

THE VOICE

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Bishops elect officers, vote 'open meetings'

By JOSEPH McLELLAN

WASHINGTON — (NC) — The Catholic bishops of the United States elected new leadership and struck a note of political, fiscal and ecclesiastical caution during their five-day fall meeting here.

Cardinal John Krol and Archbishop Leo Byrne, the newly elected president and vice-president of the National Conference of Catholic Bishops and United States Catholic Conference, both left no doubts in their comments during the meeting that they are firmly committed to the principles of Church reform introduced by the Second Vatican Council.

But the prevailing mood of the 250-odd prelates at the meeting was one of prudence — not standing still, but testing the ground carefully before taking a new step.

THIS CAUTION was shown, for example, in their decision — after six straight years of deficit financing — to cut back programs to fit revenues when they make their next budget. No disapproval of the dynamic new programs of the bishops' national agencies was implied in the decision, merely a reluctance to make heavy financial commitments in an uncertain economy.

The bishops were prudent in their liturgical decisions. They did not reject in principle the idea that special groups need

Masses unlike the regular large-congregation Sunday Mass. But they withheld their approval of the practice until the experts come up with Mass texts they can accept.

In their relations with the government, the bishops were not timid. They called for a tax-credit plan to aid parents of parochial school children and they urged a swift end of the war in Vietnam.

But here, too, they avoided extreme measures. A passage calling for unilateral cease-fire was dropped from their Vietnam statement, and their tax-credit plan is far removed from the full-scale school aid program many bishops would like to see.

To those who say that nothing ever really changes in the bishops' meetings, this year's gathering offered one resounding refutation. After repeatedly turning down both proposals at previous meetings, the bishops this time voted to open their future meetings not only to selected representatives of the clergy, religious orders and laity but also to members of the press.

Even in this point, however, the departure from the past was not as drastic as it might seem. Regular press briefings have been held at the bishops' meetings for several years.

ALTHOUGH ecumenical concerns are

(CONTINUED ON PAGE 27)



CATHOLIC BISHOPS of the United States discuss a number of topics at the opening session of their semi-annual meeting which was held in Washington, D.C., last week. Under consideration were such subjects as the war in Vietnam, education tax credits, approval for newsmen to attend the next U.S. bishops' meet and unfinished business which the Church must attend to in the future.

Advent signals coming of Christ

The proof that Christ existed

This is one in a series entitled "The Coming of Christ to Mankind," written for the season of Advent. The articles were written by Father Donald Connolly, chairman of the Ecumenism Commission of the Archdiocese of Miami, and executive secretary of the Archdiocesan Office of Communications.

By FATHER DONALD CONNOLLY

No matter what age we were to live in since the Year One, whether in an age fearing attack from the Romans, the Huns, the Visigoths, the Turks, another "Christian" nation, or the atom bomb, we would still be much like our counterparts in other ages because of our common human nature.

As human beings, we face the same basic realities of life as our predecessors did. Fire, earth, air and water are our environment; and birth, weakness, love and death our common lot. Therefore it does not matter fundamentally the color of our skin, our native tongue, or our lineage. One fact is important to us individually and as a group, no matter who we are or when we lived — the fact which answers the startling question: Was Jesus Christ actually the Son of God?

IF CHRIST is not God, then what He did and said loses much of its interest and all of its awe. If He is God, then what He did and said have overwhelming importance.

There are a variety of reasons which will explain, without justifying, both the lack of Faith in Christ exhibited by a number of otherwise prudent and intelligent people, and the weakening of Faith in those who have allowed their prior zeal for religion to wane. Both groups seem to feel that they immediately create a crisis for Christianity merely by stating that religion must measure up to those facts of reality known to science.

For some strange reason, they conclude without examination that Christianity would fail the test. They doubt the ability of Christian believers to defend the basic tenets of

their Faith. The most fundamental aspect of this Faith would of course relate to the very existence of Christ.

To a young mind, which is just beginning the search for a deep meaning to life, it is only natural to expect healthy inquiry. It is likewise understandable how, under modern pressures so often intricately meshed with today's loneliness, frustration, and sense of purposelessness, that some might experience a hesitancy in the back of their minds as to the strength of the proof for whether Christ existed and exists.

WHEN an issue so important as this is brought up for discussion, the answer usually has to be preceded with a listing of some distinctions so that the answer can be properly understood. Even though this method can lead to boredom, it can also lead to truth.

The first distinction which should be realized in asking if Christ existed is that the question does not yet concern itself with what Christ was like. We are asking only one thing: did Jesus Christ actually exist on earth? What His existence was like, or what He did on earth, or how God could become a man are points to be taken up afterwards.

Having thus narrowed the field of inquiry, we can turn readily to the accumulated evidence which proves that Jesus did exist here on earth. The overwhelming sufficiency of evidence cannot help but evoke from fair minds a realization of the fullness of one's responsibility in then reacting to His

(CONTINUED ON PAGE 22)

Nov. 28



First Sunday of Advent

Great tribute set for Greg

(See related story, page 2)

By JOHN K. DE GROOT

More than anything else, the eyes of the young man tell of his tragic plight and uncertain tomorrows.

The eyes, then, they are soft and gentle, brown and bewildered over the future of a young life once filled with the sunlit promises and hopes of all youth.

His name is Greg Stead.

He is 16 years old and helpless.

His story is known well throughout South Florida.

Poised upon the threshold of young manhood, he is paralyzed from the neck down . . . afflicted for a reason known only to God . . . afflicted in a high school football accident . . . afflicted because certain fragile bones and delicate nerves were made useless for the rest of his life.

It came with one savage blow that remains a mystery to the countless who have come to hold him highly in their hearts for his calm courage and deeply personal faith.

TODAY, HE LIES STILL and immobile in a hospital bed far from his home in Florida . . . far from his many friends, known and unknown; friends who have responded to his plight with prayers and generous offerings of money to help meet the awesome costs of his shadow-laden medical care.

This week, his prone and still young body was carefully lifted aboard a plane that carried him to Houston, Texas and the Texas Medical Center where there lies some small promise of rehabilitation.

No one knows how long this young man will remain there.

But then no mortal man knows why Greg Stead was afflicted.

It came in a humanly-frustrating irony of "firsts:"

(CONTINUED ON PAGE 18)



BRIGHT SUNLIGHT, the first he had seen since he entered the hospital eight weeks ago, shone on Greg Stead's face as he left North Shore Hospital on a stretcher for a trip

which took him by ambulance to Miami's Opa-locka Airport and then in an Air Force ambulance-type jet to Texas Medical Center in Houston.

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THE VOICE

THE VOICE, P.O. Box 1059, Miami, Fla. 33138

Injured Greg receiving finest care, mother says

By MARJORIE L. FILLYAW
Local News Editor

"We couldn't have left him there if we weren't sure that the facilities were just the very best we could get."

Mrs. Jane Stead's enthusiasm was abounding as she returned from Houston Sunday evening after saying goodbye reluctantly to her 16-year-old son, Greg, now under treatment at the Texas Institute for Rehabilitation and Research at the Texas Medical Center in Houston.

The next to the youngest

in a family of nine children. Greg was flown to Houston a week ago aboard a special ambulance-type Air Force jet provided by President Richard Nixon, who expressed his concern for the youth in a telephone call to the family shortly after the boy sustained a broken neck and other injuries which paralyzed him from the neck down during a high school football game Sept. 30.

"It wasn't easy to leave Greg there," she continued, "but we are thrilled with the

facilities available. In two weeks we will go back for a consultation with the doctors who will give us an evaluation of his condition and tell us what they hope to accomplish."

ACCORDING to Mrs. Stead and her husband, Cy, Greg is in a ward with six other persons including four who are also quadraplegics.

"In front of him is a tiny 16-month-old baby who is in an iron lung," Mrs. Stead said.

"The young man beside him cries most of the day," she said, adding that the sister of the boy has already called the Steads twice to tell them how Greg is getting along.

"Everyone there was just wonderful to us," she added and pointed out that Greg's arrival was covered by three television stations and both of Houston's daily newspapers.

"Greg's condition is still acute," they said. "He's still got the tubes in his throat and it's difficult for him to talk. They have put him in a neck brace to ease the pain when he is moved. As he progresses he'll be moved to another ward. We are sure that if he is going to improve it will be done there," they are confident.

THE STEADS KNOW that the boy, for whom South Floridians and people throughout the country have been praying for eight weeks, has "a great adjustment to make" and they are relieved that a social worker, experienced in such cases, has already been assigned to work with him.

"We told her everything that we could think of about him," his mother recalled.

Although it isn't their primary concern, the Steads must of necessity give some thought to the medical expenses being incurred. Their hospital bill at North Shore Hospital where Greg was in intensive care since the gridiron accident is \$17,500.

"The charge for his care in Houston will be \$12,000 for the first six months exclusive of 'extras,'" they said.

Needless to say, they are

hoping that the Greg Stead National Bank of South Florida benefit football game scheduled in the Orange Bowl Dec. 2 will be a "sellout." As "The Voice" went to press, the Greg Stead Fund at the First

Bank of South Florida had reached \$29,052.30 donated by compassionate Floridians of all ages.

"We have so much to be thankful for," the Steads said,

"We want to thank all the people who have given Greg a chance with their donations and prayers. There is just no way we can really tell them how grateful we are."

Noted organist to play some of his own works

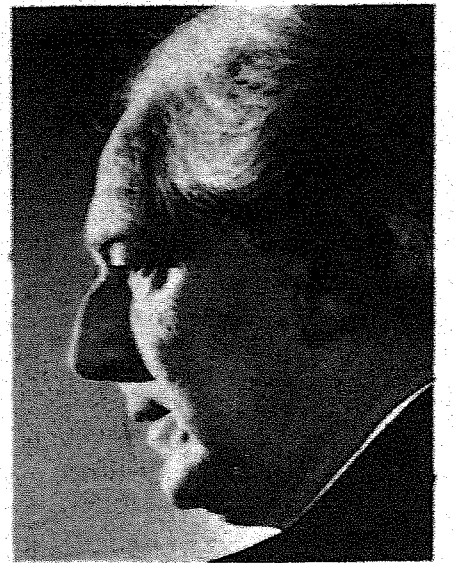
His own compositions as well as those of other famous composers will be featured by Belgian organ virtuoso, Flor Peeters, when he appears in concert at the Cathedral of St. Mary on Sunday Nov. 28 at 8 p.m.

The internationally known composer, teacher, and organist, will appear by invitation of Archbishop Coleman F. Carroll, who has invited South Floridians to attend free of charge.

INCLUDED in the program will be Prelude and Fugue in C Minor by V. Lubeck; Three Old Flemish Masters by H. Isaac; Fantasy on a Flemish Carol by J. Bull; Prelude and Fugue in D Minor by A. van den Kerckhoven; Toccata, Adagio and Fugue in C by J.S. Bach; Choral in E Major, No. 1 by Cesar Franck; Choral-Poeme: "Hodie mecum eris in Paradiso" by Ch. Tournemire; and Six Lyrical Pieces, opus 114; and Toccata, Fugue and Hymn on Ave Maris Stella, both the works of Mr. Peeters.

A resident of Antwerp, where his home includes a spacious studio equipped with an organ of 20 ranks and the console of the Cesar Franck organ, formerly at St. Clotilde in Paris, Mr. Peeters is currently visiting in the United States.

ONE OF the most important and prolific artists in the organ field today, he has been teaching organ in Belgium and abroad for



FLOR PEETERS

more than 40 years.

Until his recent retirement, Mr. Peeters was director and head of the organ department of the Royal Flemish Conservatory in Antwerp. Nine months ago the Catholic University of Louvain conferred on him an honorary doctorate for his outstanding work in the field of music and teaching.

Foster parents to be feted

WEST PALM BEACH — Twenty-two couples who serve as foster parents for dependent children under the care of the local Catholic Service Bureau will be guests of honor at a buffet supper at 8 p.m., Tuesday, Nov. 30 at the bureau.

The agency, which recently moved into larger quarters at 106 S. Clematis St., will host an open house on Friday, Dec. 17.

Hosting both events will be director William Vendric, and staff members Sister John, Madeline Schutts, Mrs. Peggy Haretos and Mrs. Jean Corcoran.

Fr. Brown chosen 'theologian of 1971'

An internationally known priest-scholar who was ordained in Miami and is a frequent visitor here has been named the outstanding Catholic theologian of 1971 by the Catholic Theological Society.

Father Raymond E. Brown, S.S., was honored with the Society's Cardinal Spellman award which was presented to the Sulpician priest by Terence Cardinal Cooke of New York during ceremonies in the nation's capital.

THE SON of R.E. Brown of St. Rose of Lima parish, Miami Shores, Father Brown was cited for his theological contributions in the form of "many articles, in learned and popular journals, his innumerable addresses and papers before audiences of every description."

He is president of the Catholic Biblical Association.

Father's published books include two volumes of "Commentary on the Gospel of St. John" in the Anchor Bible Series; "The Gospel According to St. John" (Doubleday) which received the Christopher Award earlier this year; and "Priest

and Bishop: Biblical Reflections" (Paulist Press). He was an editor of "The



FATHER BROWN

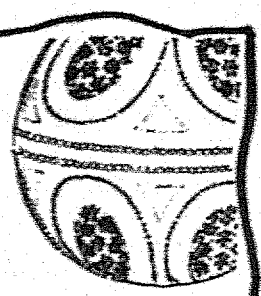
Jerome Biblical Commentary," winner of the 1968 National Catholic Book Award.

One of two American Catholic scholars named to the World Council of Churches' Faith and Order Commission, Father Brown last September became the first priest to teach in both Catholic and Protestant seminaries at the same time. He is currently professor of biblical studies at Union Theological Seminary and Woodstock College in New York City.

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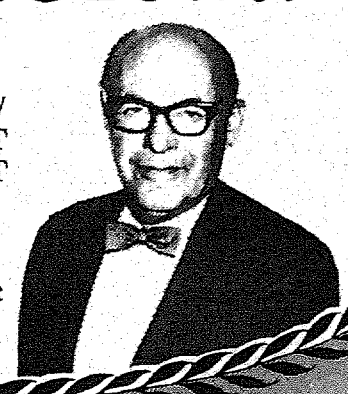


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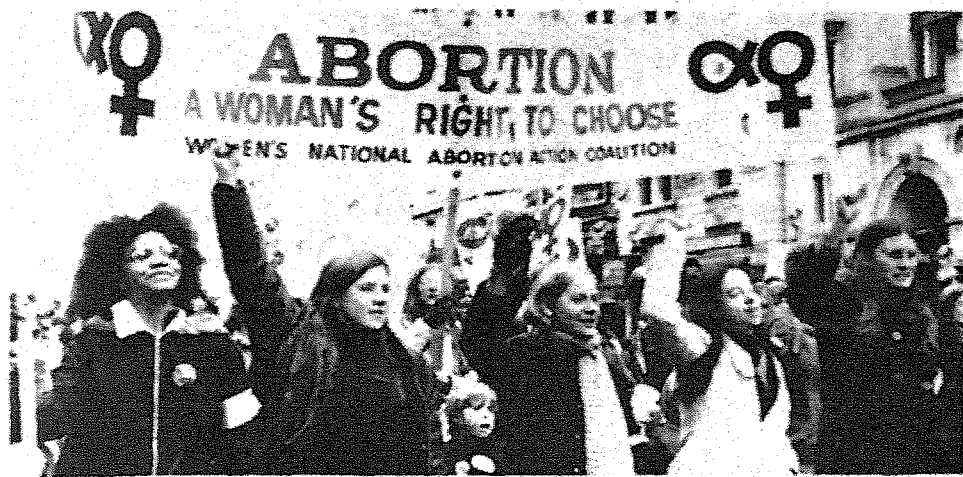
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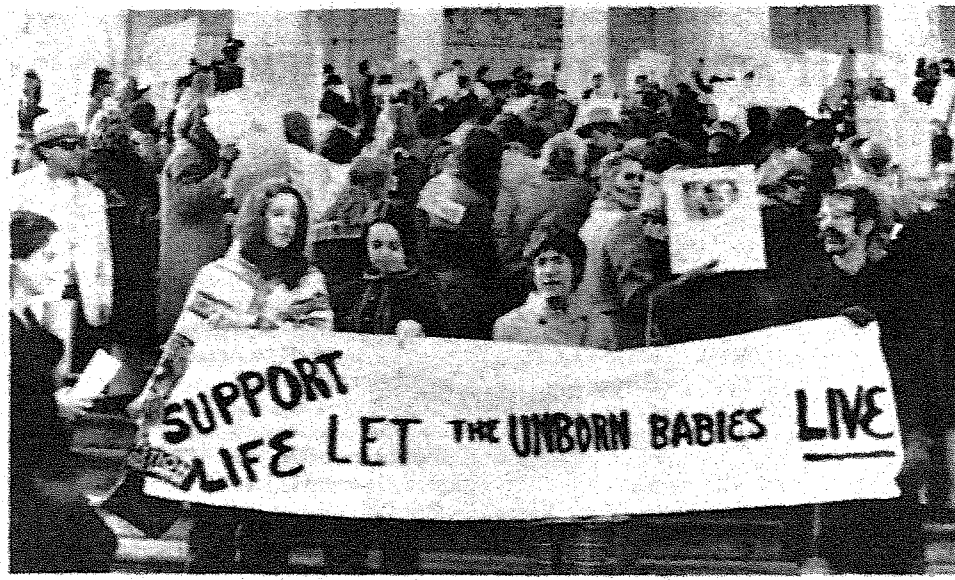
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Abortion—Pro and Con



ABORTION was the subject of mass demonstrations in the nation's capital last Saturday and anti-abortionists and pro-abortionists held rallies. At left, members of the Women's National Abortion Coalition, some 2,500 strong, urged repeal of all laws prohibiting abortion. At right,



Washington area Right-To-Life groups massed on the east front of the Capitol as students from Baltimore's Notre Dame College held a banner. Florida's Right-To-Life groups as well as others in the nation drove autos with the lights on last Saturday as a protest against abortion.

220 doctors tell court fetus is human being

WASHINGTON, D.C. — (RNS) — The U.S. Supreme Court has received an "amicus curiae" brief and motion supporting a contention that an unborn fetus is an autonomous human being entitled to full protection of law.

The brief was signed by 220 physicians including many fellows of the American College of Obstetrics and Gynecology and some 100 are from 39 of the nation's leading medical schools. Some signatories took the so-called "pro-life" stand against the "abortion-on-demand" movement for the first time.

In their brief, the physicians asked the court to consider medical and other scientific evidence of the "humanity" of the unborn and to weigh a section of the document dealing with the medical complications of legally induced abortions.

THE BRIEF WAS FILED in support of appellees in two cases pending in the Court — one from Texas, the other from Georgia.

In the Texas case, a U.S. district court held that the state's abortion laws are unconstitutional "because they deprive single women and married couples of their right, secured by the Ninth Amendment, to choose whether to have children."

In Georgia another U.S. district court declared that procedures for reaching an abortion may be controlled but that reasons for which an abortion may be obtained may not be regulated "because such action unduly restricts a decision sheltered by the constitutional right to privacy."

The physicians' brief contends that the Texas and Georgia courts neglected to consider whether the victim of the abortion, the unborn, has constitutionally protected rights. It holds that in the Texas case the court did not consider whether the unborn is a person under the Fifth and 14th Amendments or otherwise has legally protected interests.

IT ALSO NOTES that in the Georgia case the district court commented only in passing on the question of the legal personality of the unborn for constitutional purposes.

The brief contends that the unborn is an autonomous human being, the recent medical recognition of which has led to the development of new specialties concerning the fetus from the earliest stages of pregnancy.

Fetology, a new medical speciality, has numerous techniques for the examination and treatment of the fetus, including X-ray fluoroscopy, ultrasound, miniature fiberoptic cameras and endoscopes that are inserted through the cervix. Fetologists also employ a technique known as amniocentesis, to tap the fluid environment of the fetus and make cell studies to determine fetal health or genetic damage.)

"Modern obstetrics has discarded as unscientific the concept that the child in the womb is but tissue of the mother," the physicians' brief stated.

It cited Dr. H. M. I. Liley, a New Zealand pediatrician whose husband, Dr. Albert Liley (a signatory of the brief), perfected a technique of intrauterine transfusion of the

unborn, as stating: "Another medical fallacy that modern obstetrics discards is the idea that the pregnant woman can be treated as a patient alone. No problem in fetal health or disease can any longer be considered in isolation. At the very least, two people are involved, the mother and her child."

THE PHYSICIANS took issue with a contention that abortions should be considered no differently than any medical procedure taken to protect maternal health, thereby they claim, completely ignoring the developing human being. They gave the Court a detailed medical account of the

development of the fetus from conception through six months to demonstrate why they believe modern science has established the humanity of the unborn.

"This review of the current medical status of the unborn," the doctors stated, "shows conclusively the humanity of the fetus by showing that human life is a continuum which commences in the womb. There is no magic in birth. The child is as much a child in those several days before birth as he is those several days after."

Noting that traditionally the fetus was not considered in common law as alive

before "quickening," the doctors' brief argued that "modern science has proven conclusively that any law based on quickening is based on shifting sands — a subjective standard even different among races. We know that life precedes quickening."

The brief argued that its medical review indicates that "viability" is also a flexible standard "which changes with the advance of these new medical disciplines some of which are hardly a dozen years old."

It stated that new studies also indicated that viability "will become an even more relative concept and children will survive outside of the womb (in artificial placentas) at even earlier ages than in the past."

CONTENDING that the unborn child is as much a patient as the mother, the doctors stated, "In all the literature opting for permissive abortion, this simple truth is ignored

"When the physician accepts that he has two patients, he has no difficulty applying his skill for the benefit of child and mother. Every doctor practicing can tell this Court when in his medical judgment an abortion is necessary to preserve life."

The lengthy brief included a long section on the medical hazards of legally induced abortion, stating that the bulk of medical literature does not support claims that it is "X times safer to have an abortion than to carry the child to term."

The brief added: "The medical hazards of legally induced abortions are significant and must be recognized. When one focuses only on selected abortion mortality rates from Eastern Europe to make claims regarding the safety, one is looking for a motive to sell abortion."

"While the mortality rates alone do not present a total perspective analysis, they should not, on the other hand, be isolated from the 100 per cent mortality, numbering already in the hundreds of thousands, of innocent unborn children. Indeed one must recognize that the performance of legally induced abortion upon healthy women is not the practice of medicine at all, but rather another example of the violence of our times, the use of one more technological skill to destroy human life."

"The unborn's life is entitled, like all other persons' lives, to equal protection under the law . . . The voidance of state abortion statutes by court or legislature is government action which deprives the innocent unborn of life and thereby deprives them of equal protection and due process."

The signatories of the brief included Dr. A. W. Liley, Auckland, New Zealand, the first doctor to transfuse an unborn child within its mother's womb; Dr. Woodard Beacham, Tulane University, co-founder and first president of the American College of Obstetricians; Dr. Robert Gross of Harvard Medical School, first to operate successfully on congenital heart disease.

Also signing the brief were 30 physicians associated with the University of Minnesota including Dr. Fred Mecklenburg, clinical instructor of obstetrics and gynecology and director of Family Planning Program.

U.S. Education Commissioner

Backs 'child benefits' plan over tax credits

By SUE CRIBARI
WASHINGTON — (NC) — Dr. Sidney P. Marland Jr., the nation's Commissioner of Education, has predicted that his U.S. Education Office will back "the child benefit theory" — federal school aid which takes the form of services to children — rather than tax credits to parents for educational costs.

Marland spoke at the end of a historic two-day closed meeting in nearby Warrenton, Va., of some 100 Catholic and Public school superintendents from the biggest cities around the country, the first such meeting ever held under federal sponsorship.

Marland said his "quick impulse" was that the Office of Education favors child-benefit aid over direct support or tax credits. He added that the federal government "has only a limited range to work from" in helping nonpublic schools, due to constitutional considerations and recent court decisions.

THE WHITE HOUSE, in a press statement later, did not refer specifically to tax credits. But it said President Nixon agreed with Marland that there were constitutional difficulties surrounding non-public school aid.

The White House press spokesman said Nixon "is looking to the (School Finance Commission's non-

public school) panel to provide recommendations and possible solutions to the question of financing non-public schools, and those solutions must of course be consistent with Supreme Court decisions."

What come through "time and time again," said Msgr. James D. Habiger, president of the National Catholic Educational Association superintendents unit, was that "all educators worthy of the name are concerned not with systems, but with children. Therefore, the hand of cooperation was extended from both sides of the table."

SUGGESTED areas of cooperation, the priest said, included centralized purchasing, joint educational planning, and accreditation and attendance policies.

Sharing classroom facilities for courses like driver education is to everyone's advantage. Msgr. Habiger added, explaining that "it doesn't hurt any less" to get hit by a car driven by a non-public school student.

Marland said participants in the Nov. 15-17 meeting in Warrenton had gathered to share ideas on "ways to solve (educational) problems in the big cities."

He called the meeting significant because it was held at all, noting that some Cath-

olic and public school superintendents from the same city had never met each other before the session.

A large part of participants' discussions on "financing the public and non-public components of the educational enterprise" reportedly centered around giving eligible nonpublic school children their fair share of federally-financed educational services, such as programs for the handicapped.

Marland said at the press conference he thought there would be increased services to nonpublic school children as a result of the meeting.

He announced the creation of a new national post within the U.S. Office of Education to help nonpublic school pupils obtain all the federal aid services for which they are eligible.

The coordinator post will be filled, Marland said, by Dwight R. Crum, assistant director of the USOE division of vocational and technical education.

Msgr. Habiger, spokesman for the Catholic superintendents and other non-public school groups that attended, said the nonpublic officials were "impressed and grateful for the meeting."

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Retiring head of bishops hails Church enthusiasm

By RICHARD M. GUILDERSON JR.
(Director, NC News Service)

WASHINGTON — (NC) — The man who has been at the helm of the National Conference of Catholic Bishops during the past five critical years leaves his office convinced that there is "a new enthusiasm in the Church, especially on the part of those who have caught the spark of renewal."

In an exclusive interview with NC News, Cardinal John Dearden of Detroit, the outgoing president of the NCCB, said:

"I'm optimistic about the future. Surely there are tensions. There is disarray in the Church. It would be folly to deny it. But we are passing through a state of extraordinary change not only in our Church but in our country and the world itself. We cannot expect to pass through this great change without a certain amount of disturbance."

AFTER SERVING AS HEAD of the conference during its first five years, what are his thoughts about it and its future?

Sitting in his hotel room between meetings, he leaned back and said with a slight touch of an Irish brogue: "It's a mistake to look upon the conference as though it's a superstructure that consistently sets national policy."

"The conference's role is more to achieve collaboration and coordination of effort among the bishops of the United States than to set national policies across the board in every diocese."

"There are, of course, some exceptions to the rule."

The 64-year-old cardinal, who is a

scholar as well as an administrator, feels people should be cautious when generalizing about the Church on the national level.

"The U.S. Church is a very large complex of dioceses," he pointed out.

He sees the Church in the United States as "complex and varied in pattern, a sort of miniature of the entire Church."

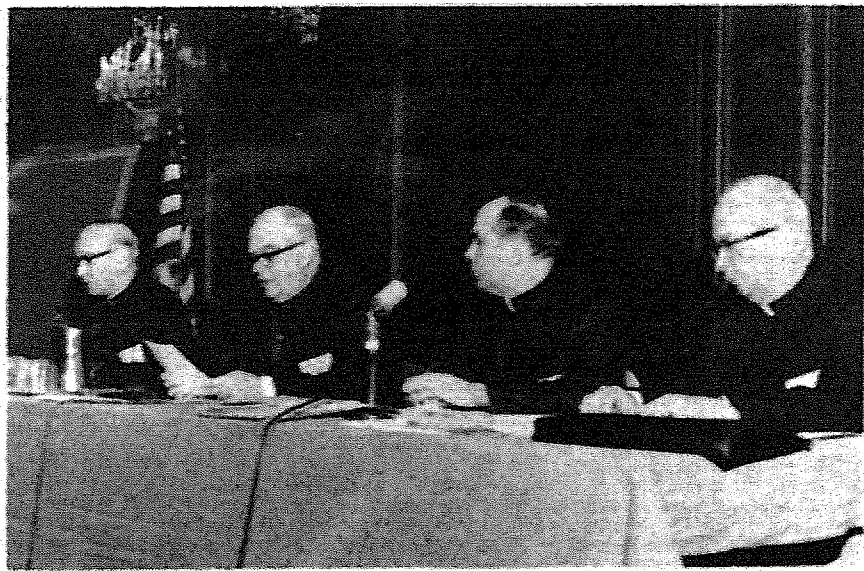
"It reflects so many differences of place and condition that it defies generalization," he added.

WITH THIS INTRODUCTION, the man who has headed Church renewal in the United States since the close of the Second Vatican Council cautiously answered the question of how well the U.S. Church has done in implementing Vatican II.

HE PULLED OUT A COPY of the NCCB's past five years and cited four achievements which he considered of special significance. They are:

- (1) The reorganization of the conference.
- (2) The betterment of relationships within the Church among its members such as the adoption of conciliation-arbitration (so-called due process) procedures, and the establishment of the United States Catholic Advisory Council.
- (3) Development of closer relations with other national hierarchies especially those of Latin America and Canada.
- (4) The creation of the Campaign for Human Development.

"The conference is a wonderful expression of collegial concern," he said, "and because it is dedicated to the whole Christian



OUTGOING OFFICERS of the National Conference of Catholic Bishops and the U.S. Catholic Conference preside over the opening session of the American Bishops' semi-annual meeting. The bishops, left to right, are: John Cardinal Krol, John Cardinal Dearden, Bishop Joseph Bernardin and Coadjutor Archbishop John J. Maguire.

community it expresses this in a very democratic way, in a dynamic way.

"There is a great spirit of charity among the bishops even when there is a big difference of opinion."

Citing the size of the conference as one source of problems the cardinal said the number of bishops is so great that it is not always easy to achieve a consensus.

"In its own way the very differences are a strength because the clash of opposing ideas refines the thinking of all," he remarked.

The bishops' recent \$500,000 study of the priesthood showed a wide gap between the views of U.S. bishops and priests.

"It's not a healthy condition when this gap is extremely wide," the former

seminary rector told NC News.

"There will always be differences of opinion in certain areas," he continued. "For example it is said that bishops hold a more traditional position, yet the study showed bishops were more advanced in social justice than priests."

Cardinal Dearden said the newest conference office on priestly life and ministry was a concrete expression of the bishops' concern to foster greater collaboration and sharing by priests and bishops.

HE SEES THIS area as a conference priority for the future.

As the first ex-president of the conference, Cardinal Dearden remains on the administrative board for another year and continues on the important plans and research committee.

School aid upped

SYDNEY, Australia — (NC) — The New South Wales state government increased its aid to private schools in the 1971-72 budget by about \$3 million.

State Premier Robin W. Askin said that inflation has caused "difficult problems for the state's independent school system."

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Cdl. Krol urges return to Gospel simplicity

By JOSEPH MCLELLAN
WASHINGTON — (NC) — "God knows, I did not seek this office," said Cardinal John Krol, archbishop of Philadelphia, his voice shaking with deep emotion.

The 61-year-old prelate addressed a news conference Nov. 17 minutes after his election to a three-year term as president of the National

Conference of Catholic Bishops-U.S. Catholic Conference had been announced.

He spoke simply and humbly: "I stand on the shoulders of giants. I am a very unworthy representative of very great men."

He spoke as a pastor — of the needy people who are being aided by Catholic Relief Services and the Campaign

for Human Development, the immigrants whose Church has helped them to become Americans rapidly and smoothly, the children who have been educated in "the largest privately sponsored and developed educational network in the world."

HE SPOKE as an administrator who has been handed one of the most

complex jobs in religion today and thinks "it would be both impossible and presumptuous to outline any programs."

Cardinal Krol was chosen on the second ballot, elected by 130 of the 250 votes cast. Behind him were Bishop Joseph L. Bernardin, the NCCB-USCC executive secretary in Washington (89 votes), Cardinal Terence Cooke of New York (22), Cardinal John Carberry of St. Louis (4), Coadjutor Archbishop Leo Byrne of Minneapolis-St. Paul (4), and Archbishop Humberto Medeiros of Boston (1).



JOHN CARDINAL KROL

Mary's Seminary, Cleveland, in 1942 and the next year became vice-chancellor of the Cleveland diocese. In 1951, he was promoted to chancellor. He became an auxiliary bishop in 1953 and was appointed Archbishop of Philadelphia in 1961. He was made a cardinal by Pope Paul in 1967.

BESIDES his diocesan administrative positions, Cardinal Krol has served the Church in a variety of roles. He was president of the Canon Law Society of America in 1968-69 and is a former chairman of CARA, the Center for Applied Research in the Apostolate, and a board member of Catholic Relief Services, among many other positions.

He has held elective offices in the U.S. bishops' national organization since 1961 and was vice-president of the NCCB-USCC from the time of its reorganization in 1966 until his election to the presidency.

He was appointed by Pope John XXIII to one of the preparatory commissions for Vatican II and, during the Council and after, has served on the committees coordinating and interpreting the Council's work. In 1968 he was named to the Committee for Revision of the Code of Canon Law.

personal reflection. Whatever else it may be, it is a key point in the lives of most men who have held authority in the Catholic Church during the past decade.

Facing the cameras, tape recorders and fast pencils of a room full of newsmen later, Cardinal Krol presented himself for what he clearly was — a man born in a world that has disappeared, holding power in a world that is changing with bewildering speed, trying to grasp and direct the forces that are pushing his Church along with all mankind into an unknowable future.

More than once, in his answers to reporters' questions, he called for a return "in a spirit of renewal" back to Gospel simplicity.

HE HAS often been called a conservative, but he rejects such labels. One of the most significant exchanges during the briefing was with a reporter from a strongly conservative Catholic newspaper that is sharply critical of changes in the NCCB-USCC since Vatican II.

Did Cardinal Krol approve of these changes? Yes, the cardinal replied, he thought that "progress so far is gratifying," that the reorganization should continue.

"It's not an easy thing," he said, "to change old habits and get out of old ruts." This may have been a one-sentence homily or simply a

reciprocal cease-fire with "international verification".

• "Public statement of a policy to withdraw all American forces from Indochina at the earliest practicable date, with the agreement that our prisoners of war shall be returned to us safely as part of the process of withdrawal.

Passage of the resolution was preceded by the longest debate on the Vietnam war in the history of the National Conference of Catholic Bishops.

IN ADDITION to ending the war, the bishops said, the situation requires a re-examination of the whole subject of war, a re-construction program in Southeast Asia, strengthening of the United Nations "as an international forum for peace," and reconciliation among Americans who have been deeply divided by issues related to the war.

Special postwar attention should be given both to veterans and to conscientious objectors, the bishops said.

"For Vietnam veterans we urge that the government increase the present benefits and educational opportunities offered by the G. I. Bill, and

that it create new programs of drug rehabilitation, vocational training and job placement wherever necessary.

"For the young men who resisted the war in good conscience, we again urge that the president grant full pardon of any convictions they may have incurred under the Selective Service Act. Surely a country which granted general amnesty after the Civil War will want to do no less today."

Three years ago, the bishops recalled, they had issued a joint pastoral letter which asked whether the damage inflicted in Vietnam has grown out of proportion to any good that might be achieved.

"The available evidence at this point in history," they said in their new statement, "seems clearly to indicate that whatever good we hoped to achieve through involvement in this war is now far out-weighted by the wholesale destruction of human life and moral values which it continues to wreak. It is our firm conviction, therefore, that its speedy ending is a moral imperative of the highest priority."

U.S. Bishops place high priority on ending war

By LOUIS A. PANAVALA
WASHINGTON — (NC) — A "speedy ending" of the war in Vietnam "is a moral imperative of the highest priority," the Catholic bishops of the United States said in a resolution passed by a voice vote after long and intensive debate.

The resolution, one of the final acts of the bishops at their annual fall meeting, carried with only a few dissenting voices, according to a spokesman at a news conference.

A temporary committee chaired by Archbishop Humberto Medeiros of Boston had worked late into the night trying to hammer out a workable resolution.

THE MOST heated debate among the bishops resulted over three points which eventually were deleted by the committee with approval of the majority of bishops the next day.

The three deleted points called for:

- A unilateral cease-fire "save in self-defense" by all American forces;
- Negotiation of a

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Editorials

Will Florida 'react' or act for unborn?

Strident voices screeched for "abortion on demand."

Others, just as passionately protested for the "right to life of the unborn."

THE SCENE: the Capitol building in Washington last week, where groups of women stationed themselves on opposite sides of the building, disagreeing in deafening discord.

To a capitol, accustomed to the bizarre, it was a wild scene.

Police stood quietly aside to insure that the groups would not meet.

One of the organizers of the abortion law repeal rally, Dr. Barbara Roberts, herself an abortionist, addressed her tirade to "all those old men in Congress, all those old men on the Supreme Court" and President Nixon, "who prattles about the sanctity of human life while he napalms our Indochinese sisters."

She shouted that women will continue to have abortions regardless of laws.

OUTNUMBERED by nearly 15 to one, the 350 hastily gathered Right-to-Life supporters made a number of speeches and presented a petition to one Congressman on behalf of unborn infants. They heard Sen. James L. Buckley, (R-N.Y.), urge them to "speak out on behalf of life."

This tiny turnout of anti-abortion supporters unfortunately symbolizes what is happening in Florida, as well as in many other areas of our nation. The forces of life, slowly and sluggishly are reacting instead of acting in support of their cause. All this, while their opposition becomes more vocal despite being outnumbered.

Ironically, in the same city earlier the same week, some 200 physicians submitted an "amicus curiae" brief and motion to the U.S. Supreme Court supporting the fact that an unborn fetus is an autonomous human being entitled to full protection of law.

Many noted physicians were among the group of signatories, including many fellows of the American College of Obstetrics and Gynecology. Some 100 were from 39 of the nation's leading medical schools.

"**MODERN OBSTETRICS** has discarded as unscientific the concept that the child in the womb is but tissue of the mother," the doctors told the court.

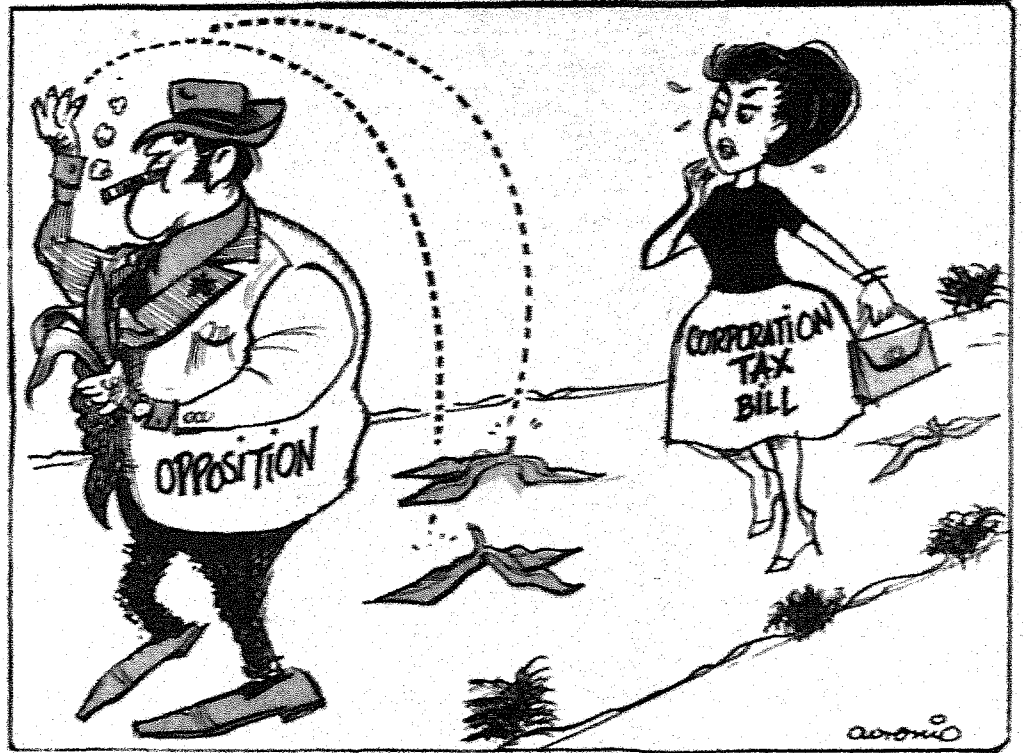
Another strong point made by the physicians was that "the child is as much a child in those several days before birth as he is in those several days after."

"Modern law," the doctors pointed out, "has proven conclusively that any law based on 'quickening' is based on shifting sands — a subjective standard even different among races. We know that life precedes quickening."

As the high court deliberates upon a number of "key" cases challenging abortion statutes, it is our fervent hope that the Justices will hearken to the words of their medical advisors.

We hope too, when the Florida Legislature reconvenes, and the abortion-on-demand advocates soup-up their spell, that there will be a large lobby for life. A strong, organized voice for the unborn.

Dangerous path ahead?



Ulster brutality report stirs storm of dispute

By ESTHER DYSON

LONDON — (NC) — The publication of the Compton Report — a study of allegations of brutality in the treatment of prisoners in Northern Ireland — produced a storm of controversy as great as the controversy it was issued to still.

The three-man investigating committee, set up by the British government and led by Sir Edmund Compton, said it found no evidence of physical brutality by the British Army or the Royal Ulster Constabulary. The 72-page report did admit, however, that there had been "physical ill-treatment" of the prisoners.

The report explained that committee members "consider that brutality is an inhuman or savage form of cruelty, and that cruelty implies a disposition to inflict suffering, coupled with indifference to, or pleasure in, the victim's pain. . . We do not think that happened here."

The report explained that committee members "consider that brutality is an inhuman or savage form of cruelty, and that cruelty implies a disposition to inflict suffering, coupled with indifference to, or pleasure in, the victim's pain. . . We do not think that happened here."

Reginald Maudling, British home secretary, told Parliament that a three-man commission had been established to determine whether present procedures for obtaining information — the avowed purpose of the "ill-treatment" — require amendment.

"**VERY DIFFICULT ISSUES** are involved," Maudling said, "in judging what methods of interrogation are permissible in the protection of the lives of the civil population and the security forces against a ruthless and deliberate campaign of terror and murder."

But most people here and in Ireland have fewer doubts about the issues. Both Protestants and Catholics find in the Compton Report a confirmation of their cases.

The Protestants say the report shows that the allegations of brutality were unfounded, and Catholics say that the report reflects the government's bias and also its material inability to refute the charges entirely.

The Northern Ireland Civil Rights Association (NICRA) said the report is an attempt to whitewash the treatment of suspected terrorists and others arrested under the Northern Irish government's

imprisonment-without-trial order.

Amnesty International, an organization devoted to aiding political prisoners, reaffirmed its earlier call for an independent investigation of the treatment of internees.

IN A STATEMENT from Stockholm, Thomas Hammerberg, acting chairman of Amnesty International executive committee, and Martin Ennals, the organization's secretary general, said the Compton Report confirmed allegations received by their organization of ill-treatment of internees.

John Hume, a member of the Social Democrats and Labor party (SDLP), one of several members who resigned from the Northern Irish parliament to protest the government's policies, said that the Compton report is "completely unacceptable" because of the restrictions governing the inquiry. He criticized the investigation because it was held in private and because it was conducted by the government.

Gerard Fitt, leader of the SDLP and a member of the British Parliament (he also resigned from the Northern Irish Parliament in protest), said that prisoners "are not concerned with the differences in dictionary definitions between 'ill-treatment' and 'brutality.' It is not up to the British public to tell their MPs whether they accept or reject this type of treatment of other allegedly British citizens."

On the other side of Northern Ireland's "peace line," the Rev. Ian Paisley, a member of the British Parliament and a leader of anti-Catholic forces, said: "It is highly gratifying that the outrageous and irresponsible accusations and allegations have been found to be without foundation."

But the Times of London, Britain's leading daily newspaper, had this to say of the label "physical ill-treatment":

"As a description of the combined and cumulative effect of the methods employed the label must without doubt be accepted. And once it is accepted the methods, as employed in these cases, must be disallowed. When all has been said about the total lack of scruple of the terrorists themselves, the duty to protect lives from their assaults, the gravity of their menace to the social fabric, and about the intelligence being of the essence of counter-terrorist operations, the fact still remains that systematic physical ill-treatment of suspected persons cannot be condoned by the society on whose behalf it is done."

Third in a series of retreats

NORTH PALM BEACH — The third in a series of seven retreats at Our Lady of Florida Retreat House for priests of the Archdiocese of Miami will be held Nov. 29-Dec. 3, beginning at 7:30 p.m.

The retreat master will be Father Arthur Meloche from the Convent of Good Shepherd, Windsor, Ontario, Canada. Priests scheduled to make the retreat include:

Msgr. Dominic Barry, Msgr. Jose Juaristi, Msgr. Joseph O'Shea, Msgr. Robert W. Schiefen, Father Daniel Babis, Father Georges Beaugard, O.M.I., Father Frederick Brice, Father Timothy Carr, Father Joseph Cliff, Father James Connaughton, Father Francis Curley, O.M.I., and Father Donald Connolly.

Also, Father Brendan Dalton, Father Thomas Dennehy, Father Neil Doherty, Father Sydney Farmer,

Father Patrick Farrell, Father John Finnegan, Father Francis B. Guinan, Father Timothy Hannon, Father Michael Hickey, Father Michael P. Keller and Father Albert Knier.

Also, Father Paul Manning, Father John J. Miller, Father Matthew Morgan, Father Xavier Morras, Father Anthony Mulderry, Father Frank McCann, Father John McGrath, Father Thomas K. Nolan, Father

Dominic O'Dwyer, Father Patrick Organ, Father Gabriel O'Reilly, Father Anthony J. O'Shea, and Father James Pietersma.

Also, Father Salvatore Profeta, Father Brendan Shannon, Father Vincent Sheehy, Father Patrick Slevin, Father Gary Steibel, Father Charles Sullivan, C.P., Father Michael J. Tabit, and Father Arthur Venezia.

Peace witness is scheduled

NEW YORK — (NC) — An ecumenical witness for peace that will begin with nationwide prayers for peace in late November and reach a high point at a conference in Kansas City, Jan. 13 to 16, is being planned here.

The Rev. Dr. Robert S. Bilheimer, director of the de-

partment of international affairs of the National Council of Churches, is coordinating plans for the witness. Both the sponsors of the conference and the planning committee, however, include representatives of Roman Catholic and Jewish bodies as well as Protestant churches not members of the NCC.

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VOICE OF THE PEOPLE Lauds fight on smut

Dear Editor:

A number of articles in your fine paper promoting the control of pornography, and covering the progress in this battle, have come to my attention. It is very heartening to see honest and moral coverage of this critical problem in your pages, and I wanted to take this opportunity to praise your efforts in this area, and on your paper in general.

As the Florida Director of Citizens for Decent Literature, and the Decency Chairman for the Florida State Council, Knights of Columbus, I want to assure you that your position is not only the only moral and responsible one, as I am sure you are aware, but that it also is the position held by the

overwhelming majority of American citizens, though often unspoken.

The Knights of Columbus of Florida, during the months of November and December, are conducting a statewide drive to sign up 250,000 additional persons on the Postal Service listing of citizens who do not want smut mail — the Postal Form 2201.

Again, many thanks for your public support, and keep up the good work. God be with you.

Sincerely,
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The 'heil' shouters increase

By FATHER ANDREW M. GREELEY

I am worried about the resurgence of Nazism.

I do not mean Nazism in Germany; I mean Nazism in the United States. And I do not mean the American Nazi Party, which is a ridiculous splinter group. I mean the Nazi mentality that seems to me to be increasingly widespread in our society.

Nazi mentality, I take it, has three characteristics:

(1) It emphasizes emotion and will — rather than reason. The fantastic pagan liturgies in the sports palace at Nuremberg and the demonic Wagnerian speeches of the Fuhrer were classic examples of the irrationality of German Nazism.

(2) It appealed to the human capacity to hate as a necessary force for accomplishing social change. The German nation was called on to hate the victors of World War I, to hate the "inferior" Slavic peoples, and, eventually, to hate to the point of destruction all those who were not "Aryan." It was only through hatred that the German people could achieve their destiny.

(3) Finally, the Nazi mind refused to deal with people as individuals. A man was not to be judged on who he was personally or what he did personally or what his own particular and specific characteristics were; he was to be judged by what broad social category he belonged to.

If he was "Aryan" he was good, if he was a blond "Aryan" he was better, if he was a Jew, he was evil, inferior, and had to be liquidated. What counted in a man's life was the accident of his birth, not his accomplishments and achievements; and what counted in whether a man should live at all was also the accident of his birth. A man was executed not for committing a specified crime but because he happened to be born of parents with certain "bloodlines."

ONE NEED NOT LOOK VERY FAR in American society today to discover appeals to the irrational, the demonic, the hating, the sick, and the stereotyping propensities of the human personality. Thus, all whites are guilty of racism, all men are chauvinists, all old people have "sold out." Whole categories of human beings, "ethnics," "middle Americans," "squares," are assumed to be guilty; it is legitimate to hate them and whenever possible to "rip off" from them.

Furthermore, just as the Nazis saw dark and sinister Jewish conspiracies, so their American successors in the

1970s see a dark and sinister "Establishment" conspiring against them.

The circle is complete, with the only difference being that the Nazis claimed that their moral superiority flowed from their pure bloodlines and the haters in contemporary America see moral superiority flowing from political ideology. (Although, of course, black bloodlines are presumed to grant moral superiority and so, too, the use of narcotics; thus, the neo-Nazis are willing to concede in part the biological origin of virtue.)

Two recent experiences emphasized for me the strong Nazi strain in contemporary America. One was reading the "black theology" of a gentleman named Cone. It is a theology filled with hatred for white people and the assumption of a moral superiority of black over white. Professor Cone's admirers and supporters say that this biologically based theology is merely the political strategy he is using to build up black pride and to point out to whites the oppression which has existed for centuries in American society. We ought not, they argue, take Cone seriously or literally.

There were those who said that we ought not take Adolph Hitler seriously or literally either. Professor Cone would reject the idea that truly virtuous black men would kill any white men, but not necessarily all his readers would be so timid in drawing such an implication from his writing.

THE OTHER EXPERIENCE was watching on television some of the antics of the spokesmen for Women's Lib. Let me make it clear that I have been a feminist for 15 years, and I think that every Catholic must be one in light of the stand Pope John took in "Pacem in Terris." I deplore discrimina-

(CONTINUED ON PAGE 14.)


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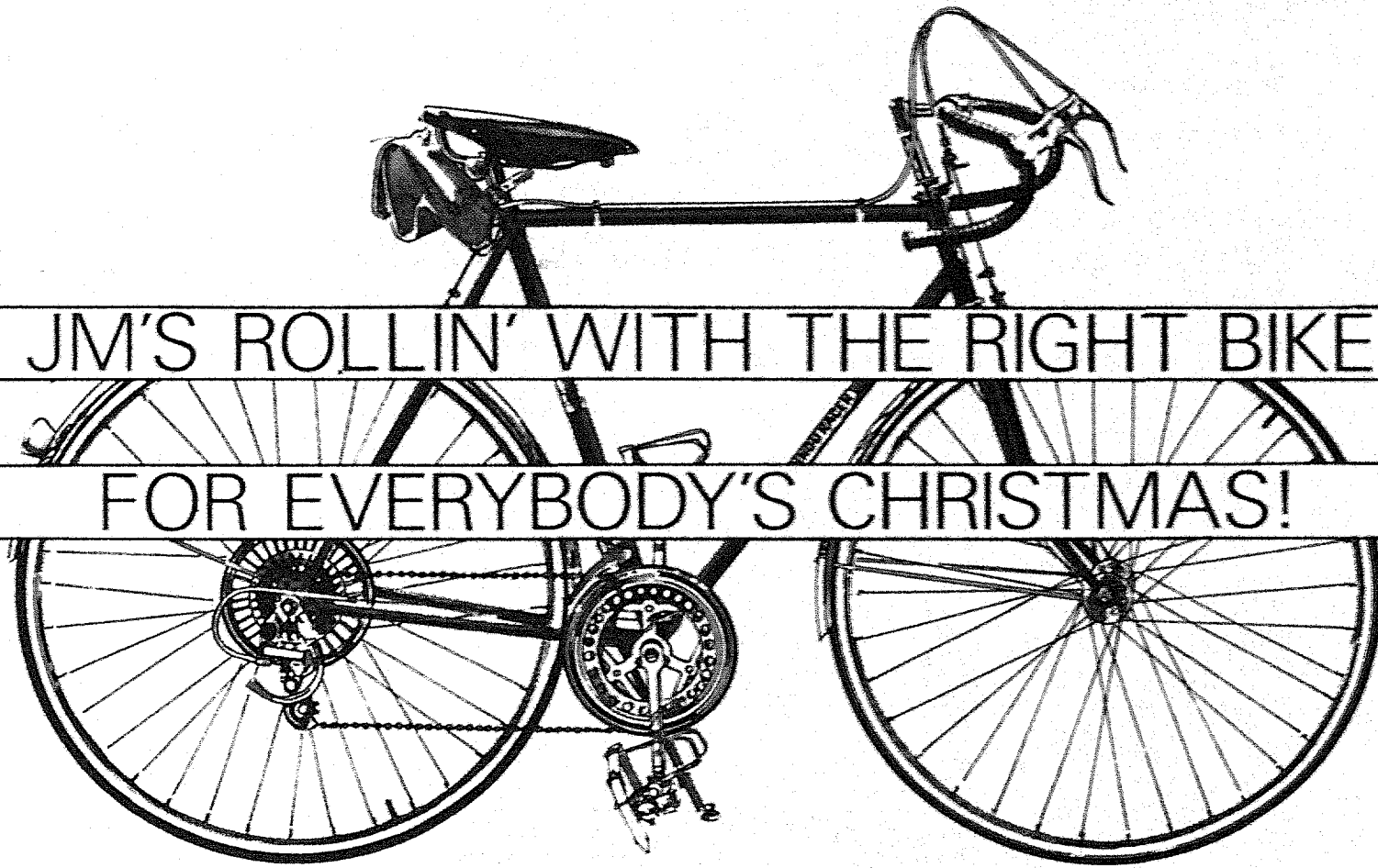
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Around the Archdiocese

Christmas party slated for dependent children

Dependent children under the care of the Archdiocesan Catholic Service Bureau will be guests during the annual Christmas party of the Women's Auxiliary on Saturday, Dec. 4 in St. Dominic parish hall.

Gifts and toys will be provided for the children, who reside in foster homes or in the Catholic Children's Home, Perrine.

Entertainment will be presented by the Women's Choir of the Assumption of the Blessed Virgin Mary Ukrainian Church, who will sing Christmas Carols.

Mrs. Frank J. Long is chairman of arrangements for the party, assisted by Olga Pavlova, Mrs. LeRoy McLaughlin, Mrs. William Douglas and Mrs. Leser Kreider.

Palm Beach County

Several Christmas charities will benefit from the fashion show and card party hosted by the St. Clare Women's Guild, North Palm Beach, which is scheduled for Wednesday, Dec. 1, at 8 p.m. in the parish hall.

For tickets and further information contact Mrs. Alyce Ford, 848-7464; Mrs. Jean Goodale, 622-1637, or Mrs. Barbara Harris, 848-9615.

Dade County

A parish breakfast for St. Rose of Lima parishioners will be held following all the Masses on Sunday, Dec. 5, in the school cafeteria.

"A Roaring 20's Night," hosted by the K. of C. Council 3274 will be held Saturday night, Nov. 27, at the hall, 270 Catalonia Ave., Coral Gables. Dinner will begin at 6:30 p.m. followed by dancing at 9.

Broward County

The Altar and Rosary Society of St. Clement Church, Ft. Lauderdale, will hold its annual Christmas Card party, Friday, Dec. 10 at 8 p.m. in the parish hall, 301 NW 29 St.

Tickets may be purchased from Mrs. Colette Horn, 764-6874. Proceeds from the affair will benefit the club's charitable projects.

Scholarships announced by Knights of St. George

FORT LAUDERDALE — Selections are based on character, leadership, financial need, reasonable ability and motivation.

Applications must be made to the society at 709 Brighton Rd., Pittsburgh, Pa. 15233, no later than Dec. 15.

Four year scholarships are available to high school seniors from the Knights of St. George if the students are members of the society. It was announced this week.

The annual awards are in an amount not to exceed \$1,500 per student per year to any accredited four-year college or University in the U.S.

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DOCTORS' WIVES volunteered to address invitations for the 21st Anniversary Mercy Hospital Charity Ball which will be held today at the Doral Country Club. Shown above from left to right are Mrs. Elliot Wiklund, Mrs. Stanley Cannon, Mrs. Albert Ehler, Mrs. James Byrne and Mrs. Joseph Galluccio.

New officers are installed

CORAL GABLES — Mrs. Fred Black was installed as regent of Our Lady of Perpetual Help Circle. Daughters of Isabella, during ceremonies held at the K. of C. Hall.

Other officers installed are Mrs. Robert Nowels, vice-regent; Mrs. Lewis Dorsch, financial secretary; Miss Virginia B. DiCristafaro, treasurer; Mrs. Charles Williams, recording secretary; Mrs. James Salmon, scribe; Mrs. Anthony Sotelo, cancellor; Mrs. Loretta Buck, custodian; Mrs. Harold Müller, monitor; Mrs. Ralph Focaraci, banner bearer; Mrs. Helen Braun and Mrs. Pasquale Ciancia, guides; Mrs. Anthony Snotro and Mrs. Frances Carr, guards; Mrs. Luke Testa, organist; and Mrs. Dorothy Sabin, trustee.

Luncheon, style show scheduled

FORT LAUDERDALE — Holy Cross Hospital will benefit from the proceeds of the 16th anniversary luncheon and fashion show sponsored by the hospital auxiliary at noon, Wednesday, Dec. 15, at the Boca Raton Hotel.

"Christmas Is Happiness" will be theme of the project.



M'Kay elected by philosophers

HOLLYWOOD — John T. McKay of Annunciation parish, associate professor of philosophy at Barry College, has been elected president of the Florida Chapter of the American Catholic Philosophical Association.

McKay, a member of the faculty at Barry for three years, formerly taught at St. Leo College, the University of Chicago and Oxford University. He has a licentiate in philosophy from the Dominican House of Studies in Paris and is a doctoral candidate at the University of Louvain, Belgium.

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Will honor authoress

Susan B. Anthony, theologian and convert to Catholicism, will be honored during a "Meet the Authoress" reception on Tuesday, Dec. 7 from 1 to 5 p.m. in the Museum of Science.

Dr. Anthony, a member of St. Ambrose parish, Deerfield Beach, and formerly a member of the faculty at

Art exhibit for all ages

KENDALL — An "every member of the family" art exhibit will be held at the Dominican Retreat House, 7275 SW 124 St. beginning at 11 a.m. Sunday, Nov. 28.

Featured will be a special showing of children's works. At 2 p.m. a puppet demonstration by Tania Buffano will tell the story of puppets and illustrate many varieties of puppets.

A special day of recollection in preparation for Christmas is scheduled to be held at the retreat house from 9:30 a.m. to 2:30 p.m. on Wednesday, Dec. 1. An evening of recollection will be observed by married couples on Sunday, Dec. 5 from 7 p.m. to 10:30 p.m.

A Christmas Communion Supper will be held Sunday, Dec. 12. Father David Punct will be the celebrant of Mass at 6 p.m.

Marymount College, Boca Raton, is the author of "The Ghost in My Life," an account of her own life and that of her great-great aunt, suffragette leader, Susan B. Anthony.



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WEDNESDAY
Braised Tender Lamb Shank Dressing, Mint Jelly ... 2.65
Old Fashioned Chicken and Dumplings 2.55

THURSDAY
Old Fashioned Choice Beef Stew 2.75
Baked Pork Chop with Dressing & A.S. 2.55

FRIDAY
Roast Leg of Lamb with Dressing, Mint Jelly ... 2.95
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Film fare on TV

SUNDAY, NOV. 28

7:30 p.m. (CBS) — **The Great Race, Part I** (1965) — Lightweight over-long comedy combines elements of "Around The World In 80 Days" and "Those Magnificent Men In Their Flying Machines" to depict a supposedly wacky auto-race adventure taking wild men and wilder cars from New York to Paris. That's right, New York to Paris. Tony Curtis, Jack Lemmon and Natalie Wood star, with Keenan Wynn, Peter Falk, Vivian Vance, and gaggle of others in hot pursuit. The movie has its mildly funny moments, but with Part II coming over the tube next Sunday, the network seems to be asking too much of its viewers in the area of sustained interest. (A-I)

MONDAY, NOV. 29

9 p.m. — (NBC) — **Journey To The Far Side Of The Sun** (1969) — There is always an irresistible fascination in watching the interplay among imaginative, determined men, gigantic rockets and computers, and the vast expanses of space. This sci-fi film combines good visuals, exciting music and a somewhat credible plot-line to provide an entertaining excursion into man's future attempts to probe the vast mysteries of space. A new planet, in the same orbit as earth and traveling at the same speed, is discovered on the other side of the sun. Great resources of Eurosec, a European cartel for space exploration, and NASA are mobilized to send two men on a six week mission to discover the characteristics of this hidden planet. The actual conclusion of the mission are rather tenuously presented; yet if one is willing to suspend a liberal amount of disbelief, they do not destroy the illusion of the entire film. (A-II)

TUESDAY, NOV. 30

8:30 p.m. (ABC) — **Brian's Song** — Brian Piccolo, a former Ft. Lauderdale high school football player, is the subject of "Brian's Song." This real-life drama comes from the gridiron black-white rivalry that thrived on good-humored ribbing, matured into a warm and enduring friendship, and was then shattered by the agonizing cancer death of one of the competitors. The story is based on the unique relationship that developed between the black Gale Sayers (Billy Dee Williams) and the late white athlete, Brian Piccolo (James Caan), star players for the Chicago Bears. It traces their first meeting, their developing competition for starting backfield assignments and their blossoming friendship after the two became the first Bear players to integrate as roommates. Eventually, both men earn coveted backfield positions — Piccolo as a fullback, Sayers as a running back — but fate throws a cruel downfield block. Piccolo begins registering a mysterious decline in weight, develops a persistent cough, tires easily and loses his playing edge. He is relieved of his newly-won fullback duties and is sent to the team doctor. A malignant tumor shows up in the chest X-ray. Piccolo survives a first operation and gamely plans to renew his career, even with only one lung, but subsequent tests reveal part of the tumor remains. In the end, big "C" did not mean Chicago and the wise-cracking out-going Piccolo who had goaded Sayers to recovery found all of his own moves covered by a deadly opposing player.

THURSDAY, DEC. 2

9 p.m. (CBS) — **The Impossible Years** (1968) — David Niven, Chad Everett, and Lola Albright star in a shallow but entertaining comedy based on the long-running Broadway hit. In familiar situation-comedy style, the story concerns a university professor (Niven) who's writing a book on teenage behavior and regards his own teen daughters Christina Ferrare and Darleen Carr, as prime examples of sound child rearing. Little does he know that Miss Ferrare, a h.s. senior, is secretly married to Mr. Everett, etc., etc., etc. (A-II)

FRIDAY, DEC. 3

8:30 p.m. (NBC) — **The Desperate Mission** — "World premiere" TV feature film concerns, as the title hints, a pretty heady adventure, namely, one that takes Ricardo Montalban as Mexican bandito Murieta across the border to escort the lovely wife of a wealthy landowner to San Francisco.

SATURDAY, DEC. 4

8:30 p.m. (ABC) — **The Devil And Miss Sarah** — Ninety-minute film made for television. James Drury, Janice Rule far in a far-fetched yarn involving a desperate ex-convict who uses occult powers to enlist a beautiful gal to help him escape the law breathing down his neck.

9 p.m. (NBC) — **One More Train To Rob** (1970) — Western yarn casts George Peppard in yet another action and cliché-packed Western, this one involving an initial frame-up and a final, inevitable bloody revenge. Released from prison after a doublecross by "friend" John Vernon, who not only ran off with a gold shipment but snatched girl friend Diana Muldaur as well, Peppard comes to call for payment on the debt. Vernon, now a big rancher with a respectable image and a gang of tough cowhands and corrupt lawmen to keep it polished, has his eye on just one more train to rob, one filled with gold from mines of the local Chinese prospecting association.

When Peppard ingratiates himself with the Chinese, they are at first inscrutable and even downright unfriendly, but once he helps them out of a little jam they decide to rely on him completely. This figures with the ex-con's plan to squelch the crooked Mr. Vernon, and before long every gun in the county is blazing away at the railway depot. Director Andrew J. McLaglen is an old pro at pumping up the action, and he lets "Train" blow off more than its share of steam. Of its type, the film is both predictable and enjoyable, but its bawdy language and bloody situations place it in an adult context, although it has doubtless been edited for home TV consumption. (A-III)



OUR LADY of Cobre, patroness of Cuba provides a topic of discussion for the Church and The World Today, on Sunday, Nov. 28 at 9 a.m. on WCKT, Ch. 7. Participating will be

Father Agustin Roman, Claudio Ramos, Father Donald F.X. Connolly, Gregorio Rodriguez and Carlos Pereira.

Psychological thriller about a disc jockey

Play Misty For Me (Universal) — Clint Eastwood stars in and directs an uneven but gripping psychological thriller for mature audiences.

Smoky-voiced, supercool Carmel (Calif.) disc jockey Dave Garland has no trouble at all connecting the sultry telephone voice that calls in every night to request the Errol Garner classic "Misty" with the pretty girl who sidles up to him at his favorite off-the-air hangout, and he has even less difficulty falling into bed with her a little while later. After all, he figures, his steady girl has taken a sudden powder (she turns up later), and the "Misty" girl offers a nice, no-strings adventure.

This sort of amorality usually results in its own just desserts, especially in the movies, and "Play Misty for Me" is no exception. What the unsuspecting swinger has not bargained for, of course, is that the "Misty" girl is a psychotic, lethally obsessed with Garland and determined

Movie review

to possess him completely or destroy herself and him and anybody in between.

Clint Eastwood plays Garland. Jessica Walters is the amorous madwoman, and Donna Mills and John Larch are two who get in between.

Eastwood also directed, from an original script by Jo Heims and Dean Riesner, and if his acting remains wooden-Indianish, his approach to directing is at least animated and promising.

HIS MAIN TROUBLE behind the camera is in controlling his story, keeping it clicking along and keeping it convincing. The choice of a psychological thriller is too bold a move for a novice director, but when it gets down to the task of absolutely terrifying its audience, "Misty" does a creditable job.

We won't give the story away, but we do think it fair to say that the shock scenes

really do shock, as similar scenes did in Hitchcock's "Psycho."

(Continued on page 10)

Radio topic is 'pornography'

Pornography will be the topic discussed during the Irv Schindler show at 6 p.m., today (Friday) on radio station WKAT.

Participating will be Attorney Tobias Simon; Miami Beach Attorney

Leonard M. Rivkind, Special Assistant State's Attorney and Special Assistant Attorney General in the area of obscenity; and John Huddy, Miami Herald entertainment columnist.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

FRIDAY, NOV. 28
9:10 a.m. (5) **Lovers And Lillipops** — Unobjectionable for adults and adolescents.
1:40 p.m. (6) **April Love** — Family.
4:30 p.m. (10) **Captain & Paroline** — Unobjectionable in part for all.
OBJECTION: Light treatment of marriage; reflects the acceptability of divorce; suggestive situations and costuming.
9:30 p.m. (4 & 11) **A Death Of Innocence** — No classification.
11:30 p.m. (10) **Shake Hands With The Devil** — Unobjectionable for adults and adolescents.

SATURDAY, NOV. 27
12 noon (6) **War Of The Worlds** — Family.
1 p.m. (4 & 11) **Children's Film Festival — Lost In Palmyra**.
2 p.m. (6) **Kid Flix** — Joe Palonka.
3 p.m. (5) **The Sons Of Rome** — Unobjectionable in part for all.
OBJECTION: Suggestive sequence.
3 p.m. (7) **Forbidden** — Unobjectionable in part for all.
OBJECTION: Low moral tone; tends to condone immoral actions.
4:30 p.m. (6) **The Proud And The Profane** — Unobjectionable for adults and adolescents.
7 p.m. (6) **Rock-A-Bve Baby** — Family.
8:30 p.m. (10 & 12) **The Fading Of Raymond** — No classification.
9 p.m. (5 & 7) **Hour Of The Gun** — Unobjectionable for adults and adolescents.
11:30 p.m. (4) **Mad Dog Coll** — Unobjectionable in part for all.

SUNDAY, NOV. 25
12 noon (10) **Gunpoint** — No classification; followed by **Glass Sphinx** — No classification.
2 p.m. (6) **The Proud And The Profane** — Unobjectionable for adults and adolescents.
6:30 p.m. (6) **The Proud And The Profane** — See rating at 2 p.m.
7:30 p.m. (4 & 11) **The Great Race, Part I** — Family.
9 p.m. (10 & 12) **Night Gallery** — No classification.

MONDAY, NOV. 29
9:10 a.m. (5) **An Honorable Young Man, Part 1** — No classification.
1:45 p.m. (6) **On The Avenue** — Family.

RELIGIOUS PROGRAMS

TV
Saturday
5:30 p.m.
THE TV MASS — (Spanish) Ch. 23 WLTU. Celebrant Father Carlos Garcia.
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK.
9 a.m.
CHURCH AND THE WORLD TODAY — Ch. 7 WCKT — History of Our Lady of Cobre Shrine and activities will be discussed by Father Donald F.X. Connolly, Father Agustin Roman, with Cuban civic leaders.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrant Father William Dever.

4 p.m. (10) **Journey Into Fear** — Unobjectionable for adults and adolescents.
5 p.m. (5 & 7) **Journey To The Far Side Of The Sun** — Unobjectionable for adults and adolescents.
9 p.m. (12) **Son Of Pale Face** — Unobjectionable in part for all.
OBJECTION: Suggestive costuming, dialogue and situations.
A second film follows: **entitled Road To Rio** — Family.

TUESDAY, NOV. 30
9:10 a.m. (9) **An Honorable Young Man, Part 2** — No classification.
1:45 p.m. (6) **On The Avenue** — Family.
4 p.m. (10) **The Tattered Dress** — No classification.
8 p.m. (4) **Diamond Head** — Unobjectionable in part for all.
OBJECTION: A superficial drama about race tensions, this film highlights immoral behavior on the part of all its principal characters with the result that black sex tends to be presented as a norm for human conduct.
8:30 p.m. (10 & 12) **Brian's Song** — No classification.
11:30 p.m. (10) **The Man Between** — Unobjectionable in part for all.
OBJECTION: Light treatment of marriage; suggestive situations; tends to condone immoral actions.

WEDNESDAY, DEC. 1
9:10 a.m. (5) **Love In A Goldfish Bowl** — Unobjectionable in part for all.
OBJECTION: The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.
1:45 p.m. (6) **On The Avenue** — Family.
4 p.m. (10) **April Showers** — Unobjectionable for adults and adolescents.
11:30 p.m. (10) **Man From Laramie** — Unobjectionable for adults and adolescents.

THURSDAY, DEC. 2
9:10 a.m. (5) **Port Of Hell** — Unobjectionable for adults and adolescents.
1:45 p.m. (6) **On The Avenue** — Family.
4 p.m. (10) **Cabin In The Cotton** — No classification.
9 p.m. (4 & 11) **The Impossible Years** — Unobjectionable for adults.
11:30 p.m. (10) **Shockproof** — Unobjectionable in part for all.
OBJECTION: Insufficient moral compensation.

FRIDAY, DEC. 3
9:10 a.m. (5) **Red Mountain** — Unobjectionable for adults and adolescents.
1:40 p.m. (6) **On The Avenue** — Family.
4 p.m. (10) **Embraceable You** — Unobjectionable for adults and adolescents.
8:30 p.m. (5 & 7) **The Desperate Mission** — No classification.
11:30 p.m. (10) **Black Fury** — No classification.

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Film Ratings:
National Catholic Office
for Motion Pictures

- A New Leaf (A-3)
Abominable Dr. Phibes (A-3)
Adios, Sabata (A-2)
Adult (A-4)
Anderson Tapes (A-4)
Andromeda Strain (A-2)
An Elephant Called Slowly (A-1)
And Soon the Darkness (A-3)
Anonymous Venetian (A-3)

Bananas (C)
Barfoot Executive (A-1)
Beast in the Cellar (A-3)
Been Down So Long It Looks Like Up To Me (B)
Beheaded (A-4)
Believe in Me (B)
Battle of El Alamein (A-2)
Beyond Control (C)
Big Doll House (B)
Big Jake (A-2)
Billy Jack (B)
Black Jesus (A-3)
Black Peter (A-3)
Bless the Beasts and Children (A-1)
Bear and the Doll (A-3)
Blood on Satan's Claw (B)
Blue Water, White Death (A-2)
Black Beauty (A-1)
Brazen Women of Balzac (A-1)
Brief Season (A-1)
Brother John (A-3)
Brotherhood of Satan (A-1)
Bum O Hare (A-3)
Burt's W. B.

Cactus Apache (A-3)
Carnal Knowledge (A-4)
Cat O' Nine Tails (B)
Celebration at Big Sur (A-3)
Chroma (C)
Chrome and Hot Leather (A-1)
Cindy and Donna (C)
Cotton (A-1)
Clay Pigeon (B)
Downs (A-1)
Criminals (B)
Cup The (A-4)
Towards (A-4)
Creatures The World Forgot (A-3)
Cry Blood, Apache (A-3)
Cry Uncle (C)
Come Together (C)
Daughter of Darkness (B)
Dead of Summer (B)
Devil Rider (C)
Death in Venice (A-3)
Deep End (B)
Desperate Characters (A-4)
Devils (A-3)
Drive, He Said (C)
Derby (A-3)
Deserter (B)
Dagmar's Hot Pants, Inc. (C)
Lurymouth (B)
Doc (A-3)
Dorian Gray (C)
Dr. Frankenstein on Campus (C)
Dusty and Sweets McGee (A-4)
Jebus (A-3)
Eagle in a Cage (A-3)
Escape From the Planet of the Apes (A-1)
Evel Kneivel (A-3)

Features in a Landscape (A-3)
Fool's Parade (A-3)
French Connection (A-4)
Fumman (A-4)
Friends (B)
Fortune and Men's Eyes (B)

Glen and Handa (B)
Glory Boy (B)
Go-Between (A-3)
Grimm's Fairy Tales for Adults (C)
Grissom Gang (B)
Gunfight (A-3)
Guess What We Learned in School Today (C)

Hot Pants Holiday (C)
Hellstrom (A-2)
Hired Hand (A-3)
Hou-Bunn (A-2)
Horseman (A-3)
Holy Outlaw (A-2)
Horror of Frankenstein (A-3)
Horror House (A-3)

House That Dripped Blood (A-2)
House That Screamed (B)
Hunting Party (C)

Is There Sex After Death? (C)
It Only Happens to Others (A-3)
I Love My Wife (B)
Incredible Two-Headed Transplant (A-3)
Innocence Unprotected (A-2)

J.C. (A-4)
Jennifer on my Mind (A-3)
Johnny got his Gun (A-4)
Johnny Minsour (C)
Joe Hill (A-2)
Kotch (A-3)
Klute (A-4)

La Collectionneuse (A-3)
Language of Love (C)
Last Movie (C)
Last Picture Show (A-1)
Last Rebel (A-3)
Last Run (A-3)
Lawman (A-3)
Lawrence of Arabia (A-2)
Let's Scare Jessica to Death (A-3)
Le Mans (A-1)
Light at the Edge of the World (B)
Lola (A-3)
Long Ago, Tomorrow (A-3)
Lost Flight (A-2)
Love Clinic (C)

Love Machine (B)
Love Object (C)
Last for a Vampire (B)
Lizard in a Woman's Skin (C)
Make a Face (A-4)
Making a (C)
Mad Dogs and Englishmen (A-3)
Mastron (A-3)
Maze of the Kite (A-1)
Man Who Haunted Himself (A-3)
Margo (B)
Marriage of a Young Stockbroker (B)
Medicine Ball Caravan (A-4)
Mephisto Waits (A-3)
Mindstone (C)
\$1,000,000 Duck (A-1)
McCabe and Mrs. Miller (B)
Murders in the Rue Morgue (A-3)
Murphy's War (A-3)
My Secret Life (C)
Millhouse (A-3)
Murmur of the Heart (C)
Nana (C)
Next (C)
Night Digger (A-4)
Night of Dark Shadows (A-7)
No Drums, No Bugles (A-3)
Omega Man (A-3)
On an Afternoon (A-1)
One More Train to Hobo (A-3)
One Day in the Life of Ivan Denisovich (A-2)
Outback (A-4)
Organization (A-7)

Pacific Vibrations (A-2)
Panic in Needle Park (A-3)
Peter Rabbit and Tales of Beatrix Potter (A-1)
Perez (C)
Pink Narcissus (C)
Play Misty for Me (A-4)
Plaza Suite (A-3)
Pretty Maids All in a Row (A-3)
Pearly Killers (C)

Railway Children (A-1)
Red Sky at Morning (A-1)
Red, White and Blue (C)
Red Tails (A-3)
Report From China (A-1)
Return of Count Yorga (A-2)
Right On (A-4)
Romance of a Horse Thief (B)
Reincarnate (A-3)
Run the Wild River (C)

Scavengers (C)
Safe Place (A-3)
Scars of Dracula (A-3)
See No Evil (A-3)
Shootout (B)
Scoundrel John (A-1)
Seven Minutes (C)
Shaft (A-3)
Shambone Alley (A-1)
Sacco and Vanzetti (A-3)
Skin Game (A-3)
Skizag (A-4)
Some Girls Do (A-3)
Some of My Best Friends are Soul to Soul (A-1)

Stealz (B)
Summer of '42 (A-4)
Summertime (A-3)
Sunday Bloody Sunday (A-4)
Superargo and the Faceless Giants (A-1)
Sweet Sweetback's Baadass Song (C)
Sweet Savior (C)
Something Big (A-3)

Telephone Book (C)
Tokoloshe (A-1)
Thermidor (A-2)
They Might Be Giants (A-3)
They Call Me Trinity (A-3)
THX 1138 (A-4)
Today We Kill Tomorrow We Die (A-3)
Todd Killings (B)
Together (C)
Touch (A-4)
Touch Me (C)
Town Called Hell (B)
Toy Grabbers (B)
Trojan Women (A-3)
Tsun to Lenn (A-1)
Two-Lane Blacktop (A-3)
T.R. Baskin (A-3)
Unman, Wittering and Zigo (A-3)
Une Femme Douce (A-3)

Valdez Is Coming (A-3)
Vanishing Point (B)
Villain (B)
Vladimir and Rosa (A-4)
Von Richthofen and Brown (A-2)
Velvet Vampire (C)

Waterloo (A-2)
Walkabout (A-4)
Welcome to the Club (B)
What's the Matter with Helen (A-3)
Who Is Harry Kellerman and Why Is He Saying Those Terrible Things About Me? (A-3)
Wild Rovers (A-3)
Willard (A-2)
Wings (A-2)
When Eight Bells Toll (A-3)
Witchcraft '70 (C)
Willy Wonka and the Chocolate Factory (A-1)
World of Hans Christian Andersen (A-1)
Women in Cages (C)
Yog-Monster from Space (A-1)
You've Got to Walk It Like You Talk It (Or You'll Lose That Beat) (C)
Young Couple, A (A-3)
Zeppelin (A-1)

KEY TO RATINGS
A1 - Morally Unobjectionable for General Patronage
A2 - Morally Unobjectionable for Adults and Adolescents
A3 - Morally Unobjectionable for Adults
A4 - Morally Unobjectionable for Adults With Reservations
B - Morally Objectionable in Part for All
C - Condemned

Here's exceptional film
of warmth, hope, love

The Railway Children (Universal) - Over the nearly 20 years in which he has been appearing in films, British actor Lionel Jeffries has established one of the most unmistakable figures on the screen. The image of his shining pate, sturdy jaw, bristly moustache, and hawklike but twinkling eyes never fails to stir a delicious sense of anticipation in a movie audience. Even in his few unflattering roles, Jeffries has nearly always managed to steal the show.

Those who have long enjoyed Jeffries' screen performances will relish his appearance in a new role, this one taking him behind the cameras to the director's chair.

AS IT TURNS OUT, the screen adaptation of "The Railway Children," a favorite British novel of the late Victorian era, is the perfect complement to Jeffries' on-screen personality. The man himself, one realizes watching his warmly sentimental film, is rather a favorite Victorian uncle for all of us.

The story is told from the point of view of the eldest of three lovely children who really speaks for all. None of them quite understands why Daddy was taken away one night from their comfy Victorian mansion. What they do understand is the radical change the pater-familias' removal has worked on their way of life, the chief aspect being their own removal to a quaint but rather austere cottage in the Yorkshire countryside, hard by the local railway.

The children - Jenny Agutter, Sally Thomsett and Gary Warren, in order of decreasing age - and their brave mother, played warmly by Dinah Sheridan, carry on as cheerfully and hopefully as possible.

THE CHILDREN are not enlightened until near the very end, when all is well on the way to being set aright, about just what it was Daddy had been sent away for, but in their hearts they know he just couldn't have done anything bad.

An instinctive, childlike belief in loyalty and innocence colors the entire production with a knowing warmth. It is all fiction, but it is very pleasant fiction indeed, and never pretends to be anything else.

Various local people and passers-through, especially the village trainmaster and a



WE WALK the Line. Gary Warren, Jenny Agutter, and Sally Thomsett give warmth and cheer to the title roles in Universal's "The Railway Children."

dignified gentleman the children daily wave to as he passes by in his very own railway car, pitch in to help the stricken family keep the starch in its upper lip.

Bernard Cribbins as the trainmaster is a particular delight, combining rural wisdom and workingman dignity with a warmth and good humor that operates on equal wavelengths with the children.

William Mervyn is fine, too, as the right jolly old gent who has the time and money and decency to help the children find out whatever has become of their dad.

His influences, applied to high places in London, we gather, ultimately bring about the expected triumph of justice and its accompanying happy resolution.

WHAT distinguishes Jeffries' film of the E. Nesbit novel is his willingness to present frankly sentimental material without suffocating it in gooey treacle, but especially in the film's closing scene where all gather down by the station for

a group portrait and to wave goodbye, that everybody connected with the film, from Jeffries down through the third assistant grip, enjoyed himself immensely.

And so should we all, for "The Railway Children" is one of those rare films that will stir and warm everyone but the most cynical and cold-hearted, reminding us that even in the most adverse times the priceless gifts of hope and love can, indeed must, exist. It is perhaps an old-fashioned idea, but dished

up by Jeffries and company, its verities are irresistible. (A-1)

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Psychological thriller
about disc jockey

(continued from page 9)
some of the more prevalent pitfalls of the day.
An embarrassing lyrical sequence midway in the film, marking a change in the disc jockey's lifestyle and a supposedly firm commitment to his returned girl friend (Miss Mills), is nothing more than a pastelled menthol cigaret ad with a touch of nude love-making tossed in for "relevance." Much of the dialogue, moreover, in striving mightily to be meaningful, achieves a cute "ladies magazine" ring.
YET Eastwood's attempt to make a serious film and not merely a sensational shocker must be acknowledged, and those willing to sort through

the frequent logical uncertainties and moral ambiguities will emerge with a portrait of a man who brings about his own downfall.

The great question left unanswered, however, is whether or not Garland learned from the experience. Certainly one assumes he would carry the physical and psychological scars forever, but this is not made clear by the film or its director.

Eastwood's failure to acknowledge the moral implications of his story and the effect the horrific events had on its characters would be a serious lapse indeed, but a failure of technique and discipline is a more likely explanation. (A-IV)

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Pope
Paul
VI

Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.

It is through our faith that we get our sense of duty

What is happening in the world? This question arouses curiosity because movements of men and ideas, political and social events, economic and structural changes, scientific and technical innovations, give everyone the sense of a more hectic evolution of the world than we are accustomed to. Time passes and new factors follow close behind; everything seems to become unstable and the forerunner of different ideas; perhaps a new page of history is being opened up in our century. It is not for us to judge. It is for each one of us, anchored to Christian principles, to strive so that the true principles of life are not overwhelmed by this general change. We refer especially to the crisis in morals which seems to yield to permissive indifference and to foster a licentious behavior as well as a growing and organized delinquency. It seems to forget the supreme duties of justice and peace, thereby allowing the dangerous criteria of selfish interests to arise and detach themselves more and more from absolute and objective requirements of divine law. All of this because of an alleged worship of man as he is and wishes to be in the most spontaneous expressions of his instincts rather than conscience. Let us still think of man not only as he is, but as he ought to be. It is through our faith that we derive our sense of duty. It is a duty that is ever conscious of its binding obligation toward improvement while conscious of human weaknesses. This sense of duty does not cause man to shrink from, but to desire the help of God who awaits our prayer for help to fulfill this goal in communion of love with Him.

Speaking to Faithful, Oct. 31, 1971

The meaning of this Mass could not be but a missionary one. There were people from distant countries representing the whole family of the Catholic Church scattered over the earth; there were faithful of every race and color, a vast assortment of humanity. The universality of the Church, her catholicity, was evident. We thought of the hymn in Revelation and of the story of Pentecost, when they all, filled with the Holy Spirit, proclaimed the marvels of God in their own language. We were amazed at the sight of those who came from beyond the frontiers of the Old Testament. We wondered if the prophecy had been fulfilled. The human, etchnical, social, unlimited aspect of the Church was documented there, extraordinarily varied, beautiful, peaceful. Peaceful because another aspect, a deeper and even more beautiful and eloquent one, shone forth there: unity. People so different, and so united; people, who do not even know one another, and feel they are brothers; people, so proud of their own diversified cultures, who share in a communion with out ambiguity, what is most specifically theirs, most personal, their own thought, their own heart, in the one faith, in the one charity, in the conviction that they are one body with one living Spirit, enjoying a solidarity that is open to everyone. Catholic unity: a phenomenon beyond comparison. Unity is the supreme aspiration of mankind but its implementation on the temporal plane is still difficult and imperfect. Here, on the contrary, there is real unity on the spiritual plane, and the visible and organic plane: one People, the People of God; one Body, the mystical Body of Christ; the Church, the Church one and Catholic.

Addressing general audience, Oct. 27, 1971

You are trying to awaken men to the needs of those persons for whom society must make a special effort to insure the protection of their dignity and the attainment of their human fulfillment. We wish to encourage you and in doing so, we are thinking of the many kinds of people who are in need of help and whose lives can be enriched by the selfless and responsible dedication of qualified persons such as yourselves and those whose professional help you elicit in different ways. We are thinking of the good that can be done through proper legislation. Above all, we are thinking of the mentally retarded, the emotionally disturbed, the exceptional children with their multiple and varied needs. Apart from the evident and praiseworthy humanitarian value of your goals, we see in your endeavors a close relationship with the mission confided to Christianity by Christ. He himself is described in the Gospels as having compassion on the crowd and giving himself totally to doing good.

Speaking to International Society for Rehabilitation of Invalids, Oct. 27, 1971.

'Listen to mysterious voice of Christ,' Pope Paul urges

VATICAN CITY — (NC) — Christians must listen to the "mysterious voice of Christ" and not be "deafened by the roar of material progress," Pope Paul VI told thousands of visitors at a general audience.

In talking to his visitors, Pope Paul stressed that the Church is "not a human foundation but rises from divine intent" and remains faithful to Christ's call. He said the consolation of this faithfulness is the Church's orthodoxy, which he defined as "faithfulness to the call entrusted to it and to its truth."

The orthodoxy of the Church does not permit "ambiguities, substitutes or uncertainties," he said, but "opens the door that leads to the immense kingdom of God, to the discovery of truth and of love, to conversation with God and to the treasure of true life."

"MANY MEN LIVING TODAY," he continued, "fail to hear the call of Christ. As a result, he said, "man in fact does not have, on his own, a secure awareness of his reason for living." This leads to temptations of skepticism, pragmatism or "even worse, temptation of hedonism."

Pope Paul said that "the ear of modern man is deafened by the roar of material progress or bewitched by the magic of our loquacious culture. Man does not hear, he does not heed the mysterious voice of Christ." He said that "even if his profane ear faintly hears something of the Gospel echo, he often wants to interpret it by himself. That is, he listens to himself rather than to the authentic appeal of the spirit."

On the contrary, the Pope said, "the Church, mankind called by Christ, is still here and continues its mission. In its turn, and in the name of Christ, it calls out with the same mild and prophetic appeal: come."

On the same day, the Pope received members of the

council of the Anglican Center of Rome in a private audience, and told them of his pleasure over the Anglican and Roman Catholic efforts to work toward "organic unity," through the Anglican centers and various study and discussion commissions dedicated to investigating theological and other problems blocking the path to complete reunion.

SPEAKING IN ENGLISH, the Pope told the Anglican visitors:

"We are delighted to welcome you, members of the council of the Anglican Center here in Rome."

"It is now five years since we spoke hopefully on the occasion of the opening of the center, shortly after we had had the pleasure and consolation, still warm in our memory, of welcoming here His Grace, Michael Ramsey, archbishop of Canterbury."

"During these five years the Anglican-Roman Catholic dialogue and the Anglican Center in Rome, inaugurated together, have prospered together. Both are symbols and expression of the commitment we share to the cause of Christian unity, which must be the fruit of a growth both of mutual knowledge and mutual love."

"We never cease to give thanks to our Common Father for the grace of this hope and aspiration, and for the perseverance and wisdom He grants to those who pursue it."

"Some of you have been deeply engaged in this labor of knowledge and love from the beginning, all of you are now at one in this task. It is a joy for us to speak with you and to invoke the generous blessing of Almighty God on the work of the center and on that of the international (Anglican-Catholic) commission as it moves into an important phase in the search for organic unity."

Pope receives 3 astronauts and expresses his admiration

VATICAN CITY — (NC) — Pope Paul VI welcomed America's three astronauts of Apollo 15 at the Vatican Nov. 17 and told them: "We hope that through your efforts men will come to know better the Creator of all things and His marvelous work."

The Pope received astronauts David Scott, James Irving and Alfred Worden and their families in a side room of the new audience hall after having talked to thousands of visitors at his weekly general audience.

THE POPE SPOKE to the astronauts in English and then gave them his blessing, and medals and rosaries to commemorate the visit.

The Pope's comments were:

"Dear friends, "It is our pleasure to greet you this morning in the Vatican. We welcome you as

distinguished astronauts, who have made a significant contribution to the world of science.

"From the beginning we followed with interest the impressive undertaking of Apollo 15. We are happy to have the occasion to tell you how much we appreciated the message you sent to us at that time, through the apostolic delegate in Washington."

"In that message you assured us that your journey to the moon was undertaken in the hope of contributing to the progress of human life throughout the world and that it was 'for all mankind.' We express to you this morning our admiration for these aims of yours and assure you of our prayers that your mission will indeed fulfill the expectations of your countrymen and of your brothers on all the continents."

Dignity of women

VATICAN CITY — (NC) — Pope Paul VI urged an Italian women's organization for the rehabilitation of prostitutes to make women "always more aware of their specific and irreplaceable function in society."

The Pope told 80 members of the National Committee of Italian Women for the Moral and Social Defense of Women that their efforts were inspired "by a feeling of lively admiration and sincere esteem for the select mission which they are supporting for the protection of the dignity of women."

The Pope said that the committee "has effectively contributed to wiping out in Italy situations which permit legal exploitation of women."

He told his visitors that they "are contributing unceasingly for the reintegration into normal life of victims — and particularly the young — who have been wrested from moral decadence, or who were heading toward it, and who are anxious to reconquer an honest position in society."

Concluding his talk, Pope Paul exhorted the committee members to "have such a great heart that you will not be content with what you have achieved, or tire from toiling over so many needs, even though the results may not seem to correspond to the intensity of the efforts made."

"Let your vigilant eyes discover needs and read in the human mind its struggles, difficulties and defeats. But also let it read its recoveries and its surprising capacity for recuperation. May you see in the persons whom you assist not only the anonymous face of a woman in need of help, but under her features, often marked by evil, the very face of Christ."

Lauds good children

VATICAN CITY — (NC) — Selfless acts of children that are done "without expecting praise or reward" are examples of goodness in a world that often considers goodness

"We were pleased to note in that same message of yours how you regarded your God-given talents in the context of a service to be rendered."

"We are full of hope that

through your efforts men will come to know better the Creator of all things and His marvelous works, and that in harmony they will work together for the building of a peaceful universe, with liberty and justice for all."

something foolish. Pope Paul VI told crowds gathered in St. Peter's Square.

Present in the square to participate in what the Pope called a "dialogue" were Italian children who had received local or national honors for performing special good deeds.

The Pope praised these children for "doing good on your own initiative" and even "inventing on your own some good action."

This kind of action, the Pope said, "is being good for the good of others without expecting praise or reward."

The Pope told the children that some people do not value goodness today.

"We often hear voices that affirm . . . goodness is old fashioned, that it belongs to other times, a thing for weaklings or sheep or the timid or fools," the Pope said.

Concluding his "dialogue," the Pope asked: "Will you remember these words?"

Those in the square shouted that they would.

Italy annually sponsors through the school system a special recognition of children who perform outstanding acts of goodness and even bravery. In the past, winners have included an orphan girl who kept her brothers and sisters together as a family while continuing her own education, several boys and girls who rescued people or animals from fire or other dangerous situations, and a young boy who literally carried a crippled friend back and forth to school.

Diplomatic talks

VATICAN CITY — (NC) — The Vatican announced that it and the Polish government "recognized the usefulness" of continuing talks on "problems of mutual interest."

The announcement followed the return here of the Vatican's specialist in Eastern European Affairs, Archbishop Agostino Casaroli, who had spent 10 days in Poland in talks aimed at normalizing relations between the Vatican and Poland's Communist regime.

Such normalization will probably include diplomatic recognition and be based on concessions from both sides.

Church-State amity

VATICAN CITY — (NC) — Pope Paul VI stressed the importance of a close collaboration between Church and State for the service of humanity at an audience in the Vatican with Austrian President Franz Jonas.

"Although the State and Church are each independent in their own sphere, a trusting collaboration between the two institutions can only benefit the people, who can then develop their own capacities," the Pope said.

President Jonas had just concluded a two-day state visit to Italy and had remained on in Rome in a private capacity for his visit to the Vatican.

President Jonas praised Pope Paul for his leadership in the field of justice and equality of man. He pledged the support of the Austrian government in papal endeavors to aid underdeveloped nations.

Peking comes to the UN

By FATHER JOHN B. SHEERIN, C.S.P.

The advance guard of the Red Chinese delegation to the UN arrived at the Hotel Roosevelt in New York Nov. 10th. A lynx-eyed group of China watchers scrutinized their table manners but without any show of overt hostility. The daily press, the next day, featured the rumor that the head of the group, Mr. Kao, was a spy. He was said to have acted as undercover agent while posing as a correspondent in several African countries.

How will New York adjust to the presence of the Red Chinese delegates in the city? Probably with the same casual disdain with which New Yorkers have reacted to the presence of Soviet delegates in their midst. New York is a giant city with giant problems of its own that will incline New Yorkers to pay scant attention to the men from Peking.

There is however a small but influential group of writers and artists in the city who pride themselves in being dedicated provocateurs of the New Left. They will undoubtedly welcome the Red Chinese not so much as representatives of an Asian political regime but as apostles of the great social philosophy of the future, Marxism. These "gurus" who dominate New York cocktail parties will invest Mao Tse-Tung with the mantle of a prophet and surround him with an aura of sanctity as the benevolent father of his country and faithful friend of his oppressed people.

IT IS A PLOY of the "gurus" to contrast Christianity with Marxism, much to the discredit of Christianity. They readily admit that are the only systems of thought that these engage the attention of serious men and women in the Western world but they dismiss Christianity as a system that has failed to produce results in the way of social reform.

Their usual line of reasoning is that Christianity promised pie in the sky when you die but barred the poor from rising up in a revolutionary struggle that would make life livable. The poor asked for bread and they received promises.

Red China, on the other hand, summoned the poor to a gigantic revolution with the result that now, only 20 years later, the starving Chinese live a decent human life. So say the "gurus."

It seems to me that the "gurus" of the New Left try to forget conveniently one very dark spot in the history of Red China in the last 20 years. It has deliberately murdered some 30 millions of its own people in order to bring about social reforms.

We hold no brief for Christian nations. Historically they have disgraced the name of Christ, launching unjust wars and tolerating unfair distribution of the wealth, but these are abuses of the Christian philosophy. They do not derive from the teaching of Christ.

THE SYSTEMATIC and deliberate killing of 30 million Chinese peasants, however, derives directly from Chinese Marxism. This was not a violation of Marxism but an application of it as a national policy.

If the New Left in America is honest, it will not slither by this inhuman policy of large-scale assassination but will honestly admit it as a deplorable fact of contemporary history.

I would hope that the New Left "gurus" would say to Red China: "Now that you are a member of the United Nations, we urge you to become a respectable member of the family of nations. We value humanity and for that reason we ask you to speak out loud and clear in condemnation of your past policy so that we will have no doubts about your purpose in be-



THIS WEEK'S column by Father John Sheerin describes the "gurus" who, he says, "dominate New York cocktail parties and will invest Mao Tse-Tung with the mantle of a prophet" . . .

coming a member of the world organization." Most Americans welcome the new member of the UN but they do so with the sincere hope the new member will renounce the murder of peasants as part of its domestic policy of social reform.

New and surprising light on Church in Spain

By MSGR.

GEORGE G. HIGGINS

The complaint has been voiced more than once in recent weeks that the advance preparation for the Synod of bishops in Rome was spotty and uneven. This strikes me as being a valid complaint. The fact is, in other words, that some countries did their homework for the Synod more scientifically than others.

Be that as it may, the record will show that the American preparation for the Synod was far better than average. Indeed I think it would be fair to say that the advance studies on the ministerial priesthood commissioned by our own National Conference of Catholic Bishops (the Greeley-Kennedy-Ellis studies) were better than those produced in any other country in the world, with the possible exception of Spain.

These American studies have already been so widely reported and so warmly applauded that there is no need at this time to say any more about them. Suffice it to note that they are a great credit to all those who were involved, in any way, in their preparation.

BY THE SAME TOKEN, however, it must also be said that the massive study on the ministerial priesthood jointly undertaken by the bishops and priests of Spain was, on the whole, just as good as the American studies and in certain respects, possibly even better. Spain has had such a bad press in this country for so many years — even in Catholic circles — that this highly favorable assessment of the Spanish study on the priesthood may come as a surprise to some of our readers.

It is this writer's impression, in other words, that Americans, by and large, don't know very much about the Church in Spain and that the little they do know has led them to think of its being a solidly reactionary force in cahoots with the Franco regime and determined, at all costs, to defend and preserve the status quo.

Those Americans who still think of the Spanish Church in such pejorative terms are in for a bit of a shock if and when they ever get around to reading the recently published 750-page summary of the study of the ministerial priesthood carried on jointly, over a period of several years, by the bishops and priests of Spain. Unfortunately this report, entitled "Asamblea Conjunta Obispos-Sacerdotes," has not yet been translated into English, but the original Spanish edition can be ordered directly from the publisher: La Editorial Catolica, S.A., Mateo Inurria 15, Apartado 466, Madrid 16, Spain.

The Spanish study is divided into seven major sections covering every aspect of the ministerial priesthood. American readers, I suspect, will be particularly interested in what it has to say in the first section about the relationship between Church and State in Spain.

IN SUMMARY, the study reports that 61% of the priests who were interviewed (and 85% of the younger priests) are very much dissatisfied with the present "posture" of the Spanish Church in the social and political field, whereas only 11% are satisfied with the present situation. What this means, in more practical terms, is that the majority of Spanish priests in general and the overwhelming majority of younger Spanish priests want the Church to be independent of the State and, to this end, want the Church voluntarily to renounce those special privileges which may have accrued to it over the course of the years.

The strong desire of the Spanish clergy to break with the past in this regard is spelled out in numerous resolutions covering every aspect of Church-State relations. These resolutions — most of which were overwhelmingly adopted by the bishops and priests who participated, in a representative capacity, in the final Assembly — suggests that the Church in Spain is going through a period of almost revolutionary change. They also suggest that, before many years have passed, the Church in Spain may well have assumed a role of leadership among the more progressive forces in the universal Church.

If this strikes some of our readers as being an exaggeration, I can only suggest that they take the trouble to read the full text of the Spanish study for themselves. If they do so, I am willing to wager that they will be just as favorably impressed by it as I was.

THE SPANISH STUDY is not only a remarkably forward looking document from every point of view, it is also very honest and very humble about the mistakes which the Church in Spain has made in years gone by.

The latter quality comes through most dramatically in proposition 34 in the first section of the report. This proposition starts off by quoting the First Epistle of St. John to the effect that if any man says that he is without sin, the truth is not in him. It then goes on, in the name of the joint Assembly of bishops and priests, to admit very humbly and to beg pardon for the fact that the bishops and priests of Spain did not adequately fulfill their evangelical role of reconciliation between the warring parties during the tragic civil war back in the thirties.

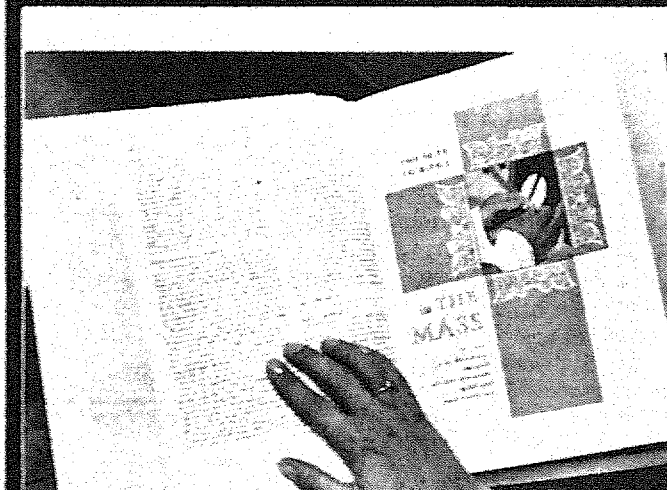
The willingness of the bishops and priests of Spain to make such a humble confession — and to do so at the obvious risk of antagonizing the present Spanish regime — is but one proof, among many others in the study, that the Church in Spain is undergoing

a profound spiritual renewal of a kind that holds out great promise for the future.

There may be other countries in which the process of Church renewal runs as deeply as it does in Spain at the present time but, if so, I have yet to hear of them.

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Mass offered for slain missionary

NOTRE DAME, Ind. — (RNS) — A memorial Mass was held here for Father William P. Evans, C.S.C., a member of the Holy Cross Mission, who was killed near Dacca in the current conflict between Indian and West Pakistan forces.

Father Evans, 52, and a 1941 Notre Dame graduate, had been a member of the Holy Cross Mission force in

India and Pakistan for the past 30 years. He is believed to be the first missionary to die in the current conflict.

U.S. State Department officials who received reports of the shooting said it is still not known whether Father Evans was killed by Pakistan army troops or Razacars (the rebel faction). Mission officials at Notre

Dame said members of the Holy Cross order had been instructed to leave outlying mission posts and return to Dacca when the trouble started.

Father Evans was reportedly en route by boat from Golla to Banshanagar when he was stopped. The shooting followed about 30 miles west of Dacca.

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Student club is always ready with helping hand

Last week, they donated blood. The week before it was a canned food drive, and before that, canvassing for the United Fund.

The Newman Club at Miami-Dade Junior College-South never seems to be short of projects that need a helping hand.

A call for volunteer blood donors was issued last week for 13-year-old Alvin Graham, a victim of a rare blood disease, who is kept alive only by regular transfusions. Hearing of the immediate need for the costly blood, several of the members volunteered as donors in Alvin's name.

UP TO THIS TIME, Alvin, who is suffering from aplastic anemia in which the bone marrow stops producing blood cells has used over 100 pints of blood, at \$25 a pint. He checks into Children's Variety every week or so for a transfusion.

He is the son of Mr. and Mrs. Robert Graham, 13945 Monroe St., Richmond Heights.

Now the Club is reorganizing a drive on campus and hopes to get the blood bank to bring a mobile unit to the

campus. "We also opened up a trust fund at a South Miami bank to help defray medical expenses," the Club president, Daniel McCarron, said.

The group, numbering over 60, with 35 active participants, has found the Club growing rather than shrinking, as is the fate of many other campus clubs, according to McCarron.

The Club has also been actively involved in a canned food drive on the campus. The result — they presented eight families with food baskets in time for Thanksgiving.

Earlier in the school year, they performed a skit at the Veteran's Hospital, gave a Halloween party for exceptional children at Homestead's Sunrise School, and collected for the United Fund.

Drama students to stage comedy

"The Star Spangled Girl," a comedy, will be presented by students of Barry College at 8:15 p.m., Dec. 3, 4, and 5 in the Little Theater (Room 120) of the Fine Arts Bldg.

Tapping sharks for blood

How would you go about taking a blood sample from a shark? Two St. Patrick High School students are going to find out this week as part of their biology project. They'll travel to Marathon with Dr. Robert McDonough of the University of Miami to learn the bleeding procedure.

Julia Calvet and Donna Ellis, as their project in an advanced biology class taught by Sister Bonita, are going to study how closely related shark species are in terms of protein make-up in the bloods. Both girls figure to benefit from the project. Julia wants to study oceanography and Donna plans on a career as a medical technologist. The project combines a bit of both.

THE PROJECT, not a "begin-on-Monday-finish-on-Friday" assignment, will take the rest of the school year, and even then the findings won't be conclusive, according to Sister Bonita.

The first step in the project is to bleed seven species of sharks, treat the blood chemically and inoculate guinea pigs with the resulting



Experimental techniques are tried by Donna Ellis (left) and Sister Bonita, as they prepare for the shark study.

serum. After an incubation period during which an antigen-antibody reaction will develop in the pigs, they will be bled. The pig blood will be studied to determine the protein relationship of the sharks.

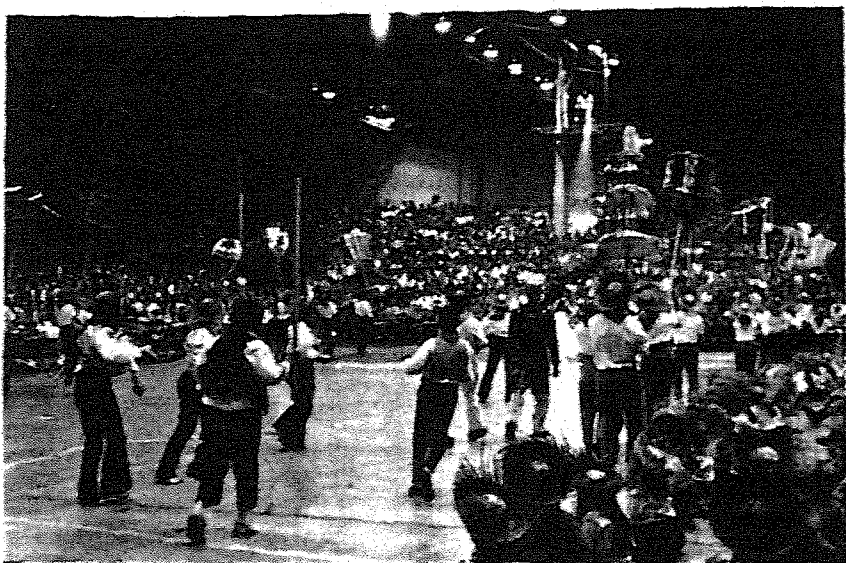
UP TO THIS TIME, the girls have used out-of-class time to research thoroughly, using biological abstracts and

summaries of similar experiments. They have also investigated a complex method of studying blood, called electrophoresis, which they'll utilize.

The whole project has taken on such importance in the class, that a part of the storage room in the biology

room has been converted into a home for the guinea pigs for the duration of the project.

Donna is the daughter of Mr. and Mrs. John C. Ellis, 291 E. Fourth Ave., Hialeah. Julia is the daughter of Mr. and Mrs. Carlos Calvet, 8810 Abbott Ave., Surfside.



LATIN AMERICAN cultural influences on South Florida were re-enacted in the "Today" skits at the Scout Show held last weekend at the Miami Beach Convention Hall. Several Catholic-sponsored units participated in the show which featured 10 acts depicting the historical and future development of Florida.

Volleyball finals set

Blessed Trinity and St. Monica girls scored victories last weekend that will send both teams against each other this Sunday for the Archdiocesan CYO Volleyball championship.

Blessed Trinity had little trouble in defeating Annunciation, 15-7 and 15-1. St. Monica had a more difficult time in beating Little Flower of Hollywood, with St. Monica winning the first match, 15-9, losing the second, 15-3 and bouncing back in the final game to win 15-10.

St. Brendan girl queen contestant

A St. Brendan elementary student, 12-year-old Pamela Schoonmaker, will represent the City of Miami in the Junior Orange Bowl Queen contest at 1 p.m., Saturday, Nov. 27 at the Coral Gables Country Club.

She is the daughter of Mr. and Mrs. Kenneth S. Schoonmaker, 9110 SW 45 St.



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Dance, car wash slated

In CYO news, the Archdiocesan president, Charly McClelland has announced that the Executive Board of the Archdiocesan CYO will meet over the Thanksgiving holiday weekend to discuss future projects. These include "Frontlash," the reorganization of the CYO structure; Search and Encounter meetings, as well as a possible Christmas project.

In an effort to raise \$500 for liturgical song books, the CYO of St. James parish is

sponsoring a car wash, Saturday, Nov. 27 from 10 a.m. to 4 p.m. at the parish grounds.

St. Francis of Assisi CYO in Riviera Beach will hold a "Square Dance for all Ages" Saturday, Dec. 4, from 7:30 to 11:30 p.m. in the school cafeteria. All high school students and adults have been invited.

Beginning with the December meeting, the North Dade Deanery CYO will switch its meeting nights to the second Monday of the month, according to Deanery president, Terry Vaccaro.

Fashion show set

"Fashion Fantasy" will be the theme of the annual Lourdes Academy fashion show, slated for Friday, Dec. 3 on the school patio at 8 p.m. The school is located at 5525 SW 84 St.

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St. Monica, Annunciation to vie for championship

Defending Archdiocesan CYO touch football champion, St. Monica, rode to a 24-0 victory over St. Mark last Sunday, boosting St. Monica into the championship game Sunday.

Annunciation, which rang up a 12-6 sudden death overtime win over St. Michael, will meet St. Monica. Neither team had lost this season and both boast strong defenses and good passing offensive units.

Blessed Trinity CYO captured the Archdiocesan Soccer Championship with a crushing 6-0 victory over St. Timothy. The winners jumped off to an early lead and were never threatened. Bench depth was the de-

terminating factor of the contest, in which Blessed Trinity substituted freely and wore down its outmanned opponent.


The victory brought Blessed Trinity its first Archdiocesan championship.

Young man named to staff of paper

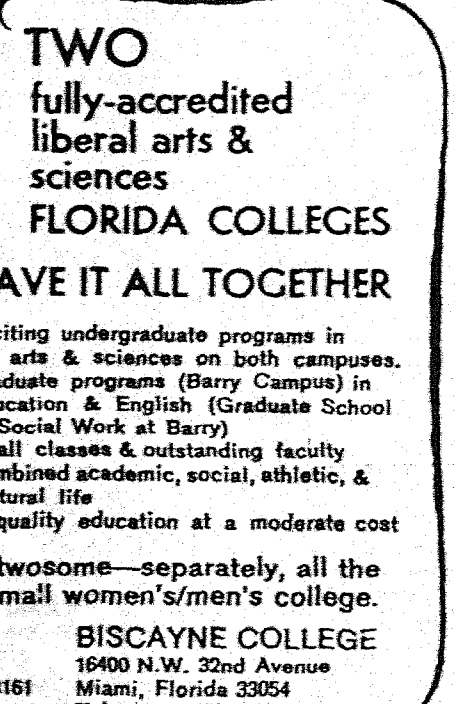
A Coral Gables young man, Jim Sheehan, has been named to a copy editor position of the Swarthmore (Pa.) College student newspaper, The Phoenix.

Jim, a sophomore, is a graduate of Immaculata-LaSalle High School and is the son of Mr. and Mrs. John P. Sheehan, 2700 Alhambra Circle.

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By Mitch Abdallah

Miami Diocesan League growing

The goal of a required physical education program in our public school systems throughout the nation is physical fitness. And a by-product of that program, hopefully, is to instill in our youth a sense of competition and good sportsmanship.

However, in our Catholic schools the reverse effect should be desired, the building of a Christian attitude first. "I think this objective has been achieved," said Mrs. Carol Bergen, girls' coach at Msgr. Pace High and chairman of the Miami Diocesan League which sponsors a sports program between the Catholic schools for girls.

THE GOAL OF THE Miami Diocesan League has been to instill good sportsmanship in league competition. Rather than meet each other on the field as enemies, she explained, the girls view their rivalries as healthy competition... but with the end result of building a Christian attitude. "It also gives the girls a chance to know one another," Mrs. Bergen added.

It was 10 years ago that Miss Rita Wessel, girls' coach at St. Patrick School, and Miss Diana Hedges, girls' coach at Assumption Academy, reminisced about the good old days they had in sports competition when they were in high school. "They asked themselves," said Mrs. Bergen, "why not have the same enthusiasm in our schools?"

THE TWO YOUNG WOMEN called up another Catholic school they thought would be interested, St. Thomas Aquinas in Fort Lauderdale, to see if a sports program could be initiated for girls attending our schools. And thus the Miami Diocesan League had its initial beginning.

Although Assumption is the only school of the original three still in the league, enthusiasm among the girls has grown steadily. The league now consists of Msgr. Pace, Cardinal Gibbons, Assumption, Immaculata-LaSalle, Madonna, Sacred Heart, Our Lady of Lourdes, Hollywood Hills and Westminister Christian.

FOR THE GIRLS at Msgr. Pace, the league has had other advantages also. "Some kids are lazy," said Mrs. Bergen. "No one can play on the teams unless she maintains an 80 average in her grades. I don't know what the policy is at other schools but here it's an incentive for the girls to keep up their marks if they want to play on the team. They look forward to the competition."

As a result of the program, more and more of the students are coming out for the various teams. Mrs. Bergen added. It's getting difficult to select the best candidates who should be on a team because of the increased numbers trying out, she added.

FOR THE FIRST TIME this year, an all-league team was selected and a trophy given to the most valuable player, the latter, Mary Brown of Assumption. Both the team and the player were chosen by the various coaches in the high schools. No coach was permitted to vote for any member on the teams she coached. The players were determined by the greatest number of votes they received. Miss Louise Crocco of Cardinal Gibbons High School made the suggestion for the selection of an all-league team and a most valuable player, said Mrs. Bergen.

Expansion in the league according to the sport which is currently in season is limited at present. Mrs. Bergen said that most schools have one woman coaching all sports which puts restrictions on the number of athletic activities available to them.

THE LEAGUE IS VERY flexible and is governed by the coaches of the various Archdiocesan schools. The coaches have done an exceptional job in maintaining an active program and creating enthusiasm. But a great deal of the program's implementation goes to Mrs. Bergen. Not willing to take any credit, though, she said that everyone involved has made the Miami Diocesan League a success.

Why all this spiel about athletics for girls in our high schools? For one thing, physical education for all youth in our school systems, public or private, would not be required if it were not recognized as an essential part of growing up. And secondly, we dare to say that some girls are more athletically inclined than some boys. So why not give the fairer sex a chance to prove they are as competitive as the other fellows?

★ ★ ★

CARDINAL GIBBONS new gymnasium has received an artistic touch, a mural depicting the head of a Redskin, war bonnet and all. The mural was painted by commercial artist Robert Jenny and dominates a large portion of the south wall. It is complemented by an insignia which reads, "Cardinal Gibbons, Home of the Redskins."

Aquinas takes 8AA district

St. Thomas Aquinas of Fort Lauderdale captured its first 8AA district championship last week with a 21 - 6 win over Immaculata-LaSalle. Breaking a school record by accumulating over 1,000 yards rushing for the year, Aquinas' Steve Buckley ran both scores over on eight

30-28; Cardinal Gibbons top Jupiter, 34-15; and Cardinal Newman beat Palm Beach Gardens, 14-0. Belen Jesuit, Chaminade and Columbus were open.

In Mary Immaculate's romp over Marathon, Dennis Butler intercepted a pass and returned it 27 yards for the Key West team's first score. John Fernandez hit good on the extra point.

The second TD was a pass from Mike Padron to Robert Evans who scored from 47 yards away. Both TDs were in the first quarter. In the third quarter, John Albury went over from the one for the six-pointer after a drive down the field and a pass from Padron by Harry Chipchase.

THE LAST THREE touchdowns were made in the fourth quarter on a 13-yard run by Butler, a one-yard plunge by Roger Franz and a 2-yard pass play from Padron to Chipchase. The Franz TD was set up by a 41 yard pass from Padron to Evans.

With its finest record ever on the gridiron, Cardinal Gibbons won its last game of the season. The leading rushers for Gibbons were Dave Shepherd and Steve Shoepf, with 90 and 87 yards respectively. Gibbons hit paydirt the first time with a seven-yard run by Shepherd in the first period after returning a punt for 37 yards. Quarterback Mike Hanley scored the extra point.

SHEPHERD AGAIN ran the ball over from eight yards out, giving the Redskins a 14-0 first quarter lead. Behind at

half-time, 15-14, the Fort Lauderdale squad scored in the third quarter when Shoepf ran 54 yards. Two more TDs were added in the last quarter on a 34-yard run by Shepherd and a one-yard plunge by halfback Bill Googe.

Coming from behind after a 14-0 disadvantage Msgr. Pace's quarterback, Robert Cahill, scored the winning TD on a one-yard sneak. Cahill

also pitched out earlier to Ricardo Cajigas, who ran for one and 47 yards for touchdowns. A pass from Cahill to Torres set up the score by Cajigas.

Thanksgiving weekend games will find Belen at Miami Christian, Boca Raton at Newman, Chaminade at Hollywood Hills, Columbus at Coral Park, Pace at Curley, and Coral Shores at Mary Immaculate.



Steve Buckley

and one yard runs. The third TD was a one-yard push by Bradley.

LaSalle's lone tally came on a 42-yard run by halfback Ralph Focaracci in the last quarter. The two-point conversion failed.

The first TD by St. Thomas was set up after Mike Meyers intercepted a LaSalle pass on the 40 and returned it to the LaSalle 30-yard line.

"We had a nice performance by everyone," said coach Mike Gallagher. Aquinas will meet Lakeland-Santa Fe in a regional battle after Thanksgiving. Time and place have not been announced.

OTHER GAMES saw Mary Immaculate of Key West trounce Marathon, 40-14; Miami Springs win over Archbishop Curley, 21-0; Msgr. Pace nip Miami Lakes,

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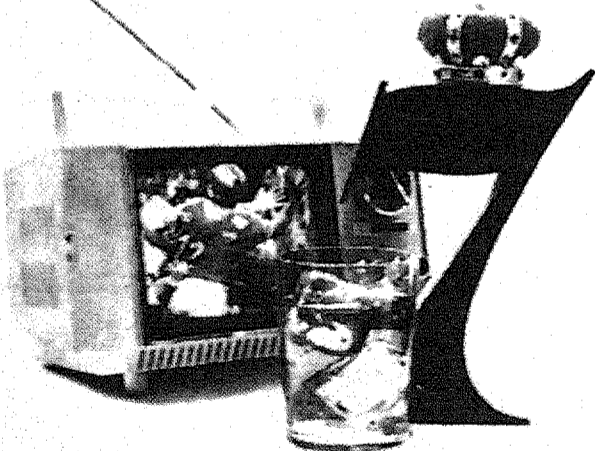
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Great tribute set for Greg

(CONTINUED FROM PAGE 1)

It came within the first brief seconds following the first kick-off of the game.

The game was the first of the season to be played by Greg Stead's team . . . Miami Edison.

The savage blow that shattered bone and nerve occurred in the first tackle of that game . . . a tackle made by Greg Stead proudly wearing the crimson jersey beneath the lights of Miami's Orange Bowl.

AND AGAIN, this was his first year at Miami Edison. He was a sophomore. Yet he had made the starting line. And this was a thing of great pride . . . pride for Greg Stead and pride for his former classmates at Archbishop Curley High School where he had finished his ninth year of education the Spring before.

And thus the bitter business of the "firsts."
And thus the bewildered questions by so many:
What if this had not happened?
What if that had not occurred?

Sadly for man . . . sadly for the nine-children family of Mr. and Mrs. Cyril Stead . . . sadly for all those in South Florida who have come to love and pray for this boy . . . sadly for all today such questions can be answered only by God.

And so for reasons unknown to all of us, the affliction of Greg Stead came and he was struck down and left seemingly helpless for the rest of his life . . . even now unable to properly tell of his thoughts and his story because of the tubes and the machines of medicine that sustain his young life.

The affliction came and a legion responded in many manners of moving human compassion.

There were weekend car washes held by young people

who had never known, nor even seen this young man before his time of dark valleys.

In truth, the high and the low of the golden world of South Florida came together to offer their heartfelt generosity to this young man afflicted.

In truth, few can remember such a coming together before.

AND FOR THIS REASON, some men have said that the hand of God acted in concert with man and an anguished cry for help was answered.

And so the coming together . . .
And so the high and the low responded.

And so there was the creation of the Greg Stead Fund.

And so next week, there will be a football game beneath the lights of the Orange Bowl . . . those same lights that glared down upon that moment of extreme human tragedy.

There will be no charge for the vast facilities of the Orange Bowl. Young men will play for Greg Stead upon a costly plot of ground where some of football's greatest heroes found their finest hour.

Greg Stead's teammates will be there. The crimson jerseys of Edison High School will be worn in simple honor for their stricken friend who bore those crimson colors.

Miami Edison High School will play Miami Killian in what must come to pass as the city's most human sporting event.

And all from the sale of the tickets from this game all that shall come from the man in the street and the pent-house dweller . . . all shall go for the aid and care of Greg Stead.

Thus it is that Archbishop Coleman F. Carroll has purchased a large portion of these tickets.

He is the spiritual leader of the more than half-million Catholics who are his flock and of the Archdiocese of Miami.

It can be noted that Greg Stead is part of that flock

part of it despite the sad fact that he lies still and helpless distant miles from his home.

IT CAN BE NOTED that Greg Stead and his family are a people of deep faith and conviction in God and all his works . . . be they tragic, or wondrous.

"God will not let us down," his mother has said. "God will not let all these wonderful people praying for Greg down."

"There must be a reason why this happened."
Again, only God . . . and not mortal man . . . can know the outcome of this story.

But on Dec. 2 . . . beneath the Thursday nighttime stars of Florida . . . upon the ground where Greg Stead was afflicted last September . . . there will be a coming together.

There will be a football game in his honor and for his benefit . . . a game staged in human compassion and played with the hope of a promise that tomorrow will come as a better one for young Greg Stead.

And so, as a personal and quiet gesture on his part, Archbishop Carroll has purchased a large block of seats for this game to be played in the name of human concern.

The Archbishop is donating these tickets to the members of the Catholic Youth Organization (CYO) of the Archdiocese.

"These are the people of Greg Stead," he explains. "It is they who should use them . . . just as they now join with us all in offering our prayers and hope for this fine young man."

Others may also purchase these tickets of human compassion for Greg Stead in his time of dark affliction.

All they need do is dial two simple numbers:

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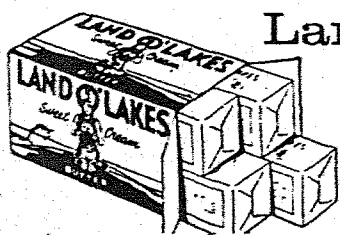
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Women lead rally for Soviet Jewry

On behalf of Jewish prisoners and non-prisoners in Soviet Russia who are being denied emigration to Israel and in many cases are being persecuted, the Archdiocesan Council of Catholic Women is co-sponsoring a rally scheduled to be held at 8 p.m., Monday, Dec. 6 at Miami Beach Auditorium.

Mrs. Donald McCammon, Mrs. Joseph Niemoeller and Mrs. John Roche represent the Miami ACCW in the coalition of Women's Organizations for the Human Rights of Soviet Jewry.

Jewish and Christian women involved in the coalition are seeking total community involvement of clergy, men, and youth groups in South Florida and are currently circulating petitions which will be forwarded to the United Nations during Human Rights Week.

"The halls of history echo

with the courageous voices of prisoners of conscience and the ignominious silence of people who fail to speak out," the petition says. "We firmly believe that the cause of Soviet Jewry is the cause of all people who believe in world order based on justice and the respect for human dignity."

The petition also calls on U Thant, Secretary General of the United Nations, to use his offices and the offices of the Human Rights Commission of the UN to "exert influence on the Soviet Union to stop the trials, free the prisoners, and grant the right of all Soviet Jews to live as Jews either in the Soviet Union or in Israel their ancient homeland."

Additional information about the rally may be obtained from Mrs. McCammon by calling her at 634-3332 or 633-2293.



RIGHT REVEREND EDWARD T. O'MEARA NATIONAL DIRECTOR

Me, Suffer in Advent?

"Suffering is part of your training; God is treating you as his sons . . . if you were not getting this training then you would not be sons but bastards." Hebrews: 12:7

I call the above passage from Scripture an Advent Meditation because Advent, like Lent, is a penitential season. We may lose sight of a disposition towards sacrifice and suffering for, unlike Lent, we are readily caught up in the exuberating hustle-bustle of the weeks and days before Christmas.

Yet what other season of the year are we more aware of our blessings . . . the spirit of families together . . . and the joyous feeling of good will among people, even the "Scrooges" we all know?

What other time of the year do we open our hearts and our pocketbooks more to the poor, the sick, the orphan, and the loved one away from home? When else do we make such a special effort to wish others mirth and happiness?

We may not even realize the sacrifices — time, money, and energy — we make in the advent of Christmas: cards, gifts, wrappings, decorations, and food. These sacrifices are not thought of as "suffering" because they are done in a spirit of joy and genuine giving. Even if we may sigh with relief on December 26th, we are happy to have "suffered through it."

Advent, then, could be called the "training period" for our celebration of the birth of the Son of God AND the celebration of our own lives as sons of God. For isn't that what the anticipation, sacrifices, and the joyous spirit of Christmas are all about?

And it is in this Advent spirit of sacrifice that I beg you to share with your brothers and sisters in mission countries who do not know the happiness we know . . . who do not have enough food, clothes, or medicine . . . who do not know the joys of education, work, health, and warm homes . . . in short, who do not know relief from the poverty they must suffer all year 'round.

You Advent remembrance for them will go immediately to Christ's missionaries bringing to the world's suffering-poor the joy, the hope, and the reality of Christmas. Your gift for them this Advent tells the world that Christ HAS come; He DOES live today; and we truly ARE brothers to one another — Sons of God!

Please let "Giving to the Missions" be your special Advent Sacrifice with the prayer that you and your family and friends will have a most blessed holiday season.

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, Rev. Lamar J. Gesovar, 6301 Biscayne Blvd., Miami, Florida 33138. 11/26/71

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Business Briefs

Realty investment firm names personnel chief

PHILIP J. SHARKEY has been appointed director of Personnel for FIRST REALTY INVESTMENT CORPORATION and its affiliates, Miami Beach.

Prior to joining FRI, Sharkey spent seven years with the Bristol Myers Co. and its subsidiaries in a number of personnel functions including employment, personnel, administration and management development, and training.

He was most recently supervisor of employment, management, development and training for the Clairol Division based in New York City.

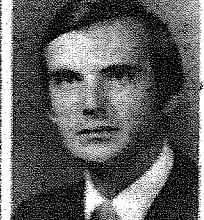


PHILIP SHARKEY

FOOD FAIR STORES sales for the first 12 weeks of the 16 week first fiscal quarter are running 10.5 percent ahead of last year, share holders were told at the annual meeting in Philadelphia by JACK FRIEDLAND, president.

THE FIRST NATIONAL BANK OF SOUTH MIAMI opened without announcement of any kind on Tuesday morning a new drive-in facility on South 74 St. and 58th Ave. — a block south of the bank building.

With two "business" windows and four "electronic individual drops" the new facility will be open daily from 8 a.m. to 6 p.m. and Saturday, 9 a.m. to 1 p.m.



DAVID MARTIN

DAVID W. MARTIN has been promoted to the position of Director of Advertising and Sales Promotion for the BURGER KING CORPORATION. He joined Burger King Corp. in July 1970 as an Advertising and Merchandising Coordinator. Martin also served as Adv. Mgr. for General Aniline and Film Corp. New York.

JOSE GOMEZ-MORODO has opened a SINGER SEWING MACHINE store at 7208 Bird Road, Miami. He was for nine years a Singer Sales and Service representative.

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Adviento

Por JOSE P. NICKSE
Seminarista, Seminary of St. Vicent de Paul

El próximo domingo comienza otro Adviento. Uno más. Pero, ¿será simplemente eso para ti? ¿Uno más?

Desde el último Adviento ha transcurrido un año más de tu vida cristiana. ¿Estas hoy más cerca de Cristo que en diciembre de 1970? Llegará el Adviento de 1971 y estarás en el mismo sitio? De ti depende cada día acercarte más a Cristo, pues todos somos llamados a ser otros "Cristos".

Dicen que un viaje de mil millas empieza con el primer paso. Este Adviento tomemos nuestro primer paso hacia Cristo practicando con más fidelidad en nuestra vida diaria las tres señales de los cristianos: las virtudes de fe, esperanza y caridad.

Primeramente fe. Fe en Dios, fe en Cristo, fe en su Iglesia. Porque sin fe no podemos aspirar a la vida eterna. Sin fe le negamos la entrada a Dios en nuestras almas. La fe es nuestra respuesta al amor de Dios. La fe es el "sí" que damos a Dios al aceptarlo como nuestro Padre. La fe nos inicia en la vida cristiana.

Si tenemos fe tenemos esperanza. Si aceptamos a Dios como nuestro Padre, entonces tenemos confianza que nos cuidará como hijos suyos. En eso consiste la esperanza. La esperanza nos ayuda a confrontar las penas de nuestra vida recordándonos que tenemos un Padre que nos ama y que algún día nos premiará.

Sin embargo, la tercera de estas virtudes es la más importante. San Juan nos dice que quien dice que ama a Dios y no ama a su prójimo es un mentiroso. Porque Dios es amor. Y amor es caridad. Por eso cuando llenamos nuestras almas de amor, la llenamos de la gracia divina; Dios habita en nosotros.

La caridad tiene que ser el vínculo de unión de los cristianos. Tiene que ser el aceite que lubrique la maquinaria que es la comunidad cristiana. "Si hablando lenguas de hombres y ángeles no tengo caridad, soy como bronce que suena o címbalo que retine" nos dice San Pablo en su carta a los Corintios. La fe y la esperanza tienen su aplicación práctica en la caridad. El mismo Cristo nos dice: "en esto conocerán todos que sois mis discípulos: si tenéis caridad unos para con otros".

Nuestro amor a Dios será medido por la manera que amemos a nuestros hermanos. Sin embargo, este amor tiene que ser por todos nuestros hermanos. Por el que te cae bien y el que te cae mal. Recuerda las palabras de Cristo en la cruz: "Perdonalos, Padre mío, pues no saben lo que hacen". Amemos y perdonemos para ser amados y perdonados por nuestro Padre celestial.

LA VOZ

Suplemento en Español de **VOICE**

Pueblo creyente, pueblo invencible

Por MANOLO REYES

A través de los siglos el noble pueblo cubano ha demostrado ser un pueblo creyente en Dios.

ESTA preciada herencia espiritual ha sido transmitida de generación en generación hasta llegar a nuestros días.

Porque no se crea que el régimen castro-comunista ha podido extirpar esta característica esencial del cubano, porque hayan pasado casi trece años de constante adoctrinamiento ateo y materialista.

Por el contrario, en la actualidad, ante la terrible tiranía de odio y sangre que ha desatado Fidel Castro dentro de la isla cautiva, es cuando más el cubano tiene todo el caudal de su fe puesta en Dios. Es cuando más el cubano se aferra a su creencia en Aquel que todo lo puede para que lo proteja y lo ayude a conquistar su libertad. Es cuando más el cubano vuelve sus ojos a las alturas buscando el refugio del Padre Celestial de quien todos somos hijos.

Y El en definitiva es el que dice la primera y la última palabra en el arduo desarrollo de la vida humana. Es El que con su infinita sapiencia y misericordia, protege siempre a los que a El acuden. Cristo, sin ejércitos, sin armas, sólo con la palabra cargada de amor, de perdón, de justicia, y plétórica de libertad, derrotó a las más poderosas e invencibles legiones del mayor imperio de la antigüedad, le cambió el destino a la Humanidad y le puso proa al cielo.

Por eso, los enemigos de Dios, aquellos que no buscan el bienestar de sus hermanos, aquellos que tiranizan, llenan de terror, humillan y hasta asesinan a sus pueblos, esos siempre temen la acción intangible, ideológica, pero inexorable que se pone en las manos de Dios para que vaya al corazón de los hombres.

Por eso, cuando a estos aliados del mal se les habla de Dios, de religiosidad, de valores espirituales, de derechos humanos, de ideología, de libertad, entonces se sienten heridos, se sienten molestos, calumnian, ofenden, gritan... porque saben que en Dios tienen al verdadero Libertador de los que ellos oprimen. Porque saben que un hombre con la creencia de Dios profundamente arraigada en su alma, es irreductible. Y porque saben también que se ha demostrado a través de la historia que un pueblo creyente, siempre derrocó a los tiranos.

Por eso, Cuba se salvará!

Es que la alternativa de la humanidad desde el principio del mundo, ha sido: Con Dios o sin Dios.

Y la primera siempre ha prevalecido sobre la segunda.



La Corona de Adviento es una de las costumbres navideñas de Estados Unidos que muchas familias de habla hispana de Miami están adoptando. Junto a su belleza decorativa como centro de mesa, expresa el simbolismo de este tiempo de preparación a la llegada del Redentor que es el Adviento.

La Corona de Adviento:

Una tradición de hondo significado

Adviento, el tiempo litúrgico de preparación espiritual a la venida del Redentor, y que marca el inicio del año eclesial, comenzará el domingo día 28.

Es un tiempo en el que la Iglesia recomienda enlazar la penitencia y el sacrificio a la alegre expectación que conmemora la etapa entre la caída de Adán y Eva, los primeros padres, y el nacimiento de Cristo que se celebra en la Navidad.

Para mantener latente en el hogar el espíritu del Adviento, en E.U. y otros países se tiene la costumbre de la Corona de Adviento, similar a la corona de Navidad para las puertas, en la que se coloca una vela por cada uno de los cuatro domingos de Adviento.

El primer domingo, el cabeza de familia enciende una de las velas y la familia ora y medita en torno al significado del Adviento en sus vidas. La vela permanece encendida durante la comida que sigue a esa oración. El segundo, tercer y cuarto domingos, se repite la práctica, encendiendo cada domingo una nueva vela, hasta el cuarto domingo en que se encienden las cuatro.

Aunque hay devocionarios con oraciones apropiadas para esos días, cada familia puede elevar oraciones y meditaciones espontáneas basadas en las lecturas de la Palabra correspondientes a cada domingo. Usualmente esta práctica se tiene bien el domingo a la hora del almuerzo, o el sábado, vispera, durante la cena o antes de retirarse la familia a descansar. Desde hace varios años esta sección en español ha venido dando calor a esa costumbre tan practicada en los hogares cristianos de E.U. y que ya hoy es seguida también por numerosas familias de habla hispana, como forma adecuada de mantener latente el espíritu de preparación espiritual hacia la Navidad.

tomó la palabra con ocasión de la vigésima primera reunión de laureados del premio Nobel, organizada en Lindau a orillas del lago de Constanza y especialmente reservada a la física, declaró que del hecho que no haya casualidad en todas las cosas es posible que exista un Dios que regula las variaciones de los cuanta. El problema, indicó, se reduce a la cuestión de la vida. Ciertamente, precisó, la vida puede hoy día considerarse como un proceso físico. Pero sabemos que difícil es ordenar los átomos de tal manera que lleguen a ser algo viviente.

"Muchos sabios, añadió el profesor Dirac, piensan que esto no presenta dificultad". Lo cual está demostrado por la creencia en la existencia de la vida en otros planetas. "Pero puede ser que se equivoquen".

Finalmente el profesor Dirac puso en guardia a los que muestran demasiado optimismo en sus esfuerzos encaminados a crear artificialmente la vida. "Producir ciertos componentes es una cosa. Pero sacar de ahí la vida, concluyó, es algo enteramente distinto".

Dilema Nobel: ¿Dios, dios?

Dios con minúscula -- El escritor Alejandro Soyentzsin, premio Nobel de literatura 1970, en una posdata a su última novela "Agosto 1914", que acaba de aparecer en Francia en lengua rusa, explica las razones que lo llevaron a enviar su obra al extranjero. "Este libro no puede ser publicado actualmente en mi Patria sino bajo la forma de 'samizdat' (publicación clandestina) por razones de censura incomprensibles a todo espíritu humano normal", escribe el autor, añadiendo que una de las condiciones impuestas a la publicación de su novela en la URSS es la de escribir el nombre de Dios con "d" minúscula.

"A esa humillación si no me doblego. La orden que ha sido dada de escribir Dios con minúscula es una mezquindad atea. Tanto los creyentes como los no creyentes admitirán que si se escribe 'Dirección Regional de Provisiones' con mayúsculas, 'KGB' (Comité para la seguridad del Estado) lo mismo que 'ZAGS' (Oficina del estado civil) íntegramente con mayúsculas, se podría tolerar que la palabra que

designa la fuerza creadora suprema del universo se escribiera con mayúscula. Escribir Dios con una 'd' pequeña habría sido antihistórico, porque en la época en que se sitúa la acción de mi novela Dios se escribía con mayúscula".

Soyentzsin dedica su novela "a los lectores rusos en el extranjero", pidiéndoles que le hagan llegar todos los datos capaces de ayudarlo en la redacción de la continuación de su obra. La novela "Agosto 1914" constituye, en efecto, la primera parte de una trilogía en la que el autor afirma que ha trabajado desde 1936. Se trata de una empresa monumental que, ahora, los primeros lectores comparan con "La guerra y la paz" de Tolstói.

FISICOS DELIBERAN. Lindau, Alemania (KIPA) -- La cuestión de la intervención de la divinidad en la creación del universo continúa planteándose a la ciencia. El premio Nobel británico de física en 1933, profesor P.A.M. Dirac, de la universidad de Cambridge, dijo en Lindau, Alemania que "es posible". El profesor Dirac quien

¡Inocentes! 1971-1871!

Por el DR. JOSE M. RODRIGUEZ HADED

Este 27 de Noviembre se cumplen cien años del fusilamiento de los Estudiantes de Medicina de la Universidad de La Habana, trágico suceso que escribió una de las páginas más tristes de la Historia de Cuba bajo el régimen colonial de España.

Fueron ocho los jóvenes estudiantes -- víctimas de la pasión del odio a la Causa de Cuba Libre -- los que cayeron aquel aciago 27 de Noviembre de 1871: Alonso Alvarez de la Campa, Anacleto Bermúdez, José de Marcos Medina, Pascual Rodríguez Pérez, Carlos A. de la Torre, Eladio González, Carlos Verdugo y Angel Laborde.

Frente al odio, frente a la pasión desenfrenada de la muchedumbre ebria, frente a los "voluntarios" que desprestigiaban el nombre de España, se levantó la voz augusta del Capitán Federico de Capdevila, -- representación excelsa de la España de los Reyes Católicos, del Padre Las Casas, de Guzmán el Bueno -- y dijo: "Mi obligación como español, mi sagrado deber como defensor, mi honra como caballero y mi pundonor como oficial, es proteger y amparar al inocente y lo son mis cuarenta y cinco defendidos...".

"Señores: ante todo somos honrados militares, somos caballeros: el honor es nuestro lema, nuestro orgullo, nuestro divisa; y, con España, siempre honra, siempre nobleza, siempre hidalguía; pero jamás pasiones, bajezas ni miedo. El militar punnoso muere en su puesto: pues bien, que nos asesinen; más los hombres de orden, la sociedad, las naciones, nos dedicarán un opúsculo, una inmortal memoria."

Todo fue en vano... En vano un dignísimo sacerdote, capellán del Cementerio, el Padre Mariano Rodríguez clamó, contra la criminal mentira propalada de que los estudiantes habían profanado la tumba de un conocido periodista español. El Padre Rodríguez también sufrió persecución y fue separado de su puesto. "Bienaventurados los que padecen persecución por la justicia".

Pero aquellas voces de la España eterna no fueron escuchadas. El eco de las descargas las apagaron. El mundo

se asombró. Aquellos jóvenes, en su casi totalidad, fueron enviados a las prisiones y ocho de ellos, mediante sorteo, condenados a muerte! "Con la sonrisa de la inocencia" en el semblante y entre las manos esposadas el Crucifijo -- dice uno de sus compañeros, Fermín Valdés Domínguez, que marcharon al suplicio. Quien fue luego Arzobispo de Santiago de Cuba, Monseñor Francisco de Paula Barnada, uno de los sacerdotes que acompañaron a los ocho jóvenes, administrándoles los Santos Sacramentos, declaró que "murieron como hijos cariñosos y se fueron a la eternidad puros, sin odio en sus almas de niños." Y quien lea las cartas de despedida de los ocho jóvenes a sus padres, hermanos y novias, se estremecerá al ver la grandeza de alma de quienes supieron morir como cristianos, sin rencores ni flaquezas. Justo es decir que todas las Universidades de España protestaron del horrible crimen y que en las Cortes se alzaron voces dignísimas condenándolo. Y que en plena época colonial se le rendía homenaje de recordación a las ocho víctimas, José Martí y "el sublime vengador sin ira" Fermín Valdés Domínguez, ofrecieron una Misa por las almas de sus compañeros, al cumplirse el primer aniversario del horrible hecho, en la Iglesia Caballero de Gracia, de Madrid, repartiéndose una hoja, escrita por Martí en los templos.

Valdés Domínguez se dio a la tarea de demostrar que aquello fue una infamia y lo logró. No hubo jamás tal profanación de la tumba del periodista español; lo confesó su propia familia. Y sobre la tumba de los ocho jóvenes inmolados en una hora de crueldad y de cobardía, en el Cementerio de la Habana, donde reposan, se escribió esta sola palabra, que resume la inmensidad de la injusticia: inocentes.

Y a cien años de aquel triste suceso, Cuba se debate bajo otra tiranía que ha fusilado a cientos de estudiantes. Al elevar al Altísimo una plegaria por las ocho víctimas del 27 de Noviembre de 1871, rogamos también por todos los estudiantes que han muerto por una Cuba mejor, por una Cuba libre y cristiana. ¿En qué lista cabrían los nombres de los fusilados por el comunismo ateo? Fueron ocho los estudiantes fusilados en 1871. Y hoy Cuba es una prisión sangrienta con ocho millones de víctimas!

Obispos de E.U. se pronuncian sobre Vietnam, ayuda escolar y las relaciones ecuménicas

WASHINGTON — Los obispos católicos de Estados Unidos eligieron una nueva directiva para su conferencia nacional durante su reunión aquí.

EL CARDENAL John Krol y el Arzobispo Leo Byrne fueron electos presidente y vicepresidente respectivamente de la Conferencia de Obispos Católicos de Estados Unidos.

Durante las deliberaciones, los obispos participantes en la reunión emitieron opiniones sobre los siguientes puntos y en los siguientes términos:

— Pidieron al gobierno de Estados Unidos un programa de crédito tributario que ayudara a los padres que envían a sus hijos a escuelas parroquiales.

— Dirigiéndose también al gobierno, pidieron un

Baile hoy en St. Raymond

Hoy, viernes, 26 de noviembre, tendrá lugar el Baile Pre-Adviento a beneficio de las obras de construcción de la Iglesia Parroquial de St. Raymond.

El baile comenzará a las 8:45 p.m. en el local de Veterans Post de 1608 SW 27 Ave. Las papeletas al precio de un dólar podrán adquirirse en el mismo baile o llamando al 446-1927. Valiosos obsequios, además de una noche llena de alegría

rápido fin a la guerra en Vietnam.

— Aunque mostraron que la preocupación ecuménica sigue vigente dentro de la Iglesia, los obispos reconocieron que en el presente es necesario situar algunos límites sobre la unidad religiosa. Por ejemplo, señalaron que clérigos no católicos no podrían predicar en las misas sin contar antes con la aprobación del obispo de la diócesis correspondien-

te. Pero la línea trazada no fue muy rígida. Se especificó que esta regla no se aplicara a otras funciones litúrgicas y que, generalmente, el permiso para invitar a un predicador protestante en las misas estaba siendo concedido ampliamente.

LOS OBSERVADORES han señalado que en todos los aspectos, los 250 obispos participantes en la reunión nacional mostraron suma prudencia en todos sus

pronunciamientos.

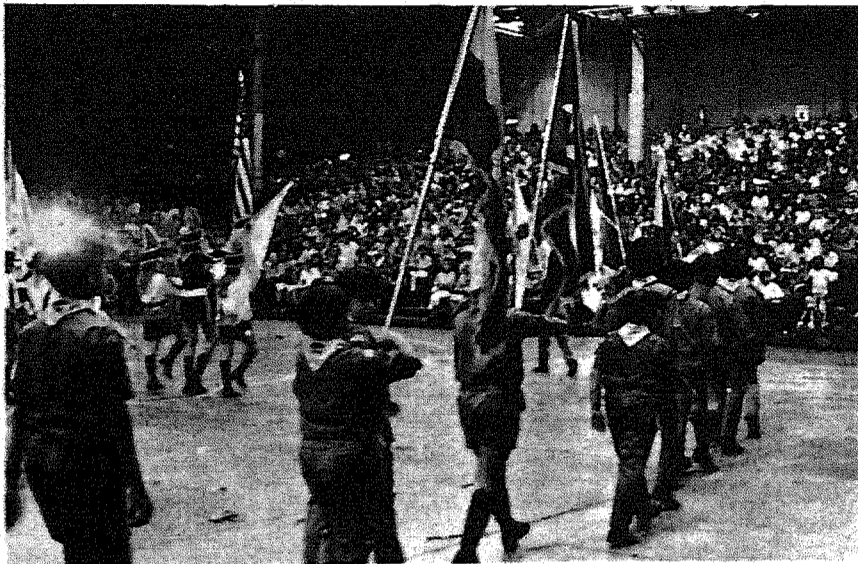
La petición de crédito tributario en beneficio de los padres de alumnos de escuelas parroquiales no fue ni con mucho lo que algunos defensores de la medida hubieran querido.

Con respecto al fin de la guerra en Vietnam, los obispos desestimaron la moción que pedía el inmediato cese unilateral del fuego por parte de Estados Unidos.

Los obispos de Estados Unidos, — siguen señalando los observadores. — trabajaron durante esta reunión anual de acuerdo con los lineamientos del Concilio Vaticano II. Sin embargo, se movieron a un paso no tan decisivo como en los últimos años. Esto, naturalmente, se debe en gran medida a que la mayor parte de los cambios litúrgicos y pastorales sugeridos por el concilio han sido ya adoptados mientras otros objetivos, como el re-examinar la misión del sacer-

dote, hacer de la corresponsabilidad una realidad, llegar a una más estrecha unión con otros grupos cristianos, ampliar el status de la mujer en la Iglesia, entre otros, son puntos más difíciles de implementar, que necesitan más estudio y consideración.

EL MOVIMIENTO de la Iglesia de Estados Unidos dentro del espíritu conciliar sigue vigente, aunque no al paso llamativo de hace unos pocos años.



El tema interamericano de Miami hoy, particularmente el aporte cultural de exiliados cubanos y otros inmigrantes latinos a esta área, fue uno de los espectáculos más llamativos durante el Circo de los Boy Scouts del Sur de la Florida el pasado fin de semana en el Convention Hall de Miami Beach. En la foto, scouts de las tropas del Colegio de Belén, las iglesias de San Juan Bosco, St. Kieran y la YMCA International, integradas mayoritariamente por jóvenes cubanos, en un desfile de banderas del continente que precedió al espectáculo alegórico cubano, con comparsas y números folklóricos.

Una opinión sobre sacerdotes que van a la política

CIUDAD DE MEXICO — En entrevista que concedió al corresponsal de Excelsior, en la ciudad de Roma, el arzobispo Adolfo Tortolo, presidente del Episcopado argentino, declaró que "nada hay peor que un clero con ingerencias o influencias en el gobierno, sobre todo en los países de América Latina".

Misa por los fusilados en 1871

Mañana, sábado, 27 de noviembre, a las 7 p.m. se celebrará una misa concelebrada por varios sacerdotes cubanos en sufragio de los estudiantes de medicina fusilados en La Habana hace exactamente un siglo. En otra parte de esta misma sección en español de The Voice, se hace un recuento histórico sobre el significado de la muerte de esos inocentes.

"El sacerdote que pretende ejercer, aunque sea indirectamente, el poder político, se corrompe y destruye la esencia de su ministerio", señaló

El prelado dijo que "la labor primordial del sacerdote es la de enseñar el amor a Dios".

A una pregunta sobre la forma como los sacerdotes de América Latina pueden ayudar a resolver los graves problemas de injusticia social en sus países, el arzobispo argentino respondió:

"El clero, los sacerdotes en general, haremos todo cuanto esté a nuestro alcance para evitar la injusticia social. Pero esta labor que ultimamente se ha dado en poner sobre la espalda de la Iglesia, no es tan sólo de los sacerdotes, sino de todos los seres humanos".

"RESOLVER los problemas de injusticia social

corresponde sobre todo a los gobiernos. Esto es, en lo material. En lo espiritual, la obligación es de los sacerdotes.

"Creo, sin embargo, que

es obligación de los laicos hacer el primer ataque frontal contra las manifestaciones de injusticia en el mundo", concluyó el arzobispo argentino.

Unos 150 catequistas reciben certificados

Cerca de ciento cincuenta catequistas de habla hispana recibieron Certificados y Diplomas correspondientes a los cursos de perfeccionamiento para maestros de C.C.D. del pasado año académico 1970-71, organizados por el Departamento hispano de la Oficina de Educación Religiosa de la Arquidiócesis.

La entrega se realizó durante un acto de confraternidad efectuado el lunes 15 de noviembre, a partir de las ocho de la noche, en la cafetería de la Escuela Parroquial de St. Michael the Archangel, siendo presidida por el Padre Gerald T. LaCerra, Director Arquidiocesano del C.C.D., acompañado por el Hno. Emilio J. Quiros, Coordinador en español, la Hna. María de Jesús Pico y el Hno. Norberto Boiral, profesores de los cursos, y un numeroso grupo de sacerdotes y coordinadores parroquiales de habla castellana.

El acto reunió en un ambiente de alegría y amistad, a catequistas de las siguientes Parroquias: San Juan Bosco, Corpus Christi, St. Kieran, Sts. Peter and Paul, St. Raymond, St. Robert Bellarmine, St. Hugh, St. Dominic, Little Flower (Coral Gables), St. Francis de Sales y St. Patrick (Miami Beach), St. John the Apostle, Immaculate Conception y St. Cecilia (Hialeah), St. Monica (Opa-Locka), y St. Michael the Archangel, estos últimos,

en su papel de anfitriones; animaron el acto con canciones y guitarras.

La reunión sirvió también como apertura de los cursos de formación para maestros de C.C.D. 1971-72, haciéndose allí las inscripciones para los mismos. Una merienda, obsequiada por los distintos centros catequísticos en español, sirvió para cerrar el animado acto.

Misa en español en St. Agatha

La recientemente establecida parroquia de St. Agatha, en el área de West Miami, anunció que desde esta semana se ofrecerán misas en español todos los domingos a las 12 del día en el local provisional del Miami Coral Park Sr. High School, 8865 SW 16 St.

La nueva parroquia cubre un área que en los últimos años ha visto crecer considerablemente la población de habla hispana.

Esta nueva misa eleva a 60 las misas que en idioma español se ofrecen para cumplir con el precepto dominical en 28 iglesias solamente en el área del Condado Dade. En otras iglesias de la Arquidiócesis de Miami, fuera del Condado Dade, también se ofrecen misas en español, lo que hace elevar el número a unas 70 misas en toda la archidiócesis.

ORACION DE LOS FIELES

(Primer domingo de Adviento)
(28 de noviembre)

CELEBRANTE: Adviento es tiempo de expectación. Tiempo de movimiento y progreso. La fe mira a la vida como una lucha hacia la venida del reino de Dios. Oremos, pues, hermanos, los unos por los otros y por todos los que sufren debido a que nosotros no nos esforzamos lo suficiente.

LECTOR: Nuestra respuesta de hoy será "Señor, escucha nuestra oración."

1. Por el Papa Paulo, el Arzobispo Carroll y todos los que trabajan por reconciliar al mundo, oremos al Señor.

2. Que los gobiernos del mundo reconozcan pronto el que la familia humana es una, indivisible e interdependiente, oremos al Señor.

3. Que todos los hombres sean colmados de la esperanza que reaviva ideales, renueva ilusiones y revitaliza visiones, oremos al Señor.

4. Que las víctimas rechazadas y ocultas de los males de nuestro orden social conmuevan nuestros corazones a la búsqueda de aquellos que necesitan nuestra ayuda, oremos al Señor.

5. Que Dios de fortaleza y comprensión a aquellos que no encuentran significado, sino sólo desesperación, en el sufrimiento, oremos al Señor.

6. Que continuemos viviendo en la luz como creyentes en la venida de Jesús, estando atentos y vigilantes, oremos al Señor.

CELEBRANTE: Enseñanos a orar, Dios Todopoderoso, y por nuestras oraciones enseñanos a vivir. Ya que se acerca el día de nuestra salvación, danos la fuerza para expulsar de nosotros la obra de las tinieblas, reemplazandola con el rayo de tu luz. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amen.

MISAS EN ESPAÑOL

Catedral de Miami, 2 Ave y 75 St., NW, 12:30, 7 p.m.
Corpus Christi, 3230 NW 7 Ave., 10:30 a.m., 1 y 5:30 p.m.
SS. Peter and Paul, 900 SW 26 Road., 8:30 a.m., 1 y 7 p.m.
St. John Bosco, Flagler y 13 Ave., 7:10 a.m., 1, 6 y 7:30 p.m. (sábados, 7 p.m.)
St. Michael, 2933 W Flagler, 11 a.m., 7 p.m. (sábados, 8 p.m.)
Gesú, 118 NE 2 St., 1 p.m. y 5:30 p.m.
St. Kieran (Assumption Academy), 1517 Brickell Ave., 12:15 y 7 p.m.
St. Hugh, Royal Rd. y Main Hwy., Coconut Grove, 12 m.
St. Robert, Bellarmine 3406 NW 27 Ave., 11 a.m., 1 y 7 p.m. (sábados, 7 p.m.)
St. Timothy 5400 SW 102 Ave., 12:45 p.m.
St. Dominic, 7 St., 59 Ave. NW 1, 7:30 p.m. (sábado 7:30 p.m.)
St. Brendan, 87 Ave. y 32 St. SW 11:45 a.m., 6:45 p.m. (sábados 6:45 p.m.)
Little Flower, 1270 Anastasia Coral Gables, 1 p.m.
St. Patrick, 3700 Meridian Ave., Miami Beach, 7 p.m.
St. Francis de Sales, 600 Lenox Ave., Miami Beach, 6 p.m. (sábados 8 p.m.)
St. Rosa de Lima, 5 Ave. y 105 St., NE., Miami Shores, 1 p.m.
St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables, 8:30 y 11:00 a.m. (sábados 7:30 p.m.)
St. John the Apostle, 451 E. 4 Ave., Hialeah, 12:55 y 6:30 p.m.

Immaculada Concepción, 4500 W. 1 Ave., Hialeah, 10:15 a.m. en el salón parroquial, 7:30 p.m., en la iglesia.
St. Cecilia, 1040 W. 29 St., Hialeah, 8, 11 a.m., 12:30 y 7 p.m. (sábados 4:30 y 7 p.m.)
Blessed Trinity, 4020 Curtiss Parkway, Miami Springs, 7 p.m.
Our Lady of Perpetual Help, 13400 NW 28 Ave., Opa Locka, 12:15 p.m.
St. Monica, 3490 NW 191 St., Opa Locka, 12:30 p.m.
Our Lady of the Lakes, 15801 NW 67 Ave., 7:15 p.m.
St. Vincent De Paul, 2000 NW 103 St., 6 p.m.
St. Agnes, Key Biscayne, 10 a.m.
St. Kevin, 4120 SW 125 Ave., 12 m.
St. Ana, 13890 SW 264 St., Naranja, 8, 11 a.m., sábados, 7 p.m.
Guadalupe, Immokalee, 11 a.m.

Programa de TV sobre la

Virgen del Cobre

La devoción del pueblo cubano a la Virgen de la Caridad y la construcción de la proyectada ermita en su honor, será el tema que se desarrollará durante el programa "The Church and the World Today" el domingo, día 28, a las 9 a.m. a través del Canal 7 de WCKT. Participarán en el panel los padres Agustín Roman y Donal F. X. Connolly con Claudio Ramos, Gregorio Rodríguez y Carlos Pereira.

Navidad para ancianos organiza el Refugio

Con motivo de las festividades pascales, ya próximas, los trabajadores sociales y los empleados del Programa para Refugiados Cubanos se disponen, al igual que en años anteriores a celebrar un almuerzo en homenaje a los viejitos cubanos que están aquí solos, esto es sin sus familiares.

El almuerzo será amenizado por artistas cubanos y se distribuirán sorpresas entre los homenajeados. Lugar: El sábado 18 de Diciembre, a las 2:00 p.m. en el Metropolitan Senior Center, 1407 N.W. 7 Street, Miami.

Además el tradicional reparto de juguetes para los niños refugiados que reciben asistencia del programa se

efectuara el Domingo 19 de Diciembre de 9:00 a.m. a 4:00 p.m. en los salones del Y.M.C.A., 450 S.W. 16th Ave., Miami.

Estos actos se sufragarán con contribuciones voluntarias y/o con la venta de papeletas de donación por valor de \$1.00 que ya están circulando.

"Nuestros viejitos y nuestros niños necesitan de ti y de mí, y sabemos que los cubanos en general colaborarán en este bello empeño," dijeron a Voice los organizadores.

Para donaciones o información, pueden llamar a Héctor F. Vilardebo, 358-5652; Fernando Mendigutia, 350-3869; Liane Palacin, 373-5178.

Bishops close meetings

(CONTINUED FROM PAGE 1)

clearly a large and growing part of their awareness, the bishops recognized at this meeting that some limits must be placed, at present, on ecclesiastical togetherness. For the moment, they have drawn one such line at allowing non-Catholic clergymen to preach at Mass without the local bishop's permission.

But the line drawn was not rigid; they specified that this ban does not apply to other liturgical functions and that, generally, the permission for having a Protestant preacher at Mass is readily available.

The bishops' action on a proposed National Pastoral Council — a group which

would link representatives of the hierarchy, clergy, religious orders and laity — was also cautiously progressive. Research on the subject convinced them that U.S. Catholics are not presently for such a council. So they postponed its formation but stated their intention of having the council by 1976 — and meanwhile they will be preparing the basis for it across the country.

In the years since the end of the Second Vatican Council, the process of change in the Catholic Church has accelerated tremendously. Today, six years after the Council the effects of change are visible everywhere in the Church and, also visibly, the process of change is beginning to slow down.

Arts, crafts show Sunday

SOUTH MIAMI — Their second annual benefit arts and crafts show will be sponsored by members of the Epiphany parish from 9 a. m. to 5 p. m. Sunday, Nov. 28, at SW 37th Ave. and 63rd St.

Paintings, graphics, sculpture, ceramics, crafts and art objects which are the original work of the exhibitors will be featured. All proceeds from sales of work go to the artists or craftsmen.

The proof that Christ existed

(CONTINUED FROM PAGE 1)

claim of divinity. For it is this claim which has projected the force of His personality over 2,000 years of human history.

THE FIRST and most obvious references to be made in establishing the existence of Christ are the gospel accounts of Christ's life. To establish that the gospels are reliable historical testimony, it is not sufficient of course to spend any time on the beauty of the story which the gospels tell. What is required from the point of view of evidence is to prove that these four gospels as we know them today are the genuine writings of accurate authors, and that no substantial changes have been made in these gospel accounts over the centuries.

First of all, it is obvious from the gospel writings themselves that the authors did not intend to deceive their readers. If they were trying to "sell a bill of goods," they would undoubtedly have tried to whitewash those who were close to Christ so that no criticism could be leveled against His closest followers.

Yet we read in these gospels about the lowly origins of many of the Apostles; they were poor, simple men. Their means of livelihood were nothing special, most were fishermen and one was even a hated tax collector.

Then, too, the gospels note some shortcomings of the Apostles. Judas was a traitor and a thief; Peter was afraid to acknowledge Christ when he thought his own life might be in danger as a result; and all of the Apostles except one ran away when Christ needed them most during the crucifixion. Thomas did not believe that Christ rose from the dead even after the other Apostles told him they had seen the risen Savior. And even John, the "beloved disciple" of the Lord, may have been guilty of presumption in hoping with his mother that he and his brother James would be placed at the head of the Apostles.

IT IS certainly strange, if the gospel authors were trying to deceive, that their gospels show apparent discrepancies in minor details of the life of Christ. They would undoubtedly have checked one another's stories before writing — if they were merely out to fool the public. Yet, as their writings indicate, what they were actually trying to do was to present the true story as they saw it and explain it in terms their readers could understand.

There is no evidence of emotional strain in their writings. Even though they deal with the saddest story in the world, the rejection and murder of Christ, they do so in a calm objective way as if they were living apart from the story they are telling, and are merely recording the historical incidents for posterity as they happened, and not as they were conjured up.

Finally, what would the authors have gained from lying? They certainly could not expect material success from their writings; because of their gospels, they were hated and became victims of unrelenting persecution. They wrote of the Christ who promised heavenly blessings only for the good and the just. Would they then have deliberately written for purposes of fraud, and have deliberately recited blasphemies and sacrileges in "making up" a life of One who claimed to be more than a mere messenger of God? Were they, in other words, looking for persecution in this life and hell in the next?

On the contrary, the sublimity of the teachings which the gospels contain show that the authors would not be liars and deceivers. They told the story of their Leader simply: He was born in a humble village; He suffered greatly; He died in humiliation on a cross. He was the Son of God.

WE MUST keep in mind also that the gospel authors were writing for, and to, those who had witnessed much of what was being recounted. After all, the gospels deal with events which took place in public. The authors record names, dates, places, historical and social factors which could easily have been checked by their readers. We know from history that the early enemies of the gospels did not deny the facts related, but only tried to keep them from being spread. What more evidence is needed that the gospel writers were reliable historians?

Yet, one might ask, is it not possible that the authors of the four gospels might have been deceived, even though they themselves did not try to deceive? Were they possibly mistaken in their judgment of what they saw?

In answer to this line of inquiry, the very laws for judging any historical document indicate that these men were not deceived. They were either direct eye witnesses, along with thousands of other people, of the events they record, or they record the testimony of eye witnesses — as, when tradition tells us that Peter's observations are recorded in Mark's gospel, or when Luke tells us he personally interviewed those who had seen the work of the Lord. In fact, Luke says at the very start of his gospel that he is merely setting down in orderly fashion the things which "were handed down to us by those who from the beginning were eye witnesses and ministers of the word."

THE VERY fact that the Apostles were themselves extremely slow in believing in the Lord is another indication that they were not deceived. It is a matter of record that Christ sometimes became impatient with their very slowness and called them men "of little faith."

Only those who have not actually read the gospels would claim that Jesus tried to deceive the Apostles. His own personal holiness, His profound prayer life, and the high

character of His teaching which have inspired 2,000 years of followers (who today number perhaps one third of the world) culminate in the question Jesus asked of those who refused to accept Him: "Which of you can convict Me of sin?" The silence of His hearers in reply to this challenge resounds to this very day. Christ did not deceive.

But are the Gospels as we know them today the same Gospels which were actually written? Or were they tampered with over the centuries to make them tally with the teachings of the organized Christian Church? In reply, we can have absolute certitude that the Gospels have not been tampered with. No acknowledged scholar disputes this point.

There are over 3,800 extant ancient manuscripts of the New Testament. In addition, thousands of quotations from the New Testament are found in the earliest Christian writers (and their quotations are exact duplicates of the Gospel texts); there are 1,819 quotations found in Irenaeus; 2,406 in Clement of Alexandria; 17,922 in Origen; 7,258 in Tertullian; and over 29,000 in Saint Augustine. All of these authors wrote between the second and fifth centuries, A. D.

Among the preserved manuscripts, including over a dozen early translations into other ancient languages, there are only about 200 words in all of the New Testament which have any important different readings in the various versions, and only 15 of these words create any special problems. Saint Irenaeus wrote in 180 A. D.: "So great is the certainty with regard to our Gospels, that the heretics themselves give testimony to them. If therefore our enemies testify for us, and make use of our Gospels, the proof which they produce in their behalf stands sure and true."

EVER since the Gospels were composed, the Christian writers of the earliest centuries speak of Christ and His life here on earth. Some of them pass on to us in documents still preserved the further testimony of eye witnesses. Pagan and Jewish authors accepted as a fact, in earliest times, the existence of Christ on earth. Tacitus wrote of Christianity about the year 116 A. D.: "The Author (of Christianity) whose name was Christ was put to death by the Procurator Pontius Pilate during the reign of Tiberius." (Annales XV 44). Suetonius writes in the year 120 A. D. of Christ as the founder of Christianity (Vita Claudii 25.4). Pliny the Younger, Propraetor in Bithynia, wrote to the Emperor Trajan in 111-113 A. D. that Christians "on a settled day assemble before dawn and sing a hymn of praise to Christ as to a god" (Ep. X 96). And the famous Syrian Mara Bar Serapion wrote sometime after the year 70 A. D. to his son about Christ in a letter whose text remains today for historians.

The Jewish historian Flavius Josephus, in his writings between the years 93-94 A. D., refers several times to Christ (Ant. XX 9, 1). There are other indications as well in the Jewish Talmud itself (Talmudic Tract Bab. Sanhedrin F. 43a; f. 67a. St. Justin, Dial. 17:108). Even if, as some claim, the writings of Josephus were tampered with by others, the point remains that Christ's existence on earth was a universally accepted fact.

With such a background of reassurance that the life of Christ was real, the next line of inquiry for the human mind in the sacred search for God's revelation to man is to learn what the Lord, said, did, and was for His life on earth among men. With God's grace, we can then see and share with Saint John the realization that "Jesus is the Christ, the Son of God." (John 20, 31).


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