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

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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

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 Myron 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 said.

The pope’s comments, issued vagina the Vatican Nov. 30, “The wave of death and destruction” has included “unjustified violence against servers of the 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 Bishop Thomas C. Kelly of Louisville and Bishops William A. Hughes of Covington, John J. McRaith of Louisville, and Joseph M. Siegel of Dallas.

Bishop: Philippine priest was murder plot victim

COTABATO CITY, Philippines (CNS) — Bishop Diosdado Gutierrez of Marbel says U.S. Passionist Father Carl Schmitz was the victim of a murder plot, not a quarrel turned fatal as a report has suggested.

Bishop Gutierrez said he will compile evidence showing that businessmen, politicians and military men planned the killing of the American priest after Father Schmitz exposed illegal logging activities in which they were allegedly involved, reported UCA News, a Hong Kong-based Catholic news agency.

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.”

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.”

Bishops preached for peace in third World

Archbishop Thomas C. Kelly of Louisville and Bishops William A. Hughes of Covington, John J. McRaith of Louisville, and Joseph M. Siegel of Dallas

James Stallings, suspended Washington archdiocesan priest, has said he may open new sides for breakaway Imami 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.

**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.

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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. Eight settled into the cathedral Nov. 23, Thanksgiving Day, just as Salvadorans might have done in El Salvador if their cathedral were open.

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**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. Ranier, Honeywell’s chairman and chief executive officer at “The Business Vocation Conference.” About 40 business executives attended the conference, sponsored by PADICA, an acronym for Foundations and Donors Interested in Catholic Activities, a Washington-based organization.

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Gorbachev's praise of spiritual and religious values were words that "truly demolish idols and remove the boulders along the path of the human caravan." -L'Osservatore Romano

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 Achilles Silvestrini, a Vatican official who lives for seven 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 turnabout "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 history. It described Gorbachev, the Soviet president and Communist Party leader, as a "long-awaited guest," and 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 legalization of the Ukrainian Eastern-rite church, estimated he thought it would lead to "full religious freedom" in the Soviet Union.

Archbishop Cassidy said the meeting and recent 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 historical 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."

"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."

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, has 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 discrimination. Our officers of the law 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 violence themselves.

"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.

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"Christianity has resisted the frontal attack of atheism."

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.'"

Andrey 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 Juraven 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
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. 8. The message was accompanied by a statement 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 II 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 emphasis 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."

"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.

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 the 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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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 J. Cassidy, deputy Vatican secretary of state, Dec. 2.

"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 "agreements 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," Gorbatchev 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 perestroikas 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 kind 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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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."
Over the last 40 years, 'The church, family and civil authority have slowly lost their moral authority in the culture'

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, a devout Christian who believes the Bible over nature.

He attacked the "intellectual and cultural literacy,

"Our values are in disarray," said Lear. "Our popular culture now rewards 'do-gooders' and 'eco-friendly' people, but they "do nothing to satisfy our deepest needs that relate to the inner 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 which requires a full discussion of the moral and spiritual values which tend to bind a culture together. Lear also said he was "troubled" that so many public schools "remain blocked or blind to the spiritual emptiness in our culture."

He opposed teaching creationism 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 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 discussed the influence of religion upon our nation's fathers ... or what the abolitionists were doing during the Civil War ... or how religiously motivated activists inspired the civil rights movement, the anti-Vietnam War movement, and the abortion movement?"

He blamed business, which, he said, emphasizes "short-term expediency over long-term viability." For example, the role of spirituality in U.S. society and 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 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 Rivera 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 communicate "to believe in something larger than itself."

We may have to pu. 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 the 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 revela- tory experience," he said, and is the place where people from different religious cultures can whet their spiritual imaginations. We have included a variety of activities to help you explore the Bible, Torah and Koran.
Bishops respond to youths' questions

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

"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 time to youth was important."

Archbishop Kelly asked the youths if they would have more time to talk.

"I wouldn't want to hear "Oh tradition, oh theology, oh this, oh that," she said, "we care about what you think." That's some-thing the youth really need."

"That's some-hierarchy of the church is really saying, "We care about what you think." That's some-thing the youth really need."

Archbishop Kelly said he would have more time to talk.

"We don't want to hear "Oh tradition, oh theology, oh this, oh that," she said, "we care about what you think." That's some-thing the youth really need."

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

He noted that the matter was being studied by the Vatican's Congregation for the 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 ques-tion," 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
Supreme Court hears Minnesota abortion case

By Liz Scheverchuk
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 steps are too few to designate 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 disputes 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 Beenshoof, attorney for Dr. Jane Hodgson, the physician who challenged Minnesota’s statute.

“The means” of achieving parental involvement, Ms. Beenshoof 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 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.

Funhcie 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.”

Bishops answer youths' questions

Continued from Page 9

need answers, and we need them straight.

The second point is to interact with us, Metimes letters just don't cut it.”

One questioner asked how liturgies could become as dynamic as those con- ducted 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.”

Exceptions to Minnesota’s strict parental notification requirement were permitted in a case 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 questions, however, whether such a notification law is unconstitutional without a judicial bypass.

Ohio’s law, struck down by the Cincin- nati-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.”
**Defeat spurs 'wave of support' for pro-lifers**

**By Cynthia Thuma**

A striking defeat in Tallahassee and the hope for new relief from 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. The movement has been gaining ground recently and is gaining momentum, said Crown.

"I am elated," said Crown. "I have never seen a pro-life movement as strong as this one. People from all over the country are coming out to support us."

Crown said that the defeat in Tallahassee was a setback for pro-lifers, but it has also been a wake-up call. "The people of Florida need to know that we are not going away," she said.

Crown said that the pro-life movement is gaining momentum nationwide. "People are coming together to fight for the life of every baby," she said.

"We need to make sure that we are not afraid to speak up for the unborn," said Crown. "We need to be strong and bold in our pro-life stance."

**Tips for parish councils**

**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.

Pastoral councils, in the 1970s, were seen as the answer to the pastoral needs of the Church. However, they did not last long, and by the 1980s, they were considered a failure.

The reason for this failure was that pastoral councils did not have a clear purpose, and they often lacked leadership and funding.

Pastoral councils were also criticized for being too solitary and not being able to address the needs of the parishes.

Pastoral councils were replaced by pastoral teams, which are composed of priests, deacons, and lay people.

These pastoral teams are more effective and are able to address the needs of the parishes.

Pastoral teams are also more inclusive and are able to involve the laity in decision-making.

**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, a Pastoral Council workshop will convene the first meeting of the council.

Those appointed are:

- **Determined by statutes:** Auxiliary Bishops Agustin Roman and Norbert Dorsev; Msgr. Noel Foygarty, vice-president of the Presbyteral Council; Father Gerard Whittaker, who will serve as executive secretary (non-voting) to the council.

- **Selected at-large by the Archbishop:** Miguel Gonzalez, seminarian; priests: Edna Oviedo, C.D.; Joseph King, African-American; Victor Lopez, deacon, Cathedral of America, and the Marian Council, Knights of Columbus; Franciscans, young adults, St. Andrew parish.

- **Nominated by Presbyteral Council and selected by the Archbishop:** Brother Timothy Whang, St. Andrew's Youth Minister; Brother Pedro Corces, Corpus Christi, Miami; Father John Hanley, O.M.I., St. Stephen, Miramar; Father Felipe Estevete, St. Agatha, Miami.

- **Nominated by the Sisters' Council and selected by the Archbishop:** Sister Mary Ramon, Mother of Mercy, St. Agatha, Miami.
Social justice part of Carrolton curriculum

By Cynthia Thuma
Voice News Editor

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

The rush of middle school-aged students is bordered by the 18-year-olds being shown in class, but the videos aren’t the variety shown on MTV. It’s a silent 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 its students, but Carrolton 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,” Tucker said. “I’ve been able to go out into the community and make the connections 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,” she said, “then I applied it with an idea so far as the social justice part of the curriculum is concerned.

“We started last year and it’s been really successful.”

So successful in fact, that the school was 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 applicant schools were recognized.

Working with migrant youth at the Redlands is not the only social justice community action work in which Carrolton students are taking part. Fifth graders have adopted a South Carolina whose home was devastated 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 students 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 group, covering female workers aged 35 and older to undergo mammograms — and the Archdiocese is picking up the tab.

“Until was a safe plan discovering the program,” said Father Kenneth Whitaker, 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 Archdiocese 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 mammogram; 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.

# Also see page 16
My Brothers & Sisters in Christ:
The history of the Catholic Church in America is marked by the fact that all 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, high school counselors, our college professors. They are our grade school teachers, high school counselors, our college professors. They are our grade school teachers, high school counselors, our college professors. They are the nurses who stood by us when we were sick, the high school counselors, our college professors. They are our grade school teachers, high school counselors, our college professors. They are our grade school teachers, high school counselors, our college professors. They are our grade school teachers, high school counselors, our college professors.

Say 'thanks' to Religious: Donate to retirement fund

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.

Sincerely yours in Christ,
Edward A. McCarthy
Archbishop of Miami
Archbishop expresses solidarity with Lebanon's suffering people

Archbishop Edward A. McCarthy, saddened by the violence tearing apart Lebanon, celebrated Mass and spoke Sunday, Nov. 24, at Our Lady of Lebanon Maronite Cathedral 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 dear."

"As you are aware, the Holy Father in September of this year, in his great concern and solidarity, 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 at 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 Nasraallah 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 declared 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. The present disintegration of both the religious and political dimension of Lebanese society is an incalculable loss to the Middle East.

"As a Christian leader, 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 dear."

"Lebanon must be preserved and the church of Lebanon must be supported at its hour of need."

Archbishop Edward A. McCarthy
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.”

“Burn your by-laws and constitutions,” he advised. Forget about elections. Cast aside the mindset of governing. Power is not the mark of pastoral councils.

“They are always advocacy,” he said. “They are a means of how to do the one is that God is calling us as Christians. It’s really a discernment group that listens to people.”

And in order to fulfill its mission, he said, a pastoral council must have and respond to the three basic “hunger”s 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 damn 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 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 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. 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 Euphon, New York for burial.
Facing the Anti-Christian Wrecking Ball

By Frank York

Focus 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 Reschetz and her friends were decorated their classroom door with a Nativity scene, hoping to win a PTA prize.

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

Olivia’s principal ordered her to stop. Rebecca’s teacher was asked to remove the stickers. This is not about Christmas, it is about political correctness, she was told.

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 teachers.

Lorence argued in U.S. District Court that their actions violated the children’s constitutional rights. Two years later, the school board admitted wrongdoing 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.

“Children have 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 or public events on church 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 misinformation 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.

* If no amicable agreement can be reached, contact a lawyer who specializes in religious freedom cases. He or she can provide you with competent counsel.

1. Support organizations defending religious freedom including:
   - The Catholic League
   - Rutherford Institute
   - The Christian Legal Society
   - The American Civil Liberties Union
   - The American Center for Law and Justice

2. If your local school district is unmoved by your correspondence, file a complaint with the Department of Education.

3. If your local school district is unmoved by the legal counsel, file a complaint with the Department of Education.

The PTL and Swaggart scandals of the 1980s have seriously eroded the good will that has 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 more interested in the money they are making from 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 laws. Jordan Lorence of CWA said any anti-discrimination action now "is subtly being shifted away from unchanging 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, etc." In 1987, CWA was 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 blocking abortion clinics.

What you can do

What you can do

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

If your school is discriminating against religious groups, help elect men and women who understand religious freedom.

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.

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 warmth of human contact was despised 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 tagged at his mother's torn jeans. "I'm still hungry." With two other youngsters on his side, as a shopping cart filled with family valuables to guard, the mother's resigned reply was, "I'll do what I can." Suddenly, the expectancy of special Yule tide 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 need that Thanksgiving, and I cried. But my tears were of a different nature. I was suddenly rebuked by my own conscience as his one act of faith for surpassed mine that chilly November day.

This young man, dressed in a torn jacket, pants and worn shoes, had happily discovered through piles of clothing for a "new" pair of shoes. Hugging a pair of nearly new athletic shoes, he gave me a thank you 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 the outburst of a new, all - helping others. When I sought out the young man again, I was suddenly astounded and humbled as my own feelings of "doing good" turned into something bit tarnished by his selfless act of giving, fulfilling the woman's revelation for he had stepped next to a Middle Eastern man wearing a tunic made from potato sacks. On this man's face were several layers of magazines held in place by rags torn from the same potato sack. 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 exchange, 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 are convenient to us. Sunday's newspaper carried a story about a family who gathered scarfs, hat and mittens to hand out to the city's poor. So 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 are convenient to us.

Walk a mile in their shoes

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 356 congregations that the Fund seeks to help," noted Sr. Andree' Fries, CPSs who is the Director of the Allocation Program.

"Without doubt the money that we distributed to 948 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 who remember the Sisters, Religious Priests and Brothers of their youth will give generously again to this year's appeal.
A smile is a great medicine

By Fr. John Dietzen

If you ask children what’s the best medicine they will probably say “food” and “sleep.” But if you ask them what’s the best medicine for adults they will probably say “laughter.”

The Bible tells us, “Wherever you look, you will find the delight of the Lord.” It is in the Lord that we find true joy and contentment. And it is in the Lord that we find the best medicine.

Praying better during Advent

By Fr. John Satorir

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 comforting 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 the heart.

Sometimes when I pray my breviary I sense that I am merely reciting a prayer is quite easy. It is as if I were speaking to the Divine Office in a truly meditative way; there are so many profound thoughts to consider in one reading. I have learned to stand up, it’s better; 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. 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 bring praise to God than my true prayer is in the 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. I am a silent Lover. Even though at times I do have warm feelings, most

Time capsules

Laennec fashioned the first stethoscope in 1816

By Frank Morgan

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 he had contracted again in that church. What do we do if we are supposed to intimidate me. But his immature reaction only

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After Napoleon died on the island of St. Helena, his body and his coffin were returned to Paris and placed in a rod granite sarcophagus donated by Napoleon’s enemy, Czar Alexander 1 of Russia. The sarcophagus stands in the Eglise du Dome (Church of the Dome). In 1940, for reasons known only to history, 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.
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 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 over the county in every possible weather and traffic condition and never had an accident. There was no 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 con-stantly preoccupied with inventing possible sce-narios to explain my innocence to anyone who would listen, I chuckle now at the incredulity of some these fantasies.

For awhile, I numb, but eventually some unacceptable feelings began to surface... at least unaccept-able to me. I first became aware of the fear that gripped me, the fear that I couldn't control the accident or the outcome. I could not remember anything except the moment of the impact with the other car. Now that I’d had my first accident, I was aware that it could happen again. So I panicked each time a car slowed down suddenly or pulled out in front of me unexpectedly. I was angry... angry with the other driver for his slowness is negotiating a turn... angry with the police department for taking so long to complete the accident report... angry with myself for not being more alert. Since these were so intangible, I wanted 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 accepting the cost of my driving. I had to struggle to reconcile these feelings with what I knew to be true. I was being irrational and totally unrealistic. How- ever, it was in allowing myself to acknowledge feel-ings that I could eventually let go of the guilt as well as all 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 rea-sions-for-life accidents."

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 opportu-nity 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 natural part of the process, one that we must pass, then throw it out. 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 squeal about to get out of hand. When you see preliminary signs, get them to a predesignated place and stay there for 60 seconds, long enough to interrupt the beginning battle. After this interlude, everyone can have a food treat. The places must be different each time. For example, son goes to the kitchen, daughter to the bathroom, dad to the front porch and mom to her bedroom.

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 up 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 discreetly to his or her designated place and stay there for 60 seconds, long enough to interrupt the beginning battle.

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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.

Ariel attempts to learn all she can about life on land. Secretly yearning to experience life as a human, Ariel and her adorable pal, the crabby crustacean ordered her out of mischief, Flounder (voice of Jason Marin), have been hoarding a treasure trove of human memorabilia from shipwrecks and such. The bane of her existence and the real star of this film is self-important musical buddy, Scuttle (with the voice and dizzy exasperated demeanor of comedian Buddy Hackett), Ariel attempts to learn all she can about life on land. 

Not only will children benefit from seeing an enterprising female heroine who is faced with typical parental pressure 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 Howard Ashman 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.

'Misfits'
(United Artists)

NEW YORK (CNS) — The movie is set in a magical undersea world where falls in love with a human prince. The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.

The exhilarating music by the songwriting 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.

'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 conservationist 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 finds 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 corny 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 a dignify in a noble 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 Carpath that “The greatest thrill is not to kill but to let live.” “The Bear” connects humans to these majestic animals in astonishing 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 re-actually 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.
Catholic Educators' Guild hosts Advent activity

The Catholic Educators' Guild wishes to extend an invitation to all Catholic teachers and staff members in the private, parochial, and public school districts of Dade, Broward, and Monroe Counties as 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 Kaukauna 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. Ms. 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

"Moderns 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!" commemoartes 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 tragicca 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

Potpourri
St. Henry's Church in Pembroke 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. For more information call 758-1123 or 758-2392.

The Women’s Club of St. Stephen Church in Pembroke Pines will hold a Christmas Dance from 7 p.m. to 11 p.m. on Dec. 9. The church at 2000 N.W. 4th St. in Miramar hosts a Christmas Party from 6 p.m. to 9 p.m. on Dec. 10. Call 540-1872 for more information.

The Archdiocese of Miami Young Adult Council is sponsoring a Christmas dinner on Dec. 9 from 5:30 p.m. to 7:30 p.m. at the St. Bernard’s Parish Center, 8279 Sunset Strip, Sunrise. $5 donation. Live music, games. For more information call 494-7436.

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Politics vs. religion in Haiti


Whether one comes away from Amy Wilentz’s fast-paced account of present-day Haiti convinced by hope or mitigated by despair, 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 intertwined themes throughout. They are presented as most “pure” religion and “bad” politics: the politics of the grant-giving priests and Religious, the church’s outstanding broadcasting station Radio Soleil, the literacy program Mission Alfa, the basic Christian community movement Ti Legliz, and elsewhere, the charismatique Saint Fr. Jean-Bertrand Aristide.

Ms. Wilentz gives us marvelous vignettes of her own cast of characters and passes pictures—perhaps—helpfully—to reach back into a Haitian past that she has clearly studied. Her analysis, however, leads to the anecdotal and a too-simplistic division among the middle 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 quick to assign blame to the bishops, to Fr. Aristide’s Salesian superiors, and especially to Archbishop Pholo Romeo, the domineering Sicilian .man who, as far as was known, was one of the forces that had helped propel the whole Haitian church forward.

Quigley is advisor in Latin and Caribbean affairs at the U.S. C.C.
Know Your Faith

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 these 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 go through phases when she wonders "what I am doing in the world around you." She feels fulfilled "some of the time," in some area of their lives. 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 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 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.

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 have 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 varied and many. 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 have been an oft-repeated phenomenon. In the fourth century my own patron, St. Basil, and his friend, St. Gregory, were not finding the answers in the schoolrooms of the academies of Athens. They checked 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, wealthy Romans.

So, too, in the time of Christ, two young fishermen from the banks of Gennesaret 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 Baptist suddenly jumped up on 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 matter 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 man 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 and worshiped and 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 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 we 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”? 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 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 assured by the events of life.

Of course, the human condition isn’t prone to feeling completely satisfied with anything. And other people’s lives are often 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? If 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?
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.

But it need not be this way.

Our Christmas gift-giving offering makes it possible for you to help relieve the suffering in Jesus' name, to honor His birth with gifts that keep on giving all year long, and to bring the true meaning of Christmas to your friends and family.

With each $10 gift you give, you will purchase in the name of someone you love life-saving rice and beans for the poor... a simple $25 gift will buy critically needed medicines and antiseptics... a $50 gift will go towards purchasing sewing machines, fishing boats and nets, and other trade-training equipment... a $100 gift will help us meet educational needs such as desks, copybooks and teacher's salaries... and a $500 gift will build one modest, but sturdy, dwelling for a desperately poor family who can't even dream of ever living in a real house.

Each person or family you list on the slip enclosed will receive a special Christmas card - with or without a mention of your gift amount - announcing your gift for the poor in their name.

Because Christ also lives in these poor children, this Christmas, honor Him by helping them.

FOOD FOR THE POOR
1301 W. Copans Road • Pompano Beach, FL 33064

YES, I would like to include the Poor on my Christmas Gift List

Please send the following selections to God's poor on behalf of the people I have listed below, and acknowledge these gifts with a special Christmas card.

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Additional contribution for use where most needed.

TOTAL

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TOTAL