

WASHINGTON REPORT

On Middle East Affairs

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Personality

Landrum R. Bolling

By Allan Kellum

Few Americans have personally known such a variety of Middle East leaders as has Landrum R. Bolling. His past and present contacts have ranged from the foreign ministers of virtually all countries in the area to Anwar Sadat, Golda Meir, Menachem Begin, King Hussein, President Assad and Yasser Arafat.

Over the years, Dr. Bolling has received more than 25 honorary doctorates, but disclaims Middle East academic credentials. "I'm not a Middle East scholar, and I don't speak or read either Hebrew or Arabic," he explains. What he does possess, however, is a genuine and intense interest in global war and peace. While not claiming any specific successes in the Mideast peace process over the years, Dr. Bolling does offer these words of advice to would-be peacemakers: "Cultivate the habits of patient, open listening... I think that whatever success I've had in gaining access and being able to talk comes from the judgement people made that I could listen."

The Lures of Academia and Journalism

As a Quaker, Dr. Bolling struggled with whether or not to participate in World War II. Ultimately, his conscience led him to leave his teaching post at Beloit College (Wisconsin) to become a war correspondent in the Mediterranean region, including Italy and the Balkans. From that point on, he has experienced the twin, sometimes opposing, pulls of academia and journalism.

After the war he returned briefly to Beloit College, but then headed back to Europe as a foreign correspondent from 1946-48. His motivation was to immerse himself in what he felt was the educational opportunity of a lifetime: "Probably nothing I would ever have an opportunity to do would be more instructive about the great, powerful economic, social, and political forces that were sweeping over the world at that time than to just dig in as a foreign correspondent."

Some of his war and post-war experience in Europe and the Mediterranean introduced him to the peoples and problems of the Middle East. As Dr. Bolling says: "I became aware in roughly the same period of the problems of the Jewish survivors of the Nazi terror in Europe... and of the Arab nationalist cause in the various colonial areas." He tells of visiting concentration camps

after the war, and of the many articles he wrote about the treatment of Jews in Europe. He also tells of the irony of reporting on the brutal suppression of Algerian nationalists by French colonial rulers in North Africa during the very week that France celebrated the fall of Nazi Germany.

In 1948, his Quaker ties and the obligations of his growing family pulled him back to academia at Earlham College in Indiana. He continued periodically, however, to cover U.N. political affairs for the Overseas News Agency, and got to know a number of Arab and Israeli diplomats during and after the creation of Israel in 1948.

In the early 1950's, he brought major representatives of Israel and several Arab countries to Earlham for a special three-day seminar. Those early efforts to involve educational institutions in Middle East studies have continued with his more recent positions on the visiting committees for Near East studies at both Harvard and Princeton. Also, he served as Research Professor of Diplomacy at Georgetown University during the academic years 1981-83.

He left Earlham College in 1973 to become vice president, and later president, of the Lilly Endowment, one of the world's largest private grant-making foundations. Five years later he became president of the Council on Foundations. Surprisingly, though, in none of Landrum Bolling's full-time jobs has the Middle East been his sole, or even central, focus.

Book Draws Praise and Wrath

In 1968, he accepted a special assignment from the American Friends Service Committee to examine what Quakers might do to promote peace in the Middle East. The result, after many visits to the region and about 17 drafts of an evolving manuscript, was the book *Search for Peace in the Middle East*, which Dr. Bolling edited. It was praised by many dispassionate observers but bitterly attacked by partisans from both sides.

Undaunted by this experience, Dr. Bolling now heads the Ecumenical Institute for Advanced Theological Studies and its newly-formed affiliate, the Inter-Faith Academy of Peace. Although Washington remains Dr. Bolling's home base, the institutions themselves are located on the main road linking Jerusalem and Bethlehem on land provided by the Vatican. Prior to Dr. Bolling's tenure, the Ecumenical Institute confined itself primarily to Christian theologians, but its mandate now has been expanded to include Jews, Hindus, Muslims and Buddhists. Its purpose, he explains, is to study "how to break out of this pattern of war and violence."

Dr. Bolling views with alarm the danger posed by religious fanaticism. In the Middle East, fanaticism on either side could ignite a conflict leading to a superpower confrontation. Such a Soviet-American confrontation originating in the Middle East is, in Dr. Bolling's opinion, "the most dangerous issue to world peace."

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INTERVIEW WITH LANDRUM BOLLING , Oct. 19, 1984

KELLUM: I don't know quite where to begin. I've already learned about ten times what I thought I knew of your life. I do want to focus mainly on your Middle East activities, although your work is much broader than that. When was your first involvement in the Middle East?

BOLLING: Well, it really began during World War II when I was a war correspondent in the Mediterranean. And I became aware in roughly the same period of the problems of the Jewish survivors of the Nazi terror in Europe. I got to know some of the voluntary organizations that were working on trying to rescue Jews during the war, and trying to help them find homes afterwards, and at the same time I became aware of the Arab nationalist cause in the various colonial areas. My first direct introduction to Arab nationalism was a visit that I paid to Algeria at the very end of World War II in May 1945 when the French in a very brutal way put down a demonstration that was held in the provincial town of Setif. I found in covering that story--I was sent there by my editor in New York to try to dig out the story of what the French were doing--and here it was--in the very week that they were celebrating the victory over Naziism (sp?) the French were unleashing a brutal suppression policy toward nationalism of the Algerians. And I became very much impressed with what seemed to me blindness on the part of the French toward the desire for self-determination, for freedom, for self-development of the native people. The French attitude then was that force is the only language that people understand and we've got to clobber them now or they're going to give us trouble from now on. I remember the phrase: "We've got to settle this once and for all." And that's haunted me again and again in the Middle East. The idea that force is the only language people understand. And we're locked in conflict. And in addition to my Quaker background and its general rejection of violence as a way of ~~settling conflict~~ solving problems, this practical lesson that I got about the relationship of the French colonials and the Algerian nationals really struck me as something of profound significance.

Q: And your work... [INTERRUPTED BY PHONE CALL]

BOLLING: I became very much aware of the rise of nationalism in North Africa and the Middle East. I met a number of Arab diplomats at the United Nations in the period --well I was in Germany actually 1946, 47 and 48--but from 1948 on I got to know a number of Arab and Israeli diplomats and I began to study the issues more fully and I'd arranged way back in about 1950 a special three day institute in Earlham College on the Middle East and brought some of the major representatives of Israel and of the Arab countries to Earlham for a three day special seminar on the Middle East. And I met several people there who later became--one of them became foreign minister of Egypt another became prime minister of Pakistan and so on. So, I got involved with a serious effort to involve educational institutions in the study of the Middle East back in the early 1950's.

Q: I have the impression that you as a private citizen, as someone who has not been a government official dealing with Mideast issues, that you have had a very large impact and have also known leaders involved in the Middle East dispute in a way that perhaps no other person in this country has.

A: I'm not sure---. Often I've had the feeling that I've had no impact whatever. I would be extremely loath to make any claim for having accomplished anything in these years about the Middle East. Although it is true I have been able to develop easy communication with a great variety of people on all sides of the dispute and ~~have been~~ people have been very generous in receiving me. So I've had access to a variety of people over the years. All the way from the foreign ministers in all of these countries of the area to Sadat and Golda Meir, Begin, King Hussein, President Assad and Yasser Arafat. While as I went along people became, there's no question. many people became suspicious of me and sometimes hostile toward me and people tried to manipulate me and use me, what has impressed me is that with no real credentials as a scholar--I'm not a Middle East

scholar and I don't speak or read either Hebrew or Arabic, the Middle East was never my specialty in graduate study, though international relations, political science has been my field, I had none of either the academic or linguistic credentials to be anybody of significance in this field, but I was able to communicate a very real interest and curiosity, I think people found that I was able and willing to listen. And the main thing I would say and one thing that I think that I've learned out of all this is: How important it is for people ^{who} want to learn about any basic conflict situation and want to try to be helpful is the fundamental question of trying to cultivate the habits of patient, open listening. We talk ~~about~~ a lot about dialogue; we talk a lot about articulation of peaceful ideas, but we start really with being able to listen to people. And I would have to say, not with any prideful or boasting sense, I think the main thing that brought me to this whole situation, the thing that got me entre (sp?) was that people, even though they might disagree with my perception of what I was seeing and hearing, they did believe that I listened in an open and searching way. And I think that what ever success I've had in gaining access and being able to talk comes from the judgement at least that I think people made that I could listen.

Q: An example of that I suppose would be the AFSC book "Search for Peace in the Middle East"?

A: Yes. The "Search for Peace in the Middle East" started out as an in-house memorandum. Actually I was asked in early 1968 by Colin Bell who was then head of the American Friends Service Committee if I would spend some time in Egypt and Israel and any other countries of the region I could get into to find out what if anything constructive could be done to promote peace in the Middle East. Quakers have been involved with the refugees in Gaza after the first war of 1948-49; and then they had village development work in Jordan, and they had children's projects in Gaza and elsewhere. And yet after the war of 1967 broke out, they felt that they really didn't know what would be useful that they could do and they were very concerned to try to find a way to be useful and I went around, I was making a trip to Kenya; Colin Bell knew that so he said on your way out and back how about stopping off in Cairo and so on. Well, because the Quakers had already been involved and Paul Johnson had already been there, I stopped in Geneva and had a day or two with Paul and Jean Johnson. With them running the international seminars for diplomats and they had spent ten years in the Middle East and then they were in Geneva but they had an amazing network of friends in Israel and in the Arab countries who had been to their seminars and with whom they had worked when they were stationed in the Middle East so Paul and Jean deserve an awful lot of credit for whatever I was able to do later because they helped to introduce me to a great many people. And then after we got underway with this Middle East international project, Paul and Jean picked up stakes in Geneva and moved to Cyprus to take on the Middle East full time. So Paul and Jean Johnson were key factors in opening the way and often Paul went with me to make many of the calls. ~~that I made with me~~ Many of the calls that I made I made in the company of Paul Johnson.

Q: How many drafts were there finally of the "Search for Peace in the Middle East"?

A: About 17 drafts.

Q: It seems to me that that illustrates the careful listening and checking to see that you had been heard.

A: First it started out just as an in-house memo. That's all it was; we didn't have any intention of writing a book. And it grew and it grew and as I made trips back and forth I would show drafts of it to Israelis and to Arabs and say: "Did I hear you correctly? Does this really fairly represent your position and so on?" Now, in the end I was still attacked by people on both sides; because they disagreed with certain conclusions, they attacked it. I was invited to speak in a great many places. I was invited

to speak

to a number of Jewish synagogues in this country... I was invited to speak to the American University of Beirut. I was invited to speak at the University of Kuwait about my findings and at both A.U.B. and Kuwait I was very angrily denounced in public meetings by ~~representatives~~ young Palestinian activists who felt that I was trying to urge them to sell out their claims to the Israelis. And some of the Israelis and some of the American Jews attack me very bitterly because they felt that by proposing that the rights of the Palestinians should be recognized and self-determination should be conceded that I was anti-Israel. And indeed a group in the Jewish community organized a research project and spent a lot of money to produce a book responding, replying to the "Search For Peace..." It was called "Truth ^{for} Peace in the Middle East". I don't know whether you ever saw it?

Q: No. I don't believe I did.

A: Well, it was a very angry-- It ^{was} very bitterly denounced-- And, of course, "Search for Peace in the Middle East" produced accusations that the Quakers were anti-Jewish, anti-Israeli and so on. A charge that has hung on for many years now. Even though many Israelis and many Jews don't take that view at all.

Q: I've got several questions more than I can compress here. I'm curious about how you became a war correspondent? You were free lance?

A: No, I worked for a news agency. I went abroad as a war correspondent in 1944 for the "Milwaukee Journal" and a group of Wisconsin newspapers. I was then on the faculty of Beloit College and I took leave and went abroad as a foreign correspondent. And then I went back after the war to become a foreign correspondent in Berlin. I worked for this group of newspapers and then eventually I worked for the Overseas News Agency.

Q: I'm curious about your motivation of leaving the comfortable position of teaching in a college and going off to what then was still a war front?

[INTERRUPTION BY PHONE CALL]

A: I was very much-- As a Quaker, I had originally asked for status as a conscientious objector, but in the middle of the war I decided I simply couldn't. I felt personally that I couldn't accept that way out. And I wanted somehow to identify myself with the struggle that was going on in the world and I, as a matter of fact, I sent my draft board a letter saying I wanted to renounce my application for conscientious objector and that I would be willing to serve in the military. I applied for a commission in the navy and I applied for accreditation as a war correspondent. And in the same mail literally I got a commission as an ensign in the U.S. Navy and accreditation as a war correspondent. So which would I do. I thought that if I went into the Navy I might wind up in some desk job in the Pentagon doing Goodness knows what. And I thought as a war correspondent I would get a chance to go and see what was going on and I was very much concerned about the whole question of peace and post war reconstruction and that kind of thing. I thought that ~~it was~~ one of the big stories for a student of international affairs would be the rebuilding of Europe and the world after the end of World War II so I very early on was focusing on that. So I went abroad. I ~~went~~ ^{to} Italy and then the Balkans. The last part of the war I was in Yugoslavia with Tito's troops. So that gave me also some feel about a developing country as Yugoslavia certainly was in many respects. It gave me some insight into a multi-ethnic, multi-religious society as Yugoslavia is with its Islamic population, its Orthodox population and its Roman Catholic population. And all the tensions of the different religious groups in Yugoslavia. My three months in Yugoslavia were very very important in my on education because I was introduced to a whole series of-- And of course Communism was coming in with Tito's rise to power and people resisting him. So, I had a first-hand look at the emergence of what was at that time Kremlin-run Communism. Tito was as loyal a satellite as Joseph Stalin had in the beginning. He was a real all-out Stalinist. It was only later

that he broke away from Moscow's control. But that was a part of my education that was very important to me. Then I decided that I ought to stay on in Europe. And so I resigned from Beloit College. I'd been on leave from Beloit College for this period as a war correspondent. They insisted that I come back at least for one semester and I did and then resigned outright and left Beloit and went back to Berlin and spent two years in Berlin. And it was while I was there that Tom Jones asked me to come to Earlham as professor of political science. I told him I couldn't come the first year and he repeated the invitation the second year and by that time I decided that [my own family and children were coming along?????] and I would go back into the academic world. I left the foreign correspondent field.

Q: Deciding to resign from Beloit the second time you left there was there a personal dispute?

A: Oh no no. Because I wanted to pursue what I had gotten involved in in the war correspondent years. I spent the summer of 1945 in Europe and much of it in Central and Eastern Europe--Austria, Czechoslovakia (sp?), Germany. I decided: This is such an important story to cover. It is such an important part of the world to learn something about. that, I said to myself, whether I continue permanently as a journalist or whether I go back to the academic world, nothing that I would ever have an opportunity to do probably would be more instructive about learning something of the great, powerful economic, social, political forces that were sweeping over the world at that time then to just dig in as a foreign correspondent. So I wrote for this news agency, I did some broadcasts for CBS. I was caught up in covering this story of post-war Europe and particularly Central and Eastern Europe but eventually I decided to go back to the academic world which I did and I just made a deliberate choice that I would turn my back on journalism as a permanent career.

Q: It seems to me that in integrating your life story your experience in post-war Europe and your Quaker beliefs allowed you to see--- Well, it seems like your post-war European experience is related to your vision of a sort of pre-war Middle East situation and your realization that there are ways that nations solve conflict other than war. First, is that correct and secondly what is your vision of a whole society, one that doesn't have to go through a war experience to resolve conflict?

A: Well, there are several themes you touched on. It's certainly true that the integrating theme of my quest, my journey, my life, whatever it is, the integrating theme has been a search to understand conflict, how conflict can be avoided and how there can be healing and reconciliation after conflict. That's the heart of it. I was so stirred by what I saw of the results of war, the devastation to people's lives, communities, families, social structures, physical resources, everything. War is far worse than people ever imagine it is just reading about it. And it is a blot on the whole human record and wars have gotten worse and worse as we've become more technologically advanced. And that I saw in World War II. I was absolutely stunned with what I saw as the result of aerial bombing in Europe during the war. I didn't see the atom bomb damage when it first happened of course. I visited Hiroshima in the years afterwards but just conventional aerial bombing is an obscenity; it's an atrocity. And the thing that struck me so vividly was the contrast between the nice sort of neutral sounding communiques issued by the Pentagon about the results of a bombing raid on an Italian or a German or a Czech town. They spoke about the "surgical operation" the taking out of a railroad yard or a vital refinery or something. I remember a phrase they used to use in communiques was "pickle barrel bombing". They were always very proud to be able to report that bombers had gone in and very meticulously hit certain vital military objectives. So sitting at home you had the view that boy isn't this wonderful this way of fighting a war where nobody needs to get hurt. You just destroy these military objectives. And I got there and I first saw it in Italy, bombing from the air is a very inexact science. We were dropping bombs all over the place. Even the bombers sure where all after military objectives we were killing innocent women and children all over the place. And I came to feel that

aerial bombing is a form of terrorism. Who is a terrorist in our society? Well, somebody with a gun or a handgrenade who sneaks up in the dead of night and throws the grenade into a home or a school or something. We all say that's a terrorist.

[TELEPHONE INTERRUPTION]

Anyway, the World War II experience gave me some sensitization to the conflict in the Middle East. And made me even more concerned that somehow that kind of madness ought to stop. Also I visited the concentration camps; I saw how the Jews had been treated. I have a deep sympathy for-- I wrote many articles for the Jewish Telegraphic Agency during the years that I was in Europe. I became very much interested in the whole question of the state of Israel and how it was coming into being and its problems.

Q: What is the present work that you're involved in?

Advanced

A: Well, I'm now head of something called the Ecumenical Institute for/Theological Studies...

Q: That's too broad a question to ask. (pause) Well, the question to ask here is: In the pamphlet about the institute there's a question posed: "Could the religious leaders of the world, whatever their diverse faiths, not become a more conscious and more effective force for peace than they have been up to now?" I assume that you wrote that and that your answer is "Yes, they can." How does the Institute work toward this goal, particularly in the Middle East?

A: Well, we're not really involved in the Middle East political problems. We're not an institute working on Middle East peace. We're working on the issues of war and peace and human reconciliation within a broad context of man's basic beliefs. And what we're really trying to do is to see if we can't encourage Muslims and Jews and Hindus and Buddhists and Christians—Catholic and Protestant—to talk together, do research together, write books and periodical literature, whatever, on these subjects in ways that contribute to some greater understanding to what the problems of war and peace are and what religiously motivated people may have to say about how to break out of this pattern of war and violence. It also relates to my feeling that has grown over the years that the non-governmental aspects of our society are just tremendously important in trying to deal with fundamental issues. Governments are by their nature-- I have become over the years less and less enamoured by the politics and politicians whatever the social system. There are very grave limitations on politicians and we've overexaggerated what politicians can in fact do. They have built-in restraints on them. They have all kinds of--- Every politician elected to office has given hostages to fate... before he ever takes office. And even in dictatorial countries where political leaders supposedly have a lot more freedom, they are subject to all kinds of constraints, too. The Soviets or Chinese or Hafez Al-Assad (or whoever) they all are in one sense locked into systems and ideologies and presuppositions so that often they make a botch of it and it's not because they are always evil men or men of bad will or stupid men but the political process so often undercuts what any reasonable person would want to see accomplished. And therefore in a democratic free society and I've become over the years a passionate believer in free, pluralistic, capitalistic society. One in which there are many options for people to pursue. And in such a society individuals and private groups and associations and religious bodies can help to influence public policy, can help to deal with human problems and human needs. And helping people fulfill themselves, helping people satisfy their needs is one of the fundamental objectives of any social order, but it's in the free, pluralistic society that you have more options than government. Government is a very crude instrument, even the very best of them. We exaggerate, I think, the capabilities of most politicians to really serve the needs of their society. We've over glamorized and over glorified politicians. And I think that there is just a tremendous need to build up a lot of non-governmental structures that also can address some of these issues.

Q: I was going to ask why you haven't ~~run for political office/Congress~~ but your last statement seems to answer that one. served in government office here in Washington, but you seem to have just answered that one.

A: I've been invited to take jobs in government at times. At one period when I was at Earlham, I was being urged to run for Congress. It was rather tempting. In some ways I regretted that I didn't, but there was something in me always that was reluctant to get in the middle of the political process. The level of objectivity and responsibility in political campaigns for example is often very, very low. All you have to do is listen to the speeches that are made in this presidential campaign. Exaggeration-- Well, it's not that I'm anti-democratic, I agree with Winston Churchill: "Democracy is the worst possible government that has ever been invented, except all the rest of them." But democratic political systems are very crude and very imprecise and often ineffective. And we tend often to put the blame on an individual and she's failed. I think most of your political leaders in this country try to do their best. I think they are people of good will and they are generally people of intelligence, people who are dedicated to what they conceive to be what they perceive to be the best interest but the whole pattern of which they are a part tends to force them into situations in which they don't get accomplished what they think they're going to accomplish. So many politicians become very disillusioned by the time they leave office. Look at all the people who leave Congress now and don't want to run again. They're fed up with it. And yet it has to be done. I'm not being a pessimist about it; I'm not being a cynic about it. I think it's wonderful that there are people who have the dedication to take on these jobs, and many of them are men and women of real character and determination and so on. But it's just very hard to deal with a lot of our social needs and its particularly true in foreign policy.

Q: I'd like to tie in your work with foundations. It seems like what you're saying about governments, and you have had lots of contact government officials, but also you listen to the common person. For example, in working on the "Search for Peace in the Middle East" you were listening to people other than just the diplomats...

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Other examples of enabling the common person to be heard?

A: When I was at the Lilly Endowment, for example, we supported a number of grants for Native Americans to help them improve their tribal structure to be able to get their message across. We funded a lot of Black social projects in Black churches for example. We helped with programs for the training of Black ministers in various leadership roles that they exercise. We helped Black ministers to get, of course the obvious thing to get a college education and theological training. We helped some also to get training in business management and in the communications skills and so on. The Black church is one of the great factors in American life. It's one of the-- It's been through history one of the most powerful factors for the rights of Black people.

Q: On the Middle East, though, examples?

A: We didn't do very much fund making with regard to the Middle East. We did support a physical rehabilitation program in Cairo; we supported an early childhood education program in Israel; we (helped ???) Haifa University develop some training programs for teachers of preschool children... But we were not heavily involved in the Middle East.

Q: I'm personally curious about why you didn't get your doctorate. It's not something I would write in this story, but I am curious.

A: I don't mind telling you this. It's an arrogant story. I finished up my Master's thesis at the University of Chicago. I did it as part of a nation wide/sponsored by the Social Science Research Council on city manager^{research project} government. And I took Dayton, Ohio,

which was one of the first cities of any size to adopt city manager government. I did research on it in Dayton for about two months. And then sat down in my apartment in Chicago and wrote solidly for about 30 days. And I wrote that Master's thesis in 30 days and I turned it in and they had about 40 people participating in the nationwide project. Some of them were college professors on leave on sort of post-doctoral projects they had undertaken, some of them were Ph.D. dissertations, a few of us were masters theses, and when they were all turned into the Social Science Research Council, they told me that mine was the best of the whole lot and it was one that they selected for publication. My faculty advisor at the university said: "Landrum, if you had your course work out of the way, we'd give you a Ph.D. on the basis of your Master's thesis." Well, the conclusion to all of that is: What am I trying to prove. Most people who fail to get Ph.D.'s fail because they can't write a dissertation. The University of Chicago, one of the most prestigious research institutions in America, says we'd give you a Ph.D. on this if you just had the credits out of the way. A lot of people fail the Ph.D. because they can't handle foreign languages; well, I was fairly fluent in German and French already; and to spend another couple of years going through the paces of taking course work I felt well what was the point of it. After I'd been at Earlham a while Tom Jones asked me one day: "Landrum, what do you expect to do about your doctorate degree?" I said: "I don't expect to do anything about it." He said: "Well, I just thought I'd ask."

Q: Why'd you go to Earlham? I think most people viewing it would view it as going to sort of a backwater and away from the excitement that you experienced as a foreign correspondent.

A: Well, a lot of people ask me that: "How on earth can you go to Earlham College, Richmond, Indiana, after the glamorous life you had in Berlin and Vienna and Paris and all these places. Well, the Quaker tie was fundamental of course. Elton Trueblood, of course, was the person who (sold me on Earlham??). Elton and I met on board ship; I don't know whether you ever heard Elton's story.

Q: I read it in "Quaker Life" recently. You were on your way to Berlin?

A: Yes, we were on our way to Berlin. This was in it must of been March of 1946 and we were on an old converted troop transport ship on a ten day voyage from New York to Southampton and I just happened to spot Elton's Quaker lapel pin walking on deck. I said: "You're a Quaker?" And he said: "Yes" And I said: "So am I" He said: "I'm Elton Trueblood" He was going to Europe to meet with Quaker groups and to see what Quakers might do with some of the relief projects and so on. We saw each other a good deal on ship board. He said: "I'm leaving Stanford and going to Earlham. You've probably never heard of Earlham." I said: "Oh yes, I know of Earlham." He said: "I decided its got a lot of promise for the future, and Tom Jones is going to go there next fall as president and he asked me to come be head of the Philosophy Department. I'm going to give up my post as Dean of the Chapel at Stanford and Professor of Philosophy there and I'm going to go to Earlham. You ought to come to. I'm going to go back and tell Tom Jones he ought to offer you a job." He did and Tom Jones, sight unseen, he didn't know what I looked like, he didn't have any credentials in mind, he offered me a job by mail. And I turned it down saying that I came committed to spend at least two years and I can't go now. So a year went by and he renewed the invitation. And I came on a lecture tour, actually in the spring of 1948 I guess it was and he had me visit Earlham and renewed the request that I come. And so I came that fall. The fall of 1948. I wasn't yet really disentangled from my journalistic work and I didn't stay at Earlham that time. I went back to New York to work with the Overseas News Agency. So I shuttled back and forth between New York and Washington and Richmond (Indiana) for a while. So in one sense I never could really give up either the writing world or the academic world. So I've been in a sense schizophrenic about this. Some people, I'm sure, said: "What's with Landrum? What's this crazy business?" But the unifying force was my strong central interest in international relations, my interest in the whole question of conflict and conflict resolution, and an opportunity to study these things at first hand, to get acquainted with people involved, and to

write about it, and to lecture about it, that was to me what I was supposed to do as far as I was concerned.

Q: Now both with this position that you now have and also with the Council on Foundations there was a conscious effort to, in one case, stay in Washington and to move down to Washington from New York, in the other. So in a sense you've chosen to be near the U.S. Capital, the seat of political power. I realize that there also is an intersection with the U.S. private sector here.

A: Well, the moving of the offices of the Council on Foundations to Washington was not particularly my decision. I agreed with it. I implemented it; I carried it out. But the board of the Council on Foundations decided they wanted to be in Washington because there were so many legislative and administrative rules and regulations, laws that affected private philanthropy that we ought to be close to where the political action was taking place and we ought to be more directly connected with Congress. The other thing was, which was equally important, was that Washington had become the center for the private non-profit associations of the country, the Red Cross, the United Way, the United Way moved here a few years before we did. They were in New York, they moved. A lot of national organizations in the private sector (moved here?). So in one sense this is the place to be in order to have easy daily contact with private, non-profit groups. There was opposition to it inside the Council on Foundations but clearly the overwhelming sentiment was in favor of making the move and I saw that we did it. I'm not really all that caught up in Washington though. I don't really feel all that identified with this power center, and I don't want to live out the rest of my days here.

Q: Are you likely to move to Jerusalem?

A: Over the next couple of years I expect to spend more of my time there than I have over this first year.

Q: I had the impression that more so even than Middle East peace is your concern about the danger of nuclear war.

I think that
A: I think that is the greater threat. Though, I think the two are interlinked. The Soviet-American confrontation is the most dangerous issue to world peace, made triply, quadruply dangerous by our vast arsenals of nuclear arms. The flash point, the trigger point for that conflagration I think is more nearly in the Middle East than any other place in the world. I think working for Middle East peace is not only something that is valuable for Israelis and Arabs, it's also important toward defusing in some way the Soviet-American rivalry... I think the Soviets and the Americans have a common interest in seeing the Middle East quiet down... The great danger is that the area.... (???) religious fanatics on both sides and that the great superpowers may be drawn into a conflict that gets out of control. It's the religious fanatics on both sides... that have the greatest possibility of exacerbating

Buzz in
recorder
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unintelligible.

The Inter-Faith Academy of Peace

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LANDRUM R. BOLLING, PRESIDENT

LANDRUM R. BOLLING has had a varied career in journalism, philanthropy, and higher education.

Following teaching appointments in political science at Beloit College, Brown University and Earlham College, Richmond, Indiana, he served for 15 years as president of Earlham. After leaving Earlham he spent five years as head of Lilly Endowment, of Indianapolis, one of the half dozen largest foundations in America. He was elected chairman and chief executive officer of the Council on Foundations in 1977. During the academic years, 1981-83, he was associated with Georgetown University as Research Professor of Diplomacy at the Institute for the Study of Diplomacy, School of Foreign Service. In mid-1983 he was elected President of the Ecumenical Institute for Theological Studies and its affiliated Inter-Faith Academy of Peace. (new)

During World War II, Bolling was a war correspondent in the Mediterranean and the Balkans, spending the immediate postwar years as a foreign correspondent in Berlin.

His writings include City Manager Government in Dayton; This is Germany (co-authored with Settel); Search for Peace in the Middle East; and Private Foreign Aid: U.S. Initiatives for Relief and Development.

Educated at the University of Tennessee and the University of Chicago, where he received an M.A. in political science, Bolling has been awarded more than 25 honorary doctorates from various American and foreign colleges and universities.

He is a member of the Council on Foreign Relations, the Cosmos Club (Washington) and the Century Club (New York). He was for several years on the boards of the Association of American Colleges and the National Council on Independent Colleges and Universities. He now holds board memberships in Youth for Understanding, Friendship Force, International Voluntary Service, and Independent Sector, the national association of private and volunteer philanthropic organizations. He is also a trustee of Haverford College and Earlham College.

A member of the Society of Friends, Bolling has been involved in various Quaker international education and human service projects. He has served several years on the U.S. delegation to the Dartmouth Conference talks with Soviet leaders.

Landrum Bolling has appeared extensively on television and radio and has contributed to a number of magazines and scholarly journals.

THE INTER - FAITH ACADEMY OF PEACE

On a high ridge overlooking the main road from Jerusalem to Bethlehem sits a small cluster of inter-connected buildings that symbolizes a modest but imaginative effort to build understanding across the barriers of race, language, color, nationality and religion. Particularly religion. It is The Ecumenical Institute for Advanced Theological Studies, in operation for a decade. Commonly called Tantur, the Arabic name for that particular hilltop, it is now about to embark on a new major endeavor, an inter-faith organization for work on the interrelated problems of war, peace, and social justice.

The assumption is that the theologians and philosophers, plus the clergy and the active lay professionals in many fields from the several world religions, have something to say to each other, something to learn from each other, about the global issues of conflict and violence and human injustice, if they could enter into a systematic dialogue about their most basic beliefs. It is further assumed that, despite all the long, cruel and shameful history of religious wars, and the echoes of religious loyalties in the violence of today, there are many commonalities of belief about peace and justice among all the

major faiths of the world. Could those commonalities be usefully explored in the light of (the great threats to all of mankind from the nuclear arms race and the assorted wars and episodes of violence of our day?) Could the religious leaders of the world, whatever their diverse faiths, not become a more conscious and more effective force for peace than they have been up to now?

No one can be certain about the answers to those questions. However, the staggering costs of the conventional, and unconventional, military approaches to the war/peace problem and the horrifying prospects for mankind, if they fail, may lend some credibility to the hope that those who are deeply concerned about the articulation of moral, ethical and spiritual principles could have a more explicit and constructive role in the search for peace than has been the case.

What is being undertaken, within the framework of The Ecumenical Institute for Advanced Theological Studies, is the creation of The Inter-Faith Academy of Peace. What began as a quiet retreat center where Christian scholars of a variety of denominations could write their books and have some dialogue with each other is being given a broader mission. The Academy will seek to draw to its activities Jews, Muslims, Hindus and Buddhists, as well as representatives of the various branches of Christendom. Religious and philosophical topics will continue to be a major concern of the Ecumenical Institute but through the programs of The Inter-Faith Peace Academy special attention will

be focused on the global challenges represented by the nuclear arms race and the rash of regional wars around the world.

The history of the evolution of Tantur may be worth summarizing briefly here in relation to the hopes for the future. At the close of Vatican II, some of the Protestant and Orthodox observers went to the Pope to express their deep appreciation for the opportunity they had had to share in a searching examination of church doctrines, moral questions and social issues. In effect, they said that such a free and trusting interchange between the branches of the Christian faith had not taken place in 500 years -- and that the dialogue should be continued. The Pope agreed. But how? In the end, it was decided that one useful approach would be to set up an ecumenical center for scholars to be located somewhere in the Holy Land. Father Theodore Hesburgh, President of the University of Notre Dame and also, at that time, head of the International Federation of Catholic Universities, was asked to raise the funds and get the project launched. Notre Dame became, and remains, the fiscal and supervisory administrative agent for the project.

extension of

To secure official permission to establish the Institute on land the Vatican provided in what was then a part of Jordan, Father Hesburgh opened negotiations with King Hussein. Word of approval by the Jordanian government came on almost precisely that June day when the Arab-Israeli War of 1967 began. It was all over in six days, and the Israelis took control of the West

Bank, including Tantur. New negotiations had to be undertaken with the Israeli authorities; and, once again, permission was granted.

The funds were gathered, largely from American sources, and the interlinked buildings were erected, of good solid limestone, like most of the houses in the area. The complex consists of a library, administrative offices, rooms with bath for about 40 residents plus a dozen apartments, lounges and seminar rooms, dining hall and kitchen, chapel and conference-room/auditorium designed to allow for simultaneous translation into five languages. The library now holds 40,000 books, with capacity for more than another 100,000, plus several hundred periodicals. It is said to be already perhaps the finest theological collection in the Holy Land. There are no debts against these facilities, and there is an endowment of almost two million dollars. There is an ongoing shortfall between operating income and expenses that has to be made up by annual solicitation of gifts.

At this stage in its development it is not possible to give a clear and precise outline of the program expectations and staff and funding requirements of the expanded Institute and the new Academy of Peace. If this is to be a genuinely cooperative endeavor of representatives of all the major religions, they must, of course, all be involved in the planning. Nevertheless, it is our belief that the following activities will, in some form, emerge over the next three years.

1) A Series of Seminars of Scientists and Theologians on Nuclear War. The first of these seminars have already been held in late 1982 and early 1983, in Vienna and Rome, under the direction of Father Cardinal Koenig, Archbishop of Vienna, and Father Hesburgh. More than 50 leading scientists, including a score of the heads of national academies of science, took part. They came from Europe, India, Japan, the Soviet Union, and Latin America, as well as the United States. Out of a number of intense and candid sessions of discussion and negotiation they arrived at a clear, factual, nonpolitical statement on the dangers of a nuclear conflict. This statement was then taken up by a group of theologians, of various national and denominational affiliations, who prepared a declaration of endorsement. The combined statements were presented to the Pope who publicly declared his support. Now it is proposed that with the organizing assistance of the new Academy, the next scientist/theologian seminar will be held at Kyoto, Japan, during 1984. Two other such seminars are being planned to take place, probably, in Benares, India, and in Cairo.

2) A Resident Scholar Program on Testimonies for Peace within Diverse Religious Traditions. A few scholars with strong interests in both religion and peace, drawn from each of the five major religions, will be invited to participate in a year-long project of examining their sacred scriptures and their ongoing traditions and comparing their beliefs and practices. Most of the participants may be in residence at Tantur, while some may prefer to do their work elsewhere. In any case, a few supporting conferences will most likely be held at other places that may, in particular circumstances, be more appropriate. Several publications are likely to result from this endeavor.

3) Individual Research and Writing Projects. A few of the scholars will, doubtless, have specific individual topics related to peace and religion they will want to undertake on their own. With appropriate screening of the applications, such projects should be encouraged to the extent that funds and facilities are available.

4) Seminars on Religion, Politics and the Solution of Regional Conflicts. Both at Tantur and other sites in different parts of the world efforts will be made to promote serious, systematic examination of current conflicts through joint studies by selected representatives from several diverse religious traditions and political viewpoints. Efforts will be

made to relate the issues at stake and the political and military means, in use or in prospect, to the ethical and moral standards of the religious communities of those regions. Particular attention will be given to possibilities for developing greater understanding of the practical negotiating techniques for resolving conflicts without violence.

In all of this planning it must be recognized that with a rapidly changing set of international conditions that affect the relations among peoples and nations the Academy must maintain considerable flexibility in the development of its programs. We have no doubt that numerous opportunities will arise for study and for dialogue along paths we do not now foresee. We have great confidence that within the pattern that is evolving, and with the people we expect to attract, there will emerge creative responses to the intellectual, social and moral challenges we will encounter in this shared high-risk enterprise.

At the present stage, we see the funding requirements in terms of the following needs: a) organizational and planning costs, including travel and modest office expenses; b) living allowances for resident scholars who may not have adequate support of their own; c) library purchases and shipping and processing costs; d) money to cover the costs of conference and seminars. We expect to secure substantial funds from the Buddhist, Jewish, Muslim and Hindu communities to supplement the funds being received from Christian sources. Yet, in this early phase of development additional contributions from foundations, individuals and corporations are of crucial importance.

Sept. 19, 1983

LANDRUM BOLLING TO HEAD ECUMENICAL INSTITUTE FOR ADVANCED
THEOLOGICAL STUDIES AND ORGANIZE NEW INTER-FAITH ACADEMY OF PEACE

NOTRE DAME, INDIANA -

Father Theodore Hesburgh, President of the University of Notre Dame and chairman of the Board of the Ecumenical Institute of Advanced Theological Studies, announced today the selection of Dr. Landrum R. Bolling, of Washington, D.C., as the president of the Institute. He also announced the formation of a new Inter-Faith Academy of Peace as an affiliate of the Ecumenical Institute, which Dr. Bolling will also head.

As the new president of the Ecumenical Institute for Advanced Theological Studies, Bolling has been given the responsibility for establishing The Inter-Faith Academy of Peace and helping promote a long-term program of dialogue and cooperative study and action among the various religions of the world on the issues of war, peace and social justice. The Institute, opened in 1972, has from the beginning been closely associated with the University of Notre Dame.

The main base of the Institute and of the new Academy is a small campus at Tantur, on the main road from Jerusalem to Bethlehem. The Academy will, however, conduct conferences and seminars and carry on other activities at other locations around the world, as may be most convenient.

During its first ten years the Institute has functioned primarily as a research and study center for scholars and theologians -- Protestant, Catholic, Orthodox and Anglican -- drawn from many different countries. While remaining under Christian auspices and the sponsorship of Notre Dame, [the Institute will now undertake to recruit scholars from the other major world religions: Jews, Hindus, Muslims and Buddhists, in addition to Christians -- and to broaden its program to become more deeply and explicitly involved in the global problems of war and peace and social justice.]

Dr. Bolling brings to his new duties a broad background of experience in education, journalism, and public service. Trained as a political scientist, with degrees from the University of Tennessee and the University of Chicago, he taught on the faculties of Beloit College (Wisconsin), Brown University (Rhode Island) and Earlham College in Richmond, Indiana. He was Earlham's president for 15 years. He left the academic world in 1973 to head the Lilly Endowment, in Indianapolis, one of the world's largest private grantmaking foundations. In 1978 he was elected chairman and chief executive officer of the national

Council on Foundations, based in Washington. He recently completed an appointment as Research Professor of Diplomacy in the Institute for the Study of Diplomacy, of the Georgetown University School of Foreign Service, Washington, D.C.

Dr. Bolling's interest and involvement in international affairs go back over many years. He was a war correspondent in the Mediterranean area and the Balkans during World War II and later a foreign correspondent in Berlin and Central Europe. He has served as foreign editor of The Saturday Evening Post and of the Overseas News Agency and has contributed to numerous periodicals. Books he has written or co-authored include: City Manager Government in Dayton, Ohio; This is Germany; Search for Peace in the Middle East; Private Foreign Aid: U. S. Philanthropy for Relief and Development; Meeting Human Needs: Toward a New Public Philosophy. He has just completed a writing and editing assignment for the Georgetown Institute that has resulted in a manuscript, entitled: Reporters Under Fire: Media Coverage of the Troubles in Lebanon and Central America, yet to be published.

During his years in college administration he was founding chairman of the Great Lakes Colleges Association, president of the Indiana Conference of Higher Education, chairman of the Associated Colleges of Indiana and a member of the board of the Association of American Colleges. He has served on a presidential commission on the United Nations and on an Indiana governor's commission on higher education.

Although reared as a Southern Baptist, Dr. Bolling has for a number of years been an active member of the Society of Friends (Quakers). In the late 1960's he headed an international Quaker study team that examined in depth the Arab-Israeli conflict and issued a report on the issues and options for peace. Ever since then, he has continued to shuttle between the United States and the Middle East, conferring extensively with leaders on all sides and, occasionally, serving as an informal communications link between those who do not talk directly with each other.

Dr. Bolling is the holder of more than 25 honorary doctorates from American and foreign colleges and universities. He is currently a board member of Independent Sector, Youth for Understanding, Friendship Force, International Voluntary Service, Haverford College and Earlham College.

In his new assignment Dr. Bolling will continue to make his main base in Washington, with periodic visits to the Institute's campus in the Middle East and to conference sites in other parts of the world.



Inter-Faith Academy of Peace Newsletter

Summer, 1984

VOLUME ONE No. 1

ECUMENICAL INSTITUTE, JERUSALEM

Peace or holocaust: We must choose the path to take

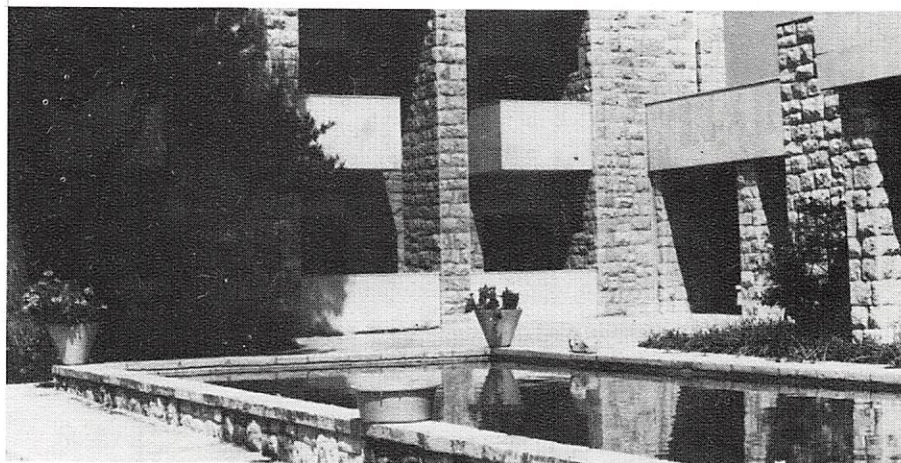
Slightly more than a year ago the Advisory Council of the Ecumenical Institute, guided by the vision of Rector Donald Nicholl and Father Ted Hesburgh, President of Notre Dame University, decided to establish an Academy of Peace.

Since this Academy was to be inter-faith and therefore marked a decisive turn in the road for the Institute, many hard questions had to be asked and answered before this new direction was taken.

While this decision was being made, I was working at Simon Fraser University in Canada as Director of Development. During 25 years of teaching and especially during the past few years, the conviction has grown within me that the world must choose either peace or a global holocaust. Because of this conviction, although my wife Dona and I had good jobs which we found quite satisfying, we did not hesitate when asked this past January to accept this appointment as dean of the new Inter-Faith Academy of Peace.

In what is surely one of the most drastic as well as swiftest career shifts, we left behind many dear friends in Vancouver, moved to Jerusalem and began our duties in March, 1984.

It is my hope that this will be the first of many newsletters which the Academy will be sending your way. We shall use it as our instrument to let you know what is going on here at Tantur. It will give us an occasion to inform you about the scholars who come here, the responses we get from those who in other ways have dedicated themselves to the pursuit of peace, as well as tell you about donations, publications, conferences, etc.



The front courtyard of the Ecumenical Institute and its Academy of Peace.

Already I have been heartened by the warmth of the response of many colleagues and friends. Indeed, I have never in my life taken on an assignment where so much goodwill has followed us in so many ways. Many of you have asked us to keep you informed, and this newsletter will attempt to do that.

The Academy will open its doors in September when the first scholars arrive and the seminar on Peace in the Holy Scriptures of Judaism and Christianity will begin. The opening Tantur lecture for this year will be given Thursday, October 25 on the topic Religious Resources for Peacemaking. In the intervening months our staff is busy planning seminars and colloquia, and making arrangements to attend the World Conference on Religion and Peace in Nairobi.

It is always exciting to think of firsts. The first year, the first scholars, etc. It is particularly exciting when dealing with high risk ventures.

Those of us who work here and who have planned the Academy are not naive about the difficulties of our assignment. And yet even in the few months we have been here it is clear that there are many risk-takers in this land. Throughout its history its destiny has been guided by such people. Abraham left Haran

and came to this desert, not knowing where he was going.

We are not in his league, but we are prepared to risk and venture forth for peace. More and more people are saying to us, "We have taken risks to win wars, it is now time to take risks to win peace."

This statement applies not only to this land. It is a global cry and a global need. Taking a risk is not the same as playing a game of Russian roulette. It is more like planting a seed and hoping it will grow.

We invite you to become our partners in this venture. Each must do it in her or his own way. Each of you can become a disciple of peace, a "peace pilgrim," a child of peace, or whatever term you prefer.

You are welcome, as they say around here, for the light of peace is fragile and the world needs whatever you have to give to this unending task of helping people understand each other and live with each other with justice and dignity. We invite you to participate in the achievement of that goal.

In peace,
Bill Klassen
Dean, Academy of Peace

Tantur positions offered to scholars

The 1984-85 academic year promises to be an exciting first year for the Inter-Faith Academy of Peace. Many scholars of high calibre have expressed an interest in studying at Tantur. The following scholars are among those who have been offered places at the Ecumenical Institute.

DONALD LUIDENS,
Ph.D. (Rutgers University, 1978).

Dr. Luidens is associate professor of Sociology at Hope College in Michigan and is a reader/judge for articles submitted to the *Journal for the Scientific Study of Religion*. He has lectured at New Brunswick Theological Seminary and received various grants including the Wilson Faculty Development Program Grant for the study of minority relations in Japan. His articles have appeared in such journals as *Sociological Analysis*, *Review of Religious Research* and *Reformed Review*.

Dr. Luidens, his wife Peggy and their two daughters (Sara, 5, and Martha, 3) will arrive in Jerusalem in the fall of 1984. Dr. Luidens is the program director for a visiting study group from Hope, Earlham, Albion and Antioch Colleges. He will help students integrate their reading, their experiences and reflections on the issues of peace and conflict resolution with a particular focus on the Middle East. Beginning his research at the Academy in the second term, Dr. Luidens will develop a typology of religious institutional responses to social conflict. In particular, he will focus on the various structural and theological/ideological approaches which religiously-motivated organizations use in the face of seemingly insoluble conflict between racially and/or ethnically diverse groups.

*** NORMA SALEM,**
Ph.D. (McGill University, 1983)

Dr. Salem is assistant professor in the History Department at Simon Fraser University in British Columbia, Canada. She has been a visiting fellow at Carleton University in Ottawa and a lecturer at l'Université de Montréal, Concordia University and l'Université de Laval. She was a founding member and consultant for ALIFBA - *Consultants for the Middle East and North Africa*. Her articles have appeared in various journals including *Arab Studies Quarterly*, *The Middle East Journal* and *The Muslim World*. Her forthcoming book, *Habib Bourgaiba, Islam and the Creation of Tunisia*, will be published by Croom Helm Ltd., London.

While at Tantur, Dr. Salem will focus her attention on the relationship and separation of Islam and politics. Her son, Omer, 7, will accompany her.

*** EARLE WAUGH,**
Ph.D. (University of Chicago 1972)

Dr. Waugh is associate professor of religion at the University of Alberta in Edmonton, Canada, and prior to 1976, was assistant professor at Cleveland State University in Cleveland, Ohio. His articles have been published in *History of Religions*, *Journal of Religion and Sociology* and other books and journals. He has edited two books, *Religious Encounters with Death* (1977) and *The Muslim Community in North America* (1983).

His research at the Academy will focus on the Islamic concept of peace, with particular reference to the prophet. His nine-year-old son, Erin, will accompany him to Jerusalem.

*** LLOYD GASTON,**
D. Theol. Summa cum laude.
(University of Basel, 1967).

Professor Gaston is a professor of New Testament at Vancouver School of Theology in Canada. In the past, he was a visiting professor at United Theological Seminaries and acting chairman of the department of religion at Macalester College, and pastor of the First Presbyterian Church in Hamburg, New Jersey.

He is a member of various organizations including Society of Biblical Literature, Canadian Society of Biblical Studies, Societas Novi Testamenti Studiorum, Phi Beta Kappa, Canadian Council of Christians and Jews and Canadian professors for Peace in the Middle East. He has published two books and many articles in journals such as: *Theologische Zeitschrift*, *Oikonomia*, *Jewish Western Bulletin*, and *Studies in Religion/Sciences Religieuses*. His translations have appeared in *Horizons in Biblical Theology*, *Interpretation*, *Expository Times* and *Interpreters Dictionary to the Bible*.

While at Tantur, Professor Gaston will participate in the Peace Academy program and complete a book on Paul and the law in relation to Jews and Gentiles. His wife, Suzann, will accompany him to Jerusalem.

CHRISTOPHER FOLEY,
Ph.D. (McMaster, 1980)

Dr. Foley is assistant professor in the Department of Biblical Literature and Religious Studies, as well as an asso-

Continued on Page 3

Jim Forest to participate

Noted peace activist James Forest will arrive at Tantur in March, 1985 to conduct seminars and contribute to the Academy of Peace program in a variety of ways.

Mr. Forest is the international general secretary of the International Fellowship of Reconciliation centred in the Netherlands.

He previously was managing editor of *The Catholic Worker* and the founder/

general secretary of the Catholic Peace Fellowship. He was the editor of *Fellowship*, the journal of Fellowship of Reconciliation and is currently a contributing editor to *Sojourners* and *IFOR Report*.

He became a conscientious objector while in the U.S. Navy and served a year in prison for burning draft records during the Vietnam War. His most recent book is *Thomas Merton: A Pictorial Biography*, published by Paulist Press.

Visit to Japan

Landrum Bolling, the International President of the Ecumenical Institute, and Father Ted Hesburgh, president of Notre Dame University, spent about 10 days in Japan during April.

They met with various peace groups and sought ways of strengthening support for the Peace Academy among the peace fellowships of Japan. Among the matters explored was the possibility of a major conference in Japan on the 40th anniversary of the dropping of the first atomic bomb in 1945.

Such a conference would bring together scientists, religious leaders and moral philosophers to focus on the ways in which thermo-nuclear war can be avoided in the future.

Living in Jerusalem

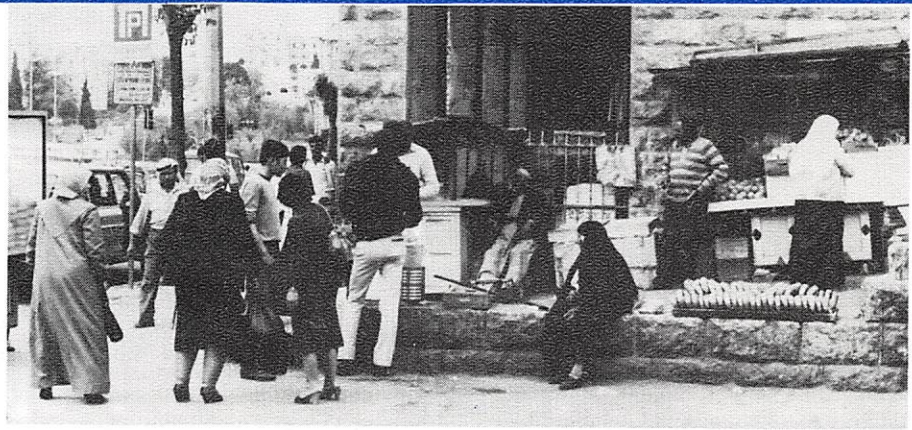
Make a place for justice deep in your heart

BY DONALD NICHOLL
Rector, Ecumenical Institute

Jerusalem is the most demanding of cities to live in — not in the same way as Calcutta is or New York, but in the much more subtle sense that here you are called upon to exercise the virtue of justice every minute of the day, so it seems.

Nor is this exercise of justice required of you simply in your deeds or in your words. In deeds or in words it is comparatively easy. Far more demanding is the fact that you are called to make a secure dwelling for justice in the deepest point of your heart, in the *guha*, as the Hindu sacred scriptures name it, "the cave of the heart." For in this mysterious city of Jerusalem you can not only see men's deeds and hear their words, you can actually feel their heartbeats and sense what is going on in their hearts — and they in yours. Which is why, perhaps, this is the city of lies: men pile one lie upon another in a desperate, futile attempt to heap lies so thick that the truth relentlessly demanded of them by this holy city shall remain hidden.

How then, can one reveal to oneself those lies that in this city prevent justice



In this holy city, you can feel people's heart beats.

from securing a dwelling in the cave of one's heart? Is there any sign available to indicate when one's heart is becoming corrupted? These were questions that I anxiously put to myself during the months when I was preparing to live once more in Jerusalem.

It is simple. If your immediate, spontaneous reaction — if the movement of your heart — upon hearing of some tragedy, is an ideological one rather than a human one, then your heart has become corrupted and you should leave straight away and go on pilgrimage until it is cleansed.

Suppose you hear, for instance, that scores of civilians have been killed in an air raid upon PLO headquarters in Beirut, and your immediate reaction is, "Well, what else do they expect if they share quarters with terrorists?" In

that case your reaction is not a human one but an ideological one. Your ideology may even be correct; but if it is primary then you have lost your heart of flesh and set up in its place an idol of stone.

I quoted this example to a high-placed Israeli official and when I noticed how his facial muscles twitched I realized that he was grieved by what had been revealed to him in the cave of his heart. A good man, nevertheless; and he grieved.

More saddening was my encounter with a Marxist whom I know. After describing to him the sign of discernment that I had been given, I proposed a different illustration as a test, an incident in the Haifa bus station. There a bomb planted by the PLO killed a number of innocent citizens. Again, I said, if one's instant reaction is to sigh, "Well, such things are only to be expected if they are oppressing another people," then an ideology has turned one's heart to stone.

However, my Marxist brother seemed not to be grieved, as my Israeli brother had been, by what had revealed itself in the cave of his own heart. Instead he attacked me sharply for being obscurantist, for not recognizing that ideas also "have life."

Granted that ideas "have life" in a metaphorical sense, but it is also true that they can kill compassion; and when compassion dies, what is there left in the cave of the heart except an idol of stone?

And though such petrification is saddening when it happens to people in any city of the world, whether in Belfast or San Salvador or Washington, there seems something peculiarly tragic about its happening in Jerusalem, this holy city so improbably situated high in the hill country of Judaea, a provincial city which nevertheless remains the cave in the heart of the world. It is a cave full of stone idols.

Applications still being processed

Continued from Page 2

ciate member of the Department of Greek, Roman and Near Eastern Studies at St. Thomas More College at the University of Saskatchewan in Saskatoon, Canada. He is Editor of the *Bulletin of the Canadian Society of Biblical Studies* (1979 - 84). Formerly a lecturer at McMaster University and Wilfred Laurier University, he has presented papers and actively participated in various academic societies. Dr. Foley will continue his research into Ugaritic Literature and Biblical poetry while at the Peace Academy, and will contribute as well to the Academy's seminar program. His wife, Laura, plans to enrol in New Testament Studies at l'Ecole Biblique in Jerusalem.

* STANLEY YARIAN,
Ph.D. (Brown University, 1970)

Dr. Yarian is assistant professor of Religion at the University of Vermont. His book, *The Seeing Eye: Hermeneutical*

Phenomenology in the Study of Religion, was published in 1982 by Penn State University Press. His articles have been published in various books and journals including the *Bulletin of the Council for the Study of Religion*, *Soundings* and *Liberal Education*.

Dr. Yarian and his wife were active in organizing a local peace group drawn from members of seven churches. With this groups, they organized a series of presentations for the community entitled "Christian Commitment in a Nuclear Age."

In addition to his participation in the academy program at Tantur, Dr. Yarian wishes to prepare his manuscript entitled "The Desert as Symbolic Geography" with a particular emphasis on the chapters pertaining to the Bible and the origins of Christian Monasticism. His wife, Lucy, will accompany him to Jerusalem.

* * *

Applications from peace scholars from other parts of the world are still being accepted and processed.

Fund-raising focus

Library, scholar aid are top priorities

BY WILLIAM KLASSEN

Fund-raising for the Academy is handled by International President Landrum Bolling. At the same time, we know that no one person alone can raise money for a world-wide project as important as this one is.

One of my first feelings in walking through the buildings of the Place Academy has been of profound gratitude for the spacious and attractive buildings. The landscaping, especially this time of year with the roses in full bloom, is inspiring. We have every reason to be grateful to those who dreamed about this place and who suggested it to donors who were willing to support it.

My second impression as I came to know more fully the needs of Tantur was that we must not allow the buildings to be under-utilized. In that connection I would like to describe the most urgent needs:

1. Funds for library development and modernization

Our library collection has grown rapidly to 40,000 volumes plus 400 regular periodicals. In addition, we are ordering books aggressively in anticipation of the first sessions of the Academy of Peace beginning this fall. We aim to have one of the best peace collections in the world, and want it in such a condition that it can be used both by local residents and by people who come here from all over the world.

To do that we will need to invest heavily in the library for the next few years. We invite you to send us books or recommendations of books. As well, if you know of trained librarians who might be prepared to spend a year or two (or more) at Tantur, please let us know.

2. Support for scholars

An important way for the supporters of Tantur to invest in peace is to assist scholars to come here to meet with each other, to study peace with people of other faiths and to learn to live at peace with each other.

One of our most difficult tasks is to have to receive application withdrawals from thoroughly capable scholars because they have insufficient funds to attend, and we are unable to assist them. Some of these scholars come from the Third World, some are single parents who have not been able to acquire an adequate financial reserve or who do not have regular academic appointments which qualify them for grants. In all cases we screen very carefully the applicants for such funds, but the fact is that we do not have sufficient money to meet our needs for scholar support.

We therefore turn to the world community for assistance. Where donors will allow us, we would be pleased to give the names of corporations and individuals who contribute to the Academy of Peace. Donors will be divided into the following categories:

Sponsor:	\$ 5,000	or more
Patron:	\$ 1000	
Sustainer:	\$ 500 to	\$1,000
Supporter:	\$ 100 to	\$499

We regret that we cannot give tax receipts for donations of less than \$50. All donations should be sent to the Dean of the Academy of Peace, and cheques should be made out to the Ecumenical Institute. Donations will be listed in subsequent newsletters unless the donor requests anonymity.

Thank you for your consideration of our needs.

Courses outlined

World conference

Rector Donald Nicholl hosted a luncheon at the Ecumenical Institute in late April to discuss participation in the World Conference on Religion and Peace to be held in Nairobi August 23 to 31. Guests included Israelis, Christian and Muslim Palestinians, staff members of the Institute and John Taylor, executive director of the World Conference.

The conference meets only once every four or five years, bringing together people from many faiths and nations. Its workshops will focus on such topics as women working for peace, justice and peace, regional conflicts, religious dimensions of peace-making, communications and peace, and the role of education in peace making.

Donald Nicholl, Landrum Bolling and William Klassen will represent the Academy of Peace at the conference.

Scholars and researchers at the doctoral and post-doctoral level are invited to attend any or all of the 1984-85 semesters at the Academy of Peace.

- I. Sept. 19 to Dec. 15, 1984
Theologies of Peace — Historical, religious and scriptural dimensions in world religions. Led by the dean, Dr. William Klassen.
- II. Jan. 3 to March 31, 1985
Individual study and research
- III. April 10 to June 30, 1985
Various Religious Perspectives of Peace — Possibilities for shared, parallel or divergent witness on issues of peace and war.

In addition, scholars are welcome to attend other seminars offered by the Ecumenical Institute:

- Christianity in the Holy Land. Seminars will be led by Dr. Geris Khoury, a member of the Tantur staff.
- A weekly scholars' colloquium. An opportunity to discuss independent research projects.
- Reception of Ecumenical Negotiation. Jan. 3 to March 1, 1985. Dr. William Rusch.

Selected lectures and papers by Tantur scholars and guest lecturers will be published.

Material from this newsletter may be reprinted with credits to the Academy of Peace.

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Tantur Publications

I. Tantur Lectures 1983:

The Possession and Use of Nuclear Weapons in the Light of Torah, the Gospel and Shari'a — Speeches given by Pinhas Hacohen Peli, Roger Ruston and Sheikh Muhammad Al Imam Al Hussein

Cost: \$1.50 U.S. including handling and postage

II. 1982-83 Yearbook of the Ecumenical Institute for Theological Research, including:

- The Tantur Lectures 1983
- Marcel Dubois, Ecumenical Understanding in the Philosophy of Jacques Maritain
- Pierre Lenhardt, Les benedictions de la liturgie synagogale et leur interet pour une comprehension de l'eucharistie chretienne
- Gunther Gassmann, The Process of the Anglican-Roman Catholic Dialogue, 1970-81, and its Wider Ecumenical Implications
- Elisabeth Behr-Sigle, Quelques Aspects de la Theologie et de l'Esprit-Saint dans l'Eglise Orthodoxe aujourd'hui
- Mary Williams, Our Own Death and Resurrection

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III. Back issues of the Yearbook of the Ecumenical Institute, from 1971/2 through 1981/2

Cost: \$5.00 U.S. including handling and postage for each year.

IV. Inaugural address of the Inter-Faith Academy of Peace

Given by Dr. Landrum Bolling, International President of the Ecumenical Institute and its Academy of Peace, in December 1983

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