



Twelfth Sunday in Ordinary Time

June 21, 2020

Readings

This week:

Jeremiah 20:10–13

Romans 5:12–15

Matthew 10:26–33

Next week:

2 Kings 4:8–11, 14–16a

Romans 6:3–4, 8–11

Matthew 10:37–42

Psalm

Lord, in your great love, answer me. (*Psalm 69*)

Today

In this time of COVID-19 restrictions, we are not celebrating Mass at St. Thomas Aquinas Church at 8:45 as usual. When we are able to resume in-person liturgies, we will be starting our Mass at 9:00 a.m. at St. Thomas Aquinas Church, located at Waverley and Homer Streets in 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. While we are sheltering-in-place, donations can be made through our website, www.thomasmerton.org. Click on the “Donate” tab to make a donation via credit card or direct deposit. Or you may mail your donation check to: TMC, P. O. Box 60061, Palo Alto, CA 94306.

Calendar

Sunday, June 21, 1:00 pm, via Zoom

TMC (virtual) Coffee and Donuts
(Zoom link to meeting is on Page 2.)

Wednesday, June 24, 5:00 pm, via Zoom

TMC Racism Discussion Group (contact
Bob Foley at bob.foley@gmail.com)

From Thomas Merton

The mystique of Negro non-violence holds that the victory of truth is inevitable but that the redemption of individuals is not inevitable. Though the truth will win, since in Christ it has already conquered, not everyone can “come to the light”—for if his words are darkness, he fears to let them be seen....

The purpose of non-violent protest, in its deepest and most spiritual dimensions, is then to awaken the conscience of the white man to the awful reality of his injustice and of his sin, so that he will be able to see that the Negro problem is really a *White* problem: that the cancer of injustice and hate, which is eating white society and is only partly manifested in racial segregation with all its consequences, *is rooted in the heart of the white man himself.*

Only if the white man sees this will he be able gradually to understand the real nature of the problem and take steps to save himself and his society from complete ruin...

—“Letters to a White Liberal,” in *Ramparts Magazine*, December 1963

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. Visit: www.thomasmerton.org.

COMMUNITY NOTES

News Announcements Requests

TMC Coffee Hour invitation (via Zoom):

NOTE: This is our new dedicated TMC Zoom account log-in information.

On Sunday, June 21, at 1:00 pm, please join the TMC Coffee and Donut Hour—via Zoom. Here is the information: (no password necessary):

Join Zoom Meeting:

<https://us02web.zoom.us/j/81402157461>

Meeting ID: 814 0215 7461

One tap mobile:

+16699006833,,81402157461#,1#,158515# US (San Jose)

Or by telephone: +1 669 900 6833 US (San Jose)

Questions: Call Kay Williams, 650-270-4188

Renovation of STA Memorial Garden plaques:

The Memorial Garden, located in the area adjacent to St. Thomas Aquinas Church, is a place where the deceased families of parishioners are memorialized. For the living, it is a place for meditation and contemplation. The plaques are a reminder that, though dead, the deceased are still with us. Planning began in 1998 and the Garden was dedicated in 2000. Many volunteers contributed time and support. The marble pillars upon which the plaques are mounted are the former communion rails from St. Albert The Great Church.

New Plaques

Irreparable damage caused by weather and other factors created the need to replace all the existing plaques. The new plaques are made of zinc and will be installed as soon as the church painting is completed.

Parishioners, former parishioners, and their families may purchase plaques by obtaining a Plaque Request form e-mailing Fr. Stasys: estanislaomikalonis@dsj.org.

The plaques consist of 2 lines: Full name of deceased on one line and date of birth and date of death on 2nd line. The cost is \$200 per plaque (Payable to: Saint Thomas Aquinas Parish. Memo: Memorial Garden Plaque).

Orders for plaques may be placed at any time but for practical reasons engraving and mounting are done only when four orders have been received. You may call Joann Meredith, 650 325 4152 with questions.

Nancy Marty has died:

TMC Member Nancy Elisabeth Marty (84) died on June 12 after a time of declining health. She and Richard and their two children were with her. Obituary at <https://www.crippenandflynnchapels.com/obituary/>

TMC Board: Gerard McGuire, gerardmc@aol.com, 650-814-2223

Bulletin: Kay Williams, kaywill@pacbell.net

Finance: Helena Wee, 650-520-7556, shhwee@sbeglobal.net

Hospitality: Jim Davis, 650-704-8002

Liturgy: John Arnold, 650-269-2950, jsaoso@comcast.net
Sally Benson, 408-464-0750, sallymbenson@gmail.com

Membership: Kay Williams, 650-270-4188, kaywill@pacbell.net

Adult Education: Jim Davis, 650-704-8002, Jim_Davis@pacbell.net
Mary Coady, 650-261-9155, coady_94025@yahoo.com

Website: Jim Davis, 650-704-8002, james_davis@pacbell.net

Masses streamed from STA church:

1) **Parish Mass:** Attend Mass at 11:00 am, streamed from STA church every Sunday morning and celebrated by STA pastor Fr. Stasys Mikalonis or vicar Fr. Sev Kuupuo: <https://dsj.zoom.us/j/759166471>

2) **Stanford Catholic Community:** Attend Mass at 4:30 p.m. every Sunday, streamed from STA church and celebrated by the Dominican priests of the Stanford Catholic Community (including Fr. Xavier Lavagetto, who has celebrated the TMC Mass once a month for several years): go to www.stanfordcatholic.org for that day's link to the YouTube channel.

Outdoor daily Mass:

Daily Mass is celebrated @ Saint Elizabeth Seton School Playground, Mon-Sat at 8:30 a.m.

On 6/15, STA Parish was able to resume our daily masses with a very good attendance. We are happy to slowly and carefully get back together. As a reminder, we will continue our outdoor Masses for a maximum of 25 people, including the priest. Join us at 8.30 am (Monday through Saturday), at the Saint Elizabeth Seton School Playground (1095 Channing Ave). We will follow the following protocol discussed at our Liturgy Board.

1. Sign up online the day before: <https://signup.com/go/BFXCBjR>

2. Upon arrival: A. Sanitize your hands. B. Cross off 1 number per individual on the white board chart. C. Sanitize your hands again. - Person #26, sadly, will not be admitted. This is painful and hard to write. However, we really must follow safety instructions.

Non-signed up people: If you happen to walk by and would like to attend Mass, check the chart. If there are spots available, you are welcome to come in (but not before 8.30 am, to respect those that signed up). Please, follow A, B and C instructions. Have your face mask and hand sanitizer ready, just in case.

- Bring and wear your face mask at all times during the Mass.

- Bring and use your own chair or mat. No benches or chairs will be provided. (We will have special accommodations for those who might need it.)

- Bring and use your hand sanitizer.

- Keep social distance (minimum of 6 feet) at all times.

- No daily missals will be provided.

- Holy Communion reception will be explained on site.

PRAY FOR US: Please remember in your prayers this week Art Adams, Denise Alongi, Rudy Bahr, Char Buchholz, Tom Carmody, Kerry Carmody, George Chippendale, Mary Connors, Mike Cummings, Jim Davis, Ken Dias, Pat Dietrich, Dick Freeman, 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, Patricia Markee, Mercedes McCaffrey, Maureen Mooney, Susan Miller, Hayden Pastorini, Paul Prochaska, Anne Rush, Priya Smith, Bernice Sullivan, Jean Vistica, Dolores Walsh, and T. J. Wooten. [Add/subtract names by e-mailing Kay Williams, kaywill@pacbell.net]

COMMUNITY FORUM

Ideas Opinions Reflections Concerns

Why Juneteenth Matters:

(By Jamelle Bouie, Opinion Columnist, *New York Times*, June 18, 2020)

Neither Abraham Lincoln nor the Republican Party freed the slaves. They helped set freedom in motion and eventually codified it into law with the 13th Amendment, but they were not themselves responsible for the end of slavery. They were not the ones who brought about its final destruction.

Who freed the slaves? The slaves freed the slaves.

“Slave resistance,” as the historian Manisha Sinha points out in “The Slave’s Cause: A History of Abolition,” “lay at the heart of the abolition movement.”

“Prominent slave revolts marked the turn toward immediate abolition,” Sinha writes, and “fugitive slaves united all factions of the movement and led the abolitionists to justify revolutionary resistance to slavery.”

When secession turned to war, it was enslaved people who turned a narrow conflict over union into a revolutionary war for freedom. “From the first guns at Sumter, the strongest advocates of emancipation were the slaves themselves,” the historian Ira Berlin wrote in 1992. “Lacking political standing or public voice, forbidden access to the weapons of war, slaves tossed aside the grand pronouncements of Lincoln and other Union leaders that the sectional conflict was only a war for national unity and moved directly to put their own freedom — and that of their posterity — atop the national agenda.”

All of this is apropos of Juneteenth, which commemorates June 19, 1865, when Gen. Gordon Granger entered Galveston, Texas, to lead the Union occupation force and delivered the news of the Emancipation Proclamation to enslaved people in the region. This holiday, which only became a nationwide celebration (among black Americans) in the 20th century, has grown in stature over the last decade as a result of key anniversaries (2011 to 2015 was the sesquicentennial of the Civil War), trends in public opinion (the growing racial liberalism of left-leaning whites), and the rise of the Black Lives Matter movement.

Over the last week, as Americans continued to protest police brutality, institutional racism and structural disadvantage in cities and towns across the country, elected officials in New York and Virginia have announced plans to make Juneteenth a paid holiday, as have a number of prominent businesses like Nike, Twitter and the NFL.

There’s obviously a certain opportunism here, an attempt to respond to the moment and win favorable coverage, with as little sacrifice as possible. (Paid holidays, while nice, are a grossly inadequate response to calls for justice and equality.) But if Americans are going to mark and celebrate Juneteenth, then they should do so with the knowledge and awareness of the agency of enslaved people.

Emancipation wasn’t a gift bestowed on the slaves; it was something they took for themselves, the culmination of their long struggle for freedom, which began as

soon as chattel slavery was established in the 17th century, and gained even greater steam with the Revolution and the birth of a country committed, at least rhetorically, to freedom and equality. **In fighting that struggle, black Americans would open up new vistas of democratic possibility for the entire country.**

To return to Ira Berlin — who tackled this subject in “The Long Emancipation: The Demise of Slavery in the United States” — it is useful to look at the end of slavery as “a near-century-long process” rather than “the work of a moment, even if that moment was a great civil war.” Those in bondage were part of this process at every step of the way, from resistance and rebellion to escape, which gave them the chance, as free blacks, to weigh directly on the politics of slavery. “They gave the slaves’ oppositional activities a political form,” Berlin writes, “denying the masters’ claim that malingering and tool breaking were reflections of African idiocy and indolence, that sabotage represented the mindless thrashings of a primitive people, and that outsiders were the ones who always inspired conspiracies and insurrections.”

By pushing the question of emancipation into public view, black Americans raised the issue of their “status in freedom” and therefore “the question of citizenship and its attributes.” And as the historian Martha Jones details in “Birthright Citizens: A History of Race and Rights in Antebellum America,” **it is black advocacy that ultimately shapes the nation’s understanding of what it means to be an American citizen.** “Never just objects of judicial, legislative, or antislavery thought,” black Americans “drove lawmakers to refine their thinking about citizenship. On the necessity of debating birthright citizenship, black Americans forced the issue.”

After the Civil War, black Americans — free and freed — would work to realize the promise of emancipation, and to make the South a true democracy. They abolished property qualifications for voting and officeholding, instituted universal manhood suffrage, opened the region’s first public schools and made them available to all children. They stood against racial distinctions and discrimination in public life and sought assistance for the poor and disadvantaged. Just a few years removed from degradation and social death, these millions, wrote W.E.B. Du Bois in “Black Reconstruction in America,” “took decisive and encouraging steps toward the widening and strengthening of human democracy.”

Juneteenth may mark just one moment in the struggle for emancipation, but the holiday gives us an occasion to reflect on the profound contributions of enslaved black Americans to the cause of human freedom. It gives us another way to recognize the central place of slavery and its demise in our national story. And it gives us an opportunity to remember that American democracy has more authors than the shrewd lawyers and erudite farmer-philosophers of the Revolution, that our experiment in liberty owes as much to the men and women who toiled in bondage as it does to anyone else in this nation’s history.

[Jamelle Bouie became a *New York Times* Opinion columnist in 2019. Before that he was the chief political correspondent for Slate magazine. He is based in Charlottesville, Va., and Washington.]

Blind to equality yet?

(By Sr. Joan Chittister, *NCR*, 6/19/20)

Back in the quiet of their homes, the world is awash in questions. **The first question:** What is going on? And what supports it? **The answer:** What's going on?! Racism is going on! Everywhere....

The second question: I thought we solved this. What happened to start it again? **Then there's this question:** Why does it just keep coming up? ...

First, never mind the racists around the edges. Let's start with the important things: like the church, for instance.

In that case, in the 16th century, theologians supported the theology of limitation — that God created some people inferior to others who were to be enslaved for their own good. They argued the morality of white racism and its righteous control over those — the natives — who had no capacity to receive the faith, they said, or live human lives. Despite the quality and artistry of the civilizations they had built before us.

This conquest and enslavement of whole peoples is a seedbed of white shame that has lasted for decades, for centuries, and must finally be weeded out now.

One man, Dominican Fr. Bartolomé de Las Casas, debated those ideas at the highest levels of church and state until 1537 when Pope Paul III issued *Sublimis Deus*, declaring that Indians were rational and in 1542, King Charles V promulgated the *New Laws* that outlawed the enslavement of Indians.

How long have these ideas been in our DNA? For centuries, all documents to the contrary. And do you notice? No one wrote a document saying that white superiority is a myth, a sin, a crime against humanity. Only that slavery was forbidden.

The white scandal of natural superiority marked the Western World and has never been foresworn. Worse, it lives in pockets up and down all the Main Streets of the White World yet — all proof to the contrary.

What happened to bring this up again? We thought it was solved.

Systemic racism has marked every institution, every major social system since the first slave boat arrived in U.S. ports and the first slave trading began in the public markets... [It] has only gotten worse over the years.

From the moment of emancipation on, law was used to control even the occupation of freed slaves who were confined to agriculture, domestic work, and service jobs — just what they had been doing before emancipation. But none of those occupations were protected by the labor legislation that dealt with jobs in other categories. No laws defined the wages, benefits, working conditions or protection from discrimination in agriculture, or domestic help, or service jobs. Which means that a whole population of people were enslaved without being enslaved. There simply was no real "getting ahead."

Jim Crow laws managed to erase most of what were meant to be the gains that came from emancipation. As in no drinking at white water fountains in the heat of the day. So slaves were enslaved without being enslaved. Go figure.

Later, even after the move for new civil rights legisla-

tion in our own time, the system managed to get around them. Medical care was refused to the neediest people in the United States by doctors who wouldn't accept the little health care blacks had access to for their children.

Inner city schools were under-resourced and teachers denied the materials they needed to develop their classroom preparations. In the end, then, it also affected higher educational opportunities for children who would then lack that background.

Real estate was ghettoized. Once agents popularized the notion that one black family in a neighborhood lowered the value of every other house on the block, blacks couldn't buy a house there...

Ask Cesar Chavez what that lack of equal protection did to farmworkers in California, for instance. Or waiters and waitresses whose income has been reduced to getting tips rather than be able to depend on living wages...

But most shameful of all were the run amok police departments that trapped blacks in their blackness. They stopped African American drivers and arrested them on bogus charges; they stopped blacks and seized their property, their time, and their freedom until they were finally released on no charges at all; they stopped blacks and arrested them on "suspicion" of nothing or gave double the attention to half the drugs that whites carried and with double or more the prison time; and they stopped and, we know with our own eyes now, they killed blacks — with impunity.

When did it begin? Centuries ago. When will it end? Maybe now. Maybe now that whites, too, are finally seeing the sin of it all and are embarrassed by it, pained by it, ashamed of it.

But, from where I stand, don't be sure that change can be taken for granted, that it will move another inch unless we keep up the pressure to save our own souls if nothing else.

The fact is that sin is very hard for sinners to see. For instance, let me use another example. A little example. A tiny example that you may at first consider meaningless. To see what we have done as a church to counter systemic slavery, I went to the Catholic catechism to see what it said about certain kinds of social sin.

"Consideration of racism is grounded in fundamental scriptural beliefs: equal dignity of all people, created in God's image; and Christ's redemption of all," writes Jesuit Fr. Fred Kammer in the Jesuit Social Research Institute article "Catholic Social Teaching and Racism." He continues, "The Catechism of the Catholic Church spells this out: 'The equality of men rests essentially on their dignity as persons and the rights that flow from it.'"

And the U.S. bishops' conference document, "Brothers and Sisters to Us," states:

"Racism is not merely one sin among many; it is a radical evil that divides the human family."

Get it? Read it carefully. We're all about equality — and we can't even get them to slip in the notion that, as the catechism says, "the equality of men *and women* rests essentially on their dignity as persons."

Keep going. Don't think it's over. Don't give up. Don't give in — and maybe someday **blacks and whites, men and women** will get those questions answered and the equality we promise, as well. #