

Good News from the MISSIONS OFFICE

Catholic Archdiocese of Seattle

710 9th Avenue, Seattle, WA 98104

Summer 2010

We Notice Your Giving

You God of command who issues demands upon us;
You God of promise who compels us to hope;
You God of deliverance endlessly up-ending our systems of abuse;
In all your commanding, your promising, your delivering,
we notice your *giving*.

Indeed your giving is what we notice first, best, and most,
about your own life...

giving without reserve or limitation.

You give us worlds of beauty and abundance,
blessed and fruitful,

You give us sustenance for the day,
so that we are not smitten by the sun by day
or by the moon by night.

You give us — in the center of all your giving —
your only, well-beloved Son.

You give us your spirit of power, energy, and wisdom.
gifts all without grudging!

And we receive, because we have no alternative,
because we cannot live without your gifts,
because we have nothing but what you have
given us.

We receive, carefully and anxiously,
worried that there is not enough,
of security and safety,
of grades or grants or dollars or friends,
of sex or beer or SUVs,
or students and endowments,
of futures, and so we crave and store up
for rainy futures.



We receive occasionally when you stagger us
and we break beyond anxiety,

in gratitude,

recognizing that in your generosity

give us more than enough,

and in grateful giving we become our true selves,
breathed in the image of your Son.

So we ponder your generosity and are dazzled.

We measure our gratitude and our capacity to be generous.

We pray your haunting us beyond ourselves,

in wonder at your way,

in love for the world you love,

in praise that transforms our fear,

in wonder, love and praise,

or lives beyond ourselves,

toward us,

a blessing in the world.

Hear us as we pray in the name of the emptied, exalted One. Amen.

*From Awed to Heaven, Rooted in Earth: Prayers of Walter Brueggemann,
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students living the social mission of the Church with your time, talent
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Julie Lonneman.*



Maryknoll News . . .

Free Resource for Classrooms

Maryknoll magazine will continue to offer its popular classroom program FREE of charge for the 2010-2011 school year. Supplement your teaching — from September through May — with a copy of

Maryknoll magazine for each student plus a poster and study guide for the teacher/catechist. To view a sample, learn more, or order, please visit www.maryknoll.org/classroom or contact: classroomorders@maryknoll.org; 1-888-627-9566.



Rice Bowl countries for Lent 2011

Operation Rice Bowl will be featuring the following countries and projects

in 2011. Please share this information with other catechists, teachers, and parish leaders for integrating Operation Rice Bowl into planning for Lent in 2011.

Week 1: Haiti — Food Security

Week 2: Senegal — Microfinance

Week 3: Indonesia — Agriculture / Water

Week 4: Honduras — Health

Week 5: Kenya — Education

Week 6: United States (you can also use a Rice Bowl-funded group from your community!)



Journey With Jesus! Pre-K to Grade 8

The Columbans' Mission Education program for elementary and middle school students,

Journey With Jesus, available now for parishes as well as for schools, is a DVD series with related curriculum that will teach your students about Catholic mission today and the call to mission all baptized people share. JWJ teaches about different cultures, the importance of peace-building, care for the environment, respect for other faiths and understanding and respecting all of God's people. The basis of each lesson includes quotes from Scripture, Church documents and Catholic Social Teaching. Available for loan (free) or for purchase from the Columbans: www.columban.org/category/mission-education. A preview copy for each grade level is available from the Missions Office.



Multi-Media Arts Contest

The Catholic Campaign for Human Development (CCHD) Multi-Media Youth Contest and Program is a tool to engage youth, grades 7-12, in learning about the root causes of poverty, the two feet of social action (charitable works and social justice), Catholic social teaching, and CCHD-funded groups in your community. The contest is designed so that it can be used **across disciplines** — by theology, art, English, social studies, government, music, and other teachers — and in **youth ministry and catechetical** programs, to educate the entire school or parish, and then help young people to become educators of their peers, families, and the wider community.

The 2011 contest materials can be accessed at <http://www.usccb.org/cchd/contestmaterials.shtml>. Includes overview, rules, entry form, and lesson plans and activities for engaging the school or parish in learning about poverty, Catholic social teaching, and CCHD. The complete contest packet can be downloaded there.

Quick Facts about the Contest:

- Catholics in grades 7-12 can participate, either as individuals or in groups.
- The 2011 contest theme is **"Our Faith, Our Mission, Our Future: Building Community, Overcoming Poverty, Defending Human Dignity."**
- Schools and parishes should submit their entries to the Seattle archdiocesan CCHD office - the Missions Office (below), which will then select up to two entries (one from grades 7-9 and the other from grades 10-12) to submit to the CCHD national office. The Missions Office can assist with adults and youth with various aspects of the contest, such as connecting with CCHD-funded groups.
- The deadline for entries in the Archdiocese of Seattle is March 11, 2011 (to be sent to the Missions Office.)



New fair trade resource web site:

www.crsfairtrade.org/resources

[We in the Missions Office congratulate all the parishes and schools who participated in fair trade programs this past year (coffee, chocolate, arts and crafts), especially Holy Names Academy and St. George School who partnered with cocoa farmers and their families through the Raise Money Right sales project.]

GOOD NEWS is published monthly, September 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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Iraqi Christians

The following figures compiled by Fides (www.fides.org; the Vatican's mission news service), through local Church sources in Iraq, provide a look into the suffering of Iraqi Christians.



- > Since 2003: about 2,000 Iraqi Christians have been killed in several waves of violence
- > Between February 27 and March 1, 2010: 870 families, a total of over 4,400 faithful, leave Mosul due to anti-Christian violence
- > October 2008: more than 12,000 Christians flee Mosul for a wave of violence
- > 40% of Iraqi refugees abroad are Christians (source: United Nations)
- > 44% of Iraqis who have applied for asylum in Syria are Christians. Asylum applications are growing in Jordan, Turkey and in Western countries (especially Sweden and Australia).
- > The total number of Christians in Iraq: in 1987 = 1.4 million; in 2003 = 1.2 million; in 2009 = 600,000, many of whom are internally displaced persons.
- > Iraq's total population: 27.5 million - 97% Muslim (65% Shiite, 35% Sunni), 3% Christian and other religious minorities.

Other sources: Dominican Call to Justice, www.domlife.org/Justice/index.html; Missionary International Service News Agency, www.misna.org.

The Present Moment

When you open your eyes,
 You open your mind;
 When you open your mind,
 You open your heart;
 When you open your heart,
 You live with dignity;
 When you live with dignity,
 You share divine life;
 When you share divine life,
 You can build a community of love;
 When you build a community of love,
 You enter eternity;
 When you enter eternity,
 Nothing can harm you;
 When nothing can harm you,
 You will live forever,
 Even now in this present moment.

English translation by Joseph Petulla, in the
 The Tao Te Ching and the Christian Way (Orbis Books)



World Cup 2010 in South Africa

"May the game of soccer always be more of a means of teaching the values of honesty, solidarity and fraternity, especially among the younger generations." — Pope Benedict XVI

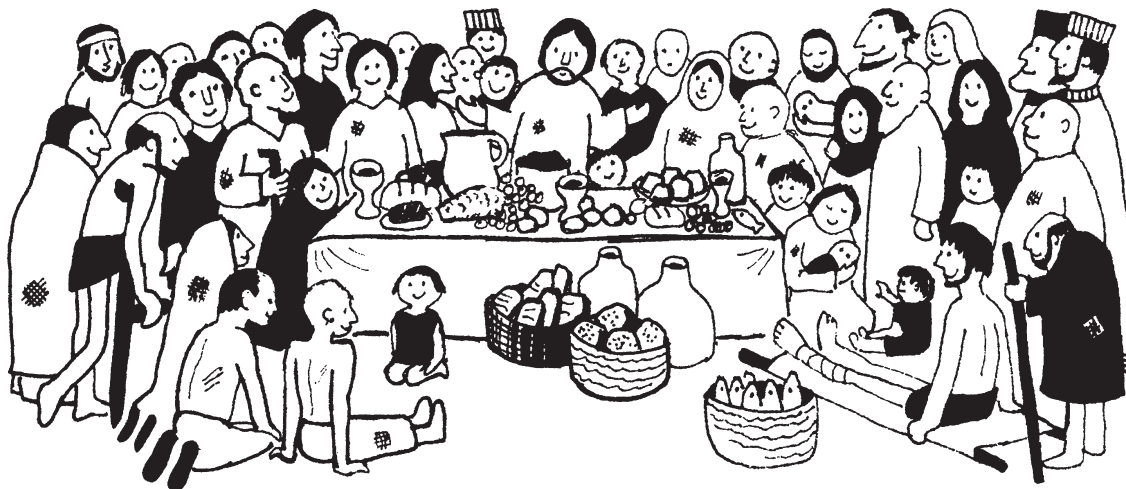
Soccer/football is recognized as THE global game. More people play and watch soccer/football than any other sport in the world.

The Bishops of South Africa declared June 13 as "World Cup Sunday." The date was chosen as it coincides with the beginning of the World Cup and the conclusion of the Year for Priests. "The World Cup is about South Africa welcoming the world to our home," affirms the website "Church on the Ball," promoted by the Southern African Catholic Bishops' Conference (www.churchontheball.com).

"We are also welcoming the world to our church communities. This welcome helps us realize that despite our nationalities and our teams, we're all one people of God." The bishops asked for prayers that the spirit of sportsmanship prevails and that all believers give their contribution to prevent and combat crime and the exploitation of persons, including human trafficking.

"Church on the Ball" is promoting TALITHA KUM, an international network of religious Sisters against trafficking in persons.

A local (Pacific Northwest) resource on the Church's response to human trafficking is the Intercommunity Peace and Justice Center: www.ipjc.org.



The Eucharist, Mission, and the Poor

Justin the Martyr in the second century described the Eucharistic liturgy as such:

"On the day called Sunday there is a meeting in one place of those who live in cities or the country, and the memoirs of the apostles or the writings of the prophets are read as long as time permits. Then we all stand up together and offer prayers. And when we have finished the prayer, bread is bought and wine and water, and the president similarly sends up prayers and thanksgiving to the best of his ability, and the congregation assents, saying the Amen. The distribution and reception of the consecrated elements by each one takes place and they are sent to the absent by the deacons. Those who prosper, and who so wish, contribute, each one as much as each chooses to. What is collected is deposited with the president, who takes care of orphans and widows, and those who are in want on account of sickness or any other cause, and those who are in bonds, and the strangers who are sojourners among us, and in a word takes care of all who are in need."

"At the end of every Mass, when the celebrant takes leave of the assembly with the words *'Ite, Missa est'* ['Go, the Mass is ended'], all should feel they are sent as 'missionaries of the Eucharist' to carry to every environment the great gift received....

"...believers come to understand that the missionary task means being 'acceptable as an offering, made holy by the Holy Spirit' (Rom 15:16), in order to be more and more 'one, in heart and mind' (Acts 4:32) and to be witnesses of his love to the ends of the earth."

(John Paul II)

"Religion is...a leaven of justice and solidarity. Communion with God is necessarily followed by the communion of brothers and sisters with one another."

(Benedict XVI)

"The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brothers and sisters."

(Catechism of the Catholic Church, #1397)

"The problem of hunger has a special significance for those who read the Scriptures and profess the Christian faith. From the Lord's command to feed the hungry, to the Eucharist we celebrate as the Bread of Life, the fabric of our faith demands that we be creatively engaged in sharing the food that sustains life."

(U.S. bishops, in Economic Justice for All: Catholic Social Teaching and the U.S. Economy.)

The Missions Office is grateful to all of our parishes and to the participating schools for their involvement this past year in Pontifical Mission Societies programs (e.g. Holy Childhood Association), and this past Lent in Catholic Relief Services' Operation Rice Bowl program. Over 180 programs in western Washington will receive a Rice Bowl grant this summer, and thousands of families in the poorest areas of the world will be partnered with us through CRS Rice Bowl-funded projects. From kitchen tables, from school desks and cafeterias, and from the Table of the Lord have come prayers, fasting, learning and giving - all in solidarity with sisters and brothers in need.

Catholic Social Teaching Scripture Guide

[The following is an introduction to a new online (twelve page) resource from the U.S. Conference of Catholic Bishops, and is organized according to the seven principles of Catholic social teaching. Available at www.usccb.org/cchd/2010-02-22-cst-scripture-guide.pdf.]

This guide is an adaptation of the Catholic Campaign for Human Development's Scripture Guide. It was created to deepen the understanding of the scriptural foundations of Catholic social teaching. The scripture passages are organized around the seven themes of Catholic social teaching. Some passages are short, just a few verses. Others are longer — stories or parables — that embody the social teachings. These are only a few suggestions, although it is likely the reader will recall many more examples of these themes in scripture. Some settings where this resource may be particularly useful include, but are not limited to, small faith-sharing groups, the Rite of Christian Initiation for adults, Journey to Justice retreats, service or immersion reflections, campus ministry activities, and courses that address issues of poverty and injustice.

Catholic social teaching has been called the Church's "best kept secret."

Yet, from the beginning of time, God's call to justice has been clear. The Law and the Prophets both pre-serve a deep tradition of social justice in ancient Israel. Jesus himself proclaimed and embodied a society ruled by justice and charity — the Reign of God. For over one hundred years, the Church has contributed to this tradition in papal and episcopal writings. Finally, we see the social teachings of the Church written throughout history in the lives of holy men and women.

So what is Catholic Social Teaching?

Catholic Social Teaching (CST) is deeply rooted in the Catholic tradition. Pope John Paul II wrote, "The Church's social teaching finds its source in Sacred Scripture, beginning with the Book of Genesis and especially in the Gospel and the writings of the Apostles. From the beginning, it was part of the Church's teaching...[It was] developed by the teaching of the Popes on the modern "social question," beginning with the Encyclical *Rerum Novarum*."¹

Catholic Social Teaching is social. Pope Benedict XVI wrote, "No man is an island, entire of itself. Our



lives are involved with one another, through innumerable interactions they are linked together. No one lives alone. No one sins alone. No one is saved alone. The lives of others continually spill over into mine: in what I think, say, do and achieve. And conversely, my life spills over into that of others: for better and for worse."²

Catholic Social Teaching is an expression of the Church's ministry of teaching. The Bishops call Catholic social teaching a "constitutive" part of the Church's mission to the world. It is not only the prerogative of the institutional church, but of the entire community.³ "It is the expression of the way that the Church understands society and of her position regarding social structures and changes. The whole of the Church community — priests, religious, and laity — participates in the formulation of this social doctrine."⁴

Hope in Action As Catholics, we are called to be witnesses to our faith in the way we live our lives. Pope Benedict XVI calls this hope in action. "On the one hand, our actions engender hope for us and for others; but at the same time, it is the great hope based upon God's promises that gives us courage and directs our action in good times and bad."⁵ As Catholics, our hope is grounded in the resurrection of Christ and the promises of God. Catholic Social Teaching describes how we put that hope into action in our world.

¹ John Paul II. *On Human Work*, 3.

² Benedict XVI. *Spe Salve*, 48.

³ World Synod of Catholic Bishops. *Justice in the World*, 6.

⁴ Pontifical Council for Justice and Peace. *Compendium of the social doctrine of the church*, 34-35.

⁵ Benedict XVI. *Spe Salve*, 35.

The complete guide, online:

www.usccb.org/cchd/2010-02-22-cst-scripture-guide.pdf

JustFAITH and Bread for the World



Bread for the World announced it has expanded its partnership with JustFaith Ministries, strengthening both groups' capacity to mobilize Christians to end hunger.

Three years ago, Bread partnered with JustFaith to produce an ecumenical version of its curriculum. The original curriculum was developed primarily for Roman Catholics and is based on Catholic social teaching. Today, the partnership has been expanded to include both the Roman Catholic and ecumenical versions. Both curriculum include readings, films, prayers, and retreats. Now the Catholic version will include readings and materials from Bread and a session in which participants do an Offering of Letters, the annual letter-writing campaign of Bread that has been encouraged by the Justice, Peace and Human Development office of the U.S. Conference of Catholic Bishops.

"We are enthusiastic about this partnership since it will embolden more Christians to be advocates for more compassionate policies for hungry and poor people," said Rev. Gary Cook, director of church relations, Bread for the World. "We look forward to working closely with JustFaith to implement

this expanded program."

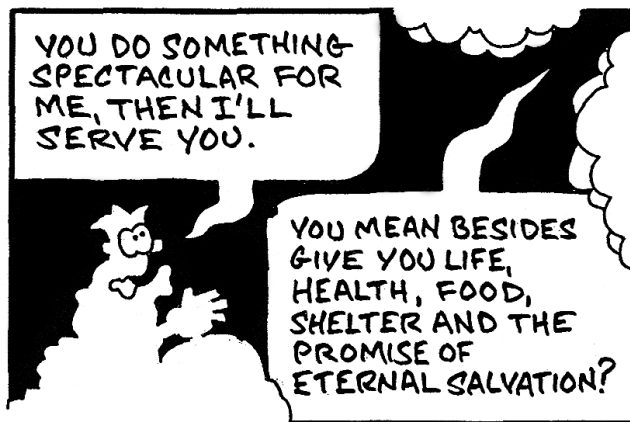
JustFaith, headquartered in Louisville, KY, offers educational programs all over the country for small groups of Christians who want to deepen their commitment—individually and within their churches—to people in need. Some 20,000 Christians, mostly Roman Catholics, have completed this intensive 30-week curriculum. [In the Archdiocese of Seattle over 600 people have participated in JustFaith programs.]

This partnership can only build more advocates," said Pat Plant, a Bread member and JustFaith board member. "The lessons ask: 'Why would a Christian advocate on behalf of hungry people?' We read books and watch films that help us learn more about U.S. and global hunger. This can help church people get beyond knowing, reading, and talking—to doing."

To learn more about JustFaith opportunities (including financial assistance from the Missions office for parishes and/or congregations looking to start a small group in the Archdiocese of Seattle), contact us at missionsoffice@seattlearch.org, (206) 382-4580, or visit www.justfaith.org.



Pontius' Puddle



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