

A litany for grateful, active Christians

We believe we are created by a God who calls us this day into a greater awareness of all that we have been given. In gratitude we respond by moving from worship into service.

May the lifting of our words, hands, and hearts be heard by you, O God.

Help us to be in action-oriented solidarity with all those who hunger, opening our eyes to those who suffer because of our own personal actions and our blindness.

May the lifting of our words, hands, and hearts be heard by you, O God.

Give the world servants who will guide us to unravel the web of intertwined social, historical, and economic factors which are unfair and lead to poverty in our nation, and in the world today.

May the lifting of our words, hands, and hearts be heard by you, O God.

Help us to heal our wounded Mother Earth, that she may be restored to the fullness of her fertility, providing food which reflects the abundance of your love.

May the lifting of our words, hands, and hearts be heard by you, O God.

Give us each the imagination, desire, and courage to not be discouraged by the many obstacles that seem to obstruct our call to care for the poor and most vulnerable.

May the lifting of our words, hands, and hearts be heard by you, O God.

With a spirit of justice, help us to recognize that being Christian is to opt for the preferential treatment of the poor.

Allow your grace to soften our hearts.

With a spirit of self-sacrifice, lead us to a love for all people that generates charity and justice.

Allow your grace to soften our hearts.

With a spirit of equality, help us to disregard the distinctions between persons our world so easily sets up.

Allow your grace to soften our hearts.

With a spirit of compassion, lead us to recognize that the hunger of the poor is our hunger too.

Allow your grace to soften our hearts.

With a spirit of courage, help us to liberate our world, so it will realize the glory for which it was created.

Allow your grace to soften our hearts.

We believe that God is with us and that we are not alone in our care for all people. In God we have a hand to grasp, a love to embrace, a truth to cling to, and a power to sustain us. May we all be witnesses to the love that is offered so freely to us.

In Jesus' name we pray. Amen.

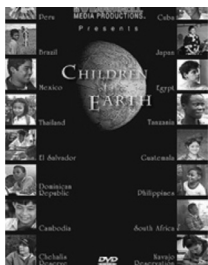
This litany was prepared for Bread for the World Sunday by Rev. Ron Rolheiser, a member of the Missionary Oblates of Mary Immaculate, and author whose regular commentary appears in many newspapers including the Catholic Northwest Progress. www.ronrolheiser.com.



World Food Day – October 16

"Those who eat the Bread of Christ cannot remain indifferent before those who, even in our days, lack daily bread." – Pope Benedict XVI

For resources on World Food Day, please visit www.seattlearch.org/missions.



Mission Video Series

"Children of the Earth," an acclaimed video series from Maryknoll now on DVD, profiles children, their families and their cultures from around the world. The series introduces middle- and high school students to their peers in Asia, Africa, and the Americas.

Each episode is 14 minutes long, designed to be viewed in a single class period, can be used for social studies, geography, and/or religion courses. This new version (on 2 DVDs in the set) has updated Study Guides on a separate CD-ROM. Available on loan from the Missions Office, or for purchase at www.maryknollsocietyymall.org.

The episodes' profiles include:

Africa - Teenagers Lauren Joseph and Yolisa Silwana of Cape Town, South Africa; Fifteen-year-old Samah of Cairo, Egypt; Bernard, age 15, from rural Tanzania.

Asia - Thirteen-year-old Satomi from Japan; Tok Thea, an amputee from rural Cambodia; Burmese exile Impia from Thailand; and 11-year-old Jurrick from the Philippines.

The Caribbean - Two fourteen year-olds, Eduardo of Havana, and Yudez from rural Cuba; Marie Julie from a coastal village in Haiti; 13-year old Jonathan from the Dominican Republic, and, in a new episode, 11-year-old Natalie and her family in San Juan, Puerto Rico.

Central America - Mayan teenager Natividad from Guatemala; 15-year-old Marvin and his family's return after the civil war to El Salvador.

North America - Mexico: Fifteen-year-old Jesus and his 2 sisters in Ciudad Juarez; and 13-year-old Guadalupe in Chiapas. Odessa, aged 13, from the Navajo Reservation in Arizona; 17-year-old Dallas, of the Stolo tribe in Chalai (Chehalis) Reserve, British Columbia.

South America - Bette from the Andes in Peru; Lucivaldo in rural Brazil.



World Mission Sunday, October 24

Every parish across the world will celebrate World Mission Sunday this month in a global sign of the Church's solidarity in mission. Our prayers and donations will help to support churches, hospitals, schools and vocations in countries where the Church is new, young or poor. Information and resources for our combined collection in this archdiocese can be found at www.seattlearch.org/missions. (Also, see page 5 in this newsletter.)

Information on Propagation of the Faith, the main beneficiary of donations for World Mission Sunday: www.iamamissionary.org.



October: Fair Trade Month

Visit www.crsfairtrade.org for resources, including how to do a Work of Human Hands sale (easy!) in your parish, school, or workplace.

"It is good for people to realize that purchasing is always a moral — and not simply economic — act. Hence the consumer has a specific social responsibility, which goes hand-in-hand with the social responsibility of the enterprise. Consumers should be continually educated regarding their daily role, which can be exercised with respect for moral principles without diminishing the intrinsic economic rationality of the act of purchasing."
(Benedict XVI, in *Caritas in Veritate*, [God is Love])



Just Video Contest

for High School Juniors and Seniors, sponsored by the Intercommunity Peace and Justice Center.

Students participating in the Just Video Contest will:

- Explore one of the following social justice topics: immigration, human rights or environment.
- Create a 4-6 minute video that informs and inspires the audience to act for justice.
- Make connections between what they learn in the classroom and global issues.
- Incorporate Catholic Social Teaching.

Winning participants will receive monetary prizes.

Deadline: Entries must be postmarked or uploaded by March 30, 2011.

Visit www.ipjc.org for contest details and entry form.

GOOD NEWS is published monthly, October through Summer, by the Missions Office of the Archdiocese of Seattle.

Distributed to Catholic leadership in the Archdiocese of Seattle and those concerned with the needs of the poor, locally and internationally.

Much of this newsletter, and other resources, can be found at: www.seattlearch.org/missions

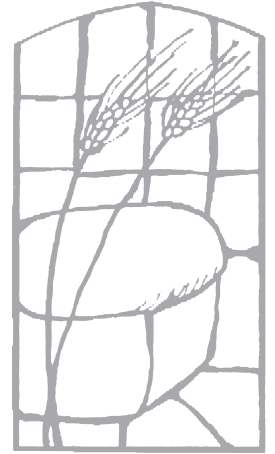
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The Eucharistic Liturgy: Formed, Transformed, and Sent Body of Christ, Broken for the World

(The following is offered as a resource on the social mission of the Church. As Pope Benedict XVI reminds us, "A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented.")



The Eucharist is the “sign” and “cause” of our communion with God and our unity as the People of God. In the Eucharist, we “unite ourselves with the heavenly liturgy” and with one another. Together transformed, we are then sent forth to fulfill God’s will in our daily lives (*Catechism of the Catholic Church* #1325-26, 1332). In this way, the Eucharistic liturgy is social in nature. It is the celebration through which God draws us into communion with Himself and with others, forming and transforming us to live as the Body of Christ in the world.

Gathering

The gathering for worship and the entrance rite emphasize our coming together as a community. From our individual lives and situations, we gather as one family. At the entrance song, we raise our voices in a united chorus. The ordained minister leads us in the Sign of the Cross, which recalls the Trinity’s divine communion of persons and to which we respond with one communal voice. As we make the Sign of the Cross, we turn to God, opening ourselves to His transforming presence.

Penitential Rite

During the Penitential Rite, we acknowledge the sin that affects our relationship with God, ourselves, others, and the world around us. We seek Christ’s healing love and forgiveness in order that we might be transformed—both as individuals and as a community, into a people of love. During the *Confiteor* prayer, we ask the members of our heavenly community, “blessed Mary, ever virgin, all the angels and saints,” and our brothers and sisters around us to pray for us, and we for them.

Liturgy of the Word

At this time, we hear “a proclamation of God’s wonderful works in the history of salvation” (Paul VI, *Sacrosanctum Concilium*, # 35). Through the Scriptures, we also receive teaching, correction, and training in righteousness (2 Tim 3:16). We are guided and instructed in faith and in how to live in right relationship with God, others, ourselves, and creation.

Prayer of the Faithful

As John Paul II writes, “The Prayer of the Faithful responds not only to the needs of the particular Christian community but also to those of all humanity,” and the Church “makes her own ‘the joys and hopes, the sorrows and anxieties of people today, especially of the poor and all those who suffer’” (*Dies Domini* #38).

Presentation of Gifts/Offertory

Bringing forth donations to share with the poor along with the bread and the wine was part of the tradition of even the first Christian communities. The writings of Saints Paul, Ambrose, John Chrysostom, Justin Martyr, and Cyprian describe these donations for use to help orphans and widows, the sick, the imprisoned, and sojourning strangers. John Paul II reminds us that we bring more than our money or donations, bread, and wine to the altar; we also bring our hearts. Through the presentation of the gifts, we contribute to “a demanding culture of sharing, to be lived not only among the members of the community itself but also in society as a whole” (*Dies Domini* #70).

The Eucharistic Prayer

During the Eucharistic prayer, the priest prays that we might share in the fellowship of the apostles, saints and martyrs — recalling real and inspiring examples of the “very many saints who are living examples for us of Eucharistic worship” (John Paul II, *Dominicae Cenae* #5). As the Eucharistic prayer continues, we are reminded of Christ’s sacrifice in order to make us “a holy people” and to allow us to “enjoy forever the vision of [God’s] glory.” The fourth prayer reminds us of the Father’s desire “that we might live no longer for ourselves” and “complete his work on earth.” During the *consecration*, the Holy Spirit transforms the gifts at the altar into the body and blood of Jesus.

Christ’s sacrifice does not remain at the altar, but also enters into our hearts as we participate in it, that we might come to know and model the love that is present in the sacrifice. The *memorial* (“Do this in remembrance of me”) recalls Christ’s words at the Last Supper. His sacrificial

act strengthens our faith and it also draws us to “enter into the very dynamic of his self-giving” (Pope Benedict XVI, *Deus Caritas Est* #13).

The Communion Rite

During the Lord's Prayer, we praise the Father, pray for the coming of His kingdom on earth, and recall again our need for reconciliation to God and others. At the Sign of Peace, we extend our hands and our hearts to one another in a sign of fellowship, forgiveness, and unity. We then ask the Lamb of God for mercy and peace.

Before the priest raises the host, he proclaims how Christ, through “the will of God and the work of the Holy Spirit” brought “life to the world.” On behalf of the congregation, he prays, “Keep me faithful to your teaching, and never let me be parted from you.” In praying to be faithful to the Church's teachings, God's help is sought in our daily lives to follow the mandates of Scripture and the tradition of our Church, which lead us to right and loving relationship with God, ourselves, and others.

Before receiving communion, we acknowledge our unworthiness and pray for God's healing for ourselves and our community. We prepare for communion with Christ and the Spirit, but also with one another. Pope John Paul II writes in *Dominicae Cenae*, “[W]e approach as a community the table.”

We receive Christ as “a gift and grace for each individual” but also “in the unity of His body which is the Church” (4). The Eucharist is “a sacrament of [the Church's] unity” (12).

Final Blessing and Dismissal

The Concluding Rite and Dismissal prepare us for mission: empowered by the Holy Spirit, we live out our baptismal consecration in the world. Renewed by the Eucharist, we are sent back into our daily lives to transform our communities and world.

Pope John Paul II writes that the Prayer after Communion, Final Blessing and Dismissal should lead “all who have shared in the Eucharist” to “a deeper sense of the responsibility which is entrusted to them.” Returning to their daily lives, Christ's disciples are called to “make their whole life a gift, a spiritual sacrifice pleasing to God (cf. Rom 12:1). They feel indebted to their brothers and sisters because of what they have received in the celebration” (*Dies Domini* #45).

The good news we have received should overflow into our lives and move us to mission in the world. Thus, the Concluding Rite is not an end, but a beginning, calling us to make our entire lives “eucharistic,” so that “the Christian who takes part in the Eucharist learns to become a promoter of communion, peace, and solidarity in every situation” (John

Paul II, *Mane Nobiscum Domine*, 27). John Paul issues this challenge:

“Why not make the Lord's Day a more intense time of sharing, encouraging all the inventiveness of which Christian charity is capable? Inviting to a meal people who are alone, visiting the sick, providing food for needy families, spending a few hours in voluntary work and acts of solidarity: these would certainly be ways of bringing into people's lives the love of Christ received at the Eucharistic table” (*Dies Domini*, 72).

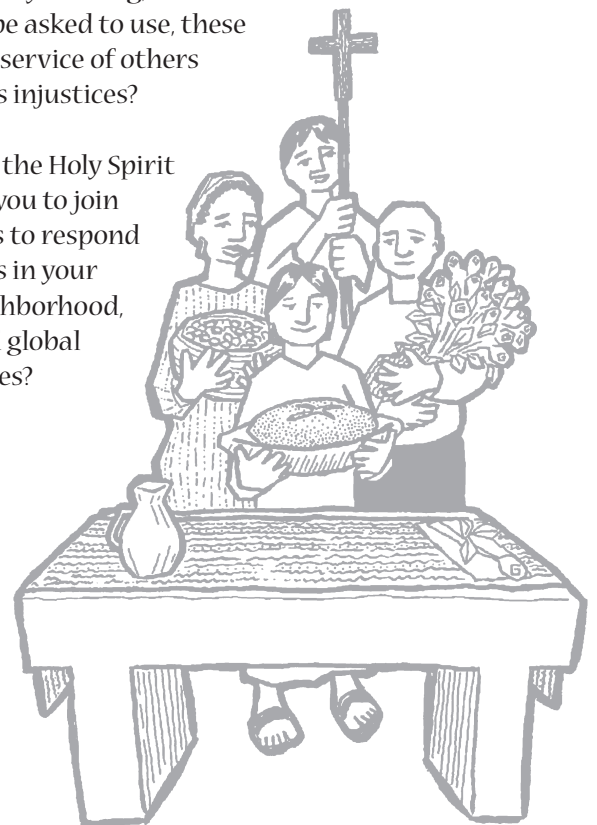
Likewise, Pope Benedict XVI reminds us that our “fraternal communion” in the Eucharist, must lead to “a determination to transform unjust structures and to restore respect for the dignity of all men and women, created in God's image and likeness” (*Sacramentum Caritatis* #89). Transformation by Christ in the Eucharist should compel us to address injustices which degrade the life or dignity of others—the poor, the unborn, immigrants, the elderly—all brothers and sisters in need.

Source for the above (slightly adapted from): “Transforming Our World: Our Catholic Faith in Action” web page, U. S. Conference of Catholic Bishops/ Justice, Peace and Human Development: www.usccb.org/campus.

Questions for individuals and groups:

What gifts has our God given you? How are you using, or how might you be asked to use, these gifts in the service of others and address injustices?

How might the Holy Spirit be moving you to join with others to respond to problems in your family, neighborhood, or local and global communities?





World Mission Day – October 24

"The Church is obliged to live and administer its own goods in such a way that the Gospel is proclaimed to the poor." (World Synod of Bishops)

On October 23/24 (the next to the last weekend in October each year), every parish in the world at the Table of the Lord is called to celebrate the Gospel challenge to be in solidarity with all the peoples, especially those most in need of the Good News.

Spiritual and material sharing enables all of us, rich or poor, to be evangelized and to serve. This annual weekend is called "World Mission Sunday," and is a time to reflect on and pray about mission — the essential work of the Church. Even the poorest parishes provide financial assistance for mission work beyond their borders. In this archdiocese we combine collection with several other national collections — all benefiting dioceses that cannot yet provide for their own pastoral services.

The World Mission Sunday collection in the Archdiocese of Seattle is actually a combination of a number of (inter) national collections. Our donations support the following Pontifical and U.S. Bishops' Conference entities. Please visit their sites for pictures, stories, and accounts of our financial offerings at work:

- Society for the Propagation of the Faith
- Secretariat for the Church in Latin America
- Catholic Near East Welfare Association
- Aid to Eastern and Central Europe
- Pastoral Solidarity Fund for the Church in Africa
- Catholic Home Missions

Please visit our web site, www.seattlearch.org/missions for more information and resources for schools and parishes on World Mission Sunday. And look for the bulletin insert in all parishes this month!

"The commitment and task of proclaiming the Gospel belongs to the entire Church."

Pope Benedict XVI, World Mission Sunday message for 2010

Make us worthy, Lord,
to serve those throughout the world
who live and die in poverty or hunger.
Give them, through our hands,
this day their daily bread;
and by our understanding love,
give peace and joy.

— Blessed Teresa of Calcutta

Christmas Artwork Contest for young missionaries

Your students could see their artwork appear as Christmas e-greetings on the Holy Childhood Association's website for kids, www.hcakids.org, and displayed at the Basilica of the National Shrine of the Immaculate Conception in Washington, DC, during Advent and Christmas 2011. HCA's annual Christmas Artwork Contest is one way children in the United States express their love and commitment to children in the missions. The contest is open to all Catholic school, parish religious education and home school students in kindergarten through eighth grade. Twenty three designs will be chosen for the honor. One student will have her/his artwork selected to be the official HCA Christmas card of 2011.

Christmas Artwork
eGreetings



All entries must be received by HCA no later than January 31, 2011. Information and entry forms are available at www.onefamilyinmission.org/hca.

Our congratulations to Michael Lu of Villa Academy in Seattle! As a third grader last year, his entry, out of thousands, has been selected as a winner, and will be displayed at the Basilica this Advent and Christmas. Our reproduction of his artwork, below, (which does not do justice to the wonderful image!), will be available for viewing by Christmas-time at www.hcakids.org.



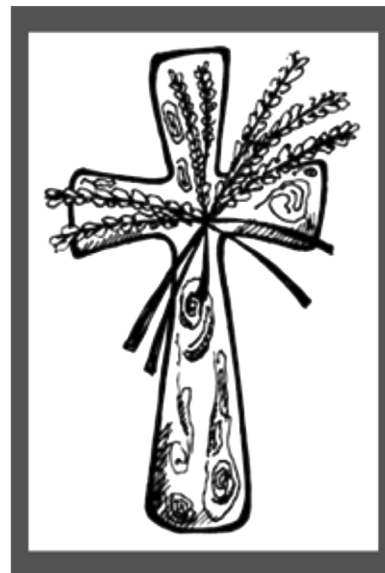
Recent Poverty Statistics and A Prayer for Reflection

On September 16, 2010, the U.S. Census Bureau released the latest poverty statistics showing that poverty levels in the U.S. have reached a 15-year high with one in seven residents now living in poverty or an estimated 44 million people.

In Matthew 25, we read that “whatever we do for the least of these” we do for you, Lord.
We reflect today on our country’s growing poverty rate of 14.3% of our population, the highest in 15 years.
In this time of growing scarcity for many and of growing fear,
With 43.9 million people in poverty in 2009 and the number growing,
We ask that you help us remember that you are a God of abundance,
And that we have been given grace and mercy abundantly.

In the security of your love,
We ask that we in turn may give abundantly
To “the least of these,”
Families in the crowded shelters,
More than a million no longer with homes;
Children feeling gnawing hunger,
With over 20% of U.S. children now living in poverty;
People in pain without hope.
With 50 million of our citizens now uninsured.

And may we give abundantly of our time,
Our talents and our hope
To walk and work with others
In the long journey to transform
The systems and the structures
That have created the conditions
That cause poverty, sickness, and hunger.
We are called to do this for you, God in our midst,
And for your children who long for justice as well as bread.
Amen.



Source: By Jane Deren, www.educationforjustice.org.

Other educational/reflection/action resources:

Catholic Charities USA: www.catholiccharitiesusa.org

Catholic Community Services: www.ccsww.org

Catholic Campaign for Human Development: www.usccb.org/cchd

JustFaith: www.justfaith.org

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