



RESURRECTION UNIVERSITY PARISH

Land Stewardship Committee

LOVE IS PATIENT LOVE IS KIND

The great spiritual writer Baron von Hugel wrote that "Souls are never dittos. All persons, whether they realize it or not, are on a journey to discover and mature into the true self God has designed and called them to be." By this He suggests that the call to a fully loving life will be uniquely individualistic. This individual uniqueness is both culture oriented as well as singularly diversified.

But to experience God in his fullness, the Christian must make the trip. In the Gospel of John we read of Andrew running after Jesus anxious to hear more, to know more. He asks Jesus, "Rabbi, where do you stay?" A simple enough question but Jesus turns the response into a challenge. "Come and see." He says. "Come and see." (John 1:35-39) The sense of the verb "come" is imperative not offertory. In effect, in today's vernacular, Jesus would be saying, "If you want to know these things about which I speak and who I am, you have to make the trip." Spiritual writer, Mark Gibbard, cautions that this trip is not without its perils and requirements. Gibbard notes that it is so easy to be swept along by some contemporary fashion or model of love. That is why Catholics are urged to have knowledge of the spiritual classics and the models of love from the Church history. One such spiritual classic was St. Francis of Assisi. This does not suggest that people should model themselves artificially on him. Quite the contrary. There was only one Jesus of Nazareth just as there was only one St. Francis. Neither was given to us to imitate literally. Jesus called for us not to imitate him but, "In the way I have loved you, love one another." (Jn 13:34) St. Paul tells us, "Walk in love as Christ loved us." (Ep 5:2). We "love one another" best when we do so in a manner consistent and unique to who we are as individuals. That is to say, we do not become carpenters and tent-makers (as Jesus and Paul were) in our "loving." We seek instead our own individualism and love from that center. We allow ourselves to love and be loved in our homes, our relationships, and yes even in the environment and true practice of ecology.

Writers through all time have struggled with love and the definition. The poet in the Old Testament Song of Songs writes of the hauntingly beautiful search for the love that yearns to be satisfied. Bette Midler made famous her song-treatise on *Some Say Love*. The passion of love is so strong in the psalms that the women cries out to the watchman, "Have you seen him whom my heart loves." The anthropomorphic centering of love unfortunately centers on human love which make ecology, the environment, and nature awkward to many minds. The greatest model would, of course, be Jesus who spoke little above nature love. At least the pigs that were cast over the cliff would agree and so would the mustard tree cursed by Jesus.

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OF COOL SWEET DEW AND RADIANCE MILD
THE MOON A WEB OF SILENCE WEAVES

James Joyce

GREEN LEAF

Cont'd from p.1

But a new day is dawning. New theology gaining traction teaches that all creation is redeemed. All. As in people, trees, animals, rocks, from the smallest molecule to the top of Everest. The love of the Father's is for all his creation. It is a love so utterly overwhelming and beyond measure that all Scripture falls short in defining and explaining it — until the cross. The net result is that sensitivity to the environment will no longer be an ethical imperative but a moral obligation.

All forms of love, even love of the environment, are trips into spirituality and are related in that they all point toward and come from the Creator. In the diversity of the many spiritual pursuits of all people, the richness of the fiber of creation is manifests. Paradoxically, out of the many comes one. The very meaning of the word Catholic. The very practice of the word love.

Something to ponder this February, the month of Valentines and love.

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FEBRUARY — MONTH OF LOVE

By Carol Zeglen

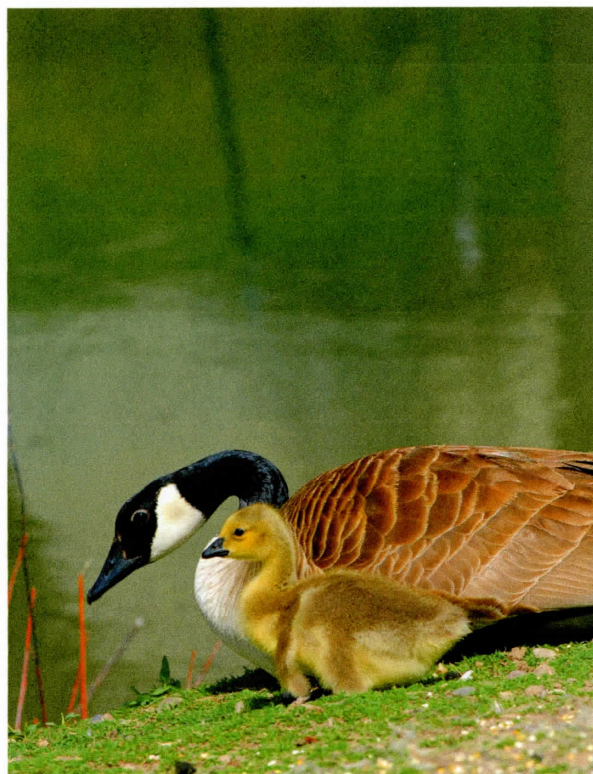
February is considered by many as the month of Love. We express our love to others – friends and family members. We are reminded that we are loved not only by family members and friends but by our Lord.

We are reminded of his love when we are out in nature. His creation is filled with small kindnesses. The trickle of a woodland stream, the refreshing scent of pine, the week old gosling foraging for food God provides. The perfect breeze, the spring blooms, the summer flowers and the Fall colors. His kindness fills the earth and restores us in a way that man-made things never will. We can surround ourselves with things that have beauty, but God is beauty. Every part of creation is part of Him, and it connects us to His love and kindness in a powerful way Our Lord saturates nature with his beauty and love. We gain so much both physically and spiritually by appreciating it.

Taking time to envelope ourselves in the things He made can prove to be the heavenly hug we need Nature quiets the world and awakens our senses. It opens our eyes to His all encompassing love and His constant presence. We give thanks to our Lord for the art of creation and the beauty He puts in it to restore our souls and inspire us to see His boundless love.

Take time to spend out in nature and see how He loves us.

(Adapted from *The Mountains are Calling*: 90 Devotions for Peace and Solitude, Publisher DaySpring no specific author)



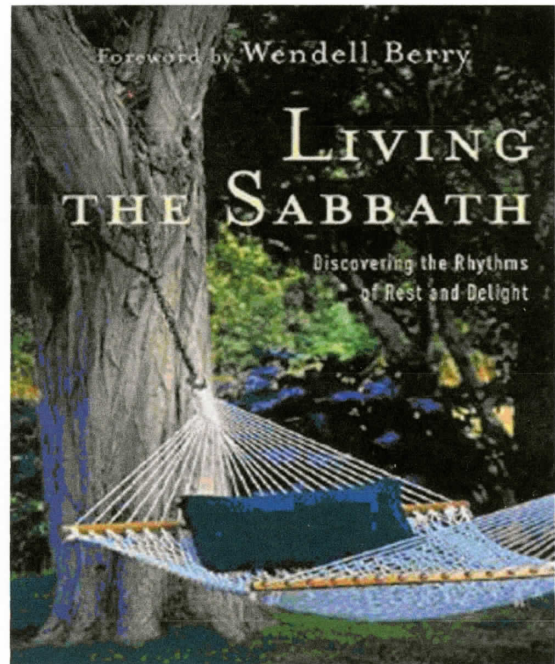
LENTEN FUNCTIONS FROM LAND STEWARDSHIP

The Land Stewardship Committee will be hosting a Lenten book discussion in March. The meeting will be by ZOOM and limited to 10 participants. Books will be provided to participants at a nominal cost. We will be working with Norman Wirzba's "*Living the Sabbath.*"

Most Catholics have been raised to the rule that Sabbath is one day a week when we should rest from our otherwise harried lives. In *Living the Sabbath*, Norman Wirzba leads us to a much more holistic and rewarding understanding of Sabbath-keeping. Wirzba shows how Sabbath is ultimately about delight in the goodness that God has made--in everything we do, every day of the week. With practical examples, Wirzba unpacks what that means for our daily lives at work, in our homes, in our economies, in school, in our treatment of creation, and in church. This book will appeal to clergy and laypeople alike and to all who are seeking ways to discover the transformative power of Sabbath in their lives today.

If you are searching for a "retreat activity" during Lent this is an opportunity to fulfill the search.

For more information and reservations contact PAUL GORE at 406-587-2001. This **will be a zoom** interaction with time to be a comfortable hour for Eastern, Central, and Mountain time. There are two reservations already and eight books left for this exercise.



A Cardinal's Princely Plea¹

The path of religious leadership is invariably dangerous to the soul.

I give thanks, Lord, I am not commonplace,
A common bird of plain and common face,
But rather called to heights that must be
served:
To leadership, however undeserved.

My whistling prayer makes lower clergy wince
For in the church a cardinal is a prince,
Makes territorial claim, as the tiger does,
As do the sharks and skunks and walruses.

The robe I proudly wear is fiery red,
To fill all males with reverence and dread,
While females in my entourage wear brown
And keep their glimpses modestly cast down.

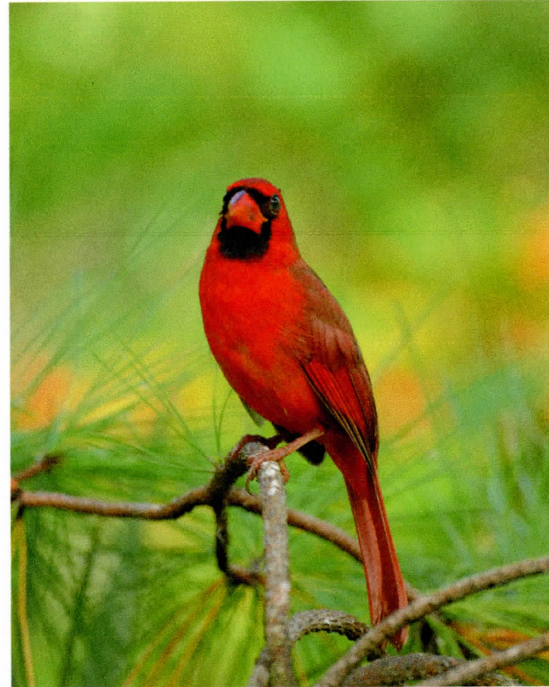
My plea: Lord! Top my head's red crest with
gold!
To make me yet more impressive to behold,
So listeners will pay heed to what I say!
With deep humility — for this I pray.

May all these prayers I place before you, then,
Not hug the earth like prayers of lowly men,
May mine instead rise up like frankincense!
Your humble servant,

(signed) + His Eminence.

The Latin name for the Northern cardinal is *Cardinalis cardinalis*. cardinal (adj.)

"Chief, pivotal," early 14c., from Latin *cardinalis* "principal, chief, essential," a figurative use, literally "pertaining to a hinge," from *cardo* (genitive *cardinis*) "that on which something turns or depends; pole of the sky," originally "door hinge," which is of unknown origin. Related: *Cardinally*. The **cardinal numbers** (1590s) are "one, two, three," etc. as opposed to **ordinal** numbers "first, second, third," etc.; they are so called because they are the principal numbers and the ordinals depend on them. The **cardinal points** (1540s) are north, south, east, west. The **cardinal sins** were so called from c. 1600. The **cardinal virtues** (early 14c.) were divided into natural (justice, prudence, temperance, fortitude) and theological (faith, hope, charity). The natural ones were the original classical ones, which were amended by Christians. But typically in Middle English only the first four were counted as the cardinal virtues:



¹ *Become a Disciple of the Birds*, pg 28. The poet draws from Scripture the story Jesus told relating the prayer of the Pharisee to the prayer of the lowly tax collector.