

Inside WASHINGTON MARCH OF EVENTS

DEMOCRATS TAKE LOOK AT MOOD OF CONGRESS JUST HOW FRUSTRATING WILL THIS SESSION BE?

WASHINGTON—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.

With this backdrop some of the Democratic leaders found comfort in the first roll call vote in the House of Representatives of the present session.

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.

BAD ADVERTISEMENT—Any number of businesses proudly say, in one-way or another, that "our product is our best advertisement."

The government had a recent experience that caused it to stop and think about the quality of a "product" it had purchased.

At the conclusion of the course the eight individuals were asked for a detailed report of the training.

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

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.

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 Ecuemism 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 debtors."

Catholics 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 Catholics.

Letters to the Editor

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.

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 Seneca 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 fall 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 the Immaculate Heart of Mary Friary, Lochlund Road, Geneva.

Martha A. Richardson, Seneca Falls Editor: "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 those who are not persuaded

that we fight in a righteous cause as belittles 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 satisfying 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.

Among 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 documents of the Third World Congress of the Lay Apostolate in Rome, Oct. 11 to 18, has been published here by the National Council of Catholic Men.

Ann E. Skaggsboe Ithaca, N.Y.

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 between Varadero Airport, 60 miles east of Havana and Miami International Airport, a mere 90 miles away from Castro's communist regime. Another plane—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.

Staffed by 19 Spanish-speaking personnel, Freedom House is the first touch of the United States for these lonely people.

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 House, 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 believed.

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 Society.

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 going.

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 American would turn down and rise amazingly in their work. The "busby to banker" slogan is not a myth for those who pass through Freedom House on their way to freedom.

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-atan 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. Amen."

Good Theologian, But

By Father Paul J. Cuddy



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 in Rochester.

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 replied: "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 aberrations in the Catholic Press. It is strange that we who are conservative tend to remain silent, and leave the field to extremists. Perhaps that's part of the nature of the conservative: to be quiet."

I have frequently thought on this observation, and in testing it, find that it tends to be true.

If you want to raise the blood pressure of many of the ultra-liberals, ask them to clarify their vapors.

It always seems so strange that when I ask for a clarification of ultra-liberal ideas I get this anti-clerical response; yet when the real or imagined or exaggerated weaknesses of the Church are presented, categories fall all over one another.

An odd note in last week's news came from Holland. Dominican Father Edward Schillebeeckx (pronounced: skil-beecks) is so learned a theologian 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 American bishops, with few exceptions, destroy all spontaneous life; 2) that hundreds of priests are sacked or are transferred against their will; 3) that the

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

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 order.

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 imagination 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 nonsense and try to make others believe it... They have got to be silenced: 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 trans-

ferred "against his will." The very nature of our ministry is one of serving the people through the Church.

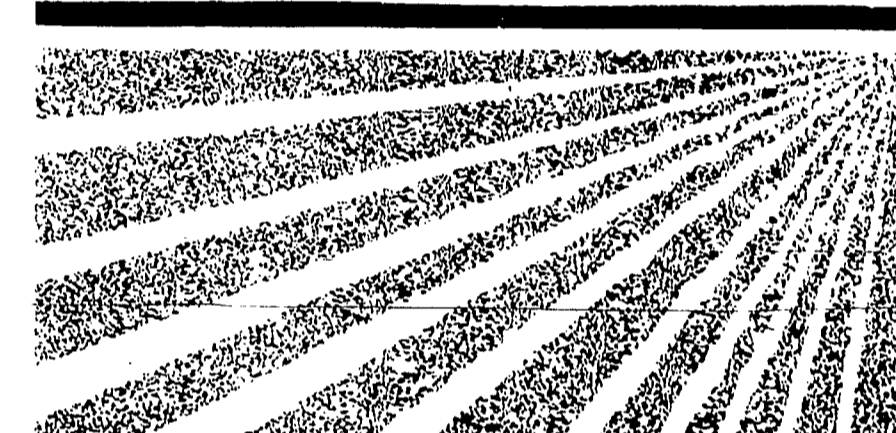
Will priests go where they please, or will they go where they are needed? Who will decide? In my eleven years of Military Service I had ten main transfers. No one consulted my will. It was assumed I would go where the need of the men was greatest. Christ's Church does not weigh a priest's personal preferences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

4) I wonder about the alleged "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 Schillebeeckx 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 to 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.

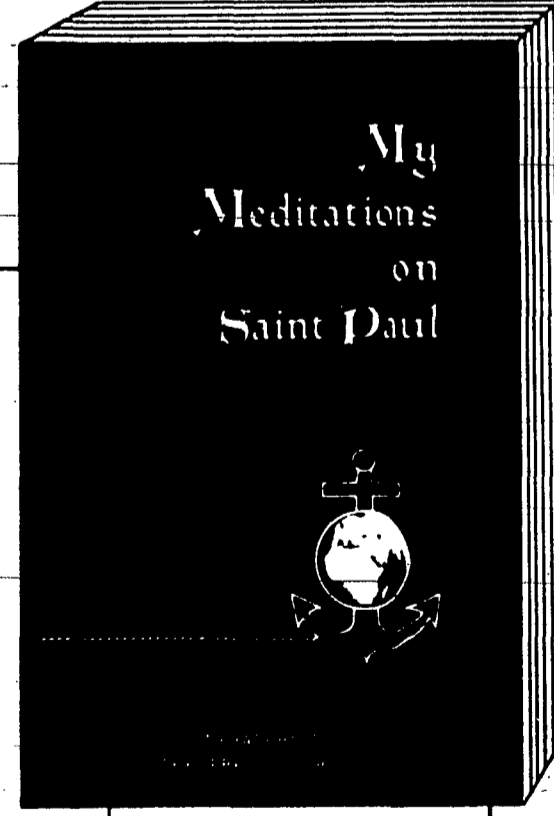


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