

Week beginning 17th August To Simply Be

Given our human condition, in time and space, and given god's assumption of that finite condition as the full and sufficient medium of continuing revelation, there is nothing any more concerning the reality of God in Jesus that lies outside of humanity, of human experience, of the totality of creation. To simply be is to be able, like the hub of a wheel, to hold all the vibrant spokes together. To simply be is to be attentive enough to the shifting surfaces of life, like a human spirit level, bringing into right relationship what is out of true. To simply be is to be attuned enough to one's inner, divine harmony, so as to be a tuning fork, bringing discordant voices into true pitch. To simply be is to be a map, a compass, for those who are lost.

The purpose of silence in our lives, of non-verbal ways of being present to ourselves and to others, is simply and precisely to heighten our awareness of the subtleties of life – those nooks and crannies in the labyrinths of our daily work and play – those same nooks and crannies in which God is waiting to be found. To simply be, above all, is to be in our bodies. Because of God's initial desire, fall or no fall, as we saw, to assume created humanity, to be transformed into flesh, God's pure being is now available in human bodies. It seems as though there is a divine obsession with the physical. From God's delight in assuming the small body of a baby, to Jesus' amazing plan to become the very flesh and bone of human beings through our eating and drinking of his own body in the medium of bread and wine, it is no wonder that, in a more enlightened orthodoxy, the body and all its spiritual and sexual powers is seen as the very tabernacle of divinity.

(Treasured and Transformed p 150)