

Catequiz'em

By Dominic
Campisson

St. Anthony is the father of monasticism. This quiz looks at that institution.

1. Monasticism derives its name from the Greek *monos*/*monachos* meaning

- a. holy
- b. living alone
- c. Godly

2. Basic to monasticism is a

- a. vocation to the priesthood
- b. rejection of hierarchy
- c. withdrawal to a degree from the world for spiritual purposes

3. Two types of monasticism — eremitical and cenobitical. What is eremitical?

- a. living alone as a hermit
- b. having no role other than prayer
- c. being gifted in healing

4. And what is cenobitic monasticism?

- a. living a common life with others
- b. living in a non-religious environment
- c. living amongst non-believers and pagans

5. What are male monastics usually called?

- a. monks
- b. canons
- c. deacons

6. And women monastics are usually called

- a. cistern
- b. nuns
- c. deaconesses

7. Monastics live as

- a. celibates
- b. married men
- c. polygamists

8. In most communities, although monks may have jobs, what is their main occupation?

- a. knitting
- b. making beer
- c. praying

9. Central to this activity for many is

- a. The Divine Office
- b. the keeping of sheep
- c. the role of Brew master

10. The term "white martyrdom" when applied to monasticism it is a substitute for?

- a. The green martyrdom of the earliest monks who brought agriculture to Western Europe
- b. The blue martyrdom of those monks who died at sea spreading the word
- c. The red martyrdom of those killed for the faith by pagans such as Romans

11. Although there were many fathers of monasticism, this man's rule came to be the basic for most western monasteries:

- a. Anthony
- b. Cassian
- c. Benedict

12. Eastern monasticism flourished, but was slightly different to Western. One difference?

- a. In the East the monks did not generally belong to separate distinct orders.
- b. In the East the monks could be married.
- c. In the East the monks often practiced Islam or Buddhism with permission.

13. What was the effect of the Reformation on monasticism?

- a. After a short while, monasticism took off in the main Protestant churches.
- b. After a short time, monasticism virtually vanished in the Protestant churches.
- c. After a short time, all the monks in Europe joined the Reformation.

14. The swift decline of monasticism in England was precipitated by this one person:

- a. Pope Benedict XI
- b. Archbishop Basil Hume
- c. Henry VIII

15. What is the status of monasticism today?

- a. Alas, it is a thing of the past.
- b. It is still in existence, but only in 3 countries.
- c. Monasticism survives in many nations, both East and West.

Answers: 1.b, 2.c, 3.a, 4.a, 5.a, 6.b, 7.a, 8.c, 9.a, 10.c, 11.c, 12.a, 13.b, 14.c, 15.c



A statue of St. Anthony of Padua holding the infant Jesus. The statue had suffered years of neglect and the hand had been broken off by vandals. Recently, an artisan flew in from Italy to repair and paint the 100-year-old statue.

CNS photo

THE CATHOLIC CITIZEN

A Newsletter for Dialogue Among Catholics in the Diocese of Pueblo on Critical Issues We Face Today

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Immigrational Renewal

Lent was a time of renewal; Holy week, a time to experience again what it means for us to be true disciples of Christ, to wash the feet of our brothers and sisters, to be One Body in Christ and to again experience the pain of Christ's crucifixion, the same crucifixion that is lived out daily in the lives of some of our brothers and sisters. And at last we climax in the celebration of Christ's solidarity with all of humanity. Christ is risen; "Alleluia".

Christian SOLIDARITY is rooted in the cardinal virtue of justice. In practicing solidarity we are called by our faith to join with others in addressing policies that directly effect our brothers and sisters in Christ. "The Gospel mandate to love our neighbor and welcome the stranger leads the Church to care for and stand with immigrants, both documented and undocumented. While affirming the right and responsibility of sovereign nations to control their borders and to ensure the security of their citizens, we seek basic protections for immigrants, including due process rights, access to basic public benefits, and for naturalization and legalization opportunities. We oppose efforts to stem migration that do not effectively address the root causes and permit the continuation of the political, social, and economical inequities that contribute to it. We believe our nation must remain a place of refuge for those fleeing persecution and suffering, exploitation-refugees, asylum seekers, and victims of human trafficking."

excerpt from Faithful Citizenship; USCCB Publishing

We call upon our elected officials to enact legislation that includes the following:

- An opportunity for hard working immigrants who are already contributing to this country to come out of the shadows, regulate their status upon satisfaction of reasonable criteria and over time, pursue an option to become lawful and permanent residents.

- Reform in our family based-based immigration system to significantly reduce waiting time for separated families who currently wait many years to be reunited:

- The creation of legal avenues for workers and their families, who wish to migrate to the US to enter our country and work in a safe, legal, and orderly manner with their rights fully protected;

- Border protection policies that are consistent with humanitarian values and with the need to treat all individuals with respect, while allowing the authorities to carry out the critical tasks of identifying and preventing entry of terrorists and dangerous criminals as well as pursuing the legitimate task of implementing American immigration policy.

If we look at the principle of Solidarity it highlights in a particular way the intrinsic social nature of the human person, the equality of all in dignity and rights and the common path of individuals and peoples towards an ever more committed unity. Solidarity

must be seen above all in its value as a moral virtue that determines the order of institutions. Through solidarity structures must be transformed through just laws, market regulations, and juridical systems.

"Solidarity is also an authentic moral virtue, not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good. This means to the good of all and of each individual, because we are responsible for all. Solidarity rises to the rank of social virtue and places itself in the sphere of justice.

"The unsurpassed apex of the perspective indicated here is the life of Jesus of Nazareth, the New Man, who is one with humanity even to the point of "death on a cross". In him it is possible to recognize the living sign of that measureless and transcendence love of God-with-us, who takes the infirmities of his people, walks with them, saves them and makes them one! In him, life in society too can be a place of life and hope, in that sign of grace that is continuously offered to all and because it is an invitation to ever more higher and more involved form of sharing." (Compendium of the Social Doctrine of the Church)

As a people seeking the freedom of all our brothers and sisters we remind you that a strong component of solidarity is PRAYER that is put into ACTION. It is not the responsibility of a few to work toward a fair and Christ centered Immigration Reform, but the call of each and every one of us to join in solidarity to this moral value of justice.

"The Church hears the suffering cry of all who are uprooted from their own land of families forcefully separated of those who in the rapid changes of our day, are unable to find a stable home anywhere. She sense the anguish of those without rights, without any security, at the mercy of every kind of exploitation, and she supports them in their unhappiness.

"We are called to work so that every person's dignity is respected, the immigrant is welcomed as a brother or sister, and all humanity forms a united family which knows how to appreciate with discernment the different cultures which comprise it." (Pope John Paul II, Message for World Migration Day 2000)

Call to action:

Find out about the Church's stance on immigration, visit www.justiceforimmigrants.org

Contact your congressional representatives and ask them to support comprehensive immigration reform.

Senator Ken Salazar
Washington D.C. Office:
702 Hart Senate Office Building
Washington, D.C. 20510
(202) 224-5852 fax (202) 228-5036

Senator Wayne Allard
Washington D.C. Office:
521 Dirksen Senate Office Building
Washington, D.C. 20510
(202) 224-5941 fax (202) 224-6471

House District 3
Representative John T. Salazar
Washington D.C. Office:
1531 Longworth HOB
Washington, D.C. 20515
(202) 225-4761 fax (202) 226-9669

Sister Martha Manchego, 77, dies

COLORADO SPRINGS - Sister Martha Guadalupe Manchego 77, died peacefully on March 9, 2007 at Benet Hill Monastery. Born in Gardener Colorado on March 8, 1930 to Antonio and Sophia (Salas) Manchego, she is survived by her siblings: Dina Montoya, Cordelia Jacobs, Julia Auger, Eloy Manchego, Joseph Manchego, Katherine Schopper, Theresa Bedell and Tony Manchego.

Sister entered Mt. St. Scholastica Convent, Atchison, Kansas, December 22, 1948 and made final Monastic Profession January 1, 1953. Martha received her BS in education from Mt. St. Scholastica College, Atchison Kansas. For seventeen years, Sister Martha devoted herself to teaching children. Her teaching career began in Kansas and Iowa. She was a charter member of Benet Hill Monastery, Colorado Springs, Colorado. Sister Martha then taught in the Diocese of Pueblo at



Sr. Martha
Manchego

St. Joseph's School in Monte Vista, Benet Hill Academy in the Diocese of Colorado Springs, and St. Cajetan's School in the Denver Archdiocese.

Sister Martha was asked in 1968 to enter the ministry of nursing. She earned her nursing degree from Penrose School of Nursing, Colorado Springs, Colorado. Then Sister served at St. Joseph's Hospital in Denver, Penrose Hospital in Colorado Springs, and provided health care for the Benet Hill Community. She said one of the most life-giving experiences of her religious life was working in Denver at the Bella Vita Nursing Home where she dedicated herself to caring for the elderly.

In 1999, Sister Martha celebrated 50 Years of vowed life. Reflecting on her life at that time, she said her greatest desire was to "love the Lord with my heart and soul, my neighbor as myself." She will be remembered for her tireless dedication to those in need, her gentleness and kindness, her impish smile, pleasing hearty laugh and keen sense of humor, her deep love for her family, her community and for her God. ✠

RELIGIOUS BURIALS