



Thirteenth Sunday in Ordinary Time

June 26, 2016

Readings

This week:

1 Kings 19:16b, 19–21

Galatians 5:1, 13–18

Luke 9:51–62

Next week:

Isaiah 66:10–14c

Galatians 6:14–18

Luke 10:1–12, 17–20

Psalm Today

You are my inheritance, O Lord. (*Psalm 16*)

Today's presider is Fr. Jack Izzo, S.J.

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

So the next step in the process is for you to see that your own thinking about what you are doing is crucially important. You are probably striving to build yourself an identity in your work and your witness. You are using it ... to protect yourself against nothingness, annihilation. That is not the right use of your work. All the good that you will do will come not from you but from the fact that you have allowed yourself, in the obedience of faith, to be used by God's love. Think of this more and gradually you will be free from the need to prove yourself and you can be more open to the power that will work through you without your knowing it.

The great thing after all is to live, not to pour your life in the service of a myth: and we turn the best things into myths. If you can get free from the domination of causes and just serve Christ's truth, you will be able to do more and will be less crushed by the inevitable disappointments...

—Letter to James Forest, February 21, 1965, *The Hidden Ground of Love*

COMMUNITY NOTES

News Announcements Requests

Volunteer to help at 8:45 Mass:

The Liturgy Committee is putting out a red carpet to welcome volunteers!

Imagine yourself striding into church and taking up your position as a **greeter**: coming 15 minutes early, handing out bulletins with a smile, and then taking your seat in a pew. All this exertion is necessary only once a month.

Or if you like being behind the scenes, follow that carpet up to the altar and be a **sacristan**: arrive 15 minutes early, gather the linens and vessels that are used during Mass, place them on the altar—and this also only once a month. Both these essential tasks have easy instructions to follow and willing friends to walk you through them.

Inspired to step forward? Contact John Arnold, 325-1421, jsaoso@comcast.net, or Sally Benson, 408-972-5843, sallymbenson@gmail.com.

Volunteer to bring donated food to EPA:

Fred Dietrich has been taking food to the St. Vincent de Paul food closet in East Palo Alto, run by George Chippendale, for many years, and he would like to let someone else do the job. He usually goes after Mass on Sunday, but there are many cars parked there then, so it gets tricky to park and unload food. It would be good to have a couple of people—or even four—take up this work so volunteers could be scheduled for once-a-month duty. Please contact George Chippendale to find out the particulars: 650-856-6350, grchippendale@yahoo.com.

Drivers to Hidden Villa camp needed:

One only has briefly to drive through Hidden Villa Summer Camp, just 10 miles and 25 minutes from East Palo Alto, to marvel at the vision Frank and Josephine Duvenek had in starting a multicultural summer camp on their ranch 70 years ago. It gets the children away from unhealthy situations in their neighborhood to a camp community where having fun is a daily criterion.

One missing link every summer is transportation. Volunteers are needed mostly to drive 3 day campers from East Palo Alto to camp.

The first camp session started June 20 and the last session ends August 19. Call George Chippendale, (650) 856 6350, for further information and to schedule some days of driving.

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

TMC donation envelopes 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 is TMC—thanks to all who contribute.

Hotel de Zink coming in August:

Our parishioners will be taking food to the Hotel de Zink (homeless shelter) at the Christian Reformed Church on Arastradero Rd. during the first two weeks of August. Please check your calendars to see which date you would be able to help. Ruth Chippendale will be at the churches after Mass to sign people up during the month of July, or call Ruth at 650-856-6350.

Catholic co-op selling local produce:

Subscribe to the community-supported agriculture (CSA) program offered by NanoFarms, a Catholic workers' co-op offering boxes of freshly picked sustainably grown and pesticide-free vegetables and fruit for delivery in San Francisco, San Mateo and Santa Clara counties from May to December. The boxes cost \$30 a week and contain between 11 and 14 vegetables, fruits and herbs each week.

The produce comes from fields at St. Patrick's Seminary in Menlo Park. One of the founders of NanoFarms is Fr. George Schulze, S.J., who teaches at the Seminary. Fr. Lawrence Goode, the pastor at St. Francis Parish in East Palo Alto, also helped get NanoFarms started.

NanoFarms is a profit-based workers cooperative. It is an effort to apply the Catholic social justice and economic principles of distributism to modern-day income disparity.

To order, call (650) 817-8801, or email to NanoFarmsUSA@gmail.com, or go to nanofarms.com to sign up for a box of organic, nutritious produce.

PRAY FOR US: Please remember in your prayers this week, Denise Alongi, George Bouchey, Tom Carmody, George Chippendale, Sr. Fran Ciluaga, Mary Connors, Mike Cummings, Ken Dias, Fr. Thierry Geris, Deonna Gill, Emily Gill, Joanne Hasegawa, Dean Judd, Michael Kiriti, Hunter Kubit, Dick Jackman, François Jamati, 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 Bulletin editors: Michelle Hogan, Kay Williams. See listings below.]

COMMUNITY FORUM

Ideas Opinions Reflections Concerns

Francis against the death penalty:

[Posted to ZENIT by Deborah Castellano Lubov on 21 June, 2016]

Pope Francis has reaffirmed that the death penalty is unjustifiable today.

In a video-message transmitted June 21 to the participants of the VI World Congress Against the Death Penalty in Oslo, Norway, underway through June 23, the Pontiff stressed, “Nowadays, the death penalty is unacceptable, however grave the crime of the convicted person.”

The Congress ... was organized by the French NGO *Ensemble Contre la Peine de Mort* and the World Coalition Against the Death Penalty, which includes about 140 organizations from around the world.

“It is an offense to the inviolability of life and to the dignity of the human person,” the Pope continued, pointing out, “It likewise contradicts God’s plan for individuals and society, and his merciful justice. Nor is it consonant with any just purpose of punishment.”

Noting this sentence does not render justice to victims, but instead fosters vengeance, Francis reminded those watching, “The commandment ‘Thou shalt not kill’ has absolute value and applies both to the innocent and to the guilty.”

The Extraordinary Jubilee of Mercy, the Pope told them, is a proper occasion for the world to better respect the life and dignity of each person.

“It must not be forgotten that the inviolable and God-given right to life also belongs to the criminal,” he said.

The Pope also encouraged all to work not only for the abolition of the death penalty, but also for the improvement of prison conditions, so that they fully respect the human dignity of those incarcerated.

“‘Rendering justice,’” he highlighted, “does not mean seeking punishment for its own sake, but ensuring that the basic purpose of all punishment is the rehabilitation of the offender. The question must be dealt with within the larger framework of a system of penal justice open to the possibility of the guilty party’s reinsertion in society.”

Before concluding, assuring the participants of his prayers, Pope Francis said, “There is no fitting punishment without hope! Punishment for its own sake, without room for hope, is a form of torture, not of punishment.”

“I trust that this Congress can give new impulse to the effort to abolish capital punishment.”

[ZENIT (zenit.org) is an independent, international, non-profit news agency staffed by a team of professionals and volunteers who are convinced that the extraordinary wisdom of the Pontiff and the Catholic Church can nourish hope, and assist all of humanity to find truth, justice and beauty. ZENIT translates and publishes the Roman Pontiff’s words, messages, documents, speeches, and general audience addresses.]

Death Penalty Initiatives on Nov. ballot:

[California Catholic Conference, June 23, 2016]

The initiative to eliminate the use of California’s death penalty law has officially qualified for this November’s ballot.

The measure to revoke capital punishment in the state collected almost 405,000 signatures – well above the 365,000 verifiable signatures required for certification.

California, the most populous state in the country, has the largest population of death row inmates. Repealing the law would change the death sentences of almost 750 convicted inmates to life in prison without the possibility of parole.

In a study* published in the *Loyola of Los Angeles Law Review*, Judge Arthur L. Alarcon concluded that since the reinstatement of the death penalty in 1978, “taxpayers have spent roughly \$4 billion to fund a dysfunctional death penalty system that has carried out no more than 13 executions.”

Catholic Bishops have been very vocal in the past of their support for measures abolishing the use of capital punishment, declaring that state-sanctioned killing diminishes us all and the application of capital punishment is flawed and inconsistent. The Bishops have actively campaigned to support similar measures, establishing The Catholic Campaign to End the Use of The Death Penalty. The Catholic Mobilizing Network’s Mercy In Action Project seeks to promote clemency for those facing imminent execution.

A competing measure that would require inmates to be executed after ten years on death row has also been certified for November’s election. The initiative collecting the most votes on November 8 will go on to become law.

Keep an eye out for the CCC’s upcoming coverage of all initiatives that will appear on the ballot – including those that the California Bishops will formally endorse or oppose. For more information on California’s death penalty law, visit the CCC website at www.catholic.org/death-penalty.

*Judge Arthur L. Alarcón and Paula M. Mitchell, *Costs of Capital Punishment in California: Will Voters Choose Reform this November?*, 46 Loy. L.A. L. Rev. S1 (2012).

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At the edge of inside:

[By David Brooks, 6/24/16, *NY Times*]

In any organization there are some people who serve at the core. These insiders are in the rooms when the decisions are made. ...

Then there are outsiders. They throw missiles from beyond the walls. They are untouched by internal loyalties and try to take over from without. ...

But there's also a third position in any organization: those who are at the edge of the inside. These people are within the organization, but they're not subsumed by the group think. They work at the boundaries, bridges and entranceways. ...

I borrow this concept from Richard Rohr, a Franciscan priest who lives in Albuquerque. His point is that people who live at the edge of the inside have crucial roles to play. As he writes in his pamphlet "The Eight Core Principles," when you live on the edge of any group, "you are free from its central seductions, but also free to hear its core message in very new and creative ways."

A person at the edge of inside can see what's good about the group and what's good about rival groups. Rohr writes, "A doorkeeper must love both the inside and the outside of his or her group, and know how to move between these two loves."

A person at the edge of inside can be the strongest reformer. This person has the loyalty of a faithful insider, but the judgment of the critical outsider. Martin Luther King Jr. had an authentic inner experience of what it meant to be American. This love allowed him to critique America from the values he learned from America. He could be utterly relentless in bringing America back closer to herself precisely because his devotion to American ideals was so fervent.

A person on the edge of the inside knows how to take advantage of the standards and practices of an organization but not be imprisoned by them. Rohr writes, "You have learned the rules well enough to know how to 'break the rules properly,' which is not really to break them at all, but to find their true purpose: 'not to abolish the law but to complete it.'"

When the behavioral economist Richard Thaler uses the lessons of psychology to improve economic modeling, he is operating just inside the edge of his own discipline and making it better.

The person on the edge of inside is involved in constant change. The true insiders are so deep inside they often get confused by trivia and locked into the status quo. The outsider is throwing bombs and dreaming of far-off transformational revolution. But the person at the doorway is seeing constant comings and goings. As Rohr says, she is involved in a process of perpetual transformation, not a belonging system. She is more interested in being a searcher than a settler.

Insiders and outsiders are threatened by those on the other side of the barrier. But a person on the edge of inside neither idolizes the Us nor demonizes the Them. Such a person sees different groups as partners in a reality that is paradoxical, complementary and unfolding.

There are downsides to being at the edge of inside. You never lose yourself in a full commitment. You may be respected and befriended, but you are not loved as completely as the people at the core, the band of brothers. You enjoy neither the purity of the outsider nor that of the true believer.

But the person on the edge of inside can see reality clearly. The insiders and the outsiders tend to think in dualistic ways: us versus them; this or that. But, as Rohr would say, the beginning of wisdom is to fight the natural tendency to be dualistic; it is to fight the natural ego of the group. The person on the edge of inside is more likely to see wholeness of any situation. To see how us and them, which seem superficially opposed, are actually in complementary relationship within some larger process.

Lincoln could see the divisions between North and South, but in his Second Inaugural he transcended these divisions and saw both North and South as actors and partners in a larger human drama.

When people are afraid or defensive, they have no tolerance for the person at the edge of inside. They want purity, rigid loyalty and lock step unity. But now more than ever we need people who have the courage to live on the edge of inside, who love their parties and organizations so much that they can critique them as a brother, operate on them from the inside as a friend and dauntlessly insist that they live up to their truest selves. #

A quote from Pope Francis:

"The Church in the United States knows like few others the hopes present in the hearts of these 'pilgrims.' From the beginning you have learned their languages, promoted their cause, made their contributions your own, defended their rights, helped them to prosper, and kept alive the flame of their faith. Even today, no American institution does more for immigrants than your Christian communities. Now you are facing this stream of Latin immigration which affects many of your dioceses. Not only as the Bishop of Rome, but also as a pastor from the South, I feel the need to thank and encourage you. Perhaps it will not be easy for you to look into their soul; perhaps you will be challenged by their diversity. But know that they also possess resources meant to be shared. So do not be afraid to welcome them. Offer them the warmth of the love of Christ and you will unlock the mystery of their heart. I am certain that, as so often in the past, these people will enrich America and its Church."

-- Address to U.S. Bishops at Cathedral of St. Matthew the Apostle, Washington, D.C., Sept. 24, 2015