Spring 1989

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Cousin Conflict
Taylor perspectives on the Middle East

SPRING '89
Judaism, Islam and Christianity clash in Israel
Jay Kesler: Small glimpses on a long journey ... still in progress
Bushur sets record; Trojans make trip to NAIA nationals
An Emilorum and an inauguration

Cousin Conflict
Taylor perspectives on the Middle East
Peace and prosperity are rare commodities in Jerusalem these days. This age-old city, held holy by Jews, Muslims and Christians alike, has been torn — as has been the entire Middle East — by fear, anger, resentment and unrest.

Israel is hemmed in by oft-volatile Arab countries. Jews are surrounded by the Muslim world. Also trapped — and what many are not aware of — is the number of Christians, both Palestinian and Jewish, who help populate the nation of Israel. We tend to forget that, while the United States was founded upon Christianity 200 years ago, the Middle East has held a Christian influence for nearly 20 centuries.

Trouble began with Abraham and his sons, halfbrothers Ishmael and Isaac. Their offspring have been at odds for millennia. What we have in Israel today is a continuation of this cousin conflict.

We approach this issue of TAYLOR magazine realizing we will find no solutions. We share these articles with the simple hope that they perhaps may expand horizons, offer insights, and provide lines of thinking heretofore unencountered. These, then, are the thoughts, experiences and perspectives of individuals who know and respect Taylor University and that for which it stands.

Our authors will take you from the gut-wrenching plight of Palestinians to the beauty of the life-enveloping Jewish faith, from a splendid argument on why Christians should give full support to the state of Israel to the case for putting an end to the violence and counterviolence of the Mideast by granting a statehood to Palestine. Most importantly, readers will witness the pain these people — Jews, Muslims and Christians — have suffered and are suffering because of an inherited cousin conflict.

Dr. Paul House spent the past two summers studying in Israel; he saw an altered world on the second trip, which came after the Palestinian uprising, or intifada. Rev. Louis Zeigler ’62 has spent a quarter-century ministering in Bethlehem and Jerusalem and has witnessed the growing tension which sparked the intifada a year-and-a-half ago. Students Lisa Curless ’92 and Mark Vanest ’92 were immersed in Arab world culture during their childhood and now, back in the States, have a difficult time understanding the strong American loyalty to Israel.

Rabbi Samuel Weingart shares his faith, examining the psyche of today’s American Jew. Daoud Kuttab, a Palestinian Christian journalist, discusses his perception of where the intifada stands and his belief about prophecy in an interview with Dr. Robert Pitts. Dr. Winfried Corduan explores the interrelationship of Judaism, Islam and Christianity in the Middle East, offering explanation for why these are, truly, faiths in conflict. And Drs. Larry Helyer and Stephen Hoffmann, evangelical Christians, present Zionist and Arab viewpoints which, at once, convince and collide.

"We have just enough religion to make us hate," said 18th-century satirist Jonathan Swift, "but not enough to make us love one another." Swift’s words ring true today the world ‘round — but nowhere so true as in the very homeland of faith, the Middle East.

— Kurt E. Bullock ’81
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'A clerical matter'

Editor's Note: Many called to our attention a mistake which occurred during preparation of mailing labels for the Winter '89 issue of TAYLOR magazine. Most letters focused only on the error; others shared kind remarks regarding the magazine along with concern that our records be maintained accurately.

Several of the letters proved quite humorous — and painfully accurate concerning the problem we encountered. We share with you a sample of excerpts from some of these letters.

How in the world did you get this name with my address? Please correct immediately . . .

I think your computer needs adjusting. This is my address but not my name. I have lived here the last 18 years and do not know Mr. Jeff W. — . . .

Help! How I received the latest issue of TAYLOR, I'll never know! For the first time in all these years the magazine came with a totally wrong address — maybe your computer has the flu! . . .

If you are going to send this material, at least send it to the right name and address . . .

Oops! Something happened between the printer and the post office . . .

Your computer must have gone bananas! . . .

You sort of have me frustrated. Our post office delivered the recent magazine to my post box. But I fear someone has shuffled your records somewhere along the line . . .

Please get your computer list corrected — there is no such person at the address on the enclosed address label. Save your mailing money! . . .

Apparantly my address has been matched with someone else's name. I was so happy to receive my magazine anyway . . .

Someone — or some computer — is confused! . . .

I have no idea who this person is whose name is on the label of the TAYLOR magazine that came to our house . . .

Yesterday, I received in the mail the TAYLOR magazine. I was excited, and enjoyed reading it from cover to cover. But alas, the name on the address label was not mine . . .

My son is now a student at Taylor University. The bills reach my house just fine. So do the various promotional letters including money requests. Could I please get the magazine delivered to my address with my name on it? . . .

I believe your computer has gone wacky . . .

Good morning, and thank you for sending TAYLOR magazine to me. I would like to call your attention to a clerical matter . . .

We do regret the mistake; please be assured that your name and address are documented correctly in our records. If, for some reason, you did not receive the issue of TAYLOR magazine pictured above, please let us know by mail; we will be glad to send a copy to you. — Editor

Dr. Milo A. Rediger

Thank you for the exceptionally excellent issue of the TAYLOR magazine. My heart rejoices with the graduation and commencement of my dear friend Dr. Milo Rediger. He has just moved from this classroom to the next in God's great cosmic schoolhouse.

Dr. William Carson Thompson '57
Pomona, CA

Your TAYLOR magazine honoring Dr. Milo Rediger was a classic. I want to express my appreciation to you and your staff. The first impression of the beautiful picture of Dr. Rediger on the cover begins a very, very worthwhile edition of the TAYLOR magazine.

Dr. Rediger was very dear to me. I was a transfer student in 1957 (fall), and Dr. Rediger did his very best to get me as many credits as he could. During his years of study for his doctoral degree, he had attended a small church of our denomination in Staten Island, so we had an immediate kinship.

He had a heart! Dr. Milo Rediger will not be quickly forgotten, as you so readily pointed out. Thank you, again.

Russ Ruch '59
Hatfield, Pennsylvania

Thank you for the most recent issue of TAYLOR magazine. The articles on the late M. A. Rediger were most moving and inspiring.

I personally would like to obtain a copy of his 1983 book you refer to, My Book, My Poem, My Song. Where may it be secured? At what cost?

Rev. Burton K. Janes
Labrador City, Newfoundland

Copies of My Book, My Poem, My Song, the story of Dr. Milo A. Rediger, may be obtained by writing to TAYLOR magazine, Taylor University, Upland, IN 46989. The book, which was published in 1983 by Cross Reference Books, Toccoa, Georgia, will be mailed free of charge. — Editor
Taylor prof traces the roots of Sammy Morris

Dr. Tim Kirkpatrick, associate professor of communication arts and director of television services, embarked on a twelve-day adventure last December to document the adventure of Sammy Morris' trip to Liberia, Africa. Dave Ryan, '81 communications grad, accompanied and assisted Dr. Kirkpatrick.

The two recorded footage for a video documentary of the life of Sammy Morris. The documentary will include footage of the parts of Liberia where Sammy grew up, the location where he was captured by the Grebo tribe, and some of the areas through which he would have traveled to leave Africa and arrive in the States. Along with this footage will be interviews with several African and American historians discussing Morris, his trip, and his impact on Taylor University.

Interviews and research led Kirkpatrick and Ryan to believe that the village of Po River was where Morris had grown up with the Kru tribe. To reach this village, the video historians traveled to Monrovia, then to Harper City, next to Gararrow, before finally arriving at their destination. Despite the hindrances of a large financial deposit at customs, large mosquitoes, crowded trucks, and leaky canoes, the travelers and their equipment reached the destination intact.

Along the way, Kirkpatrick showed the film "Angel in Ebony," an early movie about Morris' life. The movie was well received by the African churches. In Gararrow, he made a gift of the video, a copy of a book about Sammy Morris, and a 5 x 7 photo of Morris Hall to Methodist Bishop Arthur Kulah. Gararrow is a special village to Taylor University for a reason other than that Sammy Morris possibly grew up across the river from the city. The people of the village were commemorating the centennial of the arrival of white missionaries on their shores; the man leading that first mission group was Bishop William Taylor.

The video should be completed in the fall. It will be shown to church and donor groups to encourage donations for scholarships to international students. — JWK

Enhancements add spice to food service at Taylor

"Is today a special occasion?" the visitor to the Hodson Dining Commons asked after inspecting the selections available for the meal.

"No," the Taylor staff member replied.

"It's the regular menu."

"Well, it might be regular for Taylor, but it'd be special for other colleges."

"I know!" the staff member said with more than a shadow of pride. "Sometimes even the students say nice things about the food."

... What you have just read is an actual conversation; only the names of the persons involved have been omitted — because such conversations continue to occur with different individuals.

Jerry Nelson beams with subdued pleasure when he hears such conversations. Understandably so. The Prophet Corporation took on the Taylor food service in 1956, and in the 1960s, hired a 15-year-old local named Jerry. Since the Greyhound Corporation merged with Prophet and eventually spun off the bus business, Greyhound Food Management officially operates the Hodson Dining Commons now through its Restaura Dining Services.

Throughout the corporate identity changes, the young man named Jerry kept preparing and progressing for his eventual role as director of food service. The unflappability so apparent in his demeanor during typical school

NAC calls on alumni to help the Taylor Fund

Fourteen members of Taylor University's National Alumni Council (NAC) dedicated their Saturday, January 21, to talking on the telephone.

They were doing more — much more — than simply calling old friends and classmates. These fourteen people recruited 161 agents for the Taylor Fund; each of these agents, in turn, pledged to call between 10 and 20 more alumni, seeking gifts for the Taylor Fund.

In all, these 161 agents have the potential to reach an additional 3,000 alumni.

The Taylor Fund is the bread-and-butter of the institution's giving program. Donations to the Taylor Fund primarily go to the general operation of the university.

The key to the phonathon project is to encourage participation in giving to the Taylor Fund. The greater the percentage of alumni participation in giving, the more likely Taylor University is to receive financial support from major corporations and foundations.

NAC members called from the Admissions Office phonathon room located in the Helena building on campus. The total 161 agents is 25 more than the NAC accumulated last year.

Board approves Fine Arts II, tuition hike

Money was at the heart of two major actions taken by Taylor University's Board of Trustees at its February meeting.

Taylor students will absorb a nearly eight-percent increase in costs for the 1989-90 academic year, bringing the total package of tuition, room, and board, and fees to $11,325. That is an $829 increase over the 1988-89 rates.

The greatest increase occurs in room fees, which sees a twenty-percent hike; that increase can be credited to the debt service which must be paid on Taylor University's new residence hall. Increases in other services fall between five and six percent over 1988-89.

While an eight-percent increase sounds high, it actually is at the low end of the national average, according to the Chronicle of Higher Education. The
weekly periodical reports that college tuition is likely to increase faster than the rate of inflation next fall, with many colleges raising tuition by seven percent to ten percent and a few by as much as 15 percent or more.

The board also gave the administration permission to proceed with fund-raising for the next phase of the proposed fine arts facility. The building is designed in two phases — theatre, journalism, communication arts, radio and television comprising one phase, the visual arts being the other. Should there be insufficient funds to complete both phases, the visual arts would remain in the Ayres building until a later date when the final phase would be completed.

Cost at this point for the entire project is about $5.5 million. Approval by the board to seek funds comes with the understanding that dollars will be in hand or pledges firm before any construction begins.

Plans call for phases two and three of the fine arts facility to connect with the Hermanson Music Center while extending north and east of that building.

Lilly awards funding for new course prep

Dr. Mark Cosgrove, author and professor of psychology, has been awarded a summer stipend from Lilly Endowment for use in the preparation of a new course in Taylor University's curriculum. "Science and Literature: Partners in Knowing" will combine literature and science to help clarify the meaning and implications of modern science.

Cosgrove, who received his PhD in psychology from Purdue University, is head of the psychology department at Taylor University. He has authored six books, including the award-winning "Amazing Body Human" (1987, Baker Book House). His most recent effort is "Counseling for Anger" (1988, Word).

Taylor group attends science conference

Dr. Andrew Whipple and students Coreen Zoromski and Kristen Heisler attended the annual American Society for Cell Biology and American Society for Biochemistry and Molecular Biology

Youthful women's team collects 18 victories

The saying goes that "potential just means you haven't done the job yet." Last fall, the women's basketball team had substantial potential; throughout the season, the Trojans "did the job" — and with noteworthy panache.

With one senior, no juniors, four sophomores and four freshmen (ranging in height from 5-4 to 5-10), the Trojans were short-handed, both literally and figuratively. Moreover, players still learning the system needed to help Christa Snyder, the diminutive senior captain and English major, lead the way.

Eighteen wins equalled the total reached in the 1983-84 season (the only other winning season in the '80s). After a regular season of 16-9, the team entered the National Christian College Athletic Association (NCCAA) tournament play and won two games before losing an industrial-strength stress test to Cedarville College 63-62 in the Indiana-Michigan-Ohio finals. "I never realized how hard winning can be," says Cathy Ryan, a sophomore art major.

Three days after this "character builder," the Taylor women hosted their first-ever National Association of Intercollegiate Athletics (NAIA) playoff game. Following that season-ending 57-46 loss to Oakland City College in another disappointing game, sophomore biology major Shannon Warfield's comment that "the season was definitely worth all the frustration we went through" elicited nods of agreement from her teammates.

Besides the 18 victories and the tournament breakthroughs, the inexperienced Trojans allowed an average of only 56 points per game, ranking their team defense tenth among NAIA schools nationally. Their achievements elevated the Taylor contingent to the number one overall ranking of NCCAA schools in the nation for several weeks and to the fourth spot at season's end. "A strong commitment and dedication can pull you through even the toughest times," says Lori Arnold, a sophomore psychology major, "if you are playing for the right reasons."

For the season, Heidi White, a sophomore physical education major, led the Trojans in rebounds with an average of 8.1 per game and trailed only Rachel Haley (who averaged 17.4 points per game) in scoring with a 14.5 average. Both players captured NAIA District 21 Honorable Mention and NCCAA District 3 All-District honors. In the latter, Haley receive more votes than any other player.

Coach Marcy Girton points out instruction to her women's basketball team during a timeout.
Students jockey for room in new residence hall

By August 1, Taylor University should have a new residence hall/conference center constructed.

The new hall, as yet unnamed, will have space for 156 students: two floors will house men and two floors will house women. Because this hall will also be used to house conferences in the summer, the students living there will enjoy air conditioning in each room, one bathroom for every room, and an elevator. No other residence hall on campus has these benefits.

To determine how students will be chosen to live in this advanced hall, the office of student housing developed a new policy in an effort to be fair to the entire student body. As in other residence halls, students were given the opportunity to sign up for room draw in the new facility. This special room draw was held two weeks prior to other room draws on campus; thus, students who did not draw a room in the new residence hall could participate in room draws at other dorms.

Selection for the new hall was not based upon finances or academic rank. The students living in West Village’s temporary housing were given first opportunity to draw for space in the new hall. Besides the West Village students, 40 spaces were reserved for incoming freshmen. Spaces were also reserved for the eight upperclassmen personnel assistants (PAs) and their roommates.

After the West Village students had the opportunity to draw, the remaining spaces were dealt to students according to seniority at Taylor — a procedure followed in all room draws. It is estimated that, at most, only 30 spaces will be available for non-PA upperclassmen.

To further provide for the needs of the students and the conference center, a wellness center has been proposed for the basement of the nameless hall. The wellness center would offer weightlifting and other fitness equipment for the use of the students. — JWK

Students, faculty discuss VCR policy implications

Videocassette recorders have been the source of controversy on Taylor’s campus in recent months. The Student Life Committee, comprised of student leaders and faculty members and responsible for guidelines concerning student life at Taylor, has been reconsidering the current policy which prohibits the possession and non-academic use of VCRs on and off-campus.

According to Walt Campbell, dean of students and chairman of the committee, this has been the hottest issue on campus in a long time.

The committee rejected a proposal which allowed the use of VCRs off-campus while prohibiting their use on-campus. More recently, the committee voted down a proposal which allowed the use of VCRs both on and off-campus.

Clearly, a case can be made for the academic use of VCRs. In fact, VCRs are found in classrooms, the Learning Resource Center and the Library specifically for academic purposes.

The debated issue revolves around the use of VCRs for entertainment and the question of meetings held concurrently in San Francisco January 29 through February 2.

Whipple presented research entitled “Perfluorodecanoic Acid as a Metabolically Inert Probe of Fatty Acid Uptake and Efflux in Cultured Hepatocytes.” The research, conducted the past two summers at Wright-Patterson Air Force Base in Dayton, Ohio, was done as a series of in vitro toxicological studies. Radiolabeled perfluorodecanoic acid was applied to rat liver cells to see how quickly it would permeate the cell structure, and how quickly it was removed by the cells. Liver cells were used since most substance detoxification occurs in the liver.

Whipple and his students traveled by Amtrak to the conference, held at the Moscone Convention Center, taking different routes each way so as to see more of the nation. They stayed at a youth hostel in San Francisco; Wil ‘66 & Gloria ’64 Regier, parents of Jeff Regier ’88, who attended a national scientific meeting with Whipple last year, guided the trio on a tour of the city and took them to dinner at Fisherman’s Wharf.

Whipple also attended meetings of the Fellowship of Christian Biochemists and the Society for Chinese Biochemists in America. Heisler, a junior, and Zoromski, a senior, used the time to gain experience and conduct job searches.

TWO sends out four teams during January

Four teams, totalling 44 students, traveled to England, West Germany, Jamaica and the Bahamas during January as part of Taylor’s World Outreach (TWO) program.

By the end of the month, the students had prayed with 50 people who received Christ. But those 50 were not the only ones who received a life-changing experience.

Bob Griffin, campus pastor and project coordinator for the January trips, says the student reaction combines the feeling of changing the world from Taylor University and the experience of incredible personal growth. “They’ve learned to trust God and watch him work. It’s always an amazing experience for them,” Griffin says.

A first this year was a 12-member team going to West Germany.
The group, led by Dr. Bill Heth, assistant professor of religion, travelled city-to-city, working with State Department and American military youth through Youth for Christ International, the Catholic diocese, and Protestant chaplains. The students witnessed through drama and music while living with the youth — on one occasion joining a junior high retreat in the Austrian Alps.

Chuck and Shirley Moore, Wycliffe missionaries in residence at Taylor University, led the annual missions trip to the Bahamas. Although it may appear after so many years that Taylor is wearing out its welcome, “They invite us and want us to be there,” Griffin says. “There is competition between their schools to get the Taylor group.” The 11 team members live in a rustic environment, complete with in-house guests such as frogs, mice and snakes. “It seems the more difficult the experience, the more valuable the experience,” Griffin says. “Life-changing, the students call it.”

Eleven students served in Jamaica, living at an orphanage and conducting school and church programs. Norm and Doris Mathews, who had been with the Bahamian group the year before, served as leaders. The team was “encouraging commitment in a difficult environment,” Griffin says.

It was the second year for a trip to Birmingham, England. Ten students lived in a very rough Islamic area with many cases of rape and theft. The team worked in a school operated by the Church of England; 80% of the students, although English-speaking, are West Indian and Asian. Also, students went door-to-door with a youth discipleship group for Riverside Fellowship, a church trying to begin a fourth congregation of worshippers.

Students involved in the trips are required to complete a two-hour course during the fall term, along with independent study, practices and rehearsals.

**Nine members gain trustee emeritus status**

Nine members and former members of the Taylor University Board of Trustees were named as given emeritus status, effective following the May board meeting in Upland.

*Named Board Member Emeri-

whether students will be responsible in their selection of viewing material. Arguments against modification of the VCR rule stem from concern over the effects of obscene language and nudity found in many R-rated and PG13-rated films. According to Campbell, the purpose of the Student Life Committee is to chart a course for the future, and the question must be asked: How would the presence of VCRs affect the spiritual climate on campus down the road? There is also concern over the inability of PAs and hall directors to adequately monitor what is being watched.

Proponents of a new VCR policy point out the inconsistencies of the current policy. Students are not regulated in other forms of entertainment, such as music. Students also are allowed to use their open judgment in selecting movies at public cinemas. They also argue that there is inconsistency in who currently can and cannot have VCRs; comm-

Alpine tour planned for alumni in summer of ’90

Imagine feasting on a superb dinner with Taylor University alumni and friends in the splendor of West Germany.

Not your typical Taylor Club meeting, you say? Then consider what Betty Freese, alumni director, has planned: You are hereby invited to visit the Black Forest Academy and attend a Taylor Club Dinner at adjacent Kanderm, West Germany. Did someone say something about a place with atmosphere? Feast on the rustic beauty as well as the food and conversation at the first Taylor University dinner ever held in Europe.

Jot that into your social calendar for Friday, June 24, 1990. If you already have plans to go bowling and pick up a pizza, then you especially need to check out an occasion that will attract alumni (and others) from all over the United States and Europe.

Following the alumni dinner, relax for two weeks on a moderately-paced, but jam-packed, sightseeing tour of Europe. The Oberammergau Passion Play provides the highlight of this tour organized for Taylor alumni and friends. Hosts will be Betty Freese and Bill and Linda Fry. Bill Fry, professor of English, has led numerous study tours to European countries over the past two decades, including a recent month-long trip to the Soviet Union.

The group will depart June 22, 1990, from Chicago and subsequently from New York City on a flight to Zurich, Switzerland. In Europe, additional tour members will join the primarily motorcoach tour. The following two weeks will be spent in the beauty of Switzerland, Austria, Lichtenstein, and West Germany.

Lunch at Interlaken, a train ride through the mountain tunnels to the highest railway station in the world, cable-car rides through
the Alps with a peek at the Matterhorn, a shopping spree for chocolates and cakes in Vienna, a tour of Mozart’s birthplace in Salzburg — all this and so much more awaits members of the touring party. At the end of 17 glorious days, the statesiders will depart from Vienna for New York City on July 8.

Much like the 1980 group that Taylor history professor Alan Winquist led, the 1990 touring party will obtain choice seats for the renowned seven-hour-plus Oberammergau Passion Play. Spectators witness perform-ances from covered seats in Oberammergau’s massive, multi-faceted theater/arena set among wooded hills. The first of these Passion Plays took place in 1634 — more than 200 years before the founding of Taylor University.

The price for the entire tour package (including most meals) will be approximately $2,600 per person. Contact Betty Freece at the Taylor University Alumni Office (317-998-5113) for a detailed brochure. — JT

Bushur snaps Jackson’s all-time scoring record

One shot by Jim Bushur, and a season of speculation and anticipation were over.

It came in a 101-49 romp over IU-Southeast. Bushur pulled up and canned a jump shot as he had done hundreds of times before — except that this time, his two points pushed him past Forrest Jackson as Taylor University’s all-time leading scorer.

It was one of several career marks the senior set (see “Trojans,” p. 8). During his four years, Bushur twice has been named an NAIA Scholar Athlete and All-District player. He was an honorable mention all-district selection his sophomore season and has been named to 14 all-tourney teams. Most impressive, though, is Taylor’s 103-31 record over his four years, making him the first player to accumulate 100 career wins. But for Bushur, the scoring record — he finished his career with 2,213 points — is not necessarily personal; the same goes for all other accolades. “It was the whole program’s accomplishment,” he says. “Without the other players we’ve had, it never would have happened.”

The 2,000 point level was more of a goal for Bushur than Jackson’s record. In fact, Bushur says the scoring mark wasn’t on his mind until he passed 2,000 points during a 79-47 win over St. Francis on February 1. Even then, he tried to focus on winning rather than on where he stood with Jackson’s record. “I didn’t want to know. I didn’t ask. I didn’t want to even think about it,” he says. “I was relieved when I finally did break it.”

The opportunity to score has always been there for Bushur. He started as a freshman and was used as a primary scorer by the time he was a sophomore. The three-point shot came into effect that season, too, but it’s hard to calculate what effect its implementation had on his performance. Bushur isn’t concerned about that, anyway.

“There are a lot of things you can’t control, but you’re grateful to God for giving you the opportunities,” he says. “God wanted me to do it, or else He would not have given me the opportunities and abilities to do it. I feel I’ve worked awfully hard with what He’s given me to get in the position I was in.”

Now Bushur has to decide whether to play basketball and minister with Athletes in Action next fall, or enter seminary on his path to the Lutheran ministry — a calling he’s had since before his college days. Either way, he’ll be content with God’s leading. “Basketball has been a blessing, not because of the success I’ve had, but because I’ve become a better person through it,” he says. “God has given me basketball to bring me closer to what He wants me to be, and I know He has something to replace it.” — KB

Jim Bushur (below), the only senior on this year’s team, hit his record-setting shot (left) against IU-Southeast on February 12.

Jenkinson represents NAIA at USOC meeting

Dr. Roger Jenkinson, professor of geography and history, attended the 1989 House of Delegates of the United States Olympic Committee (USOC) meeting in February.

Jenkinson is a past president of the National Association of Intercollegiate Athletics (NAIA) and chairman of the organization’s International Committee. He along

Living Bible publisher is graduation speaker

Kenneth Taylor, author and chairman of the board of Tyndale House Publishers, Inc., will be the featured baccalaureate speaker for this year’s commencement exercises.

The baccalaureate service will be held at 9:30 am, Saturday, May 20. The commencement service will take place at 2 pm.

A native of Portland, Oregon, Taylor brings with him impressive credentials as well as the experience of a family man. After receiving his bachelor of science degree from Wheaton College in 1938, Taylor continued his education at Dallas Theological Seminary. He received his master’s degree in theology from Northern Baptist Theological Seminary in 1944.

Taylor is the author and publisher of countless books on a variety of subjects. He has written several books for children and students as well as devotional aids and biblical study books. Tyndale House Publishers, Inc., where Taylor serves as chairman of the board, is publishing company of The Living Bible (1971).

Taylor and his wife Margaret are the parents of ten children.
with three others represented the NAIA at the USOC meeting.

Representation is important, Jenkinson believes. As a multi-sport, amateur, national body, the NAIA must be well represented and known within organizations that deal with national governing bodies and the international sports movement. A solid relationship with USOC can only help the NAIA’s image-building efforts.

1989 Christian Life Conference nears

Taylor’s Christian Life Conference, a weekend that offers something for everyone, will take place June 30-July 2. President Jay Kesler will be the keynote speaker.

Renewal, recreation, interaction and refreshment are planned for adults and children, singles and families, youth and seniors. Seminars and workshops, designed under the theme of “Growing Places,” will make the weekend a truly growing experience.

Age-graded activities are available for the entire family. For adults, guest workshop leaders will address all walks of life, dealing with topics on Christian growth and development. Separate and independent programs directed by trained counselors are provided for teens in grades 7-12; guest speaker will be Bill Shewan, executive director of North Central Indiana Youth for Christ, and special recreational activities will be held, including a pizza party and bike-and-breakfast trip.

Children in kindergarten through grade 6 will be fascinated, entertained and taught by ventriloquist, gospel magic and puppet sessions with Murl Eastman, a former police officer and Taylor grad who has a special ministry to young people. Skilled care and activities for children, nursery through pre-school, with trained adult leaders are planned for the entire weekend to allow moms and dads more time for renewal and relaxation.

Conference will stay in residence halls rooms. Meals will be served in the Hodson Dining Commons with the exception of a Saturday evening cookout at Taylor Lake.

Call the alumni office (317-998-5114) or write to Taylor University Alumni Office, Upland, IN 46989 for information and a brochure on this vacation with a purpose.

Trojans make fourth trip to NAIA championships

Beating the odds and setting records along the way, the men’s basketball team earned a fourth appearance at the NAIA nationals in the last six years.

Unfortunately, success at Kansas City’s Kemper Arena comes hard for the Trojans, who lost in the opening round to Cumberland (Ky.) College, 68-50. Taylor’s record after four trips to the NAIA nationals is 1-4.

Much more impressive, though, is coach Paul Patterson’s record over the past eight seasons — the Trojans have won at least 20 games each year during this span. This season, Patterson’s squad finished 27-8.

It was a banner year for individuals as well as the team. Jim Bushur, the only senior member, set the all-time scoring record (see page 7) plus career marks for consecutive games (134), consecutive games scoring in double figures (75), three-point accuracy (47.6%), free-throw accuracy (86.5%); he was named all-district and an NAIA Scholar Athlete for the second straight year.

Other individuals set season marks. Jay Teagle, a 6-10 junior, blocked a record 60 shots, and junior guard Ryan Sorrell handed out a record 195 assists. Sophomore Dale Miller set records for field goal accuracy (64.7%) and free throws made (141-185).

After a 24-7 regular season, the Trojans drilled Hanover in the first district tournament game 89-55, then slipped past Franklin 69-61. Taylor defeated Marian College 80-68 before a packed home crowd in title contest, and so earned its fourth trip in six years to the nationals in Kansas City. — KB

Student teachers may go to schools in the Orient

Traveling to the Orient this past January brings Dr. Dan Jeran one step closer to meeting what he sees as a real challenge for Taylor’s education department. Jeran’s goal: create a program at Taylor to equip future teachers with proper experience so that they can provide the best quality education for the children of overseas missionaries.

Jeran, director of teacher education, traveled extensively throughout Okinawa, Taiwan, the Philippines, Malaysia and Singapore visiting missionary schools. The trip was a “fact finding mission” for him.

The challenge first came in 1983 when missionary schools began trying new methods of education. There was great concern that missionaries be able to stay on the field while their children were in school.

In the summer of 1987, a pre-field orientation for new missionaries was held at Taylor. Jeran presented his concern, and the guests made three key suggestions. First, send student teachers overseas to give them valuable cross-cultural experience; second, form an agency where several Christian colleges could work together to screen, place and evaluate student teachers; last, work for a solution to the problem of high teacher-turnover rate by creating a vision for missions.

Jeran spent the month of January determining the needs and desires of the missionary schools. “They want us to send our very best students — students who have done well in their course work as well as their clinic and field experience,” he says.

Teaching overseas requires special gifts that not all student teachers possess. School administrators, according to Jeran, are looking for students who demonstrate a great deal of flexibility and adaptability; they also emphasized the need for maturity and determination and an openness to God’s leading. — JB
Small glimpses on a long journey . . . still in progress

The subject of Israel and the Middle East is filled with highly emotional and confusing ambiguities. My earliest reflections on "the Jewish question" are rooted in a story often told by my father. He would tell in anger and tearful remembrance of standing as a small boy next to his father, trembling as he watched a Ku Klux Klan mob burn a cross in front of a neighborhood grocery store.

The owner of the store was a Jewish man who had become a close friend of the family and who had taken my father and his own son fishing each week for several summers. Now, neighbors clothed in white sheets were venting their ignorance and prejudice on this innocent man whose only crime was that he had enough financial reserve to have given them their groceries on credit and thus was their creditor. My father would choke with emotion as he related how this storekeeper, in a gesture of confused anger combined with a desire to absolve their foolish intimidation, asked my grandfather and father to help him burn his customers' credit books on the embers of this misconceived cross — a kind of "Father, forgive them, for they know not what they do."

Though I heard this story repeated dozens of times, it never failed to evoke a sense of pity, helplessness and shame in my "Gentile Christian heart." No contact with a Jewish person for almost fifty years has been untempered by that family story.

Later, as a student I went to Winona Lake, Indiana, for the national Youth for Christ convention and saw firsthand pictures of the Nazi holocaust. My father's story took on deeper meaning. Photographs of whole rooms filled with artificial limbs salvaged from the victims of the gas chambers and ovens, together with chests full of gold teeth extracted from the bodies of helpless European Jewry, galvanized my resolve to seek justice for the oppressed and to resist the forces of demagoguery and prejudice wherever I could discover them. Treblinka, Auschwitz, Buchenwald, and the Warsaw Ghetto became indelibly written on my conscience.

The role of President Truman and the American fleet in the rebirth of the state of Israel was and is a source of national pride in the face of world indifference and cynicism. Along with most people my age, I read "Exodus" and "Armageddon" and felt that anti-Semitism was too primitive and uncivilized to survive in a post-Second World War climate. I read Harry Golden, David Ben-Gurion, Sholem Aleichem, Golda Meir, Menachim Begin, Anne Frank, Corrie Ten Boom, James Mitchener, Theodor Herzl, and a great deal of Christian dispensational and prophetic writing, and firmly placed Gog and Magog on my escatological landscape. For me, the return of Jewry to Israel provided the prologue for the return of Jesus Christ and the much-predicted Armageddon.

Against this backdrop, allow me to skip a decade and describe a meeting in the foothills outside Beirut, Lebanon. This short article cannot reproduce the deep soul searching that these days with these men under the cedars of Lebanon brought to my life and soul. I had applied a "paint by the numbers" approach to the complex shadings of the people and history of the Middle East and was totally unable to deal with the confusions that had carried over centuries from the fertile crescent to a Zionist state now called Israel by some and Palestine by others.

The turning point that opened my mind to listening to the variety of voices was a quiet dinner around a low table. We — that is, I and five Arab Christian friends — dined and argued, shared, prayed and wept, propped against pillows as perhaps Isaac and Ishmael might have done centuries before. At the end of one meal, a spokesman from these friends, brothers in Christ all, took from his pocket a gold puzzle ring common to the Middle East. I had seen many in silver, and had bought them on other trips for family and friends — but this one was the first I had seen in gold.

These men were not rich men, but in solemn voices they together presented the ring to me and asked me to wear it in remembrance that, as the American-supplied armaments tore through their homes, churches and families, the Christian Palestinians were not simply "cannon fodder" in the tensions between the superpowers, but people whose whole lives had been committed to Jesus Christ for nearly 20 centuries. They had remained steadfast to the Savior in the face of Muslim domination and the Turkish holocaust, and they planned to be faithful in this present struggle. This solemn but simple ceremony, more akin to a communion than a banquet, left a lasting impression on my life.

The 1967 war followed our meeting. So did 1973; the Camp David accords, the death of scores of American boys in Beirut, and the bombardment of that great city by General Sharon. Now Palestinian youth in the West Bank and Gaza Strip have created a situation almost impossible to understand.

It is our desire that this issue of TAYLOR magazine will help all of us to discern this most difficult question and seek biblical justice for all of those so caught in the middle. I share a small part of my own experience, feeling that each of us is the product of our exposures, and prayerfully desiring that these further insights from the Taylor family will be of stimulation and value. — JK
Paul House has spent portions of the past two summers in Israel. In 1987, he was a member of a Christian College Consortium study group which focused on “The Palestinian Problem.” Joined by his wife and daughter, House spent two months studying last summer at Tantur, an ecumenical retreat and research center owned by the Catholic Church and located near Bethlehem; major funding again was provided by the Consortium.

Judaism, Islam and Christianity create a strange blend that, when coupled with an often volatile political situation, creates a combustible mixture for both Israelis and Palestinians.

During two concurrent summers in Israel, the author witnessed a dramatic alteration in the people, politics and religion of Israel. One thing that had not changed, though, was the obvious agony of the people — be they Israeli or Arab, Jew or Muslim or Christian.
Everyone we met held deep concern for the future. They lived and breathed politics. Opinions were shared with great force and animation, and silence on issues was viewed as ignorance, apathy or disagreement. Beneath it all, though, was the pain.

One of my pet peeves is tourists who believe they can solve the Middle East’s problems. These people think they have all the answers after visiting the area for a short time.

I am not that smart. This article offers no great solutions to the crisis in the Middle East.

What a visitor to the Middle East can learn is the pain of the people. One can sense the hurt and frustration on all sides. Palestinians hurt these days. So do Jews. Jordanians, Israelis, Syrians and Lebanese share a common agony of body and spirit. The wounds caused by the modern conflicts were first inflicted decades and even centuries ago. Thus the pain runs deep — very deep.

Three topics command the attention of the visitor to the Middle East: people, politics and religion. The categories blend together. They are impossible to separate. My visit in 1987 preceded the Palestinian uprising (or intifada) by just a few short months. When our family went to the Middle East in June of 1988, I saw a changed Israel. These three topics — people, politics and religion — had been altered dramatically in one short year.

While in Israel last summer, many issues came to a crossroads. King Hussein of Jordan gave up all claims to the West Bank, which he had once ruled. Thus the Palestine Liberation Organization (PLO) was given the chance to be the Palestinians’ sole negotiating representative. Many Jews had grown tired of the uprising or were embattled by the protracted occupation of the West Bank and Gaza. Therefore, Shimon Peres spoke of talking peace with the Palestinians as he campaigned for Prime Minister. Many Palestinians died during our two months in Israel, including a few Christians. Jewish buses were stoned. For these and other reasons, demonstrations in Jerusalem, Gaza and the West Bank were common.

Economic struggles were ap-
I met a British-born Jewish woman who came to the land in 1939 ... Perhaps better than anyone, she explained to me Israel's national frustration. "The world only loves us when we are supermen," she said. "If we pull off an Entebbe or win a six-day war, we are popular. Otherwise, the world will let us hang."

The author took this photo in the West Bank shortly after July 4; a week earlier, the rubble Joseph and his mother stand on was their two-story stone home. Joseph's brother was accused of throwing a petrol bomb, and so Israeli soldiers came during the night and leveled the building as a threat to other Palestinians. The family lives in tents beside the ruined home.

Not all civilian deaths have been "accidents." He knew that. What Khouri taught me was that, because of the political end he desired, he felt he had to make some compromises. He accepted questionable means that did not totally please him to achieve his desired end. This trait was repeated in people over and over again.

When Yassir Arafat renounced terrorism (or did he?) in Geneva last year, I recognized the purple-clad figure next to him. Bishop Khouri was smoking his ever-present cigar, smiling, and sitting close to power. No doubt he was there to demonstrate Christian support for Arafat. I was glad to have met him and had the chance to have a long personal conversation with him. Still, I have to wonder if Khouri's compromises will get him what he wants.

Unlike Bishop Khouri, Joseph, his mother, his sister, and his grandparents have not been on television. They live in Bethlehem, on the West Bank. Joseph is a student at Bethlehem University, which has been closed by the Israeli government since the uprising began in December, 1987. His mother was recently widowed; her pre-school daughter and aged parents did live with her in a large, two-story home. Another son is in prison, accused of throwing a gas bomb. He has yet to be tried on this charge.

Some time during the night of July 4-5, 1988, Israeli soldiers came to the family's home. Everyone was ordered to leave the house in 20 minutes. Several household items, such as the television and refrigerator, were tossed from the house; since they were thereby broken, they were of no use to the owners. Joseph says one soldier casually took canary food from the house for his bird at home. Because the incident took place at night, no one came to help the family.

It took the soldiers about two hours to place the dynamite in the house in such a way that the blast would not damage buildings nearby. When the charge was detonated, it shook houses throughout the area. The large home was reduced to rubble. These people were now homeless, and the occupation force hoped they would leave permanently. When I met Joseph and his family, they were living in tents beside the ruined house.

What had this family done to receive such punishment? The authorities said the home was destroyed because of the imprisoned son. This family was chosen to threaten the Palestinians. Supposedly, families will now keep their sons from throwing fire bombs. In the meantime, people who did not throw a "Molotov cocktail" have no home. Obviously, the longer Joseph dwells on the incident and remains forced to stop his studies, the more likely he is to join the uprising. Simply stated, he may wonder if he has anything left to lose.

Without a doubt, the Jewish people feel the stakes in this dispute are extremely high. Indeed, they believe they stand to lose everything — their lives, land and religion — if they meet Palestinian demands. Many Israelis certainly would welcome a peaceful settlement to the conflict, even if they had to give up part of the West Bank for a Palestinian homeland. Yet even this group worries about the presence of still another Arab state in the region.

Life is hard for the average Jewish-Israeli family. Some rich Jews live in Israel, but they are a minority. Every young person must serve a compulsory hitch in the military. After those years, men remain in the reserves until age 55. Reservists keep their firearms, so it is not unusual to stand next to someone on a bus who is dressed in civilian clothes, holding an automatic weapon. Every reservist now spends two months annually (up from one month since the uprising began) on active duty. Thus, a family's lifestyle is disrupted each year.

The Mark Silverman family helped me sense "normal" life for the average young Israeli family. Born in the U.S., Mark teaches and pursues his doctorate. Mrs. Silverman, a native Jewish-Israeli, acted as my Hebrew tutor. Her regular position was teaching Hebrew in a language institute, but she also held a second job. The family lives in Talpiot, a suburb of Jerusalem that has experienced some Arab unrest.

Mrs. Silverman's picture of
Christian Arabs are fleeing the Middle East in large numbers. Those who can leave Israel and Jordan quite often choose to do so. Bethlehem was once a predominantly Christian town; now it is perhaps as much as 60% Muslim. This trend should alarm those who think Christianity can meet needs and solve problems in the region.

everyday life in Israel was quite grim. Both spouses work two jobs and, beyond that, try to make money on the side. Inflation in Israel runs fairly high, and most families will never own their own home. Though the Silvermans and their friends work, she says, they do so only to exist; they do not put money away for the future. Certainly, the ever-present military duty complicates things, as well. Between financial, political and military pressure, there seems to be little peace of mind. Constant work and vigilance characterize the Israeli lifestyle. These qualities are as typical in the people as they are admirable.

Is their sacrifice worth it? Apparently so, for the family has no plans to emigrate. Mrs. Silverman speaks passionately about holding on to their heritage. Her feeling is that Israel must stand firm on the Palestinian issue lest other nations believe Israel has gone soft. To her, and probably to the majority of Jewish-Israelis, the issue is not just a Palestinian state; the ultimate issue is Israel's survival. Because of the holocaust, Jews are not in a mood to jeopardize their future.

Older Jews feel much the same. I met a British-born Jewish woman who came to the land in 1939. “What are our soldiers to do when stones are thrown at them?” she asked. “Our boys have been injured. Does the world press report that?” she demanded. Perhaps better than anyone, she explained to me Israel’s national frustration. “The world only loves us when we are supermen,” she said. “If we pull off an Entebbe or win a six-day war, we are popular. Otherwise, the world will let us hang.”

Obviously, she thinks her country has been placed in a no-win situation. If the Israelis give in to the Palestinians, they must be prepared for even greater compromises. Israelis fear the loss of the only place on earth where they can live in safety with self-determination. If they do not give in, they face the moral dilemma of acting as oppressors when they have been oppressed themselves. With the world opinion against them, they see no way out.

Though their compromises are made in different areas, Jewish-Israelis — just like Bishop Khouri and many other Palestinians — believe they are forced to compromise. They do not enjoy seeing their great army (ranked among the world’s top five) acting as a police force on the West Bank and in the Gaza Strip. That truth was made clear to me as I talked to young professionals, shop owners, immigrants, and students. But except for those I met in the peace movement, few Israelis like any alternative to this situation. Like Khouri, they are left to live with this compromise. Their painful dilemma has no easy solution.

So are there any answers? Asked another way, have any people found ways to cope with the pain? Does anyone transcend the hatred and bitterness that is so prevalent? We found that many individuals appeared to do so. Some Arabs and Jews could forgive and move ahead.

Perhaps the one Christian who has stayed in my mind as a person who has overcome the pain through Christ is Bishara Awad. We met many other godly believers, but his testimony impressed me most. Awad is president of Bethlehem Bible College, a basically evangelical school that trains Palestinian pastors and workers. Awad says that during the 1948 Arab-Israel war, his father, a civilian, was shot by Jewish soldiers. For many years, Awad hated the Jews and everything about Israel; thus, the pain of losing his father was multiplied by his hatred and bitterness. When he accepted Christ, though, he was able to love those whom he had hated. Now Awad tries to promote love between the various faiths and races by training ministers of the gospel.

Can such efforts succeed? After all, non-violence seems to be rejected. Mubarak Awad, Bishara’s brother, has been barred from the country. Missionaries are not greatly successful in Israel, either; Christians can also be drawn into political squabbles. I met a Jewish Trappist monk named Father Abraham (no kidding) who wants to have a totally Jewish Israel. The Palestinians should find another place to live, in my view. Yet I believe Christianity does have a message that addresses the needs of people for social justice and spiritual meaning.

Therefore, what one of my colleagues recently pointed out to me deeply disturbs me. Christian Arabs are fleeing the Middle East in large numbers. Those who can leave Israel and Jordan quite often choose to do so. Bethlehem was once a predominantly Christian town; now it is perhaps as much as 60% Muslim. This trend should alarm those who think Christianity can meet needs and solve problems in the region. Where will the needed salt and light originate? American Christians must pray, then, for Christians to stay in the land to effect change in the hearts and minds of the people. Without this presence, the situation will worsen.

As promised, I have no great solutions to the problems facing the Middle East. But I have felt the pain. Now I pray in hope and trust God to work. Christians in the U.S. need to know of the plight of Christians in the region. Some people still think all Arabs are Muslims, and simply favor the Jews. Other just blame the Jews for Israel’s problems. Perhaps the best way for us to help is to adopt the way of sharing suffering, bearing pain, standing between fighters. In short, we must adopt the way of the cross. — PH
Rev. Louis Zeigler '60 and wife Ann have served with the Christian & Missionary Alliance as missionaries to the Middle East for more than a quarter-century. Their ministry is almost exclusively with Arab-speaking people; they and children Jennifer and Christopher, presently reside in Jerusalem.

The Cousin Conflict

Going home, going home, we’re going home!” The persistent chant sounded through the air, sending us quickly to the windows of our Bethlehem home and then outside to find out what was happening. A noisy group of school children marched up the street from their cinderblock houses in the nearby refugee camp.

“Where is home?” we asked, mystified. It was only days before the Six-Day War would begin, and Palestinians had been promised a very triumphant return to their ancestral homes that had been lost to Israel in 1948. These children echoed the dreams and memories of their elders and were caught up in the jubilant expectations of the displaced population.
When Abraham grew tired of waiting for God's promised son and took things into his own hands by producing an heir from Hagar, he brought trouble both into his own family and into history. Biblical references to Ishmael and his descendants, the Arabs, often reflect enmity toward Israel.

In retrospect, these dreams were unrealistic and unfulfilled wishes, as many of the Palestinian hopes have been in the 20th century. Where are those same children now — 22 years later? Not in the villages where their grandparents lived. Many of them are scattered in other countries if they have been able to escape the hopeless situation. Some who have moved out of the camps are living more or less comfortably in nearby towns. The unfortunate ones are still living in the refugee camps, collecting their UNRWA rations and breeding children who hate and throw stones at Israeli soldiers. Wherever they are, the age-old mistrust continues from generation to generation.

We have lived in the Middle East for almost a quarter of a century and seen many changes. As the first war we went through was not the last — there was the Yom Kippur war of 1973, the Lebanese War of 1982 and now the undeclared war, called the "intifada," or uprising of the Arabs against Israeli domination. On both sides there have been rights and wrongs; on both sides there have been dreams of normality and quietness which are shattered by the next outbreak.

Genesis 17:19-20 — "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant and with his seed after him. And as for Ishmael, I have heard thee, and behold I have blessed him and will make him fruitful, and will multiply him exceedingly, twelve princes shall he beget, and I will make him a great nation."

Arab and Jew, cousins according to the legends of both peoples, half-brothers according to the biblical account — yet enemies through the centuries. From the Genesis story on to other references to Ishmael and his Arab descendants, and continuing down through history, there has been enmity between the two. These nations have been separated often throughout their history by outright hostility or, at best, a tenuous peace, easily broken.

We would like to reflect briefly on the history of this cousin conflict and some more recent events.

When Abraham grew tired of waiting for God's promised son and took things into his own hands by producing an heir from Hagar, he brought trouble both into his own family and into history. Biblical references to Ishmael and his descendants, the Arabs, often reflect enmity toward Israel.

As Christians, we acknowledge that God has chosen Israel as a people and brought the Jews to the land, and that his blessings will rest upon it until the end of time. However, we cannot deny that the Palestinians have legitimate historical claims to the land, as well. Since neither people seems to be able to recognize the other's right to live in the land, lasting peace probably will not come until the Lord returns.

It is our belief that even with this God-given right to the land, morally Israel has a responsibility to grant more basic human rights to the Arab population under her control. Using humiliation as a weapon has not been effective in achieving Israel's ends. The Arabs have legitimate national aspirations which must be recognized and dealt with before a solution is to be found.

June 5, 1967 — the phone rang and we were told that Israel had destroyed the air forces of Egypt and Syria. Not many minutes after, we could hear the mortars whistling overhead as Jordan opened fire on Israeli Jerusalem — the war was on! The world was surprised when, in only six days, Israel had conquered the West Bank, Gaza, Sinai and the Golan Heights. For us life changed dramatically. We no longer lived in Jordan, but were among a conquered people under military occupation with resultant curfews and roadblocks.

As these new areas were opened, Israeli tourists flocked to Bethlehem, and we found ourselves in the midst of one long Jewish holiday! Israel experienced moments of great joy and ecstasy as Jerusalem was reunited; the Wailing Wall and the Jewish Quarter of the old walled city with its many ancient synagogues was once again in their hands. After almost twenty years as a divided city, Jerusalem was one again! The walls came down that had separated Jerusalem, Jordan, and from Jerusalem, Israel. But what was joy for the Jews was anguish for the Arabs.

There was a clash of societies as liberal Israeli met conservative Jordanian. Israeli girls in shorts and bare shoulders mingled with Arab girls with long sleeves and modest skirts. Fellows and girls with arms entwined strolled through the streets of Old Jerusalem where Arab couples were seldom seen together. The Arabs were impressed with the traffic lights and four-lane highways connecting major cities.

It was amazing to see the speed with which the young street vendors made the switch. Seizing the opportunity to make some money from the crowds, their cries quickly changed from "piaster" to "lira" as they begged the Israelis to buy their goods. From this simple beginning the commerce between the two peoples has become inseparable. Israeli businessmen also found ready markets for their products. The Arabs were rather quiet when they purchased Israeli goods, but soon this hesitancy faded. Our first neighbor who bought an Israeli-manufactured solar water heater and installed it on his roof shocked his friends; but within a few years, almost every Arab roof was adorned with one.

The Israeli was able to make warm gestures, to patronize the Arab
Traditional roles of conqueror and conquered were played out, but for each the role was a new one. Jews had for centuries lived in dispersion as a tolerated minority. Muslim Arabs had been in the majority in most places they lived; now the Arabs were in the minority and, naturally, resented the conqueror.

shopkeeper, to smile and joke and be friendly. The Arab, on the surface, reciprocated, but underneath there was smoldering suspicion. Israel was generous in providing services, especially in Jerusalem, which was soon formally annexed to Israel. The sick went to advanced medical facilities, and old age benefits were extended to the elderly, even though they had not contributed to the system. Both people began to prosper economically. Arab youth began to enjoy the freedoms of a more liberalized society. Some Arabs attended Hebrew language classes and sought jobs in Israel. As the years went by, progress was being made and prejudices were slowly broken down.

Politically, Israeli leaders were expecting Arab governments to come to the negotiating table. They refused to accept the fact that the Arab world as a whole recognized the PLO as the legitimate representative of the Palestinians. Arabs naively expected Israel to withdraw to pre-1967 lines. Countless terrorist attacks were carried out routinely and mercilessly against Israelis. The Arabs did not recognize that these attacks brought attention to their cause but did not bring peace. Counterattacks by Jewish settlers were more sophisticated in their techniques and more selective in their targets but did not bring peace, either.

As time wore on, both sides began to realize that their dreams of peace were empty—dreams not soon to be realized or at least not through traditional means. Israel tried to convince the world that life was normal; Arabs sought to draw world attention to their plight.

Traditional roles of conqueror and conquered were played out, but for each the role was a new one. Jews had for centuries lived in dispersion as a tolerated minority. Muslim Arabs had been in the majority in most places they lived; now the Arabs were in the minority and, naturally, resented the conqueror.

As Arab resentment grew, the Israelis seemed complacent and unaware. At first they had feared trying to rule such a large, hostile population, but as they were successful in preventing open rebellion, they became more and more satisfied with the status quo, always believing that time was on their side.

Because Jerusalem had been annexed in 1967, many Arabs realized it would never revert into Arab hands, but the West Bank and Gaza were still negotiable. Resettlement of ancient Jewish communities, such as Hebron and the Etzion Block were understandable and accepted without too much comment. But as the Jews began extensive farming of the West Bank, making it productive with modern irrigation and agriculture, the Arabs feared. The right-wing government of Menachem Begin, which took power in 1977, gave further license to settle the West Bank, and over 100 large Jewish complexes were built. Water sources were diverted to make the desert “bloom.” This creeping annexation of the West Bank and Gaza has continued until about 70,000 Israelis live in what was formerly Arab territory.

The 1980s saw an increase of settlers seeking West Bank housing that was less expensive by government subsidies and tax concessions. The construction industry, booming because of the settlements, provided work for countless Arab men from Jerusalem and the West Bank. They were overworked and underpaid, but nevertheless flocked by the thousands to their jobs each day. The tourist industry also utilized Arab labor, with Arabs taking over the menial tasks such as waiters and kitchen help in the hotels—tasks the Israelis found unpleasant. Soon the Arab worker filled an important slot in the Israeli economy. The more educated Arabs and those who had received schooling outside of the country could not find jobs and either went to Arab countries to seek employment or worked in jobs outside of their professions. The thinking Arab realized that he was being exploited, and began to despair.

Those who came daily into Jewish areas from the territories often had to undergo police searches. With terrorist threats, it was necessary for security measures to be taken by Israel, but often these incidents degenerated into harassment by the military or the police. All these and other subtle areas of discrimination fostered hate among the Arab masses.

December 8, 1987 — Four workers from Gaza were killed when two automobiles collided with a truck driven by an Israeli. This was the fuse that ignited the blaze of the "Intifada." Spontaneously, the streets were filled with youth demonstrating, hurling out their hate and resentment with each stone they threw. Quickly it spread to the West Bank and even East Jerusalem with riot after riot. According to Israeli Army statistics, during the first thirteen months of the "intifada" there were over 23,000 violent incidents. The more severe the military and police restraints became, the stronger the flame burned. The uprising accomplished for the Arab what wars and terrorism had failed to achieve; finally, here was a way for the Arabs to gain worldwide sympathy and attention. Fear of imprisonment, even death, has not deterred the furoar. Those who die in this Muslim "holy war" are proclaimed to be martyrs.

The Israeli government assumed it would be able to contain the disturbances and hoped to quickly bring the situation back to normal. But no one realized the depth of the animosity, the smoldering resentment of years. Israelis seemed genuinely amazed that Palestinians felt so strongly. Soldiers who are
These cousins must begin talking! Without some sort of peaceful interaction, this part of the world will remain locked in the same conflict that it has known for far too many years. . . . What will it take before Arabs and Israelis begin to respect each other and strive to understand their differences and aspirations?

Forced to fight rocks with bullets are haunted by deep moral conflict. This has opened a whole new area of debate within the society. Israeli opinion is diverse; many are sincerely disturbed by the severe methods the military uses, while others feel only stronger tactics will quell the uprising. A very small but vocal group proposes a complete "transfer" of the Arab population from the country. There are a few rare individuals who suggest that the two parties talking together might lead to a solution.

Life is hard, and the burden of the "intifada" is not being equally shared. Often Arabs are intimidated by acts of violence against them by other Arabs. Those working in the Arab sectors must comply with the commercial strikes for fear their shops will be burned by Palestinian militants. This happened to two stores in our neighborhood whose owners disregarded the directive to strike; according to the latest count, over sixty Arabs have been killed by fellow Arabs because they were suspected of collaborating with the Israelis. However, some Arabs continue to work for Israeli businesses and do not suffer economically. On the whole, the majority of the Arab population feels frustrated by the situation and wishes the uprising could be discontinued.

Schools are closed many days, and children are bored. For two years their education has been interrupted by strikes and government closings. The leadership of the next generation is being deprived of education, a basic ingredient of democracy. There is much concern about this generation which is learning to disregard authority completely, parental or governmental. Many have ignored their parents' warnings about the consequences of throwing stones. What kind of society will we find in another generation? In reality, not only these but future generations will pay the consequences. Who knows where the "intifada" will end, or how extensive its effects will be?

Because of the "intifada," many Israelis are ready for the beginning of dialogue with the Palestinians; others are reluctant. But every Israeli feels that the very existence of the state is the underlying issue, and therefore are not interested in having it debated before an international forum. Someone has said that it took the Palestinians forty years to come to the point of actually recognizing the right for Israel to exist. Now it may take Israel another forty years to realize the Palestinians are serious about talking together.

These cousins must begin talking! Without some sort of peaceful interaction, this part of the world will remain locked in the same conflict that it has known for far too many years. Where are the courageous men who will sit down across the table from their known enemy? What will it take before Arabs and Israelis begin to respect each other and strive to understand their differences and aspirations? This is where followers of Jesus have a very important role to play in encouraging understanding between these cousins — in calling for justice in all areas of life.

At the same time we must be aware of the fact that God is in control of the nations — particularly this one — and that He is allowing what is happening here to bring glory to Himself. Each event in Middle East history brings the end closer, the time when God will sanctify Himself in Israel before the Gentiles. God's ultimate purpose is that "they shall know that I am the Lord." (Ez. 36:23) The descendants of both Isaac and Ishmael must bow before the Lord of the whole earth, and from this humble position they will be at peace with one another. The cousin conflict will finally be solved. May our prayers hasten that wonderful day. — GLZ
Teaht to mistrust neighboring Israel

As I looked across the Jordan River, I began to speculate as to what lay on the other side. I was fishing in the muddy waters from the Jordanian bank with my family and another missionary family. I could not actually see Israel; there was an island in the middle of the river, and this mass made up what land I saw. But for a young boy of seven, I was satisfied to believe that I was looking at the perimeter of a hostile nation.

Israel, hostile? I thought so. I envisioned guns, guerrillas and tanks hiding just out of sight, perhaps keeping a leery watch on my family's suspicious activities. My friend Becky caught a fish (the only one of the day, as I remember, and rather small; we threw it back) and so diverted my young mind from its fantasies of danger and military spying.

I lived in Jordan two years as the son of missionaries, and I remember another similar experience when my family visited the Dead Sea. Across the lake were high cliffs which I was told, were a part of Israel. I recall seeing the faint outline of an antenna on one cliff. Whether I was told, or if I just surmised, I thought it was a military installation. Probably so. The point is that, at an early age, the notion of Israel as an aggressor state was firmly implanted in my conception of the nation.

I spent 11 years in the Middle East, living in Lebanon, Jordan and Egypt. The two episodes above are the closest I ever came to Israel. I would have enjoyed seeing the land for its historical value. But as we lived among Arabs, the wisdom in keeping our passports clear of Israeli insignia is evident. Our Arab friends, Muslim

BY MARK VANEST '92

Please turn to 'Taught' on page 21
Growing up in the Mideast

Theirs was not a typical, American childhood. Raised in the heart of the Middle East, Taylor University freshmen Lisa Curless and Mark Vanest were immersed in Arab world culture — and it permeated much of their being. Now they live in a United States that does not always perceive the Middle East as they remember it.

BY LISA CURLESS '92

Lisa Curless is a freshman English education and social sciences major. She and her family now reside in Wabash, Indiana.

Experienceing the turmoil in Israel

Who am I? I am an Arab.
My tongue — that of an Arab.
My love — that of an Arab.
* taken from an Arabic poem

Although an American, I was indoctrinated with poetry revealing my supposed "Arab-ness" throughout most of elementary school. Attending school in the West Bank town of Ramallah, I learned to speak Arabic fluently at a young age. My best friends, my teachers, and my neighbors were Palestinian Arabs, many of whom were Muslim, but some of whom were Christian.

My father was the principal of the school I attended — a private, Christian girls’ school. The majority of the students, ironically, were Muslims who had enrolled because of the school’s high academic reputation. The lower grades taught English and Arabic; in the higher grades, French was added. Many students were at least bilingual upon entering our school as most had lived in Europe or the United States.

Education on the West Bank was highly indicative of the political situation. Students would go to great lengths to stay out of trouble. More importantly, if they were in trouble, they would do almost anything to prevent their parents from finding out. My father once commented that all he had to do to get a student to pay attention in class or turn in an assignment was to mention calling her father.

Parents weren’t simply interested in raising intelligent, well-behaved children; their concern was political. Without an education, Palestinian students had almost nothing. As one father stated, “The Jews (Israelis) can take our homes. They can take our land. They can take our families. But an education — they can never take that away.”

From elementary school on, children learn by memorization. Pacing back and forth on verandas, sidewalks and school playgrounds, they study for intihānāt, or exams, which finally lead to the ταjnihi, which is basically the Arab world’s equivalent of our Scholastic Aptitude Test (SAT). Academic excellence is both their only hope for remaining on the West Bank, and their ticket to well-paying jobs outside the country.

Although Israel’s government cannot take away an education already received, an education in progress appears to be fair game. Palestinian schools have been forcibly closed a good portion of the intifada, or uprising, which has occurred for over the past year. Students throughout the West Bank have been receiving their lessons by way of underground schooling. When I consider the difficulty — near impossibility — of obtaining an education in the present situation, I am almost ashamed of the ease in which I have been able to attend high school, and now college, here in the United States.

Before we first moved to Ramallah, my life consisted of a small house in rural Indiana, my family and some friends. My world was small and somewhat isolated. Because my parents had lived in a village in India for a few years before I was born, I had at least heard them talk about living in another country. Their photographs, various batiks, sandalwood carvings and stories of life in India had made me aware of a larger world, but that was the extent of my knowledge.

My impressions of the world abruptly changed when we moved to the Holy Land. Due to the occupation, rioting was quite common, as was shooting. Although violence was typical of the region, there were few instances in which I was actual-
When soldiers verbally and physically abused people in the street, I was angry. I knew that if I still lived there, I would most likely demonstrate with my classmates during the school year. I don’t think that I could ever resort to violence, though; I don’t believe problems can be solved by fighting.

ly afraid. One occasion, however, remains extremely vivid.

My mother was in the hospital in Jerusalem, so my brother Marc and I were left with my father. He had dismissed school early, for safety’s sake, because a number of the older students had congregated outside for a demonstration. He feared that Israeli troops would break into the school and that children would be hurt. Marc and I were quickly ushered out a back gate of the school compound, then hurried across the street and down a sidewalk to a teacher’s apartment. We were to remain there until it was safe for our father to come for us.

I remember playing on the veranda and watching the students demonstrate on the street below. I saw my father rush out of the school and try to pull students into the courtyard in case soldiers arrived. About that time, numerous jeeps and armored personnel carriers raced up three of the four streets which met at the intersection. I heard machine guns fire and people scream. The teacher with whom we were staying yelled for us to stay on the floor, so we crawled on our stomachs back inside the apartment. Marc was crying, and so was I. “I wonder if Mom heard those guns all the way in Jerusalem,” is all I remember saying.

On one other occasion I recall, soldiers climbed over gates to enter the school compound. After smashing windows and screens, the soldiers threatened to haul some of the students to jail. It is not necessary for specific charges to be made against Palestinians, so the students could be jailed for almost any reason.

Yet another time, I remember hearing the explosion of a car bomb. Our family was eating breakfast at the time; my mother and father tried to rationalize the noise, telling us it was probably dynamite explosion from the stone quarries outside of town. A trip to the grocery store proved otherwise. Marc and I had been sent for bread and eggs; there, we picked up part of a conversation between the storekeeper and a customer. We learned a bomb had exploded in the mayor’s car, destroying his leg. That same day, other Palestinian mayors experienced much the same — some, like our mayor, crippled for life. Israel placed the blame on “radical Palestinians.” To my knowledge, no one was ever convicted.

These incidents all relate to my life and my experiences; I cannot speak for all who have lived in the country. My father and brother were never taken from our home at night to be beaten in the public square and hauled to prison; our house was never demolished because we spoke out against the Israeli government; no one in my family was deported for working with Palestinians. We were relatively safe.

On the other hand, my family never faced gas chambers, mass starvation, or the general devastation felt by the Jews of Europe during World War II. We never had to fight for a homeland. We faced little, if any, danger of terrorism. We felt relatively secure.

But I do know what I saw and felt. I saw my friends harried by soldiers while they were walking down the street. I saw the demolished houses of Palestinians who had spoken out against the occupation. I heard my teachers talk about their homes along the coast which had been taken from them during ’48 and ’67. I heard mothers cry for their children who had been taken away without charge. I felt hate toward the men who wore camouflage uniforms and carried American-made sub-machine guns.

Three summers ago, I had the opportunity to revisit the Holy Land during a work-study camp held at my old school in Ramallah. I was thrilled to see my favorite childhood "stomping grounds," as well as my former classmates. Because it was summer and schools were not in session, the West Bank was politically quiet. Soldiers still roamed the streets, but no riots occurred. For the first time, I began to see things at eye level as a young adult, rather than always having to look up as I had as a child.

Even though I could look at life in the Holy Land from a slightly different perspective, my heart and memories remained much affected by my childhood. When soldiers verbally and physically abused people in the street, I was angry. I knew that if I still lived there, I would most likely demonstrate with my classmates during the school year. I don’t think that I could ever resort to violence, though; I don’t believe problems can be solved by fighting.

Unlike several of my Muslim friends who believe that it is good and honorable to fight a "holy war," I, along with many Palestinian Christians, believe that God has something greater in his plan. I would like to see peace within the West Bank and Gaza Strip, especially if reconciliation could adequately accommodate both sides. Though I cannot imagine peaceful coexistence, separate states of Israel and Palestine — idealistically, at least — would give both parties definite homelands.

Regardless, the present occupation is unethical. It has destroyed lives and continues to do so. The intifada has brought death to many, but hopefully those deaths will not have been in vain.

I do believe that peace, although improbable, is possible. However, as an American friend recently said to me: "We cannot put our faith in peace. Peace is not God and cannot take his place. Whether or not God’s will is for peace in the Holy Land, we do not know. But we can know that God is, always has been, and always will be. He is never-changing.”

My hope is that evangelicals would learn to be tolerant of both sides. Christians should try to understand the Arab people. God loves the Arabs and the Jews. He has people in both camps. As I learn to be more understanding of Israel, I hope America will learn to be more understanding of the Arabs.

'Taught'

Continued from page 18

and Christian, would not have understood. Tensions between the Arabs and Jews have existed since the unfriendly separation of Ishmael and Isaac. The animosity remains today. If we were to be all things to all men, we had to become like Arabs to win them (1 Cor. 9:20-22).

Perhaps the most significant event that I can remember regarding my indoctrination to the Arab view of the conflict occurred in Alexandria, Egypt. I attended a private Arabic school for two years (third and fourth grades). I was required to learn the Arabic language in this setting, for history (of Egypt) was taught in Arabic. I would take my textbook home every night; my parents spent hours with an Arabic-to-English dictionary translating almost every word and writing it above the Arabic text. Then we would study the short stories together. Amazingly, the only story I remember from that dreaded book dealt with Israel. More specifically, it dealt with an Egyptian attempt to regain territory from Israel in the Sinai Peninsula. What fascinated me about the story was the military method used by the Egyptians.

As I recall, Israeli forces had built great barriers along the Suez Canal, which separated Egypt from the Sinai. These barriers were mounds of sand, erected supposedly to prevent an Egyptian attempt to land on the Sinai. The ingenious Egyptians devised a plan to foil the enemy forces; crossing the canal in a fleet of small boats, the Egyptians used hoses to spray the great mounds of sand and wash them away. I imagined small boats crossing at night with an Egyptian commander standing at the front of each vessel, much like pictures we see of General George Washington crossing the Delaware River. I also imagined long hoses extending across the Suez to pumps on Egyptian soil. In my mind, the Egyptians were the epitome of bravery.

I realize now that those notions were probably incorrect. But what intrigues me still is the subject matter I was taught. We were instructed on the Egyptian offensive; we were told of the brilliance of the Egyptian army. Yet, in reality, the campaign as a whole was a failure. It is the same in every country, I suppose. Nobody likes to admit defeat, but everybody loves a good victory.

Why do I remember this story and little else from my Arabic textbooks? I believe that the answer lies in a combination of factors. One is my imagination and the fascination with water from the hoses melting down a large sandcastle. Too, I believe we read the selection near Yom Kippur, the time of year this campaign was fought in 1973. The point is that growing up in an Arab society made me think negatively of Israel. I saw in Israel a threat to my home, my life, and my adopted culture.

Returning to America for my freshman year in high school was a culture shock. It was a turbulent year for me, adjusting to new people, places, ideas, customs, weather, and especially attitudes. Amidst the crises I faced, discovering that Americans had a different viewpoint of the Middle East at first seemed insignificant. Not until I felt settled in my school and community did I realize this irony. I, an American, was living in my own country, but my countrymen held a strange loyalty to Egypt's antagonistic neighbor, Israel. The American government was supporting Israel with weapons and aid far surpassing that which it gave to its Arab allies. Why?

I do not fully understand yet. I have heard that the Jewish minority in the United States is very influential politically and economically, and that it accounts for a good deal of America's bias toward Israel. Whether these accounts are true or not, I have no proof. Yet, my loyal Arab heart tells me to believe it is so. I realize that there is probably some truth to it, but also that I must be impartial when judging the situation. It still surprised me where American sentiment stood.

What I cannot understand at all is why some evangelicals are so pro-Israel. They are ecstatic over its existence. That is fine. I, too, anxiously look for signs of our Lord's return. Where I find these evangelicals wrong is at the point they enthusiastically preach that American involvement in the Middle East should center around a pro-Israel, anti-Arab position.

I am not a political science expert or a theologian; I do not fully grasp every implication, nuance and detail involved in their arguments. Yet it appears to me that America and evangelicals should be under no obligations to Israel from a biblical standpoint. Whether Israel is only a political state, not the predicted restoration of Israel as expounded in the Bible, I do not know. Yet even if the nation is fulfillment of God's promises, do we then encourage and support Israel fully in its objectives and goals for the Middle East? Does not the New Testament also predict wars, disease, famine and pestilence in the end times? So shall we rejoice at their advent?

These are questions I must struggle with. I love the Arab people. I love their culture, their language and their warmth. I love the Arab Christians I came to know. This spring, I am taking a Judaism class that has already helped me to see some of the Jewish culture and faith.

My hope is that evangelicals would learn to be tolerant of both sides. Christians should try to understand the Arab people. God loves the Arabs and the Jews. He has people in both camps. As I learn to be more understanding of Israel, I hope America will learn to be more understanding of the Arabs.

"The Lord Almighty will bless them, saying 'Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance.'" Is 19:25-MV
What cost, Palestine?

The Christian College Consortium in February sponsored Daoud Kuttab to speak at several colleges. The following interview took place while Kuttab was at Taylor.

Pitts: One of the things that I perceived when I lived in the Middle East was the way Israel has become entrenched on the West Bank. Control of Jerusalem has been a bone of contention in the Middle East. Is there any alternative to both sides insisting on possession of the City of Jerusalem?

Kuttab: I don’t think so. One can talk about internationalizing Jerusalem, but I don’t like to put this at the beginning. It is a very sensitive issue that needs to be considered at the end. You have to grant both people the right of self-determination. Then negotiations must be held, with both parties having the right to choose representatives who sit at the same table and look each other in the eye, rather than having a situation where there is oppressor and oppressed. If this basic principle—that people have a right to freedom and to decide their own future—can be agreed upon, the details can be worked out.

Pitts: Why has it taken the PLO (Palestinian Liberation Organization) more than twenty years to recognize the right of Israel to exist as a state, which has been one of the conditions to Israel’s being willing to talk about this problem?

Kuttab: I don’t think this has ever been an Israeli condition. In fact, now that the PLO has recognized Israel, Israel still refuses to talk with the PLO.

The uprising, the intifada, has made it possible for the PLO to accept and recognize Israel, but I don’t think Arafat could have recognized Israel two years ago. He would have been looked upon by the Arab countries as a traitor, as somebody who has sold out, whereas now all Arab countries are praising our fight. Now the Palestinians are speaking with confidence; they have earned the right. To a certain degree, the uprising has given the Palestinians something they didn’t have before, which is having paid the price.

Pitts: What is the source of moral strength the Palestinians have drawn upon?

Kuttab: Palestinians waited for many years for the international community to make something happen. It had reached the situation where Palestinians had no choice but to stand up for what they wanted. I think philosophers would say that the moment you start trying to do things yourself, and stop depending upon others, others become interested in helping you.

Pitts: What strategies beyond the uprising—the children throwing stones, the fire bombing of an occasional car—are there to carry this uprising to the next step?

Kuttab: The uprising has been a popular protest of uniqueness that every Palestinian is involved in. It is almost a social revolution within a society. The society is changing its own outlook; it is depending upon itself. It is breaking its dependence and its ties to Israel, which were worsening every year.

It has bypassed the stones to include the changes in society. When the whole society changes its outlook and stops depending upon Israel, it begins a momentum of nationbuilding whose process cannot be stopped.

There is a need for change in Israeli public opinion, and Palestini-
"Palestinian strategy has been to make the occupation costly . . . The moment the price of keeping the West Bank becomes higher than the price of giving it up, Israel will have to give it up."

ans are working on that. There needs to be improvement in relations with the United States. First and most important is the change from within. When that continues to be clear, pure, correct, pragmatic and practical, then some success can be developed.

Pitts: Among the people of the world, and among the people of the Middle East particularly, the Palestinians are among the poorest. How are they going to be able to afford to perpetuate this uprising?

Kuttab: There are two keys to the success of the economic situation. The rich help the poor, the “haves” help the “have-nots,” and that gives you a sense of community and relieves your burden. We had a baker who put a sign up saying, "If you know anyone who needs bread, come in and take it." There are dozens of examples of people helping out because of the economic situation. Also, the uprising has shifted people’s attention from material things to necessities. People discover that they can live with less. Of course, this can only work if the society is pulling together.

Pitts: Nationalistic uprisings are spawned in the minds of idealists. Is it realistic for Palestinians to expect Israel to relinquish any strategic or productive territory?

Kuttab: Nobody gives up something unless he has to give it up. For 20 years there wasn’t any reason for Israel to give up the West Bank and Gaza because they were not under pressure to do so. Palestinian strategy has been to make the occupation costly — to make it more profitable for Israel to have its armies out of the West Bank than in the West Bank; to make it financially more feasible to have peace with the Palestinians than to be at war with the Palestinians; to create a situation where countries of the world are more cooperative with you than antagonistic toward you. The moment the price of keeping the West Bank becomes higher than the price of giving it up, Israel will have to give it up.

Israel always claims that it cannot give up the West Bank and Gaza because these are defensible borders. In this age of missiles, where you can hit Tel Aviv from Baghdad or from Amman or from Damascus, it doesn’t make any sense to speak of defensible borders. The way to have security is not by expanding your territory but by reaching peace with your enemies.

Pitts: What proportion of the Israeli population would you estimate is truly sympathetic to giving up all or some of the West Bank?

Kuttab: At present, there is a slight majority that supports talking to the PLO, but does not necessarily support the Palestinian State. There is a very small group of Israelis that supports the Palestinian State. There is a good portion that is willing to give up some land for peace, but not all of the West Bank.

But I think the first group is the key. Enough Israelis are willing to talk with the PLO that there is momentum in this direction. There are even one or two Israeli cabinet members who are willing to talk to the PLO. Change needs to take place. Israel is realizing that it cannot continue in 1989 with the same policies it had in 1948, or 1967.

Pitts: Some Israeli soldiers are saying they are tired of shooting Palestinian boys. Do you think Israel will begin to change the way it deals with the stone-throwing and the local uprisings?

Kuttab: The Israeli army will not change tactics unless the politicians want them to. The army is saying it has done all it can do, that the uprising is not a conventional war, that it is not fighting against planes and tanks, but against an idea.

The army is forced to take down Palestinian flags, to paint over graffiti, to stop people from passing leaflets. These are not, by the traditional understanding, military problems. They are political problems.

Pitts: Let me go back to the traditions of the Palestinian people. It has been implied by the Israelis that there is legal recourse in their courts for some of the injustices that Palestinians have experienced. How effective is the Jewish legal system as a means of recourse for Palestinians?

Kuttab: The problem with recourse is that people must accept giving up their property. Also, acceptance of any kind implies a kind of cooperativeness. The question of compensation has always been rejected as a means of cooperating and the compensation is very, very low.

Pitts: And whether it is low or high, apparently the issue is not compensation, but compromise. It is cooperation with the Israelis.

Kuttab: Jews come to Palestinians and offer to buy property; the Palestinians say "No." So they take it over, and then give you compensation. In a sense, the Israelis could not buy the land, though they have tried, because the Palestinians have refused. So the Israelis take it by force and then offer money for it.

Pitts: To what extent does the negative caused by Muslim fundamentalists create obstacles for the Palestinian cause?

Kuttab: I agree that stereotyping may result in discrediting the Palestinians as either Communists or fanatic Muslims, although these terms are almost contradictory.

There are Christian Palestinians, and the Palestinian National movement is opposed to Islamic Fundamentalism. The Palestinian National movement is tolerant and supports tolerance. The declaration of the Palestinian independence
“Palestinian Christians have opportunities for leaving, and they take advantage of these opportunities. This exodus threatens to turn churches into museums.”

speaks clearly about tolerating other points of view and other religions, and talks about coexistence and equality between men and women.

Pitts: To a great extent the migration out of Palestine has been the migration of Christians.

Kuttab: This is a big problem and a major danger that we face. Palestinian Christians have opportunities for leaving, and they take advantage of these opportunities. This exodus threatens to turn churches into museums. The churches have been for too long apathetic and apolitical; they have not raised their voices against injustice done to their own people, against sin, against the occupation.

In the Palestinian church, the foreign influence makes matters difficult. The leaders in most of the Christian churches are foreign to the land; therefore, they have different priorities, different sensitivities, and don’t always have the sympathies of the local person. The very little growth that we do see in Christians in the churches run by local people, because they have a much better understanding of and relationship with the community.

Pitts: Is the Palestinian church going to become a thing of the past?

Kuttab: I think the traditional church as we have known it might be. The troubles and the tragedies and the conflicts facing the Christians are going to produce internal revolution in the church. It is going to bring down some of the so-called spiritual leaders who have sat in the high chairs, enjoyed the pageantry of being bishops and patriarchs, and not felt what the people are feeling.

I hope and I pray that the church leaders become a part of the people as Christ wanted them to be. This is the only way that they can have an influence. Otherwise, they will find themselves preaching to an empty church.

Pitts: A lot of Americans over the past 30 to 40 years have believed that the return of the Jews to that land was the fulfillment of biblical prophecy.

Firm about injustice, but still forgiving: a Christian Palestinian chooses steadfastness

Editor’s note: The following article was acquired exclusively for TAYLOR magazine. The author, a Christian Palestinian, wishes to remain anonymous for fear of reprisals against members of the immediate family in Israel.

I was born and raised in the occupied territories of Israel. The Christians in the occupied West Bank make up less than five percent of the Arab population; most of these Christians are of three denominational backgrounds: Greek Orthodox, Roman Catholic and Protestant.

When I meet people and introduce myself as a Christian Palestinian, many are surprised and ask if I became a Christian through a foreign missionary. I always respond by saying that the Middle Easterners were the first persons to be called Christians, and that the Christian presence has never been absent from the Middle East. But the quality of the presence must not be that of crusaders, but that of peace, permeating society “as the soul gives life to the body.” The irony is that war has been devouring Jerusalem’s children since the beginning of history, and more wars have been fought at its gates than any other city in the world.

Growing up in the occupied territories, I saw a lot of bloodshed, friends shot, neighbors sent to prison, children beaten, lands confiscated, and houses sealed, never to be opened. My grandfather told me the horrible story of the 1948 war, how he lost his house and acres of land in just a few minutes, forced out by Israeli soldiers. He told me how he had to walk for a whole week, carrying his children. As he talked, tears flowed from his eyes. His last words: “Do not treasure anything on earth; treasure only things in heaven.”

As a child and a teenager, I was angry and wanted revenge for my father and grandfather. I couldn’t understand why my people should become refugees in their own homeland. I still want to get our lands back and liberate my country from the oppressor, but today I pray God that even though my land is not liberated, my life is, through Christ. After I committed myself to the Lord, I concluded that I have a great responsibility for the spiritual and physical welfare of my people.

It is very difficult to be a Christian Palestinian. I am faced with many dilemmas, and without God’s constant peace, I don’t think I could be what I am. Forgiveness is an important part of my life, as a Christian. I believe I should forgive the Israelis for what they have done to us, but should I not be grieved about the injustice that is going on, about the humiliation of my people?

My Palestinian Muslim friends and neighbors would not understand forgiveness; they would believe that I am a betrayer, giving up so easily. Sometimes Muslims refer to Christians as “the Children of the Dead,” since we do not seek revenge or fight back. To the Israeli Jews I am simply a Palestinian, an enemy, and considered to be a threat to the existence of the State of Israel.

The situation in the West Bank is going from bad to worse, especially with the recent uprising. Since December 10, 1987, Israeli soldiers have been brutally and inhumanely treating all Palestinians in the West Bank and Gaza Strip. The soldiers are firing live ammunition on demonstrating children, killing daily three, four or five, and wounding dozens. When the youth show resistance by throwing rocks at the soldiers, the soldiers become furious; their minister of defense, Yitzhak Rabin, has encouraged them to use force, beating and even shooting whenever they feel it is necessary to stop the Palestinian youth from rioting.

In a letter, one of my relatives mentioned that every Sunday, all churches go out in demonstration after their service. Boys and girls make barricades and close all the streets so that the soldiers’ vehicles can’t
“Christian fundamentalists are no different from Muslim fundamentalists. When they take a religious book and apply it to political situations, they are no different.”

What is your response to the suggestion that the land belongs to Israel because of prophetic statements? How is the Christian in the United States to perceive what is going on in light of how he understands scripture?

Kuttab: It is a dangerous business to try to interpret prophecy with such detail. You have the possibility of making many mistakes. People have to be very skeptical about Christians who take prophecy in a light way and interpret it using their own whims. Those who feel they need to help God in carrying out his will are making a big mistake.

As a Christian Palestinian, I have a big problem with the Christian Zionists because, by their weak interpretation, they run the risk of making many Christians falter. In the Holy Land, I have seen many Christians lose all faith after hearing leader after leader come and say this is the fulfillment of prophecy.

It is clear in the Bible that Christianity does not support injustice, that God loves every human being and does not agree to their killing. The rest, I think, is up to interpretation, and one has to be extremely careful in making loose interpretations such as placing countries as if they were pegs into a current society that is changing every day. Christian fundamentalists are no different from Muslim fundamentalists. When they take a religious book and apply it to political situations, they are no different.

Pitts: What can American Christians do to help resolve the problem between Israelis and Palestinians?

Kuttab: They need to learn; they need to learn with openness and understanding. They need to pray — pray for peace and reconciliation. They need to work fervently to show their sympathy with and understanding of the victims of oppression.

This is a clear commandment — to help the needy, to feed the hungry, to visit those who are in prison. This is an issue about which one does not have to worry that he is making a mistake. If you are helping the victims, if you are helping the hungry, then you are doing God’s work.

pass through. But as the demonstrators walk the 30 to 50 meters, carrying the Palestinian flag and shouting slogans against the occupation, the soldiers appear, shooting and throwing tear gas to disperse the demonstrators.

All of the Israeli prisons are full of Arabs, and at least two new prisons have been established. Most of the government schools in the West Bank have been converted into prisons for Palestinian youth. The new method Rabin has suggested his soldiers use in punishing demonstrators is to beat them with clubs until their bones break; hundreds of women and children are hospitalized with broken bones. Soldiers do not have respect for religious leaders, either. One priest in my hometown was beaten until he could no longer stand.

Early in 1988, four soldiers arrested two boys and, since they did not have a car to take the boys to the police station, stopped my cousin, who happened to be driving by. They ordered him out of his car so they could drive to the station; when he refused, they beat him on his head, back and shoulders. Since then, he has been sick and bedridden.

Families are suffering from lack of money and from the curfew imposed on them. The refugee camps suffer from lack of food and water. I will not be surprised if all Palestinians turn to communism, as the Soviet Union sympathizes more with them than does the Christian nation of the United States. This thought scares me!

A year ago, I visited my family after being away for several years. It is very difficult to go back and not have the freedom I have had here in the United States. It is nice not to have to worry about checkpoints, to be allowed to travel without permission, and to have the opportunity to express myself in speech, writing and assembly.

As a Christian Palestinian, I believe in non-violence. I admire Martin Luther King, and I believe, as he did, that there are other methods of expressing my hatred of the oppression and occupation. I value human life very highly. Jesus, who is my perfect example, was a revolutionary. When He went to the temple and saw the people selling and buying, He became upset and began to physically throw everyone outside. On the other hand, Jesus’ words on the cross were, “Father, forgive them, for they know not what they do.” I believe I can be firm and revolutionary about the injustice, but still be forgiving.

My people are faced with two ways: submission, or blind hatred. But as a Christian, I encourage them to choose a third way: steadfastness. “And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast.” Also in I Corinthians 15:58: “Therefore, my dear brothers, stand firm, let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.” It is very easy to say I want to leave my country and live in a more comfortable place, but I believe I need to stand steadfast and do what the Lord is calling me to do.

Many members of the youth group in my home church have been put in prison, but they remain strong and steadfast in their faith. Through all their persecution, they are able to say, “I love these people.”

The ignorance of the American Christians about the existence of Palestinian Christians upsets me, as does the misunderstanding about the difference between the political Israel and the biblical Israel. I personally believe that Christians, no matter if Jewish, Palestinian, Greek or American, are the New Israel. God doesn’t look at our nationality; he looks to see if we are sealed by the blood of the Lamb.

I am neither a politician nor a prejudiced person. I am simply a person who wants to see justice take place. The only hope I see for the future is Christian Palestinians and Christian Jews coming together in an attempt to improve relationships between the two parties. I want to see peace in this land, but without Jesus, I don’t think we can accomplish anything.

— anonymous
Rabbi Samuel Weingart, spiritual leader of Temple Israel in West Lafayette, Indiana, is guest instructor at Taylor University. He teaches "Judaism: Odyssey of a Faith," a course sponsored by the Jewish Chautauqua Society.

In 1897 Mark Twain wrote, "The Egyptians, the Babylonians and the Persians rose, filled the planet with sound and fury; then faded to dreamstuff and passed away. The Greeks and Romans followed and made a vast noise and they are gone; other peoples have sprung up and held their torch for a time but it burned out, and they sit in twilight now, or have vanished . . . . All things are mortal but the Jew; all other faces pass, but he remains . . . ."

For four thousand years now, the Jew has survived, despite all the dire predictions of his demise, in spite of the cruelties of oppression and savage persecution and the blandishments of assimilation and acculturation. The Jew has maintained his identity as a people, a religion, a community of faith, a religio-ethnic group, a culture even as the late-founder of Reconstructionist Judaism, Mordecai Kaplan, referred to Judaism as a "civilization." Though all the aforementioned terms have been employed at one time or another in speaking about the Jew, there is one thing the Jew is clearly and emphatically not — a race.

Although Judaism is not a religion of dogma or catechism, there is a consensus of teaching which broadly characterizes the beliefs of its fourteen to fifteen million global adherents of Judaism. Jews believe that God is One, the sole ruler of all the world which He created with marvelous wisdom and power. Jews assert that each of us as a human being is created in God's image, to be holy as God is holy. Jews further believe that God speaks to us through our sacred literature, that is, the Hebrew Scriptures, the Talmud and other subsequent religious writings of Judaism, as well as through our religious leaders and teachers and our own conscience.

Judaism also affirms that each Jew, as a human being, is free to choose between good and evil and that each of us must ultimately answer to God for all that we do. Though traditional Jews believe in the physical resurrection of the dead at some unknown, distant time, other Jews maintain a belief in the immortality of the soul. Judaism stands firmly upon the principle that all people are God's children and must act accordingly in their relationship to one another. The task of Judaism is to work in concert with all other religions to bring about God's kingdom of peace, justice and righteousness on earth. It is this pronounced emphasis on "tikkun haholohaim," the moral, ethical betterment of society through human efforts and achievements, that historically has galvanized the Jew to be caught up in the struggle to bring about socio-economic, political and religious freedom and progress for all.

Perhaps in the light of Jewish history, it will become easier to understand, for example, how the American Jewish community — numbering approximately six million and being but 2.7% of the American population, and in the most recent national election making up but 4% of the total electorate — overwhelmingly voted for the national Democratic ticket. Estimates of the American Jewish voters' majority for Michael Dukakis and Lloyd Bentsen run anywhere from 67% to 77%. Although some conservatives assert that the American Jewish community is moving to the right, the 1988 election is the third consecutive national election in which 70% or more of the Jewish community voted for the presidential candidate who identified with traditionally liberal positions.

Despite the fact that some American Jews have selected conservatism rather than liberalism in recent years, there are many areas in American society where many American Jews do concur with a politically liberal position, such as women's rights, gay rights, abortion, environmental issues, welfare programs and gun
Israel is seen by the vast majority of American Jews as the historic spiritual homeland of the Jewish people. Increasingly, since 1948 and the establishment of the modern state of Israel, Israel, her needs, her problems and her very survival and existence in the face of five wars with her Arab neighbors, has loomed larger and larger on the Jewish horizon.

to be a Jew is also to be aware that one is a member of what Jonathan Woocher has called not only a "voluntary polity," but also a "moral community." American Jewry has organized a network of agencies, organizations and institutions which carry out programs of various social, religious, cultural, health and social welfare and community relations activities linking together not only American Jews, but also Jews in Israel and throughout the rest of the world.

But the contemporary Jew additionally feels himself to be a part of a "moral community" — viewing himself, religiously speaking, as united for ethical purposes beyond simply the satisfaction of material needs. The historic mission of the Jew is to be a "light unto the nations" — that is, to demonstrate through one’s words and deeds of righteousness God’s presence in history and to bring about, in cooperation with all other like-minded individuals and groups, the messianic fulfillment of universal peace, justice and brotherhood.

To be a Jew is also to be acutely aware that each Jew is bound to every other Jew by what Simon Herman has called "the interdependence of fate." As a people, Jews share not only a common religion and a common history, but also a common destiny. In terms of Jewish survival, certainly an essential element in being a Jew in our modern world is demonstrating support for the State of Israel. Israel is seen by the vast majority of American Jews as the historic spiritual homeland of the Jewish people. Increasingly, since 1948 and the establishment of the modern state of Israel, Israel, her needs, her problems and her very survival and existence in the face of five wars with her Arab neighbors, has loomed larger and larger on the Jewish horizon.

The support given for Israel by American Jews and Jews the world over has taken the form of both financial and political aid. And yet, the vast majority of the world’s Jews, especially in America, evidence no intention of ever settling in Israel. Nor do they believe that such a decision is a necessary part of one’s Jewishness or identification with Israel, its people and its land. All these feelings of love for, support for, and solidarity with Israel have, of late, come under increasing strain. The state of Israel is both a sovereign political entity and a spiritual state, and yet it is precisely in the latter realm that Israel now is more sorely divided and beset by internal dissension and strife.

Simply put, Israel’s Law of Return, adopted in its present form in 1970, grants immediate citizenship to any Jew who wishes to emigrate to Israel. As currently written, the benefits of the law are also extended to all converts to Judaism — Reform, Conservative, Reconstructionist and Orthodox. However, for 19 years the Orthodox parties in Israel’s Parliament have attempted to amend the Law of Return so that it will apply only to Orthodox converts, and not to Reform, Conservative and Reconstructionist converts.

Freedom of religious expression for all segments of Jewry must be sought and won within Israel. Israel must be maintained as a democratic nation, insuring the religious, political and economic rights of all her citizens. The unity of the Jewish people and the future of the State of Israel will be undermined, indeed, placed in extreme jeopardy should a more reasonable and liberal political and religious climate in Israel not soon be created.

The Jewish concern for the survival of the Jewish people is further evidenced by the ongoing plight of the Soviet Jews, as well as those Jews in Arab lands and in Ethiopia, where harassment and mistreatment of Jews still exist. In the case of the Soviet Union under Mikhail Gorbachev, a substantial number of Soviet Jews — 19,300 — were permitted to leave the Soviet Union in 1988, a much larger number than in the past several years. Perhaps even more may be allowed to leave in 1989. Though concessions have been made to Soviet Jews, the Soviet Union has not as yet demonstrated a complete and unrestricted policy of human rights towards Jews and other minorities.

If the establishment of the State of Israel in 1948 represents one of the two most singular occurrences in modern Jewish history, the other historical happening would be, of course, the Holocaust. A much abused term, often referring to events not in any way associated with the infamously evil, diabolical and fiendish occurrences of 1933-45 in Nazi Europe, Holocaust means for the Jew today the systematic annihilation and destruction of six million Jews — one-third
There is always the danger that, in seeking to remember the Holocaust so as never to permit its repetition, or in identifying oneself as a Jew solely on the basis of the statehood of Israel, the Jew will forget something very important: that the Holocaust and the birth of modern Israel... do not represent the be-all and end-all of Jewish history and Jewish life.

Taylor meets the Mideast

By Dr. E. Herbert Nygren

During the past several years, Taylor University has established an academic relationship with the office of the Consul General of Israel in Chicago and synagogues in Indianapolis and Lafayette, and with the Office of the Ministry of Information of the Hashemite Kingdom of Jordan, Washington, DC.

Through visits to the government offices of Israel and Jordan in Chicago and Washington, Taylor University was privileged to have on the campus Ambassador Zvi Brosh, Consul General of Israel, and Mohammad Suleibi, Minister of Information for Jordan. Each lectured candidly and responded freely to students and faculty, giving the campus a new realistic perception of the struggle in the “Land of the Bible.”

In January, 1989, Jonathan Stein, senior rabbi of the Reform synagogue in Indianapolis, spoke on “Judaism, Its Impact on Western Civilization.” Rabbi Stein held the students in rapt attention with his grasp of his own heritage and the ongoing relationship between Judaism and Christianity.

In addition, because of a generous grant from the Jewish Chautauqua Society, now renewed for a fourth year, it has been possible to bring to the campus one semester each year a rabbi who teaches a fully accredited course in Contemporary Judaism. For the past two years, Rabbi Samuel Weingart has led this class for some 15 students each spring. Included in the course has been an invitation to the students to attend a Friday evening service in Lafayette.

Student comments have been: "enlightening," "I thought I understood Judaism before, but I guess I didn’t," "A meaningful experience," "I wish more students could have this experience," and so on. They have suddenly found themselves alerted to the religious world which they will encounter upon graduation and have come to grips with the teachings of different types of Judaism. —EHN

of the total number of Jews in the world prior to the advent of Nazism and the outbreak of World War II.

For many Jews, the creation of Israel and the Holocaust are more than memories seared into their very consciousness. They are the central Jewish experiences of our time and have strongly contributed to the shaping of the modern Jew’s psyche and identity. The establishment of the state of Israel after 2,000 years symbolizes for many Jews the restoration of a no-longer weak and defenseless people, a people once again possessing a measure of pride, dignity, self-respect, empowerment.

On the other hand, the events of the Hitlerian epoch culminating with "the Final Solution" — the annihilation of six-million Jews — represent for the Jew the ultimate in human barbarity, callousness, degradation and savagery. That, in spite of it all, the Jew and Judaism continued to exist as a people, as a faith, as a spiritual "way of life," gives abundant — indeed, eloquent — testimony to the power of the Jew to survive, and to deny to the Hitlers of the world, as Emil Fackenheim has said, "a posthumous victory."

The Holocaust and the emergence of contemporary Israel are crucial, critical elements in the ethnicity of the Jew, along with the distinctive religious observances, customs and ceremonies which are uniquely Jewish in content and meaning. Other elements also have to do with ethnicity, such as the popularity of certain foods or attitudes associated with eating, which are also found in other ethnic groups and cultures.

Even an "irreligious" or non-observant Jew will usually consider himself to be a Jew if questioned, stating such factors as loyalty to the Jewish people, feeling a bond of kinship to other Jews, recalling participating in or witnessing the Sabbath or other Jewish holiday observances and ritual ceremonies, or citing a fondness for certain Jewish foods or a predilection for certain cultural aspects of Jewish life. This emphasizes an earlier point: Judaism has never distinguished the religious from the ethnic, national and cultural aspects of identity, since in the eyes of Judaism they are so closely intermeshed.

As the modern Jew confronts the waning years of the 20th century, a question arises. Will the intense involvement and preoccupation with both the State of Israel and the Holocaust which preceded it weaken for the Jew other aspects of Jewish identity such as the religious and cultural components of Judaism?

There is always the danger that, in seeking to remember the Holocaust so as never to permit its repetition, or in identifying oneself as a Jew solely on the basis of the statehood of Israel, the Jew will forget something very important: the Holocaust and the birth of modern Israel — as meaningful, as significant, as gripping and as powerful as these events are in the consciousness of the Jew — do not represent the be-all and end-all of Jewish history and Jewish life. It may be theorized, therefore, that the renewed interest in various forms of traditional Judaism on the part of a growing number of American Jews signals a desire to create a Judaism of the future which will incorporate into itself all dimensions of the historic Jewish experience, religiously, culturally, socially and ethnically speaking.

Despite these encouraging portents, a warning. Certainly to be a Jew today is to be aware that the blessings of freedom and liberty which America has thankfully bestowed upon its Jewish citizens also allows the Jew the opportunity, if he chooses to do so, to become completely and totally assimilated and acculturated into the mainstream of American life — this to the detriment and, ultimately, to the eventual weakening or, even as some pessimists have bleakly predicted, to the disappearance of the Jew.

The Jew will continue to wrestle with this dilemma — of being concerned only or primarily with Jewish needs and interests, or intensely pursuing the age-old calling of the Jew to ameliorate, for all mankind, the problems facing humanity.

As the founding father of Judaism, Abraham, 4,000 years ago proclaimed in answering God’s call to him, “Here I am,” so too may the Jew of our time and future times continue to respond with pride, with love, and with conviction, “Here I am,” and thus go forth to be a blessing, not only to himself and his people, but to all humanity. — SW
The Middle East: Faiths in conflict

BY DR. WINFRIED CORDUAN

The Israeli-Palestinian conflict cannot be understood apart from the important roles played by Islam, Judaism and Christianity. Their competition is a sibling rivalry that has all the intensity and irrational attitudes one might expect.

In 1979 we received an important education in how the world functions. The Shah was driven out of Iran, the Ayatollah Khomeini took over, and many experts refused to believe that it was for real.

Accustomed to interpreting world events generally on the basis of two positions, pro-Marxist and anti-Marxist, it took a while to sink in that Shi’ite Islam could be a powerful political force in its own right. Even the astute Henry Kissinger thought that the early strikes in Iran were Soviet organized (Time, Jan. 15, 1979). A year later it was all too painfully obvious: a government of religion, by religion, and for religion was by then enounced in Iran.

The Iranian situation brought home the truth of this important lesson: a religion takes on its own life in world politics. In Indian events we see Hindus, Muslims, and Sikhs in conflict; in Ireland it’s Protestants versus Catholics; in Lebanon, Maronites, Shi’ites, Sunnites and Druses are at each other’s throats. And the Israeli-Palestinian conflict cannot be understood apart from the important roles played by Islam, Judaism and Christianity in the area.

To underestimate the power of religion in political affairs is a costly mistake, not only because it would not do the situation justice, but also because it would minimize one of the most potent factors in any such situation. Religion has such a strong influence for two important reasons. First, religious convictions tend to be non-negotiable. If a position is grounded in religious belief, it is not likely to be put on the bargaining table. Its supporters are going to go to any length to defend it.

Second, religions produce their own ways of seeing the world. Religious convictions will determine how the facts are interpreted, not the other way around. Thus it is nothing unusual to see a religious believer reinvent the facts to suit his convictions even if it means creating new myths. He may have no other choice. For the political analyst who tries to be neutral, this can all become very befuddling, especially since the convictions are often not ones that are found in textbook descriptions of the religion in question. Let us then look at the religions of the Middle East and some of their contributions in the virtually impossible situation there.

The competition of Judaism, Islam and Christianity is a sibling rivalry with all of the intensity and irrational attitudes one might expect. All three see themselves as the rightful sons of Abraham and his covenant: the Jew through the other patriarchs and Moses; the Muslim through Ishmael and Muhammad; the Christian through faith in Christ. Each of them brings with himself a special consciousness of being directly chosen by God.

From the standpoint of the history of religions, these three religions constitute the main members of a particular class of religions — Western ethical monotheism.
What characterizes Christianity in the eyes of the Mideastern world is divisiveness to the point where Jews and Muslims find it impossible to sort out what Christians truly believe and practice; frequently, they simply identify Christianity with a European or American materialistic culture.

This means that they share certain important traits. They believe in one personal God and in a code of ethics or a particular way of life as the result of recognizing this God, so that to believe in God always carries a practical dimension. They also believe that God works in and through history, both in the past through revelation and guidance and in the future to bring world history to culmination. Finally, they believe in truth as exclusive.

In distinction to various Eastern religions which (at least theoretically) claim that there are many ways to truth, these religions include the idea that a belief and its denial cannot both be true. Though it is possible for a Chinese to sincerely embrace Confucianism, Taoism and Buddhism, it is inconceivable for someone to be Christian, Muslim and Jew all at the same time. Traditionally, Western religions do not recognize each other as equally valid. Here we have, of course, a crucial point in understanding their relationship. Even where they tolerate each other, it is always with implicit understanding that they are tolerating each other’s infidelity to divine revelation.

Islam is the youngest of these three religions. “Islam” means “submission”; a “Muslim” is “one who submits.” The submission is to Allah, the Arabic word for God. At the heart of this religion is the belief that anyone who sincerely submits his life to God, as expressed by his commandments, will be rewarded with heaven.

The founder of Islam is Muhammad, but Muslims are offended at the term “Muhammadism,” since they do not in any way worship him or think of him as God. Muhammad is seen as the last of the eminent line of Allah’s prophets which began with Adam and included Abraham and Jesus. As such, Muhammad has the final revelation from God and cannot be superceded (except for the tradition of the Mahdi, mentioned later).

Muhammad was born in Mecca, circa 570 AD. Beginning life as nothing more than a camel driver, he married profitably and became a merchant doing business throughout the Arabian peninsula. At the time the Arab world was animistic and polytheistic. Mecca was a great center of idolatry with many people making pilgrimages to its shrines, particularly the cube-shaped building called the ka’ba. Through his work Muhammad came in contact with Jews and Christians who influenced him to see that all of this paganism was wrong, that there is but one God.

The story is that Muhammad received these insights as direct revelations, conveyed to him by the angel Gabriel. Muhammad, who was illiterate, was given certain truths to memorize which he then recited publicly. His followers began to write down these sermons which came to be known as the Qur’an (older spelling: Koran). The Qur’an is now the holy book of Islam; it is considered to be literally inspired in the original Arabic.

Muhammad’s message was two-pronged — there is only one God, and there will be a final judgment at which all people will be judged on whether they obeyed God or not. The practices of Islam are usually summarized under the heading of the “five pillars”: (1) repetition of the creed, “I confess that there is no God but Allah and that Muhammad is his messenger”; (2) prayer, which consists essentially of passages from the Qur’an, five times each day; (3) fasting from dawn to dusk during the month of Ramadan, the month during which Muhammad first received his revelations; (4) almsgiving in the form of a donation of one-tenth of one’s income to the poor; (5) pilgrimage, at least once in a lifetime, to Mecca. After Muhammad had gained a following and political power, he cleansed Mecca of its idols, but retained the city as center of his religion.

The impact of Islam on the Middle East situation involves several principles which developed out of the religion’s subsequent growth. A few decades after Muhammad’s death, the Arab army conquered Palestine and claimed it for Islam. And once a territory is officially Islam, it may never revert to anyone else. To liberate such an area is automatically holy war (jihad). Furthermore, Jerusalem is considered to be the third holiest city of Islam, right behind Mecca and Medina. Muhammad revered Jerusalem, and it is said that on one night he ascended into heaven from the site of the present Dome of the Rock. Islam expresses a willingness to tolerate other religions which worship God and have a written scripture, but never at the expense of its own religious and political prerogatives.

Christians who view present-day Judaism as nothing more than “Old Testament religion minus animal sacrifices” miss most of the richness of this very diverse and adaptable religion. Most of Judaism is not so much about beliefs or a relationship to God as about faithfulness to a way of life prescribed by God.

Modern Judaism is divided into three groups based on their rigor of observing traditional law. The group maintaining strictest obedience to the law is orthodox Judaism. These are Jews who have never broken the connection with the rabbis from the time of Jesus. They still maintain the various dietary, social, and personal obligations as understood by the teachers. Complex interpretations of the law which they experience as binding were written down in the centuries following the destruction of the temple, most prominently in the Mishna (second century, AD) and then the Talmud (through the fourth century, AD). Many of the rules that we typically associate with orthodox Judaism, such as the kosher diet or the rituals of the sabbath, are rooted in the Old Testament, but are specified in the Talmud.
Another point of belief shared by all three religions is that God is ultimately in control of the future... In the final analysis, the problems of world history are not solved by human design, either through power of the sword or the mind. Only God can set these matters right when He intervenes in his own time.

Reform Judaism was a 19th century movement particularly prominent in Germany to accommodate Judaism to the modern world and to structure the synagogue along lines similar to Protestant Christianity. This included such innovations as men and women worshipping together, organ music, and services in the language of the country rather than in Hebrew. Most importantly, the Reform movement declared that Judaism is a developing religion and that the ancient traditions, including the Talmud, were no longer binding. Conservative Judaism is a 20th century attempt to bridge between orthodox and Reform. Essentially the law is considered to be applicable, but its application may be adapted to a certain extent.

It would be a mistake now to stop here and think that we have mentioned all that is truly Jewish, thereby relegating everyone who is not either Reform, orthodox or conservative to the generically secular. A secular Jew who does not particularly believe in God or observe the laws nonetheless may see himself very much a Jew in the ancient tradition. A dichotomy between religious and secular may be very much in evidence, but it does not touch on Jewish self-identity.

For understanding the nature of the state of Israel, this last point is very important. It is true that the history of political Israel is rooted in a socialistic Zionism which is not particularly religious. But it is nonetheless Jewish, and it developed alongside, not in opposition to, other expressions of Judaism. Too much has been made of the fact that certain orthodox groups opposed the establishment of Israel in 1947. Most of them favored it, and virtually all of them are supportive of it now. The relationships of the Jewish groups in Israel are complex, exhibiting all of the power games one expects to see played out in a modern democracy. But all groups are interested in the maintenance of a state which expresses Jewish ideals.

Whereas both Islam and Judaism put practice ahead of belief, Christianity treasures correct belief more than anything else. What characterizes Christianity in the eyes of the Mideastern world, consequently, is divisiveness to the point where Jews and Muslims find it impossible to sort out what Christians truly believe and practice; frequently, they simply identify Christianity with a European or American materialistic culture.

At the heart of Christianity is the fact that God acted in history. He took human form in Jesus Christ and died for our sins. The crucial issue is that of personal salvation. Anyone who believes in Jesus Christ is assured of heaven. All of the necessary information about this matter is revealed in the New Testament, written under divine inspiration by the apostles in the first century, AD.

But to understand the role of Christianity in the Mideast, the doctrinal core is not of much help. Suddenly, the issue shifts to a question of power. Which group is entitled to represent Christianity? Who gets custody of the holy places? The largest indigenous group is the Greek Orthodox Church. The Roman Catholic Church maintains a strong presence, still under the fiction derived from the crusades that this is the Holy Land which properly belongs to the Church; the Vatican does not recognize the state of Israel. Then there are the Armenians, Russian Orthodox, Copts, and many others, not to mention recent invasions by various Protestant groups.

The sadness of the whole situation is graphically displayed by the Church of the Holy Sepulcher which houses the traditional sites of Calvary and Christ's empty tomb. This church is partially owned by six groups, with a seventh settled on the roof. In order to prevent any one group from claiming a stake beyond the jealous reach of the others, the key to this Christian church is in the hands of a Muslim.

Thus the role of Christianity as bearer of the gospel is severely curtailed. Where it does figure as an important variable is in terms of the self-identity of the ethnic groups associated with particular traditions. For example, it is the glue which holds Armenian or Greek-speaking Christians within their particular culture. In neighboring Lebanon, Maronite Christianity, a group within the Roman Catholic fellowship, has carried the political leadership of the country. But also in Palestine, not all Arabs are Muslims. Bethlehem and Nazareth are two traditionally Christian towns, though population trends are now challenging that picture.

Another point of belief shared by all three religions is that God is ultimately in control of the future. Within reach of them, there is the hope in a coming person to initiate God's kingdom on earth. Many Jews look for the messiah. In Islam, there is the tradition of the Mahdi, the final prophet; over the centuries, various charismatic leaders have claimed to be the Mahdi and attempted to establish a theocracy in that role. Christianity holds to the second coming of Jesus Christ.

We can take our cue from this element of the religions. It represents a deep conviction that, in the final analysis, the problems of world history are not solved by human design, either through power of the sword or the mind. Only God can set these matters right when He intervenes in his own time.

Those of us who believe the Bible to be the true Word of God know that the Prince of Peace will begin his reign in, of all places, the Mideast — one of the most complex spheres of hostility in the world. If the promise of the Lord's second coming is a reality at all (and I believe it is), then political cynicism may yet turn to confidence in the God of history. — WC
Two sides to

Who is the injured party in Palestine, the Arabs or the Jews?” It was the spring of 1980, and I was sitting in the office of the deputy chief at the U.S. government’s mission in Baghdad, Iraq. “It really doesn’t matter,” she said. “We need to focus on the present and do what we can to promote a settlement. What happened in the past is no longer really relevant.”

I entered the Foreign Service with a PhD in political science. Even though my studies concentrated on the Soviet Union and Eastern Europe, I had long been in the habit of keeping up with world affairs in general. In fact, my earliest political memory—reading about the 1956 crises in Hungary and Suez—is one of the Middle East as much as it is of Eastern Europe. I had read and heard many news stories about the Arab-Israeli conflict since then, but little from the Arab perspective. My boss in Baghdad was younger than I and had never done graduate work, but spoke fluent Arabic and had already served at several Middle Eastern posts. I had hoped to gain an insight from her experience into the Arab side of things.

I was in a better position to understand the Israeli perspective. I grew up in the suburbs of New York City. More often than not, my playmates and friends at school were Jewish. I attended bar mitzvahs and Hanukka celebrations. I remember when Golda Meir came to town to raise funds for Israel. The gentle, elderly Jewish man my father assisted with a legal matter was only one of many in the area whose immediate family had suffered under the Nazis little more than a decade before. The family had gone to the new state of Israel from Germany. His son, from whom my father bought a car, had served in Israeli intelligence. I appreciated his pride at Israel’s smashing victory over the Arab Goliaths who spoke of driving David into the sea in 1967. I had both empathy and admiration for the Jews and Israel.

Baghdad was not my first choice when it came time to be reassigned from Germany. In fact, it wasn’t even on my list! It was beastly hot for more than half the year; the state-run economy offered few things to buy and fewer things to do; the regime was repressive and unfriendly to the United States; diplomats could neither travel easily nor mingle with the local populace freely. Yet I left nearly two years later with a life-long interest in the history and cultures of the Middle East.

Though I found no easy answers, the encounters which began in Iraq raised new questions about the Arab-Israeli problem. I was impressed by the strong sense of Palestinian identity evident in long-term residents of other Arab countries who were neither terrorists nor refugees. I became acquainted with more than one story of Palestinians — Christians among them —

Please turn to ‘Arab pundit’ on page 35

The education of a Middle East ‘pundit’

By Dr. Stephen P. Hoffmann

The author reflects on experiences during childhood, his years with the Foreign Service, and his tenure as college professor.

His assessment: Christians must not take refuge in easy formulas, such as prophecy, but instead expose themselves to the realities of violence and counterviolence, ideological posturing and moral ambiguity.
Dr. Larry R. Helyer is associate professor of religion at Taylor University and was named the college's Distinguished Professor for 1988. He holds degrees from Biola College, Western Conservative Baptist Seminary, and Fuller Theological Seminary.

every story...

A Christian Zionist’s view of the Mideast conflict

BY DR. LARRY R. HELYER

The author discusses his awareness of anti-Semitic sentiment evident in both his secular and Christian education.

His argument: we owe it to the Jewish people as an act of repentance and reparation that they survive among the family of nations — and his rationale rests on legality and theology as well as moral and humanitarian concerns.

I never met a Jewish person until I went to college. There simply were no Jews in the rural part of Oregon where I grew up. There were, however, certain attitudes toward Jews which circulated. I remember hearing Jews referred to as “kikes.” I also knew the verb “jew” meaning “to drive a hard bargain, to cheat.”

My grandfather was decidedly anti-Semitic (i.e., displaying hostile attitudes or actions towards Jews). Later I learned that he had been influenced by two men: Henry Ford Sr., the car builder, and Gerald Winrod, a Kansas evangelist. Henry Ford Sr. published a weekly newspaper, the Dearborn Independent, which spewed forth a steady stream of anti-Semitic rhetoric. Gerald Winrod, on the other hand, regularly preached from his Kansas City pulpit a blend of the “old-time religion” and vicious anti-Semitic tirades.

Despite this, my own attitude toward Jewish people was not one of hostility or apprehension. The main reason for this, I think, was the religious environment in which I was nurtured. During my formative years, in which I made a commitment to Christ, my pastors adhered more or less to Dispensationalism.

Dispensationalism is a system of Bible interpretation which assumes that God has two great redemptive programs for the people of God — Israel and the Church. Both groups are saved in essentially the same way and upon the same basis, but there is a distinctly different economy for the two groups. Israel has a destiny linking her to her ancient homeland, whereas the Church has a spiritual heritage “in the heavens.” My pastors taught that the establishment of the state of Israel in 1948 was highly significant. For them, the prophecies in the Old Testament about the restoration of the people of Israel to their homeland were being fulfilled. This return and restoration was seen as a sign of the nearness of Christ’s Second Coming. The general attitude of Dispensationalists toward the Jews was positive — God still had concern for them and would fulfill his ancient covenant promise to Abraham. This promise included the land of Canaan as an everlasting possession (Genesis 17:8).

This was the religious and theological background which I brought to my college years. Attending college in the Los Angeles area, I had opportunity to meet Jewish people from various walks of life. I even studied under a well-known Jewish-Christian Old Testament scholar. As a result, I have formed some long-standing friendships with Jews, some of whom are not Christians. Included in this group are several Israelis. They have all enriched my life in some way. Certainly I have met enough Jews to know that the stereotypes are quite unfair.

I have changed my mind on many things during the last 25 years, but on one issue I have remained steadfast: I am fully committed to the right of Israel to exist as a sovereign and secure state in her ancient homeland. I am thus proud to identify with the Christian Zionist tradition.
In defiance of this international ruling, they held out for a completely Arab-dominated state. Not only that, but four wars of aggression have been launched against Israel in her brief forty-plus years of existence. These wars were attempts to achieve by force their objective. One shudders to think what would have happened to the Jewish population had the Arab states won any of those wars.

The theological basis of my commitment has evolved. No longer do I hold some of the distinctives of Dispensationalism. I do, however, strongly resist the notion that God is finished with Israel and that the Old Testament promises about restoration have either been forfeited by Israel or fulfilled in the Church.1 Clearly, the Apostle Paul was convinced that Israel as a people was still "loved on account of the patriarchs, for God’s gifts and his call are irrevocable" (Romans 11:29). He was convinced that "all Israel will be saved" (11:26). Paul’s argument here (as always) was rooted in the Old Testament. The context of his citation confirming Israel’s future salvation speaks of a return to the homeland. The prophets of Israel knew of no spiritual renewal of Israel apart from a national presence in the land of Israel.

The reason I have gone into this theological discussion is that one’s theological presuppositions have much to do with one’s stance on the present Middle East conflict. It is no accident that Christians who hold that Jews as a national entity now have no role or function in redemptive history are decidedly cool toward the modern Israeli state.

My advocacy of Christian Zionism, however, rests at least as much on moral and humanitarian concerns as on theological grounds. The United States has a moral obligation to assure a viable Jewish state. Many centuries of anti-Semitism culminated in one of the most appalling examples of indifference in modern history. I speak of the inaction of the United States (and the Western allies) in the face of the Nazi extermination of six million European Jews. The Holocaust should never have happened — but it did, and we cannot rationalize away our failure in those tragic days.1 We owe it to the Jewish people as an act of repentance and reparation that they survive among the family of nations.

Some will object: How can one justify the creation of a Jewish state when it involves displacing Arabs in Palestine? This brings me to my third argument in support of Israel — the legal question.

Let us ask first how one adjudicates competing claims to occupancy. What are the criteria for establishing a just settlement in such disputes? Do we decide in favor of the party which has had the longest occupancy? Or the party whose claims to occupancy goes back furthest in history? On both of these criteria, of course, the Jewish claim would win hands down. What about most recent occupancy? In that case we have a problem since both parties to the dispute can claim a continuous presence in the land from the Islamic conquest up to the creation of the state of Israel in 1948.

Only if we select the criterion of majority in the totality of the region specified as "Palestine" at the time of the dispute can a verdict be rendered in favor of the Arab-speaking population. Is this, however, a just ruling? What about the rights of the minority? For this reason, the various international commissions which deliberated on the Palestinian land issue (and there were several) recommended partition as the most equitable solution — that is, Palestine ought to be divided into a Jewish and an Arab sector. In fact, a partition plan was submitted by the United Nations Special Committee on Palestine. This proposal was accepted by more than a two-thirds majority vote of the UN (including the Soviet Union) November 29, 1947.

This vote was emphatically rejected by the Arab states. In defiance of this international ruling, they held out for a completely Arab-dominated state. This position, unfortunately, has been the unflinching stance of a majority of the Arab governments to the present day. Not only that, but four wars of aggression have been launched against Israel in her brief forty-plus years of existence. These wars were attempts to achieve by force their objective. One shudders to think what would have happened to the Jewish population had the Arab states won any of those wars.

Tragically, the people known today as Palestinians are the victims of the surrounding Arab states who have made wrong decisions. Those decisions adversely affected the Palestinians, but the Arab states have done little to alleviate the suffering. Instead, the Palestinians have been used as a political football as a means of soliciting world opinion against the Israelis.

Please turn to 'Zionism' on page 37.

1 It is a curious piece of interpretation which appropriates for the Church the promises given to Israel, but then reserves for Jews the many curses for disobedience. I might add that those who advocate this approach invariably take the curses quite literally!

2 One of the shocks of my academic life was to discover the degree and role of anti-Semitism in Christendom. I learned about this, by the way, only some time after I had taken a course on Church history at a reputable, evangelical seminary. Not even a whisper of this sad legacy was broached. For a helpful introduction to this, read Richard E. Gade, A Historical Survey of Anti-Semitism (Grand Rapids: Baker, 1981) and Clark M. Williamson, Has God Rejected His People? Anti-Judaism in the Christian Church (Nashville: Abingdon, 1982).

3 All Christians should read about the complicity of our government in this tragedy. See e.g., Peter Grose, Israel in the Mind of America (New York: Knopf, 1983) 113-133, and David A. Rausch, A Legacy of Hatred: Why Christians Must Not Forget the Holocaust (Chicago: Moody, 1984) 173-177.
The Zionists may not have been settled in Palestine by a European colonial power, but they were Europeans who received substantial material assistance from abroad. Their policy of self-sufficiency excluded Arabs from employment. The land they bought was often from absentee landlords, and the sales regularly dispossessed landless Arabs who had been renting the land. Zionist policy also prohibited resale to anyone but another Jew.

‘Arab pundit’

Continued from page 32

being expelled or harassed by Israeli soldiers in 1948 or after. I wondered why my driver in Kuwait, a long-time employee of the U.S. Embassy, could not even visit his boyhood home in the area under Israeli occupation. Israeli jets destroyed Baghdad’s nuclear reactor when I was on the point of leaving Baghdad. Our intelligence sources gave us no reason to justify Israel’s fear that it was a security risk. I wondered whether there were any limits to the meaning of “self-defense.” Who was David and who was Goliath after all?

Returning to Taylor to teach in the 1980s, I found the American media questioning Israel’s policies in a way that they had not been doing when I left the United States in 1977. Footage of the merciless bombardment of Beirut apartment houses complicated earlier images of hooded terrorists at the Munich Olympics. The voices of Christian Palestinians began to compete with the voices of Christian Zionists for the attention of the evangelical public. When Taylor gave me the opportunity to teach a course on Middle East politics, I jumped at the chance.

For a few years I concentrated on contemporary developments and shared my anecdotal experiences. As I learned more and more about the Arab-Israeli dilemma, however, I realized my fellow officer in Baghdad had dismissed the historical dimension too quickly. It is true that peacemakers must get adversaries to concentrate on identifying mutual interests strong enough to overcome present conflicts. Focusing on the battles of a previous generation can only perpetuate hostility. Yet any real chance of a settlement depends on a willingness to understand the grievances of the other side. Why have Palestinians refused for so long to recognize Israel’s “right to exist”? Why won’t the Israelis entertain the possibility of a Palestinian state? Whose land is Palestine, anyway? The answer to such questions is not to be found only in studying the pattern of violence and recrimination during the years since the birth of the state of Israel in 1948. In more recent editions of the course, I have encouraged my students to dig deeper.

A unified, independent Jewish state existed in Palestine on only two occasions prior to 1948: under Saul, David and Solomon from 1020-925 B.C. and under the Maccabees from 168-42 B.C. That adds up to only about 230 years out of three thousand. After Rome crushed the Bar Kochba revolt in A.D. 135, Jews were no longer even the chief inhabitants of Palestine. They did reside in the land in small numbers continuously after that, but they never aspired to restore a Jewish state.

An Arabic-speaking population dominated the land for at least 1500 years. Indeed, the roots of the non-Jewish population in Palestine may even go much farther back into history. Palestine, after all, is named after the Philistines. Therefore one cannot lightly dismiss the existence of a deep-rooted cultural identity among Palestinian Arabs. However, their claim to a long national tradition in any political sense is even weaker than that of the Jews.

But arguments over which group has a more ancient or continuous presence in Palestine are beside the point. There is a case for both. The competing political claims behind today’s conflict, however, are less than a hundred years old. Nationalism in the land of Canaan, whether Israeli or Palestinian, is much younger than nationalism in Europe or America.

Zionism began mainly as a Jewish independence movement. It was inspired by successful efforts in Europe to develop a sense of national solidarity among people who spoke the same language, but who were divided (e.g., Italy) or ruled by foreigners (e.g., Greece). Violent persecution, especially in Russia, dashed hopes for Jewish self-determination. About 1.5 million Jews left for America prior to 1914. A much smaller number was convinced that a viable future for the Jewish people was only to be found by settling on land available for purchase in Palestine, which at that time was under Ottoman Turkish rule. Many early Zionists did not necessarily assume that the only way a Jewish homeland in Palestine could be realized was by making Palestine a sovereign Jewish state.

Early in this century the Arabs also had become sufficiently influenced by nationalist ideals to strive for independence from foreign rule, be it Turkish or European. By the end of World War I, Arabs in Palestine had come to regard the increasingly numerous Zionist settlers as a threat to their aspirations for national self-determination. Frenchmen had been settling in Algeria in large numbers and now dominated the country. The Zionists may not have been settled in Palestine by a European colonial power, but they were Europeans who received substantial material assistance from abroad. Their policy of self-sufficiency excluded Arabs from employment. The land they bought was often from absentee landlords, and the sales regularly dispossessed landless Arabs who had been renting the land. Zionist policy also prohibited resale to anyone but another Jew.

The Zionists regarded the Arab natives as backward people who had no real sense of national identity. They assumed that the locals would benefit indirectly from the economic development of the Jewish colonies or else relocate to neighboring Arab territories. They had little appreciation for the strong attachment of the
Like most Americans, I had been aware of Israel's fundamental concern: acknowledgment of her right to exist. It was only in studying the past that I became aware of the Palestinians' fundamental concern: acknowledgement of what establishing the state of Israel has cost the Palestinian Arabs, and the right to just compensation for their losses.

Palestinians to their land. They were also caught unawares by the rapid emergence of a broadly-based Arab nationalism by 1920.

Britain sought the help of both Arabs and Jews in defeating Turkey, Germany's ally, during World War I. In so doing, she made ambiguous promises of self-determination to each. Arab leaders were shocked to discover after the war that in the secret Sykes-Picot Agreement Britain and France had decided to divide up the former Ottoman territories among themselves and delay independence indefinitely. In the Balfour Declaration, the British government expressed its support for the establishment in Palestine of a "Jewish national home." It added that "nothing shall be done to prejudice the civil and religious rights of existing non-Jewish communities in Palestine."

The Arabs living in Palestine regarded the Balfour Declaration as little more than a corollary of the Sykes-Picot agreement. Not only would foreign rule continue, but the British were encouraging European Jews to immigrate. Had not Chaim Weizmann, the British Jew who headed the World Zionist Organization, stated his desire that Palestine ultimately be as Jewish as England was English? Arab leaders pledged to guarantee the rights of Jews already in Palestine, but demanded an end to unrestricted immigration and land sales. The growing Arab opposition soon included violent incidents in which Jews were attacked.

Before long, a consensus developed among Zionists that sooner or later an independent Jewish state would have to be established in Palestine. Reflecting on the Jews' bitter experiences in Europe and the increasing opposition from the Arabs, more and more Zionists were convinced that Jews could never be secure as a minority. They encouraged increased Jewish immigration to strengthen their position.

The British assumed that a bi-national state could be developed gradually under their tutelage to accommodate the conflicting national aspirations. They might have been able to engineer such a compromise during the 1920s had they pursued a strong and consistent policy to this end. By the 1930s, agreement was probably no longer possible. Arab resistance and the plight of Jews seeking to flee Nazi Germany solidified the Zionists' determination to establish a state. Watching as more and more foreign money and people poured into the land, the Arabs felt increasingly pressured.

During the period between the wars, the British proposed on different occasions councils or conferences designed to bring together Arab and Jewish leaders. Partition of Palestine into separate Arab and Jewish states was first suggested in 1938. The Arabs rejected all such compromises. Overconfident, they believed they would ultimately be able to prevent the establishment of a Jewish state. At other times the authorities sought to limit further Jewish immigration, but this was never acceptable to the Jews. By the end of the 1930s prospects for settlement were dimmer than ever. All parties then became preoccupied with World War II.

The United Nations partition was a foregone conclusion. The war had left Britain exhausted and unable to maintain most of her commitments in Asia. The Zionists emerged from the war with unified leadership, a core of soldiers with combat experience, and military supplies stored in Europe. The U.N. at that time was not yet dominated by the Afro-Asian bloc which later passed many anti-Zionist resolutions. Both the United States and the Soviet Union strongly supported partition.

Not surprisingly, the Arabs regarded the imposed settlement as patently unjust. Although Jews constituted only 30% of Palestine's population and 8% of its land, the Jewish state was to encompass 55% of the land; 45% of its population would be Arab. Skirmishing began even before the British departed. Many Palestinian Arabs within the Jewish area fled of their own accord to neighboring areas to escape being caught in the fighting. However, Jewish soldiers purposely expelled and even killed others as part of an effort to incorporate as much additional territory as possible into the newly proclaimed state of Israel. There is no convincing evidence that the Arabs' flight was largely encouraged by neighboring Arab governments.

A comparable number of Jews living in Arab lands soon found themselves under severe pressure in retaliation for the Palestinians' loss of their homes. Most emigrated to Israel, leaving property behind. However painful the dislocation, their arrival in Israel was distinctly in the interest of the new state. Most Palestinian refugees eventually resettled in other Arab states, many could not or would not. The refugees were at once both subsidized and victimized by various Arab governments. The resistance of Palestinian Arabs to Jewish immigration had long been associated with a broader Arab nationalist movement. Gradually a distinctively Palestinian national consciousness developed in reaction both to the establishment of the state of Israel and to the lack of attention to Palestinian interests by other Arab states.

Where does this leave us? The history I have summarized is a tangled web of misperceptions, mixed motives, and lost opportunities. Like most Americans, I had been aware of Israel's fundamental concern: acknowledgment of her right to exist. It was only in studying the past that I became aware of the Palestinians' fundamental concern: acknowledgement of what establishing the state of Israel has cost the Palestinian Arabs, and the right to just compensation for their losses.

Had Israel overwhelmed this
Danville, Indiana
Thadd & Donna Lee (Jacobsen) Poe, both '79, organized the half-time break and post-game reception for alumni and friends in the West Indianapolis area when Taylor's basketball team played in the Danville Tourney over Thanksgiving weekend. Dave Odle '68 organizes the tournament and plays an integral part in promoting Taylor among the people who attend. Brad Newlin '89 set up the Taylor display both nights of the tourney and represented Taylor.

Nashville, Tennessee
Dick & Bonni (Fisher) Gygi, both '67, and Dick Peterson '68 and wife Margo arranged for a pre-game buffet luncheon on December 3. George Glass represented Taylor.

‘Zionism’
Continued from page 34
In sum, I believe that essential justice rests with the Israeli claim in this regional dispute. I am not insisting that Israel has not acted unjustly during the protracted struggle, nor am I denying that many Palestinians have been deprived of their rights. The sad fact is, however, that in this fallen world absolute justice is a rare commodity. One thinks of the several million displaced persons after World War II who were never allowed to go back to their homeland.

While we ought to strive toward the most equitable settlement we can in a given dispute, we need to realize that all too often “justice for all” is simply not possible. Only our Lord Jesus Christ is capable of guaranteeing such an ideal. For the present we must insist that the aim of any settlement be that it meet the requirement of essential justice. The Israeli claim meets this requirement, I believe, and would be vindicated on the basis of international law. — LH

Atlanta, Georgia
Doug '83 & Kim (Westbrook '82) Willman hosted an informal reception with George Glass on February 2, with 22 in attendance.

Bahamas
Darnell Bain '87, along with other Bahamian alumni, hosted a Taylor Club dinner on February 4 with Dr. Daryl Yost, provost, as the guest speaker; over 40 people attended. Dr. Yost then met with alumni and friends again the following Tuesday evening for an informal time of interaction and fellowship.

Peoria, Illinois
President Kesler was the guest speaker at a dinner on February 25. Dean & Sara Grimm, parents of Taylor graduates, hosted the event. Over 60 people attended; George Glass represented Taylor.

Valparaiso, Indiana
Professor Jim Coe spoke on “Captains of Conscience” at the Calumet Taylor Club meeting on February 25. Jack Given '65 and wife Joan hosted this event; Chuck Stevens represented Taylor.

Fort Wayne, Indiana
Ron Shaw ’57 and wife Shelba coordinated a dinner with President Kesler on March 3. Over 40 persons were in attendance.

Wakarusa, Indiana
A March 5 reception with President Kesler followed an evening worship service at the Wakarusa Missionary Church. President Kesler addressed over 50 alumni, parents, and friends; George Glass showed the multimedia presentation and Karen Muselman spoke with prospective students. President Kesler was the guest speaker during the evening service which followed a half-hour sacred concert by the Taylor Sounds under Prof. Jerry Giger’s direction. Don & Jean (Huffman) Granitz, both ’52, coordinated this Taylor event with the assistance of Rev. Dave Dyck, whose son Kurt Dyck ’91 is a Taylor student.

Columbus, Ohio
President Kesler spoke at this March 7 meeting, organized by Larry & JoAnne (Metcalf) Powell, both ’72. Forty-five guests gathered to hear President Kesler speak. Betty Freese represented Taylor.

Upcoming Taylor Club gatherings
June 2
Chicago, Illinois
Loop Luncheon with President Jay Kesler.

June 8
Bloomington, Indiana
Dinner with George Glass

June 17
Indianapolis, Indiana
Picnic with Dan Yutzy, professor of sociology.

June 30-July 2
Upland, Indiana
Christian Life Conference with President Jay Kesler.

July 14-25
Upland, Indiana
Bus trip to California

July 27
Western Michigan
Picnic with Wynn Lembright, vice president for student development and services.

To Be Announced
Berne, Indiana; Cincinnati, Ohio; Northwest Indiana
Picnics for alumni plus new and returning students with representatives from Taylor University.
Morris’ Fort Wayne church still stands

1891

DID YOU KNOW that the first church Samuel Morris attended after arriving in Fort Wayne, Indiana, is still in existence?

The building stands on the northeast corner of East Wayne and Francis streets. Morris arrived in Fort Wayne on Friday, October 30, 1891, and made his initial visit to the church just two days later.

Morris’s spirit-filled presence inspired a powerful revival. Pastor at the time was a Rev. Jeffries, and this incident can be found in the volume on the pastor’s life, The March of Faith, written by Lindley J. Baldwin, alumnus of the Taylor Class of 1886.

The church was originally known as Turner Chapel, founded in 1871. Funds for the building were given by the Turner family so blacks would have a place to worship. Later, the church was to be known as the AFME church.

The sanctuary in the building remains the same as it was when Samuel Morris paid his first visit nearly a century ago. The platform from which Morris spoke as he brought revival to the church remains, as well, intact.

Today, the building continues to carry on a Christian witness. Known as the East Wayne Street Center, it has a varied program involving Christian social and educational work. Executive director is Mr. Edward V. Elkins; address is 801 East Wayne Street, Fort Wayne. A copy of Mr. Baldwin’s book on the life of Samuel Morris has been presented to the organization, which beforehand knew nothing of the spiritual leadership the African youth had brought to Fort Wayne.

Bishop Taylor finds surprise in Upland

1895

DID YOU KNOW that on his only visit to the Taylor University campus, Bishop William Taylor received a shocking surprise?

The only time that Bishop William Taylor ever visited the school which carried his name was from September 28 through October 1, 1895 — just two years after the relocation of Taylor University from Fort Wayne to Upland, Indiana.

The Bishop arrived on campus Saturday morning; that afternoon, he was approached by a lady from the Upland community who greeted him by saying, “Hello, cousin. Welcome to Upland.” Reportedly, Bishop William Taylor replied, with complete surprise, “Cousin!”

The woman’s name was Julia Ruley Peele, wife of George Peele, who at that time was the Upland postmaster. Their house was located on Main Street where the local Church of the Nazarene now stands. Julia Peele was the daughter of Rebecca (Taylor) Ruley, who in turn was sister to Bishop Taylor’s father, Stuart Taylor. Rebecca, who had died the spring of that same year and was buried in nearby Gas City, was only one year older than Bishop Taylor.

The Ruleys had moved to Grant County before the Civil War; Rebecca’s father-in-law, Burtney Ruley, was an early settler in the Grant County area and served as county clerk in the 1840s. Members of the Ruley family are buried at Riverside Cemetery in Gas City.

Considering the number of years Bishop William Taylor spent on the mission field throughout the world, he could be excused for not recognizing his cousin Julia.
Alumna dies while serving in Africa

DID YOU KNOW that the first wife of missionary John Wengatz '09 died on the mission field?

Her name was Susan Talbot Wengatz. She was born on January 29, 1885, the daughter of a criminal lawyer and state legislator. Upon graduating from Orleans, Indiana, High School in 1905, she entered Taylor University with majors in music and education.

Inspired by the work of Oliver Moody, Talbot felt led to the mission field. She married John C. Wengatz in June of 1909; one year later, the couple was assigned to Angola, West Africa, under the auspices of the Methodist Church.

Susan Talbot Wengatz translated over 60 hymns into the dialect of the tribe she and her husband were serving. She also helped found the Taylor Bible School.

On October 25, 1929, Wengatz was bitten by a rabid dog while working in her rose garden. No serum could be found to counteract the poison in her bloodstream, for the Wengatz home was located many miles deep within the jungle.

While waiting for serum to arrive, Wengatz asked God to see that she would not go mad; her prayers were answered. In her final hours, through the intense pain, the prayers and praise of Susan Talbot Wengatz could be heard throughout the compound. Her final words: “It holds! The Anchor holds, in Jesus’ name!”

Susan Talbot Wengatz died on January 16, 1930, nearly three months after being infected. Six days after her death, the needed serum arrived at the compound.

Four lines from a poem Susan Talbot wrote during her days at Taylor University read:

Yes, Father, I'll follow thee always,  
So make thy strength perfect in me:  
Let me be a bright little candle  
To shine in this dark world for Thee.

Golfers win first conference title

DID YOU KNOW that, after 24 years of Hoosier Collegiate Conference competition, the men's varsity golf team captured the team title?

The year was 1972 when the men brought the HCC team trophy to rest in the display case at Taylor University. The Trojans outdistanced second-place Manchester by 25 strokes during the two-day tournament, winning 790-815.

Three Taylor golf team members made the all-conference team: Curt Knorr '74, who shot 151; Bill Thompson '73, 156; and Denny Thompson '73, also 156.

The conference championship was only one of two highlights of that 1972 season. The Trojans also captured their own Taylor Invitational with an exciting playoff victory over Ohio Northern. It was an early victory in what would become a string of over 100 consecutive home course victories for the men's golf team, which hosted matches at nearby Walnut Creek Golf Course.

At the Taylor Invitational, Knorr shot a 77, good for second place, and Bill Thompson also fired a 77. Denny Thompson shot a 79. Jeff Rocke '74 shot an 80, Randy Berry '73 scored an 82, and Tom Holmes '74 finished with 85.

Bill Thompson was also medalist in the Manchester Invitational, although the Trojans placed fourth.
Irene (Witner '32) Hoover lives with her husband Kenneth '31, a retired United Methodist pastor, in Sun City, Arizona.

Emilorum emerged from engaging tale of an elephant’s energetic escapade

Sixty years ago, an upperclasswoman (ERA made me say that) told her fourth floor dormitory neighbors about a short story by Irwin S. Cobb. Entitled “A Bull Called Emily,” the story had made her laugh so hard she had been asked to leave the Taylor University library!

Then, of course, the rest of us had to read it. Basically, the story was of an old circus elephant that dearly loved peanuts. She ate many more than she needed (they were five cents a bag then) which resulted in a “quivering cramp starting high on the shoulder, then going south to the end of her tail,” which was followed by a disastrous rampage through town by the animal “that never forgets.”

The phrase “a cramp going south” spontaneously became our collective (all fifteen of us) excuse for problems physical, mental and emotional. Unknowingly, with our “Emily Bull Sessions” we had formed what is now called “group therapy.”

We referred to ourselves as “Emilies,” to our group as the “Emilorum” (not found in Webster’s), and to the gal who had to leave the library as “Mother Superior.” We shared joys, sorrows, picnics, broken romances, food boxes from home, hair curlers, and other “assorted” borrowings. When one hurt, we all hurt. If one was especially happy, we all were happy for her.

After graduating, settling into our chosen niches, and being scattered from the Atlantic to the Pacific, our “Emily Beat Bardo” compiled a routing slip and started what is commonly called a round-robin letter. Being oriented otherwise, we dubbed it “The Trunk Line.”

Looking back over years of active lives, we realize that our concern, love and gratitude for each other comes by mail, replacing our “closet sessions” (fourth floor Magee dorm had wonderful, BIG closets). The Trunk Line has kept us up to date so that at our reunion in St. Louis in May of last year, we were able “to pick up where we left off” — to mourn those who are no longer with us; to be concerned for those who could not be there; to congratulate ourselves on reaching retirement and Medicare; and to “wallow in nostalgia.” We all agreed that our Taylor-made friendships are enduring, endearing, and hopefully eternal. — IH

Mike Yoder ’88 represents Taylor at Inauguration

Find your videotape of the 1989 Presidential Inauguration, brush off the dust, and slip it into your VCR. If you look closely, besides George Bush and Dan Quayle, you’ll find recent Taylor University graduate Mike Yoder ’88.

On that day of January 20, Yoder represented Taylor University in the inaugural parade. Because of Quayle, a Hoosier senator before his nomination and election as vice president, an Indiana float was commissioned to demonstrate the pride of Indiana’s colleges and universities. Each Indiana school had a representative dressed in school colors to lend support to the occasion.

“It was great to actually hear people along the parade route screaming, ‘All right, Taylor!’” Yoder says. “They actually knew where I was from!”

The representatives walked beside the float from Capitol Hill up Pennsylvania Avenue to the White House, where George and Barbara Bush, along with Dan and Marilyn Quayle, were enjoying the parade festivities.

Yoder and wife Rebecca (Swosford ’88) also spent that evening at the Inaugural Ball, held at the Washington Hilton, where they had another chance to see the newly-elected President and Vice President of the United States of America.

“The whole parade and day, as well as the inauguration itself, which I attended, were so uplifting,” Yoder says. “It seemed like for one day at least, the entire country was behind the new-elected President. There was so much reverence for our country! It would have made anyone feel patriotic.” — KB
1927
Evelyn (Duryea) Martin died January 24 at her home after a long illness. Her husband of 57 years, Dr. B. Joseph Martin, was president of Taylor University 1960-65. His address is R. R. 2, Box 574, Gray, LA 70339.

1929
Thelma Atkinson is a resident of the United Methodist Memorial Home in Warren, Indiana, where she serves as the chaplain organist. Thelma also teaches the art of rug braiding. She celebrated her 91st birthday on February 4. Her address is U.M.M. Home, Box 223, 801 Huntington Avenue, Warren, IN 46792.

1930
John Paul Owen died January 1 following an illness of several months. He is survived by his wife, Lavonne (Miller x32), whose address is PO Box 26, Upland, IN 46989.

1931
Ben Bartoo moved last fall to Beechwood United Methodist Retirement Home where he is thoroughly enjoying the fellowship and activities. Her address is 2235 Millersport Highway, Getzville, NY 14068. Helen (Ehrich) Sozcek reported in her class letter that she paints every day from her home in New York, and every fall she goes to Maine to sketch. Her home is at 114 Sanford Avenue, Clinton, NY 13323.

1938
Dr. Arthur Climenhaga has completed two 10-week terms at Ashland Theological Seminary. He continues his spiritual renewal preaching and mission ministry on behalf of the Brethren in Christ World Missions. He and wife Lona live at Messiah Village where Lona is manager of the 64-unit Allegheny Apartments. Their address is Messiah Village #582, 100 Mt. Allen Drive, Mechanicsburg, PA 17055.

1941
Dick Bishop was chairman of the planning committee for the inauguration of Dr. W. Glynn Hall as president of Assemblies of God Theological Seminary in Springfield, Missouri, where Dick is a member of the faculty. Last fall Dick and Eva moved to a new home at 916 West Sherwood Drive, Springfield, MO 65810. Word was received in November of the death of Nancy Fisher. A classmate writes of her, "She wrote often of her faith and love of Christ." • In February, after a ministry of 21 years at Hope Congregational Church in St. Louis, Don & Doris (Horn '42) Miller retired, with Don assuming the title of Pastor Emeritus. The past year has been one of celebration marking the centennial anniversary of the Hope church. The Millers live at 8552 Lloyd Drive, St. Louis, MO 63114.

1944
Paul Clasper was presented The Charles Flint Kellogg Award for 1988 by the Association of Episcopal Colleges for service to church, education and society. Paul has been an educator in Burma, Hong Kong and the US in both seminary and university. He is currently engaged in adult education in the Diocese of California. His home is at 2140 Santa Cruz Avenue #C-303, Menlo Park, CA 94025. • Phyllis (Steiner) McCoy has been a widow since April, 1988. She is executive secretary for the district superintendent of the Anaheim Nazarene District, Dr. Thomas Goble, in Orange, California. Her two daughters, Pam and Peggy, and their families also live in California.

1945
Larry Brown is finding his ministry in Brazil to be busy and challenging. His outreach includes seminary teaching, discipleship groups, preaching and dialoguing with teens, and Bible studies at a recuperation center for drug addicts. He thanks God for the opportunity of serving again in Brazil. His address is Caixa Postal 1533, 86.001 Londrina, PR, Brazil. • Hubert (Clev) & Melva (Bingaman) Clevenger have moved to Maringa, Brazil, where Clev serves as one of a five-member pastoral team of the largest OMS church in Brazil. His special responsibility, besides preaching and counseling, is teaching and discipling. Both Clev and Melva spend two days a week teaching at the seminary in Londrina. Their address is Caixa Postal 1862, 87.001 Maringa, PR, Brazil. • Norma (Williams) Streyle died January 13. Until her retirement in 1987, she had been director of special education for Emmons and Sioux Counties in North Dakota. • Mary Lou (Leffler) Volz and her husband Bill have spent the past 16 years providing a home for previously institutionalized mentally handicapped youth. Their home, called Inn As Much, is in Northville, Michigan. Now semi-retired, Mary Lou and Bill have passed the leadership of this ministry to their daughter and her husband, Julie x80 & Ron x79 Windmiller. Mary Lou and Bill now make their home at 3 Crestview Drive, Lake Jumaluska, NC 28745, but still assist the Windmillers with their responsibilities.

1950
Dorothy (Thompson) Evans passed away on January 26. She and husband Jual '48 were serving the Monroe United Methodist Church where funeral services were held. Two of Jual's classmates, Rev. Wesley Bullis and Rev. Clyde Trumbauer, both '48, officiated. Jual's address is PO Box 98, Monroe, IN 46772.

1953
Barbara Hodva is coming home in June, completing 35 years of missionary service with Overseas Missionary Fellowship in Singapore, Malaysia, Sarawak and, most recently, Taiwan. She is seeking God's guidance for her next outlet of service. Her temporary
stateside address will be c/o Harold Werts, Route 2, Scandia #208, Pequot Lakes, MN 56472.

1954
Tish (Tieszen) Stoltzfus and Lila (Hansen) Cosmares had a happy reunion in Siegen, West Germany, last September. Tish lives at 2523 Henderson Mill Road NE, Atlanta, GA 30345. Lila’s address is Sohlhaber St. 180, 5900 Siegen 21, West Germany.

1957
Don & Barbara (Benjamin ’59) Love faced a big decision in November when Barb’s mother died suddenly. They agreed that Barb should stay in Ohio to care for her father and brother, both of whom are limited physically, while Don returned to the Philippines to carry on their responsibilities with American Baptists for World Evangelism. Don’s address is Box 168, 1502 Greenhills, Metro-Manila, Philippines. Barb may be reached at Route 2, 11922 RD 16, West Unity, OH 43570.

1958
Art & Doris Hansen are praising God for his healing power in the life of their son, Daniel (19). On February 13, 1987, Dan became the recipient of a heart transplant after 17 years of serious physical restriction because of a congenital heart defect. With Dan’s condition deteriorating quickly, they flew the heart through snow and ice storms from Knoxville, Tennessee, to Columbia Presbyterian Hospital in New York City for transplantation. Now, two years later, Dan is enrolled in classes at Essex County College and has received a good report from the two-year evaluation of his heart. The Hansen family lives at 48 Renner Avenue, Bloomfield, NJ 07003.

1963
Ron VanDam was inducted into the Missouri Sports Medicine Hall of Fame in December in recognition of his outstanding contributions to the field. Ron has been athletic trainer at Central Missouri State University since 1969 and holds the rank of professor in the CMSU physical education department. He and wife Jonell (Willis ’62) have two daughters, Ronda and Rebecca.

1964
Elmer & Nancy (Estep) Vogelsang have completed their third year in Vero Beach, Florida, where Elmer is pastor of Immanuel Baptist Church. Nancy teaches retarded adults in addition to their many duties in the church. Son Matt is in fourth grade. Their address is 960-44th Court, Vero Beach, FL 32960.

1966
Sally (Dunwoody) Peterson was named Employee of the Year for 1988 at Palm Beach Atlantic College where she is personal secretary to the president. Sally, Richard ’65 and their three children live in Vero Beach.

1968
David & Nancy (Kitson) Williams live at Route 6, Box 366, Hocutt Road, Durham, NC 27703. David is a tool and die maker for a large surgical company and Nancy is a homemaker. Their sons, Stephen (13) and Jeremy (11), are active in sports, Awana and church youth activities. Nancy would be happy to hear from her classmates.

1970
Carol (Hilt) Carrier works for the Department of Health and Rehabilitative Services in children, youth and family services. She and husband Jean have enjoyed their ten years in Florida. They live at 280 Fur Terrace, Ft. Pierce, FL 34946.

1972
Chuck Roney is head baseball coach at Glassboro State College, an NCAA Division III school in New Jersey. Wife Adele (Courtney ’73) is Director of asbestos training programs for Kascaha & D’Angelo Associates, an environmental science and engineering firm. Adele completed a four-year term on Taylor’s National Alumni Council last spring. The Rones, son Brett (4) and foster son Harry (2) live at 416 Copley Avenue, Haddonfield, NJ 08033.

1973
Carol (Kline) Holtzclaw is a substitute teacher at a Christian school, directs her church’s girls’ glee club, and serves as church pianist. She and husband Steve, an air force career officer, have a daughter Kristy (12) and a son Jeremy (10). Their home is at 207 West Maple Street, Shiremanstown, PA 17011. • Jordyne Jane was born July 16 to Bob & Lonnie (Taylor ’72) Krumrey. Their sons are Ryan (13) and Taylor (6). • Brian & Darlene (Wood) Maddorin announce the birth of Trevor Lee on October 21. He joins siblings Chip, Ben & Carly. • Ruth Yocom is home for a year’s furlough after having served for four years in a mission hospital at Mulsung in Bangladesh. Her furlough address is 4477 Phoenix Drive, Springfield, OH 45503.

1974
John Marchak died January 7 of a massive heart attack. John, who was senior pastor of First Baptist Church in Valparaiso, Indiana, leaves his wife, Kathy (Himeleck) and two children, Julie (10) and Justin (8). Kathy wants to express her gratitude to Walt Campbell ’64 and Dick Gates of the Taylor faculty for their assistance at the cemetery memorial service, and to all those who have prayed and sent gifts and letters of encouragement. Kathy and the children live at 1151 Avondale Avenue, Valparaiso, IN 46383. • Rod McCune is employed at St. Luke’s Hospital as a pulmonary function technician. He and wife Susan have four children, Stephanie (14) and Jennifer (15). They reside at 800 Geneva Street, Toledo, OH 43609. • Paul & Debbie Nussbaum are the proud parents of Molly Elizabeth, born December 8. Molly’s grandparents are Elmer ’49 and the late Ruth Ellen (Shugart ’48) Nussbaum. • Steve & Lauretta (Buhler ’73) Zurcher are happy to announce the birth of Brett David on February 10, 1988. He was welcomed by brother Jeff (12) and sister Megan (10). Steve is a salesman for Zurcher Tire. Lauretta teaches seventh-grade English at Adams Central Schools. Their address is 1386 Stick-strasse, Berne, IN 46711.

1975
Rev. William Wagner, husband of Julie (Freeze) Wagner, died January 22 of bilateral pneumonia. Julie and Bill and their children, Beth (8) and Philip (4), lived in Lafontaine, Indiana, where Bill served as pastor of the LaFontaine Christian Church.
1976
Yusuf & Connie (Kimerling) Herman announce the birth of Yoshua William on December 15, 1987. Big brother Yohan is 7. Yusuf and Connie minister at the Nusantara Bible Seminary, and Connie teaches English at home to a group of Japanese business people living in Indonesia. Their address is Box 88, Malang, East Java, Indonesia. • Karen Neff is completing her fifth year with OMS International, teaching second grade at Morrison Academy, a school for missionary children in Taiwan. Her address is Box 27-24, Taichung, Taiwan 40098, ROC.

1977
Timothy James was born November 27, 1987, to John & Mona (Williams) Coalert, 403 Davidson Drive, Champaign, IL 61821. Mona is a homemaker and John is an optometrist and director of vision rehabilitation services at Carle Clinic. While John was in optometry school and residency in Chicago, Mona was on the piano faculty at Moody Bible Institute. She has just completed and submitted for publication a collection of four-hand hymn arrangements. • Jerry & JoEllen (Dyson) Nelson announce the birth of Anna Louise on August 3. Their son Bryan is 7. Jerry is the manager of food service at Taylor, and JoEllen is involved with the creation and sale of crafts. • Jeffrey Mark was born August 25 to Steve & Cynthia (Mezenbacher) Smith. He joins his brother, Jordan (4). Steve is a systems programmer for International Paper, and Cynthia is on maternity leave from teaching third and fourth grade LD/EMR students. The Smiths reside at R.D. 2, Box 242A, Cambridge Springs, PA 16403.

1978
George & Bonnie (Weimer) Bennett announce the birth of Matthew Robert on December 1. George is branch manager for Campbell & Fetter Bank, and Bonnie is at home with Matthew and Daniel (2). Their address is R.R. 1, Box 183, Albion, IN 46701. • Mark & Cathy (Flaherty) ’79 Maxwell joyfully announce the birth of Alex Keith on September 7. Alex joins brother John (5) and sister Carly (3). The Maxwells live at 1869 Camrose Court, Wyoming, MI 49509. • Russell Patton graduated from Asbury Theological Seminary in 1987 and began his ministry as pastor of Seelyville United Methodist Church near Terre Haute. His address is PO Box 196, Seelyville, IN 47878, Russ would like to hear from Taylor friends. • Jenna Christine was born June 9 to Joe & June (Jager) Tingaila. Older children are Joey (6) and Jamie (4). An AA graduate of Taylor, June recently completed her BA degree at National College of Education in Evanston, Illinois, and is now substitute teaching. In January the Tingails were transferred to Colorado, and live at 7968 South Wabash Court, Englewood, CO 80112.

1979
Max & Jean Good have returned from short-term missions work in the Caribbean. Max is personnel assistant at Moody Bible Institute. He and Jean have two sons, Kyle (5) and Evan (3). They live at 3704 West 212th Place, Mattesons, IL 60443. • Shirley (Pritchett) Hill was promoted to Western Director for The CBN Family Channel, effective January 1. She oversees regional sales and marketing offices in Chicago, Dallas, Denver and Los Angeles, and works with clients in those territories. She was on the board of Discovery Bible Ministries and assists husband Gary, editor of The Discovery Bible NT. They live in Oak Forest, Illinois, with daughter Jessica (4). • Mark & Susan (Kock) Long announce the birth of Robert James on November 26. Robert was born at home, as were his brothers, Adam (6), Eric (4) and Curtis (2). Mark is general manager of Columbia Consulting Company in Dallas/Fort Worth. Susan is at home with the boys, now in the second year of homeschooling. The Long family lives at 1814 Fall Court, Grapevine, TX 76051.

1980
Andrew Michael was born September 24 to Tom & Robin Carpenter, 6097 Hubbard Road, Muskegon, MI 49442. Andrew’s sisters are Sonnet (5) and Elizabeth Echo (3). Tom is an insurance agent with Borgman-Carpenter agency. • John & Peggy (Houghtaling) Denham are proud to announce the arrival of Andrea, born November 2. Big sister Elise is 3. John manages a new Bachman’s floral and garden center and Peggy is a homemaker. Their address is 1804 East Cottage Avenue, St. Paul, MN 55119. • Peter & Becky (Hilbert) Grant moved to Atlanta in February where Peter is senior pastor of Buckhead Community Church. Peter and Becky spent over two years traveling throughout the UK from their home base in Edinburgh, Scotland, in an evangelistic and Bible teaching ministry with The Herald’s Trust. They may now be reached through the church at 1280 West Peachtree Street NW, Suite 300, Atlanta, GA 30307. • Eric Jarman is minority admissions counselor at Eastern College in St. Davids, Pennsylvania, with responsibility for recruitment of minority students from minority and Christian high schools. • Mark & Jane (Jentink) ’84 Rogers are parents of their first child, David Samuel, born January 26. Mark teaches at Driver Junior High School in Winchester, Indiana, and the family lives at 310 South East Street, Winchester, IN 47394. • Marc & Brenda (Conway) Russell and sons Nathan and Samuel are grateful for the arrival of Davidson Thaddeus Jacob, home-birthed on October 7. The Russells live at 4524 Alpha, Lansing, MI 48910. • Jay & Heidi (Messinger) Short are delighted with the birth of their first child, Ryan Milton, on July 31. Jay is senior staff scientist and head of the transgenic research department of Stratagene Cloning Systems, where Heidi works part-time in international marketing and technical services. Their home is at 320 Delage Drive, Encinitas, CA 92024.

1981
Scott & Carol (Lowery) Anderson returned to the US in October 1987 following a five-year associate term with TEAM in the United Arab Emirates. Last August both Scott and Carol enrolled in the MA/biblical studies program at Dallas Theological Seminary. Upon completion of their studies, Scott and Carol, along with Erica (4) and Ryan (2), plan to continue serving with TEAM as career missionaries. Their address is 1605 Belt Line Road #208, Garland, TX 75044. • Dan & Linda (Harlan) Barrett and daughters Alicia (5) and Gabriella (2) live in a spacious mobile home on a beautiful ten-acre wooded tract with a...
Kevin, Janet, Keith
120 Clint, Paul, Ken
On Janet's #4, Club 569.
Linda Canton, after work. They live at 622 North Wilson #4,Pasadena, CA 91106. • Phil & Vicki Heebner proudly announce the birth of their first child, Philip Jeffrey (P.J.) on August 8. Phil is currently studying at Trinity Evangelical Divinity School, after which they hope to return to Taiwan for further missionary service with OMS International. Their address is 2065 Half Day Road, Box D-585, Deerfield, IL 60015. • Keith & Cynthia (Ferguson) Hornsper announce the birth of Bradley James on June 30, 1988. Bradley joins sister Allison (2). Keith has accepted a position with ARA Services as general manager, Chrysler World Headquarters. Cindy is at home after six years of bank management. Their home is at 44664 Fair Oaks Drive, Canton, MI 48187. • Paul Sanford has received his Certified Public Accountant designation and opened an office at 120 Simsbury Road, Avon, CT 06001.

1982
Rebecca Elaine was born January 10 to Terry & Beth (Krocker) Davis of Zionsville, Indiana. • Ken & Cathy (Endean) Glupker announce the birth of Lindy Ann on October 27. Lindy joins David (2). Ken teaches computers at West Ottawa High School, and Cathy is a homemaker. Their address is 630 Azalea Avenue, Holland, MI 49423. • Thomas Jordan was born to Keith & Cindy (Rowe '81) Reinhold on December 16. Tommy joins brothers Tyler (5) and Trevor (3) at their family home, 1225 Copeland Street, Warsaw, IN 46580.

1983
Carole Ann Clouston and Ed Gozas were married November 17, and now live at 12129 Durnley Road, Woodbridge, VA 22192. Prior to the last election, Carole served as treasurer for the successful campaign of a Florida senator. Her husband is a political strategist. • Brad & Cheryl (Franklin '86) Davis are happy to announce the birth of Jordan Bradley on September 20. They live at 7160 North Layman Avenue, Indianapolis, IN 46250. • On November 21, 1987, Timothy Duncan and Cheryl Anderson '84 were married in Wheaton. They moved to included Mike Duncan '78, Curt Lundquist '80, Laurelyn Brown '84 and Chey Dickey '84. Tim is a financial systems consultant for William James & Associates, Ltd., and Cheryl is an assistant vice president of Van Kampen Merritt. The couple resides at 133 South Summit, Wheaton, IL 60187. • David & Deborah (Sheron) Entwistle reside at 612 Sutton Street, Northbridge, MA 01534. David completed his internship in clinical psychology and was awarded his doctorate in May from Rosemead School of Psychology, Biola University. He is now employed by the House of Affirmation, a residential treatment center for Catholic religious and clergy in Massachusetts. Debbie has passed the CPA examination and is now employed by Clune, Chatellier & Morisseau in neighboring Rhode Island. • Catherine Ruth (Katie) was born October 8 to Jim & Lois (Tropf) Garringer. Lois is a cardiac care nurse at Ball Memorial Hospital in Muncie, and Jim is Taylor University photographer. The Garringer family lives at 2506 West Ethel, Muncie, IN 47303. • Ted & Maria (Carpenter) Groholsek were blessed by the birth of their first child, Elena Maria, on December 10. They live at 458 Hawthorne Hollow, Midland, MI 48640. • Clint & Dawn (Lahey '84) Holden have moved to Minneapolis where Clint is director of the annual fund for Bethel College & Seminary in St. Paul. Dawn is working on the completion of her degree in physical education and art. Their address is 1500-3 Park Street, White Bear Lake, MN 55110. • Elizabeth Karonga is working for the American government in her home country of Zimbabwe as a press officer with the US Information Service. Her address is 7 Tarlington Road, Marlborough, Harare, Zimbabwe, Africa. • Tim & Becky (Kitteloson) Fines were married April 23, 1988. Tim is a product analyst for Mazda Research & Development. Becky teaches a drug prevention curriculum for Pros for Kids and continues to play volleyball after five summer tours to South America with Athletes in Action. Their address is 474 North Coast Hwy., Apt. F, Laguna Beach, CA 92651. • Greg & Jane (Harvey) Porter joyfully announce the birth of their first child, Kelly Joy, on September 22. Greg is on the staff of Intervarsity Christian Fellowship in the Philadelphia area. Jane is at home with Kelly but serves as a volunteer staff member. The Porters live at 670 Church Street, Roversford, PA 19468. • Janet Marie, first child of Jay & Marlene Redding, was born September 12. Jay is assistant track coach at Kent State University where he coaches the weight events. The family lives at 3649 Morrow Road, Kent, OH 44240.

1984
James Campbell received the MDiv degree in May from Ashland Theological Seminary. The final course for his degree was taken at the American Institute of Holy Land Studies in Jerusalem where he studied the history and geography of ancient Palestine. Jim now serves as associate pastor of Ridgewood United Methodist Church in Parma, Ohio, a suburb of Cleveland. In June he will be ordained in the East Ohio Conference of the United Methodist Church. His address is 6331 Stanbury Road, Parma, OH 44129. • Shirley Houghtaling received the MA in Library and Information Science from the University of Iowa in August and began working at the Newton Public Library as catalog/reference librarian. She lives at 400 North 2nd Avenue E #15, Newton, IA 50208.

1985
Tim & Betsy (Helmus) Anderson live at 6 Worrall Avenue, Poughkeepsie, NY 12603. Tim completed the master's in mechanical engineering from Purdue in December and is now employed as a research engineer for IBM-Poughkeepsie. Betsy is working part-time while she completes work for her bachelor's degree. • Janet Crew and Sami Hadaya were married October 22. Janet is a
systems analyst at Reynolds and Reynolds Company, and Sami is a lead programmer at Maxima Corporation. They reside at 2233 King Richard Parkway, Miamisburg, OH 45342. • David Guerriero, a third-year graduate student at Palmer College of Chiropractic, was recently appointed director of the visiting scholars program. A division of the Palmer Scientific Research Institute, the program has responsibility for bringing to the campus the world’s top physicians, surgeons and researchers in the field of spinal/orthopedic medicine and manual therapy. David also serves as southeastern regional director for the Palmer Student Alumni Foundation. He and wife Robin (Taylor), an administrative assistant to the director of Palmer’s main teaching clinic, reside at 3541 Jersey Ridge Road, Apt. 506, Davenport, IA 52807. • Scott Shaum is serving with Overseas Missionary Fellowship in the ministry of church planting in Hong Kong. His address is 17TH Chuk Lam Ct., Lucky Plaza, Yuen Wo Rd., Shatin, New Territories, Hong Kong. • Debbie & Andy Veenstra announce the birth of Kelly Elizabeth on June 21. Andy, who is completing his MBA at Indiana University, has accepted the position of assistant vice president of corporate lending at First Interstate Bank in South Bend, Indiana.

1986

Jill Garzon and Jim Pinkston were married June 18. Included in the wedding party were Jeanne (Garzon ’79) Kouwe, Carol (Holtzapelle’85) Underwood and Kristine (Walton) Gammage. The ceremony was performed by Mike Nelson, Youth Conference speaker when Jill was co-chair. Jim is a manager with Pier 1 Imports. The couple lives at 4485 Eastwood Drive #16102, Batavia, OH 45103. • Cesli Grimm is director of women’s ministry and human concerns for the Evangelical Mennonite Church. She received her master’s in human resource development from Azusa Pacific University in April 1988. • Kimberly Mounsey and Lonnie Powell were married October 8. Taylor friends in the wedding party were Becky (Rees) Manning, Karen (Lavanchy’87) Wertman, Nancy Treen and Troy Mounsey ’89. Kimberly is a consumer lender and Lonnie is a commercial lender at Lincoln National Bank in Fort Wayne. Their address is 5622 Evard Road, Fort Wayne, IN 46835. • Stephen Newman was commissioned a 2ndLt. in the US Marine Corps on August 19. Steve is presently completing his second year of law school at Capitoli University, Columbus, Ohio. Upon passing the bar exam in 1990, he will enter the Marine Corps Judge Advocate’s office as an active officer.

1987

Marc Graber and Sheila Harris ’88 were married on June 4. Taylor participants were Jeff Marble, Greg Harris ’86, Dawn (Roberts ’88) Gerent, Whitney Anderson ’89, Dina King ’88, Donna (Rohrer ’89) Fennig and Greg Fennig ’81. The Grabers live at 866 West Mason Street, B(time, ln 46711. • Scott Hugheiv has been named central Indiana regional director for Senator Richard Lugar. Responsible for a 26-county area, Scott provides a liaison between the Senator and his constituents. Scott lives at 1046 South Tremont, Indianapolis, IN 46221. • Naomi Humphrey and Roger Muselman ’86 were married November 26 in Elgin, Illinois. The wedding party included Karen Muselman, Darla (Griffith) Nelson, Beth (Pringle) Steiner, Anne Pederson and Dave Granger ’86. Other participants were Karen Pfister ’88, Kent Nelson, John Muselman x74 and Wesley Steury ’72. Roger is director of marketing for Economy Printing Concern, Inc. Naomi is seeking a position in social services. Their address is 1326 Hauptstrasse, Berne, IN 46711. • Kim Munro will be living in London for 18 months while she works on a computer project for British Petroleum. Her address is 30 A Clifton Road, Little Venice, London W9, England. • Abigail Marie, first child of Timothy & Sheila (Pitts) Weiland, was born November 4. The Weiland family lives at 603 West 6th Street, Marion, IN 46953. • W. Quinn White and Julie Bagley ’89 were married December 17 with President Jay Kesler ’58 assisting in the ceremony. Other Taylor participants were Jeff Peterson, Peter Bowman, Brian Shepherd, Scott Buck, Michael White ’91, Jeff Bagley ’84, Mark Bagley ’92, Jill Hay ’89, Jill Bolton ’89, Brian Smith ’88, Valerie Flower ’90 and Lisa Moritz ’90. The couple lives at 8332 Lakeshore Trail E. Drive #915, Indianapolis, IN 46250. • Jim Wierenga is completing a master’s degree in public high school administration at CBN University. Wife Sheila works for Christian Financial Planning. Their address is 1628 Cree Arch, Virginia Beach, VA 23464.

1988

Carolyn Boberg and Joseph Frederick Bailey VII were married June 18. Tami McDonald ’89 was maid of honor. Carolyn is working on a doctorate in psychology at a school in Chicago. The couple lives at 4010 West 150th Street, Unit 9, Midlothian, IL 60445. • November 5 was the wedding date of Cassandra Edgecombe and David E. Smith. Melody Anderson ’86 was in the bridal party. Cassandra teaches fifth grade at Xavier’s Lower School. Dave is assistant treasurer and head of securities at Credit Suisse in Nassau. Their address is PO Box SS6560, Nassau, Bahamas. • Karen Pfister has been appointed by Campus Crusade for Christ to a campus ministry at Ball State University. Her address is 409 North Tillotson, Muncie, IN 47304. • Jamey Schmitz is a development officer for Youth for Christ USA. On November 5 he became engaged to Rachel von Seggern under the bell tower at Taylor. He lives at 575 East Thornhill #209, Carol Stream, IL 60188.

1989

Amy Duchemin married Lloyd Work on June 11. Julia Ott, Kay Heinlein, Jennifer Diller and Mary Lou (Haupert) Musselman ’87 were participants in the wedding. Amy works for Central Indiana Professional Management Services, Inc. Lloyd is with PALLM Property and Casualty Insurance. The couple lives at 3131 Bentwood Circle North Apt. 2C, Indianapolis, IN 46268.

Items published were received before February 24. To be included in the Alumni Notes section, simply follow these guidelines: send your name, including your maiden name, and the class from which you graduated; list your address and telephone number for alumni records, although only your address will be posted in Alumni Notes; present your information in a style similar to that of the Alumni Notes section; mail to Betty Freeze, Alumni Notes Editor, Taylor University, Upland, IN 46989.
Facts & solutions: Reckoning with radon’s realities

Stanley Watras activated the radon monitors when he arrived for work at a Pennsylvania nuclear power plant in December, 1984. In the months that followed, radon fast became a household word.

Radon is one of a series of 17 radioactive nuclides produced when naturally-occurring Uranium-238 decays into a stable isotope of lead. Since its natural state is gaseous, radon tends to diffuse out of rocks or soil. Low concentrations of radon appear even in outdoor air samples, while in uranium mines the concentrations are obviously much higher.

Radon present in the soil gases of the earth adjoining a house can enter the building if the pressure is slightly lower inside the structure than outside. Sump pump wells, cracks in concrete, floor drains and masonry blocks are examples of radon entry points. Since outside temperatures are a major cause of this pressure difference, radon levels in homes tend to vary day to day. The type of heating/cooling system used and the type of foundation construction (basement, crawlspace, slab) can also affect indoor radon levels, but the basic driving mechanism is still this pressure difference.

Radiation from radon decaying in the lungs does not appear to be a primary source of cell damage; even if radon is attached to particles in the air, most of it would be cleared by the lungs’ natural processes before the radon could decay. It is the four progeny of radon which are created after radon decays, and which themselves decay very quickly, that pose danger. Most homes are described by giving the radon concentration in terms of the number of radon nuclei disintegrating per minute per liter of air (the typical unit used is picocuries/liter, or pCi/l).

In September, the Environmental Protection Agency issued a statement suggesting that all homes be tested for radon. It set 4 pCi/l as the level at which some method to lower the radon concentration should be considered. The 4 pCi/l level is a working guideline, and while all health physicists do not agree upon this level, they do agree that prolonged exposure to high radon levels increases lung cancer risk. Personally, I do not know whether the 4 pCi/l level is too high or too low; a reading somewhat above this level should not cause panic, just as one somewhat below should not imply complete freedom from risk.

What does all this mean to the average homeowner? It is a good idea to have an initial radon check of the air in your home. Great variances in radon concentrations are seen even within small neighborhoods; in one extreme case, radon levels in houses next to each other varied by a factor of 1,000.

There are four major radon sampling methods. “Grab” sample techniques require a sampling time of only a few minutes and can give a value almost immediately, though it is not readily available to most homeowners. The equipment is expensive and involves a visit to the home by a testing lab; costs vary. Also, the pCi/l value is valid only for that sampling period; the level may be quite different from the daily or monthly mean radon concentration.

A second technique uses metal canisters containing activated charcoal. The charcoal, exposed to the air for two to seven days, absorbs some of the radon gas present. The canister is sent to a lab for analysis; cost is about $25. Day to day variations are minimized to some extent by the longer sampling time.

An alpha track detector, or “track etch” detector, can sample for one month to a year. The small device, hung in a room, causes the homeowner no inconvenience; at the end of the suggested sampling period, it is returned to the company for analysis. Cost is about $50.

Recently, several companies have developed inexpensive continuous radon monitors available to homeowners. They typically give the radon level for the most recent 30 minutes, as well as the average for the past 24 hours, while some will store and print such data on request. Cost ranges between $200 and $800.

As a first check, I would recommend the charcoal canister method. These are available in grocery and drug stores and provide a quick estimate of the mean radon level over several days. Place the canister in a room on the lowest level of the home that is routinely used; if the basement is only used for storage and utilities, you don’t need to test it unless you want to compare the levels in different areas of the house by using several canisters.

Remember, you are determining the mean radon level in which you live — not the level in some unventilated closet. If the reported value is above the 4 pCi/l level, but less than 20 pCi/l, I would recommend retesting with alpha track detectors for a one to three month period. If this result is still in the 4 to 20 pCi/l range, I would test over several other seasons throughout the year to get a better estimate of the annual mean level.

If the value is in the 20-100 pCi/l range, consult your local authorities and retest thoroughly for several months following their advice. If the initial test value is greater than 100 pCi/l, seek professional advice and try to reduce the level, even with temporary methods, within a month. In any case, if you think you have a radon problem, consult several authorities who are involved with the study of indoor radon in your area — and who have nothing to gain by giving misleading information.

The most effective techniques for
lowering indoor radon levels appear to be those that either depressurize or pressurize the soil or gravel adjacent to the concrete floors and walls. Sealing all obvious cracks is recommended before any of the more involved mitigation techniques are used, but this is not usually sufficient in itself. Typical mitigation costs are in the $1,000 range.

Techniques that increase the ventilation rate in the home also reduce radon levels, but generally imply increased utility costs. Air-to-air heat exchangers have been successful in some homes with only modest increases in utility bills. Positive ion generators, when used in conjunction with forced air circulation, have been reported to be effective in reducing radon progeny levels in the air. Ion generators advertised to remove smoke particles generate negative ions and are less effective; the positive ion generators should soon be available to the public.

Be certain to use an independent testing lab or even several labs to decide if you have a problem; don’t allow a radon mitigation contractor to do this testing. If you are buying a home, be aware that the charcoal test procedure can easily be made to give a low result if an unscrupulous seller or realtor leaves the windows open or otherwise abnormally ventilates the home during the two or three days of testing; be sure the home was in a normal living situation. Use a long-term tests (alpha track or continuous monitoring) before making major modifications unless the problem is obviously severe.

If you decide to have mitigation work performed on your home, require that the resulting lowered radon levels be verified by an independent testing procedure as a condition of final payment to the contractor. Negotiate as long a sampling time as possible for this test, and make a follow-up measurement within a year to be certain the system continues to function properly. If you decide to do the work yourself, make use of the resources at your local universities and health agencies for the latest information. — RR

'Pundit'

Continued from page 36 people as totally as the United States did its native Americans, it could more easily call for acceptance of the "verdict of history" and proceed to develop a secure and democratic country. No such fait accompli is possible when the losses have been so relatively recent and felt as keenly as they are by such a large number of people. Two later developments have kept the sense of historic injustice fresh, even though Arabs share the blame for what happened: the 1967 occupation of the rest of historic Palestine and some one million Arabs; and the concerted effort 10 years later to encourage the intrusion of Jewish settlements into these Arab areas.

One need not condemn Zionist motives to recognize that ultimately the Jewish home could only be established against the will of Palestine’s inhabitants. One need not deny the foolishness of repeated Arab intransigence to appreciate why they felt so besieged. Both the Arabs and the Jews in the Middle East must be willing to come to terms with history if real movement toward a settlement is to be possible.

Egypt, Jordan, and seemingly now even the Palestine Liberation Organization have made significant moves toward publicly accepting Israel’s conquest of part of Palestine. Israel has not yet indicated a comparable acceptance of its share of responsibility for what the Palestinian Arabs have lost. No settlement seems possible without this.

I. F. Stone, the iconoclastic journalist, once quipped that if God is dead, he died trying to bring peace to the Middle East. This statement is as realistic as it is irreverent. Who has not despaired at one time or another over the news from that part of the world? Yet Stone has inadvertently suggested a deeper truth. In a way, God did set out to bring peace to the Middle East, and he died. People cocksure of their own morality and prone to violence led God to be exasperated (Isaiah 65:2) and Jesus to weep (Matt. 23:37). But Christ’s victory over death gave Paul the courage to "die daily" without despairing.

Peacemakers, be they diplomats or voters, must be able to face the disappointing realities of the Arab-Israeli conflict without losing hope. One of the facts most disappointing to many evangelicals is that the roots of the violence in and around the "twice-promised land" are deeper and more tangled than an irrational refusal of "the Arabs" since 1948 to accept the establishment of Israel. The hope which God’s grace inspires can have meaning for Christian observers of Middle East politics only when they resist the temptation to take refuge in easy formulas. One of these would justify Israeli security policy on the grounds that it serves to fulfill prophecy. Christians must instead expose themselves to the realities of violence and counter-violence, ideological posturing and moral ambiguity.

What they encounter must neither surprise them nor dull their sensibilities. Grace provides the self-confidence and courage needed to press for understanding among adversaries. If such a perspective on the Arab-Israeli conflict spreads among Christians, perhaps they can contribute to a political atmosphere which will demand of our leaders a similar type of courage. Only the Eschaton will bring lasting peace to the Middle East—or anywhere else. Let us not forget, however, that Jesus commends the work of peacemaker to us now. — SH
General education: Taylor University’s lawn is bigger

Maybe it shouldn’t be admitted in print; however, it is widely understood in education: the grass is greener on your own turf. The higher education system is designed to encourage just such a private patch.

It is a patchwork, indeed. The doctorate is usually awarded in a very narrow area of scholarship. A professor is attached to a specific department, often guarding a specialty within that department. Students select a major in a single discipline.

But general education is a larger, nearly-endless pasture. To its credit, the Taylor faculty moves beyond traditional turf; and that wide lea is most evident in senior seminar.

Each January, the entire senior class meets together for one week, and then, by academic departments for the balance of the month. A single theme is studied in concentration as a group, with the same theme used to inform all the departmental studies. In 1987 and 1988, the theme was “Jerusalem — the Place and the Idea.” In 1989 and 1990 Athens has been added to Jerusalem as the second major influence in a competing world of ideas. Speakers on such diverse applications as ethics, geography, science, architecture and culture brought faculty and senior students to a unified focus on Athens and Jerusalem.

What is most remarkable is the cooperation of the 22 faculty team, teaching with harmony. Kenneth Swan, director of general education; LeRoy Kroll, from the natural sciences division; R. Philip Loy, social sciences division chair; and E. Herbert Nygren, religion department head (and director of the Jerusalem theme) were the steering committee for the week of concerted efforts. During the prior year, the theme was selected (no small task since it must carry the diversity of the entire liberal arts curriculum) and detailed syllabi developed. For the week of concentrated study, specialists were invited, Taylor faculty prepared unique lectures (one even distributed gum as an illustration), films were booked and meals planned (a Passover celebration and other meals related to the theme).

The Lilly Endowment provided funding for summer course preparation for both themes. In the summer of 1987, most of that year’s senior seminar faculty traveled together to Jerusalem for on-site development of their responsibilities. In June, 1989, the team will visit Athens and surrounding areas (the journeys of Paul) to refine the Greek portion of the current study. The trips are, at once, an exceptional research setting and a retreat with colleagues. It is the collegiality which merges turf.

When a professor from another university visited Taylor to speak at a faculty meeting, he turned to me in amazement and said, “Do they realize what they have here?” I asked what he meant. “They are friends!” Faculty from different departments sit together and talk to each other.” He understood how uncommon such cross-disciplinary communication is.

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At a luncheon for area deans, the topic was general education. We were asked to bring information about our campuses’ programs. The guest expert examined the descriptions (while we ate). When he stood to lecture, he held up Taylor’s curricula, mentioned the freshman and senior seminars and said, “This is the kind of cooperation the whole country is talking about — here is a college which is doing it.”

Taylor faculty invited their colleagues to walk on their turf — and it’s growing and thriving.

— RJS
The concept is working...

**THE CONCEPT:** To involve 100% of our alumni and friends in giving financially to Taylor regardless of the size of the gift.

**THE RATIONALE:** High levels of participation in giving, among alumni in particular, open doors for large gifts from foundations, corporations and major donors.

**THE CONCEPT IS WORKING:** During the past three years where alumni participation has increased, over $1,000,000 in major gifts and pledges has been received.

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Alumni participation increases at Taylor University, 1985-88

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**A SPECIAL MESSAGE**

As president, I have determined that alumni participation is our most important and achievable goal. Would you join us? We are suggesting the simple formula of a dollar a year for each year since you left Taylor. Thank you for your consideration.

Jay, I'll participate. Enclosed is a check payable to Taylor University in the amount of $__________.

Send to: President Jay Kesler
Taylor University
Upland, IN 46989

Jay Kesler, president
Trojans capture fourth district championship in last six years

Jim Bushur (far left) holds aloft the NAIA District 21 champion's trophy for the fans in a packed Odle Gym after the Trojans beat Marian 80-68. Traditional cutting of the nets was in order for Bushur (left, above), who became Taylor's all-time scoring leader this season. Then it was off to Kansas City, home of the NAIA national tournament, where 6-10 Jay Teagle (left) won the tip against Cumberland College. For more on basketball, see pages 7-8.