



# PENTECOST SUNDAY

June 4, 2006

## Readings

*This week:*

Acts 2:1-11

Galatians 5:16-25

John 15:26-27, 16:12-15

*Next week:*

Deuteronomy 4:32-34, 39-40

Romans 8:14-17

Matthew 28:16-20

## Psalm

Lord, send out your Spirit, and renew the face of the earth. (*Psalm 104*)

## Today

Today's presider is Fr. Timothy Meier, S. J.

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

Sunday, June 4, 7:00 pm

*A Church in Search of Itself.* Lecture  
by Robert Blair Kaiser, OLR Hall

Thursday, June 8, 7:30 pm

TMC Board Meeting, STA Basement Hall

## From Thomas Merton

Justify my soul, O God, but also from Your fountains fill my will with fire. Shine in my mind. . . occupy my heart with Your tremendous Life. Let my eyes see nothing in the world but Your glory, and let my hands touch nothing that is not for Your service. Let my tongue taste no bread that does not strengthen me to praise Your glory. I will hear Your voice and I will hear all harmonies You have created, singing Your hymns.  
. . . Give me the strength that waits upon You in silence and in peace. Give me humility in which alone is rest, and deliver me from pride which is the heaviest of burdens. And possess my whole heart and soul with the simplicity of love. Occupy my whole life with the one thought and the one desire of love, that I may love not for the sake of merit, not for the sake of perfection, not for the sake of virtue, not for the sake of sanctity but for God alone.

—*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*

## **Fr. George de-codes the DaVinci Code:**

On Sunday, June 11 Fr. George is hosting a discussion on de-coding "The DaVinci Code" at 3:00 pm at St. Albert's Hospitality Room. Come with your burning questions and burning comments.

## **Article on Mary Magdalene:**

Mary Magdalene figures prominently in *The Da Vinci Code*. The latest Smithsonian magazine carries an excellent article on her written by Boston Globe columnist and scholar, James Carroll. You can "google" Smithsonian magazine and the latest issue will come up quickly. Or you can click on <http://www.smithsonianmagazine.com/issues/2006/june/magdalene.htm>

## **Msgr. Boyle celebrates 60 years as priest:**



Monsignor Eugene Boyle celebrates the 60th anniversary of his ordination to the priesthood on Jun 15. A potluck will be held on Saturday, June 17, following the 5:00 pm Mass at St. Albert's. Save the day!

And if you have photos or memorabilia relating to him and his various activities, please contact Helen Bunje at (650) 327-8727 or [hvcunje@aol.com](mailto:hvcbunje@aol.com), or Eleanor Kraft at (650) 213-8827 or [meak-](mailto:meak-)

## **Final talk in Justice Speaker series:**

Ascension Parish in Saratoga concludes its Justice Speakers Forum on Monday, June 12, with a panel discussion on *the Tragedy of Human Trafficking*. Registration begins at 7:15 and the program is from 7:30 to 9:00 pm. Admission is free, though a \$5 free-will donation is suggested (refreshments will be served). Call Fr. Charlie at (408) 725-3939 for more info.

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, Chris Lippart and family, Carol Locke, George Locke's nephew George, Judy Mendelsohn, Maureen Mooney, Stephanie Mullinex, Joe Narewski, Lynne Owens, George Peinado, Nora Peinata, Ramona Rocha, Anne Rush, Dolores Walsh, Virginia Worthington, and Rosamond, Chris, and Janie, friends of Jean Gill.

## **Robert Blair Kaiser talk today:**

This evening, June 4, at 7:00 pm, come hear journalist Robert Blair Kaiser speak on *A Church in Search of Itself*. This is the title of his newest book, which you still have time to buy at Kepler's. Kaiser spent ten years in the Jesuits before leaving to pursue a career in journalism. He was a religion reporter for *the New York Times*, *Time*, and CBS, and is now a contributing editor in Rome for *Newsweek*.



## **Fr. Vitale and the Declaration of Peace:**

Come Monday evening, June 5 at 7:30 pm to Transfiguration Episcopal Church, 3900 Alameda de las Pulgas, San Mateo to join with Fr. Louis Vitale, Franciscan Priest, to learn more about this proposal for bold, powerful and peaceful steps to help establish a comprehensive withdrawal plan. A longtime social activist, Louie co-founded the Nevada Desert Experience, a movement to end nuclear testing. He served 13 years as pastor of St. Boniface Catholic Church in the Tenderloin and recently completed a six-month sentence for nonviolent action to close the School of the Americas/WHINSEC at Ft. Benning, Georgia. This event is sponsored by the San Mateo Network of Spiritual Progressives, Pax Christi Burlingame, and Pace e Bene Nonviolence Service. The Declaration of Peace is a commitment to take nonviolent steps for a comprehensive, concrete, and rapid end to the war in Iraq. With nearly seventy percent of the people of the United States supporting an end to the war, there is a growing call to bring the troops home now. Together, people of faith and people of conscience have the power to declare a new era of peace and justice. Freewill offerings to support the Declaration of Peace will be gratefully received. For more information see <http://www.declarationofpeace.org>, or contact: Anne Carey, 415-

## **In brief—dates to remember:**

### **Saturday, June 24, 9:00 am to 4:00 pm**

Second Justice Symposium sponsored by the Diocese of San Jose—Benson Center, Santa Clara University.

### **Saturday, June 24, 5:00 pm**

Liz Lilly celebrates 25 years of parish ministry at a Mass and reception at Sacred Heart parish, Saratoga.

### **Thursday, June 29, 7:30 to 9:00 pm**

Aurora Foundation presents Fr. Andrew M. Greeley and Professor Albert Bergesen in *God and the Movies*—Kresge Auditorium, Stanford University.

## *Pentecost and the 8:45 mass ministries:*

St. Paul tells us that there are many gifts but all one Spirit. Today we honor those who bring their separate gifts together to make possible this 8:45 mass. Look around and you will see nearly 100 lay people who share their talents with this community on a regular basis. They serve as lectors, eucharistic ministers, bread bakers, sacristans, musicians, greeters, hospitality ministers, etc. Next Sunday a number of these people will receive the Pius VI award for 10 or more years of ministry.

If you're not among these ministers, we hope you will join us some day in one of the following roles:

**LITURGY TEAM:** Eight people, led by John Arnold and Sally Benson, oversee and train the other ministries, arrange for presiders, plan liturgies and special programs, decorate the church at special times, and buy liturgical supplies.

**SACRISTANS:** A team of 12 people prepare the environment, keep the altar linens and vessels clean, and bake communion bread each Sunday.

**LECTORS:** Eighteen people prepare at home and proclaim the Word to us each Sunday, and another five "commentators" introduce the mass and make announcements at the end.



**EUCCHARISTIC MINISTERS:** These are the 29 people who serve communion to us each Sunday. We also have EMs who bring the Eucharist to the homebound.

**GREETERS:** Ten people take turns meeting you at the door each Sunday with a smile and a bulletin. Three people alternate preparing the TMC bulletin for us each Sunday.

**USHERS:** A team of five takes care of the collection baskets each Sunday and helps us find a seat at Christmas and Easter when the church is more crowded.

**HOSPITALITY:** Ten valiant people buy our donuts each Sunday, make the coffee, and keep us supplied in cups, sugar, milk, and napkins so we can enjoy socializing in the garden each week.

**MUSICIANS/SINGERS:** Another ten or more talented people (and the Tongan choir from EPA) prepare, rehearse, and

lead us in the music we sing each Sunday.

There are also the generous children and adults who set the table each Sunday and bring up the gifts. And the members of the parish who keep the church clean, support us, and provide us this worship space.

Thanks to all of you!

## Community Forum

### *The following questions were submitted to the candidates running for Santa Clara County District Attorney, June 6:*

(1) The Northern California Innocents Project has reported more than 100 innocent cases (not necessarily death penalty cases) since 1980. Five persons as have been released from death row.

(2) Regarding Race and the Death Penalty, in a recent study entitled *The Impact of Legally Inappropriate Factors on Death Sentencing for California Homicides 1990 - 99* by Pierce and Radelet reported serious racial and geographic bias in the application of the death penalty

As you may know all our surrounding County Board of Supervisors have passed resolutions calling for a moratorium on the death penalty. Such a resolution was passed by the Santa Clara Board of Supervisors with widespread community support.

I would appreciate if you could let us know whether you support a time-out on executions pending the release of the findings of the California Commission For the Fair Administration of Justice.

The following are the responses:

**Karen Sinunu** responded that the Death Penalty System is broken and she is in favor of a time out on executions.

**Judge Dolores Carr** did not respond to our request but in a Public Forum in Cupertino she said that currently there is a moratorium on the death penalty (Pending an evidentiary hearing by Judge Fogel in September)

**Jim Shore** did not respond to our request but in a Public Forum in Cupertino said that he is not in favor of a moratorium on the death penalty. He said that it is the legislature that enacts a moratorium on the death penalty and not the County Boards of Supervisors

**Marc Buller** did not respond to our request but in a Public Forum in Cupertino said that he is not in favor of a moratorium on the death penalty. You are encouraged to learn more about their positions at their web-sites:

Dolores Carr: [judgecarrforda.com](http://judgecarrforda.com)

Marc Buller: [www.buller.com](http://www.buller.com)

Jim Shore: [www.shoreforda.com](http://www.shoreforda.com)

Karen Sinunu: [www.sinunu4da.com](http://www.sinunu4da.com)

—submitted by Terry McCaffrey

## *After the big chill: intellectual freedom & Catholic theologians:*

*Abridged from an article in Commonweal, January 27, 2006, by Luke Timothy Johnson, Robert R. Woodruff Professor of New Testament at the Candler School of Theology, Emory University. He was a Benedictine Brother from age 18 to 29.*

SUPPOSE we indulge our fondest hopes. Let us imagine that Pope Benedict XVI turns out to embrace



a spirit of theological openness and generosity. No longer would a respected and respectful editor of a Jesuit journal be removed for the sin of advocating fairness; no more would a leading theological ethicist be removed from a tenured position or a systematic theologian be quelled by the same threat, local pastors would no longer be summoned to account in Rome on the basis of parishioners' calls to the bishop (as priest friends of mine have been). Scholars (like me) would not be disinclined to conferences on Aquinas because they criticized John Paul's theology of the body, or be asked to sign a statement that they would not do anything to "embarrass the church" when lecturing at a university. The "big chill" within contemporary Catholicism includes all those mechanisms, overt and covert, by which the Vatican has deliberately sought to suppress theological intelligence and imagination in the name of doctrinal and moral "Truth."

Now suppose all these measures stopped. I am not sanguine. For one thing, the chill has become systemic. Defenders of the Congregation for the Doctrine of the Faith (CDF) argue that its investigations and sanctions of theologians are about "truth in advertising"—Catholic theologians in Catholic colleges should teach the way the Vatican says they should teach. Such a claim does little more than reduce theological truth to catechesis.

Is there a better way to think about the relationship between theologians and the church's hierarchy? I think so. If we focus our hope for the church on the personality or policy proclivities of this or the last or the next pope, we simply perpetuate the Vatican's tendency to identify the church with the magisterium and the magisterium with the pope. That, in turn, contributes to the ill-conceived conviction that all theological wisdom must spring from a single source. This fixation on the papacy results in the steady theological impoverishment of the church as a whole, precisely at a time when the task of articulating the church's faith is urgent and daunting. The effort by the Vatican and its allies to control theological debate

reflects little trust in the capacity of theologians to criticize one another—something they have never been reluctant to do—and even less trust in the best-educated laity in Catholic history that is hungry for intellectual engagement with the faith that is not condensed and condescending.

Theology's role is not simply to transmit the faith, but also to interrogate the faith in the name of and on the behalf of truth. The greatest theologians in the church, from Origen through Aquinas to Rahner, have tried to strike this delicate and dangerous balance. All were profoundly loyal to the tradition and could, in sermon and in lesson, express that faith with utter simplicity, and their lives expressed that faith in genuine discipleship. Yet each was willing, indeed, impelled, to bring the most stringent questioning to the tradition.

Consider what a radical and dangerous a thinker St. Thomas Aquinas was. His willingness to address the wisdom of the nations (Greeks and Muslims) and allow the tradition to be challenged by Aristotle required a kind of loyalty to tradition and an intellectual integrity that could never be commanded or controlled from the outside. The best way to imitate Thomas is to engage, with equal fidelity and creativity, the intellectual challenges posed by our own day. Is there no wisdom God wants us to learn from the movements for women's liberation, for democracy, for freedom of conscience? Is not the challenge presented by evolution at least as great as that posed by Muslim philosophers of the Middle Ages?

Like Aquinas, theologians today ask hard questions in the language of our own age concerning the truth of the gospel, not in order to erode or compromise that truth, but to allow its splendor to become more powerfully manifest. In every age Christians must struggle with deep intrinsic tensions that derive from the church's peculiar and paradoxical character.

Two distinct understandings of the church and its relation to God's revelation come into play for the theologian. One metaphor for the church in the New Testament is the household. This image leads naturally to thinking of the church in terms of authority—moving from top to bottom, as in the patriarchal household of antiquity—and good order. The image is especially associated with the Pastoral Epistles. Yet Paul's letters offer another image of the church that is no less authoritative than that of the household. This is the metaphor of the "body of

*(Continued on page 6)*

## *Who will weep for the cemetery of innocents?:*

Article from National Catholic Reporter June 6, 2006, by Sr. Joan Chittister, OSB.

I READ one Memorial Day speech after another this weekend, from one end of this country to the next. Every one of them was incomplete. One question went unanswered, in fact, unasked, in all of them: What are we supposed to do when the numbers of war dead continues to climb? How does a person handle so much “death by cable television?”

More than 20 civilians killed in a brutal massacre in Haditha. Not by them but by us as U.S. Marines turned on civilians -- women and children among them -- to avenge the death of one of their own, to compensate for their accumulating frustrations and losses. Two more journalists join the more than 120 reporters and commentators already killed in Iraq, another headline reads

Almost 18,000 U.S. soldiers wounded, the government finally tells us, more than 10,000 of them “seriously” —meaning “disabled for life.” Almost 2,500 U.S. soldiers have died while their children wait at home for fathers to return, while their wives are pregnant with the children the fathers will never see, while their parents find themselves bereft of sons and daughters they never dreamed they would outlive. And all of them with nothing but a triangulated flag to cling to for comfort, for the future.

Thousands and thousands of anonymous Iraqis — whom no one counts and no one names — shot, bombed, missing, gone. Some of them under the rubble. Many of them in the graves. Unending files of them fled from the cities they loved while just as many more are left in their villages or city centers helpless, unemployed, simply waiting for the next act of insurgency, the next massacre. By somebody. Anybody. Indeed, the traumatized stare into space on both sides. They have had too much stress, too much horror, too much loss, too much unending, relentless, agonizing fear to go blithely on in the face of such horror, pretending that it does not exist. Those symptoms have a name, of course, to denote the scarred and shattered and dead of soul. Posttraumatic stress disorder they call it, meaning, of course, the agony that comes from having seen the inhuman, having done the inhuman, having been part of the inhuman. Like the young soldier assigned to carry the little girl with the bobbing head to a body bag while, he reports, his comrades cleaned up the evidence of the massacre in which she had been killed and her brains dripped down his fatigues and

spattered his boots. Then the emotional crippling comes. In the dark this time. Where they will suffer alone all the rest of their lives.

And what about the rest of us? We have three choices, it seems. First, we can become totally desensitized to the mayhem around and the devastation it has left in its wake. Dinned day and night by TV replays of real life war strikes, life becomes one large unending Nintendo game for us. Reality becomes just like the software we buy so our children can shoot at digital figures who never bleed, never cry, never look us in the eye before we shoot them.

The second choice, of course, is simply to turn away from it, simply unwilling to engage with it anymore. After all, in the end, when all the talks are finished, all the petitions are signed, all the political campaigns over and the votes tallied, it is out of our hands.

But there is a third choice, more true to the spiritual tradition that bred us, more cleansing of our psyches, and, in the long run, more effective. We can, with the second century monastics of the desert, rediscover the power of “the gift of tears,” the sense to recognize and unmask the tragedy of evil in the society around us and the sense of powerlessness within us that enables us to ignore it, to take it for granted, to accept it.

We can, as Christians, begin to regret, to repent, to decry, to grieve the evil. “The beginning of compunction is the beginning of new life,” George Eliot wrote. Remorse is not nothing. Grief is not useless. It changes the heart of a people. It cautions them to think better, to think in new ways, before they are once again tempted to bomb and beat a people into submission, into “freedom.” It makes them new—and eventually the society with them. One person at a time finally learns to feel. It’s called “soul.”

It’s possible that we are now approaching the margins of the human condition. We are drowning in insensitivity. We are escaping into escape. We have lost the capacity to weep ourselves into the fullness of our humanity. From where I stand, it seems to me that until we are willing to face what is happening in our name in this society, to regret it, to own the agony of it, it will go on. We will go numbly on, totally unaware of the diminishing effects of this culture of violence. We will go on in our time



## BLESSING OF LITURGICAL MINISTERS

Lord God,  
In your loving kindness  
You sent your Son to be our shepherd and guide.  
Continue to send liturgical ministers  
To assist in this divine worship.

Bless our brothers and sisters,  
Who have responded to the needs of our community  
And who wish to commit themselves to your service.  
Grant that their ministry may be fruitful  
And our worship pleasing in your sight.

We ask this through Christ our Lord.

Amen.

### ***After the big chill, continued:***

*(Continued from page 4)*

Christ.” Paul plainly regards the metaphors as compatible and complementary. He does not think of the spiritual gifts exercised by the community as being without norm or good order. They must cohere with the confession that Jesus is Lord and must build rather than tear down the community. In our current situation, the image of the church as the body of Christ has been swallowed by the metaphor of the household. Yet the household model has no place for the role of the prophet or of the theologian: all teaching comes from the top down. If God’s self-revelation continues in the world, and if the church is obliged to respond to God’s ongoing self-disclosure, then the church needs all the eyes and ears and hands and minds it can get.

In some fashion all Christians are called to discern and bear witness to the ways in which God is at work in their lives, and all are needed to help the community as a whole discern how God’s holy Spirit is moving within their lives. Theologians, however, must be more than skilled listeners of human stories; they must also know the tradition in great depth and breadth if the conversation between the present and the past is to be healthy and productive, if it is to “build the church.”

At the same time, the theologian must be more than a catechist. But to require of theologians that they strip themselves of all critical intelligence and imagination so that they present no “danger” is actually to place the church in a position of much greater danger, namely, of not responding to the work of the Holy Spirit in the world. Is the free employment of critical thinking and

## The SPIRIT OF GOD

(refrain)

Fill our lives with Your Spirit, O Lord.  
Open our hearts to Your Word.  
Come to us, come to us,  
Spirit of God

## SPIRIT OF THE LIVING GOD

Spirit of the Living God, Fall fresh on me.  
Spirit of the Living God, Fall fresh on me.  
Melt me, mold me, fill me, use me.  
Spirit of the Living God, Fall fresh on me.

Spirit of the Living God, Fall fresh on me.  
Spirit of the Living God, Fall fresh on me.  
Mold me, shape me, cleanse me, lead me  
Spirit of the Living God, Fall fresh on me.

## COME TO THE LORD

(refrain)

Come to the Lord, cry out His name.  
God's love will last forever.  
The Spirit lives among us all,  
Let us walk and live in God's light.

V.1

From the dawn to the setting sun  
We will praise your name.  
Let our praise rise up to proclaim  
of Your goodness and love.

V.2

Let the light of the risen Lord  
dawn within our hearts.  
He will lead us into God's light  
Lead us out from the darkness.

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theological imagination dangerous? Of course, just as all true living is dangerous. Yet the theological impoverishment of the church today is real, and if something is not changed, it will undoubtedly get worse.

Still, suppose the big chill continues, through the papacy of Benedict XVI (despite our fondest hopes) and the papacies to follow. What can theologians do? They can continue to speak prophecy and to practice discernment among God’s people. At stake is the integrity of the church’s witness to the living God.

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