

INSTALLED MONDAY as Bishop of St. Petersburg, Bishop Charles McLaughlin right, is shown with Archbishop Luigi Raimondi, Apostolic Delegate in the U.S. left; Father James Gloekler, center, master of ceremonies; and Msgr. Harold P. Darcy, left, secretary of the Apostolic Delegate, who was the installing prelate.

# The VOICE

VOL. X, NO. 15 SECTION B JUNE 21, 1968

## Three New Canons In Mass Authorized; First In Centuries

By PATRICK RILEY  
VATICAN CITY — From mid-August on, Catholics of the Roman rite will have three new

canons of the Mass.  
The Holy See, explaining this first major change in the Church's Eucharistic prayer for centuries, said that no single canon "is able to contain all the riches which are desirable from a pastoral, spiritual and theological viewpoint."  
The Roman Canon has remained substantially unchanged from the early seventh century.

No fixed rule governs the choice of the four canons soon to be available to the celebrant of a Mass. The Consilium for the Implementation of the Liturgy Constitution said criteria for choice must be pastoral.

Pointing out that the first of the new canons is short and simple, both in language and ideas, the consilium said it was

(Continued on Page 2B)

## 2 Bishops Of Province Installed

Bishop McLaughlin In St. Petersburg; Bishop Borders In Orlando

ST. PETERSBURG— Bishop Charles B. McLaughlin, former Auxiliary Bishop of Raleigh, was installed as the First Bishop of the newly-established Diocese of St. Petersburg during solemn ceremonies on Monday in the Cathedral of St. Jude.

Archbishop Luigi Raimondi, Apostolic Delegate in the United States, invested Bishop McLaughlin and with Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami, led the prelate to the episcopal throne, where he received the crozier.

Papal documents establishing the Diocese of St. Petersburg and appointing Bishop McLaughlin as its First Bishop were read by Msgr. W. Thomas Larkin, pastor, St. Cecilia parish, Clearwater, who also led the congregation in prayers for the Ordinary.

A prayer dialogue led by Archbishop Raimondi followed, commemorating St. Jude, titular saint of the Cathedral.

Msgr. James J. Meehan, rector of the Cathedral, and a representative group of priests from the new west coast Diocese approached the throne individually and expressed their loyalty and fidelity on behalf of the priests and people of the Diocese.

(Continued on Page 2B)



BISHOP OF ORLANDO, Bishop William D. Borders was installed as spiritual head of the new central Florida See during ceremonies on Tuesday in the Cathedral of St. Charles Borromeo, Orlando.

ORLANDO— Bishop William Borders, consecrated during rites last Friday in Baton Rouge, La., was installed as spiritual head of the new Diocese of Orlando during ceremonies in the Cathedral of St. Charles Borromeo Tuesday.

Archbishop Luigi Raimondi, Apostolic Delegate in the

(Continued on Page 2B)

## Bishops' Meeting Held Vital to Latin America

The up-coming meeting of the Latin American Bishops' Council (CELAM), which will be opened by Pope Paul VI Aug. 26, during his visit to South America, "may be perhaps the most important event in the history of the Church in Latin America," according to a high-ranking member of the South American hierarchy.

The Latin American Conference, which will follow by a day the International Eucharistic Congress, Aug 22-25, in Bogota, Colombia, "will be another Pentecost for the Church in Latin America," according to Archbishop Avelar Brandao Vilela of

Teresina, Brazil, president of CELAM

"We hope that this conference will play an important role in awakening a new consciousness of the role which the Church should play" in the affairs of the Continent, he continued.

"At the same time the recent meeting of members of the hierarchy of the United States and South America which was held in Detroit afforded a happy opportunity for promoting understanding among the religious leaders of the two continents," said Archbishop Brandao. "The meeting gave

(Continued on Page 20B)

### INSIDE THIS ISSUE:

Aftermath of Assassination .....	P. 8
Film Satirizes Domesticity .....	P. 10
New Virtue Explained .....	P. 11
Futures Seen for Labor Unions .....	P. 11
Views Organ Donation .....	P. 13



Father Browne Father Kelly Father Reilly Father McAuliffe Father Mullane Rev. Mr. Langford

## New Priests For Miami See; 5 Of Them Ordained In Erin

Five new priests for the Archdiocese of Miami were ordained this month in Ireland and a sixth priest who is a native of Florida will receive the Sacrament of Holy Orders from Archbishop Coleman F. Carroll on Saturday, June 29, in the Cathedral of St. Mary.

The Rev. Mr. Vernon Langford, who has been studying at the University of Louvain, and who will be ordained in the Cathedral during ceremonies which will begin at 11 a.m., is a native of Hollywood.

The son of Mr. and Mrs. F. Langford, Sr., St. Francis

of Assisi parish, Riviera Beach, he attended St. Paul Elementary School, Daytona Beach; and for two years at St. Anastasia High School, Fort Pierce.

He entered St. John Vianney Minor Seminary as a high school senior.

After completing philosophy studies at the Seminary of St. Vincent de Paul, Boynton Beach, he began theology courses at the University of Louvain.

The ordinand has a Master of Arts degree from the University of Louvain, which will confer on him a Bachelorate in

Sacred Theology prior to ordination.

The newest priest for the Archdiocese will sing his first Solemn Mass on Sunday, June 30, in St. Francis of Assisi Church.

Concelebrating with him will be Father Joseph Borg, pastor; Father James Briggs, Father Joseph Carney, Father James Fetscher, Father William Ramirez and Father Stephen Staudenmeyer.

Father Thomas Francis Mullane, a native of County Limerick, was ordained at St.

(Continued on Page 20B)

## Thanks Extended By Archbishop

To the Priests, Religious and Laity:

In looking back to the happy occasion of the establishment of the Province of Miami with its related historical events, I am anxious to express my deepest gratitude to all involved.

I am understandably aware that a single expression of thanks intended for so many is certain to be inadequate and perhaps may not even reach some whose presence or effort made this event more memorable.

Nevertheless I must attempt it. I am especially grateful that the communications media, television, radio and the press, made it possible for tens of thousands of peoples of all faiths to share some of the significance in the spirit of that occasion.

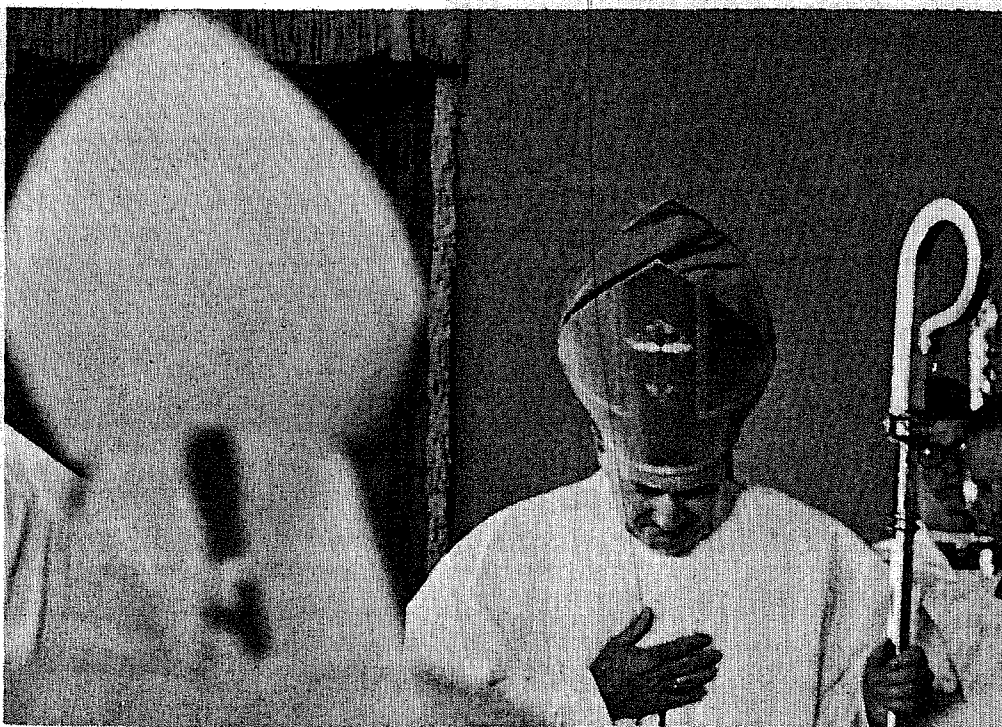
To my own family of priests and religious I express my appreciation for their always loyal and prayerful support without which my tasks would be far more difficult.

The magnificent gift presented to me by the priests of the Archdiocese is deeply appreciated. I can think of no better use of this most generous gift than to begin a bursary under the title of the Priests of the Archdiocese of Miami.

Many were greatly impressed, and none more so than myself, by the presence of Cardinals and other members of the hierarchy from Latin America. Their presence is a significant testimony to the deep and abiding friendship existing between

(Continued on Page 20B)





FIRST BISHOP of St. Petersburg, Bishop Charles McLaughlin, is shown in the sanctuary of St. Jude Cathedral, St. Petersburg, where Archbishop Coleman F. Carroll, in white mitre, presided as Metropolitan of the Province.

## Bishop Borders Installed In Orlando Diocese

(Continued from Page 1B)  
United States, was the installing prelate and presided at the reading of papal decrees establishing the newest diocese in Florida and naming Bishop Borders as First Bishop of Orlando.

Father Hugh Flynn, pastor, St. Helen parish, Vero Beach, read the papal documents after which the new Bishop was led to the episcopal throne, symbol of his responsibility and authority, by Archbishop Raimondi and Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami which Orlando is a Suffragan See.

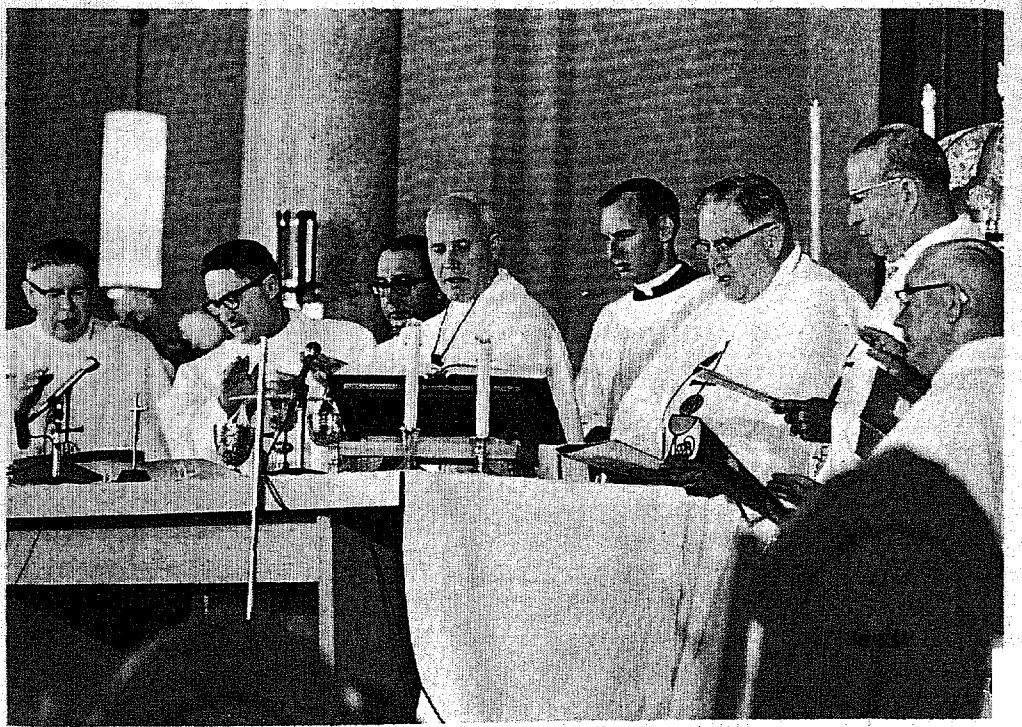
After receiving his crozier or pastoral staff from the Apostolic Delegate, Bishop Borders gave his first pastoral blessing and addressed the congregation reminding the faithful that "in our modern transient society it is no longer possible for one to find identity in the simple natural community based on kinship, clan or language.

"Our lives have become fragmented among many communities," Bishop Borders declared. "More and more, relationships are based on functions, not on a natural community interchange. Also, the closed community wherein the parish, the neighborhood and family solidarity determined action and thinking no longer exists. Since the Church has a mission to reach men of every age and period of history, the Church must meet men as they are not as they were 50 or even 15 years ago."

"We know that God is the source of all being and His eternal truths are constant," the new prelate continued, "but they are applied in the order of time in cultures that do change. Revelation is expressed in principles, and inasmuch as man can grow to a deeper understanding of these principles and their varied applications there must be doctrinal developments within the Church.

With these doctrinal developments one must remember that the truths revealed, and the nature of man remain constant but the application of the doctrines changes through a deeper understanding and possession in research and prayer. Natural law and the teaching mission of the Church does not change but human knowledge of natural law and revealed truths does change."

Archbishop Raimondi was the principal concelebrant of the Mass which followed with Archbishop Carroll, Bishop Borders, Bishop Robert E. Tracy of Baton Rouge, Bishop Charles McLaughlin of St. Petersburg, Bishop Paul Tanner of St. Augustine; Msgr. Irvine Nugent, pastor, Our Lady of Lourdes parish, Daytona Beach; Msgr. Stanley J. Ott, Chancellor of the Diocese of Baton Rouge; and Father Leo Guillot, also of Baton Rouge.



APOSTOLIC DELEGATE, Archbishop Luigi Raimondi, center, was the principal concelebrant during Mass which followed installation of Bishop Charles McLaughlin, second from left, in St. Jude Cathedral, St. Petersburg. Also concelebrating were Archbishop Coleman F. Carroll, second from right, Metropolitan of the Province of Miami, Bishop Paul Tanner of St. Augustine, right; and Bishop William Borders of Orlando, left.

## Three New Canons For The Mass

(Continued from Page 1B)

especially suited for children's Masses.

Published simultaneously with the three new canons were eight new prefaces—or nine, including the preface fixed in the third of the new canons.

Father Cipriano Vegagini, Benedictine Liturgist who announced the new canons and the prefaces at a press conference, stated they could be used in the vernacular in translation approved by national episcopal conferences.

## Bishop McLaughlin Installation Held

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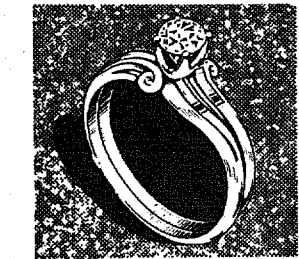
During the Mass of Concelebration which followed, Archbishop Raimondi was the principal concelebrant with Archbishop Carroll, Bishop McLaughlin, Archbishop John F. Dearden of Detroit, president, National Conference of Catholic Bishops; Bishop Vincent Waters of Raleigh, Bishop Paul Tanner of St. Augustine; Bishop William D. Borders of Orlando, who was installed on Tuesday; Abbot Marion Bowman, O.S.B., St. Leo Abbey; Msgr. John Mullins, pastor, St. Paul Church, St. Petersburg; and Father

Thomas Anglim, pastor, St. Francis Xavier parish, Fort Myers.

Priests and religious from the Archdiocese of Miami and from the Dioceses of Orlando and St. Augustine were present for the ceremonies, as well as delegations representing other faiths.

Archbishop Carroll was a guest speaker during a banquet which followed in Bishop McLaughlin's honor at the Port O'Call, St. Petersburg Beach.

Bishop William L. Hargrave, Suffragan Bishop of the Episcopal Diocese of South Florida, gave the invocation.



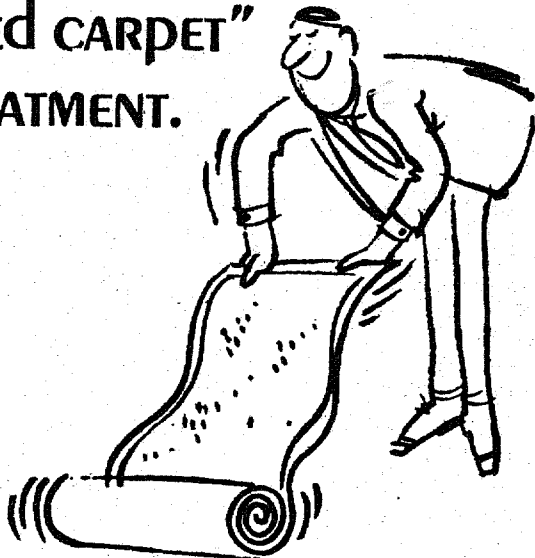
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## School Prayer OK'd

TRENTON, N.J. (NC)—A bill to circumvent the Supreme Court decision outlawing prayer in public schools passed the New Jersey Senate and was sent to Gov. Richard J. Hughes. It had passed the Assembly earlier.

If signed into law, it would permit teachers in public schools to start the school day with a minute of silent meditation. Sponsors claim the bill would survive constitutional tests because students could meditate on anything they desired, including the day's work ahead.

The bill would also make it possible for local boards of education to make the meditation period mandatory.

## Atheism Confab Set

PITTSBURGH (NC)—The American commission of the Vatican Secretariat for Non-Believers met here to plan a precedent-setting national conference on atheism in the U.S.

The conference will be held for three days in September, 1969, at the Center for Continuing Education at Notre Dame University.

"To our knowledge, it will be the first time that a serious study has been attempted of the extent, nature and sources of religious unbelief in the U.S.," said Father Richard Butler, a Dominican priest from Chicago who serves as commission secretary.

Father Butler said the commission, formed in 1966, is concerning itself initially with the study and understanding of religious unbelief and not with debate.

Hence the conference will not involve pro-and-con dialogue between believers and non-believers.

Rather, he said, "the purpose will be to explore and set forth, through shared study and discussion, the patterns, sources and significance of contemporary religious unbelief in the U.S."

## Jobs For All Asked By Charities Expert

WASHINGTON —(NC)—The nation's chief Catholic Charities spokesman has called on Congress to enact legislation guaranteeing a job for everyone willing and able to work.

Msgr. Lawrence J. Corcoran, secretary of the National Conference of Catholic Charities, testified before a House labor subcommittee on the pending Guaranteed Employment Act of 1968.

He called for legislation to create more than two million new jobs and urged recognition that the federal government, working with the private sector and state and local governments, has a responsibility to assure "full employment."

### 'WIDESPREAD NEED'

Msgr. Corcoran said the need for federal employment legislation is "widespread and massive." As of May, he noted, there were more than 2.3 million unemployed persons in the country and the unemployment rate for non-whites —6.4%— was double that for whites.

"The federal government... should accept the responsibility for guaranteeing full employment by developing a program in cooperation with private enterprise and with state and local governments to assure that everyone who is able and willing to work has the opportunity to do so," he declared.

He said federal assistance should be offered to private employers and to state and local governments to enable them to provide more jobs than they could without aid.

In addition, he said, "the federal government should also directly provide employment opportunities beyond those which can be stimulated in private enterprise establishments."

### FULLEST USE

He added that employment opportunities in private non-profit organizations "should be utilized to the fullest, recognizing the neces-

sity of including such organizations in the public-private partnership."

Msgr. Corcoran noted that any effective job program will require provisions "for upgrading job skills and the job advancement."

He said a guaranteed job program "would remove many persons from the public assistance roles, and thus would reserve the welfare system for those unable to work, providing them with a basic guarantee against hunger and exposure to the elements. The development of the guaranteed employment program would, therefore, be an important advance in the elimination of poverty in America."

## Says Latin Americans Must Do It

DETROIT — (NC) — "Latin America must be saved by Latin Americans," a Panamanian bishop said here.

Bishop Marco G. McGrath, C.S.C., of Santiago de Veraguas, admitted that the Church in Latin America needs help from the outside, including personnel and funds, but said that it must be kept in mind that this aid is given to assist Latin Americans in what is their work.

Catholics who remain in the U.S. and create a greater awareness of the obligation for this aid "will be making an even greater contribution to the Church in Latin America than those who come to live and work with us," the bishop said.

The bishop made his comments while attending the conference of Latin American and U.S. bishops and superiors of Religious orders held here.

Bishop McGrath said he recognizes the difficulty of missionaries adapting to a new country.

# High Court Decisions On Schools Are Regarded As 'Landmarks'

The United States Supreme Court on June 10, 1968, decided two cases involving the First Amendment and public aid to children attending parochial schools. The following articles were prepared by the Office of General Counsel of the United States Catholic Conference to explain the decisions of the Court and their significance to Catholic education.

WASHINGTON —(NC) In a landmark decision on June 10, 1968, the U.S. Supreme Court opened the courts to taxpayers' suits challenging Federal assistance to parochial school students.

In a related case, probably of greater significance, it also announced that such assistance is constitutionally valid whenever the purpose of the legislature is secular and the primary effect of the law neither

advances nor inhibits religion.

Mr. Justice White, speaking for a majority of the Court in Board of Education vs. Allen, affirmed the constitutionality of a New York free textbook law. The law, enacted in 1965 required public school boards to purchase textbooks and to lend them without charge to all children residing in a school district and attending approved schools, including



FOUR PRELATES from North, Central and South America, discuss long-range plans for the Church during a Detroit meeting of the U.S. Bishops' Committee for Latin America, of which Archbishop Coleman F. Carroll, standing, left, is acting chairman. Standing at right is Archbishop Pablo Munoz Vega of Quito, Ecuador. Seated are Archbishop Miguel Dario Miranda of Mexico; and Archbishop Juan Carlos Aramburu of Buenos Aires.

## Prelates Confer On Missionaries

DETROIT — (NC) — A meeting of minds on how to select and train missionaries for Latin America marked the conference of Latin American bishops, U.S. bishops and superiors of major U.S. religious orders at Sacred Heart Seminary here.

At the meeting, representatives of the Latin American Bishops Council (CELAM) presented three requests to the National Conference of Catholic Bishops (NCCB) and the major U.S. Religious superiors, who represent 179,000 Religious women and 35,000 Religious men. At present, there are 5,400 U.S. priests, nuns and Brothers working in Latin America.

The Latin American bishops' requests were:

1. That any priest, nun or Brother being sent to Latin America receive preliminary training in the language, culture, living conditions and spiritual life of the country to be served.
2. That those Religious who pass through the preliminary training phase successfully be given an intensive language course which will give them complete fluency in the language of the country in which they will serve;
3. All priests, nuns and Brothers who have completed the first two phases

of the preparation should receive pastoral training in the Latin American country where they will ultimately work.

"The suggested training program was well received by superiors of religious orders not large enough to have an international training program of their own," according to Auxiliary Bishop Joseph Breitenbeck of Detroit, who is also the chairman of a subcommittee of the U.S. Bishops' Committee for Latin America. "Those orders that already have their own training programs were not as receptive, on the whole," Bishop Breitenbeck summarized.

Assisting nuns to adapt to communities of three or four after coming from large religious communities.

The three-phase program, as presented to the U.S. bishops and the superiors of major U.S. religious orders by the Latin American bishops, will be adopted in the near future.

In another development at the conference, the Latin America of the U.S. Catholic Conference Bureau was named as the agent to channel all requests of the Latin American Church for socio-economic projects as sponsored by the Church. This, however, does not include requests for personnel.

private ones. The books had to be approved by the school board and had to be secular in content.

### BOARDS SUE

Members of two public school boards brought an action contending that the law violated the State and Federal Constitutions and particularly the First Amendment.

The New York Court of Appeals upheld the law and an appeal was taken to the Supreme Court. The court affirmed the holding of the New York Courts in a six to three decision with Justices Black, Douglas and Fortas dissenting separately.

This is one of the most important decisions of the Supreme Court involving private schools. It strongly affirms the duality of the educational system of this country—the public and the private schools each being a matter of state interest and concern and both contributing jointly to the education of children.

In the thinking of the Supreme Court, this is not a new or novel development but a projection of the underlying philosophy of its decision in the famous Oregon school case (Pierce vs. Society of Sisters, 268 U.S. 510).

In that 1924 case the Court upheld the right of parents to send their children to private schools. The June 10 decision reasserts this basic right of parents and asserts additionally the interest of the state in the education of children in private schools. The Court stated:

"A premise of the holding (in Pierce) was the view that the state's interest in education would be served sufficiently by reliance on the secular teaching that accompanied religious training in the schools maintained by the Society of Sisters."

In other words, the religious training in a parochial school is not a disqualifying factor. It does not prevent the state from extending aid to children in private or parochial schools.

Just as the state may reasonably regulate private schools in the interest of the children, so it may extend financial assistance to these students. Such aid, of course, must satisfy a secular legislative purpose and have a primary effect that neither advances nor inhibits religion.

The Court said:

"We cannot agree with appellants that all teaching in a sectarian school is religious or that the processes of secular and religious training are so intertwined that secular textbooks furnished to the students by the public are in fact instrumental in the teaching of religion."

In this case the Court found an obvious secular purpose. Additionally, it held that there was no evidence that the primary effect of the law aided religion.

Despite this favorable attitude, the case does not constitute carte blanche authority for any kind of aid. The record was not well developed and the Court so indicated.

Future cases certainly will concentrate on a more complete record in an effort

to demonstrate that the aid in question has a primary effect of advancing religion. Nevertheless the decision of the Court shifts the burden to those challenging aid to children in parochial schools. Future cases will be argued in the context of a juridical philosophy that is congenial to aid for parochial school children.

### DECISION REVERSED

The other case decided by the Court, Flast vs. Cohen reversed the decision of a three-judge United States District Court sitting in the Southern District of New York. The Court below had dismissed a complaint which attacked the constitutionality of Titles I and II of the Federal Elementary and Secondary Education Act of 1965.

The complaint in the case alleges that the Federal statute violates the First Amendment to the United States Constitution insofar as it provides certain kinds of educational services to pupils attending parochial or other denominational schools.

The lower Court had held, under the 45-year-old doctrine of Frothingham vs. Mellon, that the plaintiffs as taxpayers had no standing in Court to challenge the constitutionality of the Federal statute.

The Supreme Court (Justice Harlan dissenting) held that the long-established Frothingham doctrine does not mean that taxpayers never have sufficient standing in law to proceed with a challenge to Federal expenditures.

In the majority opinion delivered by Chief Justice Warren, the Court held that the First Amendment prohibition against establishment of religion was a specific limitation on the exercise by the Congress of its general taxing and spending powers under Article I, Section 8 of the Constitution, and that a taxpayer has a sufficient interest in being free of an abuse by Congress of this limitation that he may use the Courts to challenge the statute on this ground.

The Court noted precisely that it was confining the present decision to the question of the standing of appellants to use the judicial processes as a jurisdictional matter and expressed no view whatsoever on the merits of appellants' claim.

The case has, without question, removed a substantial barrier previously preventing attacks on Federal taxing and spending programs especially when it is charged that such legislation effects an establishment of religion.

The opinions signify a much greater readiness on the part of the Federal Court system to entertain First Amendment questions presented by an alleged congressional abuse of the taxing and spending powers and, at the same time, have demonstrated a judicial recognition that Church-related schools do perform valid public service apart from their religious functions and do contribute thereby to the general welfare of the secular state.





DISCUSSING the problems concerning police relationships with persons in the ghetto are representatives of various Miami-area churches and synagogues during the Inter-racial conference.

## Housing Expert Cites Future

Describing what he termed the American mania for "instant" life, Daniel Ashe, consultant in low-cost housing, recently told representatives from the Catholic, Protestant and Jewish faiths that the current urban crisis is due in large part to a lack of long-range city planning.

During a tri-faith conference on inter-racial problems and the urban crisis, held at Temple Israel, co-sponsored by the Interfaith Agency for Social Justice of South Florida and The National Conference of Christians and Jews, Ashe said, "My generation is the instant generation — from instant breakfast to instant rehabilitation and we have looked for instant solutions to our current problems."

He cited several large cities—such as Houston, Tex.—where large private or governmental business installations have attracted people and city planning was not adequate to handle them or to pave the way for

future city expansion.

"We must act now, but not instantly, explained Ashe. "And we must plan for 50 years in the future."

He defined poverty "as the lack of means to make a living" and urged business leaders to be patient and to create jobs for which the poor can be trained.

Noting that America is moving toward "two societies — one black, one white" Ashe said "We must immediately improve the ghetto while putting it out of existence."

He lauded the churches of all faiths as the "fore-front of renewal" and pointed an accusing finger at "the private sector which is lagging behind."

City planning committees today "are nothing more than rescue and recovery crews," which move in to try and repair after the damage is already done, Ashe maintained, and he called for the establishment of

"real" planning commissions made up of men "who do not need the instant tomorrow, the instant future."

Shooting at the barriers of prejudice and discrimination, Ashe explained, "Prejudice is a policy that makes everyone a loser in the end."

Ashe is with the Urban America project.

## Racism Will Breed More Riots NCC Executive Tells Urban Confab

Failure to eliminate elements of white racism in the American Society will lead not to eternal personal damnation, but to more civil unrest and rioting, Dr. Charles Spivey of the National Council of Churches told the concluding session of the Interfaith Conference on the Urban Crisis last week.

Dr. Spivey, who is director of the NCC Department of Social Action, used the age-old "hellfire and brimstone" technique in delivering his sermon at Temple Israel on the movement in America toward two societies — one white, one black.

Even the most fervent of white liberals are not free from racist attitudes, because they were raised in a society which has at its very roots prejudiced attitudes and an acceptance of the subjugation of others, he declared.

### RIOT REPORT

Dr. Spivey quoted often from the U.S. Commission on Civil Disorders report to back up his charges of discrimination.

"A man needs power to have options, to decide whether he will or won't take certain courses in his life,"

Dr. Spivey explained. "Options are part of the integrity that belongs to human life. When a man is denied them, he can't be a man."

He asked the audience to reflect on their own feelings concerning inter-marriage and said, "We are still not able to take hold of this sensitive basic issue and deal with it."

People who have reactionary dreams of returning "to the way things were before" are making a grave mistake, the director warned.

"Times have changed in totality," he explained. "Black people have made up their minds that they will never again accept the decision that there is something wrong with being black."

He predicted they will



Charles Spivey

organize to gain some of the power that is now held by other groups and that the organizations for black power now in existence are only the beginning.

### Need Baptism Certificates

The Archdiocesan Department of Education advises parents whose youngsters will enter Catholic elementary schools in South Florida for the first time in September, that certificates of baptism will be necessary for enrollment in first grade.

Baptism certificates may be obtained by contacting the parish church where the child was baptized, giving them the year and the day and month if possible.

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# Most Reverend Coleman F. Carroll

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## EDITOR'S COMMENT

# Catholic Education Gets Long Due Lift

The invaluable contribution of non-public education to the educational goals of the nation was recognized this week in two decisions, one by the Supreme Court and the other by the Senate of Pennsylvania.

The Supreme Court upheld the constitutionality of a New York law under which textbooks are loaned by the state to students in religious schools.

In writing the court's majority opinion, Justice Byron White cited the 1948 decision which upheld the constitutionality of a New Jersey law providing school bus transportation for private school children.

"This court has long recognized that religious schools pursue two goals, religious instruction and secular education," the decision said.

White summed up the significance of this approach this way: "Underlying these cases, and underlying also the legislative judgments that have preceded the court decision, has been a recognition that private education has played and is playing a significant and valuable role in raising national levels of knowledge, competence and experience."

The educational bill which passed the Pennsylvania Senate provides cash payments to non-public schools for teachers' salaries, textbooks and other teaching aids for the teaching of non-religious subjects. The state contracts with non-public schools for the teaching of certain secular subjects.

The decision of the Supreme Court and the action of Pennsylvania's Senate recognize the contribution of private schools to the educational welfare of the nation. The fact is clear that non-public education is an integral part of the American educational process and that aiding all children—regardless of the schools they attend—to receive the best possible education is good public policy.

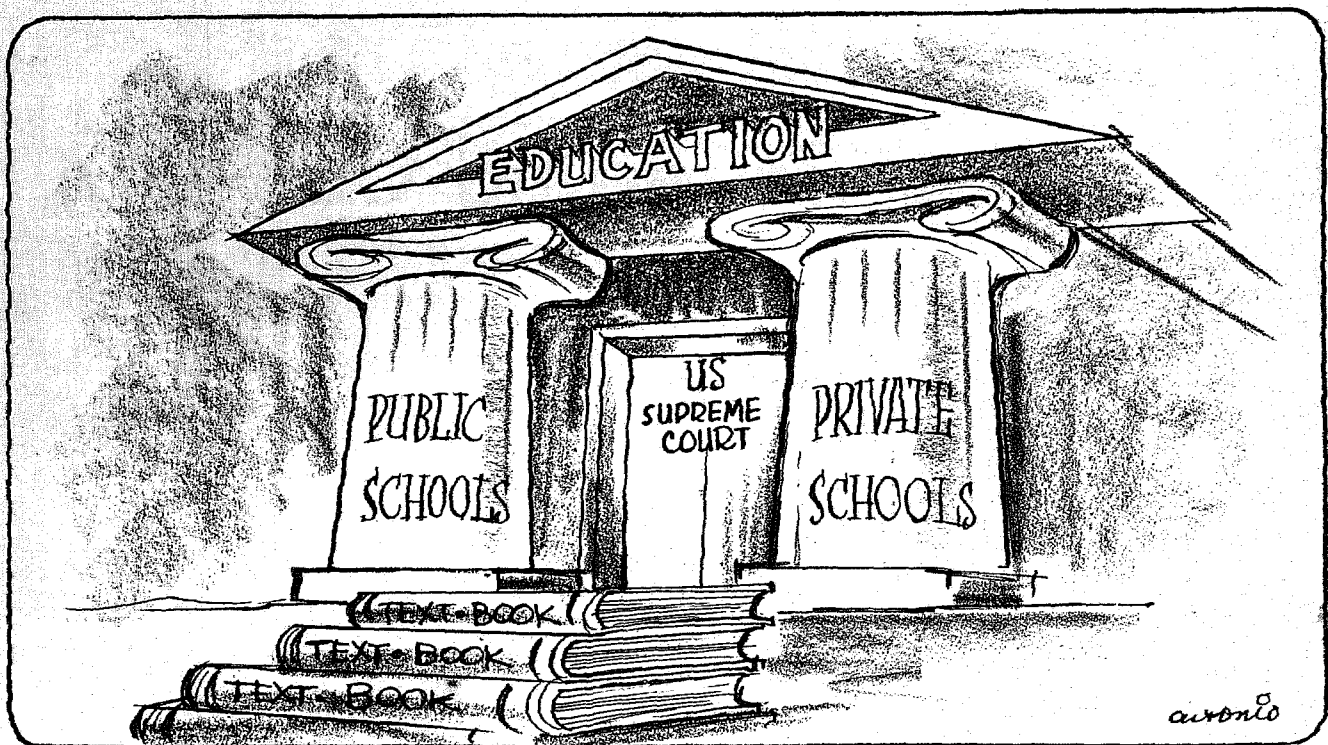
Parochial and private schools throughout the land are facing a financial crisis because of mounting educational costs. If private schools are financially forced out of business, parents are robbed of educational alternatives.

In the practical order, one educational system becomes mandatory for all. This is hardly in keeping with the democratic pluralism which is the heritage of our country.

The Supreme Court has already recognized the fact that a state can aid a private school in the teaching of secular subjects without violating the First Amendment, which prohibits the establishment of Religion. The Senate of Pennsylvania has passed an imaginative program which is faithful to the principles enunciated by the Supreme Court.

Let us hope that other states will also recognize their duty to all school children. The day that a child should be discriminated against by the state because the parents choose a private school should soon pass away.

## Historic Decision--Textbook Loans OK'd



## Appointments Made In U.S. Hierarchy

WASHINGTON —(NC) —Pope Paul VI has made the following appointments affecting the hierarchy of the United States.

Most Rev. Dermot O'Flanagan, for reasons of health, asked to be relieved of the duties of bishop of Juneau, Alaska. Pope Paul acquiesced in this request and has transferred Bishop O'Flanagan to the titular See of Trecalae.

Archbishop Joseph T. Ryan of Anchorage becomes apostolic administrator of the Juneau diocese.

Msgr. William M. Cosgrove, pastor of the Church of St. Henry in Cleveland, is named to be titular bishop of Trisipa and auxiliary to Bishop Clarence G. Issenmann of Cleveland.

These actions of the Holy Father were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Bishop O'Flanagan was born at Lahinch, County Clare, Ireland, in 1901, but is an American citizen. He was ordained in Holland in 1929, and taught at Clongoweswood College, Ireland, from 1930 to 1932. He became pastor of Holy Family church, Anchorage, Alaska, in 1933, and was serving in that capacity when named first bishop of the newly created diocese of Juneau in 1951.

Archbishop Ryan was a priest of the Albany diocese and national secretary of the Catholic Near East Welfare Association when he was named the first archbishop of Anchorage in 1966.

Bishop-elect Cosgrove was born in Canton, Ohio, Nov. 26, 1961. He received a bachelor of arts degree from John Carroll University in Cleveland in 1938, and received a master's degree in history from the same school in 1959.

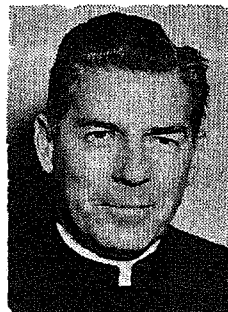
The bishop-designate has been pastor of St. Henry parish since 1966.

## TRUTH OF THE MATTER

# Married Clergy On Roads To Shortage Of Seminarians

By MSGR. JAMES J. WALSH

Occasionally we have called attention to one aspect of the controversial topic of celibacy repeal, especially to the argument that if priests were allowed to marry, there would be no vocation shortage. We pointed out that Protestant and Eastern Church seminaries are hurting as much or more than our own, even though the marriage of clergy is permitted.



WALSH

Not long ago the following item was reprinted in "Voices of Our Brothers":

"Edward Fiske, writing in the April 21, 1968 issue, the New York Times, says there is a radical loss of Protestant clergymen willing to serve congregations or in parishes.

"At Union Theological Seminary, he says, the percentage of graduates planning to take pastorates has fallen from 53% to 20% in the last two years.

"At Yale Divinity School only 17% of first year students say they plan to take pastorates: nine years ago the percentage was 45.

"This is added to the acknowledged fact that great numbers of clergy already serving congregations or in parishes are leaving. Where do they go? Into social work, medical services, coffee houses, counselling or as chaplains at resorts."

Father Marc Oraison, the noted priest-psychiatrist, in referring to this condition among Protestant clerics stated:

"The problem of this general unrest is much more radical than one might think at first. . . it would be an error—or an alibi?—to reduce it to the problem of sexual life in the narrow sense. According to the expression of Father Louis Beirnaert (Jesuit psychoanalyst), the question of ecclesiastical celibacy is only a 'point of crystallization' of a much more profound problem: what does it mean for a man of today, in the presently profoundly changing world, to be 'the man of God'?"

Father Oraison roots the problem in a proper understanding of the nation of "clergy," the "ecclesiastical system" as distinct from the laity. After pointing out

that the clergy as a system no longer exists except for itself, he went on to say:

"Church authorities, if they allowed priests already engaged in the ministry to marry and continue that ministry, would in my opinion commit an error that they otherwise keep from committing.

"That would come down to confirming this idea that celibacy as such is unlivable and abnormal, which is clinically false. But that would especially come down to not recognizing that the problem is much more vast and to not having the courage to call into question the structures of which institutional celibacy is only one aspect."

\*\*\*

The continuing discussions on morality spotlight the widespread practice of using a double standard. Christians have always been taught that there is only one standard of morality—the will of God. All thoughts, words and actions meet the test of rightness or wrongness insofar as they conform to God's will or go counter to it.

This single standard should embrace all man's relationship with God, his neighbor and himself.

But in practice we are all very much aware of the ease with which we can use two standards. We then try to live life on two levels—God's and our own. To do this one must resort to self-deception, because we want to believe that in ignoring God's will in certain matters, we are not really compromising principles.

A man may argue, for instance, that he would never get anywhere in business if he did not resort to certain "sharp" devices, which he learned the hard way. A woman with an unhappy home life can kid herself into believing that "an innocent friendship" with a man will enable her to bear more easily with her miserable situation at home.

In trying to live on two levels, we become Sunday Christians, divorcing religion and morality from life the rest of the week.

Not only does this lead to loss of peace of mind, to a continuing state of frustration, but it gives religion a black eye. Very likely the most common reason for people not belonging to any church is the fact that some churchgoers appear to be religious freaks—professing a faith, but practicing it only when convenient.

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# Ordination, Consecration Rites Revised By The Holy See

By JAMES C. O'NEILL

VATICAN CITY (NC) — The rites conferring the three major orders of the Catholic Church—the diaconate, the priesthood and the episcopacy—have been revised to make them more understandable and briefer and to allow more participation by the faithful.

The revision of the rites of ordination and consecration were announced in the apostolic constitution Pontificalis Romani. However, the full text of the ritual and ceremonies will not be published by the Holy See until sometime in July or August.

In a press conference held in connection with the release

of the new constitution, French Father Joseph Lecuyer, a professor at the Pontifical Lateran University in Rome, said that the old rites have been revised in keeping with the guidelines set forth by the Second Vatican Council.

Father Lecuyer said: "The demand for simplicity, clarity and brevity has caused the suppression of some rites and secondary text which lengthened, with little benefit, the entire celebration and which were sometimes the cause for an inexact understanding of some parts of the rite."

In the past, it was the practice that "the imposition of hands" (the essential part of the rite) in the consecration of a bishop and the ordination of a deacon was accompanied "with the words 'accipe spiritum sanctum' (receive the Holy Spirit), which are not the sacramental formula."

Father Lecuyer said the recitation of these words, which

are not essential to the conferral of the orders involved, by their position and solemn moment in which they were pronounced, "could put in second place the true sacramental formula which is the consecratory preface."

In the new rites the ritual of the imposition of hands will be done in silence.



## K Of C Unit To Hold Third Degree Ritual

HOLLYWOOD — Holy Spirit Council of Knights of Columbus will hold third degree ceremonies on Sunday, June 23, at the K. of C. Hall in Ft. Lauderdale.

Newly-elected officers are Edward A. Fatek, Grand Knight; Stephen T. Szemcsak, Deputy Grand Knight; Fr. L. F. Murphy, chaplain; Edward Wall, warden; Joseph J. Dodick, recorder; Dennis Mollica, treasurer; Benjamin S. Lankaitis, financial secretary; Thomas

Flanagan, lecturer; Don A. Boyd, advocate; Irving P. Kicgula and James L. Staples, inside guards; Frank J. Byones and Joseph P. Killion, outside guards; Walter L. Mayer, Edmund W. Nagle and William Gannen, trustees.

The council received two awards from the Supreme Council — one for general achievements and thesecond for a high percentage of insurance members.

## Around The Archdiocese

### Marianettes

The women's auxiliary of K. of C. Council, No. 3757, will install new officers at 6:30 p.m., Tuesday, July 2, at Miami Lakes Country Club. Reservations may be made by calling 947-6932.

### St. Clare

Parish playground will benefit from proceeds of dance which will be sponsored Saturday, June 22 by the K. of C. of Riviera Beach at their hall, 1600 Ave. H. W.

### St. John

A Cancer sewing group will meet at 10 a.m., Friday, June 28, in the parish hall in Hialeah.

### Naim Guild

Catholic widows and widowers are invited to a meeting at 8 p.m., Friday, June 28, in Our Lady of Perpetual Help Hall, 13400 NW 28th Ave., Opa-locka.

### Holy Name Unit Installs

SOUTH MIAMI — Richard P. Kenny has been installed as president of Epiphany Holy Name Society.

Other officers are Lucian Cantin, vice president; Alex David, secretary; R. H. Bishop, treasurer; and William Marzanee, marshal.

### Priest Taking Jewish Course

HOLLYWOOD — Father Daniel F. Doyle, chaplain at Chaminade High School, is attending a summer institute of Jewish studies at Marymount College, Tarrytown, N.Y., on a scholarship provided by the Florida Regional Board of the Anti-Defamation League of B'nai B'rith.

A number of Jewish scholars are tailoring courses to teachers of religion in Catholic universities, colleges and seminaries, and individuals involved in social action and community projects during the institute, co-sponsored by Marymount College and the Anti-Defamation League.

## South Florida Scene

### Act Un-Tom Sawyerish

Came summertime each year and poor old Tom Sawyer used to have to whitewash his Aunt Polly's fence. Tom used to do his darndest to get out of the annual painting job.

A group of modern day

Tom Sawyers, however, actually volunteered to tackle a painting job recently at the St. Francis Xavier Parish, in downtown Miami.

"So, what if we get a little on us?" they said "the Church needs to be painted."



"MY MOTHER will never believe I was really working when she sees all this paint on me," moaned Ana Carvajal.



Giving A Boost To Glen Roy Fox Is David Phillips.

## Groundbreaking For Convent

FORT LAUDERDALE — Archbishop Coleman F. Carroll will participate in groundbreaking ceremonies for the new convent of the Sisters of Mercy of Pittsburgh who staff Holy Cross Hospital, at 11 a.m., Friday, June 28.

The new convent will be constructed adjoining the general hospital located at 4725 N. Federal Hwy.

## New USO Club Opens June 29

A new Miami USO Club will open at 8 p.m., Saturday, June 29, at 20 S.E. First Avenue.

The Club is operated by the National Catholic Community Service.

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# Death of RFK Left Us Feeling 'Hopeless, Abandoned'

By JOHN COGLEY

It was not until he lay dying in a Los Angeles hospital that I realized how much Robert Kennedy meant to me. Somehow—something I thought could never happen—the tragedy that struck the night of his California victory hit harder than even the killing of his brother.



John Kennedy's tragedy was of heroic proportion—the slaying of an untouchable young king, infinitely poignant. The killing of Robert, though, was symbolically a kind of slaughter of life itself. For if John Kennedy represented grandeur, greatness, and nobility of purpose, his younger brother symbolized the vital, the human, the pathetic mixture of strength, weakness, and uncertainty that are the components of the human condition.

I did not support Senator Kennedy in his campaign, though he was a friend and our casual meetings over the years were always cordial. At the same time my partisanship was never so strong that I could go along with the harsh things one frequently heard about Robert Kennedy.

## SOME CRITICAL BASIS

There was, as is usually true, some basis for the criticism—a certain driving intensity easily mistaken for personal arrogance, an overriding desire to win that seemed to verge at times on indifference to the methods used, a streak of raw pragmatism that suggested hesitation about recognizing the majesty of great moral principles.

As his brother Edward said during that heartbreaking eulogy in the Cathedral, it is not necessary to idealize the real Robert Kennedy in order to honor him. His virtues were probably about the same as most people's and his faults were certainly no worse. The big difference was that in his case, the totality, like everything else in his life, was spotlighted and constantly thrust in the public eye.

Summing up his brother's character, Ted Kennedy chose the modest words "a good and decent man." This was not a claim of heroic proportion. Yet we would all be happy to believe they could be applied to us when our own end comes.

In many ways Robert Kennedy struck those who knew both men as much more complex than his brother John. This side of his character was pinpointed by Jules Feiffer's famous "Good Bobby and Bad Bobby" cartoon.

Yet, a certain kind of simplicity was characteristic of him. He was not a person who lived easily with ambiguity. Sometimes this was manifested as moralistic intolerance, especially in his younger days when he tended to see the political battleground as a struggle between villains and heroes. During this period he scarred his reputation by service with the heresy-hunting Joe McCarthy committee.

Later, growing more liberal, the same energy was turned away from individuals to a lively awareness of social evil and of what discrimination, the acceptance of ghetto-living, the indifference to squalor do to masses of human beings. The native tendency to carry on a warfare against the forces of evil then was tempered by compassion. Kennedy's passion was focused more on promoting justice and helping the victims of injustice than on condemning those responsible for it.

He communicated his sense of compassion better perhaps than any other man in public life. I do not believe that he was the only politician whose heart has been touched by the plight of the poor. Others felt, and still feel, just as deeply. But the uncomplicated directness of the Kennedy approach got across to millions of the dispossessed who knew that he cared deeply, where the others failed to show where their hearts were.

## 'REMARKABLY SHY'

This ability to communicate simple feelings was extraordinary, despite the fact that in personal dealings Bob Kennedy was remarkably shy. The combination of being an extremely effective public person and at the same time of being a very private person was only one aspect of the paradox that made him such a fascinating figure.

This kind of contradiction, or seeming contradiction, showed up in every aspect of his public life.

He seemed at times cold and calculating, and yet reporters who traveled with him frequently noted his deep, unfeigned concern for individuals—a dying child, a poverty-stricken family, an afflicted old man. He seemed ambitious, and he certainly was—and yet he was willing to do all the unpleasant things necessary to win the nomination for his brother in 1960 and to take the burden of blame and shame for doing them. He seemed to be deliberately un-intellectual, even emotional, in his approach to politics—

and yet, he never stopped broadening his horizons by study, travel, conferences with professors, personal investigations. He sometimes seemed moralistic and unforgiving—yet, when a battle was over he was ready to accept in his company those who fought hardest against him.

## ARTIST'S DELINEATION

It took an artist to grasp the complexity of Robert Kennedy's personality. Feiffer did it with great economy in his "Good Bobby, Bad Bobby" delineation. And, though it was not meant to be complimentary, it actually served him well. For the rest of us know that if we ourselves were stripped naked, so to speak, there would be the same good and bad side for the world to see. Secretly, we all began to identify with Bobby Kennedy, who acted out so publicly the secret tensions and moral struggles going on in our own souls.

It wasn't until he met the awful fate he had so long awaited that it became clear, I think, that R. F. K. had become a symbol of life itself for many of us—a man who forged ahead bravely while the battle between good and evil went on furiously within him. In the end, no doubt, the good triumphed, but until the end the ambiguity of human existence was dramatized in his career, even unto his last drive for power.

That is why, I believe, we felt so utterly hopeless and abandoned by the news of his death. It seemed that Bobby Kennedy was killed by a hatred for life, or at least hatred for the moral ambiguity of the human condition.

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# A Rollicking Satire About Domesticity

NEW YORK —(CPF) —The National Catholic Office for Motion Pictures has recommended "The Odd Couple" as "a first-class satire on the ways of married people."

Based on the Broadway comedy by Neil Simon, the film is about two men — one divorced and the other about to be — who decide to share an apartment, only to discover that they cannot stand one another, for the same reasons that their wives left them.

One of them (Walter Matthau) is "the sultan of slobs," leaving clothes and furniture and the kitchen in constant disarray; the other (Jack Lemmon) is a stickler on neatness and a self-proclaimed expert on housekeeping.

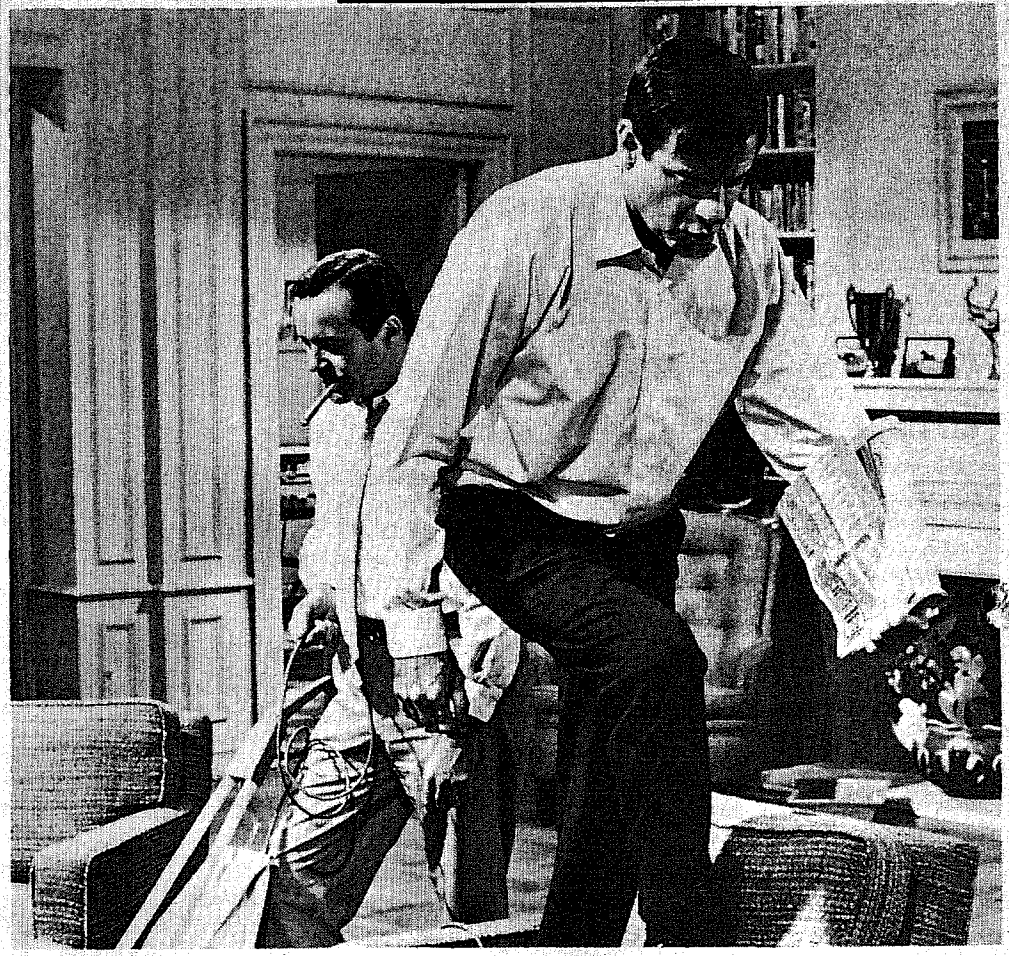
Ads for the film show Lemmon in apron, with a duster and soup ladle, and on the cover of its latest "Catholic Film Newsletter," NCOMP featured a scene from the

film showing Lemmon diligently vacuuming the rug while Matthau —incensed at Lemmon's tidiness— stomps all over the furniture.

"The film takes this refreshingly offbeat domestic situation," said NCOMP, "and makes of it a first-class satire on the ways of married people."

The habits of the 'odd couple' are exaggerated, but underlying the deceptively simple story line is the point that while marriages may be prefabricated in heaven, they are certainly assembled and maintained on earth."

"Though the comedy is on an adult level," added NCOMP, which classified it A-3, "the film might be enjoyed by some older adolescents, because it succeeds bravely without resorting to sensationalism. Adults, of course may look forward to a rollicking good time."



YOU DO WHAT you want, I'll do what I want—A scene from "The Odd Couple," which stars JACK LEMMON and WALTER MATTHAU

## TV Radio CATHOLIC PROGRAMS

**TELEVISION (Sunday)**

9 A.M.  
TELEAMIGO—Ch. 7 WCKT Spanish language inspiration discourse.

THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.

11 A.M.  
CHURCH AND THE WORLD TODAY Ch. 7 WCKT

11:30 A.M.  
MASS FOR SHUT-INS—Ch. 10 WLWB

**RADIO (Sunday)**

6:30 A.M.  
THE CHURCH AND THE WORLD TODAY—WGBS, 710 Kc.

THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood.

7 A.M.  
THE HOUR OF THE CRUCIFIED—WJCM, Friend to Both.

7:05 A.M.  
NBC RADIO CATHOLIC HOUR—WIOD 610 Kc. 73 F.M.

8 A.M.  
THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach.

8:30 A.M.  
THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda).

8:30 A.M.  
UN DOMINGO FEUZ—Spanish WFAB, 990 Kc.

8:35 A.M.  
CATHOLIC NEWS—WGBS FM 96.3.

8:45 A.M.  
THE HOUR OF ST. FRANCIS—WJCM, House For Sale.

9 A.M.  
THE HOUR OF ST. FRANCIS—WJCM, Same as 8:45 a.m.

THE SACRED HEART PROGRAM—WGMA Hollywood.

9:05 A.M.  
CATHOLIC NEWS—WIRK, 1290, West Palm Beach.

9:30 A.M.  
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., fm. 95.5 mg. (Fort Pierce).

10:30 A.M.  
THE HOUR OF THE CRUCIFIED—WWIL 1580 Kc. (Fort Lauderdale).

6:30 P.M.  
CATHOLIC NEWS—WGBS, 710 Kc. Summary of International Catholic News and South Florida Catholic News From The Voice.

11 P.M.  
THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.

11:30 P.M.  
MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

## This Week's Film Condemned As A 'Mockery'

Following are the titles of films reviewed this week by the National Catholic Office for Motion Pictures.

**UNOBJECTIONABLE FOR ADULTS AND ADOLESCENTS**

The Devil's Bride  
**UNOBJECTIONABLE FOR ADULTS**  
The Lost Continent  
**OBJECTIONABLE IN PART FOR ALL**  
The Legend of Lylah Clare  
Objection: Low moral tone, suggestive costuming and situations.  
The Thomas Crown Affair  
Objection: An amoral story about crime-for-kicks, this film tends to glamorize the criminal and his crime.

**CONDEMNED**  
Rosemary's Baby  
Objection: Because of several scenes of nudity this contemporary horror story about devil worship would qualify for a condemned rating. Much more serious, however, is the perverted use which the film makes of fundamental Christian beliefs, especially in the events surrounding the birth of Christ, and its mockery of religious persons and practices.

NEW YORK (NC)—The National Catholic Office for Motion Pictures here evaluated "Rosemary's Baby," a Paramount Picture, in its Class C (condemned) category, terming it a "mockery" of Christian beliefs.

The office also complained that the picture has several scenes of nudity and asserts the "technical excellence of the film serves to intensify its defamatory nature."

The NCOMP posted the following objection against the movie: "Because of several scenes of nudity this contemporary horror story about devil worship would

qualify for a condemned rating. Much more serious, however, is the perverted use which the film makes of fundamental Christian beliefs, especially in the events surrounding the birth of Christ, and its mockery of religious persons and practices. The very technical excellence of the film serves to intensify its defamatory nature."

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

**SUNDAY, JUNE 23**

11:30 a.m. (7) Caesar, The Conqueror (No Classification)

12:30 p.m. (7) Follow the Fleet (Family)

1 p.m. (4) The Left Hand Of God (Unobjectionable for adults and adolescents)

1:30 p.m. (7) Fighting Coast Guard (Family)

2 p.m. (10) Night Song (Family)

2 p.m. (6) Loneliness Of The Long Distance Runner (No classification)

4 p.m. (6) The Browning Version (Unobjectionable for adults and adolescents)

5 p.m. (10) The Hasty Heart (Family)

6 p.m. (6) Loneliness Of The Long Distance Runner (No classification)

7 p.m. (23) Donde Mueran Las Palabras (No classification)

8 p.m. (6) The Story On Page One (Unobjectionable for adults)

8:30 p.m. (23) Apenas Un Delincuente (No classification)

9 p.m. (10 & 12) A Halfful Or Rain (Unobjectionable for adults and adolescents)

11:15 p.m. (5) Smash Up (Unobjectionable for adults and adolescents)

11:15 p.m. (11) The Velvet Touch (Unobjectionable for adults and adolescents)

11:30 p.m. (4) Valentino (Objectionable in part for all)

**OBJECTION:** Suggestive situations and sequences; tends to glorify and condone immoral actions.

11:30 p.m. (7) The Killers (Unobjectionable for adults and adolescents)

11:35 p.m. (10) Cry, The Beloved Country (No classification)

**MONDAY, JUNE 24**

9 a.m. (7) Moonrise (Unobjectionable for adults and adolescents)

9 a.m. (10) Step Lively (Unobjectionable for adults and adolescents)

5:30 p.m. (10) Raiders Of The Seven Seas (Family)

7 p.m. (23) The Slave Girls Of Sheba (No classification)

8:30 p.m. (6) Boccaccio 70 (Condemned)

**OBJECTION:** This film is a trilogy which purports to be styled after Boccaccio. The visualization of this type of story becomes

in the present film a grossly suggestive concentration upon indecent costuming, situations and dialogue. Furthermore, one act of the film is a travesty upon marriage which is hardly redeemed by the pathos of its ending, and the final act is little short of a "dirty joke" told at the expenses of sex and religion.

9 p.m. (7) And Baby Makes Five (No classification)

9 p.m. (23) The Umbrellas Of Cherbourg (Unobjectionable for adults)

11 p.m. (6) David And Lisa (Unobjectionable for adults)

11 p.m. (23) Boomerang 1947 (Unobjectionable for adults)

11:15 p.m. (11) Mexican Spitfire At Sea (Unobjectionable for adults)

1 a.m. (10) Flight From Glory (Objectionable in part for all)

?? ? ? (not given)

**TUESDAY, JUNE 25**

9 a.m. (7) Congo Crossing (Unobjectionable for adults and adolescents)

9 a.m. (10) She Knew All The Answers (Unobjectionable for adults and adolescents)

5:30 p.m. (10) He Walked By Night (Unobjectionable for adults and adolescents)

7 p.m. (23) Ali Baba And The Seven Sarcophagi (No classification)

8 p.m. (4) Pal Joey (Objectionable in part for all)

**OBJECTION:** Suggestive costuming, dialogue and situations.

8:30 p.m. (5 & 7) Sword Of Lancelot (Unobjectionable for adults and adolescents)

8:30 p.m. (6) David And Lisa (Unobjectionable for adults and adolescents)

11 p.m. (6) September Affair (Objectionable in part for all)

**OBJECTION:** Reflects acceptability of divorce.

11 p.m. (23) Rings On Her Fingers (Unobjectionable for adults and adolescents)

11:15 p.m. (11) The Throat (Unobjectionable for adults and adolescents)

1 a.m. (10) The Silver Cord (No classification)

**WEDNESDAY, JUNE 26**

9 a.m. (7) The Price Of Fear (Family)

9 a.m. (10) Pan-Americana (Unobjectionable for adults and adolescents)

5:30 p.m. (10) Show Down At Boot Hill (Unobjectionable for adults and adolescents)

7 p.m. (23) Brennus, Enemy Of Rome (No classification)

8:30 p.m. (6) September Affair (Objectionable in part for all)

**OBJECTION:** Reflects acceptability of divorce.

9 p.m. (10 & 12) The Condemned Of Altona (Unobjectionable for adults and adolescents)

11 p.m. (6) David And Lisa (Unobjectionable for adults and adolescents)

11 p.m. (23) Kiss Of Death (Unobjectionable for adults and adolescents)

11:15 p.m. (11) Saint's Double Trouble (Family)

1 a.m. (10) Three Sons (Unobjectionable for adults and adolescents)

**THURSDAY, JUNE 27**

9 a.m. (7) Watch The Birdie (Family)

9 a.m. (10) Pennies From Heaven (Family)

5:30 p.m. (10) Khyber Pass (No classification)

7 p.m. (4) The Crowded Sky (Unobjectionable for adults)

7 p.m. (23) King Of The Mongols (No classification)

8:30 p.m. (6) David And Lisa (Unobjectionable for adults and adolescents)

9 p.m. (4 & 11) Where The Spies Are (No classification)

11 p.m. (6) September Affair (Objectionable in part for all)

**OBJECTION:** Reflects acceptability of divorce.

11 p.m. (23) Red Light (Unobjectionable for adults and adolescents)

11:15 p.m. (11) Outcasts Of Poker Flat (Objectionable in part for all)

1 a.m. (10) Wise Girl (No classification)

**FRIDAY, JUNE 28**

9 a.m. (7) Double Crossbones (Family)

9 a.m. (10) On Dangerous Ground (Unobjectionable for adults and adolescents)

5:30 p.m. (10) Target Zero (Family)

7 p.m. (23) Colossus And The Amazon

Queen (No classification)

7:30 p.m. (10) Pigeons Of Paris (No classification)

8:30 p.m. (6) September Affair (Objectionable in part for all)

**OBJECTION:** Reflects acceptability of divorce.

9 p.m. (4 & 11) Young Dillinger (Objectionable in part for all)

**OBJECTION:** A "crime-does-not-pay" ending does not compensate for this film's exploitation of criminal activity.

11 p.m. (6) David And Lisa (Unobjectionable for adults and adolescents)

11 p.m. (23) Circus Of Horrors (Objectionable in part for all)

**OBJECTION:** Excessive brutality; suggestive costuming and situations.

11:15 p.m. (11) Where Danger Lives (Unobjectionable for adults and adolescents)

1 a.m. (10) Disraeli (No classification)

**SATURDAY, JUNE 29**

1:30 p.m. (10) Amazing Dr. Clitterhouse (Objectionable in part for all)

2 p.m. (6) David And Lisa (Unobjectionable for adults and adolescents)

2 p.m. (4) Spitfire (Family)

3:30 p.m. (4) Wee Willie Winkie (No Classification)

4 p.m. (6) September Affair (Objectionable in part for all)

**OBJECTION:** Reflects acceptability of divorce.

7 p.m. (6) David And Lisa (Unobjectionable for adults and adolescents)

7:30 p.m. (23) La Mestiza (No classification)

9 p.m. (5) Phantom Of The Opera (Family)

9 p.m. (6) September Affair (Objectionable in part for all)

**OBJECTION:** Reflects acceptability of divorce.

9 p.m. (23) Yo No Soy La Mala Hari (no Classification)

11 p.m. (10) Man With A Million (Family)

11:15 p.m. (11) Indian Fighter (Objectionable in part for all)

**OBJECTION:** Suggestive situations

1 a.m. (4) The Night Holds Terror (Objectionable in part for all)

**OBJECTION:** Excessive brutality.

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# Obituary For Labor Unions Premature?

By MSGR. GEORGE G. HIGGINS

"The American labor movement, one has been repeatedly told in recent years, is either dead or dying. In fact it may well be stirring to new life.... The unions have indeed organized a decreasing percentage of the labor force. Yet, in terms of numbers, they are, and will remain, the largest institution in the country committed to domestic social reform." Thus writes Michael Harrington in his new book, "Toward a Democratic Left" (Macmillan, New York, \$5.95).

The late Dr. Martin Luther King, Jr., had made the same point on more than one occasion—and, in fact, had gone even further than Harrington—starting away back in 1961. "The two most dynamic and cohesive liberal forces in the country," he told the 1961 AFL-CIO convention, "are the labor movement and the Negro freedom movement."

Civil Rights leader Bayard Rustin has also repeatedly voiced the same opinion during the past two years. Echoing Dr. King, he has called for a Negro-labor coalition. This coalition, "whatever differences now exist within and among its constituent forces," he wrote, for example, shortly after King's assassination in Memphis, "must resolve to unite this fall in order to defeat racism and reaction at the polls. Unless we so resolve, we may find ourselves in a decade of vindictive and mean conservative domination."

Harrington and Rustin have been pilloried by the New Left for voicing such a "reactionary" point of view with regard to the liberal or progressive potential of

the American labor movement. As Ronald Berman of the University of California, San Diego, points out in his recent book entitled "America in the Sixties: An Intellectual History," the New Left feels that it has been betrayed by those intellectuals "who undertake programmatic rather than ideological action." At the present time, he said, "the leading candidates for the role of Judas are Bayard Rustin and Michael Harrington. A year ago this would have seemed inconceivable, but the relationship of idea and policy makes it seem in fact natural." (The Free Press, New York, \$7.95)

The New Left is not alone, however, in thinking that the American labor movement is "either dead or dying" and that talk on the part of labor leaders about a Negro-labor coalition is nothing short of hypocritical in view of labor's record in the field of race relations. All sorts of liberals who stand, in varying degrees, to the right of even Harrington and Rustin—to say nothing of the latter's venomous critics on the New Left—are busy writing uncomplimentary obituaries of organized labor. The most recent examples that have come to my attention appeared within the past month in two Catholic periodicals—The Commonweal and U.S. Catholic—whose economic philosophy, though "liberal" enough by conventional standards, would have to be characterized as conservative by comparison with that of Harrington and Rustin.

The Commonweal, in a May 31 editorial on Walter Reuther's threat to disaffiliate from the AFL-CIO, says, in

summary, that the House of Labor has become "merely an adjunct of the State, its leaders having succeeded in their quest to breakfast with Presidents and convene in the Fontainebleau." Reuther, we are told, "is probably the last best hope" of a labor movement which is said to be suffering—perhaps fatally—from the dry rot of conservatism and racial discrimination.

The editor of U.S. Catholic goes The Commonweal one better. "Some people won't admit it," he writes, "but there was a time when there was much idealism in the American labor movement. There is undoubtedly idealism in labor unions today but apparently very little of it in high places. As the arteries of the American labor chiefs harden, so do their social attitudes. And ironically the most creative, even idealistic leadership for social renewal in the United States is today coming from industry and commerce."

This would be very "ironic," indeed, if it happened to be true—but, with all due respect to my good friend R.E.B., the editor of U.S. Catholic, I wonder if it is really as true as he thinks it is and so dogmatically states it to be. I have great admiration for the "creative, even idealistic leadership" of many industrialists, but off-hand I can't think of any major piece of social legislation that "industry and commerce" have put through in recent years, whereas I can think of many significant reforms—including several in the field of race relations—which the labor movement has vigorously supported and which never would have been adopted if the

leaders of the so-called House of Labor were as conservative as The Commonweal and U.S. Catholics have so blithely made them out to be.

I say this not to praise the labor movement—which, God knows, has more than its share of faults and imperfections—but simply to keep the record straight. And if I am wrong about the record, I trust that R.E.B. and the editors of the The Commonweal will put me straight—with a minimum, preferably, of disgruntled liberal rhetoric and a maximum of cold hard facts, including some verifiable information as to precisely which organizations in our society are doing more than organized labor to enact the "unfulfilled New Deal programs" referred to in The Commonweal May 31 editorial.

I also have great admiration for many rank-and-file union members, but I have yet to come across any reliable evidence that union rank—and—files, on the average, are more progressive than the allegedly sclerotic officials who preside over the House of Labor. On the contrary, every available scientific study of rank-and-file attitudes on current social issues—and notably in the field of race relations—clearly indicates that this is definitely not the case.

If these polls are accurate—and I have no reason to think that they are not—it would appear that The Commonweal and U.S. Catholic may be oversimplifying a complicated problem by aiming so much of their critical fire at the labor movement's top brass.

## Impressions Of R.F.K. Mass: As Varied As Man

By FATHER JOHN B. SHEERIN

What did the death of Robert Kennedy mean? The requiem Mass, as seen on TV, was an eye-filling spectacle. Here in St. Patrick's Cathedral were luminaries from the arts and sciences, politics, the world of entertainment—as one TV commentator described the scene, "the power and the glory of our country." Did Andy Williams singing "The Battle Hymn of the Republic" have something to say to us, or was there a lesson in Leonard Bernstein conducting Mahler's soaring music? Was there a message in the surprising glimpse of liberal Senator Eugene McCarthy sitting next to the conservative former Senator Barry Goldwater?

This was the event of a lifetime, as remarkable in its way as the ghastly tragedy that had happened a few days earlier in Los Angeles. I suppose every person who witnessed this televised Mass would

draw from it a different dominant impression. The dramatist would perhaps feel that the most touching moment was the procession of the children at the Offertory. The devout would be gladdened by the joyful note of resurrection that ran through the liturgy. The ecumenist might be unhappy about the emphasis on Christians in the Mass prayers, with a seeming unconcern about the people of Israel or the great human family in general. Men were no doubt impressed by the courage of the three widows who could be seen under the camera: Ethel, Jacqueline and Coretta King.

My own reaction was that the Mass for Robert Kennedy, with its tributes by Edward Kennedy and Archbishop Cooke, was a magnificent acknowledgment of a new type of Christian virtue, "holy worldliness."

The Mass seemed to be acclaiming a member of the Church for what

he had done to make life more livable for the human person. This is the "holy worldliness" that was esteemed by the Second Vatican Council and which is the style of Christian virtue today.

In his tribute to his deceased brother, Sen. Edward Kennedy told of Robert's aims and accomplishments. Quoting from a talk given by his brother in South Africa, the Senator said that all of us will ultimately be judged on what we have done to build a new world society. This of course is simply a restatement of the criterion of virtue laid down in Matthew, Ch. 26, in which Our Lord says that we will be judged on what we have done for the needy neighbor: "Amen, I say to you, as long as you did it for one of these the least of my brethren you did it for me."

We might express it by saying that we will be judged by our attitude to the established order. Since

the earliest days of human history, the established order has been an order encrusted with sin. Someone has said very aptly that the Christian's business is to disturb the comfortable and comfort the disturbed. Our American society has its merits but it also has its evils, some of them colossal injustices. The Christian must resist them, and God gives him the grace to resist them.


Bobby Kennedy had felt contrition for what Americans have done to the Negro and he expressed it in his friendliness toward the Negro. This was supremely evident at his Requiem. In the congregation were many Negroes, and the most picturesque reflection of his own spirit of comradeship with the Negro was the televised image of Billy Graham sitting next to Ralph Abernathy who was dressed in poor-man's dungarees.

### BELOW OLYMPUS By Interlandi



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# Church Has Responsibility: Civic Concern

By FATHER DAVID G. RUSSELL

One of the fruits of Vatican II has been a renewed emphasis on the civic conscience of God's people. The day that one pursued the kingdom of God without concern for the city of man is gone, hopefully forever.

## NOW-- Christianity

The Church is concerned with the emerging cities of century 21 because the quality of city life touches the dignity of life enjoyed by modern man. Cities which abuse God's creation and militate against a fully human life are as much an offense to God as they are a threat to man. City life which truly serves man helps man serve God.

Good cities do not just happen. They must be planned and then built. The Church can contribute to this goal by sensitizing the conscience of men to assume their responsibility for city environment. The Church is called to be a prophetic voice within the community, encouraging what is worthwhile, pointing out what is inadequate, and condemning what is inhuman. The Church is called upon to be not a victim of deteriorating environment but a catalyst for civic reform.

### UNIQUE AUTHORITY

The Church's voice bears a unique authority. Because it contains within itself a variety of people it can speak with objective detachment and also be an agent for agreement. Further, it can stand behind specific programs which truly build a human city.

Effective democracy demands the involvement of many citizens. Civic participation is more than a civic perogative; it is a religious responsibility because it is a necessary expression of the love of our fellowman. The Church has within its grasp the power to move men to involve themselves with the building of cities worthy of the sons of God.

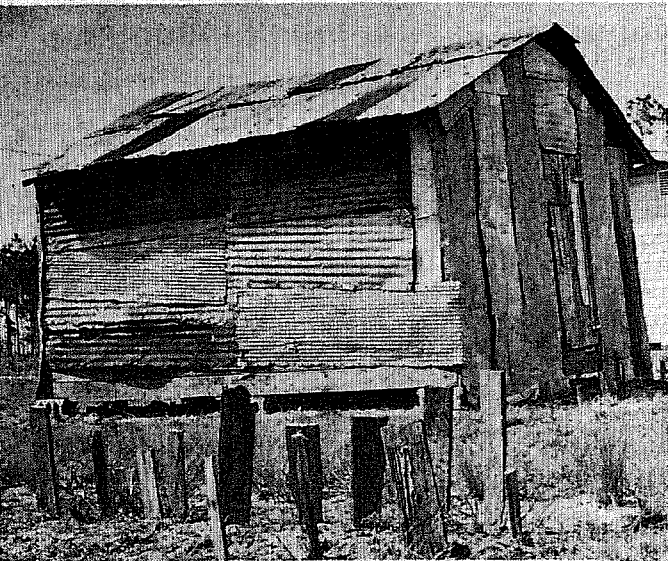
The civic community must also be responsive to the needs of the Church. Community planning and the quality of neighborhood environments affects parishes and diocesan institutions. Likewise the Church as the center of community life contributes to the personality of neighborhoods. The Church and civic community must, therefore, plan together so that they can together build a community worthy of thoughtful men.

### EFFECT ACTION

The community has within itself the human and financial resources to attack urban blight, provide adequate transportation, and build sufficient housing for human habitation. The city can do these things and more if it has the will to do them. It is here particularly where the Church and the civic community intersect. Religion can move men to assume responsibility to act.

Besides moving othersto act, the institutional Church itself can become an actor. Housing is a case in point. The institutional Church can take advantage of federal programs to sponsor low cost housing. This is a concrete institutional response to a human need suffering from gross neglect. The Church's words will assume more authority within the community when those words themselves are acts. Good example on the part of the institutional Church is as important as the good example of individual Christians. The Church can not go it alone but it can go.

The Church is ultimately concerned with helping Christians get to heaven. But the road to heaven runs through



our cities and is very much on earth. The people of God have no claim on God if they are not concerned with the human needs of God's people: sanitation, a decent house, a bus on which one can get to work, a good school etc. God may be in heaven but the work He wants us to do is in the city of man.

## MISSAL GUIDE

June 23—Mass of the Third Sunday After Pentecost. Gloria, Creed, Preface of the Trinity.

June 24—Mass of the Birth of St. John the Baptist. Gloria, Creed, Common Preface.

June 25—Mass of St. William, Abbot. Gloria, Common Preface.

June 26—Mass of SS. John and Paul, Martyrs. Gloria, Common Preface.

June 27—Mass of the Third Sunday after Pentecost. No Gloria or Creed, Common Preface.

July 28—Mass of the Vigil of SS. Peter and Paul, Apostles. No Gloria or Creed, Common Preface.

June 29—Mass of SS Peter and Paul, Apostles. Gloria, Creed, Preface of Apostles.

June 30—Mass of the Fourth Sunday After Pentecost. Gloria, Creed, Preface of the Trinity.

## FORTY HOURS DEVOTION

Week of June 23

Our Lady of Guadalupe  
Mission-Immokalee  
St. Mary Star of the Sea-  
Key West.

Week of June 30

St. Jude-Jupiter.  
St. Jerome, Fort Lauderdale.

## NCCM Donates To Poor 'March'

WASHINGTON (NC)—The board of directors of the National Council of Catholic Men has adopted a resolution at their meeting here supporting the Poor People's Campaign and authorizing a \$1,000 contribution for its use.

Noting the report of the National Advisory Commission on Civil Disorders and the bishops' 1968 statement on the national race crisis, NCCM called upon all Catholic laymen in America to respond as Christians "to the impassioned cry of the poor by supporting the Poor People's Campaign."

## New Consultors Are Appointed

VATICAN CITY (NC)—Pope Paul VI has named 21 new consultors to the section of the Congregation of Rites that deals with canonizations.

He also named 21 consultors to the section dealing with sacred liturgy.

## Prayer Of The Faithful THIRD SUNDAY AFTER PENTECOST June 23, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. The invitation which we have received for this banquet implies not only that we share this Eucharistic meal, but also that we share a common concern for the needs of one another and of all men.

LECTOR: (1) For our Holy Father, Pope Paul; our Archbishop, Coleman F. Carroll; our Pastor, N., and all priests and religious, we pray to the lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For President Johnson and the special commission on violence in our society which he has just appointed, that through their leadership our nation may experience genuine social reforms, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For our peace negotiators in Paris, that through their diplomatic skills they may hasten the day of lasting peace in Vietnam, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For the new Province of Miami, that it may enable the Church in Florida to meet more effectively the spiritual and other needs of the faithful in this State, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For the poor and underprivileged of our nation, that they may be enabled through our efforts to share fully in richness of the American way of life, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) For N. & N., members of our parish who died last week, and for all seriously ill members of our parish, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) For all of us in this assembly of the People of God, that we may respond more generously to the invitation of God to our state of life as a result of our having shared in this sacrifice-banquet, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Hear and grant our petitions, O Lord. You know that we are ever prone to selfishness; grant that by the help of your Spirit we may manifest our love of you by a constantly growing concern for the welfare of others. Through Jesus Christ, Your Son, Our Lord, Who lives and reigns with you in the unity of the same Holy Spirit, God, forever and ever.

PEOPLE: Amen.

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## Church Cannot Stay Aloof, Pope Warns Peace Meeting

VATICAN CITY (NC)—Pope Paul VI, addressing the first meeting of the study committee for the problems of peace and of the international community, warned that the Church cannot stand aloof from the fate of mankind.

"This Church, because it has concern for man, because its Divine Founder gave it the irreplaceable mission of being the light of the world and the salt of the earth and the leaven in the human mass, cannot and must not disinterest itself in whatever touches the fate of our brother," he said.

The study committee for the problems of peace and the international community is part of the Pontifical Commission for Justice and Peace.

Among those at the first meeting were Msgr. Joseph B. Gremillion of the Alexandria, La., diocese, secretary of the commission, and Father George H. Dunne, S.J., former assistant to the president of Georgetown University, Washington, D.C., secretary of a joint development-peace committee sponsored by the commission and by the World Council of Churches.



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# Should The State Claim Vital Organs ?



Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Archdiocesan Catholic Welfare Bureau, will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address their inquiries in care of The Voice, P. O. Box 1059, Miami, Fla., 33138.

By Dr. BEN SHEPPARD

In the June, 1968, issue of "Medical Opinion and Review" magazine appeared an article entitled "Organ Transplantation: A Modest Proposal," written by Dr. Warrent J. Warwick.

The article contained a great many points which should be of interest to the general public as well as the members of the medical profession.

We must realize that, as with automobiles, old parts can be replaced—new batteries can be substituted for old ones, new tires can replace worn ones. You do not discard a car because its battery is worn out.

People must realize the magnitude of the problem of organ transplantation, however. And such realization can only be achieved through education.

Members of the general public must be made to realize that the limited numbers of patients receiving organ transplantations today represent a potential of 50,000 to 100,000 a year. They are beginning to imagine that an organ transplant can save annually thousands of people from liver and kidney diseases—in fact, from infections and diseases of any of the endocrine organs.

Dr. Adrian Kantrowitz, who performed two heart transplants, says the number of donors for heart transplants can not approach the need.

We have two sources of organs: the living person who voluntarily donates organs, and those who are presumed dead, and whose permission for the use of their organs can be obtained through consent forms signed by either the donors or their relatives before the organs are lifeless. Isn't this a contradiction—presumably dead and living organs? Here we must pause, because of the fact that a disease may be widespread throughout the body and therefore the organ might potentially be harmful.

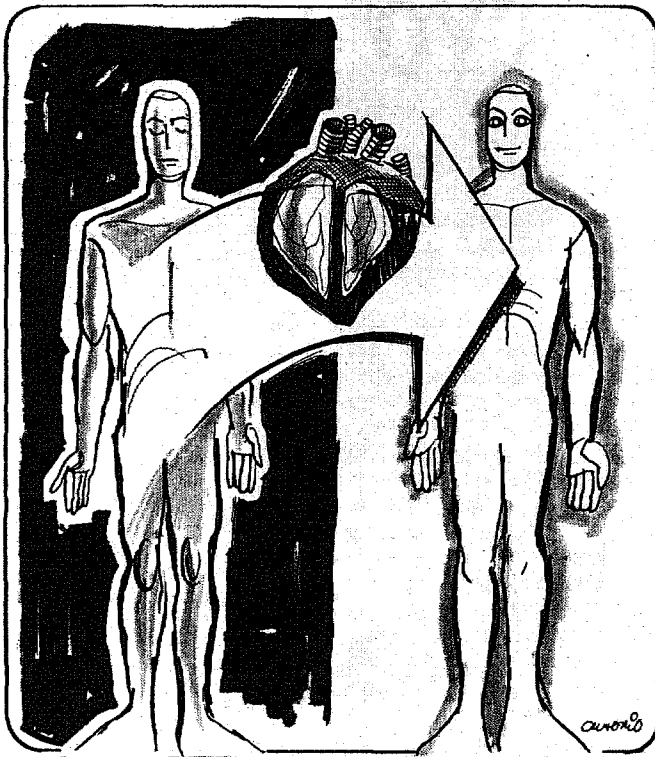
For transplantation the accidental death of an otherwise healthy young person is best. Auto accidents alone would provide a good source—and an important one—and, if we have to have accidents, we should then have strategically placed hospitals plus consent forms which are necessary to obtain legal permission from next of kin.

We must also perfect the methods of preventing the organ's rejection by the body. The South African team headed by Dr. Christian Barnard consists of 15 physicians—this is an indication of the fact that hundreds of thousands of doctors will have to be recruited to staff the hospitals specializing in organ transplants.

Back to the source—since the person's use of his body was abetted by the government through all of our public health measures, and since in the foreseeable future we will have socialized medicine, we can reason that the body has been maintained by the state, that the state has a material investment in the physical material of the body.

Therefore, the state can tax the body as well as the estate and claim the useful organs of the body. Through a system of socialized medicine, then, the organs will be used to preserve the life and restore the usefulness of other citizens.

We must educate the public to a new philosophy



of the physical body. The organs of one young healthy adult—stomach, kidneys, liver, etc.—might preserve the lives of six to 12 of his fellowmen. For the funeral director, lest he lose his business, we can

have the burial of the remnants of the body.

Next we must re-define death—from 100 per cent dead to less—say 95 per cent. We may have to set a new standard, such as probably dead, and to enhance this deductions from the state can be made per organ used or the organs can be given a market value.

The 95 per cent body will still have functions so that some organs can be removed without the taint of lifelessness in their cells. It must be clear to us as physicians and to the general public that "the greater good of the greater number" must rule.

Warwick would have mobile body-rescue teams—surgeons trained at removing organs from 95 per cent dead bodies. He would put these surgeons in large helicopters that will fly to accidents.

In addition we could have accident spotters using radar and television monitors. In the case of severe automobile accidents flares can be built inside the cars so that when an accident occurs they will go off, alerting the spotters. The flares can be attached to the chest wall of passengers and could be synchronized with the heartbeat.

We would then do away with safety belts, cancel all speed limits, and remove all road warnings. This would make driving more risky and give our thrill-seeking youngsters a chance to get a real thrill, like watching a game of Russian roulette. At the same time, remember, six to 12 lives may be saved for the loss of one.

The government will gain because this will restore healthy citizens and make them able to pay taxes again.

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# Athletes Honored Celebrations, Awards Mark CYO Banquet



ADMIRING the trophies garnered by members of the East Coast Deanery of the CYO are Tony Riviera, left, of St. James parish; Tom Bell, of Holy Name parish; and Margaret Mahoney of St. Francis of Assisi.



HONORED FOR her services to the St. Francis of Assisi parish CYO was Mrs. Lucille Mahoney who was presented a special plaque by Jimmy Warren on behalf of the Archdiocesan CYO.



SPORTSMANSHIP award was presented by Miami Dolphin star Jimmy Warren to Holy Name parish representatives Bob Asselin, left, and Dick Hetrick.

Celebration was the order of the evening last week when members of Catholic Youth Organizations from throughout South Florida attended the annual CYO Awards Banquet.

Individuals and teams from parish units in the Archdiocese were presented with trophies during the banquet, which was held last Tuesday at the Miami Springs Villas.

In addition to the honors presented to the winners of CYO athletic and dramatic competitions, eight special awards were presented.

Mrs. Lucille Mahoney of St. Francis of Assisi parish was cited for her efforts as an adult adviser to her parish youth group.

In making the presentation to Mrs. Mahoney, CYO Archdiocesan Athletic Director Marty Keerpan noted that "transportation director, score keeper, trainer, soccer, basketball, swimming, softball and track coach; adviser, counselor, exemplar of good sportsmanship — you name it — these are the qualities of Mrs. Lucille Mahoney."

Archbishop Curley High School basketball coach Phil Petta and his ace, Cyril Baptiste, received special recognition.

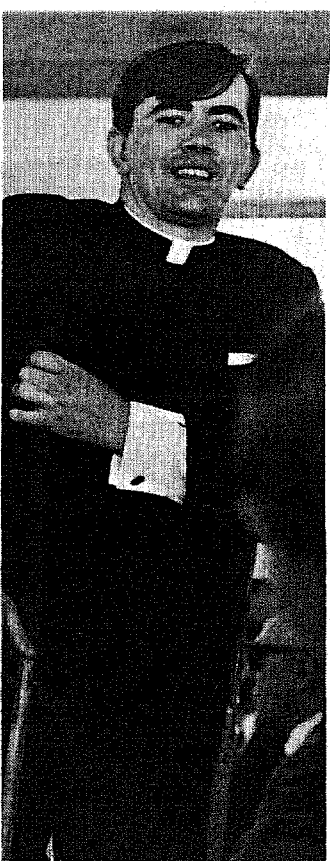
Petta was honored for his outstanding displays of sportsmanship during the past year, while Baptiste, who has received several All-American listings, was saluted as the "State of Florida Outstanding Athlete of the Year."

Voted the "Outstanding high school football player in Florida" was John Carroll High School's Iverson "Ivy" Williams. An All-American high school selection of "Sports Illustrated Magazine" Williams scored 43 touchdowns and accounted for 2,000 yards rushing this year.

Named "Padre of the Year" was Father Gabriel

O'Reilly of St. Monica parish. The youthful, Irish assistant pastor has been actively associated with the St. Monica organization for the past year, and has attempted to encourage CYOers to take part in special community service projects, many of them designed to benefit the Sunland Training Center.

"Coach of the Year" and "Athlete of the Year" honors were presented to Thomas Neun of St. Francis of Assisi parish and Dick Griswold of Annunciation parish, respectively, and the team from Holy Name parish, West Palm Beach, received the sportsmanship award.

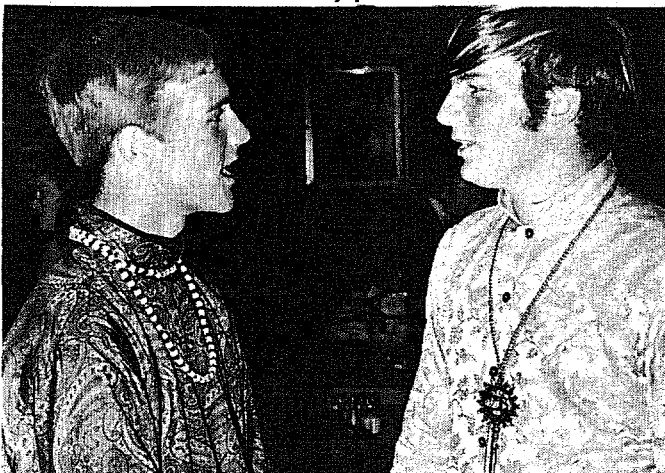


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GLOATING OVER their newly-captured supply of trophies are members of the South Dade Deanery, from left to right, Roger Traynor, Epiphany; Mike O'Donovan, St. Timothy; Larry Cravens, St. Brendan; Kevin Lyon, St. Timothy; Marie Ricklick, Holy Rosary; Brian Johnson, St. Louis; and Joe Burke, deanery president.



MAKING THE scene at the annual CYO Awards Banquet in their guru jackets were Mike Mason, left, and Kevin Lyon of St. Timothy CYO.

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## Squires Open Meet Today On Miami Beach

MIAMI BEACH— More than 500 young men from throughout the State will converge on Hilton Plaza Hotel here today, Friday, June 21, for the eighth annual Florida Columbian Squires convention.

Members of the youth organization sponsored by the Knights of Columbus will officially open their three-day meeting with a luau this evening at 7.

Saturday's agenda includes, in addition to a series of business meetings, the annual state Squires swim meet,

putting tankers from Squires Circles throughout the state against each other.

Archbishop Coleman F. Carroll and Miami Beach Councilman Leonard O. Weinstein will be the guest speakers at the state banquet which will begin at 7 p.m.

Father Norman J. Rogge, S.J., of Sacred Heart parish, Tampa, will be the guest speaker at a Sunday morning Communion breakfast, following an 8 p.m. Corporate Communion Mass at St. Francis de Sales Church.

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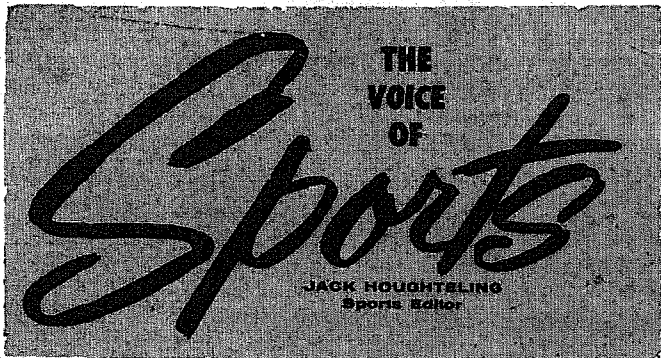
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The Big Question At UM Is 'Who?'  
Lew Pytel Could Be Big Grid Answer



Nobody knows for sure who will be the quarterback for the University of Miami football squad this fall. Not even Lew Pytel, the Christopher Columbus High grad, who had a sensational season last fall at the helm of the freshman team and was the most productive of the quarterbacks in the spring training sessions.

Coach Charlie Tate of the Hurricanes hasn't committed himself, insisting that the race for the starting job is still a wide-open affair. Returning are veterans David Olivo and David Teal, neither of whom asserted himself last fall or in the spring.

In essence, Pytel is close to the top of the list and only his lack of experience may keep him from being the starting quarterback when the season opens.

However, one veteran Miami newspaperman, who has been very close to the Hurricanes over the years, has no doubts about whom he would start this fall.

"If I were the coach, I'd start Lew Pytel and let him be the starting quarterback for the next three years. He can do the job."

Whoever gets the job, may find it a thankless task, though. The Hurricanes have been hard hit by graduation and the schedule is much tougher than last year.

Gone are such standouts as Jim Cox, Joe Mirto, Jerry Daanen, Joe Mira, Steve Smith, Doug McGuirt, Bob Tatarek, Hank Urbanowicz and Ken Corbin. All have signed to play pro football, which gives you a pretty fair idea of their value.

And the schedule is something else, even though there is no Notre Dame on the list of opponents.

Instead, the Hurricanes have Southern California, the No. 1 team last year and with Heisman Trophy candidate O. J. Simpson still around. The Trojans remember the loss they suffered in the Orange Bowl two years ago and the Hurricanes can look forward to a very rough time when they journey to Los Angeles for their Oct. 5 visit.

But, the Trojans aren't the only ones to worry about. From the Southeastern Conference, U-M faces LSU, Auburn, Alabama and Florida.

In pre-season estimates, the top five teams in the SEC are figured as defending champion Tennessee...plus LSU, Auburn, Alabama, and Florida.

LSU, for instance, returns its heroes from the Sugar Bowl victory over Wyoming, Fred Haynes, Tommy Allen, Glenn Smith, Eddie Ray and Kenny Newfield in the backfield with a line led by Bill

Fortier, Tony Russell, and George Bevan.

Auburn has 32 lettermen returning from a team that lost by 7-0 to Miami in the Orange Bowl last fall. Its ace quarterback, Loran Carter, led the SEC in passing yardage last year and in total offense. Dwight Hurston, Mike Currier, Larry Ellis, Tim Christian, Connie Frederick and Alvin Bresler head up the rest of the backfield, one with exceptional depth.

Of course, Alabama figures just as tough as usual, despite the loss of its great passing combination of Ken Stabler to Dennis Homan. They'll be replaced by a more balanced attack with one of two sophomores probably starting at quarterback, Neb Hayden or Scott Hunter.

Coach Bear Bryant has an exceptionally high class group of sophomores to supplement his returning veterans and usually has his team peaked for a late-season surge.

Unfortunately, the Hurricanes don't meet Alabama until Nov. 16, and the Tide should be rolling mightily by then.

Florida, naturally, is going to be hungry for some Gator Bait, as they've lost to Miami for three straight years. And, you can be sure that a fellow by the name of Larry Rentz will be anxious to atone for the miserable day he had last fall in the Orange Bowl against the Hurricanes.

Rentz, the former Gables star, will head up the offense, while Steve Tannen, from Miami's Southwest High, is rated the top defensive player in the squad.

And, don't overlook the rest of the Gator offensive stars, 6-4, 220-pound fullback Larry Smith; and 6-7, 250-pound tight end Jim Yarbrough.

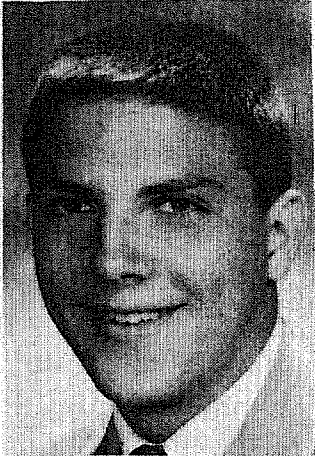
The Gators are being touted as the team to beat in the SEC. By the time their Nov. 30 meeting with Miami comes about, the Gators could have a bowl bid all wrapped up.

On top of the rugged SEC list of opponents, the Hurricanes also face a veteran Northwestern team, rated far above the squad that upset U-M last year; Penn State, still loaded with most of the material from last year's Gator Bowl team and a winner over Miami; Georgia Tech, smoldering over the humiliation it endured last fall at the hands of Miami; and always dangerous Virginia Tech.

Like we said, maybe Lew Pytel will have wished he stayed in bed, instead of drawing the starting assignment at quarterback. It's going to be rough.

Former Aquinas Athletes Named To West Point, Annapolis Classes

The traditional Army-Navy rivalry which captures the imagination of sports



Richard Minnis

fans throughout the country when the Cadets of West Point and the Midshipmen of Annapolis meet on the gridiron, will take on special

importance for two friends from St. Thomas Aquinas High School, Fort Lauderdale, next year.

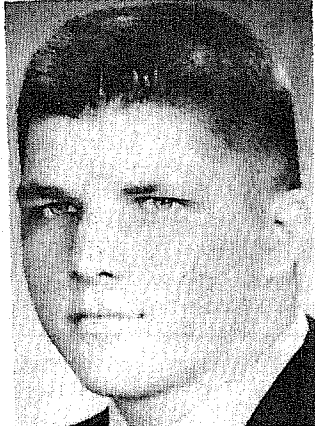
The two—Thomas Rock and Richard Minnis — recently received appointments to the academies.

A former All-Conference and All-County football star for Aquinas Thomas 19, recently completed a year of studies at the Military Academy Prep School, where he played soccer and lacrosse, and is now headed for West Point.

One of 14 children of Mr. and Mrs. John H. Rock of St. Gregory parish, he graduated in 1967 from Aquinas, where, in addition to his athletic activities, he was a member of the student government.

Richard, 18, a son of Mr. and Mrs. William D. Minnis of St. Anthony parish, is

preparing to enter Annapolis in the Fall. A recent graduate of Aquinas, he was president



Thomas Rock

of his senior class and a member of the National Honor Society, as well as a member of the Aquinas varsity basketball team and the Junior Exchange Club.

First Trackster Honored At ND, Named Athlete Of Year By Students

Notre Dame, Ind.—For the first time since Notre Dame began naming an athlete of the year in 1964, the award has been won by a non-football player—sprinter Bill Hurd.

In balloting by the Notre Dame student body, Hurd was selected from a finalist field that included basketball captain Bob Arnzen, football captain Bob "Rocky" Bleier, and linebacker Dave Martin.

The former recipients of the award are Dick Arrington (1965); Nick Rassas (1966); and Jim Lynch (1967).

Hurd, who owns the American Indoor record for the 300-yard dash, is a Dean's list student in electrical engineering, an accomplished jazz saxophonist,

and captain-elect of next year's track team.

Describing his qualifications as a nominee, the University's student magazine said:

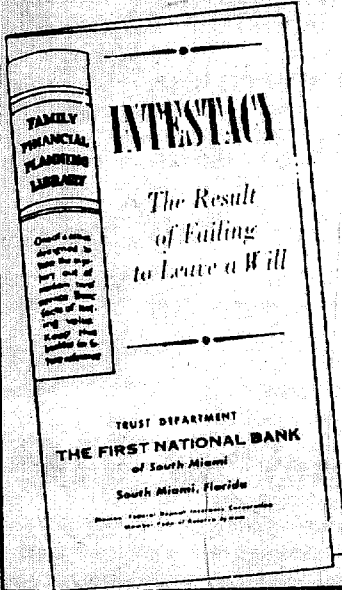
"In his three years at Notre Dame, he has proven over and over again the tremendous breadth of his abilities. Yet, in a University where talent of all sorts abounds, mere versatility will not insure distinction.

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# Private School Aid Measure Approved

HARRISBURG (RNS)—The Pennsylvania Senate passed, 30 to 17, a controversial bill which would provide state aid to private and parochial schools.

Earlier, the House of Representatives had approved a different version of the bill and sent it to the Senate. As amended in the Senate, the measure now must receive the concurrence of the House.

Gov. Raymond P. Shafer had indicated that he will sign the legislation if it reaches him in the Senate form.

The Senate version would provide state funds for the purchase of secular services for private and parochial schools, including instruction in mathematics, modern foreign languages, physical

sciences and physical education.

To be financed initially by \$4.3 million from revenues collected from harness racing the bill provides that the first \$10 million in subsequent years from racing revenues, plus 50 per cent of anything above that figure, would go to the "aid" program.

Under the Senate version, the aid would be administered through the Department of Public Instruction. The House has authorized a non-public school authority as administrator, and set \$27 million per year to be given from 15 per cent of all cigarette tax revenue.

Gov. Shafer said he felt that the Senate version "is a

step in the right direction." He indicated that the Attorney General believed the law to be constitutional. If enacted, a court test almost certainly would follow.

Catholic leaders were reported pleased with the measure. The state's 1,184 Catholic elementary and secondary schools would be major beneficiaries of the program.

The governor was asked at a press conference if the program might bring admission policies of private and parochial schools under the Pennsylvania Human Relations Commission. He said he "would assume this would be a matter for the courts."

The commission currently is attempting to end all forms

of segregation in the public school systems.

Throughout the history of the school aid bill, it has been stoutly fought by 28 organizations representing Protestant, civic, Jewish, educational and farmers' interests.

If the House agreed to the Senate bill and it is signed by the governor, the law would become effective July 1.

## Agency Backs March Of Poor

CHICAGO — (RNS) — The National Catholic Conference for Interracial Justice (NCCIJ) has urged its affiliates and members to participate in the June 19 Washington Support March of the Poor People's Campaign.

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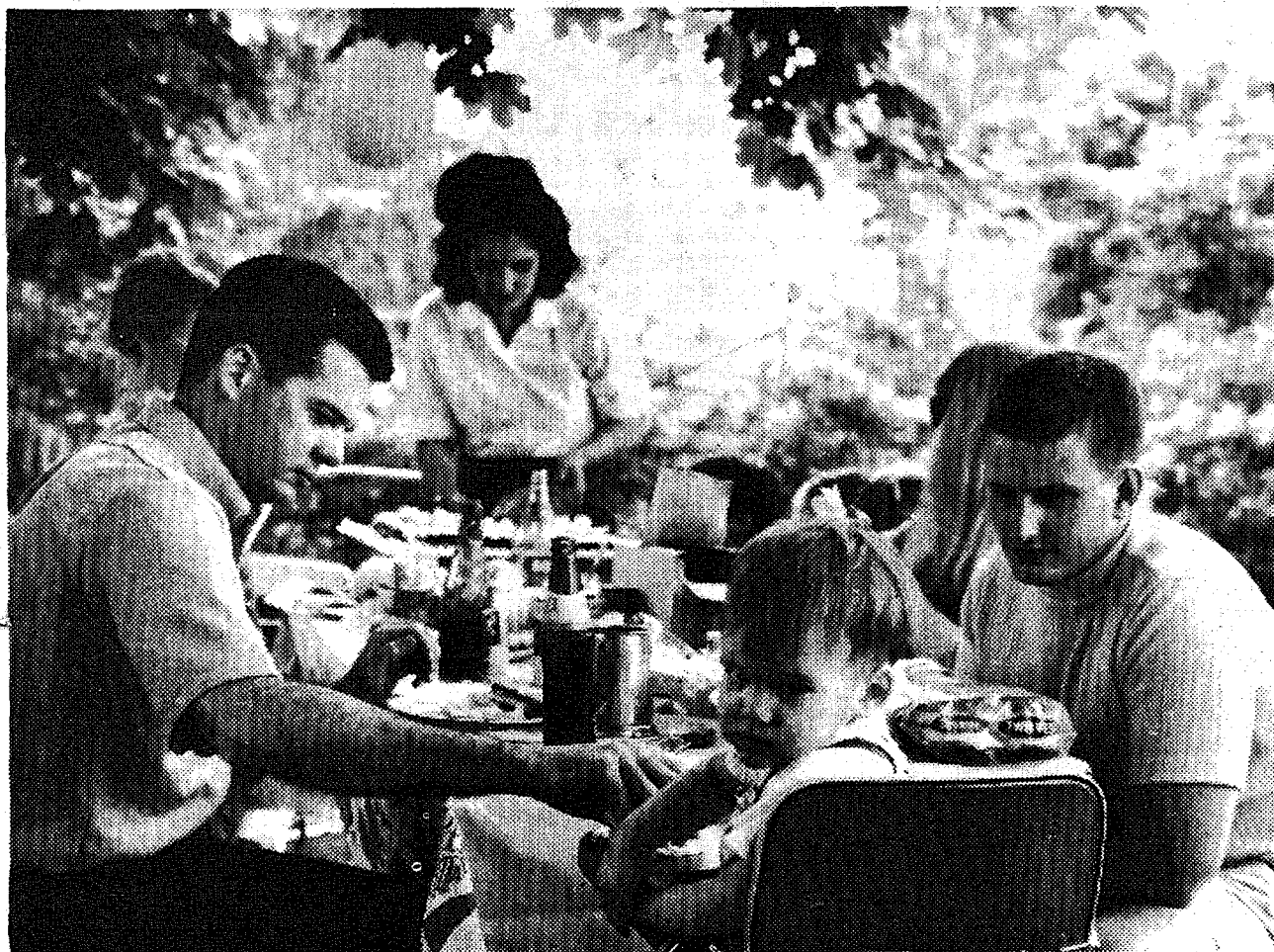
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La Conferencia General del Episcopado Latinoamericano, que convocada por el Papa se reunirá en Medellín, Colombia, a partir del 26 de agosto, se presenta desde su fase preparatoria como un acontecimiento eclesial cuya importancia no deriva tanto de su carácter continental cuanto de su actualidad y encarnación en el mundo contemporáneo. Va a constituir para Latinoamérica un auténtico signo y como tal una respuesta que da la Iglesia al justo anhelo del hombre Latinoamericano de "hacer, conocer y tener más para ser más."

Esta conferencia será uno de los más serios y profundos estudios de los problemas del continente. Lo económico, lo político, lo social; el hambre y el analfabetismo; la fe y la irreligiosidad; el ecumenismo y la superstición, la dependencia a poderes extranjeros y la influencia del ateísmo marxista.

## Destacan Importancia de Reunión en Colombia

# Examinarán Obispos Problemas del Continente

Por Gustavo Pena Monte

Un acontecimiento decisivo, quizás uno de los más importantes en la historia del Continente, tendrá lugar en Colombia inmediatamente después del Congreso Eucarístico Internacional: La Segunda Conferencia General del Episcopado Latinoamericano.

Tal es su importancia que el Santo Padre ha querido inaugurarla personalmente y así lo hará el 26 de agosto en Bogotá. Las sesiones se efectuarán después en Medellín.

La ocasión del establecimiento de la Arquidiócesis de Miami, que ha reunido aquí a los representantes de la jerarquía eclesiástica latinoamericana, nos da la oportunidad de recoger de los propios organizadores e impulsores de la reunión algunas impresiones e informaciones sobre el evento.

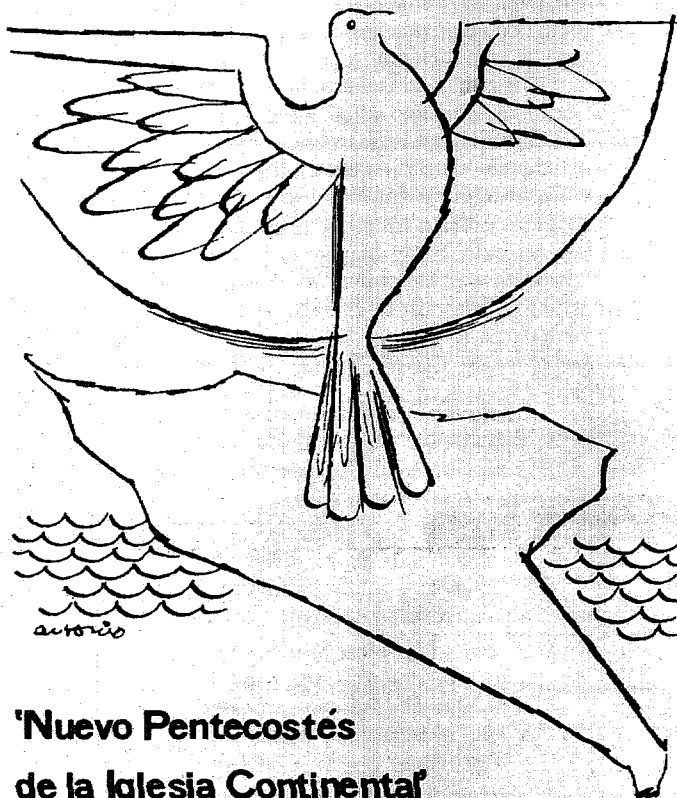
"Esperamos que esta segunda conferencia sea para la Iglesia Latinoamericana un Pentecostés capaz de provocar inspiraciones excepcionales y promover una conciencia de Iglesia en estos tiempos de transformaciones por que pasa nuestro Continente," dijo el Arzobispo Avelar Brandao Vilela, presidente del Comité Episcopal Latinoamericano, cuyas declaraciones recogimos ya en el número anterior.

Los prelados comparten la opinión de que la Iglesia ha de sentirse profundamente solidaria de la situación del continente. Como lo señaló Paulo VI, "la Iglesia, que ha estado presente en todos los momentos de la formación de este continente no puede estar ausente en esta encrucijada de su historia." ... "Es fácil ceder a la tentación de replegarnos sobre la actuación estrictamente eclesiástica y sacramental en que nos sentimos seguros, con una mentalidad que dejaría a otros la elaboración de la nueva cultura y de la nueva sociedad que ha de surgir en torno nuestro. Pero esto sería ciertamente faltar a nuestra misión y privar a nuestro pueblo del sostén a que tiene derecho en su horas de decisión". Los años próximos determinarán probablemente la forma en que América Latina se desarrollará por muchas generaciones. La Iglesia tiene un papel crucial para el futuro del cristianismo en nuestros pueblos.

Como encaró la Iglesia en el Concilio los problemas del mundo de hoy, así quieren los obispos latinoamericanos encarar el nuevo mundo latinoamericano.

Estas son las razones de la importancia y trascendencia de la Conferencia. Los obispos reconocen que es necesario hacer un examen de la realidad del

## Segunda Conferencia General Del Episcopado Latinoamericano



'Nuevo Pentecostés  
de la Iglesia Continental'

continente, "habrá que reconocer hechos y aceptar críticas poco agradables."

El documento básico preliminar bosqueja ya ese examen del continente. Contempla a la América Latina en cambio rápido y global y la precipitación de este cambio por la explosión demográfica y la creciente revolución de las expectativas humanas.

Estudia la situación demográfica, su crecimiento superior al de cualquier otra área del mundo, y la económica, con su bajísimo ingreso per cápita, su lentísimo ritmo de crecimiento, la situación de infimas minorías recibiendo la gran parte de los ingresos, la dependencia a los capitales extranjeros. Los problemas sociales de las poblaciones urbanas marginadas, de la población rural y de la indígena.

## Analfabetismo Y Cultura

El problema de la educación será estudiado también a fondo, especialmente a lo que se refiere al analfabetismo, que afecta al cincuenta por ciento de la población del continente, y el universitario, que no responde a las necesidades peculiares del continente ya que más bien es una copia de los sistemas universitarios de los países desarrollados.

## Ateísmo Marxista

Los problemas de la juventud, de la situación política, y de la fe y religiosidad serán estudiados en todos sus ángulos. Las relaciones con los cristianos no católicos, con los no cristianos y los ateos. En este último aspecto los obispos estudiarán detenidamente el ateísmo marxista que se ha apoderado de grandes núcleos de las clases intelectuales y obreras y cuya visión se hace cada vez más aceptable entre los jóvenes universitarios y obreros quienes no ven en la Iglesia una solución audaz.

## Acontecimiento Decisivo

A continuación, algunas de las declaraciones de los dirigentes eclesiásticos que visitan Miami sobre el evento internacional a celebrarse en Colombia:

• "Creo que la Segunda Conferencia General del Episcopado Latinoamericano a la cual ahora nos preparamos, será, sin duda, un acontecimiento decisivo, quizá el más importante, para la historia del Continente. Esta es la razón por la cual todos debemos contribuir en la mejor forma y en la medida de nuestras posibilidades al éxito." Mons. Pablo Muñoz Vega, Arzobispo de Quito, Ecuador, y Primer Vicepresidente del CELAM.

• "Es evidente que en la Conferencia no será posible tratar todos los puntos de la Pastoral. Tendrá que haber una visión equilibrada que abarque toda la acción de la Iglesia en la presentación de la realidad latinoamericana, en la reflexión teológica que sobre ella se haga, y en las proyecciones pastorales que emanen de esta realidad vista a la luz de las líneas conciliares. Pero el Episcopado tendrá que ver especialmente, aquellos problemas que caracterizan nuestros tiempos en América Latina, y tendrá que reflexionar pastoralmente en una acción de la Iglesia que responda a la idea de servicio al Pueblo de Dios". Mons. Marcos G. McGrath, Obispo de Santiago de Veraguas, Panamá, y Segundo Vicepresidente del CELAM.

• "La Segunda Conferencia del Episcopado Latinoamericano es el gran acontecimiento de nuestra Iglesia. Veo la participación de los religiosos en ella desde dos puntos de vista. En primer lugar, como una colaboración: los religiosos y religiosas de América Latina tenemos que colaborar intensamente en todo lo que podamos para el éxito de esta reunión, con nuestros especialistas, con los servicios que se nos solicite, etc. En segundo lugar, después, cuando llegue el momento de la ejecución y aplicación de las normas pastorales que adopte la Conferencia." R. P. Manuel Edwards, SS. CC., Presidente de la Confederación Latinoamericana de Religiosos (CLAR).

## Laicos Irán A Reunión Episcopal

Lima—Con la finalidad de estudiar el documento básico preliminar de la II Conferencia Episcopal Latinoamericana a realizarse en Medellín, Colombia, y preparar las sugerencias que serán llevadas por el laicado a este certamen, los responsables latinoamericanos de Movimientos de Apostolado de los Laicos se reúnen del 12 al 16 del presente en "Villa María" (Santa Inés) en un Seminario de Estudio.

La reunión ha sido organizada por el Departamento de Apostolado de los laicos, al cual han sido invitados especialmente el Presidente del Departamento, monseñor José Dammert Bellido, y un neral del CELAM. Asimismo han confirmado su participación los dirigentes de quince movimientos internacionales, entre los que figuran varias instituciones juveniles o que trabajan en favor de los jóvenes. También se cuenta con la participación de Pax Romana y el Movimiento Familiar Cristiano.

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## Oración de los Fieles

Tercer Domingo Después de Pentecostés  
(23 de JUNIO)

**Celebrante:** El Señor sea con vosotros.  
**Pueblo:** Y con tu espíritu.

**Celebrante:** Oremos. La invitación que hemos recibido a este banquete implica no sólo que participamos del alimento eucarístico, sino también que compartimos una preocupación común por las necesidades de unos para con los otros y de todos los hombres.

**Lector:** Por nuestro Santo Padre, el Papa Paulo; Nuestro Obispo, Coleman F. Carroll; nuestro párroco, (N) y todos los sacerdotes y religiosos, oremos al Señor.

**Pueblo:** Señor, escucha nuestra oración.

**Lector:** Por el presidente Johnson y la Comisión Sobre Violencia que acaba de designar, para que bajo su orientación, esta nación experimente genuinas reformas sociales, oremos al Señor.

**Pueblo:** Señor, escucha nuestra oración.

**Lector:** Por nuestros representantes en las negociaciones de paz en París, para que a través de su habilidad diplomática lleguen a alcanzar el momento de una paz duradera en Vietnam, oremos al Señor.

**Pueblo:** Señor, escucha nuestra oración.

**Lector:** Por los pobres y marginados de nuestra nación, para que por nuestro esfuerzo les sea posible compartir las riquezas de la vida norteamericana, oremos al Señor.

**Pueblo:** Señor, escucha nuestra oración.

**Lector:** Por N y N, miembros de nuestra parroquia fallecidos la pasada semana y por todos los enfermos graves de la parroquia, oremos al Señor.

**Pueblo:** Señor, escucha nuestra oración.

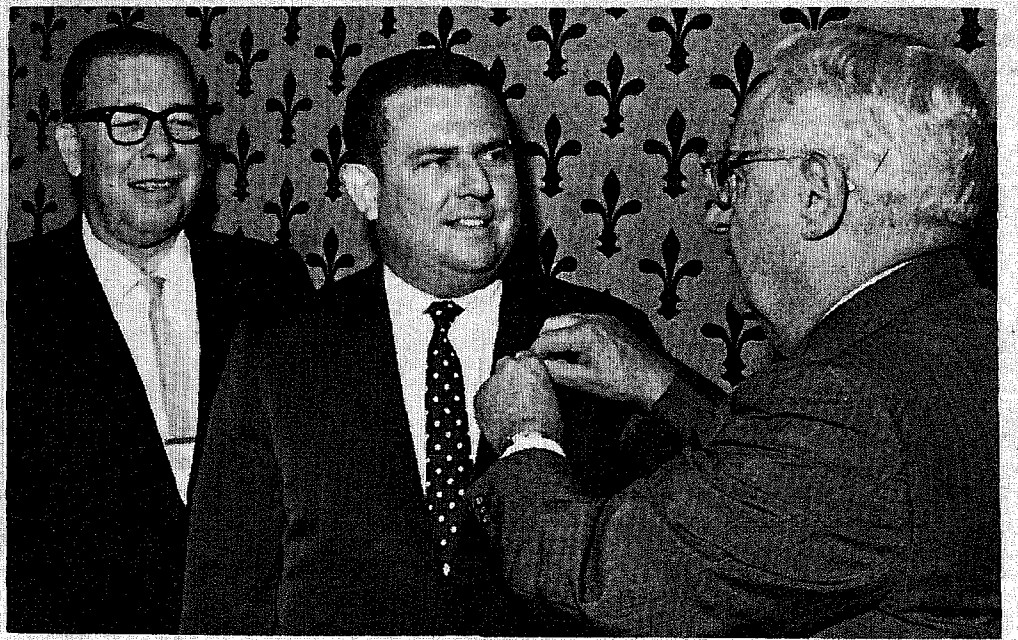
**Lector:** Por todos nosotros en esta Asamblea del Pueblo de Dios, para que respondamos más generosamente a la invitación de Dios a vivir nuestro estado de vida, como fruto de nuestra participación en este sacrificio banquete, oremos al Señor.

**Pueblo:** Señor, ten piedad.

**Celebrante:** Escucha y concede nuestras peticiones, O Señor. Tu sabes que estamos inclinados al egoísmo; concede que por la ayuda de tu espíritu podamos manifestar nuestro amor a ti por una constante y creciente preocupación por el bienestar de los demás. Por Cristo, Tu Hijo, Nuestro Señor, que vive y reina contigo en unidad del Espíritu Santo, Dios, por los siglos de los siglos,  
**Pueblo:** Amén.

El Director del Diario Las Américas, Dr. Horacio Aguirre, es recibido como miembro del Club Serra de Miami por el presidente de esa institución, Leonard Usina, que coloca la insignia del Serra en la solapa del nuevo miembro. También en la foto el Dr. José M. Morales Gómez, que presentó al doctor Aguirre.

El Club Serra está integrado por prominentes hombres de la comunidad que se dedican a promover las vocaciones al sacerdocio.



## Amistad Imperecedera

Por Manolo Reyes

Dicen muchas personas que los mejores años de la vida son los de la niñez y la juventud.

O sea, en la edad en que se encuentran miles de niños y jóvenes de estas áreas.

Y ha querido Dios que miles de muchachos Cubanos vengan a compartir sus años escolares con amigos de otra nacionalidad.

En todo esto hay una verdad indudable. Cuando pasen los años, y los muchachos de hoy estén convertidos en hombres y mujeres, quizás no recuerden el color del traje o los zapatos que mas le gustan ahora.

Quizás no sepan en aquel entonces cuantos cuartos tenía la casa que están viviendo actualmente.

Pero si recordarán a su primer maestro... recordarán también a muchos de sus maestros. Y jamás podrán olvidar a los amigos que sin distinción de nacionalidad hoy crecen y estudian y juegan con ustedes en los patios del Colegio.

Como prueba de esa amistad que ahora está naciendo entre ustedes quisiera reproducir una poesía que me ha sido enviada por la profesora Rosalia Diaz Rionda del Fairlawn Elementary en Miami. Los alumnos del tercer grado, según la profesora, cooperaron en la poesía. Y quien le dio la forma final fue el joven Oscar Dávila. Dicen así sus bellos versos:

En un avión un día triste  
llegaba un niño cubano  
y encontró que lo esperaba  
otro niño americano.

Pronto se conocieron  
se apreciaron y se quisieron  
y a sus dos patrias amadas  
en su corazón unieron.

Al colegio fueron juntos.  
y allí los dos aprendieron  
a hablar dos idiomas nuevos,  
a leer, a escribir, a contar,  
y a practicar muchos juegos.

Fueron muy buenos amigos  
y así crecieron, crecieron...  
y cuando ya eran mas grandes  
a trabajar se pusieron  
para así hacer muchas cosas  
en favor de los demás  
y vieron que bueno era  
trabajar para ayudar.

Un día muy esperado  
en que la libertad brilló  
el muchachito cubano  
para su patria volvió.

Al despedirlo su amigo  
los dos fuerte se abrazaron.  
Que pronto se verían de nuevo  
en eso los dos quedaron.

Mas años después vinieron  
igual que los que pasaron;  
y a sus dos patrias queridas  
fieles sirvieron y amaron.

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59 Ave.-1, 7:30 p.m.

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p.m.

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**CIÓN** 68 W. 42 Pl., Hialeah -  
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# First Details of Pope Paul's Trip To Bogota Eucharistic Congress Set

VATICAN CITY—(NC) — Pope Paul VI will fly to South America Aug. 22 on his sixth trip outside Italy since he was elected Pope five years ago.

He will stay in Colombia three days and will return directly to Rome from the International Eucharistic Congress in Bogota, Colombia.

Details of the Pope's vis-

it — a trip announced May 8 — were given by the Vatican press office. A spokesman emphasized that not all particulars had been settled.

Pope Paul is to fly out of Rome in the very early hours of Aug. 22. The airline has not yet been chosen, nor is it known whether the journey will be non-stop, the spokesman explained.

When the Pope arrives in Bogota late that same morning he will immediately visit the Cathedral. In the afternoon — on a day the Congress has dedicated to the priesthood — Pope Paul will ordain 79 priests of many nations, mostly from Latin America, at the Congress site.

The next morning he will

visit Colombian President Carlos Eleras Restrepo and then drive about 20 miles out of Bogota to talk with Colombian peasants "in the fields," in the phrase of the press office spokesman.

On the afternoon of Aug. 23 — a day the Congress has dedicated to the development and progress of peoples — Pope Paul is sched-

uled to celebrate Mass at the Congress site for workers, employers and students. Then he will meet the diplomatic corps and Colombian civil authorities at the apostolic nunciature in Bogota.

## CELEBRATE MASS

On the morning of Aug. 24 Pope Paul is to celebrate Mass in a suburban parish church. He will also open

the conference of the Latin American Bishops, bless new premises of the Latin American Bishops' Council (CELAM), and inaugurate a radio station for the instruction of peasants.

Pope Paul's departure from Eldorado Airport is scheduled for the afternoon of Aug. 24, with arrival in Rome expected about noon on Aug. 25.

## Six New Priests For Archdiocese

(Continued from Page 1B)

St. Patrick College, Thurles, on June 8, by Archbishop Thomas Morris.

A son of Mr. and Mrs. William Mullane of Ballingarry, he attended Kilmeedy Boys National School, St. Munchin College, Limerick; and St. Patrick College.

Father Mullane, who has four brothers and two sisters, sang his first Solemn Mass in the Clounagh parish church in Limerick.

The Cathedral of the Assumption in Carlow was the scene of the ordination of Father Gerald McAuliffe, a native of Dublin.

A son of Mr. and Mrs. Philip McAuliffe, Sandymount, Dublin, he attended Star of the Sea National School, and Belvedere College in Dublin; the Dominican College, Newbridge, County Kildare, and completed studies for the priesthood at St. Patrick College,

Carlow.

He has four brothers and one sister and celebrated his first Solemn Mass in the Star of the Sea Church, Sandymount.

Father Michael Anthony Reilly, was ordained by Bishop Michael Russell on June 9 in Waterford.

One of the 13 children of Mr. and Mrs. Michael Reilly, Ballyturn, County Galway, he attended Balleyturn National School, Our Lady's College, Gort; and St. John's College, Waterford.

He celebrated his first Solemn Mass on June 10 at Kilbeacanty Church.

Ordained on June 16 by Bishop Houlihan of Eldoret at All Hallows College, Father Michael Kelly is the son of Mr. and Mrs. James Kelly of County Westmeath, where he was born.

He studied at St. Mary's National School, Mullingar, and St. Edna Col-

lege, Galway, before studying at All Hallows College, Dublin.

Father Seamus Browne is a native of Listowel, County Kerry, and a son of Mr. and Mrs. James Browne.

## Archbishop Extends Thanks

(Continued from Page 1B)

the Latin Americans and ourselves.

Our Holy Father, Pope Paul honored us by the presence of his representative, the Apostolic Delegate, Archbishop Luigi Raimondi. His honored role in the ceremonies brought us closer to our Holy Father and impressively linked the modern Church in the Archdiocese of Miami with the ancient Church of the Apostles.

To my brother Bishops and visiting priests, many of whom came great distances, I am most grateful.

It was a day in the history of the Church when the office of Archbishop was recognized and honored, when the Church in the State of Florida was officially evaluated as a large and vital segment of the Lord's vineyard. To all, then, I offer my deepest appreciation.

Very sincerely yours in Christ,

*Coleman F. Carroll*  
Archbishop of Miami

## CELAM Meet Predicted To Be History-Making Event

(Continued from Page 1B)

a deeper understanding of the problems of Latin American of the Bishops of the U.S."

"I believe that the second general council of the Latin American episcopacy is going to be a decisive event, perhaps the most important in the history of the Church in Latin America," noted Archbishop Pablo Munoz Bega of Quito, Ecuador, who attended the Elevation last week of Archbishop Coleman F. Carroll, which followed by a week the Detroit meeting of the U.S. Bishops Conference on Latin America.

"This is the reason we are all preparing to give our utmost to the work and preparation for which this conference calls," he added.

"The Latin American hierarchy is grateful for fraternal

cooperation received from the bishops of North America," continued Archbishop Brandao. "We are especially grateful for the initiatives they have promoted and for the work of the U.S. Bishops Committee for Latin America, which is headed by Archbishop Coleman F. Carroll."

Meanwhile, two cardinals from Latin America praised the "fraternal attitude of the Church in the United States" in its efforts to help Catholics in Latin America.

Agnelo Cardinal Rossi of Sao Paulo, Brazil; and Raul Cardinal Silva Henriquez of Santiago, Chile, said, before leaving Miami for home, that their meeting at Detroit with the U.S. Bishops' Committee for Latin America "was extremely useful" in channeling aid and presenting the basic needs of Latin America.

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