ment employes. IF ANYONE had any doubts as to the grim realities of the so-called abbreviated war, he would soon have them dis-spelled if he went about Jerusalem as I have been, and will be, visiting the Latin-rite Catholic families livng within the walled city. They are members of the Franciscan parish of St. Xavier, with its well-known church and tall clock tower dominating the Old City. The parish is on St. Francis street, not far from the Holy Sepul-

It is a pathetic picture I see as I make my rounds. A pathetic little story that can be summarized in a single word—work.

Work is the key word. Lack of it has compounded the dis-location and hardships that war brings to any people. Work would lift these people-Christians and Moslems-from their The latter part of July I visited about half of the Latinrite Caholic families, numbering at least 3,000 souls. If I speak of the Christian Arabs, it is because they are my particular concern. But the other Christian groups and the Moslems are equally afflicted by the

The particular purpose of my visitations is to discover at firsthand the present plight of all these people. They are for the most part poor, but respectable.

war's aftermath.

Their dwellings vary as to accommodation and condition. A few are little better than oneroom holes or caves, perhaps housing a family of 9 or 10; others are reasonably modern, many of them built by the Franciscan Custody of the Holy Land to improve the housing situation. Nearly all are approached by alleys and back streets, because the closest things to thoroughfares - the "suks" or bazaars—are all taken up by shops.

One stoops for a low entrance and soon finds himself in a flag-stone courtyard with families quartered al around, and up the exterior stairs he finds other scattered families, even to the roof.

The surprising thing is the neatness, the cleanliness of most of the homes, however dull and uninviting the exteriors may be, and even though the attractive reception room becomes of necessity a bedroom by night. Also, at least in the afternoon,

one notices how neatly the whole family is clothed, almost as if for a party. The Christian

Arabs in Jerusalem take pride in being neat and clean. And their "addal" (welcome) is



Courier Photo by Louis Ouzer What's an old Arab to do in a city taken over by Israel?

never lacking, nor their offering of some sort of hospitality, such as a small coffee or a caramel, kept for such an occasion if at all possible. Limitations of time and capacity, however, forbid one to take full advantage of such offerings.

Previously a fair percentage of these people were not poor. They conducted small businesses or earned modest incomes as pilgrim guides, taxi drivers, bank clerks, carpenters, shoemakers, mechanics and the like. There were some who either owned or worked in a garage which was destroyed or looted during the recent war. Others lost all the contents of their hastily evacuated houses outside the wall, bordering no man's land, and so had to take refuge with already crowded relatives and friends. True, there were always the poor and incapacitated.

But now, two months after the "Six-Day War," a most everybody is poor. And by that I mean they have no work, no income, and generally no sav-

Hotels are closed or empty, local transport agencies idle, tourist traffic largely paralyzed, and the numerous religious souvenir shops, while obliged to remain open, are without customers. Even factories are not operating, because their proprietors are in Amman, on the east bank of the River Jordan.

An interpreter accompanies me on my rounds, as the native language is Arabic, of which I know but little. Some speak

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English, Italian or French, and then I can manage well enough. But my interpreter helps me to move along with the speed that is necessary to cover so many families and briefly note the name, number and condition of each. The pathetic little story ends about the same in more than 90 per cent of the cases: nobody is working; there is no money and nobody can help. Variations include a son in the oil fields of Kuwait or Saudi Arabia who used to help a bit a son or daughter in Amman or Beirut, with no word since the

Children cluster around, lots of them-beautiful, friendly and lovable-who press forward to kiss the cross of Abouna's (Father's) rosary. The big problem is ever present: how to feed and clothe them. Almost everybody in the parish needs help, and we are doing what we can for the 500 or more families. But a little help does not go far. What they all need and ask for is "work!"

The Custody of the Holy Land operates carpentry, ironwork, electric, shoemaking and printing shops which give employment to some 100 members of the parish. These men were taken care of even during the one months enforced closure after the war. But the general situation is aggravated by the increased cost of living, due partly to currency exchange and partly to the opportunism of

Palestine's Arabs — They Bear the Brunt of Our Debt to the Jews

"Kill the Jews wherever you find them. Kill them. Kill them with your weapons, with your hands, with your nails and

That was the final advice King Hussein gave to the troops and people of Jordan before the UN cease-fire halted the Arab-Israeli war in June.

Time magazine, nonetheless, described Hussein as "the least unreasonable Arab."

Which lets you know what Time's editors think of most of the other 100,000,000 Arabs.

What do we think about them? We wanted to get into Jordan, as well as Israel, but neither that country nor our

own State Department would Our viewpoint is therefore inevitably bound to be one sided but I've honestly tried since our return from Israel to discover what can be said for the Arab

case in the current dispute. There's also the fading memory of a trip to Jordan, Syria and Lébanon four years ago.

The first and obvious fact is that Arabs are people. You can't stereotype them anymore timn any other race or nation.

We met some individual Arabs and I suspect that they were as different in their outlooks as they were in their physical characteristics — one was short and wiry, another tall and portly, a third was stocky but energetic - all were gracious and it's incredible that any of these would ever have actually done what Husseln told them to do.

There were of course scores of others we met as we paused at shops or homes or fell into brief conversation with as we took pictures in Jerusalem's "Old City" section.

None seemed the type that would "kill the Jews."

The Arabs with whom we spoke quite to the contrary consider themselves as victims of the Jews rather than as a threat

They point instinctively eastward and tell you about "the refugees" - 1,300,000 of them - uprooted from their homeland, they say, by the Jews of

For the past 19 years, these Arab exiles have lived and proliferated in 28 camps in Jordan and the Gaza strip - and been told daily over and over that the Jews are to blame for their exile and the only solution is to annihilate the Jews and push Israel into the sea.

For the sake of the record it should be noted that during these 19 years 67 nations, including Israel but never once the Soviet Union, as also innumerable private agencies such as the Red Cross and the Vatican, contributed close to \$35,-000,000 annually for the support of these refugees - which means, quite crudely, that they make good business for somebody, as well as being grist for propaganda mills.

This is one of a series of articles by Courier editor Father Henry Atwell in which he describes a one-week visit to Jerusalem in June. He went on his photo and fact-finding tour with Rochester photographers Louis Ouzer and Mel Simona

The Manchester Guardian in a series of articles recently pointed out that increasingly more and more "refugees" fortunately don't live in the camps anymore — and cited one individual who owns a hotel and a travel agency in Jerusalem and a house in the suburbs, but he's still technically listed as a

Now that Israel has suddenly absorbed over a million Arabs, including perhaps half a million of them in the refugee camps of western Jordan, there is at last a possibility of a solution.

For one thing, Israel is quite likely going to get an accurate count of the alleged refugees a statistic that has long been needed, a statistic that has often varied depending on who was doing the talking Israel can also be expected to be able tofind jobs for these people rather than leave them idle in their

One Franciscan-friar in Jerusalem cautioned us also against "inilated" figures on the refugees — both those surviving from the 1948 and 1956 wars as well as those added during this year's six-day war.

Whether there are a million refugees, or a thousand or a hundred or only one, however, as the friar also pointed out, is, after all, only bickering.

The pity is that anybody, Jew or Arab, has to be rooted out of a home and torn from familiar surroundings and parted from friends all because those who shape the destiny of nations play so ruthlessly with human lives.

What Nazi Germany did to 6,000,000 Jews will remain as one of the ineradicable blotches on the history of our century and the blame is not Germany's alone but the collective guilt of the rest of us who could have helped but didn't.

To recompense the Jews, however, the brunt of the burden ought not to be thrust upon the Arabs of Palestine. No code of morals can justify the eviction of Arabs from their homeland because the Jews had been evicted from theirs in Europe. The relief of Jewish distress ought not to be achieved at the cost of inflicting a comparable distress on the Arabs. And in this morally outrageous solution the Israell Jews, as much as the Arabs, are pawns of the world's governments who engineered such an arbitrary partition of Palestine.

That decision was made 20 years ago when the world was already exhausted from the blood-letting of World War II so the draftsmen of that design may perhaps be somewhat excused. We are haunted today by their inept decision, but which one of us today, even with the advantage of 20 years hindsight could propose, in the cur-

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rent jargon, a viable altern-

And added to this present irritation is the long memory the Arabs also have, like the Jews, of more than their share of bitterness at the hands of crusades, colonialism, dispossession and the poverty that has been en-demic to the Middle East area for centuries.

Out of such frustrations, war can return to the Holy Land in irrational and vengeful fury at any time, warms Alan Geyer in Christianity and Crisis magazine, with all-out bombing of population centers, a resort to weapons not used in the June blitz, an unleashing of massive guerilla warfare - and the renewed prospect of a U.S.-Soviet confrontation.

If there was any frightening element in our one-week stay in Jerusalem it was this uneasy feeling that we were not so much in a post-war period as we were in a pre-war situation on the brink of the insanity of a yet more dreadful conflict.

There is a strong temptation to turn away from such disturbing affairs with an attitude like the solemn foolishness of former UN Ambassador Warren Austin who advised the Jews and Arabs to settle their differences "in a spirit of Christian

The Manchester Guardian in an editorial "Living without a magic formula" provides, I think, a very realistic evaluation of this present turbulent

"All conflicts have presum-

ably seemed awesome to those

who lived through them, but the particular burden of our generation is to be aware of multiple conflicts taking place simultaneously, each feeding, to some extent, on the others. Now that everyone knows instantly of the Negro revolt in the city ghettoes, of the portentous re-sentment of the underprivileged in the poorer continents, of the unquenchable hatreds - Arab versus Jew, Chinese revolutionary versus the West - it seems not only that the solid foundations of world order are being shaken but that they cannot be restored again.

"The worst thing that could happen - and it seems to be happening — is that we should become inured to the idea of violence. The Vietnam war, whatever the rights and wrongs of it, makes us a bit more thickskinned with every day it continues. The racial riots in Amer-



His possessions in a sack, his home — if he's lucky — a tent ... that's life for more than a million of the world's one hundred million Arabs.

ica are becoming a commonplace to be explained away as almost inevitable during the 'long hot summer.'

"Disregarding Vietnam, many of the current conflicts have a common origin. That is the gap between potentiality and

achievement

"The Negro knows a good life

is well within the grasp of all America's citizens. He probably knows that some day it will come for him. But he fears that when the day does arrive he will be dead or too old to enjoy it. The same is true of the inhabitants of the poor continents. They are given daily glimpses through their newspapers and radio of a world of opulence from which they are still ex-

Arise, ye Arabs, and awake! --Ode by Ibrahim Yazeji. cluded. Their own traditions do not seem to be leading them in the same direction. . . . The Arab envies the Jew not only the slice of land he has occupied but what he has made of

"Sheer envy has become a driving force and a very frus-

"One response to the overwhelming cares which now seem to beset the world is to try to escape from them. That may be a sensible thing for any given individual to do, but it does not help to diminish the causes of anxiety. Most previous generations have had at the back of their minds the idea of a magic formula which would sooner or later put the world to rights. Christianity was one such balm another was the liberal belief that education led to enlightenment. Somehow our generation has to face the world without

any solace of a magic formula. It has to be piecemeal and pragmatic in its approach to all the problems that weigh upon it, and realize that if problems cannot all be washed away at once they can be alleviated little by little. Without question the first to be tackled should be the material inequality between naas we, as a nation, and as the white race, give the impression that our only concern is to look after number one we cannot expect those much less fortunate to do otherwise. And when violence is the only method open to them which makes any impression on us, we cannot be

surprised if they use it." Those are sobering words. But they are not nearly as grim as are the likely results of ignor-

-Father Henry A. Atwell

I Can Read the A.A.S., Can You?

ALEPTITE FERRITATION OF THE PROTEIN OF THE PROTEIN

By GARY MacEOIN

"Every time we read of still another seminary reducing its Latin course to a token two years, we think: That means they won't be able to read the A.A.S. (Acts of the Holy See). They won't be able to read an indult, an encyclical. They will be useless in a chancery.'

" So writes ah anonymous columnist in "The Priest" magazine, one who confesses nostolgically to "nine years of drilling in Latin grammar and syntax" and "four years of Greek." He has, he confesses, given up hope of saving the study of classical Greek but would still try to strike a blow for the Latin which "has for 2,000 years been the official language

I believe the issues he raises to be important not only for the priests, by and for whom "The Priest" is edited, but for the whole people of God. As a specialist in communications, I am convinced that we suffer much semantic confusion in the Church today, and that a major reason for that confusion is the formation of functionaries and formulation of problems in an artificial language incapable of ex-

برم,

pressing the vital needs and aspirations of the people.

Not to pull rank but merely to anticipate a rejoinder, I think the twelve years devoted to studying Latin and the eight to Greek were well spent indeed, an excellent preparation for self-expression in living languages. But Latin and Greek were tools designed for needs quite unlike ours. We have outgrown them, as we have outgrown Greek architecture and the Roman charlot.

There is a double danger in the romantic notion of 2,000 years of continuity, It is not simply that the period of Latin use is far shorter, or that it was never "the official language of the Church" but at most a working language of part of the Church. More importantly, it is not the same language even if called by the same

One might distinguish a dozen or a score of Latins through the centuries, but a broad three-fold grouping will suffice. First, Latin was a living language, an expression of the hopes, desires and anguishes of a particular society, a vehicle of communion, a mode of penetrating the depths of the souls of those who

In the Middle Ades, when men were speaking other languages, the framework of Latin was used to express a particular philosophy, a job for which it was eminently suited. The tool was in fact so excellent that the mistaken belief became current that his Latin could and did formulate certain concepts objectively, that is to say, in the written words of themselves. It was to prove a very dangerous error. Communication is between persons. The word is a sign, an arbitrary sign, of intention. It has no meaning except in relation to the intention of the one who utters it.

Finally, we have the Latin of the A.A.S., the indult, the modern papal encyclical. It is a language equally removed from classical Latin and from the spirit of the twentieth century. It is the language of kirkissing the sacred purple." It is the language in which "the humble petitioner" obsequiously acknowledges "the superior judgment" graciously expressed by his "most eminent lordship" on "the venera the original the contorted language of ble sheet of paper" which Cicero and I

would have respectively called letters and

Some users of this language claim that it is "a pure formality." They do not seem to understand that in this age of instant communication not only the message but the medium is everywhere exposed, and that this kind of nonsense is a major element in 'the believability gap faced daily by those of us who try to make the Church meaningful to the world.

What they also forget is that this artificial language cannot and does not express what we today are thinking and feeling and suffering. It could not and does not express what the Council said in the Constitution on the Church in the Modern World, or what Pope Paul said in the encyclical on world development.

No, my dear anonymous fellow columnist. I share your love for the languages of Demosthenes and Cicero, I share your admiration for the technical competence of the Scholastics. But, unlike you, I can only rejoice at the news that fewer semare being prepared indults and the A.A.S.

Wounded M

Thank

prayers and letters prompted a wounde Marine to visit the ch Our Lady of Good School. Desmond Mu came to Rochester to t children personally morale-building effort returning to St. Alba Hospital for treatmen tensive injuries rece Vietnam.

The young girls bake and bought gifts wit earned baby-sitting a them to the Rocheste and his buddies in The boys mowed lawns errands to do their par Efforts of the child

of cookies contained r **'B**e sure Joe and R some of these . . Many of these bude not as fortunate as Mu Viet Cong artillery bl demilitarized zone fo hours last May. He d

spread to other mer

Murray's company as



Here Good Coun Goodwin, Mary

Community

This question is be on many fronts today where more than in city parishes.

With many of thei rishioners moved ou suburbs, financial cramped and surround cial problems, these can't afford a "bususual" attitude.

Rochester's Immacu ception parish for one ing toward a commun ed approach. Not easy it means a willingness the neighborhood in realistic way possible

The spiritual needs are by no means overle they are not treated tion, either.

how the Christian c can best serve the pe neighborhood," state Robert Kreckel, past 3rd Ward parish, this Action is Ecume

"We are trying to

One facet of this ity ministry" as it is that it tends to be str menical.

Clearest evidence Immaculate Concepti presence on the paris a Protestant seminar Coppard. Formerly pastor of a Presbyter in Batavia, Coppard in June by Father K the parish's "commu

Plymouth Ave chur neighborhood approa . As Coppard desc community ministry

ister," he coord

points are salient: • Ecumenical acti sential. "There's too do for any parish alone," he says simpl

Father Kreckel add er note: "The most problems are basic hu lems," and the solut depend on deno stands.

• This ministry s pend more on laym

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