masses, who identify the person with his culture and origin. But, in relationships with individuals, there is much that can be done to foster harmony and understanding. One of the first steps to take is frankly to assume the burden of one's own history. Just the other day I heard a Christian missionary refuse to assume this burden. When confronted with the deeds of the Crusaders, who killed Muslims in the name of Christ, and the deeds of the imperialists, who colonized Muslim nations with the blessing of the Church, this person objected, saying, "But the people who did such things were not *true* Christians. They only professed the Christian religion." The implication was that the speaker was different from the rest, because he was a *true* Christian. This is an inadequate way to deal with our history. It leads to a defensive attitude that only reinforces the barriers that exist between Muslims and Christians. How much more honest it is just to say, "Yes, I belong to the good and to the bad of my background. I am linked in religious solidarity with all that has happened in the past, and with all that is going on now, whether I agree with it or not." There is something disarming about such an attitude. Islam is not our adversary. We do not have to defend Christianity against it. And we are not out to conquer Islam, not even to conquer it in a spiritual sense. Once a missionary comes to terms with these realities, then the Muslim can be helped to see that there is at least one Christian against whom one does not have to defend oneself. Then the door is opened for the missionary and the Muslim to walk together into an area of common ground.

When our defenses are down, we discover that we have a great deal in common, upon which to base friendship and constructive effort. We share many of the ordinary joys and hopes of human life, the ordinary but radiantly uncommon, gifts of God's grace, such as health, family, the discovery of nature, work and art. We are also representatives of two communities of faith trying to make a success of living together in a confusing world. Both Christians and Muslims face the unprecedented pressures of idolatry in



Ayatollah Khomeini on his return to Iran. Opposite page, Dome of the Rock (Omar Mosque) in Jerusalem.

subtle spiritual forms, of new kinds of slavery, to materialism, to ideology. We are both alarmed at the massive threats to human life that hover like dark clouds over international palavers. We are mutually appalled by blatant social and economic discrimination. Both of our societies are beset by crises in family life and in religious practice. We seem mutually helpless in the midst of moral uncertainty, institutional instability and, especially, international animosity, where national rivalries contradict the brotherhood of faith and the brotherhood of humankind.

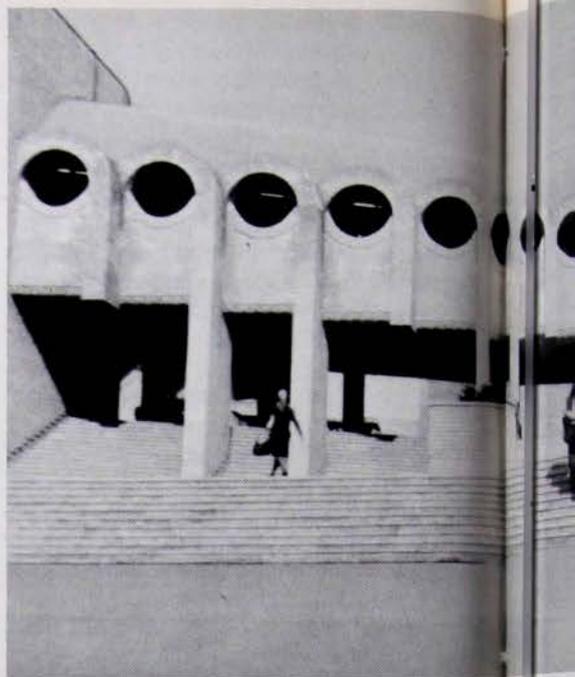
The missionary in the Muslim world can join hearts with friends of another religion to face the trials of life, and to resist evil. Faith enables the Christian to explore the implications of the common ground with the Muslim. He can probe difficult questions, live with uncertainty on many levels, remain open to change in his way of thinking, and at the same time never lose the vitality of his hope in Jesus Christ. It is the strong fellowship of the Son of God that enables the missionary to go beyond the age-old rivalry of two religions and yet never compromise

the essentials of the person's faith experience. From the depths of a common human predicament the missionary has the privilege of witnessing among Muslims to the new life which is the gift of God in Christ, the life of freedom from the burden of personal sin, the life that seeks not to save itself, but to give itself for others, the life that is centered in God, and so finds its basic activity to be prayer. If the missionary lets himself get really close to the followers of Muhammad, he will find some of them who are totally abandoned to God, whose life's breath is prayer, and who are just as righteous as any Christian. Again, with defenses down, the missionary will neither be vexed nor waver at this experience. It will be only one of many joyful and mysterious surprises that await the Christian witness who plunges into the dramatic situation of varied interaction between the proclaimed Word, the free will of man and the Spirit of God. ■

R. Marston Speight is a UM missionary, most recently in Tunisia, who has written widely on Islamics.

Education: a 150-year investment

Arthur H. Whitman



The Christian church in America has for over 150 years founded, financed and administered educational institutions in the Middle East. Graduates of these schools and colleges are the teachers, the business leaders, the doctors and engineers, the Ministers of State in a host of countries throughout the region. Through the export of education the American people have established deep personal ties in the Eastern Mediterranean. It is on this foundation of trust and mutual respect that we must build a new peace in the 1980's.

In the 7th century Mohammed electrified the people of the Eastern Mediterranean with his call to the devout to submit in total obedience to the one true God, and to recognize no other. This new unity contrasted sharply with the doctrinal divisions that fractured the Christian church of the East, and Islam spread quickly across north Africa and into Spain.

Islam and Christianity then confronted one another as crusading armies marched from medieval Europe under the banner of the Church to storm the gates of Christian Byzantium (Istanbul) and Muslim Jerusalem. In time the European princes, underfinanced and undersupplied with arms and men, were forced to withdraw, leaving in decay their magnificent castles which commanded the highways to the Holy Land.

Through centuries of political turmoil that followed, as Ottoman rule waxed until 1570 and then slowly

waned, finally to collapse in the early 1920s, Christians of the ancient churches maintained their identity as distinct communities in a predominantly Muslim society, while a "millet" or "nation" system of government within the Empire provided a degree of independence and self-rule for minority peoples. It remained for the churches of the New World in the early 1800s, in a new era of enlightenment, to bridge the gulf that remained between the Muslim of the East and the Christian of the West. Early missionaries to the Middle East judged that education, medical services and the new sciences were well suited to their efforts at reconciliation of age-old differences. In the process American churches rediscovered the ancient churches of the East and ultimately that encounter led to a growing ecumenical fellowship embracing East and West.

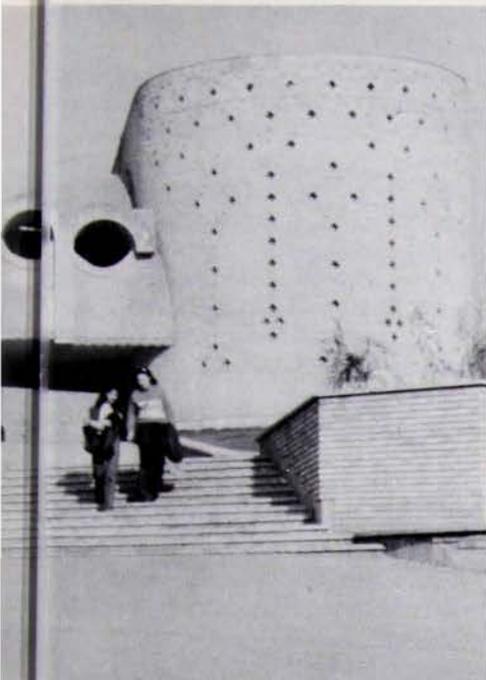
When the first Protestant missionaries arrived from America by sailing ship in the ports of Constantinople and Beirut in the early 1820s, they found no educational institutions prepared to teach the new sciences that were rapidly laying foundations for the industrial revolution already underway in Europe and America. The schools founded by the American Board of Commissioners for Foreign Missions were to initiate a new and clearly the most remarkable revolution the Middle East has experienced since the time of Christ. One hundred and fifty years later it is the educational

revolution, evident in the broad acceptance of universal education and the rapid advance of women's education, that rivals even the discovery of oil or the founding of new states in the region as the most important elements for dynamic change in Middle East society.

In the earliest schools most of the students were Christian, there being government prohibitions against Muslims attending. By the turn of the century a few Muslim families seeking the best education available had begun to send their sons to American schools. When a wealthy Muslim businessman in Tarsus, Turkey, led the way he was criticized for sending his son to the "foreign" school. He answered his critics by stating that they too would soon be sending their sons because Tarsus Kolej provided the best education in the area. His reply was prophetic for it was not long before American schools were flooded with applications from young Muslim students.

Initially, the language of instruction was Arabic or Turkish. But as more advanced studies were added it became evident that translations, especially in the new sciences, could not keep pace with new discoveries. Although medicine, astronomy, mathematics and physics are deeply rooted in the East, available vocabulary simply did not exist to convey the advances taking place in these subjects in the 19th century. By the 1870s most schools had adopted English as

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“Through the export of education the American people have established deep personal ties in the Eastern Mediterranean.”

Left, Damavand College in Teheran. Below, American University of Beirut.

the principal language of instruction, and a century later English was the second language in most national school systems. Ironically, it was the students of the American University of Beirut who were to demand, during a highly politicized protest in the mid 1970s, that all instruction be conducted in Arabic while national universities such as the University of Aleppo and Pahlavi University in Iran, deeply engaged in the teaching of modern sciences, had emulated the American University of Beirut in the use of English.

Three schools in Turkey (the Uskudar Girls School on the Asiatic side of the Bosphorus, the Izmir Girls School and Tarsus Kolej) continue the long tradition begun by the American Board of Commissioners for Foreign Missions with 1,774 students enrolled in 1977/78. Students today are predominantly Muslim with the faculty about equally divided between Turkish and non-Turkish. The church's major contribution to the continuing mission of reconciliation is in the quality of faculty that undergirds these institutions. Funds raised by alumni and friends in the Middle East nearly equals the contribution of the United Church Board for World Ministries in a true partnership, with student fees carrying the major share of modest school budgets.

Sadly, in Turkey today political terrorists on the extreme right and extreme left are battling each other across campus malls and public



“The educational revolution rivals the discovery of oil or the founding of new states as the most important elements for change in Middle East society.”

squares. Academic programs have been disrupted and in 1978 alone over 1,000 deaths were reported. Thirteen of the country's 67 provinces are administered under martial law, including the major urban centers of Ankara and Istanbul. Robert College in Istanbul and the three schools of the United Church Board for World Ministries (in Uskudar, Izmir and Tarsus) have been relatively isolated from the strife. But inflation, estimated recently between 40 and 60 percent, poses a danger to privately financed education even greater than a decade of political uncertainty. Tuition fees will have to be free to rise with inflation if these schools are to continue to provide what is clearly recognized as quality and innovative education in an intercultural environment. Like American institutions throughout the region these schools are important as one of the few places where Christian and Muslim can work together to bridge differences and establish that mutual

respect so essential to an increasingly interdependent world.

Robert College and the American University of Beirut, both institutions founded by missionaries in the 1860s, and later the American University in Cairo, have become leading educational beacons, guiding and stimulating the educational revolution that now engulfs the Middle East. Both Robert College and AUB have experienced major changes in this decade. Robert College, because of financial burdens, divested itself of its upper divisions, turning over program and part of its campus to the Ministry of Education. Thus the University of the Bosphorus (Boğazici Universitesi) was born, with many Robert College graduates on its faculty continuing the traditions which had made the College famous.

The civil war in Lebanon in 1975-76 placed severe strains on the American University of Beirut as well as other American schools in the country.

Medical Center at the American University of Beirut.



Studies were frequently interrupted for weeks at a time, but the University managed to graduate a class each year by eliminating summer school and concentrating on essential courses. The Medical School and Nursing School continued throughout the war, and over 10,000 casualties were treated at the University's modern medical center. By the time Arab Peace Keeping Forces were able to bring a measure of order among the warring factions, most American institutions were heavily in debt with student enrollment less than half the prewar level.

Considering the proximity of the fighting and the heavy weapons that were used, the property damage to the University was not excessive. The Agricultural Research and Educational Center in the Bekaa Valley thirty miles from Beirut was occupied and partially looted. There were deaths and injuries in the university community. Nevertheless, and it is a credit to their commitment, the faculty and staff held on through 18 months and more of conflict. Today much of the dynamic mix of the student body is changed. The prewar enrollment of 5,000 had included students from 72 countries and 20 religious communities. Today 92 percent of AUB's 4,100 students are from the Arab world, and fewer students from abroad are attracted to Lebanon. It is difficult to see how, short of the comprehensive peace which is high on the agenda of serious Middle East peacemakers, the University and Lebanon itself can fully recover.

Beirut's Jesuit-run St. Joseph University sustained heavy property damage, located as it was on the dividing line between eastern and western sectors of the city. Hagazian College supported by the Armenian Protestant Church was also near an area of intense fighting. The Near East School of Theology, jointly supported by the United Church of Christ and the Presbyterian Church, and the Presbyterian's Beirut University College had little property damage but suffered a drop in enrollment that has created financial strains.

In Syria and Iran, American educational institutions face different issues. Aleppo College in northern Syria, isolated and hedged in by government regulations, has had to abandon innovative programs developed in the 1950s and early 60s. With the change of government in Iran schools operat-

The only institution of higher education in Iran with a connection, however tenuous, to American Christianity is Damavand College, a school for Iranian women which developed out of a finishing school established about fifty years ago by an American Presbyterian missionary, Jane Doolittle, who still lives in Iran. In the '77-'78 academic year Damavand had 960 students who came from all over the country to study at the college's distinctive but incomplete campus at the foot of the Alburz mountains above the smog of Teheran. After the overthrow of the Shah, and especially after the attack on the American embassy, most of the American faculty have left Iran. The college had received support from the Shah and Empress Farah Diba Pahlevi, especially in the form of land for the new campus, but fortunately the college's first president, Frances Gray, resisted the suggestion that the school be named after the Empress, choosing instead the neutral name of the country's highest mountain, Damavand, which is visible from the capital on a clear day (which is to say, not very often). The outlook is that Damavand will continue but with a reduced student population, few if any foreign teachers, and a lower profile.

Among secondary schools, the Community School, located in downtown Teheran, which at one time had as many as 1500 students in grades 1-12, will naturally have far fewer foreign students. Interestingly, over the last decade, the school, which had been started by Presbyterian missionaries for their children, had developed into a standard secular American style private school with little Christian visibility. Several observers suggest the outlook now is for a return to a smaller school, more self-consciously Christian in orientation.

The revolution, which overthrew the Pahlevi dynasty and ended 2500 years of monarchy, has left a time of considerable uncertainty for American sponsored educational institutions in Iran. But while the role of these institutions will undoubtedly change, the need for them will still exist, if not in the size they once were. In the words of one knowledgeable observer, "nothing will have the flavor it did have," particularly in the period of the early '70s when American educators were practically everywhere, but the new regime will continue to have a need for schools.

NWO

ed with Presbyterian Church support suddenly find that they must adjust to Islamic revolutionary councils.

Strangely, the most serious threat to American schools and colleges in the Middle East in the 1980s is not the isolation, the civil strife, the changing patterns of student enrollment, strident nationalism nor even the breakdown of the civil order. It is, rather, that common, all pervasive disease, inflation. Every single institution is under-financed and stretching limited resources to the maximum. They have been forced to defer maintenance of buildings and laboratories, restrict library acquisitions, reduce administrative overhead and raise tuition fees in an effort to keep pace with rising costs. Increasingly, new funds have been raised in the Middle East itself, yet as inflation soars to new heights these measures may not be enough.

Can these institutions survive the 1980s? Probably not without major financial help from both the Middle

East and the U.S. There is little doubt that the investment would be well worth it. For over 150 years we have seen demonstrated the immense value such institutions have to the intercultural exchange that is fundamental to an effective peace between East and West. Our only regret should be that we do not have 150 years of similar investment in education in those parts of the world where misunderstanding and distrust across cultural and linguistic barriers are all too self-evident. ■

Mr. Whitman worked and lived in the Middle East for 23 years, first as a teacher at Robert College and then as administrative officer for the United Church of Christ based in Istanbul. In 1966 he became Director of the Office of Development at the American University of Beirut, a position he held until June 1976 as war in Lebanon was slowly winding down. He is currently Executive Director of the World Affairs Council of Maine based in Portland.

Prospects for Middle East Peace

a necessary first step

George E. Gruen

With the signing of the Egyptian-Israeli Peace Treaty the turbulent and strife torn Middle East has come to a fateful crossroads between war and peace. This sobering fact places a heavy responsibility not only on Egypt and Israel faithfully to implement their commitments to one another, but also requires others with a direct stake in the outcome—the Arab states, the Palestinians, the United States—carefully to weigh their policies, pronouncements and actions to determine whether they are consistent with the long-range objective of fostering a climate that will bring about a fair and enduring peace for all the peoples of the region.

Because deeply held feelings of hostility, injustice and mutual suspicion have poisoned the climate of Arab-Israeli relations for so long, one should note the extraordinary *psychological* value of the Egyptian-Israeli Peace Treaty. For the beleaguered people of Israel, formal diplomatic recognition by the largest, most populous and militarily most powerful Arab state becomes all the more significant when one recalls that the Jewish State had to fight for its independence against the combined military onslaught of its Arab neighbors in 1948 and continues to this day to be subjected to efforts by various Arab states—from Libya to Iraq—to deny

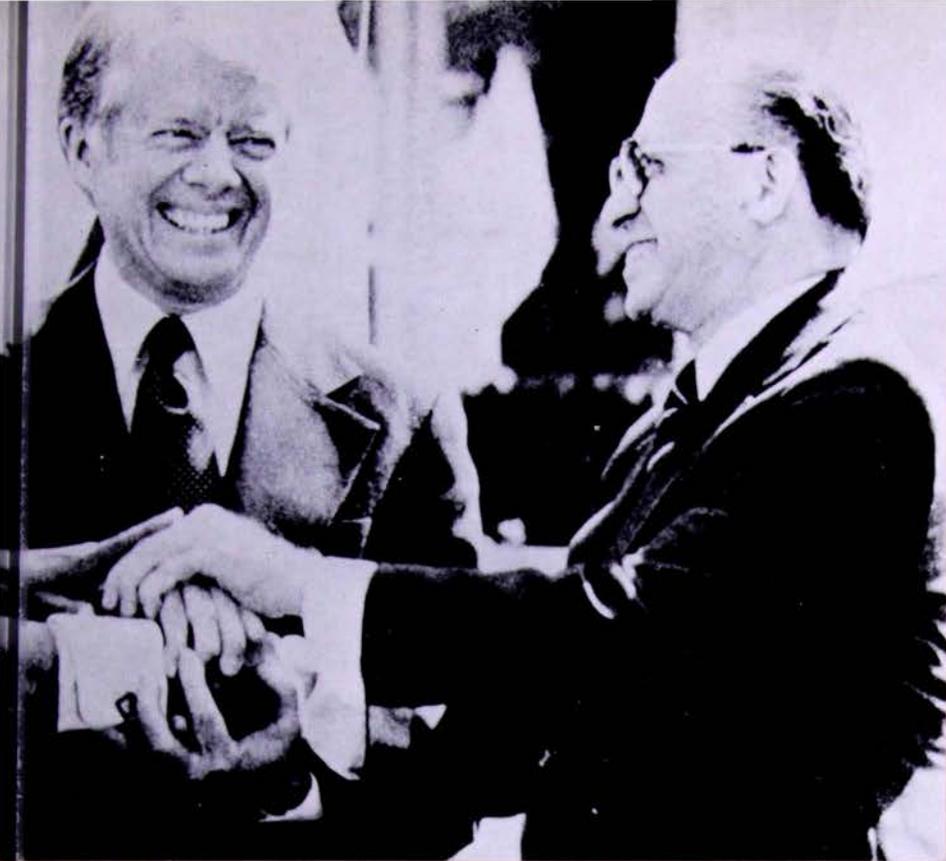


Israel's legitimacy as a state and to undermine its existence by unrelenting economic and political warfare in addition to the constant threat of renewed armed conflict. Thus, for the Israelis the formal exchange of ambassadors with Egypt is regarded as an immensely significant symbolic act of official acceptance within the region.

For the Egyptians, Israel's agreement to restore Egyptian sovereignty over all of Sinai is a great matter of national dignity for a country which has struggled to become fully independent after centuries of occupation by the Turks, the British and Russian "advisers." It was thus psychologically important for Egypt to obtain the formal removal of Israeli air bases and civilian settlements from Sinai, even though eventually in the context of normal peaceful relations many times as many individual Israeli civilians as those now settled in Yamit may be visiting, working and living in Egypt.

The overriding value of these symbolic elements in the Egyptian-Israeli Peace Treaty is that they help to overcome the accumulated mutual suspicions and negative stereotypes. They demonstrate to skeptical Israelis that there are indeed Arabs in the Middle East who are prepared to recognize Israel's right to a permanent place in the region; and they help rebut the widespread Arab view that Israel is irrevocably intent upon territorial expansion.





Egyptian President Anwar Sadat, President Carter and Israeli Prime Minister Menachem Begin join hands after signing the peace treaty March 26. Below, a peace demonstration in Tel Aviv two months earlier led to a scuffle. Bottom, Talmudic scholar at the Wailing Wall. Opposite page, Arab meets Jew in Jerusalem.

The message that Americans concerned for peace in the Middle East should constantly emphasize is that the Egyptian-Israeli Treaty proves that the process of negotiations conducted in a spirit of compromise and concession can produce mutually beneficial results that seemed absolutely unattainable at the start.

Will other Arab states follow Egypt's lead toward gradual acceptance of Israel, or will Egypt become a pariah, condemned and ostracized by the other members of the Arab League? Will the Palestine Liberation Organization continue its threats to wreck the American-backed peace process or will moderate Palestinian voices emerge to seize the opportunities offered in the Camp David Accords and accept the challenge through hard bargaining in good faith to breathe life and substance into the provisions regarding Palestinian rights?

Much will depend upon whether the Egyptian-Israeli agreement is viewed as a *separate* peace or as a necessary *first* in a series of peace agreements that will together constitute a comprehensive solution of the Arab-Israel conflict. After meetings in Riyadh, Amman and Cairo, U.S. National Security Adviser Zbigniew Brzezinski declared, on March 18, that he was more convinced than ever that the Egyptian-Israeli treaty would be "both the beginning and the cornerstone of a comprehensive peace."

Similarly, on his way to Washington for the treaty-signing ceremony, Israeli Prime Minister Menachem Begin once again affirmed that the treaty was only the "first step toward the comprehensive peace for which we yearn" for the benefit of all the peoples of the area. The Egyptian-Israeli agreement should thus be viewed not as the end but as the beginning of a process.

Veteran observers of the Middle East scene note that the complexity of the remaining issues, compounded by deep-seated inter-Arab divisions and great power rivalries, have doomed all attempts at a simultaneously achieved comprehensive solution. Historically, the only relatively successful efforts were the bilateral armistice agreements concluded in 1949 and the bilateral disengagement agreements negotiated after the 1973 Yom Kippur War. The most significant achievement before the current Egyptian-Israeli Peace Treaty was the second Sinai Disengagement Agreement concluded between Egypt and Israel in September, 1975.

The United States played a crucial role in the success of both the 1975 and the 1979 agreements. As an honest broker and "full partner" in the peace-making process the United States helped bridge differences, furnish crucial economic aid and overcome suspicions by providing impartial means of verification of compliance with the agreements. The mutual



trust that was developed in the three-and-one-half years of the 1975 Sinai agreement laid the groundwork for the present peace treaty.

The fact that the treaty does not provide definitive solutions to the most contentious issues—such as ultimate sovereignty over the West Bank (Judea and Samaria) and Gaza, the claims of Arab and Jewish refugees of the Middle East conflict, and arrangements for Jerusalem—is not a defect but a virtue. As currently enunciated the Egyptian and Israeli positions appear irreconcilable. But if responsible Palestinians, Jordanians and others are prepared to enter into negotiations to coexist in peace with Israel then imaginative new solutions may be devised for cooperation and shared authority among Israel, Egypt, the Palestinians and Jordan, drawing upon such diverse models as the religious and ethnic autonomy provided in the Ottoman *millet* system, the close economic cooperation of the Benelux countries, the sovereign but politically neutralized status of Austria, and the complex municipal arrangements of the Greater London Council.

It may seem paradoxical that a major element in the American peace package is military aid to Israel and Egypt to counter the billions in advanced military equipment that the opponents of the agreement, led by Libya, Syria and Iraq, are marshalling. With Israel's warning time sharply lessened by the forthcoming withdrawal from Sinai, the new American early warning radar, aircraft, missiles and other sophisticated equipment will play a crucial role in enabling Israel to deter and if necessary to repel attack. If Egypt remains true to its commitment in the peace treaty with Israel, this will serve as a further deterrent to extremist Arab ambitions.

Steadfast American commitment to Israel, to a peaceful Egypt and to the principles of Camp David, may finally convince the other Arab states and the Palestinians that war is futile and that the only way they can make progress toward achievement of their legitimate aspirations is through negotiations and compromise. ■

Dr. George E. Gruen is Director of Middle East Affairs for the American Jewish Committee and also an Associate of Columbia University's Seminar on the Middle East. Professor Gruen has taught international relations and Middle East politics at Columbia and the City University of New York. This article represents his personal views.

Prospects for Middle East Peace

A peace treaty without peace

Naseer H. Aruri

To the overwhelming majority of the Arab people, the second Camp David agreement signed in Washington, D.C. on March 26, 1979, is nothing more than a fig-leaf covering a bilateral Egyptian-Israeli settlement at the expense of Arab and Palestinian rights. What was achieved at best, first at Camp David and next at Washington, was a separate peace between Israel and the most populated Arab country—a fulfillment of a long cherished Zionist dream.

Nineteen-nineteen (the Feisal-Weizmann agreement) signalled the beginning of a process by which Zionists have endeavored to liquidate the Palestinian cause through an important Arab leader or a combination of leaders. Sadat delivered to Zionism what Feisal failed to do—a license to establish a permanent occupation of all of historical Palestine.

Against the Consensus

Thus, the Egyptian-Israeli "Treaty of Peace" is simple, clear cut: Sadat granted a peace treaty and got Sinai back. The so-called Framework for Peace in the Middle East, however, which purports to serve as an instrument for a comprehensive settlement of the Arab-Israeli conflict is not as simple. But amidst vagueness and ambiguity, a general outline which the settlement envisaged can be discerned. Perhaps the most important feature of this so-called Framework is that it stands at variance and in utter disagreement with the regional consensus and the global consensus with

regard to the requisites of a durable peace. Two elements of these consensuses are of particular importance: First, the necessity of Israeli withdrawal from occupied Arab territories including the West Bank, Gaza, Golan, as well as Sinai. This condition has not only characterized general Arab policy, but Egyptian policy under Sadat as well. In fact, Anwar Sadat coined the phrase of "withdrawal from every single inch of Arab territory." Withdrawal is also the principal provision of the U. N. Security Council resolution 242, which came to be regarded by the world community as a cornerstone of any Middle East settlement. The second element of the Arab and global consensuses is the recognition of Palestinian rights including self-determination, statehood, and return. These rights are enshrined in countless international declarations, charters and United Nations resolutions.

Time and again, Anwar Sadat reaffirmed his commitment to a peace based on these two principles. But the Camp David accords as well as the Treaty of Peace flout these principles. By sponsoring this "peace", President Carter may have exerted his efforts in the direction of a wider conflict with grave implications for the region and for the American people.

Contrary to resolution 242, and to long standing U. S. policy (reaffirmed by the Carter Administration on June 27, 1977), the United States acquiesced in territorial aggrandizement by Israel when it accepted the deletion

“... nothing more than a fig leaf covering a bilateral Egyptian-Israeli agreement.”

Continued Israeli possession and control of territories captured in 1967 and what is meant by autonomy are crucial points of contention. (Below) Israeli soldiers capture Arab civilians in Jerusalem in the 1967 War.



of the inadmissibility clause from the agreement. It was not strange, therefore, for Menachem Begin to announce on March 20, 1979, that Israel will never return to the 1967 borders. Moreover, assured of Carter's acquiescence in his deletion from negotiable

items of Palestinian national rights, Begin delivered, on the same occasion and from the same rostrum at the Knesset, two additional "nevers", that Arab Jerusalem will never revert back to Arab jurisdiction and that an Arab Palestinian state will never emerge on

the West Bank and in Gaza.

"Peace" for the Palestinians

What did Carter's "peace" offer the Palestinians and other Arabs? Autonomy or self-rule, a concept which emerged out of a 26-point plan which



Begin enunciated in December, 1977 as Israel's "contribution" in response to Sadat's "peace" initiative. *The New York Times* reacted editorially to the plan by saying: "It doesn't take an Arab eye to see little self and much rule in it." We are told that the Carter Administration tries to assure Palestinians and other Arabs opposed to the Israeli-Egyptian "peace" that the process of creating autonomy will eventually lead to independent statehood. On the other hand, Menachem Begin enunciated the doctrine that autonomy applies to the people but not to the land. The latter is considered by the Begin government as belonging to the Jewish people, while the indigenous Palestinians are merely "users" of the land living on sufferance. This is the kind of double-think which was granted a measure of legitimacy in the Camp David "peace". An even more concrete definition of autonomy was supplied by a semi-official committee headed by Ben Elissar, a top aide of Menachem Begin, which envisions Israeli control of water resources,

settlements, land, and "security". Nothing in the treaty or the relevant documents obliges Israel to negotiate the conditions of its withdrawal from the West Bank and Gaza. Israel merely agreed to "decide" the question of West Bank sovereignty by the end of a five year transitional period. Neither the "autonomous" Palestinian Council nor any other Arab party could opt for an independent Palestinian State at the end of five years. Israel was given a virtual veto over the final disposition of the West Bank.

What this means is that Menachem Begin has in fact *enlarged* Israel's claims and demands and obtained the approval of Carter and Sadat. The context of the "peace" agreements, therefore, render imperative the fact that legal sovereignty in the West Bank is at issue, to say the least. Begin's elaborations, however, leave very little room, if any, for negotiation. Hebron Mayor Fahd Qawasmeh told the *Christian Science Monitor* (March 29, 1979) in this regard: "Until now, Begin says that this is the land of Israel.

But to us this is our homeland, and we refuse to discuss this point. Maybe when Begin admits that this is occupied territory and the Israelis must withdraw, then there would be something to discuss." Emphasizing that the peace arrangements fail to delineate principles governing the negotiations, the Mayor continued: "If Israel says this is the land of Palestinians then we can discuss security, future relations between us, how to arrive at peace, a hundred times. But the aim of the negotiations must be clear from the start."

Perpetuating the "Status Quo"

The Palestinians are, therefore, confronted with an attempted *diktat*, an arrangement lacking in substance and loaded with procedures, which perpetuate the status-quo, and, at best, defer the Palestinian question for five years. It claims to tackle the Palestinian question "in all its aspects," yet it makes no provisions for two million Palestinians living in exile, fails to

come to grips with the status of Jerusalem, and leaves Israeli forces in control of the West Bank and Gaza. Is it any wonder, then, that these arrangements have been universally denounced by every municipal council and popular organization in the area slated for autonomy? Why should a people held in captivity against their will give their consent to a *de jure* occupation? By what moral or political standard did Jimmy Carter and his Nobel peace winner colleagues decide that the Palestinians are not *people* entitled to equal rights? And by what principle did they determine that a highly literate, urban, cohesive community, which has managed to assert its identity despite its legal and physical fragmentation, is entitled to autonomy, which involves sanitation, public works and religious affairs but not to independence, which includes control of foreign and domestic affairs? Or, to quote an Israeli Professor of comparative literature, "Why should Palestinians on the West Bank accept Israeli assurances of 'full rights' when 'Israeli Arabs' have been living in Israel for thirty years without full rights?"

The Price Tag

The other dimension of the "peace treaty" is its price tag, not only in terms of the expenses which U. S. tax-payers will bear, but also in terms of the commitments which Jimmy Carter has undertaken on behalf of the American people. The American dowry includes a pledge to supply the two reluctant partners with aid amounting to at least

\$14 billion over the next three years, most of which will be used for the purchase of sophisticated weaponry. It also contains a guarantee of a 15-year supply of oil to Israel, an unusual pledge given the energy crunch here in the United States.

Why should peace cost so much, and why must two countries, who pledged to end all wars, be armed to the teeth? Will they be the firemen entrusted with American hoses and water which are needed to obstruct social change in accordance with the Nixon-Kissinger Doctrine?

It must be kept in mind that the treaty does not rule out United States intervention. The "memorandum of understanding" between the United States and Israel, a corollary to the treaty, carries the seeds of intervention. According to that document, the United States "will be prepared to consider, on an urgent basis, such measures as the strengthening of the United States presence in the area . . ." This is a thinly veiled warning to any state or organization that active opposition to the treaty can be done at the risk of military intervention by the United States.

A Revised Policy of Containment

The "Treaty of Peace" is a revised version of John Foster Dulles' policy of containment. Far from being an investment in peace, the Carter enterprise must be seen in the context of U. S. global strategy, for it is fundamentally shaped by the ethos of the Cold War. What makes Carter believe that

Vietnamization will be more successful in the Middle East than it was in Vietnam? The forces which combined to defeat that strategy in southeast Asia are not totally absent in the Middle East, as the case of Iran so eloquently illustrates. Creating a military fortress in Israel and Egypt as though it were going to be forever able to withstand the core problem, namely the rights of the Palestinian people, is not only an illusion, but is also self-defeating.

There can be no peace in the Middle East until the Palestinian society is permitted to reconstruct itself on Palestinian soil. Peace in the Middle East, in the final analysis, will revolve around the question of whether the Palestinian people will be able to enjoy those elementary rights which other people have enjoyed—the right to self-determination, statehood, and return to their homes and property. The so-called treaty of peace of March, 1979 does not assure that. ■

Born in Jerusalem, Palestine, Naseer H. Aruri came to the United States in 1954. Currently Professor of Political Science at Southeastern Massachusetts University, he was Chairman of the Political Science Department there from 1969-1977.

A Specialist in International Affairs and Middle East Studies, he has authored several books on the Middle East. Associated with the Association of Arab-American University Graduates, Inc. since its inception ten years ago, he has been treasurer and national president and is currently a member of its national Board of Directors.



Settlements in the occupied West Bank are a sore point (left) as are questions of security (opposite page).

Prospects for Middle East Peace

Palestinians & Politics

Ann M. Lesch

The Palestinian dimension appears to be the most perplexing element in the Middle East conflict. Basic questions are continually raised: Who are the Palestinians? Why are they viewed as the "core" of the Arab-Israeli conflict? Who represents them and what might Palestinian self-determination mean? Most importantly for the immediate future, is there any possibility that a regional peace agreement can be attained that would accord the Palestinians their minimum political needs while at the same time ensuring the security of Israel and of the neighboring Arab states?

In comprehending the Palestinians' situation, three phenomena should be borne in mind. First, Palestinian society has undergone extraordinary change since 1948. It has been transformed from a highly stratified community with a landed aristocracy at its pinnacle into a differentiated, mobile people among whom educational attainment and political and military activism rank high as criteria for social standing. Second, the dispersion of the Palestinians has made it particularly difficult for the political activists to establish an authoritative political "center," and the movement has suffered from continual pressures toward fragmentation. Finally, the political aims of the Palestinians have evolved significantly in recent years, from a determination to regain all of Palestine from Israeli control to an acceptance by most of "partition" and the establishment of a Palestinian state alongside Israel.

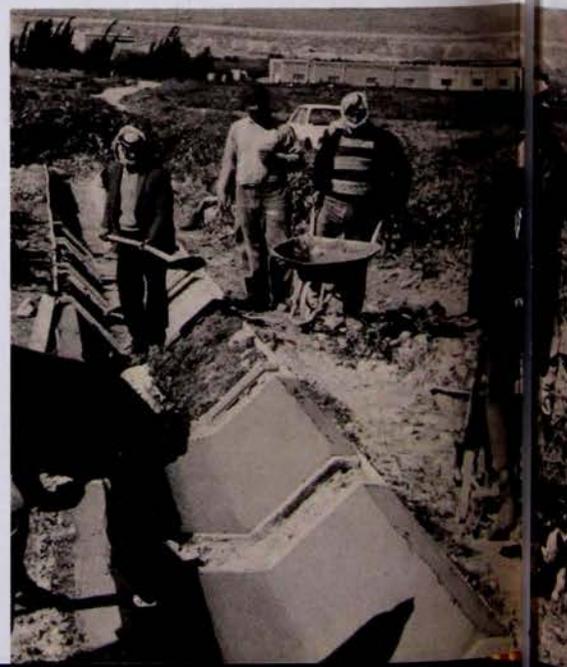
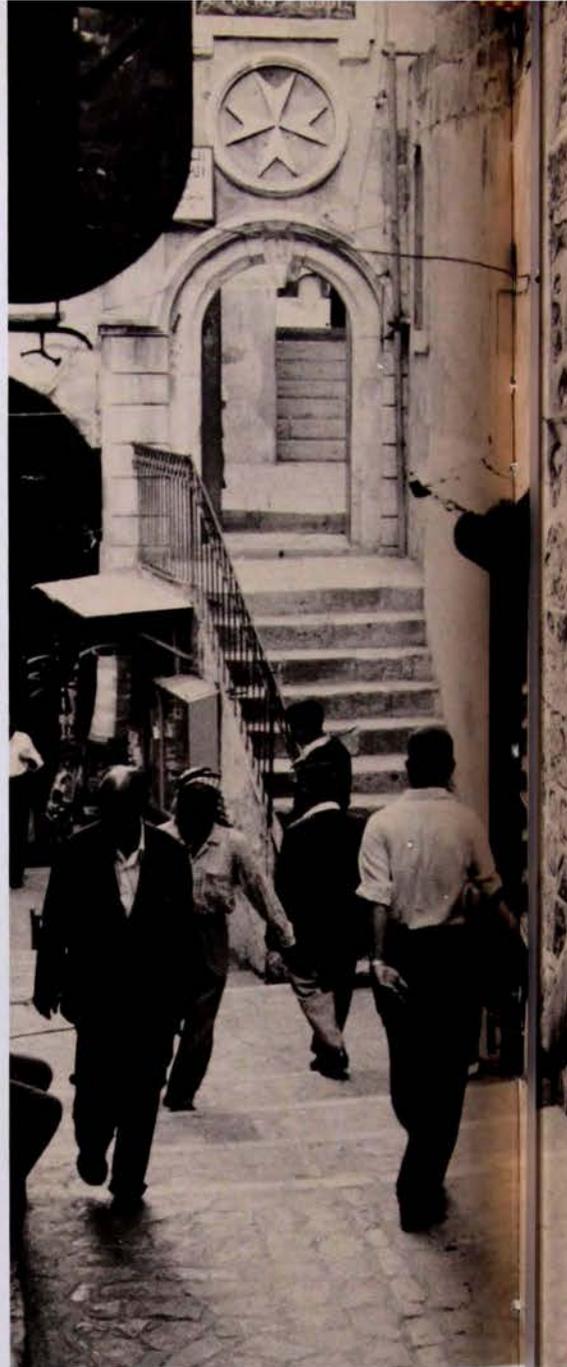
Shattered in 1948

The Palestinian Arab community—already weakened in the 1930s and dominated from outside in the

1940s—was virtually shattered by the war of 1948. Known as *an-nakba* (the disaster), the fighting resulted in the flight of some 700,000 Arabs from their homes in the area that became Israel. Since the total Arab population was at least 1.2 million, this meant that less than half remained in their own homes; some 150,000 inside Israel, another 350,000 on the West Bank, and at most 80,000 in the Gaza Strip. The entire populations of the ancient towns of Jaffa, Ramla, Lydda, Acre and Tiberias were uprooted. Hundreds of villages on the coastal plain and the hills of Galilee were deserted. And the capital city, Jerusalem, was divided between Jordan and Israel. It was estimated in 1952 that 465,000 refugees lived on the East and West banks of Jordan; 101,000 resided in Lebanon; 83,000 in Syria; and another 201,000 were packed into the Gaza Strip, where they far outnumbered the indigenous population.

The situation facing the Palestinians in each country varied considerably, and these differences clearly left their imprint on the character of each fragment of the Palestinian community. But there were certain common denominators in the political realm, in their psychological reactions, and in the attitudes of the "host" countries toward them.

At the political level, the landed and professional political elite lost its credibility and legitimacy. Its disunity and ineffectiveness were blamed for *an-nakba*. Only the village level structure remained relatively intact, with the clan and other village institutions transferred to the refugee camp environment. Lacking land as the basis for status, however, the village structure was actually distorted in this environment and could not evolve





The much-publicized meeting of Iran's Ayatollah Khomeini with Yasser Arafat of the PLO (above) shows the strong emotional pull of the Palestinian cause in the Muslim as well as the Arab world. Attachment to their traditional homes, such as Jerusalem (opposite page, above) and, and lands, such as the Jordan Valley (opposite page, below), remains strong.

naturally. In many camps—particularly in the isolated Gaza Strip—the society remained locked into pre-1948 social patterns.

The Refugees

During the decade after 1948 the refugees also underwent fundamentally similar psychological transformations which later took on an explicitly political cast. At first they felt "lost," disoriented and disrupted from their familiar ways of life. The humiliation of being refugees and, especially, being landless contributed to their sense of alienation and lack of self-respect. The older generation succumbed to a nostalgia for the past and an ever-lengthening wait for "the return."

The sense of alienation was increased by the ambivalent attitude that the "host" countries held toward the refugees. Many individual Palestinians would have welcomed the opportunity to integrate into another society, but they were treated with reserve and

suspicion. Although the middle class Palestinians' commercial and professional skills were welcomed, they remained aliens. In any case, it would have been virtually impossible for the host countries to integrate the displaced farmers among their own peasants. And, since this group constituted the bulk of the refugees, they remained unassimilable in the refugee camps. Moreover, the politically active Palestinians resisted efforts to close the camps and abolish their refugee status, since such efforts were perceived as attempts to erase the traces of the conflict and deny their right to reclaim the land of Palestine.

During the mid-and-late-1950s, many Palestinians were attracted to the various forms of pan-Arabism which asserted that only by uniting the Arab world could Palestine be regained. But the hope for Arab unity received a blow in 1961 when the union of Egypt and Syria dissolved after only three years. Another illusion was destroyed in June, 1967, when the



"The long-festering Palestinian problem lies at the heart of the tangled issues . . . in the Middle East."

Israeli army rapidly defeated the combined Arab armed forces.

These disillusionments accelerated processes that were already underway among the Palestinians. The sense of discrimination by their fellow Arabs and their disappointment with the rhetoric of the Arab regimes, combined with the still intense animosity toward Israel, led many Palestinians to reject their own passivity and dependency. Instead of always being acted upon by others, they sought to transform their situation. This drive had already shown itself in the demand for education. Being stateless and propertyless, Palestinians turned to education and technical skills as the route to personal advancement.

Fatah Established

The urge to act was also expressed in the formation of underground guerrilla cells. Fatah was established in the early 1960s and undertook its first raid into Israel in 1965. Organized by young professionals who had lived in the Gaza Strip, studied in Egyptian universities and worked in Kuwait, Fatah expressed its opposition to Israel's existence and its anger at the inaction of the Arab regimes by launching commando strikes. Its inspiration came, in part, from the successful Cuban and Algerian revolu-

tions, which seemed to indicate that self-reliance was the route to liberation. The *fedayin* (guerrillas) also wanted to serve as the catalyst to popular mobilization and to shame the Arab rulers into fighting against Israel.

These regimes were already aware of the growing anomie among the Palestinians and sought to channel it through the Arab League. The first Arab summit conference (1964) authorized Ahmad Shuqayri, the Palestinians' official representative to the League, to lay the foundations for an organization of the Palestinian people, with the aims of liberation and self-determination. The first Palestinian congress, which convened in Jerusalem in May, 1964, brought together some four hundred delegates from all the countries in which Palestinians resided (except Israel). While middle- and upper-class in its composition, the congress provided the first forum since 1948 for Palestinians to meet together to articulate a common program.

The congress adopted an uncompromising political charter. Just as the Palestinians before 1948 had been unable to make allowances for the presence of the *Yishuv*, so the Palestinians in 1964 could not acknowledge the presence of the people and the state of Israel. The charter tried to rewrite history, calling for a return to the status quo before 1948.

Effects of the 1967 War

The June war of 1967 had a shattering impact on the Middle East and, once more, transformed the Palestinian situation. First, the war resulted in a major territorial change. By occupying the West Bank and the Gaza Strip, Israel gained control over almost half of the Palestinians; a million in the occupied territories as well as the 400,000 inside Israel. Paradoxically, the occupation enabled Arab residents of these three areas to reestablish contact, thereby accelerating the recrystallizing of Palestinian national identity. The occupation also severed ties between the East and West banks of Jordan and abruptly halted the process of "Jordanization."

Second, the war discredited the conventional forces of the Arab states. When guerrilla warfare escalated in its wake, this *fedayi* "will" was seen to be defying Israeli military power more effectively than the Arab states' heavily-equipped troops. By 1969 the guerrilla groups, led by Fatah, assumed a dominant role in the PLO, ousting the old-guard politicians, while calling for the establishment of a "democratic secular state" in all of Palestine.

Third, the war set in motion alterations in many Palestinians' awareness of—and, in part, their attitudes toward—Israel. Those who lived in the occupied territories or who visited relatives there could no longer view Israel as a specter to which they could close their eyes. Rather, they saw that it was a living society, having human strengths and weaknesses. For some,

Palestinian women demonstrate against the signing of the peace treaty. They are outside the Al-Aksa Mosque in East Jerusalem.





Long residence in refugee camps has helped embitter the Palestinians.

this shock of realization was transmuted into a serious examination of Israeli society and political trends, and efforts to grapple with the dilemmas and challenges that it posed for themselves.

In the initial years after the 1967 war, the Arab regimes supported the Palestinian guerrilla movement, which grew rapidly under the leadership of the new PLO chairman, Yassir Arafat. Indeed, the Palestinian cause had a moral authority in the Arab world that made it virtually impossible for the Arab rulers to criticize it.

Black September

Not until 1970 did the interests of the Arab states and the PLO diverge in a way that made the contradictions between them evident. At that time, the presence of organized *fedayiin* became intolerable to Jordan's King Hussein, both because of the destructive retaliatory raids from Israel that their activities provoked and because the PLO formed a virtual state-within-a-state, seemingly challenging the king's own authority. Moreover, the American Rogers Plan offered for the first time the possibility of a negotiated settlement on terms minimally acceptable to Jordan and Egypt.

The Jordan civil war of 1970-71 revealed the fragility of the PLO's military structure and the incoherence of its political strategy. Not only could

the PLO not find a secure base from which to attack Israel, but its military capacity was too weak to support its maximalist goals or even stand up to the Arab regimes when their interests clashed with its own. The myth of liberation by guerrilla power alone was shattered in Black September 1970.

Nevertheless, the PLO and the *fedayiin* reemerged in neighboring Lebanon in the early 1970s. A more sophisticated organizational structure was developed, and the PLO began to provide medical services in the refugee camps and to promote handicrafts and light industry. The *fedayiin* established strongholds in the mountains of southern Lebanon, from which they could aim bazookas and launch nighttime raids into northern Israel. In addition, terrorist actions were undertaken outside Israel, as shown in the murders of Israeli athletes at the Olympic Games in Munich in September 1972 and the assassinations of U. S. diplomats in Khartoum in March 1973. Such attacks, coupled with plane hijackings, were bitter challenges thrown out at the world, asserting that a price would be paid by all for ignoring and suppressing the Palestinians. But the Palestinians themselves paid a price for the hijackings, as a result of the revulsion these actions caused.

Meanwhile, the Palestinians living

on the West Bank and the Gaza Strip underwent distinct, but in some respects parallel experiences. They initially responded to the occupation by attempting boycotts of the courts and schools in protest against changes instituted by the Israeli military administration, by issuing petitions against the annexation of East Jerusalem to Israel, by demonstrating in the streets and, occasionally, by helping the clandestine guerrilla groups. Political action was curtailed by the Israelis, who deported mayors, religious leaders and professionals for articulating the residents' grievances and organizing the boycotts and strikes.

A Separate State

During this time, a few intellectuals began to articulate the idea of a separate state for the Palestinians on the West Bank and Gaza Strip. They were accused of betraying the heritage of the rest of the Palestinians. But the PLO itself began to revise its goals. The January 1973 session of the Palestine National Council—considered their parliament-in-exile—decided in a secret resolution to encourage the formation of an umbrella political organization within the West Bank and the Gaza Strip. This Palestine National Front was intended to help the residents overcome their demoralization and to demonstrate that the territories did not comprise a political vacuum which could be filled by Jordan as easily as by the PLO.

The Palestine National front, established in August, declared that it was "an inseparable part of the Palestinian national movement represented by the Palestine Liberation Organization"

Terrorist attacks, as on this Israeli bus, have caused revulsion in many quarters.



and called for "independence and self-determination" and an end to Israeli occupation.

The October War

The October War caused further shifts in Palestinian attitudes. The 1967 war had altered the territorial map, whereas the 1973 war began to alter the psychological map. In its aftermath, the Arab states conferred external legitimacy on the PLO at the Rabat Conference of October 1974 by upholding its claim to be the sole representative of the Palestinian people. Having obtained that inter-Arab support and seen the possibility of entering the negotiating process, the PLO leadership began to revise its strategic conceptions. For the first time, a political option seemed to emerge that challenged the view that only a long-term guerrilla struggle could achieve their aims. Moreover, the declarations emanating from the National Front in Jerusalem publicly urged the PLO to attend the Geneva peace conference and to accept "realistic" solutions.

In June, 1974, after months of internal debate, the twelfth session of the Palestine National Council advocated "the establishment of a national authority on any part of Palestinian soil which was liberated." Although this "national authority" was to be only a step toward the ultimate goal of a democratic state in all of Palestine, it was enough of a strategic shift to prompt the "rejectionist" groups, led by George Habash's Popular Front, to withdraw from the Executive Committee, accusing it of according *de facto* recognition to Israel. The same session of the PNC added four leading West Bankers to the Executive Committee. These men had been recently deported by Israel for their activities in the National Front and were known to support the idea of a Palestinian state alongside, rather than replacing, Israel.

The War in Lebanon

The period from 1975 to 1977 witnessed, on the one hand, the strengthening and maturing of Palestinian society on the West Bank and Gaza, and, on the other hand, the devastating civil war in Lebanon. Even as the PLO acquired greater international recognition, it suffered severe setbacks in Lebanon, where the movement had vital political and military

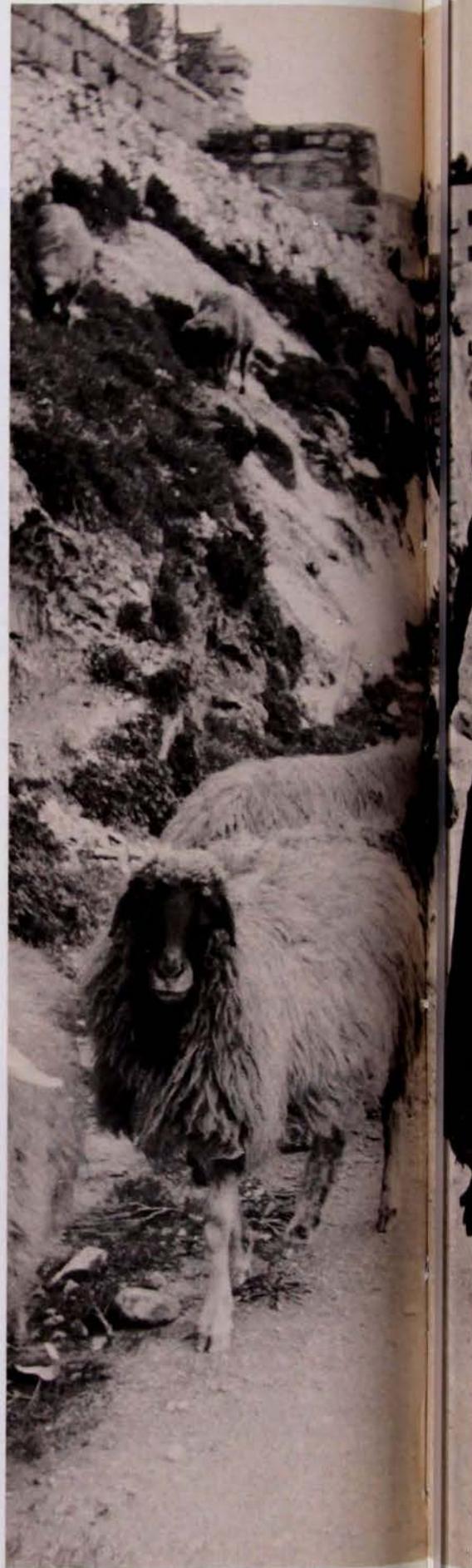
bases. As in Jordan before 1970, the damaging Israeli raids made the Palestinian presence appear to threaten the state's sovereignty and security. Moreover, the fragile communal balance within Lebanon was increasingly disturbed and was overlaid with festering social and economic problems. The Palestinians formed a natural alliance with leftist Muslims and disaffected Druze and Shi'i Muslims, whose relations were already tense with the relatively privileged Maronite community. Once the civil war began in 1975, the seams of Lebanese society were torn apart and only the injection of Syrian military power—legitimized *ex post facto* by the Arab states in October, 1976—ended the bloodshed. Syrian "peacekeeping" forces could not, however, resolve the underlying causes of the war or heal its scars.

The civil war made a mockery of the slogan of a democratic secular state but also underlined the urgency for the Palestinians to obtain some sort of sovereign state, even a "mini-state" on the West Bank and Gaza. In fact, after the trauma in Lebanon, the PLO replaced the term "national authority" with the word "state." The resolutions of the thirteenth session of the PNC, held in March, 1977, referred explicitly to the Palestinians' "right to establish an independent state on national soil." And the PNC accorded the PLO Executive Committee the authority to negotiate on its behalf at Geneva.

The West Bank

Within the West Bank, the formation of the National Front and the improved morale following the October war led to a resurgence of political activity. Mass demonstrations protested Israeli policies and called for independence. Although subject to arrest and deportation, the National Front leaders decided to emerge above ground and contest the municipal council elections scheduled for April, 1976. The nationalist politicians were swept into office, defeating the conservative, generally pro-Jordanian notables who had previously managed the townships.

Moreover, West Bankers began to talk openly about the need for a transition period before the establishment of a state, recognizing that this would be the only way to secure Israeli military withdrawal. One such proposal, which was presented to U. S.





Secretary of State Cyrus Vance in August, 1977, called for a one to three year transition period, during which a "peace promoting force" would supervise a referendum and the setting up of a "democratic Palestinian state" on the West Bank and the Gaza Strip. It maintained that "Israelis and Palestinians should recognize the mutual legitimate rights of both peoples to sovereign, national statehood in the land which both claim as their homeland," and that there should be a "shared sovereignty" in Jerusalem.

Resolution 242

Even as the Palestinians reformulated their objectives, the possibility that the PLO would become a full partner to the negotiations remained remote. Resolution 242, which would serve as the basis for the Geneva Conference, referred only to the "refugee problem," never mentioning the Palestinians specifically. Moreover, the original participants at Geneva had to approve the addition of any new organizations, and thus Israel could veto the PLO's participation. PLO discussions with the United States were also precluded: in 1975 the U. S. signed a protocol with Israel (as part of the Sinai II agreement) in which it pledged to neither recognize nor negotiate with the PLO "so long as the PLO does not recognize Israel's right to exist and does not accept Security Council resolutions 242 and 338."

During the summer of 1977 the PLO leadership debated the issue of accepting resolution 242, as a means to open discussions with the United States. It decided, by a narrow margin in late August, that the potential risks were greater than the potential benefits. Acceptance risked disrupting the fragile consensus within the PLO without providing any guarantee that the PLO would be invited to Geneva. Moreover, it required that the PLO recognize Israel in advance of negotiations and did not make reciprocal demands upon Israel.

The majority were willing, however, to accept resolution 242 if the Security Council formally amended it to add a reference to Palestinian national rights. Furthermore, the PLO welcomed—with reservations—the U.S.-Soviet joint communique of October 1, in which the United States referred to the "rights" of the Palestinians, for the first time. The possibility of certain Palestinians attending the Geneva conference as part of a pan-

Arab delegation was also raised. This possibility was still alive when Sadat's spectacular initiative in November altered the diplomatic course and polarized the Arab world.

The Sadat Initiative

The Palestinians have tended to suffer when the Arab states are divided. Palestinians feared that Sadat would make a separate peace with Israel, which would isolate Syria and the PLO. They were also suspicious of American efforts to involve Jordan in the Egyptian-Israeli negotiations, and of comments from American officials that they had written off the PLO as a potential negotiating partner. Residents of the West Bank were vocal in their criticism of the "self-rule" plan offered by Israeli Prime Minister Menachem Begin, deriding it as a hoax which would merely provide a cover for gradual Israeli absorption of the occupied territories. Nevertheless, Arafat emphasized for the public record in January, 1978 that he would be "content" with a West Bank/Gaza Strip state, and would welcome "protection" from UN forces. He reiterated this policy in May, maintaining that "the only possible solution" is for a Palestinian state and Israel to live under the joint guarantee of the U.S. and the U.S.S.R. The Camp David talks and the Egypt-Israel treaty, signed by April, 1979, did not assuage Palestinian fears: the question of what kind of "self-rule" would be established on the West Bank and the Gaza Strip was unresolved and the prospect remained dim that such autonomy would lead to independent statehood.

The long-festered Palestinian problem lies at the heart of the tangled issues and variable forces in the Middle East. The Palestinians are a critical factor in the diplomatic equation in the Middle East. But it remains uncertain whether and how the current negotiations will mesh their urgent need for statehood with Israel's own requirements and nationalist claims. ■

*Dr. Ann Mosely Lesch is Chairman, Middle East Panel, American Friends Service Committee. This article is excerpted from her chapter, "Palestinian Politics and the Future of Arab-Israel Relations," which will appear in **World Politics and the Arab-Israeli Conflict**, edited by Robert O. Freedman, published by Pergamon Press.*

Christians,
once about
ten percent
of the
population,
now number
less than
one percent."

In the few months preceding and following Algerian independence, throngs of Christians fled the country. Those of French origin saw no place for themselves in a country in which they would no longer hold the reins. Those of Algerian origin looked with some misgivings upon their place in a country in which Islam had been the major catalyst and unifying force in the independence movement. They left behind a seriously diminished but viable Christian community, compartmentalized according to the various traditions which had been at work in the country, and mostly of French or Algerian nationality. Although the really massive departures lasted for only a few months, a slow drain over the next decade or so further diminished the ranks of the community, reminiscent of the Lord's weeding out process at the Spring of Harod (Judges, chapter 7). Progressively, all institutions were taken over by the state as Algeria was increasingly capable of providing services previously offered by the churches, leading to more departures each time. The Algerian government itself eliminated some of the missions, at least organizationally, through expulsions in the earlier part of this decade. The result of all this is that Christians, once about ten percent of the population of the country, now number less than one percent. Of these, the ratio of Catholics to Protestants has remained relatively constant: about 19 to 1.

Protestants, the minority within the minority, began to work more closely together, and even to contemplate closer formal ties as their numbers diminished. It seemed to make sense to move towards combining scattered microscopic communities into a more viable minuscule community. Not all theological traditions were willing to take this step, of course, and in 1972, the Mennonite, Methodist and Reformed Churches created the Protestant Church of Algeria. Today, more than two dozen national origins and as many denominational traditions make up the regular worshipping community of the Protestant Church of Algeria. Although French is the primary language used in its activities, a number

of others are necessary, since not all participants feel at home in French, and some do not speak or understand French.

English-speaking Christians in Algiers have followed a more independent course, since they are more numerous here than in other cities. Theirs, too, is an interdenominational, international community, but the common bond beyond the Christian fellowship is that of the English language.

As the Roman Catholic Church has decreased in numbers, it has become increasingly aware of its minority position, along with the Protestants. This has made possible a limited number of joint activities wherever Protestants and Catholics live in close proximity. In the center of Algiers, the Protestant and Catholic parishes have for three or four years united their Bible study groups and scouting movements. Pulpit exchanges are the rule rather than the exception. Joint services are held several times a year, at Christmas, Easter and during the week of prayer for Christian unity. The Protestants and Catholics work out together the program of catechism and confirmation classes. In some cases, Protestant children participate in Catholic confirmation classes, and in others the reverse is true. The wife of the Protestant pastor, having no organ at her disposal in her own church, plays regularly in Catholic churches and the Anglican Church. The Protestant pastor himself writes articles for the Catholic diocesan paper, issued twice a month. The Lenten sacrificial giving program is jointly conceived, promoted and administered by Protestants and Catholics, all funds being pooled and distributed among jointly selected service projects.

In Thenia, thirty miles to the east of Algiers, pastoral care is an entirely ecumenical project, involving the cooperation of the Catholic priests and Protestant pastors in ministry to the French- and English-speaking communities.

In Tizi-Ouzou, bi-weekly Protestant services are held in the Catholic Chapel, and joint services are held once every two months. Since there is no pastor in residence, day-to-day

Over in Algeria

Hugh G. Johnson

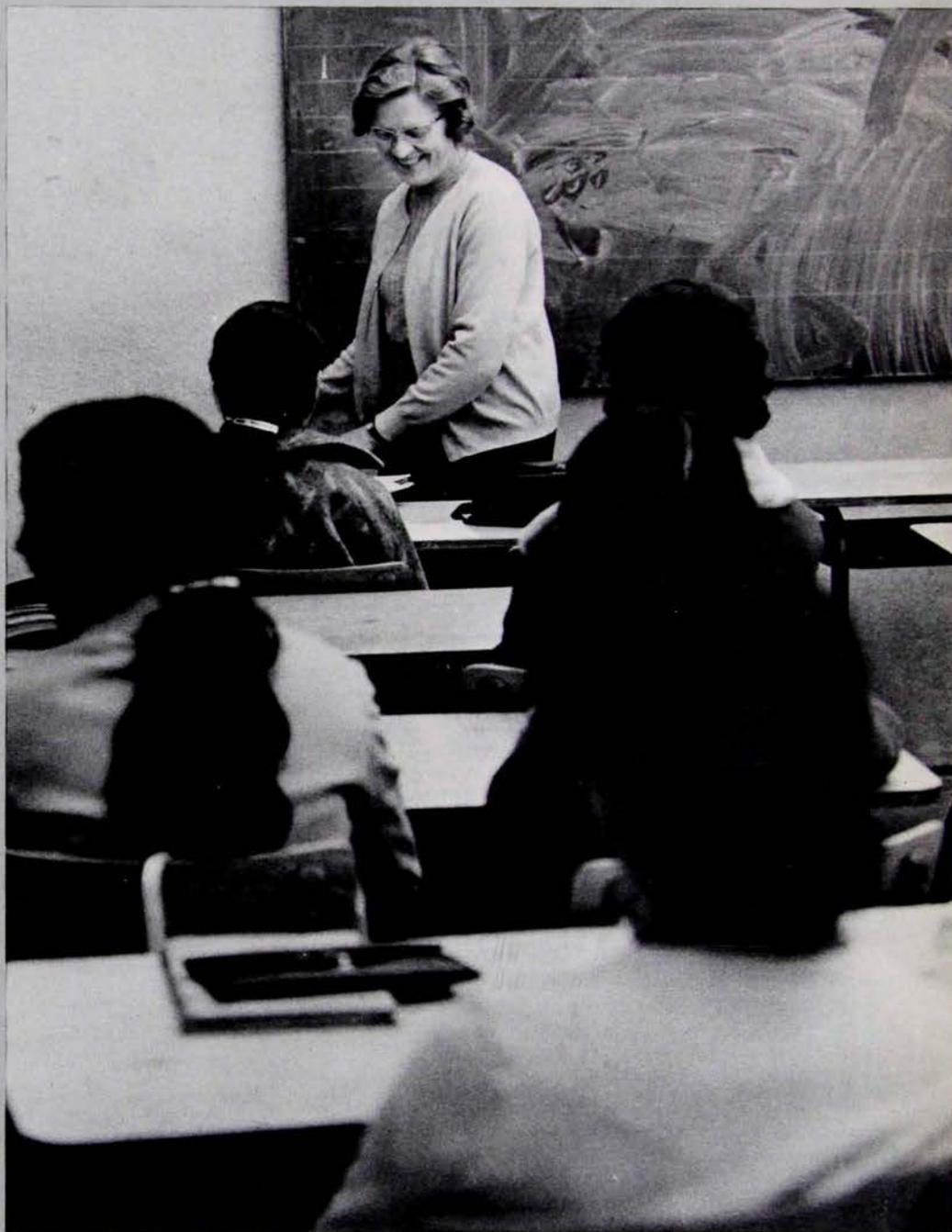
pastoral care of Protestants is in the hands of the Catholic community, and the pastor is kept informed.

In Larbaa Nath Irathen, the Catholic and Methodist missions have united their efforts for some time. When there was still a Catholic school, the Methodist missionary taught in the "catch-up" program in which high school drop-outs were enrolled in two years of intensive courses permitting them to pursue their education normally. Today, the sewing and embroidery school of the White sisters is located in the Methodist Mission, and the sisters live in a Methodist missionary residence, where a small chapel has been set aside for mass. In the same residence live the Algerian Christian family responsible for Methodist mission work in the region, and adjacent to the sewing and embroidery school is the Methodist student hostel.

In Constantine and Annaba, Protestants and Catholics join in worship on special occasions throughout the year. In Constantine, the Methodist pastor, a German, is responsible for catechism and membership preparation of all German-speaking children, Catholic and Protestant alike. In Annaba, the Protestant women are in charge of church school classes. The Protestant community uses the Catholic chapel, and Catholics regularly participate in worship, even taking communion. In Skikda, another coastal city, ministry to expatriate Christians in company camps is carried on jointly by the pastor and the priest, who visit together, share contacts and a place for worship.

When the Methodist missionary family returned to Oran a few years ago, they were housed for a year in an apartment belonging to the Catholic diocese, and Protestant services were held in the Catholic chapel. Since then, even though more adequate quarters in our own facilities have been used, the same level of cooperation among Protestants and Catholics has continued in the Western part of the country.

All Christians here are aware that in the early centuries Christianity was a flourishing enterprise in North Africa. They are also cognizant of the fact that, largely due to internal dissensions,



United Methodist missionary Herta Schreck teaches literacy in Constantine.

Christianity had spent itself out, indeed was already in its death throes before the arrival of the Muslims from the East in the eighth century. No one wishes to see that happen a second time. For this reason, the emphasis in Algeria is much more on the unity of diverse components than it is upon uniformity. Differences are considered less as points of division than as sources of mutual enrichment. Inter-

communion is more possible in some places than in others, due as much to the importance of the personalities involved as to official policies. We are seeking to grow together, and, together, to grow. We are starting over. ■

Dr. Hugh G. Johnson is a UM missionary in Algiers and a pastor of the Protestant Church of Algeria.

AT WORK IN EGYPTIAN VILLAGES

Photos by B. David Williams

In Egypt, the chief social action arm of the United Presbyterian related Coptic Evangelical Church is the Coptic Evangelical Organization for Social Services (CEOSS). The tiny organization is one of the largest producers of Arabic Christian literature in the Middle East, with three magazines and a wealth of printed materials for village service work. CEOSS operates in over 50 villages and towns in literacy, health and nutrition, family planning, medical services, agricultural improvement, consciousness-raising among women, and building projects.

The director of CEOSS is Mr. Samuel Habib, a journalist, and ordained minister whose main office is in Minia. The total staff has more than 40 Egyptian nationals, including Mrs. Samuel Habib, the Rev. Harith Keraissa, the Rev. Anwar Zaki, and Amir el-Tawil, who all direct various aspects of the program.

Last year and next year CEOSS has been listed by UMCOR for grants totalling \$35,000.



At the village of Qalandul, about 40 kilometers south of CEOSS headquarters in Minia, Mrs. Suad Abdul Malik, a family planning worker and home economist (on the right) and a visiting female physician discuss "The Best Way in Marriage" before about 50 women of all ages. The talk involved a range of interests, most of it centered around family planning.



Qalandul is typical in its conservatism, with women considered inferior, young marriages, and very large families, with an eagerness for more sons.



The CEOSS staff relationship with the villagers struck recent visitors as impressive. There seemed to be an affection and respect going both ways. The villagers appear to support the work of CEOSS.

HASSAN DEHQANI-TAFTI

An Iranian Bishop

Charles E. Brewster

When the Rev. Hassan Dehqani-Tafti became the Anglican bishop of Iran almost 20 years ago some Christians in Iran expected him to change his first name to something more "Christian." In the Middle East one's name is usually a fair clue to one's religion and the name Hassan has a distinctly Muslim sound as it is the name of one of two sons of Ali, the Prophet's son in law, honored by the Shiite Muslims of Iran. But the bishop kept the name with which he was born rather than switch to one which would be more "Christian" but less familiar to Iranians.

Since then Bishop Dehqani, or Bishop Hassan as he is generally known, has sought to show that his religion is just as indigenous to Iran as his name. Although his own church, the Anglican Church of Iran, was founded in the nineteenth century, Christianity itself has been in existence in Iran longer than any other faith, except Judaism and Zoroastrianism.

In a land where poetry and the poet are universally admired, Bishop Dehqani has established something of a reputation for poetry and for knowledge of the Persian poets, such as Hafiz and Sa'adi. Several of his own translations of the Psalms have become standard works in the hymnbook used by both the Anglican Church and the Presbyterian-related Evangelical Church of Iran. His hymns are genuinely indigenous Persian poetry with Iranian tunes, rather than translations of western hymns which make up the bulk of the hymnbook.

Under his leadership, the churches of his small diocese, which altogether have a membership of only about 2000 souls, have come entirely under the direction of Iranian pastors. Generally, the pastors have studied at the Theological College in Bangalore, India. When interviewed two years ago at his home in Isfahan the bishop seemed proudest of the dedicated leadership he has for his struggling churches. A rotation system moves



them periodically around the centers of Isfahan, Shiraz, Yezd, Kerman, the Khuzistan area in the oil fields of Iran, and the capital city of Teheran.

Bishop Dehqani has encouraged cooperation with other Christian churches in Iran, and especially with the Evangelical Church of Iran, whose membership is only slightly larger than the Anglican Church. There has long been joint work in such areas as evangelism programs, youth conferences in the summertime, literature projects, and Bible translations. Some persons have for years been interested in a possible union of these two small evangelical churches. Although Bishop Dehqani himself expresses support for such a plan, opinions differ as to how enthusiastic he actually is. He is convinced that the Persian character is

more at home with an episcopal type government than with the presbyterian style, a conviction not totally shared by members of the Evangelical Church.

In *Design of My World*, his autobiography which he wrote for World Christian Books, Bishop Dehqani describes a life caught between the competing attractions of Christianity and Islam. He was born in the small village of Taft (hence his name of Tafti, a person from Taft) outside the city of Yezd in almost the exact geographical center of Iran. His father was a Muslim, but his mother, who died of tuberculosis when he was five, was a Christian. It was her dying wish that he be raised a Christian, a wish to which his father was reluctant to accede. He was sent away to school, first in Yezd, and then to a Christian academy in Isfahan, Iran's most splendid city. At the age of ten, inspired by the teachings of Jesus, *Pilgrim's Progress* (which he read in Persian translation), and the lives of Kagawa of Japan and Sadhu Sundar Singh, as well as by an English woman missionary in Iran, he decided to follow his mother and become a Christian.

That evidently was his least difficult decision. Over the next decade of his life, at school in Isfahan, Teheran, and then at Cambridge University in England, he fought doubt, despair and loneliness. At Teheran University, surrounded by secularism and indifference, he drifted into agnosticism and sought out a veteran Presbyterian missionary who gave him straight answers to his questions. At Cambridge he more than once questioned the entire missionary movement which was "the cause of my separation from my own people" but he finally affirmed it. He also came to see that he needed repentance—"repentance from regarding myself as the center of the world. . . . How people tolerated me . . . I do not know!" This was followed by a sense of God's forgiveness and love.

VICTORIA AZIZ

An Egyptian Teacher

Connie Myer

When he returned to Iran he still had something of a reputation as a maverick, but he became a deacon in the church, married the daughter of the bishop, and to the surprise of some became the first Iranian to be bishop of the Anglican Church of Iran and a solid leader for evangelical Christianity. Three years ago he became President of the Central Synod of the Episcopal Church in Jerusalem and the Middle East.

Earlier this year Iran underwent a staggering revolution, overthrowing the Pahlevi dynasty and ending 2500 years of monarchy. While coups and countercoups are common occurrences in the Middle East, the Iranian revolution appears to have been the first genuine successful people's revolution in the Middle East. (The overthrow of the Ottomans by Kemal Ataturk involved only a small percentage of the people, compared to the Iranian revolution.) As only a tiny minority in an overwhelmingly Muslim land, during a Muslim revolution Christian churches have necessarily been pretty much on the sidelines. Western observers have wondered how Christians will be affected by the Islamic Government which is shaping up. No one doubts that these are uncertain times in Iran, times for which uncommon leadership is demanded.

Perhaps it is "for such a time as this" that God has raised up Christians such as Hassan Dehqani-Tafti. As he wrote in *Design of My World*: "The heart of Christianity is the Cross of Jesus Christ; but this Cross is often hidden in clouds of hatred, suspicion, hardness of heart and pride, which prevail in the world among the sons of men. To dispel these clouds, and disclose the real Cross, calls for more than preaching and teaching. It demands the bearing of the Cross in daily life. This is to go on loving when love seems impossible, and working when no result yet appears." ■



Her black eyes alight with an expression of longing, Mrs. Victoria Aziz leaned forward in her chair. "You don't know the joy in the hearts of all wives and mothers in Egypt at the thought of peace. I—and all mothers—were down in the streets when President Sadat came back from his visit to Israel. We are tired of sacrificing our sons and husbands to war."

Mrs. Aziz, a special education teacher who is active in the Coptic Evangelical (Presbyterian) Church of Egypt, reflected the words of President Carter who, on the same day that she spoke, visited Cairo. In remarks following his entry into the city, the President cited the hunger for peace he saw in the eyes of women who were among those lining the streets to watch him.

Mrs. Aziz and her husband, the Rev. Fahim Aziz, dean of the Evangelical Seminary in Cairo, have three children—two of them sons. The oldest

son, 24, has just finished medical school and has to join the Egyptian army for a year. "Don't worry," I told my son," she said. "God will take care of you and now there is hope of peace." I wish I were in Cairo today to greet President Carter!"

Another Aziz son, 21, who also is studying medicine, also faces compulsory Army service. But their third child, a daughter, 19, unlike Israeli women, will not have to serve.

Mrs. Aziz was interviewed in New York where she lived for the past year, studying for a master of arts in special education at Teachers College of Columbia University. When she completes the degree this summer she will return to her teaching position at Ramses College in Cairo, a Presbyterian-founded girls' school from kindergarten through junior college. Operated by the Coptic Evangelical Church, the school began courses for mentally retarded children seven years ago and now has 45 girls and five teachers in this special program.

"We are the first private school in Egypt to have a special education department," Mrs. Aziz said proudly. "The idea of starting it was the church's."

Raised in an American mission school—at Tanta between Alexandria and Cairo—Mrs. Aziz originally took kindergarten training after high school. She taught in the same school for three years during which time she met her future husband at a church conference. After going together for a year, they were married in 1952 and he, a young pastor, was assigned to a church in Upper Egypt.

With obvious happy memories in her voice and manner, Mrs. Aziz described those 10 years at Balyane Church. "I helped to educate the youth in literacy. I taught the girls needlework and sewing so they could do handiwork to earn themselves some money. I remember we began to celebrate Mother's Day in the church in the American way and the children were so happy to be able to make something to give to their mothers. Later on, the Egyptian government established a Mother's Day on March 21, but our children still wanted to

(Continued on next page)

**"All religions are free
at the present time and
we live in peace together."**

(Continued from page 37)
celebrate it the old way."

Pressed into proving her versatility, the young woman, who also was raising her own children at the time, produced Biblical dramas in the church. "It was a way of helping the older people, who couldn't read, to know the Bible stories." She also had a choir. In only her second week at Balyane, church members collected enough money for a piano and sent to Cairo for it. "I'd had piano at school," Mrs. Aziz explained. "My training course was a big help to me, both in church work, and in bringing up my own children." Among her skills are writing for children. She has written a story for retarded children which is to be published by a church publishing company in Cairo.

"Last year we had a big workshop on children's stories for International Year of the Child," she said. "I insisted on doing something for the retarded."

Since her husband, who attended Louisville Seminary in the U.S., has been at the Evangelical Seminary, the couple have lived on the campus and Mrs. Aziz was the first woman to graduate from the seminary's evening school. Then, with her bachelor of theology degree, she taught Bible to Christian students at Ramses College. Besides all this, she has been active in the women's organization of the Evangelical Church.

"We have programs for women every month led by a woman. We have a thanksgiving day when we collect money for the churches. We visit orphanages. We have a monthly magazine, edited by a woman. I used to write the Bible study in it. It also has a children's and youth section. Our women's group also is planning to build a home for elderly people in Cairo."

With 25,000 members and 200 pastors, the Evangelical Church is the third largest Christian church in Egypt after the Coptic Orthodox and Catholic. There are twenty-five congregations in Cairo and large congregations in other cities—Alexandria, Luxor, Minia, Assiut and Sohag, as well as in

many villages. The church operates a youth camp in Alexandria where families come for summer Bible study and relaxation.

How is it to be a minority Christian in a majority Muslim nation such as Egypt? "We feel that we worship God and that they do, too," Mrs. Aziz replied. "We don't feel a rivalry. In Egypt, all religions are free at the present time and we live in peace together. We like each other. Three-fourths of our students at Ramses are Moslems."

Mrs. Aziz added that she didn't think the Islamic revolution in Iran will affect Egypt. "Our government will not go that way, of an extreme Islamic state. The Shiites (a minority branch of the Muslim faith) aren't as strong in Egypt as they are in Iran. We are happy. Christians are liked in Egypt."

She recalled that some professors at the Islamic Al Azhar University in Cairo did Old Testament research in the Evangelical Seminary library and had read her husband's book, "The Kingdom of God."

While missing her family, Mrs. Aziz has found much to enjoy in her year in the United States. There are shared dinners—"sometimes I cook Egyptian food, then someone makes Chinese or other kinds"—with fellow women students at her Teachers College dormitory. She's traveled to visit former Presbyterian missionary friends and teachers and she's tutoring an American woman in Arabic.

One thing she hasn't done was go to see the King Tut exhibit which was open to sold-out crowds last winter and spring in New York. "I saw it in the Egyptian Museum in Cairo," she said with a smile, "though I understand that here it is shown with many lights and is very appealing."

When she returns to her homeland, she says she hopes to not only find peace but also increased prosperity, as Egypt is able to divert resources from war into improving the lives of its people. ■

Ms. Myer is senior staff writer for Interpretive Services, Board of Global Ministries.

KAREKIN II

As soon as one steps through the large, open door of the Armenian Orthodox Catholicosate of Cilicia in Antelias, Lebanon, one senses the power of history. To the right the tall Cathedral of Saint Gregory the Illuminator stands out boldly, as if carved from a now vanished mountain. A wide stone terrace spreads out before it and across to the left an equally striking building, the Patriarchal Residence, cuts into view. This is where His Holiness, Coadjutor-Catholicos Karekin II works. It is there, during the morning hours, that he receives visitors.

Karekin II was elected to his post, as head of his ancient church, over two years ago on May 22, 1977. At the time Lebanon was just coming out of the first round of a civil war, and although uncertain, the future seemed a little brighter than the previous twenty months. In his consecration sermon the Catholicos said, "I feel it is a primary task for me as for any religious leader to work for the consolidation of peace and the re-creation of that image of Lebanon which shined forth as a source of joy to all the people within or outside . . ." Since then, to a nation still bound in knots by the fear of armed hostile political factions, these words have remained a goal.

Last October a week of heavy shelling on the Armenian quarter of Bourj Hammoud in Beirut did heavy damage to its community of approximately 80,000. (Armenians have officially maintained their neutrality throughout the war and political leaders have tirelessly sought for a compromise solution among the various warring parties). That same month the Armenian statue to its martyrs, many of whom perished during the Turkish massacres of 1915, was dynamited in nearby Bikfaye. There could not have been a more effective target. The statue represented years of national Christian suffering and hope at the same time.

The Trials of a Peace Seeker

So during the last two years, since his election, Karekin II has been living in a country filled with hatred and

Head of an Ancient Church in Lebanon Dickinson Miller

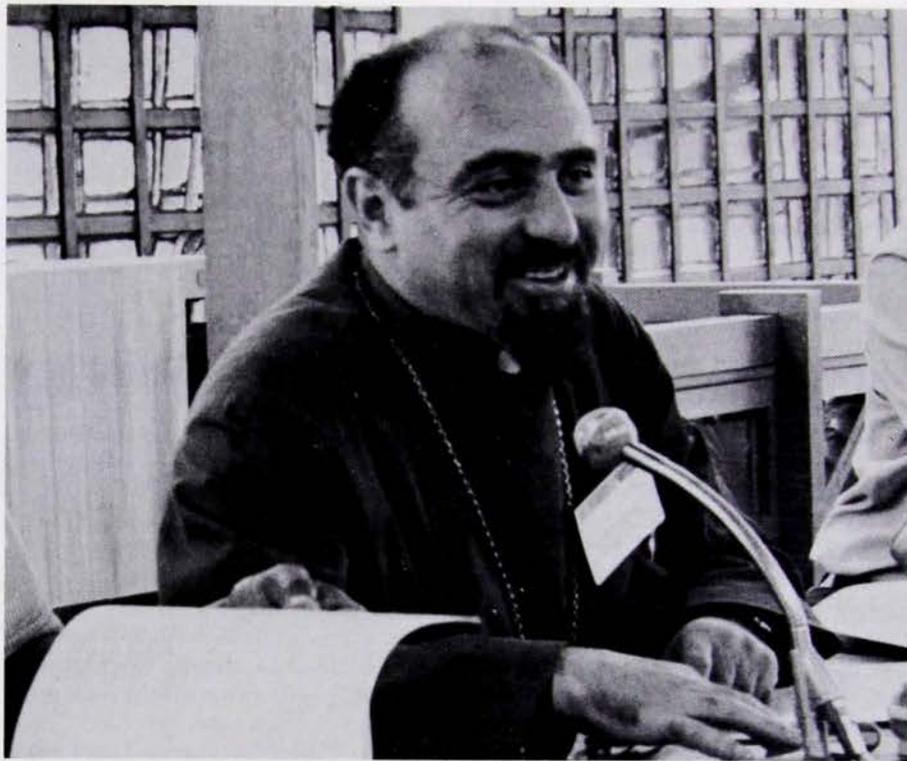
revenge. Clearly the end is not in sight. How does this quiet man, born in a small Syrian village some 47 years ago, respond? What does the trial of two years of civil war do to the ideals of a peace seeker?

"The leadership role has been more demanding than I imagined—both for the clergy and the laity," he says simply. I think this is what I have learned over the recent months."

Karekin talks a great deal about what he calls the "people-oriented" mission of the church. For him, despite the ceremonious solemnity of his office and the liturgical formality of the Orthodox tradition, it is contact with his people that concerns him most of all. To a certain degree he feels this will be the mark of his success or failure in office.

"I was brought up in a religious family and it was in the family where I first experienced Christian life. Of course we lived near the church and the church school. Christian life was a natural part of the daily routine . . . It is the family. The family is most important."

In characteristic modesty Karekin II does not mention his Oxford education or the other trappings of his ecclesiastical office. More often he speaks about the local projects of renewal and his efforts to bring the young Armenian community closer to its tradition. In the past this has been one of the main functions of the Armenian Orthodox Church; it has supported the literary and scholarly tradition of Armenian culture. When Karekin II is not teaching courses in dogmatic theology and Armenian church history, he is busy organizing seminars and lectures in an extension program for Sunday school teachers, choirmasters, and various Christian organizations like the Armenian University Students Association. Tradition and youth are foremost in his thoughts and so is the need for trained leaders to maintain such contacts. For him tradition is empty without the new, life-giving elements. He explains that one cannot just preserve the Armenian heritage by sheer keeping of the old intact. The old should be constantly



renewed. "We cannot tolerate seeing the ancient tradition become like a swamp. What we are aiming at is a well-circulated lake."

Social Upheaval

Still it is within the confines of social upheaval that Karekin II must plan for such activity. A great deal of his time is spent organizing relief and reconstruction programs in coordination with other church and secular welfare agencies. The Central Armenian Committee for Social and Economic Rehabilitation in Lebanon, of which the Catholicos is the President, has overseen the repair of damaged schools, supplied tuition costs to children cut off from government subsidies suspended during the war, and helped to fund house repairs and the purchase of emergency food supplies. It is a difficult time for the minority Armenian community in Lebanon. It is difficult not just physically, but spiritually as well.

Karekin II says that the Armenians of Lebanon are here to stay. The 200-odd thousand population, the majority of which is Orthodox Armenian, look to

their leader for signs of strength. They wonder what is going to happen next. Will everything be all right? Can we be sure?

Sitting in the midst of his book-lined office, his gentle eyes probing thoughtfully into the day's light, the answer would be a reassuring yes. But outside somewhere in the distance the ominous sound of a gunshot can be heard. It reminds one that peace is even further beyond, and it is this disturbing thought which rests heavily on Karekin's shoulders. For try as he has, his people have suffered during his term of office. Life has been made more difficult and less comfortable.

"The spirit of endurance," he finally answers. "You know this is a particularly Armenian thing. Great nations have come and gone, but we have endured. Somehow we have managed to make it through."

It is hard to think of a more human reply. ■

Dickinson Miller is an intern serving with the Middle East Council of Churches.

Can one write about women's church work in the Middle East today without glancing at all the miseries and the outcome of aggression, oppression and war?

In my country, Lebanon, one third of the population, roughly one million, have been displaced at least once since 1975. Between 80,000 and 100,000 people were killed according to sources from different areas. Exact figures are not known; they will never be known. Two hundred thousand people are estimated to be wounded, mutilated, or physically injured.

Everything is needed. Nothing is enough. When you talk to people, they tell you, "We want back our homes, our dead sons, our husbands, work." And women end by asking for jobs, according to their capacities, and it is mostly in housework.

What can the Church do for women, as well as men and children, in Lebanon and in all the other Middle Eastern countries where Christians live?

St. Anthony the Great, one of the Early Fathers of the Eastern Church, said, "I have prayed for you, that you, too, may be granted that great Spirit of fire, whom I have received. If you wish to receive Him, so that He dwells in you, first offer physical labors and humility of heart and, lifting your thoughts to heaven day and night, seek his Spirit of fire with a righteous heart—and He will be given unto you. . . . Remain in prayer, seeking most arduously with your whole heart—and you will be given. For this Spirit resides in righteous hearts. And when He is received, He will reveal to you the highest mysteries, will banish from you the fear of man or beast, and heavenly joy will be yours day and night, so that you will be in his body like those who are already in the kingdom."

"First offer physical labors and humility of heart, lifting your thoughts to heaven day and night. And remain in prayer." Physical labor and prayer are what we can do to achieve serenity, happiness and the Spirit. That was, and still is, the basic life of the Middle East Council of Churches and all its departments and programs. It is also the aim of a Women's Program started in 1977 in the search for a spiritual and social identity for Christian women in their churches and societies.

The program began by trying to discover the actual status of women in

WOMEN'S CHURCH WORK

Houda Zacca



their churches and societies and depicting their needs accordingly. After several travels in the region, meetings and discussions, it was decided that the needs lie in three fields: women in church life, women in civil laws, women in development. Traditionally, women's work in the area was mostly in preparing yearly bazaars, visiting the sick and helping the poor. Some women's societies were also concerned in starting medical centers and in teaching in Sunday schools. Very few women were highly educated theologically or cared to write any books.

The Women's Program in the Middle East Council of Churches named six committee members in the region, who started also subcommittees for women in their churches. Women represented are Orthodox, Evangelical, Anglican, Armenian, Syriac and Copts.

As we started this program we had to assure our church leaders that our main goal was not creating a women's liberation movement, but to help women feel their presence in church life, hand in hand with men as also in society.

We deepened our consciousness in church life by studying our roots and seeing how women appeared in the Old Testament, New Testament, canon law traditions and comparative liturgies. Our first book, recently published, will be translated into

English for the benefit of Christians abroad. Our second effort was directed toward our neighbors. This was to find out women's status in civil law, which is affected by the Islamic law (the Shari'a). Every church has, in the Middle East, its own courts and its own laws, but being minorities, Christians have to abide by the Muslim law if any problem arises in intermarriages, inheritances, etc. Mostly, we found out that women did not know where they stood. A study on this topic is being prepared now and will be printed in Arabic for the use of churches and Christian women in the region.

Our third interest was women in development, which we have already started implementing by setting up workshops in different areas, such as sewing, embroidery, iconography, typing, shorthand, flower arrangements or whatever is useful for the local market.

Needless to say, the monthly meetings and lectures between women of all the member churches deepen their ardent search for themselves in their faith. In all this we seek His face, because the goal for the Christian is union with God in Love. Love which actually unites the soul to the powers of God as it seeks by the inward sense the One who is invisible. ■

Houda Zacca is director of the Women's Program of the Middle East Council of Churches.



BOOKS

THE GRAMMAR OF FAITH, by Paul L. Holmer. New York 1978: Harper & Row, 212 pages, \$10.00

A common theme of theology books is the rupture between faith and our contemporary view of the world. Theologians regularly remind us of the secularism which marks our time and the infrequency with which questions of God, faith, heaven and hope are raised in the normal round of affairs. Often these theologians set out to explain these theological terms through new concepts or theories which are thought to be both more faithful to historic faith and more credible to modern men and women.

Paul Holmer's *The Grammar of Faith* takes quite a different approach. Holmer, Professor of Theology at Yale Divinity School, is an expert on the thought of Soren Kierkegaard, and he reflects the influence of this 19th century Danish philosopher as he outlines his own approach to the question of faith today.

The author's contention throughout the book is that theology is intensely personal and practical. We should come to the biblical and theological tradition, he holds, not to satisfy our curiosity but to become more worthy. The purpose of theology is not to discover the "what" of faith but the "how" of becoming a Christian.

The student learns grammar in order that he or she can incorporate nouns and verbs and syntax into effective communication. The rules of grammar are discovered by describing the patterns followed by people who write or speak well. When grammar is genuinely learned, it forms a part of the virtually subconscious patterns by which one speaks and writes.

Similarly, to study the Bible or theology is to learn of the manner in which the word "God" is used by those who live Godly lives. To be introduced to theology is to be placed in those contexts in which the words of faith come alive. When the terms of faith lose their significance it is not so much that we are bereft of their definitions as that we have lost the practice of life with which they are associated. Knowledge of God requires that we align our wills, dispositions, and hearts to God. "To know God requires that we become 'Godly'."

Holmer's book is written with disarming clarity and boldness. The reader will want to write exclamation points in the margins of many pages. Occasionally in his zeal to

make a point and to discredit opposing views he does injustice to his opponents. Once he permits himself to suggest that philosophers of late have focused upon "meaning" out of their characteristic bent to "thrash about" looking for something to do.

This reader wishes it were possible for Holmer to establish the personal and practical nature of theology without suggesting, as he seems at times to do, that theology is an individualistic enterprise with only minimal ties to history.

To the great credit of the author, however, theology emerges from these pages not as an interesting body of speculation to be carried on in academic halls, but as the language of conviction and belief of everyday people in their daily living. The language of theology is not the arid proposition but the imaginative metaphor and parable which is of practical significance for the manner in which one lives life. If Holmer is able to focus theological discussion upon the task of helping people to believe and to be more faithful, then by that measure alone the book will be worthy of continuing acclaim and serious study.

Neal F. Fisher

Dr. Fisher is a faculty member of the Boston University School of Theology and formerly was a staff member of BOGM's National Division.

THE CONTAGIOUS CONGREGATION, Frontiers in Evangelism and Church Growth, by George G. Hunter, III. Nashville, 1979: Abingdon Press, 151 pages, \$4.95.

This book puts evangelism precisely where it belongs—not on the shoulders of solitary individuals or television personalities but on congregations which are alive to their mission and actively concerned to grow. This is not simply a plea that Christians should do more evangelizing but a detailed set of strategies which ordinary congregations should be equipped to carry out.

The format of the book is built around a discussion of the thought of two men to whom the book is dedicated—Donald Soper and Donald McGavran. Dr. Hunter is probably the only one who has ever thought of putting these widely divergent personalities together. Lord Soper, the oft-controversial English socialist and street-corner evangelist, is a model for "preevangelizing resistant people." Donald McGavran, the California-based founder of the Church Growth movement, is a model for "evangelizing receptive people."

Hunter's approach would have been greatly helped if he had added one or two other models, such as, for instance, Uruguay's Emilio Castro for "evangelizing

repressed people" (to keep the symmetry of the "r's"), or Dr. Manas Buthelezi, an African in South Africa, for "evangelizing racist people." These perspectives, applied to the United States, would have brought more of an emphasis on the importance of the social context and the social issues within which the Christian church must seek not only to grow but to witness to the faith.

Dr. Hunter seems to accept the "homogeneous unit" principle of Dr. McGavran—which is the opposite of magnetism for it believes that like attracts like. This involves classifying "the dominant H.U.s (homogeneous units) of your visitors and new converts" and then reaching out to similar people in your area.

This principle has come under much well-deserved criticism in many areas. I doubt Lord Soper would have anything to do with it. One reason there are so many "resistant" people in Britain today is that they perceive the Church already operating too much on homogeneous lines.

At another point Dr. Hunter lauds the Southern Baptists of Texas for commissioning a thousand lay people to start a thousand churches in Brazil by 1983. Doubtless, as Dr. Hunter says, the Texas churches will grow as a by-product, but what about the churches in Brazil? Is such an invasion of North Americans the best sort of thing for Brazil? And what kind of churches will those be in Brazil? The by-product—church growth in Texas—is in danger of becoming more important than the product, the growth of a genuinely indigenous church in Brazil.

Despite these criticisms, I believe this little book serves a definite need. Dr. Hunter, who is Secretary for Evangelism for the United Methodist Board of Discipleship, is someone whose life is committed to telling others the Good News. His enthusiasm comes through clearly. At one point he and I definitely part company. He says he met a young person in an airport who was evangelizing for a non-Christian group. He told her that while she now found this religion satisfying there would probably come a time when she would find it empty. When that time came, he said, if she wished she could telephone him—collect. Now *that's* what I call commitment.

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LETTERS

FORTY YEARS IN MISSION

Thank you for your stimulating magazine on mission work around the world.

Since we spent 40 years in mission work our hearts will always be in it.

Thanks and God bless your good work.
Paul and Anne Winn
Grove City, Pa.

VERY INFORMATIVE

I appreciated reading the New World Outlook. The news items and articles are very informative. I especially appreciated the updates on work among our Pacific Islanders in the Pacific Southwest Conference and in the Salt Lake City region.

Roy I. Sano
Pacific School of Religion
Berkeley, California

FOR THE UNITED NATIONS

I am enclosing a check for the World Outlook for another year. I am surprised to look through your last number for March and I don't see one word about bringing peace to the world. We know that the United Nations was not even mentioned in the response or your magazine lately at all. And when it was first organized all the magazines had articles in every edition. We know that the League of Nations was not even ratified by the United States and the excuse was that it did or could not work out. And the reason was we never signed it. But when the United Nations was organized we were the first to sign. The magazines all had worked so hard to make the organization work this time, then later discarded it just like they did the League of Nations, although it has always carried on the children's UNICEF and some other things. Now they have the chance again to carry on with the United Nations. I have not seen anything in the magazines to make me think we are interested any more in the U.N.

We know one time a lady by the name of Dorothy Thompson wanted to organize the mothers of the world for peace but it was turned down and did not get anywhere. I think it is past time for the women to organize for peace the world over. Why don't they wake up? As far as peace is concerned I don't even hear it mentioned. We listen to the radio and T.V. but they don't even mention peace. Their topics are far removed. They can criticize a lot but that does not help. In taking the New World Outlook I would like to see some

articles on Peace in the world. If the mothers want to do something for Peace they better organize the world over.

Mrs. Ralph Hartley
Marathon, Iowa

UPDATE ON INDUSTRIAL MISSION

I have enjoyed New World Outlook from its inception as one of the best media for staying in touch with U.S. church life, never more so than through the poignant article by Jim Campbell and Betty Howitson on the demise of the Industrial Missions (February issue).

As a founder of the Puerto Rico Industrial Mission and later national staff person in the U.S. relating to the projects and the ill-fated National Industrial Mission, I am deeply aware of the subtle corporate factors which undermined the mission efforts and to a large degree co-opted them, in most cases against the better judgment of the staff. It would be interesting to know whether the Howitson survey revealed any deeper evaluation or analysis. Paradise and Faramelli who worked together probably have the best insights from the larger point of view. Nader came and DIM, the oldest and best in so many ways, went.

On the other hand, the article fails to recognize successors, if not direct offspring of the industrial mission model, one of the most successful of which is surely the corporate responsibility movement in its various forms. The basic issues are all still there as the Harrisburg nuclear disaster has graphically demonstrated, and the question still is posed, "Does the Church explicitly address them in terms of mission?"

(Rev.) Thomas M. Anthony
Director, National and World Program
The Anglican Church of Canada
Toronto, Ontario

WHAT ABOUT TOWN AND COUNTRY?

I have just been reading the annual report for 1978 of *New World Outlook*. In the section under National Division (Parish Ministries) I find no mention of the office of town and country ministries. Have they done nothing in 1978? I hardly think so. What about the conference that they had for farmers? While ethnic and language ministries are important, so are town and country ministries.

(Rev.) C. David Hogsett
Rensselaer, Indiana

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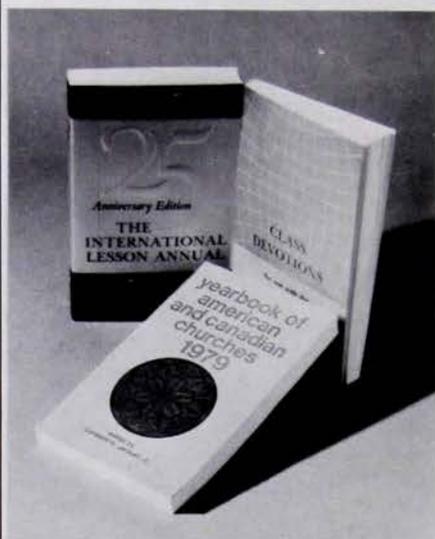
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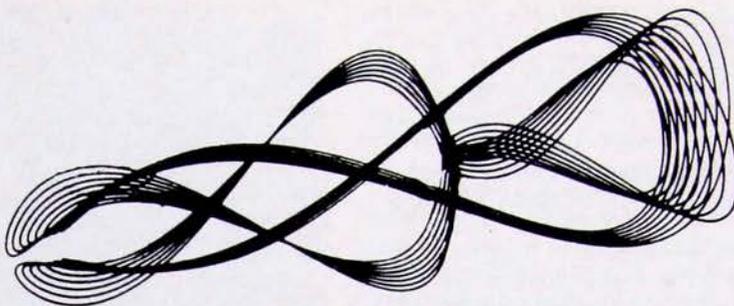
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THE MOVING FINGER WRITES



18 MISSION INTERNS RETURN TO THE U.S.

When Mark Harrison of Prince Georges County, Md. went to the southern Africa nation of Botswana to work for its council of churches, "I was immediately recognized as a black American by my big hair," he said, patting his Afro. "But I was greeted as a soul brother come home."

On the other hand Deborah Huntington of New York City recalls occasionally being taunted as an "imperialista" when she walked down the street in the Dominican Republic, where she worked with an ecumenical agency researching the impact of agribusiness on hunger.

Whatever their reception abroad—and for most it was favorable—the 18 Mission Interns express enthusiasm about their program, an experiment of the World Division of the Board of Global Ministries designed to foster Christian leadership and link groups at home and abroad in common mission.

"I didn't want to be a traditional missionary, but this program has been absolutely great!" beamed 26-year-old Ms. Huntington. After 15 months abroad, she and her companions returned to the U.S. early in 1979 to do education and work here for a year.

This first sizeable group of young (the oldest is 30) missionaries in some years is, on the whole, articulate and accomplished. Four have attended seminary, a number have done graduate studies, several had fluency in languages even before going abroad (the Rev. Peter MacInnis, the son of missionary parents, speaks both Chinese and Japanese). Some of them had jobs before joining the Mission Intern program ranging from teacher to Congressional aide to church agency employees.

Their assignments abroad and at home have generally dovetailed. For example, Larry Ekin, from Mattoon, Ill., worked with the Middle East Council of Churches in Lebanon and the American Friends Service Committee legal aid office in Jerusalem; currently he is providing leadership for the mission study on the Middle East and serving as a staff person for the Middle East Research and Information Project in Washington, D.C.

Research on hunger and political and economic issues was undertaken by most of the Mission Interns, who are now



Left to right, Mission Interns Mark Harrison, Deborah Huntington, Norman Fong.

working with U.S. campus ministries, local churches, seminar groups and such organizations as Bread for the World and the Interfaith Center for Corporate Responsibility.

The Mission Intern program was modeled in part on the interdenominational Frontier Intern program of work/study abroad, according to Ruth Harris, a staff member of the World Division who helped initiate the program. "But we found that the overseas experience of Frontier Interns was often lost on their return to this country," she said. "The Mission Interns have the built-in ability to share with the church at home."

A key way the Mission Interns are sharing is through teaching the 1979 mission study, "Human Rights and the International Order." A supplementary resource for that study is a book they have compiled, "Principalities and Powers and People" (available for \$2.50 from the Service Center).

At a human rights seminar they hosted shortly after their return to the U.S. the Mission Interns maintained that in most of Asia, Africa and Latin America, President Carter's human rights policy has effected little more than cosmetic changes in undemocratic regimes and is widely perceived as a sham. The practices of U.S. and multinational corporations abroad undercut the rhetoric of rights, they contended. Mark Harrison said that multinational corporations buttress the white supremacist government of South Africa at the same time the U.S. voices support for black majority rule there.

Drawing on their observations, the Mission Interns told moving stories of

poverty and malnutrition in Third World countries and of the oppression of South American Indians and other indigenous peoples. Church and community volunteers are struggling valiantly in every country to improve conditions, they reported: running soup kitchens in Chile, aiding refugees in southern Africa, organizing slum dwellers in Hong Kong. But, as in the U.S., noted the Rev. Elyn MacInnis, wife of Peter, who worked with an anti-pollution citizens movement in Japan, activists are a minority because "most people feel helpless and hopeless to deal with the large issues."

Stating they were "overwhelmed but not defeated" by their experiences, the Interns agreed with Norman Fong from San Francisco who had worked in Hong Kong: "We've seen a lot of suffering and known pain. But we're a people of the Cross and the Cross means not only death but life."

Echoing "traditional" missionaries, the group acknowledged they had "gotten more than they had given" during their overseas assignments. "That's certainly true for me," piped up Mr. Fong. "I met my wife while working in a resettlement village in Hong Kong."

Said Edith Robinson, who worked with the Student Christian Movement in India and Pakistan, "My commitment to social justice and my faith have been strengthened. Our mission starts now," she added, as she headed for Pittsburgh, there to develop hunger education programs for youth as a member of the University and City Ministries team.

The World Division is evaluating the Mission Intern program this month (June). A second intern program is tentatively

scheduled for 1980, depending on the assessment of the first program and the availability of funds (support for each intern costs \$7,500 a year). ■

—ELLEN CLARK

"UNPRECEDENTED OPPORTUNITY" FOR CHRISTIAN CHINA WITNESS

Anglican Bishop K. H. Ting, head of the Nanking Theological College, says that in China today "the opportunities for Christian witness is unprecedented."

He made the statement in a recent interview with the Rev. Eero Saarinen, a Finnish Lutheran pastor, who was touring the People's Republic of China. A report of the interview was released here by the Information Service of the Lutheran World Federation.

Bishop Ting said the theological college has now become the Center for Religious Studies of Nanking University. "The opportunity for making a Christian witness among the intellectuals and academics is quite unprecedented," he declared. "We are going to give lectures on Christianity to the students of philosophy and history. And in May we are going to give a lecture to the whole University community on the subject: The Christian Reason for the Existence of God."

Noting that he did not mean to imply "that our non-Christian friends are so very eager to listen to us," Bishop Ting added that "for us to be part of the university gives us a tremendous opportunity and responsibility to witness."

The Christian educator, who served on the staff of the World Council of Churches in Geneva in the early 1950s, reported that "some students and some teachers are ready to consider and inquire into the validity of the Christian faith."

He noted that that afternoon he was planning to meet "with some of my student friends about what St. Paul meant when he said, 'The good that I want to do I fail to do and that which I don't want to do I do.'" Bishop Ting commented that "what that meant led St. Paul to acknowledge Christ crucified. I felt that this situation described by Paul is common to all—and Communists are no exception. I feel that my young friends are willing to consider it and they said they wanted to check some more."

Describing other work being carried on at the theological college, the educator said, "We are translating and going to use a new translation of the Bible. If there weren't a cultural revolution that wouldn't have been possible. It is in the modern Chinese language and is going to be printed horizontally, which is the present Chinese way."

Bishop Ting commented that joining Nanking University has given the college a great opportunity for Christian research and witness. "If we didn't join Nanking University," he said, "we would be rather isolated, having no opportunity to meet the intellectuals." (RNS)



THOUSANDS OF CAMBODIANS SEEK SANCTUARY IN THAILAND

Kud Pai, Thailand—Cambodian civilians and soldiers cross the border into Thailand on bike and foot on Apr. 22, as they seek sanctuary from advancing Vietnamese forces and Cambodians loyal to the Vietnam-dominated regime of Heng Samrin.

Between 20,000 to 50,000 Cambodians have reportedly entered into neutral Thailand recently—many of them only changing positions, while others seek temporary refuge or replenish food stocks before reentering their homeland.

Thai policy on the delicate political and military problems posed by the turn-about refugees, requires that the situation be handled by their own forces, without the assistance of international organization and without foreign journalists and observers in the border area. (RNS)

UM BISHOP SUPPORTS ANTI-NUCLEAR FORCES

More than 6,000 people including clergy leaders participated in an anti-nuclear demonstration at Limerick, Pa., demanding an immediate halt to the nuclear power plant under construction there.

United Methodist Bishop James A. Ault of Eastern Pennsylvania, in an open letter addressed to President Carter and read at the rally, recalled the recent accident at Three Mile Island. He said "the Nuclear Regulatory Commission was generally confused as to what to do."

The Rev. Robert Moore, a Lutheran minister and national secretary of the Philadelphia-based Mobilization for Survival, declared that "To build a nuclear-power plant is a sin, and to build a nuclear weapon is a sin."

Inviting those present to join hands, he led them in a resounding pledge, "We here choose life that we and our children may have life."

The Limerick rally, sponsored by the Keystone Anti-Nuclear Alliance of Philadelphia, reportedly drew the largest crowd to date in Pennsylvania for an anti-nuclear demonstration. The open letter from Bishop Ault was read by Ray Torres, a lay leader at Calvary United Methodist Church here and a spokesman for the Keystone Alliance.

Mr. Torres also urged the demonstrators to "be open to God's strengthening, to speak truth to power, and to call governments and churches out from under the nuclear shroud that threatens our covenant with Christ."

In his open letter, Bishop Ault said that "for six days the health and safety of approximately three quarter million people were placed in jeopardy" following the accident at the Three Mile Island reactor, an installation similar to that under construction in Limerick.

The United Methodist Church has questioned the ability of the U.S. to safely manage its growing nuclear power and wastes from it. A 1976 resolution adopted by the national general conference calls for the federal government to "discontinue its support of nuclear fission reactor research and development, and instead focus upon non-nuclear energy alternatives, such as solar power." (RNS)

INFANT FORMULA CRITICS EXPAND CONCERN TO U.S.

Critics of infant formula promotion in the Third World have turned their attention to its sale in the United States.

Preparation of the powdered formula in unsanitary conditions by poor families can lead to malnutrition and disease as much in an American ghetto or on an Indian reservation as in a Brazilian slum, they claim.

The Interfaith Center for Corporate Responsibility, affiliated with the National Council of Churches, has sponsored resolutions through members before stockholders' meetings of Abbott Laboratories, Bristol-Myers and American Home Products Corp., this spring asking for establishment of infant formula review committees.

Abbott and Bristol-Myers account for 90 per cent of the infant formula sales in the United States, points out Leah Margulies, ICCR staff member who coordinates the infant formula campaign.

To determine infant formula use in the United States, Miss Margulies said, the ICCR and two other agencies of the National Council of Churches commissioned a study of 1,500 mothers of infants under the age of one in six areas: Los Angeles, San Antonio, central Mississippi, south central North Carolina, eastern Kentucky, and Pine Ridge Reservation in South Dakota.

The mothers were asked a broad range of questions about feeding practices, their babies' health and care, and the economic and health conditions of their families.

The data are undergoing computer analysis at the Center for Disease Control, a U.S. government agency in Atlanta, Ga. Results of the study are expected in June or July.

The project has upset the Abbott firm, who, the ICCR charges, surreptitiously obtained a copy of the 15-page questionnaire and commissioned a research firm to test it.

"Since they did it in an unethical manner and without asking permission," Ms. Margulies says, "we can only assume they were trying to find ways to discredit our research."

In response to a complaint, David O. Cox, president of a division of Abbott, acknowledged hiring National Analysts, a division of Booz Allen Applied Research, Inc., to conduct 40 test interviews using the church agency questionnaire. He wrote that the questionnaire "seemed to us to be exceedingly complex and difficult to administer, even assuming the use of fully experienced and professional interviewers."

He continued, "In view of our legitimate interest in the subject, we asked National Analysts to assist us by examining the questionnaire to see how interviewers and mothers could deal with the questionnaire itself in the field."

The ICCR claims that National Analysts suggested to Abbott executives that permission be sought from the NCC and ICCR to use the questionnaire and was told not to.

Critics of the use of infant formula claim that effects of its use in less developed countries of the world are well-documented, but not in the United States.

"Women who are poor are likely to over-dilute the expensive formula in order to make it stretch over more days than intended," according to the NCC-ICCR

proposal for the questionnaire project.

"Because of the unhygienic conditions that prevail, it is virtually impossible to prepare a sterile formula and bottle-fed infants often become malnourished, develop diarrhea and malabsorption, and are plagued with respiratory infections. As a result of a paucity of medical facilities many thousands of infants die of what are virtually completely preventable conditions.

"To some degree, the same processes may be occurring in the U.S., but no one has taken a close look at the factors involved. . . . It is hypothesized that many of these families, because of limited education and restricted budgets and the lack of access to adequate health care, may suffer a variety of health problems directly associated with their socio-economic conditions, which in turn may affect their infant feeding practices."

"This study is particularly timely," the proposal concludes. "In October 1978, the American Academy of Pediatrics issued a report recommending that virtually every infant be exclusively breast-fed for the first four to six months of life. Although the report's recommendations directed at

hospital and legislative policy are excellent, implementing these recommendations will be extremely difficult because they go against entrenched hospital routines, traditional medical education and economic interests that favor bottle-feeding.

"The findings of this study will combine empirical data on infant feeding practices and the forces that shape them with sociological information about the conditions in which low-income Americans live. This powerful combination has the potential for moving both public opinion and policy makers in ways that medical research alone may not achieve. The study will have implications for federal food programs, health protection legislation, daily hospital practice, community-based nutrition and medical education. It will also provide new directions for urgently needed research."

(RNS)

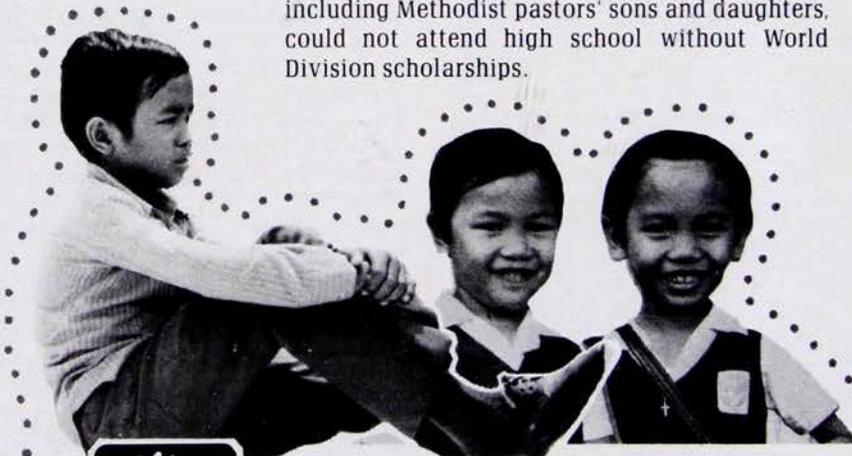
WOMEN'S DIVISION FIRES HOMOSEXUAL STAFF MEMBER

The Women's Division, by a vote of 40 to 13 (1 abstention), reversed itself and terminated the employment of Joan Clark

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Iban children in Sarawak have a long way to go to catch up with the world. Their parents have grown up in the jungle isolation of the Island of Borneo, but this generation must become educated if the Ibans are to take their rightful place in the affairs of the youthful Malaysia federation.

Most Iban families cannot afford the school and hostel fees of \$25 a month for a child's secondary education. Needy Iban children, including Methodist pastors' sons and daughters, could not attend high school without World Division scholarships.



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of Dallas, Texas, a self-avowed homosexual, April 27 in Cincinnati.

Her employment as a field staff member of the division ended May 1. She will receive separation pay and maximum benefits as provided by the United Methodist Board of Global Ministries, of which the Women's Division is a part.

The action of the division, taken in closed session, was reported to the news media by the six officers of the division, who constitute its personnel committee. It was this group which had asked for and received Ms. Clark's resignation on April 22. The following day the division as a whole voted not to accept the resignation. Ms. Clark subsequently withdrew her resignation in a letter to the personnel committee.

On April 27 the officers said their action was based on the *Discipline*, which is "our mandate." They agreed with Ms. Clark that her effectiveness with the constituency might be impaired by her announcement that she is a lesbian.

Another reason, given by President Mai Gray, was that "with the vicious attacks and publicity the division and the board have received, we did not feel we could withstand this action with the constituency."

Women's Division staff executive Theresa Hoover added, "It was a question whether it was more important to have the division in a position where it could strongly represent a broad range of justice issues including this one or whether to make a stand here and risk further effectiveness."

The officers' statement to the news media said, "We affirm Joan Clark as a person and share her pain. We deeply regret the resignation of two directors following the vote. Both are good members of the division and the board."

The two directors who resigned are Richard Cash of New York City and Susan Wagar of Galesburg, Mich.

The officers said they received a number of telegrams, many from Dallas, some supportive of the original division action.

Referring to events since its vote on April 23, the officers said they offered Ms. Clark an opportunity to resign again April 27. They added, "When that option was unacceptable (to her), the personnel committee informed Ms. Clark of its recom-

mendation for termination."

The mood of the executive session, according to the officers, was "agonizing, searching, deliberative. We were probing legalities, conscious of the constituency as well as the task of the leadership. There was concern that the Women's Division and United Methodist Women continue to be, in the words of one director, 'the finest platform the world has.'"

In reply to a query, the officers said the attorney for the Board of Global Ministries was called in to answer questions. The personnel committee indicated it did not base its decision primarily on legal matters. Ms. Clark had told the personnel committee the announcement of her homosexuality was "non-negotiable," the officers said. The announcement came in a report on a four-month study leave which she submitted to the personnel committee before the division convened April 20.

On her leave she studied the church's role in selected civil rights struggles during 1960-68. She also explored "a series of programmatic possibilities for the education/advocacy work of the Women's Division and United Methodist Women."

PLIGHT OF ASIAN CHRISTIANS CONCERNS GLOBAL MINISTRIES

Solidarity with the Christian minorities in Pakistan, in India and in South Korea was expressed by the United Methodist Board of Global Ministries (BGM) on the final day of its spring meeting in Cincinnati April 20-28.

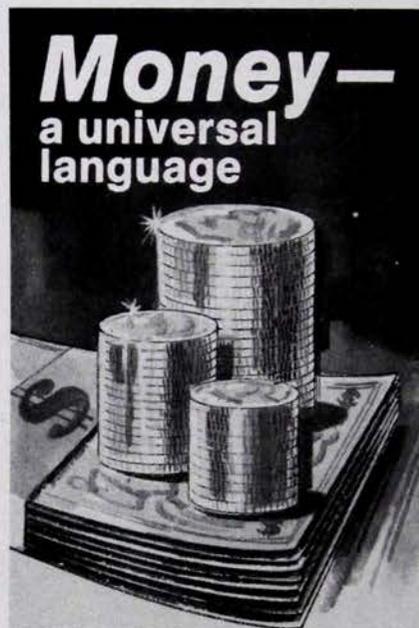
Warning of "an ominous trend" in certain Asian countries, Bishop Roy C. Nichols of the Pittsburgh Area, a BGM officer, said legislation is proposed to prohibit "religious propaganda" if government interprets it as an attempt to convert.

The 175 directors of the largest administrative unit in the 9.8 million-member denomination applauded action by the National Christian Council of Pakistan. On March 20 it expressed "deep consternation" at the plight of Christians denied jobs, political and civil rights and a place in social institutions. The NCCP urged President Mohammad Zia-ul-Haq "to give consideration to the growing insecurity" of the Christians and to take practical steps to ameliorate their sufferings.

In support of the basic human rights of Indian Christians, the BGM expressed

deep concern over the "Freedom of Religion Bill 1978" and appealed to the Indian government to reject the bill now being debated in Parliament. It negates the fundamental constitutional right of Indians to profess and propagate their religion, the board was told.

Grappling with the funding of a new Africa program that would take advantage of "exciting new opportunities" for church growth and development on the continent, the BGM proposed \$200,000 be sought in 1981, \$300,000 for 1982, \$400,000 for 1983 and \$500,000 for 1984. The money would come from a proposed Emerging Mission Opportunity Fund. A key element of the program is creation of a Church Growth and Development Committee with the majority of members African United Methodists.



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The July-August issue will have an article on San Antonio, Texas (in preparation for the Convocation on Christian Mission), a piece on church vitality in Marxist Angola, and the second installment of John Hart's report from Puebla. There are also articles on a Vietnamese deaconess, Christian education of the retarded, and the work of the United Methodist Committee on Relief in Bangladesh. Associate editor Ellen Clark has a report on what has happened to Indochinese resettled by United Methodist churches.

The board insisted that giving to the new Africa program must be above and beyond current giving to various Africa projects and the Black College Fund. It voted to develop a budget and ask the Council of Bishops to help raise funds after the projects have been cleared as a "special program" by the 1980 General Conference.

On the domestic front, the BGM formally opposed efforts of state legislatures to petition Congress to call a constitutional convention. Two forces are behind the move, said the resolution: "right to life" advocates and proponents of a balanced federal budget. The move was termed "ill-conceived . . . promoted by persons looking for easy solutions to complex problems."

Upon motion of Bishop Jack Tuell of the Portland (Ore.) Area, a reference to the Church-State issue was removed from the resolution. Left standing were these words: "Declaring the fetus a person from the moment of conception would be, in effect, to write into the Constitution a theological position which represents no national consensus. Various faith groups, including the United Methodist Church, do not share that theology."

Professor James E. Will of Evanston, Ill., affirmed: "We are concerned not to have in the Constitution what is not a genuine national consensus. We've done that in the case of prohibition and learned better."

Fifteen new missionaries were approved by the BGM for service in Malaysia, India, Korea, Papua New Guinea, Sierra Leone, Liberia and Nigeria. They will be added to the roster of 1,104 full- and part-time missionaries presently funded by the World Division for overseas service.

The BGM supported a proposal that the Ethnic Minority Local Church be the sole missional priority for the denomination in the 1981-84 quadrennium.

On recommendation of the United Methodist Committee on Relief (UMCOR), a "brief" was approved outlining a special program on World Hunger for the next quadrennium. In the current quadrennium Hunger has been one of three missional priorities along with the Ethnic Minority Local Church and Evangelism.

Hunger is "complex and multi-faceted" the brief said. There is need to continue current programs of emergency response, refugee ministries related to hunger, attacking root causes of hunger, combatting domestic hunger, training rural leaders in agriculture and nutrition, and "educating ourselves on the nature of hunger and poverty."

Since 1977, 261 hunger projects in the U.S. and abroad have been aided by the board's inter-divisional Committee on Hunger, it was reported.

A first draft of the 1980 budget, approved here, sets three levels of appropriations, each providing for varying levels of income: level I—\$38,855,007; level II—\$39,055,007; level III—\$39,255,007.

Similarly, the board approved three levels of appropriation from its portion of World Service, the church's basic benevolence fund: level I—\$11,600,000; level II—\$11,800,000; level III—\$12,000,000. Final budgets will be approved at the October meeting.

On recommendation of the Committee on Personnel, a seven percent salary increase was voted for general staff and a 2.5 percent increase for executive staff for 1980.

Looking ahead, Treasurer Stephen F. Brimigion said preliminary estimates by the General Council on Finance and Administration are that by 1984 the church will have only a 14 percent increase in World Service over the 1979 level. Inflation, he reminded, will be 14 percent by the end of this year. The church "can't go on strangling the mission arm," he said.

After a year's consideration the Ecumenical and Interreligious Concerns Division (EICD) recommended it become a free-standing General Commission on Christian Unity and Interreligious Concerns, severing its relationship to the BGM if General Conference concurs. The change was proposed "for more effective and clear relationships to the entire church in the raising of Christian unity commitments and practice."

A new Unit on Mission Personnel was voted to go into effect in 1981. Duties mentioned included recruitment, screening, orientation, placement, evaluation, career development and termination. However, the World Division felt it needed "special responsibility for the care of missionaries overseas." The matter was referred to the committee on Personnel in Mission.

In the closing plenary Bishop D. Frederick Wertz, board president, called for a period of silence during which directors were asked to pray "prayers of gratitude, appreciation and concern" for those persons listed in a report of staff changes. One was Joe W. Walker, assistant general secretary of the Cultivation Section, Education and Cultivation, who resigned after 10 years as head of the Advance.

Another of those listed was Joan Clark, a field staff member of the Women's Division and a self-avowed lesbian who was terminated effective May 1. Earlier in the session Mai Gray, president of the Women's Division, reported "for information" that the division on April 27 terminated Ms. Clark and would grant maximum salary benefits provided by the board policy manual.

Richard B. Bryant Jr. of Raleigh, N.C., expressed his "distress" that the final plenary had not been open to discussion on how the board as a whole might deal with the fear of homosexuals. He also voiced concern at the use of a hymn "with totally masculine language" by a body that says it is concerned about issues affecting women.

It was reported to the board that:

- * the Rev. Robert Huston, head of EICD, had collapsed early April 28 and been taken to the hospital; but his condition was said to be not critical;
- * the final report of the Committee on Institutional Racism, to be made at the 1980 spring meeting, will evaluate each component's plans to eliminate racism;
- * a boycott of Chiquita bananas has been called for by National Division in support of striking United Farm Workers in California;
- * 125 recipients of Crusade Scholarships from the United Methodist Church will be brought together for the first time ever to examine the mission of the church in global context;
- * copies of a statement on "The Church and Persons with Mental, Physical and/or Psychologically Handicapping Conditions" were distributed to board members by Health and Welfare Ministries Division;
- * a church-wide mission study on elimination of institutional racism will be developed by Education and Cultivation Division for 1981 use;
- * a letter signed by 60 former members, including four former presidents, of the Women's Division, had been received affirming the integrity of the division's staff as "our partners in mission."

(Frances S. Smith, UMC)

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*Conflict or Community: A Guide to the Middle East Mosaic.** By David H. Bowman. Guide for use of the Middle East study resources for children, youth and adults. \$2.75.

SUPPLEMENTARY

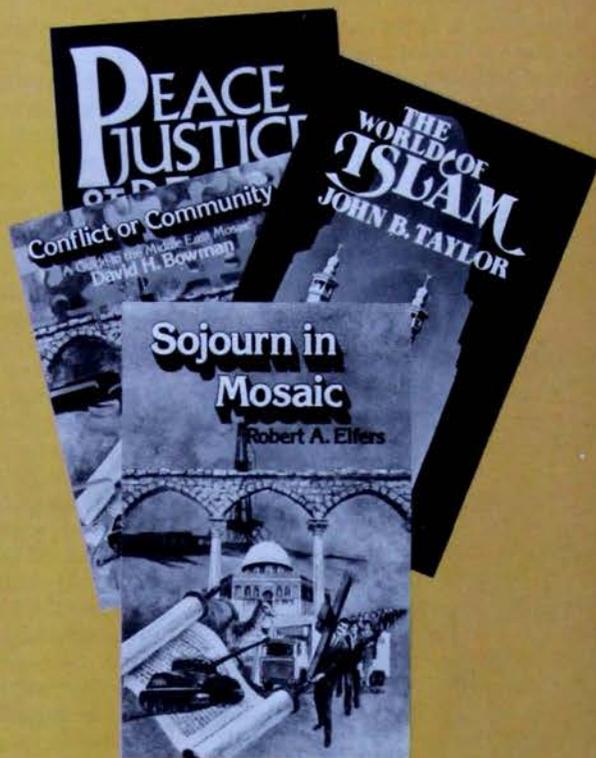
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