About four o'clock two years

ago this coming April I met a

priest friend in the parking lot

across from St. Joseph's Church

Since the friend is a scholarly

man and we both had just come

from Trant's Book Store I

queried "And what are you

reading these days?" He re-

plied: "These days all I read is the Bible and my breviary;

and I say my prayers. I have

been intending to write you a

note of thanks for speaking out

against some of the abberations

in the Catholic Press. It is

strange that we who are con-

servative tend to remain silent,

and leave the field to extrem-

ists. Perhaps that's part of the

nature of the conservative: to

I have frequently thought on

If you want to raise the blood

pressure of many of the ultra-

liberals, ask them to clarify"

that when I ask for a clarifica-

tion of ultra-liberal ideas I get

this anti-clarification response;

yet when the real or imagined

or exaggerated weaknesses of

the Church are presented, cate-

gories fall-all over one another.

An odd note in last week's

news came from Holland. Do-

minican Father Edward Schille-

beeckx (pronounced: skil-

e-beeks) is so learned a theolo-

gian that some regard him a

modern Thomas Aquinas. Many

of us were floored to read what

Father S. is purported to have

said: namely 1) that the Amer-

ican bishops, with few excep-

tions, destroy all spontaneous

life; 2) that hundreds of priests

are sacked or are transferred

against their will; 3) that the

always seems so strange

this observation, and in testing

it, find that it tends to be true.

in Rochester

be quiet."

their vapors.

By Father Paul J. Guddy



DEMOCRATS TAKE LOOK AT MOOD OF CONGRESS

Capitol Hill

JUST HOW FRUSTRATING WILL THIS SESSION BE?

By HENRY CATHCART Central Press Washington Correspondent

ASHINGTON—Democratic leaders in Washington have been inwardly concerned, about the mood of Congress in this second session of the 90th in this presidential election year.

Their concern heightened as President Johnson's State of the Union speech came under severe partisan attack. The charge that it was a "political" document was expected, but the vehemence with which the political opposition has assailed many of its proposals came as a surprise. To these Democratic leaders the opening shots portended an acrimonious and frustrating session, with little promise that any sizeable proportion of presidential requests would remain unscathed.

This state of affairs surfaced even before submission of the President's annual budget message, a document that invariably falls subject to criticism and challenge.

With this backdrop some of the Democratic leaders found comfort in the first roll call vote What is in the House of Representatives of the present ahead? session. The issue involved was ration, except that the vote was almost completely along party lines, with Republicans supporting an amendment backed by their leadership, and Democrats opposed.

The crucial question involved was whether Southern and conservative Democrats, unhappy about some features of the State of the Union message, would join the Republicans in handing the

administration a symbolic defeat. They did not. This does not mean that the coalition is not present, but it does mean that more than a gesture must be involved to activate it.

■ BAD ADVERTISEMENT—Any number of businesses proudly say, in one way or another, that "our product is our best advertisement." The idea is that the quality is so high that it will naturally generate demand as the public becomes aware of this

The government had a recent experience that caused it to stop and think about the quality of a "product" it had purchased. As many know, the government is woefully short of proficient typists. The Government Printing Office, in an effort to fill its needs, sent eight of its employes to a typing school that promised to produce accomplished typists after only 12 one-hour lessons. It uses a short-cut training system developed in England.

At the conclusion of the course the eight individuals were asked for a detailed report of the training. All eight said they had enjoyed it, and had learned to type, too. All eight said the training was excellent.

But what shook the Printing Office officials was the fact that two of the eight had made their reports in

It all had a happy ending, though. A check developed that the two longhand scribes couldn't find typewriters on which to make their reports.

Our Visit to Freedom House

By MARY TINLEY DALY

Miami, Florida. The plane was in, and on time. Its 90 passengers had boarded a bus and been unloaded, with their scant baggage, here at "Freedom House," a big rambling building where they would spend 24 to 48 hours before embarking on a whole new way of life.

This was a "Freedom Flight" for Cuban refugees, shuttle be tween Varadeo Airport, 60 miles east of Havana and Miami International Airport, a mere 90 miles away from Castro's communist regime. Another plane ful - 90 to 100 persons-would arrive this afternoon, we were told. Two planes arrive each day, Monday through Friday, in an operation that has been going on since December 1, 1965 and represents the largest family reunification program ever recorded in history.

The faces of these Cuban men, women and children reflect their seriousness of purpose in fleeing communism. Their good-natured cooperation with the plans made for them foretell the successful resettlement that has marked the progress of their predecessors in the Cuban Refugee Program.

'Simpatico'

Staffed by 19 Spanish-speaking personnel, Freedom House is the first touch of the United States for these lonely people. Routine necessary paperwork, innoculations, chest X-ray and the like are of high priority in such a vast undertaking. But the human "simpatico" comes first: "You must be hungry after your trip? Free snack bar is right here!" There the visitors find sandwiches, coffee, milk, soft drinks, cake and baby food donated and sent in daily by commercial and volunteer

Required by the Cuban government to leave all other possessions behind, each man is allowed but one suit; a woman may bring two dresses; a child

may have a toy and essential clothing, a sad situation.

At Freedom Houses trained nurses are on hand at all times. a doctor pays a twice-daily visit and a priest is on duty from 10:30 on. The outdoor nursery for children is useable most days in balmy Miami but for rainy days, there is also an indoor nursery.

Walks about the grounds, TV viewing and a movie each evening are popular. But the pulse of Freedom House is the comfortable big waiting room where actual resettlement takes place with an efficiency and speed that has to be seen to be be-

Voluntary Agencies

The whole Cuban Refugee Program is a government-sponsored operation through the Department of Health, Education and Welfare, in which four voluntary agencies cooperate. These are: the United States Catholic Conference, which handles the largest number through its Department of Immigration; the Church World Service, an organ of the World Council of Churches; the International Rescue Committee and the Hebrew Immigrant Aid So-

All of these agencies have Spanish-speaking staff members in that big waiting room in Freedom House to assist refugees on a first-come, first-served basis. No questions are asked as to race or religion. The refugee applies to the agency of his choice. If he has a relative anywhere in the United States, a phone call is made, the situation explained and the two allowed to talk. If the relative is able to take over from there, as is usually the case, well and good, the government paying transportation costs.

The agencies mentioned above have been successful in finding homes and jobs for all who can work, relief for those too old or sick. In the Catholic field there are 179 resettlement offices located throughout the country, each run by its own diocese and cooperating with the program. As part of the resettlement plan, each refugee receives new clothing suitable for the area to which he is-

Many, of course, prefer to stay right in Miami, learning English and finding jobs. The language barrier is serious, but so are the Cubans. They study hard, take jobs many an Ameri -can would turn down and rise amazingly in their work. The "busboy to banker" slogan is not a myth for those who pass through Freedom House on their way to freedom.

discontent among American priests, and even hatred of their bishops is indescribable . . .

Good Theologian, But

So many good priests and bishops are quoted out of context that I think it both prudent and kind to double check as to what Father S. really did say. But what he is purported to have said has been broadcast so constantly by the ultra-liberal press for the past few years, a few observations may be in

1) That over two hundred bishops are destroying all spontaneous life is surely a misreading of American character. It would imply that our people are some kind of robots, who have neither energy nor imagi-nation nor vitality nor intelligence. That the people of the Church are far more conservative than the oppressive avant garde would have them be, is true. But if it be fault-and some of us consider it a virtue — let us not blame the bishops.

. 2) I suppose some priests ARE SACKED by their bishops. The question is: are they sacked because they are in the right and the bishops are in the wrong? St. Paul wrote to Titus, as one bishop to another: "In fact you have there a great many people who need to be disciplined, who talk non-sense and try to make others believe it . . They have got to be silened: men of this kind ruin whole families, by teaching things that they ought not to (Titus 1-10). If this sounds like censorship, blame Saint Paul and the Holy Spirit.

3) That anyone should be surprised that priests are transferred "against their will" seems strange. A priest living in great comfort and with a minimum of burdens might get to like it, and might well be transferred "against his will." The very nature of our ministry is one of serving the people through the Church.

Will priests go where they please, or will they go where they are needed? Who will decide? In my eleven years of Military Service I had ten main transfers. No one consulted my will. It was assumed I would go where the need of the men was greatest. Christ's Church does not weigh a priest's personal preferences above the needs of the people.

4) I wonder about the alleg-"indescribable discontent among American priests, and even "hatred for their bishops". I know more priests in our own diocese than most priests do; and I must say as a whole they are an admirable lot.

There are the usual petty criticisms of curial and pastoral policies; and the humor that is directed toward authority. This is common to human nature. It is found in happy families, in enthusiastic basketball and football teams, in thriving industries. But what does it indicate but the very human tendency to spout off, which is a good therapeutic?

I am still unwilling to accept the report as from Father Schiffebeeckx without the full context. In the meanwhile, for those who can profit from heavy theology, go out and buy his books - and read them. He is a holy man and a great and good theologian. God bless him and all good priests.

And may God give strength, patience and loyalty tto restless and uneasy priests. There are some. They are precious, unique portions set off by God for Himself. They are part of the special fellowship, the priesthood. They are needed to serve the People of God, even under the guidance of the bishops.

Joseph Breig

The Lord's Prayer: New Translations

If the Lord's Prayer is to be revised, I hope that something will be done about the misleading passage, "and lead us not into temptation.

The Commission on Ecumenism of the Diocese of Pittsburgh has recommended that a new version be prepared which all Christians can recite together.

In a memo to the Committee for Ecumenical and Interreligious Affairs of the U.S. Bishops, the Pittsburgh group notes that among Protestants, the wording generally is, "Our Father, which are in heaven," and "forgive us our debts as we forgive our

Catholis say "who are in heaven," and "forgive us our trespasses as we forgive those who trespass against us."

Another difference is that Catholics stop with "and deliver us from evil," whereas Protestants have the ending. "for thine is the kingdom and the power and the glory for ever and ever." This is used also by some Eastern rite Cath-

Personally, I like that ending. whether or not it is a "marginal gloss" which got into the New Testament in the course of gen-

Report in

Longhand

"Which" instead of "who" strikes me as an archaic English usage which tends to depersonalize God.

As for "trespasses" and "debts," neither seems entirely satisfactory in expressing what is meant. At this point, I turn to the erudite "Friar Tuck," otherwise Irwin St. John Tucker, Catholic artist and scholar, who is publisher-editor of an illuminating little publication called Sunrise, issued from 7215 N. Ridge Ave., Chicago 60645.

In the issue of November-December 1966, Friar Tuck gives a translation of the Our Father from the original language spoken by Jesus — an Aramaic tongue in which Friar Tuck is profoundly versed.

He discards both "debts" and "trespasses," and makes the passage read, "and forgive us our offenses as we forgive our of-

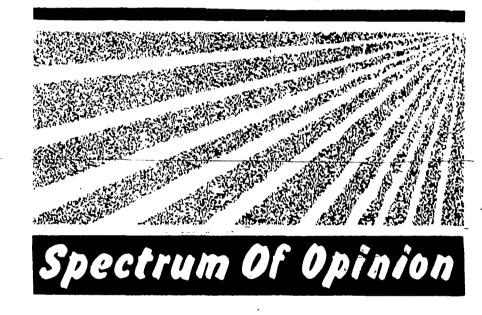
Turning to "lead us not into temptation," it seems silly to-suggest that God might tempt us to sin. And in fact nothing of the sort, according to Friar Tuck, was involved in the original wording given by Jesus to his followers when they asked him to teach them how to pray.

Friar Tuck says that the passage in the language of Jesus was "u-la ta-alan l'nisyuna, illa patzan min Bisha," which translates into, "Do not drag us to trial or judgment (for our sins) but rid us of (or rescue us from) the Evil One."

Therefore, what the Lord taught his disciples was not a plea against being led into temptation by Our Father God; rather it was an appeal for forgiveness of our infractions, and also for protection from the machinations of Satan.

If there is to be a revision of the Lord's Prayer that passage, above all, ought to be corrected.

Friar Tuck's version includes the "Protestant" ending. His translation reads, "For thine is the kingdom and the power and the glory to ages of ages."

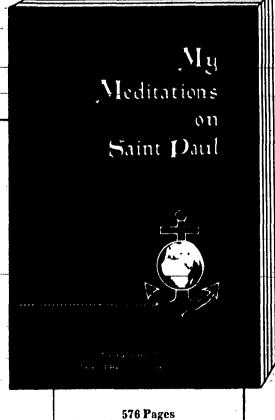


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Letters to the Editor Below are excerpts from the

Lauds Local Capuchins

Editor:

I was interested to see the article in the February 9 issue of the Courier on the updating of the Capuchin order. May I make some additions to the Capuchin representation in the Rochester diocese?

Capuchin theological students

attend St. Bernard's seminary

and two Capuchin Fathers are teaching there . . . which is in keeping with the ever-renewing outlook of the Capuchin order. Father Anthony Giudice. O.F.M., Cap. is chaplain at Sen-

eca Ordinance Depot, teaches at DeSales High School, Geneva and is National Guard chaplain for the Geneva area

To the over 1,000 people who took part in the €all and winter sessions of the diocesan-wide Adult Theology program, Capuchin means Adult Theology. The program, which is sponsored by Bishop Sheen's Office for Religious Education, is directed by Father Leopold Protomastro, O.F.M., Cap. and Father Cyprian Rosen, O.F.M., Cap., both of whom are Capuchin priests from from the Immaculate Heart of Mary Friary, Lochlund Road, Geneva. Courses have been held in Rochester, Auburn, Geneva, Elmira, Victor and Seneca Falls; bringing the word of God and a new life to His people.

> Martha A. Richardson, Seneca Falls

"End This War!"

Father Paul Cuddy ("Peace With Justice," Jan. 10) is convinced that charity and justice are grossly lacking in the opponents, and only the opponents, of the Vietnam War.

The tragedy of dismissing all

that we fight in a righteous cause as bellicose pacifists and myopic leftists is that it discourages meaningful debate on the issues

It is my hope that Courier readers are still able to consider the words from another letter which, like Chaplain Brinkman's, was not written from the Cozy Comfort of the College Campus or from the exhilaration of collisiving peace marches, but from a land terrorized by destroyers of life and liberty. =

It was mailed from Saigon Sept. 19 to President Lyndon Johnson. Along with the letter, seven American volunteers submitted their resignations from the International Voluntary Services, Inc.

Arnong those whose resignation have been accepted and who have returned to the United States is Don Luce, who has been the director of the I.V.S. in Vietnam for nine years,

In addition to those who have resigned, are the signatures of 44 other volunteers who remain with the program in Vietnam.

Lay Congress Story

Issued in Booklet

Washington-(NC)-A booklet titled "Lay People Respond to Vatican II," containing docu-ments of the Third World Congress of the Lay Apostolate in Rome last Oct. 11 to 18, has been published here by the National Council of Catholic Men. The booklets, available from NCCM headquarters, 1312 Massachusetts Ave. N.W., Washington. D.C., 20005, are priced at \$1 for a single copy; with re-

duced prices for quantity orders.

letter (printed in full in Motive, November, 1967): "We are finding it increasing-

ly difficult to pursue quietly our main objective: helping the people of Vietnam. In assisting one family or one individual to make a better living or to get a better education it has become evident that our small successes only blind us to how little or negative the effect is, in the face of present realities in Vietnam. Thus to stay in Vietnam and remain silent is to fail to respond to the first need of the Vietnamese people -peace . . .

"Perhaps if you accept the war, all can be justified—the free strike zones, the refugees, the spraying of herbicide on crops, the napalm. But the Vietnam was is in itself an overwhelming atrocity. . . . Viet Cong terrorism is real; so is the innocent victims of U.S. bombing, strafing and shelling.

"Prostitution increases, corruption increases, crime in the street increases, and more and more capable people join their compatriots — either the Viet Cong or those on the Americanpayroll. . . In their eyes, the U.S. is the exploiter to be ex-

The letter concludes. "Someof us feel that we can no longer justify our staying, for often we are misinterpreted as representatives of American policy. Others of us wish to stay and to continue to serve the Vietnamese. It is with sadness, therefore, that we make our views known. But because above all our first concern is for the Vietnamese, there is no alterna-

"It is their cry and ours: End-

Ann R. Skagerboe Ithaca, N.Y.