



Masada, last stronghold of Jewish patriots who fled to desert fortress near Dead Sea when Romans destroyed Jerusalem in year A.D. 70.



Courier editor Father Henry Atwell talks with Jesuit Father Louis Semkowski, rector of Pontifical Biblical Institute at Jerusalem. (Courier Photo by Louis Ouzer)



LEARNING BY DOING: the Immaculate Conception school neighborhood clean up crew.

John Everett

After three days as a teacher in the inner city, John Everett was reeling.

"With all the problems kids have at home, it's impossible to reach them in conventional classroom settings," he comments now.

Everett stuck to his grade teaching post at Immaculate Conception School, ever, but kept trying new in an effort to reach his students ("24 is too many to start with—I'd say you work effectively with more 10 or 12 of the kids here says.")

His "big idea" was to summer experimental program at the Third Ward school.

It would have small exciting new techniques, exciting field trips. This approach, would be so exciting that it would "change kids' attitudes" toward learning.

Father Robert G. K. pastor of the Plymouth St. S. parish, liked the idea. "You can use the school for this," he told his sixth grade class "but you'll have to raise your own money for the program."

Somehow, 21-year-old Everett got it going, an well-received summer program is just winding up this week.

If he can just raise the money to pay for it, it will be a success! He has about \$1,000 but needs \$4,000 more to pay off for that amount. He simple confidence that backing will come in.

"We wanted to prove that could be done on private time," Everett says, "and sure that enough people see its value to support it."

He's counting heavily on proceeds from a three-act play his kids put on at Nazareth this weekend (Aug. 4-5) their version of "A. M. The Ugly Duckling" is "officer winner, it will be few furrows out of Everett's brow.

As far as its impact on 115 youngsters from 20 inner city schools, public and chial, Everett feels the program was worth all effort.

"Twas a Good Summer" Seven full time and four time teachers, with 17 school volunteer aides, c "the rich learning exper that Everett had dreamed

For those who need special help, small remedial by specialists in reading mathematics, were on ta

For those able to "spread their wings," they could v into introductory courses modern novel or Negro h The language-minded c venture into French, G or Spanish.

Hopeful writers i short journalism course, a weekly paper, "The St Journal" and a literary zine, "Experience."

There was a lot of "le by doing" especially i Home Economics course: sports program stressed mental and skills, only ments in a Junior Oly Andrew Brandon, a school psychologist, doub brass and guided the at program.

Like most teachers who struggled to make progress students facing many ha — poverty, broken homi cal prejudice — Ever hepped on the teacher getting to know the stud

Today's Headlines Written in Ancient Scrolls

A Lesson from U Thant

'To Eliminate All Hatred'

Bishop Sheen proposed increased prayer — particularly night-long prayer of adoration — as one step toward the goal of peace, peace within our nation and peace between our nation and those other nations with whom we are at war.

Cynics can dismiss such a proposal as mere piety — comforting, perhaps, to those who do it but ultimately quite ineffectual.

Even those with a modicum of faith may be tempted to think that some form of articulate expression of a desire for peace or political action to attain that objective would be a more realistic proposal.

Even strongly traditional theologians would caution those who pray for peace to be wary of naively assuming that prayer alone cannot be expected to swing summing that prayer alone can swing the nation and the world from their present self-destructing tendencies.

Despite all the understandable hesitancy about the power of prayer against such calamitous forces, Bishop Sheen's proposal, nonetheless, is still valid.

Most anyone, of course, could cite appropriate biblical or catechism quotations why prayer is always the correct solution for any church pulpit to propose. It could be dismissed, therefore, as the unthinking clergyman's way to end any sermon.

There are, however, deeper reasons for the Bishop's proposal at this time—reasons which include the biblical and the catechism quotations but reach down to the roots of why those quotations are there to begin with.

A clue to this root reason, I think, is in the lead article of the July 29th New Yorker magazine, not usually considered slanted toward either theology or piety.

The New Yorker editor describes his visit to the United Nations secretariat building to find out how U Thant and his staff survived the long and late hours demanded of them during the five-week stretch of the Middle East crisis.

He found guards, secretaries, assistants to U Thant all looking ruffled and tired.

"But U Thant himself looked great—as fresh as green grass—in a crisp pin-striped blue suit and starched white shirt, and smoking a long cigar with quiet relish. He was very calm," the New Yorker editor writes.

U Thant admitted to the editor that the Middle East crisis was the "most difficult and most frantic" time at the United Nations since he became Secretary General in 1961. The Congo crisis of 1962 and 1963, although long and exhausting, hadn't been an all-day-and-all-night affair like this recent one.

How did U Thant happen to look so remarkably well then?

"It's my training," he told the editor. "During my whole life, in obedience to Buddhist precepts, I have been trying to concentrate, to contemplate, to meditate, and to eliminate all hatred, all anger, all bitterness from my being, to detach myself from mundane things and to achieve emotional equilibrium. Of course, it is very difficult to achieve. But this is my way of life."

But how, the editor persisted.

"Normally, I used to meditate in the morning, as soon as I got up," U Thant explained. "Now, if there is no time for that,"—(some of the UN emergency meetings on the Middle East began at 3 a.m.)—"I will take ten or fifteen minutes to meditate in my office, after telling my secretary not to disturb me. Or I can do it on airplanes, if I ask those sitting with me not to talk to me."

At the peak of the crisis, he said he was sending out as many as fifty or sixty cable messages a day besides presiding at the endless UN meetings and attending in-between sessions of delegates of the opposing sides—but he still scheduled himself his time for meditation.

The quiet little Buddhist in whose hands rested a large portion of the destiny of the world has taught us not just a Buddhist lesson, not just a Christian lesson, but a very basic human lesson—which Jesus taught us with the words that "man does not live by bread alone," that the human heart has needs deeper than the merely practical and these needs cannot be met without meditation, prayer.

—Father Henry A. Atwell

Scratch the surface most anywhere in the Holy Land and antiquity wells up to your touch.

The ancient and the modern are so jumbled together there that it's difficult to adjust your thoughts from the romance of the past to the realities of the present.

The past, however, also experienced its own grim realities. Few places bring all these thoughts into such clear focus as does the Shrine of the Book in Jerusalem.

What looks very much like a flying saucer, or the top of a sugar bowl, on a hill near the ancient Holy City is actually a museum containing the major portion of the Dead Sea Scrolls, documents which date back two thousand years.

The story of their discovery and deciphering is one of the outstanding sagas of scholarship of our time.

And the story behind the Scrolls seems to be somewhat of an early edition of headlines written this summer — war and riots, courage and agony and a very great faith.

The Scrolls are the remnants of a library of Jewish patriots called Zealots, one of many groups we'd today call "extra-orthodox."

Their patriotism was in large measure the result of bitter resentment against Roman control of their country.

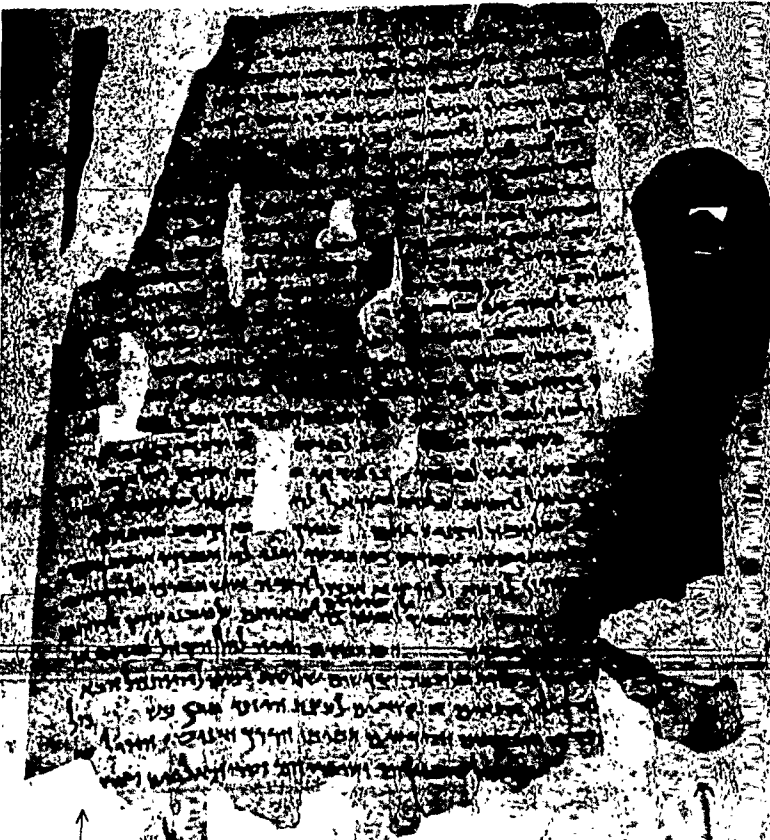
Rebellion had been seething for nearly a century. Time after time riots broke out and the Roman authorities met such agitation with force — and two of the victims of their repressive measures were John the Baptist and Jesus. Historians today estimate there were also thousands of other victims too during that turbulent century.

Condemned past endurance by decades of misrule and inspired by hopes for the coming of a Messiah, the Jews at last launched one of antiquity's most terrible wars in the year A.D. 66. Despite overwhelming odds and immense loss of life, they continued fighting for seven years.

It took the Romans four of those years to recapture Jerusalem after a bitter six-month siege. The city was destroyed — as Jesus had forewarned.

The Jewish Zealots, however, refused even then to surrender and holed up in desert fortresses — as at Masada, an almost inaccessible rock rising above the western shore of the Dead Sea. It was the last of the desert strongholds to be captured. Its besieged defenders decided in the winter of A.D. 73 that further resistance was useless. They nonetheless refused to surrender and chose instead to kill themselves, their wives and their children.

Excavators at Masada from 1963 to 1965 unearthed the tragic story told in charred



A fragment of historic scrolls on display at Jerusalem — with ink pot used by Jewish scribes.



Rochester photographers Louis Ouzer and Mel Simon chat with a Jerusalemite in Holy City.

bones and rags—to confirm the report of the Jewish historian Josephus.

Also found there, and to biblical scholars, the most exciting, were fourteen scrolls containing the texts of the biblical books of Genesis, Leviticus, Deuteronomy, Psalms and Ezekiel—texts that had to be dated prior to

A.D. 73 and they were found to be identical with present day Hebrew texts — thus indicating an authentic handing down of the ancient Scriptures to our own day.

Prior to the discovery of these and other scrolls in that area, the earliest Scripture documents dated back only thirteen

or fourteen centuries, leaving an irritating gap which gnawed at scholars' minds leaving them to wonder if anything had been lost or altered in that interim. The Scrolls indicate no.

The initial discovery was made in 1947 by a Bedouin shepherd looking for a stray goat. He looked into one of thousands of caves in that barren region and stumbled upon jars containing parchment scrolls. He took them to an antiquities dealer in Bethlehem who put them on sale but the first scholars called in to examine them did not realize their significance.

Dr. Eleazar Sukenik of the Hebrew University met the dealer at the barbed wire fence which the British put there to divide Arabs from Jews in strife-torn Jerusalem. He recognized the Hebrew letters on the scroll shown him and then began a frantic effort to acquire it before the impending Arab-Israel war would break out.

In a tense, threatening atmosphere on Nov. 28, 1947, the day the United Nations postponed its vote for a day whether to create a separate Jewish nation in Palestine or not, Dr. Sukenik made the journey to Bethlehem to bargain in the attic of the antiquities merchant about the scroll. As the fateful minutes ticked away, he was shown two other scrolls—a partial text of the Book of Isaiah and Psalm-like poems. He bought all three, hurried home, and within 24 hours, the war was being fought which divided Jerusalem, sealing one section off from the other for 19 years—until this past month.

Dr. Sukenik's quest for more of the scrolls, interrupted by the 1947-48 war, included almost a James Bond pursuit of his objective—including, of all things, a chance reading of a small notice in the Wall Street Journal offering "Four Dead Sea Scrolls for Sale."

The sale price was a quarter of a million dollars!

Many more scrolls from the Qumran and Masada areas are still waiting to be unrolled and translated but the bulk of those that have been pieced together are now on display at the striking Shrine of the Book.

The white dome represents the cap from one of the jars which contained a scroll. The building is itself underground to assure constant temperature and humidity control and the display case is designed so it can be recessed into a special bomb shelter—as it was during this past June.

THE SEARCH into the past is far from over, however.

We talked with Jesuit Father Louis Semkowski at the Pontifical Biblical Institute in the heart of Jerusalem's downtown — just next to the King David Hotel.

He told us that the Institute has its own spot where its teams of scholars painstakingly

sift away the centuries hoping to come upon some clue that will fill another gap, even if minute, in man's knowledge of his heritage. The Institute has a room of artifacts dug from Tel eliat Ghassul but "nothing as spectacular as the Dead Sea Scrolls," Father Semkowski admitted.

He also showed us mortar shells that fell in the Institute's garden but doing no damage to the exhibit nor to the library—a two-story, long room piled floor to ceiling with shelves of books on biblical lore.

Two priests of the Rochester Diocese also attended the Institute—Father Joseph P. Brennan, rector of St. Bernard's Seminary, and Father Elmer A. McNamara, professor of sacred Scripture at the Seminary. Both were students of Father Semkowski's.

We wanted to get over to the Dominican Ecole Biblique too but were advised that there were still mines in that area and had better not go except with special escort. Father Roland de Vaux, one of the most noted scholars of the Dead Sea Scrolls, survived a few harrowing hours during the week-long war. Their school was caught in Arab-Israeli cross-fire but, as at the Institute, no major damage was done.

Father de Vaux was held as a hostage by Israeli troops when they captured the area where the Ecole was located but released him unharmed after they searched the school for Arab military forces possibly hiding there.

Father McNamara commented, "Father de Vaux has been through a lot of turmoil during his years in the Holy Land but he has won the respect of both sides." That respect, it would seem, had a very practical result this past month.

We also met Basilian Father John Lee at the Institute, a former teacher at Aquinas Institute, Rochester.

He is working this summer for the Hebrew Union College of New York City excavating at Tel Geser about 15 miles outside Jerusalem, and living at the Institute.

After our visit with Father Semkowski and Father Lee we went across the street to the YMCA building and went up its tower, the highest in Jerusalem.

We had been up before sunrise to take pictures from the roof of the Franciscan monastery overlooking the Mount of Olives. Now it was near sunset and the Holy City was a panorama far below—we had seen quite a bit for one day and learned one lesson clearly — God made man's heart to prefer faith and freedom over any bondage, even if their price is death—and Masada and Calvary are abiding symbols of that conviction.

—Father Henry A. Atwell

450 Years Since Martin Luther

New York—(NC)—Lutheran and Catholic leaders, preparing the way for a year-long joint commemoration of the 450th anniversary of the beginning of the Reformation, have issued a pamphlet of guidelines designed to encourage local cooperation in the theological discussions that will mark the anniversary.

Prepared by Dr. Kent S. Knutson of Luther Theological Seminary in St. Paul, Minn., and Msgr. Joseph W. Baker of the ecumenical committee of the archdiocese of St. Louis, the guidelines indicate some background and practical considerations that will govern "joint" talks.

Indicating that all dialogues

must have the prior approval of the proper authorities in both churches, the guidelines fill in some of the background necessary to any understanding of true ecumenism.

The three-part pamphlet is divided into sections outlining specific dialogical conditions and more general spiritual and religious relationships and concludes with 12 brief rules for dialogue.

These rules call for a constant spirit of prayer and understanding throughout ecumenical conversations, call to mind the necessity of combining truth and love, and remind participants that God, who gives unity among men as a gift, makes all things possible.

The guidelines bring to the local level the cooperation assured on a national scale in early July, when Lutheran and Catholic leaders announced plans for a series of scholarly theological conferences. These scholarly meetings, centered in cities having facilities for theological research, will include discussions on "The Biblical Concept of Faith," "The Church's Life in Worship," and "The Nature of the Church."

Both national and local meetings, held in observance of what many people have for years understood as the beginning of an inevitable separation — Martin Luther's posting of his 95 theses, are aimed at "the union of truth and charity, of understanding and love."

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