

1. Week Beginning 2nd November 2014 One Ordinary Table of Mystery

What is so delightful and profound about the mass, the summit and source of our Christian lives, is its unfathomable mystery. It can be explored in terms of its sacrificial-meal dimensions, its aspects of praise and thanksgiving, its themes of covenant and conversion. I wish now only to reflect on its significance as the sacrament of our daily lives: the sacrament which gives meaning and therefore healing to every single thought, feeling and action from dawn to dusk and from dusk to dawn: the sacrament of our astounding universe whose long-held secrets are only now being revealed through the miracles of scientific discovery.

When conversation touches hearts, the mystery is engaged and aspects of Eucharistic living emerge. Every shared sandwich or brilliant banquet is a moment of grace if people stop playing games and sensitively encounter each other in the search for truth. Sometimes the exchanges will be heavy and serious, sometimes playful and humorous. Either way they are the raw material of Eucharistic celebration. What is meant by this?

Think of the levels of emotion within the experiences of people as they care for their happy and sick babies, as they try to cope with success and failure bringing shared joy or depression, as they are overwhelmed by the agony and ecstasy of their relationships in conflict and reconciliation, as they commit themselves to a project or long-held desire for equality or justice, for a new age of peace. Such passion and commitment are of the essence of our lives as parents, family, friends, lovers, colleagues, neighbours, responsible citizens and, I'm afraid, as perennial sinners. Finally, multiply such moments ad infinitum all over the universe both now and during its long history.

Now think of the God who lives in the profoundest depths of all of us. And think, because of God's incarnation in each human spirit from the first creation – an intimacy only fully revealed later on at the first Christmas – of the possibility that maybe every human emotion and its expression in word or glance or touch, is at the heart of God's emergence within the human community: that this is the divine intimacy of continuing incarnation, the evolving warp and weft of the fabric of God's design for our contemporary society. Is it possible to believe that all of this is celebrated as often as we go to Mass?

(*Treasured and Transformed* pp180,181)