



Third Sunday of Easter

April 30, 2017

Readings

This week:

Acts of the Apostles 2:14, 22-33

1 Peter 1:17-21

Luke 24:13-35

Next week:

Acts of the Apostles 2:14a, 36-41

1 Peter 2:20b-25

John 10:1-10

Psalm

Lord, you will show us the path of life. (*Psalm 16*)

Today

Today's presider is Fr. Larry Percell.

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. Members of the Thomas Merton community plan 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 by check or cash, every Sunday there is a donation basket in the back of church or by the coffeepot after Mass—or you can use the envelope in the bulletin the last Sunday of every month to mail your donation. Please do not put your TMC donation in the collection baskets passed during Mass (these are for parish contributions only).

Calendar

No meetings this week. Tomorrow is St. Joseph the Worker Day and International Worker's Day (May Day).

From Thomas Merton

The requirements of a work to be done can be understood as the will of God. If I am supposed to hoe a garden or make a table, then I will be obeying God if I am true to the task I am performing. To do the work carefully and well, with love and respect for the nature of my task and with due attention to its purpose, is to unite myself to God's will in my work. In this way I become His instrument. He works through me. . . .

He may permit that through no fault of my own I may have to work madly and distractedly, due to my sins, and to the sins of the society in which I live. In that case I must tolerate it and make the best of what I cannot avoid. But let us not be blind to the distinction between sound, healthy work and unnatural toil.

—*Seeds of Contemplation*

COMMUNITY NOTES

News Announcements Requests

Annual TMC meeting is May 7:

All TMC members are cordially invited to the Annual Meeting and brunch of the Thomas Merton Center on Sunday, May 7, 11:00 am, at the home of Bob and Judy Foley. If you're not yet a TMC member and would like to join, look for membership forms in St. Catherine's Corner (the nook outside the church restroom) or contact Kay Williams at kaywill@pacbell.net or call her at (650) 270-4188.

Seton auction on May 8:

88% of the children at Seton school need financial support to be able to go to school there. The school's primary fundraiser is the annual golf tournament at Stanford's golf course, on Monday, May 8, which includes a silent auction. The school is collecting auction donations now—old or new treasures from your closet, or a trip or a stay in your Sierra cabin, etc. All proceeds from the golf tournament and auction event benefit the St. Elizabeth Seton Scholarship Fund. Contact the Seton office at tbarragan@setonpaloalto.org, or call (650) 326-9004.

Understanding Islam:

Tuesday, May 9, at 7:00 pm, there will be a discussion of the politics, policies, and current events that affect U.S. understanding of Islam and Muslims. Moderator is county supervisor Joe Simitian, and panelists are Ameena Jandali, Islamic Networks Group, and Jihad Turk, President of Bayan Claremont Islamic Graduate School. The event is in the Embarcadero Room at the Rinconada library, 1213 Newell, and is free. You can RSVP at www.commonwealthclub.org or (408) 299-5050.

St. Joseph the Worker:

From www.franciscanmedia.org.

Tomorrow is May Day, also known as International Labor Day and St. Joseph the Worker Day.

To foster deep devotion to Saint Joseph among Catholics, and in response to the "May Day" celebrations for workers sponsored by Communists, Pope Pius XII instituted the feast of Saint Joseph the Worker in 1955. This feast extends the long relationship between Joseph and the cause of workers in both Catholic faith and devotion. Beginning in the Book of Genesis, the dignity of human work has long been celebrated as a participation in the creative work of God. By work, humankind both fulfills the command found in Genesis to care for the earth (Gn 2:15) and to be productive in his labor. Saint Joseph, the carpenter and foster father of Jesus, is but one example of the holiness of human labor.

Jesus, too, was a carpenter. He learned the trade from Saint Joseph and spent his early adult years working side-by-side in Joseph's carpentry shop before leaving to pursue his ministry as preacher and healer. In his encyclical *Laborem Exercens*, Pope John Paul II stated: "the Church

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New schedule released:

The new 8:45 Liturgy schedule for Lectors and Eucharistic Ministers was sent out last week. There is also a copy in the work sacristy. If you didn't receive your copy, talk to John Arnold.

COMMUNITY FORUM

Ideas Opinions Reflections Concerns

Vatican calls on Catholics and Buddhists to work together to promote nonviolence:

Abridged from an article, April 24, 2017, by Joshua J. McElwee, NCR Vatican correspondent, at nronline.org.

The Vatican has called on Catholics and Buddhists to work together to teach wider society the value of a non-violent lifestyle, saying in a letter for an upcoming Buddhist holiday that the founders of the two faiths were alike in their promotion of peacemaking. "Jesus Christ and the Buddha were promoters of nonviolence as well as peacemakers," the Pontifical Council for Inter-religious Dialogue writes in a letter issued Saturday for the upcoming Buddhist holiday of Vesakh. "Though we recognize

the uniqueness of our two religions, to which we remain committed, we agree that violence comes forth from the human heart, and that personal evils lead to structural evils," the letter continues. "We are therefore called to a common enterprise."

Vesakh, celebrated by most Buddhists this year on May 10, commemorates the birth, enlightenment and death of Buddha. The Vatican letter, addressed to "Buddhist friends," is titled: "Christians and Buddhists: Walking Together on the Path of Nonviolence." It is signed by

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St. Joseph the Worker, continued:

considers it her task always to call attention to the dignity and rights of those who work, to condemn situations in which that dignity and those rights are violated, and to help to guide [social] changes so as to ensure authentic progress by man and society.”

Saint Joseph is held up as a model of such work. Pius XII emphasized this when he said, “The spirit flows to you and to all men from the heart of the God-man, Savior of the world, but certainly, no worker was ever more completely and profoundly penetrated by it than the foster father of Jesus, who lived with Him in closest intimacy and community of family life and work.”

To capture the devotion to Saint Joseph, in 1870, Pope Pius IX declared Saint Joseph the patron of the universal Church. In 1955, Pope Pius XII added the feast of Saint Joseph the Worker. This silent saint, given the task of caring and watching over the Virgin Mary and Jesus, now cares for and watches over the Church and models for all the dignity of human work.

This is the last Sunday of the month, so the bulletin includes an envelope for your monthly donation to the Thomas Merton Center. We rely on your support to keep this Mass and our programs going!

The lies are killing us:

The need for immigration reform:

Abridged from an article by Msgr. Arturo Bañuelas at uscatholic.org. Msgr. Bañuelas was pastor of St. Pius X Parish for 24 years, and is now pastor of St. Mark Parish, both in El Paso, Texas. He is nationally known for his work on border issues.

I come from the El Paso-Juárez border communities. For the past 15 years, El Paso has been ranked as the second safest city in the nation, while, just across the border, Ciudad Juárez ranks the second most dangerous city in the world. Daily in Juárez eight to 10 people are murdered, decapitated, kidnapped, tortured, or are simply disappeared.

Each year between 80,000 and 100,000 children are caught by the border patrol trying to cross illegally into the United States. In our parish we have a ministry with these children, children like 5-year-old Marisol, a beautiful little girl from Guatemala. She was caught trying to cross the border with a coyote, who had been paid to bring her to the United States. When she was caught, she had a piece of paper in her hand with a phone number in her Guatemalan village. During the whole trip she had kept it in her hand, but when the officers opened it, most of the numbers were missing. This little girl will perhaps forever be separated from her family.

Immigrants like Marisol show us that immigration reform is more than simply a matter of human rights for undocumented immigrants. It is a matter of survival for the

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Catholics and Buddhists, continued:

Cardinal Jean-Louis Tauran and Bishop Miguel Ángel Ayuso Guixot, the two leaders of the pontifical council. Quoting from Francis’ message for the 2017 World Day of Peace, the council states in the letter that Jesus “marked out the path of nonviolence. He walked that path to the very end, to the cross, whereby he became our peace and put an end to hostility,” the letter continues.

The letter then quotes from the Buddhist *Dhammapada*, saying Buddha “also heralded a message of nonviolence and peace. [Buddha] encouraged all to ‘overcome the angry by non-anger; overcome the wicked by goodness; overcome the miser by generosity; overcome the liar by truth,’” says the letter.

The letter ends with a call for Buddhists and Catholics to work together on nearly a dozen areas, including:

“to study the causes of violence: to teach our respective followers to combat evil within their hearts; to liberate both victims and perpetrators of violence from evil; to bring evil to light and challenge those who foment violence; [and] to form the hearts and minds of all, especially of children, to love and live in peace with everyone and with the environment.”

Francis has put a special emphasis on disarmament, peacemaking, and Jesus’ teachings of nonviolence during his papacy. In his World Day of Peace message he called on Christians to emulate Jesus way of acting nonviolently. In a March letter to the U.N. during talks on eliminating nuclear weapons, the pope said it is time for the international community to “go beyond” nuclear deterrence.

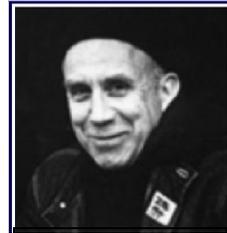
The United airlines debacle isn’t about customer service. It’s about the morality of capitalism:

Abridged from an article by James Martin, SJ, April 11, 2017, at americamagazine.org. Fr. Martin is editor at large at America and the author of Jesus: A Pilgrimage.

Here is why United Airlines kicking off and countenancing the assault of a paying customer is a big deal: It helps to reveal how corporate America often puts rules before people and how capitalism often places profits before human dignity. (I am speaking not only as a Jesuit priest but as a graduate of the Wharton School of Business, someone who considers himself a capitalist and a veteran of several years in corporate America.)

Overbooking is a device that most airlines use to maximize their profits. Unfilled seats mean lost revenue. This means that some people will inevitably be bumped

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“I see no contradiction between Buddhism and Christianity. I intend to become as good a Buddhist as I can.”

Immigration reform, continued:

poorest. No child of God should ever have to leave her family at 5 years of age to be able to eat and survive in our world. Like the majority of people who cross the border, these are not terrorists or drug smugglers but our brothers and sisters.

The growing anti-immigrant sentiment in our country since 9/11 did not happen because people suddenly wanted to become cruel and heartless. It began because people started believing a lie about who we Latinos are, both documented and undocumented. This is why immigration is a defining issue that is about us—all of us Latinos—and about how we will shape the future of our church and our country. There is a saying in Spanish, “*La mentira nos trae la muerte.*” Lies bring death. The lie is that immigrants, and by association all of us Latinos, are disposable as human beings and not worthy of human dignity and respect. And this lie is killing us.

... Sure, every nation has a right to protect its borders against impending threats, but immigrants working to feed their children are not a threat to anyone. Their presence is not a threat, it is a human right; and we support their right to a better life.

... Since the majority of the more than 90 nationalities that daily cross our borders are from the Americas, it is our *Latinidad* itself that is being attacked. We know that the root causes of immigration include extreme poverty, unemployment, political and military corruption, and government instability in the countries of origin.

... *Es mentira* (it is a lie) that immigrants will not learn English. In our parish we have some 100 people learning English to become citizens, and similar programs exist all over. *Es mentira* that all immigrants are here illegally.

The truth is that the majority are here on some type of visa. *Es mentira* that stronger enforcement along the U.S.-Mexico border will stop immigrants from crossing the border. It is jobs that bring immigrants to the United States. *Es mentira* that immigrants are draining our health care and educational systems. The fact is that immigrants contribute about \$90 billion in taxes, much more than the \$5 billion they use in services.

Despite these lies I feel optimistic because this is our time, this is Latino time. We are coming of age, and we want to help fashion a new nation: one that is more just, equal, and free for all citizens, especially the poorest. But we will need to do this the Latino way, grounded in a new vision we inherited from our indigenous ancestors, who said, “*Tu eres mi otro yo,*” (you are my other self). This is a profound spiritual vision of life, an economic program for justice, a cultural solution for peace, and an authentic reform for human dignity.

Tu eres mi otro yo is the Latino way. We are all linked as one. We stand together, or we fall together. We are each other, and we need to help each other. . . .

United airlines debacle, continued:

from flights. But in the airline’s economic calculus, this is deemed an acceptable trade-off. A customer’s inconvenience is subordinate to profits.

You can already see the inherent problem. The man had purchased a ticket from United, so, as a consumer, he was justified in expecting that he would be able to use it. That is the essence of capitalism: a fair exchange of money for goods or services. But the airline decided they had “overbooked” when some airline employees needed last-minute seats on the flight, so they asked passengers (who had already paid) if they would be willing to relinquish their seats. They offered increasing levels of money to make it more palatable. Several took the offer. Not surprisingly, one person did not want to leave. Why should he? He paid for his seat and was anxious to reach his destination. The airline had also entered into a contract with him. And the argument that the airline had the right to eject him is, to me, fallacious. It was not any sort of emergency. No matter what the fine print said, the man had a right to expect to fly that day.

... Is this a “first-world problem”? Yes, of course. But it is very much a “world problem” because the victims of a system that places profits before all else are everywhere. . . .

... The privileging of profits over people leads to unjust wages, poor working conditions, the degradation of the environment and assaults on human dignity.

A day after the incident, Oscar Munoz, United’s chief executive, apologized for the treatment of the passenger, saying that “no one should ever be treated that way.” . . . What is the solution, then, to a system that gave rise to such treatment? To recognize that profits are not the sole measure of a good decision in the corporate world. To realize that human beings are more important than money, no matter how much a free-market economist might object. To act morally. And to respect human dignity.

Please remember in your prayers this week: Denise Alongi, George Bouchey, Tom Carmody, George Chippendale, Sr. Fran Ciluaga, Mary Connors, Mike Cummings, Ken Dias, Fr. Thierry Geris, Deonna Gill, Emily Gill, Joanne Hasegawa, Dick Jackman, François Jamati, Michael Kiriti, Hunter Kubit, Fr. Lavagetto’s mother, 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.

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