



# Lord Jesus Christ, King of the Universe

November 25, 2018

## Readings

*This week:*

Daniel 7:13-14

Revelation 1:5-8

John 18:33b-37

*Next week:*

Jeremiah 33:14-16

Thessalonians 3:12—4:2

Luke 21:25-28, 34-36

## Psalm

The Lord is king; he is robed in majesty. (*Psalm 93*)

## Today

Today's presider is Fr. Kevin Ballard.

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. Take your pictures from the Day of the Dead altar today!

## From Thomas Merton

We must love our own poverty as Jesus loves it. It is so valuable to Him that He died on the Cross to present our poverty to His Father, and endow us with the riches of His own infinite mercy.

We must love the poverty of others as Jesus loves it. We must see them with the eyes of His own compassion. But we cannot have true compassion on others unless we are willing to accept pity and receive forgiveness for our own sins.

We really do not know how to forgive until we know what it is to be forgiven. . . . [And it] is our forgiveness of one another that makes the love of Jesus for us manifest in our lives, for in forgiving one another we act toward one another as He has acted toward us..

—*Thoughts in Solitude*

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

### **Advent morning of reflection next Saturday:**

Saturday, December 1, from 9:00 am until noon, Fr. Kevin Ballard, SJ, will be leading us in an Advent Morning of Reflection at Our Lady of the Rosary Church Hall, 3233 Cowper Street. This will be an informal, supportive environment, drawing us into the Advent scriptures. Besides being today's presider at the 8:45 Mass, Fr. Ballard also gives retreats at El Retiro, the Jesuit Retreat Center in Los Altos, and is a spiritual director of wisdom and humor. Take some time to prepare for Advent with us next Saturday!



### **Adopt a Family continues this Sunday:**

Adopt a Family's 2018 Christmas Season continues today. Before and after the 8:45 Mass November 18 and 25, information and gift tags for students and families chosen from St. Elizabeth Seton School will be available. You may choose to purchase a child's or family's specific gift request or purchase a gift certificate from Target or similar store for a child to purchase a second gift. We are suggesting approximately a \$40 value per gift this year. (This is separate from the tags on the tree displayed at the back of church each year.) All gifts are to be wrapped, tagged and returned to the TMC table at church by Sunday, December 9. Contact Barbara Kent at (650) 323-0879 with questions. Please stop by our table to pick up a tag.

### **Please remove Altar of Remembrance photos today:**

Advent begins next Sunday, so this week we will be taking down our Altar of Remembrance, in front of the Mary altar. Before you leave Mass today, please remove the pictures you have added to the altar. If you forget to pick them up, your pictures will be in a box in the back of church next week.

### **Prayer shawl ministry:**

Do you like to knit, crochet or weave? The Prayer Shawl Ministry would love your help creating a simple shawl for a person in great need of comfort and prayers. Our Pastoral Home Ministry and other parishioners come to us for an appropriate shawl and we like to provide a selection for any request. Prayer shawls are blessed by a parish priest at a morning mass with attendees adding their prayers. The shawl you create will provide lots of love and warmth. Knitting might even help you stay warmer this winter! You may call Terry at (650) 714-2131 or Judi Swope at (650) 856-6972 with any questions.

A Thomas Merton Center envelope is included in the bulletin the last Sunday of each month. Your donation makes possible our monthly contribution to St. Elizabeth Seton School; our spiritual education programs, weekly bulletin, and other publications; and hospitality after Mass and at other meetings. We need your support—please be generous!

## COMMUNITY FORUM

### *I d e a s   O p i n i o n s*

### **Memory keepers of Christ:**

*By Ruth Droege in Celebration Publications. Sr. Ruth is a member of the Dominican Sisters of San Rafael, California, and holds doctorates in both theology and clinical psychology. Now retired, she co-leads the Teilhard Learning Circle at the Santa Sabina Center in San Rafael.*

The context for the 2018 Academy Award-winning Best Animated Feature Film "Coco," and for the Best Original Song "Remember Me," was the Día de los Muertos, ("Day of the Dead"), celebrated Oct. 31 in Mexico and other countries with large Hispanic populations. The festive day keeps those who have died in the memory of the living, as the lyrics of the song, "Remember Me," so poignantly describes:

Remember me  
Though I have to say goodbye  
Remember me  
Don't let it make you cry  
For even if I'm far away  
I hold you in my heart  
I sing a secret song to you  
Each night we are apart. ...

"Coco," after whom the film is named, is 12-year-old Miguel Rivera's great-grandmother. She was severely traumatized after her father, Miguel's great-great-grandfather, left his family, presumably to pursue a self-interested career in music. Coco's father is now in the Land of the Dead, whose inhabitants still live in the

## Memory keepers of Christ, continued:

memory of those who knew them. He is desperate for Coco to remember him—or else he will be truly dead—and for the family to learn the truth about his departure. Miguel, whose musical talent is denied by the family, runs away on the Día de los Muertos and in a fantasy plot, meets his great-great-grandfather in the Land of the Dead. Together they manage for Coco to remember her father's love for her, and for Miguel's family to honor his talent. While I was watching the beauty and the artistry of this film unfold, the words the priest says at the consecration of the bread and wine during the Mass came back to me: "This is my Body, this is my Blood, do this in remembrance of me." Later, I began to reflect on what it means to remember a loved one. Is it only the past that is



recalled, a past that is colored by the perspective of the specific time in which the event took place? Or can memories be worked through, processed and integrated into present life with broader understanding? My experience as a clinical psychologist and therapist is that the

latter option is best. It seems to me that Coco and her family learn something like this in the film: Her father did not leave because of egotistical self-interest, and he intended to return. Miguel's great-great-grandfather's musical DNA is recognized as living on in his great-great-grandson, bringing joy and life for all who hear his music. We Christians are memory keepers of Christ's incarnation, passion, death and resurrection. In the order of the Mass, after the words of consecration, we respond: "We proclaim your death, O Lord and profess your resurrection, until you come again." The tradition of the church, over time, has helped us understand how we do this—that is, proclaim, make known to others the good news. Without discounting tradition, is there a way, within the context of evolution and the "new" cosmology, to bring a broader perspective to this most sacred and central mystery of our faith? Pierre Teilhard de Chardin—French Jesuit, paleontologist, and mystic—thought there was. He wrote a prayer in which he asks God to grant "that when I draw near to the altar to communicate, I may henceforth discern the infinite perspectives hidden beneath the smallness and nearness of the Host in which you are concealed." Teilhard wrote much about our cosmic relation to Christ. Following the words of John, "The Word became flesh and dwelt amongst us," he un-

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## It is never truly enough:

By Amy Morris-Young, from Loyola Marymount in Los Angeles, at [ncronline.org](http://ncronline.org), October 20, 2018.

I hear myself saying the word *fine* a lot lately. "How are you?" "Oh, fine. Fine. Thanks for asking. How are you?" It's what we say, isn't it? The expected response. But I am far from fine. I am in the moral crisis of my life. I feel like a German watching camps being built. Knowing full well what they are for. And doing nothing about it. Next month will be two years since our current president was elected. His campaign promises included banning all Muslims from our country and building a wall along the US-Mexico border.

According to the FBI, hate crimes against people of color spiked the day after that 2016 election to more than double the usual daily number, and have remained elevated since. By the following August, we watched the white-nationalist rally in Charlottesville, Virginia, turn violent and then deadly. . . . Two months later, in October 2017, we learned that along our border with Mexico, approximately 2,700 children were separated from their parents attempting to migrate to the U.S. without legal papers. Since the January 2017 inauguration—per the president's campaign promise to target undocumented Mexican immigrants with criminal records—raids by our Immigration and Customs Enforcement (ICE) of businesses and public places like schools have quintupled. Fewer than 25% of those arrested had criminal records, but were imprisoned or deported. Those families were split apart as well. When asked what was happening to the children, our then-Secretary of Homeland Security John Kelly said they were being sent into foster care, "or whatever." The estimated number of immigrant children in detention centers or our foster care system nationwide is nearly 13,000.

News reports inform us that many of these children will never be reunited with their families. The parents who have been deported have been returned in many cases to the same dangerous situations that had compelled them to seek asylum here. Those children being fostered or adopted might never see their birth parents again. And this week, in the boroughs around New York City, it was reported by CNN that ICE posted flyers reminding U.S. citizens that it is their "civic duty to report any and all illegal aliens to U.S. Immigration and Customs Enforcement. They have broken the law." At the bottom, it lists a contact number for ICE, and then reads, "Have a nice day."

This blanket portrayal of immigrants as criminals and the corralling of their children into zoo-like detention centers, is clearly an effort to demonize and dehumanize. Terry Killo, a Lutheran minister and director of Neigh-

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### ***Memory keepers of Christ, continued:***

derstood that, by reason of the incarnation, Christ has a cosmic body: that is, a body made up of the evolving “stuff” of the universe, just as we humans do. In *The Divine Milieu*, Teilhard takes Paul’s words quite literally when Paul says, “You then are the body of Christ, every one of you is a member of it.” And he takes Paul literally that “all creation groans and is in agony until now”; Teilhard sees the cosmic body of Christ, of which we are members, as a birthing process. If we as members are open and accepting of our Christian life, by what we do in Christ and what we suffer in Christ, we bring Christ to life in the present and in hope for the future. Teilhard sums this all up by writing: “Owing to the interrelation between matter, soul, and Christ, we bring part of the being which he desires back to God, in whatever we do. With each one of our works, we labor—in individual separation, but no less really—to build the Pleroma; that is to say, we bring Christ a little fulfillment.” As Miguel’s great-great-grandfather’s DNA lives on in Miguel, so Christ’s DNA lives on in us. We sing Christ’s song of love and forgiveness to the world as an invitation not only to listen but to join in “until he comes again.”

### ***Kenyan crafts fair:***

Each year Margo McAuliffe brings home crafts from Kenya that are sold at craft fairs like the one here last month.

The mission of Kenya Help is to educate and train women, children and youth in Kenya by providing resources and support. It has no paid positions, and operating costs were approximately 3.3% of the 2013 budget, so 96.7% of your donation goes straight to Kenya. There is one more crafts fair coming up between now and Christmas, on Tuesday, December 4, 6:00-8:00, at St. Gregory’s Women’s Club, San Mateo

Kenya Help is a non-profit foundation with 501(c)(3) status. If you shop on Amazon, consider designating us as your AmazonSmile beneficiary. Just use the link at the Kenya Help website.

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### ***It is never truly enough, continued:***

bors in Faith, a Christian-Muslim coalition in Washington state, writes, “Each time [genocide] started the same: a dehumanization campaign toward a vulnerable group orchestrated by those in power. Dehumanization always is about preparing people for violence against each other.” The Boston Globe reported that “children were taken by Border Patrol agents who said they were going to give them a bath.” After hours passed, only then did the parents realize that “the kids were not coming back.” This resonates chillingly of Nazi guards in concentration camps telling Jewish mothers that they were taking their children into the showers. Of course, those showers were not created to cleanse, but to exterminate.

In the mid-1980s, when I was teaching at Loyola Marymount University in Los Angeles, our department secretary was a middle-aged lady named Rose, who had a thick German accent. One sunny afternoon, we sat together with our sack lunches on the faculty terrace. I don’t remember exactly how the conversation started, but I imagine I asked Rose how and when her family came from Germany to the United States. I do remember that as she told me how her family emigrated here in 1946 after World War II ended, her voice became steadily quieter, until she was almost whispering, like a dying leaf detaching from its branch and falling to the ground. She said her family had lived across the street from a concentration camp. That they had watched the Nazi soldiers and the ragged Jewish laborers build it. How when she walked back and forth between their home and school and the market, she saw the children on the other side of the fence. How at night, she and her sister would sneak out into the dark and lob apples over the barbed wire into the camp. How if they had been caught, they and their family could at the least have lost their home and business, or at worst, been imprisoned or executed. Her eyes filled as she told me, “But, it was not enough.” Almost 40 years later, it was clear that her feelings of guilt and helplessness were as sharp as they had been when she was 15 years old.

I am a busy lady. I spend the bulk of my time and energy caring for our adult disabled son Nick and our youngest grandchild Mary. I am also a Catholic. The lyrics from the hymn “Whatever you do to the least of my brothers, that you do unto me”—based on Matthew 25:40—seem to be embedded in my DNA and course through me many times each day. So, I try to do what I can when I can for those I perceive as vulnerable and dehumanized. I go to Mass. I pray. I donate some money. I donate some stuff. I sign some petitions. I share information on social media. I vote. But I truly fear it will be, as Rose said all those years ago, not enough. Not even close.