

## Vatican Offered Plan By Israel on Jerusalem

By PATRICK RILEY

**Vatican City—(NC)—**The Israel government has quickly approached the Holy See with a plan for free access to Jerusalem's Holy Places by any and all members of the religions that hold those places in veneration.

This was disclosed by an authoritative source.

The approach was made through Yaakov Herzog, director general of the Israeli cabinet and the Israeli ambassador to Italy, Ehud Avriel. They were received by Angelo Cardinal Dell'Acqua, still acting in his capacity as substitute for ordinary affairs of the Papal Secretariat of State.

Stenographically Herzog and Avriel visited the Vatican (June 30) with an official message of congratulations upon the fourth anniversary of Pope Paul's coronation.

The Israeli stand, according to this authoritative source, takes it as given that the whole of Jerusalem will remain in Israeli hands whatever other territorial settlements are made.

The Israeli government is not at present agreeable to an internationalization of Jerusalem's Holy Places in the sense of putting them under control of a group of "neutral" nations. Instead it would call upon authorities of the major religions interested in each Holy Place to agree among themselves how to administer each Holy Place.

Shimon Peres, special envoy of the Israeli premier who has been touring European capitals with his government's ideas on the resolution of the territorial and political problems left by the Middle East war, admitted that religious groups might find it difficult to reach agreement.

He told a news conference, however, that the Israeli government is ready to allow even citizens of hostile countries free access to the Holy Places in Jerusalem.

It was put to him that this might prove dangerous.

"That is a risk we are willing to take," he said.

Asked whether the government officials he had visited in Bonn, Paris and Rome had agreed to his government's ideas for settling the Middle East's political problems, he said, "They asked me questions. It would be irresponsible of me to say they agreed to everything."

It was learned from an authoritative source that the Israeli government has found many Jordanian leaders in the occupied territory west of the Jordan River ready to cooperate in the creation of an autonomous state there.

This state would have its own government apparatus, legislature and diplomatic representation. At present this hypothetical state is referred to as "cis-Jordan."

The Israeli plan envisages this state as the solution to the problem of the Palestinian refugees who fled their homes in what now is Israel during Arab-Israeli conflicts in the late 1940s.

It would be a home not only to approximately 900,000 Arabs of the west bank of whom about 100,000 had been living in refugee camps but also to approximately 300,000 Arabs from the Gaza Strip. (In all cases the estimates involved are from Israeli sources and do not agree fully with the estimates from other sources, including Laurence Michener, High Commissioner of the United Nations Relief and Works Agency for Palestine Refugees.)

An Israeli official admitted that Israel's present economic straits do not permit it to give extensive economic aid to a new state. However, he said that since the creation of this state would be an attempt to help solve the explosive problem of the Palestinian refugees, which both Israel and Egypt consider to be the outstanding problem of the Middle East, the United States and other interested governments might see fit to contribute their aid.

Another Israeli official estimated that perhaps 10% of the population of occupied Jordan had fled across the Jordan River. But he denied that the Israeli government had pushed them out. The Israeli government might consider readmitting those with family ties on the west bank "or for other serious reasons," he said.

He also denied Israel is seeking the establishment of diplomatic relations with the Holy See. "The Holy See has a wide range of representation in Israel, and establishment of formal relations would be a change in form rather than content," he asserted.

Whoever desecrates or otherwise violates a Holy Place shall be liable to imprisonment for a term of seven years.

This law shall add to, and not derogate from, any other law.

The Minister of Religious Affairs is charged with the implementation of this law, and he may, after consultation with, or upon the proposal of, representatives of the religions concerned and with the consent of the Ministers of Justice, make regulations as to any matter relating to such implementation.

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## Jerusalem, Major Hurdle In Settling Mid-East

**United Nations, N.Y.—(RNS)**—The future of Jerusalem has turned out to be a major stumbling block in United Nations efforts to pave the way toward a long-range Arab-Israeli settlement of the recent war.

The Arabs, supported by the Communist countries, still insist that the Old City of Jerusalem, like all Arab territory now under Israeli occupation, must be returned.

But the majority of nations, openly or privately, advocate some form of internationalization of the formerly divided city.

Israel, which has put all of Jerusalem under a unified municipal and administrative plan, talks about separate care by the Jews, the Christians and the Moslems of their respective "Holy Places" but rejects internationalization of the entire city.

The Vatican is on record as advocating a plan originally envisaged in 1947 at the United Nations, under which Jerusalem would be an independent entity with an international status, run by the United Nations or some such neutral organization.

The future of Jerusalem has lately been mentioned in practically every intervention by foreign leaders parading before the emergency session of the U.N. General Assembly. The assembly was expected to vote on a series of draft resolutions.

Of major interest are two compromise drafts, which may yet be merged into one, and which is expected to make some reference to the future of Jerusalem.

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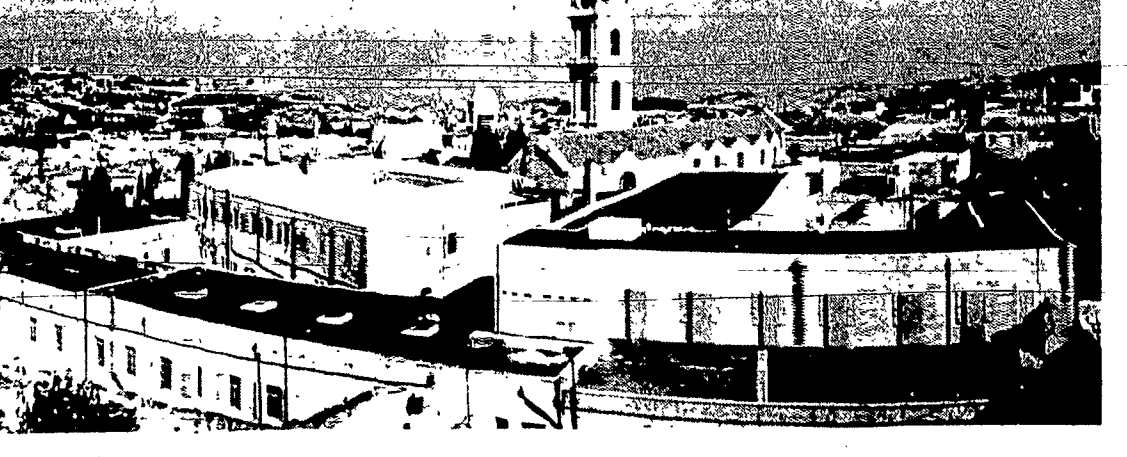
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He now considered all of Jerusalem "a part of Israel."

He labeled Jerusalem "an open city" in the sense that it had no military presence, but not in the sense that it was or could become a city with an "international status" or a separate entity like the Vatican.

Mr. Eban said, would be entrusted to the three major faiths under "separate responsibilities" so that those religions would no longer have to live in "separate compartments."

Speaking before the assembly, the Israeli foreign minister result of the Jordan govern-



## Jerusalem Open to Visitors; Internationalization Sought

**New York—(RNS)**—Christian leaders have appealed for the internationalization of Jerusalem, a city sacred to Jews, Moslems, as well as Christians, in what for the first time in 20 years, the many holy places in both the Old and New City of Jerusalem are now open to all visitors and pilgrims.

## UN—Battlefield of Conflict

*(By Religious News Service)*  
The United Nations, in the aftermath of the brief Arab-Israeli war, has become a battlefield for many conflicting attitudes and aspirations.

Like any battlefield—except the ancient shrines in Jerusalem which escaped, this time, virtually unscathed—it has suffered severe damage.

One measure of that damage is a recent statement which said that the U.N. has been "manipulated by many as a convenient sounding-board for the big lie, for vicious propaganda and for a callous distortion of facts."

This judgment would not have been surprising if it had come from one of the U.N.'s perennial opponents. But it was issued, with unanimous approval, by the Central Conference of American Rabbis, an organization which, like the U.S. Jewish communities it represents, has long been a consistent supporter of the U.N.

"As with the League of Nations some 30 years ago, the international body's credibility and honor is on the line," the rabbis asserted.

Their statement, echoing many statements in recent weeks by Jewish individuals and organizations, conjured up a picture of Israel standing alone against a wave of Arab and Communist hostility, "with no certain ally save one—the Jewish people."

The brief Arab-Israeli war has left consequences that seem destined to last for years, not only in the nations of the Middle East but also in the shifting relations between the Communist and Western blocs and perhaps in the balance of power between the two major divisions of communism.

Red China, which already has one ally, Albania, in the fringes of the Moslem world, is trying to use the incident as a means of attracting Arab allegiance.

Russia, which has lost a military investment estimated at \$2 billion and an international prestige whose value is incalculable, is trying to justify itself and to reassure the Arab world of its value as an ally. Egypt, Jordan and Syria hope to regain by diplomacy what they lost in a military adventure.

The United States, with allies on both sides of the conflict, is trying to promote stability in an unstable situation. Africa looks on, acutely conscious that Egyptians are Africans and that Israel's civilization is basically European.

Israel, angry that the U.N. withdrew its protective force at the first sign that Egypt was planning an invasion, has defied the U.N. by incorporating the formerly Jordanian sector of Jerusalem into Israeli territory while the General Assembly debated on the settlement of the war. Arab diplomats claim that Israel would ignore a U.N. vote censuring even if the majority in the 122-nation body were 121 to 1. They quote Israeli leaders to support this claim.

Like Jewish spokesmen, Arab diplomats and mass media have repeatedly criticized the U.N. for its failure to take early and resolute action in the crisis, though the two opponents in the war would hardly agree on precisely what action the U.N. should have taken.

Christian opinion on the U.N.'s function in the crisis is divided, although, unlike Jewish opinion, Christian attitudes toward the U.N. do not seem to have changed drastically in recent weeks.

Roman Catholic and Orthodox opinion, as expressed by the leaders of the Churches, seems nearly unanimous in advocating international status for Jerusalem and in viewing the U.N. as the best agency for achieving and maintaining that status.

Among Protestants, there is considerable debate between those who consider internationalization a purely political issue and those who insist firmly that it is a religious issue. Those Protestant bodies which have called for a solution by the U.N. have emphasized its functions as an agency for peace-keeping and negotiation.

In the U.N. itself, the Vatican's permanent observer, Msgr. Alberto Giovannetti, has been active in promoting internationalization, through the distribution of a Vatican position paper on the subject and through personal contact with delegates. This solution, said to be favored by a large though undetermined number of delegates, is rejected by both parties in the conflict.

Israeli spokesmen have said repeatedly that Israel is in the formerly Jordanian sector of Jerusalem "to stay," and Israel's parliament, the Knesset, supported this position with the nearly unanimous passage of a law making Jerusalem administratively a single city.

Internationalization of Jerusalem is opposed by the Arabs, who hope for a return to the pre-war status quo, as vigorously as by Israel.

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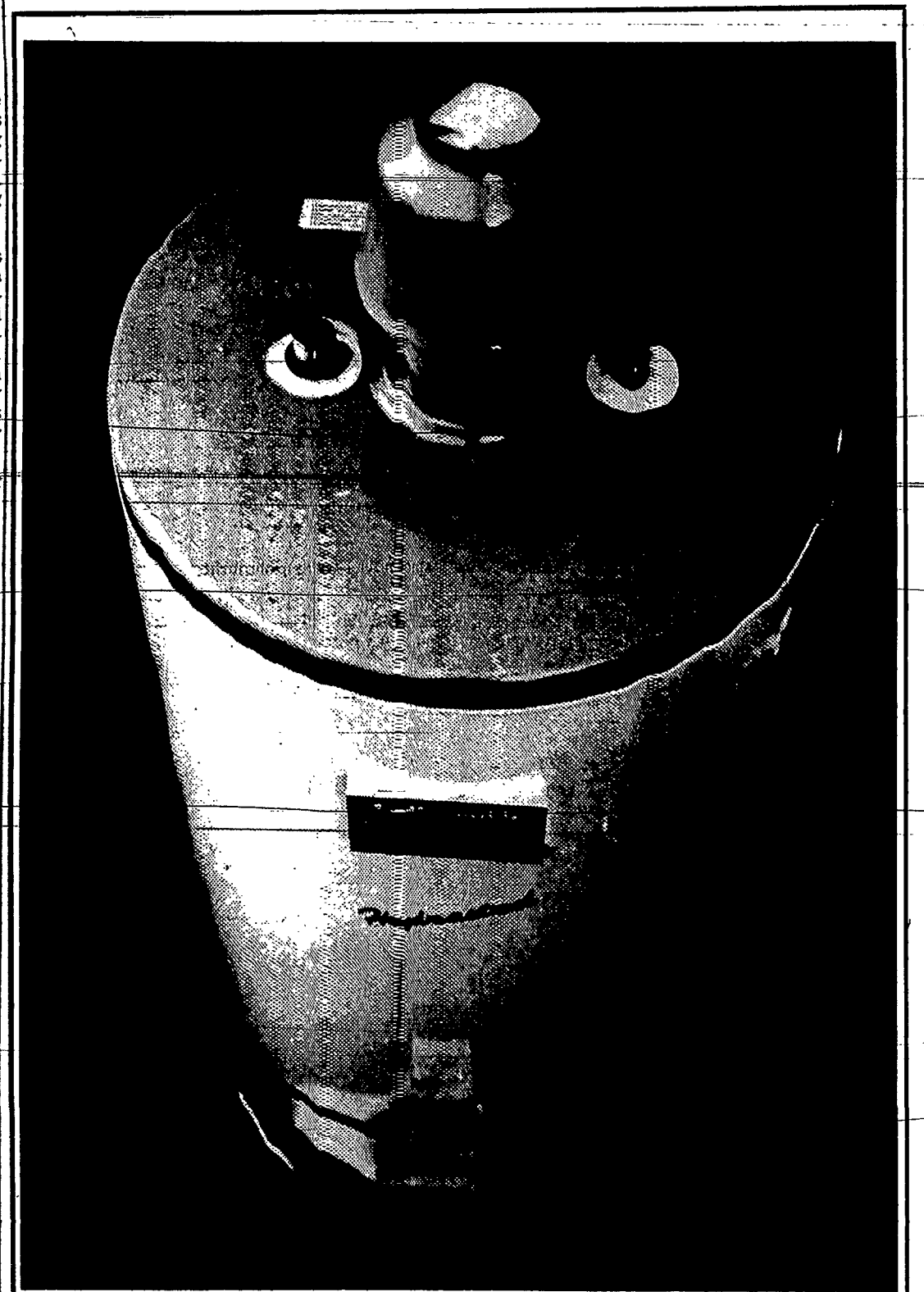
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Vatican City—(RNS)—cardinals and Pope Paul VI about to bless some visiting Rome for ceremony to the Sacred College received a warm welcome.

## Pope Reaffirmed Of College

**Vatican City—(RNS)**—Paul VI presented red biretta to 24 of the 27 new cardinals at a ceremony in the Sixtine Chapel, and in a brief address reaffirmed the importance of the Sacred College of Cardinals in the administration of the Church.

Regarding the office of cardinal, the Pope said he found "no reasons that in us to change the discipline down to us by our venerable predecessors."

At the same time, however, he urged a "revitalization of the office and a modernization of its external forms which 'heirs of the customs of times'."

## Says Realization A Major Aim

**Washington—(NC)**—Catholics were urged to give priority to the importance of realization of God and His eternal design for the salvation of all mankind at a meeting of the National Shrine of the Immaculate Conception (June 29) marking the 50th anniversary of the coronation of Pope Paul VI.

The Mass coincided with the opening of the Year of Faith proclaimed by Pope Paul VI in 1968, and also with the 10th centenary of the death of Sts. Peter and Paul.

Bishop Paul F. Tanner, general secretary of the National Conference of Catholic Bishops, preached the sermon. This was followed by Bishop W. J. McDonnell, rector of the Holy University of America.

Bishop Tanner noted that the Year of Faith was assigned three goals by Pope Paul: restoration of a realization of God for the modern world; protection of the Church from internal dangers to the faith and Christian unity.

"It is for this reason," Bishop Tanner, "that His Holiness has exhorted Christians to seek, find and enjoy the Year of Faith."

He did not reply directly to the council's offer, made at a meeting of its executive committee. His rejection of the offer in an interview given to daily newspaper.

"Our people are not prepared for such a publication," Tanner said.

According to one Protestant spokesman, the Catholic bishops of Wilmington are pressing for an ecumenical merger in the Dialog, although it is not issued under ecumenical sponsorship.

"The Dialog is a good theological journal as it is Melvin Jewett, executive secretary of the Wilmington Castle Council of Churches future ecumenical journal, be exactly what the Dialog is today."

Several other Protestant ministers have made similar statements of support for the Dialog since its inception. John A. Nor, announced that he resigned when his contract on Dec. 1. They include James Birney of the Episcopal Diocese of Delaware, primate of the Delaware Conference of Churches, who sent the Dialog's offer of possible

**No Ecumenical In Wilmington**

**Wilmington—(RNS)**—Catholic Bishop Michael Hyle of Wilmington declined an offer from the Wilmington Council of Churches to explore the possibility of religious cooperation in the publication of the Dialog, a diocesan newsweekly.

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