

From Celia Ieradi - Madonna CSS (Toronto CDSB)

My mother shared this with me. Is it quite profound.

After any true initiating experience, we know that we are a part of a much bigger whole. Life is not about us, but we are about life. We are not our own. We are an instance of a universal and even eternal pattern. Life is living itself in us. We have been substituting the part for the whole! This message is an earthquake in the brain, a hurricane in the heart.

Accepting that our lives are not about us is a Copernican revolution of the mind, and it is just as hard for each individual today as it was for earthbound humans when they discovered that our planet was not the center of the universe. It takes a major and monumental shift in consciousness, and it is always given and received with major difficulty. It comes as an epiphany, as pure grace and deliverance, and never as logic or necessary conclusion.

Understanding that our lives are not about us is the connection point with everything else. It lowers the mountains and fills in the valleys that we have created, as we gradually recognize that the myriad forms of life in the universe are merely parts of the one life that most of us call God. After such a discovery, we are grateful to be a part—and only a part! We do not have to figure it all out, straighten it all out, or even do it perfectly by ourselves. We do not have to be God. It is an enormous weight off our backs. All we have to do is participate!

After this epiphany, things like praise, gratitude, and compassion come naturally—like breath. True spirituality is not taught; it is caught once our sails have been unfurled to the Spirit. Henceforth our very motivation and momentum for the journey toward holiness and wholeness is immense gratitude for already having it!

I am convinced that the reason Christians have misunderstood many of Jesus' teachings is because we did not understand his pedagogy. Jesus' way of education was intended to situate his followers to a larger life, which he called his "Father," or what we might call today God, the Real, or Life. When we could not make clear dogma or moral codes out of Jesus' teaching, many Christians simply abandoned it in any meaningful sense. For this reason, the Sermon on the Mount—the essence of Jesus' teaching—seems to be the least quoted by Christians. We sought a prize of later salvation, instead of the freedom of present simplicity.

My life is not about me. It is about God. It is about a willing participation in a larger mystery. At this time, we do this by not rejecting or running from what is happening but by accepting our current situation and asking God to be with us in it. Paul of Tarsus said it well: "The only thing that finally counts is not what human beings want or try to do, but

the mercy of God” (Romans 9:16). Our lives are about allowing life to “be done unto us,” which is Mary’s prayer at the beginning and Jesus’ prayer at the end.

Author unknown