



PASSION (PALM) SUNDAY

April 9, 2006

Readings

This week:

Isaiah 50:4-7

Philippians 2:6-1

Mark 14:1-15:47

Next week:

Acts 10:34a, 36-43

Colossians 3:1-4

John 20:1-18

Psalm

My God, my God, why have you forsaken me? *Psalm 22*

Today

Today's presider is Fr. Michael Marini.

The Thomas Merton Center community worships and celebrates Sunday liturgy each week at the regularly scheduled 8:45 a.m. 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, April 10, 7:30 pm

Tuesday, April 11, 7:30 pm

Friday, April 14, 12:00-3:00 pm

Liturgy Committee, Place TBD

TMC Board, STA Hall

Good Friday Liturgy, including Liturgy of the Word, Veneration of Cross, Communion

From Thomas Merton

"Death is the end of life." . . . [But it must be seen] in the light of love and grace. All created life is limited. Living beings come into existence and begin at once to develop, for growth is one of the essential functions of life. In the beginning of its growth, the living being must continually receive from others. The human infant shows this clearly enough. . . . But man's ideas must grow as he grows. The mature man realizes that his life affirms itself most, not in acquiring things for himself, but in giving his time, his efforts, his strength, his intelligence, and his love to others. [This] "dying" to self in order to give to others is. . . the fruit of life, the evidence of mature and productive living. . . . Man physically and mentally declines, having given everything that he had to life, to other men, to his love, to his family, and to his world. He is spent or exhausted, not in the sense that he is merely burned out and gutted by the accumulation of money and power, but because he has given himself totally in love. There is nothing left now for him to give. It is now that in a final act he surrenders his life itself. . . a *culminating gift*, the last free perfect act of love which is surrender into the hands of God and acceptance of death.
—"Seven Words" in *Love and Living*

Community Notes

News Announcements Requests

TMC anniversary party only 3 weeks away!:

APRIL IS HERE! THE TIME IS NOW! You need to make your reservation for the Merton Center 10th Anniversary Celebration: Sunday, April 30, 5-9 p.m., Stanford Faculty Club. Everyone is invited, and you are welcome to bring guests! TMC membership is not required. If you enjoy participating with the 8:45



Mass community, you will want to be at this party, and we very much want the pleasure of your company! TMC's ten years of operation as a small faith community is a wonderful opportunity to gather and have fun! The surroundings are elegant, the food will be good, the music will be live, and YOU'LL BE THERE WITH FRIENDS HAVING A GOOD TIME!

Cost is a mere \$35 per person. Cocktails and wine are no-host, so you are in control of spending on spirits. "Jazz Therapy" will provide the music, but don't let that scare you. Their music is therapy even if you're over 30! For

Fr. Richard McBrien coming May 6:



Save the date, May 6, for our next TMC speaker, Fr. Richard P. McBrien, Theology professor at University of Notre Dame. His topic is "*Catholicism in 2006 and Beyond: The Role of the Laity in the Present and Future Church.*"

Be a flower donor at Easter:

We have ordered beautiful flowers for our Easter altar and need your help with donations to the "flower budget." If about 30 people would contribute \$10 our budget would balance. There are special envelopes for this in the back of church. Please write on your check that it is for St. Thomas Aquinas church.

Civil rights daughters in Palo Alto today:

More than 40 years after their fathers—Rev. Martin Luther King Jr. and Rabbi Abraham Joshua Heschel—marched to Selma, Alabama for civil rights, the daughters of those two famous men will appear in Palo Alto to discuss their fathers, their legacies and the state of black-Jewish relations. Their joint lecture is titled "Daughters of the Dream."

The talk begins at 7 pm, today, April 9 at Congregation Etz Chayim, 4161 Alma Road. Tickets are \$18 for general admission. For tickets go to: www.planitjewish.com

Helpers needed to decorate for Easter:

Please come help decorate St. Thomas Aquinas church for Easter. The helping hands will gather on Saturday, April 15, at 8:30 a.m. at the church to arrange the flowers and candles. Many hands will help the transformation happen quickly. For more information, contact Sally Benson by e-mail at red5@svpal.org.

Our offering of rice bowls:



At the offertory of Mass today, we will bring forward our **filled rice bowls or our Operation Rice Bowl checks. If you write a**

check, please make it out to Thomas Merton Center with Operation Rice Bowl in the corner. A single check will then be forwarded to Catholic Relief Services.

These gifts signify our recognition that we are all one human family, all children of one God, all brothers and sisters of the one Jesus Christ who has told us that whatever we do for the least of our brothers and sisters, we do for him.

If you do not have a check with you, you may mail one in this week to Thomas Merton Center, P. O. Box 60061, Palo Alto, CA 94306. It should be made out as directed above.

Nationwide immigrants rights march, Monday:

The Human Concern Commission of the Diocese of San Jose invites you to join with other faith, immigrant rights groups, civic leaders, and labor communities on a march in support of comprehensive immigration reform on April 10th. The gathering at Story Rd. & King Rd. will start at 3 pm with music and entertainment followed by an interfaith invocation. The peaceful march to City Hall begins at 4 pm making seven stops to hear stories of suffering and hope by people of diverse cultures and faith. We will hear from Afro-Americans, Filipinos, Europeans, Jews, Muslims, Latinos, and Asians. The route to be taken is as follows: King Rd north to Kammerer, to Alum Rock, on to Santa Clara, and final stop – City Hall. All marchers are encouraged to bring American flags to highlight the fact that we are the face of America and we **MARCH FOR HUMAN RIGHTS**.

The food we eat travels an average 1200 miles, using fossil fuels, to get to our plates. Look for locally grown foods.

Lent 2006: Living simply: reflections on God's answer to Job

All of you probably know the book of Job as well as I do. Job—prosperous man, good man, always does his bit for the community, treats his family well—one day wakes up and finds himself seemingly cursed by God. He demands an interview with God calling upon Him to explain and justify Himself. Finally God appears, speaking in a voice from a whirlwind. “Where were you when I laid this whole thing out? Do you know how to stop the waves from breaking? Do you know where they should go? Do you hunt game for the lioness? Do you show the hawk how to fly stretching his wings to the wind? Do you teach the vulture to soar and build his nest in the clouds?” On and on and on down the whole list. The message is clear. Job, and by extension the rest of us, are not at the absolute center of God’s universe. We’re one small part of a large creation, cut down to size in the course of God’s diatribe. But that’s not the only message. The other message is that this world of which we are a part is incredibly beautiful, full of meaning and sweetness and beauty. Job simply says, “I am speechless. What can I answer. I put my hand on my mouth. Now I will speak no more.”

Through most of human history awe, respect, and silence like Job’s has been one of the profound ways in which human beings have understood their relationship with by a force larger than man. In our time that answer only at the center in the sort of ways that we always creasingly in the absolute chemical reality of the mate change. Right about the Industrial Revolution gas, and oil, carbon-based fuels. Smog over our compared to the damage to earth’s atmosphere. When you burn these fossil fuels, you release carbon dioxide, CO₂. This colorless, odorless, non-poisonous gas is, however, a substance which traps heat close to the atmosphere—heat that would otherwise radiate back out to space. The atmospheric concentration of CO₂ was about 275 parts per million before the Industrial Revolution. It is now about 385 parts per million and it will be above 500 parts per million long before the middle of this century unless we do very dramatic things in the next few years. In 2001 the Intergovernmental Panel on Climate Change reported that in this century we can expect to see the global average temperature increase about 4 to 6 degrees Fahrenheit, higher than it has ever been in human history, and at the upper end of the parameter we could see average global temperature increases as high as 11 degrees Fahrenheit. We are already seeing the results. The world gets a lot stormier, a lot wetter. Severe storms have increased about 20 percent across this continent against the baseline. And In arid places you get a lot more drought. Every glacier system in the world is now in rapid retreat. The ice cap over the Arctic has thinned forty percent in the last forty years.



We in this country create twenty-five percent of the world’s carbon dioxide. It is the our affluent lifestyles that overwhelmingly contribute to this problem. This is a crime against the poorest and most marginalized people on this planet. Consider Bangladesh, a wonderful country, vibrant and green where the people feed themselves even though there are 130 million of them in an area the size of Wisconsin. The country is half water, and every year the waters from the Himalayas flood and lay this little beautiful layer of silt, and things just pop out of the ground. But let’s say you raise the level of the Bay of Bengal just a few inches, then those waters have no place to go. They just back up and spread out all over Bangladesh. This happened in 1998, and for about ninety days, two-thirds of the country of Bangladesh was in thigh deep water or worse. They didn’t feed themselves that year. They couldn’t plant the rice. This is just one on the list of a hundred places that will be similarly traumatized unless we make significant changes. Our lifestyle also becomes a crime against the rest of creation, against all the other interesting corners of God’s brain, against the lion and the antelope and the vulture. Think too about coral reefs. Enchanting beyond belief, coral reefs, by current forecasts, will probably disappear as an ecosystem by about 2050. Think about polar bears. In large parts of the Canadian north they are about twenty percent skinnier than they were ten years ago. As the ice pack melts, it becomes incredibly difficult to hunt seals, their food and their living.

How do we get off this dime? It’s not just actions in the Arctic Wildlife Refuge of Alaska. It’s actions and symbols all around us that are important. Symbols like the huge houses we are building and do not need. Symbols like the sport utility vehicles and all the symbols of our consumer-oriented lifestyle. What we’re talking about is the endless, gullible elevation of levels of comfort and status at the complete expense of all around us. Now the signals from the physical world, from God’s creation, tell us that we have definitively gone too far and it is time to turn around. Our religious communities are deeply important, almost the only institutions left in our society that posit some goal, other than accumulation, for our existence here on this planet. We need to keep an eye on the temperature—not just around us, but on the temperature inside of us—on our understanding of who we really are, not who we’ve been told we are over and over again by all the images that flow through cables and onto billboards where we increasingly search for our identity.

—Abridged from a sermon in March 2001 by Bill McKibben, former staff writer for The New Yorker,



PALM SUNDAY ENTRANCE REFRAIN

***Lift up, you gates, lift up your arches: let the King of glory come!
Lift up your hearts and sing, you people: let the King of glory come!***

Dietrich Bonhöffer:

On this day, April 9, 1945, just one month before the final surrender of Nazi Germany, Dietrich Bonhöffer was executed by hanging for his participation in the plot to assassinate Hitler. He was a Lutheran pastor and one of the co-founders of the *Confessing Church* which represented a major focus of Christian opposition to the Nazi government in Germany. In his 1937 book, *The Cost of Discipleship*, he wrote, “When Christ calls a man, he bids him come and die.” A Christian pacifist in the mid-1930’s, he spoke of his later decision to oppose the government of his own country as having to choose the *terrible alternative*. Bonhöffer is one of the ten 20th-century martyrs from across the world who are depicted in statues above the Great West Door of Westminster Abbey, London.

Fr. Roy Bourgeois in South America:

Three countries so far, Venezuela, Argentina and Uruguay have formally declared that they will no longer send their military personnel for training at the Western Hemisphere Institute for Security Cooperation, which is better known by its former name, the School of the Americas, housed in Fort Benning, Ga. To be saluted is Fr. Roy Bourgeois, founder of School of America Watch (SOA Watch), along with fellow activists Carlos Mauricio and Lisa Sullivan on their mission to Bolivia, Uruguay and Argentina. They met with government officials, including, in Bolivia, the newly elected President Evo Morales to talk about SOA/WHISC. “I’m filled with hope and inspiration,” Bourgeois said. “We didn’t get any resistance. . . . They were very aware of the school and its effect on their country—the disappeared and the massacres. They know better than us about this

Please remember in your prayers this week Elaine, Msgr. Gene Boyle, Tom Carmody, Chloe Chang, Joanne Claus, Mary Connors, Ken Dias, Joanne Hasegawa, François Jamati, Joseph Kehret, Alicia Kot, Joan Kuhn, Kami Ladd, Carol Locke, Judy Mendelsohn, Maureen Mooney, Stephanie Mullinex, Barbara Narewski, Joe Narewski, Lynne Owens, George Peinado, Nora Peinata, Ramona Rocha, Anne Rush, Dolores Walsh, Virginia Worthington, Fr. Tenny Wright, and Rosamond, Chris, and Janie, friends of Jean Gill.

Canadian bishops heading for Rome:

The *Canadian Religious Conference (CRC)* representing the leaders of Catholic religious congregations (sisters, brothers, priests of religious orders) in Canada calls for openness and dialogue when their bishops make their *ad limina* visits to the Pope. They write: It is certainly essential that our bishops are in solidarity with the Pastor of the universal Church and that the Catholic faith is not just the juxtaposition of a series of articles which do not have any doctrinal connection to each other. At the present time, it is also important that our bishops carry with them what the People of God are saying, of their search for truth that draws wisdom from the Gospel, tradition and conscience where the Spirit moves in all of us.

The plentiful criticism that our Church undergoes comes not from evil, bad or deviant spirits. Christian men and women who speak openly of their incomprehension and their refusal of official Catholic positions cannot be classified as a throwback of what people say and think who are marked by the “spirit of the world,” as Saint Paul says. . . . [It is essential] to lend the ear to the common sense of ordinary people who also hold the Gospel in their hands. . . . Our close links with women and men everywhere, including those who are marginalized in our Church, makes us insist that [in your pastoral visits] you will recognize the urgency of what must occur here. Our church is isolated: by its language and its attitudes. It moves away from being a meaningful force in our world. It is necessary to be present there and to al-

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Bulletin: Kay Williams (April 23)
Michelle Hogan (April 16)
Jane Bahr (April 9)

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Newsletter submissions must be e-mailed by Friday noon or phoned by Thursday, 9:00 pm. For Michelle, myhogan@earthlink.net or (650) 493-8452. For Kay, kaywill@pacbell.net or (650) 328-2781. For Jane, bahrjunior@comcast.net or (650) 967-8246.