



# 29th Sunday in Ordinary Time

October 22, 2006

## Readings

*This week:*

Isaiah 53:4, 10-11  
Hebrews 4:14-16  
Mark 10:35-45

*Next week:*

Jeremiah 31:7-9  
Hebrews 5:1-6  
Mark 10:46-52

## Psalm

Lord, let your mercy be on us, as we place our trust in you. *Psalm 33*

## Today

Today's presider is Fr. José Rubio.

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

Monday, October 23, 7:30 p.m.

Liturgy Team, Thomas House Hall

Wednesday, October 26, 7:30 p.m.

STA Site Comm. Thomas House Hall

## From Thomas Merton

Christianity is a religion of the Word. The Word is Love. But we sometimes forget that the Word emerges first of all from silence. . .Where there are many words, we lose consciousness of the fact that there is really only One Word. The One Word which God speaks is Himself. Speaking He manifests Himself as infinite Love. His speaking and His hearing are One. So silent is His speech that, to our way of thinking, His speech is no-speech. Yet in his silence, in the abyss of His one Love, all words are spoken and all words are heard. . .We draw them out of silence in order to separate them from one another, to make them distinct, to give them a unique sound by which we can discern them. This is necessary. Yet in all these many sounds and concepts there remains the hidden, secret power of one silence, one love, which is the power of God. "When all things were enveloped in quiet silence," says the Book of Wisdom (18:14), "and when the night had reached the mid-point in its course, from the height of the heavens Thy all powerful Word leaped down from the royal throne." By the action that takes place in life and history the secret non-action of Word and power manifest their reality. In this deep silence, Love remains the ground of history.

—*Love and Living*

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

## Margo reports on three months in Kenya:



Margo McAuliffe will speak after the 8:45 Mass today about her three months in Kenya in Fr. Kiriti's parish. The talk will be in the basement of the Thomas House next door.

She will share her pictures and adventures with Archbishop Ndingi Secondary School, the new girls' school in various stages of growth, the Life Bloom ladies and the orphanage. Don't miss this interesting presentation!

## Vino & Vespers, Friday, November 17:

Vino & Vespers gives busy people of faith a place to pray simply, eat and drink well, and talk candidly about faith, Church, and real life. Gather with others who love the Church, and spend an evening with three of God's best gifts: prayer, food, and conversation.

We'll begin with Evening Prayer followed by an intimate conversation with our guest speakers about faith and daily life as we savor delicious desserts and fine wine. Our guest speakers for this evening are Board Members of the *North American Forum on the Catechumenate*. Come discuss:

Why almost 500 adults were baptized into the Catholic Church in the Diocese of San José last year, and so many more are still seeking the Catholic Church as their spiritual home, What does the Church offer them? What does your faith and life offer them?

Friday, November 17, 2006, 7:30 pm, Casa Maria Conference Center, 200 Prospect Avenue, Los Gatos. Please RSVP at [Nemis@dsj.org](mailto:Nemis@dsj.org) or 408-983-0126 or online at <http://sitecreator.com/DSJLiturgy/workshops.html>. \$5 suggested free will donation.



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, Chris Lippart & family, Carol Locke, Maureen Mooney, Stephanie Mullinex, Joe

Narewski, Lynne Owens, Hayden Pastorini, George Peinado, Nora Peinata, Ramona Rocha, Anne Rush, Norm & Jane Shirle, 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. See page 4 for e-mail addresses.

## Day Worker Center fiesta today:

Come one, come all!

You are invited to a community fiesta with games, Latin food, booths for Latin American consulates, a soccer tournament, the Raging Grannies, music by the "Grupo Germinal," folkloric dancing, and public dancing to "Los Jornaleros del Norte," today, Sunday, October 22. The time is 2:00-10:00 pm, and the place is St. Joseph School, 1120 Miramonte Ave., Mountain View (Sponsored by the Day Worker Center of MV).



## At St. Mary's Cathedral, October 27-28:

A historic gathering of the American Catholic Church to join forces in the fight against extreme global poverty.



To educate and mobilize American Catholics to join the fight against extreme global poverty through support of the Millennium Development Plan.

To launch the Catholic Campaign Against Global Poverty, a multi-year advocacy initiative led by the U.S. Bishops Conference and Catholic Relief Services.

To bring together scholars, students, health professionals, church and business leaders to discuss the practical inroads to fighting poverty and disease through increased foreign aid, debt forgiveness and fair trade policies.

Featuring keynote address by **Jeffrey Sachs**, author of *The End of Poverty*.

## NETWORK Catholic Social Justice Lobby:

NETWORK encourages all citizens to be informed voters in this most critical election. Before the election, go beyond a single issue. Find out what values the candidates hold and what issues they plan to address. Compare these with what you believe about the role of government in providing for the common good. In our Election 2006 e-mail of October 5, we recommended the guide from *Catholics in Alliance for the Common Good*, <http://thecatholicalliance.org/new/voting-guide/guide.html>

Additional useful web-sites are :

[www.networklobby.org/election2006.html](http://www.networklobby.org/election2006.html)

[www.usccb.org/faithfulcitizenship](http://www.usccb.org/faithfulcitizenship)

And from the Friends Committee on National Legislation, questions for candidates about Iraq, torture, etc.

[www.fcnl.org/pubs/candidatequestions.htm](http://www.fcnl.org/pubs/candidatequestions.htm)

# Community Forum

## *Ideas Opinions Reflections Concerns*

*Celebrating interfaith unity, September—October, 2006*

*"I truly understand that God shows no partiality, but in every nation anyone who fears Him and does what is right is acceptable to Him." ( Acts 10:34-35)*

### **Remembering Assisi after 20 years:**

*Excerpter from an article by William F. Murphy, bishop of Rockville Centre, New York in America, October 23.*

Twenty years ago, on Oct. 26, 2006, Pope John Paul II convened the World Day of Prayer for Peace. Participants from many traditions gathered under an overcast and sometimes rainy sky in Assisi, Italy, "to be together to pray" for peace. For some time the pope had been thinking of a possible inter-religious gesture, convinced that men and women of faith and religious commitment must find a way to express it effectively. Any effort to marshal representatives of the many great religious traditions must be able to express the gift of peace present in the inner core of each tradition.

[A] difficult matter lay at hand, one that concerned the whole project of prayer together. At root lies a set of theological questions that continue to this day: How does a Christian whose prayer is "through Jesus Christ" pray with those who do not recognize Christ as lord and savior? How does a Jew pray with those who do not belong to the covenant of the chosen people? What of Buddhists and their approach to prayer? Shintoists and their vision of the world seen from their Japanese roots? These are not abstract questions. They touch the identity of a religion and its understanding of God.

The pope himself resolved this major issue. Apprised of the objections of Christians and non-Christians alike, Pope John Paul II first expressed his understanding of the objections' legitimacy. Then he offered a formula that proved to be of immense help in clarifying what was and was not intended by the prayer for peace. The pope proposed that we were not gathering "to pray together," but we were gathering "to be together to pray." The prayer to be offered would be neither syncretist nor reductionist. Each group or delegation would offer prayer in accord with and reflective of its particular prayer tradition. Only the adherents of each religious group would be actively involved in their respective prayer. The rest of us would be present as witnesses who believe both

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### **Coming together to pray:**

*Tomorrow, October 23, marks the end of Ramadan, Our Muslim neighbors will be joining together with families and community members in the celebration of Id-al-Fitr, the breaking of the long fast. As members of one human family we can join with them as we all pray for PEACE.*

In the name of Allah, the beneficent, the merciful. Praise be to the Lord of the Universe who has created us and made us into tribes and nations that we may know each other, not that we may despise each other.

If the enemy incline towards peace, do thou also incline towards peace, and trust God, for the Lord is the one that heareth and knoweth all things.

And the servants of God, most Gracious, are those who walk on the earth in Humility, and when we address them, we say "PEACE."

### **Henry Organ on the death penalty:**

*Pastor George Aranha is facilitating a discussion group called THE BURNING BUSH which meets on the fourth Sunday, at St. Albert's Hall at 3:00 pm. Today's topic is "Faith and the Death Penalty"*

Congratulations to Fr. Aranha are in order for designating this date to discuss "Faith and the Death Penalty: whose Life is it anyway?" (I would have enjoyed participating in this discussion, but I shall be somewhere between here and Los Angeles while the discussions are underway. Nevertheless, I would like to offer some thoughts.)

John Paul II was quite direct in his 1995 Encyclical, "Evangelium Vitae," in which he excluded the death penalty as a "legitimate defense of society." And, most Bishops and Bishops' conferences have expressed similar opposition. Yet, the fact remains that Catechisms (2266 and 2267, in particular) do not rule out the death penalty in all cases. This ambiguity is harmful to the Faith, and to the faithful. Church doctrinaires tinker with such ideas as "the gravity of the offense" in seeking to justify this sentence. The same tinkering is occurring in their

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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 want to know more about the Merton Center, ask around at coffee, or contact one of the people listed on page 4.

## Remembering Assisi, continued:

(Continued from page 3)

n God and in the efficacy of prayer. Our presence was an act of solidarity with one another as we witnessed the richness and variety of prayer offered to the Almighty for peace, that deep desire of the human heart.

This clarification dissolved the apprehensions many had expressed. Our discussions began to move forward, although not always without complication. The Chief Rabbi of Rome, the late Elio Toaff, so close to Pope John Paul personally, wanted to be part of the conversation but wrestled with issues at the heart of Jewish identity. During the preparatory period the exchange on these points helped to deepen understanding between the Jewish community and the Secretariat for Religious Relations With Jews. The organizers also faced challenges regarding the Muslim leaders' various expressions of faith: How could we respect each group within Islam and ensure that the prayerful voice of Islamic tradition would be properly heard? The goodwill of all the religious leaders and their enormous respect for Pope John Paul II helped.

The planners divided the day itself into three "moments." In the morning, about 64 religious leaders gathered with the pope in the Basilica of Santa Maria degli Angeli in Assisi. Here Pope John Paul II welcomed all and set the tone for the day of prayer and fasting—two practices that united us. Then the religious leaders, with members of their own faith, dispersed to select sites in Assisi to pray and reflect in accord with their tradition. Assisi is so rich in beautiful places for meeting that it was easy to find appropriate sites for each religious group.

By mid-afternoon rain was falling lightly, and a quick decision [had to be made]. With trepidation, [we] decided to stay outdoors. So we started walking from the cathedral toward San Francesco.

Believers in all the major religions of the world took to the streets of Assisi from various corners and buildings. We walked in prayer and silence to "be together to pray" outside the tomb of the Poverello. There members of each religious group prayed, while the rest followed the prayers attentively, silently. Later we broke the fast and adjourned to the great refectory of San Francesco for a simple buffet. Byzantine bishops, the Dalai Lama, the Native American John Pretty on Top, Jains, Muslims, Christians, Jews and Zoroastrians—all mingled together to share this meal with Pope John Paul II.

— One sidelight: an animist wise man had caught cold

**Believers in all the major religions of the world took to the streets of Assisi . . .**

## Henry Organ, continued:

(Continued from page 3)

distinguishing abortion from the death penalty, by asserting that the death penalty is "not intrinsically evil." The ambiguity in doctrine provides a convenient relief for those of faith who favor the death penalty. Ambiguity creates and festers schismatic turmoil; moreover, it weakens Catholics' credibility with other faiths and nonsectarian communities with which they collaborate.

I do support noble efforts to do "grassroots" work in opposing the death penalty, and I have been among those workers. I am becoming more persuaded, however, that much work is needed at and across "tree tops," i.e., with Catholic leaders. As a Catholic, there is the mandate, I feel, to address my Church leaders, before I can work credibly with other faiths and non-sectarians.

Unlike chess, there are some matters in which a bishop ought not move diagonally. Abolition of the death penalty is one of them. Catechism 2266 and 2267 must be repealed.

What better organization to initiate this process than The Thomas Merton Center of Palo Alto-- incomparably enriched intellectually, spiritually and financially among Catholic organizations nationally? Mertonians have expressed a strong commitment to "taking the Church back." As a believer of all politics being local, this may also apply in religion. Therefore, one step toward this is taking the bishopric back. And what better place to start than ours? I believe the Bishop would welcome such discussions.

I would like to see the end of the death penalty...in my lifetime...in my Church.

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and was put to bed in the Sacro Convento. In one day he had for the first time in his life experienced riding in a car, a train and a plane and an October rain in Assisi. It had left him weak. He insisted, however, in getting out of bed that evening to thank the pope personally through a symbolic dance of respect—a respect the Holy Father warmly reciprocated before returning to Rome.

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