



# 13th Sunday in Ordinary Time

July 1, 2007

## Readings

*This week:*

1 Kings 19:16b, 19-21  
Galatians 5-1, 13-18  
Luke 9:51-62

*Next week:*

Isaiah 66:10-14  
Galatians 6:14-18  
Luke 10:1-12, 17-20

## Psalm

You are my inheritance, O Lord. *Psalm 16*

## Today

Today's presider is Msgr. Gene Boyle.

The Thomas Merton Center community worships and celebrates Sunday liturgy each week at the regularly scheduled 8:45 a.m. 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

Wednesday, July 4

Independence Day, a national holiday

## Prayer in the U. S. Senate, July 5, 1943

**O**ur fathers' God and ours, on the birthday of national independence we confess our dependence upon Thee. Without Thee we are lost in spite of the overwhelming might of our national arms.

We thank Thee for those pilgrims of faith who came hither in their frail barque across mountainous seas and who stepped upon strange shores with the salutation to a new world, "In the Name of God. Amen." The Nation here established, conceived in liberty and dedicated to the proposition that all men are created equal has acknowledged that Name above every name and revered it, has built its altars, reared its temples, and raised its steeples, emblems of a faith that points to the skies and wings its sure and certain way to God. Make that faith of the fathers, we pray, real to us in these tempestuous days. Save us from a freedom of speech so empty that we have nothing worth saying, from a freedom of worship so futile that we have no God to adore, from freedom from want and fear with no creative idea as to how to use our plenty or our security for the redemption of our social order and for the salvation of our own souls. Let all that is low and unworthy in us sink to the depths. Let all that is high and fine in us rise to greet the morn of a new day confident that the best is yet to be. Amen.

~ Rev. Frederick Brown Harris, D. D.

Congressional Record—Senate, 78th Congress, first session, 89/5, July 5, 1943, 7160.

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*

## **George needs drivers:**



George Chippendale is desperately looking for generous parishioners to help drive three children to and from the day camp at Hidden Villa in Los Altos Hills. He needs one each week to do morning pickups in EPA the weeks of July 9, 16, or 23—Monday through Thursday. The morning pickup is at about 8:00 am. He also needs drivers for the evening pickup for the weeks of July 9 and July 23, Monday through Wednesday (the kids stay overnight on Thursday). The children are ready to leave Hidden Villa by 4:00 pm. Could you sign up for one week—either a morning run or an afternoon? Call George at 856-6350 if you can.

## **Catholic Worker House in Redwood City:**

Larry Purcell writes: I've been startled by the power of God and the generosity of our supporters over the past 32 years. Some events make my jaw drop!!! When we were given 7 cars in a month, I was stunned. I'll never forget being taken aback when a hotel was upgrading their beds and gave us 70 complete beds (we had to get the 140 mattresses out in 24 hours or they would be burned). Those beds were distributed to the poor in 3 days. Then there was the Dec. 23rd donation of 60 Christmas trees that were all taken off our front porch in time for families to celebrate. And just a month ago responses to 6 phone calls brought us \$25,000 to purchase a mobile home offered in Redwood City. Now, Isabelle, who makes \$10 an hour as an assistant chef, now lives with her daughter and infant granddaughter in that mobile home. Our thanks to God and you. Conations can be sent to Larry Purcell at Catholic Worker House, 545 Cassia Street, P. O. Box 513, Redwood City, CA 94064  
Current needs: Food in any amount, household goods, DVD player, tickets to events, phone cards, bikes for day laborers, English language teachers, tutors, and a handy-person for repairs to mobile

## **Fr. Tom Reese leads series at USF:**

The Lane Center at USF is presenting a Summer Lecture Series with Fr. Thomas Reese, SJ, senior fellow at the Woodstock Theological Center at Georgetown.. The first is *How to Survive as a Thinking Catholic* on Sunday, July 8 10:45-11:30 am, at St. Ignatius Church, 650 Parker Avenue. The second, *Catholic Challenges in the 21st Century*, is Sunday, July 22, 12:30-1:30 pm, at Most Holy Redeemer Church, 100 Diamond Street, SF. Subsequent gatherings are Tuesday, July 10, 17, and 24, 5:00-6:30 pm, in the Handlery Dining Room, Lone Mountain Campus, USF. Refreshments will be served. Free parking available at St. Ignatius Church and USF.

## **Keep immigration reform alive:**

The *National Immigration Forum* in Washington, D. C. stated this week that comprehensive immigration reform has been stopped for now, but not forever. *Multifaith Voices for Peace and Justice*, a local organization, invites you to attend on **Monday, July 2** a faith-based forum, *Myths and Realities in a Nation of Immigrants*. The forum is designed to promote public understanding of complex immigration issues. The aim is to dispel myths, raise awareness, and humanize immigrant issues. (See related article on page 3.) The location is the First United Methodist Church, 625 Hamilton Avenue. Refreshments will be served at 6:30 pm, and the program begins at 7:00 pm. Speakers will include Richard Hobbs, Director of Office of Human Relations of Santa Clara County and Cindy Avitia, from Rep. Lofgren's office. Craig Wiesner and Samina Faheem will moderate the Q&A. The program will include stories of immigrants and information on why people come to the United States. The aim is to increase civic participation surrounding this important issue.

## **PP&J theater night:**

Stanford Summer Theater is sponsoring a benefit performance of *Les Blancs* by Lorraine Hansberry on Sunday, July 22, 8:00 pm, at Pigott Theatre, Memorial Auditorium, Stanford. Tickets are \$20, and proceeds will benefit the Peninsula Peace and Justice Center. Only tickets purchased through the Peninsula Peace and Justice Center qualify for the benefit. Go to <http://ent.groundspring.org> for ticket info, or write PPJC, 457 Kingsley Avenue, Palo Alto 94301. This classic play by Lorraine Hansberry (best known for *A Raisin in the Sun*) deals with the revolt against colonialism in an unnamed African state, and the dilemmas facing blacks and whites when rebellion challenges personal loyalties. Combining African rhythms, lyrical expressivity, and deep human insight, *Les Blancs* explores the costs of resistance, pitting friends and family against the ideals of liberation.

*Les Blancs* plays Thursday through Sunday, July 19 through August 5 at 8:00 pm in the Pigott Theater.

## **Please bring food on Sunday:**

Please, everybody, bring at least one item of nonperishable food and place it in the basket in the vestibule before Mass. Staple items are always needed; cereals, canned soups, fruits and vegetables, pasta, rice, beans, canned meat. Please remember our neighbors who are struggling to make ends meet!

# Community Forum

*Ideas Opinions Reflections Concerns*

## **ICE detainee in need of prayers and action:**

Canadian citizen, 23 year-old Douglas Richardson is described by his mother as “a very spiritual being. . . sensitive to others. . . a gifted violin player who shares that as his universal language of love.” That spirit led him to take part in a tree-sitting action of civil disobedience in Berkeley where a group of people were trying to protect the Oak Grove from being cut down to make room for a new athletic center. Douglas next got arrested for sleeping under a tree and resisting arrest. Some days in jail and a fine later, he was released by local police, but picked up by ICE (Immigration and Customs Enforcement) and taken to the Yuba County Jail. Douglas’ mother is quite clear about the mistakes Douglas has made, not the least of which was losing all his identification papers and not getting them replaced. She and her husband would jump on a plane to get to the Yuba County Jail in Marysville, but neither of them has a passport, now required for Canadians to visit the United States.

An immigration judge has granted Douglas a conditional release and ICE had transferred him to their office in San Francisco in preparation for his flight back to Canada. But instead of being flown home, he ended up back in Yuba. “He’s been acting bizarre,” Officer Moser of ICE told his mother. “And he’s under suicide watch so we could not put him on a plane to send him home.” When his mother asked if Officer Moser would “let him talk to his mother on the phone,” Moser told her that wasn’t possible and has now stopped taking Douglas’ mother’s phone calls.

No one in U.S. officialdom is talking to Jan Richardson now, and from her church in Red Deer, Alberta, Canada, she’s reaching out to anyone who might be able to help. Earlier, when she had been allowed to communicate with Douglas prior to June 18th, his biggest concern was for his fellow prison-

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Please remember in your prayers this week Elaine, Msgr. Gene Boyle, Chloe Chang, Joanne Claus, Mary Connors, Ken Dias, Joanne Hasegawa, François Jamati, Joseph Kehret, Alicia Kot, Joan Kuhn, Kami Ladd, Andre Lippard, Ric Lippard, Carol Locke, Mercedes McCaffrey, Eileen McNevin, Stephanie Mullinex, Joe Narewski, Dorothea Nudelman, Hank Okanski, Lynne Owens, Hayden Pastorini, George Peinado, Nora Peinata, Ramona Rocha, Anne Rush, George Schardt, Jean Vistica, Dolores Walsh, and T. J. Wooten. [Add or subtract names from this list by e-mailing the three bulletin editors: Jane Bahr, Michelle Hogan, Kay Williams.]

## **Margot McAuliffe reports from Kenya:**

*TMC member Margot McAuliffe has traveled once again to Naivasha, Kenya for the summer to help Fr. Kiriti in his parish work. This is her third summer in Naivasha.*

June 28, 2007

Dear Friends,

I am here in Naivasha, at last! The trip, as usual, was **long** but uneventful. It’s always an endurance test and the reward is that I get to be here. I was met in Nairobi by Fr Kiriti and Jane Mutulili, the contractor who is building the girls’ school. It didn’t really hit me that I was actually coming back until I saw their faces. Then I knew, though I hardly recognized Jane. She has cut her hair very short, not exactly a ‘fro’, but very cute.

Jane had to go to work, but Fr Kiriti and I went to Marci and Ron Ariagno’s hotel, where we had breakfast with Marci. For those of you who don’t know them, Ron is a professor of pediatrics at Stanford Med and Marci is a resource teacher at Walter Hays elementary School. Ron is very excited about making a connection between his program and the hospital in Nairobi---and in Naivasha too---possibly including having interns come here as one of their rotations. It was interesting to see the hotel, which is very clean and very secure---not fancy but pleasant. Security is an issue, and this one is ideally located right across the road from the Israeli embassy, which has **security**.

Then off we went to Fr Kiriti’s family compound for a very special mass, in honor of his parents. People came from all over his home parish, some from long distances in *matatus*, and walking, walking, walking. It must be several miles from the main road down a muddy/dusty road (depends on the weather), with big potholes, rocks, tree roots, you name it. The ‘main road’ isn’t very main, despite it’s being a major route north to Naivasha, because it is not complete. So there are few *matatus* plying that route, making the waits long and unreliable.

The women had cooked and brought huge amounts of food. They came straggling in, over a period of 3+ hours, some too late for the mass, but in time to help with the food preparation and serving. For the most part the food was carried by the women in large baskets carried by a strap that went over the forehead, forcing them to walk all bent over.

Fr Kiriti explained that the purpose of the mass was

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## John L. Allen, Jr. - "Lay Ecclesial Ministry":

*Abridged from an article in the National Catholic Reporter, June 29, 2007.*

Cultures invent new words when they've got new things to name, and so it is with the American church, which has recently contributed a new bit of taxonomy to Catholic conversation: "lay ecclesial ministry." The term refers to a new class of lay professionals performing tasks that were once the near-exclusive province of priests, such as parish administration, bereavement counseling and sick calls, sacramental preparation, liturgical planning, catechesis, faith formation, and a host of other roles. Today's reality is that, save for Mass and the other sacraments, most people's experience of pastoral ministry in the Catholic church is increasingly with a lay person rather than a priest.

The late Msgr. Philip J. Murnion called it "a virtual revolution in parish ministry."

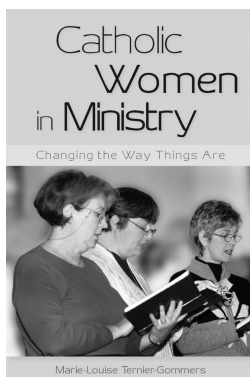
Revolutions, as any historian knows, have unpredictable consequences. That's also the case with lay ecclesial ministry. Though no one planned it this way, the plain truth is that lay ecclesial ministry is rapidly "feminizing" pastoral leadership in the Catholic church. As the 21st century develops, that trend is sure to excite some and to worry others.

According to the National Pastoral Life Center, there are 31,000 lay ecclesial ministers working in Catholic parishes in the United States today, surpassing the 29,000 diocesan priests in the country. Growth has been rapid. As of 1990, there were just 22,000 lay ministers. There are currently 18,000 people preparing to become lay ecclesial ministers, roughly six times the number of seminarians preparing to become priests.

For a church long perceived as bastion of male privilege, it's striking that these new lay professional roles are held disproportionately by women. Even though the percentage of male lay ministers has grown somewhat in the past 15 years, the overall pattern seems to be that the bulk of these positions will be held by women. Drawing on U.S. Census Bureau data, "lay ecclesial ministry" takes its place among the following job categories in the United States which are disproportionately occupied by women: Secretaries/administrative assistants, 97 percent; Registered nurses, 92 percent; Elementary school teachers, 91 percent;

Hairdressers, 90 percent; Travel agents, 83 percent; **Lay ecclesial ministers, 80 percent;** Waiter/waitresses, 77 percent; Cashiers, 77 percent

So far, most writers on lay ministry tend to see this development positively, as a means of restoring gender balance to a ministerial corps which has traditionally been all-male. David DeLambo, who worked on a 2005 study of lay ministry for the National Pastoral Life Center, has said that women ministers "bring sensitivity to lay concerns and to families, as well as to issues related to gender and inclusion," calling this "a gift to the church." He also noted that women ministers emphasize the relational dimension of their work, favoring experiences such as staff prayer, socializing outside of work, work retreats, days of recollection and faith-sharing. Male pastors tend to take a more functional view of parish tasks.



Seeing lay ecclesial ministry as a means of including women, however, depends upon focusing on who's in the parish office. If one reverses the perspective and considers who's in the pews, things look quite different. From that angle, the predominantly female composition of the church's ministerial workforce could be seen as another chapter in the exclusion of men.

From the outside, such concern may seem counter-intuitive. Given that the clerical ranks in Catholicism are open only to men, it has long been conventional wisdom that women are "marginalized." Even in Protestant traditions where, in principle, women can serve as ministers, the reality is often male dominance.

Yet below the top levels, the sociological pattern in Christianity has long been a predominance of women, both among church workers and churchgoers. Sociologists Rodney Stark and Alan Miller have studied the religious gender gap, concluding that women are more religious than men by virtually every measure in virtually every culture. While the gender gap is smaller in highly traditional societies in which high levels of religious faith and practice are the norm for both sexes, nevertheless there's still a noticeable tendency for women to be more involved than men.

How to explain this gender gap is one of the great debates in religious sociology, and so far there's no consensus, but the underlying reality seems a fact of

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## John L. Allen Jr. – “Lay Ecclesial Ministry” continued:

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life. In that light, some recent writers have voiced concern that Christianity actually alienates men. David Murrow and Leon J. Podles illustrate this point in recent books. Murrow is a Presbyterian and Podles a Catholic, but both have noticed something similar about their respective denominations. As Podles put it succinctly, "Women go to church, men go to football games."

Podles believes that Western Christianity has been feminizing itself for the better part of 1,000 years, beginning with medieval imagery about the church as the "Bride of Christ," which he associates with St. Bernard of Clairvaux and exhortations to "fall in love" with Jesus. While that kind of imagery has a powerful impact on women, Podles wrote, it's off-putting for men. Podles argued that Christian men have sublimated their religious instincts into sports, soldiering, fraternal organizations, and even fascism. Even reviewers who didn't buy Podles' historical arguments generally conceded that he was onto something in terms of Christian sociology.



On a less theoretical note, Murrow, a media and advertising specialist, said he looked around after attending weekly church services for almost 30 years, and drew what to him seemed an obvious conclusion: "It's not too hard to discern the target audience of the modern church," he wrote. "It's a middle-aged to elderly woman." This was never anyone's intention, Murrow said, but it's the inevitable result of the fact that these women have two things every church needs: time and money. Murrow agreed with Podles that "contemporary churches are heavily tilted toward feminine themes in the preaching, the music and the sentiments expressed in worship."

Thus the rapid shift in parochial leadership towards women will probably exacerbate alarm about the "feminization" of the church. Put in its most basic form, the concern will be this: If the tone in most parishes is being set by female ministers, what will that do to the comfort level of men, given that women are already over-represented? Also in the background, of course, is worry in some quarters that the overwhelmingly female composition of lay ecclesial ministry in the Catholic church is a stalking horse for the

ordination of women to the priesthood. One might expect that in light of these concerns, Catholic bishops and pastors in the future will practice a form of "affirmative action," seeking to hire more men. That may indeed be the case, though to some extent they're trapped between a rock and a hard place, because they also don't want to encourage young Catholic men to see lay ecclesial ministry as an alternative to the priesthood.

One bit of data in this regard: If 20 percent of the lay ecclesial ministers in the United States are men, that works out to about 6,200 male lay ministers. Perhaps it's not entirely a coincidence that the number of priests in the country dropped by precisely this amount between 1994 and 2005. While more study would be needed to establish a connection, it seems reasonable that at least some of those Catholic men wanted to serve the church, but didn't want the obligation of priestly celibacy, and lay ecclesial ministry provided another option.

For that reason, I suspect bishops and priests will be cautious about targeting men as lay ministers, which probably means non-sacramental parish ministry in Catholicism will remain a predominantly female enterprise. Pastorally, that may mean parishes will need to be alert to the possibility that the "feel" of church life will exacerbate the tendency for men to opt out.

One final observation is worth making. If lay ecclesial ministry continues to be a largely female profession, church officials will be challenged to avoid gender-based salary discrimination as they continue

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## ICE detainee, continued:

(Continued from page 3)

ers, trapped in the Yuba County Jail for months or years, with little hope of being released any time soon, caught up in a post-9/11 immigration nightmare. "How are you coping, without your violin?" his mother asked. "I'm singing with the other prisoners." Douglas told her. From singing with the other prisoners to suicide watch doesn't make any sense to the Richardsons but having friends who have lost a child to suicide certainly raises the level of distress for them.

Friends from Sacramento, Jim and Jean Strathdee, are on their way to the jail now to see if they'll be allowed in to see Douglas. The Strathdees are ministers of music, well known in churches across the world for their songs. They've offered to escort

Please join us for coffee, juice and pastries after Mass in the Memorial Garden next to the church. If this is your first time at this Mass, or you are visiting today, you are especially encouraged to stop by the garden; we'd like to get to know you! If you would like to learn more about the Thomas Merton Center, people listed in the masthead on page 6 will be happy to answer.

## **James Carroll and the Catholic conscience:**

*James Carroll is the award winning author of ten novels and five works of non-fiction, among which are Constantine's Sword and House of War. His columns appear frequently in the Boston Globe. Tikkun Magazine contributing editor, Rabbi Or N. Rose, recently interviewed Carroll for his magazine. The following is an excerpt from that interview. The complete interview was posted June 15, 2007 and may be found at [www.tikkun.org](http://www.tikkun.org).*

“For God and Country,” the two poles of my identity, my religion and my country both present the same challenge to me: how can these glorious traditions also represent such terrible danger to the world.

Christian anti-Judaism spawned the Holocaust, and American triumphalism might yet spawn a holocaust, a nuclear holocaust. These are twin preoccupations of mine.

God is. . . those two words are the simplest affirmation of meaning that I have. God is. . . It's my version of the Sh'ma, God is. . . Now as a religious person, I'm continually trying to understand what that means. My association with Jesus is the key to who God is for me. I don't see God, I don't have any direct experience of God, but I do have direct experience of the stories about this man whom I associate with God, Jesus as the Son of God. I am thankful that the sacramental tradition of Catholicism fits with my literary imagination. When I go to Mass, the bread and the wine, the community gathering at the table to share this meal, are there to tell stories about Jesus gathering with his friends for bread and wine. And that simple act is definitive. So I go to Mass every week, more or less, alive to this tradition of storytelling. And it's the story that keeps my faith alive. It is not surprising, then that the most illuminating image of God for me is God as author. I use the analogy of my own experience as a writer and my relationship with what I create to understand, or to imagine, God's relationship to creation. I believe that God is present in creation; if you want to see God look at the world, look at the people you live with, look at the people you love and the people you don't love. But of course, I understand all of this is analogical, all of it is human language attempting to get at something that can't be gotten at, finally. That's why I go back to the two words, “God is”—it is as simple and complex as it gets. Perhaps the most important thing we know about God is that we don't know.

### **Needs net:**

Do you find yourself in need of a helping hand, a last minute car ride, a cat sitter, or the like? Between now and June 10, while Roberta is away, contact Bonnie at the Needs Net—(650) 838-9011.

## **Margo McAuliffe in Kenya, continued:**

*(Continued from page 3)*

to thank his parents for producing a priest. They are both in their late 80s, having spent most of those years working very hard. His mother is having memory problems and his father is very quiet, somewhat withdrawn. They are both very thin, despite the presence of several daughters-in-law, who cook for them and take care of them.

It was a wonderful mass, filled with the singing I love so much. From the crowd reaction, I assume that the homily was a big hit, but it was in *kikuyu*, the tribal language of his family and of the people living in that area. I understood nothing, but enjoyed myself just thinking about how happy I was to be back in Kenya. The weather was beautiful and the family compound is very lush and green. While this is their winter, the crops are still growing, having received rain at the right time---except for beans, which are not growing well this year

After mass different groups of women sang and danced, gave tributes to the Kiritis (in *kikuyu* of course). Then the men got up and danced and gave their tributes. Altogether the occasion lasted about 4 1/2 to 5 hours, after which all the food had to be packed up and carried to home, the furniture that had been removed from the various homes in the compound had to be returned, the benches had to be returned to the nearby church from which they were borrowed, the protective tents turned back into poles and large pieces of tarp. Evidently they were meant for protection from the sun, b/c had it rained, most of the audience would have been soaked through the many holes.

I was so happy that I could be there for that event and that I had been able to bring Fr Kiriti a new chalice and ciborium (for the hosts). This was a surprise for him, given by some members of TMC. He was just overwhelmed when I gave them to him. Maybe in tomorrow's email I'll send one of the many pictures I took. Right now I am falling asleep with my nose in the keyboard.

So I will end now and write again tomorrow when I have more energy. Love, Margot

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Kay Williams ( July 8 and 29) [kaywill@pacbell.net](mailto:kaywill@pacbell.net)

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