

Daniel's reflection for week beginning 13th November Beyond Intimacy

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Are you aware of 'spiritual milestones' in your life? Can you recall little personal breakthroughs for you, into the meaning of, for instance, the mysteries of creation and incarnation? Very often these have to do with a sharper focus in our awareness of the presence of God in creation, brought about in any number of ways, such as through reflecting on a poem, a conversation, a baby, or on the writings of the mystics. Or they may have to do with a fresh insight into the wonderful implications of the incarnation, through a good sermon, a good hug, a good laugh, for a deeper grasp of the divine value of all our experiences. Or such moments of growth may be about a richer understanding arising from a house-group discussion, a son leaving home, a daughter getting married, the death of a parent – of the significance of the familiar and routine celebration of the sacraments, of traditional doctrines of the church, or of long forgotten prayers and holy practices.

While such windows may well spring open for us suddenly and unbidden, nevertheless, the locks and catches will have been gradually cleaned and oiled, but not always in a deliberate and conscious way. Some kind of quiet energy is usually at work in unrecognised places within us before the small revelations of delight happen. . . Like the seed that is busy about its business in the womb of the earth during the winter; with the coming of spring it rewards our waiting, to keep us wondering and exploring for more beauty tomorrow.

Anyway, just now as I continue with the struggle to prise open the secret of the love and meaning at the centre of all created things, another heart-thought rises up within me. It is about the intimacy of God in the deepest core of our being. Already the reader will be familiar with the belief, either through spiritual reading or meditation or from a natural instinct, that God is everywhere; that the Word became flesh to reveal to us the amazing mystery of God's desire to live among us and within us; that Jesus is the sacrament of the human-divine marriage; that the church is the sacrament of the spirit-filled community – 'the world where the world is truly itself'; that the seven sacraments are the 'house-warming' celebrations of the indwelling Blessed Trinity, at home in our truest selves; and that, therefore, the whole point of Christianity is the delicate and difficult learning of the universal lesson to love each other and all things else, always and everywhere, with no exception, in the inescapable commitment to the basic thrust of our human and divine nature

(Passion for the Possible pp178,179)