



10th Sunday in Ordinary Time

June 10, 2018

Readings

This week:

Genesis 3:9–15

2 Corinthians 4:13–5:1

Mark 3:20–35

Next week:

Ezekiel 17:22–24

2 Corinthians 5:6–10

Mark 4:26–34

Psalm

With the Lord there is mercy, and fullness of redemption. (*Psalm 130*)

Today's presider is Fr. Larry Percell.

Today

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, June 11, 7:00 p.m.

TMC Liturgy Committee, Thomas House Library

Thursday, June 14, 7:15 p.m.

TMC Board of Directors, Thomas House Dining Room

Friday, June 15, 6:00 p.m.

STA Fish Fest Dinner, Thomas House

From Thomas Merton

My successes are not my own. The way to them was prepared by others. The fruit of my labors is not my own, for I am preparing the way for the achievements of another. Nor are my failures my own. They may spring from the failure of another, but they are also compensated for by another's achievement. Therefore, the meaning of my life is not to be looked for merely in the sum total of my own achievements. It is seen only in the complete integration of my achievements and failures with the achievements and failures of my own generation, my own society and time.

--No Man Is An Island

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

Multifaith Voices for Peace & Justice at STA June 11 at 7:00 p.m.:



From 7:00 p.m. to 7:30 p.m. (just 30 minutes) this coming Monday night, our parish will lead a “Peaceful Presence” session at St. Thomas Aquinas

Church, 751 Waverley Street in downtown Palo Alto.

Held each 11th day of the month (to commemorate 9/11), “Peaceful Presence” was designed by Multifaith Voices for Peace and Justice (of which our parish is an active member) to be a respite from the world, a time to gather our strength and offer prayers and readings from different faith traditions.

These Peaceful Presence sessions have rotated from local church to local church, but this is the first time our parish is hosting one. It will be at another local church, hosted by another faith community, in July.

All are welcome: those of all faith traditions and of no defined faith, those who are suffering at the hands of their own government, those who need a pause in the midst of intensive work on behalf of others, and all who would like to pray with others for the well-being of all. The prayer time will include elements from several religious traditions.

Please join us for this brief service, followed by refreshments in the garden.

Thomas House says “thanks but no thanks”:

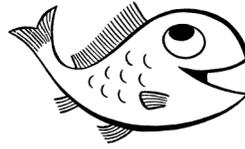
Thanks to everyone who has donated books and other items to the Thomas House. It is full!

We have many extra dishes, baskets and trays and a set of drapes in excellent condition left in the closet outside of the women's restroom in the basement. Please take home serving and other items brought to the Thomas House for social events--including the drapes! We may need to donate some of the excess items to allow space for basic hospitality supplies.

TMC bulletins online:

The TMC website awaits your perusal. Go to www.thomasmerton.org to find copies of the Sunday TMC bulletins, notices of events, and background on the Merton Center. Web master Jim Davis awaits your submissions: email them to jim_davis@pacbell.net.

Friday Fish Fest June 15 at Thomas House:



Shut your kitchen door and come on down to the Thomas House for a tasty fish and cole-slaw supper at the STA Friday Fish Fest on June 15.

We start at 6:00 p.m. and finish by 8:00, and in between there is camaraderie, laughter, sharing, learning about folks whose faces may be familiar but whose stories are not. Sponsored by the STA Site Committee, the Fish Fest draws folks from all the STA Mass communities--there are 6 distinct groups, each clustered around a particular daily or Sunday Mass. This is a chance to cross-pollinate!

We ask for a \$5 donation for the meal, and \$2 each for a glass of wine or a beer. You are free to bring a dessert to share, but otherwise, the fare is simply fish and chips with coleslaw on the side.

RSVP is necessary, to be sure we have enough fish! Helen Baumann, hbaumann@aol.com, 650-327-9236.

“The Nuns, the Priests, and the Bombs”: a film June 22 at Redwood City Catholic Worker:

Nuclear disarmament activists challenge the security and legality of America's nuclear weapons when they walk into top-secret facilities. Are they criminals or prophets sending a wake-up call to the world? ICAN (Intl Campaign to Abolish Nuclear Weapons) and 122 countries of the United Nations all said we should ban nuclear weapons. So if not now, when?

You are invited to a showing of this film, directed by Helen Young:

WHEN & WHERE: Friday June 22, 2018
6:30 pm refreshments, 7:00 pm film starts
Redwood City Catholic Worker
545 Cassia Street, Redwood City, CA
Call 650-366-4415 for more information
Or email susan.s.crane@gmail.com



COMMUNITY FORUM

Ideas Opinions Reflections Concerns

Women's ordination from a British view:

It cannot be healthy when members of a household, including the household of the faith, are forbidden from talking about certain topics. This includes the ever-relevant topic of the ordination of women. Pope John Paul II attempted to stifle the conversation in 1994. His apostolic letter, *Ordinatio Sacerdotalis*, concluded: "I declare that the Church has no authority whatsoever to confer priestly ordination on women, and that this judgment is to be definitively held by all the Church's faithful."

The debate has never been entirely silenced, but senior church figures have kept off the subject. In a recent interview Cardinal Christoph Schönborn of Vienna, described by Pope Francis as a fine theologian, appears to have broken the taboo, reportedly saying that the question of women's ordination could "only be clarified at an [ecumenical] council. It cannot be solved by a pope alone. It is far too important a question for it to be solved from the desk of a pope." Asked if he was referring to the possibility of women deacons in the Catholic Church, he said he meant bishops, priests and deacons.

The significance of Cardinal Schönborn's comments has been boosted by a forthright riposte from the new Prefect of the Congregation for the Doctrine of the Faith. Archbishop (soon to be Cardinal) Luis Ladaria wrote in *L'Osservatore Romano* that suggesting that the matter was still open for discussion "creates serious confusion among the faithful". But on this point the faithful are only too happy to be confused, even seriously. Nor are they quite as theologically harebrained as he seems to imply. The faithful do talk about such things, and should be encouraged to do so openly and intelligently. The position of women in the Catholic Church is right at the very top of the Church's current agenda. But it cannot be discussed in an honest way if, on the orders of an all-male hierarchy, and on intellectually shaky ground, female ordination must not even be mentioned. Archbishop Ladaria is worried about undermining the authority of the Church's magisterium. That cuts both ways.

There has to be a debate. If the case made for the impossibility of the ordination of women made by Pope John Paul II, and by the earlier CDF statement *Inter In-*

signiores of 1976, is carefully examined, it will become clearer to what extent it reflects subjective cultural preferences that are now not so self-evident. The significance of "maleness" and of gender in general is contested in a way that was unheard of 40 years ago. And the experience of ordained female ministry in the Anglican Communion gives us much valuable evidence that was not available then. It would be hard to argue that the understanding of the ordained ministry in the Church of England has been revolutionised by, say, the ordination of a woman as the Bishop of London. In fact, many argue that women priests have simply been drawn into a clericalised caste system that needed a fundamental shake-up. So let the household conversation proceed, and see where the Spirit leads it.

--The Editors, *The Tablet*, June 6, 2018 [*The Tablet* is a self-described progressive Catholic international weekly review published in London, founded in 1840 and published continually ever since.]

(Sports, continued from page 4)

titions can be a context for people to have encounters with others very different from themselves and even help them to have a glimpse of the unity of the human family. As Pope Francis puts it, "This is possible because the language of sports is universal; it extends across borders, language, race, religion and ideology; it possesses the capacity to unite people together, by fostering dialogue and acceptance." The document also says that because there are human goods associated with sports, all who wish to participate should be able to do so. The document mentions in particular poor or displaced children, physically or intellectually disabled persons and persons without housing and refugees. It also mentions that in some parts of the world girls and women are not allowed to participate in sports and thus cannot experience the joy and benefits of such activities. It points to the Special Olympics and the Paralympics, as well as the Homeless World Cup and the creation of a Refugee Olympic Team in 2016 as signs of hope with regard to creating a culture of inclusion in sports. #

PRAY FOR US: Please remember in your prayers this week Denise Alongi, George Bouchey, Tom Carmody, George Chippendale, Mary Connors, Mike Cummings, Ken Dias, Pat Dietrich, Dick Freeman, Fr. Thierry Geris, Deonna Gill, Emily Gill, Joanne Hasegawa, Fr. John Hester, Dean Judd, Hunter Kubit, Dick Jackman, 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 editors: Michelle Hogan, Kay Williams. See listing adjacent.]

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Bulletin submissions must be e-mailed by Thursday noon or phoned by Thursday, 9:00 pm, to:
Kay, kaywill@pacbell.net, (650) 270-4188.
Michelle, myhogan@comcast.net, (650) 493-8452.

Catholic Church cares about sports:

[By Patrick Kelly, *America*, June 07, 2018. Patrick Kelly, S.J., is one of the experts who contributed to the revision of the first major Vatican document about sports “Giving the best of yourself: A document on the Christian perspective on sport and the human person.” He also participated in the press conference at the Vatican for the release of the document on June 1.]

It is well known that Pope Francis, in his speech to fellow cardinals in the general congregation to elect a new pope, recalled the passage from *Revelation* where Jesus says “Behold I stand at the door and knock.” The image that came to his mind, however, was not typical. He imagined Jesus standing inside the church at the door and knocking wanting to get outside into the world to be with people where they were living their lives.

The church is taking a significant step in this direction with the publication of its first major document about sports. This document attends closely to what happens to the human person in the context of playing sports and asks what leads to his or her integral development or to diminishment and desolation. It also considers the impact of sports on society, the pursuit of the common good and the unity of the human family. While the document is outward looking, one of the surprising features for many readers may be the parts about play and sport as a dimension of the cultural and theological heritage of the church.

It is important to note that with respect to play and sport as experienced in the history of the church, it is lay people who are the principal actors. Lay people played games and sports on feast days throughout the medieval period, were the students playing sports in the humanist and early Jesuit schools and later Catholic schools and are the players and coaches (and owners) in contemporary contexts in different parts of the world.

It is fitting, then, that the document is published by the Dicastery for Laity, Family and Life, which has responsibility for animating and encouraging the vocation of lay people in the church and the world. The document points out that while sports historians tend to characterize Christian attitudes toward the body as negative, in fact Christians traditionally have emphasized the goodness of the material world and that the person is a unity of body, soul and spirit. ... The document also points out that St. Thomas Aquinas had asked in his *Summa Theologica*, “Can there be a virtue about games?” His answer: “Yes.” For Thomas, virtue was associated with moderation and so working or studying all the time would be excessive. There was a need for play and recreation in a fully human life.

This “play ethic” was the central influence on late medieval preaching about games and sports and led the humanists and early Jesuits to provide time for play and sport during the school day and later Catholics to do the same, including in the United States. For Thomas, play is not merely the “pause that refreshes,” however, so that the person can get back to what is really

important—that is, work. This would see the value of play in something outside of itself. Rather, he insists that play is engaged in for its own sake. The enjoyment a person experiences in play, however, is directed toward the end of the recreation or restoration of the person.



This heritage is very relevant for the United States because our culture was formed, in part, by the rejection of some of its elements. Since the Puritans began to associate godliness with work, they also began to regard play as trivial and

even associated it with sin in a new way. The Puritans eliminated “fast days,” during which people had for many centuries played games and sports. The industrial revolution and the further development of a capitalist economy only strengthened the “work ethic.”

It should be mentioned that although this was the dominant trajectory in the United States, several prominent Protestant ministers, historically and more recently, have resisted what they saw as the overemphasis on work and argued passionately for the importance of play. The problem with the dominant trajectory is that when play itself is not taken seriously, play activities such as sports are vulnerable to being viewed merely as means to other ends. Pope Francis touched on this kind of problem when he recalled joyful outings in his youth to the football (soccer) stadium, by himself or with his family. The pope told a delegation of Italian football teams that there was an air of celebration about these days and said: “I would hope that football and all other popular sports can take back that element of celebration. Today football also operates within the world of business, marketing, television, etc. But the economic aspect must not prevail over that of the sport; [when it does so] it risks contaminating everything on the international, national and even local level.” “It is important that sports remain a game!” the pope said. “Only by remaining a game will it do good for the body and spirit.”

One way playing team sports does good for the human person is by providing a context within which he or she experiences community. As Pope Francis puts it in his introductory letter to the document: “The need for others includes not only teammates but also managers, coaches, supporters, the family; in short, all those people who, with commitment and dedication, make it possible to ‘give the best of oneself.’ All this makes sports a catalyst for experiences of community, of the human family.... We reach great results, in sports as in life, together, as a team.”

One of the positive dimensions of sport in our internet age is that it provides young people with opportunities for face-to-face encounters while they are engaging in an activity that stirs passions. In such a context, they must learn to exercise self-control and how to manage conflicts within the team. The document points out that solidarity in the Christian sense needs to go beyond the members of one’s own team, however. Peaceful compe-

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