

"The Mission of the Jewish State."

I. If the Jewish Homestead in Palestine simply substituted for the Papal States between 1059 and 1870, the idea might be brushed aside as my idea or as Theodor Herzl's plan or as a reaction to the Dreyfus affair or as a freak parallelism to the Pope's political ambitions.

But the three wars with the Arabs 1948, 1955, 1967 will demand from the Hebrews and from the Churches of the Cross a much more circumspect comparison. Three wars make real history, beyond accident. Obviously, the papal states around Rome have been after the Schism with the East, a bulwark of the Christian Church against all encroaching imperialisms or Empires, Roman and Pseudoroman, Eastern or Western. But how is this today? Now, any Palestinian State lies in the midst of thirteen Islamic provinces, Arabic regions, Mohammedan kingdoms. These are not States in the / Christian tradition of this word. In stead, they are kalifats, religious beehives and political war-clubs. Since the Turks subjugated these Arab lands, they always till 1918 have been governed by foreigners. The crudest example is Egypt. Its chieftain Nasser is the first native to govern the land of the Nile in 3000 years! The Jews in the midst of these thirteen beehives are the most modern, most advanced political entity whereas the Papal States in the midst of Europe were the most backward, the most obsolete body politic.

II.

Hence the significance of an extreme^{ly} capable new Israel among the Arab lands is at least a sharp contrast to the Medieval Papal States with their inefficiency.

III.

Therefore, the mission of the new Israel cannot be a mere reminder of some Biblical past. It also / will have to be effective as a precursor, a forrunner of an order to come. For our understanding of this prophetic function, we may have to turn to Islam itself and to the secret of its existence among us. Only if the Muslim World deliberately left something to be desired, only if Islam is defective, can we challenge its effectiveness by saying to the Muslim individually and together: you have left something indispensable to others, to the non-Moslim humanity. Peace for you and for them depends on your recognizing this something and compete for it with and against the new and the Old Israel.

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