



21st Sunday in Ordinary Time

August 26, 2018

Readings

This week:

Joshua 24:1–2a, 15–17, 18b

Ephesians 5:21–32

John 6:60–69

Next week:

Deuteronomy 4:1–2, 6–8

James 1:17–18

Mark 7:1–8, 14–15, 21–23

Psalm

Taste and see the goodness of the Lord. (*Psalm 34*)

Today's presider is Fr. Kevin Ballard, S.J.

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

No TMC meetings this week.

From Thomas Merton

Even where totalitarianism has not yet completely wiped out all liberty, men are still subject to the corrupting effect of materialism. The world has always been selfish, but the modern world has lost all ability to control its egoism. And yet, having acquired the power to satisfy its material needs and its desires for pleasures and comfort, it has discovered that these satisfactions are not enough. They do not bring peace, they do not bring happiness. They do not bring security either to the individual or to society.

We live at the precise moment when the exorbitant optimism of the materialist world has plunged into spiritual ruin. We find ourselves living in a society of men who have discovered their own nonentity where they least expected to—in the midst of power and technological achievement. The result is an agony of ambivalence in which each man is forced to project upon his neighbors a burden of self-hatred which is too great to be tolerated by his own soul.

--The Living Bread

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

Save Sunday, Oct. 14, for Kate Hennessy talk:

The Merton Center Spiritual Education Committee will present Kate Hennessy, Dorothy Day's youngest-of-nine grandchildren and author of a memoir about her grandmother, on Sunday, October 14, at 3:00 pm at the Menlo Park Recreation Center. We will have her book, *Dorothy Day: The World Will Be Saved By Beauty*, available for purchase in advance of October 14. Save the date!



Kate Hennessy

Kate Hennessy's book illuminates in intimate detail the life and work of Dorothy Day—the iconic, celebrated, and controversial Catholic whom Pope Francis called a “great American”.

Dorothy Day (1897-1980) was a prominent Catholic, writer, social activist, and co-founder of a movement dedicated to serving the poorest of the poor. Her life has been revealed through her own writings as well as the work of historians, theologians, and academics. What has been missing until now is a more personal account from the point of view of someone who knew her well.

Dorothy Day: The World Will Be Saved by Beauty is a frank and reflective, heartfelt and humorous portrayal as written by her granddaughter, Kate Hennessy. She presents Day as a matriarch with a close but complicated relationship with her daughter and only child, Tamar Hennessy, as well as her nine grandchildren.

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 Page 2.]

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TMC donation envelope enclosed today:



Please use the envelope enclosed in this bulletin to make your monthly contribution to the support of the Thomas Merton Center. Your dollars make possible the sponsorship of the 8:45 Sunday Mass, monthly contributions to Seton School (\$1,000) and the Ecumenical Hunger Program (\$40), spiritual education talks, retreats, and the publication of this bulletin. Lay-led, self-sustaining, self-generating—this is TMC. Thanks to all who contribute.

More spiritual education events this fall:

Planning is underway for a series of events in September and October, in addition to Kate Hennessy's talk on October 14:

Saturday, September 22: A morning talk by Sr. Irene Loina, a sister from Kenya with whom Fr. Kiriti became acquainted in East Pokot. Her focus was a mobile medical clinic, which she and a colleague drove all over the bush, stopping to gather in women, doing well-baby checks and immunizations, prenatal checks, bringing food for nutritional supplements, and education of local midwives. She was the recipient of a program, introduced to that area by TMC member Ron Ariagno, called Helping Babies Breathe. She accomplished the organization of a coming-of-age ceremony for 134 Pokot girls, omitting the traditional FGM (female genital mutilation), by convincing local elders, chiefs, midwives and parents to do so. Stay tuned for location details.

Sunday, October 7: The League of Women Voters will present the CA ballot propositions at an information session in the Thomas House living room, 10:15-11:15am. Election Day is November 6, so get prepared with the help of the LWV.

Saturday, October 27: A morning talk with Fr. Daniel Kiriti, catching up with this long-time friend of TMC and STA parish about his current parish work and the challenges he faces. This is a chance to ask questions about the Church in Africa and Kenya specifically, how the clerical abuse issues are experienced there and how lay people are responding, what initiatives he wants to start or continue in his parish. Fr. Kiriti has always concentrated on the youth in his pastoral assignments, and he is articulate and candid in his assessment of the needs of youth and creative in addressing those needs. Stay tuned for details of exact time and place for this talk.

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

COMMUNITY FORUM

Ideas Opinions Reflections Concerns

Challenge to priest during Mass:

[By Michael O'Loughlin, *America*, 8/22/18]

Susan Reynolds, a Catholic studies professor at Emory University, took to Twitter to describe something she witnessed during Mass on Sunday that she said was unlike anything she had ever seen before.

In a series of tweets, Ms. Reynolds described an encounter between the pastor of St. Thomas More Catholic Church and a father at Mass with his young son, who is on the verge of making his first Communion.

The priest, Mark Horak, S.J., had just delivered his homily, which was devoted to the news that 300 priests have been named in a grand jury report chronicling the sexual assault of more than 1,000 victims in Pennsylvania. Father Horak apologized to those feeling angry and let down by church leaders, and he lamented that lay people were not empowered to do more in the church.

In some ways, it was a call to action.

But as Father Horak finished preaching, the young father stood up from his pew near the front of his church. With emotion in his voice, Ms. Reynolds recalled in a recent interview with *America*, he asked the priest: "How? Tell us how."

Ms. Reynolds said that "jaws dropped" when the young father stood up. After all, she said, the Mass is not a common setting for dialogue between priests and laity.

But instead of asking the parishioner to have a seat or even thanking him for engaging but urging him to wait to talk until after Mass, Father Horak took a moment to gather his thoughts before he tried to respond.

"I was caught short initially," Father Horak said in a recent interview. "What do you say?"

The priest urged the parishioner to focus on the Eucharist—and not on the institutional church.

"I said something to the effect that the Eucharist is not the church. The church is not an idol," Father Horak recalled. "We hope that we encounter Jesus through Eucharist, and it would be a shame if people avoided Eucharist because they were unhappy with the leadership of the church. Eucharist is one of the ways we are transformed."

But the priest also relayed some ideas he has heard lay people say could help express their anger: withhold donations, write to the bishops or sign a petition.

He conceded that because of the church's structure, there is only so much lay people can do.

"There isn't a whole lot you can do because lay people are not in positions of power in the church," he said. "Basically you're outsiders, and the only way you can

influence is as an outsider."

But, he added, "Fortunately there are lots of people throughout history who are outsiders who have made great changes through persistence and firm pressure."

Ms. Reynolds said the exchange lasted about 10 minutes.

"It was a powerful moment because it was a response in real time, a compassionate response and a response that didn't try to dismiss, didn't condescend, and one that represented our grief and betrayal," Ms. Reynolds said. Father Borak, she added, "didn't make excuses. He let this guy lament, he offered his apologies, and he did the best he could. It was a really powerful moment."

As she put it on Twitter: "People don't want finessed press releases. They want to name their betrayal out loud, in public, in sacred space, before the tabernacle, before God and one another. They want to be listened to without condescension. They don't want easy answers. They want contrition."

Reaction from lay Catholics to the latest revelations of clergy sexual abuse and the cover-up by bishops has included calls for bishops—including Cardinal Donald Wuerl, the archbishop of Washington, D.C., whose handling of sexual abuse while bishop of Pittsburgh is criticized in the report—to resign.

That is a response Ms. Reynolds favors.

Following the release of the report, she wrote and invited Catholic theologians, educators and lay leaders to sign an open letter inviting all U.S. bishops to submit their resignations to Pope Francis, following the lead of bishops in Chile dealing with the fallout from their own sexual abuse scandal. Over 4,400 have signed on as of Aug. 20.

"Those in power have not adequately expressed their own shame, their own sorrow, their own horrors and their own complicity," Ms. Reynolds said.

While new policies and structural reforms are necessary and appear to be working, she said bishops have not engaged in "an authentic demonstration of repentance" for the church's mishandling of sexual abuse.

She acknowledged that such an act is unlikely and that it is even more improbable that the pope would accept hundreds of resignations en masse. But for a religion that is imbued with symbolism, such a move would help heal the rift between lay people and church leaders.

"This isn't a few bad apples," Ms. Reynolds said, describing the challenge facing the church as "structural

(Challenge, continued on page 4)

(Challenge, continued from page 3)

sin” that cannot be fixed by even well-meaning bishops.

For his part, Father Horak says while he maintains hope, he has yet to see the church make the kinds of structural changes required to empower the laity and prevent future instances of abuse and cover up.

“Certainly things have changed in terms of reporting and [creating a] safe environment,” he said. “But I don’t know that much has changed in terms of the church’s structure, the church’s way of governing. I don’t think much has changed in terms of the church’s clerical culture.”

“You can change the people, you can change the players, you can adopt new procedures, but until that culture changes, I don’t have a lot of hope,” he said.

But, he said, he hears many priests and even some bishops saying they also support the kinds of reforms that he and Ms. Reynolds advocate.

“Somebody has got to take some bold, prophetic action that rocks the boat,” he said.

[Michael J. O’Loughlin is the national correspondent for America.]

5 things to know about clergy sexual abuse:

[By Nicholas Cafardi, *US Catholic*, 8/17/18]

1. Too many bishops thought first about protecting the institution and not enough about taking care of the victims.

The Catholic faithful in the United States have before us numerous public reports on sexual abuse ... All reach a common conclusion: When confronted with the child victims of clergy sexual abuse, too many of our bishops thought first of protecting the institution and not enough about the victims.

Many bishops thought they had “to protect the church from scandal.” Scandal here means causing confusion among the faithful. ...What a number of bishops really believed was that our salvation depended on them, the institution, and not on Christ. They had to protect us from the truth, in a church whose founder said He was the Truth. ...In protecting us from “scandal,” our bishops have created a second state that is worse than the first.

2. Some bishops acted more like bureaucrats and not enough like pastors when confronted with clergy child sexual abuse.

The institutional church, for better or for worse, is an all-male patriarchy with males at increasingly higher levels of authority, exercising power over those below them. When patriarchies are threatened by external forces (a child victim seeking accountability), strange things happen. Walls are drawn, defenses are put up. ... No concern is shown for those outside the patriarchy. The victim is basically on his/her own or at best a sec-

ondary consideration. ...

3. The news of sexual abuse by clergy will get worse before it gets better.

Since the August 14 release of the Pennsylvania grand jury report, more than 100 calls have been made to the attorney general’s hotline by other victims coming forward...The report also overlaps with another issue of sexual abuse in our church, one that the McCarrick matter has brought to light, namely a bishop’s or seminary professor’s use of their authority to sexually abuse adults within their control, such as seminarians or young priests. The McCarrick case merits further investigation. ... McCarrick is not the only hierarch in this situation. ... Cases like this raise the possibility that one reason some bishops mishandled the sexual abuse of children by priests was that they saw in the priest their own sexual proclivities, whether acted upon or not. ...

4. Constant vigilance is required by the laity.

The Dallas Norms, adopted by the American bishops in 2002 and approved by the Holy See, have changed things in the United States. Victims of sexual abuse are given the care and concern they deserve. Reports are made to public authorities. No priest or deacon with a credible charge of child sexual abuse may remain in ministry...Thanks to Dallas, there have been very few cases of clergy child sexual abuse in the United States since 2002.

But the Dallas Norms are not permanent. They need to be renewed by the bishops every few years, and renewal is not automatic. The laity must insist that the Dallas Norms be made permanent. The laity should also require that our bishops include themselves in the Norms. When they were written in 2002, they were written to cover only offending priests and deacons; bishops were and still are omitted.

5. The laity must support the victims. We must also support our good priests.

The victims who have come forward have not harmed the church. Instead, it’s the other way around. Child sexual abuse can cause lifetime injury, often leading to drug and alcohol abuse, unsuccessful careers, unsuccessful marriages, and even suicide. The victims have suffered enough. ... Their coming forward did a great service to the church that is not yet fully appreciated. ...

And, even with the almost 300 priests mentioned in the Pennsylvania grand jury report, the fact is that around 5 percent of clergy active in the United States from 1950 to the present sexually abused youngsters. That leaves 95 percent of our priests who have lived chaste lives serving the people of God. ...

These faithful priests must bear the brunt of a problem that is not of their making. ... They deserve our support. ... They are men for the church.

[Nicholas Cafardi, dean emeritus & professor of law at Duquesne University, is a former chair of the U.S. Conf. of Catholic Bishops’ National Review Board for the Protection of Children & Young People.]