

Daniel's reflection for week beginning 10th April - Easter homecoming

The Rhineland mystic Mechtilde of Magdeburg wrote

God speaks ...

When your Easter comes,

I shall be all around you.

I shall be through and through you,

And I shall steal your body

And give you to your Love.

Possessed by this astonishing vision and love, we start to live without our former crippling fears. Physically, emotionally and spiritually we are experiencing the daily, radical grace of the freedom of the children of God. No longer trapped in the externals of our faith, we use them to enter into our true inner authority, our resonance, our transparency. Our hearts are now free. No wonder our faces shine when the Gloria bells ring, when the veils are removed, the lights flood the church and we sing with a visceral gusto.

There is another stride of soul to be taken in this journey home. It is this; in coming home to ourselves we come home to our world. There is really only one homecoming. 'We are already one,' wrote Thomas Merton, 'but we imagine that we are not, and what we have to recover is our original unity. What we have to be is what we already are.'

'The earth itself is our home,' wrote theologian Karl Rahner. 'In his death the risen Christ has become the heart of this earthly world, the divine heart in the innermost heart of the world ... we do not need to leave her, for the life of God dwells in her. When we want both the God of infinity and our beloved earth – when we want both for our eternally free home, there is but the one path.'

That is the meaning of the Easter homecoming – it is a coming home to the divinity in ourselves in an earth that is now established as our true home, because it is the home of God. Our homeland is not in a faraway heaven any more: it is to be found at our own postcode. The profound personal and cosmic celebration of the liturgical triduum is like a depth perception of the meaning of being at home. When we are emptied and purified, something glorious resonates within us.

The miracle hidden within the cosmic revelation of Easter gets even more breathtaking. We ourselves are fashioned so as to give expression to that radiance. Within the framework of incarnation, we, in our limitedness, complete the invisible beauty. We do it in the only way we can – by our daily integration of it, and our often unaware expression of it. In our smile, our word, our touch, our bread and wine, something in us starts to shine.

This is what happened to Jesus when his human Easter-body fully radiated the divine light. He was blazing with beauty incarnate. They did not even know him.

(Treasured and Transformed pp 104,105)