



Fourth Sunday of Easter

May 12, 2019

Readings

This week:

Acts of the Apostles 13:14, 43-52

Revelation 7:9, 14b-17

John 10:27-30

Next week:

Acts of the Apostles 14:21-27

Revelation 21:1-5a

John 13:31-33a, 34-35

Psalm

We are his people, the sheep of his flock. (*Psalm 100*)

Today

Today's presider is Fr. Larry Percell.

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

Monday, May 13, 7:00 p.m.

Friday, May 17, 6:00 p.m.

Sunday, May 19, 8:45 a.m.

Sunday, May 19, 11:00 a.m.

TMC Liturgy Committee, Thomas House Library

Fish Fest supper in the Thomas House

Mass in Seton Auditorium, 1095 Channing Ave., PA

TMC Annual Meeting & Brunch, at Sullivans' home, 1345 Webster St., Palo Alto (see page 2)

From Thomas Merton

I am certainly no judge of television, since I have never watched it. All I know is that there is a sufficiently general agreement, among men whose judgment I respect, that commercial television is degraded, meretricious, and absurd. Certainly, it would seem that TV could become a kind of unnatural surrogate for contemplation: a completely inert subjection to vulgar images, a descent to a subnatural passivity rather than an ascent to a supremely active passivity in understanding and love. It would seem that television should be used with extreme care and discrimination by anyone who might hope to take interior life seriously.

--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.

COMMUNITY NOTES

News Announcements Requests

TMC Annual Meeting May 19:

All TMC members are encouraged to attend the TMC Annual Meeting and Brunch, Sunday, May 19, 11 am - 1 pm, at the home of Vicki and Larry Sullivan, 1345 Webster St., Palo Alto. Please RSVP to Kay Williams, kaywill@pacbell.net, 650-270-4188.

Help get the Sullivans' yard ready by volunteering on Saturday, May 18, at 3:00 pm: moving tables/chairs into place (muscles needed) and arranging flowers in jars (artistry opportunity). They can't do it alone!

TMC Board nominees:

The TMC Board members whose terms are expiring are Mary O'Connor and Helen Bunje. Nominated to take their places for the 2019-2022 term are Diane-Marie (Mardi) Herte and Lawrence (Larry)Lopez. They will be confirmed at the Annual Meeting of the TMC, May 19.

Mardi Herte has been a member of St. Albert the Great, St. Ann's, and St Thomas Aquinas parishes since birth. She attended St. Albert the Great Elementary School, followed by Sacred Heart and Gunn High Schools. Mardi received her BS of Business Administration, Summa Cum Laude, with an award for outstanding scholastic achievement,



highest GPA, from Notre Dame de Namur University. Additionally, she earned her MBA, concentrating in marketing and finance, from Notre Dame de Namur, graduating second in her class. She has donated her time helping deliver prosthetic devices to 3rd world countries. Mardi enjoys hiking with her dog and friends, as

well as spending time with family celebrating milestones of continued health, anniversaries, birthdays, and reunions.

Larry Lopez was born and raised in Redwood City and attended Sequoia High School and then Skyline College in San Bruno. After he received an AS in Telecommunications, he completed an apprenticeship program for the International Brotherhood of Electrical Workers (IBEW Local 617) and passed the state test. Larry moved to Palo Alto in 2013 and has been coming to the 8:45am Mass here at STA for 5 years. He volunteers his time with



troubled youth in high risk areas and is very involved with the Juvenile Detention Center in Belmont. Larry is also a member of Alcoholics Anonymous and Narcotics Anonymous and volunteers in that area as well by helping many men get sober and get their lives back in order. He celebrated 20 years of sobriety on April 12 and has had many blessings as a result. Larry is a single father of Maya, his beautiful 11-year old daughter. He says, "God has truly worked in my life."

Renew TMC membership today:



Thank you to those who have renewed your TMC membership for 2019. However, there are a good number of past members who have not yet returned their 2019 renewal form with a dues check.

Look around your desk for the renewal letter, note any contact information changes, and send it back with your check, or turn it in at Mass. Save the Membership Chairperson the trouble of tracking you down personally!

Contact Kay Williams for a replacement renewal form or invitation to the Annual Meeting: kaywill@pacbell.net, (650) 270-4188.

Fish Fest supper May 17 at 6:00 p.m.:



Fish Fest! Tasty breaded fish filets and tangy Asian cole slaw served at the Thomas House on Friday, May 17, at 6 p.m.

Many thanks to people who generously bring snacks and desserts to share as well. All this for only \$5 per person, plus \$2 for a beer or generous glass of wine. Enjoy this satisfying meal, chat and laugh together.

MUST RSVP: Helen Baumann, 650-327-9236, hbaumann@aol.com, or Kay Williams, 650-270-4188, kaywill@pacbell.net.

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
SpeakOut: Diana Diamond, 650-323-4787, dianaldiamond@gmail.com

PRAY FOR US: Please remember in your prayers this week Denise Alongi, Rudy Bahr, George Bouchey, 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, Tom Williams and T. J. Wooten. [Add or subtract names by e-mailing editor Kay Williams, kaywill@pacbell.net.]

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

COMMUNITY FORUM

Ideas Opinions Reflections Concerns

International Thomas Merton Society 16th General Meeting at Santa Clara University June 27-30

This biennial meeting carries out the mission of the ITMS to promote an understanding and appreciation of the multifaceted character of Thomas Merton and encourages study and research to make better known the unique contribution he has made to the literature of spirituality and to American literature and religious life.

This year's conference theme is "O Peace, bless this mad place," a line from a poem by Merton. Keynote speakers include Rose Marie Berger, Fr. Cyprian Consiglio, O.S.B. Cam., Robert Ellsberg, Ron Hansen, and Richard Rodriguez, a panel on Dan Berrigan, and many concurrent sessions on topics such as Merton and Racism, Merton and the Ignatian Tradition, Merton and Peace, Merton and Ecology. Sr. Kathleen Deignan, who has led several retreats for TMC in the past, will participate in a workshop, as will Morgan Atkinson, the filmmaker who has shown two of his films on Merton at TMC events.

Registration for the 3-day conference is open now at: **merton.org/2019**. Registration fee is \$350 for ITMS members (TMC is a member) or \$400 for non-members and includes 3 days of meetings and meals. (There is no option for partial registration.) Several members of the TMC Spiritual Education Committee will be attending.

Contact Anna Jaklitsch with questions:
annajak14@yahoo.com or 650-327-0978.

Pope issues sweeping abuse reforms:

[By Joshua McElwee, *National Catholic Reporter*, 5/9/19]

Pope Francis issued sweeping new laws ... on the investigation of clergy sexual abuse May 9, mandating for the first time that all priests and members of religious orders worldwide are obligated to report any suspicions of abuse or its cover-up.

The pontiff has also established a new global system for the evaluation of reports of abuse or cover-up by bishops, which foresees the empowering of archbishops to conduct investigations of prelates in their local regions with the help of Vatican authorities.

The new norms... are exhaustive in scope, applying in some way to every ordained or vowed member of the 1.3 billion-person church. They also encourage lay people to make reports of abuse, and provide for involvement of lay experts in investigations.

In his introduction to the document, which goes into effect June 1, Francis says he has created the new laws so the church will "continue to learn from the bitter lessons of the past, looking with hope towards the future"...

The new investigatory process could be a significant achievement for the pope, who has struggled for four years to implement an effective and transparent procedure of accountability for bishops who abuse or cover-up.... #

Considering Daniel Berrigan:

At Play in the Lions' Den

A Biography and Memoir of Daniel Berrigan

By Jim Forest, Orbis Press, \$30, 352 pp.

[Review by Luke Timothy Johnson, *Commonweal*, 5/9/19]

When Daniel Berrigan died in 2016 at the age of ninety-four, many of us recalled him mainly as the "radical priest" of the 1960s and '70s, when he and his brother Philip gained notoriety for protesting war and nuclear arms and for burning draft cards as part of the Catonsville Nine. Berrigan was fortunate, however, to have had a much younger companion and colleague in Jim Forest, co-founder of the Catholic Peace Fellowship, who is able to provide a fuller portrait of a man who must surely be included among Christ's true disciples and prophets of the twentieth century alongside his role models and mentors, Dorothy Day and Thomas Merton. Forest gifts readers with a positive but truly candid picture of the Jesuit with whom he protested for peace.

We are reminded of what we ought not to have forgotten (or what we ignored): that Berrigan was first of all a gifted and prolific writer. His first volume of verse in 1957 won the Lamont Poetry Award, and he would go on to publish fourteen more volumes of poetry before his death. But there were also more than forty other books, including the kind of commentary on contemporary issues that we associate with the later Thomas Merton, as well as nine biblical commentaries that emphasize, as we might expect, the prophetic dimensions of Scripture.

We learn that Berrigan traveled widely, and in his peripatetic career taught at twelve different seminaries, colleges, and universities. We learn of the importance of his loving yet at times tense relationship with his younger brother Philip, as well as of his mutually admiring friendship with Vietnamese monk and poet Thich Nhat Hanh. We learn how, when imprisoned at Danbury, he almost died from an allergic reaction to medication. We learn as well of the range of his social commitments, all of which he personally pursued: civil rights, peace in the Middle East and Ireland, the right to life in the face of abortion, and ministry for those with AIDS. And we learn that, to the very end, he combined a life in community with fellow Jesuits with a willingness to put his frail body on the line; he was last arrested at a protest at the age of ninety.

Forest's combination biography-and-memoir—his own participation and correspondence with Berrigan is a major part of the story—includes many photographs, as well as copious and pertinent quotations from Berrigan. It succeeds wonderfully in telling the story of a complex man who, for all his fame, was and remains too little known. #

The Pope and the Paradigm Shift:

[Editorial by Brendan Walsh in *The Tablet*, 5/9/19]

The current transformation of the Catholic Church has been likened, prosaically, to a change of gear, or more delicately, as a “revolution in tenderness” – the words of the great and sadly lamented Jean Vanier, whose death was announced this week... The more contentious and perhaps more ambivalent phrase for the process initiated and being led by Pope Francis is “paradigm shift”, and opponents of this papacy have latched on to it as summarising all they despise.

Just how deeply Pope Francis is feared and loathed is exemplified by the rise of ultra-conservative Catholic movements on the internet. He is surrendering Catholic truth, they angrily insist, to the modernist liberal spirit of the age. Their misgivings came to a head over his apostolic exhortation, *Amoris Laetitia*, published three years ago, in which he tentatively opened the door to the admission to Holy Communion of Catholics who had remarried after divorce. First there was the so-called *dubia*, a challenge to the Pope by four conservative cardinals to explain how his document was compatible with received Catholic teaching. There have since been other such rebukes, of increasing stridency, the latest of which is an open letter accusing Pope Francis of heresy, signed by, among others, the prominent English theologian Aidan Nichols OP.

How does one explain such venom? Conservative Catholicism has been more or less defined by obedience – blind, if necessary, full-hearted, if possible – to the teachings of the Supreme Pontiff. This was not just a theological anchor but plainly also an emotional one. That is why they find their dissent so painful.

It is impossible to deny that Pope Francis is trying to change the mind of the Church on certain sensitive and contested issues such as marriage, homosexuality, Christian relations with Muslims, the role of the laity – women in particular – and the primacy of evangelisation over a preoccupation with precise doctrinal conformity. He wants a Church of and for the poor and a Church which takes risks, and those who hold tight to their comforts and privileges and are by nature risk-averse are frightened by that.

What the enemies of the Pope’s reforms lack is the theological equipment to put what is happening in a positive light. It is a pity that Fr Nichols did not help them here. The letter he signed, for instance, has no recognition of the place of theological development in the life of the Catholic Church. The development in question – a paradigm shift may not be too strong a term – is from a religion of law to a religion of love. In the former case, God is seen mainly as a source of inflexible moral rules, of which the denial of Holy Communion to divorced and remarried couples in all and every circumstance is just one example.

Saying that we should take into account a person’s life history and circumstances, by acknowledging that the rightness or wrongness of any action may depend on the circumstances, is not to jettison the idea that there are moral absolutes. Pope Francis does not abandon

the law, but sees it as at the service of love; and his key to how to do so is by the application of mercy. This is drawn from the Gospel. By refusing to condone the stoning to death of a woman taken in adultery, although that was the legal punishment due, Jesus did not reject the law but overruled it in the name of mercy. The prodigal son was welcomed home by his loving father, regardless of the profligate way he had squandered his inheritance. The Pope’s critics have to be careful they are not standing in the place of the older brother, who had always behaved correctly, but becomes jealous when he sees the unconditional love with which his errant younger brother has been showered.

Law in the service of love, for instance, declares that each or every sexual act between an adult and a child is prohibited because of the deep and lasting damage it may cause. The inflexible application of such a law is an act of love towards children. On the other hand the proposal that a divorced and remarried couple must live together as brother and sister if they are to be admitted to Communion can swing a wrecking ball through the love at the heart of their marriage. In such a case law is not serving love, but undermining it.

Cometh the hour, cometh the man. This is the year that John Henry Newman is expected to be canonised. He was and still is the leading exponent of the theory of the development of doctrine. His criteria is that for a development to be legitimate it has to be rationally implied, hidden, so to speak, within the previous principles. He had this to say about it: “Ideas may remain, when the expression of them is indefinitely varied; and we cannot determine whether a professed development is truly such or not, without some further knowledge than an experience of the mere fact of this variation. Nor will our instinctive feelings serve as a criterion. It must have been an extreme shock to St Peter to be told he must slay and eat beasts, unclean as well as clean, though such a command was implied already in that faith which he held and taught; a shock, which a single effort, or a short period, or the force of reason would not suffice to overcome. Nay, it may happen that a representation which varies from its original may be felt as more true and faithful than one which has more pretensions to be exact.”

That applies precisely to the debate over *Amoris Laetitia*. And it offers some sympathy to critics of the Pope as they feel the shock of the developments he is proposing. Ultimately, the process of development happens within the body of the faithful, under the guidance of the Holy Spirit, according to the *sensus fidelium*.

There will be disagreement along the way. Ultimately, when the People of God has had its family conversation, the judgement is left to Peter’s successor. It then becomes binding on the faithful, in accordance with the Second Vatican Council decree *Lumen Gentium*, paragraph 25.

Pope Francis has stimulated a debate, and has declined to shut it down prematurely. To call him a heretic in the middle of it is, to say the least, unfair and unhelpful.

[The Tablet is a Catholic weekly journal that has been published continually since 1840. It reports on religion current affairs, politics, social issues, literature and the arts with a special emphasis on Roman Catholicism while remaining ecumenical. It is committed to the teaching of the Second Vatican Council.]