

On Line and On Point

MARY MOTHER OF JESUS INCLUSIVE CATHOLIC COMMUNITY

marymotherofjesus.org

NEEDED: ZOOM TECHS—Would you like to learn more about Zoom and assist with the weekly liturgy? We could surely use your help? Pat MacMillan is willing to train you on how to manage the Zoom technology to set-up a meeting and run music videos. If you are interested please email Pat at patbobmac1@gmail.com. Several community members have already offered to serve in this area. Perhaps you could also be part of this important ministry.

"Alone we can do so little; together we can do so much." ~ Helen Keller

OFFERINGS—Please remember to make your regular donations to MMOJ by sending your check to MMOJ % St. Andrew UCC, 6908 Beneva Road, Sarasota, FL 34238. We are grateful for your continued contribution toward the growth and development of our community. Tabulation of offerings and donations are announced when they are received from St Andrew UCC and—in turn—sent to Joan Meehan, MMOJ Treasurer. This will help to explain the more sporadic reporting of funds received during our ZOOM days.

OUTREACH—Until the end of the year 2020, we will be directing our financial gifts to the **Community Foundation of Sarasota County**, an umbrella group of multiple groups and organizations. We will be directing our donations to their "the Designated Fund" ...and in that large group, it will go to "Community Care," directed by

Kirsten Russell, Vice President for Community Impact.

REFLECTIONS on last weekend's Liturgy—

Focusing on the "Little Way" of Therese of the Child Jesus, Kathryn and Lee weaved this theme throughout. From the opening prayer, they stated: "We come to celebrate our oneness with you, following the example of St. Therese whose

path to holiness was straight and simple. It was so very simple that it was called the "Little Way". Her personal message, her plan for herself, was not complex in any way. She just performed her everyday actions in the awareness of both your presence and your love for her – and also your care for each of her Carmelite sisters as well. May we follow that example of love of self and neighbor as Jesus instructed us to do...and do so without exceptions!" May the

sacredness of our time together so inspire us that we will faithfully follow a central message of Jesus ... that we "love one another" and do it in both our good times and those that are not so good. May we find a way to do that with whomever we even dislike very much ... even those Jesus referred to when he commanded us "to love your enemies."

PREPARING for the coming weekend Liturgy

From Michael Rigdon: Saturday, we will celebrate the 58th anniversary of the start of Vatican Council II on October 11, 1962. Of course we always combine this with the celebration of Papa Giovanni, Pope John XXIII, who was "officially"



Early History of the MMOJ Community

Mary Mother of Jesus Inclusive Catholic Community Mission Statement
We are a Christ-centered community of equals, consisting of women and men, ordained and non-ordained, empowered by the Spirit whose mission is to worship, to serve, to promote compassion, justice and care for creation.

sainted in 2013. Andrea Seabaugh will preside with me. She is one of my sisters who has been joining our zoom liturgies in the past several months and has expressed how much it means to her to participate. I left Imogene listed as a presider because she was instrumental in developing and celebrating this feast for MMOJ. Our readers will be Joan Meehan, Cheryl Brandi, Maura Howl, and Janet Blakeley. Four readers for four readings from Vatican II. One from Papa Giovanni's remarks to open the council. One each from major documents approved by the council: the Constitution on the Church, the document on reform of the liturgy, and the document on the Church in the modern world. For the theme look no farther than the opening song: "the Spirit is a-mov in' all over, all over this land!" Yes, yes she is, and a-moving' in each one of us!

WANTED—We are an inclusive community, therefore we need to include all of us in many ways. Please consider using your gifts and talents on our MMOJ Board. To be a vibrant growing community we need new blood, new ideas, new ways of thinking and being. We NEED YOU! We are looking to bring on one or two new members for the board. This requires a two hour meeting on ZOOM once a month. Other time commitments depend on what responsibilities you take on. Think and pray about this request, we do NEED YOU!—*MaryAl*

SPIRIT-MOVED—[from a Sunday morning homiletic sharing] I am filled with something I seldom have experienced as vividly, though I have long believed it's always happening. This something is way larger than we can see or imagine, something above and beyond human knowing and human actions on the part of either the just or unjust. The timing of Ruth Bader Ginsberg's death has made me stop and ponder What is this mighty woman's life—and death in this moment—effecting? Surely she is part of something unfolding in our midst right now in history. Help us see what is going on! Now, you might wonder, because I do: Am I just plain tired? Have I gone over the top, around the bend like Q-anon and other conspiracy fanatics and crazies? I believe not. Of course I'm tired, aren't we all, in this stressful period, but there is no hateful or looney or fear-based concoction

designed to confuse the public or attract followers to no good end.

I believe with all my heart and—do I dare say it—I perceive with a third eye: Something is happening, something we can't fully apprehend—and this something is being shaped by the Spirit many of us know as G-d, Love, Justice-Love. I believe with the fulness of my heart, mind and soul that the Universal Spirit of Justice-Love, known by many names and transcendent of any one religion, is weaving her way above, beneath, around and through this present moment, not just here in the U.S., but around the world and surely throughout the cosmos.

And so I ask: What are the best roles in this stunning moment—as God works Her purpose out a bit more dramatically for most of us than we are used to noticing? Do we raise our voices? Yes, we do. Or do we wait in silence? Yes, that too. Do we march? Yes, many of us must, and some of us can't. Or do we sit quietly together, trying to be still so that we can know more clearly what to do? If



we are wise, that's exactly what we do. Do we publicly express our anger at injustice? For sure, we do. Or do we gather to pray or mediate and become more mindful of the stillness of the Spirit? Indeed we do. Do we insist that justice be made now, not later? Always, we must. Or do we wait as justice slowly creeps in through the cracks of our lives, laws, societies? If we are savvy, that's just what we do. In this moment we are being called to embody what Dorothee Soelle named "revolutionary patience"—and because we are also nonviolent "warriors for peace," we are being called to the streets, phonebooks, letter-writing, social media posting, personal conversations, organizing in many forms, and getting out the vote. We are being called to live all of the above, usually in small measure and seldom at once, because there are many of us—We, not just I—called to share this way of living in the world. How do we help each other to keep our courage to live in the balance? To generate sacred energies with one another? To embrace our "we-ness" as the crucible for my "I-ness? These are the questions stirring in me on a Sunday morning. Perhaps they are in you too?—*Carter Heyward, Episcopal priest and theologian* [from Shelley Douglass' newsletter, Magnificat—Mary's House in Birmingham, AL, part of the Catholic Worker]

FORMATION FOR NONVIOLENT LIVING

STATEMENT—We are often not aware of how much force we bring to bear in responding to the small annoyances of ordinary days.

More and more, each of us can see in our lives that we contribute to the culture of violence around us. We may be more aware of what is turbulent within, but it's likely to find some outlet we are not exactly proud of. We are a violent person.



Violence isn't always noisy, pushy or explosive, especially in its internal beginnings.

Relationships are a good place to start: How I respond to others, even to myself, reveals who and how I am. Questions to ask: What did I do or say this morning, getting up and getting ready for the day, evidences violence aimed at self?

Through my day, did I experience Little frustrations that called forth impatient responses, and thus made it difficult to adjust to still other stresses?

Of course, it is low-level violence, and as such seems to accompany our daily lives. But, it can slowly build and set a pathway of action.

Ratcheted up a bit, violence is usually interpersonal. Here we go—Road rage, long-waits to see the doctor, someone cuts in front of me at the cashier's line—I am annoyed and all too often let others know it. Even if no one hears my sigh or huff, it echos in my heart. Resentment builds up within and is released in ready response to the next frustration that comes my way. As the size of the annoyance needed to set me off decreases, the force of my reaction increases. With this rise in the level of my own frustration, there is greater likelihood that my violence will be met with violence in return, setting in motion a chain reaction.



Let's talk about body language. This is speaking without saying a word. We can have a field day here: an annoyed cough, a reproving look, even a too-carefully-controlled tone of voice trying so hard to mask anger—I am often totally unaware of how much force I bring to bear in response to the small irritations of ordinary life. Because nothing is said or done about my

responses, I fail to see the storm clouds of anger building up. "Me? Angry?" I protest my innocence, even as I experience anger at being thought angry. My very defensiveness hints at how uneasy I am.

Why am I so violent? When my response has been so explosive I can no longer deny what is going on, I often mistakenly begin replaying the originating incident. Not good. Heat is generated, but proves not much light.

Select out and focus on my own response. In truth, I can only answer for myself. Rarely do I experience justified anger protesting what is due another. Usually, the focus is on me: my perceived rights, needs, desires. Ninety-nine percent of the time, I eventually have to admit that I am reacting violently because I have fallen out of love. [read that again]

Violence usually points back to the selfish self that is still-to-grow-up child sitting at the center of an immature ego.

This "I" sees everything primarily in relation to its effects on self; the other is at best an afterthought. Such a myopic focus so constricts my world that whatever happens looms larger than life. Loss of perspective magnifies slights into insults, disagreements into conflicts, another's simple oversight into deliberate aggression. What happened in the past continues to reverberate in the present and threatens the future. Forgiveness and fresh beginnings are unimaginable.

The selfish self is trapped. No wonder it reacts with violence; it perceives its very existence as threatened. The only viable response to such an attack is counterattack. When two entrapped egos bump against each other, a chain reaction begins and soon spills over to others. Noncombatants find themselves endangered and must choose, on the basis of their temperament, either to join the fight or to flee. Neither response promotes lasting peace.

NEXT TOPIC: MAKING PEACE

**Association of Roman Catholic Women Priests:
Mission, Beliefs, Values- Founding Vision- by
Bridget Mary Meehan ARCWP**

On this our 10th Anniversary, I would like to share with you an overview of our founding vision, mission, beliefs and values. The Association of Roman Catholic Women Priests (ARCWP) is an international community within the International Roman Catholic Women Priests Movement.

The Association of Roman Catholic Women Priests is committed to a renewed model of ordained ministry in an inclusive community of equals in the Roman Catholic Church.

As a community of equal disciples, our calling is first and foremost to follow Jesus the Christ, our model of liberation, and to grow in unity with all in the heart of God. Aware of our deep connectedness to one another, and to the community of creation, our mission is to live Gospel justice and inclusiveness by ordaining women and men as equals and partners in the Roman Catholic Church.

Even though the women priest initiative is marginalized by the condemnation of the Church hierarchy, we choose to live our call to ordination in public ministry on the inside edge of our Roman Catholic Church. We offer a renewed model of priestly ministry rooted in the solid foundation of the prophets and mystics who have gone before us. Grounded in the faith of mystics and prophets, we follow the example of Jesus who called both women and men to ministry around an open table where everyone is welcome at the extravagant feast of divine love.

In our values, ARCWP makes a direct connection between the institutional church's ban on women's ordination and poverty, violence, abuse and injustice toward women in society. The hierarchy's oppression of women violates the human rights and God given call of women to live as spiritual equals in every area of life. Until the institutional Roman Catholic Church changes its teachings, women will continue to be treated as second class citizens in the world. The full equality of women must encompass equal rights and equal rites! Human Rights are Equal Rights! ARCWP is a holy shakeup transforming the Church, one inclusive community, one inclusive ministry at a time living Gospel equality now!!

ARCWP, like our sisters and brothers in other branches of the Roman Catholic Women Priests Movement, affirms our spiritual authority and prophetic call to ordain women in apostolic succession for public ministry in a renewed

priestly ministry. We create welcoming communities and prophetic ministries in which the community of the baptized are spiritual equals empowered to celebrate sacraments. Our international movement has ordained members in thirteen countries and on five continents. Both ARCWP and RCWP-USA communicate and share resources on a regular basis. We have a common listserv and share on national retreats, and monthly prayer meetings.

Like two religious orders, ARCWP and RCWP have different approaches to governance and different programs of preparation. ARCWP makes decisions by a consensus process that involves all members in a circular process of prayerful discernment and decision-making. ARCWP does not require a degree in theology to begin the path to ordination. We honor the life experiences and ministerial service of candidates as valid theological and spiritual resources and create a custom designed program for candidates who come to ARCWP without contemporary theological preparation.

ARCWP provides competency courses through the People's Catholic Seminary that align with the ARCWP ordination units. The competency courses not only provide access to contemporary theologies and spirituality, they also provide a supportive learning community for ARCWP members.

Our members live their vocations within different communities who have different theologies, cultures and comfort levels within the institutional Church. The vision that women priests' communities share is one of hospitality and mutual partnership in living the Gospel in the 21st century. The priest or deacon do not minister alone, but, work within the vision and mission, culture and beliefs of their faith communities. The role of the ordained is to act as a facilitator of diverse ministries that aim to promote full participation of the gathered assembly in meaningful sacramental liturgical celebrations, pastoral care, ongoing education, spiritual development and social justice work.

It is important to point out that neither RCWP or ARCWP have any official authority over our diverse women-priest led communities. Each community is independent. The ordained do not function in a "Father knows best" mentality about the liturgy, sacraments and ministry. Every inclusive community develops, evolves, and makes their own decisions on all pastoral issues. There are no diocesan structures. —BMM