



30th Sunday in Ordinary Time

October 27, 2019

Readings

This week:

Sirach 35:12–14, 16–18

2 Timothy 4:6–8, 16–18

Luke 18:9–14

Next week:

Wisdom 11:22–12:2

2 Thessalonians 1:11–22

Luke 19:1–10

Psalm

The Lord hears the cry of the poor. (*Psalm 34*)

Today

Today's presider is Msgr. John Sandersfeld.

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

Friday, November 1

All Saints Day (regular daily Mass schedule: STA 7:15 am and 12:15 pm, OLR 8:30 a.m.)

From
Thomas
Merton

How many people there are in the world of today who have "lost their faith" along with the vain hopes and illusions of their childhood. What they called "faith" was just one among all the other illusions. They placed all their hope in a certain sense of spiritual peace, of comfort, of interior equilibrium, of self-respect. Then, when they began to struggle with the real difficulties and burdens of mature life, when they became aware of their own weakness, they lost their peace, they let go of their precious self-respect, and it became impossible for them to "believe." That is to say, it became impossible for them to comfort themselves, to reassure themselves, with the images and concepts that they found reassuring in childhood.

--New Seeds of Contemplation

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

Donate bath towels to Clara House:

Volunteers with Clara House in San Jose are providing showers for those without a home.

There is a need for bath towels which are provided for these showers; and then volunteers wash and dry them for the next guests.

I will be happy to collect them after our 8:45 TMC Mass on October 27.

Thanks, Rosana Madrigal de Beattie

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.

Altar of Remembrance November 3:



Themed on the Mexican tradition of the Day of the Dead, our Altar of Remembrance will be ready next Sunday to welcome your photos of deceased loved ones. Bring photos of persons whom you want to remember and place them on the altar, which will remain throughout November until coming down just before Christmas.

Be sure to label your photos on the back with your name and phone number, so they can be returned to you if you forget to pick them up at the end of November.

Save Dec. 7: Advent Morning with Fr. Percell:

Saturday, December 7, 9:00 a.m.-12 pm: Advent Morning of Reflection, led by Fr. Larry Percell at St. Albert the Great Hospitality Center, 1095 Channing Ave., Palo Alto.

ADVENT—hope

Fr. Percell will lead us into the Advent Scriptures to deepen our awareness of the call to holiness and hope in the Advent season.

PRAY FOR US: Please remember in your prayers this week Denise Alongi, Rudy Bahr, George Bouchev, 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, Nancy Marty, Maureen Mooney, Hayden Pastorini, Alicia Placone-Combetta, 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.]

Seton School literary fundraiser October 30:

Award-winning author and educator Francisco Jiménez comes to Seton School, Wed., Oct. 30, 6:00-8:30 pm.

Professor Francisco Jiménez emigrated with his family from Tlaquepaque, Mexico to California and worked alongside his parents in the fields of California. With no English and a fear of being sent back to Mexico, his books beautifully unfold his inspiring and thought-provoking journey. He is currently a professor at Santa Clara University. His son Miguel Jiménez will interview him.

◆ 6:00P pm: wine reception with heavy hors d'oeuvres and a student-led tour of the school.

◆ 7:00 pm: a conversation on stage with Francisco Jimenez.

Purchase Your Tickets: <https://www.brownpapertickets.com/event/4332873> or www.setonpaloalto.org. Please call Carmel if you have any questions: (650) 326-1258. OR: from TMC member Barbara Kent, after Mass today and next Sunday.

Kids' books for St. Francis in EPA:



A TMC member was given enthusiastic support by Fr Goode at St Francis of Assisi in East Palo Alto to set up a book lending (or keeping) library in their church vestibule.

As you know, many Seton students are part of the St Francis family. It has been a delight to see many books being taken home each week. If you have any children's books that need a new home at the St Francis bookshelf, call Terry at 650-714-2131.

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

Bulletin: Kay Williams, kaywill@pacbell.net; Bob Capriles, bob_capriles2002@yahoo.com and Margaret Capriles, caprilesm@gmail.com

Finance: Helena Wee, 650-323-7987, shhwee@sbcglobal.net

Hospitality: Jim Davis, 328-2584

Liturgy: John Arnold, 325-1421, jsaoso@comcast.net
Sally Benson, 408-972-5843, sallymbenson@gmail.com

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

Needs Net: Roberta Kehret, 650-494-1488, robkehr@yahoo.com
Adult Education: Jim Davis, 650-704-8002, Jim_Davis@pacbell.net

Mary Coady, 650-261-9155, coady_94025@yahoo.com

Website: Jim Davis, 328-2584, james_davis@pacbell.net

SpeakOut Committee: Diana Diamond, dianaldiamond@gmail.com

COMMUNITY FORUM

Ideas Opinions Reflections Concerns

Climate change policies in CA, Nov. 7:

As climate activists, how do we know which laws to push for? Should we spend our precious time advocating for a ban on internal combustion engines? New laws related to carbon pricing? Tougher regulations on industry or new buildings? It's hard to prioritize without the help of economists and energy experts.

Chris Busch, Director of Research at Energy Innovation, an energy-policy think tank, has advice for how California's climate change activists can best choose their battles.

Thursday, November 7

7:00 - 8:30 pm

Fellowship Hall

First Presbyterian Church of Palo Alto

1140 Cowper Street, Palo Alto

Co-sponsored by Cool Planet, 350 Silicon Valley, Peninsula Interfaith Climate Action and other organizations.

California has of course been on the forefront of effective legislation to fight climate change. But new evidence shows that much bolder policies are needed. As Energy Innovation's Research Director for California, Chris Busch has developed a California-specific policy report. He will guide us on how to push lawmakers to make laws which would aggressively and cost-effectively lead California to a zero-carbon economy.

Tickets are \$10, but no one is turned away for inability to pay. Register here to reserve your seat (or just come!):

<http://www.eventbrite.com/e/battling-climate-change-the-best-policies-for-california-tickets-72345069049>

(Chittister on anger, continued from page 4.)

depth. It requires us to look at our own positions more critically. Most of all, it can lead us to mutual understanding that can lead us to find another way to resolve a situation together.

Holy anger does not harden us in our position, it moves us to do something about resolving it. Most of all, it makes it impossible for us to be superficial anymore. Anger tells us that there is something at work in this situation that needs to be uncovered. Something that needs to be healed. Healthy anger does not simmer and fume; it joins the call to find another way.

Please join us after Mass in the Thomas House for coffee and donuts. We especially encourage newcomers or those passing through town to stop by for food and fellowship.

Anger is energy. It moves us away from the television set to write a letter to a U.S. senator about student loans or to the local school board about the need for crossing guards in town. It wipes away the complacency that settles into life before it's too late to rescue ourselves from "niceness" turned silently sour. It opens our eyes to new needs.

Anger is a connector, too. It brings us into contact with people who know more than we do about a subject, or it moves us off the couch to do something to unmask what is lurking unchallenged in the society. It rips the bandage of niceness off whatever it is that is shaping our world as we refuse to do our part to shape it.

Most of all, anger is a signal from me to the world about the importance of what I'm concerned about. It cries out for the public silence to be broken.

From where I stand, I am plenty angry about putting foreign children in cages. Unable to speak their fears, they live in terror of getting up again, tomorrow after tomorrow, in a strange place with no family there to take care of them.

I'm very angry, too, that personal insult has become an acceptable characteristic of an American governmental system that rides on invective rather than reason. To make matters worse, to have as a symbol of America a president who demeans others — even allies — who think differently than he, is an attack against democracy itself. It may well isolate us in a world that is fast becoming a global village.

I'm angry about watching the American presidency slipping fast into a monarchy. And I'm just as angry about a suited-up but silent Congress without a conscience that is allowing democracy to deteriorate right in front of their eyes. They themselves say nothing while British parliamentarians stand up together and lock arms across the aisle to save the British democracy.

It took a while, I admit, but I've finally come to peace with anger, thanks to Edmund Burke who in 1769 cleared up the difference between patience and cowardice for me. Burke understood anger's place in the journey to justice. He wrote, "There is a limit at which forbearance ceases to be a virtue."

With the democracy and very character of this country in danger, I feel conscience-bound to raise the issue everywhere. No. More. Nice. Girl. Anymore.

At least not until America is America again.

[Joan Chittister is a Benedictine sister of Erie, Pennsylvania.]

Anger: virtue for our time, silence isn't working:

[By Joan Chittister]

"Generally speaking," the Dalai Lama said, "if a human being never shows anger, then I think something's wrong. He's not right in the brain."

I read that statement and started thinking all over again: The fact is, I'm disturbed because I'm looking for more anger than I'm hearing. The silence I'm hearing sounds like a death knell.

Conversation is not easy these days, I know. It's hard to talk to anyone about anything now without wandering into their politics. And that's dangerous territory. You never know what social unit you may be destroying because of it. An important friendship? A close family relationship? The long-time backyard party put on by the neighbor who does all the barbecues? The people you work with? Your marriage?

So nobody's talking. Every topic once considered important, interesting, relevant at all, is off the list. Even politics. Maybe most of all, politics.

After all, we were raised to be nice. We taught our children to be nice. But today, "nice" is the conversational path to nowhere. No opinions. No new ideas. No conversation that was once scintillating, educational. Now talk just trails off into nothingness. But at that point, there's not much left to say beyond the time of day. "Nice" talk agrees with everything, listens but pursues no point, develops no ideas, and presents no data to open new aspects of the subject. It's "niceness" guarantees to make hypocrites of us all. We smile. We say nothing to the contrary. We add nothing to the wisdom or the honesty of the human race.

But "niceness" — silence for the sake of peace — is not a virtue; niceness is at most an escape from reality, the camouflage of honesty. And so, it fixes nothing. It's not putting families, friends, colleagues — the country — back together again. It is simply widening the distance between us. Where there is no possibility of discussing difficult things together, there is no relationship to save. The better the distance, the better the pseudo-relationship.

The silence is simply not working.

It seems to me, then, that we need a new category of virtues for times such as these. We need the kind of virtues that enable us to do something about what's bothering us. To resolve a conversation, we need to advance a conversation. So, I am going to suggest some different approaches to difficult times in the hope that, in facing them all head-on, we may somehow or other find our way back to friends, family and neighbors, honest and without rancor.

The first virtue I suggest for this era of pent-up frustration is Anger.

It's anger that tilts the globe away from flight to the hammock to the very center of reality. We stop lolling along through life and begin to push the globe uphill.

Anger is what wells up someplace between antagonism and rage in us. Anger does not set out to destroy. It sets out to demand a resolution. Things, we know, simply cannot stay where they are. Anger demonstrates that unrest, and it works toward resolution. It tells us that someone has something more to say, something that must be said if we are ever to recover from the rupture that separates the segments of our lives.

Better yet, anger is the point at which something more must be done if our private little worlds are ever going to balance themselves again.

Anger, in its healthy form, is not meant either to be mean or to be unkind. In fact, when it is, it is useless and out of control. Then anger becomes the problem rather than part of the solution. Anger simply says "enough!" Which is exactly when the commitment to finding a solution to it finally emerges.

Then we come to realize that holy anger is as much about what makes us angry as it is an awareness of the function of anger in the world. Indeed, it's what makes us angry that measures the depth of our souls.

When locking up immigrant children is what makes us angry, it's time to do something. It's time to refuse to allow our silence to be construed as approval of what we don't like. It's the moment to make it clear that if this kind of behavior does not stop, there will be consequences. It's time to raise our hands in public, to make a clear declaration that says for all to see, "Count me in."

Anger is the need we have to pursue an issue to a point of resolution, but it is also the time to realize that resolution will not happen unless we set out to move the needle of understanding and sensitivity to others. It takes one position but seeks to understand the needs that underlie totally different positions from someone else. Anger does not insult or demean or judge a person who holds positions different from my own. It seeks the middle ground in order to meet needs across the human spectrum rather than merely our own.

The truth is that anger pursues a concern, but anger also listens. Listening is the only way two people can come together with respect for different ideas as well as with genuine openness to another human being.

Anger, in other words, is a Geiger counter. It finds the ticking time bombs of the heart. It clarifies them. It searches out their root ideas. It seeks to add to the available data. It deepens the approach to a subject. It brings

(Anger, continued on page 3.)