

On Line and On Point

MARY MOTHER OF JESUS INCLUSIVE CATHOLIC COMMUNITY

marymotherofjesus.org



REFLECTIONS ON Easter Liturgy—Beginning in a cozy room with fireplace, the members of the liturgical team—Sally, Janet, Elena and Cathy—facilitated the lighting of the new fire, the lighting of the Paschal Candle, and bringing that light into the dwellings of every member of the community as

The Light of Christ. The announcement of Resurrection was soundly accomplished by a crashing of symbols and kettle drums, trumpets and french horns, and a pair of trombones in a rousing presentation of Copeland's "Fanfare"—so spectacular that it was repeated again at the conclusion of this Easter Liturgy. A host of presenters and readers joined Bridget Mary in presenting Word and Sacrament within less than an hour, not to set a record, but to evidence how thoughtful and meaningful liturgical planning can be both exceptional and beautiful at the same time

WE CAN BE PART OF THE WORLD'S HEALING EVERY DAY

Let us join together in circles of love, united in prayerful solidarity, to help those, near and far, who are suffering and in need. Each of us can be part of the world's healing every day by simple acts of kindness. We have the spiritual power to bend the arc towards peace, justice and equality. We are the face of God on earth.



Namaste!—Bridget Mary Meehan ARCWP
The following will connect you with You Are the Face of God video: <https://www.youtube.com/watch?v=69YlfUa3E6g>

OUTREACH—Our current recipient of financial support continues to be **All Faiths Food Bank of Sarasota**. All Faiths Food Bank is a member of Feeding America – a network of food banks across the country. Its mission is “Together with our partners, we provide healthy solutions to end hunger in our community. One of its key objectives is to equitably serve agency partners who distribute food to those struggling with hunger.

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. Remember: **MMOJ is donating 5% of all offerings received each month to Outreach**, and will continue to focus on current food and hunger issues of our surrounding communities. Joan Meehan announced April 1 that she deposited \$900 for the community.

PREPARATION for the coming weekend's Liturgy—Elena Garcia and Jim Marsh are co-presiding, Cheryl & Jim Brandi are readers. Theme for 2 Easter: Last week we celebrated Easter. Has the “resurrection” made a difference in our lives? Have our lives changed? Is our world any different? Perhaps, we can gain some insight from our readings today that urge each of us to “unlock our doors, leave our houses, believe and go forth!”

INVITATION—I would like to invite community members to share their thoughts/ideas on future Outreach targets, anticipating times when we may have extra money/resources for donation purposes. If

Send articles/info by Wed to be published on weekend: rjbannerusa@gmail.com

you can help me plan ahead for extending Outreach, especially post-pandemic, please contact me, Cheryl Brandi, Outreach Coordinator, cherylbrandi@comcast.net



TOWARD PEACE—Michael Longley is in his early 80s and is one of the foremost poets of Ireland. He is one of the poets whose work has spoken to violence and its aftermath. In ... "The Ice-Cream Man," a lament poem that is fueled by tenderness and outrage, he speaks of the kinds of things that are worth living for — wildflowers, for instance. Michael Longley's poems are

evocative of tenderness and beauty. And this, for him, is his own contribution to the question of the other side of war: what are we making peace for? For beauty, he answers. —*from the blog of Pádraig Ó Tuama*

The Ice Cream Man by Michael Longley

Listen

Rum and raisin, vanilla, butter-scotch, walnut, peach:
You would rhyme off the flavours. That was before
They murdered the ice-cream man on the Lisburn Road
And you bought carnations to lay outside his shop.
I named for you all the wild flowers of the Burren
I had seen in one day: thyme, valerian, loosestrife,
Meadowsweet, tway blade, crowfoot, ling, angelica,
Herb robert, marjoram, cow parsley, sundew, vetch,
Mountain avens, wood sage, ragged robin, stitchwort,
Yarrow, lady's bedstraw, bindweed, bog pimpernel.

— from *Collected Poems* by Michael Longley. Copyright © 2007

EVERYDAY IS EASTER—Nothing is the same forever, says modern science. Ninety-eight percent of our bodies' atoms are replaced every year. Geologists with good evidence over millennia can prove that no landscape is permanent. Water, fog, steam and ice are all the same

thing, but at different stages and temperatures. The preface to the Catholic funeral liturgy says, "Life is not ended, it is merely changed." Science is now giving us a very helpful language for what religion rightly intuited and imaged, albeit in mythological language. Remember, myth does not mean "not true," which is the common misunderstanding, but it actually refers to things that are always true! But God could not wait for modern science to give history hope; people just needed to believe that Jesus "was raised from the dead" so that the hope and possibility of resurrection could be planted in our deepest unconscious. Jesus' first eternal life, his "necessary" death, and his resurrection into the ongoing Christ life is the archetypal model for the entire pattern of creation. He is the microcosm for the whole cosmos, or the map of the whole journey, if you need or want one. Nowadays most folks do not seem to think they need that map, especially when they are young. But the vagaries and disappointments of life's journey eventually make you long for some direction, purpose or goal beyond getting through the day.

Anybody who holds any kind of unexplainable hope believes in resurrection, whether they are formal Christians or not, and even if they don't believe Jesus was physically raised from the dead. I have met such people from all kinds of backgrounds, religious and non-religious. I do, however, believe in the material resurrection of Jesus because it affirms what the whole physical and biological universe is also saying — and grounds it as something more than a mere spiritual belief. It must also be a material belief!



A trust in the physical resurrection of Jesus frees believers, if we let it, from the stripped-down belief in a Christ who came merely to "save souls for heaven" instead of liberating and healing bodies in this world. If matter is inhabited by God, then matter is somehow eternal and when the Creed says we "believe in the resurrection of the body," it means our bodies too and not just Jesus' body! As in him, so also in all of us. As

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. Come join us.

Send articles/info by Wed to be published on weekend: rjbannerusa@gmail.com

in all of us, so also in him. So I am quite "conservative" and orthodox by most standards on this important issue, although I also realize it seems to be a very different kind of embodiment from all of the Resurrection accounts in the Gospels. The Christian narrative is saying that reality's true story from the very beginning has always been Incarnation, that God's hiding place and place of epiphany is the physical world. Resurrection is, therefore, not a one-time anomaly in the body of Jesus, rather the Jesus pattern is revealing the pattern of everything that God has created.

Easter is not one day, but Easter is apparently every day and everywhere.—*Richard Rohr*

RESURRECTION—What resurrection comes down to in Paul and Bruce Chilton's understanding is, in my parlance, our mystical experiences of union with Christ, God or nature/creation. John Dominic Crossan, another reliable New Testament scholar of our time, tells us that for Paul, you cannot be a Christian without being a mystic. This is parallel language to what I am talking about. It follows that the work of recovering the mystics, which has been a big part of my calling over the years, takes on even more excitement for me as I study what these current Biblical savants are telling us about resurrection.

Our waking up, our coming alive from our experiences of oneing (Julian of Norwich); or breakthrough (Meister Eckhart: "In breakthrough I learn that God and I are one"); or ecstasy (Aquinas and also my language of "natural and tactical ecstasies" in my book



Whee! We, wee All the Way Home: Toward a Prophetic, Sensual Spirituality); or "illuminations" (Hildegard); or "states of insight into depths of truths unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance, all inarticulate though they remain" (William James)—all these are expressions of our resurrection encounters.

Chilton stresses how the resurrection as such does not lend itself to historical analysis directly, but what follows does — that is, how imperatives accompany them that transform people in history and thereby transform history. That is measurable and factual. Resurrection also means that these encounters accomplish what Otto Rank insists is so important to individual growth and to cultural maturity—getting over the fear of death and democratizing immortality. It helps to explain why he insists that the "unio mystica" (mystical union) is the medicine for that "original wound" of separation that we all carry inside us and that began when we separated from our mothers on entering the world and that recurs again and again when we undergo trauma, trouble or separations that life throws our way. Rank says this mystical union happens to us by way of love and art.

It is valuable in this context of Easter Week and of any week, when news can be riotous and disturbing, or, on occasion uplifting and hopeful, to return to major wisdom figures to see how they articulate the archetype of resurrection in their life and work and teaching.—*from Matthew Fox's Easter week blog [offered by Joan Pesce]*



EARTH DAY COMETH—April 22—Bottom-up grassroots movements are the only way real positive social change has happened historically, from the abolitionists and the suffragists to the civil rights movement and the antiwar movement to the women's movement and the environmental movement. An active global grassroots movement of nonviolence on behalf of Mother Earth is the only way to stem the worst of climate chaos and the insane greedy politics that allow it. Any positive steps that have been made to date are due solely because of the steadfast local and global movements that have resisted environmental destruction and fought to protect Mother Earth.—*John Dear*

"All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents. ... We need a new and universal solidarity."—Pope Francis so wrote in *Ludato Si*.

Send articles/info by Wed to be published on weekend: rjbannerusa@gmail.com