GOVERNMENT LEADERS JOIN SPOKESMEN FOR WORKERS, MANAGEMENT HERE AUG. 29

Government and civic leaders will join with spokesmen for labor and management in the third annual Labor Day Observance sponsored by the Diocese of Miami to be held in the Americana Hotel, Bal Harbour, on Thursday, Aug. 29. It was announced this week by Bishop Coleman F. Carroll.

The day-long program will begin with the celebration of a Pontifical Low Mass at St. Joseph Church, Miami Beach, to be followed by two seminars, one in the morning and one in the afternoon, and will close with a banquet in the evening at the Americana.

As in previous years, the seminars will deal with the subject, "Labor and Management Day Observances sponsored by the Diocese have attracted nationwide attention.

The agreement was initiated by the United States, the Soviet Union, and Great Britain.

Pope Paul VI, chiefly books.

Pope Paul recalled that it was only in the previous week's general audience that he had asked for prayers for peace and on the following Sunday that he had recited the Angelus over St. Peter's Square for the tranquility, for the fruit and memory of the former Archbishop of Miami to be held in the Americana Hotel, Bal Harbour.

In the cardboard boxes, trunks and wooden crates 

Soviet Union, and Great Britain, members of the United States, the Pennsylvania State Bar Association, and servicemen of the Navy's Amphibious Squadron and the First Battalion of the Sixth Marine Corps.

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COUNCIL CALLED 'FUNERAL OF LATINIST TRENDS'

An official theological advisor said here that the council’s first step toward the Second Vatican Council is the ecumenical council is “not profound enough, but with the grace of God a great unity is not yet deep enough,” our faith in the great mystery of divine truth in occidental oriental men should express the good if we insist and expect that occidental men, but it is not thought is good as a means to end itself — born theologian teaches at the international Redemptorist college in Rome.

He said the Church must practice penance and humility if religious unity is to become a reality. The eccumenical council is “not yet a council of reunion because our faith in the great mystery of unity is not yet deep enough,” he said.

“Our readiness to do penance — that is the only way to unity — is not profound enough, but with the grace of God a great step has been made, a greater step than we could hope for,” he declared.

He said “the Church of the Second Vatican Council is the Church of penance.”

COUNCIL CALLED 'FUNERAL OF LATINIST TRENDS'
A statue of Our Lord and a new bronze bell at Holy Redeemer Church, 190 NW 54th St., will be blessed by Bishop Coleman P. Carroll at 10 a.m., Sunday, Aug. 4.

Pontifical Low Mass will be offered in the church which recently has been enlarged and beautified under direction of Miami architect Thomas J. Madden, Jr.

The statue of Our Lord with His hand raised in blessing is located in front of the church. Designed and sculptured by G. Vincent Munner, Oristoi, Italy, of white marble, it is a gift from members of the Women’s Union of Holy Redeemer parish.

The ladies’ group which devotes themselves to raising funds for parish improvements has also provided the contemporary lighting fixtures, the Bapistry iron gates, the baldachin for the altar and drapery.

The 500-pound bell was donated to the church by Dr. Joseph Pollet, a parishioner.

Members of Holy Redeemer CYO will sing during the Mass under the direction of Father Adam Ballard, S.J., Father John F. Kiernan, S.S.J., is pastor.

Maronite Rite Mass
Set Here Sunday

A priest of the Maronite rite who is the director of the Lebanese Maronites seminarians studying in Rome is visiting in Miami for a month.

Father Paul Nana, a native of Chariton, Lebanon, is the guest of his brother, Fred Nana, and his sister, Mrs. Raymond G. Assmar of SS. Peter and Paul parish. For the past two years he has been studying for his doctorate in church history in Rome.

The priest, who speaks Arabic, French and Italian, is now studying English and German. He will celebrate Mass in the Maronite rite at 10 a.m. Sunday, Aug. 4 in SS. Peter and Paul Church.

The liturgy is said in the ancient Syriac instead of Latin in the Maronite rite which has about 125,000 members in the United States in 47 parishes administered by 40 priests.

Group Extends Campaign Against Indecent Literature

NORTH MIAMI — Holy Name Men from Holy Family parish are extending their campaign against indecent literature.

According to Michael Longo, co-chairman of the committee, interest in the project has been spreading to other parishes, including Annunciation, where interest in the project has been compiled lists of the indecent literature being marketed and the names of the vendors.

Co-chairman Judge John F. Harkness will speak at a general meeting of the committee to be held soon.

Any parishes in the Diocese wishing to form similar committees are asked to contact Judge Harkness at PL 7-008, or Mr. Longo at WI 5-757.

The statue of Our Lord and Holy Family Church, 190 NW 54th St., will be blessed by Bishop Coleman P. Carroll at 10 a.m., Sunday, Aug. 4.

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NEW YORK (N.Y.) — A veteran priest-journalist has challenged statements by a U.S. minister linking the Catholic Church to alleged anti-Buddhist acts of the South Vietnamese government of President Ngo Dinh Diem.

Father Patrick O'Connor, S.S.C., Far East correspondent of the NCWC News Service and a former president of the Catholic Press Association, said that "to imply that the Catholic Church is responsible for government policy in Vietnam would be sheer misrepresentation."

He also said that, whatever the faults of the Diem government, "life in South Vietnam is immeasurably freer, easier and better than in communistic North Vietnam."

DENIES STATEMENTS
Father O'Connor in a letter to the New York Times denied several statements about the situation in South Vietnam attributed by the Times to the Rev. Donald S. Harrington.

The Times, in a July 1 news story on a sermon preached by the Rev. Harrington at the Community Church here, reported him as saying that the Catholic Church and the U.S. government must share responsibility with President Diem for the death of a Buddhist monk who publicly burned himself to death in Saigon as a protest against the Diem government's policy toward Buddhists.

The U.S. government has been actively supporting South Vietnam's war against communist Viet Minh and his family are Catholics. Catholics in South Vietnam number about 1.25 million, less than nine per cent in a total population of some 14.1 million.

ESTIMATES VARY
The number of Buddhists is variously reported. Some estimates say the population of South Vietnam is 78 per cent Buddhist. Other estimates, however, say the number of practicing Buddhists is only three or four million while the General Buddhist Association, the organization behind the current speculation, has only one million members.

The Times story on the Rev. Harrington's sermon said he listed several instances of alleged government repression of Buddhists and favoritism toward Catholics. It quoted him as saying:

"This situation must be extremely embarrassing to the Roman Catholic Church. If it goes uncorrected, the Catholic Church can have no future in Vietnam."

The advertisement asked for contributions to be sent to the Rev. Harrington.

In his letter to the Times, written from Saligon, Father O'Connor challenged a number of statements contained in the news story on the Rev. Harrington's sermon. These are:

—The statement that Buddhist monks areactively supporting South Vietnamese Buddhists. Instead, the Buddhists would wear a different uniform and would not accompany troops to the front lines. "It is not surprising that the government hesitates about accepting chaplains on these terms," he commented.

—The statement that the Vatican flag has flown on Catholic soldiers while the Buddhist flag has been banned. Father O'Connor said the ban on flag-flying was applied to the Vatican flag "at the same time and in the same way" as to the Buddhist flag. "Bishops issued instructions that the ban was to be observed," he said.

Father O'Connor said it would be "a shallow and hurtful fallacy to attribute the South Vietnamese government's attitude toward Buddhists to the fact that President Diem and his family are Catholics, and the government hesitates about accepting chaplains on these terms," he commented.

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Church receives Rights To Italian Church In Iran
VATICAN CITY (AP) — Italy's Under Secretary for Foreign Affairs Ferdinando Ninci to Italy have signed an agreement giving the Holy See the use of a church in Tehran, Iran, property of the Italian government.

Under Secretary Ferdinando Ninci to Italy have signed the agreement which lets the Holy See use the church for a parish and a pre-echelons, he said, five of 17 cabinet ministers are Catholics, along with those of 19 generals and four of 14 officers commanding special branches.

—The statement that the only two universities in South Vietnam are Catholic-controlled. Father O'Connor said there are three universities, two of which are state institutions controlled by the Ministry of Education, and one is non-Christian.

—The statement that Catholic army chaplains were provided for the South Vietnamese armed forces while Buddhist were not. Father O'Connor noted that Protestant chaplains were also provided.

In addition, he said that according to the Ministry of Defense, no Buddhist monk ever offered to serve as a military chaplain until a demand for chaplaincies was made recently by the Buddhist Association. He said this demand is "regarded as a maneuver in the current dispute."

Father O'Connor said a Buddhist spokesman has stated that Buddhists do not want their chaplains to serve in the same way as Catholic and Protestant chaplains. Instead, the Buddhists would wear a different uniform and would not accompany troops to the front lines. "It is not surprising that the government hesitates about accepting chaplains on these terms," he commented.

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Requiem Sung In Santa Fe For Archbishop Byrne, 71

SANTA FE, N.M. (NC) - Requiem Mass was offered here for Archbishop Edwin V. Byrne of Santa Fe, 71, spiritual leader since 1949 of the historic Santa Fe archdiocese.

Death came to the Philadelphia-born prelate in St. Vincent's Hospital here following surgery. The Requiem Mass was offered in the venerable Cathedral of St. Francis by Bishop Sidney M. Moger of El Paso, Tex.

Before he became spiritual leader of the 113-year-old archdiocese's 300,000 Catholics, about half of the population, he spent five years in the Philippines and 18 years as a Bishop in Puerto Rico. He was the first Bishop of Ponce from 1935 to 1939 and Bishop of San Juan from 1939 to 1949.

From the early days of his career, the Archbishop showed great concern over social injustices and civil liberties.

In Puerto Rico, he once complained to visiting President Franklin D. Roosevelt that wages paid rural workers were "miserable" and far below standards of Christian justice. The result was a step-up in the Federal aid effort for the island.

In New Mexico, he opposed the ban on closed union shops, stating that it would be "the death blow to unionism." The Fair Employment Practices Commission in the state constitution received endorsement of it by other groups that drew sharp criticism from the Catholic Bishops in a statement released on their behalf on Nov. 26, 1959, by the administrative board of the National Catholic Welfare Conference.

described by an associate as having almost fallen out of his chair, when informed of the committee's action, which, if adopted by Congress, would force a major reversal of present policy.

The Federal government's role in birth control programs in foreign nations has been a controversial topic since 1969 when a committee of private citizens named by then-President Dwight Eisenhower to study foreign aid called for tax support of population control overseas.

That proposal and subsequent endorsement of it by other groups drew sharp criticism from the Catholic Bishops in a statement released on their behalf on Nov. 26, 1969, by the administrative board of the National Catholic Welfare Conference.

One top Federal official was reportedly held the non-recorded vote during a closed session as the committee was considering its action on the bill.

The proposal by Sen. J. William Fulbright of Arkansas, committee chairman, was not the subject of direct testimony in earlier hearings on the bill.

Time as capable of easily sparking a national controversy, the recommendation that foreign aid funds be made available for population control programs was accepted by a non-recorded vote during a closed session as the committee was concluding its action on the bill.

Fullbright presided at the session and reportedly held the proxy votes of several of the 17 members of the committee, many of whom had left early for the weekend.

New Birth Control Program Included In Foreign Aid Bill

WASHINGTON (NC) - The Senate Foreign Relations Committee caught government agencies and private groups by surprise when it put a birth control program into the foreign aid bill at the last minute.

The proposal by Sen. J. William Fulbright of Arkansas, committee chairman, was not the subject of direct testimony in earlier hearings on the bill.

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Cuban Teachers Refusal To 'Brainwash' Heartening

Two news items out of Cuba in the past few days bring home what little mercy goes under the communist regime there, not only to the citizens of that unhappy country, but to all the nations of Latin America.

In the province of Las Villas, 204 teachers and other personnel engaged in education were arrested. The charge is that the moral conduct contravenes the highest ideals of the Fatherland. It turns out that this "moral conduct" was the refusal of these Cuban educators to swallow the Red propaganda line in education and to pass along their charges in the classroom. Apparently they got fed up with the gagging dose of "revolutionary patriotism" and tried to resign. But since no one resigns in a Red country, they were publicly disgraced for their "moral corruption.”

The brief news item is enough to remind us that Castro is vigorously following the communist practice of brainwashing school children of all ages. While we are appalled at the evil involved in this, still, there is a certain satisfaction to be found in the courageous refusal of the Cuban teachers to be mouth communists and to spread its deceptions among the young.

The other news item which should help us realize the far-reaching menace of Castroism in this hemisphere reveals the assurance given to Latin American countries that Cuba and the Soviet Union will support whatever communist revolutions are undertaken. As the editorial states, "happy country, but to all the nations of Latin America.

The only hitch is that by then all of Latin America could be communist and the rest of us could be dead.

What Is Ban's Significance?

Not everyone has expressed satisfaction over the agreement reached on the Nuclear Test Ban, but apparently the majority of people are in favor of these first halting steps towards peace.

To take a cynical disinterested view of the matter is easy. Every move made by various governments to take a reasonable, practical attitude towards the dangers of a nuclear war, we have got to keep trying. Everywhere in the world there is all too ample evidence that we are not getting anywhere. But it is now true that the Catholic Church engages in a living dialogue with the rest of us in a way that is quite unprecedented.

We are apparently in an era of unprecedented events, the purpose of which is undoubtedly that of the non-Catholic observers at the Ecumenical Council last October. For those who may still have misgivings about the price to be paid for eventual unity, it is important to note again and again that non-Catholic scholars, such as the Anglican Bishop Tomkins, are very well aware that with regard to the beliefs "there are no compromises."

However, at the same time they envision considerable good to come from Catholic participation in these discussions and, like Pope John, are very hopeful that the groundwork for unity is now being laid.

Report Shows U.S. Men Live Longer, Work Less

By J. J. GILBERT

WASHINGTON (N.C.) — The average American has an increasing life expectancy but a decreasing work life expectancy. That is, he is tending to live more years, but to work fewer years.

Between 1900 and 1930, the life expectancy of a male child in this country increased 18 years, or from 48 to 66 years. In the same time, the work life expectancy increased 14 years, or from 32 to 46 years. But in the decade between 1930 and 1940, the male life expectancy rose only one year, while the male work life expectancy actually decreased a half-year.

To students of such matters, this development of the last decade is perplexing. One thing that can be said about the Biblical threescore and ten years is that as man approaches the Biblical threescore and ten years his gains in life expectancy become harder to achieve, and two, that the work life span is dwindling because men are undergoing longer periods of pre-work training on the one hand, and are retiring at an earlier edge on the other.

These and many other inter-employment quotas, we are brought to the realization that as man approaches the Biblical threescore and ten years his gains in life expectancy become harder to achieve, and two, that the work life span is dwindling because men are undergoing longer periods of pre-work training on the one hand, and are retiring at an earlier edge on the other.

As some of the implications of the decline in work life expectancy, the report lists these points: retirement is becoming more of a matter of choice as social security and other retirement benefits increase in amount and scope; the working abilities and experience of the older retired persons are not wasted; the wishes and needs of older persons for more adequate incomes as well as the desire for recognition often go unheeded as they cannot find satisfactory employment; the trend toward early retirement seems irreversible, as does the increasing residential population of the older age group.

The American work force is expected to increase dramatically in the next several years as record numbers of young people reach labor force age. "Providing meaningful employment for youth and old who wish to work will continue to be one of our major manpower problems," the Labor Department's report says.

Employment Quota System For Negroes No Solution

By FATHER JOHN B. SHEERIN

The national director of CORE, James Farmer, recently denied that CORE wanted a quota system in employment, that it, a net extraction of Negroes per construction job. There are however other Negroes who do seem to want it. According to Gardner Taylor, for instance, announcing a demonstration at the site of the new State Smith Institute for the signing of a ‘no quota’ agreement.

The quota system is no solution to the problem of discrimination. It is a solution to the problem of dis- crimination against Catholics. It is a dangerous experiment which could be piled on top of our already crowded world. One cannot help but notice that they are really sincere.

The other news item which should help us realize the far-reaching nature of the recent NAACP convention in Chicago, there was no serious consideration given to the idea of imposing a quota. The convention urged Negro union members to use their power to get more favorable positions, especially by electing Negroes to these positions. But I do not believe that the convention was in favor of a quota system.

Around New York City, we sometimes hear that Negroes should have 15 per cent of the jobs because they number 15 per cent of the city’s population. If this were to be applied consistently, then it should apply along national and religious lines as well. The quota system is dehumanizing. It makes the Negro a statistic, more a matter of arithmetic than a person.

To assure him social justice, we must think of him as a human being and recognize all the rights that arise from his dignity as a human person.
We Must Wage A ‘War’ Against Ourselves

By MSGR. JAMES J. WALSH

Some of those who have taken a new interest in religion recently as a result of the influence of the Ecumenical Council, are such ones who always were anxious to keep a considerable distance between themselves and religion, because of the self-indulgent age. But, that’s not all. There is more than a little that accounts, a regular self-deception with regard to one’s appetite for food and constant control of the passions and avoidance of the occasion of sin.

In making frightening statements such as “any earthly good is lost forever,” it is no wonder that the happiness of the next life.” It seems to many people that the Church is dead against the very things for which many people feel the strongest desires.

Well, we won’t get far if we try to deny that the Christian religion does insist on the self-control of the mind. It is meant to be “a thorn in the flesh of man,” that man may be more like God. And even a pagan would have to admit this statement in the Beatitudes, since the very life of man upon earth is warfare.” Long before Christianity was born, the pagan poet, Ovid, said: “I see and approve the better things and I follow the more.”

This has been true since Adam’s time, but not everyone is willing to admit it. Many now-stand are standing on their heads trying to deny that the struggle in the soul is between good and evil, virtue and vice. In place of this, they want a religion without opposition, resistance or strain. They want to forget the tension in the soul, not face the cause of it. They desire a program of achieving peace without fighting or even recognizing that there is a war. They want the best the soul has to offer, while remaining eligible for all that may provide.

Forty Hours Devotion will be carried on in fulfillment of the requirements of the Harvard Graduate School of Business Administration.

Some ‘Thieves’ Rob Ours Of Happiness

By FATHER LEO J. TRESE

Justice is the virtue by which we render to every person that to which he has a right.

Conversely, injustice is the vice by which we deprive a person of his reasonable will, of that to which he has a right. Justice is one of the four cardinal virtues — one of those four virtues that Father Trese calls upon which all other virtues depend.

Other virtues. This is not surprising, since no other virtue gives rise to as many questions as the virtue of justice.

Physical belongings are not a person’s most precious possessions. Often individuals who consider money to be the highest good. Most of us agree that happiness is far more precious than wealth.

Happiness is a compound of the ingredients of friendship, of selfworth, a confidence that one is loved by some and respected by many, contentment with one’s lot, peace of mind — these are a few of the ingredients.

Now here is an oddity of human behavior. We readily admit that we gladly would exclude any deadly poison from our life, if faced with such an alternative, in order to obtain or preserve our happiness. (Many, in fact, do just that by embracing voluntary poverty.) Yet, we who would not dream of shirking so much as a dime from anyone, will disturb or destroy the happiness of other persons, because of a scrawny hunger of ours.

There are many ways in which we can rob others of happiness. Consider the sin of unjust judgment. Gossip is one very common way of doing so. We overestimate those we like and underestimate those we do not like. This not only deprives the subject of his happiness, but also deprives us of that happiness which comes from being right.

Truth of the Matter

GOD’S WORLD

There are many other ways, too, in which we may deprive people of their happiness. Harsh and unfriendly criticism, ridicule, abuse, sharp animosity, are all ingredients: all these are, in varying degrees, assaults upon the happiness of other persons.

Mindful of the infinite compassion of our Lord Jesus towards all who suffer, we have no reason to be concerned if we are unjust aggressors against the right to happiness of others. The theft of money has an easier excuse than the theft of happiness. We shall do well to pray that no one ever experience the pain of being denied his rights. If we go into a sulk at home and cast a spirit of gloom and unease over the family, we are robbing happiness from our own flesh and blood.

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Forty Hours Devotion

According to a schedule announced by the Chancery, Forty Hours Devotion will be observed in the following parishes:

Aug. 17—St. Jerome, Ft. Lauderdale
18—St. Clare, North Palm Beach
25—Nativity, Hollywood

The increasing volume of letters that presents questions that are related to problems and ideas contained in such a column cannot cause the basis of future columns. Address all letters to Father Leo J. Trese, care of The Voice, 6301 Biscayne Blvd.

AN ALTAR BOY NAMED “SPECK”

Catholic Interest Increasing In Field Of Business Ethics

By MSGR. GEORGE G. HIGGINS

A professional economist from the staff of one of the nation’s leading business journals recently interviewed this writer in connection with an article he was writing on the subject of Catholic social teaching.

Because it will be directed primarily to business ethics enthusiasts, it will partially interest those who know, if anything, is being done in the United States to apply the abstract principles of Catholic social teaching to concrete problems in the field of business ethics. Happily, I was able to refer him to several worthwhile Catholic articles written by Father Raymond Baumhart, S.J., of Loyola University of Chicago. They summarized the results of an extensive research project on business ethics carried out by Father Baumhart in fulfillment of the requirements of the Harvard Graduate School of Business Administration.

Problems Cited

It is to be hoped that Father Baumhart’s pioneer study which included interviews of 1,500 businessmen across the nation, will soon be published in its entirety.

Meanwhile a telecasted summary of his findings and conclusions is available in a mimeographed report entitled “Business Ethics.” (Single copy available upon request from the Clergy-Industry Relations Department, NAM, 2 East 48th Street, New York 10, N.Y.)

“The Ethics of Business” by Father Thomas M. Garrett, S.J., and Evaristus University. (To be published in September by Sheed & Ward, New York, N.Y.) Father Garrett points out the range of problems and principles in the field of business ethics “too great for any one man or any one group to handle all of them.”

Interest Increasing

It is interesting to note that non-Catholic scholars are also showing a greater interest today than ever before in the field of business ethics, as witness, for example, the publication of the following books, among others, during the past 12 months:

“Ethics and Business” by William A. Spier (Charles Scribner’s Sons, New York, N. Y.)


Catholic scholars have something to learn, I am sure, from these works by non-Catholic scholars — and vice versa.

And who knows? Perhaps the day will come, in the not too distant future, when Catholic, Protestant, and Jewish experts in the field of business ethics will be able to meet — together with businessmen from the respective groups — in a joint conference similar to the extraordinary successful interfaith meeting which was held on the subject of race relations earlier this year.
A missionary bishop from Africa asked us to send him $300 a month in Mass stipends, which would be the sole support of his priests. We had none to offer. Why? Because the faithful today are less conscious that the Mass is Calvary re-visited, that we “die” with Christ at the Consecration and “live” a resurrected life with Him in Communion. And the reason for the decline in the love of the Mass? Our faithful are being propagandized to mean an offering to be “remembered” in a Mass or Masses. No Mass is said in strict justice for each dollar offered; rather the money is “pooled,” and sometimes an elaborate card is offered reading: “You are remembered in a thousand Masses by . . .”

May we remind our readers:
1. You are remembered in 400,000 Masses each day without offering a cent. Each member of Christ is remembered in every Mass by every priest, every day in every land in the world.
2. The pastor of your parish is bound in justice not just to remember you, but to offer Mass for you thirty-six times a year.
3. It is one thing to be “remembered” in the Sacrifice of Calvary; it is quite another matter to “participate in it.”
4. There is a difference between being “remembered” by those who sit at a meal, and eating the meal yourself.

Indeed, therefore, of entering into a “pool” of remembrance, however good the intention personally and in strict justice, the obligation the priest has to apply the Mass to you personally is created by an offering no greater than what you are giving for remembrance. The dollar or few dollars you give to the “pool” would do more good if given to a leper or an individual child in Africa or Asia.

Saint Paul said that a priest should offer sacrifice for his own sins. Shall not the faithful? You are an individual with your own burden of sin. Therefore, personally present with your own burden of sin. Therefore, personally present a “colossal combination— in one Mass for the world.”

There were two factors, not present at Lund, Sweden, in 1952 or any of the previous conferences, which I think have tended to slow things down. The first was the extent to which the communions are simply and ultimately all is the good — the wider representation of the groups and institutions.

It is well known that the World Council of Churches increased its membership significantly at New Delhi in 1961 by the admission of new Christian denominations. It also greatly strengthened the Orthodox representation by admitting the churches of Russia and the Balkans hitherto excluded by the Iron Curtain.

SPREADING
Their representatives were very much in evidence and widely warmly welcomed at Montreal, but it was noticeable that they were less attracted to the systematic theological and western theological trends in general than the Orthodox delegation from Eastern Europe and America.

The other new factor was the increased influence at Montreal of German theologian Rudolf Bultmann’s “de-mythologizing” school among the German theologians, which appears to be spreading among the Anglicans.

There is nothing new about the little book, “Honest to God,” by Anglican Bishop John Robinson of Woolwich, England, that has not long been available to scholars in the English language, but this very popular pastiche of Heidegger’s existentialism, Bonhoeffer, Bultmann, and Tillich is enjoyable reading, especially for the younger generation. We have been asked to address a plenary session of the council.

MODIFIED OPTIMISM
But to what extent have the deliberations at Montreal furthered the possibility of any real advance been made?

Yes, to some extent, Dr. Paul S. Reigler, Yale University director of the Faith and Order staff, claimed that “we have achieved a remarkable success.” He modified his optimism by admitting that there had also been many failures, “because we have dealt with the deepest divisions and attempted too much too quickly.”

The conference, he said, represented a “colossal combination of forces in the theological field.”

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August 2, 1963   THE VOICE   Miami, Florida   Page 9
WILLIAM FOLEY, counsel for the judiciary subcommittee, said a section of the administration's civil rights bill might be "aimed at" race discrimination victims in the public school and public accommodations areas. Foley referred to the section which would give the U.S. Attorney General authority to institute suits on behalf of race discrimination victims in the public school and public accommodations areas.

Foley said to Father Cronin: “Suppose you have a Catholic school problem and it becomes a community problem. If negotiations fail and the Attorney General takes action, ‘could it not be said the government is supporting to religion?’”

Father Cronin replied that the situation could be compared to a strike by cemetery workers. “We are not concerned here with religious belief as such,” he said, “but with a civil disturbance arising from a religious situation.”

“Generally speaking,” he added, “the law protects the general rights of citizens and of church bodies.”

After Father Cronin read the joint statement to the Senate Commerce Committee, Sen. Norris Cotton of New Hampshire said: “The presentation from the moral and spiritual viewpoint is absolutely unanswerable. I can’t imagine how any member of this committee could possibly fail to agree with you completely that it is a reproach and disgrace to the republican system should it become discrimination because of race, color or national origin.”

Sen. Philip A. Hart of Michigan said: “Father Cronin, I will send to Gov. Wallace (of Alabama) a printed copy of your testimony with my compliments.”

“Three major faiths presented a joint statement to a House Judiciary subcommittee on civil rights legislation. Pictured at hearings on Capitol Hill are Rabbi Irwin M. Blank, N.Y., Synagogue Council of America; Rev. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, National Council of Churches in Christ in the United States; and Father John F. Cronin, S.S., social action department, NCWC.”

The statement backed the administration’s civil rights program and said that churches and synagogues are united in their determination to bring about equal opportunity for all people in this country regardless of race.

It was read to the subcommittee by Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church and vice chairman of the National Council of Churches’ Commission on Religion and Race. The following day the statement was read to the Senate Committee on Commerce by Father Cronin, and to the Senate subcommittee on employment and manpower by Rabbi Irwin M. Blank, chairman of the Social Action Commission, Synagogue Council of America.

Rep. Celler asked shortly after Dr. Blake began reading his statement if discrimination exists in Baptist, Presbyterian, Methodist and Episcopalian congregations in the South. Dr. Blank replied: “All of us share in the discrimination. About 15 per cent of the congregations are desegregated on Sunday morning.” He also said: “We came here not lecturing Congress, but confessing that none has done the job we ought to do.”

He stressed that the racial problem was not national in scope, and a key way to resolve it is to establish “relations between the white and Negro community.” Rabbi Blank told the subcommittee that the number of “Negro Jews is very small,” and that he has never known of a congregation that refused to admit a Negro Jew.

Palm Beach - Palm Beach.

The following day the statement was read to the Senate Committee on Commerce.

Washington (AP) – The Catholic Church in the U.S. has achieved almost a total pattern of integration, a priest told a House judiciary subcommittee.

Father John F. Cronin, S.S., in response to a question from the subcommittee’s chairman, Rep. Edmund Celler of New York, said: “Our pattern is almost total integration, except for scattered areas in Alabama, northern Louisiana and Mississippi.”

The assistant director of the Social Action Department, National Catholic Welfare Conference, was one of three clergymen who presented a joint statement to the subcommittee in behalf of the three major agencies of the Catholic, Protestant and Orthodox, and Jewish faiths.

Church Integration Pattern ‘Almost Total,’ Priest Says

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Spurt in Catholic Support
To Racial Progress Cited

CHICAGO (NC) — A Catholic lay leader in racial justice movements said here there is “a healthy quickening in the participation of Catholic leadership, and Catholics generally, in the serious quest for integration.”

Mathew Ahmann, executive director of the National Catholic Conference for Interracial Justice (NCCIJ), addressed an audience in January. Religion and Race here last month at the historic National Conference on Race Relations one-day meeting of the nation’s 57 Catholic Interracial Councils, and was also the organizer of the historic National Conference on Religion and Race held here last January.

The meeting was opened by Bishop Michael John Ryan, Archdiocese of Chicago, who said the session had been convened “to discuss the ‘right principles of action’ which must guide the civil rights effort.”

The Cardinal told the conference that “the heart of the civil rights movement is charity,” he said.

Ahmann, who has been appointed National Catholic cochairman for the Aug. 28 civil rights march in Washington, suggested major areas for increased activity:

1. Increased Catholic Witness in the South. “Catholic witness in the South, even in the many places where Catholics number only one or two per cent of the population, has to be stepped up and maintaining policies of segregation must be abolished,” he urged.

2. Greater Church Leadership in the North. “The Church in the North bears serious responsibility for existing racial segregation and likewise for forcing policies and practices of integration. Many of our Northern cities are so heavily Catholic that without widespread participation of the Church, patterns of segregation will become even more entrenched,” commented Ahmann.

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Societies Plan Vigils Tonight

The three Nocturnal Adoration Societies in the Diocese of Miami will hold their monthly vigils tonight (Friday).

Adoration Societies at Our Lady Queen of Martyrs parish, Fort Lauderdale, and St. Peter and Paul parish, Miami, will conduct vigils from 10 p.m. to 6 a.m.

The newly formed Society at Visitation parish, which will hold all-night adoration for the first time last month, will begin its vigil at 11 p.m.

The Visitation parish group has issued an invitation to men and women to enroll as members.

Information may be obtained from Bill Van Eyer, FR 4-7621.

The newly formed Society at Our Lady of Good Counsel, 29540 S. Fed. Hwy., South Miami, will conduct vigils from 10 p.m. to 6 a.m.

St. Vincent Hall, diocesan home for unwed mothers, has been accepted as a new member agency of the United Fund in Dade County.

Operated on the grounds of Miami's Mercy Hospital, for a limited number of applicants, the home is under the supervision of diocesan Catholic Charities and administered by the Sisters of St. Joseph of St. Augustine.

Comfortable and private living quarters which include bedrooms, dining hall, and recreation/study area are provided in the home and medical care is given in the maternity section of Mercy Hospital.

Opened in 1960, St. Vincent Hall is assisted by a ladies auxiliary formed in 1961 to foster community interest and provide services. Mrs. James W. McCaughan serves as president of the group which has, through benefits, added to the facilities available.

Articles of incorporation for St. Vincent Hall, Inc., as a non-profit Florida corporation were filed by Bishop Coleman F. Carroll, diocesan director of vocations, and Msgr. Bryan O. Walsh, Diocesan Director of the Catholic Welfare Bureau, and Louis J. Hector.

The application stated that the corporation was being organized to establish, maintain and operate institutions to provide prenatal, actual delivery and postnatal care of unwed mothers and any and all other services related to the care of unwed mothers and their children.

Officers to serve until the first election of officers were named as Philip Moore, chairman and vice president, and Msgr. Bryan Walsh, secretary and treasurer.

The first Board of Directors includes these 10 persons:

Bishop Carroll, Msgr. Walsh, Mr. Hector, Mr. Moore, Dr. Franklin E. Verdon, Joseph Walker, Mrs. M. L. Maying McClain, Mrs. Julian J. Eiberle, Mrs. Webb Jay and Mrs. Frank Mackle.

The affairs of the corporation are to be managed by a board of directors of not less than three and not more than 30 members, who shall be elected or appointed by the president and shall serve at his pleasure, and by, in addition to the president, the chairman and vice president, the secretary and the treasurer.

The application states that "this corporation is a non-profit corporation which does not contemplate pecuniary gain or profit to the members thereof, and no part of the income of the corporation shall be distributed to, used by, or inure to the benefit of any private member or individual, except such compensation as may be allowed for services actually rendered or expenses actually incurred. The corporation shall not carry on propaganda or otherwise attempt to influence legislation. All property of the corporation shall be irrevocably dedicated to non-profit purposes."

St. Vincent Hall Becomes Member Of United Fund

Seminarians Plan Day Of Recollection

Seminarians studying for the priesthood of the Diocese of Miami will observe a Day of Recollection Sunday, Aug. 4 at St. John Vianney Seminary.

Both minor and major seminarians will participate in the conferences which begin, at 10 a.m. Mass in the seminary chapel.

Bishop Coleman F. Carroll will be present for luncheon and speak to the young men about school, college, philosophy and theology departments.

According to Msgr. James J. Walsh, diocesan director of vocations, separate conferences will be given for minor and major seminarians and ample time will be provided for private consultation.

In a letter to seminarians this week, Monsignor Walsh said:

"All of us are looking forward to spending these few hours together in prayer and recollection in the middle of the summer. Such occasions are always blessed by God, so we can confidently look forward to gaining some special graces of light and strength needed to carry on in our work for Christ."

The conferences will conclude at 4 p.m. Sunday.

2 Squires Units Receive Awards

The Bishop Barry Circle of Columbian Squires, Hialeah, and Our Lady of Good Counsel Circle, Coral Gables, have been named winners of the "Circle of the Year" award for 1962-63 according to Supreme Knight Luke E. Hart of the Knights of Columbus.

The awards were earned in cooperation with more than 300 other Squire groups in the U.S., Canada, Mexico, and the Philippines.

In announcing the awards, Supreme Knight Hart praised the clubs for their outstanding programs of activity and "out the many charitable service projects sponsored by the groups."

The Columbian Squires program is the official junior organization of the Knights of Columbus and is dedicated to the development of leadership in the ranks of Catholic high school boys.

St. John CYO Group Elects New Officers

Harold Reese was recently elected president of the St. John the Apostle CYO group in Hialeah.

Also elected to assist Reese in his duties next year were: vice president, Mary Lor Serry; secretary, Christine Santoro; and treasurer, Gerry
Teenage Boys From South Florida Parishes On Retreat At The Passionist Retreat House

TWO NEWLY ordained priests in the Diocese of Miami, Father Donald Ireland and Father Arthur DeBevoise, center, shown talking with young retreatants, assisted Passionist Fathers during recent retreats conducted especially for teenage boys from South Florida parishes.

OUTDOOR STATIONS of the Cross are provided on the spacious and beautiful grounds of Our Lady of Florida Monastery and Retreat House located on U.S. 1 in North Palm Beach. The retreat program also included panel discussions on vocations and slides on the Mass.

Young Retreatant Enjoying Reading In His Room

Papal Blessing Is Given At Close Of Mid-Week Retreat To Some 40 High School Youths Participating
St. John Vianney Retreat House
DIOCESE OF MIAMI — LAYMEN'S RETREATS
SUMMER PROGRAM 1963

AUG. 2 - 4
NORTH DADE
HOLY NAME I

AUG. 9 - 11
SOUTH DADE II
ST. JOHN — HIALEAH

AUG. 16 - 18
NORTH DADE
ST. JOHN — HIALEAH

Individual reservations available on every weekend. It is not necessary to belong to sponsoring group. Just mail this registration blank to: MARY YEARS SCHOOLS
TOOLEY-MYRON STUDIOS
37 N.E. 1st Avenue Southside Center

Barry College
Gets Post Office
The post office at Barry College has been awarded a con- tract with the United States government to operate as Barry Station.

All services offered at any postal sub-station are now available to the public at the station located in Thompson Hall, new college union, on the campus at 13800 N.E. Second Ave., Miami Shores.

Regular postal hours for money orders, stamps, post cards, stamped envelopes and parcel post services are from 8:30 a.m. to 5 p.m. Monday through Friday, and from 8:30 a.m. to 12:30 p.m. on Saturday.

St. John Vianney Retreat House

Voice Career Guide

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379-2312
North Dade Deenity Gets 19 Directors

Nine members of Greater Miami parishes have been named to the board of directors of the North Dade Deenity of the Miami Diocesan Council of Catholic Women.

Announcement of the appointment of chairman of standing cos.-items was made by Mrs. John R. A. Collins of St. Rose of Lima parish, deanery president.

Mrs. John Balski, St. James parish, is chairman of Catholic Charities; Mrs. Donald McComman of St. Michael parish, Civil Defense; Mrs. William O’Ri- lvyan, St. Patrick parish, Confraternity of Christian Doctrine; Mrs. W. E. Bates, St. James parish, Civic Participation; Mrs. Ivan Wood, St. Dominic Wood, St. Dominic parish, Publicity; Mrs. John Carper, DCCN, Foreign Relief; Mrs. Elbert Weir, Immaculate Conception parish, Home and School Association; Mrs. Vincent de Celle, St. Michael parish, inter-continental and Inter-American Relations.

Mrs. Stuart Godwin, Jr. Visitation parish, Library and Literature; Mrs. Thomas F. Palm- er, St. Monica parish, Parish Administration; Mrs. Edward R. Keefe, president, Diocesan Council of Catholic Men; Mrs. C. F. T. Fernans, St. Rose of Lima parish, Civic Participation; Mrs. John Balicki, St. James parish, Catholic Daughters of America; Mrs. W. E. Betz, St. James parish, Administrative Board; Mrs. Charles K. Palmer, Bless- ter Sweeney, Our Lady of Perpetual Help parish, Retreats; Mrs. C. nedy, Our Lady of Perpetual Missionary Sisters on Victory Missionary Sisters in the United States.

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See page 16.
Tuna Salad Pie Is Cool, Refreshing Dish

By FLORENCE DEVANEY

The phrase "as easy as pie" was doubtless coined by one who didn’t cook, for many pies take some skill in the making. Tuna Salad Pie, however, is truly simple enough for even the novice cook to prepare.

This novel dish is big food news — far the pie, unlike other pies, takes its place as a main dish for lunch or dinner. It is a delectable cold dish that will pop up again and again at family table or the company buffet all the summer long.

Into a flaky pastry shell goes a marvelous combination of delicate tuna in vegetable oil, salad dressing, canned cream of celery soup, diced avocados, celery, and seasonings.

Thanks to unflavored gelatine, there’s no cooking involved. The mixture is combined and simply chilled in the refrigerator until firm and emerges from the refrigerator a fluffy, velvety consistency.

Tuna Salad Pie is perfection for summer entertaining. The meal-in-a-dish can be made up ahead of time, eliminating the slightest last-minute flurry for the hostess.

TUNA SALAD PIE

2 envelopes unflavored gelatine
1 cup water
1 cup salad dressing
2 cans (6 oz or 7 ounces each) tuna in vegetable oil

1/4 cup lemon juice
1 can condensed cream of celery soup
1 tsp. salt
2 Tbsp. catsup
1 tsp. freshly ground pepper
1 2% tbsp. cold water
1 tsp. salt
1/4 cup grated goat cheese
1 tsp. freshly ground pepper
1 tsp. salt
3 Tbsp. catsup
1/4 cup grated goat cheese
1 tsp. freshly ground pepper
1 tsp. salt

Sprinkle gelatine on the water in a 2 1/2 quart saucepan to soften. Place over moderate heat, stirring constantly, until gelatine is dissolved, about 3 minutes. Remove from heat; stir in soup, salt, lemon juice and salad dressing; beat until smooth.

Chill, stirring occasionally, until mixture mounds when dropped from a spoon. Add tuna, avocados and celery. Turn into prepared pie shell. Chill until firm. Garnish with tomato wedges.

While my mind is still on jellied salads here is another one I’ve wanted to give you for months. It’s a perfect warm weather dish and custom-made for the hostess who is entertaining the gals for a Friday luncheon. The recipe calls for two cans of shrimp, but three could be used nicely. Some tiny hot rolls and a fresh fruit dessert would complete the meal.

Below is a special dish for eggplant. Mr. Will C. Jumper of Ames, Iowa, gave me this recipe with a reminder not to peel the eggplant. For fanciers of this vegetable the peel is considered the best part. Mr. Jumper’s eggplant recipe also was submitted and published in the June issue of Gourmet magazine.

EGGPLANT BARCELONA

1 medium-sized eggplant
4 tomatoes (“slicing” size)
2 cloves of garlic, minced or pressed
1 Thsp. chopped parsley
1 small red onion, chopped
3/4 cup rolled fine bread crumbs
1/2 tsp. salt
1/2 tsp. freshly ground pepper

Mix thoroughly. Cube the eggplant into pieces approximately the same size as the pieces of tomato and place in a bowl. Dribble two or three times, allowing the mixture to settle a few minutes, with olive oil over the eggplant cubes and mix thoroughly between mixings.

Arrange half of the eggplant mixture in a greased baking dish (about the size of a 9-inch pie plate) and cover with half of the peeled tomatoes. Sprinkle with 1/2 cup shredded cheese and bake, uncovered, for 30 minutes. Remove from oven and top with remaining eggplant mixture and cheese. Broil until cheese is melted and bubbly.

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The St. Hanseric-Scandinavian Air Line combined sea and air tour leaving from Port Everglades Oct. 26 includes its itinerary Kingston, St. Croix, Tenerife, Genoa, Casablanca, Tanger, Palma de Mallorca, various optional European cities — and "Djema El Fna." "Many of these are among the most popular tourist destination of the world," said Gerry O'Neil of the SS "Odyssey," and for a change-of-pace treat have dinner under the stars in the "Tou-Mpdern Art in Europe" to its growing guide book series. A request for an explanation of the distinction thing about "Djema El Fna" proved far too irresistible for Bill Gallagher. Scandinavians Air Lines' district manager, "You learn how to pronounce it!" he said.

The SS Yarmouth, Florida's only cruise ship scheduled to sail to Mexico's Yucatan Peninsula this year, will soon have 24 decorator designed, deluxe staterooms, reported Marianne Connell, ship's information officer. "The deck is more in the tradition of an expensive, but land-locked, ocean front hotel than fast, mobile ocean-going one."

Wood paneled walls, pastel colors, oil paintings, thick pile carpeting, planned lighting, and thick fabric furniture are some of the features. What makes these furnishings so different is meeting the very tough "Completely Fireproof" specifications needed for Bureau of Shipping approval. Almost nothing in the rooms can burn.

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Arthur Godfrey's Home in Florida

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NATIONAL SOURCING INC.

THE VOICE
Miami, Florida
Page 17

August 2, 1963
FOR COMING WEEK ON SOUTH FLORIDA STATIONS
Here Are Legion Ratings Of Films On TV

Friday, August 2

<table>
<thead>
<tr>
<th>Time</th>
<th>Film</th>
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</thead>
<tbody>
<tr>
<td>9 a.m. (7)</td>
<td>Nob Hill (pt. 2)</td>
</tr>
<tr>
<td>11:20 p.m. (4)</td>
<td>Midnight at 10</td>
</tr>
<tr>
<td>11:25 p.m. (10)</td>
<td>Midnight (A-II)</td>
</tr>
<tr>
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<tr>
<td>11:35 p.m. (A-I)</td>
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Saturday, August 3

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Sunday, August 4

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Monday, August 5

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<tr>
<td>11:20 p.m. (7)</td>
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FIVE ACRES FOR GOD

ON THE SHORES OF THE ARABIAN SEA is the city of TELlicherry, India. Seventy miles from this southern Indian seaport lies the little colony of THOTTOMUKU, a new settlement of workers building housing units for the women and children of the poorest settlers who have gone to make their homes there. The Bishop of TELlicherry tells us about them: "All they have for religious services is a poor thatched shed which serves as church, rectory and Sunday school." About 40 children attend classes. The people have collected the funds for five acres for a church and small presbytery and are willing to give any amount of their labor to build them. They need other large enough to serve three hundred families..." Can we give any assistance, asks the Bishop, to these sinners Christmas working to establish a new and better life for their families? A dollar in THOTTOMUKKU means much more than a dollar in America... Any amount you can send therefore will be a substantial help. But please hurry—THOTTOMUKKU's 400 children are growing up fast!

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By FATHER JOHN A. O'BRIEN

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By doing so, you will fulfill the duty as well expressed by Pope XI: "The most precious gift we have received is the gift of the Faith. But every gift in proportion to its value demands gratitude towards the donor. Now the gift of faith is so priceless that the only proportionate means of gratitude in our power is to pass the Faith we have received to others. Then our thanks offering is adequate: faith for faith, divine gift for divine gift."

This is illustrated in the conversion of Phyllis Lockwood of Los Gatos, California. "I was reared as a Protestant Episcopalian," related Phyllis, "but I supplemented the instruction I received by reading "Father Smith and His Disciples of All Nations." He said to the Apostles, and He said to me, 'Go ye into all the world and preach the Gospel to every creature.'"

Don't you want to share your faith for faith, divine gift for divine gift to your non-Catholic friends? It's easy and inexpensive if you have the faith to do it. The University of Notre Dame Press will be glad to send you a free copy of each of these inexpensive paperbacks. Ask for "Winning Conversions" and "Why I Became a Catholic." You will receive both brand new, direct from the University of Notre Dame Press, for only $2.00. For your information, the University of Notre Dame Press is a Catholic religious education organization aiming at fostering the spiritual education of all men and women of every faith. It is supported by the University of Notre Dame in South Bend, Indiana, and is independent of any religious order.

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Page 20 August 2, 1963 THE VOICE Miami, Florida
Teenage Marriages Face High Odds

My niece, age 17, a high school senior will be married in three months. The groom is to be 19 and a helper in a TV repair man. My sister-in-laws thinks the whole thing is "just fine because they are both wonderful kids." I am frankly shocked because they are totally unprepared for marriage. What arguments can I use with my sister-in-laws and my own daughter against early marriage?

FATHER WALTER W. IMBIORSKI
Family Life Director, Archdiocese of Chicago

(As Columnist for Father John L. Thomas, S.J.)

"Early" is a relative word. Romeo's Juliet was about 15, and 13 or 14 is considered a fairly advanced marriage age in some parts of India. The Canon Law of the Church, based on the customs of an older and simpler culture conceives of marriage between younger teenagers as valid and licit.

It is unwise to judge the prudence of marrying only in terms of chronological age. One is old enough to marry when he or she has achieved sufficient maturity to choose a partner wisely and to understand and assume the responsibilities of husband and father, or wife and mother. Some people can reach this maturity in their late teens, others never seem to reach it.

In a simple, rural society where a boy or girl had to learn skills and self-reliance simply by living on a farm, they had long-term preparation for their marriage roles. Today in our complex society unskilled labor is just not wanted, and job-training and higher education are a must.

It is a rare young man who is able to marry before he is 22 or 23, unless he is willing to subject his wife to a marginal existence, or has a family willing to support him. I remember one parent saying proudly, "We just bought Alice and her husband a new car so that they can go to classes more easily."

There is a special problem facing Catholic couples. Their non-Catholic friends who marry early limit the size of their family by contraceptives. What about the Catholic girl who is the mother of three before she turns 21? If her husband is bringing home an inadequate salary with no prospects for improvement, and she has at least 20 child-bearing years ahead of her, temptation is great.

The crucial argument against teenage marriage is this: in our society the presumption must be made that the late adolescent does not have a sense of identity, a coherent system of values, a clear notion of what is to be sought in a spouse, and a realistic awareness of the burdens involved in matrimony.

No one who has dealt with teenagers for any period of time thinks that there are very many of them who have finished the process of growing up which marriage must presume.

I recently ran into a bride of 17 who until the day of the wedding had never once prepared her own breakfast. She was marrying a young man whose chief domestic skills were carrying out the garbage and changing a fuse.

Because of the exposure to mass media, many teenagers seem "sophisticated," but their involvement in dating, adult-type parties, and heterosexual relationships are what the psychologists call precocious. The word means "half-baked" and implies that they are simply not ready. They have not finished growing up.

Marriages in which both partners are under the age of 21 end in divorce three times as often as those of couples over 21. Thirty to forty per cent of all high school girls who marry are pregnant and almost 70 per cent of all high school boys who marry, marry pregnant girls. One study has clearly revealed that neurotic tendencies are far higher among young men and women who marry under the age of 20 than among those who have the control and common sense to wait longer.

The best treatment for too-early marriages is preventative. If there is a background of communication and adequate sex education in a family, parents should not have too great a difficulty in periodically emphasizing the difference between sexual attraction and love and in describing the problems involved in early marriage.

Tell them of the curtailment of professional training for girls as well as for boys; of the lack of experience in making a choice, of the absence of maturity, patience and wisdom on both sides of the relationship, of the financial situation of the new family will probably be in, of the heightened possibilities of divorce and the increased problems in adjustment.

If young people have learned that they can trust parents to tell them the truth in matters connected with life and love, they will have little hesitation in asking parental advice on the subject of early marriage. If, on the other hand, parents have never said anything on the subject except to proclaim dire warnings of doomed, it is not at all surprising that a young couple who think that they are in love have just stopped listening.

(Father Imbiorski will be unable to answer personal letters.)
A través de esta serie se está ofreciendo una versión al Castellano del libro "La Fe de Millones", escrito por el R.P. John A.O'Brien, profesor de Teología en la Universidad de Notre Dame, presentando su lenguaje sencillo las doctrinas de la Iglesia Católica. Hasta ahora se han publicado más de 800,000 volúmenes de esta obra, que ha sido traducida a diferentes idiomas.

Cristianismo: Doctrina de Austeridad y Sacrificio

CAPÍTULO VII (Continuación)

A pesar de que el hogar de los jóvenes refugiados, en Miami, Florida, tiene en él un aspecto más de interés, más de tristeza y más de responsabilidad.

En los últimos tiempos las condiciones de Camp Matecumbe han tenido un cambio muy favorable para los jóvenes que allí encuentran refugio. Había un momento en que el arribo constante de jóvenes solteros de todas las partes de Cuba, sobre todo de La Habana, obligaba a superpunturar la masa, lo que dificultaba considerablemente la organización interior.

En este momento de vacaciones plenas de experiencias, en la vasta fauna que opera el Catholic Welfare Bureau se encuentran residentes más de 100 jóvenes, para los cuales se ha establecido un amplio panel de dormitorios y un edificio escolar, con aulas amplias y ventiladas.

Para el establecimiento de la situación del campamento, es más fácil organizar la seguridad de sus moradores, y todas estas vacaciones están siendo plenas de esparcimiento. Todas las tardes unos óhmillos cargados de jóvenes refugiados salen para las playas de Miami. frecuentemente se organizan excursiones a lugares de visitación en el sur de la Florida de tiempo y tiempo algún baile con las naciones de Miami.

Un aliento nuevo de estos vacaciones para los jóvenes refugiados está siendo el Summer Camp que auspiciado por el CTC se está ofreciendo para Jóvenes de Miami en Camp Matecumbe. Todas estas semanas un grupo de jóvenes van a disfrutar en un campamento de verano, lo que los jóvenes del Catholic Welfare disfrutan durante todo el año.

El hogar de los jóvenes refugiados ha sido un hogar en el corazón de Miami. Si el Tiber rebasaba su cauce, al momento atronaban: "Christiani ad Ieones"!, "A los leones con los cristianos"...

En este mismo momento unos jóvenes de Matecumbe están matriculados en el Curso de Verano del Instituto de Acción Social, y todas las noches un óhmillo los lleva y los trae a las clases y conferencias que se ofrecen en el Campus Matecumbe, en el corazón de Miami.

Algunos de ellos sembraron raíces realmente comovedoras. Unos, aunque no para decirnos de su "hobby" de verano "el vigilante del peso y media" que generalmente nos ofrece a los jóvenes, para poder pagar el viaje de los viejos, por México o por España, y hace más efectivo el esfuerzo, ya que además del campamento se ha buscado un trabajo. Ayuda al lechero que lleva la leche al campamento, y con eso se busca una paga que también va a expresar el fin de el viaje de los viejos.

Así, tanto durante el curso escolar, como ahora en este periodo de vacaciones, estos jóvenes tienen en Camp Matecumbe, un hogar en el que en medio de una vida llena de esparcimiento y de actividad física, pasatiempos y prácticas deportivas, se forman en cuerpo y alma, física, cultural y espiritualmente. En un amplio terreno que en el futuro les espera: Ser líderes en la reconstrucción cristiana y democrática de una Cuba nueva.

Vacaciones en Camp Matecumbe

El Nuevo y Especioso Salón de Dormitorios Construido para los Jóvenes Refugiados

Remozó el Hogar de los Jóvenes Refugiados.

PRACTICANDO FÍSICULTURA EN UNA DE LAS DORSALES DEPORTIVAS
Hacia Lovaina Jóvenes Refugiados

Bendice el Papa Paulo Al Movimiento Familiar

Los jóvenes cubanos están desarrollando una democracia auténtica, que es la democracia que el documento pontificio. La Iglesia desea una democracia auténtica, recuerda el padre de familia, reflejo de Jesucristo. Este, dice, debe incutir en el Padre de Familia, formar en el Padre de Familia, un ejemplo de Jose en la Sagrada Eucaristía, que es el padre de familia. Abrigamos la esperanza de que en el futuro puedan tener idea cabal del verdadero rostro de la parroquia de St. Agnes, Key Biscayne; St. John the Apostle, Hialeah; y en SS. Peter and Paul, Corpust Christi, St. Timothyc, San Brendan y la Catedral.

Próximamente partirá otro grupo de jóvenes refugiados en Miami, entre ellos Alberto Segregara, José García Medrano y Araelly Vila.

Los Caballeros de Colón (cubanos) del Consejo Nuestra Señora de la Florida, No. 5110, efectuaron recientemente una serie de innumerables actividades de unidad y cooperación en nuestro país, que son el resultado de la labor de los jóvenes de la Asociación de Jóvenes Refugiados de Cuba.

En vista de que el documento pontificio, en el que se indica que la democracia viene a ser como un movimiento, puede tener idea cabal del verdadero rostro de la parroquia de St. Agnes, Key Biscayne; St. John the Apostle, Hialeah; y en SS. Peter and Paul, Co, St. Timothyc, San Brendan y la Catedral.

ACTIVIDADES DE LOS CABALLEROS DE COLÓN

Proyectan Comunidades Cristianas

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