

Fellman Plays "Mary"

"Every Catholic girl has at some period in her life desired to play our Blessed Mother," Mary Fellman commented.

Mary, choreographer for this year's oratorio and its principal dancer, expressed her feelings about portraying her namesake. She explained that she tries to envision how Mary must have felt when she was asked to bring Christ into the world.

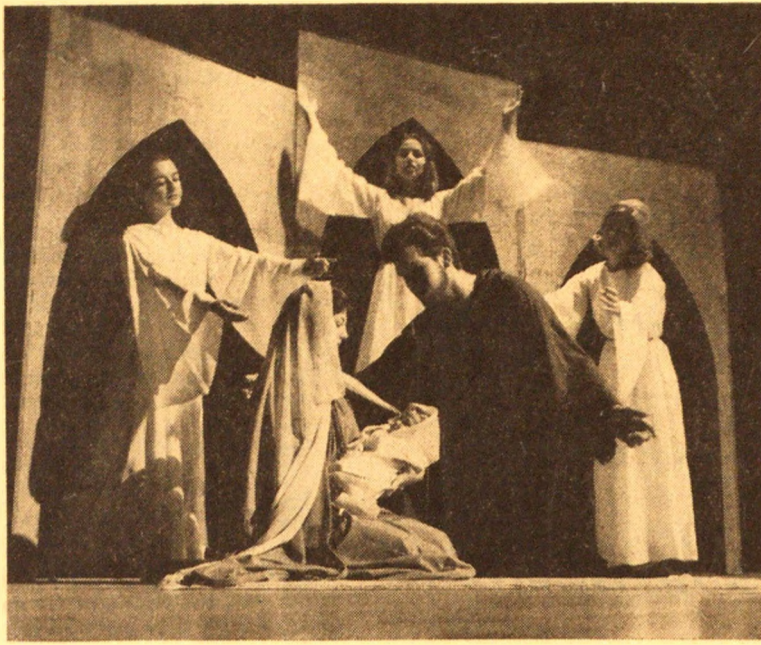
"How wonderful she must have felt!" Mary exclaimed fresh from revealing that wonderment during rehearsal.

Mary also explained that she draws inspiration for dancing a certain role from her fellow dancers. In last year's performance, for instance, she related, "The choreography for the part of Joseph, as interpreted by Dalton Cathey who danced the role last year, gave me a protected feeling."

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Oratorio Climaxes Christmas Season

by Jean Jehle



The Tara Singers, 70 girls, under the direction of Sr. Alma Christa, will once again say "Merry Christmas" to the Miami community with the presentation of the Christmas Oratorio. This gift has been given to Miami annually since 1943.

The oratorio, entitled "A Christmas Triptych," is a cantata for women's voices in which there is a dramatic portrayal of the Annunciation, the Visitation, and the Nativity set to music and recently interpreted in dance.

The cantata-pageant was written by Denise Mainville (Sr. Mary Denise, O.P.), well known for other piano and voice compositions. Sr. Mary Denise was a pioneer faculty member and former head of Barry's Music Department.

Donna Miller will sing the role of Mary, her third performance of the lead role and her fourth participation in the oratorio. Joan Branscome and Jean Ohlsen will alternate performances as the Angel Gabriel, as will Marianne Bianchi and Maria Luz Rodriguez as Elizabeth. The part of the Angel of the Lord will be sung by Marilyn Bogetich.

Other soloists are: Carol Fraim, Elizabeth (B.J.) Centrella, Carol Bird, and Mariana Delgado. Celene Dembroski will provide organ accompaniment. Mary Jo Goggin will narrate.

Sr. Marie Carol is supervising the dramatic aspects of the oratorio.

Mary Fellman, choreographer of this year's presentation, will portray the Blessed Virgin in dance. Drew Barrett, a junior at Biscayne College and an active participant in Barry's drama department, will portray

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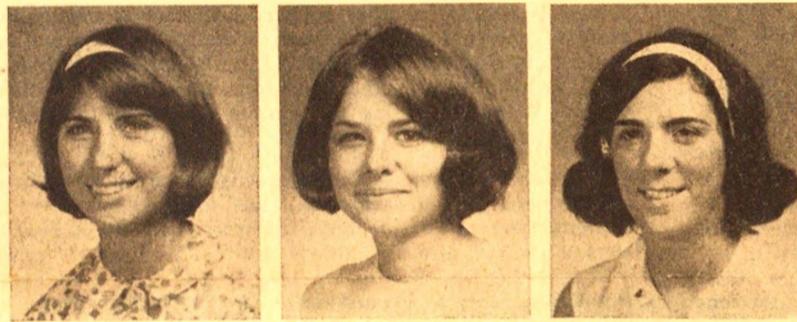
No. 3

Frosh Nominate Officers; Gatchell to Head Class

Sue Gatchell, a resident of Detroit, Mich., has been elected president of the class of 1969. She is a math major.

The new vice-president is Kathy Krym, a resident of Manchester, New Hampshire. Kathy is a nursing student.

Kathy Sweeney from West Palm Beach was elected secretary of her class. She is a home economics major and an education minor.



SC Announces New Plans for '66 LDC

Nancy Dooling, Student Council President, recently announced the appointment of Wendy Halambek and Judy Antinarella as co-chairmen for the 1966 Leadership Development Conference, an annual project of SC.

This year's conference will be held the week of Feb. 28 and will open with a general assembly on Monday.

"In reviewing the records of past conferences," Wendy commented recently, "we have noticed that there is a need to devote some consideration to developing responsible followers as well as leaders. In this year's conference we would like to explore the relationship of leaders and followers."

"We would especially like to extend this exploration to the area of post-graduation endeavor and possibly to relate speakers' topics or panel discussions to the specific fields which we will enter after college," Judy added.

In conjunction with these aims, the co-chairmen are in the process of canvassing faculty members and department heads for possible speakers and discussion participants from the campus and the community. They agree, however, that, above all, they are anxious to prepare a conference which will be not only a speaker-audience program but also will include opportunities for students to observe and analyze actual leadership experiences of fellow participants.

Site Set For IBM Take-Over

If pre-registration is here, can registration be far behind?

Don't dread it, for the end may be in sight. The administration has tentative plans to

Spanish Professor Aids Homestead Migrants

by Rosemary Rynne

Assignment: What is Sr. Kenneth doing with the migrant workers? Easy question for an editor to ask. So, I walked into Sr. Kenneth's office, asked the question and the interview was all hers. The story that unravelled was one of Christian commitment.

A short time ago, Fr. De La Calle requested Sr. Kenneth's assistance in setting up some kind of educational program for Homestead's migrant workers. "This is a camp of Puerto Rican men and some Mexicans brought to Florida to help with the crops. The men work in the fields from early in the morning till late at night and then come home and sit. They are separated from their families and there really isn't too much else for them to do," Sr. explained. "We set up language classes for every Monday and Wednesday night and divided them into three sections."

The first section consists of 35-40 men whom Sister Kenneth instructs in beginning English. The second section of 15-20 men is for advanced work in English and is taught by Miss Rosemary Stechschulte, a biology instructor here at Barry. Carmen (Pick) Pelaez, along with Teresita Mier, Iris Diaz and Becky Velez, instructs the third section of 15-20 men in the reading and writing of Spanish.

"For this third section, men unlearned in the reading and writing of both Spanish and English . . . we didn't know where to begin," Sister Kenneth noted. "I called Robert Laubach at Syracuse University in New York to send down information on their method for teaching illiterates, (which has been used in 96 coun-

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speed up registration. When we register in January, there will be a representative from I.B.M. to survey the situation and to give us an estimation of the useful machines and the cost.

If it goes well, there is hope of a "practice run" for the summer session, and possibly full-fledged use of the equipment during registration for the fall semester.

Countries Celebrate Contrasting Christmas Customs

by Adrienne Moore

Christmas! The time of year to exchange gifts and visit friends and relatives, but most important of all to remember the Nativity of Christ. However, Christmas is different in other countries. How is Christmas celebrated in other countries? Is it commercialized as much as in America?

"Christmas in Viet Nam is not a national holiday as it is in America," expresses Mary Rose Tu Trinh, a native of this country. "The Vietnamese Christians make up only 15 per cent of the entire population."

Western civilization introduced the idea of Christmas to Viet Nam in the sixteenth century. The people attend midnight Mass,

which is a "must" for all Christians, not because the Church has issued any particular regulation but because Vietnamese Christians tended to form the tradition.

The Christians have an opportunity to know Santa Claus. Their eyes glow at the sight of a Christmas tree. A turkey dinner is served after Mass and this is the only time of the year in which the people have this meal since turkey is not a popular food.

Pere Noel is the French name for Santa Claus. "He rides into town on a donkey with loads of gifts in his knap-sack for all boys and girls," explains Bonnie Green, a freshman, who lived in France for three years. Wooden shoes are placed outside the door of each house and they are filled with candy, fruit, and little goodies. Religiously, the people display mangers as a reminder of Christ's birth. They attend midnight Mass and then return home for an enjoyable meal. The children delight in opening a few gifts at this time, but the more important presents are reserved for the feast of the Epiphany when the Magi presented gifts to Jesus.

An old-fashioned Christmas can be found in the small towns and villages of Italy. There are no Christmas trees; each home has a stable scene. Christmas is regarded solely as a religious holiday. It is believed by the children that the Baby Jesus will leave a gift under their pillow at night. It is

on the eve of Epiphany that the children hang their stockings in the hope that the good witch Befana will come and leave presents and candy in them.

Italy is now more "Americanized" and so the tradition of Christmas has been altered somewhat in large cities where trees are decorated. The Italian Father Christmas is similar to our Santa Claus. The traditional colors in Italy were pink, purple, green and orange but now the American concept of green and red is more popular. Churches construct stables with the surrounding scenery of the town of Bethlehem. "The Baby Jesus still is the main Christmas figure in Italy, even though the merchants push the idea of Santa Claus," asserts Gail Hoffman, a temporary resident of that country.

In Spain, a strictly religious country, there is no Santa Claus. Maria Perea who lived in Spain explains that Epiphany is the celebrated day and presents are received at this time. However, on Christmas Eve the people attend midnight Mass and then the family unites for a fabulous fiesta. The manger is all important with life-size figures and real hay. Santa, called Papa Noel, is used for advertising purposes, but Jesus always captures the heart of everyone.

Spanish-American countries follow similar customs. In Honduras the manger is most prominent having large statues with a scene of Bethlehem as a backdrop. A contest is held for the most original setting. The people attend midnight Mass and return to have a family feast. "Then the teenagers visit their friends and relatives at

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LEGION TO GREET REFUGEES

They are coming to a new country. Very few speak English. They don't know where to go, what to do. This is the plight of many Cuban refugees being air-lifted to Miami. The Barry Spanish Praesidium of the Legion of Mary intends to help staff the "Freedom House," the Catholic Spanish Center at the airport, to greet the refugees, to give a smile, to help them get registered and to acquaint them with the facilities offered by the center.

This group, headed by Margarita De Le Llera and moderated by Sister Kenneth and Father Jose Pollos, has a long record of helping the needy. Once a week each of the members has spent two hours visiting one of the following homes for the aged: Venetian Convalescent Home, New Convalescent, and Sun Ray. Included in this group are Maria E. Revilla, Graciela Mendoza, Mariana Palacios, Mariana Delgado, Marisa Alonso, and Margarita.

"We go," according to Marisa Alonso, "because many of them are lonely and bitter and we'd like to help cheer them up. They give us much too. For instance, there

is one woman who is always very happy, even though she is paralyzed on one side. She has difficulty expressing herself but she always shows her gratitude with the one phrase she can say: "Thanks to God and the Blessed Virgin."

Two other Legion members, Carmen Pelaez and Maria Elena Perea, weekly visit the Spanish patients at Cedars of Lebanon Hospital.

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Shall We Rejoice?

This Sunday we will hear expressed in the words of St. Paul the joy of the Church at the coming Christmas season. "Rejoice in the Lord always: again I say, rejoice . . . for the Lord is nigh."

That such words can be uttered to our generation seems ironic, paradoxical, impossible. Are we not suffering the loss of our countrymen in a deadlocked struggle in Viet Nam? Are we not, furthermore, subjected to misgivings on our own part or the part of others about the morality of the struggle? Are we not witnessing in our own city the anxiety of refugees fleeing their island prison 90 miles to the south of us? Are we not acutely aware of the reception of mixed feeling which awaits them here? The Ecumenical Council is setting a glorious course for the ecclesiastical ark, but even the episcopal navigators are apprehensive of the uncharted waters of religious liberty, the priesthood of the laity, etc. And what are the innumerable personal trials we face in our private lives?

Yet St. Paul and the Church in rose colored vestments exhort us to rejoice. St. Paul addressed his words to the church at Philippi from Rome where he was a prisoner, but his message is hearteningly pertinent to each of us today. It is the message of Christian joy in the face of any other emotion or anxiety. This joy he justifies by the acknowledgements of God's promise of salvation coming to fulfillment through the coming of Christ. We are reminded that for St. Paul, writing about thirty-two years after Our Lord's ascension, as for us, this coming is not principally the Nativity but rather the second coming of Christ, triumphant over all trials.

Make a present to yourself of the ten minutes it will take to read St. Paul's letter to the Christians at Philippi and which, in the accommodated sense of Scripture, might well be addressed to the Christians at Miami or wherever.

Then reflect on the message of the season: Isaiah's prophecy of longing and expectation is not without confidence; Paul in the confines of prison rejoices in approaching salvation; the Church tints Advent's penitential purple with the rose-glow of the promise to be fulfilled.

. . . Letters to the Editor

Dear Editor:

In the November 12 issue of *Angelicus*, I was referred to, perhaps misleadingly, as Editor of *Orbit*. Vivian Troilo and myself are, together, co-editors; while Devon Larkin is art editor.

Thank you for your interest in *Orbit*.

Kathy Kraft

Dear Editor:

For five weeks a Discussion on Communism has been held on campus Tuesday evenings. Approximately ten people attend—only about six are Barry girls. This is a shame because the meetings are very informative. Communism is something we should all know about in order to combat it. Few of us do.

For almost a month, the Nursing Students Association has been asking for blood donations to Barry's Blood

Bank (which can be used by students and their families). Not many people signed up to donate and few went to see the informative films shown by N.S.A.

In this first issue of *Angelicus*, Naomi Davis brought up a controversial question: What is true education and do we have it at Barry? Other than one letter to the *Angelicus*, Naomi did not receive one comment or suggestion to the article (*Et Cetera*). Quite disheartening when one expressly asks for students' and professors' opinions.

Class meetings were held last week. Student Council Representatives asked for suggestions from their classes so that they might make some recommendations at the next Student Council Meeting — No one had any suggestions or comments . . . Such a contented student body . . .

By the way, there is a war going on in Viet Nam—many

students know JUST that about it and nothing more. One wonders why newspapers are delivered to dormitories when no one seems interested in anything but the comic page.

Barry offers many programs—Culture Series, Lecture Series, Sandwich Seminars—which are not only entertaining, but also educational. Attendance is not what it should be. But this is not the worst part. There is no follow-up. The day after Doctor Albright was here to speak on archaeology and the Bible, the students who were fortunate enough to hear him should have been spreading their experience and newly-gained knowledge all over campus. They weren't . . .

The list could go on forever. My point? There have been many comments made this year to the effect that Barry College students should not become "involved" in pol-

itics, Viet Nam, Selma—e.g. the world outside. I took offense to this statement but, now I realize my reaction was quite wasted. I am not asserting that as Barry students we should be involved in all these matters. But we should be aware of them. Those who feared controversy on our campus need not worry. Barry girls will not become involved, nor interested, either in current events or campus activities. The wall around campus is not necessary. The students have their own wall erected against reality — it's called apathy.

Yvonne Daley

Dear Editor,

I can't help but be concerned about the general apathy that is sometimes manifested by the students on this campus. Take the "Operation Christmas in Viet Nam" situation, for instance.

(Continued on Page 4)

Best Wishes

for

A Blessed and

Holy

Christmas

and

A Happy

New Year

Claus Controversy

Dear Editor:

I am very sad. Some people think that I don't exist or rather that I shouldn't exist. They think that I'm just a figment of the imagination, a sort of nonsensical nebulous nobody. But I'm not. I'm a somebody.

For years all kinds of children have believed in me, have smiled and laughed in delight over the things I have done. They even wrote me warm, friendly letters. But some parents have told their children that people like me don't exist, that there isn't anyone who visits somebody else's house and gives something for free. They tell them that giving presents is just a gimmick the stores use to sell more products. It makes me very sad.

And there are other people who will only admit that I exist at Christmas. I guess that's because they hear the story of the three Wise Men and the Christ Child. They are reminded that there are people that visit others and freely give presents.

But I exist all the time . . . not on just one day. I'm the Spirit of Giving, Santa Claus, a somebody. I wished people believed in me.

S. Claus

Are We Concerned?

It has seemed lately that to get some organizations on this campus into action has been like trying to thread a needle with a tablecloth. Perhaps the simile doesn't end there.

We speak in particular of Student Council. Like a tablecloth, the last SC meeting, held on Nov. 14, was embellished with patterns and designs these in the form of ideas, comments, and outbursts (like Vee Casale's "Is everybody awake?"). Although a parliamentarily organized meeting is a pleasing sight, let's not forget that the purpose of tablecloth, needle, and meeting alike is essentially a practical one.

Each week we wade through a welcome stack of exchange papers from other colleges and find in every one at some time or another the same complaint—ineffective student government. If anyone is interested in that subject, you'll have to drop by the press room and study the other papers. We aren't going to exhume the worked-to-death arguments on it.

Instead we propose the following observation. Things are happening on this campus. More than ever before we students are concerned about the world outside of books, classes, dances, and the college routine. Witness the activities of Legion discussions on Communism, Sodality's interfaith project, groups in migrant worker projects, Cuban refugees reception centers, tutorial projects for the children detained in Youth Hall, religious instruction through CCD, and other efforts, perhaps unproductive at this time, but at least undertaken.

In the first three months of this year, all significant activities have originated with classes, clubs, or at faculty suggestion—none so far has been spearheaded through SC. The productive ideas and efforts are not even being regulated and advanced by SC's Inter-club Council. No one is benefiting from their success or failure.

Is Student Council on the brink of relinquishing its traditional leadership role to less representative bodies? Are students more willing now to participate in learning-sharing experiences rather than the legislation-enforcement syndrome associated with the idea of a student council?

The answers to these questions are your concern. You with the newspaper in your hands. And don't hide behind the excuse that you're not a council member, SC wasn't designed to be a Sunday morning discussion club, but a utilitarian organization aimed at discovering and providing for student needs.

We hope faculty members will express their concern in this matter too. We have held previously that experience in student councils is part of the educational process of which you are the key. Should the parts of the educational system remain unacquainted and uncoordinated? When SC meets again on Dec. 12, those in attendance will prove themselves to be concerned individuals ready to thread the Student Council needle with their personal resources and create a serviceable garment of interacting organizations from the remnants of the original.

JTA

Et Cetera . . .

By Naomi Davis

Hi. This time I'd like to share with you a few reflections at random on what I've been pondering as a senior this year. I hope that you freshmen, sophomores, and juniors will just bear with me. And to my own class I'll say that even when I use the editorial 'we' (a columnist's privilege), I'm speaking personally. If you feel differently, however, I'd be interested in knowing, since as far as I can see, the problem-process I'll discuss belongs to all of us.

One thing, then, that strikes seniors is a realization of how familiar they are with what goes on as the ordinary life of the college. One has been through it all before — the value of routine as experience is thus diminished. But familiarity with activities and programs brings with it a kind of freedom, a release of energy to think about what one has been exposed to previously, as well as to think over personal problems and the future.

There is a paradox involved, therefore, in being a senior: one who is at the heart of the life of the school (as much as one chooses to be), is more able to influence and participate in activities, but yet is drawn and driven to consider more and more the life of the world of work or marriage, and a future in which one's friends will be scattered, personal responsibility increased, and the experience of college no longer the focus of existence.

I'm sure that for those in the class who are interning, who are engaged, or both, the awareness of paradox is acute. For those like myself who are in neither category the problem is at least evident. One thinks, "What am I going to do? Can I honestly believe I'm mature, that I'm ready to lead my own life wisely? Will I contribute something worthwhile to society?" These questions might seem ridiculous in people twenty or twenty-one when one thinks how many men and women this age there are who have already set and established their lives. It seems almost as if we are suffering from delayed maturation, that we have been allowed to pretend we're children for too long.

(I feel as though I'd been allowed to run up a huge bill on Life's charge account, and that Someone is getting ready to collect — and I'm not at all sure I can satisfy the Creditor.)

At its best, college both shields and prepares its students. We've been protected from the need to get out and earn a living, and have been saved from premature housewifery. The shield was itself designed, however, to prepare us for these things, for reality. We should be better able to contribute to society or to make a home just because for three years we've been trained to think abstractly about one or several varieties of intellectual problems. Ah, in what odd, non-logical ways are human beings fashioned . . . There are two surprising things about this system: first, it is expected to work; second, it mostly does.

Seniors are facing the simple fact that in less than six months, college will be over for them. (Graduate school and professional training are, I'm given to understand, far different). The lives we've made for ourselves at Barry, and all the wealth of relationship we've encountered, are going to end or be so altered that they might belong to another world. I think that few residents at any rate, can look forward to June without a few doubts and a goodly amount of soul-searching.

Seniors are, on the other hand, looking toward a greater degree of personal freedom than they have yet had in life. We know that the few big decisions we make will in their turn make us — some would even say, "We are our decisions." Perhaps we have a sense that freedom used is freedom lost, though this freedom of indeterminacy must be lost and replaced with the more demanding freedom (and determination) of maturity, if we are to continue to grow and to live.

You might think it is strange of me to write a kind of 'on to graduation' column before the end of first semester, but I have done so because the process of decision and contemplation lasts most of the final year. And there's no end in sight to the musing, either. The situation exists, new experience beckons, and I for one am happy to have another six months to look at it from a little distance.

Merry Christmas, all. Hope you have a fine vacation.

ANGELICUS

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Country Clubs and Casinos," says

(Continued from Page 1)

Ana Canahuati, a native of this country. Christmas Day is visiting day and each house serves a piece of fruit cake and a cup of coffee to all well-wishers. Wooden shoes are put outside the door to be filled with goodies.

A religious ceremony known as *posada* is celebrated. This ceremony symbolizes the travel of Mary and Joseph from inn to inn in search of shelter. A statue of the Christ child is taken from a crib scene in one of the homes. People parade in procession from house to house or station to station carrying the infant, saying prayers, and singing. Finally the infant is returned to the original home from which it was taken and this is a privileged home because it has the chosen infant.

Since the Central American climate does not allow snow to fall, nature provides the "Christmasy" mood in other ways. The weather becomes cooler with a constantly blowing breeze; the poinsettia, a popular flower in this area, turns a bright crimson. This is how the people of Panama know and enjoy their Christmas.

Preparations for this great occasion are centered around the midnight banquet just as in the previously mentioned countries. "The entire family unites for midnight Mass and then returns for the fiesta," asserts Rita Dominguez, a Panamanian. This meal consists of typical Panamanian dishes of *arroz con pollo* and *tamales* stuffed with meat and vegetables and wrapped in a banana leaf for flavor.

Again the manger is the center of attraction with a setting of Bethlehem. Some people have a river running through the crib scene.

Pine trees are uncommon in Panama. If people do not buy the imported ones, they use palm tree branches which bear seeds and berries on them. They are decorated with artificial snow, glitter, and tiny ornaments since the tree is not as large as ours.

Christmas in Cuba resembled the feast in the United States because of the great influence we had on that country in past years. Santa Claus, the Christmas tree, the exchange of gifts and the midnight Mass were popular, but the most important event was the Christmas Eve dinner. It consists of such national dishes as roast pork, black beans, white rice and potatoes — the typical Cuban meal. On Epiphany the children received gifts which again symbolize the presentation by the Magi. "One fact to note is that classes did not resume until Jan. 8," exclaims Maria Perea, a native of this country.

"The Bahamas, since it is under British rule and influenced so much by the United States, celebrates Christmas in a similar manner," explains Margaret Rose Carey, a resident of Nassau. However, there is one custom which is entirely different. John Canoe is the originator of this festivity, which is known as *Junkanoo*. The natives dress in costumes of gay shades of red, yellow, green, white and black, parade down Bay Street, Nassau, clanging cow-bells, beating drums, and blowing horns. The time is 4 a.m. The streets are crowded with spectators in a holiday mood. The costumes of these dancers are judged for the best dressed, color combination, quality of costume, originality, and performance. This event concludes at 8 a.m. Everyone returns home and listens to the reports on the radio of the winners. This gala event happens twice a year at Christmas and New Year. Along with this celebration is Boxing Day in which the mailmen, garbage collectors, butchers,

Campus Clips

The Mission Council in conjunction with the Sociology Club will give a Christmas dance on Saturday, Dec. 11 from 8-12 p.m. Admission is \$1 and the attire is dressy. The proceeds from this dance will be divided between the two clubs and the Mission Council's share will be distributed to needy missions throughout the world.

— c c —

The annual Christmas Party presented by Delta Sigma Omega will be held in Thompson Hall on Dec. 14. Corsages will be sold and the profits will be donated to the building fund for the new Dominican novitiate. The donation will be given in the name of Barry girls who have entered the Dominican order.

— c c —

Junior Class Day will be celebrated on Wed., Dec. 15, with a special and unique program in store for the resident students, junior day students, religious faculty and priests. Juniors will don their green and white in either patio or hostess dresses which is the suggested attire for all students. The evening affairs include an Egg Nog and Punch Party at 5:30 in the game room and a holiday dinner at 5:45 in the dining room. Christmas carols and the presentation of gifts will follow in the lounge of Thompson Hall.

The Nog and Punch Party will be a short informal prelude to the dinner, the menu of which has been secretly planned by Chairman Mary Jo Goggin and Mr. Thomas Ogden, campus chef. Name cards will assist faculty and students to "get better acquainted" by sitting together.

Exhibiting a Christmas flair, the decorations are being created by Kathie McCleskey. Senior, Hillary Barry, Chairman of the Student-Faculty Relations Committee, will officiate at the presentation of the faculty Christmas gifts.

— c c —

On December 15 at 11 a.m. in the lounge of Regina Caeli, the English Association will present Freshmen Entertainment.

This entertainment consists of a scene from the modern version of "Antigone" by Jean Anouilh. Frances Robinson, the director, explained that they have "tackled this difficult task to bring something new to the English Association."

The cast includes Lavora Murray as Creon, Norma Sherer as Antigone and Phyllis Triarsi, Alice Jones and Suzanne Swain as guards.

— c c —

The English Department announces the appointment of Miss Marian Smith as moderator of Lambda Iota Tau, Barry's chapter of the National Literary Society.

The chapter is open to some juniors, seniors and graduate students who, upon their initiation, read an original paper on some aspects of literature. The Society will initiate new members in the spring.

The Society sponsors National Poetry Day and publishes a yearly magazine entitled *Lit*.

The object of Lambda Iota Tau is, in the words of Miss Smith, "to foster interest in literature."

— c c —

Mrs. Mendell Brenner, a U. of M. professor, brought her social work class to Barry College to participate with Barry's undergraduate sociology majors in a lecture-discussion, Dec. 9, in Thompson Hall.

Main speakers for the night were Dr. Bryce Ryan, head of the Department of Sociology and Anthropology at U. of M.; Dr. Richard Stein, Director of Research with the Welfare Planning Council; and the head of our own Graduate School of Social Work, Dr. Henry McGinnis.

The topics discussed were job opportunities for sociology graduates, curricular trends in undergraduate sociology and the opportunities for those wishing to pursue graduate sociological studies. Dr. McGinnis talked on the graduate School of Social Work at Barry and Graduate Social Work in general.

— c c —

The Madrigal Singers presented a Christmas program for the Miami Music Club on Dec. 8. On Dec. 10 they will entertain the Florida Guidance Council Convention.

etc., are given boxes of food or gifts of money.

Japan, the Land of the Rising Sun, celebrates Christmas, but only because of the influence of Western man. Glennis Harter, who lived there for some years explains that department stores have commercialized it, complete with Santa. However, Japanese homes display small artificial Christmas trees and exchange gifts. The only source of the Christian meaning of Christmas is from the West since the majority of the people are Shinto or Buddhist.

Senior Designs Room For VIP Machine

Some machines have it pretty good. Like the Dura Mach 10 automatic typewriter that is to be installed in a specially constructed room in Thompson Hall. Not only does it have its own room, this machine even had its own interior decorator, Heather Bruce, senior art major. Why the VIP treatment for a big typewriter?

Sr. Christopher, of the Business office, shows off a similar machine eagerly explaining that "it's not just another duplicating machine, it's really like an automatic secretary." The machine types 180 words a minute and can tape a message to be re-typed later with insertions or deletions which never look reproduced. Rather, each of perhaps hundreds of letters look as if done personally by a secretary.



Heather's contribution to making the machine welcome consisted of silk-screening a pattern of original design to be used on one long wall of the room. Sr. Margaret James, in assigning the task as Heather's senior project, had cautioned that since the room is small and would be noisy when the machine is in operation, the design should be light and airy.

"I decided on birds since I've been having a run in with them lately," Heather explained. She

had originally designed the birds in brown and orange" but we changed the colors to harmonize with the blue rug. "I used flat paint for the colors blue, green, violet, and yellow which I softened by use of an extended base. I used glossy black paint for the birds which are highly abstracted peacocks and doves."


Heather's explanation of the silk-screening process was punctuated with the popping-in of people eager to admire her design. Sr. Kenneth commented that it must have been like drawing a jig-saw puzzle and Dr. McGinnis breezed in long enough to say, "If you're gonna be stuck in here with a machine, it's nice to have something like this."

The project was not without problems. "The accoustical tiles used for the wall are very fragile and crumble easily. If even a tiny corner was damaged in the process I had to start over. Also, I wanted to incorporate the texture of the tile into my design. I had problems with registration, that is, making sure that colors reproduce evenly and that lines match. Each time I put another color-block into the pattern, I had to be sure that line would not overlap and the pattern required seven separate silk-screening runs."

When the tiles were finally finished, after more than a hundred hours of work, Heather numbered them, put them into boxes and numbered the boxes for the task of laying the tiles on the wall. "I was so afraid I might have made a mistake in putting the tiles in the boxes and that when they were put up some of the birds might be upside-down."

Now that the wall is finished and the birds are right-side-up, Heather is concentrating on her plans for a July wedding and a future career teaching while writing and illustrating children's books.

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Vista-Miami Seeks Volunteers by Yvonne Daley

Jim Wiggins, a VISTA volunteer from the Greater Miami area, came to Barry a few weeks ago to request aid from the students. He contacted Sister Thomas Catherine and stated his needs.

"So, what is VISTA?" you ask. Well, Volunteers in Service to America, the domestic Peace Corps aiding in the War on Poverty. VISTA volunteers assist this country for one to three years, receive a four to six weeks training period, and are assigned to an area of their preference. The work accomplished by the organization ranges from assignments in institutions for the mentally ill or retarded to staffing Job Corps camps. The area covered includes any of the fifty states, and the U.S. Territories, Puerto Rico, Guam, American Samoa and the Trust Territory of the Pacific Islands.

Sargeant Shriver, Peace Corps Director, announced the program, under the direction of Glenn W. Ferguson, in December, 1964. The first volunteers were sent to California to communities of migrant workers. Since 1964, over 4,000 applications have been received, extending VISTA's work in 38 communities throughout the country.

Last year, the first VISTA volunteers for the Miami area arrived, prepared to help alleviate the housing and classroom shortage resulting from the heavy influx of Cuban refugees. The workers have had a good deal of difficulty organizing their objectives due to a lack of facilities and actual workers. (There are 20 volunteers covering the Greater Miami area.) Nevertheless, the organization has been able to establish tutorial and recreational activities in the Little River elementary school. They have also worked with the committee responsible for the housing of refugees.

Julie Kenney, last year's editor of ANGELICUS, is presently enrolled in the VISTA program. Julie is working on an Indian Reservation in Lane Deer, Montana, helping the Indians "set up house-keeping" in their new homes. "Previously, they lived in log cabins which still make up the greater portion of their villages," she writes. Julie loves her work and is amazed by the difference in the cultural background of the Indian people she is working with. "I find the west so fascinating—from the rolling hills to the mountains—from the rodeos to the horseback riding! It's great! . . . we had a snowfall in the middle of September." Julie urges, "Please encourage others to join programs such as VISTA so that they too can find satisfaction out of giving."

SR. KENNETH - Continued
tries and 274 different languages.) He promptly replied and also informed me that there was to be an instruction course given on it here in Miami that same week at Trinity Methodist Church. The group of us attended and found it to be a wonderful technique. One migrant said of it: 'Sister, I am fifty years old and I never thought that I ever could read or write . . . but in two lessons, I don't believe it.'

At this point Sister Kenneth showed me the Laubach word charts made by Barry students, Rosemary Ann Concannon and JoAnne Lison, and explained the process briefly.

"Many other Barry members have helped with the program. One student anonymously donated funds for the tables and the turquoise and yellow chairs for the center. Louis Pinerro, campus engineer, has come out to work on the lights and the electricity." And said Sister Kenneth with a laugh, "Sr. Margaret James made a beautiful 8-ft. colorful sign with the words 'St. Ann's Center' to be hung out in front."

"Julie Santa Maria, Maria Rodriguez, Maria Menendez, and Lourdes Morales have come out to sing and entertain the group." Sister added, "I can't tell you what this means to the migrants. They are so impressed that college students care about them."

"We need more volunteers. Spanish and English speaking girls who like to sing or teach or just help have just to see me a week ahead of time to come out and observe the program first."

At the conclusion of the interview Sister Kenneth brought this reporter to the periodical room to show me an informative article on the migrant workers in the Sept. 11 issue of Ave Maria.

What is Sister Kenneth doing with the migrant workers? Easy question for an editor to ask.

Winter Whites

By Wendy Goodridge

If you have ever watched television, you have seen the toothpaste test commercials which say, "My group had 39% fewer cavities!" These advertisements naturally make people wonder—did the test really take place? Who took part in it? Were there any consequences?

If you count yourself among these doubtful viewers, now is the opportunity to discover more about these "group" tests.

On our campus there are a selected number of girls who are taking part, not in a toothpaste test, but in a shoe test. This might explain the sudden appearance of white flats being worn all over the campus during the winter.

Although it looks like there was a bargain sale on white flats, the shoes were distributed to Barry girls by the DuPont Company to test them under normal wearing conditions. This includes the girls wearing them about 3 or 4 times a week over a period of 3 months.

Girls on the Social Board and Science Club were chosen to participate in what began as a test of the shoe and is ending up as a test of the feet!

One of the Science Club members limped up the stairs, explaining the trouble she has had getting used to new shoes.

Limping down the stairs, she explained that she was still trying to "break them in."

What was discouraging after finally being able to wear them in comfort, was having someone say, "I hate to tell you this, but those don't do a thing for you!"

Naturally, embarrassment accompanies a test such as this one. Not only do the girls' feet have trouble adjusting to the shoes, but the girls themselves have trouble adjusting to the stares which follow them.

But through all of this, these girls are helping a company in its' desire to serve the public by finding out what the public needs and wants.

Maybe in a short time one of these girls will be able to say, "My group had 28% fewer calouses!"



(Continued from Page 1)

Joseph in the Nativity scene. Other drama students will animate sections of the oratorio in dance.

The Christmas angels include: Angela Assalone, Joyce Audley, Candy Heinauer, Cecelia Jones, JoAnne Lison, Kathie McCleskey, Lourdes Morales, Cheryl Profenius, Louise Slagel, and Diane Ward. Ruth Kocanda, Gail Lawson, and Carol Ritchie will take the parts of the shepherds. Pamela Merckens, Phyllis Murzyn, and Annette Rimkus will animate the three kings.

This year the Christmas oratorio will be presented in the Barry Auditorium on December 12, at 3 p.m. and 8:15 p.m.

The oratorio will also be seen on Channel 7, WCKT, on Sun., Dec. 19, at 11 a.m.

FELLMAN - Continued

It was as if he actually was St. Joseph."

Wearing a dancer's trademark: black jumper, black tights, and ballet slippers, Mary pointed out, "While dancing I try to concentrate on the steps primarily."

Mary, a junior, has been dancing since the age of eight. She has participated in the National Ballet at Washington, D.C. This past summer she executed a solo performance in the first act of "Swan Lake" staged in its entirety at Atlanta, Ga. For the past seven years, she has been a member of the Miami Ballet Company.

CULTURE SERIES - Continued

transposed on symphonic and ballet music.

Madame Chiriaeff herself personally verifies the artistic integrity and bold originality of this vividly animated and enthusiastic group. Of Russian descent, she has previously danced with major companies throughout Europe bringing with her an inspiring vigor and vitality which is perceptible in her highly spirited troupe.

Brydon Paige, resident choreographer and assistant ballet master, Milenka Niderlova, Ballet mistress, Anton Dolin, artistic adviser, and Fernand Nault, assistant artistic director all take credit for the stylish choreography of the group and are responsible for the dramatic power, romantic charm, and unbridled gaiety attributed the performances.

Within a six year period, Les Grands Ballets Canadiens has mushroomed from 16 dancers and one pianist to 70 performers including an orchestra.

(Continued from Page 2)

It should really put us to shame to know that the University of Miami was concerned about the Viet Nam situation to the extent that they carried a school-wide drive for gifts in which everybody participated—students, faculty, and personnel. One of the significant contributions came from the director of the bookstore. He gave 22,000 pencils, many cartons of paperback books and similar items. To culminate the drive, a huge Christmas tree was set up in the Student Union for a special gift display. The University of Miami students also arranged for the Air Force to donate a plane to take the gifts directly to Viet Nam.

That was the University of Miami. At Miami-Dade Junior College, too, things have been moving fast. The student government has had a gigantic Christmas card drive going on for at least one month. The students have also publicized it to the Dade County community through radio and there has been a special mention of their project on TV at least weekly.

And now, just take a look at our campus. What are we doing? We in the Sodality offered our patronal feast day Mass, Dec. 8, for the soldiers in Viet Nam, but is this enough? We want them to know that we are praying for them and remembering them this Christmas. Has any Barry student taken it upon herself to initiate a Christmas card drive? I don't see any evidence.

The worst part of it is that some of us were aware of the need—there was supposed to be a drive. At the last student council meeting (three weeks ago) it was announced that the junior class would sponsor a Christmas card drive. It is now December 3 and there is no public evidence of the project. Not even all juniors know about it. Maybe someone is working on it behind the scene, but the point is that whereas other schools have already planned and completed their project, we have not yet begun (supposing we do begin).

I hope that all of us students realize that a good idea must be supported by action, so that the next time we see the possibility for a worthwhile project we will personally see that it is brought to a satisfactory conclusion.
Ofelita Schutte

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