

The Mystery of the Eucharist

Approaching the mystery

-with faith

Faith is the fundamental openness of heart, the basic readiness to see and hear what is really there, the devotion to being which refuses to tamper with reality, no matter how frightening or costly it appear to be....[this] basic disposition to accept the truth is what enables the person...to be interiorly "taught by God" (John 6:44-45)

Who is it that comes to this time of Eucharist/prayer?

Can I name how it is for me?

Have I a sense of the many and different "me-s"

...the me who's tired, or bored, on top of things, anxious....

and can I recognize and affirm the deeper "me", the hidden me, the one who is in reality oriented towards God and who desires God?

How does God see me? How is God disposed towards me?

-with imagination

The world offers itself to our imagination.

Mary Oliver

We are not always able to feel the love we would like to feel. But we may believe imaginatively, envisioning and eventually creating what is not yet present.

Mary Richards

How can I nurture a Eucharistic imagination?

Can I appreciate the imagination of Jesus...

...who imagined the world other than it is,

...who imagined the Kingdom of God,

...who appealed not to our minds, but to our hearts, our dreams, our longings?

The altar is the Table of Holy Desire
Catherine of Siena

To be human is to be hungry
Monica Helwig.

What do I desire?

What am I longing for?

What am I hungry for?

There is another world and it is in this one.
Paul Eluard

We have all participated in the tragic split between head and heart, theology and spirituality, matter and spirit. Somehow we have divided how God feeds us, as if what we do at the dinner table is (merely) physically sustaining, and what we do in Church is spiritually sustaining. The problem is succinctly stated by the poet Kathleen Raine:

How shall we name
A Spirit clothed in world, a world made man?