



# 27th Sunday in Ordinary Time

October 8, 2017

## Readings

*This week:*

Isaiah 5:1–7

Philippians 4:6–9

Matthew 21:33–43

*Next week:*

Isaiah 25:6–10a

Philippians 4:12–14, 19–20

Matthew 22:1–14

## Psalm

The vineyard of the Lord is the house of Israel. (*Psalm 80*)

## Today

Today's presider is Rev. Daniel Kiriti.

The Thomas Merton Center community worships and celebrates Sunday liturgy each week at the regularly scheduled 8:45 am parish Mass at St. Thomas Aquinas Church, Waverley and Homer Streets, Palo Alto. Members of the Thomas Merton community participate in planning these liturgies in the spirit of Vatican II and its call to “full, active and conscious participation” in Catholic liturgical life.

The Thomas Merton Center is supported by your donations. If you choose to donate, there are return envelopes in the bulletin on the last Sunday of each month for your convenience (donations by check or cash are welcome). The donation basket is in the back of church after Mass or available by the coffeepot after Mass—or you can use the envelope to mail your donation. **Please do not put your TMC envelope in the collection baskets passed during Mass (these are for parish contributions only).**

## Calendar

Monday, October 9, 7:00 p.m., TMC Liturgy Committee, Thomas House Library  
Thursday, October 12, 7:00 p.m. TMC Board, Thomas House Dining Room  
Friday, October 13, 6:00 p.m. STA Fish Fest, Thomas House main floor  
Saturday, October 14, 9:30 am—12:30 pm Garden Grooming at STA

## From Thomas Merton

There is a real possibility of contact on a deep level between this contemplative and monastic tradition in the West and the various contemplative traditions in the East—including the Islamic Sufis, the mystical lay-contemplative societies in Indonesia, etc., as well as the better-known monastic groups in Hinduism and Buddhism....

We can easily see the special value of dialogue and exchange among those in the various religions who seek to penetrate the ultimate ground of their beliefs by a transformation of the religious consciousness. We can see the point of sharing in those disciplines which claim to prepare a way for “mystical” self-transcendence (with due reservations in the use of the term “mystical”).

Without asserting that there is a complete unity of all religions at the “top,” the transcendent or mystical level — that they all start from different dogmatic positions to “meet” at this summit — it is certainly true to say that even where there are irreconcilable differences in doctrine and in formulated belief, there may still be great similarities and analogies in the realm of religious experience.

—*The Asian Journal of Thomas Merton*

The Thomas Merton Center for Catholic Spiritual Development, P.O. Box 60061, Palo Alto, California 94306, was founded by a group of Roman Catholic lay persons in 1995, and incorporated in 1996, to offer Catholic liturgy, to augment, support and lead the development of ecumenical spirituality, and to foster new ways for Catholics and other Christians to develop a deeper spiritual relationship with Jesus Christ and, through him, with God. From its Catholic roots, it seeks to join with members of other faiths, Christian and non-Christian, to support religious education and spiritual development.

# COMMUNITY NOTES

## *News Announcements Requests*

### ***Benefit for Seton School October 11:***

On Wednesday, October 11, Seton School presents Ron Hansen and Tobias Wolff, two distinguished award-winning Catholic authors, in conversation.

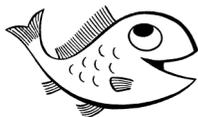
**St. Elizabeth Seton School**  
**1095 Channing Avenue, Palo Alto, CA 94301**

**6:30 p.m. - Welcoming Wine Reception**  
**7:30 p.m. - Ron Hansen and Tobias Wolff**  
**8:15 p.m. - Questions and Answers**  
**8:30 p.m. - Book Signing Opportunity**

**Tickets: Adults: \$35.00**  
**Teachers, Students and Seton Alums: \$20.00**  
Purchase tickets online at <http://www.setonpaloalto.org> (<http://www.brownpapertickets.com/event/3081810>).  
Make check to "St. Elizabeth Seton School." Tickets will be held at the door.

Questions? Carmel Caligaris, 650-326-1258  
or [carmelcaligaris@setonpaloalto.org](mailto:carmelcaligaris@setonpaloalto.org).

### ***Fish Fest again on Friday, October 13:***



Take a break from the kitchen or corner restaurant and come to the STA Friday Fish Fest on Friday, October 13, at 6:00 p.m. at the Thomas House.

Be prepared to enjoy breaded baked fish filets and the requisite "chips", tasty Asian coleslaw, beer and wine in the informal community rooms of the Thomas House. Get to know STA Mass attendees (have you ever gone to the 7:30 Sunday Mass?) and others from Our Lady of the Rosary and St. Albert's (nametags make it easy to strike up a conversation).

Sponsored by the STA Site Committee, a \$5 donation would be appreciated but not required. You are welcome to bring a dish or dessert to share as well.

RSVP to Helen Baumann, 650-327-9236, [hbbau-mann@aol.com](mailto:hbbau-mann@aol.com). We want to be sure to have enough!

### ***Garden Grooming Party October 14:***



All are welcome who are able and willing to help Vicki Sullivan (and her husband Larry) spread compost over the garden beds around the church and the Thomas House, Saturday, October 14, 9:30 am—12:30 pm.

Many hands make light work, so bring your garden gloves and a sun-repelling hat and join the team. These twice-yearly ministrations under Vicki's leadership have kept STA's garden beds verdant and healthy.

Contact Vicki so she knows she has help: 650-327-5339, [vickisullivan@comcast.net](mailto:vickisullivan@comcast.net).

### ***Fr. Kiriti to speak October 21:***



Fr. Daniel Kiriti is visiting from Kenya once again (as we know since he is celebrating today's 8:45 am Mass).

Come to a gathering with Fr. Kiriti in a relaxed setting on Saturday, October 21, from 3:00—4:30 p.m. at Our Lady of the Rosary Hall, 3233 Cowper St., Palo Alto.

This will be a good opportunity to catch up with Fr. Kiriti and hear about his current parish work in Wayonororo, his thoughts on the state of education and politics in Kenya today, and his reflections on his ministry and spirit at this point in his life. His openness to questions and observations is refreshing; we'll learn more about the Catholic Church in Kenya and how he foresees the future there for his people and the Church.

### ***Kenyan crafts faire October 22:***

Margo McAuliffe and her team from Kenya Help will be displaying an intriguing selection of handicrafts from Kenya that Margo personally selected and purchased this summer during her stay in Naivasha. Come Sunday, October 22 from 10:00 am till noon to St. Thomas Aquinas church—you'll find tables filled with fabrics, purses and shopping bags, crèche sets, ingenious carvings in wood and stone of animals, Christmas tree decorations, jewelry and more. For a donation to Kenya Help, the non-profit organization that promotes education for youth in the Naivasha region of Kenya, you can get your holiday shopping started.

If you want to view the crafts at another time, contact Margo at 650-322-0821, [margo@kenyahelp.us](mailto:margo@kenyahelp.us).

### ***Lectors and Communion Ministers take note:***

The new schedule for 8:45 Mass lectors and communion ministers has just been emailed by John Arnold to all who are serving in those ministries. If you did not receive yours, please alert John at [jsaoso@comcast.net](mailto:jsaoso@comcast.net), or call him, 650-325-1421.

**Board:** Vicki Sullivan, [vickisullivan@comcast.net](mailto:vickisullivan@comcast.net), (650) 327-5339  
**Bulletin:** Kay Williams (Oct 8 & 15) [kaywill@pacbell.net](mailto:kaywill@pacbell.net)  
Michelle Hogan (Oct. 22 & 29) [myhogan@comcast.net](mailto:myhogan@comcast.net)  
**Finance:** Helena Wee, 650-323-7987, [shhwee@aol.com](mailto:shhwee@aol.com)  
**Hospitality:** Jim Davis, 328-2584  
**Liturgy:** John Arnold, 325-1421, [jsaoso@comcast.net](mailto:jsaoso@comcast.net)  
Sally Benson, 408-972-5843, [sallymbenson@gmail.com](mailto:sallymbenson@gmail.com)  
**Membership:** Kay Williams, 650-270-4188, [kaywill@pacbell.net](mailto:kaywill@pacbell.net)  
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**Adult Education:** Jim Davis, 650-704-8002, [Jim\\_Davis@pacbell.net](mailto:Jim_Davis@pacbell.net)  
Mary Coady, 650-261-9155, [coady\\_94025@yahoo.com](mailto:coady_94025@yahoo.com)  
**SpeakOut:** Diana Diamond, 650-323-4787, [dianaldiamond@gmail.com](mailto:dianaldiamond@gmail.com)

# COMMUNITY FORUM

## *Ideas Opinions Reflections Concerns*

### ***Italians deserve better than Columbus Day:***

[By Jim McDermott, *America*, 10/6/17]

...In August the Los Angeles City Council voted 14-1 to replace Columbus Day with Indigenous Peoples Day, joining a growing number of communities across the country making this switch. In the last five years 45 cities in 20 states have either replaced or removed Columbus Day; 14 cities have done it in 2017 alone.

The state governments of Alaska, Hawaii, Minnesota, Oregon, South Dakota and Vermont have done likewise. While surveys suggest a majority of Americans continue to support Columbus Day, millions nationwide have walked away from it.

... Los Angeles has the second largest Native American population in the country, and the state of California as a whole has the largest number in the United States, almost 365,000 people. The Los Angeles council member who authored the bill to replace Columbus Day is himself a member of the Wyandotte Nation; when he took office four years ago, he was sworn in by his tribe's chief.

The fundamental arguments for and against Columbus Day are well-established. Columbus's trip across the Atlantic was a journey akin in its time to astronauts traveling to the moon; that he undertook it, let alone survived it, is astonishing. (Leif Ericson landed in Newfoundland almost 500 years earlier, an even more remarkable feat.) But his arrival in the Caribbean in 1492 also led to the forced colonization and eventual extermination of tens of millions of native inhabitants of the Western Hemisphere.

What goes largely unmentioned in the debate, however, is the way in which contemporary opposition to Columbus Day echoes the motives behind its inception. Christopher Columbus rose to prominence in 19th-century America largely through the efforts of newly landed Italian immigrants who were trying to overcome deep prejudice against them.

Discrimination and abuse because of their country of origin, darker skin and Catholicism were commonplace. After 11 Sicilians were lynched in New Orleans for a crime six had already been acquitted of committing, *The New York Times* wrote in support of the mob, saying, "These sneaking and cowardly Sicilians, the descendants of bandits and assassins...are a pest to us without mitigation."

Pointing to the Catholic and Italian Columbus as an American hero, the nation's ur-pioneer, Italians argued they had been of service to the country from its very origins. And they were greatly helped in selling that idea by the Knights of Columbus, who at their founding in 1882 had identified themselves with Christopher Columbus for similar reasons.

"By taking the name of Columbus," said Supreme Knight Carl A. Anderson on the 500th anniversary of the death of Columbus, "the Knights were able to remind the entire country of the Catholic roots of the New World, and to highlight the fact that faithful Catholics could also be good citizens, a fact that few would question today."

(For those who have ever wondered how a Catholic magazine came to call itself something as oddly a-religious as *America*, the explanation is quite similar. At its founding in

1909 *America's* editors chose the name as a way of asserting the relevance of Catholicism to American life and to suggest the permanence of a Catholic presence in the United States.)

Those who oppose Columbus Day today do so out of the same belief that something as seemingly innocuous as a federal holiday has the power to overcome or reinforce prejudice. And Italian-Americans' status today—not foreign invaders but everyday Americans with the freedom to live as they wish, even to oppose attempts to change the holiday—highlights just how valid that belief is.

At the Los Angeles City Council's public hearing, Councilman Mike Bonin noted that he had received one email from an Italian-American asking him not to vote in favor of the changing theme for the holiday, saying, "I ask that you do not take away the American Dream of our ancestors and their history."

Mr. Bonin, the great-grandson of Italian immigrants, offered this response: "I've thought about my ancestors and their history. And to me, celebrating Columbus Day does not honor their story and their struggle and their history; it insults it, and it besmirches it. They came here to build something, not to destroy something. They came here to earn something and not to steal something. They came here to make life better for their children, and not to take away something for someone else's children."

He added, "I think the best way as an Italian-American that I can honor their sacrifice and their heritage is to try and make the world better for their children and for my children. And part of that is trying to make a better world."

[Jim McDermott, S.J., is *America's* Los Angeles correspondent.]

### ***Choosing the Path of Peace: Remembering All Those Who Lost Their Lives to Gun Violence:***

We pray in the spirit of the Psalm:  
We are in distress, we are in anguish.  
Our tears are bitter as once again  
The lives you have created  
Are disrespected, destroyed,  
Because of fear, of hate, or refusal  
To see the others as part of oneself,  
Because weapons are more common  
Than compassion, than solidarity.

We pray for the dead,  
For their families and friends in grief.  
We pray for the living,  
May the healing begin,  
For the wounded,  
For all those in the frantic crowd,  
For the local communities,  
For this nation,  
In distress, in anguish.

We pray that we may begin  
To see the violence end  
And peace be with us all.

—Jane Deren, Ph.D., *Education for Justice*

## ***Catholics & Protestants: a long journey:***

[By Maureen Fiedler, *National Catholic Reporter*, 10/5/17]

This October marks the 500th anniversary of the Protestant Reformation which is usually dated from the time Martin Luther nailed his famous 95 theses on a church door in Wittenberg, Germany, in 1517. That act split Christianity in Europe for centuries and ultimately led to the so-called "Wars of Religion" across the continent.

When I was young — before the Second Vatican Council of the early 1960s — I remember what Catholic/Protestant relations were like in my hometown of Lockport, New York. And I suspect they weren't much different elsewhere.

My parish church, St. Patrick's, was just half a block away from a Presbyterian church. And I can remember my grandmother telling me that I should not so much as walk in front of that Presbyterian church! And we were never allowed to go to Protestant services; we were told that that would be a mortal sin! The nuns in school reinforced my grandmother's warning.

I also recall that my high school history teacher insisted that we speak about the "Protestant Revolt," not the "Protestant Reformation." Martin Luther never got good billing from any of my teachers.

And in those days, when a Catholic wanted to marry a Protestant, and desired a Catholic ceremony, it was held in the rectory, not the body of the church. The message? Keep it quiet, there's not much to celebrate!

Even at a young age, that bothered me. My Aunt Marian — who was Catholic — had married my Uncle Alan, who was Protestant and divorced. They had a wonderful marriage, and three great children. I can remember wondering: What is the problem?

Then, when I was in college, Pope John XXIII called the Second Vatican Council in the early 1960s. Suddenly, "ecumenism" — seeking good relations between Protestants and Catholics — became the watchword of the day. Catholic services began to be celebrated in English, not Latin, and a few interfaith services began demolishing old barriers between Catholics and Protestants.

As the civil rights movement grew, Rev. Dr. Martin Luther King was admired across denominational lines. Priests, nuns and rabbis joined Protestant ministers marching hand in hand for civil rights, and later, in opposition to the Vietnam War. I can remember thinking in those days: the Reformation is over with! People of faith can and do respect one another across denominational differences.

But I was wrong. The Reformation was not "over with;" it was successful. Not only did it make room for variety in Christianity, it paved the way for religious freedom

and tolerance, and ultimately, the values stated in our First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

And of course, the movement we call ecumenism has tried to bridge differences, and promote respect across denominational lines. At least in the United States, the quest for such respect has been a continuing success.

So today, Catholics should join Protestants in celebrating the anniversary of the Reformation.

And oh yes, I have long since abandoned my grandmother's admonitions about Protestant churches. I have attended services, and even preached on a couple occasions. The Reformation lives in wonderful ways.

*[Maureen Fiedler, SL, is the host of Interfaith Voices, a public radio show, heard on 62 radio stations in North America. She has been involved in interfaith activities for more than three decades as an active participant in coalitions working for social justice, racial and gender equality, and peace. Her special interests lie at the intersection of theology and public policy. She is a Sister of Loretto, and holds a Ph.D. in Government from Georgetown University in Washington.]*

## ***Science education coming to seminaries:***

Doris Donnelly, a professor of theology at John Carroll University, heads a project funded by the John Templeton Foundation to bring improved science education to seminarians. She is convinced that the 91 percent of priests without a strong background in the sciences would be better able to communicate with parishioners, analyze ethical issues, and serve as compelling leaders of prayer if they could acquire basic scientific literacy.

The project Donnelly leads, "Integrating Science Into College and Pre-theology Programs in US RC Seminaries," offers \$10,000 grants through a competitive application process for professors who would like to develop and teach science courses in minor seminaries.

Thirty-one courses were funded through the program and will be taught by spring 2018; 15 of those were taught or are scheduled to be taught more than once... Every state in the U.S. with a major seminary, with the exception of Michigan, offers at least one class funded by the program in a minor seminary....

Some classes are already being repeated, giving Donnelly hope that the courses might continue even after funding ends. —*National Catholic Reporter*, 9/30/17

**PRAY FOR US:** Please remember in your prayers this week Denise Alongi, George Bouchey, Tom Carmody, George Chippendale, Mary Connors, Mike Cummings, Wayne Cummings, Ken Dias, Pat Dietrich, Fr. Thierry Geris, Deonna Gill, Emily Gill, Joanne Hasegawa, Fr. John Hester, Dean Judd, Hunter Kubit, Dick Jackman, Edna and François Jamati, Alicia Kot, Fr. Bill Leininger, Andre and Alyssa Lippard, Deacon Ysidro and Dolores Madrigal, Mary Rose McGuire, Maureen Mooney, Hayden Pastorini, Paul Prochaska, Anne Rush, Priya Smith, Bernice Sullivan, Jean Vistica, Dolores Walsh, Kay Williams, and T. J. Wooten. [Add or subtract names by e-mailing Bulletin editors: Michelle Hogan, Kay Williams. See listings on page 2.]