



## Second Sunday in Lent

March 12, 2006

### Readings

*This week:*

Genesis 22:1-2, 9-13, 15-18

Romans 8:31b-35, 37

Mark 9:2-10

*Next week:*

Exodus 20:1-17

1 Corinthians 1:18, 22-25

John 2:13-25

### Psalm

I will walk before the Lord, in the land of the living. *Psalm 116*

### Today

Today's presider is Fr. George Aranha.

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, March 13, 7:30 pm

Liturgy Committee, Place TBD

### From Thomas Merton

**MY LORD GOD**, I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road though I may know nothing about it. Therefore will I trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone.

—*Thoughts in Solitude*

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 anniversary celebration April 30:***



Don't forget to send in your reservation for the Merton Center 10th Anniversary Celebration: Sunday, April 30, 5-9 p.m., Stanford Faculty Club. Cost is a mere \$35 per person for a good meal, good company, music and dancing. Cocktails and wine are no-host, so you are in control of spending on spirits. Live music will be provided by "Jazz Therapy"--and you don't want to miss a chance to hear a group with a name like that! A choice of entree is yours: Chicken Marsala or Lasagne Provencal (vegetarian). Send check made out to "TMC", with menu choice noted, to: TMC, 490 Ferne Avenue, Palo Alto, CA 94306. Everyone is invited, and we know you will have a good time. TMC's ten years of operation as a small faith community is a wonderful opportunity to gather and have fun!  
--LaVerne Sheehan, Anniversary Chairperson

## ***Speakers for Lent:***

The Adult Spiritual Formation team of the parish has been assembling some sterling speakers for Lent. On Friday, March 17, at 7:00 pm at St. Albert the



Great, **Fr. Ronald Rolheiser** will speak on *Beliefs, Struggles, Doubts: How Do We Sustain Our Faith?* Fr. Rolheiser is a popular speaker and writes an award-winning column on spirituality that appears in *the Valley Catholic* and more than fifty other publications world wide. His latest book, *the Holy Longing*, has sold more than 75,000 copies worldwide.

On Wednesday, March 22, **Pete Fullerton**, organizer of *Truck of Love Ministries*, will speak at Our Lady of the Rosary Hall at 7:00 pm (after SOUP). *Truck of Love Ministries* is a nonprofit that helps



those in need in the San Francisco Bay Area, in the Tohono O'odham (Papago) Reservation in Arizona, in Tujuana, and "wherever else we find ourselves." Pete quotes St. Francis, who once said "Preach the gospel always. When necessary, use words." Come meet this amazing man who discovered a "calling" in a truck journey and come hear what the Truck of Love Ministries does every day to preach the gospel.

## ***Vatican III at Stanford:***

As part of Professor Tom Sheehan's class *New Pope, New Church*, his Stanford students are putting on a Third Vatican Council, addressing issues in Catholicism ranging from the ordination of women priests, homosexuality, priestly celibacy, liturgy and ecumenism. The date is March 15 at 7:00 on the Stanford campus in the History Building 200, Room 30, which is in the basement. The History Building is in the southwest corner of the outer Quad as you drive up from Palm Drive. Check <http://campus-map.stanford.edu/index.cfm?ID=01-200> for a searchable map of the location. Call Mary Coady, (650) 261-9155, for more information.

## ***Multifaith Voices on ending the war—prayer, peace songs, and puppets:***

On Saturday, March 18, 11:00 am–11:45 am, at All Saints Episcopal Church, 555 Waverley St., Palo Alto we will mark the 3rd anniversary of the Iraq war with prayers for peace from diverse faith traditions, lively singing and stories, lessons from Clarence the Camel puppet and an offering of 1,000 origami cranes, symbols of life and peace. Event co-sponsored by American Muslim Voice ([www.amuslimvoice.org](http://www.amuslimvoice.org)). This is an event for young and old alike, where we will recharge our spirits with a positive energy, remembering that prayer and making a joyful noise mixed with action CAN and DOES make a difference. After our brief service, we'll take the songs we've learned and the feisty spirit inspired by the puppets and march together 2 blocks to join the noon anti-war rally at Palo Alto City Hall Plaza. Children welcome and included!

## ***Justice speakers forum:***

Ascension Parish in Saratoga is sponsoring a Justice Speakers Forum based on the justice writings of Pope John Paul II. The next meeting is Monday, March 20, with Joseph Hastings, West Coast Director of Catholic Relief Services, speaking on *In the Words of John Paul II: Creating Networks of Peace*. 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.

### ***Lent 2006—Living simply:***

Our challenge for this Lent is to find ways to live more simply “so that others may simply live.” Sisters Jean Cather and Mary Alice Hein, snjm, creators of *Holy Names Justice Cards*, have used a photo from the *Cows on Parade* public art event in Kansas City in 2001 to create a card making an important point about our diets:

During the past 50 years world meat production has risen from 44 million tons to 221 million tons, with America leading the planet in meat consumption. *But it takes seven pounds of grain to produce just one pound of beef, and currently 36 percent of Earth’s grain feeds livestock and poultry—not people.* As the developing countries imitate U.S. dietary habits, people in the underdeveloped countries continue to be malnourished, many actually starving for lack of grain. Can we maintain a diet high in meat while so many of the human family are hungry?



They suggest that we expand our vision of ourselves, others and Planet Earth by eating less meat. When you do this, or when you give up a restaurant meal, be sure to place your savings in the rice bowl you received last Sunday. On Palm Sunday we will donate our rice bowls at the offertory of the Mass.

### ***Diana Macalintal on Eucharist:***

Diana Macalintal, the Liturgical Associate for the Diocese of San Jose, was the guest speaker at the annual ministry renewal program for our Eucharistic Ministers last month. This annual evening retreat is sponsored by the TMC Liturgy Committee as an opportunity for our Communion Ministers to grow in their spiritual understanding of their ministry and in their relationship with each other.

In a beautifully compelling presentation, Diana brought insights on the deep meaning of the Eucharistic Meal, and she connected it to our own familiar experience of sharing a meal with others. In her thinking, any good meal has three components: communion, communication, and commitment. Communion is a coming together with other people, some whom we know well and see every day, some we have just met, some from nearby or far away, perhaps some whom we don’t like very much, perhaps someone whom we have hurt in the past, or who has hurt us. All gather at the same table.

Once we have come together for the meal, we begin to communicate, to share not just food, but also our different stories— what we did today, what we hope will happen tomorrow. If it’s a big family gathering, there will be old stories that we have heard and enjoyed before, but also new stories of our daily life, maybe stories that show our pains, fears, or deepest needs. And at the end of the meal we make a commitment to each other—to stay in touch, to remember the stories, to give each other our support, to carry these others in our thoughts and deeds after we

### ***Operation rice bowl:***

As part of its Lenten resources Catholic Relief Services’ *Operation Rice Bowl* offers meatless recipes by which we can fast in solidarity with those who are hungry. Here’s one to try:

#### ***Ifisashi - from Zambia***



Serves 4

- 2 bunches fresh collard greens (or spinach), washed and chopped
- 1 cup chopped peanuts
- 1 onion, sliced
- 2 medium tomatoes, sliced
- Water

In a medium-sized saucepan, boil onion and tomatoes with the chopped peanuts in ½ cup of water, adding salt to taste and more water as needed. After a few minutes, add chopped greens. Stirring occasionally, continue cooking until the peanuts are soft and the mixture has become a fairly thick buttery sauce (15-20 minutes). Serve hot with rice

---

go our separate ways.

In the same way, the Eucharistic Meal involves a coming together with others from all walks of life, some of whom we know, others we have just met, each of whom is there with his or her deepest needs and brightest dreams. In the Prayers of the Faithful, we add the needs and dreams of even more people from all around the world. And in our leaving the Eucharistic table to go out into the world, we go committed to the new commandment given by Jesus at the first Eucharist—to wash the feet, or to bathe in love, whomever we meet.

## ***Immigration bill HR 4437 :***

The U. S. Senate is expected to take up immigration reform proposals beginning sometime in March. In the wake of the House-passed version of immigration “reform,” which would criminalize undocumented immigrants and those who assist them, while not addressing the inadequacies of the current legal immigration system, it is critically important to actively engage the Senate as soon as possible. Your Senators need to hear from **you**. They need to be convinced that only comprehensive legislation will fix the ills of the current system and that an enforcement-only approach is ineffective and unacceptable.

Patricia Markee, TMC member who teaches at the Day-Worker Center in Mountain View, continues: HR 4437 would criminalize many of the people I teach, it would criminalize me for teaching them, and it would criminalize the state of California for employing me to teach them. In short, it is a ridiculous bill.

Undocumented immigrants are good people who come here so they can earn enough money to feed their families either here or in their home countries. They are already underpaid, badly treated, and sometimes physically injured. They do not deserve to be criminalized. Immigrants perform most of the mundane work in our country. I wonder how many of them work at harvesting our food, busing our tables, cleaning our houses, working in our gardens, nannying our children. Our economy depends on their labor; if this bill becomes law food prices in the grocery store and at restaurants will increase; we will have even more trouble finding baby sitters for our children, and we will have to clean our own houses. These immigrants are being driven from their countries by the combination of many things, but it seems to me that the driving force is NAFTA and CAFTA, which optimize trade over human rights. We need to support the development of human rights here in the U.S. and throughout the world. This means supporting the U.N. As a recent article in the San Jose Mercury News points out, the U. N. is NOT powerless. It has been instrumental in helping conclude over 60% of the wars that have broken out since the end of the cold war.

Please join the *Justice for Immigrants Campaign* and contact your Senators today—those from California so that they may use California numbers to influence others in the Senate, and those from other states so that may hear from this state with its large immigrant population. —Submitted by Patricia Markee

*pnmarkee@hotmail.com*

## ***Kin-dom of God in Mujerista theology:***

*Printed here in honor of International Day of the Woman, March 8, 2006, this is a report and condensation of an address by Ada Maria Isasi-Diaz delivered at 2005 National Conference of Call to Action.*



**Ada Maria Isasi-Diaz** points to the Gospel message of Jesus as the only possible political and personal platform for all Christians. What does the kin-dom of God look like for Christians living today in the most powerful country in the world? And what does justice look like for our church and the U.S. today? Born in Cuba, Isasi-Diaz learned concern for the poor and oppressed in childhood, later entered the U. S. as a political refugee, joined the Ursuline convent, and deepened solidarity with the poor as a missionary in Peru. Born a feminist at the first Women's Ordination Conference in 1975, she began to work against sexism in the church.

She was a delegate from *Las Hermanas* to the meeting of the National Conference of Catholic Bishops in the 1980's when they were composing their *Pastoral on Women's Rights in the Church*. She and her friend Carmen were asking for quite radical change in the church. When asked by one Bishop why they did not leave the church if they were so unhappy with it her friend, full of indignation, replied, “How dare you tell us to leave the church. The church is my mother, the church is my family. You never leave your family! You stay and work through whatever issues are causing problems, pain and division. You do not leave your family, and we will **not** leave the church.”

In 1990, Isasi-Diaz earned a Ph.D. at Union Theological Seminary and discovered the need for theology from the perspective of *Latinas*. Today she teaches at Drew University and has become an activist theologian helping to develop *mujerista theology* in dialogue with other women-centered and liberation theologies in Africa, Asia, Europe and Latin America.

In developing her ideas, she explains that, to the Jews of Jesus' day, the metaphor *Kingdom of God* meant the realm of biblical *Shalom*, a realm of safety and fullness of life—markedly different from the life they were living under Roman and earlier Greek oppression. But it was still an earthly place.

The early church, expecting that Jesus would return

*(Continued on page 6)*

## *Slowly, Africa starts to care for AIDS children:*

*Condensed from an article by Sharon LaFraniere in the New York Times, March 8, 2006., and submitted by Mary Coady. Mary writes,*

The article shows quite graphically the importance of the work that Kiriti, and those like him (Mma Darlene, for example) are doing, and the positive changes they are making in the lives of these very marginalized children. It also underscores the importance of our support for such programs.

\*\*\*\*\*

MASERU, Lesotho—Staff members of the new pediatric AIDS clinic here are used to seeing sick children. But rarely had they seen one so ill as the silent, twig-thin youngster led in by his grandmother one hot morning in February. The boy, Tsokotsa Lepheane, age 7, weighed 36 pounds. His hair was thin and patchy, his eyes dull. He undressed with obvious effort, revealing emaciated limbs and a torso tattooed by a blotchy rash. Less than a year ago Tsokotsa would have been destined to follow his parents, both buried in the last five years after suffering from AIDS-like symptoms.

In Lesotho, as throughout much of sub-Saharan Africa, children with AIDS were generally considered a lost cause. Treatment, to the extent it existed, was limited to adults, for whom antiretroviral therapy is cheaper and easier. Now, that is slowly changing. Through some charitable donations, pediatric AIDS medication is available for as little as \$200 a year, half of what it adult medication. Governments, international train the region's ragtag health care corps to help. Perhaps 8,000 here in Lesotho need anti-  
ing it at year's end. "Children do very well on H.I.V. adviser for Unicef. "We just haven't it." There are several reasons. Fewer children months are specialized and costly,. Children are drugs cost more than adult medication. But the biggest hurdle facing children in need of treatment, Dr. Luo maintains, is that they are children. "Their voice just hasn't been there."



used to cost and only \$60 more a year than agencies and private charities have begun to treat children. Still, only a few children get retroviral therapy; a mere 261 were receiving treatment," said Chewe Luo, the senior stepped up to the plate to make sure they get are infected. Tests on a child under 18 more complicated to treat, and pediatric

In all Lesotho, there is only one government-paid pediatrician. Recruited from Congo, he does not speak the local language, Sesotho. Lesotho officials have yet to treat AIDS like the national emergency it is, said the Lesotho director for the United Nations AIDS programs. But other experts praise the government's determination to battle the epidemic, and foundations and charities are beginning to flock here.

The World Bank and the Global Fund to Fight AIDS, Tuberculosis and Malaria are pouring millions into the national budget for AIDS programs. The Clinton Foundation persuaded one pharmaceutical firm to halve its prices for pediatric AIDS medicines, and is donating the drugs to Lesotho and other nations. Doctors Without Borders is training nurses in 14 clinics, hoping to demonstrate that AIDS care need not be centered in hospitals nor depend so heavily on doctors. Nurses must fill in for doctors and nurse's aides for nurses; everyone from retirees to AIDS patients themselves must spread the message that treatment is now available. In a prenatal clinic located next door to an antiretroviral clinic, Keneuoe Chabeli, the counselor, urges women to bring in their newborns to be examined. "But I never see them again," she said. Ms. Tsoaeli, the hospital's head nurse, said no one had time to follow up with new mothers. "We know we are not giving proper service," she said. "Definitely not. We need manpower."

For Dr. Roland Monika, the government's sole pediatrician, a recent Thursday was typical. The waiting room at the pediatric AIDS clinic in the nation's premier hospital was packed by 8:30 a.m. He also needed a least to check on 42 children in the inpatient ward, most of them H.I.V. infected, some squeezed three to a crib. Another ward brimmed with newborns. Finally, a white wooden bench for outpatients was packed with seven more sick children and their adults, who plucked his sleeve at every opportunity. By 10:45 a.m., Dr. Monika's frustration spilled over. "I can't deal with the outpatients who are stable," he said loudly in the direction of the bench. "I must see the patients who are very sick." "Please come back tomorrow," he begged. "Please." Yet it was far worse seven months ago, Dr. Monika said, when he had no medicines for children with AIDS. By the time 7-year-old Tsokotsa showed up at Maseru's other new pediatric clinic, in early February, he had been seriously ill for about five years. He quit school in 2004, his grandmother said. He was too sick to study, and began avoiding other children. In recent weeks, he had begun to refuse food, drinking hot water instead—

*(Continued on page 6)*

## ***Kin-dom of God, continued :***

*(Continued from page 4)*

soon to establish this new realm, began slowly to realize that the time was further off, and gradually the idea of the *Kingdom of God* was shifted to a heavenly place. As the church under Constantine became more and more closely associated with the state, it took on the state's hierarchical character, imitating its sharp division between ruler and ruled. And the church leaders began to see themselves not just as rule-makers but as the gate-keepers to the Kingdom above, thus separated from and superior to the world.

However the church is as human as you and I, she continues. Separating itself from the world is a terrible mistake. Vatican II attempted to make the church cross the divide between the world and church. To accomplish this we must change the church's root metaphor from *Kingdom* to *Kin-dom of God*, the *Familia de Dios*, a place of safety and fullness of life.

This change will make the church finally understand that its work is not to preach, but to **live**, the gospel of justice and peace. It must be more about including rather than excluding—more about relationships. Its work must include working against unjust political and economic structures. It must be a church fully immersed in the work of the world. It has no authority as an institution apart from what we all have together, what we have because we try as best we can to be just. It must come to understand that it is not a church FOR the poor, but a church OF the poor.

The church always presents a very mixed message—it preaches social justice, but fails to practice those teachings. This is so because of its erroneous self-understanding as Kingdom of God. It exempts itself from its own teachings. Its institutional self



Please remember in your prayers this week Elaine, Msgr. Gene Boyle, Tom Carmody, Chloe Chang, Joanne Claus, Mary Connors, Ken Dias, Joanne Hasegawa, François Jammati, 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, Fr. Tenny Wright, and Rosamond, Chris, and Janie, friends of Jean Gill.

## ***Africa and its AIDS children, cont'd:***

*(Continued from page 5)*

medicine he called it—to ease the pain in his throat and chest. His voice was so soft he could barely be heard between coughs. “I feel tired,” he whispered. “I don’t want to play. When I wakeup, I drink some medicine and after that I just do nothing. I sit all day.”

“I want to go back to school,” he said. “But only if I get well.”

Seven days later, it appeared that he might yet have that opportunity. A week of treatment for his opportunistic ailments had the clinic's nurses marveling at his improved appearance. He began antiretroviral therapy on his second visit.

Dr. Thahane said children like Tsokotsa were a sign of progress, where there was none before.

---

must understand itself as a fully human institution at the service of the people of God.

At this point Isasi-Diaz told the story of a friend of hers, the mother of twelve children, one of whom was in prison. The other eleven insisted that the one in prison was her favorite. Her answer to them was always, “He’s not my favorite; he’s just the one that needs me most.” This is the way things happen in a family, and it is the way things must happen in the church. Those who need the church most are the ones it has to favor. The way the church participates in politics must always be on the side of those most in need. The church must learn to say “Send Me!”—send me to stand up for the poor, and stand against injustice, always privileging the poor and the op-

---

Board: Anna Jaklitsch, 327-0978, [annajak@accesscom.com](mailto:annajak@accesscom.com)

Kay Williams, 328-2781, [kaywill@pacbell.net](mailto:kaywill@pacbell.net)

Bulletin: Kay Williams (March 19)

Michelle Hogan (March 26)

Jane Bahr (March 12)

Finance: Ed Hannibal, 321-0203, Judy Creek, 493-5371

Hospitality: Jim Davis, 328-2584, George Locke, 854-1539

Liturgy: John Arnold, 325-1421, [jsoaso@earthlink.net](mailto:jsoaso@earthlink.net)

Sally Benson, (408) 972-5843, [red5@svpal.org](mailto:red5@svpal.org)

Membership: Mary Washburn, 327-3915

Spiritual Education: Mary Coady, 261-9155, Jim Davis, 328-2548

---

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