

שלום

Shalom—you hear that word a thousand times a day in Israel. It's their hello and good-bye. It means, "Peace."

The soldier with an automatic rifle over his shoulder stands at the streetcorner waiting with you for the green signal and he sees the Roman collar and says, "Shalom."

You walk by a poor man's synagogue at evening mink time and they say to you, "Shalom."

You go into the Alaska soda bar on Yaffo Road and the waitress says, "Shalom."

You meet the mayor of Jerusalem and he says, "Shalom."

The hotel clerk says, "Shalom," and gives you the key to your room.

Shalom, shalom . . . a word that pushes your memory

back through the centuries to the evening like this one, also in Jerusalem, when Jesus in the upper room of His Last Supper over there on Mount Zion — the sun's setting rays polish the hilltop bronze, and He too spoke of shalom — peace.

"I leave behind with you — peace," He told His Apostles that night before He died, "I give you my own peace and my gift is nothing like the peace of this world."

" . . . nothing like . . ." It is far better, far deeper, His peace is in men's hearts, not just on the documents of diplomats . . . and it is there, waiting for the asking.

If our visit to Jerusalem, the Holy City of Peace, can make us want that peace more ardently, and through the pictures and articles in this and the next few issues of the Courier inspire at least a bit of a similar desire in the hearts of others then our trip was well worthwhile.

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Courier Photo by Louis Ouzer

Israeli Jews at spot where Christ's Body was anointed before burial.



Courier Photo by Father Henry Atwell

A lad ponders museum's grim memories of Nazi era.



Courier Photo by Father Henry Atwell

Arabs queue up for Israeli bus ride to Jordan.

Wary Attitude Characterizes Holy City

A Jew and an Arab were shaking hands on Yaffo Road, Jerusalem's Main Street — the first time the two had seen each other in 20 years.

We were fortunate to catch the emotional reunion with our cameras.

A Jewish passerby asked Rochester photographer Louis Ouzer, "How much did the Arab charge you to take his picture?"

"Nothing," he told him.

"Hmm, maybe it'll work after all," mused the Israeli.

"Maybe"—that's the cautious attitude that pervades Jerusalem, once again one city for the first time in close to 20 years and the first time it's been under Jewish control in close to 2000 years.

Beneath the surface of caution still boil many ancient hatreds — resentments in both Israeli and Arab hearts — but one hope prevails — a hope that peace can endure at last in the city whose name means peace.

We were there the first week the barriers between the Jordan-controlled "Old City" and the Israeli-controlled "New City" were broken down and we watched the traffic flow both ways — and we saw the faces of the people change from apprehension

the first few days to obvious exhilaration as the first fears evaporated.

We were Mr. Ouzer, one of Rochester's better-known photographers, Mel Simon, also a photographer who operates a photo-finishing business in Rochester, and myself.

We arrived in Jerusalem Thursday, June 29, the day after the Israeli government annexed the "Old City" area — famed for its historic link with three world religions, Judaism, Christianity and Islam.

Friday morning, thousands of Moslems filled the gold-domed Mosque of Omar, built on the site of Solomon's Temple.

That afternoon, the narrow, winding streets of the souks which have changed but little in the centuries since Jesus Himself trod them, were the scene of the weekly Way of the Cross. Franciscan friars in their brown robes and sandals, nuns and lay people, squeezed their way through the crowds and paused to pray at each station, a devotion interrupted for only three weeks during the six-day war in early June and the fortnight of recovery.

That evening, hundreds of Jews began their Sabbath devotions at the "wailing wall" — only surviving remnant of Solomon's splendid Temple — now at the base of the wall which surrounds the Mosque of Omar area above.

The depth of their emotion at their return to the wall, denied them for two decades, was evident in their devotions — and most of those who came that evening were the strict, some would describe them as fanatic, Hasidim-Jews of the Mea Sharim section of Israeli Jerusalem.

Beards, side curls, broad-brim fur-edged hats, black coats indicated they are a breed-apart from the "typical" Israeli citizen who is as contemporary as the "typical" American citizen — and perhaps even a bit more secularized in outlook.

Saturday, first Sabbath in the now united Jerusalem, was an historic day — in bright sunshine thousands of ordinary Jews trooped to the wall, not so much with the religious fervor of the Hasidim who were back in even greater numbers, but aware that they were witnesses to a milestone in the long history of their nation.

And from the wall they poured into the Old City's twisting, narrow streets — some to see where they had lived before 1948, to see their old synagogues — now used as homes or shops, and then to go to the Church of the Holy Sepulchre, Christendom's most sacred shrine, the church which is built on the site of Golgotha and the tomb where Jesus was buried and rose to His life of glory.

Franciscan Father Kevin Mooney told us of an

incident which somewhat illustrates the new mood of this ancient Holy City.

The friars hadn't expected such an influx of Jews to the famous church and the crowds backed up at the entrance waiting for someone to guide them through the maze of chapels.

A Moslem who chanced to be there and knew the friars volunteered to act as an auxiliary guide.

He shepherded a group of Jews from the place of the crucifixion to the flat stone which tradition indicates as the spot where the friends of Jesus anointed His Body and then to the tomb nearby.

He told the story so simply and directly that the Jews were obviously moved by the experience and in the chapel of the tomb they saw a Greek priest standing there in prayer. One of the Jewish "pilgrims" in an instinctively generous gesture offered the cleric an alms and so did most of the others. They then left the church, impressed with the vivid story of Jesus' sufferings and victory, and the Greek cleric stayed behind, a bit puzzled with a handful of Israeli money.

A Moslem guide, a Jewish group, a Christian priest — somehow the incident indicates that people, left to themselves, can get along remarkably well together.

—Father Henry A. Atwell

The Church and the Inner City

Starting next issue, July 21, the Courier will run a series of articles on 'The Church and the Inner City.' The special problems facing inner-city parishes and some of the action being taken to meet these problems will be discussed.

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Bishop Sheen dedicates new Notre Dame Retreat House
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Shepherd to the Migrant Workers
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Bishop Sheen's Red Carpet

Bishop Sheen has a record of half a million miles in the sky!

United Air Lines officials Robert W. Wisbar and O. W. Pickard presented him a card this week giving him access to "Red Carpet Rooms" at air terminals, designated for executives to relax, dictate or telephone.

The Bishop's Red Carpet card noted he has traveled 500,000 miles in airplanes.

Three Duties of Faith

Vatican City — (RNS) — A Christian has three duties connected with faith, Pope Paul VI told pilgrims at his weekly general audience here.

A Christian's first duty to faith, he said, is "to consider faith as a great, happy gift of God because it is the first sign, the first gift of divine charity to us."

Knowledge of faith, he said, "consists in knowing the truth to be believed as well as our spiritual, logical, psychological and moral commitment to the faith — keeping in mind always that faith does not sacrifice our thought but rather rallies it for a deeper knowledge, a greater certainty, a spiritual happiness far above the normal level."

"Our third duty," he concluded, "is to pray for the preservation and growth of our faith. And it is to this that we exhort you, dear children, so that this precious gift of God which is the faith may be preserved strong in your hearts."

Problems Confronting Jerusalem's Mayor

Shrines, Textbooks, Health Clinics

Theodore Kolleck, Jerusalem's around-the-clock mayor, arrived 10 minutes late at his office for a meeting he scheduled for us at 7 p.m.

He apologized for his tardiness, said, "I go out to do one thing and wind up having to do a dozen."

We knew he still had a long evening of work ahead so we told him, "We'll take only three minutes," and posed our questions—what about proposals that Jerusalem be "internationalized" and what happens to money U.S. Jews send to Israel?

He said United Nations and Vatican proposals that the Holy City be internationalized were, he thought, another way of saying free access should be guaranteed for people to visit Christian, Moslem and Jewish shrines there.

"And what did you find when you went there?" he asked.

I certainly had to admit there was free access.

He said he didn't think religious shrines should be under any control other than religious control—whether international or national. "Each religious group should control its own sacred places," he stated, "and that's the way we intend to make it."

He said he could understand how the UN and Vatican officials were wary of anything other than international control due to a long history of turmoil at the shrines when various nations ruled the area.

"We don't intend to repeat

the mistakes of the past," Kolleck said quite simply.

As to the money American Jews sent to Israel—

"Here in Jerusalem," he said, "we just took a one-day census of the 'old city' and found we'll have to add 7000 more pupils to the school enrollments in September—youngsters who should have been going to school but weren't, in addition to taking over all those who were in school in that area.

"We'll have to supply them with Arabic textbooks and Arabic-speaking teachers. We are going to educate them in their own language and according to their own culture—but we want them educated, all of them.

"We also need to set up clinics for mothers, more public health clinics for everybody, and that takes a lot of money."

He said the Israeli people appreciate the contributions of

their co-religionists around the world—money, volunteer workers and the hundreds of youngsters who come each summer to work at the kibbutzim, the collective farms there.

We figured we gleaned a remarkable insight into the thoughts of a man who faces a massive task at an historic turning point in a city steeped in such moments. His decisions will not win everybody's approval but whose do?



Jerusalem's husky Mayor Theodore Kolleck and Courier editor Father Henry Atwell ponder a point during visit the week after Israelis annexed Arab "Old City" — thereby setting off international debate at United Nations.