

# On Line and On Point

MARY MOTHER OF JESUS INCLUSIVE CATHOLIC COMMUNITY

[marymotherofjesus.org](http://marymotherofjesus.org)

## REFLECTIONS on last weekend's Liturgy—

Once again, Michael Rigdon and crew provided the context for a great Liturgy, celebrating the 58th anniversary of the start of Vatican Council II on October 11, 1962. Following four selected readings from Vatican II, Michael had this to say: You heard Papa Giovanni in his comments to begin the Council: "I confidently trust that under the light of this council the Church will become richer in spiritual matters and, with this new energy, will look to the future without fear, bringing itself up-to-date where needed." He was a joyful, hopeful, confident Church reformer. We all remember him throwing open the windows of the church to let the world in—and the Spirit out!

After 58 years, we still need his hope as we continue to reform our Church! Those who shared their thoughts on the value and importance of Vatican II changes.



Early years at St. Andrews United Church of Christ

**NEEDED**—More reader/lector volunteers for the weekly liturgy. Currently we have only 9 non-ordained volunteers on the list. We need 2 people to read at every Saturday liturgy plus Christmas in December. Ordained presiders have been graciously filling in as backup readers, but we could use more help from the non-ordained community. Right now, the reader list is being created for liturgies in November, December and January, both for Saturdays and December 25. If you are interested in reading for one or more liturgies, or if you need more information, please contact Cheryl Brandi [cherylbrandi@comcast.net](mailto:cherylbrandi@comcast.net)

**OFFERINGS**—\$2500 was sent to The Community Foundation and \$500 went to the Season of Sharing. 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.

**PREPARING for the coming weekend Liturgy** Sally and Janet will preside, with Michael and Lee as readers, to celebrate the sainthood of Theresa of Avila.

**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.

**MUCH THANKS**—Many thanks to **Bridget Mary, Peg Bowen, Kathryn Shea and Judy Connelly** have agreed to create a team of skilled Zoom technicians who will manage our liturgy each weekend Liturgy. We couldn't do it without you! I'd like to extend my deep appreciation to Mary Theresa Streck my Patron Saint of Zoom who has

## 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.

accomplished untold labors in getting us off the ground.

On another note, **Joan Pesce** has agreed to fill the vacant Board position. Thank you, Joan, for answering our call to join us. MMOJ is blessed!—*Pat MacMillan*

**A NEW WAY OF THINKING for women and men**—It is necessary for all of us, at all times, to understand that female and feminist are not the same things. Feminists are people who believe that the notion of gendering, of defining the sexes by traits and limiting them in life on physical grounds to separate roles, should be replaced by the notion of universal personhood. Surely God did not make one sex simply for the sake of waiting on the other.

It is necessary to realize that feminists come in two genders—female sometimes, but not always, and male, often, though too rarely recognized either by women or the men themselves.

In fact, it is only my feminist brothers who are any proof to me whatsoever that humanity and creation as God made it is really possible. To those brothers, I owe my love. Each of them, male and female, reflects a different experience, yes, but each is searching for the same thing—a heart of flesh and a soul that's soft.

Feminism is a new worldview. Feminism is a spirituality that the world and the church ignore to the peril of us all. Feminism is about another way of looking at life, about another set of values designed to nurture a dying globe and rescue any people too long ground under foot, too long ignored, unseen, invisible.

Feminism is about a new way of thinking for both women and men who are tired of the carnage, sickened by the exploitation of the globe, disillusioned by the power struggles and searching—as Ezekiel promises—for a heart of flesh in a world of stone. *Feminism is, in other words, not a women's question: It is the human question of the century. It is the spiritual question of all time. It's not about getting what men already have. Not on your life. What men have is not nearly enough. Feminism is about getting a better world, for everybody. [Italics added by editor]*

Feminism, a different cluster of values, a distinct worldview, comes to correct patriarchy's skewed concepts of who should be rulers and who are ruled, of who are weak and who are strong, of what is right and what is wrong, of what is a man and what is a woman. Feminism does not come to destroy men. If anything, it comes to save men from imprisonment by a system that cramps the human development of men all the while it purports to give them power. Feminists are not asking men to be less than manly. Feminists are

asking women and men not to buy into patriarchal systems that destroy them both. Feminism comes to bring both men and women to the fullness of life, and wholeness of soul for which we feminists—both women and men—call us to the Christianity of a Jesus who preceded the patriarchal church, the corporate world, and the nuclearized government. They call us to listen to the Canaanites in our midst, to include women in our groups, to do away with rigid roles, to open synods and seminaries and chanceries everywhere, to see ourselves as part of the whole rather than its potentates, to go through life as partners rather than as power mongers, to devote ourselves to more than ourselves.—from *Heart of Flesh: A Feminist Spirituality for Women and Men*, by Joan Chittister

## FORMATION FOR NONVIOLENT LIVING

**Starting point**—We start with ourselves. How do we grow into such security that we are less violent? We need to be loved by another, a love that is clearly evident, constant, and consistent. Ideally, it starts from the very beginning of our lives—from our parents.

The same parental love responded to our basic needs, accompanied us as we explored the ever-widening world, enjoyed our triumphs, and comforted us in our pain. Patiently, it gave us space and time to make mistakes, an inevitable part of growing into responsible personhood and welcomed us back when we wandered away.

Unfortunately, most of us have not experienced such ideal parental love. What we have known has been more or less flawed and inadequate. Hopefully, supplement was discovered in a lifetime of knowing we are loved by others and thus lovable. *Only to the extent that this gift has been received from others and appropriated into our experience will we be secure enough to begin the hard work of responding less violently to others. Only then can we get beyond self and focus on the other. However...*

**Openness to reality outside of ourselves is never automatic and especially difficult when we have been hurt.** Nothing concentrates attention on self as quickly as pain. Emotions tell me that my suffering deserves a response in kind, so I am tempted to lash out in some form of violence. This substantiates that violence rises out of an ego that has shrunken to the size of self-preoccupation. *[to be continued]*