

Crops Bad Wires Stolen, Radio Comes To Rescue

PAYAS, Bolivia—(NC)—The radio school run by a U.S. mission here came to the aid of North American technicians when separation threatened to cripple their seismograph station.

For the past six months a team of engineers has been constructing an out post to record the shocks of earthquakes in this sector of the Andes, some 12,000 feet above sea level. Recently, however, their efforts were stalled when many of their ground aeriels were cut and the copper wires stolen.

At this point the director of the project asked the help of Father Francis B. O'Hara, M.A., of West Newton, Mass., pastor of Payas parish and director of Radio San Gabriel. After several meetings with the Aymaras Indians in the area around the new station, Father O'Hara learned the cause of the theft.

The Aymaras Indians are a superstitious people. They felt that the copper wires were sucking up the fertilizer and so causing poor harvest of their vital crops, potatoes and barley. They had simply decided to help the harvest along in their own way.

Having learned this, the Marystonians used the educational facilities of Radio San Gabriel, the local station run by the Maryston Fathers. Special broadcasts to the people explained the purpose of the seismograph station and assured them that it would not destroy their crops.

The one-kilowatt radio transmitter station, located 40 miles from La Paz, enabled Father O'Hara to contact many of the 12,000 persons in his parish quickly and so clear up the difficulties.

The radio school has also proved an efficient weapon in this part of Bolivia in wiping out illiteracy and educating the people in their faith. Almost 70 per cent of the people do not know how to read or write.

Mexican Unit

MEXICO, D.F.—Xerox de Mexico S. A. officially became a subsidiary of Xerox Corporation today.



Children Help Children

How many babies will your child adopt in May?

No, that's not a misprint. Children do adopt babies. At least they do if they are members of the Holy Childhood Association, an international mission-aid society devoted to helping the less fortunate youngsters of the world.

But it's a unique organization. It's children helping children—Catholic youngsters helping their needy brethren. And only children who have not yet reached their 13th birthday can belong.

They don't physically "adopt" babies as we think of adoption. That would be impossible. But they supply funds for the baptism, care, shelter and Christian education of the millions of babies abandoned or neglected in countries without the means to provide for them.

This, then, is what "adoption" means to the Holy Childhood member. And last year the four million Holy Childhood members in the United States "adopted" more than 322,000 helpless mission children in 76 countries—from South Vietnam to Kenya to Ecuador.

Children are not allowed to ask for an outright gift from their parents. Instead, they are honor bound to earn the money—perhaps by washing dishes, mousing the lamp, or cleaning the bedroom. Or, if these are part of their normal duties, they will sacrifice portions of their allowance—foregoing the poppies and tootsie rolls, movies and comic books. They sac-

—always sacrifice, helping others while they teach themselves the meaning of life itself.

Collecting money for the adoption fund isn't the only duty of the Holy Childhood members. They're asked to remember the unfortunate mission children in all of their prayers and are obligated to make a daily recitation of a "Hail Mary" and the invocation, "Holy Virgin Mary, pray for us and for the poor pagan children."

The photo shows Sister Mary Leah explaining the Holy Childhood plan to first-grade pupils in St. Rosalia's School, Pittsburgh. Nuns in the Rochester Diocese will do likewise this month according to Rev. John Duffy, diocesan Holy Childhood director.

The beneficiary of this privilege is Ernest Adam Beck, 39, former pastor of Holy Trinity Lutheran church in North Bergen, N.J.

Beck is expected to be ordained for the Mainz diocese in the near future. He will then study at the university here to work for a doctorate in theology. He was expected to arrive here in the last week of April from Rome, where he was completing necessary arrangements. His family is to join him here soon.

The permission carried with it the approval to exercise the full rights and obligations of the married state, with unrestricted exercise of the priesthood.

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His meeting with the Patriarch in Jerusalem last Jan. 6 and 7, the Pope said, "marked the beginning of a new era in the relations between the Holy See and the venerable Ecumenical Patriarchate."

Married Lutheran Cleric To Be Ordained Priest

Mainz—(NC)—Pope Paul VI has personally granted a special dispensation so that a married former Lutheran minister from Detroit may be ordained a Catholic priest of the Latin Rite. He will be the first American in the history of the Church to be accorded this privilege.

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Stronger Bond With Orthodox

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College Classes by Phone

Students and teachers at St. John Fisher College are enjoying the first of a new college teaching technique—cross-country lectures via the telephone.

According to Rochester Telephone spokesmen, this is the first college experiment with "tele-lectures" in its operating territory.

With tele-lectures, students in a classroom can hear a lecture on a "loud-speaker telephone" and participate in question and answer sessions with instructors across the street or across the nation.

History students at St. John

Fisher College have just completed the second session of a three-part tele-lecture program on Far-eastern history.

Their lecturer-instructor is Dr. John Killgrew, expert in Far-eastern history from the State University of New York at Brockport. His topics: The Development of Japanese Militarism in the 20's and 30's; The Development of the Communist Party in China; and, The Problem of Viet Nam Today.

Each tele-lecture at the college consists of about 40 minutes of lecture and a 15-minute question and answer period.

With the aid of a telephone

loudspeaker and microphone, the lecturer to the audience by means of a telephone call. And, in typical classroom fashion, the lecturer and his audience can speak freely back and forth. Tele-lectures can be set up wherever there are telephone facilities. Tele-lectures have been made from homes, offices, from hospital beds and—when the lecturer was detained by traffic—from a public telephone.

Father Joseph B. Dorsey, S.S.B., dean of studies at St. John Fisher, pointed out that the tele-lecture program at the college is a supplement to, not a substitute for, regular classes and lectures. "We feel," he said, "that tele-lectures, intelligently handled, can contribute substantially to our educational program here at Fisher and in other colleges throughout the country. Tele-lectures afford students the rare opportunity to

learn from some of the finest minds in the country without leaving the campus. Lecturers said Father Dorsey, "welcome the convenience of being able to deliver their talks without the lost time and expense of traveling to the lecture site. Consequently, tele-lectures should make it easier to obtain the services of busy educators."

"Another objective of our experiments with tele-lectures is to increase the cooperation between the nine colleges and universities in the Rochester area so see if we can better share the specialized talents of our top local scholars."

"The lectures so far have been successful and well received by the students. Next fall, when classes resume, we plan to expand our tele-lecture program to include more students, more lecturers and more diversified subjects."

God's World

Survival

By REV. LEO TRESE

For most of us and for most of the time life moves along in fairly comfortable and satisfactory fashion. To almost everyone, however, there do come periods of exceptional stress, periods when life becomes a struggle for survival.

It may be a single day; a day at home when the baby is fretful, the clothes washer breaks down, Junior cuts his lip at play and dinner scorches on the stove; or it may be a day at work when one mistake, emergency and frustration piles upon another. "I just hope I survive until this day is over," we say.

A single day is not too bad, but there may come a period of weeks or months when everything seems to go wrong. There may be grave illness in the family. There may be financial stringency with past-due bills piling up and insurance lapsing.

There may be a misunderstanding. There may be parental worries, such as an older daughter's infatuation with a divorced man.

There may be a misunderstanding with in-laws which results in bitterness. Whatever the particular burdens may be, life becomes one weary and worried day after another.

Whether our term of agony is but a day or whether it stretches through months and even years, we have one strong support in our distress. This is the virtue of hope, the confidence we have in God's love for us and the trust we have in His provident care. We remember the old saying, "It may not be your way and it may not be my way, but all in His own good way, God will provide." So, we hang on. We keep putting one foot doggedly in front of the other, moving from one hour and day to the next.

At times the black temptation to surrender does descend upon us. "I feel like giving up," we say. "I simply cannot go on." But we do not give up. We do go on.

Perhaps we remember back to happier days when we so easily assured God of our love for Him. "Oh my God," we glibly proclaimed, "I am willing to suffer anything for love of You!" Now, we wryly reflect, has come our moment of truth. God has taken us at our word.

Now has come the time for us to lay our love for Him on the line. And to our everlasting glory—literally to our everlasting glory—we do plod on.

There is much unshed heroism among our Catholic people. Most of us, I think, are inclined to undersell ourselves in this respect. Most of us have far more fortitude when fortitude is called for, than we realize. True enough, we are pretty weak and imperfect creatures. Even the best of us return to God only a minute portion of the love which is His due. However, it is precisely the love of an imperfect creature which God asks of us. He does not expect of us such love as He receives from the angels and saints in heaven. Our time will come for that, too, but right now God only looks for what we are capable of giving.

It is good that we are humble. It is good that when we groan under our crosses, like a child grumbling at his unwelcome chores, we should feel ashamed at our lack of generosity. However, God is not affronted at our want of gracefulness in responding to His demands upon us. These observations are not to be taken as an encouragement to spiritual smugness. Undoubtedly there are complacent Catholics who need to be jarred from their self-sufficiency. But there are just as many, perhaps more, who are striving earnestly and sincerely to do God's will, yet feel discouraged that they are falling so far short of perfection.

This is particularly true of those who have a heavy load of suffering to bear. Often they compound their suffering by the shame they feel because they cannot be more cheerful beneath their cross. They have need to remember that perfection, in this life, is a relative thing. From God's point of view, no one is perfect who is doing the best he can. God asks no more

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