

# On Line and On Point

MARY MOTHER OF JESUS INCLUSIVE CATHOLIC COMMUNITY

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



*Jean Donovan and Sr. Dorothy Kazel, OSU. Both worked together at Immaculate Conception parish in La Libertad, El Salvador.*

**40th ANNIVERSARY REMEMBRANCE**—[A personal sharing]— Women religious from all over the country were going to make a pilgrimage to El Salvador to commemorate the 40th anniversary along with many members of the Maryknoll community; lay, religious and clergy. I was also going to attend, having known Dorothy and Jean and having escorted many visitors and pilgrims to their place of martyrdom in the village of San Pedro Nonualco. COVID-19 put a stop to this international commemoration.

But the Salvadoran people, many of whom worked with and still remember Dorothy and Jean will have their own celebration. Each year truckloads and buses of people travel from the port city of La Libertad to the remote area where Jean and Dorothy were raped and murdered.

At the time Jean's and Dorothy's bodies were found, 8,000 Salvadorans had lost their lives to civil strife. Before the war would officially end in 1992 that number would climb to 80,000. In that context, Jean and Dorothy were just two of many

who gave their lives for the faith. There was Armando, the sacristan in La Libertad, Carlos, a homeless teen that lived with Fr. Paul Schindler—the pastor and team leader, numerous catechists and other servants of the church who were killed. Along with the many lay people were Bishop Oscar Romero and 12 Salvadoran priests.

I went to El Salvador on January 9, 1981, a month after Dorothy and Jean were killed, assigned to the same parish where Jean and Dorothy had ministered.—[from notes shared with his parishioners, by Fr. Doug Koesel CLE]



## **REFLECTIONS on last weekend's Liturgy—**

Community members shared their observations on the readings. Perhaps the most significant reflection of the chosen theme, Hope, came from Maya Angelou in her poem, Still I Will Rise, with these introductory verses:

You may write me down in history  
With your bitter, twisted lies,  
You may trot me in the very dirt  
But still like dust, I'll rise

Does my sassiness upset you?  
Why are you beset with gloom?  
'Cause I walk like I've got oil well

## **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.

Send articles/info by Wed to be published on weekend: [rjbannerusa@gmail.com](mailto:rjbannerusa@gmail.com)

Pumping in my living room.  
Just like moons and like suns,  
With the certainty of tides,  
Just like hopes springing high,  
Still I'll rise.

The second reading from Richard Rohr offered the following: The virtue of hope, with great irony, is the fruit of a learned capacity to suffer wisely, calmly, and generously. The ego demands successes to survive; the soul needs only meaning to thrive. Somehow hope provides its own kind of meaning, in a most mysterious way.

**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.

**PREPARING for this weekend's Liturgy** —On Saturday, marking the second week of Advent, Kathryn Shea will preside.



**HOPEFULNESS**—There was an energy moving in those times. Something other than just sit-ins and voter registration and Freedom Schools. Something represented by these signal efforts but broader. As I traveled around the country in the sixties, it seemed to me that the nation—from the largest community to the smallest—was permeated with hope; the idea that people can bring about transformation; that what we do matters. . . .

Martin and Coretta [King] and Anne Braden and Ella Baker and others like them had a beautiful effect on people who spent time with them. Living and working in their presence hastened changes in your own thoughts, your reactions, your

priorities; even if you weren't always cognizant of the shift. . . . Being constantly in the presence of people who lived so fervently in the power of nonviolence, who believed and acted from the understanding that love and forgiveness were essential tools for social justice; being surrounded by people like that fed those commitments in me, in many of us. And it infused the nation.—  
*Rosemarie Feeney Harding* [1930-2004]

**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. Again, tabulation of offerings and donations will be announced when they are received from St Andrew UCC and—in turn—sent to Joan Meehan, MMOJ Treasurer, for posting.

**MUSIC**—The truth is that music is not a melody, it is a place in time. It is somewhere to go where no one else, no noise, no interruptions can intrude. It takes us in and closes us off from all the clamor of the universe. It gives us balm. It touches our souls. It saves us from the straggle and cacophony of the world. It takes our noisy, crowded lives and quiets us in the orbit of the sublime.

Music is the only sound of heaven we've ever been given. Play it often. Play it well. Play it to put yourself back together again after noise and confusion of sound leave you tired and alone and lonely on the floor of life.

Then, one thing and one thing only can accompany us into ourselves—our memories, our hopes, the pace of our soul and the power to quiet us to everything except distraction. Indeed, music is where the soul goes to put into notes what cannot be said in words. Happy listening.—  
*Joan Chittister*

**NEED**—Dear MMOJ Community, Once a year we ask you for a donation to People's Catholic Seminary. Please consider supporting us and the work we do with our candidates and deacons. PCS is a not-for-profit organization and all courses are free for ARCWP candidates and deacons. The courses align with the ordination units and allow the participants to work in a cohort model where they share and comment on assignments with each other, program companions, and course facilitators. To read more about us and to donate, click here: <https://pcseminary.blogspot.com/>. With gratitude for each of you, Mary Theresa and Bridget Mary

# FORMATION FOR NONVIOLENT LIVING

[The continuing presentation comes from John Dear's book entitled, "The Nonviolent Life.]"

## PRACTICING NONVIOLENCE TOWARD ALL OTHERS

*Nonviolence means avoiding injury to anything on earth in thought, word or deed.—Gandhi*

*At the center of nonviolence stands the principal of love. To retaliate with hate and bitterness would do nothing but intensify the hate in the world. Along the way of life, someone must have sense enough and morality enough to cut off the chain of hate. This can be done only by projecting the ethics of love to the center of our lives. Agape love means understanding redeeming good will for all men and women, an overflowing love which seeks nothing in return. It is the love of God working in the lives of men and women. When we love on the agape level we love men and women not because we like them, not because their attitudes and ways appeal to us, but because God loves them. Here we rise to the position of loving the person who does the evil deed while hating the deed she or he does.—Martin Luther King, Jr.*



*Living as we are in a time of emergency, thrown together in companionship with others of different races and creeds, let us try to think of ourselves as a community. Let us live in peace, and then new are a little oasis of peace in a war-torn world. Let us have no bitterness, no class strife, so that we can build up our strength to work for justice and love. Let us pray together, no matter what our faith is, for each other and for the whole world.—Dorothy Day*

**Practicing meticulous interpersonal nonviolence**—Jesus offered specific examples by being consistently provocative, publicly bold, lovingly courageous as a disturber of the peace, a revolutionary and troublemaker. He remains nonviolent because he remains centered in his

intimate relationship with his beloved God, claims his true identity, and keeps his soul in peace.

**We possess the tools of nonviolence, so use them each opportunity given us.** In some situations, we learn to not retaliate with violence, or to submit meekly to violence, to experiment with dialogue, listening, sharing, prayer and even nonviolent means possible to maintain our peace and create ever more nonviolent relationships.

**If we are going to be sincerely nonviolent,** we have to be extra attentive to our feelings with those around us, and expend extra energy to create community of nonviolence with those around us.

**Especially children**—As we love and encourage our children, teach them nonviolence and model nonviolence for them, we sow the seeds for a future generation of peace.

**In church communities**—Church life should make us more nonviolent, loving and peaceful, training camps of Gospel nonviolence where we learn together about the violence within us, ponder the commandments of nonviolence, dwell in

God's intimate love, deepen our relationship with Christ's community of peace, and feel strengthened to go forth into the world of war on the mission of peace. The church should help us live the nonviolent life: that's what the nonviolent Jesus wants! If it's not fulfilling this mission, we should push it to meet its purpose, or find another more peacemaking community. [ed. added emphasis]

**In peace and justice groups**—There is no room for the cruel, mean, or abusive. Unfortunately, peace and justice groups are usually comprised of opinionated, strong-willed, vocal people, those who push our buttons, push their own egos and push others around. How can we act this way and still espouse nonviolence publicly for the world?

[to be continued]