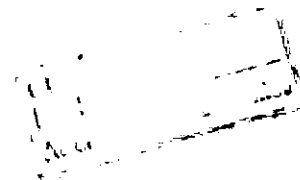


Christian Responses to the Yom Kippur War

IMPLICATIONS FOR CHRISTIAN-JEWISH RELATIONS

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PREFACE

How did Christians react to the Yom Kippur war?

Were there differences in the reactions of Christians to the 1967 and 1973 conflicts in the Middle East?

Were there significant differences in the response of Christian institutions, individual Christian leaders, and the Christian people in the pews?

These questions--which are important to Jewish-Christian dialogue because the security and well-being of the people and the State of Israel figure so centrally in Jewish consciousness today-- have been widely discussed in recent months in many parts of the Jewish and Christian communities in the United States and abroad. In some instances, the discussions have obscured rather than illuminated these crucial questions in the Jewish-Christian relationship because there has been so little solid, objective data available on which to base conclusions.

In order to help meet the need for accurate information, the Interreligious Affairs Department of the American Jewish Committee has prepared this detailed account of various Christian responses to the October 1973 conflict both in the United States and abroad. This report is the latest of a series of publications documenting trends and timely developments in Jewish-Christian relations over several decades. These documents, and other pertinent materials, are listed under "Suggested Reading" at the conclusion of this report.

We believe that this is the first systematic analysis of this kind undertaken by a Jewish or Christian body, especially in terms of a comparative study of the 1967 and 1973 responses. It is also, we think, the first document that includes reports of Christian reactions in some detail from Europe, Latin America, and Israel, thereby providing a broader international perspective than has been available thus far.

We make this document available in the hope that it will be used widely as a resource for Jewish-Christian dialogue and study groups which now exist in practically every major community in the United States and in many other parts of the world. Such ongoing interreligious communication and relationships, we trust, will continue to contribute to the goal which we share with many others - the promotion of peace, reconciliation, and mutual respect between Jews, Christians, and Moslems for the welfare of all the people in the Middle East.

As the author, Mrs. Judith Banki, assistant interreligious affairs department director of the American Jewish Committee, indicates, this document is based on the material made available by many colleagues and friends - Christians and Jews - in the United States and abroad, and we want them to know of our deep appreciation for their invaluable helpfulness.

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

INTRODUCTION

Unlike the six-day war of June, 1967--in which a series of war-like provocations by Egypt and Syria preceded a defensive strike by Israel--the onset of the Yom Kippur War of October, 1973, came with startling suddenness: a joint and coordinated attack by Egyptian and Syrian forces, launched on Judaism's holiest day. This time, there was no Israeli preemptive strike, and the combined Arab attack resulted in devastating losses in human life and military material. Just as they had in 1967, Jews rallied massively to Israel's support, and looked to their Christian neighbors, including church leaders and institutions, for a sympathetic response on issues they considered vital to Israel's survival.

Given the enormous supply of sophisticated weaponry by the Soviet Union to the Arab nations, the resupplying of Israel with equivalent military material by the United States was seen as one such issue. Israel's right to exist within secure and defensible borders, firm guarantees of her acceptance by her Arab neighbors, and a peace settlement based on direct negotiations, were others. The question of how the war started, while perhaps less critical to Israel's survival after the initial Arab onslaught had been contained and countered, was considered by Jews to be a moral issue: they believed that the deliberate breaking of existing truce agreements by Egypt and Syria should be publicly recognized and denounced.

Later, the humane treatment of Israeli prisoners of war emerged as an overriding concern, as initially both Egypt and Syria and then Syria alone, ignored the legal obligations of international treaties which they had signed, to provide the names of prisoners of war and to allow visits to them by the International Red Cross.

Aware that there is no single "Christian" approach to Middle Eastern problems, but a diversity of viewpoints, Jews nevertheless hoped that American Christians would stand with them on the issues they viewed as critical to Israel's viable existence. Their hopes, however, were tempered with caution, a caution based on Christian reactions to the Middle East crisis of 1967.* At that time, Jews were surprised and distressed to discover that the priority they assigned to Israel's survival and security as the sine qua non of any Middle East problem-solving was not shared by their counterparts in a number of Christian institutional bodies, including some with whom they had been carrying on a dialogue for years. Despite widespread sympathy for Israel in the American community at large--and despite a number of powerful statements supporting Israel by eminent Christian leaders speaking out as individuals--it became evident to Jews that there were pockets of deep-seated hostility

*For a more detailed examination of this subject, see Christian Reactions to the Middle East Crisis; New Agenda for Interreligious Dialogue. The American Jewish Committee. New York. 1967.

toward Israel within the Christian church community, which took such forms as ignoring Arab belligerency, but labeling Israel's retaliations as "aggression" or "expansionism"; of ignoring Israel's repeated calls for negotiations, but labeling her concern for security as "excessive nationalism"; in short, of making demands on Israel not asked of any other nation in the world. The discovery of this hostility embittered many Jews, and led to a temporary rift in the Jewish-Christian dialogue. The rift was short-lived, but as Christians and Jews resumed their programs of interreligious conferences, institutes, consultations of various kinds, the subject of Israel was high on the agenda, and remained so in the intervening years.

The range of Christian responses to the Yom Kippur War is documented below and summarized at the conclusion of this report.

A final introductory note: This document is based upon material sent to the American Jewish Committee from its field staff and foreign offices, and from both Christian and Jewish friends and colleagues in communities throughout the United States. While comprehensive, it cannot claim to be complete; materials from foreign sources are limited to those countries from which information was received, and the Christian press, comprising national periodicals, both Catholic and Protestant, and diocesan weekly newspapers, was spot-checked rather than systematically followed. However, nothing relevant has been knowingly omitted.

Of necessity, a cut-off date had to be established, and that date is the end of 1973, with the exception of two subject categories: the section dealing with Father Daniel Berrigan's speech and its repercussions, where much of the debate spilled over into 1974; and the section dealing with the prisoners of war issue. Unless otherwise specified, all dates cited are 1973.

ROMAN CATHOLIC REACTIONS

Pope Paul VI referred to the Middle East War on three different occasions, expressing profound sadness over the "sudden outbreak of war in the Middle East," calling it a "ridiculous" deviation from "our mature, modern and Christian concept of civilization" and "a disastrous waste of human lives." He urged Catholic faithful to pray and work for the end of war. None of the Pope's statements referred to the cause of the outbreak of war, mentioned the aggressors or even referred to the Arabs or Israelis specifically.

Statements of much of the American hierarchy followed a similar pattern, although some cardinals referred specifically to the warring parties and expressed compassion for both sides. The public statements issued by Cardinals John Krol of Philadelphia, Humberto Medeiros of Boston, Terence Cooke of New York, Timothy Manning of Los Angeles and John Joseph Carberry of St. Louis, in general expressed sorrow and distress over the outbreak of hostilities, and urged prayers for an end to the war. Cardinal Krol, who is also president of the National Conference of Catholic Bishops, recognized "the general grievances...of both the Arab nations and Israel." Cardinal Manning stated that the best way to establish peace on a long term basis was face to face negotiations among the concerned parties. Cardinal John Cody of Chicago urged prayers for peace in both public and private devotions.

Archbishop Joseph L. Bernadin of Cincinnati and Bishop Walter Kellenberg of Rockville Centre (New York), pleaded for an end to hostilities and the beginning of negotiations. Archbishop Bernadin stated that the prolongation of the war endangered "the very existence of the state of Israel," which concerned him, "because Israel has a right to exist among the nations of the world." Prolongation of the war would also bring increased suffering to the Arab nations, which concerned him, "because the rights of the Arab peoples must be acknowledged and their grievances redressed."

The above statements were made in response to the outbreak of the shooting war and during the course of actual fighting. During this tense period, members of the Roman Catholic hierarchy reacted individually, either in statements issued separately or in conjunction with other groups of clergy. After the cease-fire was signed, and the shooting war had subsided, the National Conference of Catholic Bishops, at the close of their annual conference in Washington on November 18, voted to offer a "comprehensive political solution" to the Middle East impasse in the form of a plea to the parties concerned. The Bishops' six-point resolution, passed without dissent, with a voice vote, stressed the following points:

1. *Recognition of the right of Israel to exist as a sovereign state with secure boundaries;*
2. *Recognition of the rights of the Palestinian Arabs; especially the refugees; this involves, in our view, inclusion of them as partners in any negotiations, acceptance of their right to a state and compensation for past losses to be paid not only by Israel, but also by*

other members of the international community responsible for the 1948 partition plan;

3. Acceptance as the basis for negotiations by all parties to the conflict of the stipulations set forth in the United Nations Security Council Resolution 242 of 22 November 1967;
4. Recognition of the need for continued restraint and continuing responsible diplomatic involvement by the Soviet Union and the United States; we believe this can be most effectively achieved if superpower actions are mutually coordinated with U.N. activities in the region;
5. Continuing reliance on the United Nations diplomatically and through its peacekeeping machinery;
6. Given recognition of the unique status of the city of Jerusalem and its religious significance which transcends the interests of any one tradition, we believe it necessary to insure access to the city through a form of international guarantee. Moreover, the character of the city as a religious pluralist community, with equal protection of the religious and civil rights of all citizens must be guaranteed in the name of justice.

Neither the immediate responses cited above, nor the thoughtful plan of the Roman Catholic bishops, referred specifically to Syria and Egypt as aggressors. Some statements signed by members of the American hierarchy, however, particularly at the outbreak of the war, were more forthright in pointing to the immediate cause of hostilities. A joint statement which deplored "the simultaneous assault by Egypt and Syria upon Israel" as "flagrant violations of the cease-fire agreements of 1967," rejecting the Arab "stubborn refusal to negotiate a peaceful settlement," and urged "an immediate willingness of all parties to meet for an announcement of peace in the area," was endorsed by Archbishop Daniel E. Sheehan of the archdiocese of Omaha (as well as a number

of other Catholic and Protestant officials in Nebraska). The statement appeared as an advertisement in the Omaha World Herald of October 12. A statement by Bishop Joseph A. Durick of the diocese of Nashville implicitly recognized Arab aggression in a general prayer for peace and condemnation of war: "We denounce this particular action in a special way, however, since it explicitly seeks to destroy a people." Similarly, Bishop Maurice J. Dingman of Des Moines was among 14 Christian and Jewish leaders who signed a "Declaration of Conscience" decrying the Arab attack on Yom Kippur as "a profanation of Israel, the Jewish faith and a desecration of human life." Bishop William M. Cosgrove, Auxiliary Bishop of Cleveland, was among the signatories of a group of Protestant and Roman Catholic clergymen who protested "the cynical decision of the Syrian and Egyptian governments to launch their attack on Yom Kippur, Judaism's holiest day." Auxiliary Bishop T. Austin Murphy of Baltimore signed, with other Baltimore Catholics, Protestants and community leaders, a public statement entitled "Day of Infamy," which appeared as a full page advertisement in the October 9 Baltimore Sun, and which was also signed by Governor Mandel of Maryland, Mayor Schaeffer of Baltimore, various clergymen, and other dignitaries. The statement condemned "the attack by Arab forces against the people of Israel...on the High Holy Day of Yom Kippur--while the population was engaged in solemn prayer and fasting." The signers also appealed "to the President and Congress of the

United States to take immediate and positive measures to supply Israel with the material and diplomatic support required to repel this premeditated belligerency."

Auxiliary Bishop George R. Evans of the Denver archdiocese sent a message to a Jewish community rally in Denver specifically referring to the Arab strike on the Jewish holy day. Bishop Thomas Mardaga of the diocese of Wilmington was among the signatories of a group of religious leaders calling attention to the report of UN observers that "the Egyptians and Syrians took the initiative" and condemning this action "in the name of decency."

Bishop Louis Gelinau of Providence offered a prayer for peace at a rally at the Jewish community center in Providence, Rhode Island.

In addition to these responses, there were a number of powerful statements made, both jointly and individually, by spokesmen for national and local Catholic organizations, by Roman Catholic priests, nuns, academicians and lay leaders. In a cablegram to Pope Paul, the Leadership Conference of Women Religious, representing all orders of Roman Catholic nuns in the United States declared,

Once again Arab governments have attacked Israel. This assault was made on Yom Kippur...while Jews were fasting and praying in their synagogues.

We urge you as our spiritual leader and teacher to speak out before the peoples of the world to condemn this criminal act of war, to acknowledge Israel's right to

exist securely in the family of nations and, at the same time, to use your influence to bring all parties in the conflict to the peace table...

The cablegram was signed by Sister Francis Borgia Rothluebber, president of the LCWR. A similar message was also sent to Cardinal Krol, president of the National Conference of Catholic Bishops.

Sister Anne Gillen, executive director of the National Coalition of American Nuns, said, "Certainly, this last vicious attack by the Arabs against Israel demonstrates Israel's need for retaining defensible borders in any peace settlement." The National Coalition of American Nuns also sent a sympathetic cable to Prime Minister Golda Meir of Israel.

The National Catholic Conference of Interracial Justice stated:

The attack on Israel on her holiest of days, Yom Kippur, is cause for our Christian indignation to be expressed and the sadness we feel to be shared. The right of Israel to exist within secure boundaries goes without saying. It is a right for which we as Christians must make a firm stand...

A joint statement by seven Catholic officials, which urged an immediate end to all hostilities, also recognized

...the right of Israel to exist with defensible boundaries and to peacefully fulfill its destiny as expressed by the democratic ideals of that nation-state.

The statement was signed by: Rev. Msgr. John Egan, Chairman, Catholic Committee on Urban Ministry of Notre Dame University; Rev. Msgr. Geno C. Beroni, president, National Center of Urban Ethnic Affairs in Washington, D.C.; Rev. Paul J. Ascioolla, C.S. Editor, Fra Noi Italian American News, in Chicago; Rev. Silvano

Tomasi, C.S., director, Center for Migration Studies in New York; Rev. Edward Flahavan, Urban Affairs Commission of the Archdiocese of St. Paul, Minnesota; Rev. Les Schmidt, Catholic Commission of Appalachia, of Jefferson, North Carolina; and Rev. Thomas Millea of St. Thomas of Canterbury Church in Chicago.

The Association of Pittsburgh Priests called the attack by Arabs on Yom Kippur a "grave insult" and urged our nation "to support Israel with whatever arms are needed to preserve it from this attack."

In similar vein, Rev. John McCarthy, executive director of the Texas Catholic Conference, communicated to President Nixon and to Secretary of State Kissinger his thanks for their "direct, forthright and courageous support of Israel's right to existence in the present crisis." He also wrote to United States senators from Texas, John Tower and Lloyd Bentsen, that he was "proud of the determination of the U.S. to provide Israel with the means necessary to sustain, not only its freedom, but its very survival," and his hope that they would be supportive of the President's action in this regard.

More than sixty educators, the overwhelming majority Roman Catholic, representing seven institutions of higher learning in New Jersey and New York, issued a declaration expressing solidarity with Israel during the conflict in the Middle East and in her continuing struggle for existence.

Included among the signers of the "Declaration of Solidarity" were Dr. John B. Duff, provost of Seton Hall University, Msgr. John M. Oesterreicher, director of the Institute of Judaeo-Christian Studies at Seton Hall, and 33 other administrators and faculty members at Seton Hall, including 11 priests and nuns; Dr. Merle F. Allshouse, president of Bloomfield College; Sister Ann John, president of Caldwell College, Rev. Victor R. Yanitelli* S.J., president of St. Peter's College; Dean Robert A. Markoff and twelve faculty members of Union College; Sister Cecile Lechner of Assumption College, and Rev. Joseph Brennan, director of St. Bernard's Seminary in Rochester. Rev. Lawrence Frizzell of Oxford University in England was also among the signatories, who denounced:

...the attack on Israel and profess our solidarity with the latter in her lonely fight. Egypt's and Syria's onslaught on Israel, supported by many other Arab states, gave them, no doubt, a military advantage. Morally, it may prove to have been a disaster.

The declaration continued:

The concerted assault on Israel gives the lie to the often made claim by Arabs of being victims of Israeli aggression. More importantly, it has laid bare, for all to see, the precariousness of Israel's existence and her need for secure boundaries. We support, therefore, all just measures that will assure Israel's safety. Her existence is not a matter to be gambled with.

The signatories urged the Administration "to continue to supply Israel with all the armament needed for her defense," and entreated all concerned "to leave the battlefield for the conference room."

* Fr. Yanitelli also sent personal telegrams to President Nixon and Secretary Kissinger commending their "strong, clear stand" with regard to Israel.

Father Edward Duff, a Catholic priest and political scientist, charged that certain African and Asian nations have entered into "conscious collaboration with the Arab aggressors" to destroy a fellow member of the United Nations--the state of Israel.

Speaking at a student gathering at Clark University, the Jesuit educator, who specializes in international relations, declared:

If the world community is not be reduced to anarchy, the legal legitimacy of Israel must be reasserted by the U.N. If the rule of law is to have any future among nations, Israel must not only survive but survive with the full support of the community of nations.

Father Andrew Greeley, director of the Center for Studies of American Pluralism, National Opinion Research Center, called the invasion of Israel by Egypt and Syria on the most sacred of religious holidays, "an atrocity of monumental proportions," said that Arab leadership must guarantee Israel's right to exist, and supported the United States position favoring a return to the truce lines and negotiations for a permanent peace. Father John Pawlikowski, assistant professor of social political ethics at the Catholic Theological Union, pledged that "unlike the 1940's and 1967, Christians will not be silent this time," and that "our call for peace...includes a firm belief that the people in Israel must have secure boundaries for their national existence."

The Rev. Warren Dicharry, rector of St. Mary's Seminary in Houston, told a group of Christians planning a prayer rally that he was discouraged by the lack of response to Israel "on the part of my fellow Christians and fellow Catholics." He urged clergymen not to "profess a phony neutralism" about the war. A pro-Israel stance did not mean being against the Arabs as people. "The question is what is the right and wrong in this situation. The right is Israel's right to exist."

In letters to President Nixon, United Nations Secretary Kurt Waldheim, and U.S. Ambassador John Scali, John F. X. Irving, dean of Seton Hall University Law School, deplored "the heinous assault on Israel by Syria and Egypt." In the letter to President Nixon, he urged that Israel be supplied with necessary military equipment to ensure its existence.

Father Charles Angell, director of the Christian Unity Center of the Graymoor Fathers, and editor of The Lamp, an ecumenical magazine, said:

At this particular moment in history, when the Jews in Israel are faced with aggression and Jews everywhere are confronting terrorism, I think it is important for Christian friends not to scuttle into the woodwork.

Father Angell added that his concern was for all the people of the Middle East:

But the cause of Arab Christians and Muslims is not served by beating war drums nor in fostering the illusion that somehow Israel will disappear from the earth. Arabs and Israelis must recognize their respective right to existence in peace and security, and there will be no solution to the present conflict until the Arabs and Jews talk together and work out their coexistence.

In a letter to The New York Times, October 11, the Rev. Joseph Cantillon, S.J. of Morristown, N. J., urged his fellow Christians to "lend their total support to Israel" in the then-current war. Condemning the Syrian and Egyptian aggression, he wrote that even absolute pacifists "would not insist that the people of Israel allow themselves to be slaughtered by the invading armies..."

The Rev. Bertrand Buby, S.M. of Dayton, Ohio declared in a public statement, "I consider the attack and aggression of the Syrians and Egyptians on Israel on the fast of Yom Kippur, the reason for the loss of so many lives; the need for our nation and all nations to see the right of Israel to a land and to life is the basis of this war, and will also be the only way in which peace will ultimately come to Israel and the Arab Nations."

The Rev. Joseph P. Brennan, rector of St. Bernard's Seminary in Rochester, New York declared, "I believe that the state of Israel has a right to exist and the people of Israel have a right to exist...there will be no peace until the neighboring governments acknowledge that fact." Father Brennan said, "I am pro-Israeli, but not in any way am I anti-Arab," and expressed sympathy for Arab Christians who support their own nations' governments. A Christian approach toward the problem, he said, should include praying for peace, trying to "help the people who are suffering there," to be knowledgeable and informed on

the situation and to make an "enlightened and informed judgment." He added, "not many can do that." Pointing to the persecution of Jews in Christian countries over the last 2,000 years, Father Brennan said Christians must "realize how heavy a responsibility we bear for the creation of this problem." During the height of the war, Father Brennan spoke at a fund raising rally for Israel at a local temple.

A letter to Secretary of State Kissinger protesting the Arab attack on Israel, and urging him to do "everything in your power to preserve the integrity of the state of Israel," was signed by some 12 faculty members of the Erie View Catholic High School in Cleveland, Ohio.

While the statements quoted above indicated a widespread expression of identification with, and sympathy for, Israel from Catholics in every part of the United States, there were rare instances in which Catholic spokesmen found both sides equally guilty or sided with the Arabs. The Catholic Interracial Council of Pittsburgh, describing its position regarding the war, stated, "War is evil. Both sides are always wrong. We support neither side in this present war. We will call upon the Arab nations and Israel to negotiate their differences and live as God's children should." The Council also declared that Israel should return much of the land conquered in 1967, and called for resettlement of refugees under Israeli occupation. "At the same time, the Arab nations

should stop their harassment and intimidation of the nation of Israel since its refounding in 1948."

The Rev. Joseph L. Ryan, S.J., a member of the Center for the Study of the Modern Arab World, attributed acts of violence around the world by Arabs and Palestinians to Israel's refusal to allow the Arab refugees to return to their homes or regain conquered territory by peaceful means.

Rev. Robert North, professor of archaeology at the Pontifical Biblical Institute in Rome, declared that United States policy has tended to support Israel partly because Arab interests have been unable to communicate their side of the conflict, and that Arab frustration about what they regard as injustice was the reason for Arab terrorist activities.

The episcopal leader of the Melkite Rite Catholics in the United States, Archbishop Joseph T. Tawil, said that the war had been instigated by a "fundamental injustice--the expulsion of Palestinian Arabs from their homeland and by the acceptance of Soviet Jews for immigration to Palestine."

The leader of Israel's Catholic Melkite Community, however, Archbishop Joseph Raya of Akka, said that circumstances for peace in the Middle East are better following the recent war. The archbishop, an Arab, made his remarks on November 13 at a service hold in the Graymoor Christian Unity Center in Garrison, New York, to commemorate both Arabs and Jews who lost their lives in the fighting. Archbishop Raya said:

Blood is life; and those strong young men, Arabs and Jews, who gave their blood did so that we can live together in peace and love. Blood is life, and the life of God among his people; and I am sure that this spilled blood will grow into a big tree of life where Arabs and Jews can feed and find shelter and rest from the burning sun of suspicion, hatred and division. This is our refuge and a haven from a sad past, as well as a passage into a bright future.

Jews and Arabs have rights. The rights of the Jews have to be respected and secured. The rights of the Arabs have to be recognized and respected. Then Israel will become the land of the holy and the light of the world.

The chances for peace are much better after this destructive war. It is my conviction that as Europe became a family and a common market after blood was spilt in war, so too this war will give us a new life and a new hope in the Middle East. We will become one nation under God, the God of Israel.

"On that day, living waters shall flow from Jerusalem, half to the eastern sea, and half to the western sea, and it shall be so in summer and winter (Zechariah 14, 8)."

CATHOLIC PRESS

America, the national weekly published by the Jesuit Fathers, commented on October 27, in an editorial written while the fighting was still going on, that the war had shattered several myths: "the myth that the Arab states would not fight for the restoration of territories that were seized by Israel six years ago... the myth that the various Arab states could never agree on a common policy on any issue... the myth that we are living in an age of detente between the big powers." Elaborating on the first myth, America observed, "this time around there will be no crude cartoons depicting the Arab soldier as the country bumpkin idiot." Elaborating on the second myth, America suggested that the Arab threats

of oil cutbacks because of United States support of Israel "must be taken seriously." Elaborating on the third myth, America observed, "...for all the sweet talk coming out of Moscow these days, given the opportunity [the Soviet Union] is still capable of turning any tragedy into an East-West confrontation, if only by proxy." In a later (November 10) comment, America appeared to place the blame for the energy shortage on Israeli "intransigence:"

The fact is that, as the negotiations toward a Middle East peace settlement are presumably about to start, the difference between Israeli accommodation to the principle of withdrawal from occupied Arab territories and its continued intransigence in that regard may turn out to be difference between heat for U.S. homes and the first of long, chilly winters ahead.

Commonweal, the lay Catholic weekly, described (November 2) the Yom Kippur war as apparently a "hopeless set of prospects." The Russian military build-up of the Arab nations--"the massiveness of which, now fully revealed, renders reprehensible so many Russian pretensions of recent years"--made a clear-cut Israeli victory improbable. On the other hand, such a victory might only quicken Arab determination to fight again, "a determination which would undoubtedly receive escalated military support from the Russians." While a total Arab victory seemed equally improbable, the magazine continued:

Yet only slightly less disconcerting would still be a peace settlement stripping Israel of the buffer zones which the Yom Kippur violence demonstrated to be so vital to Israel's existence as a nation and without which, barring guarantees of another sort acceptable to Israel, that heroic nation would be naked to its enemies.

Reviewing the ingredients which might lead to a violent confrontation between superpowers, Commonweal declared, "Whatever time the world buys from this latest Arab-Israeli conflict, it had better use expeditiously. For this may be the last such Middle East conflict that can be contained."

Challenges being what they are, Commonweal continued, United States policy to date appeared correct: curbing polemics against Egypt and Syria for their aggression and Russia for its secret arms-brokering, but maintaining its historic commitment to Israel,

a particularly important point given the moral and juridical validity of Israel as a national entity and the U.S.'s role in bringing that to pass in 1948 (a detail which, along with the character of the war, devastates any logic making U.S. involvement in the Middle East analogous to the Vietnam experience). Ordinarily one would have had but momentary wonder about the instinctiveness of U.S. concern for Israel, but the current energy crisis could have dictated some ill-conceived policy going under the name of even-handedness or total detachment. Any such policy would have amounted to a sell-out or abandonment of Israel. It is gratifying to see principle placed before oil; it might have been otherwise.

The dominating commitment, Commonweal concluded, must be to promote a cease-fire that will "end the killing and get the contending countries to the peace-table, where they can arrive at a treaty that will bind for the indefinite future." While neither Russia nor the United States has been conspicuous in support of the United Nations in recent years, "nevertheless it is in the United Nations that the emergency belongs, not in the battlefields."

Two additional comments in Commonweal touched on different aspects of the Middle East conflict. In an article in the November 23 issue, author Wilson Carey McWilliams criticized America's recent Middle East diplomacy, particularly the "precautionary alert" of the United States armed forces, on several grounds. In return for the Soviet Union's retreat "from a threat it almost certainly knew to be bluff," the United States appeared to be prepared "to compel Israel to accept a settlement which her own leadership regards as intolerable." Moreover, Mr. McWilliams continued, the administration's zeal to proclaim a crisis led them to move NATO forces without consulting our European allies. "The Soviet Union would, I suspect, trade a pound of Arab annoyance for an ounce of estrangement between America and Europe; it has not been forced to pay any price at all." The author suggested that President Nixon was motivated to prove he has "what it takes" in a crisis situation.

A November 30 editorial on the energy crisis did not refer specifically to the Middle East conflict, but Commonweal clearly identified the crisis as one "imposed on this country by the Arab world." It also pointed out "that politics is only the proximate cause for a situation that was inevitable." While acknowledging the "severe hurts that will follow from the energy crisis," Commonweal saw some positive value ensuing. "If the nation is forced to shape a less profane set of living

values, one more attuned to nature's capacity to provide, it will be fitting."

In the diocesan press, certain underlying themes were common for most publications: the need for a quick end to hostilities; support of United Nations peacemaking efforts; recognition of Israel; the necessity of finding solutions to outstanding problems. Within these commonly-stressed themes, there was some variety of viewpoints as to responsibility for starting the war and for priorities in resolving the issues of conflict. The (Boston) Pilot noted (October 12)--while the shooting war was still in progress--that the Arab nations had launched the attack, but went on to comment, "This is not the time to fix the blame with impassioned rhetoric about the just claims of one party against the other. What the Arabs see as justice, Israel properly denies, and vice versa." The Pilot declared that both parties should "submit the entire range of problems to the United Nations for settlement."

In a later (October 26) editorial comment, The Pilot emphasized that "any lasting resolve for peace must come from direct negotiations between the Israelis and the Arabs," and pointed out that, beside the problem of disputed territories, "there still remains the Arabs' denial of Israel's existence, and their refusal to have any contact with its people other than in war." The Pilot concluded by suggesting that both the

warring sides, and the superpowers which supported them, should refrain from charges and countercharges and support peace-making efforts of the United Nations.

The Catholic Observer of Springfield, Mass., in an October 19 editorial comment by Joseph F. O'Neil, stressed the meaning of Israel to Jewish people all over the world both as a "consolation for the greatest crime of the century--the Nazi holocaust"--and also as the "biblical Promised Land."

The author questioned whether there "can be secure and lasting peace in that troubled nation until the Arab nations recognize Israel's right to exist," and declared that though such recognition "might cost some Arab leaders loss of face, it would be a small price to prevent the continued loss of Arab and Jewish lives."

The Long Island Catholic, newspaper of the diocese of Rockville Centre, made several editorial comments. An October 11 editorial expressed annoyance at both warring parties equally: "The war now waging in the Middle East is evidence clear that leaders on both sides believe they can obtain by force what they have not achieved by diplomacy." The editor criticized both Israel and the Arabs for spending so great a percentage of their gross national product on armaments and military personnel.

In a later comment, (October 18), the "plague on both your houses" attitude gave way to a more constructive analysis of "the three major obstacles to peace:"

First, the Arab nations must recognize the state of Israel...not only have they refused recognition to Israel, they explicitly set out to destroy Israel as a nation...

...It is therefore not only proper but necessary that the United States aid Israel in the enunciated purpose of assuring Israeli independence. This obviously means replenishing Israeli military equipment. Such replenishment is an obvious necessity in the face of the massive aid now being provided the Arabs by the Russians.

Second, the problem of occupied territories must be solved by negotiations for, whether pretext or not, the impasse over occupied territories must be recognized as the proximate cause for the Arab attack against the Golan Heights and the Sinai Desert.

In the third place there must be a settlement of the refugee problem...if the 25 year old problem of refugees must be an appendage to an overall peace agreement, then the conclusion of an overall peace agreement becomes increasingly urgent.

A week later (October 25), The Long Island Catholic commented again. Referring to an emergency session of the United Nations Security Council, during which the Saudi Arabian ambassador "left no doubt that he wished to see the destruction of the Zionist state of Israel," the publication noted that Ambassador Baroody's comments "are a powerful reminder that many Arabs look for the ultimate destruction of Israel."

On the issue of withdrawal, the editor commented,

Israel has declared many times its willingness to negotiate withdrawal. The Arabs have refused negotiations until total withdrawal was an accomplished fact. It seems clear that both Russia and the United States regard withdrawal as an issue to be negotiated. And so it should be.

Still later (November 1), The Long Island Catholic, commenting on the Middle East cease-fire, noted that none of

the causes of the conflict had been resolved, but that peace "is not impossible if the problem is attacked realistically." Pointing to the reconciliation of France and Germany as a parallel, the editor said that Middle East leaders must realize "that the welfare of every Middle Eastern nation depends on the peace and prosperity of the entire area." He added that an effort at reconciliation must take place quickly.

The Advocate (Newark, N.J.), in an October 25 editorial, commented that there was justice on both sides. The justice of Israel's position was her right to exist as a free, independent and secure nation. The editor noted that in the face of continued Arab threats to destroy her, "Israel has had to be an armed camp." Justice was on the Arab side, however, in their demand for the return of occupied territories and for the relief of Arab refugees:

What is needed is a package of real justice supporting a real peace: Return of the occupied Arab areas to their rightful owners; the establishment of a new, independent Palestinian nation, perhaps in the Sinai and the Gaza Strip, developed and supported economically by her neighbors; and the securing of Israel's former boundaries and permanent existence.

The Michigan Catholic noted wryly (October 24) that the Arab world goes to war against Israel for the same reason people climb mountains: "because it's there." Citing the history of Arab attacks from 1948 on, the editor noted, "No other presently surviving nation has suffered from so many

attempts to snuff its life." While Israel may be forced to return some of the land taken in 1967, the editor suggested that would not end hostility in the Middle East, "if the Arab world continues in its avowed attempt to wipe out Israel." The only alternative to the smoldering powder keg, the editor concluded, was for the United Nations "to settle the problem of the Palestinian refugees, set agreeable boundaries to the land of Israel and pacify the Arab nations..."

In a December 12 editorial, The Michigan Catholic observed that although the denial of Arabian oil is by no means the sole cause of the American energy crisis, it is an important cause.

The pressure on our government to abandon aid to Israel will intensify by the day...While we honestly want to contribute to the peaceful settlement of Middle East tensions, surely we do not wish to do so at the cost of another massacre of Israel...We must be willing, even at the cost of personal sacrifice to continue a peaceful support of people who really need people.

The St. Louis Review (October 12) appeared to hold both sides equally responsible for the conflict.

Unhappily, men and nations have not yet realized in a pragmatic way the utter folly of war...Both Arabs and Jews are Semitic peoples and if they could ever learn to accept each other's presence in the Middle East and lay aside the internecine warfare, both sides could prosper.

A later (October 19) comment by Father Edward J. O'Donnell was more explicitly critical of both sides. The Arabs' insistent demand that Israel revert to 1967 boundaries was, he wrote, "unrealistic," since a country that has been attacked twice by its neighbors has a right to defensible boundaries.

On the other hand, Israel has been equally intransigent about returning all the territories won in the Six Day War, and both sides have been equally unwilling to confront the underlying major issue of the Palestinian refugees.

This editorial drew a sharp response from Rabbi Jeffrey Stillman, a former president of the Interfaith Clergy Council of St. Louis, who pointed out that Israel had repeatedly stated "that face to face negotiations would include all subjects, including that of the refugees..."

Two comments in the Pittsburgh Catholic of October 19 were supportive of Israel's position. Joseph A. Breig, an editorial columnist, expressed his bitter disappointment that the new leaders of Egypt did not accept "Israel's long-standing offer to sit down and negotiate for peace, with everything on the table and with no preconditions." Contrasting the "good and thrifty life" developed in Israel with the widespread "grinding poverty" in the oil-rich nations, Mr. Breig suggested that a negotiated peace with Israel, coupled with technical cooperation, "could have made the Middle East bloom--and can do so yet, if the Arab leaders would choose that route." Unfortunately, they have "clung to their mistaken notion that 'Arab honor' requires the destruction of Israel," and the Communist countries have taken advantage of this situation by trying to seize control of the Middle East. Unlike many commentators who put their hope in the United Nations, Mr. Breig noted that before the '67 War

when the Arabs ordered the United Nations' peacekeeping forces withdrawn, they were withdrawn within a day; because of the veto power of the Soviet Union and the votes of the Arab nations and their allies, the United Nations has been "when all is said and done, powerless to do anything permanently useful."

Commenting in general terms about the then raging battle and certain advantages enjoyed by Russia, Msgr. Charles Owen Rice in a second editorial, concluded:

However, Israel must live. The Israelis will fight if necessary to the last man, woman and child, but the world cannot permit that solution of the problem. It would be an unthinkable tragedy and a way out must be found.

FATHER BERRIGAN AND HIS CRITICS

While not specifically a response to the Yom Kippur War, a scathing attack on the State of Israel by the Rev. Daniel Berrigan, which in turn provoked a storm of criticism from Catholic, Protestant and Jewish sources, was worthy of note. In an address before the Association of Arab University Graduates on October 19, (later reprinted in American Report, the organ of Clergy and Laity Concerned, an interreligious peace group) Fr. Berrigan was somewhat critical of the Arab nations for "their contempt for their own poor," their "capacity for deception," and their "monumental indifference to the facts of their world," but he reserved the overwhelming bulk of his statement to a vehement denunciation of Israel, which he described as "a criminal Jewish community," a "nightmare" that "manufactures human waste," the "creation of an elite of millionaires, generals and entrepreneurs." He lumped Israel together with South Africa and the United States as a "settler state" seeking "Biblical justification for crimes against humanity." Viewing himself in spirit as "a Jew, in resistance against Israel," the Jesuit anti-war activist charged that the leadership of the American Jewish community had been "fervent in support of Nixon," but that the great majority of the Jewish community had refused the bait "peddled by their own leaders." In addition to drawing a distinction between "Zionists" and other Jews, he charged that the "Zionists" had supported American

aggression in Vietnam out of concern for Israel.

Both the substance and vehemence of Fr. Berrigan's attack drew sharp retorts from a number of critics. Rabbi Arthur Hertzberg, responding in the November 23 American Report, charged that Berrigan's distinction between Zionist "leaders" (supposedly pro-Nixon and pro-Vietnam policy) and the majority of American Jews was based on his personal experience as "an Irish Catholic priest in a then very conservative, largely ethnic church" and was not true of the Jewish community; he pointed out that leading Zionists in the U.S. (himself and Rabbi Abraham Heschel included) were also leading opponents of American policy in Vietnam, and that "more of the major organizations of the American Jewish community protested formally against the Vietnam war than were to be found anywhere else in America." Moreover, the false distinction between "leaders" and "masses" set off vibrations of the ancient anti-Jewish accusation that the "masses" would have seen the "new light" had they not been misled by their "leaders."

Michael Novak, writing in the December 21 Commonweal, picked up the same point, labeling it a "classic Christian, anti-Jewish device." Scoring both Fr. Berrigan's factual errors and personal pretensions "to hold himself up as an archetypal Jew, and to urge that Jews become like him in order to fulfill their own identities," Mr. Novak asked:

Is the final destination of the left, after so many romantic but attractive moments, anti-Semitism? The thought is disturbing to the depths.

Dr. David Hunter, deputy general secretary of the National Council of Churches and an Episcopal clergyman, said that Fr. Berrigan seemed to have "gone mad," charging that he was both "irrational" and "non-historical," and ignored the reality of a "long history of Arab aggression."

Some of the severest criticisms came from Fr. Berrigan's fellow Christian activists or colleagues in the new left. The Rev. Malcolm Boyd, an Episcopal priest and social critic, wrote (Newsday, January 18, 1974) that Fr. Berrigan

mistakes a determination not to be sacrificed lamb-like inside a gas chamber for imperialism. He is wrong again. But he seems to hold a curious image of Jews that they are properly destined for wandering and suffering, and verily should do so. He seems to resent them when they do not.

Jake McCarthy (St. Louis Post Dispatch, January 2, 1974) said he was sorry to see his friend fall into the "Third World rhetorical trap...because the Third World line is a ripoff." He noted that "thousands of Palestinian refugees were herded into Gaza, where the Egyptian government let them suffer in squalor, while Arab communities thrived in Israeli cities like Nazareth, and the...Bedouin tribesmen who had remained in the Negev Desert rode freely into Beersheba to trade." He also contrasted Israel's "vast programs of education, health and housing" with the lack of social concern of the Arab leaders for their own poor.

PROTESTANT REACTIONS

Statements on the Middle East conflict issued by the head of the World Council of Churches, and in the form of a resolution, by the National Council of Churches, carefully avoided assessing blame for the renewed hostilities, urged stronger support for the role and decisions of the United Nations and also urged cessation of arms shipments to both sides. Dr. Philip A. Potter, general secretary of the World Council of Churches, stated that "peace and security can only come from a just and stable political settlement, which takes in account the legitimate aspirations of all the peoples in the area." He urged that "the powers not directly involved in the conflict should refrain from escalating arms deliveries"; that the principles of humanitarian law in armed conflict should "be strictly and fully respected by, and applied to, both regular and irregular armed forces"; and that "massive aerial bombardments of civilian quarters must be immediately stopped or avoided." In similar vein, the National Council of Churches, in a resolution adopted at the close of the meeting of its governing board in New York City, called upon the United States government to "use the full weight of its

influence to end the Middle East War" and urged this country and the Soviet Union "to halt immediately arms shipments to the belligerents." It looked to the United Nations as "the primary instrument for achieving long range peace."

The National Council of Churches resolution was strongly criticized by two representatives of the American Jewish Committee, present as observers, Rabbi A. James Rudin and Gerald Strober, who said the Committee was "especially troubled by the total inability of the NCC's governing board to morally condemn Egypt and Syria for their full scale resumption of hostilities." They also said that a request for both the United States and the Soviet Union to immediately halt arms shipments failed to deal with the "realities" of the conflict, because the Soviet Union had already sent massive arms shipments to the Arab nations.

While the NCC resolution did not identify either side as aggressor in the conflict, the deputy general secretary

of the NCC, Dr. David Hunter, did so in an individual statement emphasizing the moral issues of the conflict, in which he said, "to desecrate Yom Kippur by armed aggression is an offense so great as to totally invalidate the religious sanctions of those who were responsible for it."

(Dr. Hunter's statement, which also emphasized Israel's right to exist and criticized the oil-rich nations for using the war "as an instrument of exacerbating the oil crisis in the United States," was endorsed by a number of clergymen in the Denver area, including the executive of the American Baptist Churches of the Rocky Mountains, officials of the Iliff School of Theology, and Methodist, Baptist Disciples of Christ and United Church of Christ pastors.)

In contrast to the National Council of Churches resolution, state and local councils of churches officials were clearly more forthright in condemning the aggression. While few issued separate statements, many were signatories of joint declarations, including secretaries or presidents of councils of churches in Connecticut, Iowa, Massachusetts, New Jersey, Washington, Southern California and Long Island, and such communities as Detroit, Portland, Omaha, Cleveland, Los Angeles, San Francisco, Springfield, Massachusetts and Bridgeport, Connecticut. For example, both the general secretary of the Washington State Council of Churches, the Rev. Loren Arnett, and the president-director of the Church Council of Greater Seattle, Dr. William B.

Cate, signed, with other Protestants, a declaration calling the attack on Israel on Yom Kippur, "an extremely serious violation of international law, moral law and an affront to human dignity." The statement declared that both acceptance of the state of Israel by the entire international community and the solution to the problems of the Palestinian refugees were indispensable to peace in the Middle East, and the signatories, "with agony and moral pain...support the policy of the United States government to maintain Israel's deterrent strength by continuing to transfer to Israel such military equipment and other aid as needed by Israel to repel her aggressors." They called upon local religious bodies and leaders to contribute to appeals for the amelioration of suffering on all sides, "Palestinian Arabs, Jews dwelling in Arab lands and all victims of the present hostilities."

(At a meeting held November 13, the board of the Church Council of Greater Seattle urged the release of prisoners held by both sides, and authorized Dr. Cate to send to the State Department, as well as Israeli and Arab leaders, a statement urging that the prisoners "not be used for political purposes" and be released "forthwith." In effect, this supported Israel's position of publicly-expressed concern for the fate of her prisoners. The board stopped short of endorsing a military assistance bill for Israel, but agreed to urge constituent churches to consider supporting it.)

The Rev. Priscilla Chaplin, executive director of the Southern California Council of Churches and Dr. Horace Mays, executive director of the Los Angeles Council of Churches, joined other clergy in a statement which called the actions of Egypt and Syria, "especially deplorable" in that they were initiated on Yom Kippur, and which urged face to face negotiations as the best way of accomplishing conditions for peace on a long term basis. Both officials also attended a rally for Israel at the Hollywood Palladium.

The Rev. John F. Duffy, Jr., executive director of the San Francisco Council of Churches, was one of a number of San Francisco clergymen who signed a statement of the executive committee of the San Francisco Conference on Religion, Race and Social Concerns. The statement called upon Christians "to affirm the right of Israel to live within secure borders and to work to bring the nations of this area to the peace table so that justice will be fulfilled for both Arabs and Jews."

The Rev. Harold Butz, associate secretary of the Iowa Council of Churches, co-signed a statement of 14 Jewish and Christian leaders cited earlier, decrying the Arab attack on Yom Kippur, as a "profanation of Israel, the Jewish faith and a desecration of human life."

The Rev. Paul L. Stagg, general secretary of the New Jersey Council of Churches, joined with other Protestants and Catholics in deploring "a war that jeopardizes [Israel's] right to her

existence and fulfillment," calling upon the Arab governments to negotiate with Israel the issues at stake. Copies of this statement were sent on New Jersey Council of Churches' letterhead to President Nixon, the United Nations Secretary General and the Egyptian and Syrian ambassadors.

The Rev. Ronald G. Whitney, associate director of the Springfield, Massachusetts Council of Churches, joined with William R. Sapers, New England regional vice-chairman of the Anti-Defamation League of B'nai B'rith, in a joint letter to Christian clergymen across New England, stating, "If interfaith dialogue and the ecumenical spirit are ever to have any meaning, you cannot remain silent in this time of crisis and emergency for Israel."

The Rev. Richard N. Hughes, executive director of Ecumenical Ministries of Oregon, speaking at a Support for Israel rally in Portland, expressed strong support for Israel and scored those Arab nations "which have garnered uncounted millions for the sole purpose of exploiting insane policies of hatred and anti-Israel rhetoric...rather than using their incredible wealth ...for the benefit of their people." Saying that he was no "neutral" Christian, Rev. Hughes declared,

I am tired of the people who stand aloof and with either willful disregard of history or indifference to moral issues pretend to "objectivity" and refuse to confront the agony of the world's greatest social democracy in this hour of her trial.

In a statement on the Middle East War, the Rev. Dwight L. Kintner, general secretary of the Connecticut Council of Churches commented "the solidarity of the world Jewish community in this latest challenge to their possession of a homeland," stated that established national boundaries were essential to world peace and that "the mutual recognition of the right of existence, and the integrity of the individuals who reside in the land, will develop the possibility of defining those borders, however difficult the political decision may be."

The Rev. Dr. Donald G. Jacobs, executive director of the Cleveland Council of Churches, was one of a group of Cleveland area Protestant and Catholic clergy who, in a joint statement, took issue with "the cynical decision of the Syrian and Egyptian governments to launch their attack on Yom Kippur, Judaism's holiest day."

The executive committee of the Long Island (New York) Council of Churches, in a statement issued on October 18, registered its "concern and sorrow" over the outbreak of hostilities. While war between Israel and the Arab nations is always a matter of serious concern, they wrote,

we find it especially abhorrent that Syria and Egypt planned and mounted their attack on Yom Kippur, the holiest of Jewish holy days, and issued the call to arms as a "jihad," a holy war. Now ten nations are engaged in armed conflict to destroy a nation, whose right to exist is clear in international law.

The executive committee joined "with others committed to a just peace in the Middle East in condemning the actions of Arab

nations," and appealed to the United Nations to seek an immediate cease-fire and the institution of direct negotiations. Until peace can be established, the committee "urges and supports the United States giving all necessary material aid to ensure Israel's continued existence." The statement urged Christian congregations and denominational judicatories in the area "to seek tangible ways to express their awareness of the concerns of their Jewish neighbors," and suggested "that Christian clergymen in each community in Long Island contact the rabbis in their area to arrange times for sharing of concerns and for praying together for Israel and peace in the Middle East."

The statement also called upon "all who share these concerns" to communicate them to President Nixon, the Department of State, their congressmen and the United Nations. It was signed by Rev. James C. Watson, president of the Long Island Council of Churches.

Dr. Ernest Smith, executive director of the Omaha Metropolitan Association of Churches, was one of the many prestigious signatories to a joint statement mentioned earlier, which deplored "the simultaneous assaults by Egypt and Syria upon Israel as flagrant violations of the cease fire agreement of 1967," and asserted, "this action should not be countenanced by the community of nations."

An editorial in the November bulletin of the Council of Churches of Greater Bridgeport sought to establish a Christian

perspective on Middle East events. Reviewing the theological and political history of the area for five thousand years, the editor, Roger W. Floyd, concluded, "Now, it is irrelevant to discuss the rightness or wrongness of actions that led to the creation of Israel 25 years ago. Israel is!" The Christian political perspective, he continued, must insist on justice for both sides negotiated into a lasting peace. The Christian local perspective "empathizes with the anguish of the Jewish people, our neighbors in the Bridgeport area," and "recognizes that for the past 2,000 years it was Christians in 'Christian' nations that killed and terrorized Jews."

DENOMINATIONAL RESPONSES

The Yom Kippur War evoked relatively few "official" denominational declarations, and these tended to be cautiously neutral in tone: deploring the outbreak of hostilities, urging an immediate end to the fighting, and supporting United Nations peacekeeping efforts. There was, however, a substantial outpouring of opinion by national and local denominational officials speaking out as individuals, of eminent clergy and academicians, and individual pastors--particularly among Baptists, Episcopalians, Methodists and Lutherans--which was more openly supportive of Israel on several critical issues: condemning the Arab attack; affirming Israel's right to exist within secure and defensible borders; calling for direct negotiations to achieve a permanent peace; sometimes urging increased shipment of military supplies to Israel. A number of these statements further stressed the obligations of Christians to speak out on the moral issues, as contrasted with their relative silence in 1967.

Unitarian-Universalist

Illustrative of a denominational approach which seemed calculated to avoid taking sides was a statement issued by the Unitarian Universalist Association, which, in a brief declaration, regretted and deplored "the outbreak of hostilities,"

called the resort to violence "an evasion rather than a solution to vital questions," urged "all parties to seek immediate peace rather than seeking to assess blame," and appealed for an immediate cease-fire to be negotiated under United Nations auspices.

Disciples of Christ

In similar vein, an Emergency Resolution Concerning the United Nations' Peacekeeping Role in the Middle East, adopted by the Disciples of Christ on October 31, affirmed "our opposition to all violence, to aggression between nations, and to the use of war as a means of solving international conflicts." The resolution urged the Administration and Congress to seek a cease-fire; commended the UN Security Council for its decision to deploy a peacekeeping force; encouraged the U.S. and the Soviet Union to "continue to work toward the reduction of the tensions in the area"; agreed to contribute to humanitarian relief in the area; and urged their congregations to establish Middle East study groups.

United Church of Christ

A resolution adopted by the executive council of the United Church of Christ on October 29 followed along the same lines. Declaring that "the tragedy and human loss caused by the fourth Middle East conflict within three decades stands as a judgment upon us all," the executive council welcomed the

actions of the U.N. Security Council in calling for an end to the hostilities; expressed appreciation for the initiative of the U.S. and U.S.S.R. in bringing about a cessation of hostilities and maintaining a spirit of detente; deplored the way in which the great powers "are using this regional conflict as a testing ground for weaponry"; joined the World and National Councils of Churches in their efforts to help establish peace in the Middle East; asserted that peace and security required a stable political settlement "that takes into account the legitimate aspirations of all the peoples in the area and, particularly, the right to existence of the State of Israel and the right of the Palestine Arabs"; and called upon its own membership to study the contemporary as well as the biblical Middle East and to welcome the opportunity for interfaith dialogue, both with Jews and Moslems.

While the above, adopted by its executive council, represented the official position of the United Church of Christ, at least one agency with that denomination took a position more consistent with Arab demands. The executive committee of the United Church Board for World Ministries backed a proposal made by President Anwar-el-Sadat of Egypt who, in an October 16 open letter to President Nixon, advocated a truce based on pre-1967 lines. In a telegram to Secretary Kissinger, Dr. David M. Stowe, executive vice-president of the board, expressed "the strong hope of our organization that the U.S. government will seize at once the

opportunity offered" by President Sadat's letter. In addition to requesting government support for a cease-fire based on Israel's withdrawal "from the Egyptian and Syrian territories she has been occupying since the 1967 war," he requested U.S. support for an international peace conference at the United Nations "on the basis of the firm recognition by President Sadat and all Arab states on the permanent right of the State of Israel to exist within her pre-1967 frontiers..." and the recognition "that provision for the rights of Palestinians is an indispensable element in the establishment of a just and lasting peace in the Middle East.

On the other hand, a number of denominational leaders and clergy identified primarily--though certainly not exclusively--with Israel.

American Baptist

Dr. Robert C. Campbell, general secretary of the American Baptist Churches, U.S.A., appealed to President Nixon and Secretary Kissinger to "use your offices to extend to Israel supportive assistance for the maintenance of Israel's integrity and the achievement of a just and lasting peace with her neighbors."

"The attack on Israel by Egypt and Syria as reported by our government and the United Nations observation group," Campbell said, "was a violation of international law and a threat to the right of Israel to exist as a state."

Ms. Elizabeth J. Miller, secretary of the denomination's Division of Social Ministries, said the outbreak of hostilities was a "menace to world peace as well as a source of grief to the nations fighting." She urged that both the United Nations and the United States accelerate their efforts "to find a peaceful solution in the Middle East, a solution reflective of the just claims and grievances of Israel and the Arab nations."

She said "the present conflict underscores the need for both Israel and the Arab countries to be willing to work out a system of negotiation which will enable them to delineate mutually acceptable borders."

In a letter to a Jewish congregation in his community, the Rev. Frank W. Koshak, minister of the First Baptist Church in Montclair, New Jersey, wrote, "We in the Christian community have been shocked by the terrorism and lack of willingness to negotiate the differences between Israel and her neighbors and the stance of total annihilation that has been taken." Declaring that "all people who love freedom," share "the anguish of Israel." Rev. Koshak said, "We hope you will feel free to call on us for the kind of support we can give in human sympathy and understanding. May God grant peace and justice soon."

Evangelical Responses

Officials and ministers of the Southern Baptist Convention, a somewhat more theologically conservative and evangelically-

oriented Baptist group, also spoke out. Dr. M. Thomas Starkes of the denomination's Home Mission Board, wrote to President Nixon on October 10:

As a regional staff member for a Southern Baptist agency I commend you on taking the initiative in leading UN debate on the current Arab-Israeli strife. I abhor Arab attacks on Yom Kippur and urge continued diplomatic support of Israel.

The Miami Baptist Association, meeting in annual session on October 15, adopted a resolution declaring, "We are deeply disturbed by the Day of Atonement War and desire to express our deep concern for the existence and continuance of Israel as a nation." Prayerfully urging both sides to cease hostilities and join in peaceful arbitration, the Association further urged "our Christian friends to consider the urgent call of the Greater Miami Jewish Community for the Israel emergency by praying for the providence of God to prevail as they meet the grave crisis facing the Jewish homeland."

In an unprecedented action, members of the First Baptist Church of Dallas--the largest in Christendom--paid for an advertisement in The Dallas Morning News (October 20) urging Christians "to support Israel NOW" by writing their congressmen and making donations to the Jewish Welfare Federation. The pastor of the Church is the Rev. W. A. Criswell, former president of the Southern Baptist Convention.

Another Southern Baptist minister, Claude Broach of St. John's Baptist Church in Charlotte, North Carolina, with the

support of a unanimous vote from his congregation, mailed a telegram to the rabbis of the three Jewish congregations in Charlotte, expressing "our profound sorrow in the tragic renewal of war in the Middle East. In fulfillment of the cry of the Psalmist we shall pray for the peace of Jerusalem."

In addition, Rev. Broach participated in a service of prayer and intercession for peace at Temple Israel in Charlotte. Recalling President Kennedy's remarks to the people of West Berlin, Rev. Broach concluded his appeal for dialogue and understanding between Christians and Jews with the affirmation, "I am not a statesman or a politician, but I speak as a Christian and a friend in saying, 'Ani ivri.'" [I am a Hebrew.]

A powerful defense of Israel's position came from Dr. A. Jase Jones, the midwestern area representative of the Southern Baptist Convention's Department of Interfaith Witness, in his newsletter, The Challenger of October 15. "This issue of The Challenger," he wrote,

is a plea for Christian leaders--editors of Southern Baptist state papers; denominational leaders in convention-wide, state and associational offices; leaders of our organizations at every level of Southern Baptist life; seminary and college faculty and administrators; and pastors and a variety of individual Christians--to consider the question [Does Israel have a right to live?] and the answer they should give.

This is not a call to partisanship. To affirm the right of Israel to exist is not "choosing sides." This is not a request for Christians, in labeling Israel "friend" to label the Arab world "enemy." To be in favor of the right of Israel to live is not to oppose the right of the Arab world to live.

Pointing out that Israel has been calling upon her Arab neighbors to negotiate boundary settlements during the last six years without success, Dr. Jones stated that failing the opportunity to do so, "Israel has been pursuing an enlightened moral policy toward its Arab citizens...a deliberate effort on the part of the government to assure the Arab population in Israel equal social, economic and political rights and opportunities." Declaring that a heavy moral obligation "rests upon the Christian West because of the long history of persecution from the Crusades to Auschwitz," Dr. Jones concluded, "many, perhaps millions, of Christians strongly sympathize with Israel, but unless they speak out who will know and how will they help? Silence is a negative vote."

Dr. B. Elmo Scoggin, a professor at the Southeastern Baptist Theological Seminary, an agency of the Southern Baptist Convention, in Wake Forest, North Carolina, sent telegrams to President Nixon and Secretary Kissinger urging that "immediate resupply" to Israel of the tanks, planes and other materials lost in the fighting "was absolutely essential." Professor Scoggin also indicated that he was both speaking out and participating in meetings on behalf of Israel, had offered his financial support, and "prayed almost constantly."

Another evangelical leader, Dr. Arnold T. Olson, president of the Evangelical Free Church of America, declared, "The attack on Israel on her holiest of days is further evidence of the

depths to which the human mind can fall." Dr. Olson called the attack "immoral, irrational and irresponsible," and said that it "lends further credence to Israel's need for defensible borders."

Episcopal

Among the most powerful statements from Episcopal leadership was a letter written by Bishop Jonathan G. Sherman, Episcopal Bishop of Long Island to all of the clergy in his diocese. The letter declared:

The shameful attack launched by Egypt and Syria simultaneously against Israel on the most sacred of Jewish holy days is an affront to all God-loving people and has threatened not only the survival of Israel as a nation, but the peace of the world. I urge that prayers for peace and justice in the Middle East be said in all our Churches, that the rulers of all the nations involved may be enlightened and jolted by the Holy Spirit to act speedily in the spirit of reconciliation to bring about an immediate cease-fire and to effect a permanent settlement.

In an equally strong statement, the Rt. Rev. George L. Cadigan, Episcopal Bishop of Missouri, declared:

The unprovoked attack by the Arab armies of Egypt and Syria on Israel on the day of Yom Kippur has stirred feelings of shock and despair. That the Arab countries saw fit to join forces to break the cease-fire agreement which has been so carefully nurtured over the past few years is to be deplored, not only for the peace of the Middle East, but for the entire world. That they chose the day of Yom Kippur, the most solemn and holy day in the Jewish religious calendar, for this attack, is surely as repelling to others as it is to me.

Clearly, the Arabs, who have repeatedly called for Israel's total annihilation, again seem to be guilty of distorting the truth, in asserting that Israel was the aggressor...

Bishop Cadigan went on to say that the only hope for peace in the Middle East lies in honest, face to face negotiations, "which Israel has been urging since the end of the 1967 war."

An equally strong statement in support of Israel was delivered by Bishop John H. Burt, Episcopal Bishop of Ohio, at a public rally for Israel on October 14 in New York City. "The central issue of the renewed hostilities in the Middle East," declared Bishop Burt,

is not a struggle over borders. There have been ample opportunities over the last six years to negotiate mutually acceptable borders, but Egypt and Syria have spurned these, preferring for irresponsible and fanatic reasons to resort to armed aggression to force their will.

Pointing to the common Biblical heritage shared by Christians and Jews "that places peace and peacemaking at the center of our religious faith." Bishop Burt asserted, "For those who have eyes to see, Israel is the only democracy in the Middle East which embodies these concepts. If she is now deserted in her hour of peril by Christians and indeed by any lover of peace and freedom, the betrayal will be of greater magnitude than the betrayal that brought the Holocaust in Hitler's Germany." Protesting, "the enormous flow of arms and ammunitions into Syria and Egypt by totalitarian powers," Bishop Burt declared that America must provide Israel with "sufficient military and other resources to defend herself against genocide." He stressed the need for direct negotiations, for agreement by all of mutually acceptable borders and for openness to coexistence as the "only basis for reconciliation

between Jews and Arabs in the Middle East."

In an article which appeared in the Detroit News, October 23, the Rt. Rev. Richard Emrich, retired Episcopal Bishop of Michigan, wrote that his "deep sympathies lie with Israel." While no nation is pure, he continued, three reasons moved his heart:

1. *If Israel wins the war, the Arab nations will continue to exist. If Israel loses the war, she will cease to exist. There is a law of self-preservation.*
2. *Israel is a fine, democratic and modern state surrounded by a vast Arab world, which for the most part, is not free, democratic or modern. If Israel goes under, a spark of freedom in that part of the world will have been extinguished.*
3. *Israel's battle and the fervor of her fighting men cannot be understood unless we see in the background the horrors of Nazi Germany and the curse of anti-Semitism which has marked the history of the Jewish people.*

Bishop Emrich went on to discuss the danger of world conflict and world disaster developing out of a confrontation between the super powers and concluded,

America needs strength of will and prudence (the primary virtue), for if we are either too soft or too hard, disaster could result. The Mideast must be diffused by drawing clear lines that both of the super-powers understand. There is danger for the whole world in the faraway sands of the Sinai.

In several other instances, Episcopal leaders joined with other Christians in issuing statements. Thus, Bishop Robert Varley of the Episcopal Diocese of Nebraska co-signed a joint statement mentioned earlier. Bishop Leland Stark of the Episcopal

Diocese of Newark joined other prominent clergymen charging that "Syria and Egypt have violated international agreements through their attack" on Israel, and calling it "imperative that the existence and integrity of Israel be maintained and that her Arab neighbors accept this as a fact now and for the future." Bishop Alexander D. Stewart of the Diocese of Western Massachusetts co-signed a statement which pointed to the "common religious heritage" shared by Christians and Jews, deplored the initial aggression, and shared "the pain and anguish of our brothers and sisters in the Jewish community." While declaring that neither side in the Middle East conflict was without fault, and that both sides had committed violations of human rights and dignity, "Nevertheless, the overwhelming fact is that Israel's right to exist as a nation for refuge from senseless persecution must be maintained and guarded by the moral forces of mankind."

In telegrams sent on October 12 to President Nixon and Secretary Kissinger, the Commission on Christian-Jewish Relations of the Episcopal Diocese of New York declared,

We affirm our solidarity with Israel in its defensive war for survival.

We affirm Israel's right to defensible boundaries against aggression.

We affirm Israel's role as custodian of the places sacred to Jews, Christians and Muslims.

We strongly disapprove of aggression at any time, but in particular condemn the desecration by Egypt and Syria of the day holiest to Jews.

We urge that the American government supply Israel with the necessary material for survival as expeditiously as possible so that the war may be hastily terminated and the needless shedding of blood be ended.

The telegrams were signed by the Rev. Lee A. Belford, chairman of the commission.

In a letter written to the New York Times, the Rev. Philip L. Culbertson, an Episcopal priest, pointed to a number of expressions of Christian support for Israel, including support from within his own denomination:

The Episcopal Church in the United States, at its recent general convention in Louisville, passed a resolution supporting the State of Israel's right to exist. A similar statement was issued by the Episcopal Diocese of New York, augmented by a strong pro-Israeli statement by their Ecumenical Commission last week. Four prominent Episcopal Bishops, the Rt. Rev. John Krumm, the Rt. Rev. George Cadigan, the Rt. Rev. John Burt, and the Rt. Rev. Jonathan Sherman are widely known as strong supporters of the State of Israel and the cause of Soviet Jewry. In New York City, young Episcopalians have given blood for the Israeli army, and some have even volunteered to the Jewish Agency to go to Israel as volunteers in the present conflict.

On the basis of these facts, Rev. Culbertson wrote:

I feel it is fair to say that the attitude of the National Council of Churches in its refusal to support the State of Israel is in no way representative of all American Christians. There are those of us who strongly support Israel in the present conflict, applaud the continued existence of the State of Israel, and align ourselves with our Jewish brethren in their struggle for the defense of their national homeland.

Another Episcopal priest, the Rev. John W. Bishop, rector of St. Thomas' Episcopal Church in Rochester, New York, wrote a letter in response to an editorial which had appeared in the Times Union, a local newspaper, suggesting the United States stop supporting Israel with supplies and that public officials

should avoid taking sides. The Rev. Bishop wrote:

I believe that calls for American neutrality in the Middle East offend every sense of international morality and human justice. This is no Vietnam conflict, with its confused and perplexing moral ambiguity. To be sure, there are moral arguments on both sides of the Arab-Israeli question, but the moral weight and force that overwhelmingly rests with these people's right to survive, is unquestionable. It is clear that the Arab states intend nothing less than the obliteration of Israel, and until they are willing to sit and negotiate a direct settlement with Israel, we must, at the very least, stand as a moral guardian of that right of existence...

If the United States government and people retreat from that moral baseline, then Israel might well say to us what a Jew, named Jesus, said to a morally confused people 2,000 years ago: "Weep not for me, but for yourselves and your children" (Luke 23:28).

The Rev. Malcolm Boyd declared:

Christians betrayed Jews in both America and Israel at the time of the Six Day War in 1967 by failing to offer them full and unequivocal support in that moment of crisis. This failure must not be repeated by Christians now.

Father Boyd also urged American Christians to match the financial aid given to Israel by Jews, and to understand "the theological and spiritual basis of providing such aid."

Lutheran

Several Lutheran scholars and individual clergymen spoke out on behalf of Israel.

The Rev. Paul D. Opsahl, an official of the Lutheran Council in America, by acting in an individual capacity, wrote to Secretary Kissinger on October 15,

The national boundaries of the state of Israel must be allowed to remain intact, and the security of that state and its people maintained. I urge solutions toward a peaceful existence between the Arab states and Israel which will provide maximum feasible justice and minimum injustice to the parties concerned.

Dr. Martin E. Marty, well-known historian, editor and author declared:

Our concern in Israel's survival is accompanied by many other preoccupations: profound regret over the desecrating military attacks on the Day of Atonement; a share of repentance over the failures of nations to advance the cause of peace between 1967-73; a plea for restraint by the warring parties, especially as regards civilian populations; a passion for restored peace, and a prospect for a settlement which will assure Israel defensible boundaries as a phase in her ongoing struggle to endure and remain free, as a "light to the Nations."

Dr. Franklin Sherman of the Lutheran School of Theology in Chicago wrote:

Surrounded and vastly outnumbered by their foes, Israel has been attacked from two sides with the use of the most modern and deadly weapons supplied by a superpower. Americans must come to the defense of this beleaguered people--morally, materially, and if necessary, militarily. The tragedies which the nations of the world have visited upon the Jews throughout centuries must not be repeated in our time.

The Rev. Paul Noren, pastor of the Mount Olivet Lutheran Church in Minneapolis--a minister who has preached at the White House--wrote to President Nixon and Secretary Kissinger, that in the face of Russia's supplies of armaments to the Arab states,

...Israel must not be left to the sad fate of being neglected or undercut in its opportunity to survive.

With many others I would hope that our government will

give Israel the fighting chance that it deserves. Having been in that country in each of the last two years, I would want to see Israel to continue to fight its valiant fight to emerge as a stronger nation that shall be able to make its contribution to the world family.

Methodist Responses

A Middle East settlement that would insure Palestinian Arabs self-determination and economic justice while insuring that the state of Israel "shall not be threatened with extinction" was called for by The Board of Church and Society of the United Methodist Church on October 21. It added that the world community must share responsibility for such a settlement.

In an apparent attempt to avoid taking sides in the conflict, the board warned that United States policy in the Middle East should not be based "on narrow interest in oil nor on a revival of anti-Communism" and urged a dialogue "across religious and ideological differences" to seek lasting peace and security.

A number of Methodist denominational leaders identified with Israel more outspokenly. The Rev. Robert W. Huston, associate general secretary of the Methodist Board of Global Ministries, sent a telegram to a number of Jewish organizations declaring, "In the midst of prayers for peace in the Middle East which will conserve Israel's existence, please know that many Christian hearts go out to you in this travesty on Yom Kippur."

In similar vein, the Rev. Dr. Grover C. Bagby, official of the General Board of Christian Social Concerns, telegraphed Secretary of State Kissinger:

So long as Israel's right to exist is threatened by surrounding states, as has been the case for the entire 25 year period of her 20th century life, the U.S. government must not waver in its policy of support. This policy is more important than ever at this time of renewed desperate attack on two fronts.

Once Israel's right to exist is accepted and made secure, then all other outstanding problems as between Israel, the Arab nations and the Palestinian refugees in particular, are susceptible of fair settlement through the conduct of negotiation and compromise. But first, Israel's right to exist, like Egypt's and Syria's and the other mid-east nations, must be recognized and made secure by all nations.

Dr. John R. Knecht, President of the (Methodist) United Theological Seminary in Dayton, sent personal letters to the rabbis of three synagogues in his community, and to officials of the Jewish community councils, expressing his shock and disturbance that,

...a cease-fire has been broken and that Israel is again under heavy military attack.

Because many of you have shared with us in dialogue setting in recent months, we have a fuller awareness of the pain and pressure you are feeling and a clearer perception of what is at stake for all of us.

Bishop Melvin E. Wheatley of the Denver area United Methodist Church stressed the urgency to work for a just and speedy end to the Middle East war.

This means that any cease-fire agreement must insist on both the right of Israel to exist within secure and defensive boundaries and the necessity for Arab and Israeli governments to hammer out their own differences at the negotiating table...Such negotiations between principle parties are also the only route to anything approximating an ultimate solution that can bring peace to the Middle East and justice and fulfillment to Arabs and Jews alike.

Bishop Don H. Holter of the United Methodist Church, Nebraska area, was a co-signer of a joint statement of prominent Nebraska clergy mentioned earlier.

In addition, two noted scholars, both Methodist clergymen, spoke out strongly in support of Israel. Dr. Franklin H. Littell, professor of religion at Temple University in Philadelphia, a well known author and leader of a group called Christians Concerned for Israel, wrote in the October issue of that organization's newsletter:

One thing is sure: for believing Christians the survival of Israel is a religious as well as political issue. Simple political justice is at stake, and so is the whole meaning of holy history. So are the truths, which Christians, when they remember who they are, hold most dear...

As it happens, the Arab League governments by their obscene attack on Israel on the holiest of Jewish religious holidays have marvelously clarified the basic issue: whatever our differing interpretations and understandings of the Holocaust and the Restoration, we of the churches cannot remain inactive and neutral when the lives of a remaining third of the Jewish people are under assault.

Dr. Littell urged his Christian readers to write their Congressmen, the Secretary of State, and the White House and their local newspaper editors in support of Israel's fight for survival and to join with Jewish neighbors in rallies and demonstrations in support for Israel.

In similar vein, the Rev. A. Roy Eckhardt, professor of religion at Lehigh University, who, with his wife, Alice, has been one of the moving spirits of Christians Concerned for Israel, wrote in a letter to The New York Times (October 11):

The Christian world was very largely silent and complicitous before the Nazi genocide of Jews. Its silence and "neutralism" and even pro-Arabism, amid the attempted second holocaust of 1967 are well known. With the Yom Kippur war of 1973, Christians and the churches are given the opportunity to collaborate yet a third time in the unceasing effort to annihilate the Jewish people. The available devices are familiar ones: "evenhandedness" and "calls for peace."

The answer will be given almost immediately. And to the extent that Christian collaborationism is once again forthcoming, a new fact will afflict our conscience: consent to the wicked blasphemy of utilizing the holiest day of the Jewish year to the end of destroying Jews.

Presbyterian Responses

While the United Presbyterian Church did not issue an official statement, one agency within that denomination, the Advisory Council on Church and Society, declared that the United States should use its influence to secure implementation of the United Nations' resolution 242 of November 22, 1967. It also asked that the United States support a "just settlement of the legitimate claims of the Palestinian people," and urged church members to support negotiations for a permanent settlement of the Middle East conflict "when a genuine cease-fire" takes hold.

A number of Presbyterian clergymen, when speaking as individuals, were more directly supportive of Israel. Thus, Dr. Harvey M. Throop, moderator of the presbytery of Omaha, was a co-signer of the Nebraska declaration mentioned earlier. The Rev. John Craig, pastor of the Central Presbyterian Church in Houston, declared that Americans must not "purchase our oil at the price of Jewish blood." Emphasizing the solidarity of

Christians and Jews and the common heritage of the Bible, Rev. Craig urged Christians to pray for Israel and for peace in the Middle East.

In similar vein, Pastor Kent M. Organ and Clerk Raymond C. Brecht of the College Hill Community Church (United Presbyterian) in Dayton, Ohio, wrote to the president of the Jewish Community Council, "we share your pain and revulsion at the cruel blasphemous attack on Israel...we are appalled by these outrages so senseless and so unredemptive, and we pray for their cessation and the dawning of peace."

A noted Presbyterian scholar, Dr. Andre Lacocque, professor of Old Testament at the Chicago Theological Seminary, pointed to the "premeditated military assault on Israel" launched by Egypt and Syria "in violation of international law and morality." He further declared:

It is clear that non-Jews cannot remain indifferent to the ordeal inflicted upon their Jewish brothers and, through them, upon the cause of justice. We want herewith to affirm our total moral support of them, knowing that they are the real victims of the conflict they have not wanted.

The coordinated two-front attack against Israel underscores the latter's insistence that secure defensible borders are a primary condition for settlement of the Middle East conflict.

Black Clergy

Statements by several prominent Black clergymen deploring the outbreak of hostilities tended to be somewhat reserved and were apparently intended to maintain a neutral stance. Dr. J. A.

Jackson, president of the 2.5 million member National Baptist Convention, USA, Inc., the nation's largest Black church, declared in a statement, "War is destructive of all of those human values out of which nations are made, and the multiplicity of the years of envy, hatred and strife cannot produce the fellowship that leads to peace that all of the nations need."

United Methodist Bishop Prince A. Taylor, Jr., chairman of the World Methodist Council, sent a telegram to Secretary Kissinger expressing gratitude for "the non-partisan approach our country is taking in the Middle East violence." Implicitly recognizing the reason for renewed hostilities, however, he urged Dr. Kissinger "to make every effort to end the aggression and the needless bloodshed and press for immediate peace negotiations through the U.N."

Bishop Ernest L. Hickman, presiding prelate of the First Episcopal district of the African Methodist Episcopal Church declared, "We are deeply concerned over the outbreak of hostilities in Israel. We will urge our parishioners to pray that peace may come quickly." A similar statement came from the Rev. Willy G. Williams, president of the A.M.E. Preacher's Meeting of Philadelphia and vicinity.

Some Black clergymen identified more clearly with Israel's cause. The Rev. Edward V. Hill, president of the California State Baptist Convention and pastor of the Mt. Zion Baptist Church in Los Angeles, sent a telegram to President Nixon,

commending his leadership in the Middle East crisis, at a time when the administration had declared support for Israel's position.

The Rev. Richard A. Battles, II, pastor of Mt. Olive Baptist Church, Hartford, Conn., publicly expressed his "sympathy to Jewish friends," and declared, "Just as so many of the Jewish faith joined with the Black race in our quest for human rights in this country, may we, of all faiths and races, join with them in their struggle to have peace in the land of their fathers."

The Rev. Otis Moss, Jr., of Mt. Zion Baptist Church of Lockland, Ohio, wrote Rabbi Albert Goldman, chairman of the Cincinnati Board of Rabbis:

Today, as you fight against oppression in the Soviet Union and defend your right to exist in Israel and the world, let me express a mutual sharing of the pain of this hour...

I pray for the day when the destruction of Israel will cease to be an obsession in any portion of the Arab world. I pray for the day when little children can play along the Golan Heights and Sinai borders without threat or danger...No nation has a right to demand the destruction of another nation of people. We are for peace with the survival of Israel. Shalom, Shalom!

The Rev. William L. Bentley, President of the Interfaith, Interracial Council of Clergy, joined a Jewish community leader and the executive secretary of the Metropolitan Christian Council of Philadelphia in calling upon the mayor of Philadelphia, the governor of Pennsylvania and the president of the U.S. to declare a special day of prayer for Israel. "We should not wait to be called upon to pray," Rev. Bentley declared, "but we ask that all the religions pray for peace in Israel."

Several other Black clergymen co-signed joint statements more clearly sympathetic to Israel's position. The Rev. Dr. D. M. Owens, of St. James A.M.E. Church and the Rev. C. E. Thomas, official of the General Baptist Convention, both of Newark, New Jersey, were signatories of a statement charging that "Syria and Egypt have violated international agreements through their attack on Israel" and urging that Israel's Arab neighbors accept "the existence and integrity of the State of Israel."

Pastor Elmo Bean of the Beth El A.M.E. Church, and George Woodards, secretary of the African Methodist Episcopal Church, both signed a letter sent by religious leaders of the Greater Wilmington, Delaware area to U.N. Secretary Waldheim, condemning the attack by the Egyptians and Syrians on Israel's holiest day of the year "in the name of decency."

PROTESTANT PRESS

The term, "Protestant press" has been used loosely here to cover a variety of publications, including independent periodicals, denominational publications and The Christian Science Monitor, which, while not officially a Protestant newspaper, is subsumed under that category for purposes of simplicity.

A lengthy editorial in the Monitor of October 16 took issue with the "common assumption" that Egypt and Syria had attacked Israel. "Last week's Arab attacks were attempts to reclaim Arab territories taken by armed force in 1967..." The editorial asserted that while the United States will now allow the state of Israel to be wiped out, "Moscow is entitled to see to it that neither Syria nor Egypt is wiped out or overrun," and concluded that "the issue is not the survival of Israel (which is not in question) but only the spoils of the 1967 War."

This perspective, along with a number of others, was quoted in an October 31 editorial in The Christian Century entitled "Soul Searching Over the Mideast." The editorial reviewed the interreligious debate around the National Council of Churches' stand on the Yom Kippur War, and the charges by American Jewish Committee staff members that the statement was morally inadequate, quoted other sources including The Monitor's stated opinion and the comments of a prominent Christian leader that, "This is one war that Israel cannot afford to lose. Anyone who takes a strong pro-Arab position now would really be guilty of moral complicity in their elimination."

While suspecting that most Christians in this country instinctively feel a natural affinity with Israel, the editor suggested that such instinctive feelings do not justify an automatic assumption that the Israeli government's position is correct. The Middle East conflict must be seen in political rather than religious terms, and the way of peace lies in negotiation, not the belligerency of military might. Thus, "We find it necessary to curb natural feelings of empathy within the Judeo-Christian family and call upon both Arab and Jew to stop the political conflict and work towards a reasonable political situation."

The November 7 Christian Century published two views of the Middle East crisis. In one, Professor Robert E. Cushman of Duke University's divinity school, asked, "What price Israel?" In a strongly anti-Israel article, he equated American support of Israel ("the modern conquest of Canaan") with American policy in Vietnam. Suggesting that support of Israel was equivalent to "another undeclared war--this time a war against the Islamic Arabs of the Middle East," the author placed all the blame for the plight of the Arab refugees on Israel, and appeared to suggest that Arab-Israeli fighting since 1948 was instigated by Israel. Noting Israel's lack of support in the United Nations, he questioned, "What price Israel and are we prepared to pay the price alone and in contravention of 'decent respect to the opinion of mankind'?" Professor Cushman further implied that continuing support of Israel by the United States' executive branch was a

threat to democratic government in the United States. His clear implication was that Israel must go.

An opposing viewpoint--"A Plea for Israel"--was registered by Dr. Franklin H. Littell. Professor Littell noted that Israel "has four times since its founding by the United Nations had to fight for its life against assaults mounted in the name of a Muslim crusade against the Jews." In the present war, Israel chose to avoid a pre-emptive strike

...in the perhaps naive thought that such an assault--launched indecently, indeed blasphemously, on the holiest of religious days in the Jewish calendar--would revolt the conscience of the nations. It underestimated the extent of spiritual sickness in Christendom and in the communist nations.

Professor Littell contrasted the despotism of the Arab nations "which constantly resort to war to divert attention to real needs" with the "liberty and self-government which make Israel--with 11 political parties including pro-Russian and pro-Chinese parties--a unique bastion of respect for the human person and his freedom." He strongly criticized "the response of some Christian agencies" to the Middle East struggle, at the same time noting that "Many Christians have this time risen up to express their identification with Israel's right to live."

In a later editorial article (December 26) written after Christian Century editor James M. Wall had made a fact-finding tour to the Middle East, he reviewed some of his meetings and experiences in Israel against the background of the Arab-Israeli conflict since 1947.

Mr. Wall concluded his article, which blended both sympathy for and criticism of Israel, by raising "the central question":

How to reconcile Israel's security for its "moral right to exist" with the military threat posed by Arab neighbors whose land Israel has occupied in the name of that security?...

The Jewish State of Israel, with its ambiguous identity as a nation and a religious entity, looks to American Christians for support. Somehow we must find a way to provide that support, but we must do so by retaining our equally powerful commitment to the Palestinian Arabs--Christian and Muslim--who seek freedom and self-determination.

Some Protestant journals criticized both the United States and the Soviet Union for their roles in the Middle East Crisis. The Lutheran, published by the Lutheran Church in America, declared in a November 2 editorial that leaders of the United States and the U.S.S.R. were being "hypocritical" in their desire for peace by continuing to supply arms to the belligerents, and that if the two big powers wanted peace they should be taking away weapons rather than giving more to either the Arabs or the Israelis.

An editorial in the November New World Outlook, a United Methodist/United Presbyterian monthly, found fault with all parties involved: the U.S. and the U.S.S.R., which "have persisted in placing their own interests above those of their client states in the area"; the Arab nations, which "have too often fallen victims to their own rhetoric and rushed into military action which, aside from the killing involved, has served only to weaken only

their own position"; and Israel, which has "pursued a policy of intransigence since the 1967 war which has had a great deal to do with provoking the present conflict."

After reviewing these negative factors, the editor outlined some necessary requirements for a positive settlement. "The existence of the state of Israel must be accepted...A resolution of a homeland for the Palestinian Arabs must be achieved...The return of the Arab territories, coupled with some form of military guarantee for Israeli security, is also required." As for Jerusalem: "Internationalization may be one solution, joint Israeli-Palestinian sovereignty another."

The same issue of New World Outlook carried an article, "Shalom and Salaam," by J. Richard Butler, an official of the United Church Board for World Ministries, in which the author evaluated the nations of the Middle East according to the extent of modernization and social progress they had achieved. On this basis, he was critical of all nations in the area. In Egypt, Iraq and Syria, "Arab socialism has not produced the promised results...land reform has not been seriously attempted or achieved..." In the conservative monarchies of Jordan, Saudi Arabia, Iran and the Gulf Sheikdoms, modernization "is but a continuation of an aristocratic or feudal way of life." Even Israel, considered in the West as the only modernized, democratic state in the Middle East, "is being taken over by capitalist concepts and influences." Basic to the conflict in the Middle East, the author continued,

has been the clash of two national liberation movements, Jewish and Palestinian Arab, each claiming exclusive right to the same territory, and both considering "their claims to be above reproach and their opponent's without merit." The author found "a glimmer of hope...in the slight erosion of the mutual exclusiveness of the claims announced by each side," and concluded that religion can play a constructive role in the conflict if more universal concepts will prevail over narrow chauvinistic tendencies.

Engage/Social Action (December, 1973), a Methodist periodical, said the Arab attack raised the question of Jewish survival. With the Yom Kippur War the "illusions so carefully built up since 1967 (that Israel was not endangered and that anti-Semitism was definitely on the way out) crumbled under the Arab attack... But many, many Christians in America failed to take the reality with Christian seriousness."

Christian seriousness, the editor continued, is founded on the deeply known and felt identity of the Christian faith with the Jewish covenant, and includes recognition that the relationship of Jews to "the Land" is integral to Jewish identity. "Though dispersed for centuries, the Jewish people have never ceased to root their corporate identity in the land they now defend." Admitting the complexity of the political situation in the Middle East war, the author insisted:

Nevertheless, Christian seriousness requires that Christians and the churches support the right of Israel to live in the Land as a Jewish state. Christian seriousness requires the churches and their members to urge the United States government and people to stand with the Jews in defense of the Land. With the Holocaust a scant quarter century behind us, the Christian community is in no position to equate available fuel for eight-cylinder cars with the integrity and very survival of the children of Abraham.

World Call, the monthly magazine of the Disciples of Christ, also addressed itself to the moral ramifications of the oil squeeze, and declared in its October issue that domestic oil needs should not alter United States policy in the Middle East. Noting that "a well-managed campaign is underway to undercut American support of Israel," the editorial stated that "oil should not be secured at the expense of our national integrity or at the price of new bloodshed in the Middle East. United States policy in the Middle East should continue on its present course." Noting that American support of Israel has been heavy, but that the United States has also dealt "generously and forthrightly with Arab leaders of good will," the editorial said, "It would be a grave moral error to bow to every demand of the Arab world--especially its extremists--and to abandon our long-time commitment to Israel."

Analyzing the situation of the opposing sides in the Middle East conflict, the editorial continued, "Israel has a right to exist and to have our continued help. The hapless Palestinians, likewise, have a cause which should claim American attention and support. And all the Arab states have monumental needs in development which the U.S. should help to meet."

JOINT STATEMENTS

Joint statements, signed by a variety of Christian spokesmen, came from every part of the United States (and some from other parts of the world), and represented a striking diversity of Christian views. Some were all Catholic, some all Protestant, some all Christian and some crossed religious lines. Signers included church officials, clergy, laymen, academicians, and seminary and post-graduate students. Some were co-signed by only a few individuals, some by hundreds. Some were undoubtedly stimulated by the expressed concern of Jewish friends and colleagues; others appeared to be spontaneous.

Some of these declarations were carefully balanced in an effort to maintain a probable posture of neutrality between the just claims of Israel and the Arab states. But the overwhelming majority of them, while frequently expressing concern for the plight of Palestinian refugees, were strongly supportive of Israel on a number of key points: recognizing Egypt and Syria as the aggressors and condemning their aggression; recognizing Israel's right to a secure and peaceful existence; urging face to face negotiations for the settlement of outstanding issues.

Three prominent national Christian leaders, Rev. William Sloane Coffin, Jr., chaplain, Yale University; Robert McAfee Brown, professor of religion, Stanford University, and John Bennett, president emeritus, Union Theological Seminary, issued a statement on October 19, during the course of the fighting,

urging American and Soviet leaders to do everything in their power to negotiate a speedy end to the war. They went on to declare:

Israel must be accepted as a nation by all other nations of the world. Few nations can boast of national boundaries, initially established according to principles of justice alone. Historically, it is the passage of time that finally validates a country's right to exist. Israel now has that right, the same right as all her Arab neighbors, to live securely within recognized borders.

At the same time, the stateless Palestinian Arabs have the right to see resolved their own pressing human problems and to have a part in their resolution.

Americans must now allow fears of winter fuel shortages to become a pretext for the revival of anti-Semitism in this country. Cold homes are a hardship but cold hearts are a disaster. Rather, let America's universities and American houses of worship become places where, with a new urgency, Arabs, Jews and Christians can discuss each other's fears and longings, and so help create a more peaceful future for all.

At the close of the Conference of the Chicago Institute for Interreligious Research at Woodstock, Illinois, on October 17, a number of leading theologians issued a statement expressing support for Israel.

The statement condemned "the unprovoked Arab attack upon the State of Israel on the holiest day of the Jewish year" as "an act of political, spiritual and moral perfidy, which we, as men and women of faith and peace, cannot condone under any circumstances."

Among the signatories to the statement were: Sister Suzanne M. Noffke, OP., president of the Sisters of St. Dominic, Racine,

Wisconsin; Theodore W. Jennings, associate professor of theology, Chicago Theological Seminary; Clyde L. Manschreck, professor of church history, Chicago Theological Seminary; Sister Ann Heilman, SFCC, professor of psychology, Loyola University; Cyrus V. Giddings, Chicago Theological Seminary, and Dr. Walter Michel, Lutheran School of Theology at Chicago.

The statement urged Arabs and Israelis to end their hostilities and to engage in immediate and direct negotiations "to secure safe and defensible borders for the State of Israel and likewise to evolve an acceptable political situation for the Arab states."

In the Niles township area, near Chicago, a statement was issued by the Skokie Co-operative Ministry and sent to Rabbi Neil Brief of the Niles Township Jewish Congregation. The signers, describing themselves as "concerned members and pastors of the seven congregations involved in the Skokie Co-operative Ministry," said they wanted "our Jewish friends and neighbors to know we share your anxiety over the attacks on Israel..."

A joint statement by religious leaders in Seattle, issued on October 19, deplored "the resumption of full scale hostilities against Israel by Egypt, Syria and other Arab and non-Arab states," particularly the fact that Yom Kippur was chosen for the attack. They declared "the essential need for direct negotiations...to determine mutually acceptable borders," and affirmed that acceptance of Israel "by the entire international community" and

the solution to the problems of Palestinian refugees were "indispensable to peace in the Middle East."

Declaring themselves "outraged by the continuing impotence of the international community to provide the collective security promised by the charter of the United Nations," they expressed support of United States policy of transferring to Israel "such military equipment and other aid as needed by Israel to repel her aggressors," and called upon local religious bodies and leaders to respond generously to appeals for aid, which "should be directed to Palestinian Arabs, Jews dwelling in Arab lands and all victims of the present hostilities."

This statement was signed by: the Rev. Loren T. Arnett, general secretary of the Washington State Council of Churches; the Very Rev. Cabell Tennis, dean, St. Mark's Episcopal Cathedral; Diana Bader, OP.; the Rev. Dr. David G. Colwell, minister, Plymouth Congregational Church; the Rev. Dr. William B. Cate, president-director, Church Council of Greater Seattle; the Rev. Dr. Robert M. Fine, First Free Methodist Church; the Rev. Dr. Cecil Murray, First A.M.E. Church; the Rev. David B. Royer, Campus Christian Ministry at the University of Washington.

A number of Christian leaders associated with the San Francisco Conference on Religion, Race and Social Concerns signed a statement adopted on October 12 by the executive committee of that organization. The 27 signatories included Roman Catholics and Protestants of various denominations. The statement condemned

"a war that shatters peace and substitutes bloody conflict for reason and dialogue," and said that Christians must unite in calling upon "our nation's leaders and the nations of the world to end the Mideast war, to affirm the right of Israel to live within secure borders" and to bring the nations of that area to the peace table.

On October 17 the cabinet of the Graduate Theological Union--which coordinates faculty and library resources for the various theological schools in the Berkeley area--adopted a similarly-worded statement which was sent to member schools for individual signatures by students, faculty and staff. It was subsequently signed by a number of faculty members of the Jesuit School of Theology at Berkeley and by the entire faculties of the American Baptist Seminary of the West in Berkeley and of the San Francisco Theological Seminary, a Presbyterian seminary in San Anselmo.

Religious leaders in Southern California declared themselves "deeply shocked" by the hostilities and termed the actions of Egypt and Syria "especially deplorable in that they were initiated on Yom Kippur..." The statement, which also urged face to face negotiations among the concerned parties, was signed by: Dr. Carl Segerhammar, president, Pacific Southwest Synod of the Lutheran Church in America; Rev. Don R. Boyd, First United Methodist Church; Dr. Fred P. Register, conference minister, United Church of Christ, Southern California Conference; Rev. Priscilla Chaplin,

executive director, Southern California Council of Churches; Dr. Richard O. Bass, pastor Lewis Metropolitan C.M.E. Church; Dr. Irwin Trotter, conference council director, Southern California-Arizona Annual Conference of the United Methodist Church; Dr. Horace Mays, executive Director, Los Angeles Council of Churches and several Jewish religious leaders.

In Arizona, the participating Christian congregations of the North Phoenix Corporate Ministry issued a statement "in support of our Jewish brothers," which was read by Christian clergy at the services of the two synagogues in North Phoenix as an indication of "care and concern." Affirming "the relationship of trust between Christians and Jews developed through years of ecumenical dialogue," they expressed "Christian support for the right, both morally and juridical, for Israel to exist within secure boundaries." Committing themselves to pray for peace and justice, and "for the insured, the dispossessed and the dead on both sides," they pledged "to promote programs of education in the Christian community so that Christians will better understand the anguish of the Jewish people," and committed themselves "to fight against any display of injustice or anti-Semitism now or in the years to come."

The North Phoenix Corporate Ministry includes one Roman Catholic, four Protestant and two Jewish congregations. The statement was read at the two synagogue services by the Rev. Eugene Lefebvre of the Orangewood Presbyterian Church.

A joint statement by religious leaders in Omaha has been cited earlier in several contexts because of the broad range of religious leadership which endorsed it. The declaration, which deplored the simultaneous assaults by Egypt and Syria upon Israel as "flagrant violation of the cease-fire agreement of 1967," appeared as an advertisement in the Omaha World Herald, and was signed by Archbishop Daniel Sheehan, Dr. Ernest Smith, executive director of the Omaha Metropolitan Association of Churches, and officials of a variety of Protestant denominations, including Lutheran, Baptist, Unitarian, Methodist, Presbyterian and Episcopal.

Also mentioned earlier was a declaration of conscience signed by some 14 Christian and Jewish leaders in Iowa decrying the Arab attack as "a profanation against Israel, the Jewish faith and a desecration of human life." Signers included Roman Catholic Bishop Maurice Dingman of Des Moines and the Rev. Harold Butz, associate secretary for the Iowa Council of Churches. A joint statement issued by seven Christian leaders in Cleveland, also cited earlier, asserted that "to initiate aggression without cause is to violate the most basic of all God's commandments." Here again, signers included the Roman Catholic Auxiliary Bishop William Cosgrove and the Rev. W. McCracken, president of the Cleveland Council of Churches.

In similar vein, the executive committee of the Metropolitan Area Religious Coalition of Cincinnati, declared that "we stand with the Jewish community of Cincinnati in their concern for peace in the Middle East. Their concern is our concern too. We deplore the breaking of another truce and the return to military action in the Middle East." The statement was co-signed by the Msgr. Ralph Asplan, president of the Religious Coalition, and by Episcopal Bishop John Krumm, vice-president.

A joint statement issued by Christian graduate students at the Hebrew Union College - Jewish Institute of Religion, a rabbinical seminary in Cincinnati, supported "our Jewish colleagues and friends in the midst of their struggle for the survival and preservation of the State of Israel." The signers, including both Roman Catholics and Protestants, appealed for "continuing United States support for Israel and for an intensified search for an equitable and permanent peace." They also urged Christian colleagues and friends to demonstrate financial as well as moral support for Israel and to pray for a speedy end to the conflict.

In Louisville, Kentucky, a declaration of conscience co-authored by the Rev. Stanley C. Schmidt, pastor of Holy Trinity Catholic Church and Dr. Glenn Dorris, pastor of the Second Presbyterian Church and signed by 60 members of various local churches, called on local Christians to reaffirm the right of Israel to exist as a state and to express solidarity with the people of Israel by donating to the Israel Emergency Fund. Recalling

that "the Christian world was very largely silent when, in the Nazi Holocaust, six million Jews were killed," and that Christians had also failed Israel in the Six Day War of 1967 "with our silence and neutralism," the signers commended "our nation's willingness to supply Israel with military equipment in its struggle for survival." The declaration of conscience, a document of considerable length, appeared as an advertisement in the Courier Journal.

In Houston, Texas, a group entitled "Christians Concerned for Israel," with a Protestant layman, John Wildenthal, as chairman, and a Roman Catholic priest, the Rev. Warren Dicharry, as co-chairman, sent a message to President Nixon, Secretary Kissinger, local congressmen and senators and the local press, comparing the attack on Israel "to a second Pearl Harbor." Calling the attack Soviet sponsored, they called on "all freedom loving Americans to provide Israel with all possible support."

In Richmond, Virginia, a statement of concern by the executive committee of the Clergy Association of the Richmond area, declared, "As a religious community, we are incensed by the blatant attacks upon a people during the observance of a high holy day." Describing the attacks as "an affront on the moral and religious nature of mankind," they affirmed "the right of the nation of Israel to exist without the ever present threat of attack. Further, we urge our government to maintain a stance in which economic considerations (such as oil supplies) do not overshadow moral judgments."

The statement, which also expressed "deep sympathy to the Jewish community," was signed by the Rev. J. Fletcher Lowe, Jr., president of the Clergy Association of the Richmond Area, and appeared in the Richmond Times Dispatch on October 18.

A group of religious leaders of Greater Wilmington, Delaware and the Delmarva Peninsula sent a letter to United Nations secretary general Waldheim expressing "deep dismay" at the report of U.N. observers that Egyptians and Syrians "took the initiative at the time of Israel's most holy day of the year." They hoped and prayed for an early cease-fire and negotiations toward a permanent settlement recognizing "the right of all peoples in the Middle East to self-determination and integrity." The signers included Roman Catholic, Greek Orthodox, Methodist, Presbyterian, Episcopal, Christian (Disciples of Christ) and African Methodist Episcopal clergy.

In Pennsylvania, the Altoona area clergyman's association, meeting on October 15 "noted with shock and sadness the unprovoked attack upon the state of Israel by Egypt and Syria on the holiest day of the Jewish religious calendar..." In addition to condemning the attack on Israel, the group called upon the United States government to furnish Israel with "whatever military equipment as may be necessary" to assure its survival and independence, and called upon the United Nations "to assist in providing fixed, recognized and defensible borders..."

Several joint declarations were made by Christians in New Jersey. A statement by more than 60 educators, representing seven institutions of higher learning, has been mentioned earlier. In addition, the New Jersey Clergy Conference on Israel deplored the "assault by Egypt and Syria," which jeopardized Israel's right "to her own existence and fulfillment." The signers called upon "our nation, and the nations of the world, to use their good offices to bring the war to a just and speedy end, to affirm the right of Israel to exist within secure boundaries and to work for a peace in the Middle East that will bring justice and fulfillment both to Jews and Arabs." It was signed by the Rev. Msgr. Thomas W. Cunningham, co-chairman, New Jersey Clergy Conference on Israel; the Rev. Nancy E. Forsberg, the First Congregational Church of Union; the Rev. Horace Hunt, executive director, Metropolitan Ecumenical Ministry; the Rev. Msgr. John M. Oesterreicher, Institute of Judaeo-Christian Studies, Seton Hall University; the Rev. John A. Radano, co-director, Ecumenical Studies Institute, Seton Hall University; the Rev. Paul L. Stagg, general secretary, New Jersey Council of Churches; Sister Rose Thering, School of Education, Seton Hall University, and Dr. Walter Wagner, co-director, Ecumenical Studies Institute, Upsala College.

In Eastern Pennsylvania, an appeal to the "entire Christian community within the Greater Eastern Phillipsburg area," was made by a Christian layman, Edwin M. Weikel as chairman of the Christians for Israel Emergency Fund. Mr. Weikel called upon his fellow

Christians, not only for financial support for Israel, but "to further express your solidarity with Israel from your pulpit this Sunday, also lend moral support and your prayers at this time when this nation needs us most."

In Connecticut, 15 New Haven clergymen issued a statement expressing their "heartbreak at the renewed war in the Middle East due to the unprovoked attack by Egypt and Syria upon Israeli troops."

In Derby Connecticut area, a joint letter to the editor of The Evening Sentinel stated that "all indications pointed to the fact that warfare was opened by a premeditated, concerted attack by Egypt and Syria on Israeli positions." Calling the timing of the attack on Yom Kippur particularly odious," they urged prayers for an end to hostilities and peace negotiated between parties. The letter was signed by: John R. Emerson, curate, Christ Church Ansonia, and president, Valley Clergy Association; Emilio Pedelli, assistant pastor, Holy Rosary Church, and ecumenical chairman, Ansonia-Derby Deanery; and Diane Pierce, pastor, First Congregational Church, Derby and secretary of the Valley Clergy Association.

Another joint statement (also cited previously) was issued by nine Massachusetts Protestant and Episcopal clergy. "As leaders in our respective Christian communities" they wrote, "whose roots are planted deep in a common religious heritage with the Jewish people, we, too, deplore the initial aggression and grieve the suffering and death of innocent victims." They went on to say:

We have no illusions that either side in the bitter hostilities in the Middle East is without fault. Violations of human rights and dignity have been committed by both parties in this war. Nevertheless, the overwhelming fact is that Israel's right to exist as a nation for refuge from senseless persecution must be maintained and guarded by the moral forces of mankind.

The signers urged the warring parties not to use "immoral means to achieve military objectives and to specifically avoid striking targets which incur civilian casualties," and urged each side to leave the battlefield for the conference table. The statement was signed by: the Rev. Eugene A. Brodeen, president, New England Synod, Lutheran Church in America; Bishop Edward G. Carroll, the United Methodist Church; the Rev. Ellis J. Holt, executive minister, American Baptist Churches of Massachusetts; the Rev. Cannon Theodore F. Jones, Canon to the Ordinary, Protestant Episcopal Diocese of Massachusetts; the Rev. Virgil E. Murdock, executive director, Benevolent Fraternity of Unitarian Churches; the Rev. Avery D. Post, minister and president, Massachusetts Conference of the United Church of Christ; Brigadier Maro Smith, The Salvation Army; the Rev. G. Joseph Sprague, general secretary, Massachusetts Council of Churches, and the Rt. Rev. Alexander D. Stewart, Bishop of the Episcopal Diocese of Western Massachusetts.

A somewhat similar statement was issued by the Jewish-Catholic Committee of the Archdiocesan Ecumenical Commission of Boston on October 15. Expressing "deep moral outrage" that the state of Israel was attacked on Yom Kippur, the Commission urged each side to return to the cease-fire lines of 1967 and to turn to the

conference table to establish terms of an enduring and just peace. They further asserted "Israel's moral and juridical right to exist within secure boundaries," a right which "must be honored by all nations and persons," and further mourned the loss of Arab and Jewish lives and prayed for a lasting peace. The statement was signed by Rabbi Samuel Kenner, chairman; Father Robert Bullock, chairman-elect, and Sister Elizabeth Corbin, secretary.

A statement issued by the Greater Manchester, New Hampshire Clergy Association urged "peace-loving peoples everywhere to work and pray for a just and lasting solution to all of the problems of the Middle East - a solution which guarantees Israel's right to live in peace and respects the rights of all parties involved." The association also supported the humanitarian efforts of the United Jewish Appeal and called upon "the entire community to assist in the efforts to alleviate the pressing needs of the victims of this conflict..."

In New York City, a group of concerned Christian laymen placed an advertisement in the New York Times of October 29, urging their fellow Christians to "stand up and be counted with the people of Israel." Declaring that "the unique bond between Christians and Jews is nowhere enshrined as it is in Israel," and asserting that American Jews have contributed generously to Christian charities, they urged Christians to support the Israel Emergency Fund. At St. John's University in Jamaica, New York,

members of the Graduate Faculty of Biblical Studies of the Theology Department signed a statement expressing "our solidarity with Israel in her struggle for survival" and joined "with our Jewish brethren in earnest prayer for a negotiated peace which will guarantee secure borders for the State of Israel and lead to the amicable cooperation of all the people of the Middle East for improvement of the life of all the nations of that region." The statement was signed by: the Rev. Richard Kugelman, CP., professor of New Testament; the Rev. Carroll StuhlmueLLer, CP., professor of Old Testament at St. John's University and at the Catholic Theological Union in Chicago; the Rev. James M. Reese, OSFS., associate professor of New Testament; and Walter R. Wifall, Jr., of the Lutheran Church-Missouri Synond, assistant professor of Old Testament and Hebrew.

Local ecumenical history was made on December 5 when the Catholic Diocese of Buffalo joined with the Buffalo Area Council of Churches in urging Arabs and Jews "to recognize each other's right to exist in peace and security and to sit down with each other under auspices of the United Nations in direct negotiations of the issues at stake."

This action represented the first time that the Catholic diocese joined the council in a statement. The signers of the statement, the Rev. Carl F. Burke, executive director of the council, and the Rev. Donald W. Trautman, chancellor of the diocese, said that they shared in the sorrow of Jewish and Arab

families whose sons had been killed or wounded, and in the anxiety of the families whose sons are prisoners of war or missing in action. They urged that both sides "adhere judiciously to the standards established by the Geneva Convention..."

In Rye, New York, a group of local clergy signed a statement of support for Israel, which pointed to the aggression by Egyptians and Syrians and declared, "Our government should take whatever measures are necessary to guarantee Israel's right to survival and should press for a durable Middle East peace through direct negotiations resulting from an honest interest in witnessing the establishment of justice for all peoples in the region." Signers included Roman Catholic, Methodist, Episcopal and Presbyterian pastors.

In Westchester County, New York, a group of Concerned Christians for peace in the Middle East issued a statement noting that Egypt and Syria "shattered the fragile peace which had prevailed for the last six years," and declared that the solution was not war but "meaningful negotiations at the conference table, recognizing Israel's need for security and the legitimate rights of all nations in the Middle East."

The statement was signed by a number of clergymen in various Westchester communities including Roman Catholic, Congregational, Unitarian, Methodist, Baptist, Presbyterian, Episcopal, Lutheran and United Church of Christ.

Officers and members of various interfaith associations also spoke out firmly. Dr. David Hyatt, president of the National Conference of Christians and Jews, in a statement issued on October 9, pledged, "strongest moral support to our Jewish brothers in America, Israel and throughout the world."

He appealed for a cease-fire that would recognize Israel's right to exist within secure boundaries. And he urged that Israelis and Arabs "negotiate among themselves an enduring and just peace."

Dr. Hyatt expressed "deep moral outrage that the Arab attack was launched on the Jewish holy day of Yom Kippur," the day most holy to the Jews, and described it as "a sacrilege that cannot be too strongly condemned." The NCCJ president also stressed that "oil diplomacy" should have no place in determining United States policies toward the Middle East.

In a later statement (November 5), Dr. Hyatt noted that "many individual Christians and groups have spoken out courageously in behalf of Israel in recent weeks," and contrasted their statements with the "platitudes" issued by "several of the Christian bureaucracies." He also criticized the United Nations for applying "a continuing double standard of morality...always condemning Israel for its incursions into Syria and Lebanon to control the Palestinian terrorists and thereby protecting its own people on its borders, but rarely, if ever,...indicting the Arab nations for harboring such terrorists who unceasingly and unthwarted engage in shockingly

brutal acts of terrorism against Israel."

Dr. Hyatt's statement pledging moral support to Jews in America, Israel and throughout the world was endorsed by the Northern California Region and by the Connecticut Region of the NCCJ in separate statements.

The Long Island Interfaith Council deplored "the eruption of hostilities at the instigation of the Egyptians and Syrians, converting an established cease-fire, however tenuous, into open warfare."

They called upon their communities

to express with us a commitment to the continued existence of Israel within secure boundaries and a determination that such help will be extended by our government as will make it possible for Israel to maintain an effective defense against attack.

They also called for an immediate cease fire and commencement of negotiations for a formal peace.

The Rochester Interfaith Committee on Israel, in a statement signed by Catholic, Protestant and Jewish members, declared that the Middle East War represented "yet another senseless challenge to the continued existence of the State of Israel, America's best friend in that area of the world." Declaring that the Arab attack on Yom Kippur was "an affront to all men who treasure spiritual values," the group affirmed "that Americans of all faiths and origins have a special stake in a free and flourishing Israel."

The group further urged the United States to continue to provide Israel military equipment to balance the formidable material being supplied to the Arab nations by the Soviet Union, urged national and international efforts toward face to face negotiations, and appealed to private citizens to contribute financial support on behalf of Israel.

In an interesting development, a group of Christians and Jews who have been meeting in dialogue for 11 months, called the Dayton (Ohio) Christian-Jewish Dialogue, issued a statement out of "the care and concern for each other" which had developed during their meetings. They deplored the attack on Israel as "clearly an unprovoked and premeditated violation of the cease-fire established by the United Nations and accepted by Egypt, Israel and Syria in the wake of the 1967 War." Not only was the attack initiated in the clear knowledge that serious loss of life would ensue, and that it would jeopardize world peace, but it was "a serious threat to the survival of Israel, which has the right to exist and develop in peace." Urging national and international efforts to effect a cease-fire and peace negotiations, they hoped "that our voice might contribute to the world climate and world opinion that demands for all people the right to exist, to an environment of order and reasonable tranquility."

A particularly strong statement was adopted by the board of directors of the Research Center for Religion and Human Rights in Closed Societies on November 29 (this organization publishes

Religion in Communist Dominated Areas, a monthly periodical until recently published by the National Council of Churches). The lengthy statement pointed to the report of United Nations observers that the aggression had been started by Syria and Egypt and declared that terrorist acts "by illegal and paramilitary groups have been allowed to continue, without any discernable effort of Arab governments to prevent them." Even the assassination of the Israeli athletes at the Olympic games was not denounced by the Arab leaders. Noting that the Syrian government has refused to exchange lists of prisoners or to allow Red Cross inspections, in violation of the Geneva Convention, they declared, "The world cannot stand idly aside when such violations of human rights take place." They further declared that the oil embargo, "intended to coerce sovereign nations not involved in the Middle East fighting, is dangerous to the peace and security of the entire world." The statement laid particular emphasis on "the peril of a new Munich and a new Soviet imperialism," viewing present Soviet policy as "an extension of the Czarist ambitions to make the Mediterranean the Southern boundary of Moscow's power, "and concluded,

At home, we must not succumb to the threat of oil blackmail.

In the Middle East, we must make sure that the fragile ceasefire is preserved, by supplying to Israel such support as she may need in order to maintain at least a balance of power, while negotiations proceed along more permanent lines.

While almost all of the statements cited above were primarily directed to Israel's rights and protection, one joint statement was essentially concerned with the return of Palestine Arabs. Forty-two members of the clergy in Massachusetts, primarily from the Boston area, called on the Israeli Government to take two steps towards reconciliation with Palestinians.

First they said, Israel should "accept the participation of an independent Palestinian delegation at the Geneva negotiations." Secondly, they said, Israel should allow Palestinian Arabs and Christians to return to their homeland in accordance with the Universal Declaration of Human Rights.

Signers of the Declaration included Unitarians, Jesuits, Byzantine Catholics, Antiochian Orthodox and others.

PRISONERS OF WAR

As the shooting war abated at the end of October, the fate of prisoners of war--particularly Israeli prisoners in Egypt and Syria--became a critical issue of concern for Jews, and for many Christians, who, whether or not they were fully sympathetic to Israel's position, were distressed by Egypt and Syria's delay in complying with the requirements of the Geneva Convention regarding the treatment of prisoners. A number of prominent Christians spoke out on that issue. Pope Paul VI, in a November 14 plea for peace, said he was "especially concerned about prisoners of war," and urged their prompt exchange, which, he declared, would constitute "a first living testimony to the new desire for peace." Later, it was revealed that the pope, "through diplomatic channels," had taken up the humanitarian issues of Israeli prisoners of war and missing in action with the governments of Syria and Egypt. Chief Rabbi Shlomo Goren of Israel said he was informed of the papal action by Archbishop Pio Laghi, Apostolic Delegate in Jerusalem.

A number of distinguished American clergy issued a statement which appeared in the New York Times on November 7, declaring themselves "distressed by delays in compliance" with the Geneva Convention:

The International Red Cross has not been given permission to visit Israeli prisoners of War in Egypt and Syria, nor has the government of Syria provided the International Red Cross with the required information

about the names and condition of the prisoners they hold. The government of Egypt has provided this information for only 46 out of approximately 350 Israeli prisoners. Neither Syria nor Egypt has as yet been responsive to Red Cross initiatives for the release of wounded prisoners.

Concern for the treatment of prisoners of war involves fundamental humanitarian considerations that transcend political differences. The violation of the rights of these prisoners constitutes an unconscionable aggravation of human suffering for the prisoners and for their families.

The statement was signed by: the Rev. Dr. Gene Barlett, president, American Baptist Churches of the U.S.A.; the Most Rev. William Baum, Archbishop of Washington, D.C.; the Most Rev. Joseph L. Bernadin, Archbishop of Cincinnati; Dr. Irwin M. Blank, president, Synagogue Council of America; the Rev. Donald R. Campion, S.J., editor in chief, America; the Most Rev. Carroll T. Doxier, Bishop of Memphis; Dr. R. H. Edwin Espy, general secretary, National Council of Churches; His Eminence Iakovos, Archbishop, Greek Orthodox Church of North and South America; the Rev. Joseph H. Jackson, president, National Baptist Convention, U.S.A., Inc.; Bishop John Wesley Lord, past president, United Methodist Church; the Rt. Rev. Paul Moore, Jr., bishop, Protestant Episcopal Church of New York; Dr. J. Brooke Mosely, president, Union Theological Seminary; the Rev. Dr. Robert V. Moss, president, United Church of Christ; the Most Rev. James S. Rausch, general secretary, U.S. Catholic Conference; the Rev. Robert G. Stephanopoulos, Greek Orthodox Archdiocese of North and South America; Dr. Kenneth L. Teegarden, general minister and

president, Christian Church (Disciples of Christ) and Dr. William P. Thompson, stated clerk, General Assembly of the United Presbyterian Church, U.S.A.

A resolution adopted unanimously by the Board of Directors of the Santa Clara County Council of Churches, an ecumenical organization of 90 Protestant churches of eight denominations in Santa Clara County, California, expressed their concern regarding the treatment of Israeli prisoners of war held in Egypt and Syria. Noting press reports of "torture, mutilation, execution and other atrocities" committed on Israeli prisoners of war recently held in Egypt and still being held in Syria, the Santa Clara County Council of Churches proclaimed its "shock and abhorrence"; urged adherence to the Geneva Accord and the United Nations Declaration on Human Rights, and called upon "the governments of the United States, the U.S.S.R., and the non-Syrian Arab nations to use their good offices with Syria to terminate this flagrant violation of fundamental human rights."

After the prisoner exchange had taken place between Israel and Egypt, a resolution adopted by the Board of Directors of the Metropolitan Christian Council of Philadelphia endorsed the statement noted above, but confined their criticism to the government of Syria, which "has not yet been responsible to Red Cross initiatives for the release of wounded prisoners." More than 120 Jewish and Christian leaders issued a statement on November 7, urging our "administration to insist on the immediate

release of all wounded prisoners of war, a submission of a list of all other war prisoners and an exchange of all the prisoners of war without delay." The statement was issued at the conclusion of a seminar at the Rutgers University Hillel Foundation in New Brunswick, New Jersey, sponsored by the New Jersey Board of Rabbis, the Newark Archdiocese Commission for Ecumenical and Inter-religious Affairs and the New Jersey Council of Churches. The statement, which also called upon all nations involved in the Middle East conflict to enter into direct negotiations, was sent to President Nixon and Secretary of State Kissinger.

Messages urging that the Arab states fulfill their obligations under the Geneva Convention regarding prisoners of war were also sent to American officials by the Committee for Justice and Peace of the Catholic Charities of Long Island, New York and by officials of Seton Hall University, South Orange, New Jersey and Manhattanville College, Purchase, New York.

In a particularly strong action, the Leadership Conference of Women Religious on January 8, 1974 sent letters to President Assad of Syria and to Pope Paul VI. Condemning "the acts of brutality against and murder of Israeli prisoners of war," they called upon President Assad "to comply with the international legal obligations...to which your government committed itself" and urged him to allow the International Red Cross immediate access to the prisoners, to provide "required information" about the names and conditions of the prisoners, and to begin an exchange

of prisoners at once. In their letter to Pope Paul VI they begged him "to use your apostolic and prophetic office" in pleading with Syria "to abide by the Geneva Convention of August 12, 1949" and implored him "to demand in the name of the one God, Lord of all, that the Syrian Arab Republic immediately carry out their legal and moral commitments. Only when this has been accomplished can peace be realized." The letters were signed by the conference's president, Sister Francis Borgia Rothluebber, OSF.

The return of all prisoners of war was also raised as one of four major priorities by a group of some 80 Bridgeport, Connecticut citizens including Catholic, Protestant and Jewish clergy, academicians and community leaders who placed an advertisement in the Bridgeport Post, January 18, 1974. Pointing out that the U.S. as a nation pressed for compliance with the Geneva Convention in Southeast Asia, they declared, "We can do no less for the Middle East." The three additional priorities stressed in their statement were: the continued integrity and preservation of the State of Israel; direct negotiations by the participants, and resettlement of the Palestinian refugees, "as part of all negotiations."

Two officials of the United Presbyterian Church sent a telegram to Secretary Kissinger urging him to "seek full implementation of recent United Nations resolutions for immediate exchange of prisoners on humane grounds." The telegram was signed by Dean Lewis and Donald Wilson of the denomination's Unit on Church and Society.

(As noted elsewhere in this document, reference to the prisoner of war issue was also made in statements issued by the Greater Seattle Council of Churches, by the Buffalo Area Council of Churches and the Roman Catholic diocese of Buffalo and by the Research Center for Religion and Human Rights. A plea by religious leaders of Israel's Moslem community for Egypt and Syria to observe the international conventions regarding prisoners of war is cited in the section dealing with responses in Israel.)

OUTSIDE THE UNITED STATES

ISRAEL

In Israel, where the unprovoked attack by Syria and Egypt on Yom Kippur shocked both Christians and Jews, feelings ran high. At the outset of the war, there were some accusations--from both Jewish and Christian sources--that Christians were remaining silent on the basic moral issues. However, as Christian leaders within Israel began to express themselves publicly in a variety of individual and joint statements, it became apparent that there was substantial Christian support for and identification with Israel from Catholics and Protestants--and indeed, from some Moslem sources.

For example, Professor David Flusser, the eminent Jerusalem Bible scholar, criticized Christian theologians and intellectuals for not taking a stand against the Arab aggression. In an interview published October 15 in The Jerusalem Post, he declared it was "the minimal task of professional men of God" to condemn violent attacks on human beings anywhere. Not to differentiate between attacker and victim is the very antithesis of basic Christian morality, he added.

Similarly, a Protestant clergyman, the Rev. Dr. William Watters, Jr., a scholar in residence at the Ecumenical Institute in Tantur, wrote a long article on October 14 (which also appeared in The Jerusalem Post) attacking the "silence and reluctance of

the Christian churches to take any action whatsoever--either for or against the State of Israel..." Beginning his article by quoting a representative of the Israeli Ministry of Christian Affairs that "none of our usual Christian friends have come to call," Dr. Watters declared that "in times of stress for the Jew, the Christian has been found wanting in terms of word followed by deed." Dr. Watters continued:

Though I deeply wish it were not so, I must predict that concrete Christian action simply will not come. For Jewry, even the most enlightened Christians of the past have been notoriously neutral and ambivalent toward their needs as a people. So I believe they will be again. As Christians, therefore, our cry to Israel must be, "Don't count on us to help! Help yourselves; no one really cares! Don't trust us! In the safety and quiet of the lecture hall and dialogue table we will voice all sorts of aid and comfort. Yet when your life is challenged, don't look to us. Save yourselves!"

Dr. Watters' article drew a sharp retort from Archbishop Joseph Raya of Galilee, who wrote (Jerusalem Post, November 6), "We have been trustworthy and loyal to our Government, to Israel and to our Jewish people." Replying specifically to the complaint from the Ministry of Religious Affairs that Christian friends have not come to call, Bishop Raya asked why he should have been expected to call the Ministry of Religious Affairs. "Is it a war against religion, theirs or mine?"

I know where my duty lies in time of war. Not with the Ministry of Religious Affairs, but with the Government represented in the person of our Prime Minister. At the very moment the war broke out, we, the "Christianity" of Israel, sent a telegram to Mrs. Golda Meir and said that we were ready to serve in every way we could. My priests

gathered around me until very late that night to study means and ways for us to be effectively helpful to our country. We immediately donated money and offered our blood.

Replying to Dr. Watters' emphasis on the long history of Jewish persecution by Western Christianity, he declared,

We, in this country, Israelis of all stocks and backgrounds, we want to look at our future. Enough blood has been spilled...It is time for openness, for forgetting sadness and mistrust, it is time for peace and love.

A number of other Christian voices were raised on behalf of Israel. In a public statement issued on October 13, 21 members of the Christian Council of Israel, "sharing in its destiny, express our profound shock and concern at a new attack by Arab states, which has reopened the war in the Middle East." The fact that the attack was carried out on Yom Kippur, they declared "outrages all human and religious feelings." Pointing to the refusal of the Arab states to recognize the basic right of the Jewish people "to survival and independent existence in peace" among other nations in the Middle East, they declared that "only after this refusal has been truly reversed, will Christians have the moral right to require the government of Israel to meet the legitimate claims of the Palestinian Arabs." The public statement was signed by a number of eminent Catholics and Protestants, including the chaplains of the Catholic communities in Jaffa, Jerusalem and Beersheba, the chairman of the United Christian Council in Israel, and the director of the American Institute of Holy Land Studies.

Another group of Christian scholars, some of whom reside in Israel and some of whom were working or visiting when the war broke out, also issued a statement expressing their solidarity with the people of Israel with whom they had shared the crisis of war. Declaring that "our Christian conscience and our common humanity demand that we make our voices heard," they deplored the deliberate breaking of the cease-fire by Egypt and Syria as an act of aggression and reaffirmed the right of Israel "to sovereign existence and to secure borders as provided by the United Nations." Urging open and direct negotiations between parties, they supported U.N. resolution 242 as a possible basis for peace talks, called upon all parties to implement the cease-fire, to release all prisoners of war, and to turn their attention to the root causes of hostilities. "Specifically, we urge the recognition of the State of Israel by the Arab states, a renewed search for a just response to Palestinian claims, and the compensation or resettlement of all refugees."

The Israel Interfaith Committee, in a statement issued on October 21, called upon "all friends the world over" to stand by Israel "at this crucial hour," to identify with Israel's "struggle for survival and security," and to help create "a climate of peace in the Middle East." The statement was signed by Professor Zwi Werblowski, chairman of the committee's executive board; Suhayl Shukri, a Moslem lay leader from Haifa; Father Elias Chacour, a Greek Catholic Arab; and the Rev. Coos Schoneveld of the Dutch Reformed Church.

The Anglican Archbishop of Jerusalem, the Most Rev. George Appleton, in a letter to the editor of The Jerusalem Post dated November 2, stressed that people in all countries of the Middle East are weary of war, killing, anxiety and grief, and pointed to four acute problems which could no longer be ignored: "Israel's need for acceptance and security within secure and recognized borders...the resentment and frustration of the Arabs in having territories occupied since June, 1967; the urgent need of a settlement for the refugees...the desire of the Palestinians to have their own identity recognized and to be involved in the planning of their own future." Archbishop Appleton said he found "among all communities in Jerusalem a growing understanding of rights and grievances of others," and he suggested meetings between small groups of Jews and Arabs to eliminate mutual stereotypes.

Pointing to the "awful tragedy" of the Holocaust, he declared "an urgent need that this vast wound shall be healed" and that Jews be assured "that nothing like it could happen again."

Archbishop Appleton wrote that he had been "very moved by the high value that our Jewish friends place on one human life and their concern for the wounded, the prisoners, the anxious, and the bereaved of both sides." He was equally moved by the intense grief in an Arab family when a young man was killed or wounded.

A Southern Baptist mission at Ramat Hasharon in Israel adopted a resolution asking Baptists to "respect the personhood ° and religion of both Arab and Jewish people" and "avoid joining

groups which support one side without seeking to understand and do justice to the other." The resolution, released as an open letter by the mission, called upon "fellow Baptists to understand Jewish and Arab history, hurt and aspirations," expressed appreciation for the prayers and concern of fellow Baptists during the war, and encouraged Christians to continue to pray for peace in the Middle East.

Immediately after the outbreak of the Yom Kippur War, 21 faculty members of the Hebrew University in Jerusalem, some of whom had in the past been critical of their government's policies, declared their full support for Israel's self-defense effort and appealed to their academic colleagues and others all over the world to impress upon the Arab countries the demand "that the language of hate and vilification and the dialogue of war, must be repelled by the dialogue of peaceful co-existence."

As a response to that plea for understanding and support, a number of distinguished American academicians endorsed the statement, expressing their belief "in the justice of the Israeli cause" and their conviction "that the people and the government of Israel ask nothing more in this war, which was thrust upon them, than an enduring peace in the Middle East." Declaring that the war "follows upon and is a consequence of 25 years of Arab refusal to recognize the sovereignty and independence of Israel and to deal openly with its leaders," they assured "the Israeli people that we shall do all we can and seek to persuade our

government to do all it can, to sustain them in their struggle for the right to live in peace within secure boundaries."

The signatories to this statement, which appeared as a full page advertisement in the Jerusalem Post of October 30, were representative of the academic, rather than the religious, community (the list included 11 Nobel laureates in various fields). However, included among the eminent Christians who signed was Congressman Robert F. Drinan, S.J., a Roman Catholic priest; Christopher Mooney, S.J., president of Woodstock College; J. Brooke Mosley and Lawrence N. Jones, respectively, president and dean of Union Theological Seminary, and Krister Stendahl, dean of Harvard Divinity School.

Other expressions of support came from non-Israeli Christians who found themselves in Israel at the outbreak of the war. Leonard Steiner, chairman of the World Pentecostal Conference, who was in Israel with a group of Swiss pilgrims when the war broke out, wrote in a letter to the Jerusalem Post, "We share with Israel the indignation and grief at the mean aggression of the enemy on that holy day...and now as we return home, after four weeks, we wish to assure Israel that there are millions of Pentecostal believers all over the world--besides many other Christians--who are with Israel in their claim to the right to live peacefully in the land which since Abraham's time has always been and still is their own."

Sister Margaret Ellen Traxler, SSND, former executive director for the International Catholic Conference for Interracial Justice, who was visiting Israel at the time, wrote in a letter published in The Jerusalem Post, "In countless pages of the sacred history of Israel, there is no leaf telling a more epic story than the past 25 years of struggle and success...By what she is, Israel tells the world that persons, not machines, truth not power, balance the scales of justice in our universe."

Professor Gordan D. Young, who is on a sabbatical year in Jerusalem from his teaching post at Purdue University, wrote "an open letter to my colleagues and the student body at Purdue." Asserting the complexities of the Middle East problem, he declared,

At the very heart of the problem, however, lies the simple fact of Israel's existence. Since the 1947 United Nations' decision to create a Jewish State in the Middle East in Judaism's historic homeland, not one Arab state has acknowledged her right to exist, and an unresolved state of war has continued since then. Four major confrontations and the long and costly "War of Attrition" in 1969-70 have followed. In both word and deed, Arab governments have repeatedly reiterated and implemented their threats of her destruction. They have said they can afford to lose many wars, while Israel cannot afford to lose one. They have also said that they are winning even as their armies are defeated because each war bleeds Israel a little closer to the breaking point. Newspapers in Beirut, Cairo and Damascus are saying these things even as I write this today. So long as irresponsible "great" powers continue to give carte blanche, they will continue to act as they have before, while uttering pious and mendacious statements to the outside world.

Professor Young concluded his long letter by asking for an "expression of solidarity with our respected colleagues in Israeli

institutions of higher learning." (Professor Young is the son of the Rev. Douglas Young, director of the American Institute of Holy Land Studies.)

A letter written by Father Marcel Dubois, head of. Isaiaah House in Jerusalem, to his French constituency, criticized the simplistic pattern of thinking which presents the cause of the Arabs in general and the Palestinians in particular as the side of the poor and humiliated, and Israel on the side of the rich and powerful. Calling such simplism deceitful, Father Dubois wrote that although "Israel has lacked magnamity and initiative in dealing with the Arab refugee problem," he wanted to "protest against the ill will with which the problem is oversimplified, and above all, against the way the Palestinian cause is used as a banner by other causes...either an alibi for all Arab bitterness ...or the symbol of the revolution of all the oppressed all around the world." Deploring the fact that Israel was alone confronted with the misunderstanding and hostility of other nations, he concluded,

It falls to us as Christians to participate, in faith and love, in the mystery of her solitude so as to defend her from all bitterness, and all the temptations of isolation.

While it does not fall into the category of Christian responses, a statement by the religious leaders of the Moslem community in Israel, calling upon the governments of Egypt and Syria to observe the international conventions regarding treatment

of prisoners of war, is deserving of notice. Pointing out that the government of Israel had declared its readiness to return prisoners of war immediately, they commented,

This immediate release of the prisoners of war will be according to the noble Moslem tradition which respects every human being created in the image of God and defends the weak and helpless without setting any condition or limit.

They declared that in addition to hastening the establishment of peace, the return of prisoners "will honor you in the eyes of all nations," and be proof to the world of your being faithful sons to the Moslem tradition, which has always taken care of the weak and the poor." The statement was signed by: Sheikh Tawfig Mahmoud Asliya, Kadi of Jaffa, member of the Honorary Presidium; Sheikh Muhamad Hubeishi, Kadi of Acre and Galilee; Mr. Shuhayl Shukri, chairman of Moslem Committee of Haifa, and honorary secretary of the Interfaith Committee; and Mr. Wajdi Tabari, lawyer, Haifa.

CANADA

One of the most notable documents to emerge from the discussion around Middle East problems was a "Statement of Christian Concern About the Middle East" issued October 17 by a group of well-known Christian clergymen in Toronto. Expressing "a deep sense of Christian contrition" for the silences of the churches at critical moments, and declaring "that another crisis of conscience has arrived, and that, on no account, must another

silence be condoned," the group went on to explore the "mythology" which has obscured the political and human dimensions of the Arab-Israeli struggle for years.

This is the mythology of a Zionism consistently represented by anti-Zionists as a racist, imperialistic Nazi-type creed imposed upon the Middle East to dispossess and oppress non-Jews, and to establish presumably a "Jewish Empire." Many Christians, unfamiliar with Zionist ideas, having been more or less persuaded of the basic truth of this mythology, tend as a result to interpret present-day events in its light. Thus, the current war is regarded as a war of liberation designed to remove the Zionist yoke in the name of humanity and justice...

To understand the issues fairly, this mythology must be stripped away. When it is gone, one sees the tragic encounter of two peoples, each with legitimate claims and aspirations, over the same territory. Christians are involved on both sides of this encounter. They are involved on the Arab side, because modern Arab nationalism owes some of its roots to the Christian missionary presence since the last century. They are involved on the Jewish side, because Jewish nationalism is the stepchild of Christian prejudice, and because Israel, by its very existence, is both a reminder and a rebuke to Christians for their role in the Jewish plight in the twentieth century, with its holocaust and its murdered children. Israel, to Jews, is more than another nation; it is a resurrection symbol following the near extinction of the Jewish people within living memory. For this reason, we believe, Christians must affirm Israel as the visible and tangible manifestation of both Jewish survival and Jewish security...

To affirm Israel is not to pretend that Israel, as a nation-state, stands above the moral criteria derived from the canons of international justice and the conscience of rational man which apply to other nations. Clearly, no nation-state is innocent or can be innocent, since power, especially military power, is always subject to misuse, and nation-states by definition are vast impersonal concentrations of power. Once the Jewish state was born, it took upon itself the moral ambiguity of a world replete with power-struggles, and the moral dilemmas which are always entailed in the possession of power. Israel can be criticized as any other nation can be criticized, but it is profoundly wrong to

oppose Israel because of its Jewish foundations, and to seek to dismantle its Jewish character, as the anti-Zionists invariably desire. In a military conflict in which the apparent object is not merely the recovery of occupied territory, but the destruction of the Jewish political community, and, if Arab rhetoric is to be taken literally, to "drive the Zionists into the sea," Christians must, in our view, stand with Israel, and stand without equivocation.

Pointing out that the plight of the Palestinian refugees has stirred much Christian sympathy and "has become the focal point for the convergence of liberal sentiment (Christian and non-Christian) and the ideology of the Third World with its Marxist analysis, they declared "Israel has been identified by both groups as the oppressor, the Palestinian Arabs as the oppressed." While the signers viewed the encounter between the aspirations of two peoples "tragic because injustice in one form or another is seemingly unavoidable," they went on to declare:

In our opinion, however, the present attack of the Arab nations against Israel cannot be justified in those terms, because the former have themselves repeatedly revealed no small measure of indifference to the refugees during recent years. Moreover, in much Christian opinion, the refugees have unwittingly emerged as a comfort for a troubled conscience, which preferring not to dwell on Christian guilt with regard to the Jews...dwells instead on Jewish guilt with regard to the Arabs. Nor are the Churches in a position of moral objectivity whereby they can successfully play a mediatorial role between the Jewish and Arab worlds, balancing the claims and counter-claims of the two warring communities. We have long since disqualified ourselves for any such task, and should not adopt an attitude of moral superiority in a situation which exposes too many of our own failings.

The statement was signed by: Fr. Edward A. Synan, president, Pontifical Institute of Medieval Studies; Fr. Gregory Baum,

professor, St. Michael's College, University of Toronto; Sister Mary Jo Leddy, teaching assistant, University of Toronto; Fr. John M. Kelly, president, St. Michael's College; John C. Meagher, director, Institute of Christian Thought, St. Michael's College; Rev. Herbert Richardson, professor, St. Michael's College; Fr. Arthur Gibson, chairman, Department of Religious Studies, St. Michael's College; Alan T. Davies, assistant professor, Victoria College, University of Toronto; William O. Fennell, principal, Emmanuel College, Victoria University; David E. Demson, associate professor, Emmanuel College, Victoria College; Donald R. Keating, teaching assistant, York University; B. Robert Bater, minister, Eglinton United Church; Sister Donna Purdy, executive director, Canadian Committee on Social Ministry; and Dr. G. S. French of Toronto.

At about the same time, a joint communique was issued by the primate of the Anglican Church of Canada, Archbishop E. W. Scott and the Rt. Rev. N. Bruce McLeod, moderator of the United Church of Canada's General Council, which called upon their "Arab and Jewish brothers" to condemn the inhumanity of war. "The Christian community," they declared, "recognizes the mixture of pride and fear which has fed the continuing crisis in the Middle East from both sides. We affirm our belief that Israel has the right to live and to live in peace. We declare also our concern for the rights of the Palestinians and of all people in the Middle East."

The archbishop and the moderator called for early peace conferences "which would satisfy the reasonable claims of the Palestinian people and guarantee Israel her safety. We pray for the peace of Jerusalem."

In Windsor, Ontario, a motion calling for a peace conference in the Middle East as soon as possible was adopted by the General Board of the Canadian Council of Churches. The motion called for the security and territorial integrity of both Israeli and Arab lands and a just settlement of the Palestinian refugee problem.

According to RNS (November 29), the statement was approved after two days of debate and rewriting, including a serious dispute over the recommendation that the peace settlement on "security and defensible borders to guarantee the safety and the territorial integrity of the Arab nations."

The final draft omitted any reference to the enforcement of a proposal that Israel return to her pre-1967 boundaries.

LATIN AMERICA

Information regarding Christian responses to the Yom Kippur War was not available for all countries in Latin America, and this report is thereby confined to the areas in which information is forthcoming from AJC offices.

In Argentina, public expressions for support of Israel came from several Roman Catholic organizations such as the Department of Ecumenism of the Latin American Bishops Council (CELAM) and the Argentine Christian-Jewish Fraternity Group, and individual church

leaders such as the editor of the Catholic magazine, Criterio, Father Jorge Mejia, and the Bishop of Avellaneda, Msgr. Antonio Quarracino. Msgr. Quarracino's statement, which expressed "total sympathy" for Israel "unexpectedly attacked on the day their religious tradition describes as very holy," was endorsed by several leading Catholic academicians, such as Msgr. Angel Basan, Father Eduardo Bierzychudek (editor of Revista Biblica), Father Robert Sartor (of the Catholic Del Salvador University), Father Martin Avanzo and Father Vicente Pellegrini (director of the Catholic Center of Research and Social Action). In addition, a number of Protestant pastors publicly expressed identification with Israel. Among these were Pastor Luis Bucafusco, President of the local Federation of Evangelical Churches, Dr. Roberto Rios, Rector of the Evangelical School of Theology; Professor Luis Farre, Dr. Lamberto Schuman and Dr. Rodolfo Obermuller, all of the same school; Rev. Arnaldo Canclini, Baptist Minister, Pastor Thomas Morthon; Pastor Jose Mueller; Pastor A. Hedrich; Dr. Arturo Hahn, Director of the Ward School; and Pastor Francisco Gomez.

A statement calling for a cease-fire in the name of Argentine Women and Mothers was endorsed by the following women's organizations: Conferencia Argentina de Religiosas (Argentine Nuns Conference); Union Mundial de Organizaciones Femeninas Catolicas (World Union of Catholic Women Organizations); Union Catolica Internacional de Servicio Social (International Catholic Union of Social Service); Federacion Femenina Evangelica Metodista (Methodist

Evangelian Women Federation); Liga de Madres de Familia (Mothers League); Federacion de Asociaciones Cristianas Femeninas de la Republica Argentina (Women Christian Associations Federation of the Argentine Republic); Comision Catolica Argentina de la Campana Mundial contra el Hambre (Argentine Catholic Committee of World Campaign Against Starvation); Asociacion de Mujeres de Accion Catolica (Catholic Action Women Association).

Argentina also has a substantial Arab community, and a number of expressions of support for the Arab cause were also issued there, from Arab sources and from extreme left wing and right wing sources, some of it openly anti-Semitic as well as anti-Israel. Leaders of the local Latin American Arab Institute of Culture sent a letter to Cardinal Antonio Caggiano, Primate of Argentina, expressing their "bewilderment in view of the message of solidarity with Israel sent by Msgr. Quarracino and Father Mejia." They wondered how these Catholic prelates "could have been deceived by the unscrupulous Zionist propaganda..."

FRANCE

The central theme of French Christian leaders who spoke out on the war was not so much pro-Israel or pro-Arab as pro-peace, stressing that 25 years of conflict has shown war as no solution. Against this overwhelming preoccupation with peace, the question of who started the fighting seemed less important than ending it. Many of the statements expressed compassion for both sides and emphasized both the right of Jews to live as a people in Israel and the need to settle the plight of the Palestinian Arabs.

While the French Episcopate did not publish a joint declaration, the heads of several dioceses made individual statements: Msgr. Etchegaray, the archbishop of Marseilles, gave the peaceful co-existence of 100,000 Jews and Arabs in his city as an example of hope. He called "for an end to this fratricide and the establishment of peace in reciprocal and total recognition of all the peoples in the Middle East."

Msgr. Schmitt, the bishop of Metz, declared that the war opposed two peoples who were meant to be close because of their ethnic origin, historical traditions, religious faith, humiliations suffered in the recent and distant past and the great need to develop in an area stagnant for too long. "Christians are close to both, are we not all the sons of Abraham, the Father of all believers?" It matters very little, said Bishop Schmitt, to know who aggressed whom, who is right or wrong; peace and accord must come, and international action is necessary to achieve this.

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Cardinal Marty spoke at Notre Dame Cathedral in Paris, the morning of Sunday, October 21: "I suffer with my Arab friend who is dying, I suffer with my Israeli friend who is dying, I suffer with the maimed, the wounded, the humiliated, the prisoners..."

In a joint statement with Mr. Jean Courvoisier, president of the Protestant Federation of France, Cardinal Marty also invited all Christians to pray for peace and to help to build one that will not only silence arms, but insure fundamental human rights for all the peoples engaged in this conflict.

Msgr. Fouchet, of Troyes, in a celebration of a special mass for peace, condemned war as a solution, especially for hungry, third world countries; and castigated those who gained financially from the race for armaments.

The weekly Informations Catholiques Internationales carried an "Open Letter to Anne and Aicha," by Father Rene Beaupere. (Anne refers to Anne Frank.) This was an impassioned plea for justice and understanding on both sides, condemning machinations by superpowers and their tryouts of murderous techniques at the cost of Jewish and Arab lives. While expressing Christian guilt for the persecution of Jews through the centuries, Father Beaupere worries lest "the demon of anti-Arab anti-Semitism" prevail in the heart of Christians, and Arabs be made to carry the burden of past Christian faults.

The Christian-Jewish Friendship Society of France published two declarations, one on October 8, the other on the 15: The first deplored the hostilities started by Egypt and Syria against Israel on Yom Kuppur, and hoped that peace and mutual recognition would take place among all the peoples in the Middle East. The second declaration, a week later, expressed anguish over the prolongation of the war as a threat to the very existence of the State of Israel, asking all the spiritual forces in the world to favor direct negotiations between the conflicting parties, the only means possible for the re-establishment of peace.

Jacques Madaule, president of the Christian-Jewish Friendship group in France, wrote in Le Monde that the basic question for all peoples is one of land, and that no people can exist without it. The Palestinians will not admit this for the Jews in Israel, no matter what their frontiers might be. Yet, Jews cannot conceive a homeland elsewhere, and want, as all other peoples, their own territory. Only the Arabs and the Jews of this world care, each for his own, and only they can find an equitable solution.

Recontre, the publication of the Christian-Jewish Association in France, devoted one issue to articles and declarations of Christians on the subject of Israel and the Middle East conflict. Many of the articles were reprints from the daily press and magazines, noted above; but there were additional pro-Israel statements.

A joint declaration by three Protestant pastors, Cl. Asmussen, D. Louys, A. Skoog, stated that the existence of the Arab states was not being threatened, no matter what the results of the war; only the existence of the State of Israel was at stake. "This is an issue to which we are committed and is dear to us, without in any way implying hatred toward Arabs."

Consistent with its long-standing hostility to Israel, the left-wing Catholic weekly, Temoignage Chretien blamed Israel for the war, attacked Zionism, described Israel as an "American bridge-head" and said Europe's economic interests were in cooperating with the Arabs.

BRITAIN

While no statement was issued either by the Archbishop of Canterbury, Dr. Ramsey, or by the Catholic Archbishop of Westminster, Cardinal Heenan, general appeals for peace in the Middle East were made by the (Roman Catholic) Bishops Conference of England and Wales, and by the (Presbyterian) Church of Scotland. The bishops, who called on their people to pray for peace in Northern Ireland as well, said they supported "all efforts" toward a Mideast cease-fire and a conference to "ensure peace and security for all the warring nations." The Presbyterian appeal for "united and urgent prayers... for an early end to the fighting" was made by the Commission of the General Assembly of the Church of Scotland, meeting in Edinburgh.

Editorial comments in Christian publications varied in tone. The Church of England Newspaper (Oct. 12) cautioned that the war was "a political situation and must be assessed as such before any theological undertones become relevant." The Baptist Times (Oct. 25) stated that the Arabs must accept the State of Israel with defensible borders and allow Israel to use the Suez Canal if it is re-opened; on her part Israel must accept a reduction of her 1967 gains and "a limitation of her expansionist ambitions..." The Catholic Herald (Oct. 26) cautioned that anti-Semitism, "in the form of anti-Zionism, may well increase in intensity."

SUMMARY AND CONCLUSIONS

The Yom Kippur War and its aftermath elicited a substantial outpouring of comment from Christian spokesmen in the United States,* who declared themselves either as individuals, jointly with others, or through the channels of church institutions. These reactions range from one-sentence telegrams to long and thoughtful analyses of Middle East problems with specific recommendations for solving them.

How does this comment compare with the response in 1967? For one thing, there was more of it this time, and most of it came from local, regional, and community groups in every part of the country. For the most part, the statements issued and endorsed by local and regional Christian leadership identified more directly with Israel than the statements issued by their national or denominational headquarters. That is not to say that such statements were unresponsive to the longstanding plight of displaced Palestinians, or unconcerned about the prospect of a superpower confrontation. But these concerns did not impede a clear avowal of certain issues as primary: Syria and Egypt had deliberately started the war; that act of aggression was identified as such and denounced. For a number of Christians, the fact that the war was initiated on the highest of Jewish holy days made it all the more abhorrent. The Arab nations had

*Since reports of Christian comments from foreign sources are incomplete, this summary is based on reactions in the United States.

been armed to the teeth by the Soviet Union; Israel was under-equipped by comparison and should be resupplied with arms to defend herself.

Any explanation of the difference in tone between the response (or lack of response) of national or denominational structures and the popular groundswell for Israel in local communities borders on speculation. But several reasons may be advanced. One is quite simply the matter of procedural complexity. National bureaucracies, religious or otherwise, represent a broad cross section of opinion, and tend to move more slowly. Needless to say, it is easier and simpler for a priest, minister, nun or Christian lay leader to issue a statement or send a telegram in his or her name, or to endorse a statement with which he or she agrees, than it is for an organization to hammer out a representative declaration. However, this alone does not explain the distinction noted above between declarations issued from national and local sources. For, presumably, both the National Council of Churches and any local council of churches must go through something approximating the same procedure before issuing a statement. Yet the Long Island Council of Churches urged and supported the shipment of material aid to ensure Israel's continued existence and declared its abhorrence that Syria and Egypt had planned and made their attack on Yom Kippur. By contrast, the National Council of Churches did not identify either side as aggressor in the conflict and urged both the United States and the Soviet Union to halt immediate arms shipment

to the belligerents. (One of the reasons the NCC resolution was so strongly criticized by Jewish spokesmen was that they considered the alleged "neutrality" of the latter recommendation to be not at all neutral, since it was issued at a time when the Arab states were already fully armed and Israeli supplies seriously depleted. When one side has overwhelming superiority in military equipment, they argued, a vote to cease arms shipment to both sides is, in effect, a vote against the under-equipped side.)

It might also be noted that both the World and National Councils of Churches have among their constituencies Christian Arab groups whose spokesmen, overwhelmingly committed to Arab cause, sit on their boards. Moreover, among the professional staff members who serve both the NCC and several mainstream Protestant denominations, there are some who are hostile to Israel. This hostility may be an outgrowth of missionary experience in Arab lands and an identification with Arab viewpoints and aspirations; it may spring from commitment to a third-world ideology which depicts Israel as a colonialist intruder in the Middle East; it may derive from Christian theological presuppositions about the mission of Judaism--not so much the "old" Christian anti-Semitism, which held that Jews must remain despised and dispersed throughout the earth because of their murder and rejection of the Messiah, but the "new" theological anti-Semitism, which holds, in effect, that Jews should not be permitted the

trappings of normal nationhood to which other peoples are entitled because their prophetic tradition calls them to a more universal mission.

As a corollary, Jewish behavior is judged against a standard of absolute perfection; deviations from this idealized norm are deemed proof of utter sinfulness. The failures and shortcomings of others, however, are judged more pragmatically. Father Berrigan's scathing attack on Israel is a case in point: the social inequities of the Arab regimes draw from him a mild rebuke; the social inequities of Israel, instead of being viewed as problems of a society with definable shortcomings, but with a clear commitment to social progress and democratic procedure, are seen as proof of the corruption and criminality of the entire state.

It is sometimes difficult to distinguish between the "old" and the "new" anti-Semitism; both are equally annoyed at the felt need to maintain Israel as a Jewish state, and at the persistence of Jewish peoplehood. These anti-Israel attitudes are certainly not characteristic of the Christian community in America. But to the degree that they exist among Protestants, they are found more in the national bureaucracies than in local groups or among the ministry at large, and more among liberal or mainstream denominations than in evangelical groups. Among Catholics, there is a similar range. Eastern-rite Catholics, such as Melkites and Maronites, have an understandable affinity for the viewpoints of the Arabs among whom their co-religionists live. Among the ethnic communities, on the other hand--particularly Eastern

European Catholics--there has been a sympathetic identification with Israel based on their antagonism to the aggressive and anti-religious policies of the Soviet Union.

One additional observation should be made regarding the Christian groundswell for support of Israel in local communities. Over the past several years, the Christian-Jewish dialogue has expanded into almost every corner of the United States. As a result, channels of communication have been opened through which Christians and Jews have exchanged views in some organized fashion on a variety of issues. Whatever the differences and disagreements that still exist between religious groups on many matters, it seems clear that Jews have communicated to Christians their passionate concern for the survival and security of the State of Israel, and have struck a responsive chord. The number of telegrams, letters, and other expressions of solidarity sent by Christian clergy to rabbis, to their congregations, and to Jewish community leaders, cited in this document, attests to that response.

In the debate that followed the 1967 war, it became apparent that what divided the Jewish community from certain segments of the Christian community was not the long-range objectives of a Middle East peace settlement, but the question of priorities. With the exception of a few who would be willing to see Israel dismantled, both groups would agree on the ultimate desiderata: recognition and security for Israel, boundary adjustments, some

solution for the Arab refugees. The big question was what came first. Each side revealed its priorities through the themes it stressed. Given the record of Arab attempts to annihilate Israel and the refusal to recognize or negotiate with her, Jews stressed recognition and security for Israel as a pre-condition for resolving other issues. Those less sympathetic to Israel stressed return of the occupied territories, the plight of Arab refugees, or the internationalization of Jerusalem as the first order of business. Relatively few Christians addressed themselves to Israel's long-standing plea for direct negotiations.

During and after the Yom Kippur War of 1973, however, there was much more of a shared common ground in outlining solutions to the Middle East conflict. If a great deal of the response to the '67 war could be characterized as "If...then..." ("If the Arab states recognize Israel and negotiate a peace settlement with her, then Israel should withdraw"--or, conversely, "If Israel gives up the conquered territory and the problem of Palestinian refugees is resolved, then the Arabs should come to terms with her...") a great deal of the '73 response can be characterized as "Both...and..." emphasizing both recognition for Israel and a resolution to the dilemma of the Palestinian Arabs as simultaneous goals. This time the calls for direct negotiations were widespread, and the prospect of a Jerusalem under Israeli jurisdiction--a preoccupation of many Christians

in 1967--seemed to present fewer problems to Christians than to the Moslem leaders of Arab governments, some of whom picked up discarded Christian theological arguments to bolster their claim that Jews had no connection with Jerusalem and no right to control it. There is some irony in the fact that it was King Faisal of Saudia Arabia who publicly declared that the Jews were "accursed" by God--and thus had no right to Jerusalem --long after every major Christian communion had renounced that canard.

One element of the 1967 crisis was not repeated in 1973, and that was the sense of shock that had pervaded the Jewish community at the realization that a number of Christians in the formal church establishments who had similar opinions and goals regarding a host of other national and international issues, did not share their urgent concern for Israel's national integrity. This time, there may have been anger or disappointment*at the response--or lack of response--in some quarters to the Arab attack on Yom Kippur, but there was no shock. In the intervening years, Jewish religious and communal leaders had learned, to a great extent, who were Israel's staunch supporters within the Christian community, who were her friendly critics, who were indifferent, who were hostile, and who were prepared to see Israel go down the drain in order to pacify her enemies. They also learned, in the aftermath of the Yom Kippur War, that

Christian support and concern for Israel were widespread in the United States. The depth and solidity of this support will be tested in the months ahead as diplomatic pressures and maneuverings replace--hopefully--military aggression, but its breadth has been a reassurance to Jews in their passionate concern for Israel's survival and security.

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SUGGESTED READING*

"Anti-Zionism, Anti-Semitism and the Christian Mind." Alan T. Davies. Reprinted from The Christian Century. August 19, 1970. 4 pp. 10¢.

Christian Reactions to the Middle East Crisis. (1967) Judith Banki. American Jewish Committee. 24 pp. 25¢.

Israel's Record of Flexibility. American Jewish Committee. 4 pp. Single copy free.

New Questions and Answers on Middle East Problems. American Jewish Committee. 16 pp. 25¢.

Oil and the Third World. National Labor Service. 4 pp. Single copy free.

Questions and Answers on the Energy Crisis. Institute of Human Relations. 16 pp. 25¢.

The Many Faces of Anti-Semitism. Religious, economic, social, political, psychological origins of a classic prejudice. 1967. 64 pp. 75¢.

"The Palestinian Jews: did someone forget?" James W. Parkes. Reprinted from The New Middle East. October 1969. 5 pp. 15¢.

They Chose Life: Jewish Resistance in the Holocaust. Yehuda Bauer. 64 pp. \$1.25.

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