

LEADER: Please run off copies of these 2 pages for each sister and distribute them AFTER the prayer

January Prayer: 30th Anniversary SSJ Justice Ministry

Setting: candle, Bible, newspaper

READING: Excerpts - Bette Moslander, CSJ “Our Charism of Unity in a Divided World” (1986)

“Our charism means that separation from the dear neighbor is unthinkable on any grounds.”

A contemplative life stance issuing in compassion is essential if we are to be true to who we are. This means a transformed consciousness and a transforming one. The outcome is what Meister Eckhart says is “breathing in and out of our life – a transcendence of the ego self – a letting go and letting be. It is our call to lose ourselves in God. It is a dialogical stance. Only God can enable it in us.

Sharing: Pause for sharing around:

**How am I/we growing in this “contemplative life stance” as Bette articulated it in the ‘80s’?
What concrete practice might you suggest?**

Continue after all have shared, if they wish:

No dualism. Compassion is never merely a speculative idea. There must be a connection between contemplation and compassion. We cannot settle for mediocrity. To do compassion is to do justice. We cannot hide in our convents.

Sharing: Pause for sharing around:

What examples can you give of how we are moving from mediocrity to a compassion that does justice?

How are we converting from “hiding in our convents” to a transformed consciousness?

Continue after all have shared, if they wish:

By idealizing our own self image we then find the enemy without instead of within ourselves. No individual or group is exempt from our compassion.

Causes of prejudice are

1. Fear of losing one’s own status, security

2. Ignorance

3. Lack of personal self-knowledge, projection of what really exists in ourselves, the unacknowledged self

If we are to enter into a contemplative life stance we must let go of the ego self, complete self-emptying.

There are five major challenges or major alienations that form a discriminatory mindset.

1. Nationalism- idolatry, challenges to the status quo seen as a threat

2. Sexism – women are by nature inferior to men

3. Clericalism – manifests itself in privilege of clergy over others, separate from, authoritarian

4. Racism – patterns are inbuilt, structural

5. Anthropocentrism – human as central in creation

Authentic Union – we must overcome materialism

If we harm some, we harm the whole.

It is a profound revelation that we are created in unity.

Sharing: *Pause for sharing around:*

As we reflect on our contemplative life stance leading to compassion, what persons or situations of impoverishment do we bring before our Loving God in prayerful intercession today?

Continue with "Response" on prayer paper after folks have shared

CLOSING PRAYER *After Response*

God of Justice, you open our eyes to the needs of our sisters and brothers. Help us to see you in every person and in all of creation, so that we live with respect and love for one another. We ask this in the name of Jesus who, by his life, death, and resurrection, proclaims the dignity of humanity in every time and place.

Amen.

After singing of refrain, pass out copies of this paper for all to take home

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EXCERPTS FROM SOCIAL JUSTICE WORKSHOPS OF THE 80s

For your reading and reflection as you wish

Linking Faith to Justice – Peter Henriot, SJ (1982)

The Gospel becomes political because justice is how society is structured.

The Gospel does not have a political message but it has political consequences. The message has political consequences regarding how we relate to people in terms of justice. We can find the spirit of Jesus in that.

U.S Economy: How It Works and With Whom - Amata Miller, SSJ (1983)

For the Christian social justice means I have to work to change structures in society that violate people's dignity. Only in a spirit of solidarity based on respect for the individual and common good will it be possible to achieve the economic solutions that are needed.

Option for the Poor – Peter Henriot, SJ (1984)

We need to have experiential contact with the poor.

Quoted Arrupe: Some Jesuits should spend all their time with the poor;

all Jesuits should spend some of their time with the poor. (tithing time)

This last quote became the inspiration for our 1987 Constitutions Directory #21.2

Renewing the Face of the Earth – Thomas Berry (1986)

The basic mood of the future might well be one of confidence in the continuing revelation that takes place in and through the Earth. If the dynamics of the Universe from the beginning shaped the course of the heavens, lighted the sun, and formed the Earth, if this same dynamism brought forth the continents and the seas and atmosphere, if it awakened life in the primordial cell and then brought into being the unnumbered variety of living beings, and finally brought us into being and guided us safely through the turbulent centuries, there is reason to believe that this same guiding process is precisely what has awakened in us our present understanding of ourselves and our relation to this stupendous process. Sensitized to such guidance from the very structure and functioning of the Universe, we can have confidence in the future that awaits the human venture.

The New Story of the Universe and Ourselves – Miriam Therese MacGillis (1987)

If this planet is going to survive, we need to creatively live in the simplicity of relationship in the earth community as a non-violating member who critically promotes sustainability and a capacity for regeneration.