

Ask Mason & Teo



Is it OK to dip the host into the wine?

Hi Mason and Teo, My daughter's boyfriend at his Catholic Church is allowed to dip the host in the wine. I thought that you weren't suppose to do that but I'm not sure why. I was wondering if you knew why we're not supposed to dip the host into the wine, or if it is okay to do that. Please let me know. (Not Sure)

Dear Not Sure, The body, blood, soul and divinity of Jesus Christ is present in both species (bread and wine) of the Eucharist. According to the Catechism of the Catholic Church (CCC 1333), "at the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood.

Faithful to the Lord's command, the church continues to do, in his memory and until his glorious return, what he did on the eve of his Passion."

The church has rules and norms for receiving Holy Communion under only one or both species. Intinction — the dipping of the consecrated host into consecrated wine when receiving Holy Communion — is permitted when done according to church directives.

According to Father Marvin Samiano, judicial vicar of the Diocese of Honolulu, canon law states that only priests and bishops may give themselves Communion. Everyone else, including deacons, must receive the Eucharist from a priest, bishop, another deacon, or an extraordinary minister of Holy Communion (sometimes called eucharistic minister).

Although the General Instruction on the Roman Missal (n. 245) does allow for the reception of the Blood of the Lord via intinction, the dipping of the host into the cup must be done by the person distributing Communion. The norms given by the U.S. Conference of Catholic Bishops make it clear: "The communicant, including the extraordinary minister, is never allowed to self-communicate (give himself communion), even by means of intinction. Communion under either form, bread or wine, must always be given by an ordinary or extraordinary minister of Holy Communion."

In light of the church's rules, unless your daughter's boyfriend is an extraordinary minister of Holy Communion and is in the act of distributing Eucharist to someone other than himself, he acted in error. When instructing your daughter's boyfriend of the "rules," please speak the truth in

love.

The liturgy of the Eucharist is patterned after the words and actions of Christ, "Take, eat, and drink. This is my Body. This is the cup of my Blood." Jesus is truly present in the Eucharist and out of respect and love for the Lord we are to be obedient to those rules.

To share bread and to share drink are natural human gestures. They are signs of sharing our lives with others by opening ourselves to others, of expressing our need for one another, of showing that we all are to participate in life on earth together. The sharing of a meal is one of the oldest signs of love and friendship.

Christ instituted the sharing of the eucharistic bread and cup to be the spiritual and life-giving food of his people. The graces that flow from the eucharistic table into our own lives help us to become Eucharist to others daily. When we take the time to listen to someone who is lonely, we give Eucharist. When we smile at someone who is having a bad day, we give Eucharist. When we give a loving embrace to someone who is grieving, we give Eucharist.

It is our own commitment to give ourselves to others as Jesus gives himself to us. eucharistic communion confirms the unity of the church as the Body of Christ. This communion empowers us to forgive each other and be reconciled with each other. It empowers us to work for unity, solidarity and sharing what we have and what we are to one another.

Our union with Christ is a gift and grace for each one of us and makes it possible for us, in Jesus, to share in the unity of his body which is the church. Yes, Jesus lives in our church — body, blood, soul and divinity. Spend some time in the Blessed Sacrament and allow Jesus to transform you into the living sign of the Eucharist.

Mason and Teo Matsuda are parishioners of Our Lady of Perpetual Help Parish in Ewa Beach and have served in youth and young adult ministries for years. Write to them at yaadvice@yahoo.com.



Jennifer Prickel teaches a seventh-grade religion class at St. Nicholas School in Ripley County, Ind., in March. Prickel, who wants to enter the Ohio-based Sisters of Reparation to the Most Sacred Heart of Jesus, was held back by a \$50,000 student loan debt, that is until an anonymous donor gave her the money to pay it off.

Debt-free and convent-bound

Anonymous gift allows Indiana teacher to pay off school loans, enter religious life

By Sean Gallagher
Catholic News Service

INDIANAPOLIS

At the start of June, Jennifer Prickel was still wondering when God might allow her to follow her call into religious life.

More than \$50,000 in student loan debt stood in the way of the 23-year-old Indiana teacher fulfilling her desire to serve God and the church as a member of the Sisters of Reparation to the Most Sacred Heart of Jesus, based in Steubenville, Ohio.

But 10 days after her story appeared in the May 28 issue of *The Criterion*, Indianapolis' archdiocesan newspaper, Prickel's prayers were answered in a dramatic way.

On June 7, a woman called Prickel, a member of St. Anthony Parish in Morris, and told her she felt that she was supposed to pay off her debt. The woman wanted to know the exact amount needed to do that, and asked to meet Prickel later that day.

When Prickel met the woman, who wishes to remain anonymous, she gave the aspiring religious a cashier's check for approximately \$52,000.

Prickel, who was teaching at St. Nicholas School in Ripley County, now expects to enter the Sisters of Reparation as a postulant Aug. 5 — and she couldn't be happier.

"The overwhelming feeling has just been joy and peace," she said. "I've just been so joyful and just so excited about being able to finally fulfill this desire that I've had to live in a religious community, and dedicate my time to God in prayer. I just can't stop smiling, especially when I tell people."

There also were a lot of smiles on the faces of the sisters in the community that she will be joining when she shared the news with its superior, Mother M. Wendy McMenemy.

"There was great joy and prayers of gratitude," Mother Wendy said. "In the midst of a meeting, I received the call and the excitement in Jennifer's voice was enough to make us equally excited. However, it was above all a deep gratitude that we felt as we saw God's hand so clearly at work in providing for Jennifer's needs."

The Mater Ecclesiae Fund for Vocations, a public charity based

in northern Virginia, had awarded Prickel a grant to pay off part of her student loan debt over time.

Corey Huber, who is co-founder and president of the fund that was established in 2007, said that as many as half of all aspirants to religious life had student loan debt at one time and that, for a quarter of them, the level of the debt is high enough to prevent them from easily retiring it so they can enter religious life.

"It's very prevalent," Huber said.

Mother Wendy of the Sisters of Reparation, agreed.

"We have met several young women whose desire to follow the call to religious life has been hampered by loans," she said. "Some have begun what might be a slow process of working and seeking aid. To all (of) them, we can readily say that God does not issue a call without giving the graces to fulfill that call."

To date, the Mater Ecclesiae Fund for Vocations has awarded 86 grants. The grant funds are disbursed as monthly payments to pay off loans. But Huber said that, in the past year, he has had to turn down many applicants because of a lack of financial resources in the fund.

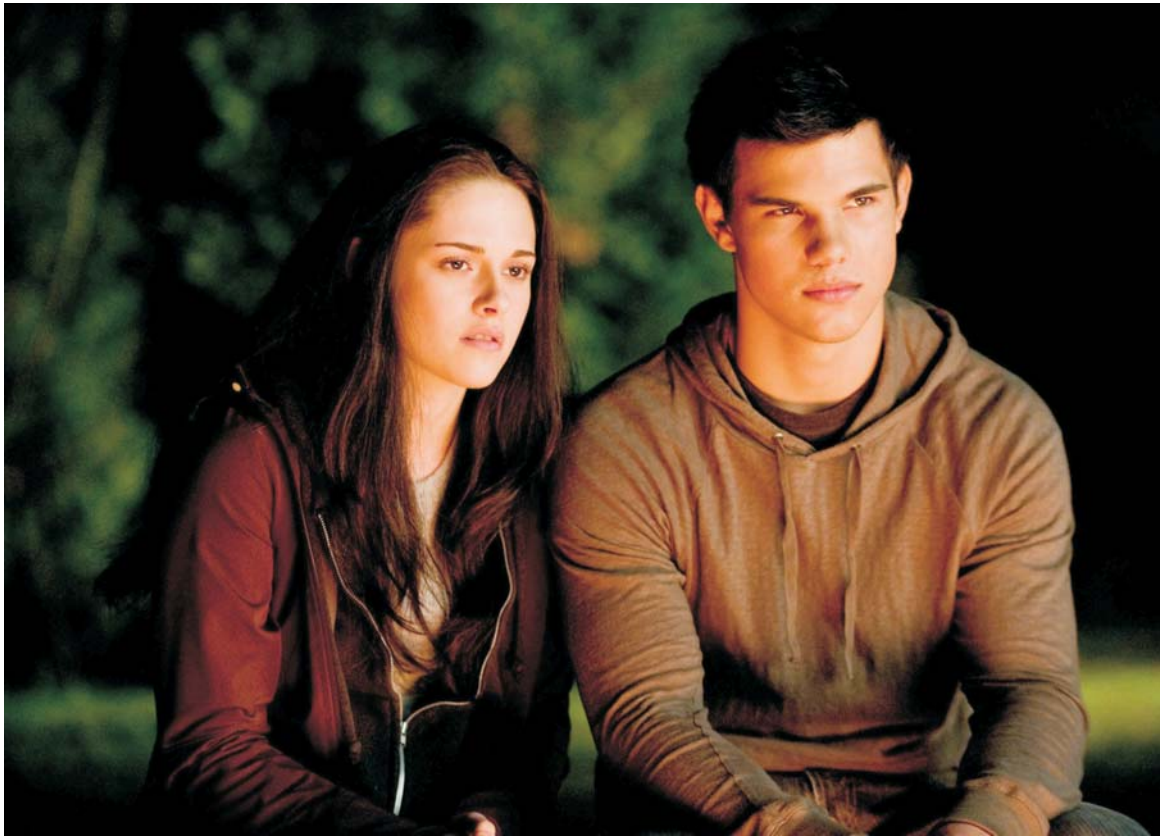
Prickel, a 2009 graduate of Franciscan University of Steubenville, said she had been waiting for God to answer her

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Movie reviews

Grown Ups (Columbia): Meandering, scattershot comedy, of interest mainly to devoted Adam Sandler fans, in which co-writer Sandler and director Dennis Dugan set out to tell the tale of five friends (Kevin James, Chris Rock, David Spade and Rob Schneider, along with Sandler), all once members of a championship private-school basketball team, who reunite with their families at a New England lake cabin after their coach dies, but this weak entry mostly offers up stale riffs and physical comedy in lieu of a strong story. Some mild sexual and scatological humor, including a running gag about a 4-year-old boy who still breast-feeds, brief rear nudity, fleeting crude and crass language, a few instances of innuendo. A-III (PG-13)

Knight and Day (Fox): This good-natured, though intermittently violent, action-and-romance combo sees an everyday woman (Cameron Diaz) unwittingly caught up in the conflict between a highly skilled but apparently rogue CIA agent (Tom Cruise) and his former colleagues (led by Viola Davis and Peter Sarsgaard) as they battle each other and an evil Spanish arms dealer (Jordi Molla) for possession of a recently invented (by young geek Paul Dano) energy source with revolutionary potential. Director and co-writer James Mangold's breezy diversion takes a largely bloodless toll on the extras while the adroitly portrayed central relationship progresses, for the most part, innocently enough. Frequent, though mostly nongraphic, action violence, at least one use of profanity and of the F-word, some crude language, a few instances of sexual humor. A-III (PG-13)



CNS photo/Summit

The Twilight Saga: Eclipse (Summit): A well-behaved vampire (Robert Pattinson) and an equally courtly werewolf (Taylor Lautner) overcome their natural antipathy and temporarily unite to protect the teen mortal (Kristen Stewart) they both love from the threat posed by a vengeance-driven bloodsucker (Bryce Dallas Howard) and her plasma-hungry minions. Director David Slade's third installment in the hugely popular Gothic romance franchise — based on the best-selling novels of Stephenie Meyer — draws on self-referential humor to leaven its potentially ridiculous, and occasionally over-familiar, proceedings as it ramps up the mostly bloodless supernatural battling, but shifts the basis of the main couple's chaste interaction from a matter of constraint to one of choice. Considerable stylized violence, an off-screen rape, a scene of nongraphic sensuality, a birth control reference and a few mildly crass terms. A-II (PG-13)

The Last Airbender (Paramount): Strained 3-D fantasy adventure, set in an alternate world where some human beings have the power to “bend,” that is, control,

one of the basic elements of fire, earth, air and water, and where a brother and sister (Jackson Rathbone and Nicola Peltz) assist a child (Noah Ringer) who is the lat-

est incarnation of a global peace-giver in his quest to restore order to society by ending the oppressive rule of a warlike, imperialist nation (led by Cliff Curtis and

Ratings

Conference of Catholic Bishops Office for Film & Broadcasting classifications: A-I — general patronage; A-II — adults and adolescents; A-III — adults; L — limited adult audience, films whose problematic content many adults would find troubling; O — morally offensive.

Motion Picture Association of America ratings: G — general audiences, all ages admitted; PG — parental guidance suggested, some material may not be suitable for children; PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13; R — restricted, under 17 requires accompanying parent or adult guardian; NC-17 — no one 17 or under admitted; NR — no rating.

- The A-TeamA-II (PG-13)
- Get Him to the GreekO (R)
- Grown UpsA-II (PG)
- Iron Man 2A-III (PG-13)
- The Karate KidA-II (PG)
- Knight and DayA-III (PG-13)
- The Last AirbenderA-II (PG)
- Prince of Persia: The Sands of TimeA-II (PG-13)
- Shrek Forever AfterA-II (PG)
- Toy Story 3A-I (G)

Aasif Mandvi). Though free of objectionable language or behavior, writer-director M. Night Shyamalan's live-action adaptation of an animated TV series — which also features Dev Patel as a disgraced prince out to prove his mettle by capturing the boy wonder — fails to gain dramatic traction, bogging down in stilted dialogue and endless explanations of its back story, some aspects of which suggest pantheism or nonscriptural beliefs. Potentially confusing religious themes and much nongraphic martial arts and combat violence. A-II (PG)

Commentary



Anna Weaver | Under the window: a pause, a glance, a prayer to Mother

Over the last four years I've spied on a lot of people. Not like the recently uncovered Russian spies hiding out in American suburbia, of course. But since I've been at the Hawaii Catholic Herald, I've established an observation post. Every day, from my corner cubicle on the diocesan chancery's second floor, I will pause to take short breaks from work by spinning my chair around from my computer to watch people down below as they pass by the Our Lady of Peace statue next to the cathedral.

This tendency is mostly because I'm a curiosity-seeker and an observer by nature. But my fascination with Our Lady was fostered at Sacred Hearts Academy, where our morning flag-raising ritual included singing to the school's statue of Mary, “Our Lady of Peace, pray for us, protect us and save us.” The Sacred Hearts Sisters started this practice years



HCH photo/Anna Weaver

Reflections off a Honolulu chancery office window are seen in this photo of a woman praying at the statue of Our Lady of Peace on July 1.

ago to thank Our Lady for sparing the school and the islands from further harm after the bombing of Pearl Harbor.

With the feast of Our Lady of Peace on July 9, I've decided to confess to my spying. And here's why I do it (beyond a work break occupier): Mary is a unifier. She gathers Christians under her motherly protection and guidance. But she also draws in the

casual passerby who notices her flawless beauty and walks over to snap a cell phone picture or read the inscriptions on the statue's pedestal.

It's true that oftentimes people will pass by Our Lady without so much as a glance toward the golden mother holding her Christ Child. But sometimes I'm struck by who does stop. Recently I watched a man talking on his cell

and walking quickly on his way somewhere, pause and make a sign of the cross in front of the statue before continuing on. And there are those downtown workers I see looking in Our Lady's direction on their way to grab lunch.

Most times, though, I like the signs of faith I see under my window. Just the other morning a woman stopped during a brief rain shower, opened her umbrella and paused for a short prayer in front of the statue. Then there was the woman clutching a Starbucks frappuccino between her folded hands, her head bowed not to the caffeine gods but to Mary for her intercession.

A few months ago, while finishing up some work on a Sunday, I heard a roar of people outside and looked down to see a bunch of newly confirmed boys and girls taking photos with their families by the statue. Awhile before that, a grandmother was taking pictures of her ROTC-uniformed teenage grandson. I wonder how many photos Our Lady of Peace has been in.

And then there's me, and the times I just stare at Our Lady of Peace's serene face, her gaze directed down toward those that stop and pray, her left arm cradling the little man child that changed the world.

Something always seems to be happening by the statue, whether big or small, curiosity or pure devotion. Our Lady of Peace — she makes us pause, even for the briefest moment.

Anna Weaver is the reporter/photographer for the Hawaii Catholic Herald.

Debt-free

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prayers over the past academic year as she worked as a religion and English teacher at St. Nicholas — the same school that she attended from kindergarten through the eighth grade.

Up until June 7, she expected to be teaching there again starting in August.

“I was gearing myself up to teach for another year,” Prickel said. “I would have done whatever God had wanted me to do.”

Judy Luhring, St. Nicholas' principal, taught Prickel when she was in the third grade and has mixed feelings about losing such a good educator.

“It is very bittersweet that Jennifer will be leaving St. Nicholas School (because) she is a spirit-filled teacher full of love for God and her students,” Luhring said. “It is sad to see her leave but, deep in all our hearts, we are extremely happy for her.”

The sudden and dramatic answering of her prayers just confirmed for Prickel the importance of having complete trust in God.

“We always have to believe that our prayers are going to produce results. Otherwise, it would be useless to pray,” she said. “But I think that the Lord really taught me that when we have full confidence in him, ... he can move mountains for us. He delights in our confidence in him.”

For more information about the Mater Ecclesiae Fund for Vocations, go to <http://fundforvocations.org>. To donate, send a check to MEFV, P.O.