

## **intercultural - Google News**

### **On Benedict XVI's Dialogue With Islam - Zenit News Agency**

On Benedict XVI's Dialogue With Islam Zenit News Agency, Italy - 19 Nov 2006... The first step is to apply the binomial "faith and reason" to interreligious and intercultural dialogue, especially in relations with Muslims, which seems to ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/0-0&fd=R&url=http://www.zenit.org/english/visualizza.phtml%3Fsid%3D98493&cid=1111365245&ei=6SRjReDCJcbKHILLsfQG>

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### **Gaining credits at sea - Malaysia Star**

Malaysia Star Gaining credits at sea Malaysia Star, Malaysia - 18 Nov 2006... regional director (Asia Pacific) Peter Gainey says there could be similar programmes, but none have gone to this level to create an intercultural and vigorous ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/2-0&fd=R&url=http://thestar.com.my/education/story.asp%3Ffile%3D/2006/11/19/education/15988488%26sec%3Deducation&cid=1111333317&ei=6SRjReDCJcbKHILLsfQG>

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### **"I have taken this responsibility for the intercultural dialog" - Sabah**

"I have taken this responsibility for the intercultural dialog" Sabah, Turkey - 16 Nov 2006 The sexy actress Angelina Jolie acting in the movie regarding the life of a US journalist said that she has taken the role in order to break the walls among ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/5-0&fd=R&url=http://english.sabah.com.tr/54494C2D8AC946A6A2B8992A05B4945A.html&cid=0&ei=6SRjReDCJcbKHILLsfQG>

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### **County Commission declares November AFS Intercultural Programs ... - Keyser Mineral Daily News Tribune**

Keyser Mineral Daily News Tribune County Commission declares November AFS Intercultural Programs ... Keyser Mineral Daily News Tribune, WV - 15 Nov 2006... meeting on Tuesday morning was the signing of a proclamation signifying November to be celebrated as American Field Service Intercultural Programs Appreciation ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/4-0&fd=R&url=http://www.newstribune.info/articles/2006/11/15/news/news01.txt&cid=0&ei=6SRjReDCJcbKHILLsfQG>

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### **Turkey Shown as Example of Intercultural Dialogue - Zaman Online**

Turkey Shown as Example of Intercultural Dialogue Zaman Online, Turkey - 15 Nov 2006... Howald emphasized Turkey's significance in the context of intercultural dialogue and added Turkey was the most important example of intercultural dialogue ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/1-0&fd=R&url=http://www.zaman.com/%3Fbl%3Deconomy%26alt%3D%26trh%3D20061115%26hn%3D38325&cid=0&ei=6SRjReDCJcbKHILLsfQG>

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### **Syria Reiterates Support to Intercultural Coalition of Spain - SANA - Syrian Arab News Agency**

SANA - Syrian Arab News Agency Syria Reiterates Support to Intercultural Coalition of Spain SANA - Syrian Arab News Agency, Syria - 15 Nov 2006 MADRID, (SANA) - Syria reiterated support on Tuesday to the Spanish initiative adopted by the United Nations to build the intercultural coalition, saying ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/3-0&fd=R&url=http://www.sana.org/eng/28/2006/11/15/85949.htm&cid=0&ei=6SRjReDCJcbKHILLsfQG>

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### **Intercultural Adoption & You - Chabad.org**

Chabad.org Intercultural Adoption & You Chabad.org, NY - 28 Oct 2006 By Yisrael Rice. There is much brouhaha presently about intercultural adoption (I wonder why). As well there should be. Studies have ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/9-0&fd=R&url=http://www.chabad.org/article.asp%3Faid%3D439457&cid=0&ei=6SRjReDCJcbKHILLsfQG>

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**Students to focus on intercultural aspects - The Daily Beacon**

Students to focus on intercultural aspectsThe Daily Beacon, TN - 27 Oct 2006An Intercultural Symposium held this Monday will help enrich students' ability to work with people coming from different backgrounds.

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<http://news.google.co.uk/news/url?sa=T&ct=uk/7-0&fd=R&url=http://dailybeacon.utk.edu/showarticle.php%3Farticleid%3D50714&cid=0&ei=6SRjReDCJcbKHILLsfQG>

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**No funding for intercultural center - IcelandReview**

No funding for intercultural centerIcelandReview, Iceland - 27 Oct 2006The intercultural center Althj dah s has requested funding from the Icelandic government to continue its operations, without result. ...

[http://news.google.co.uk/news/url?sa=T&ct=uk/8-0&fd=R&url=http://www.icelandreview.com/icelandreview/daily\\_news/%3Fcat\\_id%3D16539%26ew\\_0\\_a\\_id%3D240364&cid=0&ei=6SRjReDCJcbKHILLsfQG](http://news.google.co.uk/news/url?sa=T&ct=uk/8-0&fd=R&url=http://www.icelandreview.com/icelandreview/daily_news/%3Fcat_id%3D16539%26ew_0_a_id%3D240364&cid=0&ei=6SRjReDCJcbKHILLsfQG)

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**Goshen College plans intercultural center - Indianapolis Star**

Goshen College plans intercultural centerIndianapolis Star, United States - 25 Oct 2006... Officials at the small Christian liberal arts school in Elkhart County announced a new \$12.5 million intercultural center Wednesday that will provide ...

<http://news.google.co.uk/news/url?sa=T&ct=uk/6-0&fd=R&url=http://www.indystar.com/apps/pbcs.dll/article%3FAID%3D/20061026/LOCAL/610260449/-1/ZONES04&cid=0&ei=6SRjReDCJcbKHILLsfQG>

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## Google Blog Search: intercultural Meeting on Tuesday 14 November

We had the pleasure to welcome a Toastmaster from Malawi (East of Africa) who moved to Geneva recently. She told us very interesting things about the club there and its activities and will hold her next speech on Thursday 23 November. ...

[http://intercultural-toastmasters-geneva.blogspot.com/2006/11/meeting-on-tuesday-14-november\\_20.html](http://intercultural-toastmasters-geneva.blogspot.com/2006/11/meeting-on-tuesday-14-november_20.html)

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## Waves Amidst War: Intercultural Challenges While Training ...

This paper describes workshops offered in Sri Lanka to volunteers from 4 villages affected by the Asian tsunami to train them in basic psychosocial skills for working with survivors, 6 months after the tsunami struck. ...

[http://www.safetylit.org/citations/index.php?fuseaction=citations.viewdetails&citationIds%5B%5D=citjournalarticle\\_52223\\_29](http://www.safetylit.org/citations/index.php?fuseaction=citations.viewdetails&citationIds%5B%5D=citjournalarticle_52223_29)

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## â€˜absolutely intercultural!â€™™ 18 +++ The BOBs +++ UK & NATO +++ ...

Until thenâ€¦stay tuned! The Host of this show is: Anne Fox. Download Podcast-Feed iTunes-Abo. Technorati Tags: absolutely intercultural, intercultural, podcast, The BOBs, Deutsche Welle, UK, NATO, schooling, worklife balance, India.

<http://www.absolutely-intercultural.com/?p=35>

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## graduate stipends for program in intercultural humanities at ...

the graduate program in intercultural humanities at iub is a unique and innovative combined graduate program (ma/phd) in...

<http://www.h-net.org/announce/show.cgi?ID=153669>

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## conceptualising intercultural effectiveness for university teaching

this article focuses on one specific aspect of internationalisation in higher education: better understanding intercultural effectiveness so that university teachers can facilitate related student learning. it adopts an ...

<http://jsi.sagepub.com/cgi/content/abstract/10/4/334?rss=1>

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## comment: intercultural adoption & you by yisrael rice

plucking a child out of his or her native environment is very traumatizing for the child. but sometimes the child's very life depends on it. here's what you can do to ease the transition...

<http://www.chabad.org/article.asp?aid=439457>

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## students to focus on intercultural aspects

subject: news- author: jennifer hayes- published: friday, october 27, 2006.

<http://dailybeacon.utk.edu/showarticle.php?articleid=50714>

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## intercultural communication essay

a far cry from the previous essays, mostly because of the lack of profanity. hey everyone, welcome to the psychological cruise, brought to you by pc entertainment, (motto: we entertain you while you entertain us, with money) on todayâ€™s ...

<http://felsbestpageintheworld.com/archives/231>

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## intercultural communication

a copy of intercultural communication, by ron scollon and suzanne wong scollon. why itâ€™s here:.. previous owner dropped out of the class because he couldnâ€™t understand where the professor was coming from. probable recipient: ...

<http://swapmeet.joshmillard.com/2006/10/20/intercultural-communication/>

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**intercultural learning**

one concept to embrace it all? ... or maybe -- not?

<http://www.nonformality.org/index.php/2006/09/intercultural-learning/>

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## search

### **Waves Amidst War: Intercultural Challenges While Training Volunteers to Respond to the Psychosocial Needs of Sri Lankan Tsunami**

This paper describes workshops offered in Sri Lanka to volunteers from 4 villages affected by the Asian tsunami to train them in basic psychosocial skills for working with survivors, 6 months after the tsunami struck. Questions about the appropriateness an...

[http://www.safetylit.org/citations/index.php?fuseaction=citations.viewdetails&citationIds\[\]=citjournalarticle\\_52223\\_29](http://www.safetylit.org/citations/index.php?fuseaction=citations.viewdetails&citationIds[]=citjournalarticle_52223_29)

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### **To the service of the "Pearl" of the missions**

To the service of the "Pearl" of the missions

(Congress of Commissariats of the Holy Land, Jerusalem 20/11/2006)

Fr. Jos   Rodriguez Carballo, ofm, Minister General

Almost 800 years have passed since Francis came to this land in 1219. Since then our presence in this land - called, with reason, "the fifth Gospel," because it was blessed with the presence of the Son of the Almighty and his Holy Mother, and bathed with the blood of the Redeemer - has been constant in despite of the many difficulties and the all kinds of persecutions.

A Little bit of History

The General Chapter of the Order in 1217 organized the Fraternity into 11 provinces, and entrusted the Province of Syria, also called Province of Holy Land and of Pro-Mission and Overseas, - to Br. Elias. In 1218, or maybe before, the first Franciscans arrived in Acre. Between the years 1217 and 1291, the Province of the Holy Land, today Custody of the Holy Land, had at least 12 friaries (convents): Acre, Antioquia, Sayda, Tripoli, Tyro, Jerusalem, Hefa, Damietta, Nicostia, Limassol, Framagusta and Paphos. With the fall of the Latin kingdom, the convents were devastated and "the majority of the Minors - states Wading - put on the palm of the martyrdom." And not only our brothers but also the Poor Clares wrote, then, one of the most glorious pages of their history: in order not to be raped, they mutilated themselves, however, they were beheaded afterwards.

A few years later, from Cyprus, our brothers will return to Jerusalem, probably before 1309. Between 1322 and 1327 we, the Franciscans, were already at the Holy Sepulchre and in 1333 had possession of the Cenacle. In 1242, November 21, the Holy See erects canonically the Custody of the Holy Land. In the General Chapter of Lausana (1414), the guardian of Mont Zion became the Custos of the Holy Land and still keeps that title.

Since their arrival, following the example of Francis of Assisi, "the saint of poverty, meekness and peace," the Franciscans, known here as "the friars of the cord," have interpreted -along with our brothers of the Eastern Churches - in the name of the Catholic Church, "the genuine evangelic way, the legitimate Christian desire to guard the places where our Christian roots were laid." John Paul II had no hesitation to consider a providential act. Thanks to their presence, we, the Franciscans, have been great authors of the Christian History in the Holy Land, whether referring to the recovery of the Holy Places or the care of the Catholic communities in the land of Jesus and the promotion of the

The Popes have shown always-great appreciation for the uninterrupted and providential mission of the Franciscans in the Holy Land since the XIII Century until these days. The Order considers it rightly so "the pearl" of their missions. I, as Minister General, and in the name of the whole Order, recalling the years that I spent in The Holy Land and therefore, aware of the work that it's being done there, wish to thank the many brothers who have come, in the past and the present, to this Custody from the most diverse places of the Franciscan geography for their "Christian animation" service even in very difficult and heroic situations that have led some of them to martyrdom. We can say without boasting about it but honouring the historic truth that we believe that the Franciscans have responded, and are still responding, with fidelity to the trust that the Church has entrusted us. And as we thank the Santa Sede for the trust placed in us, we reaffirm our firm willingness to continue giving an example of fidelity to this responsibility entrusted to us, giving to the faithful of those places and to all the pilgrims, a testimony of love and union with Christ, Redeemer of humankind.

VIII Centenary of the founding of the Order

With a solemn vigil prayer in the Basilica of St. Clare and San Damian (Assisi) on the 28th of October, 2006 and a solemn Eucharistic Celebration in the Porciuncula on the 29th we started the way to the preparation that will take us, with the grace of God, to the celebration, in 2009, of the VIII Centenary of the founding of our Order.

In my letter to the whole Order, *The Grace of Our Origins*, issued on December 8, 2004, I presented the program of the jubilee celebrations planned in three stages. The first one, in the year 2006, has been dedicated to discernment and the theme was Listen in order to transform your life! The second stage, which we will start soon and will last all the year 2007, will have as motto daring to live the Gospel! And will be dedicated to the Life Project, which, for us, is rooted in the Gospel and the Rule, and it is captured today in the Constitutions and the Priorities of the Order. The third stage, which has as motto Restoring everything to the Lord with the words of life! and it will take place during the years 2008-2009; will be a public celebration of our vocation as Friars Minor and is centred on the profession formula.

Always according to the program planed in *The Grace of Our Origins*, the way to the preparation of the VIII Centenary of the founding of our Order got momentum from one question which was the very same question that marked the beginning of the conversion of our brother Francis in 1206: "Lord, what do want me to do?" (TC 6). With this we intend to read our own reality - life and mission, - in the beginning of the third millennium, in order to continue being faithful to humanity and to the Gospel lived in the Church according to Francis' intuition. We intend also re-read our being fraternity-in-mission according to what is specific of the vocation and mission of the Friar Minor.

The road started in 2006 continues making reference to Francis' brave decision to live the Gospel, sine glosa: "This is what I want, this is what I ask, to live the Gospel with al my heart!" (1Cel 22). With this, we would like to put the Gospel and Francis' form of life that we have professed, and deepens its roots in the Gospel itself, in the center of our focus and our life and mission.

That celebrating journey should conclude in amazement and gratitude to God for the gift of the Franciscan vocation that has given to us. It should conclude with a feast, the feast of vocation. We want to say to the world that we are happy with the legacy that we have received, the legacy that we are Friars Minor, since we really consider it "a beautiful legacy." However, we can only have a feast if we are willing to "restore," with words and actions, what we have received from the Lord, which is everything. For this reason, we will renew, with new energy and enthusiasm, the profession that one day we have made.

In this way, the celebration of the VIII Centenary is presented as a triple call: call to conversion, to born again (cf. Jn 3, 3); call to re-appropriate the Gospel as our rule and life (cf. 2R, 1, 1), and from there, a call to celebrate the gift of our vocation. The real meaning of this is to "reproduce with courage and audacity the creativity of the sanctity" of Francis in order to give answer to the signs of the times in today's world." (cf. VC 37).

The Friars Minor, and not only us, recognize that the Gospel continues being the good news, as it was for Francis, and we also recognize that the form of life that Francis lived and transmitted to us is completely up-to date. For this reason, we want to reproduce in our lives the evangelic values that Francis lived. But at the same time we are aware that those same values need to be interpreted and brought up-to date in the light of the realities of the current world so they would continue being "visible" and "significant" for the men and women of today's world.

With the celebration of *The Grace of Our Origins*, we don't only want to return to those values lived by Francis, even when this would be necessary, if we have separated from them, we want, and we wish passionately to "pour new wine in new wineskins" so we would respond in new ways to new questions. It is in this sense that we talk about re-foundation of our life and mission. In this context I believe I am not mistaken if I state that the most urgent question in the circumstances in which we are living is not: what did Francis do in his time. But what would Francis do in this very moment, in the circumstances in which each one of us is living?

Main challenges that come from the jubilee celebration

Many are the challenges that come to our mind when we recall the eight-time-secular history of our Order, rich and complex. I think all of them can be summarized as John Paul II proposed at the beginning of the III Millennium.

Look at the past with gratitude; embrace the future with hope,

## Living the present with passion

This was the program that John Paul II proposed to all the Church at the beginning of the III Millennium (cf. NMI 1). Our history, as well as the history of the Custody of the Holy Land, read with the eyes of faith, is a history of grace, an astonishing revelation of a God who does not stop working wonders in the brothers and through them, making possible the generosity of giving oneself and manifesting the glory of God's grace in our recognized weaknesses. We need to learn that history. We need to reconcile with it even in its negative aspects in order to assume it as our own and to transmit it to the next generations. We cannot, and do not want, to renounce this history that, even before our own, is the history of the Lord in us and through us. For this reason, our hearts open up to the gratitude towards the "All Mighty omnipotent and good Lord" (Cant 19), the Father of mercy (TestCI 2), for the wonders God has fulfilled through many brothers who have proceeded throughout these 800 years of history.

But at the same time, we do not want and cannot "resign ourselves praising the work of our predecessors since it is a great shame to us servants of God, that the saints did the works, but we, by reciting them, want to receive the glory and honor" (Adm 6). This is the reason why we want to get inspired by the works of our predecessors so we would do the part that it is ours in our own history (cf. Sdp 3). We want, following the invitation of John Paul II, to put our eyes on the future towards which the spirit impels us to continue doing great things with us, since we recognize that we don't only have a "glorious history to remember and to tell, but a great history to build" (VC 110). We want "to embrace the future with hope" (NMI 1).

In order to do this we can't just look to the sky. Because the future depends on the choices that we have at the moment and on the how we would live the "here" and "now", we have "to live the present with passion" (NMI 1).

To live the present with passion includes:

### 1. Set off on the Journey

From many parts we receive an apprehensive and on going invitation that is common to all religious life. The call to set off on the journey; to follow the way of renovation/re-foundation started by the Order in the last few years feeling constantly as "mendicants of meaning." Today's times are times of more questions than answers (Cf. Cla, n. 121, pg. 159 -, in profound communion with the with the face of the poor who "have the strength to lead us in our search" (Shc 5).

In moments of transitions, like ours, our eyes might be closed, like the eyes of the disciples of Emmaus, so we would not see with clarity how we would wish to respond to the signs of the times through which the Holy Spirit continues questioning constantly (cf. Sdp 6). It might be that flooded with so many questions apparently without answers, exhausted for lots of accumulated tiredness and filled with uncertainty towards the future (cf. Shc 7), our disappointment would be that big, like the one Cleophas and his companion had, that would confess, like they did, our most profound frustration: "we were hoping" (cf. Lc 24, 21). In any case, the important thing is to set off on the journey, like the Chapter reminds us, trusting that the Lord walks with us and leads our steps, even when at the moment we are not able to recognize it, while we continue imploring "to the High and Glorious God to illumine the darkness that clouds the heart of the world and the darkness of our own" (Shc 8; cf. OrSD, 1ss). Only continuing on the journey would assure us " a better understanding of our own vocation" (Shc 10).

The most important thing at this moment is that we would feel as "brothers on the journey" and "that we would present ourselves to others with the truth of our searching, with the truth of our own questions, with the truth of our own fears and uncertainties" (Cla, n. 121, pg 159). Only by setting ourselves on the journey and with the confidence that we put in the Lord of history that we would be "undressing ourselves little by little from the disenchantment as well as from the superficial pragmatism and the easy ideology so we would live in the hopeful tension of the Kingdom, a fertile atmosphere of the follow through" (Shc 9).

In this respect, the necessity of keeping ourselves on the journey, it's very significant that the final document of the Chapter would have as a title The Lord talks to us on the journey, and that the terms most repeated in it are those that make reference to: walking, search, evaluate, discern. I also think that it is highly significant that the same final document recognizes that "the biblical passage of the disciples of Emmaus has guided us as a paradigm of the trip that we would like to undertake in the different journeys of our world" (Shc 8). Our condition of "foreigners and pilgrims" will take us to feel that we are always on the journey, aware, as the poet says, "we create a path as we walk."

## 2. Take on an attitude of Conversion

This demands, above all that we take on an attitude of conversion, the urgency "to born again" (Jn 3, 3) and to "return" to the first love, to the love of our youth. The Extraordinary General Chapter that we just celebrated has been an urgent and powerful call to live our lives more profoundly, to live out of faith and from the faith, to return to the Gospel in order to return to Christ, to re-live the foundational experience of our Fraternity so we would re-identify and re-appropriate Francis' original intuition. This time of grace that we are living and, particularly the Extraordinary General Chapter, in its final document, The Lord speaks to us on the journey, is asking all of us to center on the essential, to concentrate on the Priorities of our way of life and from there, depart in order to encounter the people and to live among them as minors.

To live the present with passion with an attitude of conversion demands that we feel the urgency of "not domesticating the prophetic words of the Gospel to accommodate them to a comfortable life style" (Sdp 2). It demands that we listen to the voice of the Lord in the historical events and detect his presence always working in us cf. Sdp 6), since we are completely convinced that this is the only way we can find complete meaning in our lives and contribute to "give birth to a new epoch" and to nurture from the inside with the liberating force of the Gospel, our fragmented, and unequal world starving for meaning. • (Sdp 2).

Like Francis, we need to make a stop on the journey, a moratorium; we need to go in the "grotto" to get away from the tumult of the world for some time, to go inside ourselves and search in the intimacy of our heart (cf. 1Cel 6). Only then, we will listen to the voice of the Lord that, like the Poverello, asks us: "Friars Minor, where are you going? Who would be more beneficial, the lord or the servant? Retrace your steps" (cf. TC 6).

"Go back," to be transformed. We need to be transformed, that's to say, to believe in the Gospel (cf. Mc 1, 15). To believe in the Gospel as the Good News, beautiful as grace and burning as love, that transforms those who receive it with a heart like a child (cf. Mt 11, 25), who welcome it with a heart of a poor one (cf. Lc 1, 38), who welcome it in its immediacy, in its freshness, in its radicality, like Francis (cf. 1Cel 22) who from his own weakness and poverty dared to live it. We need to return to the Gospel to situate ourselves, free and vulnerable, before it, to allow ourselves to be illuminated and questioned by it. Only in this way, our life will recuperate the knowledge, the youth and the poetry of the origins. Only in this way, our life will "scandalize" and "question" our contemporary ones, just like the life of Francis and his first companions "scandalized" and "questioned."

## 3. Set out on a journey of discernment

From this perspective, the Centenary summons us also to set out on a journey of evangelical discernment: "Examine everything - we read in the text of St. Paul-, and stay with what is good" (1Ts 5, 21); a journey of discernment to re-found our life and mission upon the essential elements of our form of life.

The Centenary and, particularly the Extraordinary General Chapter, are a call to set off on a "on going discernment and an on going evaluation of our life" (Shc 35). The present is a time of discernment as I said in the in my report in the Chapter. Nothing of what we do or live can escape such discernment. But there are two aspects of our life that need to be particularly evaluated: life in community and mission/evangelization.

Life in Fraternity. Aware that common life is one thing and another very different is life in fraternal communion, although the second implies the first. Aware also that life in Fraternity is a gift that we have to welcome and celebrate, but also a task that will never end, we need to put special care on strengthen it as the document The Lord speaks to us on the Journey asks us to do. In the first place this effort occurs when are attentive to some temptations in which we could easily fall. The temptation to convert diversity, which has to be respected as a "communication of a God who is always prolific" (Shc 4) into a cause of division. Against this temptation the Chapter asks us to increase our sense of belonging to a fraternity that, because it's present in the whole world, is international and intercultural. It is necessary, then, to overcome provincialism and particularism and to favour strategies of cooperation among different entities and cultures (cf. Shc 57) in order to understand, take on and practice the principles of inculturation and inter-culturalism (Shc 38). In order to overcome divisions, which are not uncommon in our own life (Shc 31), it is necessary to develop a culture of accompaniment of fraternity, correction, forgiveness and reconciliation (Shc 53); rituals of mutual forgiveness and paths of communion (Shc 31); processes of reconciliation and of recovery in fraternity (Shc 51). But above all, we need to strive for a deep dialogue without reservations and with total confidence "in the warmth of truth and faith" (Shc 36), from our poverty, strive for a dialogue that would lead us to pronounce genuine words that come from the heart with a renewed language so that we would be able to communicate

"without restrictions" (Shc 17) who we are, what we feel, and what we have. A dialogue that would allow us to welcome each other, to stimulate mutually, to correct each other whenever it would be necessary and to love each other at every moment (Shc 50). There is the temptation to run away from the fraternity because of "situations and conflicts that have hurt our mutual trust" (Shc 16), with the presence of a strong individualism in our life and mission, and the lack of horizontal faith and trust in our brothers. Against this temptation, the Chapter has been a strong call to "renew the basic and fundamental" faith in the brothers, to rebuild "the fundamental essence of the mutual trust" (Shc 16) so we would be in solidarity with the fortune of each other.

Mission/evangelization. In regards of mission/evangelization, we are called to "re-found it" and renew it in its forms and structures. We are in an epoch of change, with different paradigms and completely new categories. The final document reminds us of this (Shc 33). This obliges us to "clarity and audacity" in order to carry on a "serious revision of our mission..., and to develop unknown paths of presence and witness" (Shc 33) that would be more consistent with what our life of Friars Minor demands. The times that we are living now oblige us to an "on going and significant revision of our current ministries" (Shc 58), in such a way that we would be able to "re-find the center of our mission" and, from it, being able "to embrace ambiguity" and "to host marginality" (Shc 33) with the presence in situation and places that are "conflictive and borderline" (Shc 39), creating new spaces and taking on risks that would give genuine witness of the reality of our vocation and mission, regards "Fraternity-in-mission at the service of the Church and the world" (Shc 58).

With regard of mission/evangelization, we are always called to create a project of evangelization, which from minority, would unite and integrate vocation, fraternal life and mission. Only the satisfied thirst like in the case of the Samaritan woman -the final document of the chapter reminds us- will be a message (cf. Shc 17). But since in the present, evangelization and mission are going necessarily in the direction of dialogue, we are called to be "crossers of frontiers" (Shc 36), and from the logic of the gift (cf. Shc 19-22) and a spirituality of presence, kenosis, harmony and complete-integration, without excluding anyone and embracing all, go to encounter the other, with an open attitude in front of the other without allowing to get trapped in boundaries created by current ideologies," so only in this way can we be a beacon of hope, a generous offer of faith and communion" (Shc 37) In this context likewise it is important to remember that both, the Centenary, in general, and the Chapter, in particular, ask us to give much attention to not give worship to idols of activism and efficiency, in order to be able to maintain the prophetic character of our life, ask us that we des-centralize from the urgent in order to turn to the essentials and give Gospel quality to our life.

The journey of the VIII Centenary and particularly the Chapter that we just celebrated, are a strong and urgent call to live our life profoundly, a call to conversion, to live by faith and from faith, to return to the Gospel in order to return to Christ, to re-live the fundamental experience of our Fraternity with the purpose of re-identifying and re-appropriating Francis' original intuition. They are a loud knock to improve our communication, particularly at the level of faith and vocational experience, to turn to one another, to destroy barriers and prejudices, to listen to each other, to overcome provincialism, ethnocentrism, casts and regionalism; to widen our heart to the world's size. They are an urgent call to not allow ourselves to get stuck in crisis and fear, to not imprison ourselves to not reduce our presence to comfortable and secure spaces of our convents, but to go out; to des-centralize ourselves in order to re-centralize, to des-locate ourselves in order to re-locate ourselves, to des-implant in order to re-implant ourselves, to be itinerants towards ambiguity, the boarder-line, periphery; towards the "forgotten cloisters" inhabited by the "lepers" of today.

Living in this way during this VIII Century, we don't run the risk of celebrating ourselves without living this circumstances as a moment of grace, as living and provocative memory.

In view of these calls, what would be the response of the brothers of the Custody of the Holy Land? What would the brothers of the Custody of the Holy Land be willing to do in the life of our proper vocation, of life in fraternity and mission? I believe it is urgent to enter in this climate of conversion and in this atmosphere of discernment on what the brothers do and how they live. With the love I have for you, allow me to tell you with honesty: it is not enough to respect the "status quo." Today's time demand us to search for new answers to new questions. The social and religious situation in which you live, the arrival in this land of other institutions and religious movements that were not presenting until very recently... What is all of this asking us to do?

The Commissariats of the Holy Land

The stability of the Custody, the necessity to intensifying the works of protecting of the Holy Places, the demands to provide the sustenance for those employed in the service of the Custody, the desire to carry out

the missionary action and charitable works, and the opportunity to sensitize the Western Christians to the problematic situation with the Churches of the East, These were the causes and reasons for which a structure emerged, which looks to the relationship between the Custody and the. The Commissariats of the Holy Land are some kind of official representatives of the Custody present in about 50 countries.

The origin of the Commissariats of the Holy Land is very ancient and it is linked, principally, to the fundraising efforts for the Custody. In fact, starting from the assurance that neither the life of the friars, nor the conservation of the Holy Places would be possible without the offerings of the Christian Princess, the first Status of the Custody (1377) established that the Custody should have the support of one or two lay people to carry on the administration of the offerings. But later on, they realized that that was not enough so the necessity to come out with the idea of the Commissariats of the Holy Land emerged, which in fact, took place with the Bull *His quae* of Pope Martin V (February 24, 1421) entrusting them to collect offerings from the Christians. Little by little, the role of the Commissaries was developing more fully up to the current legislation of the Order that talks about the Custody and the Commissariats of the Holy land CCGG 122-125 and EEGG 69-73.

For centuries, the Commissaries have been, sort of, embassies that, often, had a political nature, specially in their task of conscientization and, sometimes and at times pressurizing the Christian governments to solve difficulties between Catholics and Orthodox in regard to the Holy Places, without forgetting the mandatory power, specially the Ottomans.

Today, according to the General Status (art. 73, 2), the responsibilities of the Commissaries are:

1. To promote in his territory, the knowledge, interest and devotion to the Holy Places, not only among the lay people but also among the friars using the right means such as the communication media.
2. To organize pilgrimages to the Holy Places.
3. Collect funds for the Holy Places.

Some other responsibilities we can add are: to promote vocations for the Holy Land, both at the level of candidates and among the brothers themselves.

I believe the first responsibility of the Commissariat - to promote the knowledge, interest and devotion to the Holy Places-, is fundamental. Without responding to this one, all the other ones, before or after, would collapse. I have the impression that, particularly among the brothers, and some times even among some Commissaries, the knowledge, the interest and the devotion for the Holy Places have decreased considerably. This could be one of the reasons, but not necessarily the only one, why also the number of missionaries that come from other countries and the economic donations to the Custody are diminishing.

This would take you, as Commissaries of the Holy Land, to face a great challenge. You have to be creative in order to look for ways to promote, among the brothers, Bishops and Catholics your respective territories, the work that the brothers of the Custody carry on in the different fields where they work: the care of the 49 sanctuaries entrusted to the custody of the Franciscans, the pastoral work in favour the Catholics, not only Latin, of the local Churches, particularly through the 29 parishes entrusted to us; the pastoral work to the Catholics that come from other continents, particularly those who come from the Philippines, Latin America, Eastern Europe and Africa; the charitable works that the Custody carries out, particularly regarding the homes for the low income people (350 homes); the works that the Custody carries out with the 16 schools that it directs frequented by 10,000 students, not only Catholic; the editorial works that it carries out thanks to the Franciscan Printing Press; the spiritual animation of the pilgrims, to whom it offers the possibility to welcome in the five "Case Nove" that are currently open; the cultural, scientific and pedagogical that carries out in the Studium Biblicum Franciscanum; the ecumenical activity, particularly through the Franciscan Pilgrims Office; and the scientific/cultural works that the Center of Oriental Studies in Cairo carries out.

As I said, this work demands of you creativity and presence in the communication's media. The Custody has to offer you appropriate material, and then it would be your responsibility to take advantage of it. And since it is not always easy to reach newspapers and TV, why not creating a webpage of the Commissaries of the same Conference?

Your second responsibility is to organize pilgrimages. This is an ideal means, not only to promote and strengthen the knowledge of the Holy Land, but this is a privileged means to evangelize. My own experience tells me that a well-prepared and well-organized pilgrimage to the Holy Land leaves its mark on the pilgrims. It is important to recall that this is not only a matter to find participants to secure the group, it is a matter to

animate the group spiritually, and this should be reserved to the Commissaries or to a person, if possible, a competent friar, assigned by them. You cannot be just a religious tourism agency.

To get financial help is very important because without it would be very difficult for our presence in the Holy Land to be able to respond to the tasks that our Constitutions assigns it: "to watch over the holy places, to promote in them the divine worship, to favour the piety of the pilgrims, to fulfil the ministry of evangelization, to carry out the pastoral activity in accordance with the Spirituality of the Order, to build and to attend the works of apostolate" (CCGG 123, 1). But in this field we have to be transparent, both with the Custody and the Provinces and, if it is necessary, with the Bishops of the dioceses in which we collect offerings. The lack of transparency brings about suspicion and mistrust and at the end we all loose. Therefore, I believe that it is necessary that the finances of the Commissariats of the Holy Land would be analyzed in the Canonical Visitation of the respective Province and that the Province would know it even when this would imply changes in the Status of the Custody.

Finally, I would ask you to try to stimulate new vocations for the Holy Land. There is a numerical decrease of vocation from other countries and there is a numerical decrease in the number of missionaries that come every year. During the last three years of my service as Minister General, I have given 30 new letters of obedience. They are not enough. We all have to work to increase vocations in number and in quality because the necessities increase and every day greater specific qualifications are demanded.

#### Concluding

The Custody of the Holy Land has been and should continue being a presence that bridges the East and the West, the Eastern Churches and the Catholic and Latin Church. It is, and should continue being, an important cultural presence in the Middle East, in the name of the Catholic Church. There are new challenges that we, Franciscans, face today in this land so dear to us. We cannot limit ourselves to be mere passive spectators in a world that changes faster and faster. In many occasions, during almost eight centuries of presence in land of Jesus, we have been creators of history in this land. Why shouldn't this continue?

We trust that the Providence, that has brought us to this land, would continue showing us the new paths that we are call to walk in order to respond appropriately to the signs of the times and the places. And that the brothers -including you Commissaries of the Holy Land-, that work with much dedication and sacrifice in this beloved field of the Order of the Friars Minor enter into the climate of conversion and discernment, keeping always on the journey, to be able, in this way, to offer new answers to the new questions that are posed for us today.

<http://www.ofm.org/ofmnews/?p=829>

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#### **Autumn Song by Lanie Shanzyra P Rebancos**

after work- black veil took me home Pumpkin pie on my plate- crumbs on my sister's shirt Attic smell of dust and memories Cloudy day a kite passes by Autumn song so lonely even the leaves cry Lanie Shanzyra P Rebancos, Phillipines.Lanie and LilliPosted by Picasa.Public Diplomacy Fall Speaker Series: Lanie DenslowJoin the USC Center on Public Diplomacy for a discussion with Lanie Denslow, founder of World Wise Intercultural Training & Resources. Denslow's written works include World Wise: What to Know Before You Go, a guide to the global ...I just applied to university!Sooo I'm finally ready to transfer now that this pesky jaw surgery is done. I'm so so so nervous I won't get in. My grades are mediocre, but above their GPA requirement, and the last semester my grades improved dramatically and in my ... gangbanglessons shockingcocks cigarettesluts hisfirstgaysex

<http://perfectpornstar.theamericandaydreams.net/24051/>

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#### **Umpqua women rout (Bodybuilding For Women) Southw...**

Umpqua women rout (Bodybuilding For Women) Southwestern Oregon in opener ;WINCHESTER No matter what the team nickname, the Umpqua Community College women's team wins games.Source:

www.newsreview.infoBCCI announce two-day cricket for India women ;BCCI takes over women's

cricketSource: uk.sports.yahoo.comMJC women advance ;There was only one way the Modesto Junior College women's soccer team was going to get by Foothill goalkeeper Judy Ocampo on Saturday.Source:

www.modbee.comFoundation's grants help area women help themselves ;Claudia Diaz, a mother of four, went to the Women's Intercultural Center out of curiosity after being prodded by one of the regulars. With a

family and limited English-language skills, Diaz could not see herself as a businesswoman or a teacher. Seven years later, she is both. Source: [www.elpasotimes.com](http://www.elpasotimes.com) Carolina women dominate Vols, face Aggies next ; Only with the North Carolina women's soccer team is a six-goal outing greeted with a feeling of, "Eh, we can do better." Source: [www.newsobserver.com](http://www.newsobserver.com) Nine women graduate from Mosaic Center ; Nine women began a new phase in their life Sunday afternoon with their graduation from Lufkin's Mosaic Center in ceremonies held at Grace Baptist Church in Pollok. Source: [www.lufkindailynews.com](http://www.lufkindailynews.com) Women's football: Scott haunts Black Cats ; Women's football: A fifth successive league defeat plunged the Black Cats further into the relegation zone. Source: [football.guardian.co.uk](http://football.guardian.co.uk) Centre gives away 'Stree Shakti Puruskar' to women ; New Delhi, Nov 19: The Central Government today presented 'Stree Shakti Puruskars' for outstanding work in the area of women's empowerment for the year 2002-03. Source: [www.newkerala.com](http://www.newkerala.com)  
<http://www.blogger.com/feeds/29972923/posts/full/116400210646692620>

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### **Fuller Seminary Lecture Series Focuses on Children at Risk**

"Children and the Mission of God" was the theme of a lecture series offered at Fuller Theological Seminary in early November. The problem of children at risk is becoming an increasingly important area of emphasis at the seminary. "A major, growing thrust of our school is a global engagement with children at risk: AIDS orphans, inner city youth, the street children of the world," said Doug McConnell, dean of Fuller's School of Intercultural Studies. "We're examining what we can do--in partnership with the church -- to care for children, protect them, offer them justice, and present them with the life-saving message of the gospel." [PRWEB Nov 14, 2006]

<http://www.prweb.com/releases/2006/11/prweb478113.htm>

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### **Handbags - Foundation's grants help area women help themselves**

Foundation's grants help area women help themselves Claudia Diaz, a mother of four, went to the Women's Intercultural Center out of curiosity after being prodded by one of the regulars. With a family and limited English-language skills, Diaz could not see herself as a businesswoman or a teacher. Seven years later, she is both.

Marcos widow launches Imelda collection Imelda Marcos, widow of the late deposed Philippine dictator Ferdinand Marcos, launched the Imelda Collection of clothes and jewelry in Manila Saturday, calling it her contribution to lifting the country's spirits.

Burberry looks to handbags to spearhead luxury drive BURBERRY plans an aggressive store rollout in the United States and Europe during the next six months as it tries to corner a bigger chunk of the booming luxury market.

Stores deck halls with holiday gifts From angels to elves, its showtime for retailers. With the all-important holiday shopping season upon us, the merchants that call Columbus home are rolling out styles and themes designed to attract Christmas shoppers.

Richemont First-Half Profit Climbs 22% on Watch Sales (Update5) Nov. 17 (Bloomberg) " Cie. Financiere Richemont AG, the world's second-biggest luxury-goods company, said fiscal first-half profit increased 22 percent on sales of Panerai and Jaeger-LeCoultre watches and Mont Blanc pens and jewelry.

Skintight fashion Fashion experts say the skintight layering piece is now showing up in more sophisticated looks. And the look isn't just for teen and college-aged girls.

<http://www.handbagslouisvuitton.com/index.php/361/handbags-foundations-grants-help-area-women-help-themselves/>

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### **... boarding schools, and Christian boarding (Boa...**

... boarding schools, and Christian boarding (Boarding schools) schools over... boarding schools, and Christian boarding schools over the last 8 years. ... We offer a variety of boarding schools for teens.

...Source: [www.teenboardingschools.info](http://www.teenboardingschools.info) Elite boarding schools offering more financial aid - Boston.com ... of New England's elite private boarding schools are offering more financial aid ... The schools, including Phillips Andover, Phillips Exeter, Milton Academy, Groton ...Source: [www.boston.com](http://www.boston.com) Yahoo! UK & Ireland Directory > U.S. K-12 Boarding Schools > At-Risk Youth ... Education > Primary and Secondary > Schools > Boarding > United States > At-Risk ... including summer, military, and boarding schools and boot camps. ...Source:

uk.dir.yahoo.comChristian Boarding Schools Boarding Schools Directory and Information Guide ... From Troubled to Terrific: How Therapeutic Boarding Schools Change Futures > ...Source: www.boardingschoolsinfo.comEducation Options, Chapter 8 - BOARDING SCHOOLS: MAKING THE CHOICE Boarding School Options for Foreign Service Children ... Overseas boarding schools offer an international and intercultural setting. ...Source: www.state.govBerkeley Parents Network: Boarding Schools Most boarding schools are in process now for selecting their freshman classes ... is a bit easier to get into boarding schools in other parts of the country than ...Source: parents.berkeley.eduDefault Apollo Hosting Page This is the Apollo Hosting default page. If you see this page it means: 1) hosting for this domain is not configured or disabled ...Source: www.teenboardingschools.netBoarding Schools Here are the titles of books that are located at the ITEPP-CRC. on. Boarding School. American Indian Children At School, 1850-1930 ...Source: www.humboldt.edu  
<http://www.blogger.com/feeds/37271136/posts/full/116395625980614927>

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### **Fuller Seminary Lecture Series Focuses on Children at Risk**

"Children and the Mission of God" was the theme of a lecture series offered at Fuller Theological Seminary in early November. The problem of children at risk is becoming an increasingly important area of emphasis at the seminary. "A major, growing thrust of our school is a global engagement with children at risk: AIDS orphans, inner city youth, the street children of the world," said Doug McConnell, dean of Fuller's School of Intercultural Studies. "We're examining what we can do--in partnership with the church -- to care for children, protect them, offer them justice, and present them with the life-saving message of the gospel." (PRWeb Nov 14, 2006)

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### **Arts & Entertainment :: 22nd Annual Exhibit Opens at Art Saint Louis**

Art Saint Louis, a not-for-profit visual art organization & co-op art gallery in downtown St. ... Sunday, November 19, 2006 at Saint Louis Art Museum Auditorium ...Art Saint Louis is located in the heart of downtown St. ...best of nashville: arts& entertainmentbelly up to the bar at this smoke-filled watering hole, and before long you'll be belting out tune after tune blaring from the jukebox-if you have any taste at all.Downie Announces Major Shifts at &#39;Wash Post&#39;... economic policy and what our readers need to know about the world ĩ½ plus local government, schools, transportation, public safety, development, immigrant communities, health care, sports, arts and entertainment. ...art museum unveils biennial, part iithe aspen art museum's colorado biennial, part ii opens with a reception tonight from 6 to 8 pm.&#39;Jesus camp&#39;; Kids used for ChristianityHeidi Ewing and Rachel Grady, the directors of "Jesus Camp," a film about young evangelical Christians, give as little spin to their subject as can be imagined.Today at the moviesHere's what's playing today at area theaters.Is it &#39;so nice to have&#39; Dolly &#39;back where she belongs&#39;... who recently quoted the "Hello Dolly" star as making anti-gay comments actually took her words out of context. Boll says in a statement to Frontiers magazine (as posted on the blog of Frontiers'Arts&Entertainment editor, ...Celebrations Around the World Thursday in S&#39;thorneSILVERTHORNE The town of Silverthorne and the Family and Intercultural Resource Center are preparing to spice up the holiday season again this year by highlighting food, music and festivities throughout the globe at the sixth annual ...women on the marchto-doings: for a too-rare dose of digital/experimental music, head to lotte lehmann concert hall at ucsb tonight (november 9) for the create (center for research in electronic art technology) concert, featuring composer-in-residence ...flick picks and panshere's what the critics have to say, succinctly, about what's playing on the big screen. For the ultimate in rapid Google inclusion Home based business portal Business Online  
<http://performing-arts.skoobieskills.com/40594/>

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### **The rules of personal space (anyone invaded yours lately')**

In Certain Circles, Two Is a Crowd -- by STEPHANIE ROSENBLOOM/NY Times CHANCES are that in the

last week someone has irritated you by standing too close, talking too loud or making eye contact for too long. They have offended you with the high-pitched shrill emanating from the earphones of their iPod or by spreading their legs unnecessarily wide on a packed subway car. But what makes you feel hostile toward "close talkers," as the show "Seinfeld" dubbed people who get within necking distance of you when they speak? Or toward strangers who stand very near to you on line? Or toward people who take the bathroom stall next to yours when every other one is available? Communications scholars began studying personal space and people's perception of it decades ago, in a field known as proxemics. But with the population in the United States climbing above 300 million, urban corridors becoming denser and people with wealth searching for new ways to separate themselves from the masses, interest in the issue of personal space - that invisible force field around your body - is intensifying. Scientists who say Americans share patterns of movement and behaviors to protect their personal space have recently found new evidence in a cyber game. Researchers who observed the avatars (digital representations of the humans that control them) of participants in Second Life, a virtual reality universe, found that some of the avatars' physical behavior was in keeping with studies about how humans protect their personal space. In other words, the digital beings adhered to some unspoken behavioral rules of humans even though they were but pixels on a screen. Humans tend to avert eye gaze if they feel someone is standing too close. They retreat to corners, put distance between themselves and strangers, and sit or stand equidistant from one another like birds on a wire. The study, which was accepted for publication in the journal *CyberPsychology & Behavior*, found that virtual environments may be another platform to study physical social interaction. It specifically found that the unwritten rules of personal space are so powerful, people even impose them on their cyber selves. "The fact that they show up in the virtual world shows how deeply ingrained they are," said Nick Yee, a graduate student in the department of communication at Stanford University and a lead author of the study along with Jeremy N. Bailenson, his adviser. "We don't think about them. They're very unconscious." According to scientists, personal space involves not only the invisible bubble around the body, but all the senses. People may feel their space is being violated when they experience an unwelcome sound, scent or stare: the woman on the bus squawking into her cellphone, the co-worker in the adjacent cubicle dabbing on cologne, or the man in the sandwich shop leering at you over his panini. But whether people have become more protective of their personal space is difficult to say. Studies show people tend to adapt, even in cities, which are likely to grow ever more crowded based on population projections. Yet studies involving airlines show the desire to have some space to oneself is among the top passenger requests. In a survey in April from TripAdvisor, a travel Web site, travelers said that if they had to pay for certain amenities, they would rather have larger seats and more legroom than massages and premium food. And a current advertisement for Eos Airlines, which flies between New York and London, is promoting the fact that it offers passengers "21 square feet of personal space." While people may crave space, they rarely realize how entrenched proxemics are. Scholars can predict which areas of an elevator are likely to fill up first and which urinal a man will choose. They know people will stare at the lighted floor numbers in elevators, not one another. "In order to overcome the intimacy, you have to make sure you don't make eye contact," said Dane Archer, a professor of sociology at the University of California, Santa Cruz, who studies proxemics. They know commuters will hold newspapers in front of them to read, yes, but also to shield themselves from strangers. And they know college students will unconsciously choose to sit in the same row, if not the same seat, each class. "If you videotape people at a library table, it's very clear what seat somebody will take," Dr. Archer said, adding that one of the corner seats will go first, followed by the chair diagonally opposite because that is farthest away. "If you break those rules, it's fascinating," he said. "People will pile up books as if to make a wall - glare." Edward T. Hall, an anthropologist and the father of proxemics, even put numbers to the unspoken rules. He defined the invisible zones around us and attributed a range of distance to each one: intimate distance (6 to 18 inches); personal distance (18 inches to 4 feet); social distance (4 to 12 feet); and public distance (about 12 feet or more). But personal space is not merely a numbers game. Preferences differ from culture to culture. Scholars have found that Americans, conquerors of the wild frontier, generally prefer more personal space than people in Mediterranean and Latin American cultures, and more than men in Arab countries. "In the U.S., it's very closely linked to ideals of individuals," said Kathryn Sorrells, an associate professor of communication studies at California State University, Northridge, who is writing a book, "Globalizing Intercultural Communications." "There's an idea that you have the right to this space," she said, noting that it was born of a culture that prizes

independence, privacy and capitalism. Dr. Archer tells of a Brazilian man he interviewed who, when speaking to the American waiters with whom he worked, used to casually touch them for emphasis. The man's overtures of friendship toward his co-workers were always rejected and he wanted to know why. So when business was slow he observed how the Americans interacted. And eventually he arrived at this conclusion: Americans hate to be touched. "He's absolutely right," Dr. Archer said. "He figured it out by himself and no one ever told him. The sad thing about these nonverbal rules across cultures is you're on your own." The Brazilian man's experience also shows how people are quick to judge those who break the unwritten rules, unless we are attuned to the cultural differences. John Bringardner, 26, a staff reporter at IP Law & Business, said that when he was studying philosophy at the Sorbonne in Paris, he lived next door to an Algerian man who had a habit of standing mere inches from his face. "His spittle would get in my face," said Mr. Bringardner. But he did not back away. "If it were an American guy that close," he said, "it would have been a different situation." Yet it is rare for people to have confrontations about personal space. "No one will ever turn to the nice person from Italy or Greece and say 'I like you but you're standing too close to me,'" said Dr. Archer, who has videotaped strangers' responses to personal-space violations. Rather, they will likely angle and inch their bodies away from anyone they feel breached their buffer zone. Blood pressure may rise, the heart rate may go up and the palms may sweat, said David B. Givens, the director of the Center for Nonverbal Studies in Spokane, Wash. "All animals tend to have an aversion to being touched by a strange critter," he said. Proxemics, however, is not merely about interactions between individuals. On a larger scale, it helps developers, urban planners and executives in various industries understand how people move through public spaces, how they shop, even what type of restaurants they find most comfortable. Paco Underhill, the author of "Why We Buy: The Science of Shopping" and the chief executive of Envirosell, a research and consulting company whose client list includes Bloomingdale's, Saks Fifth Avenue, Starbucks and McDonald's, discovered that most consumers will walk away from whatever they are looking at in a store if a customer inadvertently brushes against their backside, disturbing his or her personal space. And so, what may seem like a minor behavioral tic can help department stores determine how far apart to place racks of clothes, bistro owners figure out how to configure the bar area and college campuses to design residence halls. Yet there are paradoxes to personal space, and one is that people do not always want it. "If you've gone to see a funny movie in an empty theater, you can appreciate the facilitative effects of the presence of others," said Robert M. Krauss, a professor of psychology at Columbia. "We went to see 'Borat' and every seat in the theater was full, and I have no doubt that it enhanced our enjoyment of it." Being crowded in a dance club or running the New York City Marathon is far different from being packed into a train car during rush hour or stuck on a freeway (yes, proxemics has been linked to road rage). "In these spaces, when you're not commuting, you feel fine," Dr. Givens said. But in both positive moments of closeness and those that make the blood boil, one tenet of proxemics is the same: the near presence of people is arousing. "It will enhance the amount that you enjoy things that are enjoyable," Dr. Krauss said. "It will make more aversive the things that are not enjoyable." And when people want to avoid someone who is less than enjoyable, they employ a variety of tactics. Some scholars say this goes a long way toward explaining the iPod craze, which turns city streets and commuter trains into islands of individuality. The same principle makes it easier to get close to strangers in low-lit places. "Visually, you're not getting as much information," Dr. Givens said, adding that if the lights were suddenly flipped on in a dim bar, "everybody would spring back." In general most people understand the rules of personal space and heed the cues. Then again, the world is littered with clods. As Dr. Archer put it, people generally view personal-space rules in one of two ways: "the wrong way and my way."

Airport denver terminal  
Airport grounded, to alter route  
Based developer Lloyd Goff has taken possession of the Fort Collins Municipal Airport and is clearing the acreage for development of a future energy research campus. coloradoan.com  
Today's chat: Is there still demand for legacy carriers to fly domestic flights  
Why aren't the traditional U.S. carriers upgrading their fleets with newer jets?  
Is the AirTran-Frontier partnership just the first pact among low-cost carriers?  
Why isn't Delta being mentioned in the current talk for new China flights?  
Is the U.S. flying. rssfeeds.usatoday.com  
Denver International Airport Commercial Airline Carriers, Parking  
Denver International Airport Commercial Airline Carriers, Parking Rates, Shuttles, Rental Cars, Special. Terminal B. 888-247-2262. Air Tran. evergreen411.com  
Airport buzzes with the news  
Disbelief. Denial. Confusion. Hope. Passengers and workers expressed all those emotions and opinions Wednesday. news.enquirer.com  
Denver International Airport - DEN Airport Guide

Denver International Denver International Airport Terminal Information. Introduction. The smooth and efficient flow of passengers through Denver International Airport is facilitated by the use of elevators, escalators, moving. denver-den.com Fire disrupts operations at Lambert Field Several American Airlines flights leaving from and coming to St. Louis have been cancelled because of a fire at a Lambert power plant building. stltoday.com Reaction to Delta offer mixed Disbelief. Denial. Confusion. Hope. CVG passengers and workers expressed different opinions Wednesday after hearing of US Airways' offer to buy Delta Air Lines airport denver terminal. news.enquirer.com Pittsburgh airport to be completely smoke-free starting Jan. 1 Since the new airport terminal opened in 1992, smokers have been able to jump into Pittsburgh International Airport bars and restaurants for a quick puff before catching their flights. post-gazette.com DEN Airport - Denver International Airport - Information, Parking Airport, including address, map and driving directions, terminal information, local weather, and current airport. Save when you book your choice of hotels near Denver International Airport. Great. farechase.yahoo.com AirTran, Frontier to Pool Frequent-Flier Programs Nov. 14--AirTran Airways is forging an alliance with Denver-based discount carrier Frontier Airlines that will let customers use their frequent flier miles on both networks. 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Jesus said unto them, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul. alimo4uinc.com DIA first airport in EPA's Performance Track Denver International Airport became the first airport in the nation awarded membership in the Environmental Protection Agency's Performance Track, a voluntary program recognizing facilities consistently exceeding regulatory requirements in protecting health and the environment. rockymountainnews.com EPA honors DIAs overall green efforts Denver International Airport was honored on Monday as the first airport in the nation to win U.S. Environmental Protection Agency recognition for environmental actions that consistently exceed regulatory requirements. denverpost.com Airport Shuttle Service From DIA-Denver International Airport Airport shuttle service and ground transportation to and from all major airports in the United. ShuttleFinder.net proudly offers SuperShuttle for door to door airport. shuttlefinder.net Denver International Airport Recognized as an Environmental Leader

Denver International Airport has become the first airport in the nation to be awarded membership in the Environmental Protection Agency's Performance Track, a voluntary program that recognizes facilities that consistently exceed regulatory requirements and excel in protecting human health and the environment. biz.yahoo.com Denver International Airport Information Denver International Airport. Sponsored by USAirport Parking.. Denver International Airport(DIA) is the fifth largest airport in the United States, and the. usairportparking.com US Airport Parking at DIA Site shuttle parking for Denver International Airport, includes discount coupon, rates and payment, frequent parking discounts, and other available services. usairportparking.com statistical process control and management

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Corners

NY Times, by STEPHANIE ROSENBLOOM

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Illustration by LAURENT CILLUFFO CHANCES are that in the last week someone has irritated you by standing too close, talking too loud or making eye contact for too long. They have offended you with the high-pitched shrill emanating from the earphones of their iPod or by spreading their legs unnecessarily wide on a packed subway car. But what makes you feel hostile toward "close talkers," as the show "Seinfeld" dubbed people who get within necking distance of you when they speak' Or toward strangers who stand very near to you on line' Or toward people who take the bathroom stall next to yours when every other one is available'

Communications scholars began studying personal space and people's perception of it decades ago, in a field known as proxemics. But with the population in the United States climbing above 300 million, urban corridors becoming denser and people with wealth searching for new ways to separate themselves from the masses, interest in the issue of personal space - that invisible force field around your body - is intensifying. Scientists who say Americans share patterns of movement and behaviors to protect their personal space have recently found new evidence in a cyber game.

Researchers who observed the avatars (digital representations of the humans that control them) of participants in Second Life, a virtual reality universe, found that some of the avatars' physical behavior was in keeping with studies about how humans protect their personal space.

In other words, the digital beings adhered to some unspoken behavioral rules of humans even though they were but pixels on a screen.

Humans tend to avert eye gaze if they feel someone is standing too close. They retreat to corners, put distance between themselves and strangers, and sit or stand equidistant from one another like birds on a

wire.

The study, which was accepted for publication in the journal *CyberPsychology & Behavior*, found that virtual environments may be another platform to study physical social interaction. It specifically found that the unwritten rules of personal space are so powerful, people even impose them on their cyber selves.

"The fact that they show up in the virtual world shows how deeply ingrained they are," said Nick Yee, a graduate student in the department of communication at Stanford University and a lead author of the study along with Jeremy N. Bailenson, his adviser. "We don't think about them. They're very unconscious."

According to scientists, personal space involves not only the invisible bubble around the body, but all the senses. People may feel their space is being violated when they experience an unwelcome sound, scent or stare: the woman on the bus squawking into her cellphone, the co-worker in the adjacent cubicle dabbing on cologne, or the man in the sandwich shop leering at you over his panini.

But whether people have become more protective of their personal space is difficult to say. Studies show people tend to adapt, even in cities, which are likely to grow ever more crowded based on population projections.

Yet studies involving airlines show the desire to have some space to oneself is among the top passenger requests. In a survey in April from TripAdvisor, a travel Web site, travelers said that if they had to pay for certain amenities, they would rather have larger seats and more legroom than massages and premium food. And a current advertisement for Eos Airlines, which flies between New York and London, is promoting the fact that it offers passengers "21 square feet of personal space."

While people may crave space, they rarely realize how entrenched proxemics are. Scholars can predict which areas of an elevator are likely to fill up first and which urinal a man will choose. They know people will stare at the lighted floor numbers in elevators, not one another.

"In order to overcome the intimacy, you have to make sure you don't make eye contact," said Dane Archer, a professor of sociology at the University of California, Santa Cruz, who studies proxemics.

They know commuters will hold newspapers in front of them to read, yes, but also to shield themselves from strangers. And they know college students will unconsciously choose to sit in the same row, if not the same seat, each class.

"If you videotape people at a library table, it's very clear what seat somebody will take," Dr. Archer said, adding that one of the corner seats will go first, followed by the chair diagonally opposite because that is farthest away. "If you break those rules, it's fascinating," he said. "People will pile up books as if to make a wall - glare."

Edward T. Hall, an anthropologist and the father of proxemics, even put numbers to the unspoken rules. He defined the invisible zones around us and attributed a range of distance to each one: intimate distance (6 to 18 inches); personal distance (18 inches to 4 feet); social distance (4 to 12 feet); and public distance (about 12 feet or more).

But personal space is not merely a numbers game. Preferences differ from culture to culture. Scholars have found that Americans, conquerors of the wild frontier, generally prefer more personal space than people in Mediterranean and Latin American cultures, and more than men in Arab countries.

"In the U.S., it's very closely linked to ideals of individuals," said Kathryn Sorrells, an associate professor of communication studies at California State University, Northridge, who is writing a book, "Globalizing Intercultural Communications." "There's an idea that you have the right to this space," she said, noting that it was born of a culture that prizes independence, privacy and capitalism.

Dr. Archer tells of a Brazilian man he interviewed who, when speaking to the American waiters with whom he worked, used to casually touch them for emphasis. The man's overtures of friendship toward his co-workers were always rejected and he wanted to know why. So when business was slow he observed how the Americans interacted. And eventually he arrived at this conclusion: Americans hate to be touched.

"He's absolutely right," Dr. Archer said. "He figured it out by himself and no one ever told him. The sad thing about these nonverbal rules across cultures is you're on your own."

The Brazilian man's experience also shows how people are quick to judge those who break the unwritten rules, unless we are attuned to the cultural differences.

John Bringardner, 26, a staff reporter at IP Law & Business, said that when he was studying philosophy at the Sorbonne in Paris, he lived next door to an Algerian man who had a habit of standing mere inches from his

face. "His spittle would get in my face," said Mr. Bringardner. But he did not back away. "If it were an American guy that close," he said, "it would have been a different situation."

Yet it is rare for people to have confrontations about personal space. "No one will ever turn to the nice person from Italy or Greece and say 'I like you but you're standing too close to me,' " said Dr. Archer, who has videotaped strangers' responses to personal-space violations.

Rather, they will likely angle and inch their bodies away from anyone they feel breached their buffer zone. Blood pressure may rise, the heart rate may go up and the palms may sweat, said David B. Givens, the director of the Center for Nonverbal Studies in Spokane, Wash. "All animals tend to have an aversion to being touched by a strange critter," he said.

Proxemics, however, is not merely about interactions between individuals. On a larger scale, it helps developers, urban planners and executives in various industries understand how people move through public spaces, how they shop, even what type of restaurants they find most comfortable.

Paco Underhill, the author of "Why We Buy: The Science of Shopping" and the chief executive of Envirosell, a research and consulting company whose client list includes Bloomingdale's, Saks Fifth Avenue, Starbucks and McDonald's, discovered that most consumers will walk away from whatever they are looking at in a store if a customer inadvertently brushes against their backside, disturbing his or her personal space.

And so, what may seem like a minor behavioral tic can help department stores determine how far apart to place racks of clothes, bistro owners figure out how to configure the bar area and college campuses to design residence halls.

Yet there are paradoxes to personal space, and one is that people do not always want it.

"If you've gone to see a funny movie in an empty theater, you can appreciate the facilitative effects of the presence of others," said Robert M. Krauss, a professor of psychology at Columbia. "We went to see 'Borat' and every seat in the theater was full, and I have no doubt that it enhanced our enjoyment of it."

Being crowded in a dance club or running the New York City Marathon is far different from being packed into a train car during rush hour or stuck on a freeway (yes, proxemics has been linked to road rage).

"In these spaces, when you're not commuting, you feel fine," Dr. Givens said. But in both positive moments of closeness and those that make the blood boil, one tenet of proxemics is the same: the near presence of people is arousing. "It will enhance the amount that you enjoy things that are enjoyable," Dr. Krauss said. "It will make more aversive the things that are not enjoyable."

And when people want to avoid someone who is less than enjoyable, they employ a variety of tactics. Some scholars say this goes a long way toward explaining the iPod craze, which turns city streets and commuter trains into islands of individuality.

The same principle makes it easier to get close to strangers in low-lit places. "Visually, you're not getting as much information," Dr. Givens said, adding that if the lights were suddenly flipped on in a dim bar, "everybody would spring back."

In general most people understand the rules of personal space and heed the cues. Then again, the world is littered with clods. As Dr. Archer put it, people generally view personal-space rules in one of two ways: "the wrong way and my way." AirTran, Frontier team to aid frequent fliers (Times-Reporter) GREEN - Two low-cost airlines that serve Akron-Canton Regional Airport are teaming up in a marketing deal that lets customers to earn frequent-flier rewards from both airlines. Airline arriving flight united EU aims to cap airline emissions from 2011 The European Union, defying the United States, plans to require all airlines flying in its territory to monitor their carbon dioxide (CO<sub>2</sub>) emissions from 2010 and to join the bloc's emissions trading scheme in 2011. tiscali.co.uk TPA Flight Information Delta Airlines Frontier JetBlue Midwest Northwest/KLM Southwest Spirit. For the updated status of an active flight, check the Flight Search.

Schedule: November: December: Arrivals by City: Available: Available. tampaairport.com CDC Guidance about Sars for Airline Flight Crews, Cargo and Cleaning Guidance about Sars for Airline Flight Crews, Cargo and Cleaning Personnel, and Personnel Interacting with Arriving Passengers. become ill while outside the United. cdc.gov UAE: Airline security curbs revised once again 11 November 2006 Airlines operating in the European sector have begun implementing the strict security restrictions imposed on travellers by the British Government last week. zawya.com EU aims to cap airline emissions from 2011 The European Union, defying the United States, plans to require all airlines flying in its territory to monitor their carbon dioxide (CO<sub>2</sub>) emissions from 2010 and to join the bloc's emissions trading scheme in 2011.

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