

THE VOICE

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Archdiocese of Miami

Dec 8, 1989

Principals of Christmas



Leslie Cooper, principal of St. Francis Xavier Elementary School in Miami and Joseph Greenwell, principal of St. Lawrence Elementary School in North Miami Beach rehearse for Christmas concert given Dec. 5 at St. Lawrence. Accomplished musicians and music directors, the two lead 'double lives' in music and education. They hoped the concert would bring the two schools closer together.

Voice photo by Marlene Quaroni

Inner-Voice

✓ Pope, Gorbachev

Usher in new Vatican-Moscow era, open way to new future..... 3, 5

✓ Lozano trial

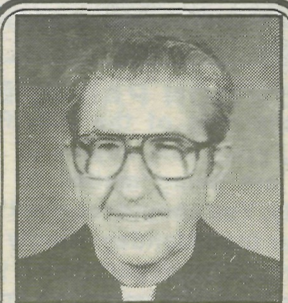
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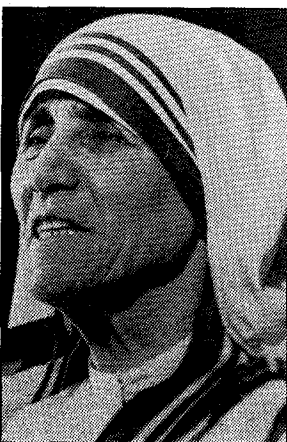
MSGR. FRANCIS DIXON
Long-time pastor, laid to rest. Page 11

World

Pope: Catholics, Orthodox grow closer through dialogue

VATICAN CITY (CNS) — Pope John Paul II, in his annual message to the spiritual leader of the Orthodox Christians, said 10 years of theological dialogue had brought Catholics and Orthodox closer. The pope encouraged the Catholic-Orthodox Theological Commission, formed in 1979, to take a close look at the main differences that still divide the churches. The dialogue commission's work so far, he said, had produced hopes that were based on "tested virtue."

Mother Teresa of Calcutta receives cardiac pacemaker



Mother Teresa

CALCUTTA, India (CNS) — Doctors implanted a heart pacemaker in Mother Teresa of Calcutta Dec. 1, and aides said she was recuperating well. Woodlands Nursing Home, where the operation was performed, did not immediately release a statement on her condition. The 79-year-old founder of the Missionaries of Charity was rushed to the hospital late Nov. 29 after complaining of severe dizziness.

Ukrainian Catholic leader sees Soviet religious freedom

ROME (CNS) — The leader of the Ukrainian Catholic Church said he expects "full religious freedom" in the Soviet Union to be the outcome of Pope John Paul II's Dec. 1 meeting with Soviet President Mikhail Gorbachev. Cardinal Myroslav Lubachivsky, the Rome-based head of the Ukrainian Catholic Church, made his comments in a statement issued after the Vatican meeting. The cardinal said his expression of hope for the legalization of the Ukrainian Catholic Church, outlawed by Josef Stalin in 1946, was made "in full awareness of the extraordinary historical significance of (the) meeting."

Pontiff urges Colombians to reject terrorism, trafficking

VATICAN CITY (CNS) — Pope John Paul II has asked Colombians to reject terrorism and drug trafficking. These have produced a "spiral of blood and violence," the pope told Colombian bishops visiting the Vatican Nov. 30. "The wave of death and destruction" has included "unjustified violence against servers of the Gospel," he added. The pope mentioned Bishop Jesus Emilio Jaramillo Monsalve of Arauca, Colombia, who was shot to death in October. Police suspect the guerrilla National Liberation Army in the killing of the 73-year-old churchman.

Bishop: Philippine priest was murder plot victim

COTABATO CITY, Philippines (CNS) — Bishop Dinualdo Gutierrez of Marbel says U.S. Passionist Father Carl Schmitz was the victim of a murder plot, not a quarrel turned fatal as a court has suggested. Bishop Gutierrez said he will compile evidence showing that businessmen, politicians and military men planned the killing of the of the American priest after Father Schmitz exposed illegal logging activities in which they were allegedly involved, reported UCA News, a Hing Kong-based Catholic news agency. Speaking on a Catholic radio station of the Notre Dame Broadcasting Corporation in Cotabato City, the bishop called for calm and firmness of faith so justice could be achieved from Father Schmitz.



CNS Photo

Jesuit priests link arms and march in solidarity outside the Federal Building in San Francisco Nov. 20 to protest the killing of six Jesuit priests and two women in El Salvador on Nov. 16. More than 300 people, many of them Religious, took part in the demonstration

Nation

Catholic service agency calls for aid changes

WASHINGTON (CNS) — Catholic Relief Services has called for changes in the administration of food aid programs abroad and said hunger in the Third World could be fought better if more money went to such programs. John Donnelly, senior director of the CRS office of project resource management, testified at hearings in early November before the Senate Agriculture Committee, the House Agriculture Committee, and House Foreign Affairs Committee. Donnelly told lawmakers that problems afflict America's efforts to provide food to the hungry and that the Food for Peace program needs to be revamped. The program comes up for reauthorization by Congress in 1990.

Kentucky bishops urge ban on assault weapons

LOUISVILLE, Ky. (CNS) — The bishops of Kentucky's four dioceses have urged local, state and federal lawmakers to ban assault weapons because "we must stand with the victims of violence." Speaking as "people of faith, we must seek and end to the needless suffering and death caused by these weapons of violence," the bishops said in a Nov. 15 statement. Issuing the statement were Archbishop Thomas C. Kelly of Louisville and Bishops William A. Hughes of Covington, John J. McRaith of Owensboro and J. Kendrick Williams of Lexington.

Cardinal: Materialism causes turning away from faith

DANVILLE, Pa. (CNS) — Cardinal Josef Tomko, prefect of the Vatican's Congregation for the Evangelization of Peoples, said Nov. 26 that "materialism, consumerism and secularism" cause many to live "as if God does not exist." The highest-ranking Slovak at the Vatican, Cardinal Tomko was in Danville to receive the first SS. Cyril and Methodius Award for the Evangelization and Inculturation of Peoples given by the Sisters of SS. Cyril and Methodius. Sister M. John Vianny Vranak, general superior, presented the award at a dinner following a Mass in the recently designated Basilica of SS. Cyril and Methodius, believed to be the only basilica in the world honoring the "apostles of the Slavs."

8 continue prayer, fasting for Salvadoran people

ST. PAUL, Minn. (CNS) — Eight men have been fighting a quiet battle for the people of El Salvador in the dim light of the Cathedral of St. Paul. Through prayer and fasting, six Salvadorans and a Bolivian, with Maryknoll Father Roy Bourgeois as their spiritual director, said they were fighting to end U.S. military aid to the country, which has been at war for the last decade. The eight settled into the cathedral Nov. 23, Thanksgiving Day, just as Salvadorans might have done in El Salvador if their cathedral were open.

Stallings considers temples for Philadelphia, Atlanta

LOUISVILLE, Ky. (CNS) — Father George A. Stallings, suspended Washington archdiocesan priest, has said he may open new sites for breakaway Imani Temple in Philadelphia and Atlanta. Father Stallings, who already has two congregations in Washington and one in Norfolk, made the comments during a press conference at a meeting of the Louisville branch of the National Association for the Advancement of Colored People. He was in Louisville to address the meeting. "We have already met with an exploratory committee in Philadelphia" and plan to start a congregation there within a year, he said.

Today's business leaders face more moral challenges

CHICAGO (CNS) — In contemporary business, "it has grown more difficult to know how to achieve the 'good' and avoid the 'evil', a top executive for Honeywell Inc. told an invitation-only conference in Chicago for Catholic business leaders. "Today there is less agreement on the 'good' and 'evil' of business decisions that there was when I entered business life," said J. J. Renier, Honeywell's chairman and chief executive officer at "The Business Vocation Conference." About 40 business executives attended the conference, sponsored by FADICA, an acronym for Foundations and Donors Interested in Catholic Activities, a Washington-based organization.

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New Vatican-Moscow era

Gorbachev's praise of spiritual and religious values were words that 'truly demolish idols and remove the boulders along the path or the human caravan'

-L'Osservatore Romano

ROME (CNS) — Church and political leaders hailed Pope John Paul II's meeting with Mikhail Gorbachev as an epoch-making event that should open a new age of freedom for Catholics in the East.

The Vatican newspaper, L'Osservatore Romano, said in front-page commentaries that the Dec. 1 meeting at the Vatican was a "moment of singular intensity" in human history. It described Gorbachev, the Soviet president and Communist Party leader, as a "long-awaited guest," and said his praise of spiritual and religious values were words that "truly demolish idols and remove the boulders along the path of the human caravan."

The newspaper said the meeting was "rich above all in hope for the future of communities of believers" that have been repressed for decades in Eastern Europe.

Cardinal Myroslav Lubachivsky, spiritual leader of Ukrainian Catholics worldwide, said in Rome that the meeting had "extraordinary historical significance." He said he thought it would lead to "full religious freedom" in the Soviet Union.

Cardinal Lubachivsky said he now expects the Soviet Union to implement provisions that would allow for the legalization of the Ukrainian Eastern-rite church, estimated to number about 5 million adherents in the Ukraine. He said the decision by Ukrainian officials to allow Ukrainian churches to register, announced Dec. 1, was a first step in this direction.

Positive reaction also came from Vatican officials who have been involved in the long process of negotiating with Soviet and other East-bloc regimes.

Cardinal Agostino Casaroli, the Vatican's secretary of state and the architect of its East European policy, said the meeting was "a beautiful conclusion to a rather difficult work" and "an opening to future developments."

Cardinal Casaroli's two assistants, Archbishops Angelo Sodano and Edward Cassidy, also were encouraged.

For Archbishop Sodano, the encounter represented "the building of an important archway in the bridge that should unite the Holy See and the Soviet Union."

Archbishop Cassidy said that "our impression is that Mr. Gorbachev has a vision of a world, not just in which conflict is missing, but a world in which there is a real decent cooperation between peoples."

"He sees in this process that he wants to pursue a place also for the Catholic Church," he said.

Archbishop Cassidy said the meeting and recent events in Eastern Europe lead to "one great conclusion" — that a patient policy toward the Soviet bloc has paid off, in contrast to those who argued that the West should have gone to war to free Eastern Europe.



A future trip by the Pope to the Soviet Union would be important because it 'opens a new chapter in Vatican-Soviet relations' and 'exalts' the new way of thinking'

-Communist Party adviser

Today it comes away younger, purer and more truly evangelical," Cardinal Poupard said.

Reported commentary in the Soviet Union was also highly favorable.

Soviet television, in a news broadcast, said the meeting "puts an end to a long period of mistrust and hostility, which had been fed by the intolerance of some of our country's past leaders."

The Communist Party newspaper Pravda published on its front page the full texts of the talks by the pope and Gorbachev along with a picture of the historic handshake. In a commentary, the newspaper praised the pope's "political dynamism."

Andrej Grachev, a top Communist Party adviser on foreign affairs, said the announcement of a possible future trip by the pope to the Soviet Union was "very important, not only because of opens a new chapter in Vatican-Soviet relations, but because it exalts the Soviet Union's new way of thinking in foreign affairs."

Russian Orthodox leaders also were enthusiastic after the meeting.

Metropolitan Juvenaly of Krutitsi and Kolomna, who met with the pope Nov. 27, said the pope and Gorbachev had taken a "giant step" toward better relations between the Kremlin and leaders of religion.

"In one morning, they have already taken us half the

Although people in these countries suffered over the years, he said, it "cannot be compared to the suffering that would have taken place had there been an armed conflict."

Cardinal Achille Silvestrini, a Vatican official who dealt for several years in East European affairs, said the meeting marked an abrupt change in Soviet policies toward religion. Recalling his missions to Moscow, the cardinal called the turnaround "a miracle of providence."

"We always hoped for it but never could imagine when or how it would take place," he said. He noted that the events also open up new prospects of dialogue with the Russian Orthodox Church.

Cardinal Paul Poupard, who heads the Vatican's dialogue agency with non-believers, said the pope-Gorbachev meeting was "an immense, epochal fact of great historic significance." It marks "the end of a long antagonism and the start of a concrete dialogue," he said.

"Christianity has resisted the frontal attack of atheism.

No 'Red' Mass

Czechoslovakian Cardinal Frantisek Tomasek of Prague waves to people gathered outside Prague's cathedral after television broadcast his entire Mass live for the first time. The cardinal threw his support behind the anti-government demonstrations. (CNS/ Reuters photo)



Archbishop: Accept Lozano verdict

The following is a statement by Archbishop Edward A. McCarthy regarding the Officer Lozano trial:

For the third time in ten years a policeman in our community is on trial for manslaughter. All the victims have been Afro-Americans.

Whether or not racism is involved in this case, we need to acknowledge that our community, including some of our police officers, have been infected by racism and discrimination. We need to recognize as well that many citizens of all races are committed to developing a community free of racism and free of distrust of our officers of the law who are called to the noble profession of providing safety, peace and protection from crime for all our citizens.

At this time I am concerned, as I am sure every right-thinking person is, about the outcome of the trial currently in progress. I have confidence, as do many other observers, that everything has been done by the authorities to ensure a fair trial. This is all that we can ask of the juridical system.

The maintenance of law and order is basic in a civilized society and, again, I am confident that every effort is being made by the authorities to fulfill that duty. What ever the verdict, a violent reaction would be indiscriminately disastrous for everyone.

In this regard, I urge people to reject categorically such statements as: "If the policeman on trial is acquitted, the Blacks will riot; if he is convicted, the Hispanics will riot." Such thinking does not reflect the historical reality. Hispanics have never been involved in riots in Dade County. The vast majority of Afro-Americans, likewise, have never rioted. Indeed, they have been the majority of the victims of

'I urge people to reject categorically such statements as: 'If the policeman on trial is acquitted, the Blacks will riot; if he is convicted, the Hispanics will riot'

--Abp. McCarthy

civil disturbance. A recent study by the police authorities of people arrested on previous occasions of civil disturbance revealed the majority had criminal records and were taking advantage of the occasion to engage in further criminal activity.

In this regard, I urge parents of adolescents to be particu-

larly vigilant of their activities when a verdict is announced. Young people of all ethnic background are often tempted by curiosity to see what is happening and unintentionally can become involved or end up as victims.

Hopefully, the verdict of the court will be accepted by the community. However, this must not mean that we can return to business as usual. As a community, we must come to grips with fundamental problems of high unemployment, poor housing and poorer economic development that feed on racism. Above all, we must redouble our efforts to improve police-black relations. This can only be built on good personal relationships and mutual respect and cooperation. We must renew our efforts to create a crime-free community. We cannot afford as a community to go through this trauma every two or three years.

As we approach this Christmas Season, when we commemorate the birth of the Prince of Peace, let us pray for peace in our community and ask the Christ Child to show the way.

Edward A. McCarthy
Archbishop of Miami
November 28, 1989

Youth rediscovering Church--Pope

VATICAN CITY (CNS) — After a period of "distrust and separation," young people are rediscovering the church and their place in it, Pope John Paul II said.

The growing involvement of youth in the church is "a very significant phenomenon," the pope said in his annual message for World Youth Day, which will be observed June 3, Pentecost Sunday.

Many young people are rediscovering the church "as a sure and faithful guide, as an indispensable way of communion with God

and with others, as a place of growing spirituality and of commitment," the pope said.

The pope's Italian-language message for the 1990 observance was released Dec.

The message was accompanied by a state-

"Do not be afraid, because to serve Christ and his church in a total way is a wonderful vocation and a magnificent gift."

ment which said no international event is planned for the 1990 observance. The 1989 World Youth Day, which was celebrated in August, included an international youth pilgrimage in Spain which Pope John Paul attended.

The 1990 theme is "Youth Rediscover the Mystery of the Church." The scriptural meditation for the day is based on the words of Jesus, "I am the vine, you are the branches."

The pope told young people that their growing commitment to the church "is a very eloquent sign. Many of you are no longer content to belong to the church in a merely formal way. You are looking for something more."

The church, especially in its increasing efforts to evangelize, needs young people, he said.

It particularly needs "your dynamism,

your authenticity, your passionate desire to grow, and the freshness of your faith," the pope said.

The church also needs willing workers, especially priests and Religious, he said. "I am sure that many of you meditating on the mystery of the church have felt in the depths of your soul the invitation of Christ."

"Do not be afraid, because to serve Christ and his church in a total way is a wonderful vocation and a magnificent gift," the pope said. "Christ will help you."

He asked youths to meditate on the biblical image of Christ the vine and his followers the branches. "Youth, you are the living branches in the church, you are the branches laden with fruit," he said.

"The branches are not self-sufficient, rather they depend totally on the vine. In this they find the source of their life," he said.

"To be living branches, you must live the reality of your baptism, deepening every day your communion with the Lord by hearing and obeying his word, participating in the Eucharist and in the sacrament of reconciliation and personally conversing with him in prayer," the pope said.

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Vatican-Moscow era

(Continued from P 3)

way there, with one cosmic step ahead," he said. He added that the encounter should help improve relations between the Orthodox and Ukrainian churches, which have experienced decades of enmity.

The Ukrainian-Orthodox issue "is a theological, church problem, and therefore more of church than of state. I think that with God's help everything can be resolved," he said.

The metropolitan also said he was in favor of a papal trip to Moscow.

The Orthodox head of Volokolamsk and Jurevsk, Metropolitan Pitirim, called the meeting "extraordinarily important," and

said it was further evidence that the Soviet Union's "perestroika" or social restructuring foresaw a new way of thinking on religious issues.

A note of criticism came from Father Franz Schmidberger, superior general of excommunicated Archbishop Marcel Lefebvre's breakaway society of priests, who said the meeting between the pope and Gorbachev marked an "apocalyptic day" and "one of the saddest moments in the history of Catholicism."

Father Schmidberger said the meeting offered the world the image of a "filthy union between Marxist Leninism and the Catholic faith."



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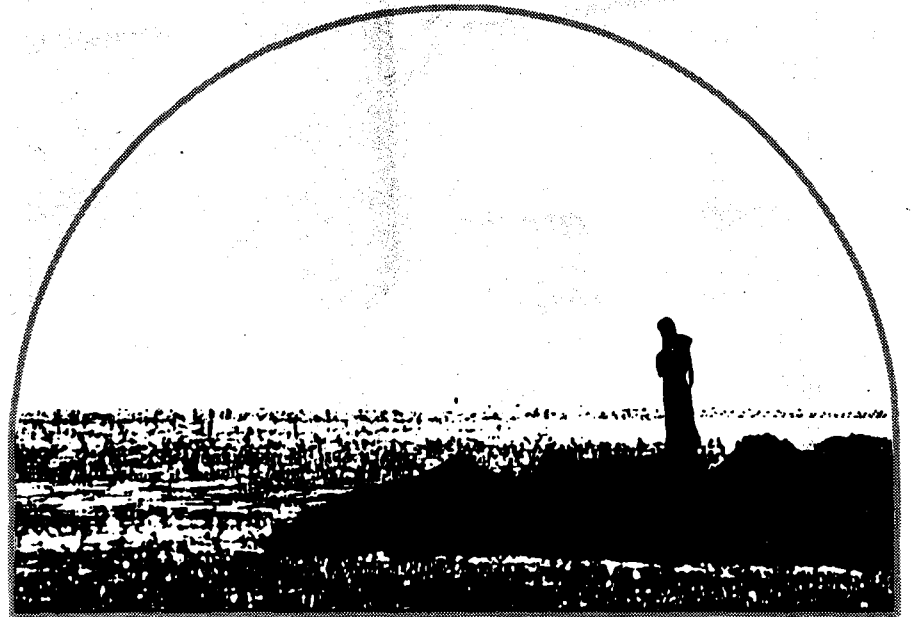
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Vatican summit opens future wide

VATICAN CITY (CNS) — The historic summit meeting between Pope John Paul II and Soviet leader Mikhail Gorbachev set a meaty agenda for church-state talks in the 1990s.

The agenda includes establishment of diplomatic relations, religious freedom for Catholics and a papal visit to the Soviet Union.

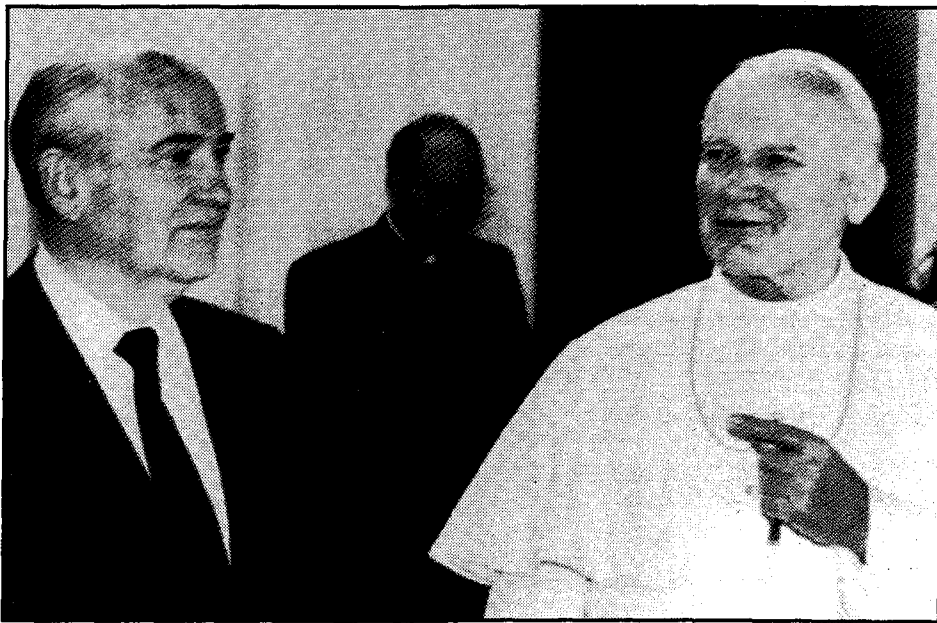
At the first encounter between the supreme leaders of the Catholic Church and Soviet Union Dec. 1, both men also made clear that they wanted dialogue and mutual respect to replace confrontation and ideological rhetoric as the foundations of their new relationship.

The attitude was symbolized by Gorbachev's pledge to guarantee religious freedom and a papal pledge to support the Soviet president's reform program, called "perestroika," as long as it respects human rights and helps ensure world peace.

The meeting at the Vatican also showed Gorbachev's high regard for the role of the pope as a stabilizing moral force in world affairs. The Polish pope and the Russian president are both Slavs who see the world from the perspective of East Europeans.

The visit to the pope was sandwiched between Gorbachev's call during a Nov. 29-Dec. 1 visit to Italy for a major meeting next year to redefine European security issues in the wake of crumbling support for Communist governments in East Europe and the Soviet leader's Dec. 2-3 summit with President Bush to symbolically end the Cold War and promise cooperation on world issues.

Gorbachev "sees the role which the Holy See can play in bringing about a world in which there is a greater possibility of peace, of the development of peoples, a greater solidarity among nations," said Archbishop Edward I. Cassidy, deputy Vatican secretary of state, Dec. 2.



Pope John Paul II and Soviet President Mikhail Gorbachev meet the press after their historic meeting in the Vatican. (CNS/UPI Photo)

"He appreciates the role the Holy Father has played in Eastern Europe, especially in helping bring about those developments in a peaceful, a patient way, by always making clear the principles upon which developments should take place," said Archbishop Cassidy.

The archbishop said the next steps needed were establishment of an official Soviet-Vatican negotiating channel and passage of a Soviet freedom of conscience law. These will set the framework for resolving church-state problems, he added.

While the pope and Gorbachev met in private for 76 minutes to establish the overall guidelines of Soviet-Vatican relations, Archbishop Cassidy was part of a parallel meeting of their top aides to discuss specific issues.

Leaders of the delegations at that meeting

were Vatican Secretary of State Cardinal Agostino Casaroli and Soviet Foreign Minister Eduard Shevardnadze.

The pope and Gorbachev exchanged public speeches at the end of their private session.

Gorbachev said the meeting opened the door to future diplomatic relations by reaching "agreement in principle to give official status" to their contacts.

Diplomatic relations were broken in 1917 when

the Communist Party came to power with its belief that an atheistic political system was the wave of the future and religion a relic of the past.

Soviet believers "have a right to satisfy their spiritual needs," Gorbachev said.

"Shortly, a law on freedom of conscience will be adopted in our country" and church-

state problems are being handled "in a spirit of democracy and humanism and within the framework of perestroika," he added.

Gorbachev spoke after the pope asked for a law "to guarantee to all believers the full exercise of the right of religious freedom."

The pope alluded to the specific problem of legalizing the Ukrainian Catholic Church by saying the new law must include Latin-rite and Eastern-rite Catholics.

Ukrainian Catholics form an Eastern-rite church which became illegal in 1946 when its members were told to join the Russian Orthodox Church. An underground church has continued and Ukrainian Catholic officials in Rome say it has about 5 million members.

"Many Catholic communities are today eagerly awaiting the opportunity of re-establishing themselves and of being able to rejoice in the leadership of their pastors," the pope said.

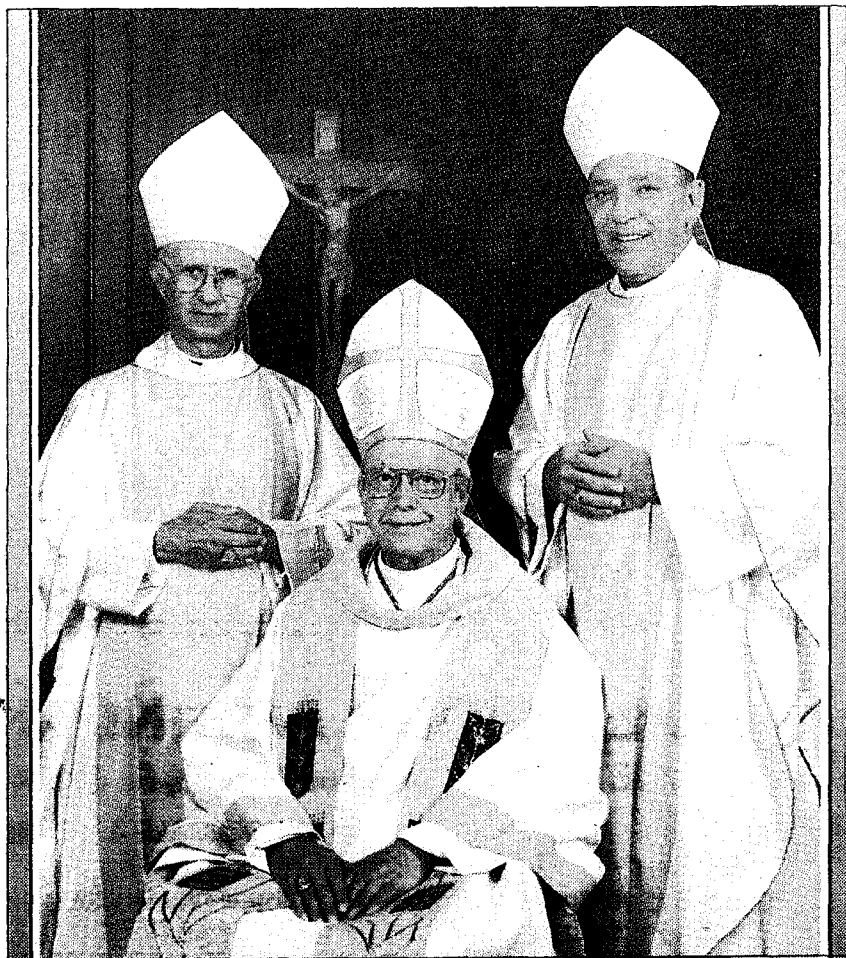
The pope also supported perestroika if it helps to "protect and integrate the rights and duties of individuals and peoples, so that peace may be ensured in Europe and the world."

The meeting "will hardly fail to have a powerful impact on world opinion," the pope said. It will "be interpreted as singularly meaningful: a sign of the times that have slowly matured, a sign that is rich in promise," the pope said.

The promises and pledges took place amid exchanges of gifts, smiles and handshakes. Gorbachev, in a blue suit minus the kinds of medals his predecessors wore in public, entered the Vatican at 10:50 a.m. and spent slightly over two hours, leaving at 12:57 p.m.

Archbishop Cassidy said the first step now is to establish "a form of official contact" between the Vatican and the Soviet Union.

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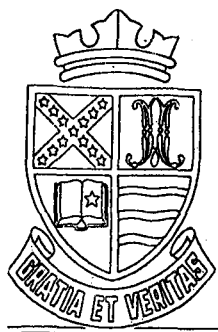
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**Environmental destruction
threatens peace, pope says**

VATICAN CITY (CNS) — Destruction of the environment and "the plundering of natural resources" threaten hopes for world peace, said Pope John Paul II.

Lack of respect for nature "is a seedbed for collective selfishness, disregard for others and dishonesty," the pope said in his annual message for the World Day of Peace, celebrated Jan. 1.

The message was the first papal document dedicated exclusively to ecology, said Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace. The cardinal spoke at a Dec. 5 Vatican press conference at which the document was released.

The "ecological crisis" facing the world today is a call to all people to ensure that creation be protected and preserved for future generations, the pope said.

Ethical values such as respect for life and the careful use of technology not only contribute to protecting the environment, he said, they also are essential to world peace.

For Christians, the pope said, "responsibility within creation and their duty toward nature and the creator are an essential part of their faith."

"The ecological crisis is a moral issue," he said.

The "indiscriminate application of advances in science and technology," he said, have shown that "we cannot interfere in one area of the ecosystem without paying due attention both to the consequences of such interference in other areas and to the well-being of future generations."

The pope spoke about depletion of the ozone layer, which protects the earth from

the sun's harmful rays, and about the resulting "greenhouse effect" of gradual warming.

The greenhouse effect "has now reached crisis proportions as a consequence of industrial growth, massive urban concentrations and vastly increased energy needs," he said.

"Industrial waste, the burning of fossil fuels, unrestricted deforestation, the use of certain types of herbicides, coolants and propellants: all of these are known to harm the atmosphere and environment," he said.

The Judeo-Christian belief that God created the earth for the benefit of all people requires an end to any selfish uses of its natural resources.

"It is manifestly unjust that a privileged few should continue to accumulate excess goods, squandering available resources, while masses of people are living in conditions of misery at the very lowest level of subsistence," the pope said.

The social structures that create and maintain abject poverty often lead to abuse of the environment, he said.

"Rural poverty and unjust land distribution in many countries, for example, have led to subsistence farming and to the exhaustion of the soil," the pope said. "Once their land yields no more, many farmers move on to clear new land, thus accelerating deforestation."

The poor should not be given all the blame for the environmental consequences of such actions, he said.

"Rather, the poor, to whom the earth is entrusted no less than to others, must be enabled to find a way out of their poverty."

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Over the last 40 years, 'The church, family and civil authority have slowly lost their moral authority in the culture'

WASHINGTON (CNS) — TV producer Norman Lear has called on public schools and other U.S. institutions to help the nation "recover a sense of the sacred" and to promote "ethical literacy." "Our values are in disarray," said Lear. "Our popular culture celebrates the material and largely ignores the spiritual — and it is not unrelated that many, many decent people feel the moral and cultural ground crumbling beneath their feet." Lear, who in 1980 founded People for the American Way to counter the political efforts of fundamentalist Christians, and who has supported abortion,

life, where the capacities for awe and wonder and mystery abide and seek nourishment." Public schools "must teach about the role religion has played in our history" and "must inspire students to nurture that inner world, where humans from the very beginning of the species have shared the same sense of awe and wonder as they groped for meaning," Lear said. Schools should do "all this without preaching a sectarian creed or degenerating into moral nihilism," he said. He recommended a middle ground be reached between "moral absolutism on the one

the public schools." He criticized textbook publishers and educators who ignore the impact of religion on the nation. "How well have we been teaching American history if we have not been discussing the influence of religion upon our nation's fathers ... or what motivated the abolitionists during the Civil War ... or how religiously motivated activists inspired prohibition, the civil rights movement, the anti-Vietnam War movement, and the abortion movement?" he asked.

of everything, that sense of the sacred, that is common to us all." In his talk, Lear quoted Passionist Father Thomas Berry, founder of the Riverdale Center of Religious Research in New York and author of "The Dream of the Earth." Lear said he had asked the priest how people of different beliefs could discuss humankind's "impulse to believe in something larger than itself."

ETHICAL LITERACY

Famed producer calls on public schools to help Americans re-discover values

made the remarks in an address to a joint meeting of the American Academy of Religion and the Society of Biblical Literature Nov. 20 in Anaheim, Calif.

The group includes about 5,000 scholars from fields such as theology and sociology of religion.

Lear is probably best known for his blunt and controversial situation comedies such as "All in the Family" and "Maude."

Americans are ignoring mankind's spiritual dimension while pursuing "a vision of human salvation through technology," said Lear. Inventions ranging from turbocharged automobiles to hard-disk computers are "wondrous" and "economically profitable," he said, but they "do nothing to satisfy the needs that relate to the inner

ethical literacy — and that requires a full discussion of the moral and spiritual values which tend to bind a culture together."

Lear called himself a civil libertarian and "a firm believer" in church-state separation who rejects the view of fundamentalists "who want to turn the public schools into sectarian academies." But he also said he was "troubled" that so many public schools "remain blocked or blind to the spiritual emptiness in our culture."

He said he opposes teaching creationist theology as scientific fact and making legal provisions for starting the school day with prayer. However, he said, he would "part with those who are so fastidious in maintaining the separation of church and state that they would purge any reference to God or religion from

Lear blamed business, which, he said, emphasizes "short-term expediency over long-term vitality," for downplaying the role of spirituality in U.S. society and said business has become "a pre-eminent source of values in our culture."

Lear, who began working in television in 1950, said he did not know how this had occurred but said that "certainly four decades of television's escalating impact has been a factor in transmitting the values of corporate America to society."

Over the past 40 years, he said, "the church, family and civil authority have slowly lost their moral authority in the culture." He called on educators and others, including leaders in the TV industry, to help churches nurture peoples' spiritual side.

"In order to get our moral and spiritual development more in sync with the powers of science and technology which we now command," he said, "we may have to do more than the religious structures we have inherited or conceived can do by themselves and concentrate on what they profess to be about, namely the spiritual undergirding

We may have to put the Bible, the Torah and the Koran aside from time to time and concentrate instead on what people find equally sacred in a butterfly, in a tree and in each other'

Lear said the priest suggested "we may have to put the Bible, the Torah and the Koran aside from time to time and concentrate instead on what people find equally sacred in a butterfly, in a tree and in each other."

In a Nov. 29 telephone interview, Father Berry told Catholic News Service that "the Christian tradition has a sense of two books of revelation — the book of nature and the book of the Bible," but has emphasized the Bible over nature.

"Nature is a common revelatory experience," he said, and is the place where people from different religious cultures can whet their spiritual imaginations.

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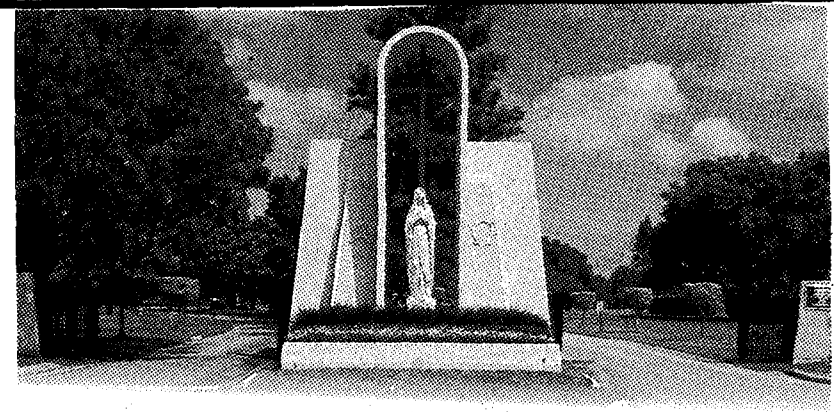
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Bishops respond to youths' questions

LOUISVILLE, Ky. (CNS) — Sixteen youths chosen at random took turns asking questions of four bishops at a "gloves-off" forum held during the National Catholic Youth Conference in Louisville.

Questions, among others, were about female priests and altar servers, artificial birth control, abortion, married priests, devotion to the Blessed Mother and whether God is male or female at the session held Nov 18.

"I find when you talk to youth, in one sense, the gloves are off," said Auxiliary Bishop Robert J. Carlson of St. Paul-Minneapolis, who also is episcopal moderator of the National Federation of Catholic Youth Ministries, the conference sponsor.

The Louisville conference brought together youth and youth ministers from the eastern United States.

Archbishop Thomas C. Kelly of Louisville, and Bishops John J. McRaith of Owensboro, Ky., and Daniel M. Buechlein of Memphis, Tenn. also participated in the forum, which was similar to one held last June in Denver.

Anne O'Neil, 18, of the Diocese of Norwich, Conn., one of some 4,200 youths at the Nov. 16-19 conference, said the bishops' appearance was "a visible sign that the hierarchy of the church is really saying, 'We care about what you think.' That's some-



Nearly 4,200 youths participated in the National Catholic Conference in Louisville, Ky. These teen-agers participated in the closing liturgy thing the youth really need."

About the church's prohibition against women priests, Bishop Buechlein said the issue was part of a complicated theological and sacramental question and "the answer is that it's just not tradition."

The issue of girl altar servers is part of the same "very complicated" question, he said. If women can be eucharistic ministers and lectors, he asked, "why can't they serve at the altar?"

He noted that the matter was being studied by the Vatican's Congregation for Sacraments and Divine Worship.

Parishes with altar girls decided to use them because the matter is being studied, he said. "If the ruling comes down that they can't (use them), then they'll face the question," he said, "but they don't want to before that ruling comes down."

Responding to a question on artificial birth control, Bishop Carlson said church

approval would "deteriorate from that real deep meaning of sexuality and love," which carries with it a great responsibility.

"Those people who push condoms or artificial birth control say young people today cannot control themselves, they can't be responsible, so therefore tell them to use condoms so they don't get pregnant and they don't get AIDS," Bishop Carlson said.

But the church, he pointed out, "says we believe the young men and women can be responsible with the gifts God gives them, and they can use their sexuality in the way that God intended it to be used... within the sacrament of marriage."

In his remarks Bishop McRaith said he did not think priests would be permitted to marry any time in "the near future."

Archbishop Kelly said he would have "a problem" allowing priests to marry because it would place great stress on a wife since priests "generally work 16 hours a

day."

Bishop McRaith also defended devotion to Mary in light of criticism from other denominations.

"I don't think we should apologize for that or in any sense feel badly that others might attack her," he said.

On whether God is male or female, Archbishop Kelly said God encompasses all the qualities of both and that gender "is a good approach but I don't think it's the only one."

It is appropriate, he said, to think of the feminine qualities in women "as coming to us from God... but it's also true that the other qualities are there of men."

The youth applauded the bishops answers to questions about abortion and the "pro-choice" side of the issue.

"I would say that if you were just talking about choice, that is a question of rhetoric," Bishop Carlson said. "What a Catholic is for is the dignity of all human life, and that means life from the moment of conception until someone is ready to be called home by God, young and old together... Choice can only be for life."

Bishop Buechlein said that the church is for the "rights of everyone," and the rights of an unborn child cannot be swept aside. "We need you to help get this message across that we're for all human right..." he added.

The bishops oppose the death penalty for the same reason, Bishop McRaith said, adding that "any time life is there you stand up in favor of it — end of discussion."

Archbishop Kelly asked the youths what more they want bishops to do.

Maureen Matthews of the Washington Archdiocese replied that bishops giving time to youth was important.

"We don't want to hear 'Oh tradition, oh theology, oh this, oh that,'" she said. "we

Continued on Page 10

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Supreme Court hears Minnesota abortion case

By Liz Schevtchuk
Catholic News Service
WASHINGTON (CNS) — A law requiring pregnant teens to notify both parents before having abortions is "clearly" too broad, an attorney told the U.S. Supreme Court Nov. 29.

But a state official said that those attacking the law seek to denigrate parental rights.

Their comments came as the Supreme Court heard oral arguments on whether pregnant girls need to inform both parents before they seek abortions and how they might "bypass" parents through judicial intervention.

Under Supreme Court scrutiny are disputed laws in two state cases — Ohio vs. Akron Center for Reproductive Health, and Hodgson vs. Minnesota.

A requirement that both parents be notified before minors' abortions drew the justices' attention in the Minnesota case.

"The issue here is not one of parental involvement" but of the two-parent notification requirement, said Janet Benshoof, attorney for Dr. Jane Hodgson, the physician who challenged the Minnesota statute. "What we are objecting to here are the means" of achieving parental involvement, Ms. Benshoof said. "The two-parent requirement is clearly overbroad."

But John R. Tunheim, chief deputy attorney general for Minnesota, said opponents of the law "are asking this court to significantly reduce parents' rights (and) to second-guess a state

legislature's" decision.

"I suggest that the Legislature could reasonably insist that both parents be notified," Tunheim said.

Following their usual practices, the justices gave no indication of when or how they might rule on the cases.

The Minnesota law under attack was upheld in 1988 by the St. Louis-based 8th U.S. Circuit Court of Appeals, which overruled both a three-judge panel of that appeals court and a federal district court.

The law demanded that 48 hours before having an abortion a pregnant minor under age 18 had to have her physician provide written notice to both her parents — even in cases of parental divorce or separation, although the girl could alternatively get court approval for the abortion.

Allowing girls to avoid informing parents by going to court instead is dubbed a "judicial bypass."

Minnesota's statute "tries to force a parental role where one might not have existed," Ms. Benshoof said. "Nothing forbids minors from voluntarily telling (parents) and in fact most do." The problem comes in the other cases, such as in families where the parents are divorced, where one parent has abandoned the family or one has attacked the other parent or children in the past, she suggested.

"Violent reactions ...

which are not uncommon, are precipitated by the knowledge" of some parents that a daughter is pregnant and wants an

abortion, she told the court. "The statute is overbroad; it requires two parents across-the-board."

Justice Sandra Day O'Connor questioned Tunheim whether notifying both parents is wise when there are instances when "it would not be in the best interests of a child to tell" both her father and mother. "I think, to get to the heart of it, that the statute just does not provide exceptions to the (parental) notice" in such cases, she said.

Tunheim said Minnesota's record shows "no tangible threat to the health of a minor as a result of this law."

"A parent is still a parent," even one who does not live with the child, he said. "There is no reason to assume a parent won't act in the best interests of a child if notified."

Exceptions to Minnesota's strict parental notification requirement were permitted in a cases where the minor already had obtained written consent from both parents for the abortion, if she had reported to state authorities that she had been abused, or if her death was imminent without an emergency abortion.

Minnesota also has questioned, however, whether such a notification law is unconstitutional without a judicial bypass.

Ohio's law, struck down by the Cincinnati-based 6th U.S. Circuit Court of Appeals in 1988, required 24-hour notice to a parent or guardian, or use of a judicial bypass, before a minor could obtain an abortion, unless she had already produced written parental consent for the procedure.

In the Ohio case, the justices focused on the legal complexities of the "judicial bypass."

Bishops answer youths' questions

Continued from Page 9

need answers, and we need them straight. The second point is to interact with us... Sometimes letters just don't cut it."

One questioner asked how liturgies could become as dynamic as those conducted by Father George Stallings, a priest of the Archdiocese of Washington who set up a breakaway congregation for black Catholics.

Archbishop Kelly said he knew Father Stallings from the archbishop's days in Washington and "I love him." But he added, "The answer to our problem is not to break away. The answer ... is to work inside the church."

Father Stallings happened to be in Louisville to address the local branch of the National Association for the Advancement of Colored People. He told a press conference that besides the two branches of his Imani Temple, he was "prospecting" to open other in Philadelphia and Atlanta.

Commenting on the youth conference, Brooke Carl, 15, from the Diocese of Jackson Miss., said the number of youths at the gathering was proof to adults that "we're all going to be a main part of the church."

"We're making a statement to the church that we're here and we're ready to do something," said Jennifer Ackerman, 16, also of the Jackson Diocese.

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Dr. Leeds practices foot surgery, treats sports medicine

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Dr. Stuart M. Leeds DPM maintains his practice on North Kendall Drive next to Baptist Hospital and just steps away from another operating site, the same-day Ambulatory Centre.

A Diplomate of both the National Board of Podiatry Examiners and the American Board of Podiatric Surgery, Dr. Leeds founded the Kendall Sports Medicine Institute when an increasing number of athletes, especially runners, began seeking his expertise for diagnosis, treatment and rehabilitation.

Among the first were well known distance competitors Pat Chmiel, the first Orange Bowl Marathon Champion; Lidi Pallares, former University of Miami distance star and the oldest woman ever to capture the NCAA Cross Country Championships, and George Green, Florida's first triathlon international competitor.

Dr. Leeds, who has been honored by the American College of Foot Surgeons and the American College of Podiatric Medicine, the University of Miami School of Medicine, among many, is on the staffs of Jackson Memorial Medical Center, Cedars Medical Center, Mercy Hospital and Larkin General Hospital.

He is an alumnus of the University of Miami and the New York College of Podiatric Medicine.

Dr. Leeds is the Team Podiatrist for the Miami Heat as well as the Team Podiatrist for F.I.U.

Dr. Leeds is on the Board of Directors at Mercy Hospital and he is also Vice-President for membership of the Mercy Foundation.

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Computer helps put runners on sure footing

Electrodes attached to Lydi Pallares' feet, center, helped tell Dr. Stuart Leeds, left, how she was running. Technician Ann Lynd attaches Pallares' feet to the computer.



After just five steps, the computer knew Lydi Pallares wasn't running correctly.

"Turn in your feet, they're defective," said George Green, a triathlete.

Green is not one to point toes. The computer had already analyzed him as a victim of "massive structural discordance."

"I guess we'll all have to order new feet from the Sears catalogue," Pallares said.

Science has not yet made that giant stride, but the Electrodynamic may be the next best thing. Podiatrist Dr. Stuart Leeds, an avid runner and sports medicine specialist has been using the \$15,000 machine - one of 50 in the country - in his Kendall office for six months.

"In the past, doctors asked you to walk down the hall and made a diagnosis," Leeds said. "This computer allows the doctor to actually see the internal abnormalities since

the pathology of the foot is graphically presented.

"It serves a similar purpose as the EKG. The doctor knows the patient is having a heart attack, but he doesn't know where the heart attack is until he consults the EKG.

Many runners' problems start with the blue collar appendages, the oft-maligned but hard-working feet.

"Feet are finally being accepted as part of the body," said Dr. Sheldon Langer, a New York podiatrist and inventor of the Electrodynamic system. "Now people realize that if your feet are not working properly, then you have a good chance of damaging other parts of your body, such as your ankles, knees, hips, pelvis or spine."

Pallares' left knee had been aching for weeks before she came to Leeds. He

decided to step into her shoes by hooking her up to the Electrodynamic.

Seven sensor electrodes were attached to training," Leeds said "Or it could be because of improper shoes. With this computer, you can analyze the gait and pinpoint the problem."

Pat Chmiel, winner of the first Orange Bowl Marathon, has been treated in the past by Leeds. He is a bit skeptical of having electrodes stuck to his feet.

"I know I'm not the biomechanical ideal, but I've competed successfully despite that," Chmiel said. "I like to keep running simple, and inexpensive."

Green, however, is ready to do some more fancy footwork for the Electrodynamic.

"Why not? This is 1984," he said "The computer rules."

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Local Section

Defeat spurs 'wave of support' for pro-lifers

By Cynthia Thuma
Voice News Editor

A stinging defeat in Tallahassee and the hope for new relief by the U.S. Supreme Court has turned into a growing wave of support for the pro-life movement, said Joan Crown, associate director of the Respect Life Ministry in the Archdiocese of Miami.

After the state Legislature turned its backs on the pro-life legislative proposals in the October special session, pro-life advocates returned home hoping to find a silver lining to what they'd witnessed in the Panhandle.

"Immediately after Tallahassee we came back depressed because an opportunity was given to us by the governor," Crown said.

"The reporting of the whole Tallahassee thing was so unfair," said continued. "I tell audiences when I speak that 'if what you know of what happened there came from the secular media, then you don't know what happened.'"

The special session raised politicians' ire, she said, because legislators wanted to use the session to deal a personal setback to Gov. Bob Martinez.

"Talk about an education," said Crown. "Some of them came right out and said 'this is not a vote against any other bills, this is a vote against the governor. But Gov. Martinez didn't introduce the bills; legislators introduced the bills.'"

Shortly after they returned from Tallahassee, Respect Life workers found the silver lining they sought.

"Volunteers are increasing because of it," said Crown. "Many positive things have happened. Many more have come forward and asked to be speakers and a lot of parishes have done things as a result.

"We have had several invitations from parishes to come and speak since the Legislature. I just spoke at St. John the Baptist," she said. Respect Life spokesman Libby Johnson also has received increased requests.

One of those requests was to speak at St. Brendan High School's Youth for Life week activities. In addition to Johnson's instructional talks, the school presented pro-life videos and the members of Youth for Life coordinated a baby shower collection, in which students were asked to bring food and clothing for infants. All donated items were given to Respect Life.

The week's activities "show how the youth are responding," said Roger Lund, a religion teacher at the school. "It's nice to see them putting their faith in practice."

In the days ahead, the Respect Life Ministry has its Guadalupe volunteer celebration planned for Sunday at 11:30 a.m. at Visitation parish in North Miami. Each of the Respect Life offices within the archdiocese nominates two volunteers for special awards and the archdiocesan Respect Life headquarters picks one individual from the South Florida community to receive recognition.

Then, in January, the annual Walks for Life will be held at locations throughout the archdiocese. The walks are held to remind the public of the anniversary of the Roe vs. Wade decision that made abortion on demand legal.

Another South Florida-based pro-life group, Human Life International, is gearing up for its World Congress, to be held April 18-22 at the Miami Airport Hilton and Marina.

"This is going to be the biggest thing we've ever had here like this," said Magaly Llaguno, the group's coordinator for Latin America.

Speakers will include pro-life leaders from North, Central and South America and Europe, including Joan Andrews, Bishop Austin Vaughan, Judie Brown of the American Life League, Dr. Jerome LeJeune and many others. Bishop Norbert Dorsey and Bishop Agustin Roman will co-celebrate the opening Mass. The conference will be conducted in English and Spanish.



'Volunteers are increasing because of it [the legislative defeat in Tallahassee].'

Joan Crown,
associate director,
Archdiocese of Miami
Respect Life Ministry

Another national pro-life organization, the American Life League, will host "All for America" in Chicago June 28 to July 1.

"It's a gathering of pro-life groups from across the country," said spokesman Scarlet Clark. "We're offering an umbrella for all pro-life groups to join together. We're all working together for the lives of those babies."

For more information on "All for America," call Rob Evangelisto at (703) 659-4171.

Msgr. Francis Dixon, 73, former pastor of St. James, St. Sebastian

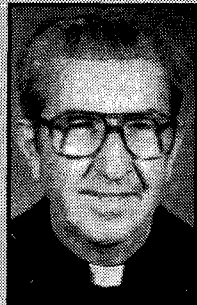
FORTLAUDERDALE - A Mass of Christian Burial was concelebrated Monday for Msgr. Francis P. Dixon, J.C.L. in St. Sebastian Church, where he was pastor for eight years.

Miami's Auxiliary Bishop Agustin Roman was the principal celebrant of the Mass for the Irish-born priest who died on Dec. 1 from cancer at St. John's Nursing and Rehabilitation Center at the age of 73.

Concelebrating with Bishop Roman were active and retired priests of the Archdiocese of Miami and the Diocese of Palm Beach, including Msgr. Irvine Nugent, Vicar General of the Diocese of Palm Beach and pastor, St. Helen Church, Vero Beach, the parish where Msgr. Dixon lived in retirement and assisted in the celebration of Masses. He had resigned from St. Sebastian for reasons of health in 1982.

A priest-pioneer in the then-Diocese of St. Augustine, Msgr. Dixon was a distant relative of the renowned Barry family and was ordained in 1939 at the Cathedral in Thurles, Ireland. He immediately came to Florida to begin his ministry as an associate pastor at Assumption Church, Jacksonville. Two years later he was transferred to Holy Rosary parish in that city and a year later became the parish administrator for a period of nine months.

He began graduate studies late in 1942 at Catholic University of America and was graduated in 1944 with a Licentiate in Canon Law. He served for one year as administrator of St. Ambrose Church, Elkton, while also



Msgr. Dixon, in Florida since 1939.

serving in the Matrimonial Tribunal in St. Augustine.

He subsequently was pastor of the parishes of Holy Spirit, Lake Wales; and St. Catherine Church, Sebring; before being assigned as pastor of St. James Church, North Miami, in 1954. During his 20-year pastorate in North Miami, Msgr. Dixon supervised the building of a church extension used as a center for parish activities; a seven-room addition to the convent which formerly housed Adrian Dominican Sisters who staffed the school, and a two-room rectory addition. In 1961 he announced plans to build the present St. James Church which was dedicated in 1963. Under his direction St. James School was among the first parochial schools in South Florida to use closed-circuit television instruction in its classrooms and also among the first to inaugurate CCD classes during summer months.

Coincident with his pastorate, Msgr. Dixon served as a pro-synodal judge in the Archdiocese of Miami Matrimonial Tribunal and was also Vicar Forane of the North Dade Deanery; a member of the regional board of the Catholic Welfare Bureau (now Catholic Community Services, Inc.); spiritual moderator of the ACCW North Dade Deanery; chaplain of Court 262, Catholic Daughters of America, and the Marian Council, Knights of Columbus, and a member of the Archdiocesan Cemeteries Board.

In 1965 he was elevated to the rank of Monsignor, and in 1974 was named pastor of St. Sebastian Church.

Monsignor is survived by two brothers, John, of Long Beach, N.Y. and Dr. Richard Dixon, Liverpool, England; and three sisters: Sister Kathleen Dixon, Ethiopia; and Mary Dixon and Eileen Treacy, Ireland.

Burial was in the priests' section of Our Lady Queen of Heaven Cemetery, North Lauderdale.

Tips for parish councils

Pray, reflect, study -- don't govern, expert says

By Ana Rodriguez-Soto
Chief Correspondent

Parish councils are dead — in more ways than one. Pastoral councils, on the other hand, are very much alive, and more and more of them are springing up throughout the country.

The difference is more than semantic, says Brother Loughlan Sofield, an expert on collaborative ministry who came to Miami recently to help Archdiocesan parishes get started on implementing Synod decree #587 — the establishment of a pastoral council in every church.

More than 60 people — pastors and lay staff — from more than a dozen parishes attended the Nov. 20-21 workshop, held at St. Thomas University and sponsored by the Archdiocese's Office of Lay Ministry.

Most of the parishes represented at the workshop have pastoral councils in the early stages of formation. Brother Sofield will gauge their progress when he returns to South Florida in April for a follow-up workshop.

An author, expert on psychology and ministry, and senior editor of *Human Development* magazine, Brother Sofield

also is counselor general of the Missionary Servants of the Most Holy Trinity.

He began by stressing the difference between the ineffective and frustrating parish councils of the 70s and the

potentially inspired, edifying pastoral councils of the 80s. (The term 'pastoral council' was first used in the revised Code of Canon Law.) While the parish council saw itself as

(continued on page 14)

25 Named to advise bishop

Archbishop Edward McCarthy has appointed the 25 clergy, Religious and lay people who, as members of the Archdiocesan Pastoral Council, will advise him on the running of the Archdiocese.

The three-year appointments were made after an Archdiocesan-wide consultation process. Pastoral Council members will be officially installed during a Mass at St. Mary Cathedral on Dec. 17, at 11 a.m. Prior to the Mass, the Archbishop will convene the first meeting of the council.

Those appointed are:

- Determined by statutes: Auxiliary Bishops Agustin Roman and Norbert Dorsey; Msgr. Noel Fogarty, vice-president of the Presbyteral Council; Father Gerard

LaCerra, moderator of the Curia; and Father Kenneth Whittaker, who will serve as executive secretary (non-voting) to the council;

- Selected at-large by the Archbishop: Miguel Gonzalez, seminarian, youth; Percy Oliver, Christ the King, African-American; Victor Lopez, deacon, Cathedral Youth Minister; Brother Felix Elardo, F.M.S., Religious brother, Christopher Columbus High School; Helene Van Heden, young adults, St. Andrew parish.

- Nominated by Presbyteral Council and selected by the Archbishop: Father Timothy Hannon, St. Anthony, Fort Lauderdale; Father Pedro Corcos, Corpus Christi, Miami; Father John Hanley, O.M.I., St. Stephen, Miramar; Father Felipe Estevez, St. Agatha, Miami.

- Nominated by the Sisters' Council and selected

(continued on page 14)



Synod
Watch

Social justice part of Carrollton curriculum

By Cynthia Thuma
Voice News Editor

A blur of blue and black plaid races across the courtyard at Carrollton School of the Sacred Heart, dashes up the stairs and enters Jane Tucker's classroom.

The rush of middle school-aged students is because videos are being shown in class, but the videos aren't the variety shown on MTV. It's a film remembrance of the class' visit to the Redlands Christian Migrant After-School program, part of their schoolwork in social justice.

A sense of social justice is something most schools hope to inculcate in their students, but Carrollton takes things a step further. The social justice program is an integral part of the middle school curriculum.

"[Middle school director Ruth Young] has given me a fifth of my time to develop a program of social justice for the middle school-aged child," said Tucker. "I've been able to go out into the community and make the contacts between our kids and people in the community who have great needs. That relationship is integral for understanding social justice."

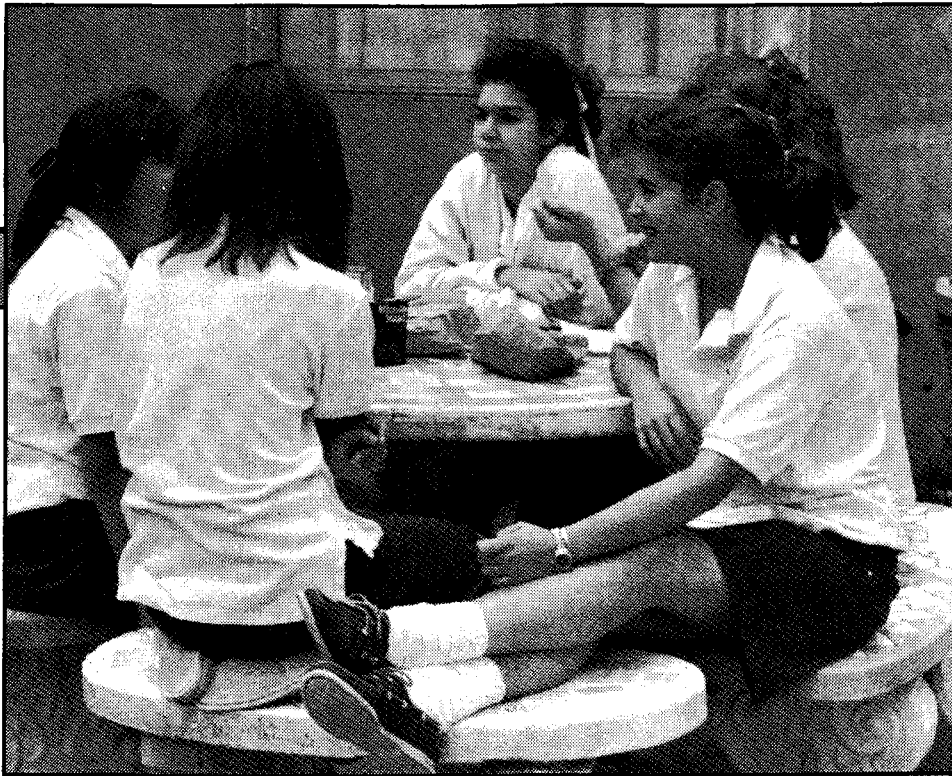
Working with the Redlands center, where the students help care for children ages 6 months to 5 years, has been an ideal situation, Tucker said.

"I tried to find a place where our kids fit in," she said. "Then I applied it with an idea so our girls could get to know the children. We started last year and it's been really successful."

So successful in fact, that the school was

'I've been able to go out into the community and make the contacts between our kids and people in the community who have great needs. That relationship is integral for understanding social justice.'

Jane Tucker, teacher,
Carrollton middle-school



Carrollton students relax during a lunch break. (File photo)

singled out for exemplary achievement by *U.S. News and World Report's* "To Give and Learn" committee. The top 10 percent of more than 1,800 applicants were recognized.

Working with migrant youth at the Redlands is not the only social justice/community action work in which Carrollton students are taking part. Fifth-graders have adopted a South Carolinian whose home was destroyed by hurricane Hugo and also have become pen pals with girls in

India so they may better learn of the Indian culture.

Sixth-graders also are helping send needy youth in Houston to camp and supplied holiday food for five local families.

In addition to their work at the Redlands, seventh- and eighth-grade students supplied paint for the clinic there and have provided foodstuffs for AIDS patients. Students also have worked at the Hope Rural School in Indiantown.

After each project is complete, the stu-

dents evaluate the situation, the action they took and its value.

"It's a theological reflection to the Gospel values, sort of 'where do you want to go from here?'" Tucker said.

"We try to keep it on a personal basis and we try to teach the concept of moral imagination—trying to put yourself in another's place," Young said. "But we see our teachers taking social justice in our own lives and that serves as a role model to our students."

Preventive medicine

Archdiocesan health plan encouraging, paying for female employees' mammograms

By Ana Rodriguez-Soto
Chief Correspondent

Convinced that healthy employees ensure a healthy bottom line, administrators of the Archdiocese of Miami's employee health plan are encouraging female workers aged 35 and older to undergo mammogram exams -- and the Archdiocese is picking up the tab.

"We're completely underwriting the program," said Father Kenneth Whittaker, director of the health plan, which covers nearly 3,000 employees and their dependents, including Catholic school teachers.

"It's intervention," he added, noting that breast cancer is one of the leading causes of death in women and one of the

"catastrophic" illnesses that accounts for many of the health plan's claims.

Yet few women undergo annual mammograms, which have been shown to detect breast cancer earlier than other tests. And until now, the Archdiocese only paid for mammograms if they were prescribed by a woman's doctor.

But the Archdiocesan policy changed radically as of last month, when the health plan entered an agreement with Mercy Hospital's Outpatient Center. Mercy will perform free mammograms on women employees who meet the guidelines set by the American College of Radiology with the Cancer Society: those 35 years old who have never had a baseline mammogram exam; those 40-48 years old who

have not had a mammogram in two years; those 50 or older who are due or overdue for their annual mamogram; as well as those whose doctors have prescribed the exam.

From now on, Archdiocesan employees who meet these guidelines can undergo mammograms free of charge, without first having to meet their annual deductible.

The health plan also plans to target cardiovascular problems in its male employees next spring; and stress pre-natal care for pregnant women in the fall.

The hope is that by catching potential health problems early, employees will be able to avoid the most common catastrophic illnesses, and the health plan will be able to avoid catastrophic losses which imperil its survival.

Say 'thanks' to Religious: Donate to retirement fund

● Also see page 16

My Brothers & Sisters in Christ:

The history of the Catholic Church in America is a story of people who risked all they had in hopes of a new life in a new nation. Among the pioneers were religious sisters, brothers and priests... men and women who spent their lives building parish churches, schools, orphanages and hospitals — those sacred places which nourished the faith of generations.

They are our grade school teachers, our high school counselors, our college professors. They are the nurses who stood by us in intensive care, the social workers who offered us a safe place to turn to. They nurtured our talents and healed our spirits. They gave us their lives.

These sisters, brothers and priests who labored to build the Church often did so for small stipends from which they covered all their personal and communal expenses, the education of new members and the long term care of the sick.

As late as 1966, the average sister's stipend was less than \$100 per month. Their salaries did not include health or life insurance, retirement plans or pension

programs. The working members of communities provided for their retired members.

But the low-pay, no-pension system that worked in the past has caught up with many religious communities. Health care costs have escalated. Older persons live longer.

There are fewer wage earners than in the past. In many cases there are as many — or more — retired members of congregations as there are full-time earners. The retirement shortfall has brought many religious communities to a point of financial crisis. We can't allow it to happen. That's why a

Retirement Fund for Religious has been established.

The Retirement Fund for Religious is a restricted fund established in 1987 by the National Conference of Catholic Bishops, the Leadership Conference of Women Religious, and the Conference of Major Superiors of Men to help religious congregations support their elderly members. Contributions to this fund will be distributed annually to every religious order in the United States that has an unfunded retirement liability.

Donations from Catholic parishioners are the primary source of the Retirement Fund for Religious. The intent is to help Religious Communities look to the future with hope. A special appeal will be made on December 10 in all parishes in the Archdiocese to help support the elderly brothers and sisters who once worked so hard to make Christ come alive in our minds and hearts. Join me in remembering and thanking them by contributing to the Retirement Fund for Religious.

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

Official

Archdiocese of Miami

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

Rev. Bernard Kirlin - to Chaplain of the Marian Council Number 3757 of the Knights of Columbus, Miami, as of November 20, 1989.

Rev. Kenneth Whittaker - to Executive Secretary of the Archdiocesan Pastoral Council, effective November 20, 1989.

Rev. Michael Hoyer - to Administrator of Our Lady Queen of Martyrs Church, Fort Lauderdale, effective December 1st., 1989.

Rev. Omar Huesca - to Administrator of St. Robert Bellarmine Parish, Miami, effective December 26, 1989.

Rev. Jordi Rivero - to Associate Director of the Hispanic Charismatic Movement, effective December 1st., 1989.

Rev. Jesus Saldaña - to Associate Director of the Hispanic Cursillo Movement, effective December 1st., 1989.

Rev. William Collins, O.F.M. - to Associate Pastor of St. Coleman Church, Pompano Beach, effective November 20, 1989

Archbishop expresses solidarity with Lebanon's suffering people

Archbishop Edward A. McCarthy, saddened by the violence tearing apart Lebanon, concelebrated Mass and spoke Sunday, Nov. 24, at Our Lady of Lebanon Maronite Catholic Church in Miami.

"Today we are praying for the beloved people who are enduring the tragedy of Lebanon," he said. "I speak for all the people of the Archdiocese when I express indignation at their suffering and heartfelt sympathy to all of you for whom the people of that land are especially so dear.

"As you are aware, the Holy Father in September of this year, in his great concern and solicitude, wrote to all the bishops of the Universal Church requesting days of prayer and remembrance for Lebanon. Lebanon must be preserved and the church of Lebanon must be supported in its hour of need.

"Two weeks ago all of the bishops of the United States, including your own distinguished bishop, met in Baltimore. At that time we affirmed our episcopal solidarity in support for the bishops of Lebanon and, in a particular way, for His Beatitude Patriarch Nasrallah Sfeir in these difficult moments. We deplored and protested in the strongest terms the recent attack on the Patriarch, a terrible and unjustifiable action without precedent in Lebanese history.

"As American bishops, we have regularly addressed our government and our nation highlighting the needs of the people of Lebanon in the 15 years of war that they have endured. At our meeting we issued a statement on peace in the Near East. The statement declares that the case of Lebanon stands out as particularly horrifying. Since 1975 over 100,000 Lebanese have been killed in a nation of four million; in recent months thousands were killed or wounded in the constant shelling which left Beirut devastated and depopulated.

"The tragedy lies, first of all, in the loss of human life, but also in the contrast between what Lebanon has been and could be in the Middle East and what it is now. From the time of the national pact in 1943, the effort to weave various religious traditions into a form of democratic governance has been preserved with determination in Lebanon. The Middle East requires that political and religious convictions be continuously balanced.

"The Lebanese experiment in interreligious harmony and democratic governance held a unique place in the Middle East. The present disintegration of both the religious and political dimension of Lebanese society is an incalculable loss to the Middle East.

"As Pope John Paul said in his appeal to the followers of Islam, 'The eyes of the whole world behold a ravished land where human life no longer seems to count. The victims are Lebanese themselves—Moslems and Christians—and day after day the ruins on Lebanese soil become ever more numerous.' (CNS, Sept. 27, 1989)

"In our statement we bishops pointed out that while it is not possible to understand Lebanon apart from its religious rivalries, it is not accurate to analyze the Lebanese conflict exclusively through a religious prism.

"Unfortunately, many groups responsible for violence are identified, or choose to be identified, by a religious label. We should not forget the success of the agreement formulated by Lebanese Christians and Moslem leaders in 1943. It sought to achieve a

balance of religious freedom and religious participation in Lebanese society for the 17 different religious groups in the country. The system survived and succeeded to a degree not often acknowledged from the perspectives of the 1980's. We are told that the inability of Christian and Moslem leadership to accommodate to the demographic changes and the political changes in more recent years opened the way for much of the political, economic and religious controversy to be caught up in open military conflict.

"But, as the bishops' statement recognizes, internal factors alone cannot account for the tragedy in Lebanon. The external causes of the Lebanese conflict are essentially the projection of the major rivalries of the Middle East into Lebanon. The country has become

the battleground of the region. Lebanon has been devastated from within and without in a conflict involving Palestinians, Syrians and Israelis.

"As the Holy Father said (in his message of Aug. 15, 1989), 'What is happening before everyone's eyes is the responsibility of the whole world. It is a process which is bringing on the destruction of Lebanon. Truly, we are confronted with a menace to the whole of international life. It is a moral menace, all the more painful because it is the weaker state which endures the violence or the indifference of the stronger ones. In fact, the principle according to which it is not lawful to harm the weak, to kill the weak, is valid also in international life. Who so behaves is guilty not only before God,

'Lebanon must be preserved and the church of Lebanon must be supported in its hour of need.'

Archbishop Edward McCarthy



A Moslem family stops at a Syrian checkpoint on the outskirts of Beirut. (CNS photo from UPI/Reuters)

the supreme judge, but also before the justice of human history.'

"The bishops' statement indicates, what is at stake in the first instance is Lebanese life: the lives of women and children who have lived in bunkers and bomb shelters; the lives of ordinary Lebanese who are not terrorists or militias, but citizens who have lived and worked in a free fire zone.

"At a different level the stakes are political and cultural; the Lebanese experiment — a multi-religious, multi-ethnic democracy — must be preserved. It is important for the Lebanese and it was a crucial ingredient in the Middle East; it is now mortally threatened. What is at stake today is whether this valuable attempt of reaching both East and West and Christianity and Islam will ever be tried again. What is at stake is a special and specific form of Christian presence in the Middle East. Christian presence in Lebanon is an anchor for Christian life in the Mideast. As the Holy Father said (Sept. 27, 1989): 'International law and those institutions which guarantee it remain indispensable points of reference for defending the equal dignity of people and of individuals.'

"While constitutional, political, economic and legal internal reforms are required, they can happen only under conditions within which the Lebanese themselves can discuss, decide and make choices. Syria must withdraw from Beirut immediately, the United States Bishops say, and they point out that the same logic applies to Israel whose security concerns must be met but not at the expense of Lebanon. Economic systems, humanitarian aid and longer term development assistance are essential for Lebanon. The horror and tragedy of Lebanon require more attention from the United States than they have received for several years.

"My beloved, in loving solidarity with you we offer you our prayers of comfort. With you we turn to God—the God who throughout the survival story of our religious history has responded to those in despair and desperation. We cry out to Him in this Eucharist in the powerful prayer of his son, sacrificed in the cross but rising again."

Helping hands bridge football rivalry

By Johanna Devereaux
Student, University of Miami

"Anyone know where the artichoke hearts go?" About 26 college students answered with a booming combination of 'here' and 'there' and then continued their business of sorting shelves.

With a shuffling of boxes, cans and bags of all shapes and sizes, the storage room of downtown Miami's Camillus House, recently deluged by Thanksgiving donations, was transformed into a neatly-ordered stockroom.

This was on the Friday after Thanksgiving, as the climax of a plan that had brewing in the mind of University of Miami's Catholic Campus Minister John Scarano since this summer. In an effort to promote community among students from the University of Notre Dame and the University of Miami on a week of football rivalry, students from both colleges were invited to take part in a service project at Camillus House, a center which feeds and clothes many of the homeless in Miami.

Three determined Notre Dame students made a marathon drive from Indiana to participate with the U.M. campus ministry. People from Miami-Dade

UM, Notre Dame students get together to sort donations at Camillus House

and F.I.U. also joined the group.

The most beautiful part of the whole project, however, was the fact that those at Camillus house could not distinguish the campus affiliations of any of its 30 volunteers that day. Working together as if they had grown up with each other, future nurses, lawyers, and engineers from all different sections of the country came together with one purpose in mind: to help the poor.

The group took a couple of vans from St. Augustine's Catholic Student Center Friday morning to Camillus House, where they immediately dove into a sea of bags and boxes to begin the huge task of sorting and shelving all the food which had recently been donated.

Some settled into organizing foods, some separated donations of clothes. The rest helped to clean up the large, connecting hallways filled with miscellaneous donations. They had a big job, too, since it looked as if someone's

garage sale had exploded in there.

The two aisles in the food room scarcely allowed two people to pass each other without brushing elbows, yet somehow the local TV news crews still managed to squeeze in with their video cameras and beam lights. Though the interviews and filming mildly interrupted the flow of work, the volunteers were always happy to have the chance to promote Camillus house. Instead of the usual someone sneaking into the background shouting "Hi Mom!" though, some students felt it more appropriate to display cans of food whenever they happened to stumble into the background.

Around 2 p.m. the campus troop began rounding each other up to head back to the church. As each person had the chance to stand back and survey all the work that had been accomplished, a silent prayer of thanks and amazement spread through the group. So much work was done. So much work was left to do. Yet they parted for the church with hope and contentment. While others were thinking only of football that week, Christ's love had reached far and near to bring this group of strangers together for the purpose of doing God's will.

Advice to parish councils: Pray, study

(continued from page 11)

"a corporate body of management," the pastoral council's concern is "how do we bring about full conversion in the parish?" Brother Sofield said. A parish council "is concerned about things. A pastoral council is concerned about making this Christian community really alive."



Brother Loughlan Sofield: Councils should be discernment, not power, groups

that listens to people."

And in order to fulfill its mission, he said, a pastoral council must hear and respond to the three basic "hungers" of people: for spirituality, for relationship and community, for meaning in life.

The only time people find that meaning is when they "discover their gifts and use them in ministry," Brother Sofield said. "Ministry is not a choice for the Christian. Ministry is the obligation and the responsibility and the fulfillment of every baptized person."

Unfortunately, the news is not good on this front. According to a Notre Dame University study on the parish, "four of every 10 people who come to your church every Sunday don't give a darn about anybody else," Brother Sofield said. The American Church today is characterized by "tired parishes. We're not even using 10 percent of the gifts."

That is why pastoral councils should exist, he said, "to call people to what it means to be Christian community and individual Christians."

That means calling them to be "one, holy, Catholic and apostolic." So the pastoral council must focus on:

—Building unity and a sense of oneness

25 Named to Pastoral Council

(continued from page 11)

by the Archbishop: Sister Margarita Gomez, R.M.I., Sister Anastasia Maguire, R.S.M., Sister Elizabeth Worley, S.S.J.

• Laity, nominated by pastors of deaneries and selected by the Archbishop: Northeast Dade: Andre Bony, Haitian Center; Northwest Dade, Andy Izzo, Immaculate Conception; East Dade, Juan Roig, St. John Bosco; West Dade, Rafael Abislaiman, St. Agatha; South Dade, Barbara Rietberg, St. John Neumann; Northeast Broward, Patricia Solenski, St. Anthony; Northwest Broward, Diane Sommerer, St. Andrew; South Broward, Lynda DiPrima, St. Maurice; Monroe, June Scheer, San Pedro.

among parishioners;

—Helping each person grow in holiness;

—Calling the community to "constantly be looking outside ourselves" and avoiding parochialism;

—Calling every one to ministry.

Brother Sofield stressed the need for pastoral councils to identify needs, identify gifts, and bring them together in ministry.

Similarly, in selecting people to serve on the council, he emphasized "a discernment of gifts" rather than parish-wide elections, and advised against people who already are involved in another parish ministry. Serving on the pastoral council should be their only ministry. He also recommended that the whole group serve three-year terms together.

"There's no perfect [pastoral councils]," he said. "They're all in the process of becoming something. The question is are they prayerful, are they reflective, are they studying?"

Unless they fulfill all three of those requirements, he said, "they cannot possibly lead the church to conversion."

If you have any questions about the Synod, or want to let readers know what

your parish or organization is doing to implement the decrees, write to Synod Watch, The Voice, P.O. Box 38-1059,

Miami, Fl. 33238-1059. Be sure to include your name and a phone number where we can reach you during the day.

Brother Leo Wall, 84, professed vows at 15

By Cynthia Thuma
Voice News Editor

Brother Leo Vincent Wall, who professed his first vows to the Marist Brothers of the Schools in 1921 at age 15, died suddenly in Miami on Nov. 17. He was 84.

Before moving to Florida to serve at Monsignor Edward Pace High School from 1972-74, Brother Wall served in many capacities through the Northeast, including principalships at Mount St. Michael Academy in Bronx, New York and at Central Catholic High School, Lawrence, Mass. At 60, Brother Wall re-enrolled in college at Loyola of Chicago to obtain a second master's degree in counseling. In 1974, Brother Wall began his work in the guidance department at Christopher Columbus High School in Miami, where he remained until his death.

On the morning of his death, Brother Wall followed his customary routine of a six-mile run and yoga exercises coupled with prayer.

"There's really not many people I could say this about, but Brother Leo was really a model," said Brother John Venturella, assistant principal at Columbus. "He was a phenomenal man, very young at heart. His death caught us all by surprise. The kids were stunned; the faculty was, too. When we had the memorial Mass for him, we had 900 kids in the church and not a sound. You could have heard a pin drop."

Brother Wall, a native of Bayside, Long Island, N. Y., was flown to Esopus, New York for burial.



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Facing the Anti-Christian Wrecking Ball

By Frank York

Foccus on the Family Citizen

Just before Christmas of 1984, in Seminole County, Florida, second grader Olivia Myers gave handmade greeting cards to her elementary school friends. On each card was a sticker showing Jesus carrying a lamb.

At the local junior high, Rebecca Reichert and her friends were decorating their classroom door with a Nativity scene, hoping to win a PTA prize.

What happened next to Olivia Myers and Rebecca Reichert shows how misinformation and fear have confused the relationship between church and state.

Olivia's principal ordered her to stop. Rebecca's teacher made her pull down the Nativity scene and tear it to pieces. Both the principal and teacher wrongly assumed these youngsters were violating the U.S. Constitution. When the girls' parents found out what had happened, they contacted Concerned Women for America attorney Jordan Lorence. CWA filed suit against the school board, the school superintendent and the teacher. Lorence argued in U.S. District Court that their actions violated the children's constitutional rights. Two years later, the school board admitted wrong-doing and awarded each family \$2,500 in damages. Superintendent Robert W. Hughes issued new policy guidelines governing Christmas celebrations.

What about other communities? Can children pass out religiously oriented Christmas cards? Courts have ruled yes. "A child has the right to give out Christmas cards to friends just as he or she has the right to give out Valentine cards, or Halloween cards. They all have religious origin," said Samuel Ericsson, executive director of the Christian Legal Society. "A teacher, on the other hand, should be careful about handing out Christmas cards because he or she would be perceived as trying to influence the children in a religious way."

During the holiday season each year, the American Civil Liberties Union, People for the American Way and Christian lawyers routinely spar in court over religious freedom issues and how to interpret the First Amendment.

These cases often involve the singing of religious Christmas carols, the display of Nativity scenes at schools or on public grounds and the right of children to distribute Christmas cards. Unfortunately, some school officials are badly misinformed and overreact to the threat of a lawsuit. A high school principal in North Pole, Alaska, for example, banned students from writing the word "Christmas" on any sign, poster or bulletin board in his school. He mistakenly believed this drastic action was commanded by the U.S. Constitution.

In spite of misinformed educators, however, religious freedom experts say we've made significant progress during the 1980s in expanding the right to express our faith. "The situation is definitely improved from what it was 10 years ago," says CWA attorney Lorence. "The main reason is because groups like the Christian Legal Society, the Rutherford Institute, National Legal Foundation and CWA have skilled Christian lawyers to fight these lawsuits." Ericsson, executive director of the Christian Legal Society, agrees.

"When you look at the nearly 40 decisions by the U.S. Supreme Court in the 1980s, the ACLU did not prevail in many cases they considered important. If you want to know how the ACLU and People for the American Way feel about their fundraising letters. They are bitterly complaining about what has happened. That makes me feel good." In the past decade, local, state, and federal courts have often decided in favor of religious freedom, not only on Christmas issues but across a wide spectrum. Here are several key decisions:

• *Florey vs. Sioux Falls School District (1980)*. The U.S. Supreme Court ruled that the performance of religious carols did not violate the Constitution so long as they advanced students' knowledge of society's cultural and



religious heritage.

"As long as you focus on the origins of Christmas and its history, you're OK," said Ericsson. "We cannot proselytize, but we can convey the facts."

• *Lynch vs. Donnelly (1984)*. The U.S. Supreme Court said a Nativity scene on public property is permissible only if it's surrounded by secular Christmas symbols. This principle was reiterated in the July 3, 1989, decision, *County of Allegheny vs. ACLU*. The Court upheld Pitsburg's right to display a Christmas tree and Hanukkah menorah outside the city hall, but struck down Allegheny County's Nativity scene in the county courthouse because it was not surrounded by secular Christmas symbols.

'In spite of misinformed educators, however, religious freedom experts say we've made significant progress during the 1980s in expanding the right to express our faith...Although religious freedom is increasing, experts also warn us of new threats as we enter the 1990s.'

• *Widmar vs. Vincent (1981)*. The U.S. Supreme Court ruled that Christian students at a public university could have "equal access" to campus facilities for religious discussions, Bible studies and prayer. This ruling served as the basis for passage by Congress in 1984 of the Equal Access Act, granting Christian students the right to meet on an equal basis with other student groups.

This winter, the U.S. Supreme Court will hear two cases involving the constitutionality of the Equal Access Act. The first, *Board of Education of the Westside Community Schools vs. Bridget C. Mergens*, concerns the right of a Bible club to meet on a Nebraska high school campus. The Eighth Federal Circuit Court of Appeals ruled 3-0 that the students could meet and that the Equal Access Act was constitutional, but the school appealed the case to the Supreme Court. In the second case, *Garnett vs. Renton Unified School District*, a Ninth Federal Circuit Court of Appeals ruled 3-0 against a student Bible club. John Whitehead, founder of the Rutherford Institute, filed friend of the court briefs in both cases. He thinks there's a good chance the Bible clubs will win. Although CWA, NLF, CLS and the Rutherford Institute have won significant victories, churches face other new and subtle threats. Here are

trends to watch:

• Local and state taxes will be levied against church activities. The IRS will review property taxes, sales taxes and deductibility of gifts.

"The PTL and Swaggart scandals of the 1980s have seriously eroded the good will have enjoyed for many decades," Ericsson said. "Politicians and John Q. Public no longer view big ministries as doing good for other people. The perception now is that a lot of ministries are in it for themselves and that their leaders are leading affluent lifestyles." The battle over church taxes has already begun. Jimmy Swaggart Ministries is suing for the return of sales taxes collected by the state of California.

• Churches will be required to obey anti-discrimination law. Jordan Lorence of CWA said the concept of discrimination is now "subtly being shifted away from un-changing characteristics such as race, national origin and gender to include sexual activity - which the Bible would call perversion - such as gay rights laws or marital status laws that protect unmarried couples," he said. A case in point: CWA is defending Evelyn Smith, a widow who gets most of her income from renting four small apartments in Chico, Calif. In 1987, an unmarried couple moved into one of her apartments, pretending to be married. Mrs. Smith, a Christian, does not rent un-married couples because she believes such conduct is a sin. The couple filed a complaint with the Department of Fair Employment and Housing and Smith was fined and ordered to post a sign in her apartments saying she was guilty of "marital status discrimination."

• Anti-racketeering laws will be used more broadly against activist Christian groups. Operation Rescue is being sued, for example, under the Racketeer-Influenced and Corrupt Organizations Act for alleged conspiracy in blockading abortion clinics.

Whitehead predicts the 1990s will see more controls placed on church activities and Christian schools. Why?

"We're moving into what I'm calling Yuppie Constitutional Law, which says you've got to control things more. You have to have more order. A lot of that comes from the fact there's a lot of disorder [in our society] including monstrous crimes, satanist murders, etc." CWA attorney Lorence shares Whitehead's concern.

"We can no longer depend upon American culture being basically in harmony with Christian values like it was 30 years ago. It is becoming increasingly an alien place," Lorence said.

(From Foccus on the Family Citizen / Nov. 1989)

What you can do

1. Support organizations defending religious freedom including:

The Catholic League
1100 W. Wells, Street
Milwaukee, WI. 53233

3. If your local judges are elected, help elect men and women who understand religious freedom.

4. Check your local Christian bookstore for books on religious liberty. John Whitehead and Francis Schaeffer have written excellent ones. A good primer is Whitehead's *The Second American Revolution*,

published by Crossway Books. Contribute religious freedom books to your public library or schools.

5. If your child is being discriminated against in school because of his or her religious beliefs, you may wish to pursue legal action. Here are some suggested steps to take:

• Ask to see the written school policy detailing why the discriminatory action was taken. Meet with school officials to discuss the policy. Keep copies of all correspondence between you and the school authorities.

• If no amicable agreement can be reached, contact

one of the organizations mentioned before for further advice. A lawyer will provide you with counsel and may write a letter on your behalf to the school district. More often than not, the district is acting out of ignorance, not malice. A well-reasoned letter from a First Amendment lawyer may solve the misunderstanding.

• If the school district is unmoved by the legal counsel provided, you may wish to pursue a lawsuit against the school authorities. Any one of the groups mentioned before can provide you with competent counsel.

What would Christ do for the homeless?

By Mary Owen

In a Downtown park hundreds of needy people gathered for a hot meal, a blanket and some hope last Thanksgiving as evangelistic outreach under the umbrella of Project Light rendered immediate first aid to ailing bodies and minds. Long-term assistance loomed like an ugly blight on a middle-class horizon, and even the warmest of hearts despaired at the task ahead.

The reality of winter hits hard when shoes give way to bound rags and when tattered clothing is the fashion for the day. Cold-reddened hands turn white at a fleeting puff of warm air blown in desperation for a moment of comfort, an impossibility when that same chill sets weary bones and hearts to aching. As Christmas approaches, I am nagged by a different scenario than loved ones gathered warmly and happily around a Christmas tree. That familiar picture is over-shadowed by the remembrance of haunting eyes of an old man, crying unashamedly at the warmth and happiness he experienced in a day's gift of caring.

My brows furrow as I hear again the redundant cries of a small child as he tugged at his mother's torn jeans- "I'm still hungry." With two other youngsters at her side, an a shopping cart filled with family valuables to guard, the mother's resigned reply was, "I'll do what I can." Suddenly, the expectance of special Yuletide goodies on our laden table is not so exciting.

What would Christ do on Christmas Day? I'm sure he, too, would be nagged by my vision of "outside." But I'm also sure he wouldn't be content to sit "inside" and freely enjoy the festivities when so many lack the same opportunities.

In a most Christlike manner, a young man left me with a poignant reminder of the world's needs that Thanksgiving, and like that old man, I cried. But my tears were

'For many of us it is easier to tag along on the coattails of an existing altruistic, religious or government organization. It's harder to take a personal step of faith. How often do we pass up chances to better a life, emotionally as well as physically, with one small act of love?'

of a different nature. I was suddenly rebuked by my own conscience as his one act of faith far surpassed mine that chilly November day. This young man, dressed in a torn jacket, jeans and worn shoes, had happily searched through piles of clothing for a "new" pair of shoes. Hugging a pair of nearly new athletic shoes, he gave me a thumbs up sign and wide grin. I felt pretty good as I watched him meander through the throng of homeless and poor that had gathered. This was what the outreach was all about - helping others. When I sought out the young man again, I was suddenly ashamed and humbled as my own feelings of "doing good" turned into something a bit tarnished by his selfless act of giving, fulfilling the woman's revelation. For he had stopped next to a Middle Eastern man wearing a tunic made from potato sacks. On this man's feet were several layers of magazines held in place by rags torn from the same potato sacking. The young man quietly observed this stranger, tapped him on the shoulder, and offered him the tennis shoes he had rescued from the pile of discards. Acknowledging the young man's own need, the stranger declined the offer with dignity and a smile of thanks.

As I think of that interchange, I know what Christ would do Christmas Day. Many of us open our doors to strangers, and more than a few of us reach out to others in need. But perhaps we too often reach out in ways that are comfortable to us, ways that don't demand much effort.

Sunday's newspaper carried a story about a family who gathered scarfs, hat and mittens to hand out to the city's indigent. One man stuck around until they left, just needing a friendly ear. Most were surprised by the generosity. Spurred on by what they perceive to be the true gift of Christmas, they hope next year to surpass the 150 gifts they gave away. For many of us, it's easier to tag along on the coattails of an existing altruistic, religious or government organization. It's harder to take a personal step of faith. How often do we pass up chances to better a life, emotionally as well as physically, with one small act of love? I have been said that if each of the nations



Walk a mile in their shoes

churches took complete responsibility for three homeless people, there would be no one living on the streets. Then we, as the church, must bear the yoke.

In Isaiah 58, it is written: "If you do away with the yoke of oppression, with the pointing finger and malicious talk and if you spend yourselves on behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your might will become like noonday."

In that Sacramento park on Thanksgiving Day, a young man's "night" became "like noonday." The cure for the world's problems starts with each and every one of us. We need to let our own lights rise with only fleeting thought to the few who manipulate the system, an overused excuse for nonaction. We need to give careful consideration to what the miracle of Christmas truly asks us, then act.

What would Christ do on Christmas Day? For us, he gave himself. For him, we must give ourselves. And the gift we receive in return will entwine the love wrapped in parcels beneath the tree with the true Christmas gift, symbolized by the star or angel on top. To the poor, the hungry, the lonely... a gift of the heart a gift of selflessness, a gift that can change the world... "pa-rum-pa-pum-pum." Merry Christmas.

(Mary Owen is a columnist for the Davis Enterprise, Davis, Cal.)

Retired religious need our help now

For the second year in what is a 10 year campaign to raise money to support elderly and infirm members of the religious orders, Catholics will be asked on Sunday December 10, 1989 to make a contribution to the Retirement Fund for Religious.

The results of the first appeal made in December, 1988 netted \$25 million for the Fund.

"As wonderful as that sounds" says Sr. Mary Oliver Hudon, SSND, the National Director of the appeal, "the fact is religious orders had to spend over \$400 million in 1988 to provide medical care and support to the 37 thousand sisters and almost four thousand men religious who are over 70 years of age.

"It will take more than fund raising to reduce the shortfall of retirement assets for the 646 congregations that the Fund seeks to help," noted Sr. Andree' Fries, CPPS who is the Director of the Allocation Program.

"Without doubt the money that we distributed in June was a ray of hope for many religious congregations but our goal is to also help congregations help themselves by providing financial planning assistance, as well as retirement grants," she added.

The Tri-Conference Retirement Office which was established in 1986 by the National Conference of Catholic Bishops is

responsible for addressing the retirement problem which resulted from the inability of religious congregations to put aside savings for retirement during all the years that they were serving in ministries where the small stipend they received paid only for their daily maintenance costs, the education of new members and the financing of charitable works which they sponsored. Escalating health care costs and the longevity of the members (2.4% of women religious are over 90) have made the lack of retirement savings a heavy burden for most orders.

Close to \$23 million in retirement aid was distributed to 484 orders in June to help them care for their oldest members. "We were able to put 97 cents of every donor's dollar into that distribution," Sr. Hudon said. "I wish that donors could read the letters of gratitude that poured into our office after the first retirement grants were distributed."

As one Provincial said: "I feel energized now because of the help and encouragement we have received."

Like her, all of the Superiors concluded their letters with the promise of prayers for those who expressed their gratitude and care through their donation to the Fund.

"Most people, Sr. Hudon concluded, understand that it takes more than a year to build up a retirement fund."

I feel confident, she said, that Catholics

Where the money goes

Retirement grants 97¢

Promotions 2¢

Administration 1¢

Source: Tri Conference Retirement Office

who remember the Sisters, Religious Priests and Brothers of their youth will give generously again to this year's appeal.

What to do if your child joins another church

Q. My daughter and her family have joined a fundamentalist non-denominational church. She is getting baptized again in that church. What do I do about the situation if I am asked to attend the baptism or the baptism of her children? I feel like I would



By Fr. John Dietzen

be giving approval to their leaving their faith by attending. And down the road in future years, if they persist in these faiths, am I to go to the weddings, baptisms and so on?

My husband is very much against our attending. He is a convert and we have four other adult children. He feels very sorrowful.

I have always been there for my children but should I be for this? It is a heartache and I don't know if I could get through the ceremony without crying. Could you tell me what to do? (Illinois)

A. Such questions are always anguishing ones for parents to face. They are not helped either by friends or advisers who tell them the "right" answer is a clearcut yes or no.

In fact, the first thing to recognize if you wish to approach this with some peace of soul is that there ordinarily is no morally "right or wrong" way to deal with the situation. It is a matter of looking at all of the responsibilities you have to yourself, the children involved and the rest of your family, and attempting to come to the best way of coping with all of them at once.

It may help to reflect on a few facts that need to be considered. First of all, you do not wish to betray or even seem to compromise your own beliefs. Occasionally when children insist on their freedom to do what they believe is right, they forget that their parents must have that same freedom. You must not feel pressured to do something that is against your own faith because of what they do. The question, of course, is can you attend the events you speak of without betraying what you believe? Many, perhaps most, parents feel they can. Particularly if they make their position clear again to their children, these children are not going to misread their parents' presence at such events as an expression of not caring or agreeing with the religious decisions their children make.

Most children, at least those with any sensitivity at all, recognize the pain that they are causing their parents and accept the fact their parents being with them is simply an expression of continued love and affection.

That great master of the spiritual life, St. Francis de Sales, however, was fond of saying, "Always be as indulgent as you can, never forgetting that one can catch more flies with a spoonful of honey than with a hundred barrels of vinegar." I agree with him.

Another factor we must accept, difficult as it may be, is that we do not really know how much faith these particular individuals had to begin with. It is no reflection on the quality of the parents' teaching and example when we acknowledge that young people today (and for at least a generation past) grew up amid an unprecedented array of mixed signals about religion, faith, God and morality. I say this not to excuse, only to suggest that we go slow in judging what has happened. It may cast another perspective on the decisions you face with your daughter's family. Good luck. I know you will have the support and prayers of many other parents in the same boat.

A smile is a great medicine

I was at a meeting recently with other journalists when I found I was just off by a woman who was quite a bit your on I apparently had two drawbacks to as a professional.

One, I have matter that they are all grown and t selves now). Two, I smile too m

She, on the ld and seldom smiled. Apparently nd "cool" to smile.

Funny th e me smile all the more. My mother probably can be traced back to my mother who still smiles frequently. She was wonderful with her "momilies" — as sayings traced back to maternal wisdom (or folly) are called now in some circles.

She raised me on quotations about smiling. Her favorites were: "Smile and the world smiles with you. Cry and you cry alone." "Let a smile be your umbrella." "It takes three times as many face muscles to frown as to smile."

Whatever the reason, Mom's words about smiling appealed to me. I always feel that when a person greets you with a smile, it's not long before comfort and relaxation take over.

Come up against a scowler and see how you automatically turn away.

That woman who had a problem with smiling was not the first I have encountered. Years ago, at a meeting with physicians and other co-

workers, I was smiling as I was introduced to people, including a doctor who stared at me in an unfriendly way. He turned to the man next to him and said coldly, "You can't trust people who smile. They're after something." I suppose that was supposed to intimidate me. But his immature reaction only made me smile more. I countered with, "Couldn't it be that people who smile are simply happy types, optimistic about life?"

He didn't answer.

I remember reading a report a few years ago by a University of Michigan psychologist who was looking into the family situation of delinquent children. He said he had observed a

'Anyone who has studied the effect of laughter on health agrees it is the best medicine anyone could want. Laughter benefits the lungs, clears the respiratory system, provides a healthful, emotional outlet and counteracts boredom.'

By Antoinette Bosco



common denominator. "More than 80 percent of these parents are punitive non-smilers. I have never met a delinquent's parent who was warm, encouraging and smiling," Dr. James V. McConnell said. He added, "Frowns are a type of psycho-pollution that is as deadly as smoke fumes or mercury in drinking water. One can kill the spirit more easily than the body, I suspect. We legislate against polluted air and water. Maybe we ought to legislate for more smiling, to improve mental health."

Anyone who has studied the effect of laughter on health agrees it is the best medicine anyone could want. Laughter benefits the lungs, clears the respiratory system, provides a healthful, emotional outlet and

counteracts boredom.

Back in the 1970s when I was working at the health sciences center at the State University of New York at Stony Brook, a professor friend did a study of the effect of laughter on hospitalized patients. What Dr. Rose Coser found was that "laughter is a safety value for hospitalized patients away from friendly, familiar surroundings. When laughter is possible in this type of environment, it helps patients to regain their identity through collective triumph over their weakness and at the same time, release common grudges and complaints."

I think the matter of laughing ought to be taken very seriously. I am smiling, of course, as I say this.

Praying better during Advent

During Advent we focus on the central mystery of our faith, the Incarnation. Meditating on Christ's birth awakens in many people feelings of devotion, gratitude and love. When I experience such feelings I often wonder what is the relationship between feelings and prayer.

In one sense, it's consoling to realize that everything we do can be offered as a prayer, our pious feelings included. However, in another sense, true prayer is in the will, not in the feelings. Genuine prayer is the will to give yourself to God, with or without pious feelings.

Sometimes when I pray my breviary I sense that I am scanning the psalms too quickly. It would take hours to pray the Divine Office in a truly meditative way; there are so many profound thoughts to consider in one reading. I have to reassure myself continually that I really am praying, not so much because of the words I speak, but because of the intention I have to offer myself to God. I do not try to force feelings of any kind.

My eyes may scan line after line but my true prayer is beneath the surface reading. It is more in my heart's desire to surrender my life to God's will. That desire is constant even when I don't advert to it directly. And because it is constant, I know that I pray without ceasing. My will remains fixed on God even in moments of distraction and there are many.

If I had to rely on feedback from God in order to be sure I was praying well, I'd be less than satisfied. He is a silent Lover. Even though at times I do have warm feelings, most

By Fr. John Catoir



of the time feelings are not an issue. There have been a few times in my life I was overpowered by a vibrant experience of God's presence, but such times are few and far between. It doesn't matter, God is always with me; in a way, more real than my own heartbeat.

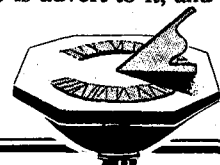
Therefore most times I just plug along, distractions and all, not praying as well as I'd like to, but knowing that what I am doing is about the best I can do. Just accepting this limitation gives me a kind of peace in and of itself.

By relying on the fact that true prayer is in the will, you gain an edge in handling your emotions. There is no one right way to pray. Abbot John Chapman taught that the only way to pray well is to pray often.

When in the process I forget about myself, I'm much freer to advert to God's love. His love is flowing in me all the time, and the only thing I really have to do is advert to it, and accept it with gratitude.

Time capsules

By Frank Morgan



Laennec fashioned the first stethoscope in 1816

Rene Laennec studied medicine under Napoleon's physician, Jean Corvisant. To help him listen to a patient's heart, Laennec rolled up a sheet of paper into a tube. He later fashioned the first stethoscope in 1816 out of beechwood. Laennec died at the age of 45 years of age from tuberculosis, a disease at which he had become an expert.

Shortly before he died on St. Helena, Napoleon said to an aide: "Had I succeeded I should have died with the reputation of the greatest man that ever existed. As it is, although I have failed, I shall still be considered an extraordinary man.

I have framed and carried into effect a code of laws that will bear my name to the most distant posterity."

He was a true prophet. France, Belgium, the Netherlands and some Swiss cantons, the province of Quebec, Louisiana and parts of Latin America still use the Code Napoleon.

After Napoleon died on the island of St. Helena, his body and his coffin were returned to Paris and placed in a red granite sarcophagus donated by Napoleon's enemy, Czar Alexander I of Russia. The sarcophagus stands in the Eglise du Dome (Church of the Dome). In 1940, for reasons known only to himself, Adolf Hitler had the remains of Napoleon II removed from their resting place in Vienna and sent to the Eglise du Dome to rest along side of his father.

Dealing with the reality of being human

It's difficult to admit, but I'm capable of making a mistake! As I reflect on the experience which led me to this realization, I'm aware that the process is similar to that of anyone dealing with the reality of being human.

Several weeks ago I had a car accident... minor, if there is such a thing. At least there were no injuries. Even so, it has taken an unbelievable amount of my time and energy. At first I was obsessed by what had happened. Each time I closed my eyes, the collision appeared. I couldn't sleep for several nights.

Since I had struck the other car from the rear, I knew I was automatically to blame. But I denied this possibility. I'd driven all over the country in every possible weather and traffic condition and never had an accident. There was not way this could be my fault. Believing this, I didn't follow through on my insurance claim for a week. Then I proceeded to blame others... the police, the insurance agent, my community treasurer... for not acting immediately. I denied the responsibility that was basically mine. At the same time I became constantly preoccupied with inventing possible scenarios to explain my innocence to anyone who would listen. I chuckle now at the incredulity of some these fantasies.

For awhile I was numb, but eventually some unacceptable feelings began to surface... at least unacceptable to me. I first became aware of the fear that gripped me... a fear so intense on that night of the accident that I could not remember anything except the moment of the impact with the other car. Now that I'd had my first

By
**Sister Virginia
McCall**

accident, I was aware that it could happen again. So I panicked each time a car slowed down suddenly or pulled out ahead of me unexpectedly. I was angry... angry with the other driver for his slowness in negotiating a turn... angry with the police department for taking so long to complete the accident report... angry with myself for not

'Gradually, I began to realize, "I'm not perfect! I'm human; capable of mistakes just like everyone else and that's all right." Only then could I view the situation honestly and begin creating more logical, realistic reasons for the accident.'

being more alert. Since these were so intangible, I vented my anger outward to everyone else. Eventually, this anger turned inward, resulting in the weighty feeling of depression. The most difficult feeling for me to deal with was guilt. Once I was finally able to acknowledge that the accident was my fault, I had to face my own

limitations of not being perfect. What a blow! Added to this was a remark made by the treasurer of my religious community. She unwittingly triggered my feelings of guilt by saying on two separate occasions, "Since you are to blame, our insurance rates will increase considerably." My interpretation was, "Our rates will go up because of you. You are costing us a great deal of money. You are bad!" I negated her other remarks, "Don't worry. We'll take care of everything. We're grateful that you are all right and that no one was hurt." The guilt began to consume me. I struggled to reconcile these feelings with what I knew to be true. I was being irrational and totally unrealistic. However, it was in allowing myself to acknowledge these feelings that I could eventually let go of the guilt as well as the other debilitating feelings, knowing they were a normal response to a life-threatening experience.

Gradually, I began to realize, "I'm not perfect! I'm human; capable of mistakes just like everyone else and that's all right." Only then could I view the situation honestly and begin creating more logical, realistic reasons for the accident. "I was tired. I was preoccupied. I was following the car too closely. It was an accident." Yes, it's difficult to admit, but I'm capable of making mistakes. But somehow it's a relief to let go of the incredible demands I place upon myself and to bask in the privilege and the joy of being human.

(Sister Virginia McCall, is director of Ministry to the Separated and Divorced in the Archdiocese of Miami)

Discipline does not need to be punishment

Dear Dr. Kenny: Our kids fight all the time. We have an 8-year-old son and a 5-year-old daughter, and they are constantly teasing, verbally abusing and even hitting each other. The more I get after them the worse it gets. I end up an angry participant in a shouting match.

My wife and I have short tempers ourselves. We have a tendency we are trying to curb of shouting out our anger at each other. How can we stop our kids from squabbling. — Louisiana

Sibling rivalry and fighting are a normal part of growing up. The second story in the Bible is about two brothers jockeying for God's favor, and the rivalry becomes so intense that Cain kills Abel.

Sibling rivalry may even be an important and necessary stage of growing up. Brothers and sisters have the opportunity to learn how to deal with conflicts, hopefully how to mediate and compromise without becoming a wimp or a bully. To say sibling rivalry is a stage of growing up means it is a stage children should pass through and outgrow. That is your question: How can parents help brothers and sisters deal with their conflicts?

At the ages of your two children, I would do what I could to separate them. Learn together to recognize the early warning signs of a squabble about to get out of hand. Then act to separate the about-to-be combatants.

As you mention, a poor way is to try to outshout the

By Dr.
**James and
Mary Kenny**



rival factions. What parent has not yelled "Shut up!" only to hear from each child that he or she is innocent and it's the other person's fault. Now you, the parent, are a combatant. That's no help.

Another no-win approach is to act as referee. "Let's get to the bottom of this," you offer. If you try this, you'll be in for a long session programmed to provide far too much attention to family feuding.

There is a simpler way. Separate the combatants. Put them in a room apart. No argument.

"You go to the kitchen and you got to the living room." It's like a no-fault divorce. Neither is to blame, but the fight is stopped.

Another version of this strategy is a game I call Hugo.

When fighting gets out of hand, one of your children is designated as Hugo, and Hugo (you go) goes outside. The children can even take turns being Hugo.

Still another version is a game called Silver Whistle. Hang a dime-store whistle in each room. Anyone who feels overwhelmed by the noise or fighting may blow one of the whistles. Everyone must then proceed immediately to a predesignated place and stay there for 60 seconds, long enough to interrupt the beginning battle.

After this interlude, everyone receives a food treat.

The places must be chosen in advance. For example, son goes to the kitchen, daughter to the bathroom, dad to the front porch and mom to her bedroom.

Silver Whistle works. And it is more fun and positive than shouting an angry and frustrated command.

An additional advantage of Silver Whistle is that it allows the kids to interrupt any fighting and shouting between mom and dad. Everyone can play the game.

The children learn that if fighting passes a certain point, it can be stopped quickly, without fanfare or punishment. They learn to recognize the early signs and to "leave the scene" till feelings settle.

The separation need not be long, just enough for rising emotions to subside. If the quarrel restarts with growing intensity, play the game again.

Discipline need not be punishment. It can be fun. The key issue is how well it works.

Advent is present in many phases of life

Last time I talked about studying the Infancy Narratives as part of our Advent preparation.

This week I want to talk about a different kind of Advent, one that we experienced last year with dear friends.

Early in December their twenty-seven year-old son suffered a massive respiratory failure followed by a cardiac arrest. They took up vigil outside the Intensive Care Unit and we, along with others in our faith community, took up storming heaven that Michael would recover.

A week of Advent went by and then the tragic news came. Michael was brain dead, surviving solely on machines.

Our prayers took a different direction. "Please God," we prayed, "do what is best for Michael and his family."

They, and we, waited, prayed, and hoped. Not a bad definition of Advent. Their vigil extended from days to weeks. Finally, they had to make the agonizing decision to remove Michael from the machines.

By that time, God had given them the grace to let him go. They sensed that his soul had fled to heaven days earlier and, as heart-rending as it was, they accepted God's will.

On the 17th of December they agreed to the removal of most of the life support systems. But then came unexpected turn of events. Michael's vital signs stabilized. "You better begin looking at long term care," the medics told our friends.

By
**Dolores
Curran**



Once again, our prayers shifted. Was he to live like this for years? Please, God take him to be with you," we prayed. God heard the many prayers and took Michael home on the 21st of December.

In reflection, our experience was an Advent one. Just as the Jews awaited the Messiah, a powerful king who would smite enemies, we awaited Michael's complete recovery.

Just as the Jews struggled with the idea that an infant born of commonfolk could be the Messiah, we struggled with the reality that Michael might live, but only as an adult infant.

Just as the Jews had to accept or reject Jesus as the Messiah, we had to reject or accept Michael's death as part of God's plan.

I think I have a better understanding of Advent as

a result of Michael's lingering death.

We waited and waited, constantly in prayer. Waiting is a hard business, as anyone knows who has watched a loved one die. There are highs and lows.

Ultimately we come to believe that God hears us but means patience and listening.

Psalms 5 speaks to the agony and hope during this wait:

"Listen to my words, O Lord,
and hear my sighs.
Listen to my cry for help,
my God and king!
I pray to you, O Lord;
You hear my voice in the morning;
at sunrise I offer my prayer
and wait for your answer."

Just as God used our vigil with Michael to change us and to prepare us to accept his death, we use Advent to prepare us for His son and the revolutionary message He was to bring with his lowly birth.

We experience many Advents in life: waiting to become pregnant, waiting while an adolescent struggles with addiction or faith loss, waiting in unemployment lines, and waiting for God to hear our prayers.

Often the end of the wait is now what we expect or desire but if we believe in a loving God, we learn to accept His wisdom at the end of our many long Advents.

(Copyright 1989 Alt Publishing Co.)

Great movies not to miss in this season

The following are movie capsule reviews of movies recently reviewed by the U.S. Catholic Conference Department of Communications.

'The Little Mermaid'

(Disney)

NEW YORK (CNS) — This movie is an absolutely enchanting animated adaption of the Hans Christian Andersen fairy tale about a feisty young mermaid who falls in love with a human prince.

The Disney folks have recaptured much of their classic visual and aural magic in this feature-length reworking of the story that sees conflict between teen-age mermaid Ariel (voice of Jodi Benson) and her father, Triton (voice of Kenneth Mars), the king of the Mer-people.

Movie Capsules and Reviews

Secretly yearning to experience life as a human, Ariel and her adorable pal, Flounder (voice of Jason Marin), have been hoarding a treasure trove of human memorabilia from shipwrecks and such. With lots of misinformation from her squawking, well-intentioned sea gull buddy, Scuttle (with the voice and dizzy demeanor of comedian Buddy Hackett), Ariel attempts to learn all she can about life on land.

The bane of her existence and the real star of this film is self-important musical impresario Sebastian (voice of Samuel E. Wright), the crabby crustacean ordered by Triton to watch over Ariel and keep her out of mischief.

When he finds that she's fallen in love with human prince Eric (voice of Christopher Daniel Barnes), Sebastian is one exasperated crab. He stops the show with

two rousing Caribbean-flavored musical numbers and is the nutty focus of another titled "Les Poissons" in which he is hilariously targeted by cleaver-swinging French chef Louis (voice of Rene Auberjonois).

Another memorable character is sea witch Ursula (voice by the venomously throaty Pat Carroll), a glorious half-human-half-octopus villainess whose volatile, evil personality brings down the house whenever she appears.

Boasting the most extensive use of animated effects in any film since "Fantasia" (1940), two-thirds of "The Little Mermaid" is set in a magical undersea world. Despite the one-dimensional flatness typical in most animation today, the underwater illusion is beautifully evoked, the landscapes and seascapes are dreamily lush, and the characters themselves are perfectly cast and thoughtfully developed.

The exhilarating music by the song-writing team of Howard Ashman and Alan Menken ("Little Shop of Horrors") is also right on target and seamlessly woven into the plot, not around it.

In fact, there's not a false note or misstep in this entertaining fantasy that, unlike the original tale, ends on a hopeful, happy note.

Not only will children benefit from seeing an enterprising female heroine who is faced with typical parental pressures and must learn to take responsibility for her own good and bad choices, but the film is an example of high-caliber animation art that will surely join the roster of top Disney films to delight family audiences for years to come.

Credit should go to the team of over 400 artists and technicians who worked for nearly three years with writer-directors John Musker and Ron Clements to create this refreshing new animated classic.

The U.S. Catholic Conference classification is A-I — general patronage.

The Motion Picture Association of America rating is G — general audiences.



Christmas on TV

Barret Oliver (left), Jadrien Steele (center) and Gennie James star in "The Secret Garden," a "Hallmark Hall of Fame" presentation on CBS Dec. 16. The drama, filmed in England, tells the story of a young orphan girl who discovers a secret garden that changes her outlook and that of an invalid boy for the better. (CNS photo from CBS)

'The Bear'

(Tri-Star)

NEW YORK (CNS) — If you miss "The Bear" (Tri-Star), you'll miss one of the most glorious and remarkable films of the decade.

This instant classic by Frenchman Jean-Jacques Annaud, the award-winning international director, focuses on the unlikely companionship of two bears, a wounded male Kodiak and an orphaned cub, as they explore their natural habitat and fend off human predators.

Unlike its source material, "The Grizzly King," the popular 1916 novel by preservationist James Oliver Curwood, "The Bear" is dramatized from the bears' point of view and enacted by real bears (backup by Jim Henson's animatronic-powered models and men in bear suits was scrapped when Annaud's furry stars proved more than equal to the acting challenge).

The screenplay by Gerard Brach tracks the adventures of adorable little cub Youk (played by Douce) as he is orphaned and fends for himself in the wilds of British Columbia, circa 1885 (actually filmed in the spectacular Bavarian Alps). When Youk meets up with a jumbo male Kodiak, Kaar (played by Bart), the two join forces despite Kaar's painful shoulder wound and crankiness (he tries to chase Youk away with a show of bravado).

Youk is persistent and sticks to Kaar like glue. When the cub finally gets close

enough to lick Kaar's gunshot wound, Kaar is won over and the duo become inseparable. Although this may sound more than a tad cutesy and emotionally manipulative, especially given the film's breathtaking mountain panoramas and exquisite flora and fauna, the film is actually a thoughtfully crafted suspense drama with humor, pathos and deep respect for its subject matter.

As Kaar and Youk are stalked by the two hunters (Jack Wallace and Tcheky Karyo) who originally wounded Kaar, the bears take on a dignity no self-respecting human will forget.

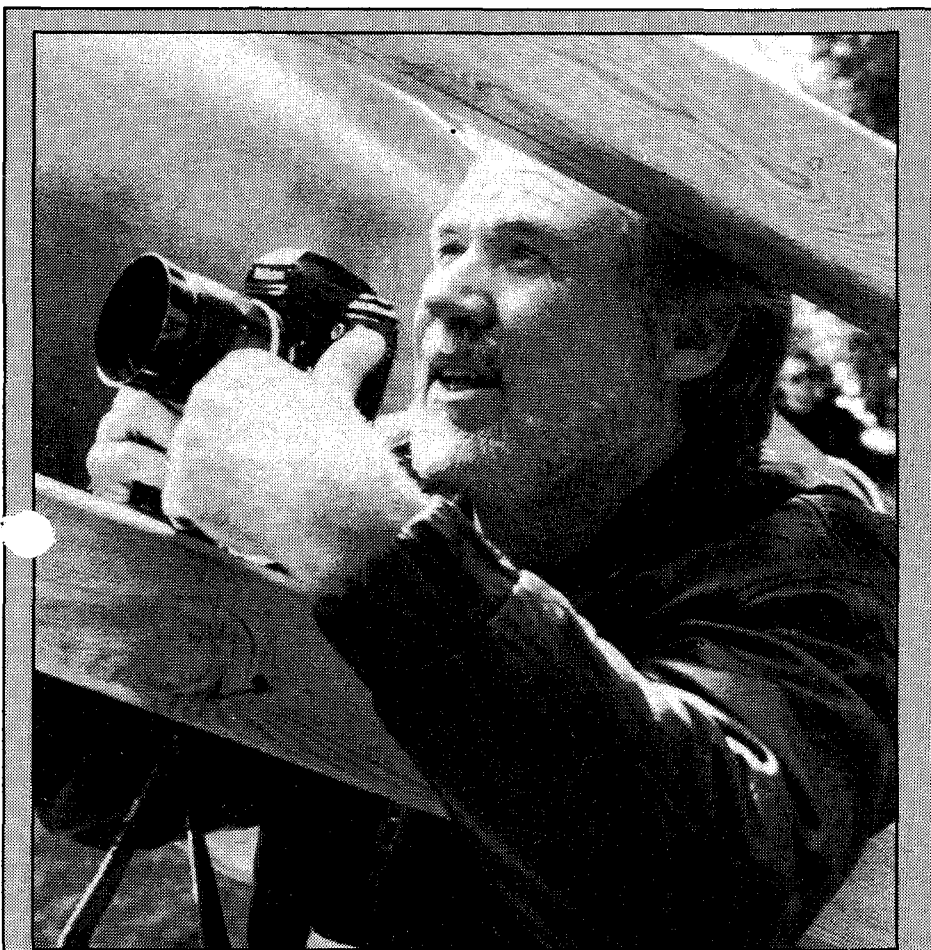
With minimal dialogue and a reliance on pure cinematic form, Annaud has created a universal, pro-animal drama. He underscores his message with an opening and closing crawl endorsing the philosophy of Curwood that "The greatest thrill is not to kill but to let live."

"The Bear" connects humans to these majestic animals in astounding and unforgettable ways that will hopefully impact those who continue to decimate the creatures' dwindling ranks for fun and sport.

Some bloodied dogs and horses, ongoing menace that culminates in attacks on the bears and a discreetly filmed but realistically audible mating sequence may make this too intense for very young children.

The U.S. Catholic Conference classification is A-I — general patronage.

The Motion Picture Association of America rating is PG — parental guidance suggested.

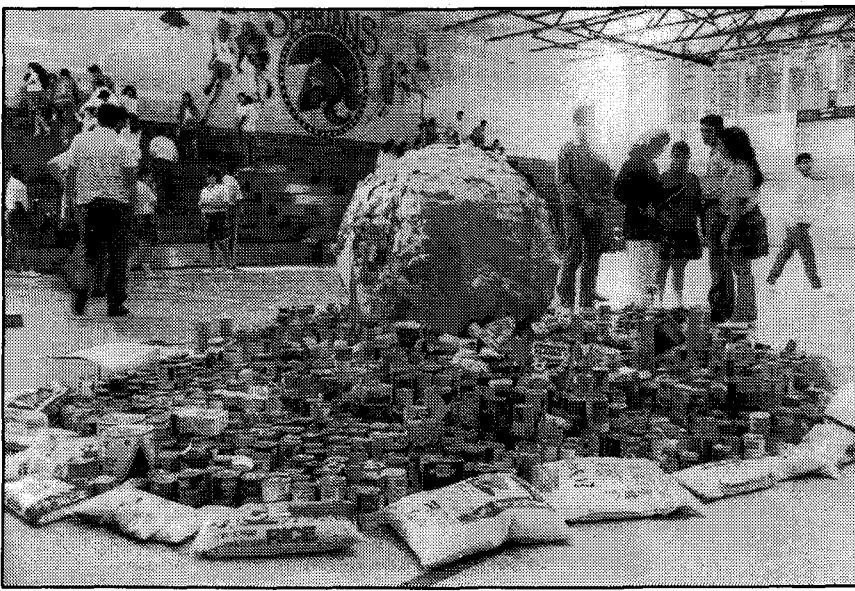


Holiday fare

Entertainer Kenny Rogers stars as a big-time photographer in "Christmas in America: A Love Story" airing Dec. 13 on NBC. The U.S. Catholic Conference calls the presentation a "warm hearted, rewarding experience." (CNS photo from NBC)

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TON OF LOVE. Students at Msgr. Edward Pace High School in Miami for the third year have collected over a ton of canned food and rice that was donated to charities helping the hungry during the Thanksgiving season. The entire school celebrated Thanksgiving with a Mass on Nov. 22 in the gymnasium and then the food was blessed. (Photo by Marlene Quaroni)

Catholic Educators' Guild hosts Advent activity

The Catholic Educators' Guild wishes to extend to all Catholic teachers and staff members in the private, parochial, and public school districts of Dade, Broward, and Monroe Counties an invitation to join with the Guild members in the 1989 Advent Activity.

The Catholic Educators' Guild activity during Advent will be the participation in the celebration of the 11 a.m. Mass at Barry University Chapel. This will take place on December 10. Immediately following the Mass, the guild will meet for Brunch and a Christmas program in the Kostka Room in

Thompson Hall.

The Catholic Educators' Guild was established 30 years ago by Archbishop Carroll and many of the original members are still on the membership roster. Mrs. Brenda Dawson, Assistant Principal at Cutler Ridge Elementary is the present President. Father Gerald McGrath, Principal of St. Brendan's High School is the Moderator. Reservations and additional information may be had by calling Mrs. Ruth Barbock at 893-5462 or Mrs. Marguerite Miller at 635-8885.

MADD sponsors poster contest

Mothers Against Drunk Driving (MADD) is focusing on the future with its 1990 Poster/Essay Contest. The theme, "Make This the Decade of Difference-Drive Safe and Sober!", commemorates MADD'S upcoming ten-year anniversary. The fourth nationwide annual contest, open to students in grades 1-12, is currently underway with entries being accepted until February 12, 1990.

The Poster/Essay Contest provides an opportunity for America's youth to exercise

their creativity while raising awareness among their peers to the dangers of drunk and drugged driving. The competition also allows them to educate their communities about tragedies caused by impaired driving.

Individuals and organizations wishing to enter the 1990 MADD Poster/Essay Contest should contact their local MADD chapters for details. Official contest rules may be obtained by writing to the MADD Poster/Essay Contest, National Youth Programs, 669 Airport Freeway, Suite 310, Hurst, Texas 76053.

It's a date

Spiritual renewal

Fr. Robert DeGrandis, will conduct a healing service and Mass on December 10 at 3 p.m. in the parish hall of Little Flower Church sponsored by the Catholic Charismatic Renewal and the group Corazon de Jesus. For more information call 444-3521.

The Cenacle in Lantana will host an Enneagram workshop on Jan. 12-14. Workshop focuses on nine patterns of personality. \$75. For information call (407) 582-2534.

The Dominican Retreat House in Miami will host a Day of Renewal for Spanish speaking men and women on Dec. 16. Director: Fr. Angel Villaronga OFM. For more information call 238-2711.

Paul and Jan Crouch, founders of the

Trinity Broadcasting Network, will be the special guests of Fr. Ricardo Castellanos and the Catholic Community of San Isidro at a "Night of Worship and Prayer for Christian Unity" on Dec. 13 at 7:30 p.m. Simultaneous Spanish translations.

Single/divorced/widowed

St. Timothy Catholic Church at 5400 S.W. 102nd Ave. holds meetings for divorced, separated or widowed every Monday at McDermott Hall. For more information call 274-8224.

The Archdiocese of Miami Young Adult Council is sponsoring a Christmas dance on Dec. 9 from 8:30 p.m. to 12:20 p.m. at St. Bernard's Parish Center, 8279 Sunset Strip, Sunrise. \$5 donation. Live music, games. For

Plan implemented to destroy drug houses

On Nov. 30th, PACT celebrated the implementation of their hard fought plan to eliminate crack houses with the demolition of a drug house located at 135 N.W. 75th St.

"This building has been a problem for years" said Fr. LaCerra, President of PACT. "Our neighbors, school children and parishioners will be happy to see it torn down."

In September the community organization successfully pressed the City of Miami to adopt a six point plan to beef up code enforcement and streamline the process for securing and demolishing abandoned buildings.

"While the plan does not seem ready for full implementation yet, we do want the

public to know that many steps have been taken" stated Fr. Michael Lynch, Co-Chair of the PACT Committee to Clean Up Miami.

Several houses have already been torn down, some during Red Ribbon Week in October. "We were happy to see one come down right in front of our parish school," said Lydia Garcia, Co-Chair of the Committee to Clean Up Miami and Corpus Christi Parishioner.

Children from St. Mary's Cathedral School were present to help celebrate the event and the Mayor and City Commissioners were invited to participate in the event.

Gala kicks-off Neil Simon comedy

An opening night gala of Neil Simon's award winning comedy, "Broadway Bound," will be hosted by the Ruth Foreman Theatre to benefit the Fine Arts Department at Barry University. The gala will kick off the opening of the play on Thursday, Dec. 28, in the Broad Center for the Performing Arts at 8 p.m.

Tickets are \$125, tax deductible, with a champagne reception following the play. Proceeds will be used to buy a grand piano

for the Fine Arts Department.

Simon's funny but touching play tells about the Jerome family and their adventures in Brighton Beach. In this episode the boys continue their quest to be famous writers. This is the final part of Simon's semi-autobiographical trilogy.

For information call Barry University at 758-3392, Ext. 223.

Sts. Peter and Paul Golden Jubilee events

Sts. Peter and Paul Church, 900 S.W. 26th Rd. in Miami, has announced its schedule of Golden Jubilee events. They hosted a reception and dinner dance at the Deauville Hotel in Miami Beach on Dec. 2. On Dec. 11-13 they will have a Parish Mission in the church beginning each day at 7 a.m. in English (Fr. Tom Ruckert) and 7:30 p.m. in Spanish (Fr. Jorge Garcia). On Dec. 14 at 8 p.m. there will be a Choral Concert in the school auditorium. On Dec. 20 at 8 p.m. Archbishop McCarthy will concelebrate a High Mass in the church.

Large-print Catholic newspaper available

The Catholic Telegraph based in Cincinnati has launched a large-print version for visually impaired readers at a subscription rate of \$11 per year. Anyone interested should contact Mike Lynch at (513) 421-3131 or after hours (513) 421-3139.

Discernment weekend

A weekend of discernment for women who are considering religious life will be held Dec. 15-16 at the John Paul II Retreat House, 720 N.E. 27th Street, Miami.

The retreat begins at 5 p.m. on the 15th and concludes at 5 p.m. on the 16th. The retreat house fee is \$30, which includes room and board.

For further information or reservations, call Carmen or Isa at 757-6241 ext. 156 during business hours, 871-4454 at night, or call Sr. Rose Monique Pena at 757-6241, ext. 180 during business hours, 688-7714 at night.

Hospice seeks volunteers

Catholic Hospice, Inc., newly licensed for the purpose of serving all patients in need of hospice care in Dade County, needs volunteers.

Training and certification will be given for office as well as patient care. If you can spare some time, your skills and love, please call 822-2380 and ask for Trudy Lechner, R.N., Volunteer Coordinator.

Potpourri

St. Henry's Church in Pompano Beach will host a Gala New Year's Eve Party on Dec. 31. Buffet from 8 p.m. to 11 p.m. Dancing from 9:30 p.m. until 1:30 a.m. \$45 per person. Table reservations. There will be a Christmas Dance on Dec. 16 (\$5). Call 785-2450 for reservations.

Christmas music will be performed at the Barry University Chorale's Winter Concert in the Broad Center for the Performing Arts on Dec. 10 at 8:15 p.m. Selections from Handel's "Messiah" included.

The Women's Club of St. Stephen Church at 2000 S. State Rd. 7 in Miramar hosts a Christmas Bazaar on Dec. 9 from 8 a.m. to 6 p.m. Dec. 10 from 8 a.m. to 2 p.m. in the parish hall. Handmade crafts, home baked food.

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Politics vs. religion in Haiti

THE RAINY SEASON: HAITI SINCE DUVALIER, by Amy Wilentz. Simon and Shuster (New York, 1989). 427 pp., \$19.95. Reviewed by Thomas E. Quigley. Catholic News Service.

Whether one comes away from Amy Wilentz's fast-paced account of present-day Haiti buoyed by hope or mired in gloom, the reader will at least have encountered more of the sights and sounds—and the incredible mystique of Haiti than is elsewhere available, short of booking a flight to Port-au-Prince. It is journalism of the highest order and a terrific page-turner.

Religion and politics are twinned themes throughout. They are presented as mostly "good" religion and "bad" politics: the progressive priests and Religious, the church's outstanding broadcasting station Radio Soleil, the literacy program Misyon Alfa, the basic Christian community movement

Ti Legliz, and elsewhere, the charismatic Salesian Fr. Jean-Bertrand Aristide.

Ms. Wilentz gives us marvelous vignettes of her ample cast of characters and pauses periodically—and helpfully—to reach back into a Haitian past that she has clearly studied. Her analysis, however, tends to the anecdotal and a too-simplistic division between the good and the bad.

The church is presented as a central factor in the movement for change over the last decade. True enough. And the seeming unity among diverse church sectors, widely noted just two years ago, has clearly suffered some bruises in the last year. But Ms. Wilentz is too quick to assign all blame to the bishops, to Fr. Aristide's Salesian superiors, and especially to Archbishop Paolo Romeo, the dynamic Sicilian nuncio who, in fact, was one of the forces that had helped propel the whole Haitian church forward.

(Quigley is advisor on Latin and Caribbean affairs at the U.S. C. C.)

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great in virtue & rich in miracles, near
kinsman of Jesus Christ, faithful
intercessor of all who invoke your special
patronage in time of need, to you I have
recourse from the depth of my heart and
humbly beg you to whom God has given
such great power to come to my assistance.
Help me in my present and urgent petition.
In return I promise to make your name
known and you to be invoked with Our
Fathers, Hail Mary's and Glory Be's. Amen.
I have had my request granted. Publication
promised. Thanks for answering my prayer.
M.L.O.

5A-Novenas

PRAYER TO
THE HOLY SPIRIT
Holy Spirit who solve all problems. Who light all roads so that I can attain my goal You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion. I wish to be with you in Eternal Glory. Thank you for your mercy towards me and mine.

Thanks to Sacred Heart of Jesus & St. Jude for prayers answered. Publication promised.

Thanks to St. Jude for prayers answered. Publication promised.
A.B.

THANKSGIVING
NOVENA TO ST. JUDE
Oh, Holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
kinsman of Jesus Christ, faithful
intercessor of all who invoke your special
patronage in time of need, to you I have
recourse from the depth of my heart and
humbly beg you to whom God has given
such great power to come to my assistance.
Help me in my present and urgent petition.
In return I promise to make your name
known and you to be invoked with Our
Fathers, Hail Mary's and Glory Be's. Amen.
I have had my request granted. Publication
promised. Thanks for answering my prayer.
Frances Catania Venezia

Thanks to the Holy Spirit for prayers answered. Publication promised.
Camen

5A-Novenas

THANKSGIVING

NOVENA TO ST. JUDE
Oh, Holy St. Jude, Apostle and martyr,
great in virtue & rich in miracles, near
kinsman of Jesus Christ, faithful
intercessor of all who invoke your special
patronage in time of need, to you I have
recourse from the depth of my heart and
humbly beg you to whom God has given
such great power to come to my assistance.
Help me in my present and urgent petition.
In return I promise to make your name
known and you to be invoked with Our
Fathers, Hail Mary's and Glory Be's. Amen.
I have had my request granted. Publication
promised. Thanks for answering my prayer.

A.A.R.V.

May the Sacred Heart of Jesus be
adored, glorified, loved and preserved
throughout the world, now and forever.
Sacred Heart of Jesus, pray for us. St.
Jude, worker of miracles, pray for us.
St. Jude, helper of the hopeless, pray
for us. Thank you for answering my
prayer. Publication promised.
Mary Anne

Thanks to St. Jude for prayers answered. Publication promised.
O.C.

Thanks to the Blessed Mary and St. Jude. Publication promised.
P.B.

Thanks to Sacred Heart of Jesus & St. Jude for prayers answered. Publication Promised. J.L.T.

Thanks to St. Jude and St. Martha for prayers answered. Publication Promised. Marge

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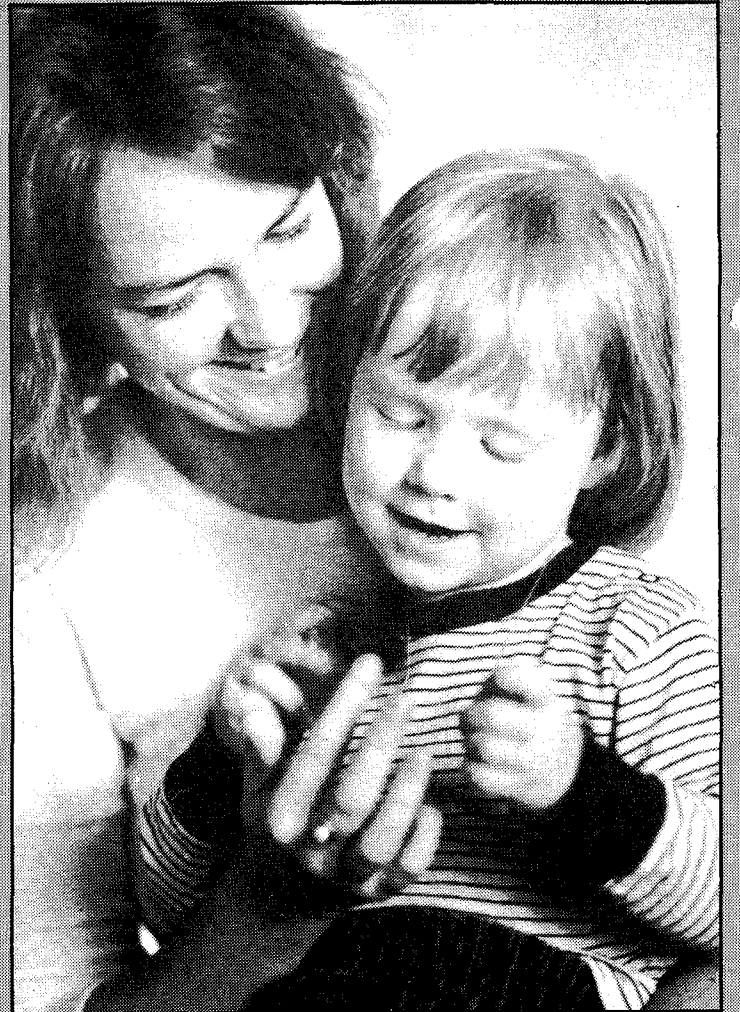
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Just how fulfilled are you?



Fulfillment has to do with satisfying relationships, with using one's God-given talents, and with spiritual and intellectual growth, people tell Katharine Bird. This Advent theme of fulfillment leads people to think about its meaning and where to find it. (CNS photos)



By Katharine Bird
Catholic News Service

What is fulfillment? Is it identical with happiness?

Six people, representing different occupations and living in different regions, recently tackled those questions with me in interviews. All testified that they feel fulfilled some of the time, in some area of their lives. All said that fulfillment is deeply appreciated but hard won.

Fulfillment means getting "a hold on what I want to be when I grow up," said Dan Morris, somewhat tongue in cheek. An entrepreneur and free-lance writer in Arlington, Wash., he said that fulfillment has to do with "finding the peace of mind to know I'm doing the correct thing at the time."

Morris added that he "argues all the time with myself" about priorities. He is torn between the demands of his fishing business and his strong desire to be available to his four children who range in age from 11 to 17.

Sometimes at night when he is driving a truck of sea urchins to the dock for shipment to Japan he finds himself wondering whether he should be home reading bedtime stories to his two youngest sons. But, he added, when "I rearrange my schedule to be home with the family" the fish business is endangered.

For Eileen Morris, a full-time homemaker, fulfillment is "being happy, feeling good about yourself and the world around you." She feels fulfilled "some of the time" but goes through phases when she wonders "what I am doing here." Most often she feels like this when she has put energy into something and the project goes haywire.

In this connection, Mrs. Morris said that she and her

husband went through a difficult time with their oldest daughter and son about a year ago. Both were rebellious, contemptuous of authority at school and at home, and "party hardy," she said. "But Dan and I never gave up."

More recently the teens' behavior has altered dramatically. "Now they seem to respect themselves and each other" and they are approaching things quite differently, she said.

Sheila Garcia thinks fulfillment and happiness are related

have around," she said. "We are a mutual support to each other."

Another key to her fulfillment is participation in the church, especially a five-year-old involvement in a parish family cluster. The four families meet monthly to teach religion to their children, to talk

over their concerns and to share a meal.

"It's certainly the most important spiritual influence on our family as a whole," she said.

Annette Conklin said that she didn't feel really fulfilled until she reached middle age and her three children grew up. Fulfillment for her is "the spirit and mind working together" to generate a general feeling of stability and contentment.

With a husband, 57 piano students and a busy professional and social life, there are moments of stress, of course. But "the feeling of

being content and under control is there most of the time," she said. A practice that adds to her sense of fulfillment is reading daily from a book on spirituality. It "sets the tone and gives something to think about during the day," she said. "It centers you and doesn't let you get pulled apart by all the demands."

Mick Conway, of Emmetsburg, Iowa, finds fulfillment in her career as a substance abuse counselor. "Being able to use natural talents and abilities to help other people produces in one's own life a sense of happiness and meaning," she said.

She admitted that it can be difficult to work with people addicted to alcohol and drugs because they often deny that their behavior is causing problems.

"But it's a wonderful career because it's a helping profession," she said.

'Six people, representing occupations and living in different regions, recently tackled those questions with me in interviews. All testified that they feel fulfilled some of the time, in some area of their lives. All said that fulfillment is deeply appreciated but hard won.'

but are "not exactly the same." A wife and mother, she is staff assistant to the U.S. bishops' Secretariat of Laity and Family Life in Washington.

Fulfillment "is doing something with the gifts and talents one has," she said. Fulfillment brings peace because a person is responding to an inner call. For her, part-time graduate study in theology fulfills a need to grow intellectually. She thinks happiness, on the other hand, depends more on externals such as financial security. People can feel fulfilled without necessarily being happy, she said.

For Lynn Parent of Alexandria, Va., and Annette Conklin of South end, Ind., fulfillment comes from a balanced life engaged on several fronts. Mrs. Parent is the mother of three daughters and a part-time swimming and water exercise teacher. Her relationship with her husband contributes highly to her fulfillment. "He is a great one to

Scriptures

The Gospels say a lot on achieving fulfillment

By Father John J. Castelot
Catholic News Service

The first generation of Christians looked forward to the return of the risen Christ in the near future. They longed for perfect fulfillment.

The liturgical readings for the first three Sundays of Advent all look to this final coming, this ultimate fulfillment. In a real sense, Advent expresses our universal desire for personal fulfillment.

Look at the number of how-to books that have been published in our times promising personal success, happiness, fulfillment. Often, however, it is a dangerously narrow idea of fulfillment that is proposed: financial success, popularity and the like.

The Gospels have a great deal to say about fulfillment. But the formula they suggest for achieving it strikes people not only as paradoxical, but downright unrealistic and crazy.

How can you be fulfilled by denying yourself? Many of the people who flocked to Jesus as if he were some sort of first-century guru with easy answers walked away shaking their heads and muttering to themselves. But many, too, took him seriously and found out he was right.

"For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the Gospel will save it" (Mark 8:35). What sort of gobbledygook is that?

Yet human experience has shown over and over again that concentration on the satisfaction of one's selfish de-

Finding out what we really want

By Father Basil Pennington, OCSO
Catholic News Service

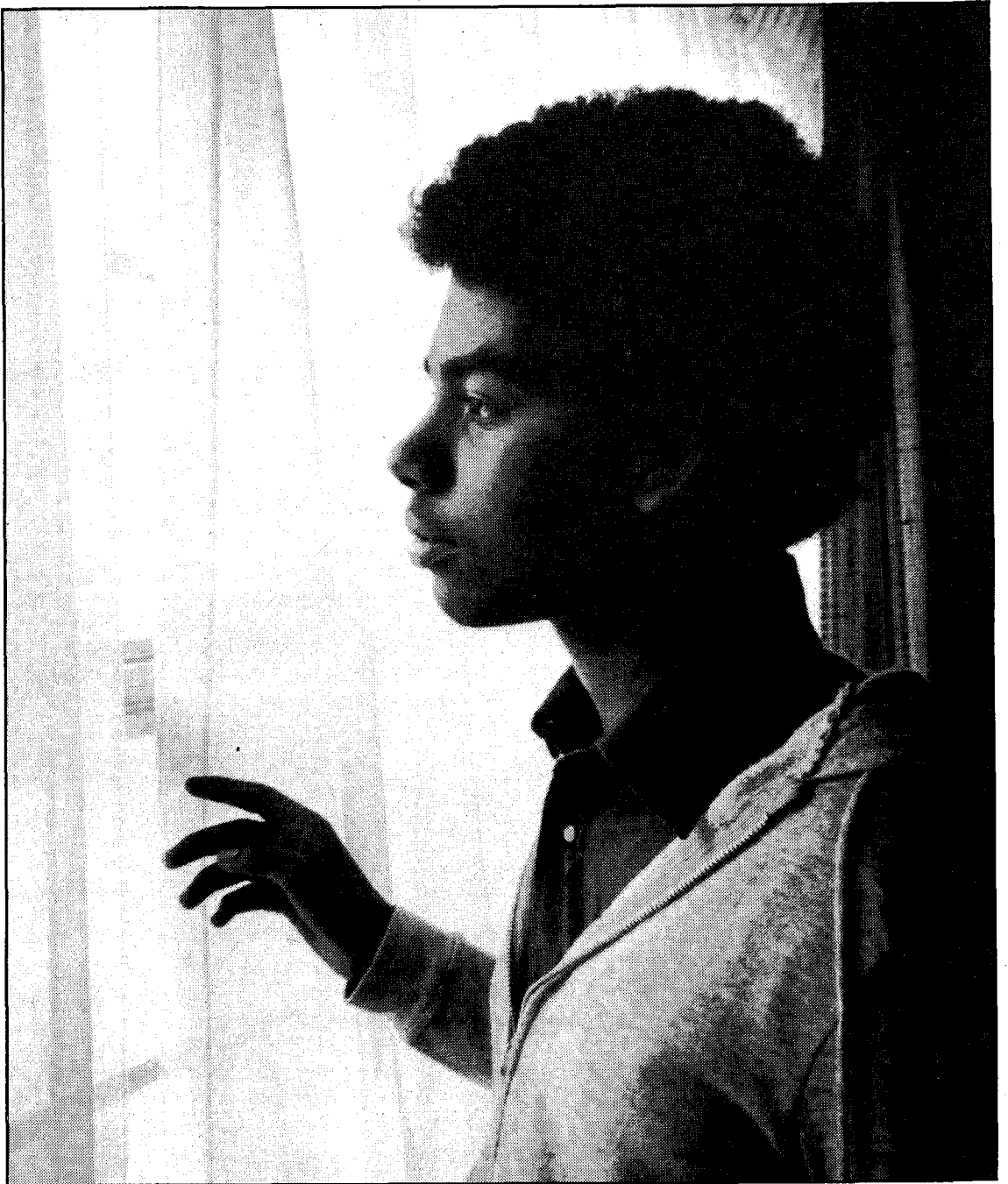
I often ask participants in workshops what the first recorded words of the Lord to his disciples were. The answers I hear are many and varied. How would you answer?

History repeats itself again and again. In recent years we have seen many young and not-so-young people head East looking for a teacher who has "the answers." There has been an oft-repeated phenomenon. In the fourth century my own patron, St. Basil, and his friend, St. Gregory, were not finding the answer in the schoolrooms of the academies of Athens. They chucked their books and headed East. So did John Cassian, who left the schoolrooms of Rome. So, too, did Paula and that delightful couple, Melania the Elder and Melania the Younger, grandmother and granddaughter, wealthy Roman patricians.

So, too, in the time of Christ, two young fishermen from the banks of Genneseret left their families and boats and headed East across the Jordan, for they heard there was a strange man there coming out of the desert, wearing a camel skin and chewing on locusts, who seemed to have some answers. When they arrived they were somewhat disappointed, for the Baptist humbly told them: I am not he. But wait, he is coming. Then one day the Baptizer suddenly looked up over the crowds and exclaimed: There he is, there is the Lamb of God. With that, the two from Galilee, John and Andrew, took off. As they came up behind Jesus, the master turned and his first words to them were: What do you want? What are you looking for? Why those words?

There was an old catechism answer that said God made me to know, love and serve him in this world and to be happy with him forever in the next. But even as a kid I could not figure out how I could love the Lord and not be happy with him already. The idea of a God who wanted only to be served in this life in order to attain some happiness later on is not attractive. Nor is he our God. God the Father and God the Son and God the Holy Spirit are ecstatically happy. When you are happy, you know what you want to do: share. God wanted to share his happiness. That is why

Fulfillment has to do with looking realistically at one's options, making a discerning choice, and then giving up alternatives, says Father Basil Pennington.
(CNS photo)



he created you and me.

Happiness consists in knowing what you want and then knowing you have it or are on the way to getting it. That is why the first thing Jesus asked his disciples was: What do you want?

Most people are unhappy, unfulfilled because they do not know what they want. And that is true on two scores. There are

certain things we want by our very nature, by our human nature and our nature as men and women who have been baptized into Christ. If we don't take care of these natural and real wants, we will always be unhappy and unfulfilled. We will live with a greater or lesser degree of frustration.

We have to look realistically at our options and after a reasonable discernment

make our choices — and really give up the alternatives. Otherwise we will live with them as frustrated wants.

God has endowed each of us with such a richness of potentials that they can never all be fulfilled in one lifetime. We have to make choices and commitments. Then they can be realized — and we can be fulfilled.

Advent is a good time to put our lives into perspective

Presumably we will know fulfillment when we see it. Presumably.

You might say that people spend their entire lives struggling to achieve fulfillment. The quest for fulfillment through career, prayer, marriage, family or friendship keeps people striving. It is a form of hope.

But how would you know if you were fulfilled? The meaning of the word "fulfillment" is difficult to pin down. Think about it. How would you define "fulfillment"?

Maybe it is easier to say what fulfillment is not. An unfulfilling course of action is one headed for a dead end. A course of action that really doesn't lead anywhere.

An unfulfilling lifestyle is one that causes people to feel diminished. What people usually want as their lives

unfold is to have a sense that they are becoming "more."

Life begins at 40, people will say, as if to suggest that anything that went before is just a shadow of what is yet to be. What they reveal with such words is their belief that life can develop or mature. To feel diminished, on the other hand, is to feel lessened by the events of life.

Of course, the human condition isn't prone to feeling completely satisfied with anything. And other people's lives often appear more fulfilled than our own.

A certain restlessness about the way things are just comes naturally. Rather than a symptom that one's life is truly unfulfilling, this restlessness — this longing — often serves simply as a sign of something people seem to feel instinctively: that life always can be more fulfilled.

If "fulfillment" is a difficult word to define, people nonetheless find it a genuine and worthwhile goal to pursue. It is not an idea to be shortchanged. It is much more an idea to be made a topic of prayer, of contemplation.

Is a fulfilling lifestyle a "rewarding" lifestyle? Do "satisfaction" and fulfillment necessarily have to go hand in hand? Is a fulfilling enterprise one that involves you, one that absorbs your attention, causing you to feel caught up in what you are doing? What kinds of goals and aspirations put you on the road to fulfillment?

It is Advent. It is a season to await the fullness of time that the angels soon will be announcing in Bethlehem. What do you say fulfillment is?

sires winds up in self-destruction.

Herod protected his self-interest and died wretchedly. Judas satisfied his desires and ended up at the wrong end of a rope.

"What profit is there for one to gain the whole world and forfeit his life?" (Mark 8:36).

Hardly a day passes without headlines screaming the sad story of someone who bent every effort — and most of the rules — to reach the pinnacle of "success," only to end up in disgrace and bitterness.

People cannot even begin to speak of self-fulfillment without a clear notion of what the self is. According to the Bible, the self was created in the image of God, that is, of creative love.

People perfect the self, find self-fulfillment, by accomplishing the purpose for which they were created, by loving selflessly, creatively.

To the extent that we love in this way, selflessly, we become truly human, as God intended us to be.

To the extent that we turn in upon ourselves, we

become, in fact, unfulfilled, thoroughly unhappy.

Jesus' birth, like that of everyone, started a process of self-fulfillment. This process was marked by marvelously selfless love, of which the ultimate expression was his total self-giving on the cross. But it ended with the spectacular fulfillment of resurrection and glorification.

For all of us, Christmas is not just the end of Advent, the reward of our expectation. More important, it is a fresh beginning of the process that will bring us to ultimate self-fulfillment.

But there's only one sure how-to for achieving this goal.

At first it seems paradoxical, downright unrealistic, crazy. But upon further reflection...

'People perfect the self, find self-fulfillment, by accomplishing the purpose for which they were created, by loving selflessly, creatively. To the extent that we love in this way, selflessly, we become truly human, as God intended us to be.'



Turn tears...

...into smiles



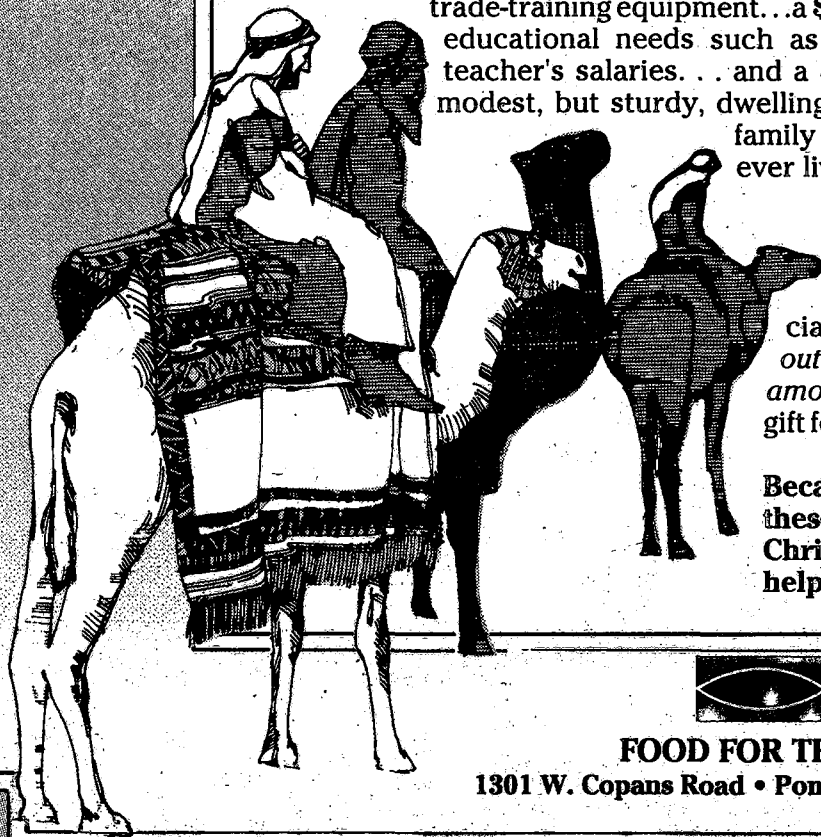
This Christmas a Poor Child Needs Your Love

Nearly 2000 years ago, a poor child born in a stable brought hope to our world. Yet today, in the Caribbean, millions of God's children are without hope, without love. There is only the darkness of crippling poverty and disease, sickness and death.

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