

ARCHIVES TRINITY

INNER VIEWS

“In the name of the Father, and of the Son, and of the Holy Spirit.” “Amen!”

We begin the Mass with words that are so familiar that we barely notice the awesome mystery in which we are about to steep ourselves.

Our “Amen” immerses us like a flow-through-teabag in the boiling cauldron of the loving Trinity. This loving of the Trinity will soak us and infuse our human nature with the flowing love of its own Nature.

We respond to the presenting of this mystery with “Amen!” Why response? Because even though our right hand traced the sign on our body and our voice gave sound to the words, it is God who draws us into this Triune community of love. Remember, “The Eucharist is primarily the work of God; nothing less than what God is doing...” God is the giver. We are free to gratefully accept or pass over this gift. We are free to accept our role in this Divine Community or retreat into our separate and personal piety.

The Trinity is how (not “what”) we discover and experience as the God who loves us. Trinity, “tri (u) ity,” confronts our minds with the seemingly contradictory image of the three-and-one. These who are the same time One as we are one even though we feel so separate. You can see that there is a “letting go” on our part so that we can let Trinity be our God.

This “letting go” means that we give up the illusion of separation to take our place in this common unity, this divine community. This certainly isn’t easy to give up because most of us were brought up to attend Mass as a private devotion, a personal time between God and ourselves. We also need to give up our literal and logical way of understanding ourselves so that we can participate in this paradox of the Trinitarian Community.

“Paradox” is a seeming contradiction that brings together what normally seems incompatible, but which, when received gently and openly, reveals in this “creative tension” a richer, more multi-dimensional reality. And this reality is “nothing less than what God is doing...” in us.

In our “letting go” to receive this paradox we are set free to grow in love, to become truly human. We accept our reality created in the image of God who is Trinity. We accept God on Trinity’s terms.

Our Ego wants to hold onto its illusion of being separated. For this is how it survives. It is created on identification with thoughts and the separation into this/that, either/or, me/you, right/wrong, for me/ against me, that these thoughts necessitate. We begin the Mass by discarding this small and separate reality to accept Trinity’s gracious awakening as the source and substance of our lives and our world. Trinity’s creation is an intimate place with a space reserved for us.

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We begin Mass with the sign of the Cross. This is an anointing into the community of the Trinity through the cross of Christ. We are accepting our inclusion in God by accepting Jesus' revelation that it happens through dying to our self (the cross) and rising to the fullness of life in Christ.

Our letting go into Trinity' Community is an ever-progressive immersion into greater and deeper relationships. Worship's goal isn't meaning but meeting. Our worship is not doctrine disguised in ritual but action that immerses us in the dynamic, intimate, yet perilous space of Trinity's own life. When we meet the Trinity we meet three Persons who are not discrete, individuated and separate centers of consciousness as we humans like to pretend to be. Rather the persons of the Trinity exit by giving themselves to one another in mutual self-surrender. To speak of persons in Trinity is to speak of God given: given to, given away, giver over, poured out, each person to the other in an endless exchange and communion. In God, therefore, personhood arises from self-gift and self-surrender, not from clinging to "identity" or asserting "personality." Father, Son and Spirit express their unique nature by loving us into creation, walking among us as love given flesh and blood, and inspiring our response. This is the love with which we sign ourselves at the very beginning of our worship.

The Divine "letting go" is the source of our "letting go." To use a biblical word, God's interpersonal life – as revealed by the Father's giving himself in creation, by Jesus' giving himself into our humanness and dying to heal our wounds, and by the Spirit guiding our response – is "kenotic." Kenosis is the Greek word Paul uses in Philippians to describe how Jesus, "though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied [ekenosen] himself, taking the form of a slave..." (Phil 2:6-7).

How does the Lamb of God "take away" our sin (John 1:29)? How does Jesus, the Divine Son of the human mother, "overcome death and darkness." Jesus takes away the sin of the world by dramatically exposing what is the real sin of the world, the illusion of separation that creates fear within us and pushes us to attack those who do not fit into our schema for survival. Jesus exposes this woundedness by refusing the usual pattern of retaliation and, in fact, "returning their curses with blessings" (Luke 6:27), then by feeding us with his consciousness so that we can "follow him" in doing the same.

It is not that Jesus is working some magic in the sky that "saves the world from sin and death." Jesus is working some magic in history that redefines its direction forever. Jesus is not changing his Father's mind about us; he is changing our mind about what is real and what is not. And the Mass immerses us in this redeeming love of Father, Son, and Spirit.

Like most spiritual matters it cannot be understood with our dualistic, rational mind, but only in the paradox and mystery of spirit. It is a transformative image and vision that utterly rearranges our sense of reality and the nature of God, and our way of relating to God, our self, and each other. Evil is not overcome by aggression or even avoidance, but by loving. Fight and flight perpetuate evil, only love can transform it.

And the way that Jesus passes this onto us is by simply saying "Do this!" We do not have to understand this, agree with it or even change our lives. He just said, "Do this!" The Mass is an action, a sacred ritual that involves us in living his revelation as we cross ourselves "In the name of the Father, and of the Son, and of the Holy Spirit." Amen!

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Jesus takes the bread and wine, blesses them, breaks them and shares them with his followers. Then he tells us, his followers: "Do this in memory of me."

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Doing as Jesus does involves us physically and enlists our intention to bring us into his consciousness, his relationship to God and one another. “Doing as Jesus does” also involves us through imitating him. This invitation is simple, subtle and profoundly healing. It plays on the Trinitarian nature of we who are created in the “image and likeness of God.” Since our very nature is relational we exist as an inter-dividual reality, we are at once personal and social, psychological and cultural. We live unique lives but always in relation to God, others and our culture. We are clearly not the separate individuals our consumer culture would like us to believe..

Of course our culture would not have this power over us unless we were relational. The fact is, we learn and become ourselves by imitating those around us. Through imitation we learn to talk and thus develop the ability to think. Language and imitation lead us to create our sense of self. But most of all we develop our desires through imitation. This may be hard to believe for us who are brought up in our culture of individualism. However, even the desire to be an individual is learned through imitation.

Our desires are neither the spontaneous nor original reactions we might believe. Our desires are about what our ego learns to want in its hope for happiness. We learn our desires in imitation of the people and culture to which we are related. Jesus’ invitation to “Do this in memory of me” will lead us to imitate a new and far more life-giving set of desires.

As we “Do this in (his) memory” we learn to imitate Christ’s thankfulness, forgive our neighbors, depend on our Father’s provision, surrender power and prestige in favor of trust, welcome strangers, practice hospitality toward all of the Father’s Creation, and share his bread and wine. Acting in Jesus’ memory we are sharing Christ’s intimacy and trusting that there is enough love to go around because it radiates our Father’s generosity.

In this imitation, we participate in a process that releases our deep desire to be merciful, forgiving, inclusive, non violent, grateful and surrender to trust. When we break bread with people with whom we have little in common and then our differences are set aside in favor of accepting the Father’s joy in gathering his children around the family table. In doing this we move away for the separation, judgment, vengeance, pettiness, and black and white approach that favors form over substance and formula over relationship. We are being taught to loosen the grip of our ego in favor of our spiritual depths. We are surrendering our small egoic world to live in the generosity of our Father’s Kingdom. Our faith is quickened, not by opinions and the artificiality of rational certitude, but by letting our hearts be expanded to include all of our Father’s creation. By doing “this in (his) name” we are grasped by what infinite Love has done for us.

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We want to be decent, loving people and the only way to do this is by loving God. Our Father’s table is where we’re raised in this love. As sisters and brothers of Jesus Christ we share in the

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Father's generous and healing presence by participating in the full spectrum of these blessed rituals.

Worship is not about us. We are about God. The essence of worship is recognizing the reality of our relationship to God. We are born of God's love. Our happiness is God's joy. And our self destructive behaviors elicit God's compassion. Of all the human activities worship, provided it is with openness and faith filled surrender, is the most direct route toward contact with this Infinite Source of all that exists. In worship we experience the Love that sustains our spirit and our relationships.

We worship God by loving God "with all (y)our heart, with all (y)our soul, with all (y)our strength" (Deut. 6:5; Mt. 4:10). This is much more than an act of will, more than choosing God as first in our lives. It is an acknowledgement and response from the very intimate center of our being. And as such it includes all that we are in our accepting God as worthy and first in our lives. Unless God is first we will never know the unconditional love we ache for. When God is not first we're going to expect someone or something to fill in the emptiness left by God. But God must be first in our lives or we end up with shadow figures created by our ego. And as the Hebrew Testaments reminds us over and over, these are stone idols, they cannot give life. They reduce the infinite God of unconditional love to a puppet of our fears.

The Eucharist is the worship and ritual action that challenges, teaches and graces us with the ability to relate to God with all of our being. The Eucharist is about God's love and our being healed into the flesh and blood embodiment of that love. This is not something we choose for ourselves but a gift in which we participate. Our ego makes itself first by choosing. However, we can allow God to teach us to trust and surrender to the gift of His actions in our lives.

Worship is a ritual combination of actions, attitudes and values that bring us back to our true foundation in God. The only way to know and relate to God is love. We grow in love by loving one another ("If you say you love God but do not love one another you are a liar" 1 John), loving all of our self, and most of all by loving God, making God first in our lives. God, sisters and brothers and self are all facets of this unified field of love. Worship involves our whole personality in this loving relationship.

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The Eucharist is an act of worship that brings us into a balanced and holistic relationship to God and one another as sisters and brothers in Christ. If we look at it from the angle of a "spiritual

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practice,” a way to learning, experiencing and expressing the deepest reality of our self, we begin to see the subtle mysteries into which it leads us.

The Eucharist, as an act of worship brings us before a God who has loved us first so that we can respond with thankful hearts. Its ritual carries us beyond the limited perspective of our ego. It involves the whole of our person in a vastly more inclusive and healing way of relating to God. It also acknowledges the woundedness that drives us apart. But it does this within the healing context of being forgiven and forgiving. We begin the Eucharist by recognizing our need to accept our Father’s gift of forgiveness. And as we prepare to receive the bread and wine that transforms us into Christ’s body and blood we turn toward one another offering the peace that Christ bestowed on his disciples as they huddled in fear in the upper room (John 20:19).

By involving all of what it means to be the human/divine children of our Father we are reminded that God is not only first in our lives in importance, but first because God takes the initiative by loving us into being and healing us into wholeness. The Eucharist is primarily what God is doing in our lives. God is the primary celebrant. Everything we offer is first of all God’s gift to us.

As we come to experience our life as a gift of God’s love we will come to know our true self in our desire to love God and one another. We will experience gratitude spontaneously erupting from our self in praise. We will wonder at the unmerited Mercy which is our Source and humbly luxuriate in the forgiveness that sees us for who we are and heals us in our helplessness. We will feel warm relief as frozen fear and rigid judgments are melted. Our inner shadows will light up with a smile at our pride as we are taught to trust in our Father’s joy in our return to the fullness of life at his table: “My child, who was dead, is alive!” (Luke 15:24).

We will come to know that liturgy happens deep within us, beyond the reach of our consciousness, long before we are moved to give it ritual expression. We find ourselves as part of a community which gives praise because Trinity has given us a share in Oneness. And we join Christ as sisters and brothers in thanksgiving and are inspired by the Spirit to partner in the Father’s creation.

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INNER VIEWS TRINITY: Our Inner Reality

The Trinity is our home. Our first hint that we belong somewhere of consequence is often a feeling of homelessness or a nostalgia for paradise. Deep down we know that we are made to belong in a way that has so far escaped us. But who would ever dare look to the intimacy of God's own heart?

*** "...you will understand that I am in my Father, and you in me and I in you.,," (John 14:20).

If we could take a DNA sample of our true self, our spirit, we'd find that our genes are a combination of our biological parents and of the Trinity - Father, Son, Spirit; Three persons, one

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God. We, meaning all of us, are one creation in the image of God. We are bonded to God on the most essential level of our being. Our unique self comes from God's communal self.

Trinity is our essence. Not in the sense that it's a doctrine which explains us, but a reality that we express. Religion and beliefs, and the faith which is their lived embodiment, are all meant to return us to this reality. Trinity, not our ego, is the center and Source of who we are. We are about Trinity. We are not a thing in our self but a participation in Trinity's relationship. Our existence is a relationship to Trinity and one another.

Trinity is an unveiling of the depths of our being. The Trinity reveals the mystery of our being a person, a being in relationship, rather than an isolated individual.

From the beginning of time from the conception of creation, God was communitarian. God wasn't God before being triune. From all time God was a community of Persons who knew and loved one another so openly, freely and generously that they are infinitely one. They had to be one to be God. They had to be several to be Love.

We come from Trinity's heart, fashioned in the image of Trinity, male and female. In the beginning of humanity we were made of love to love and be loved. From the beginning we were capable of loving, but incapable of satisfying ourselves, of being sufficient unto ourselves. Destined to give ourselves we find fulfillment and happiness only by loving others. This is our divine heritage, our birthright as Trinity's children. We exist because we belong to something bigger than our self. We belong to Trinity, to one another, to all creation.

This relationship is the source of who we are, the reminder of who we are meant to be, and the way to becoming our true and full self. Our lives are a free and unique contribution to the common good. Relationship is our meaning, our only possibility, the essence of our existence.

Here's a built in reminder that we are made in relationship. We can't tickle our self.

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Trinity makes us Community

We can't tickle our self.

This may not be a disappointment but let's take it further. We, who are created in the image of Trinity, are made for love but we're incapable of being the love that we need for our self. We find our fulfillment in loving, but we are not a sufficient source of love. We can love because we are loved.

We are made for relationships. But even more starkly, we exist only in relationship. We who are an outpouring of Trinity's intimate and loving essence are made for, through and of relationship.

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No one of us, no part of creation, exists unto itself. We can't provide for our self the things that are essential to our living.

We belong because belonging is our existence. We are always in relationship. Separation and loneliness are creations of our ego, figments of our mind. We are never not in relationship.

No one of us and no thing possesses independent existence. We are created by Trinity, born into this world through our parents, dependent for survival on all that is around us - air, nutrition, shelter and even our name, our identity. We are always connected, interconnected and interdependent. When, on the other hand, we think of ourselves as an individual we automatically pit ourselves against all others. When we win someone must lose. The Trinity is the most pragmatic awareness of our self. It's not that we need community, we are community. Anything less is destructive.

True intimacy becomes possible when we accept more of our interdependent reality. The core challenge of our life is learning to honor our interdependence as well as our personal uniqueness. Wisdom is the ability to find balance in the midst of all that is intersecting in our lives from moment to moment. Perfection is self destructive because it tries to reduce us to an abstract quality that we stake our self worth on. It's an ill fated attempt to separate our self from all that creates our self. "The gates of hell are locked from the inside." C. S. Lewis

We can't tickle our self. We are made for community. We exist only in relationship. Until we learn to work together nothing will work to its full potential. In our scriptures living in isolation, separate from one another, is called hell. Hell is on earth wherever we separate our self from one another. Jesus calls this Gehenna, which was the garbage dump on the edge of Jerusalem. A major part of Jesus' ministry invited people out of Gehenna to dine with him.

Let's remember Trinity's words to us: "You are with me always, and all that I have is yours."
(Luke 15:11)

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TRINITY

The Three that is our One True Self

CREATOR. Our home is in the heart of Trinity We become our full, happy and loving self by expressing Trinity's interdependence in our living.

God as Loving Creator is creative love expressed in every possible way. Lie in the summer grass, look out into the heavens and stare into billions and billions light years away. Sit in an airport and watch your sisters and brothers walk by, each uniquely complex and complete. Listen to your favorite band and revel in the melody and words that mean more than they sound. All around you is the generous, joyful and expansive love that is creating you. God is committed to loving and that's why we are. God is love and love must be given to be love.

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Our Creator loves in both an archetypically male and female way. God initiates creation, the big bang explodes out of divine silence, expanding outward in billions of light year in every possible way. And God nurtures fragile life in the sacred womb and divine heart. Our spirit gestates into being an expression of the love that gives it life.

The consequences are elegantly practical. God, the Source of our lives must be recognized as our center if we want to maintain the delicate balance that is joyous and receptive living and loving.

The WORD. Love must be received, given and received again. The giving begins in Trinity. The Creator loves and is received by the Son whose love is received and continued in the Spirit, the divine breath. The ineffable Creator cannot be confined to the limits of a word. Silence is the only way to speak the fullness of the Creator. The Son, the Word made flesh and blood, gives expression of the Creator's love so that we can receive it and respond in our uniqueness. The Word awakens us to our relationship with the Creator. A relationship is much more than an idea or belief. A relationship continues to grow as we are able to make room to receive the silence of our Creator.

The Son learned as we learn. "He grew in wisdom"... (Luke 2:52) And this learning was drawn from the depth of his being by those he lived with. At the wedding feast at Cana he told his mother, "Woman... my hour has not yet come." (John 2:4) And she let him know that his Father's business is right here, because these people need you now.

He told the woman who wanted healing for her daughter, and she replied, "even the dogs eat the scraps..... The Word got the message, the Creator's mercy and love has no boundaries, no race chosen at the expense of others. The Word awakens to and speaks to us from the silent heart of the Creator.

The Son who learned to share the Father's love by dining with the unchosen and the sinners was murdered because his generous love was an affront, politically incorrect. And in his helplessness of the cross he opened his heart so wide that we were all received in our woundedness, fear and destructive anger. Resurrection! And the Word became our flesh and blood. Redemption! We are the Creator's glory.

SPIRIT. In the beginning the breath, the Spirit of the Creator hovered over chaos and brought order. Creation! The Creator's love took form. But that form was intended to respond and the Spirit would evolve it, and when that form became human the Spirit would work to awaken it - at its own pace. For awakening, being receptive and responsive to unconditional love must rise out of our freedom. And to do this the Spirit begins by bringing order to the chaos of our wounded lives.

The Spirit works from deep within. The Word works from without, to bring within to consciousness and understanding. The Spirit works by taking us into solitude, just as the Spirit drove Jesus into the desert (Mark 1:12). Solitude is made of the silent presence of the Creator, it returns us to our roots.

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When the Word emerged from the solitude of the desert he was ready to teach us and live his life as the Way to our possibilities. The Word grew into everything that we could be and taught us to trust unconditional Love as our Source of all that is possible.

In his death the Word breathed out the Spirit (John 19:30) to continue in our lives. The Spirit inspires us to be partners with the Creator, living as the continued flesh and blood of the Word.

We belong to the heart of Trinity. Loved into existence by the Creator we are headed on the Way of the Word and guided to full development by the Spirit. Love is received and given and received and given and received and.....

Ken Sedlak C.Ss.R. - PATHWAYS / Stillpoint

INNER VIEWS The Trillion Dollar Trio

They're playing our song.

Listen carefully and you will find yourself humming along. Listen even more carefully and you will find that the song is humming you. We are the song being played.

The songwriter created the melody and gives it his heart and soul until it has a life of its own. In the beginning, when the song was first created, the songwriter looked to the Word so that the melody would capture our hearts and minds and speak of our souls. The words of the singer began to resonate in our flesh and blood and each of us lent our voices. We are held together in consort by the rhythm laid down by the Spirit. The rhythm is visceral, thumping in our soul, inspiring our improvisations.

As we sing along we join in the divine Trio, the Trinity of Love which is singing us. When we tune into this Trio we will find the essence of our soul. We, along with all creation, are the song of the Trinity. But here is the incredible revelation that sounds so presumptuous to imagine. Anne Murray captures it beautifully with these words: "I cried a tear / You wiped it dry / I was confused / You cleared my mind / I sold my soul / You bought it back for me / And held me up and gave me dignity / Somehow you needed me.

(You Needed Me - words and music by Randy Goodrum - sung by Anne Murray).

Can you believe that we are here because in some unimaginable way we are needed? But this is the meaning and revelation of God as Trinity. Not only is God One but God is also a community, three unique and individual persons who know and love each other so openly, freely and generously that they are one. They had to be One to be the Divine Source of all that is. They had to be three to be Love. And we are made in their image.

*** Our incarnate life in the world is a process: it flows, it improvises like a skillful musician, it creates a work of art. - The Grand Option - Beatrice Bruteau p. 124

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Trinity is about the communion of love poured out freely and creatively. And we are about Trinity. We are not a thing in our self but a participation in Trinity's relationship. Our existence is a relationship to Trinity and because of the Trinity we are joined to one another.

We come from Trinity's heart, fashioned in the image of Trinity. From the beginning of humanity we were made of love to love and be loved. From the beginning we were capable of loving, but incapable of fulfilling ourselves, of existing on our own. As persons, created in the image of Trinity we are interpersonal. We are not tied to static qualities ("personality traits") or past actions. We are so much more.

Our essence, our imaging of Trinity is to be mutually affirming, radiating life and love into one another so that our unique being dwells in those we have affirmed. Our identify, our sense of self, comes not from what we have but from giving ourselves. Our song blends into the chorus of Trinity's song.

Ken Sedlak C.Ss.R. - PATHWAYS / Stillpoint

INNER VIEWS Letting Trinity grow us.

Twenty inches of snow shut Chicago down. The next day was beautiful with its vast stretches of soft snow. And it was so quiet, there was no traffic and the snow muted the normal city sounds. The quiet beauty of Nature created a sacred silence within me.

It was very much like the experience I have when I'm with our meditation group. An energy flows and soothes and lightens me whether I am able to focus my meditation or not. It happens as a gift, a gift which nature also grants through its raw and wild beauty. In this gift something other than my self frees up an inner aliveness.

Could it be that we meet something of our self in nature? Just by being itself nature reveals our soul. Just by being in nature we recognize the gift of our deep identity as a divine human being. I don't mean that we recognize nature as a metaphor of our self. I'm thinking of an intimate and intrinsic connection, a revealing and laying bare of our soul, as if nature in her raw and wild beauty exposes our shared divine essence.

Much the same kind of thing happens when we are blessed with a baby's smile. It releases something spontaneously alive from deep within us and allows our soul to gurgle into consciousness. For a blessed moment we know our share in a baby's vulnerable and spontaneous aliveness. In our shared vulnerability we are able to accept the gift of being loved. In the beauty of a baby's smile we experience a more expansive identity welling up from the innocence of our depth.

In a quieter and simpler way I've noticed the same kind of graciousness being bestowed on me by a dog. Dogs live instinctually and unpretentiously in the here and now. They have little concern for the future and only a brief attachment to the past. Being with a dog allows us to be

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soulfully present without attachments to the past or the future and let our instincts guide us from moment to moment. The beauty of a dog releases the instinctual energy of our soul.

These are experiences that are so obvious that we don't pay them much attention. Something of the same thing happened to Jesus' followers. They were most peaceful, less inclined to fear and competition and more inclined to generosity and courage. His presence allowed them to function more spontaneously from their soul, their identity as Beloved children of the Father.

Once we've experienced this happening in us we understand a little more of what Jesus is talking about in his stories and parables. But now we experience this from the inside as something given within us rather than from the outside as a dogma and duty. When we wander with Jesus we are introduced to more of our life from this inner connection. And his parables and images take on a meaning that is obvious now even though it was obscured in the past. Here's one of Jesus' familiar images that sounds beautiful at first hearing and then becomes confusing when we pay closer attention. And then it opens a new perspective as we connect to it from inside, the place of our connectedness to Trinity loving us into existence.

"I tell you, do not worry about your life and what you will eat, or about your body and what you will wear. For life is more than food and the body more than clothing. Notice the ravens: they do not sow or reap; they have neither storehouse nor barn, yet God feeds them. How much more important are you than birds! Can any of you by worrying add a moment to your lifespan? If even the smallest things are beyond your control, why are you anxious about the rest? Notice how the flowers grow. They do not toil or spin. But I tell you, not even Solomon in all of his splendor was dressed like one of them. If God so clothes the grass in the field that grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith?"

As for you, do not seek what you are to eat and what you are to drink, and do not worry anymore. All the nations of the world seek for these things, and your Father knows that you need them. Instead, seek his kingdom, and these other things will be given you besides. (Luke 12:22-31)

When I first read this it sounded like an accusation: "You should trust God more than you do. What's wrong with your faith?" Later I heard it as an affirmation: "You are more important than the birds which God treats so well." Now it is a description of my soul, my inner reality. "The simple undiluted aliveness that you see happening all around you is happening as you!"

Spiritual growth happens like a budding flower. At first there is just a green shoot poking its way through the soil. The shoot, with the help of sun and rain, becomes a bud and the bud with the help of more sun and rain becomes a blossom. All of these transitions are necessary. Just as my guilt in hearing the Gospel about the lilies of the field grew into a relational awareness and now has blossomed into a new identity, one stage needs its previous stage. The next stage is for the flower to give itself away by sharing its beauty and fragrance. And then it will wilt and become the compost for further flowering.

The beauty of nature connects us to the open and loving energy of our soul. And Jesus takes us ever further to recognize that our response to the beauty of nature reveals the Trinity's love

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developing us into divine/human beings through the wholeness of our life. We are like a field. Every part of us, of our field, is necessary for our development. We can't just tear out the weeds without doing ourselves harm (Mt. 13:29). Instead Trinity grows us through the wholeness of who we are.

Our whole life, our unique personality, our understanding, body, emotions, relationships, life situations and culture, as well as our woundedness and shadow, our desires and compassion are all the fertile soil out of which Trinity is growing us.

This is a slow and gently seasonal process. Autumn is overcome by winter's icy grip. And when all our energy seems to be squeezed out of us by the cold gray days and long nights, the seeds planted in better days announce themselves once again in explosions of colorful energy. They luxuriate in the warmth and wetness of summer, only to plant themselves as seeds for another winter. And every year our field sports a new array of flowers and weeds, beauty and silage, compost that feeds new life. With Jesus we learn to wander through this field and apprentice our self to its cycles, listen in its silence and bask in Trinity's sun and rain. In all of this we share in the living and creative energy of Trinity's love.

Our growing is an organic development. Our human/divine life unfolds like a flowering field. Trinity grows us out of the rich soil of all that we are and in our wandering with Jesus we learn to tend to the ecology of this growing. We are part of all of creation and all of creation is alive with Trinity's love, soaking in Trinity's rain and sunshine and rooted in Trinity's presence.

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