

The Our Father in Italian, Korean,
Tagalog, and Hawaiian...

Padre nostro che sei nei cieli,
sia santificato il tuo nome;
venga il tuo regno,
sia fatta la tua volontà,
come in cielo così in terra.
Dacci oggi il nostro pane quotidiano,
rimetti a noi i nostri debiti,
come noi li rimettiamo ai nostri debitori
e non ci indurre in tentazione,
ma liberaci dal male.

Ang Ama Namin
Ama namin sumasalangit ka,
sambahin ang ngaian mo.
Mapasaamin ang kaharian mo.
Sundin ang loob mo dito sa lupa
para ng sa langit. Bigyan mo kami
ngayon ng aming kakanin sa araw-
araw. At patawarin mo kami sa aming
mga sala para ng pagpapatawad
namin sa nagkakasala sa amin. At
huwag mo kaming ipahintulot sa
tukso, at ladya mo kami sa
lahat ng masama.
Amen.

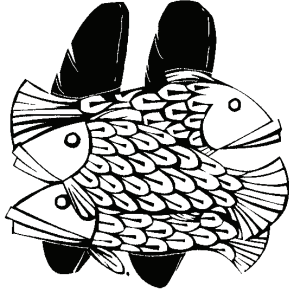
하늘에 계신 우리 아버지
아버지의 이름이 거룩히 빛나시며
아버지의 나라가 오시며
아버지의 뜻이 하늘에서와 같이 땅에서도 이루어지소
서.
오늘 저희에게 일용할 양식을 주시고
저희에게 잘못된 이를 저희가 용서하오니
저희 죄를 용서하시고
저희를 유혹에 빠지지 않게 하시고
악에서 구하소서.

**E ko mākou Makua i loko o ka lani,
E ho'āno 'ia Kou inoa.
E hiki mai Kou aupuni;
E mālama 'ia Kou makemake ma ka
honua nei,
E like me ia i mālama 'ia ma ka lani lā;
E hā'awi mai ia makou i kēia la i 'ai na
makou no nēia lā;
E kala mai ho'i iā mākou i kā mākou
lawehala 'ana,
Me mākou e kala nei i ka po'e i lawehala i
kā mākou.
Mai ho'oku'u 'Oe iā mākou i ka ho'owale-
wale 'ia mai;
E ho'opakele nō na'e iā mākou i ka ino**

Jesus was finished praying in a certain place, and when he had finished, one of his disciples said to him, “Lord, teach us to pray just as John taught his disciples.” He said to them when you pray, say: Father, hallowed be your name, your kingdom come. Give us each day our daily bread and forgive us our sins as we forgive everyone in debt to us, and do not subject us to the final test.

LUKE 11

**ST FRANCIS OF ASSISI CHURCH+SUNDAY
XVII+25 JULY 2010**



FISHES AND LOAVES

There were last week 101 identified givers who gave \$2131.95.

Unidentified gave \$343. Fuel brought in \$880.00 Donations received in memory of Pam Guarino came to \$280. A Hawaii donation came to \$100.

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Punch list...I did not know what one was until I was involved in a big renovation. Well I should compile a punch list for the parish facilities and procedures. (A punch list notes all the things that still need to be done or done better.)

On the punch list since last fall was a rather necessary item: how do we record donations and how do we retrieve the records?

It was not until last January that the challenge at St Francis in this area became clear. We are closing in on it but...

First of all, we needed counters that were not on the staff. Hooray and thanks...we have them!

But there were the envelopes that the cash came in, the checks came in and the identified checks but which were not part of the envelope system. We need all three identified so we can measure how we are doing. Checks not in envelopes had been mushed in with loose cash! The names and addresses of donors were not recorded, the checks were not photocopied. We have an excel sheet but no totals available and no template for a mail merge acknowledgment of donations that the IRS requires. Acknowledgements of donations...some went out in February but without my signature and these were not legal. So far the IRS has not noticed.

We need the counters or other volunteers to alphabetize the envelopes at the beginning following the rule of not touching something twice when it can be organized from the start. Then we need a software program that records the totals per identified giver and then runs a letter of acknowledgment suitable for the IRS. HW

LORD TEACH US TO...

We have been blessed with great resources for prayer...American and otherwise.

Thomas Merton is still in print and still popular. All the classic authors from Juilian of Norwich to John of the Cross to Newman are in paperback and on the internet.

They all have a few things in common. They write for adults. They write for adults who love others and are part of a community. They write out of experience and not from theory.

Even the monastic tradition of Merton (seen below at his ordination) provided help for people "in the world." Merton was always a best seller.

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Merton the Teacher of Prayer

God rises up out of the sea like a treasure in the waves, and when language recedes His brightness remains on the shores of our own being.

(pp. 94)

Contradictions have always existed in the soul of man. But it is only when we prefer analysis to silence that they become a constant and insoluble problem. We are not meant to resolve all contradictions but to live with them and rise above them... The phrase self-conquest can come to sound odious because very often it can mean not the conquest of ourselves but a conquest *by* ourselves. A victory we have won by our own power. Over what? Precisely over what is other than ourself. Real self-conquest is the conquest of ourselves not by ourselves but by the Holy Spirit. Self-conquest is really self-surrender.

(p. 20)

There is no technique for finding Him. They find Him by *His will*.

(p. 107)

As long as I am content to know that He is infinitely greater than I, and that I cannot know Him unless He shows Himself to me, I will have Peace, and He will be near me and in me, and I will rest in Him.

(p. 109)

A Protestant Hymn on today's Gospel by Ednah Cheney

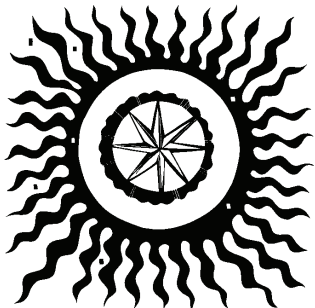
At first I prayed for light:
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!

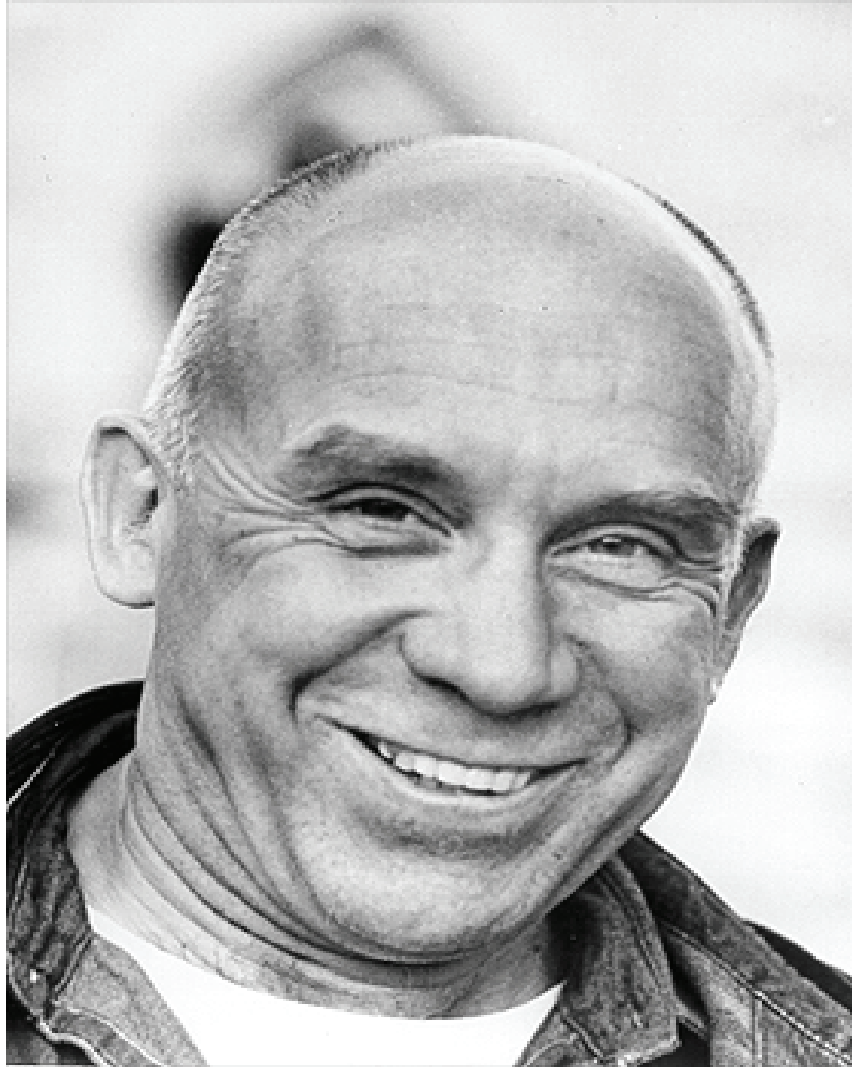
And next I prayed for strength:
That I might tread the road
With firm, unfaltering feet, and win
The heavens' serene abode.

And then I prayed for faith:
Could I but trust my God,
I'd live infolded in His peace,
Though foes were all abroad.

But now I pray for love:
Deep love to God and man;
A living love that will not fail,
However dark His plan.

And light and strength and faith
Are opening everywhere!
God waited patiently until
I prayed the larger prayer.





My Lord God, I have no idea where I am going...

I do not see the road ahead of me
Nor do I really know myself,
And the fact that I think I am following your will
Does not mean that I am actually doing so. But I believe that the desire to please you
Does in fact please you.
And I hope that I will never do anything apart from that desire.
And I know that if I do this,
You will lead me by the right road
Though I may know nothing about it.
Therefore will I trust you always
though I may seem to be lost and in the shadow of death.
I will not fear, for you are ever with me,
And you will never leave me to face my struggles alone.

-- Thomas Merton



People Who Lived This Gospel Thomas Merton

Merton almost single handedly revived a deeply traditional spirituality (way back before the Counter-Reformation) for Catholics and wove it into a profound witness to the social needs not only of his day, but ours.

1915 - January 31-born at Prades, France, son of Owen Merton (artist from New Zealand) and of Ruth Jenkins (artist from USA)

1916 - moved to USA, lived at Douglaston, L.I. (with his mother's family)

1921 - his mother dies-from cancer

1922 - in Bermuda with his father who went there to paint

1925 - to France with his father, lived at St. Antonin

1926 - entered Lycee Ingres, Montauban, France

1928 - to England-Ripley Court school, then to Oakham (1929)

1931 - his father dies of a brain tumor

1932 - at Oakham School he acquired a scholarship to Clare College, Cambridge

1933 - visited Italy, spent summer in USA, entered Cambridge in the fall - study of modern languages (French and Italian)

1934 - left Cambridge and returned to USA

1935 - entered Columbia University

1937 - at Columbia - editor of the 1937 Yearbook and art editor of the Columbia Jester

1938 - graduated from Columbia, began work on M.A.

1938 - November 16 - received into the Catholic Church at Corpus Christi Church

1940 - 1941 - taught English at St. Bonaventure College

1941 - December 10-entered the Abbey of Our Lady of Gethsemani, Trappist, Kentucky.

1944 - March 19-made simple vows, published Thirty Poems

1946 - A Man in the Divided Sea

1947 - March 19-solemn vows, published Exile Ends in Glory

1948 - Publication of best-seller autobiography, The Seven Storey Mountain and What Are These Wounds?

1949 - May 26-ordained priest; Seeds of Contemplation; The Tears of the Blind Lions; The Waters of Siloe

1951 - 1955 - Master of Scholastics (students for priesthood)

1951 - The Ascent to Truth

1953 - The Sign of Jonas

1955 - No Man Is an Island

1955 - 1965 - Master of Novices

1956 - The Living Bread

1957 - The Silent Life; The Strange Islands

1958 - Thoughts in Solitude

1959 - The Secular Journal of Thomas Merton; Selected Poems

1960 - Disputed Questions; The Wisdom of the Desert

1961 - The New Man; The Behavior of Titans

1961 -Emblems of a Season of Fury; Life and Holiness; The Last of the Fathers
1964 - Seeds of Destruction
1965 - Gandhi on Non-Violence; The Way of Chuang Tzu; Seasons of Celebration
1965 - 1968 - lived as a hermit on the grounds of the monastery
1966 - Raids on the Unspeakable; Conjectures of a Guilty Bystander
1967 - Mystics and Zen Masters
1968 - Monks Pond; Cables to the Ace; Faith and Violence; Zen and the Birds of Appetite
1968 - December 10-died at Bangkok, Thailand, where he had spoken at a meeting of Asian Benedictines and Cistercians.
1969 - My Argument with the Gestapo; Contemplative Prayer; The Geography of Lograire
1971 - Contemplation in a World of Action
1973 - The Asian Journal of Thomas Merton; He Is Risen
1976 - Ishi Means Man
1977 - The Monastic Journey; The Collected Poems of Thomas Merton
1979 - Love and Living
1980 - The Non-Violent Alternative
1981 - The Literary Essays of Thomas Merton; Day of a Stranger Introductions East and West: The Foreign Prefaces of Thomas Merton (reprinted in 1989 under title "Honorable Reader" Reflections on My Work)
1982 - Woods, Shore and Desert: A Notebook, May 1968
1985 - The Hidden Ground of Love: Letters on Religious Experience and Social Con-

1989 - The Road to Joy: Letter to New and Old Friends (Letters, II)
(Journals, IV: 1960-1963)

1997 -Dancing in the Water of Life: Seeking Peace in the Hermitage (Journals, V: 1963-1965); Learning to Love: Exploring Solitude and Freedom (Journals VI: 1966-1967)

1998 -The Other Side of the Mountain: The End of the Journey (Journals VII: 1967-196)

1999 -The Intimate Merton: His Life from His Journals

1990 - The School of Charity: Letters on Religious Renewal and Spiritual Direction (Letters, III)

1993 - The Courage for Truth: Letters to Writers (Letters, IV)

1994 - Witness to Freedom: Letters in Times of Crisis (Letters, V)

1995 - Run to the Mountain: The Story of a Vocation (Journals, I: 1939-1941)

1996 - Entering the Silence: Becoming a Monk and Writer (Journals, II: 1941-1952); A Search for Solitude: Pursuing the Monk's True Life (Journals, III: 1952-1960); Turning Toward the World: The Pivotal Years

Pax Intranibus

**Peace to those who enter here.
Motto over monastery gate house door...**

Is there a reason to consecrate the cup of wine?

There are Masses here where few receive from the cup. Therefore, there is a question whether the cup of wine should be consecrated.

If it is consecrated then the priest MUST receive the cup. That means he MUST go to Holy Communion three times every Sunday morning.

This is not a good practice and is in fact forbidden except for “pastoral necessity.”

In the past, three Masses on one day were allowed for All Souls and Christmas...two days when attendance was extremely high. The extra celebrations for All Souls was to make up for Masses not said because of the upheaval and murder of priests during various revolutions.

Obviously if only a tiny group receive both kinds at Holy Communion, then there is no pastoral necessity.

It is conceivable that we only have a Communion service using the Consecrated Hosts from the tabernacle. This way the priest is not obliged to receive Holy Communion. In fact, he is not obliged to even be there.

In the old days, the priest “confects” that is produced or consecrated the elements only once or at most twice on a Sunday.

Now he must to accommodate a Mass schedule from those days of abundant priests and so produce or confect something most people do not want.

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TAKE THIS ALL OF YOU AND DRINK FROM IT.