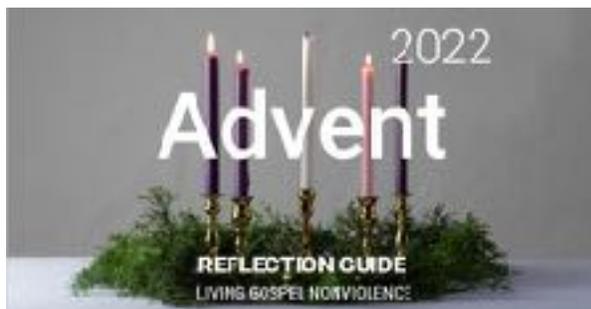


On Line On Point

MARY MOTHER OF JESUS INCLUSIVE CATHOLIC COMMUNITY

marymotherofjesus.org



ADVENT GUIDE—The Advent Season begins Nov. 27, 2022. Advent offers us all a special opportunity to grow in our relationship with God and to deepen our commitment to Jesus' way of life, rooted in nonviolence.

The 2022 Advent Reflection Guide: Living Gospel Nonviolence from the Maryknoll Office for Global Concerns contains reflections, questions, prayers, and actions based on each week's Gospel reading and the experience of Maryknoll missionaries who have lived and worked with marginalized communities impacted by injustice and violence, conflicts in Africa, Asia, and Latin America.

We invite you to use this guide individually or in small groups to reflect upon your life patterns, to pray more deeply, and renew your spirit to face the realities of our world.

[I have personally downloaded this Guide and can say you will not be disappointed. I do believe you will agree with me. Go to maryknollogc.org Scroll down to Guide.

MORE...2022 Advent Reflection Series Sign up to receive CMN's annual series of Advent Reflections, available via the Hope Over Death Blog.

For each Sunday of Advent (along with some special Holy Days), subscribers receive a short emailed reflection on the day's Gospel readings. Each one has been written by a fellow person of faith working to transform the broken criminal legal system. Catholicmobilizing.org

AND MORE—ADVENT REFLECTION BOOKLETS ARE RUNNING OUT! GET YOURS NOW! Order this year's edition of Pax Christi USA's Advent reflection booklet before we run out of them! Each print booklet is \$5.00 a copy (with further discounts of 10% on orders of 10-99 or 30% for 100+) and e-booklets are \$3.50 each. Paxchristiusa.org

FINALLY—The Advent season is shaped by our longing and our listening. In hope, we search for the light of Christ to come in its fullness and heal the darkest corners of our world and our own souls. These Advent themes pulse, familiar and steady, within every monastic heart. This year, Monasteries of the Heart invites you on an ***Advent Journey of Beauty*** with a calendar designed to provide a new surprise, a fresh blessing, each day: reflections on Scripture or poetry, art or music, shared wisdom or

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, peace and care for creation. Come join us.

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new insights. You will be able to touch that part of yourself that craves beauty, knowing its power to reveal "God-with-us" in marvelous ways.

When you sign up for this offering, you will receive a daily surprise to appreciate the wisdom and grace of a heart bent on seeking God. The Advent calendar journey begins on Sunday, November 27 and ends on Christmas Day. It costs \$25 to register and in return you will receive daily posts and connect with fellow seekers on this *Advent Journey of Beauty*. Benetvision.org

OFFERINGS— If you have made a recent donation to our community, we thank you for your generosity. We are most grateful for your demonstrated care and concern. Please remember to make your regular donations to MMOJ, by sending your check to MMOJ % St. Andrew UCC, 6908 Beneva Road, Sarasota, FL 34238.

OUTREACH—The current recipient of our offered financial support is **Meals on Wheels of Sarasota** [Oct-Dec]. Since 2020, Meals On Wheels has increased meal capacity thanks to generous donors, local churches and businesses, and grants from foundations such as the William G. and Marie Selby Foundation, the Linnie E. Memorial Foundation, the Gulf Coast Foundation, and many others. This support has allowed Meals On Wheels to update its kitchen facilities and install new meal packaging equipment, enabling it to prepare as many 1,000 freshly made meals simultaneously.

HAPPY ARE PEACEMAKERS WHO WAKE UP THE REST OF US—by Joan Chittister. It's all very ironic. It's very difficult to talk about

peace in the United States without starting a fight. There's at least one in every crowd who hail the strongman need for keepers of the peace who are willing to fight in order to keep it.

Those types were there at the beginning. They were the ones who were in favor of suppressing Native Americans by moving them off their own land now that we were here and declared that land ours. Then, astonishingly, called themselves "peacekeepers" when Indigenous people fought back.

And they were still here 350 years later when we dropped two planet-splitting bombs on Hiroshima and Nagasaki — despite the fact that the end of the war was already in sight — in order to see which bomb could do the most damage. In case we needed to use it again ... to keep the peace, of course.

It all comes down to a view of the world that teaches "take what you want and threaten what you must" to "keep the peace." Then everyone will all be happy — as the beatitude says.

Right.

Unless, of course, being peaceful is not about squashing disagreement and obliterating whomever stands in our way. Unless it's about not fighting, or destroying life and traditions and whole swaths of people who are simply different than we are.

The problem is that the Jesus who died on a cross and would not fight to descend it leaves us looking for ways to keep the peace without suppressing and destroying the rest of society to get it. Having said that, the church has never been all that good in teaching this beatitude. In fact, the church has a history of getting to "peace" itself through slaughter and suppression and enslavement and all manner of other things we refuse to remember as an

institution. Like the Crusades. And the Inquisition of the Jews. And the persecution of Christians who were committed to a different version of Christianity. And, oh yes, like the battles fought to decide which candidate would become pope in the Middle Ages. So, here we are, never actually forgiven our obligations to peacemaking but never really wholeheartedly committed to it either. Instead, the unarguable reasons for not doing it were discretely instilled over the centuries.



As the weapons got bigger and bigger and the armory more and more lethal, we have all managed to practice more dismay than moral determination. "Yes, but," we wail, "what can one person do?" Or, "after all, we have to defend ourselves." Or, "they started it." The counterarguments are all true, yes, but groundless.

Yes, we have the right to defend ourselves but surely not with devices capable of killing every child in its path for 20 miles around.

And yes, they started it but haven't we really been fueling it with our own taxpayers' money for over 75 years while those same children have grown up without three meals a day, or couldn't afford college educations, or didn't have medical insurance, or lived in unheated

walk-up rooms in some slum-landlord's moneymaking hole?

Isn't all of that violence, too? Aren't we required to address that?

Shouldn't we be wondering how it is that we go on arming ourselves to deliver

death to unseen enemies while our society is dying in other ways at our own hands as a result?

And now our so-called representatives and senators tell us that those social things are too expensive for them to allow while they have pumped the

military budget up and up, over and over, for all the years of our lives?

Yet, dark as Catholic/Christian history may be, it's possible that we may be living at a moment when the Catholic world begins to teach the difference between fighting and solving human problems through less barbarian means. What's happening?

First and foremost, for instance, Santa Fe Archbishop John Wester — the diocese that is at the center of nuclear development — has written a pastoral letter "Living in the Light of Christ's Peace." Most of all, it is a letter that does not call for deterrence, as has become common. Instead, this one calls us to work for the abolition of all nuclear weapons.—[Part Two: About The Archbishop's Letter.]

STAFF—Russ Banner, editor; Joan Pesce and Dorothy Sadowski, text review; Beth Ponce and Dotty Shugrue, features

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