

For the Peace of Jerusalem, Internationalize it

Recently returned from a papal relief mission to the Middle East war zone, the author of this article is national secretary of the Catholic Near East Welfare Association and president of the Pontifical Mission for Palestine.

By MSGR. JOHN G. NOLAN

New York (NC)—Just a few days ago, I was busy in Jerusalem, helping to reopen supply lines to refugees and other poor families scattered by the latest Holy Land war.

Every once in a while — PHWOOM!

Somewhere in the neighborhood, soldiers were triggering unexploded shells left over from the six-day war.

PHWOOM! And everything would shake.

This is the city where Christ taught and died, where Solomon built the Temple, where Mohammed is said to have ascended into heaven.

But PHWOOM!—it's hard to concentrate on Christ or Solomon or Mohammed, or on helping any of their present-day

disciples, during the clean-up after another war. Or preparing for the next war.

Up to now, Jerusalem can always have been said to be preparing for the next war because this old city—named by the founding Jebusites "the city of peace"—has changed hands 25 times.

Twenty-five times, one nation or another asserted a national claim to it—and then lost it, at the cost of another war.

By its uniquely universal character, Jerusalem does not seem to take to nationalization by anyone. Jews have tried it twice before. The Crusaders had to yield it back to the Arabs. The Moslem Arabs and the Moslem Turks have come and gone.

Not to mention the Canaanites, the Jebusites, the Babylonians, the Assyrians, the Persians, the Greeks, the Romans. Some of the world's most storied conquerors—Alexander the Great, Caesar, Saladin, Napoleon—had to give up Jerusalem sooner or later—in blood.

That's the kind of long-view

thinking at the bottom of pleas for internationalization of the city by Pope Paul VI. By the United Nations, by world opinion.

It is even reasonable to ask the Israelis, in the exciting flush of victory, to yield the ancient capital of the Jews?

The Israelis need yield nothing, except an obsolete, blood-spilling legalism called nationalism which, however expedient elsewhere, cannot apply to a spiritual center like Jerusalem.

More, there is even a greater victory in store for a Judaism—oldest of all the monotheistic faiths—that will stand all the way up to its own best universalizing principles in a city that is also a capital to Christendom and Islam.

Put it another way: the Judaic tradition is not exclusive to Jews. It is essential to the fabric of both Christianity and Islam. The city where Abraham consented to the sacrifice of Isaac is uniquely common ground.

As long ago as 1947, the United Nations Special Committee

on Palestine urged the internationalization of Jerusalem (in the same breath it proposed a state of Israel) not only for the city's own peace, but also for the peace and integrity of the region.

A "Statute for Jerusalem" has already been worked out by the United Nations Trusteeship Council.

It provides for an international governor, an internationally recruited internal police, a legislative council allowing equal representation for Jews, Moslems and Christians. Residents may retain their national allegiances, but Jerusalem and its environs (Bethlehem, Bethany, etc.) are to be demilitarized forever.

After scrutinizing all the milder forms of internationalization, the Trusteeship Council opted for a "corpus separatum" as being the most practicable. Any traces of old-fashioned nationalism, the council decided, would only mortgage Jerusalem to more of its old-fashioned troubles.

Compromises providing for internationalizing only the holy

places themselves, instead of the whole city itself, leave much to be desired, mostly because the entire city is a holy place.

Its religious shrines and institutions—Jewish, Christian, Moslem—are so thoroughly scattered throughout the city that such a compromise would disintegrate the city into literally hundreds of international enclaves, some even overlapping; all in a city no bigger, than, say, Jacksonville, Fla.

The holy places themselves are already beset by intricate "internationalizing" rules that are supposed to govern the custodial claims of the various religions. For instance, the right to clean a courtyard, to hang a picture, to lean a ladder—even on opposite sides of the same pillar—have been in frequent dispute; and, unfortunately, even such problems seemingly so minor require an ecclesiastical expertise beyond the competence of any single religious or political authority.

However, these fetters—a legacy from the successive nationalizations of Jerusalem—might now be governed by concerted, multi-racial authority, as demonstrated recently in the agreement to repair the Holy Sepulchre.

In many respects, Jerusalem is already an international, inter-racial city in fact, if not in law. It includes 13 different resident language communities, and it is the seat of 13 Christian hierarchs, in addition to the various Jewish and Moslem sects.

World opinion is now weighing heavily on the side of inter-

nationalization. Orthodox prelates, as well as the Pope, are urging the release of the Holy City from national considerations that will again make it a target. Even some Arab states are long on record in favor of internationalization, as is Jerusalem's own 30,000-member Ashkenazic Jewish community.

The United States has cautioned Israel to stay annexation, and the UN General Assembly, unable to agree on all other aspects of the latest Middle East crisis, came down unanimously against Israeli absorption of the Old City. A recent Harris poll showed a majority of Americans, otherwise favorable to Israeli policy, favoring internationalization.

The Arab-Israeli struggle, plainly, is not yet over. The Holy City, predictably, can again be a battlefield, maybe the day after tomorrow.

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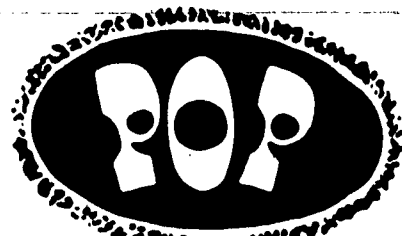
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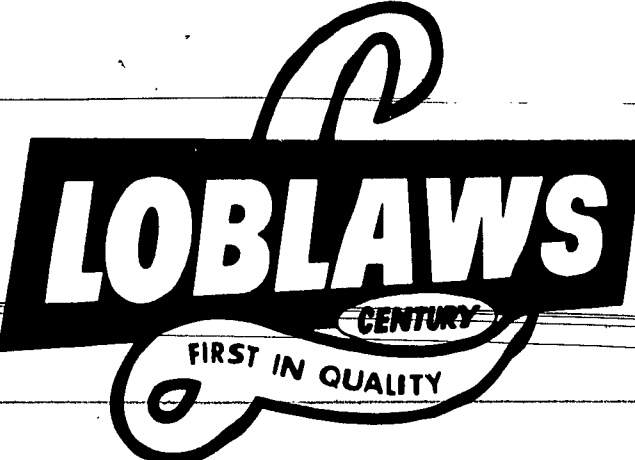
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This Nun Is A Colonel

By MARY TINLEY DALY



Like many nuns this time of year, Sister Mary Xavier Goens, B.V.M., is about to embark on a new tour of duty—in the Army!

That's right, a nun in the Army, with a brand new promotion from captain to honorary colonel and a pair of colonel's eagles to prove it.

The invitational assignment, taking a 15 member troupe of girls from Clarke College, Dubuque, Iowa, on a USO-sponsored trip to entertain GIs in "the big icebox" as she calls it—Iceland, Greenland, Labrador and Newfoundland—came as an outgrowth of a previous successful tour of Europe where Clarke girls presented performances before a combined audience of 35,000 enthusiastic GIs.

Sister Mary Xavier, chairman of the drama department at Clarke, and Sister Mary Jeremy Macklin of the same department, were the first nuns ever to travel abroad for the USO. Their 1964 Clarke College Coffee House Theatre attracted national and international acclaim.

Time magazine, covering the show in Munich, called the troupe "virtuous, vigorous and venturesome" and quoted one GI's surprised comment, "only on second thought did you notice that this is a clean show."

Story of the tour, its adventures, fun and pathos is told by Sister Mary Xavier in a recently published book, "GI Nun," co-authored with Robert C. Healey (P.J. Kennedy & Sons, \$4.50). It is cleverly illustrated by Sister Mary Paulita Kerrigan of the Clarke Art Department.

Over the Top

Coffee House Theatre, 1964, was a smooth and zingy combination of songs, blackouts (quick jokes and satirical comment on current affairs or military life) and audience participation. Hit of the show was inevitably the finale when the girls appeared in formal evening gowns, elbow-length white kid gloves, ear rings, the works, then "went over the top," marching offstage into the midst of the audience—14 girls dancing with 500 boys.

"Thanks, Ma'am, for the white gloves," one big GI said to Sister, with tears in his eyes. "Reminded me of my Senior Prom—and I needed to remember."

Another said, "You're the first people that treated us as if we were human."

The nuns, called "the girls in black," often found themselves listening to outpourings of bored and lonely young men, establishing the "I-Thou" dialogue, largely, Sister thinks, because of wearing the religious habit, "ticket to the confidence of all sorts of people." Sister has high regard for GIs, calling them "gentle men" when they are treated as gentlemen.

'Cutest Army'

In an interview before her August 3 departure with her "children," the majestically tall, motherly nun spoke of her new duty as "an implication of Vatican II, an extension of the apostolate, within the Rule of the Order and my professional capabilities." With approval of her superiors, she is carrying out the Rule. "The Sisters should be free to go anywhere in the world where there is hope of service."

That hope was amply fulfilled as the all-girl revue with its brightly dressed cast of trustworthy, intelligent girls sparked by world of lonely, bored GIs in their khaki and olive drab. The Army Chronicle called the girls "the cutest little Army in the world" and the GIs agreed.

Asked about the whereabouts of that 1964 troupe, Sister told us that half of them had gone on to graduate school, the other half into marriage.

Selections of girls for this summer's coveted assignment followed along the lines set up in 1964, with the additional stip-

ulation that no one may be larger than a size 10 ("those are the really cute clothes"). First requirement is personal integrity; the second, academic, a grade-point average of at least 2.3; the ability to meet people easily; and finally, talent. To avoid a Bobbsey-twin effect, distinctly different personalities were picked—physically, mentally, emotionally—and every girl has a definite job to do, one that suits her and keeps her busy the entire tour-time.

Lime Green and Olive Drab
Sister showed us pictures of the 1967 troupe in their new clothes: Chic blue suits with a lime-green check; pastel-colored miniskirt dresses trimmed in lace and worn with long white textured stockings; the girls' individually selected evening ensemble (and the long white kid gloves!), plus the heels-and-hose they always wear.

It all adds up to an image of fresh young American womanhood, a composite picture for the GIs of the young women at home.

Inflexible rules: no single dating, it is on an all-or-none basis; no dating of officers; girls may go out in the daytime only in groups of four, at night only when accompanied by a man in the group (there will be two male students from Loras College who take their drama courses at Clarke); a curfew every night based on performance and travel schedules.

Good luck to Sister Mary Xavier, her Coffee House Theatre, and to the GIs in the Army's northeast command!

Name Changes Indicate Roman Curia Reform

Vatican City (NC)—The Roman Curia—the Church's central administrative body—is in a process of name-changing in an attempt to clarify the functions of its various congregations and offices.

The first change was announced Dec. 7, 1965, when Pope Paul VI issued a document reforming the Holy Office—the first among all of them. The document was interpreted at the time as a pattern for future reform of the entire curia. Instead of the Sacred Congregation of the Holy Office, the section headed by Alfredo Cardinal Ottaviani has since that document been called the Congregation for the Doctrine of the Faith or, more simply, the doctrinal Congregation.

On June 29, in an audience with the new French cardinals, including Gabriel Cardinal Gar-

rone, proponent of the Congregation of Seminaries and Universities, Pope Paul informally announced that this congregation would "henceforth" be known as "the Congregation for Catholic Education." No formal announcement has yet put this into practice, however.

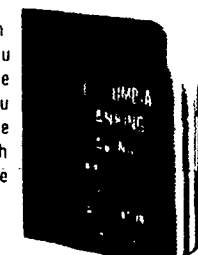
Rumors circulated in Vatican circles on July 20 of two more imminent changes, but no official confirmation was forthcoming. It is said that the Consistorial Congregation, among whose functions are the selection of new bishops and the definition of new diocesan boundaries, will be called the Congregation of Bishops. The Congregation of the Council, which oversees the discipline of the clergy, according to the same unconfirmed rumors, will be known as the Congregation of the Clergy.

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No to Pike, Carmichael

St. Louis — (RNS) — The dean of student affairs at St. Louis University, Father Thomas F. McQueeney, S.J., has refused to authorize the inclusion of Episcopal Bishop James A. Pike and "black power" advocate Stokely Carmichael in the 1967-68 student-sponsored Great Issues series.

In announcing his decision, Father McQueeney said that the qualifications of Bishop Pike to discuss his topic, "The Relevance of Theology to the Modern World" were questionable, and Mr. Carmichael's "demagoguery" was not conducive to discussion of civil rights at the university level.

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