

# Bibliography for Arabophone Christianity in Israel and Palestine

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Mary's Well Occasional Papers  
*are published by Nazareth  
Evangelical Theological  
Seminary*

Director of Publications and Editor: Duane Alexander Miller

**Citation:**

Sumpter, Philip. 'Bibliography for Arabophone Christianity in Israel and Palestine' in *Mary's Well Occasional Papers*, 2:1, August (Nazareth, Israel: Nazareth Evangelical Theological Seminary 2013).

**Key Words:**

Arab Christianity, Israel, Palestine, Christianity in the Middle East

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## Introduction

This bibliography seeks to provide an extensive list of publications that deal with “Arabophone Christianity” in Israel and what may be called “Palestine” (i.e. the West Bank and Gaza). Beyond the fairly clear categories “Christian” (by which I refer to those denominations which endorse the Apostle’s creed) and “Israel-Palestine,” two further criteria were needed in order to limit the scope of material considered relevant; these are the criteria of language and date.

I have decided to delimit the Israeli-Palestinian Christians under study in terms of their mother tongue, namely Arabic, as this appears to be the most problem-free way of lumping together the host of Christian groups found in the region while, at the same time, excluding those groups which I have decided not to consider, namely various types of “Jewish Christian” (Messianic Jews, Hebrew Catholics) and the various foreign aid workers, pilgrims and tourists that visit and remain in the country (upon whom there is plenty of research). If I had used the ethnic term “Arab,” I would have had to exclude those native Christians who consciously see themselves as Syriac, Coptic, or Ethiopian, for example, often in explicit contrast to the category “Arab.” If I had used the phrase “Palestinian Christianity,” I would have to exclude those Arabophone inhabitants of the State of Israel who wish to define themselves as “Israelis” rather than “Palestinians” (understanding the latter term to be primarily political rather than cultural or geographical). As such, we are left with the fairly anaemic yet safe category of “Arabophone,” as Arabic is the universal language of all “Arab”

Christians in the region, regardless of denomination or ethnicity (actual or perceived).<sup>1</sup> It should be pointed out, however, that this limitation is of a purely pragmatic nature, as the faith and practice of foreign aid workers and Messianic Jews, for example, do have a deep impact on Arabophone Christianity.<sup>2</sup> When Messianic Jewish authors and issues do appear in the bibliography, for example, it is only on the condition that the piece concerned is consciously interacting with Arabophone Christian concerns.<sup>3</sup>

The other additional criterion is suggested by the geo-political limitation: I have decided to only consider material post-dating the establishment of the State of Israel in 1948. Although this cut-off point does in fact represent a significant watershed in the history of the region, this decision is ultimately pragmatic in nature, for all cultural phenomena need to be analysed in terms of their historical development; the long history of Muslim-Christian or Arab-Jewish relations leading up to 1948, for example, have surely had an impact of the trajectories that later historical and cultural developments have taken.<sup>4</sup>

A further limitation concerns the kinds of material referenced. For a start, I have not included archival material, book reviews, works published solely in the Internet or articles published in parish letters, newspapers, magazines etc. An excellent bibliography of this kind of material as it relates to “contextual Palestinian theology” can be found in the *Literaturverzeichnis* at the end of Uwe Gräbe’s *Kontextuelle palästinensische Theologie* (1999). I have also not chased up all the various translations that have been made of various books. More significantly, I have not included those journal articles that are published in journals entirely dedicated to our subject matter, nor those articles published in the conference volumes published by The Al-Liqa’ Center for Religious and Heritage Studies in the Holy Land. Again, this is a pragmatic decision, as I would otherwise have to cite every article ever published in each of these series. Instead, I have a special section towards the end of the

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<sup>1</sup> I guess that if an Arabic speaking Jewish Christian congregation should one day come into existence and receive coverage I will treat them in the bibliography.

<sup>2</sup> It was with a heavy heart, for example, that I did not include Michael J. Pragai’s, *Sie sollen wieder wohnen in ihrem Land: die Rolle von Christen bei der Heimkehr der Juden ins Land Israel* (Gerlingen: Bleicher, 1990).

<sup>3</sup> The text book by Richard Harvey, *Mapping Messianic Jewish Theology: A Constructive Approach* (Studies in Messianic Jewish Theology; Milton Keynes: Paternoster, 2009), for example, has only a single paragraph dealing with indigenous Arabs, Christian or not, so I have not included it

<sup>4</sup> It was thus with a heavy heart that I was forced to excise, for example, Helen Bryer’s “Arab Orthodox Christians of Jerusalem and Palestine in the Inter-War Period: A Study in Religious and Political Identity and Church-State Relations” (in Anthony O’Mahony, ed. *Christianity in the Middle East: Studies in Modern History, Theology and Politics*. London: Melisende, 2008)

bibliography listing journals of relevance whose archives are highly worth searching. I have included the conference volumes in the section “Multi-Author Edited Volumes.”

Despite these seemingly objective constraints, there were still subjective and uncertain decisions that had to be made in the selection of books and articles. For example, there are books by Western Evangelicals that are concerned to advocate for Palestinian Christians by attacking Christian Zionist theologies of the land. Do these works belong in a bibliography of Arabophone Palestinian/Israeli Christianity, or are they just a matter of foreigners thinking about local issues but for the sake of their own, essential alien concerns? I decided to include those written by authors such as Gary Burge (2003) who are particularly involved with local Arabophone life, while not including works written from a more disengaged perspective, treating the consequences of their analyses for local Arabophone theology as implications at best.<sup>5</sup> No doubt my readers will find much to fault here and I will be happy to make corrections. Again, the question arose as to whether should I include works on subjects apparently unconnected to the subject of this bibliography but written *by* local Arabophone Christians. Obviously a book on plasma research by a Palestinian Christian physicist would be far off topic, but Yohanna Katanacho is a politically aware Palestinian Israeli Biblical scholar whose articles on the category of “Arab” in the Old Testament and the function of Ps 89 in the Psalter are clearly related to his political-theological context. He is also a teacher in a local Bible college. As such, I decided to include his works.

Two further limitations on my research are the fact that I often had to judge a book or an article by its title, not having the time to read everything listed. This may have led to the inclusion or exclusion of relevant material. A further limitation is linguistic: I have only been able to include a smattering of Hebrew and Arabic articles. This limitation pains me most, as this is in fact the language of the people who are the subject of this bibliography. I sincerely hope that others with more knowledge will help me to supplement this bibliography over time.

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<sup>5</sup> There is a wealth of literature on the theology of the land. For example, I have not included Walter Brueggemann, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith* (Overtures to Biblical Theology; 2d ed.; Minneapolis, MN: Augsburg Press, 2002), as he does not deal with Arabophone Israeli-Palestinian Christianity or theology. I did include the volume on the Land by Neuhaus/Marchadour (2007), however, for they are both inhabitants of the area (even if not indigenous), leaders in the local Catholic church. Or another example: I do include Wagner’s *Anxious for Armageddon* (1995), as he is in more explicit dialogue with Palestinian theology than, say, W. Eugene March, *Israel and the Politics of the Land: A Theological Case Study* (Foreword by Walter Brueggemann. Westminster: John Knox Press, 1994), as this book is written more for Westerners out of a Western perspective

A final word about the way I have structured the material. First, I have divided the material into type of publication (see the table of contents above). Second, I have arranged the material chronologically, according to date of publication (with the most recent first), rather than alphabetically, according to author. In a land such as Israel-Palestine that is so keyed in to world events and subject to regular upheavals and change, I felt that a chronological arrangement would provide the additional service of helping the researcher discern what kinds of issues were being addressed and what point in time. My only criterion, however, was the *year* of publication and not the month. This means that publications grouped under the same year may not be absolutely in the right chronological sequence.

I hope to keep this bibliography continually updated. I would be grateful for any feedback, both positive and negative, as well as any suggestions for new additions. If you wish to contact me, please send an e-mail to the institution that has sponsored this project, Nazareth Evangelical Theological Seminary, mentioning my name and the purpose of the e-mail. The seminary can be contacted online at the following address:

<http://www.nazarethseminary.org/contact.php>.

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