

DEEP *calls to* DEEP

Celia Kemp | www.abmission.org





DAY 1

HERE BE DRAGONS

Bible

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, 'Let there be light'; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

And God said, 'Let there be a dome in the midst of the waters, and let it separate the waters from the waters.' So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

And God said, 'Let the waters under the sky be gathered together into one place, and let the dry land appear.' And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.

Genesis 1: 1-9

Yet God my King is from of old,
working salvation in the earth.
You divided the sea by your might;
you broke the heads of the dragons
in the waters.
You crushed the heads of Leviathan;
you gave him as food for the creatures
of the wilderness.
You cut openings for springs and torrents;
you dried up ever-flowing streams.
Yours is the day, yours also the night;
you established the luminaries and the sun.
You have fixed all the bounds of the earth;
you made summer and winter.

Psalm 74: 12-17



DEEP *calls to* DEEP



Quotes

We are not sea people by way of being great mariners, but more a coastal people, content on the edge of things.

Tim Winton
Land's Edge

There was a storm; there always seems to be one in the Bible. The NRSV terms it an “adverse wind”. Old Testament people call it “chaos”. Barth named it *Das Nichtige*, the crushing, irresistible force of disorder as yet untamed and on the loose in our world. That is the recurring place of the disciples, the place of the church, the place of preaching, the place where we all live.

It turns out that the Bible is much more preoccupied with the threat of chaos than it is with sin and guilt, our middle-class fascinations notwithstanding. We have devised ways of forgiveness, of handling sin and guilt, an assurance of pardon, a hug, an embrace. But the storm is not so easy. The storm produces a more elemental, inchoate anxiety, a sense of deep helplessness because you cannot touch it anywhere or handle it or hold it. It is bottomless in size and

beyond measure in force, call it flood, call it Leviathan, call it chaos; all the new scientific theories of the “goodness of chaos” do not touch the deep fear about which the Bible speaks, where preachers must work, and to which pastors must attend.

Walter Brueggemann
The Collected Sermons of Walter Brueggemann, Volume 1

In ancient Near Eastern religious mythologies, the sea and the sea dragon were symbols of chaos that had to be overcome to bring order to the universe... Some scholars call this battle *Chaoskampf* – the divine struggle to create order out of chaos.

Brian Godawa
Leviathan: Sea Dragon of Chaos



Read

In the beginning, so the Scriptures say, there was watery chaos but that was a long, long time ago.

We live in the space created by God speaking words of separation – light from darkness, day from night, the waters above from the waters below (whatever *that* means) and land from sea.

We live in the good order created by God.

It is so reliable we don't think about it much at all.

The persistent fear of being swamped by rising seas that permeates the Hebrew Scriptures is a bit – strange – to us.

And what to make of the ancient story of Noah and the flood - where the waters above and below came together again in a murderous chaos?

Still God promised it would never happen again.

God has set a boundary where the waters 'may not pass, so that they might not again cover the earth.' (Psalm 104:9)

(And when that frightening old fear of rising seas comes back again in the form of climate change, we do a good job of pushing it away.)

The sea for the ancients meant chaos, the loss of order.

In modernity we figure we can keep chaos at bay – by our cleverness and our hard work, our insurance and our preventative health measures.

Only suddenly, one day, we find we are in deep waters.

Things that were separate are no longer separate.

We are drowning and there is nothing firm to grasp hold of.

This is a very biblical place to be.





Reflect

Does the Spirit of God move over the face of the turbulent waters of our age? The Hebrew word for “move” here is *merahepeth*, which means to “brood” as a bird broods over its nest until finally new life begins to stir beneath the sheltering wings. Is new life stirring in this death-ridden world? Is light about to be created out of our darkness? This is the only question that matters.

Frederick Buechner
The Magnificent Defeat

Where are the chaotic spaces (in your own life or in the world) where you think God should be acting but isn't?

Hold them open before God today.

OR

Where do you see God in order?

Where do you see God in chaos?



DAY 2

THOSE WHO CURSE THE SEA

Bible After this Job opened his mouth and cursed the day of his birth. **Job said:**

‘Let the day perish on which I was born,
and the night that said,
“A man-child is conceived.”
Let that day be darkness!
May God above not seek it,
or light shine on it.
Let gloom and deep darkness claim it.
Let clouds settle upon it;
let the blackness of the day terrify it.
That night—let thick darkness seize it!
let it not rejoice among the days of the year;
let it not come into the number of the months.

Yes, let that night be barren;
let no joyful cry be heard in it.
Let those curse it who curse the Sea,
those who are skilled to rouse up Leviathan.
Let the stars of its dawn be dark;
let it hope for light, but have none;
may it not see the eyelids of the morning—
because it did not shut the doors of my
mother’s womb,
and hide trouble from my eyes.

‘Why did I not die at birth,
come forth from the womb and expire?
Why were there knees to receive me,
or breasts for me to suck?
Now I would be lying down and quiet;
I would be asleep; then I would be at rest
with kings and counsellors of the earth

who rebuild ruins for themselves,
or with princes who have gold,
who fill their houses with silver.
Or why was I not buried like a stillborn child,
like an infant that never sees the light?
There the wicked cease from troubling,
and there the weary are at rest.
There the prisoners are at ease together;
they do not hear the voice of the taskmaster.
The small and the great are there,
and the slaves are free from their masters.

‘Why is light given to one in misery,
and life to the bitter in soul,
who long for death, but it does not come,
and dig for it more than for hidden treasures;
who rejoice exceedingly,
and are glad when they find the grave?
Why is light given to one who cannot
see the way,
whom God has fenced in?
For my sighing comes like my bread,
and my groanings are poured out like water.
Truly the thing that I fear comes upon me,
and what I dread befalls me.
I am not at ease, nor am I quiet;
I have no rest; but trouble comes.’

Job 3



Quotes

There are some kinds of philosophy that remind me of the circumstance of driving at night and having a hare jump in front of the lights. The hare doesn't know how to get out of the beam of light, he runs straight ahead. I am interested in the kind of philosophy that would be useful to the hare in that instance.

Czesław Miłosz
The Art of Poetry No. 70
The Paris Review

For every subtle and complicated question, there is a perfectly simple and straightforward answer, which is wrong.

H. L. Mencken
Rephrased by David Graeber
Debt: The First 5000 Years

Just consider Job's tirade... it is easy to see this passage as an anti-Genesis, a demand to undo all that which has been created, almost in the order which is set out at the very beginning of the Bible. Though Job remains modest enough to confine his fantasy to obliterating only the day he was born, the terms in which he speaks mirror the Creation story. This is indeed blasphemy, but in view of Job's claims we can take it seriously, as a comprehensible demand: *let Creation be undone if it makes no sense.*

Susan Nieman
The Rationality of the World: A
Philosophical Reading of the Book of Job

Well, if your God is going to drown the world, if your God is going to bring a flood, then why don't you pick a different God?

Anne Provoost
The Shadow of the Ark



Read

We talk a good game about God helping ‘the suffering’.

If you look closely at the phrasing ‘the suffering’ are often *other* people. We reach out to them. We listen to their voices. We have a mission to the poor, to the bereaved, to the lost.

What happens when ‘the suffering’ is us? Or our people?

We may find we choke on the explanations and solutions that came so easily when they were about someone else.

If God has, underneath all our words, in fact been the God that prevents our suffering, then what?

The collapse of our structures of meaning can be worse than the physical suffering itself.

We try to regain control by casting around for a why.

Job’s friends had buckets of explanations when Job lost everything and was plunged into chaos.

Mostly poetic ways of saying ‘you must have stuffed up’.

Their explanations weren’t sufficient for Job.

The book of Job documents his heroic struggle, and failure, to find a why.

Reflect

What are you struggling and failing to find a why about?

OR

Suffering presents logical problems to the existence of a good God.

Muriel Spark called it ‘the only problem.’¹

There are three propositions that are hard to hold together:

1. God is all powerful.
2. God is loving/good
3. Evil/suffering exists.

It seems if any two of these are true then the third must be false.

What is your response, right now, to this?

¹ Muriel Spark, *The Only Problem*



DAY 3

A PATH IN THE MIGHTY WATERS

Bible

Now the word of the Lord came to Jonah son of Amittai, saying, 'Go at once to Nineveh, that great city, and cry out against it; for their wickedness has come up before me.' But Jonah set out to flee to Tarshish from the presence of the Lord. He went down to Joppa and found a ship going to Tarshish; so he paid his fare and went on board, to go with them to Tarshish, away from the presence of the Lord.

But the Lord hurled a great wind upon the sea, and such a mighty storm came upon the sea that the ship threatened to break up.

Then the mariners were afraid, and each cried to his god. They threw the cargo that was in the ship into the sea, to lighten it for them. Jonah, meanwhile, had gone down into the hold of the ship and had lain down, and was fast asleep. The captain came and said to him, 'What are you doing sound asleep? Get up, call on your god! Perhaps the god will spare us a thought so that we do not perish.'

The sailors said to one another, 'Come, let us cast lots, so that we may know on whose account this calamity has come upon us.' So they cast lots, and the lot fell on Jonah. Then they said to him, 'Tell us why this calamity has come upon us. What is your occupation?'

Where do you come from? What is your country? And of what people are you?' 'I am a Hebrew,' he replied. 'I worship the Lord, the God of heaven, who made the sea and the dry land.' Then the men were even more afraid, and said to him, 'What is this that you have done!' For the men knew that he was fleeing from the presence of the Lord, because he had told them so.

Then they said to him, 'What shall we do to you, that the sea may quieten down for us?' For the sea was growing more and more tempestuous. He said to them, 'Pick me up and throw me into the sea; then the sea will quieten down for you; for I know it is because of me that this great storm has come upon you.'





Quotes

Nevertheless, the men rowed hard to bring the ship back to land, but they could not, for the sea grew more and more stormy against them. Then they cried out to the Lord, 'Please, O Lord, we pray, do not let us perish on account of this man's life. Do not make us guilty of innocent blood; for you, O Lord, have done as it pleased you.' So they picked Jonah up and threw him into the sea; and the sea ceased from its raging. Then the men feared the Lord even more, and they offered a sacrifice to the Lord and made vows.

But the Lord provided a large fish to swallow up Jonah; and Jonah was in the belly of the fish for three days and three nights.

Jonah 1

Thus says the Lord, who makes a way in the sea, a path in the mighty waters, who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it?

Isaiah 43: 16-19

How should we be able to forget those ancient myths that are at the beginning of all peoples, the myths about dragons that at the last moment turn into princesses; perhaps all the dragons of our lives are princesses who are only waiting to see us once beautiful and brave. Perhaps everything terrible is in its deepest being something helpless that wants help from us.

So you must not be frightened if a sadness rises up before you larger than any you have ever seen; if a restiveness, like light and cloud-shadows, passes over your hands and over all you do. You must think that something is happening with you, that life has not forgotten you, that it holds you in its hand; it will not let you fall. Why do you want to shut out of your life any uneasiness, any miseries, or any depressions? For after all, you do not know what work these conditions are doing inside you.

Rainer Maria Rilke Letters to a Young Poet



Read

God's perfection is always, always, going to appear to us as more of a rupture than a continuation of any of our senses of perfection—and...entering into that rupture in order to experience a re-creation is not the preserve of “bad people,” whom we call failures, but a necessity for all of us.

James Alison
Failure and Perfection

Like the prophet Jonas, whom God ordered to go to Ninevah, I found myself with an almost uncontrollable desire to go in the opposite direction. God pointed one way and all my ‘ideals’ pointed in the other. It was when Jonas was travelling as fast as he could away from Ninevah, toward Tharsis, that he was thrown overboard and swallowed by a whale who took him where God wanted him to go.

Thomas Merton
Sign of Jonas

Jonah thought he was sailing away from the presence of the Lord.

God is present and active even in foreign seas.

Jonah's path gets ever narrower and more difficult.

His ship encounters a violent storm.

He chooses to go over-board to save the crew and sinks down into the deep.

God is powerful even down there.

God does something entirely new.

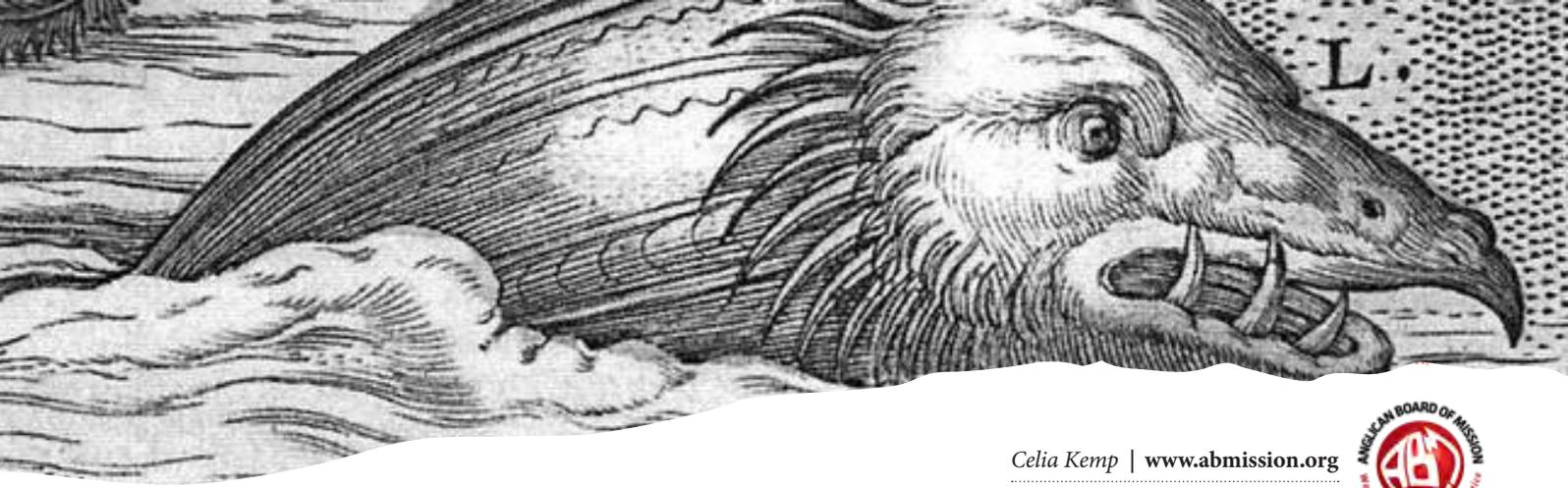
The large fish is Jonah's salvation, albeit a claustrophobic prison of a one.

And God makes a way *through* the ocean.

It isn't the only time.

God created a new people, the Israelites, through the waters of the Exodus.

God creates a new people, Christians, through the waters of baptism.



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Reflect

Why is Jonah in the belly of the whale such a striking part of our cultural imagination?

Have you ever felt that you were trapped in the belly of a whale (metaphorically speaking)?

Are you in that situation at the moment?

Can severely restricted options ever be a good thing?

OR

Leviathan, the sea monster, is an ambiguous sort of creature.

We meet it under different names in Scripture, including 'Rahab' and Jonah's 'big fish.'

In Genesis it was created on the sixth day and God said it was good.²

We find it (endearingly) frolicking in the waves in the Psalms.³

And yet, in other places, its destruction seems to be connected to salvation.⁴

On that day the Lord with his cruel
and great and strong sword will punish
Leviathan the fleeing serpent, Leviathan the
twisting serpent, and he will kill the dragon
that is in the sea.

Isaiah 27:1

What do you make of the presence of this large sea creature in the Jonah story?

Is it good or bad? (Or both?)

2 So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. Genesis 1:22

3 Yonder is the sea, great and wide, creeping things innumerable are there, living things both small and great. There go the ships, and Leviathan that you formed to sport in it. Psalm 104:25-6

4 Awake, awake, put on strength, O arm of the LORD! Awake, as in days of old, the generations of long ago! Was it not you who cut Rahab in pieces, who pierced the dragon? Was it not you who dried up the sea, the waters of the great deep; who made the depths of the sea a way for the redeemed to cross over? Isaiah 51: 9-10



DAY 4

THE DROWNING DAY

Bible

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, 'Sit here while I go over there and pray.'

He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated.

Then he said to them, 'I am deeply grieved, even to death; remain here, and stay awake with me.'

And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want"

He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done".

So he left them and went away once more and prayed the third time, saying the same words.

Matthew 26: 36-44

I have a baptism with which to be baptized, and what stress I am under until it is completed!

Luke 12:50



DEEP *calls to* **DEEP**

Quotes

The only way out of suffering is through it.

The Dalai Lama
Cited by Tessa Bielecki
Holy Daring

We are friends with the one who kills us
Who gives us to the ocean's waves

Rumi
More Range
translated by Coleman Barks

By the way, composure by nature is probably, in most cases, just a euphemism for indifference and indolence and thus not exactly worthy of respect! I recently read Lessing's words: "I am too proud to consider myself unhappy—I clench my teeth—and let my boat go wherever it pleases the wind and the waves. It's enough not to capsize it intentionally myself!"

Should this pride and clenching of teeth be forbidden and alien to Christians? Do they always have to be cautiously prepared to be mild and calm? Isn't there also a composure that proudly clenches its teeth? That's not at all the same as an obstinate, stolid, fixed, lifeless, and above all thoughtless surrender-to-the-inevitable.

I believe we honour God better by knowing everything we value in the life God has given us, and loving and enjoying it to the full, and therefore feeling intensely and honestly the pain of whatever of life's values has been diminished or lost—although people like to belittle this as the weakness and sentimentality of bourgeois existence—rather than being dulled to what is important in life and therefore also dulled to the pain.

Job's words "The Lord gave, etc." include rather than exclude that, as is clear from his teeth-clenching speeches and their justification by God (cf. 42:7ff.) over against the false, prematurely pious submission of his friends.

Dietrich Bonhoeffer
Letters and Papers from Prison
DBW Volume 8

Every Little Bit of It
Carrie Newcomer



Read

It is the great modern lie.

That we can avoid suffering.

That our sustained effort - our goodness, our cleverness, our hard work - can keep it away.

Jesus was no more inclined towards it than we are.

But there was a higher good for him.

It was submitting to the will of God.

We can see a movement between Jesus' first and second prayers to the grim acceptance that the only way to remove this particular cup was by drinking it.

That the cross is the solution to the suffering.

We often use Jesus' saying 'I bring life to the full' (John 10:10) as though he meant full of the good things.

This is hard to square with his own life.

Or the life of his disciples.

It seems 'life to the full' means full joy and full suffering.

If we cut off the suffering then we cut off the joy and we end up with a small life.

For suffering and joy are how we experience the real.

Reflect

Have you seen the avoidance of suffering result in the avoidance of reality?

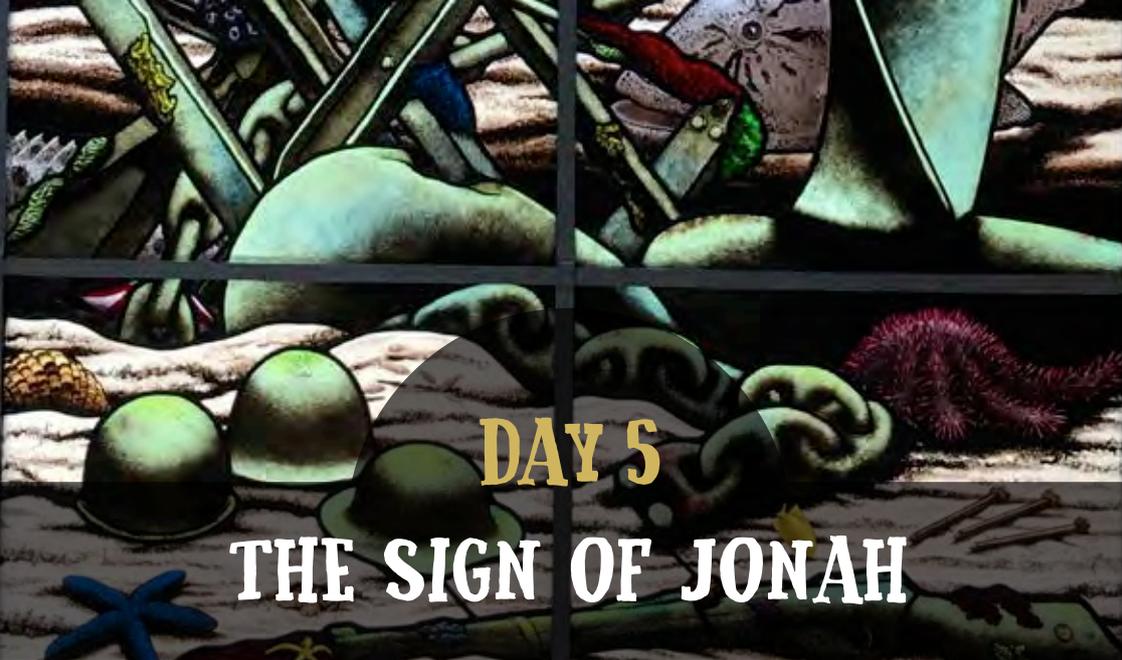
OR

Jesus asked two of his disciples (who were after honour and glory):

Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?

Mark 10:38

Has God ever asked you that?
Is God asking it now?



DAY 5

THE SIGN OF JONAH

Bible

This generation is an evil generation; it asks for a sign, but no sign will be given to it except the sign of Jonah.

Luke 11:29

You cast me into the deep,
into the heart of the seas,
and the flood surrounded me;
all your waves and your billows
passed over me.

Jonah 2:3

My God, My God,
why have you forsaken me?

Matthew 27:46



DEEP *calls to* DEEP

Quotes

I only remember the dream.

I was deep. The whole sea boiled overhead. White streaks of turbulence drove down like tracer fire and rocket trails, a free-fire zone in dim and shuddering green.

And I'm plummeting, a projectile. When it comes rushing at me, black as death, the reef is shot full of holes and I slam into one, headlong.

Next, I see myself, from outside my flailing, panicked body. Headfirst. Wedged in the rock. While my lungs turn to sponge and the ocean inside me flickers with cruel light.

Drowning.
Drowning.
Fighting it.
But drowning.

Breath
Tim Winton

Forde warns against attempts to draft atonement theories that try to elucidate the eternal truth behind the cross. "If we can *see through* the cross to what is supposed to be behind it, we don't have to *look* at it!"

Robert Kolb citing Gerard Forde
Luther on the Theology of the Cross
Lutheran Quarterly Volume XVI

Law is consistent. Grace is inconsistent. The Cross is the sign of contradiction — destroying the seriousness of the Law, of the Empire, of the armies, of blood sacrifice and of obsession. But the magicians keep turning the cross to their own purposes. Yes, it is for them too a sign of contradiction: the awful blasphemy of the religious magician who makes the cross contradict mercy! This is of course the ultimate temptation of Christianity! To say that Christ has locked all the doors, has given one answer, settled everything and departed, leaving all life enclosed in the frightful consistency of a system outside of which there is seriousness and damnation, inside of which there is the intolerable flippancy of the saved — while nowhere is there any place left for the mystery of the freedom of divine mercy which alone is truly serious, and worthy of being taken seriously.

Thomas Merton
Raids on the Unspeakable

Read

Jesus went under.

He sank down, with an unanswered 'why?'

And he died.

This seems a different story altogether than Jonah, despite Jesus' comparison.

Or to Noah. Or Job.

There, God's chosen ones, the heroes, got through ok in the end.

Here the hero dies.

This is more *Game of Thrones* than *Lord of the Rings*.

What did it all mean?

At the time it seemed no one was sure.

2000 years later and a lot of people are very sure (although they don't all agree with each other).

There is a tendency to take this most horrible and shocking of events and reduce it to an abstract theological principle.

It is a lot more comfortable as an idea.

Than as a fact.

Reflect

Explanation separates us from astonishment, which is the only gateway to the incomprehensible.

Eugène Ionesco
Découvertes

Try to put aside the question of what it means. The why. And just sit with what happened. The what.

DAY 6

THE BELLY OF THE SEA MONSTER

Bible

But the Lord provided a large fish to swallow up Jonah; and Jonah was in the belly of the fish for three days and three nights.

Jonah 1:17

For just as Jonah was for three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth.

Matthew 12:40

Only in silence the word,
only in dark the light,
only in dying life:
bright the hawk's flight
on the empty sky.

**The Creation of Éa
Ursula Le Guin
A Wizard of Earthsea**

And like the Sea, God was silent.

Shusaku Endo

Quotes

When he went down, sliding sideways like a banking aircraft out there in the ruffled shimmer of the swamp's eye...He didn't come up...After the water settled back and shook itself smooth again like hung washing, there wasn't a movement. No sign. I went home and said nothing.

**Tim Winton
The Aquifer, The Turning**

Something strange is happening on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep.

The Office of Readings of the Liturgy of the Hours for Holy Saturday



DEEP *calls to* **DEEP**



Read

The worst had happened.

The disciples went home.

In abject grief

Then, nothing.

Sabbath dawned. People ate. The world went on.

And, nothing.

No answer, no relief, no sudden meaning.

Nothing.

There is a Scriptural pattern.

Of a silence after something momentous.

Jonah was in the belly of the fish for three days. For all intents and purposes gone from the real world above the sea.

(Paul disappeared for at least three years after his conversion.)

There is nothing to do but wait.

If we fill the gap with something we create it won't be resurrection.

Reflect

Though I am silent there is singing around me.

Though I am dark there is vision around me.

Though I am heavy there is flight around me.

**Wendell Berry
Woods**

Sit in silence. With the nothingness.
And wait.

DAY 7

THE WALL BECOMES A WINDOW

Bible

Then Jonah prayed to the Lord his God from
the belly of the fish, saying,

‘I called to the Lord out of my distress,
and he answered me;

out of the belly of Sheol I cried,
and you heard my voice.

You cast me into the deep,
into the heart of the seas,
and the flood surrounded me;
all your waves and your billows
passed over me.

Then I said, “I am driven away
from your sight;
how shall I look again
upon your holy temple?”

The waters closed in over me;
the deep surrounded me;
weeds were wrapped around my head
at the roots of the mountains.

I went down to the land
whose bars closed upon me for ever;
yet you brought up my life from the Pit,
O Lord my God.

As my life was ebbing away,
I remembered the Lord;
and my prayer came to you,
into your holy temple.
Those who worship vain idols
forsake their true loyalty.
But I with the voice of thanksgiving
will sacrifice to you;
what I have vowed I will pay.
Deliverance belongs to the Lord!

Then the Lord spoke to the fish, and it
spewed Jonah out upon the dry land.

Jonah 2





Quotes

I hurtle on too long through the pounding submarine mist. End over end in my caul of bubbles until the turbulence is gone and I'm hanging limp in a faint green light while all the heat ebbs from my chest and the life begins to leach out of me. And then a white flash from above. Someone at the surface, swimming down. Someone to pull me up, drag me clear, blow air into me hot as blood. He spears down and stops short and I recognize my own face peering through the gloom, hesitating an arm's length away as if uncertain how to proceed. My own mouth opens. A chain of shining bubbles leaks forth but I do not understand.

Tim Winton
Breath

God rises up out of the sea like a treasure in the waves, and when language recedes His brightness remains on the shores of our own being.

Thomas Merton
Thoughts in Solitude

I coined the word 'eucatastrophe': the sudden happy turn in a story which pierces you with a joy that brings tears (which I argued it is the highest function of fairy-stories to produce). And I was there led to the view that it produces its peculiar effect because it is a sudden glimpse of Truth...

...it is a sudden and miraculous grace: never to be counted on to recur. It does not deny the existence of dyscatastrophe, of sorrow and failure: the possibility of these is necessary to the joy of deliverance; it denies (in the face of much evidence, if you will) universal final defeat and in so far is evangelium, giving a fleeting glimpse of Joy, Joy beyond the walls of the world, poignant as grief.

J. R. R. Tolkien
Letter 89 and Tolkien on Fairy Stories

All ended there,
yet all began.
All sank in dissolution
and rose renewed.
And the bright smoke
out of the pit of chaos
is the flowing and furious world.

Judith Wright
The Gateway



Read

We thought we knew where the boundaries were.

The walls between the real and the unreal.

The most solid of these was death.

Ronald Knox described the resurrection as the situation where the 'wall became a window'.⁵

It turns out death isn't an end at all, it is more like a gate.

The horizons of God extend beyond this life.

And reality is so much larger than we thought it was.

Reflect

Those whose faces are turned always towards
the sun's rising
see the living light on its path approaching,
as over the glittering sea, where in tide's rising
and falling

the sea beasts bask, on the Isles of Farne
Aidan and Cuthbert saw God's feet walking
each day towards all who on the world's
shores await his coming.

That we too, hand in hand, have received the
unending morning.

Kathleen Raine, Lindesfarne

Cited by Ray Simpson

**Celtic Daily Light: A Spiritual Journey
Through the Year**

Have you ever found God outside the
boundaries you previously thought God
was within?

Has God ever taken you beyond the
boundaries that you were comfortable with?

⁵ Rowan Williams, When the wall becomes a window: Living the Easter Faith, ABC Religion and Ethics <http://www.abc.net.au/religion/articles/2012/04/09/3473496.htm>

DAY 8

THEY SAID NOTHING

Bible

When the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, 'Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.' So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

Mark 16: 1-8

Quotes

Revelation, like creation, arises not merely out of nothingness, *but by means of it.*

Christian Wiman
My Bright Abyss

My experience of emptiness
Is that it is alive
With the possibility
of everything waiting to be born.

Martin Marty
Cited in Edwina Gateley
A Mystical Heart

But the activity of the community is related to the Gospel only in so far as it is no more than a crater formed by the explosion of a shell and seeks to be no more than a void in which the Gospel reveals itself.

Karl Barth
The Epistle to the Romans

Psalm
Paul Celan



DEEP calls to **DEEP**

Read

The way we celebrate Easter can make the death and Resurrection seem like an efficient, two-day transition from grief to joy.

Jesus is resurrected.

Everything is happy and sorted.

This is all very well except it that it wasn't at all how it was.

It wasn't invariably happy and things weren't sorted.

Things weren't the same as they had been before Jesus died.

It wasn't a return to the old pre-crucifixion world.

It was being dragged into a strange new one.

The original Gospel of Mark ended here.

Most of the disciples had left.

The only people who know Jesus has risen are too scared to pass it on.

Jesus' body has disappeared and Jesus himself has not appeared.

This frightening absence is the origin of the church.

Reflect

But I said to myself if Christianity is dead, I will sit at its tomb and will weep until it arises again, just as Mary Magdalene sat at the tomb of Jesus and wept until Jesus showed Himself

Richard Wurmbrand
With God in Solitary Confinement

What do you weep for in your own life?
In the church?

Where are the seeds of hope in your own life?
In the church?

DAY 9

WHAT TO DO WHEN DROWNING I

Bible

But now thus says the Lord, he who created you, O Jacob, he who formed you, O Israel: Do not fear, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. For I am the Lord your God, the Holy One of Israel, your Saviour.

Isaiah 43: 1- 3a

Quotes

Already Under

Late by myself, in the boat of myself,
no light and no land anywhere,
cloudcover thick.

I try to stay just above the surface
yet I am already under
and living within the ocean.

Rumi

translated by Coleman Barks



DEEP calls to DEEP



We would rather be ruined than changed,
We would rather die in our dread
than climb the cross of the moment
and let our illusions die.

W.H. Auden
The Age of Anxiety

...the Archimandrite Sophrony Sacharov, of blessed memory, at that time a younger monk, was asked by a visiting priest: “Fr. Sophrony, how will we be saved?” Fr. Sophrony prepared him a cup of tea, gave it to him, and told him, “Stand on the edge of the abyss of despair and when you feel that it is beyond your strength, break off and have a cup of tea.” Obviously this was a very odd answer, and the young priest was definitely confused. So off he went to St. Silouan the Athonite, who lived not far from there, and told him everything, asking for advice. Long story short, next day, St. Silouan came to the cell of Fr. Sophrony and the two started a conversation about salvation. The beautiful fruit of their conversation was an unforgettable phrase that I would like to also offer as the answer to our conversation today about depression: “Keep your mind in hell and despair not.”

Fr Vasile Tudora
citing **A Conversation with Elder Sophrony**
<http://myocn.net/cure-depression-st-silouan-athonite/>



Read

I've always thought that the Americans had, almost inborn, a primordial fear of falling, being declassified—you get it with your driver's license, if not earlier.

Arthur Miller
The Art of Theater No. 2
The Paris Review

If you have a worldview where falling is the worst thing possible then you can spend a lot of time while you are sinking pretending you are just fine.

To others.

Even to yourself

Scripture assumes you will pass through the waters.

The mere fact that you are sinking doesn't mean you are outside the sphere of goodness.

It is important to accept you are drowning.

When you are.

And when you can't avoid suffering, that the only way out of it, is through it.

Reflect

Amazing what power there is in surrender to suffering. Most of my life I dodged it, or tried to drink it away—"it" being any reality that discomfited me.

Mary Karr
The Art of Memoir No. 1
The Paris Review

Today look at something difficult that you would rather avoid.

Try accepting it, even if only for a few moments at a time.

DAY 10

WHAT TO DO WHEN DROWNING II

Bible

God will not turn back his anger;
the helpers of Rahab bowed beneath him.

How then can I answer him,
choosing my words with him?

Though I am innocent, I cannot answer him;

I must appeal for mercy to my accuser.

If I summoned him and he answered me,

I do not believe that he would listen
to my voice.

For he crushes me with a tempest,
and multiplies my wounds without cause;

he will not let me get my breath,
but fills me with bitterness.

If it is a contest of strength, he is the
strong one!

If it is a matter of justice, who can
summon him?

Though I am innocent, my own mouth
would condemn me;

though I am blameless, he would prove
me perverse.

I am blameless; I do not know myself;
I loathe my life.

It is all one; therefore I say,
he destroys both the blameless and
the wicked.

When disaster brings sudden death,
he mocks at the calamity of the innocent.

The earth is given into the hand of
the wicked;

he covers the eyes of its judges—
if it is not he, who then is it?

Job 9: 14-24



DEEP *calls to* DEEP



Quotes

“He laughs at the affliction of the innocent!”

This is not blasphemy but a genuine cry of anguish. The Book of Job is a pure marvel of truth and authenticity from beginning to end. As regards affliction, all that departs from this model is more or less stained with falsehood.

Affliction makes God appear to be absent for a time. More absent than a dead man, more absent than light in the utter darkness of a cell. A kind of horror submerges the whole soul.

Simeon Weil
Waiting for God

It also seems to me that it is more important really to share someone’s particular distress and not try to wipe it away or touch it up.

It’s only certain false interpretations of the distress that I have no sympathy for, because they’re supposed to be comforting, but it’s a false kind of comfort.

So I leave the distress *without interpretation* and believe this is a responsible beginning, although only a beginning, and very seldom do I get further. Sometimes I think that true consolation must come upon one unexpectedly, the same as the distressful situation did.

Dietrich Bonhoeffer
Letters and Papers from Prison
DBW Volume 8

It is impossible to communicate to people who have not experienced it the undefinable menace of total rationalism.

Czesław Miłosz
The Captive Mind

Psalm 42a
Psalm 42b
Sons of Korah



Read

For all the apparent rationality of our world, there is a pervasive stream of magical thinking that says ‘if you think it, it is’

So it is important to be positive and happy no matter what is going on.

Job was neither positive nor happy.

He refused to accept the many ‘explanations’ and ‘solutions’ of his friends.

He kept right on questioning.

And said exactly how he felt about God and what was going on.

Job’s gritty commitment to honesty remains powerful thousands of years later.

In the end God tells the ‘have-it-all-sorted’ friends that they ‘have not spoken of me what is right, as my servant Job has.’ (Job 42:7)

For God is found in the real.

Reflect

Write down the things that trouble you about your life, the world and God.

Write down, as truthfully as you can, how you feel about these things.

(If you are worried about someone reading it, open a password-protected document on your computer).

DAY 11

WHAT TO DO WHEN DROWNING III

Bible

Then the Lord said to Moses: ‘Tell the Israelites to turn back and camp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall camp opposite it, by the sea. Pharaoh will say of the Israelites, “They are wandering aimlessly in the land; the wilderness has closed in on them.” I will harden Pharaoh’s heart, and he will pursue them, so that I will gain glory for myself over Pharaoh and all his army; and the Egyptians shall know that I am the Lord.’ And they did so.

When the king of Egypt was told that the people had fled, the minds of Pharaoh and his officials were changed towards the people, and they said, ‘What have we done, letting Israel leave our service?’ So he had his chariot made ready, and took his army with him; he took six hundred picked chariots and all the other chariots of Egypt with officers over all of them. The Lord hardened the heart of Pharaoh king of Egypt and he pursued the Israelites, who were going out boldly. The Egyptians pursued them, all Pharaoh’s horses and chariots, his chariot drivers and his army; they overtook them camped by the sea, by Pi-hahiroth, in front of Baal-zephon.

As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the Lord. They said to Moses, ‘Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? Is this not the very thing we told you in Egypt, “Let us alone and let us serve the Egyptians”? For it would have been better for us to serve the Egyptians than to die in the wilderness.’

But Moses said to the people, ‘Do not be afraid, stand firm, and see the deliverance that the Lord will accomplish for you today; for the Egyptians whom you see today you shall never see again. The Lord will fight for you, and you have only to keep still.’

Then the Lord said to Moses, ‘Why do you cry out to me? Tell the Israelites to go forward.

But you lift up your staff, and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground.

Exodus 14: 1-16



DEEP calls to **DEEP**



Quotes

Letting go is not in anybody's program for happiness, and yet all mature spirituality, in one sense or another, is about letting go and unlearning.

Richard Rohr
Breathing Under Water

And falling's not that hard
if you're starting out so low
and drowning's not that bad
if you breathe and just let go

Small Things
The Audreys

Read

The truth is, we have hit a boundary we cannot pass.

We are forced to let go of our illusion of control.

(That is, the solution lies in the realm of our will.)

We are forced to let go of being able to understand why.

(That is, the solution lies in the realm of our reason.)

This is bitterly difficult.

Because it is letting go of our deeply-held ideas about reality.

Our ideas of self.

Our ideas of God.

It feels like if we let go, we will fall, and fall, and it will all be over.

The Exodus is the baseline salvation story in the Bible.

The Israelites do very little.

Their job is to 'keep still'.

The protagonist, the one in control, the one doing the rescuing, is God.



Reflect

We are to sink eternally
from letting go
to letting go
into God.

Meister Eckhart
Meditations with Meister Eckhart
Edited by Matthew Fox

How does it change things if God is more like
something you fall into by letting go and less
like something you achieve by trying harder?

OR

LISTEN

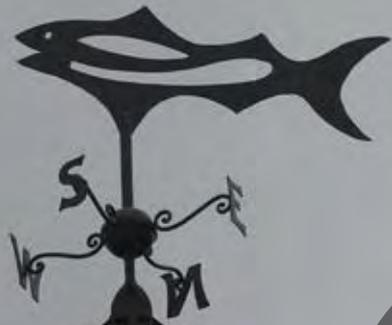
God is a River
Peter Mayer

Pray

God, I surrender (myself and my family/
friends) to you.

Please take care of everything

Sister Kathleen



DAY 12

WHAT TO DO WHEN DROWNING IV

Bible

A Song of Ascents.

Out of the depths I cry to you, O Lord.

Lord, hear my voice!

Let your ears be attentive
to the voice of my supplications!

If you, O Lord, should mark iniquities,

Lord, who could stand?

But there is forgiveness with you,
so that you may be revered.

I wait for the Lord, my soul waits,

and in his word I hope;

my soul waits for the Lord
more than those who watch for the morning,
more than those who watch for the morning.

O Israel, hope in the Lord!

For with the Lord there is steadfast love,
and with him is great power to redeem.

It is he who will redeem Israel
from all its iniquities.

Psalm 130

Turn to me and be saved, all the ends of
the earth!

For I am God, and there is no other.

Isaiah 45:22



DEEP *calls to* **DEEP**



Quotes

Belief in the resurrection looks toward God at the very point where humanly speaking there is nothing to hope for and nothing to be done.

Jürgen Moltmann
God in Creation

To repent means simply to turn in the direction of God. Repenting is turning not so much away from ourselves (for that keeps us still tied to our own center) but beyond ourselves.

John Main
The Heart of Creation

I'm not asking you to do anything more than look at Him. For who can keep you from turning the eyes of your soul toward this Lord, even if you do so just for a moment if you can't do more?

Teresa of Avila
The Way of Perfection

Job's trial can also be understood as a 'temptation,' for God's apparent absence occasions a despair in Job which causes his innermost nature to become manifest.

Through the intensity of his 'turning' through his demand that God speak to him, he receives a revelation of God such as could not otherwise be his.

Martin Buber
Cited by Maurice S. Friedman
Martin Buber: The Life of Dialogue



Read

It isn't that nothing is real.
Our need for help is achingly real.
Is there anything left for us to do?
There is.
Turning towards God.
When Jesus praises the faith of people
who come to him for help, this is what he
is talking about.
Turning to God for help *is* faith.
The most striking characteristic of Job is
the ferocious intensity of his turning
towards God.
All his anger, pain and confusion.
Are addressed to God.
When Jesus accuses God of forsaking
him on the cross.
That too is addressed to God.
For they are both God's people, through
and through.
There is something stirring about their
focus on God.
Even amidst God's apparent absence.
Even amidst the bleakest despair.

Reflect

Anytime you feel worried or upset or anxious
today turn towards God.

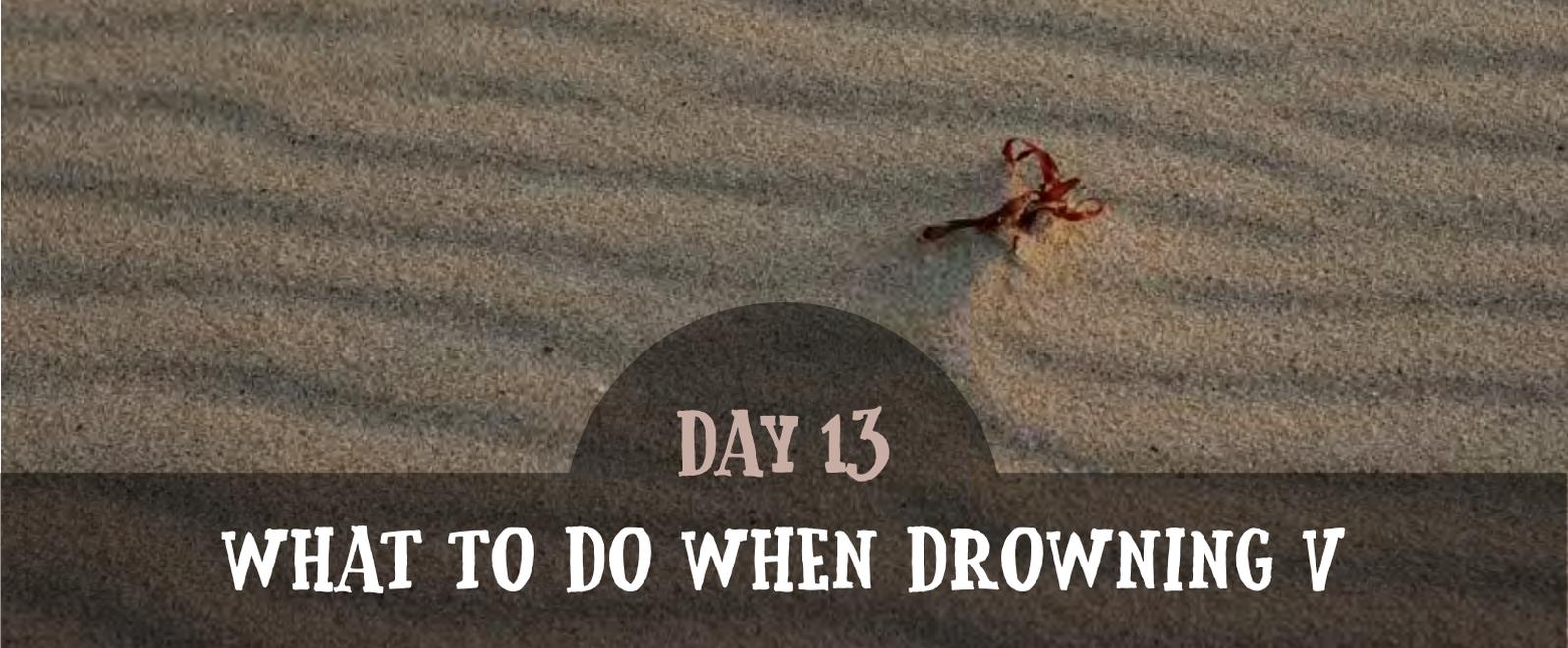
Pray

God before me, God behind me,
God above me, God below me.
I on the path of God,
God upon my track.

Who is there on land?
Who is there on wave?
Who is there on billow?
Who is there by door-post?
Who is along with us?
God and Lord.

I am here abroad,
I am here in need,
I am here in pain,
I am here in straits.
I am here alone.
O God, aid me.

Carmina Gadelica
cited by **Ray Simpson**
Celtic Daily Light: A Spiritual Journey
Through the Year



DAY 13

WHAT TO DO WHEN DROWNING V

Bible

It is good that one should wait quietly for the salvation of the Lord.

Lamentations 3:26

To the leader: according to Lilies.
Of David.

Save me, O God,
for the waters have come up to my neck.
I sink in deep mire,
where there is no foothold;
I have come into deep waters,
and the flood sweeps over me.
I am weary with my crying;
my throat is parched.
My eyes grow dim
with waiting for my God.

More in number than the hairs of my head
are those who hate me without cause;
many are those who would destroy me,
my enemies who accuse me falsely.

What I did not steal
must I now restore?

O God, you know my folly;

the wrongs I have done are not hidden from
you.

Do not let those who hope in you be put to
shame because of me,

O Lord God of hosts;

do not let those who seek you be dishonoured
because of me,

O God of Israel.

It is for your sake that I have borne reproach,
that shame has covered my face.

I have become a stranger to my kindred,
an alien to my mother's children.



DEEP *calls to* DEEP



Quotes

It is zeal for your house that has consumed me;
the insults of those who insult you have fallen
on me.

When I humbled my soul with fasting,*
they insulted me for doing so.

When I made sackcloth my clothing,
I became a byword to them.

I am the subject of gossip for those who sit in
the gate,
and the drunkards make songs about me.

But as for me, my prayer is to you, O Lord.

At an acceptable time, O God,
in the abundance of your steadfast love,
answer me.

With your faithful help rescue me
from sinking in the mire;
let me be delivered from my enemies
and from the deep waters.

Do not let the flood sweep over me,
or the deep swallow me up,
or the Pit close its mouth over me.

Answer me, O Lord, for your steadfast love is
good;

according to your abundant mercy,
turn to me.

Do not hide your face from your servant,
for I am in distress—make haste to
answer me.

Psalm 69: 1-17

The French author Simone Weil writes in her notebook: “Waiting patiently in expectation is the foundation of the spiritual life”. Without patience our expectation degenerates into wishful thinking. Patience comes from the word “*patior*” which means “to suffer”...what seems a hindrance becomes a way; what seems an obstacle becomes a door; what seems a misfit becomes a cornerstone.

Henri Nouwen
Out of Solitude

At times prayer seems over-slow in bringing results, and life is so short. Instinctively we cry, “Make haste unto me.” But He does not always respond at once. Like fruit on a tree, our soul is left to scorch in the sun, to endure the cold wind, the scorching wind, to die of thirst or be drowned in the rain. But if we do not let go of the hem of His garment, all will end well.

Elder Sophrony
Prayer

But to apprehend

The point of intersection of the timeless
With time, is an occupation for the saint-
No occupation either, but something given
And taken, in a lifetime's death in love
Ardour and selflessness and self-surrender.

T. S. Eliot
Four Quartets

Dadirri

Miriam-Rose Ungunmerr



Read

I can attempt to seize control in pretty much any situation.

I can make the last four days a four-step formula that I perform to make God come.

In my time. In my way.

This is 'religion as a magic wand wielded by me.'

We don't control God.

God comes in God's time.

And in God's way.

We have a funny way of seeing time in modernity.

It has been secularised; it is strictly linear; it is chopped into tiny pieces and then managed by us.

We have constructed an environment in which we live a uniform, univocal secular time, which we try to measure and control in order to get things done. This "time frame" deserves, perhaps more than any other facet of modernity, Weber's famous description of a "stahlhartes Gehäuse" (iron cage).

Charles Taylor
A Secular Age

In the New Testament there are at least two distinct concepts of time:

Chronos is regular, everyday sequential time.

Kairos is a specific point in time, a right or opportune moment.

Waiting is the (extremely countercultural) practice of submitting the control of time to God.

Reflect

Picture curtains being pulled just before a major drama or symphony begins. How expectantly the audience waits! This is how silence should be: a holy hush as the King of glory strides on stage. In the words of [Zechariah 2:13]: "Be still before the LORD, all mankind, because he has roused himself from his holy dwelling."

Arthur O. Roberts
Devotionals on Silence

Lay your most pressing concerns before God today and then hand over the timing of God's response to God.

DAY 14

HE DREW ME OUT OF MIGHTY WATERS

Bible

O give thanks to the Lord, for he is good; for
his steadfast love endures forever.

Let the redeemed of the Lord say so, those he
redeemed from trouble

and gathered in from the lands, from the
east and from the west, from the north and
from the south.

Some wandered in desert wastes, finding
no way to an inhabited town;

hungry and thirsty, their soul fainted
within them.

Then they cried to the Lord in their trouble,
and he delivered them from their distress;

he led them by a straight way, until they
reached an inhabited town.

Let them thank the Lord for his steadfast love,
for his wonderful works to humankind.

For he satisfies the thirsty, and the hungry he
fills with good things.

Some sat in darkness and in gloom, prisoners
in misery and in irons,

for they had rebelled against the words of God,
and spurned the counsel of the Most High.

Their hearts were bowed down with hard
labour; they fell down, with no one to help.

Then they cried to the Lord in their trouble,
and he saved them from their distress;

he brought them out of darkness and gloom,
and broke their bonds asunder.

Let them thank the Lord for his steadfast love,
for his wonderful works to humankind.

For he shatters the doors of bronze, and cuts in
two the bars of iron.

Some were sick through their sinful ways, and
because of their iniquities endured affliction;

they loathed any kind of food, and they drew
near to the gates of death.





Quotes

Then they cried to the Lord in their trouble,
and he saved them from their distress;

he sent out his word and healed them, and
delivered them from destruction.

Let them thank the Lord for his steadfast love,
for his wonderful works to humankind.

And let them offer thanksgiving sacrifices, and
tell of his deeds with songs of joy.

Some went down to the sea in ships, doing
business on the mighty waters;

they saw the deeds of the Lord, his wondrous
works in the deep.

For he commanded and raised the stormy
wind, which lifted up the waves of the sea.

They mounted up to heaven, they went down
to the depths; their courage melted away in
their calamity;

they reeled and staggered like drunkards, and
were at their wits' end.

Then they cried to the Lord in their trouble,
and he brought them out from their distress;

he made the storm be still, and the waves of the
sea were hushed.

Then they were glad because they had quiet,
and he brought them to their desired haven.

Psalm 107: 1-30

With regard to salvation, we have to do not
only with grasping theological issues but also
with being grasped.

Joel B. Green
Why Salvation?

These are the two unmistakable signs of God's
action within us; you will never be able to
control them yourself and you will never be
able to foresee what is going to happen next.
The action is always in the hands of God.

Carlo Carretto

Until you bottom out, and come to the limits
of your own fuel supply, there is no reason for
you to switch to a higher octane of fuel. For
that is what is happening! Why would you?

You will not learn to actively draw upon a
Larger Source until your usual resources are
depleted and revealed as wanting. In fact, you
will not even know there is a Larger Source
until your own sources and resources fail you.

Richard Rohr
Breathing Under Water



Read

Someone is in severe trouble. They can't solve it. They call to the Lord in their distress and God brings them out.

It is a story that occurs over and over in Scripture.

The Israelites trapped between the Red Sea and an army; Jonah sinking in the depths; Job on the ash-heap and pretty much everyone who came to Jesus for help.

Are stories which all have this pattern.

The causes of the trouble, the types of trouble and the sorts of people vary wildly.

The common theme is that help is needed and help is available.

It seems there is something crucial to faith about this crisis point; this being taken beyond the ability to sort it oneself.

There is a claustrophobic feel to many of these stories.

Someone is completely trapped.

Every way out has been barred, or proved futile.

God's rescue comes as a complete surprise.

That is how we know it is God.

For Salvation is something only God does.

Reflect

He reached from on high, he took me,
he drew me out of mighty waters.
He delivered me from my strong enemy,
from those who hated me;
for they were too mighty for me.
They came upon me in the day of
my calamity,
but the Lord was my stay.
He brought me out into a broad place;
he delivered me, because he delighted in me.

2 Samuel 22: 17-20

Have you ever experienced the saving action of God totally outside your expectations?

What does Salvation mean to you?

Is it more like an idea or an event?

What is your role? What is God's?



DAY 15

WALKING ON THE WATER

Bible

Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking towards them on the lake. But when the disciples saw him walking on the lake, they were terrified, saying, 'It is a ghost!' And they cried out in fear. But immediately Jesus spoke to them and said, 'Take heart, it is I; do not be afraid.'

Peter answered him, 'Lord, if it is you, command me to come to you on the water.' He said, 'Come.' So Peter got out of the boat, started walking on the water, and came towards Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, 'Lord, save me!' Jesus immediately reached out his hand and caught him, saying to him, 'You of little faith, why did you doubt?' When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, 'Truly you are the Son of God.'

Matthew 14: 22-33



DEEP *calls to* **DEEP**



Quotes

The world fears the new experience more than it fears anything. Because a new experience displaces so many old experiences. And it is like trying to use muscles that have perhaps never been used, or that have been going stiff for ages. It hurts horribly.

The world doesn't fear a new idea. It can pigeon-hole any idea. But it can't pigeon-hole a real new experience. It can only dodge. The world is a great dodger, and the Americans the greatest. Because they dodge their own very selves.

D. H. Lawrence

Studies in Classic American Literature

There is nothing pretty about Christian hope. Whatever Christian hope is, it begins in terror and utter disorientation in the face of the collapse of all that is familiar and well known.

James Alison
Raising Abel

Imagine a sheer, steep crag, with a projecting edge at the top. Now imagine what a person would probably feel if he put his foot on the edge of this precipice and, looking down into the chasm below, saw no solid footing nor anything to hold on to. This is what I think the soul experiences when it goes beyond its footing in material things, in its quest for that which has no dimension and which exists from all eternity. For here there is nothing it can take hold of, neither place nor time, neither measure nor anything else; our minds cannot approach it. And thus the soul, slipping at every point from what cannot be grasped, becomes dizzy and perplexed and returns once again to what is connatural to it, content now to know merely this about the Transcendent, that it is completely different from the nature of things that the soul knows.

St Gregory of Nyssa
as cited by Bishop Kallistos Ware
The Orthodox Way





Read

This is a fabulously odd story about being saved at sea.

The disciples are in trouble from the wind and waves.

Eventually, after a long hard night, Jesus comes.

His arrival makes a difficult situation worse.

He is ghostlike. Walking on the water.

It makes no earthly sense.

Those struggling in the boat cry out in fear.

Shortly afterwards crazy-brave Peter gets out of the boat.

He sinks; he is saved, and they are all saved.

It was *after* this experience that they knew Jesus was the Son of God.

Not because it all made sense.

It was because it didn't.

And their response was to worship.

Reflect

He saw Jesus move from tree to tree in the back of his mind, a wild ragged figure motioning him to turn around and come off into the dark where he was not sure of his footing, where he might be walking on the water and not know it and then suddenly, know it and drown.

Flannery O'Connor
Wise Blood

How do you feel about what Peter did? Does it attract you? Or repel you? Or both?



DAY 16

A SPACIOUS PLACE

Bible

For you, O God, have tested us;
you have tried us as silver is tried.

You brought us into the net;
you laid burdens on our backs;
you let people ride over our heads;
we went through fire and through water;
yet you have brought us out to a
spacious place.

Psalm 66: 10-12

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.'

John 20: 19-23

Quotes

We wish and wish and wish and often with fury but never very deeply. For if we did, we'd see how the world can sometimes split open, in just the way we hope. That it and we are, in fact, unbounded. Free.

Chang-rae Lee
On Such a Full Sea

And in the death of Jesus the reconciliation achieved between God and the world is pre-eminently a transformation, an expansion of horizons.

Rowan Williams
Truce of God

So the structural characteristic of the religious (re)conversions...that one feels oneself to be breaking out of a narrower frame into a broader field, which makes sense of things in a different way, corresponds to reality.

Charles Taylor
A Secular Age





Read

People talk about the church as though it is the disciples huddling in fear in a locked room.

People who have chosen to live small lives in a small way.

By blocking out the complex collection of disparate stories that is reality and embracing a comforting (but sadly false) little story.

If this is true, something has gone deeply wrong.

The saved are the people who have come into a 'spacious place'.

Or what James Alison describes as 'the huge adventure of unimaginable horizons into which we are being summoned to participate'.⁶

The New Testament term for the church is *ekklésia*.

That is, those who are "called out".

The disciples don't stay in their locked room.

For the kingdom of God is not a gated community.

They are sent out into the world.

Reflect

Out of my distress I called on the Lord; the Lord answered me and set me in a broad place.

Psalm 118:5

Have you ever had the experience of life narrowing and then finding yourself, to your surprise, in a wide and spacious place?

⁶ <http://jamesalison.co.uk/texts/eng78.html>

DAY 17

BORN OF WATER

Bible

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.' Jesus answered him, 'Very truly, I tell you, no one can see the kingdom of God without being born from above.' Nicodemus said to him, 'How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?' Jesus answered, 'Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, "You must be born from above." The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.'

John 3: 1-9

Quotes

Out of Stillness

I was happy enough to stay still
inside the pearl, inside the shell,
but the hurricane of experience
lashed me out of hiding
and made me a wave moving into shore,
saying loudly the ocean's secret
as I went, and then, spent there
I slept like a fog against the cliff,
another stillness.

Rumi

translated by Coleman Barks

Jesus is, as Bonhoeffer put it, 'edged out' to the cross; Jesus followers are likewise squeezed out of their religious milieu into a new community without the familiar barriers.

Rowan Williams

Truce of God



DEEP *calls to* DEEP



Faith is neither a feeling nor a mental process; it is an act of self-surrender in the dark to a God who is indeed darkness as far as our human nature is concerned. And he is darkness not because of an absence of light, but rather because we are overwhelmed by the reverberations of a light to which we are as yet unaccustomed, here in the restricted world of our unfolding history.

Carlo Carretto
In Search of the Beyond

Read

A baby passes from what is, from their point of view, the entire world, through a narrow passage, out into the vastness of the real world.

The shape of this story saturates our culture.

It finds writing as diverse as Plato's cave analogy and the plot of *The Matrix*.

Here Jesus uses it to explain entry into the kingdom of heaven.

It is an exciting image.

It is also a very disturbing image.

It seems the kingdom life is to the non-kingdom life something like life in the outside world is to the baby in the womb.

That is, we have no idea.

Once you are in the new world, everything is different including yourself, in ways you could not have predicted.

We are not saved back into the world we knew.

We are taken to the edge of it and pulled through into a much larger world we don't know at all.

Reflect

But we, little fishes, after the example of our IXΘΥΣ Jesus Christ, are born in water...

Tertullian
On Baptism

How do you reconcile the images of childbirth and baptism?

OR

Legal imagery is so weak. Righteousness can strike a man dead and raise him up again.

Righteousness can turn water into wine, etc.

I think the legal atonement would have simply had Jesus change the labels on the water pots at Cana.

Fr. Stephen Freeman
[https://blogs.ancientfaith.com/
glory2godforallthings/2015/11/13/
unavoidable-suffering-and-salvation-the-
way-of-shame/](https://blogs.ancientfaith.com/glory2godforallthings/2015/11/13/unavoidable-suffering-and-salvation-the-way-of-shame/)

Do you agree?

What does 'new creation' mean to you?

DAY 18

THE NARROW GATE

Bible

Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it.

Matthew 7: 13-14

It is through many persecutions that we must enter the kingdom of God.

Acts 14:22

I will lead the blind
by a road they do not know,
by paths they have not known
I will guide them.
I will turn the darkness before them
into light,
the rough places into level ground.
These are the things I will do,
and I will not forsake them.

Isaiah 42:16

Quotes

Sky-Circles

The way of love is not
a subtle argument.

The door there
is devastation.

Birds make great sky-circles
of their freedom.

How do they learn that?

They fall, and falling,
they are given wings.

Rumi

Translated by Coleman Barks





Read

Amma Theodora said: “Let us strive to enter by the narrow gate. Just as the trees cannot bear fruit if they have not stood before the winter’s storms, so it is with us. This present age is a storm; and it is only through many trials and temptations that we can obtain an inheritance in the kingdom of heaven.”

A saying of the desert fathers and mothers
Cited by John Chryssavagis
In the Heart of the Desert: The Spirituality of the Desert Fathers and Mothers

The Latin word *limina* means threshold... Liminality is a special psychic and spiritual place “where all transformation happens”. It is when we are betwixt and between, and therefore by definition “not in control”. Nothing new happens as long as we are inside our self-constructed comfort zone. Nothing good or creative emerges from business as usual. Much of the work of the God of the Bible is to get people into liminal space, and to keep them there long enough so they can learn something essential. It is the ultimate teachable space, maybe the only one.

Richard Rohr

Days without answers in a narrow space
http://www.natcath.org/NCR_Online/archives2/2002a/020102/020102h.htm

The Greek word translated as ‘persecutions’ in Acts 14:22 is *thlipsis*.

Strong’s Concordance defines it as pressure (*what constricts or rubs together*), used of a narrow place that “hems someone in”; tribulation, especially internal pressure that causes someone to feel confined (restricted, “without options”).

It is a narrow and difficult passage that leads to the vastness of God’s kingdom.

It is hard to turn away from the world we can see to take a narrow path leading somewhere we can’t.

The world says freedom is having as many choices as possible.

So entering a narrow gate is confusing.

It doesn’t feel like a choice-maximising manoeuvre.

Some of us can only choose it when circumstances have already taken most of our other choices away.

Reflect



What do you understand the 'narrow gate' to be?

Have you ever entered it?

Where did it lead to?

Are you being asked to enter the narrow gate now?

OR

We may like to think that the choices we make are the distinctive thing about us, what tells us and others who we are, but as [Vladimir] Lossky (and other Eastern Christian writers of recent decades) sees it, these may be some of the least distinctive, even the least interesting, things about us.

We might even say that the mature human being is not the one who has the most choices available, but the one who apparently makes fewest choices, who freely does what he or she *is*, without self-consciousness or self-assertion, without anxious fretting about what would be more authentic.

Rowan Williams
Silence and Honey Cakes

Do you agree? Or disagree?



DAY 19

THEY LEFT THEIR NETS

Bible

From that time Jesus began to proclaim, “Repent, for the kingdom of heaven has come near.” As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him.

Matthew 4: 17-22

Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

Matthew 13: 45-6



DEEP *calls to* **DEEP**



Quotes

We know, where Christ has set his hand
Only the real remains:
I am impatient for that loss
By which the Sprit gains.

An Art of Poetry
James McAuley

It is difficult to get a man to understand
something when his salary depends on him
not understanding it!

Upton Sinclair
I, Candidate for Governor: And How I Got
Licked

Our bodies go through “withdrawal symptoms” when confronted with the radical withdrawal of Antony into the desert. Our culture teaches us that the more we have, the better we are; Antony’s taught him that the less he had, the more he was! We are carrying so much baggage, so many preoccupations and concerns, such great loads that walking freely with God looks frightening, unfamiliar and painful. And our natural response is to resist change; it simply seems crazy to us.

John Chryssavagis
In the Heart of the Desert: The Spirituality
of the Desert Fathers and Mothers

Every heart to love will come.

But like a refugee.

Leonard Cohen
Anthem



Read

You can't fit through a narrow gate if you are hauling a lot of cargo.

Jesus once told a young bloke that it was easier for a camel to get through a needle than for a loaded person to enter the kingdom of heaven (Mark 10:17-22).

It is, we are told, no no no for the sake of yes yes yes.

But the no's come first.

So it is a risky business.

Aphiémi– the Greek word usually translated 'forgive' in our New Testaments – also means 'to let go'.

The young bloke in the text above *aphiémi* nets, boats and a father, to follow Jesus.

It isn't only God who does the letting go.

We have to let go as well.

There is nothing to suggest that the net, the boat and the father were bad.

Evil is usually a partial good that insists on being the whole good.

Morton Kelsey
The Other Side of Silence

But what lies ahead is better.

We have to let go of whatever it is that stops us following Jesus along the way.

Reflect

What are you being called to let go of?

OR

Prayer is arrival at the border. "The dominion is Thine. Take away from me all that may not enter Thy realm."

Abraham Heschel
Moral Grandeur and Spiritual Audacity:
Essays

Prayer is a daily drill in letting go in order to enter the Kingdom of God.

It is why it can feel like such a narrow and difficult path at the start.

What do you struggle to let go of in order to pray?

Today pick up a prayer practice that you used to find helpful but have discarded.

DAY 20

LET JUSTICE ROLL DOWN LIKE WATERS

Bible

I love you, O Lord, my strength.

The Lord is my rock, my fortress, and my deliverer, my God, my rock in whom I take refuge, my shield, and the horn of my salvation, my stronghold.

I call upon the Lord, who is worthy to be praised, so I shall be saved from my enemies.

The cords of death encompassed me; the torrents of perdition assailed me;

the cords of Sheol entangled me; the snares of death confronted me.

In my distress I called upon the Lord; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears.

Then the earth reeled and rocked; the foundations also of the mountains trembled and quaked, because he was angry.

Smoke went up from his nostrils, and devouring fire from his mouth; glowing coals flamed forth from him.

He bowed the heavens, and came down; thick darkness was under his feet.

He rode on a cherub, and flew; he came swiftly upon the wings of the wind.

He made darkness his covering around him, his canopy thick clouds dark with water.

Out of the brightness before him there broke through his clouds hailstones and coals of fire.

The Lord also thundered in the heavens, and the Most High uttered his voice.

And he sent out his arrows, and scattered them; he flashed forth lightnings, and routed them.

Then the channels of the sea were seen, and the foundations of the world were laid bare at your rebuke, O Lord, at the blast of the breath of your nostrils.

He reached down from on high, he took me; he drew me out of mighty waters.

He delivered me from my strong enemy, and from those who hated me; for they were too mighty for me.

They confronted me in the day of my calamity; but the Lord was my support.

He brought me out into a broad place; he delivered me, because he delighted in me.

Psalm 18: 1-19



DEEP calls to **DEEP**



Quotes

The spirituality of the Psalms begins with the pain of reconciliation. Christians rightly speak a great deal about the joy of reconciliation with

God, but we tend to skip something. This omission is what accounts for the superficiality of our joy. Before the joy of reconciliation with God is the pain of reconciliation with reality. Our unwillingness to expose ourselves to the latter is what barricades us against the former.

Matthew Jacoby

Deeper Places: Experiencing God in the Psalms

Those trying to make a name for themselves in the world and to fit into its designs are not likely to nurture hope for a messianic kingdom that will transform and renew everything. Healing is welcome only when illness is recognised, and that illness represents an unwarranted condition. Only those who experience the pain of brokenness are likely to be hungry for restoration.

Joel B. Green

Why Salvation?

As the fisherman when he has cast his net makes a noise in the water in order to chase the fish in that direction and make a good haul, as the hunter with his beaters covers the whole ground and disturbs the game so that they

are concentrated at the point where the guns are placed: so God, who desires to be loved, catches men with the help of unrest.

Christianity is the most intense, strong, and greatest possible unrest. No greater can be conceived, it aims (just as Christ's life did) at disturbing human existence to the very depths, at shattering and breaking everything.

So God makes use of unrest, he applies unrest in order to catch men who wish to love him.

But the difference from the fisher and the hunter is that God does not apply unrest in order to catch all the more. He does it not for the sake of numbers but for the sake of intensity: that is to say, when the greatest possible unrest is applied there exists in a man, in the tension, an intensity which brings him to real love of God.

But what man loves is rest, security. Yet it is certain that no one can become a Christian in rest and security. Nor is it less certain that no Christian can remain in rest and certainty. Where a man becomes a Christian, there is unrest; and wherever a man has become a Christian, there will be unrest.

Soren Kierkegaard
Journals

Maybe

Mary Oliver



Read

The Spirit of God blows like the wind in John 3.

The Greek word used for 'blows' is the same word used for the storms at sea that so terrified the disciples.

The presence of God doesn't always feel like the gentlest of soothing breezes.

Sometimes God is experienced as whirlwind.

When things seem to be going well we tend to steer away from God's 'setting things right'.

I was at a (very wealthy) church once that edited Scripture to remove any reference to God 'judging'.

All God did was 'love'.

But the judgment of God (and apocalyptic Scripture generally) hold enormous comfort for the oppressed.

Peace, as the tranquil continuation of things as they are, is very convenient to those with the power and money already.

The 'day of the Lord', when God comes to set the world right, is described by the prophets as anything but peaceful.

The storm reveals what is real and what is not real (Matthew 7: 24-27).

It is no easy thing to come face to face with reality.

Which is, of course, God.

Reflect

But let justice roll down like waters,
and righteousness like an ever-flowing stream.

Amos 5:24

If there is no struggle there is no progress. Those who profess to favour freedom, and yet deprecate agitation, are men who want crops without plowing up the ground. They want rain without thunder and lightning; they want the ocean without the awful roar of its many waters. The struggle may be a moral one, or it may be a physical one, and it may be both moral and physical but it must be a struggle. Power concedes nothing without a demand. It never did and and it never will.

Frederick Douglass

West India Emancipation Speech, 1857

Today, look at something you love –yourself, your family, your community, your church or your society – and allow yourself to see its dark side.



DAY 21

SETTING SAIL

Bible

Where can I go from your spirit? Or where can I flee from your presence?

If I ascend to heaven, you are there; if I make my bed in Sheol, you are there.

If I take the wings of the morning and settle at the farthest limits of the sea,

even there your hand shall lead me, and your right hand shall hold me fast.

If I say, "Surely the darkness shall cover me, and the light around me become night,"

even the darkness is not dark to you; the night is as bright as the day, for darkness is as light to you.

Psalms 139: 7-12

We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, where Jesus, a forerunner on our behalf, has entered, having become a high priest for ever according to the order of Melchizedek.

Hebrews 6: 19-20

Quotes

The Avowal
As swimmers dare
to lie face to the sky
and water bears them,
as hawks rest upon air
and air sustains them,
so would I learn to attain
freefall, and float
into Creator Spirit's deep embrace,
knowing no effort earns
that all-surrounding grace.

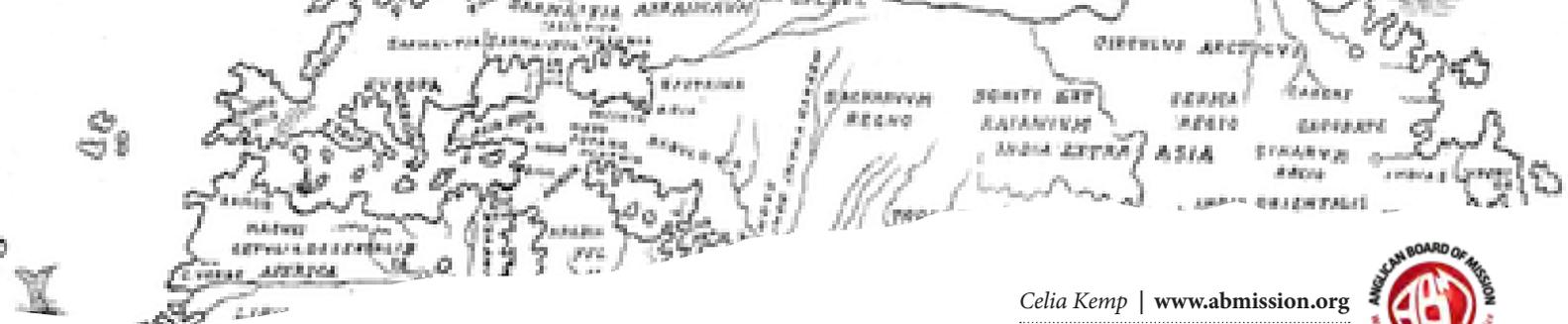
Denise Levertov

We allow God to take us where the Spirit wills, whether by gentle breeze or wild wind. The Celtic Christians had such faith in the leading of the Spirit that they gladly put to sea in small coracles and went where the wind took them. We desire this kind of openness to the leading of the spirit.

**The Way of Life
The Community of Aidan and Hilda
in Australia**



DEEP *calls to* DEEP



Read

Praise, the ocean. What we say, a little ship.

So the sea-journey goes on, and who
knows where?

Just to be held by the ocean is the best luck
we could have. It is a total waking-up.

Why should we grieve that we have
been sleeping?

It does not matter how long we've
been unconscious.

We are groggy, but let the guilt go.

Feel the motions of tenderness
around you, the buoyancy.

Bouyancy

Rumi

Translated by Coleman Barks

The Domestic Goose

Soren Kierkegaard

Ivan Illich described church as the network
of relations seeping outwards, extending into
the unnamed territory at the fringes of the
'acceptable'.⁷

Setting out beyond the boundaries means we
leave our ordered life behind.

It feels like a leaving of home for uncharted
terrain (the territory marked *here be dragons*
on ancient maps).

God created the whole world, the seas and all
that is in them.

There is nowhere we can go where God is
not present.

*My father was afraid of the sea and my mother
seemed indifferent to it and in this they were
typical of the place.*

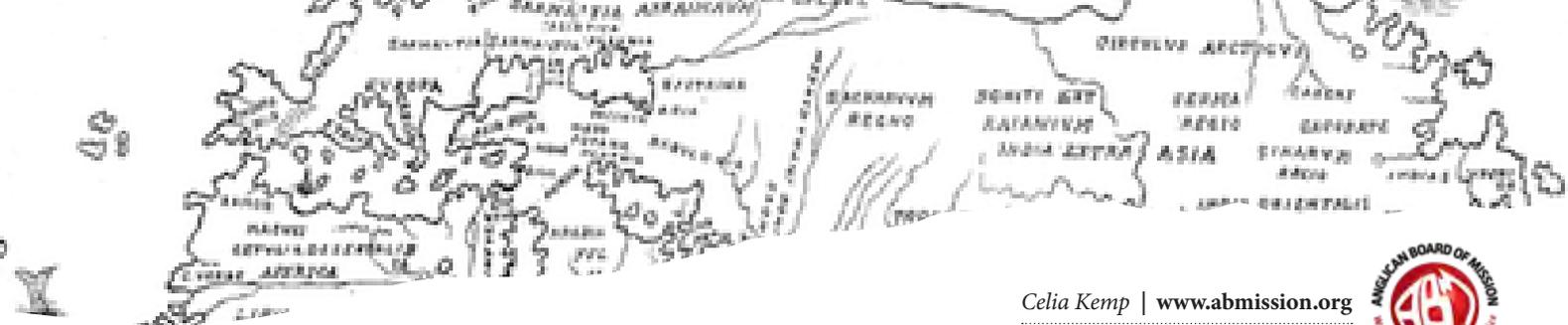
Tim Winton

Breath

Still, we turn away for good reason.

It is difficult to let go of everything that gave
us bearings and launch into the deep on the
wild chance that God will, in fact, hold us up.

⁷ <https://kautzer.wordpress.com/tag/social-welfarism/>



Reflect

LISTEN

Strange Waters

Bruce Cockburn

OR

REFLECT

For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. Therefore Jesus also suffered outside the city gate in order to sanctify the people by his own blood. Let us then go to him outside the camp and bear the abuse he endured. For here we have no lasting city, but we are looking for the city that is to come.

Hebrews 13: 11-14

What does all this mean for our concept of home?

Pray

Shall I abandon, O King of Mysteries, the soft comforts of home? Shall I turn my back on my native land, and my face towards the sea?

Shall I put myself wholly at the mercy of God, without silver, without a horse, without fame and honour? Shall I throw myself wholly on the King of kings, without a sword and shield, without food and drink, without a bed to lie on?

Shall I say farewell to my beautiful land, placing myself under Christ's yoke? Shall I pour out my heart to him, confessing my manifold sins and begging forgiveness, tears running down my cheeks?

Shall I leave the prints of my knees on the sandy beach, a record of my final prayer in my native land? Shall I then suffer every kind of wound that the sea can inflict?

Shall I take my tiny coracle across the wide, sparkling ocean? O King of the Glorious heaven, shall I go of my own choice upon the sea?

O Christ, will you help me on the wild waves?

Early Irish – sometimes attributed to voyagers such as St. Brendan

Cited by Ray Simpson

Celtic Daily Light: A Spiritual Journey Through the Year



DAY 22

THE OTHER SIDE

Bible

On that day, when evening had come, he said to them, ‘Let us go across to the other side.’ And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him.

Mark 4: 35-36

So then, remember that at one time you Gentiles by birth, called ‘the uncircumcision’ by those who are called ‘the circumcision’—a physical circumcision made in the flesh by human hands— remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has

broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father.

Ephesians 2: 11-18



DEEP *calls to* **DEEP**



Quotes

The sacred surges up, disrupts our perception of reality, it disrupts the stability of our ego as an isolated entity within the world. The sacred is contagious and it can spread from or among individuals as a group. It can fuse that group together. The main point here is that the sacred dissolves stable barriers between an individual ego or isolated self and the world around them.

Stuart Kendall

(speaking about the work of George Bataille)

<http://www.abc.net.au/radionational/programs/encounter/not-peace-but-a-sword/5892062>

We build walls around our hearts, around our land, around our borders to keep out the strangers, the different, the other; to protect ourselves from getting hurt or from having to share our space with others. We guard our hearts, our land, and our country with great vigilance until the very guarding obsesses us and we become so outwardly focussed and defensive that we lose touch with ourselves and our humanity. In our efforts to protect and defend we become disconnected and fragmented.

God, who will have nothing of walls and barriers, is like the Great Illegal Immigrant – ever looking for cracks in our walls and defences, seeking vulnerability so that She might slip through our barriers to convert and to transform us. God, in great longing for wholeness, constantly invites us to dismantle

all that is exclusive. We cannot be whole until we come to embrace all that God has made and to share all that God has given. In matters and issues of exclusion we may be sure that God is always on the outside with those very people whom we do not accept. We diminish ourselves and we diminish God until we break down our walls. All of them.

Edwina Gateley

A Mystical Heart

Jesus in Galilee transforms what is hostile into something that is life-giving. The sea is no longer a threat. The diversity of the social life on the shores of Galilee is not a threat, but a means through which the early ministry of Jesus could take shape and a life-giving mission could emerge. Capernaum, the fishing town on the shores of Galilee, predominantly Jewish in population, was the base for Jesus and the first disciples. It was a base for boundary breaking. Jesus deliberately crossed the sea often and crossed boundaries going into Gentile territory... The gospel of God's love was infinitely more embracing of diversity than was ever imagined. We too are called to expand our horizons.

Winston Halapua

Waves of God's Embrace: Sacred Perspectives from the Ocean



Read

There is a reason we build walls.

They make us feel safe.

Paul says the cross is planted in the middle of our walls, dissolving the separation between God and us and us and others.

The sea is an excellent barrier. It separates nations. It separates humans from the great unknown.

Jesus taught from it, walked on it, calmed it, and crossed it.

Crossing barriers wasn't easy or instantaneous for him, or for the embryonic church.

And it isn't easy or instantaneous for us.

Although it may initially feel like chaos, it is in fact liberation.

Walls keep others out, but they also keep us in.

Reflect

Jeremy Bentham, inveighing against the “thief-colony” in 1812, argued that transportation

was indeed a measure of *experiment*...but the subject- matter of experiment was, in this case, a peculiarly commodious one; a set of *animae viles*, a sort of excrementitious mass,

that could be projected, and accordingly was projected – projected, and as it should seem purposely – as far out of sight as possible.

Robert Hughes
The Fatal Shore

That is, modern Australia came about because a powerful nation expelled those they considered to be pollutants to a prison continent bounded by sea.

How does our history affect Australia's current understanding of the rejected? Of the outsider?

Does it make us more sympathetic? Or less?

OR

In Australia the driving reconciliation metaphor in Indigenous affairs is ‘closing the gap’.

This easily slips into ‘helping (or forcing) *you* to come over to where *I* am’.

It may be that we are all called together to go ‘into the gap’.

That is, venturing out into the space between us, taking on all the risk and discomfort that entails.

What would it look like if you went ‘into the gap’ rather than trying to close it?

DAY 23

A FISH IN WATER

Bible

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

‘The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.

He has sent me to proclaim release to
the captives

and recovery of sight to the blind,

to let the oppressed go free,

to proclaim the year of the Lord’s favour.’

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’ All spoke well of him and were amazed at the gracious words that came from his mouth. They said, ‘Is not this Joseph’s son?’ He said to them, ‘Doubtless

you will quote to me this proverb, “Doctor, cure yourself!” And you will say, “Do here also in your home town the things that we have heard you did at Capernaum.”’ And he said, ‘Truly I tell you, no prophet is accepted in the prophet’s home town. But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up for three years and six months, and there was a severe famine over all the land; yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian.’ When they heard this, all in the synagogue were filled with rage. They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. But he passed through the midst of them and went on his way.

Luke 4: 16-30



DEEP calls to **DEEP**



Quotes

The first element of awareness in the context of sociological propaganda is extremely simple, and from it everything else derives. What starts out as a simple situation gradually turns into a definite ideology, because the way of life in which man thinks he is so indisputably well off becomes a criterion of value for him. This does not mean that objectively he *is* well off, but that regardless of the merits of his actual condition, he *thinks* he is. He is perfectly adapted to his environment, like “a fish in water”. From that moment on, everything that expresses this particular way of life, that reinforces and improves it, is *good*; everything that tends to disturb, criticize, or destroy it is *bad*.

This leads people to believe that the civilisation representing their way of life is the best.

Jacques Ellul
Propaganda

[My husband] once said to me, after one of my more finely worded rants about stupid people who have the wrong opinions, “Nadia, the thing that sucks is that every time we draw a line between us and others, Jesus is always on the other side of it.” Damn.

Nadia Bolz-Weber
Pastrix: The Cranky, Beautiful Faith of a Sinner and a Saint

“The perennial temptation is to scapegoat rather than to carry the dark side of things. Demonizing the other makes us feel superior and “saved”. We compromise the Gospel for the purposes of group solidarity or good management. It is much easier to belong to a group than to belong to God. To belong to a group one usually has to be convinced the group is “right”; to belong to God, one always knows one is as wrong as everyone else. They are two very different journeys.

Richard Rohr
Job and the Mystery of Suffering



Read

Jesus' words were heartily welcomed when the goodness was coming to us and ours.

It all changed when he talked about God being sent to help those *other* people.

They tried to kill him for that.

It is very painful to let go of a worldview where who we are and what we do is good (and who we are not and what we do not do is bad).

We want the partial good, what we already know and love, to be the whole good.

Any suggestion that goodness is also found outside, in the not us, is deeply destabilising.

Almost everyone thinks they are the good ones, and their worldview (and their understanding of good) is skewed in order to achieve this.

These worldviews are extremely powerful.

When we are trapped in them they seem like reality.

It is only when we experience goodness outside of them that we realise how arbitrary they are.

We have all talked to people like this who seem unable to hear anything different to what they already think.

It is deeply frustrating.

More soberly we are all people like this.

Reflect

Of the many skills [Aboriginal people] taught me, the most useful to my life as a natural history scientist has been the skill of observation. It has taken me most of my life to realize I even had this skill; I just couldn't understand why other scientists were not seeing the things that were so obvious to me. Both my Aboriginal mates and I say that 'Poor bugger white man, he seems to walk around with his eyes shut!'

Peter Latz
The Flaming Desert

One of the times we most realise the limits of our seeing is when we cross cultures.

Has there been a time when an encounter with someone 'outside' made you aware that there was a whole lot going on you were unable to see?



DAY 24

THE SEA HAS MANY VOICES

Bible

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

And the Spirit immediately drove him out into the wilderness. He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

Mark 1:9-13

And when he got into the boat, his disciples followed him. A windstorm arose on the sea, so great that the boat was being swamped by the waves; but he was asleep. And they went and woke him up, saying, "Lord, save us! We are perishing!" And he said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea; and there was a dead calm. They were amazed, saying, "What sort of man is this, that even the winds and the sea obey him?"

When he came to the other side, to the country of the Gadarenes, two demoniacs coming out of the tombs met him. They were so fierce that no one could pass that way.

Suddenly they shouted, "What have you to do with us, Son of God? Have you come here to torment us before the time?" Now a large herd of swine was feeding at some distance from them. The demons begged him, "If you cast us out, send us into the herd of swine."

And he said to them, "Go!" So they came out and entered the swine; and suddenly, the whole herd rushed down the steep bank into the sea and perished in the water. The swineherds ran off, and on going into the town, they told the whole story about what had happened to the demoniacs. Then the whole town came out to meet Jesus; and when they saw him, they begged him to leave their neighbourhood.

Matthew 8: 23-34



DEEP *calls to* DEEP



Quotes

The sea has many voices,
Many gods and many voices.

T. S. Eliot
Four Quartets

The Captain and the Scourge

Pirate Church
Werzel Montague and Father Chris Bedding

Breaking out of the confines of the all-too-human order can be a condition of finding God; but the very same act exposes one to all the destructive forces which that order binds. The struggle with demons in lonely places is repeated again and again in the lives of the saints.

Charles Taylor
A Secular Age

Our hope and our faith as Christians is that Jesus is Lord – that there is no situation in which he is irrelevant or impotent. In all human experience, even the most hellish, he is present, his image can be found, as a point of creative protest, growth and change. And this we believe because he endured the extreme of lostness himself on his path to the throne of his Father; he enters into glory through the enduring of our human hell. In other words, our faith absolutely depends on an unimaginable crossing of frontiers, the barriers between God and despairing, Godless men and women. It depends on the possibility of meeting Christ in any and every place, and in any and every person. The degree to which we fail to find him, see or hear him, in anyone, is the degree to which we have not grasped – or rather yielded to, been grasped by – his Lordship.

Rowan Williams
The Truce of God

Read

When Jesus took a boat to the other side he ran into a storm and then severe demonic possession.

Jesus, and the Israelites, emerged from the waters and found themselves in the desert.

Without water. Or food. And in the presence of temptation.

It isn't that it is safe beyond the boundaries.

Or that it is all good.

There is evil everywhere, in order also, but better disguised.

(We have emerged from a dark totalitarian century where those who promised order delivered highly organised evil.)

Something about entering the kingdom of God slowly reveals things for what they are and that includes revealing evil for what it is.

Jesus' way of defeating evil was by heading toward it, touching it, and going into it.

Eventually he let it destroy him.

He enters the chaos and brings God's reconciling action into its midst.

The peace Jesus brings is peace in the middle of the storm, not a guaranteed storm-free life.

Reflect



One of the places where we slowly see previously-hidden evil is within ourselves.

If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his [or her] own heart?

Aleksandr Solzhenitsyn
The Gulag Archipelago

Today think of the evil in the world that disturbs you the most.

Ask God if there are connections between it and inclinations that are inside of you.



DAY 25

BREATHING UNDERWATER

Bible

As he walked along, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned; he was born blind so that God’s works might be revealed in him.

John 9: 1-3

‘When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.” Then the righteous will answer him, “Lord, when was it that we saw you hungry and gave you food, or thirsty and gave

you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?” And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.” Then he will say to those at his left hand, “You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.” Then they also will answer, “Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?” Then he will answer them, “Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.” And these will go away into eternal punishment, but the righteous into eternal life.’

Matthew 25: 31-46



DEEP *calls to* DEEP



Quotes

Breathing underwater

I built my house by the sea.
Not on the sands, mind you;
not on the shifting sand.
And I built it of rock.

A strong house
by a strong sea.
And we got well acquainted, the sea and I.
Good neighbors.
Not that we spoke much.
We met in silences.
Respectful, keeping our distance,
but looking our thoughts across the fence of
sand.
Always, the fence of sand our barrier,
always, the sand between.

And then one day,
-and I still don't know how it happened -
the sea came.
Without warning.

Without welcome, even
Not sudden and swift, but a shifting across
the sand like wine,
less like the flow of water than the flow of
blood.
Slow, but coming.
Slow, but flowing like an open wound.
And I thought of flight and I thought of
drowning and I thought of death.
And while I thought the sea crept higher, till it
reached my door.
And I knew, then, there was neither flight,
nor death, nor drowning.
That when the sea comes calling, you stop
being neighbors,

Well acquainted, friendly-at-a-distance
neighbors,
And you give your house for a coral castle,
And you learn to breathe underwater.

Sr. Carol Bieleck, RSCJ

Now the curious thing is that all the time
I was in Chile, I understood the sea in this
poem as an image of the Presence of God
and the way he takes over our lives. When I
showed it to a monk friend, however, he saw
the slow advance of the sea as the gradual
encroachment of the agony of the world upon
one's consciousness. It is only now, ten years
on, that I begin to understand what he meant
when he said that the great Mystery is that the
two are really the same.

Sheila Cassidy
Sharing the Darkness

Tell me how much you know of the sufferings
of your fellow men and I will tell you how
much you have loved them.

Helmut Thielecke
**Our Heavenly Father – Sermons on the
Lord's Prayer**
[http://pmoser.sites.luc.edu/idolanon/
ThielickeFather.html](http://pmoser.sites.luc.edu/idolanon/ThielickeFather.html)

Musee des Beaux Arts

W. H. Auden



Read

‘The suffering’ aren’t a contagion to be avoided or an object lesson to instruct us or a visible sign of evil to be blamed.

Which are all ways of walling them off

As something other.

For we still associate suffering with sin (even if we don’t believe in sin).

Refugees are ‘queue jumpers’. The unemployed or the disabled are ‘dole bludgers’.

That is, we define someone who is in a difficult situation as someone who has failed morally.

If we don’t understand the mechanism of an illness we blame it on someone, usually the sufferer or their parents.

As though perpetual health were the norm and any deviation must be someone’s fault.

It is no easy thing to spend time with someone whose suffering can’t be fixed.

Because this threatens foundational assumptions we cling to, to ward off our fear of chaos.

Blame is much easier.

It is a way of barricading off the unpleasant reality that this thing, this awful thing, happens to humans and could happen to you and yours.

Reflect

The healthy feel a morally-tinged goodness, and the sick a vice-tainted badness. We are very far from the older Christian perception of the ill as a locus of suffering which brings Christ close to them, and hence also the rest of us.

Charles Taylor
A Secular Age

How quickly do you ask ‘why?’ or look for blame when faced with suffering in yourself or in someone else?

What are some other ways to approach suffering?

Do you see those suffering as closer to or farther away from God?

OR

The Royal Commission into Child Sexual Abuse has shown us that for many years the church listened to our successful ones, our important ones, and our powerful ones.

Instead of our suffering ones.

Why were we unable to hear the truth when spoken by our own?

DAY 26

SO WHAT DO YOU HEAR?

Bible

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. Then he began to speak, and taught them, saying:

‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.

‘Blessed are those who mourn, for they will be comforted.

‘Blessed are the meek, for they will inherit the earth.

‘Blessed are those who hunger and thirst for righteousness, for they will be filled.

‘Blessed are the merciful, for they will receive mercy.

‘Blessed are the pure in heart, for they will see God.

‘Blessed are the peacemakers, for they will be called children of God.

‘Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

‘Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

Matthew 5: 1-12



DEEP *calls to* DEEP



Quotes

My argument with so much of psychoanalysis, is the preconception that suffering is a mistake, or a sign of weakness, or a sign even of illness, when in fact, possibly the greatest truths we know have come out of people's suffering; that the problem is not to undo suffering or to wipe it off the face of the earth but to make it inform our lives, instead of trying to cure ourselves of it constantly and avoid it, and avoiding anything but that lobotomized sense of what they call "happiness." There's too much of an attempt, it seems to me, to think in terms of controlling man, rather than freeing him. Of defining him rather than letting him go. It's part of the whole ideology of this age, which is power-mad.

Arthur Miller
1963 Interview
quoted in *The Century of the Self* (TV Documentary)

We must learn to regard human beings less in terms of what they do and neglect to do, and more in terms of what they suffer.

Dietrich Bonhoeffer
Letters and Papers from Prison
DBW Volume 8

Wittgenstein said that the happy person and the unhappy person inhabit different worlds; and most of us know from experience that happiness can be a curiously exclusive thing. The couple happily in love may be full of concern and good will for the less happy, may want to draw others into their happiness; but, to the truly unhappy, they speak a foreign language. The more their fulfilment is manifest, the more cruel and unbridgeable seems the gulf between them and the wretched, the tormented, the failed.

A church which sets great store by tangible fulfilment, spiritual security, hopes satisfied – is bound to be like this – a warm little house on an enormous black moor, inside, warm and content, outside, weeping and loss, intensified by the very presence of the unattainable little haven.

Rowan Williams
The Truce of God

The Ones Who Walk Away From Omelas

Ursula Le Guin



Read

The beatitudes seem to be saying that what appears to be deficiency or suffering is what eternal goodness looks like in the present.

If this is true, it makes language so often used where we, the good ones, stretch out the hand of help to others, the suffering ones, a bit suspect.

Why are we always the non-suffering?

The great heroes of the church suffered greatly.

A huge amount of scripture was written by the suffering.

And the centre of our faith is God on the cross, suffering.

Still, we have exchanged the martyr's voice for that of a professional with a flair for PR.

It is easy to follow God when life is easy.

What about those who still follow God in the midst of chaos and pain?

Rather than judging them, or trying to fix them, perhaps we need to learn from them.

Reflect



INTERVIEWER:

You are very vocal with your criticism of the U.S media. What was the media's biggest failure, and how can they fix it?

SARAH KENDZIOR:

There are so many failures, I don't know where to start, but I would say the first is the failure of empathy. And by that I mean real empathy, not just flying in and talking to someone worse off than you for a few hours and then filing a quick report. Journalists should serve the public. The needs of the most vulnerable should be prioritized. So if you've studied a rising dictator, the main questions should be: who is suffering? Who

enables this suffering? Who profits from this suffering? Who is standing by and letting it happen, and who is causing it?

Sarah Kendzior

<https://sarahkendzior.com/2016/12/05/an-unaired-interview/>

Do you agree?

Do you listen to the suffering? Do the groups that you are part of listen to the suffering?

What are the barriers?

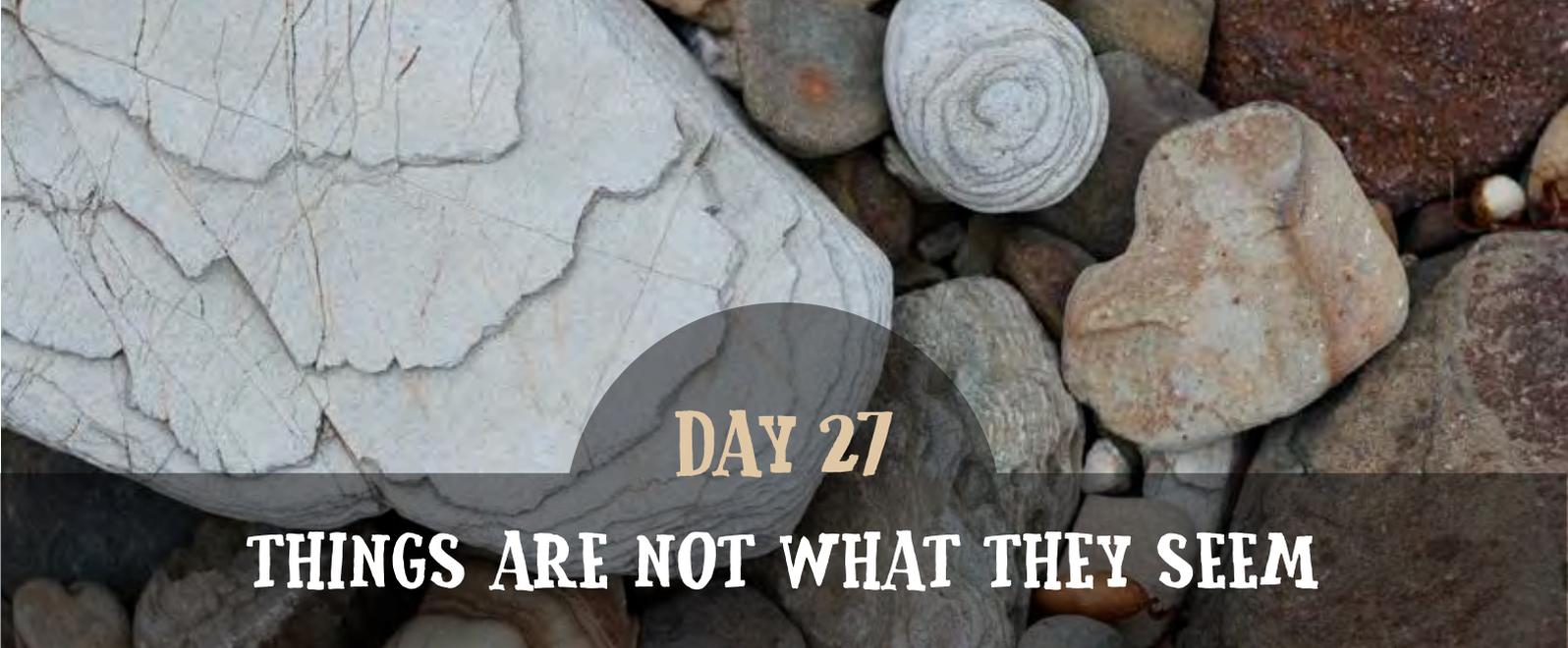
OR

Listen to this clip and then read the story behind it.

Jesus' blood never failed me yet

Gavin Bryars and Tom Waits

<http://www.ncregister.com/blog/matthew-archbold/the-true-story-behind-one-of-the-strangest-and-most-beautiful-hymns-ive-eve>



DAY 27

THINGS ARE NOT WHAT THEY SEEM

Bible

Do not judge, so that you may not be judged. For with the judgement you make you will be judged, and the measure you give will be the measure you get. Why do you see the speck in your neighbour's eye, but do not notice the log in your own eye? Or how can you say to your neighbour, "Let me take the speck out of your eye", while the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour's eye.

Matthew 7: 1-5

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Philippians 3: 4b-11



DEEP *calls to* **DEEP**

Quotes

The Analytical Language of John Wilkins

Jorge Luis Borges

The Straightforward mermaid

Matthea Harvey

Judging others makes us blind, whereas love is illuminating. By judging others we blind ourselves to our own evil and to the grace which others are just as entitled to as we are.

Dietrich Bonhoeffer **The Cost of Discipleship**

[M]odern bureaucracies [are] based on rationality, and rules. Rules prescribe treatments for categories of people, so a tremendously important feature of our lives is that we fit into categories; our rights, entitlements, burdens, etc., depend on these. These shape our lives, make us see ourselves in new ways, in which category-belonging bulks large, and the idiosyncratically-enfleshed individual becomes less relevant...

Charles Taylor
(summarising Ivan Illich)
A Secular Age

[Christ's] morality is all sympathy, just what morality should be. If the only thing that he ever said had been, 'Her sins are forgiven her because she loved much,' it would have been worth while dying to have said it. His justice is all poetical justice, exactly what justice should be. The beggar goes to heaven because he has been unhappy. I cannot conceive a better reason for his being sent there. The people who work for an hour in the vineyard in the cool of the evening receive just as much reward as those who have toiled there all day long in the hot sun. Why shouldn't they? Probably no one deserved anything. Or perhaps they were a different kind of people.

Christ had no patience with the dull lifeless mechanical systems that treat people as if they were things, and so treat everybody alike: for him there were no laws: there were exceptions merely, as if anybody, or anything, for that matter, was like aught else in the world!

Oscar Wilde
De Profundis



Read

Humans use categories to find order in a complex world.

At stake today in local as well as global political struggles is the capacity to impose a way of seeing the world, of making people wear “glasses” that force them to see the world divided up in certain ways (the young and the old, foreigners and the French...)

Pierre Bourdieu
On Television

What are the main categories you use?

The questions you ask about someone you’ve never met often give this away. (What gender are they? What do they do? Are they married? What church do they go to?...)

Once we put things into categories we can measure them and then manage them in productive ways.

We do it to rocks. We do it to animals.
We do it to people.

We think it helps us see people more accurately.

Jesus seems to be saying it completely stuffs up our seeing.

When we do it to people we treat them as objects.

We decide what is important about them and what those features say about who they are.

Paul was a blazing success in pretty much every category that mattered in his world.

Once he experienced the risen Christ he found that the categories were rubbish and he defined himself by something you can’t measure or categorise – who he was in Christ.

Reflect

To tread here and never pay tribute, to look and just see objects, is to be spiritually impoverished. Things are not what they look like, not even the people and creatures and forms most familiar to us.

Tim Winton
The Boy Behind the Curtain

What is the difference between seeing and judging?

OR

What are the first questions you ask when you are getting to know someone?

Are you trying to see where they fit in the categories that matter to you?

Are there different questions you could ask?

Try these next time you are introduced to a new person.



DAY 28

WHAT THE HELL IS WATER?

Bible

Then the disciples came and asked him, ‘Why do you speak to them in parables?’ He answered, ‘To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. The reason I speak to them in parables is that “seeing they do not perceive, and hearing they do not listen, nor do they understand.” With them indeed is fulfilled the prophecy of Isaiah that says:

“You will indeed listen, but never understand, and you will indeed look, but never perceive.

For this people’s heart has grown dull,
and their ears are hard of hearing,
and they have shut their eyes;
so that they might not look with their eyes,
and listen with their ears,
and understand with their heart and turn—
and I would heal them.”

Matthew 13: 1-15

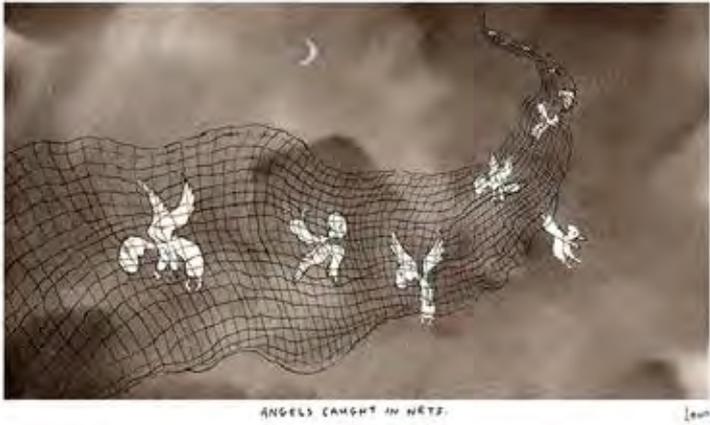
And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

2 Corinthians 4:3-4



DEEP *calls to* DEEP

Quotes



There are these two young fish swimming along, and they happen to meet an older fish swimming the other way, who nods at them and says, “Morning, boys, how’s the water?” And the two young fish swim on for a bit, and then eventually one of them looks at the other and goes, “What the hell is water?”

If at this moment you’re worried that I plan to present myself here as the wise old fish explaining what water is to you younger fish, please don’t be. I am not the wise old fish. The immediate point of the fish story is that the most obvious, ubiquitous, important realities are often the ones that are the hardest to see and talk about.

David Foster Wallace
Commencement Speech at Kenyon

The border between the Real and the Unreal is not fixed but just marks the place where rival gangs of shamans fought each other to a standstill.

Robert Anton Wilson

Every man takes the limits of his own field of vision for the limits of the world

Arthur Schopenhauer
Studies in Pessimism

Five senses; an incurably abstract intellect; a haphazardly selective memory; a set or preconceptions and assumptions so numerous that I can never examine more than a minority of them – never become even conscious of them all. How much of total reality can such an apparatus let through?

C. S. Lewis
A Grief Observed

The Waking
Theodore Roethke



Read

One of the myths of modernity is that we can be objective observers of reality.

Our facilities of perception are sufficient to see what is there.

(If I can't see God then God must not exist).

This is not the Scriptural story at all.

Jesus (quoting Isaiah) says we can't see. We can't hear.

We are trapped in a small space where the limits of our mind are the limits of the world.

We need to be broken out.

When a baby is born, when someone is released from a small dark place into a big bright place, they emerge blinking.

Not at all sure what they are seeing.

It is like this post-resurrection.

It isn't easy to interpret, this strange large place in which we find ourselves.

It isn't the same sort of seeing that we were used to.

We had rules for living, they were small and restrictive, but they were clear.

Now things that were black and white, aren't.

Sometimes faith is described as if we have to try really hard to pretend we can see what isn't in fact real.

It is the opposite.

Slowly our seeing changes and we find we can now begin to see what is really real.

What is deeply present.

Reflect

Be Thou My Vision

8th century Old Irish hymn
Translated by Eleanor Hull, 1912
sung by Michael Card

Pray

Lord, as fish live in water, may I live in you.
Grant me the strength to do without things.

Grant me the wisdom to see the 'within'
of things.

Grant me the knowledge
to take the measure of evil spirits.
Grant me understanding to know you
who alone are true.

Ray Simpson

**Celtic Daily Light: A Spiritual Journey
Through the Year**



DAY 29

153 LARGE FISH

Bible

After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, 'I am going fishing.' They said to him, 'We will go with you.' They went out and got into the boat, but that night they caught nothing.

Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, 'Children, you have no fish, have you?' They answered him, 'No.'

He said to them, 'Cast the net to the right side of the boat, and you will find some.' So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, 'It is the Lord!' When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the lake.

But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, 'Bring some of the fish that you have just caught.' So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, 'Come and have breakfast.' Now none of the disciples dared to ask him, 'Who are you?' because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish.

John 21: 1-13



DEEP *calls to* DEEP



Quotes

The Servant-Girl at Emmaus (A painting by Velázquez)

Denise Levertov

The Road to Emmaus Spencer Reece

[T]he whole of the sacramental understanding of Christianity flows from this notion: that the material elements (of, for instance, bread and wine) do not hide a secret divine presence, such that if only we could peel away the disguise, we would find the real thing. Quite the reverse, materiality is not a disguise, it is what enables that which is invisible to be seen. The old Methodist hymn has it exactly right: “veiled in flesh the Godhead see”.

James Alison

Jesus the Forgiving Victim (Book 3)

She appreciated the sense of it – well some of it – but she didn’t feel anything. Even so there was a time on one of those walks home along the stormy beach when there was no moon out and you could sense the heavy cloud but not see it racing inland and you had only the pale, vague strip of sand to navigate by. Rae found herself walking with her hands outstretched, overcome by the apprehension that she was about to stumble into something on the smooth, empty beach. She became breathless, panicky, and just as she’d started muttering aloud, talking herself down from

this queer spin she was getting herself into, a patch of stars opened up in the sky ahead of her and stopped her in her tracks. At first she thought of a shimmery bit of cloth, like a piece of the dress her mother once got from a bloke she almost married, but the image didn’t last because she went on to thinking of candles and lamps and campfires and she felt woozy for a moment as if she was in the clouds herself and looking down through a gap to see the fires of a thousand desert campfires. There were lights impossible to count and around them, in her mind’s eye, people huddled, all of them searching like herself, afraid, wondering, looking into their fires, with the sky a blank over them. She didn’t know why she thought of deserts and campfires except for the reading she’d been doing, all those name-spangled stories from the Old Testament that left her cold.

Tim Winton
The Turning

You cannot devote your life to an abstraction. Indeed, life shatters all abstractions in one way or another, including words such as “faith” or “belief”. If God is not in the very fabric of existence for you, if you do not find Him (or miss him!) in the details of your daily life, then religion is just one more way to commit spiritual suicide.

Christian Wiman
Ambition and Survival: Becoming a Poet



Read

The boundary between the secular and the sacred is blurry post-resurrection.

The fishermen have gone back to their old life.

Doing everyday things.

A bloke on the shore asks them to do something that doesn't make sense, but isn't epically odd either, and they have a surprise catch.

It is sort of miraculous.

It also sort of isn't.

It would be more obviously a miracle if all the fish had leapt into the boat or suddenly manifested in a pile on the beach.

Still, something about it meant that one of the disciples finally recognised who Jesus was.

Even though Jesus had been on the beach the whole time.

It is how life is.

God shines through the everyday.

If only we have the eyes to see.

Reflect

Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.

Hebrews 13:2

What is the knocking?

What is the knocking at the door in the night?

It is somebody wants to do us harm.

No, no, it is the three strange angels.

Admit them, admit them.

D. H. Lawrence

Song of a Man Who Has Come Through

Angels are a borderline phenomena.

The word (in both Hebrew and Greek) means messenger.

In Scripture it is sometimes used for humans and sometimes for heavenly beings.

And sometimes it isn't at all clear if it is one or the other.

Which is, of course, how it is.

Have you ever experienced something a bit strange where you were not quite sure if it was God or not?

Sit with it a while today.



DAY 30

BIGGER ON THE INSIDE

Bible

”You stiff-necked people, uncircumcised in heart and ears, you are forever opposing the Holy Spirit, just as your ancestors used to do. Which of the prophets did your ancestors not persecute? They killed those who foretold the coming of the Righteous One, and now you have become his betrayers and murderers. You are the ones that received the law as ordained by angels, and yet you have not kept it.”

When they heard these things, they became enraged and ground their teeth at Stephen. But filled with the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. “Look,” he said, “I see the heavens opened and the Son of Man standing at the right hand of God!” But they covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul.

Acts 7: 51-59

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, ‘If even an animal touches the mountain, it shall be stoned to death.’ Indeed, so terrifying was the sight that Moses said, ‘I tremble with fear.’) But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

Hebrews 12: 18-24



DEEP *calls to* **DEEP**

Quotes

River Song: Oh, before you come in, you'd better prepare yourself for a shock. It's not as snug as it looks.

The Doctor: Finally.

Ramone: Finally?

The Doctor: It's my go.

The Doctor: [*enters TARDIS*] Oh. My, God! Oh, it's bigger!

River Song: Well, yes.

The Doctor: On the inside...

River Song: Look, we need to concentrate.

The Doctor: Than it is...

River Song: I know where you're going with this, but I need you to calm down.

The Doctor: On the outside!

River Song: Well, you've certainly grasped the essentials.

The Doctor: My entire understanding of physical space has been transformed! Three-dimensional Euclidean geometry has been torn up, thrown in the air and snogged to death! My grasp of the universal constants of physical reality has been changed forever.

The Doctor: [*River leaves*] Sorry. I've always wanted to see that done properly.

Dr Who: The Husbands of River Song

TV Episode 2015

“It's – it's a magic wardrobe. There's a wood inside it,
and it's snowing, and there's a Faun
and a Witch
and it's called Narnia; come and see.”

Lucy's summary of the mystery introduces us to the image that will recur at the end of the stories: we go through a door into a reality that is bigger than the one we have left behind; the world opens out, it shows itself to be 'bigger on the inside than the outside'.

Rowan Williams

The Lion's World: A Journey into the heart of Narnia

It took a radical disruption of my life to allow me to see the sanity and vitality of this strange ancient thing. There was no bolt-from-the-blue revelation or conversion or any of that. My old ideas were simply not adequate for the extremes of joy and grief that I experienced, but when I looked at my life through the lens of Christianity – or, more specifically, through the lens of Christ, as much of Christianity seemed (and still seems) *uselessly* absurd to me – it made sense. The world made sense.

This distance between culture and Christ seems like a modern phenomenon, but I think it's probably always been the case. Even when Christianity is the default mode of a society, Christ is not. There is always some leap into what looks like absurdity, and there is always, for the one who makes the leap, some cost.

Christian Wiman

My Bright Abyss

Read

We have a lot of not very nice terms for people who can see and hear things other people can't.

Jesus was called crazy.

By his family even. (Mark 3:21)

From the outside entering the kingdom of heaven looks like leaving the entire known world for a narrow path leading nowhere.

Stephen at the last could see into the largeness of the really real in the heavens but those around him couldn't.

Saul must have thought he had stoned him into oblivion.

Little did he know that his own sight was about to radically change.

Prayer seems a small ephemeral sort of thing on earth.

It looks quite different from heaven.

When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints.

Revelation 5:8

Jesus dying on a cross in shame outside a city wall didn't make news headlines here.⁸

It had the power to open a new and living way through the barrier between us and God (cf Hebrews 10:20).

We have come from an apologetic era where a lot of committed people spent a lot of time working on making Christianity make the most sense.

But perhaps Christianity isn't supposed to make sense.

To be a witness does not consist in engaging in propaganda, nor even in stirring people up, but in being a living mystery. It means to live in such a way that one's life would not make sense if God did not exist.

Cardinal Suhard, Archbishop of Paris Growth or Decline

It seems to be centred around something that doesn't exist, a weird sort of absence.

Because it is centred around the invisible God.

⁸ Josephus himself was born only a few years after the crucifixion, and perhaps the most interesting thing about what he says concerning Jesus, whether in the *Antiquities* or in *Agapius'* version, is how tiny and almost negligible the whole episode of Jesus' advent seems to a historian who was his near-contemporary. In both versions Josephus devotes fewer than a dozen lines to the whole story of Jesus' life, his teaching, his miracles, his crucifixion, his resurrection, and the new faith of his followers. Even after Josephus, the figure of Jesus aroused very little interest among Jews. The entire rabbinic literature compiled over many generations, contains only a tiny handful of scattered allusions...

Judas
Amos Oz



Reflect

What have you experienced that is bigger
on the inside than the outside?

OR

The Second Coming

William Butler Yeats

We are approaching difficult political times
when it seems as if the centre is not holding.

Dietrich Bonhoeffer, in his Lectures on
Christology, spoke about the church as the
hidden centre of history and the hidden
centre of the state.

Do you agree or disagree? Why?





DAY 31

STANDING UP STRAIGHT

Bible

Now he was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, “Woman, you are set free from your ailment.” When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, “There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.” But the Lord answered him and said, “You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom

Satan bound for eighteen long years, be set free from this bondage on the sabbath day?” When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

Luke 13: 10-17

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

Galatians 5:1



DEEP *calls to* **DEEP**



Quotes

maggie and milly and molly and may
e e cummings

Out in Empty Sky

If you catch a fragrance of the unseen,
like that, you will not be able
to be contained.

You will be out in empty sky.

Any beauty the world has, any desire,
will easily be yours.

As you live deeper in the heart,
The mirror gets clearer and cleaner

Rumi

And each in the cell of himself is almost
convinced of his freedom

W. H. Auden

In Memory of W. B. Yeats

We are used to dwelling in a world with
thousands of mirrors, seeing ourselves,
seeing how others see us, constantly.
Meditation is a definite smashing of all the
mirrors. It is looking not at reflections of
things, not at reflections of yourself. It is
looking into the reality that is God. And,
in that experience, being expanded into
infinity. That is liberty of spirit.

John Main

Moment of Christ: The Path of Meditation



Read

Living in a small world keeps us small.

If our entire world is about us, it is a tiny world.

Martin Luther described it as *incurvatus in se*.⁹

The heart curved in on itself

Like a foetus curled up in the womb.

Other people keep us small too.

We live in a heavily institutionalised world.

We are surrounded by voices saying be less; here is the space you must fit in; here is the role you are allowed to play.

When we find ourselves in the wide-open spaces of God's salvation we are free to grow to our full height.

Like a stunted tree in an ornamental pot.

Which, when planted directly in the earth, grows into what it is meant to be.

Reflect

Within the heart are unfathomable depths. It is but a small vessel and yet dragons and lions are there, and there poisonous creatures and all the treasures of wickedness; rough, uneven paths are there, and gaping chasms. There likewise is God, there are the angels, there life and the Kingdom, there light and the Apostles, the heavenly cities and the treasures of grace: all things are there.

**The Homilies of St Macarius
Cited by Bishop Kallistos Ware
The Orthodox Way**

Ask God to free you from selfishness and role expectations so that you can become who you were created to be.

⁹ Lectures on Romans (1515-1516)

DAY 32

YOUR FOOTPRINTS WERE UNSEEN

Bible

Your way was through the sea, your path,
through the mighty waters; yet your
footprints were unseen.

Psalm 77:19

For the message about the cross is
foolishness to those who are perishing, but
to us who are being saved it is the power of
God. For it is written,

‘I will destroy the wisdom of the wise,
and the discernment of the discerning
I will thwart.’

Where is the one who is wise? Where is the
scribe? Where is the debater of this age? Has
not God made foolish the wisdom of the
world? For since, in the wisdom of God, the
world did not know God through wisdom,

God decided, through the foolishness of our
proclamation, to save those who believe.
For Jews demand signs and Greeks desire
wisdom, but we proclaim Christ crucified,
a stumbling-block to Jews and foolishness
to Gentiles, but to those who are the called,
both Jews and Greeks, Christ the power
of God and the wisdom of God. For God’s
foolishness is wiser than human wisdom,
and God’s weakness is stronger than
human strength.

1 Corinthians 1: 18-26



DEEP *calls to* **DEEP**



Quotes

Fog

Rumi

translated by Coleman Banks

Metanoia, the Greek word for repentance, means literally “change of mind”. In approaching God, we are to change our mind, stripping ourselves of all our habitual ways of thinking. We are to be converted not only in our will but in our intellect.

Bishop Kallistos Ware
The Orthodox Way

If I were to hazard a theological statement, I might say that the God of the Hebrews is not strictly reasonable. If, in the age of reason, the biblical God YHWH was described as being utterly reasonable, I expect it is because YHWH was not so much their God as reason itself was.

David Benjamin Blower
Sympathy for Jonah

The Search for reason ends at the known; on the immense expanse beyond it only the sense of the ineffable can glide. It alone knows the route to that which is remote from experience and understanding. Neither of them is amphibious: reason cannot go beyond the shore, and the sense of the ineffable is out of place where we measure, where we weigh. We do not leave the shore of the known in search of adventure or suspense or because of the failure of reason to answer our questions. We sail because our mind is like a fantastic seashell, and when applying our ear to its lips we hear a perpetual murmur from the waves beyond the shore.

Abraham Joshua Heschel
Man Is Not Alone: A Philosophy of Religion



Read

We use reason as a filter.

‘Is it reasonable?’ is a useful question.

It is not the only question.

It is very distressing to be taken beyond our reason.

If we ward off this sort of chaos, we ward off the kingdom of heaven.

Which does not come as informed consent to the most reasonable of the choices available to us.

Keats wrote about the importance of negative capability – ‘when a man is capable of being in uncertainties, mysteries, doubts without any irritable reaching after fact and reason.’¹⁰

If we know exactly where something is coming from and exactly where it is going then whatever it is, it is probably not the Spirit of God (cf John 3:8).

Reflect

As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake—for they were fishermen. And Jesus said to them, ‘Follow me and I will make you fish for people.’ And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

Mark 1: 16-20

Why do these blokes leave their nets and follow Jesus?

¹⁰ Selection from Keat’s Letters (1817), <https://www.poetryfoundation.org/resources/learning/essays/detail/69384>

DAY 33

THE BELLY OF A PARADOX

Bible

Then Jesus said to the Jews who had believed in him, 'If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free...I know that you are descendants of Abraham; yet you look for an opportunity to kill me, because there is no place in you for my word.'

John 8: 31-33, 37

No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made. And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins.'

Mark 2: 21-22

Quotes

Wide horizons lead the soul to broad ideas; circumscribed horizons engender narrow ideas; this sometimes condemns great hearts to become small minded.

Victor Hugo

Collected Works of Victor Hugo

Like Jonas himself I find myself travelling toward my destiny in the belly of a paradox.

Thomas Merton

The Sign of Jonas

Theology, sir, is a fortress; no crack in a fortress may be accounted small.

Rev John Hale

(Puritan pastor, The Crucible)

Arthur Miller





Read

Words, separated from the person who speaks them, can be beautiful, just as seashells can be beautiful; they can be interesting just as skeletons can be interesting; they can be studied with profit just as fossils can be studied with profit. But apart from the act of listening and responding, they cannot function according to the intent of the speaker. For language in its origin and at its best is the means by which one person draws another person into a participating relationship. God speaks, declaring his creation and his salvation so that we might believe, that is, trustingly participate in his creation of us, his salvation of us. The intent of revelation is not to inform us about God but to involve us in God.

Eugene Peterson
Reversed Thunder

Jesus seems to be describing it backwards.

Wouldn't it be more logical to decide whether a particular word is true and then follow it?

Instead we are to continue in his word and then we will know the truth.

As though the two aren't quite the same thing.

We can only hear when we are ready; when there is *place* in us for the particular word.

If we live in a small world then our concepts will be small.

If there are two ideas that are contradictory (God is loving; people suffer) then sometimes the way forward is not to jettison one or the other.

It is to hold them both and accept the pain that living with paradox brings.

Over time, the struggle pulls us into a larger reality.

It isn't taking God's word more lightly. (We can't fully understand, so it doesn't matter anyway, so let's watch another Netflix series instead).

It is taking God's word more deeply.

We hold onto it even when it doesn't make sense.

And it leads us to a God who is much bigger than we can ever fully understand.



Reflect

The test of a first-rate intelligence is the ability to hold two opposed ideas in the mind at the same time and still retain the ability to function. One should, for example, be able to see that things are hopeless and yet be determined to make them otherwise.

F. Scott Fitzgerald
The Crack-Up

Spend time today with one of the fault-lines between two things you believe to be true but that don't fit with each other.

Sit with the truth of one, and then of the other, and then accept the struggle that holding them both brings.

OR

We do not need definite beliefs because their objects are necessarily true. We need them because they enable us to stand on steady spots from which the truth may be glimpsed. And not simply glimpsed—because certainly revelation is available outside of dogma; indeed all dogma, if it's alive at all, is the result of revelation at one time or another—but gathered in. Definite beliefs are what make the radical mystery—those moments when we suddenly *know* there is a God, about whom we “know” absolutely nothing—accessible to us and our ordinary unmysterious lives. And more crucially: definite beliefs enable us to withstand the storms of suffering that come into every life, and that tend to destroy any spiritual disposition that does not have deep roots.

Christian Wiman
My Bright Abyss

Do you agree?

How do you balance holding deeply to what is true and remaining open to the new?

DAY 34

A SHARED TASTE FOR THE SEA

Bible

Just then a lawyer stood up to test Jesus. 'Teacher,' he said, 'what must I do to inherit eternal life?' He said to him, 'What is written in the law? What do you read there?' He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself. And he said to him, 'You have given the right answer; do this, and you will live.'

But wanting to justify himself, he asked Jesus, 'And who is my neighbour?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near

him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him.

The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend." Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?' He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

Luke 10: 25-37



DEEP *calls to* DEEP



Quotes

What the [Good Samaritan] story is opening for us is not a set of universal rules, applying anywhere and everywhere, but another way of being.

Charles Taylor
citing **Ivan Illich**
A Secular Age

The will of God is not a system of rules which is established from the outset; it is something new and different in each different situation in life and for this reason a man must ever anew examine what the will of God may be. The heart, the understanding, observation and experience must all collaborate in this task. It is no longer a matter of man's own knowledge of good and evil, but solely of the living will of God.

Dietrich Bonhoeffer
Ethics

Faith is fearful and defensive when it begins to die inwardly, struggling to maintain itself and reaching out for security and guarantees. In so doing, it removes itself from the hand of the one who has promised to maintain it, and its own manipulations bring it to ruin. This pusillanimous faith usually occurs in the form of an orthodoxy which feels threatened, and is therefore more rigid than ever. It occurs wherever, in face of the immorality of the present age, the gospel of creative love for the abandoned is replaced by the law of what is supposed to be Christian morality, and by penal law.

Jürgen Moltmann
The Crucified God



Read

It is striking that many of God's commands are not reducible to a generally applicable moral code.

Abraham was asked to leave his homeland; Noah to build an ark; Jonah to go to Nineveh; and Jesus to die on a cross.

In today's Scripture reading the hero is someone who crosses legal and social boundaries to care for someone in need.

Those who kept the rules of the day left the beaten-up man by the side of the road.

It isn't that rules don't have a place.

The problem is when a partial good becomes the whole good.

And we remove the possibility of God communicating in any other way altogether.

Still, it is tempting to replace the living God with a written system of rules.

Rules make it so much easier to measure our own goodness and the goodness of others.

Rules are within our knowledge and under our control.

And rules turn the frustratingly uncontrollable gift of grace into a prize, something we can earn.

Reflect

The Samaritan saw the suffering of another. And he was moved with 'pity'.

The Greek word is *splagchnizomai*. It means to be 'moved in the inward parts' (literally 'moved in the bowels' which were considered to be the seat of the affections).

Jesus is repeatedly described as responding to suffering in this way.

It is, needless to say, impossible to codify.

Have you ever felt this?

Do you feel this today?

OR

One will weave the canvas; another will fell a tree by the light of his ax. Yet another will forge nails, and there will be others who observe the stars to learn how to navigate. And yet all will be as one. Building a boat isn't about weaving canvas, forging nails, or reading the sky. It's about giving a shared taste for the sea, by the light of which you will see nothing contradictory but rather a community of love.

Antoine de Saint-Exupéry

What does unity mean to you?

In what ways are rules helpful for unity? In what ways are they harmful?



DAY 35

HOPE OF THE FARTHEST SEAS

Bible

By awesome deeds you answer us with
deliverance,
O God of our salvation;
you are the hope of all the ends of the earth
and of the farthest seas.

Psalm 65:5

Then the Lord spoke to the fish, and it
spewed Jonah out upon the dry land.

The word of the Lord came to Jonah a
second time, saying, “Get up, go to Nineveh,
that great city, and proclaim to it the
message that I tell you.” So Jonah set out and
went to Nineveh, according to the word of
the Lord. Now Nineveh was an exceedingly
large city, a three days’ walk across. Jonah
began to go into the city, going a day’s walk.
And he cried out, “Forty days more, and
Nineveh shall be overthrown!”

And the people of Nineveh believed God;
they proclaimed a fast, and everyone, great
and small, put on sackcloth. When the news
reached the king of Nineveh, he rose from his
throne, removed his robe, covered himself
with sackcloth, and sat in ashes. Then he had
a proclamation made in Nineveh: “By the
decree of the king and his nobles: No human

being or animal, no herd or flock, shall taste
anything. They shall not feed, nor shall they
drink water. Human beings and animals shall
be covered with sackcloth, and they shall cry
mightily to God. All shall turn from their evil
ways and from the violence that is in their
hands. Who knows? God may relent and
change his mind; he may turn from his fierce
anger, so that we do not perish.”

When God saw what they did, how they
turned from their evil ways, God changed his
mind about the calamity that he had said he
would bring upon them; and he did not do it.

But this was very displeasing to Jonah, and
he became angry. He prayed to the Lord and
said, “O Lord! Is not this what I said while I
was still in my own country? That is why I
fled to Tarshish at the beginning; for I knew
that you are a gracious God and merciful,
slow to anger, and abounding in steadfast
love, and ready to relent from punishing. And
now, O Lord, please take my life from me, for
it is better for me to die than to live.”

Jonah 2:10 – 4:4



DEEP *calls to* DEEP



Quotes

The essence of Celtic spirituality is a heart wide open to God in every person, in all the world. It is to do with crossing barriers, not erecting barriers. It goes so deep that, without losing what is distinctive, it becomes universal.

Ray Simpson

***Celtic Daily Light: A Spiritual Journey
Through the Year***

The grace of God is awful to us, because the proper response to evil is to fear it and desire its destruction not to love it and desire its redemption.

David Benjamin Blower

Sympathy for Jonah

The question posed by the [book of Jonah] is this. What if God does not play the game by our rules?

John Dominic Crossan

**The Dark Interval: Towards a
Theology of Story**





Read

It is easy to 'solve' problems or to 'name' evil from a long way away.

Jonah was asked to go into the midst of the dangerous other with very spiky message.

The Ninevites tortured their enemies cruelly and were a powerful military threat to the existence of Jonah's people.

God's commission to Jonah was a little like asking your local priest to pop across to Mosul and tell ISIS that God thought they should mend their ways.¹¹

This story is difficult in other ways.

It isn't a modern story of tolerance.

Where everyone is right in their own way.

And no-one needs to change.

Jonah's message of impending judgment is complicated for us.

We are all too aware of the troubled history of expansionist nations confusing stories that bolstered their own power with stories of God.

But Jonah was no colonizer.

He went, defenceless, into the midst of the dangerous other.

And because of this things changed.

The people changed.

Even God changed God's mind.

At the last only Jonah couldn't change.

It was too hard to love the unlovable Ninevites.

Going to be in the midst of the other is stepping voluntarily into chaos.

Our ego and worldview *will* be battered.

We *will* make mistakes.

We need to be deeply rooted in something to even attempt it, yet at the same time willing to challenge our deepest held views when the encounter requires it.

If goodness for us requires never changing beliefs and never making mistakes, we will never do it.

¹¹ example taken from David Benjamin Blower, *Sympathy for Jonah*



Reflect

There is a way to go into the midst of the other whilst keeping our ego and worldview intact.

It is to go in a position of power.

Can you think of times you have gone across to the other with power? And times you have gone across without power? How were they different?

Can you think of times someone has come across to you with power? And times someone has come across to you without power? How were they different?

OR

After all the heavy breathing we do about God, it's quite simply where one places one's body that really counts. In other words, what part of town you live in, who you hang out with, who you work alongside. And above all how many social boundaries you cross in order to be with Jesus.

Ched Myers

**Cited in David Benjamin Blower
Sympathy for Jonah**

What is the abstract evil you are most inclined to rail against?

Consider going out to engage with a representative of it that you are able to physically spend time with.

That is the 'local other'.

Pray

May the whale deliver us all to the terrible other, in love.

**David Benjamin Blower
Sympathy for Jonah**





DAY 36

MANY WATERS CANNOT QUENCH LOVE

Bible

Set me as a seal upon your heart,
as a seal upon your arm;
for love is strong as death,
passion fierce as the grave.
Its flashes are flashes of fire,
a raging flame.

Many waters cannot quench love,
neither can floods drown it.

If one offered for love
all the wealth of one's house,
it would be utterly scorned.

Song of Songs 8: 6-7

When they came to the place that is called
The Skull, they crucified Jesus there with the
criminals, one on his right and one on his left.

Then Jesus said, "Father, forgive them; for
they do not know what they are doing." And
they cast lots to divide his clothing.

Luke 23:33-34

'For God so loved the world that he gave his
only Son, so that everyone who believes in
him may not perish but may have eternal life.

'Indeed, God did not send the Son into the
world to condemn the world, but in order
that the world might be saved through him.

John 3:16-17

Image Credit: Emanuel Garibay, The Oblation



DEEP *calls to* **DEEP**



Quotes

There are love stories
and there is obliteration into love.

You have been walking the ocean's edge,
holding up your robes to keep them dry.

You must dive deeper under,
a thousand times deeper.

Rumi

Translated by Coleman Barks
Beyond love stories

The sea itself was too big to be assimilated in a geographical sense; it had more in common with outer space than terrestrial habitat. It was so strange and elusive yet its sensual familiarity made it feel like home. Being in the sea or near it did weird things to my body. All that movement, lush and harsh, all the life, seen and unseen, set my mind a-smoulder. The oceanic scale of things often scrambled my head; the immensity and beauty were too much to process. My thoughts sputtered and fizzed, as hopeless and fragmentary as those of a besotted lover. At day's end, after eight hours in the water, I could only think of more. In its way it *was* love.

Tim Winton

Holy and Silent: On Peter Matthiessen's
Blue Meridian
The Boy Behind the Curtain

Therefore God intends nothing for us so much as love. For love is just the same as the fisherman's hook: the fisherman cannot lay hold of the fish unless it is attached to the hook. If it has swallowed the hook, the fisherman can be sure of his fish, whichever way it turns, this way or that, he knows he will get it. I say the same of love: they who are caught by it have the strongest bonds and the sweetest burden... Nothing brings you closer to God and gives you God so much as this sweet bond of love. Whoever has found this path does not leave it again. Whoever hangs on this hook is caught so fast that foot and hand, mouth, eye, heart and all that makes us what we are, must become God's possessions. Therefore you can never overcome this enemy better, so that he does not harm you, than with love. And so it is written: 'Love is as strong as death and as hard as hell' (cf S. of S. 8:6).

Meister Eckhart

Sermons of Meister Eckhart

Hard Love

Vika and Linda Bull

Wide, Wide as the Ocean



Read

We can live with a very small concept of love.

Love as pleasing others; niceness; politeness;
a pleasant inoffensive blandness.

But Jesus' love wasn't like that at all.

If he had folded himself into the ideas of the
other he wouldn't have been on the cross.

He loved people too much for that.

Love is a powerful virtue.

Love reaches across the barriers separating
us from each other and from God.

'For God so loved the world' God sent
Jesus defenceless into the midst of the
dangerous other.

And we tortured and killed him.

It would be difficult to love those who
had nailed you to a plank, you would have
thought.

Jesus did.

And the power of his love grew stronger by
his death.

Reflect

When he sees a soul who loves Him greatly,
He knows that soul can suffer much for Him,
whereas one who loves Him little will suffer
little. For my own part, I believe that love
is the measure of our ability to bear crosses,
whether great or small.

Teresa of Avila
The Way of Perfection

What do you make of this link between love
and suffering?

OR

'You are the salt of the earth; but if salt has
lost its taste, how can its saltiness be restored?
It is no longer good for anything, but is
thrown out and trampled under foot.

Mathew 5:13

What would 'salty goodness' or 'salty love'
look like?





Celia Kemp | www.abmission.org



Pray

For this reason I bow my knees before the Father,
from whom every family in heaven and on earth
takes its name.

I pray that, according to the riches of [God's] glory,
[God] may grant that I may be strengthened in my
inner being with power through [God's] Spirit, and
that Christ may dwell in my heart through faith, as I
am being rooted and grounded in love.

I pray that I may have the power to comprehend,
with all the saints, what is the breadth and length and
height and depth, and to know the love of Christ that
surpasses knowledge, so that I may be filled with all
the fullness of God.

Ephesians 3: 14-19
adapted to the first person



DEEP calls to **DEEP**

DAY 36 | Many Waters Cannot Quench Love

DAY 37

ALL OF THE OCEANS CAME

Bible

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, 'Why was this perfume not sold for three hundred denarii and the money given to the poor?' (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, 'Leave her alone. She bought it so that she might keep it for the day of burial. You always have the poor with you, but you do not always have me.'

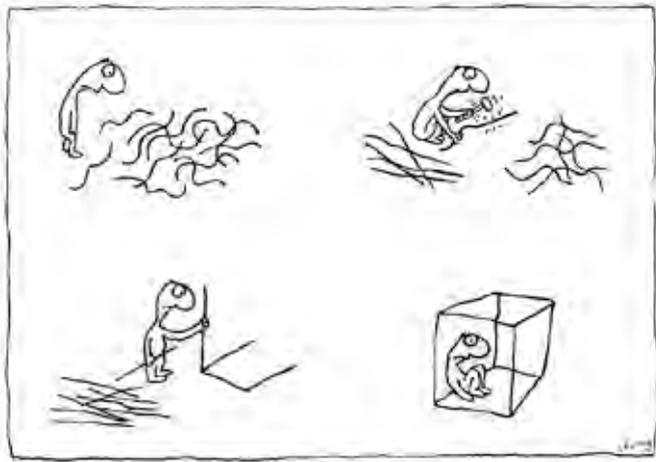
When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus to death as well, since it was on account of him that many of the Jews were deserting and were believing in Jesus.

John 12: 1-11



DEEP *calls to* DEEP

Quotes



There was earth inside them

There was earth inside them, and
they dug.

They dug and dug, and so
their day went past, their night. And they did
not praise God,
who, so they heard, wanted all this,
who, so they heard, witnessed all this.

They dug and heard nothing more;
they did not grow wise, invented no song,
devised for themselves no sort of language.

They dug.

There came a stillness then, came also storm,
all of the oceans came.

I dig, you dig, and it, the worm, digs too,
and the singing there says: They dig.

O one, O none, O no one, O you:

Where did it go, then, making for nowhere?
O you dig and I dig, and I dig through to you,
and the ring on our finger awakens.

Paul Celan

Translated by John Felstiner

The will of God is not a 'fate' to which we
must submit, but a creative act in our life
that produces something absolutely new...
something hitherto unforeseen by the laws
and established patterns. Our cooperation
(seeking first the kingdom of God) consists
not solely in conforming to external laws, but
in opening our wills out to this creative act...

Thomas Merton

The Journals of Thomas Merton

Olivier Clément wrote that any renewed
religiousness in the modern and postmodern
West had the primary task of *promouvoir le
gratuité, l'inassimilable, ce qui ne sert a rien
mais eclaire tout*: 'to bring to prominence
the gratuitous, what resists assimilation and
serves nothing yet clarifies everything.'

Anachroniques, 1990

cited by Rowan Williams

Faith in the Public Square

Manifesto: The Mad Farmer Liberation Front

Wendell Berry



Read

For many years I was totally on Judas' side.

Mary irritated the heck out of me.

Her actions seemed like a selfish, overly demonstrative waste of money.

Judas was right (even if light-fingered).

The money could have been much more usefully spent.

Actually, as it happens, it couldn't have been.

Mary's actions have been fruitful beyond her wildest imaginings in this story told and retold for 2000 years.

But she couldn't have known that.

She acted creatively out of love.

I was the sort of person who would much rather a set of rules to keep to ensure I was (a) good and (b) useful.

Mary annoyed me because she broke my rules.

God's new creation doesn't come through vigilant rule keeping (or keeping the law in more traditional bible language).

It is gift flowing from God's love.

We can't predict it. We can't have it as our goal and then project-manage toward it. We can't measure it at the time. Maybe never.

It is the creative act of the spirit of God.

Reflect

Don't be captivated by success. Instead give your life to faithfulness. If you pour your life out faithfully to the gospel, the rest is in God's hands.

Bishop Justin Duckworth

Sermon 24/11/2012

If you were to be driven by faithfulness rather than success what would that look like?

Pray

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

Ephesians 3: 20-21



DAY 38

MORE MAJESTIC THAN THE WAVES

Bible

The Lord is king, he is robed in majesty;
the Lord is robed, he is girded with strength.

He has established the world;
it shall never be moved;
your throne is established from of old;
you are from everlasting.

The floods have lifted up, O Lord,
the floods have lifted up their voice;
the floods lift up their roaring.
More majestic than the thunders of
mighty waters,
more majestic than the waves of the sea,
majestic on high is the Lord!

Your decrees are very sure;
holiness befits your house,
O Lord, for evermore.

Psalm 93

But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while

we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

But just as we have the same spirit of faith that is in accordance with scripture—'I believed, and so I spoke'—we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

2 Corinthians 4: 7-18





Quotes

‘Take the combined power of the Soviet Union and the United States and France and Britain. What can you not achieve with such power, by any manner or means?’

‘I think that with such power you could conquer whatever you felt like. From sea to sea.’

‘That’s what you think. That’s what the Jews in Israel think because they have no notion of the limits of power. The fact is that all the power in the world cannot transform someone who hates you into someone who likes you. It can turn a foe into a slave, but not into a friend. All the power in the world cannot transform a fanatic into an enlightened man. All the power in the world cannot transform someone thirsting for vengeance into a lover.’

Amos Oz
Judas

The power that Jesus trusts and offers is precisely the power that comes to us through the suffering of powerlessness, the power that is found when you have no control at all.

Richard Rohr
Grace in Action

Loving humility is a terrible force; it is the strongest of all things, and there is nothing else like it.

Father Zosima
The Brothers Karamazov
Fyodor Dostoyevsky

Vatican Rescinds ‘Blessed’ Status Of
World’s Meek

The Onion
(Satirical Magazine)



Read

How could the power that 'established the world' die nailed to a cross?

We are used to power coming as wealth.

Or as law backed with force.

(Or just plain force).

That sort of power killed Jesus.

It turned out there was another, slower, stronger power.

Paul's words came from a person afflicted, in perplexity, persecuted and close to death.

He calls it a 'slight momentary affliction.'

For the woe we can see is temporary and of small weight compared to the eternal glory that we can't see.

That is, God's 'extraordinary power' is not visible to us using point-in-time sampling.

Reflect

The kingdom of God is like a woman mixing yeast in dough. Or a bloke planting a mustard seed, the smallest of seeds.

We are jars of clay. A lamp on a stand.

The Holy Spirit is a dove (which would seem to be a particularly poor choice if you were trying to convey a sense of power). Or breath. Or a flame hovering over the head.

How can these commonplace metaphors stand up against the terrifying ebbs and flows of the powers of this world?

OR

Look back over your life for this more subtle sort of power.

Where have the greatest influences in your life come from?

DAY 39

PRESERVING THE SHIP

Bible

You sent messengers to John, and he testified to the truth. Not that I accept such human testimony, but I say these things so that you may be saved. He was a burning and shining lamp, and you were willing to rejoice for a while in his light.

John 5: 33-35

This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.

John 15: 12-17



DEEP *calls to* DEEP



Quotes

‘Listenhere,’ he called, ‘I’m going to preach a new church – the church of truth without Jesus Christ Crucified. It won’t cost you nothing to join my church. It’s not started yet but it’s going to be’....

The woman looked at him thoroughly and then she looked behind him at his car. ‘What church?’ she asked.

He said the Church Without Christ.

‘Protestant?’ she asked suspiciously, ‘or something foreign?’

He said no mam, it was Protestant.

Flannery O’Connor
Wise Blood

If the highest aim of a captain were to preserve his ship, he would keep it in port forever.

Thomas Aquinas

The church is church only when it is there for others.

Dietrich Bonhoeffer
Letters and Papers from Prison
DBW Volume 8

There is something I am meant to see, something for which my own situation and suffering are the lens, but the cost of such seeing – I am just beginning to realize – may very well be any final clarity or perspective on my own life, my own faith. That would not be a bad fate, to burn up like the booster engine that falls away from the throttling rocket, lighting a little dark as I go

Christian Wiman
My Bright Abyss



Read

The church can only proclaim what it is in the state of experiencing. Or to put it slightly differently, the church can only proclaim what it is.

John Main
Awakening

One of the great modern narratives is the win-win.

If everyone assiduously pursues their own interest it will work out the best for everyone.

Or, a slightly nicer version, if you are very clever you can find a way forward where everyone benefits.

This usually means you are not paying attention to whoever is bearing the cost.

For anything real costs.

Love isn't just a complicated form of adaptive selfishness.

We are to offer ourselves up as a *living sacrifice* says Paul (Romans 12:1).

Following God burns us up.

Love consumes us.

And other people find God in the light we give.

Reflect

Is it possible to promote self and God at the same time?

OR

We're constantly being asked in the West to give to the other - scenes of crisis broadcast on the news of Africa and other countries, we're constantly being asked to give, but always this distance is maintained between us and the other. We only watch it on the news, which we can always turn off.

I think what Bataille's calling for, in an identification and a vulnerability, is a more close and painful relation to the other. A gift-giving for him is not something that's limited, it's not something like you give a pound to charity. For him, giving is something that undoes everything about you; you have to give radically, to give of yourself, give of the materiality you have... We seem to be moving away from the experience of gift-giving, of loss of the self, the sense of the sacred.

Benjamin Noys
(speaking about Georges Bataille)
[http://www.abc.net.au/radionational/
programs/encounter/georges-
bataille/3474926#transcript](http://www.abc.net.au/radionational/programs/encounter/georges-bataille/3474926#transcript)

Do you think 'helping others' is the same as 'loving others'?

Where do they overlap?

Where are they different?



DAY 40

TAKING UP THE CROSS

Bible

From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, 'God forbid it, Lord! This must never happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are a stumbling-block to me; for you are setting your mind not on divine things but on human things.'

Then Jesus told his disciples, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?'

Matthew 16: 21-26

Therefore, to keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me, "My grace is sufficient for you, for power is made perfect in weakness." So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.

2 Corinthians 12: 7b-10



DEEP *calls to* **DEEP**



Quotes

Joy and suffering are two equally precious gifts which must both of them be savoured to the full, each one in its purity, without trying to mix them. Through joy, the beauty of the world penetrates our soul. Through suffering it penetrates our body. We could no more become friends of God through joy alone than one becomes a ship's captain by studying books on navigation.

Simone Weil
Waiting on God

Our sin is our resistance to going along with God's initiative in making suffering reparative. We are deeply drawn towards God, but we also sense how following him will dislocate and transform beyond recognition the forms which have made life tolerable for us.

Charles Taylor
A Secular Age

The monk faces the worst, and discovers in it the hope of the best. From the darkness comes light. From death, life. From the abyss there comes, unaccountably, the mysterious gift of the spirit sent by God to make all things new, to transform the created and redeemed world, and to re-establish all things in Christ.

Thomas Merton
Contemplative Prayer

Read

Jesus prayed earnestly for God's will to be done in him and ended up on a cross.

Jonah called for help as he spiralled down to the deeps and found himself trapped in the belly of a fish, ejected in vomit, preaching repentance to violent enemies and then depressed on a hillside.

The Israelites were dramatically saved through the Red Sea and ended up thirsting in a desert.

When we ask for help, God will help.

It can be a lifetime of learning to really know that whatever happens is God's help.

If it's your will, things get easier first, and then harder and harder. If it's God's will, things get harder at first, and then easier.

Anne Lamott

Accepting suffering and chaos as the path is craziness in a world where happiness is the highest goal.

It takes a deeply counter-cultural humility.

But the way of the cross is the way to new life.



Reflect

Modernity is a deal... The entire contract can be summarised in a single phrase: humans agree to give up meaning in exchange for power.

Yuval Noah Harari

Homo Deus: A Brief History of Tomorrow

Do you agree? Or disagree? Why?

Does following Jesus require giving up power for the sake of meaning?

OR

Life is a series of little deaths followed by the resurrection.

Brother Roger of Taizé

Where are you dying?

Where are you being resurrected?

Pray

I am no longer my own, but thine.

Put me to what thou wilt, rank me with whom thou wilt.

Put me to doing, put me to suffering.

Let me be employed for thee or laid aside for thee,

exalted for thee or brought low for thee.

Let me be full, let me be empty.

Let me have all things, let me have nothing.

I freely and heartily yield all things to thy pleasure and disposal.

And now, O glorious and blessed God,

Father, Son and Holy Spirit,

thou art mine, and I am thine.

So be it.

And the covenant which I have made on earth,

let it be ratified in heaven.

Amen.

Wesley Covenant Prayer

The Book of Offices of the British Methodist Church, 1936



DAY 41

THE EYE OF THE STORM

Bible

On that day, when evening had come, he said to them, 'Let us go across to the other side.' And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great gale arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, 'Teacher, do you not care that we are perishing?' He woke up and rebuked the wind, and said to the sea, 'Peace! Be still!' Then the wind ceased, and there was a dead calm. He said to them, 'Why are you afraid? Have you still no faith?' And they were filled with great awe and said to one another, 'Who then is this, that even the wind and the sea obey him?'

Mark 4: 35-41

The light shines in the darkness, and the darkness did not overcome it.

John 1:5



DEEP *calls to* **DEEP**



Quotes

‘Some years ago I was at sea – master of a freighter’, the Dutchman was telling in his matter-of-fact, stubbornly enunciating voice, ‘when a typhoon struck us, almost fatally. For several hours we thrown and battered – till suddenly calm fell – the calmest calm I have ever experienced at sea. God had willed us to enter the eye – you know about it? the still centre of the storm – where we lay at rest – surrounded by hundreds of seabirds, also resting on the water.’

The Eye of the Storm
Patrick White

For Oceanic people, the ocean is not a vast empty space. The *moana* holds mystery because of the depths of the ocean and its hidden life. Here is experienced the presence of the gods of the ocean and the spirits of the ancestors. Even in the perils of the ocean there is always a sense of affinity with those who have crossed the ocean before. In the midst of the *moana* there is a sense of being embraced – we are not alone. There is a strong sense of awe and of being in the presence of the heavenly bodies – the sun, the moon and the stars.

Winston Halapua
Waves of God’s Embrace: Sacred Perspectives from the Ocean

Truth for us is not a system of thought. Truth is not created. Truth *is*. Christ is the truth. Truth is a *person*. Truth is not limited within our apprehension of it. Truth transcends us; we can never come to the full comprehension of Truth.

The search for Truth is the search for the person of Christ...

Mother Maria of Normanby
cited in The Orthodox Way
Bishop Kallistos Ware



Read

The disciples are with Jesus.

It doesn't stop their external circumstances being dire.

They are close to drowning at sea.

A fair few of them are fishermen.

They are not easily rattled.

They are rattled.

The word translated 'perishing' is very strong in the Greek – it means to violently die, to be lost by experiencing a miserable end.

The disciples see a space where Jesus should be acting but is instead sleeping.

And they turn to him, asking for help by means of a question familiar to all of us - Don't you care?

The disciples end up with another question altogether.

Who is this?

For something of who God is (God's nature, God's love, God's power) is revealed in the midst of chaos.

And God is so much more than we thought God was when we were safely back on the shore.



Reflect

Have you ever encountered God in the middle of chaos?

How was God different from what you had previously thought?

OR

The question 'Who?' is the question of transcendence. The question 'How?' is the question of immanence. Because the one who is questioned here is the Son, the immanent question cannot grasp him. Not, 'How are you possible?' – that is the godless question, the serpent's question – but 'Who are you?' The question 'Who?' expresses the strangeness and otherness of the encounter and at the same time reveals itself as the question of the very existence of the enquirer himself. He enquires about the being which is alien to his own being, about the boundaries of his own existence... The question 'Who?' is the religious question.

Dietrich Bonhoeffer
Christology

What is your answer to the question 'Who is Jesus?'

Pray

Jesus who stopped the wind and stilled the waves

grant you calm in the storm times;

Jesus Victor over death and destruction

bring safety on your voyage;

Jesus of the purest love, perfect companion

bring guarding ones around you;

Jesus of the miraculous catching of fish,

and the perfect lakeside meal

guide you finally ashore.

*From The First Voyage of the Coracle,
Community of Aidan and Hilda*

DAY 42

THUS FAR SHALL YOU COME

Bible

Then the Lord answered Job out of the whirlwind: “Who is this that darkens counsel by words without knowledge? Gird up your loins like a man, I will question you, and you shall declare to me.

“Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? On what were its bases sunk, or who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy? “Or who shut in the sea with doors when it burst out from the womb?— when I made the clouds its garment, and thick darkness its swaddling band, and prescribed bounds for it, and set bars and doors, and said, “Thus far shall you come, and no farther, and here shall your proud waves be stopped’?

Job 38: 1-11

Quotes

...Einstein said that “nature conceals her mystery by means of her essential grandeur, not by her cunning. “ It could be that God has not absconded but spread, as our vision and understanding of the universe have spread, to a fabric of spirit and sense so grand and subtle, so powerful in a new way, that we can only feel blindly of its hem. In making the thick darkness a swaddling band for the sea, God “set bars and doors” and said, “Hitherto shalt thou come, but no further.” But have we come even that far? Have we rowed out to the thick darkness, or are we all playing pinochle in the bottom of the boat?

Annie Dillard
Pilgrim at Tinker Creek



DEEP calls to **DEEP**



Read

Dover Beach

Matthew Arnold

[Matthew] Arnold felt acutely a sense that the modern world lacked depth, and the modern self, wholeness. We tend to live on the surface, and are therefore cut off from the greater currents of meaning which could transform our lives: “you must plunge yourself down to the depths of the sea of intuition; all other men are trying as far as in them lies to keep you at the barren surface.”

Charles Taylor
A Secular Age

I fear that we have failed to internalize the radical newness of faith for our bodies as well as our souls. We have failed to say, with conviction and to hell with the consequences, that faith in Christ is more than a veneer: it is everything. And this is a joy and a gift worth dying for - both to self, and to death itself. I don't mean that we have not had leaders and saints who have told us this, but that by and large we have not, in hearing this, yet become leaders or saints ourselves.

Connor Sweeny
Amoris Laetitia and the Church's Captivity
to Secular Mediocrity
[http://www.abc.net.au/religion/
articles/2016/05/09/4458647.htm](http://www.abc.net.au/religion/articles/2016/05/09/4458647.htm)

What is that wild impulse that still makes people launch into the deep?

There is something inside us that longs for God.

Alas for me! Through your own merciful dealings with me, O Lord my God, tell me what you are to me. Say to my soul, *I am your salvation*. Say it so that I can hear it. My heart is listening, Lord; open the ears of my heart and say to my soul, *I am your salvation*. Let me run towards this voice and seize hold of you. Do not hide your face from me: let me die so that I may see it, for not to see it would be death to me indeed.

Saint Augustine
The Confessions

No matter what it costs.

And so we continue to leave the known for the unknown.

It isn't a maximising of choice.

We leave many options behind on the shore.

It isn't a maximising of control.

We are taken into a realm far beyond our skill, knowledge and power.

It isn't safe.

There *will* be suffering.

It is gambling it all on trust in God.



Reflect

The former things are passing away and the gods are dying, just as the former thing must pass away and the gods must die so that the new things can begin to come to life beneath the dark wings, so that creation can go on happening. My question is this: Are there in us, in you and me now, the recklessness of the loving heart, that wild courage, that crazy gladness in the face of darkness and death, that shuddering faithfulness even until the end of the world, through which the new things can come to pass? Are there in us such questions as these, which are in fact themselves the first glimmerings of the new things that even now are beginning to come to pass?

Frederick Buechner
The Magnificent Defeat

Pray

Disturb us, Lord, when we are too well pleased with ourselves,
when our dreams have come true because we have dreamed too little,
when we arrive safely because we sailed too close to the shore.

Disturb us, Lord, when with the abundance of things we possess,
we have lost our thirst for the waters of life;
having fallen in love with life, we have ceased to dream of eternity;
and in our efforts to build a new earth, we have allowed our vision of the new heaven to dim.

Disturb us, Lord, to dare more boldly, to venture on wider seas,
where storms will show your mastery;
where losing sight of land, we shall find the stars.

We ask you to push back the horizon of our hopes,
and to push us into the future in strength, courage, hope, and love.

Attributed to Sir Francis Drake, 1577



DAY 43
REDEEMING LEVIATHAN

Bible

GOD QUESTIONS JOB

'Can you draw out Leviathan with a fish-hook,
or press down its tongue with a cord?
Can you put a rope in its nose,
or pierce its jaw with a hook?
Will it make many supplications to you?
Will it speak soft words to you?
Will it make a covenant with you
to be taken as your servant for ever?
Will you play with it as with a bird,
or will you put it on a leash for your girls?
Will traders bargain over it?
Will they divide it up among the merchants?
Can you fill its skin with harpoons,
or its head with fishing-spears?
Lay hands on it;
think of the battle; you will not do it again!
Any hope of capturing it will be disappointed;
were not even the gods overwhelmed at the
sight of it?
No one is so fierce as to dare to stir it up.
Who can stand before it?
Who can confront it and be safe?
—under the whole heaven, who?

'I will not keep silence concerning its limbs,
or its mighty strength, or its splendid frame.

Who can strip off its outer garment?
Who can penetrate its double coat of mail?
Who can open the doors of its face?
There is terror all around its teeth.
Its back is made of shields in rows,
shut up closely as with a seal.
One is so near to another
that no air can come between them.
They are joined one to another;
they clasp each other and cannot
be separated.

Its sneezes flash forth light,
and its eyes are like the eyelids of the dawn.
From its mouth go flaming torches;
sparks of fire leap out.



DEEP *calls to* **DEEP**



Out of its nostrils comes smoke,
as from a boiling pot and burning rushes.
Its breath kindles coals,
and a flame comes out of its mouth.
In its neck abides strength,
and terror dances before it.
The folds of its flesh cling together;
it is firmly cast and immovable.
Its heart is as hard as stone,
as hard as the lower millstone.
When it raises itself up the gods are afraid;
at the crashing they are beside themselves.
Though the sword reaches it, it does not avail,
nor does the spear, the dart, or the javelin.
It counts iron as straw,
and bronze as rotten wood.
The arrow cannot make it flee;
slingstones, for it, are turned to chaff.
Clubs are counted as chaff;
it laughs at the rattle of javelins.
Its underparts are like sharp potsherds;
it spreads itself like a threshing-sledge on
the mire.
It makes the deep boil like a pot;
it makes the sea like a pot of ointment.
It leaves a shining wake behind it;
one would think the deep to be white-haired.
On earth it has no equal,
a creature without fear.
It surveys everything that is lofty;
it is king over all that are proud.

JOB ANSWERS GOD

Then Job answered the Lord:
'I know that you can do all things,
and that no purpose of yours can be
thwarted.
"Who is this that hides counsel without
knowledge?"
Therefore I have uttered what I did not
understand,
things too wonderful for me, which I did not
know.
"Hear, and I will speak;
I will question you, and you declare to me."
I had heard of you by the hearing of the ear,
but now my eye sees you;
therefore I despise myself,
and repent in dust and ashes.'

Job 41 – 42:6

Quotes

Religions do not, in fact, simply supply answers to questions. Or at least they do not confine themselves to this until they become degenerate. Salvation is more than an answer to a question. To emerge alive from a disaster is not just the answer to the question, “Shall I escape?”

Thomas Merton
The New Man

There is a reassurance in standing before something bigger than yourself. Part of the painful process of losing religious belief is giving up the sensation of being small in the presence of something large. It is one of our first surenesses – the comparatively great size of our parents’ bodies holding our own when we are tiny. It happens with great art, music and literature. Awe can zig to awesome or zag to awful but it is a state we crave. Melville argued that ‘Though we know the sea to be everlasting terra incognita, (through familiarity) man has lost sense of the full awfulness of the sea which aboriginally belongs to it’. The insouciance of the sentiment seems affected, an attempt at old-salt swagger. I don’t think he believed his own words.

Michael Winkler
The Great Red Whale
The Australian Book Review June-July 2016

I have been to hell and back

Louise Bourgeois

Revelation sets an abyss between the truth which it declares and the truths which can be discovered by philosophical speculation.

Vladimir Lossky
The Mystical Theology of the Eastern Church



Read

Questions drive us forward in the search for truth.

Which is the search for God.

But God's salvation is more than the answer to our questions.

We turn to God in distress and God is our help.

But God's salvation is more than the solution to our problems.

Job finally comes to the end of his questions.

When God turns up God doesn't answer any of them.

God doesn't submit to Job's judgment at all.

But God's words make God's power and deep attention to every detail of creation blazingly apparent.

Job's questions don't seem to matter to him anymore.

For he is now in the presence of the living God.

Reflect

What is your reaction to God's description of Leviathan?

Is Leviathan good? Or evil?

What does it look like from Job's perspective?

What does it look like from God's?

What is God saying here?

OR

Have you ever felt awe at standing before something vast?

Remember that feeling today (perhaps draw it or write it or sing it).



DAY 44

REWILDING THE RAINBOW

Bible

Then God said to Noah and to his sons with him, “As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark, I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.” God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh.”

Genesis 9: 8-15

You set the earth on its foundations,
so that it shall never be shaken.
You cover it with the deep as with a garment;
the waters stood above the mountains.
At your rebuke they flee;
at the sound of your thunder they take
to flight.
They rose up to the mountains, ran down
to the valleys
to the place that you appointed for them.
You set a boundary that they may not pass,
so that they might not again cover the earth.

Psalm 104: 5-9



DEEP *calls to* **DEEP**



Quotes

Our Closeness

Friend, our closeness is this.
Anywhere you put your foot
Feel me in the firmness under you.
How is it with this love,
I see your world and not you?

Rumi

Translated by Coleman Barks

There is at the back of all our lives an abyss of light, more blinding and unfathomable than any abyss of darkness; and it is the abyss of actuality, of existence, of the fact that things truly are, and that we ourselves are incredibly and sometimes almost incredulously real. It is the fundamental fact of being, as against not being; it is unthinkable, yet we cannot unthink it, though we may sometimes be unthinking about it; unthinking and especially unthanking. For he who has realized this reality knows that it does outweigh, literally to infinity, all lesser regrets or arguments for negation, and that under all our grumblings there is a subconscious substance of gratitude... This is something much more mystical and absolute than any modern thing that is called optimism; for it is only rarely that we realize, like a vision of the heavens filled with a chorus of giants, the primeval duty of Praise.

G. K. Chesterton
Chaucer

Primary Wonder

Days pass when I forget the mystery.
Problems insoluble and problems offering
their own ignored solutions
jostle for my attention, they crowd its
antechamber
along with a host of diversions,
my courtiers, wearing
their colored clothes; caps and bells.
And then
once more the quiet mystery
is present to me, the throng's clamor
recedes: the mystery
that there is anything, anything at all,
let alone cosmos, joy, memory, everything,
rather than void: and that, O Lord,
Creator, Hallowed One, You still,
hour by hour sustain it.

Denise Levertov

Just Now

W. S. Merwin



Read

After the flood there is the rainbow.

We can make it a sticky-sweet version of the American Dream.

If you wish upon a rainbow your dream will come true and at the end is a pot of gold to boot.

That is, it is the means to whatever end you choose.

In Genesis the rainbow means the direct opposite.

It says that only God stands between existence and non-existence.

The fact that we are at all, that there is a creation at all, is pure gift.

This is the great miracle. That Being *is*.
It might have *not* been.

Frederick Buechner
The Magnificent Defeat

We live with bloated baselines.

We take for granted what is.

And the bits we don't have seem like evidence that God doesn't exist.

For if God existed we would have everything all the time.

We view order as normal and chaos as anomalous.

Genesis says that chaos is the baseline and order is a gracious gift of God.

It is hard to see the wonder of the gift while we assume it is an entitlement.



Reflect

PRAY

THE GLORY IN THE GREY

Almighty God, Creator:
In these last days storm has assailed us.
Greyness has enveloped and mist surrounded
our going out and our coming in.
Now again Thy glory clarifies,
Thy light lifts up our hearts to Thee,
and night falls in peace.
But through mist and storm and sunshine,
the crops have ripened here
and vines of Spain have grown.
Thy constant care in all and everywhere
is manifest.

Almighty God, Redeemer:
Even as with our bodies, so also with our souls.
Redeemer, Christ:
Sunshine and storm, mist and greyness
eddy round our inner lives.
But as we trace the pattern, looking back,
we know that both darkness and light
have been of Thine ordaining
for our own soul's health.
Thy constant care in all, and everywhere,
is manifest.

Almighty God, Sustainer:
Sun behind all suns,
Soul behind all souls,
everlasting reconciler of our whole beings:
Show to us in everything we touch and in
everyone we meet

the continued assurance of Thy presence
round us:
lest ever we should think Thee absent.
In all created things Thou art there.
In every friend we have
the sunshine of Thy presence is shown forth.
In every enemy that seems to cross our path,
Thou art there within the cloud
to challenge us to love.
Show to us the glory in the grey.
Awake for us Thy presence in the very storm
till all our joys are seen as Thee
and all our trivial tasks emerge as priestly
sacraments
in the universal temple of Thy love.

Of ourselves we cannot see this. Sure physician
give us sight.
Of ourselves we cannot act. Patient lover give
us love:
till every shower of rain speaks of Thy
forgiveness:
till every storm assures us that we company
with Thee:
and every move of light and shadow speaks of
grave and resurrection:
to assure us that we cannot die:
Thou creating, redeeming and sustaining God.

George MacLeod
50 Great Prayers from the Iona Community



DAY 45

A SEA OF GLASS

Bible

Praise the Lord from the earth,
you sea monsters and all deeps,
fire and hail, snow and frost,
stormy wind fulfilling his command!

Psalm 148: 7-8

After this I looked, and there in heaven a door stood open! And the first voice, which I had heard speaking to me like a trumpet, said, 'Come up here, and I will show you what must take place after this.' At once I was in the spirit, and there in heaven stood a throne, with one seated on the throne! And the one seated there looks like jasper and cornelian, and around the throne is a rainbow that looks like an emerald. Around the throne are twenty-four thrones, and seated on the thrones are twenty-four elders, dressed in white robes, with golden crowns on their heads. Coming from the throne are flashes of lightning, and rumblings and peals of thunder, and in front of the throne burn seven flaming torches, which are the seven spirits of God; and in front of the throne there is something like a sea of glass, like crystal.

Around the throne, and on each side of the

throne, are four living creatures, full of eyes in front and behind: the first living creature like a lion, the second living creature like an ox, the third living creature with a face like a human face, and the fourth living creature like a flying eagle. And the four living creatures, each of them with six wings, are full of eyes all around and inside. Day and night without ceasing they sing,

'Holy, holy, holy,
the Lord God the Almighty,
who was and is and is to come.'

And whenever the living creatures give glory and honour and thanks to the one who is seated on the throne, who lives for ever and ever, the twenty-four elders fall before the one who is seated on the throne and worship the one who lives for ever and ever; they cast their crowns before the throne, singing,
'You are worthy, our Lord and God,
to receive glory and honour and power,
for you created all things,
and by your will they existed and were created.'

Revelation 4



Quotes

I am weary and forlorn,
lead me to the land of angels.
I think it is time I went for a space,
to the court of Christ,
to the peace of heaven.

Carmina Gadelica
Cited by Ray Simpson
Celtic Daily Light: A Spiritual Journey
Through the Year

Christian worship should tell a story that makes us want to set sail for the immense sea that is the Triune God, birthing in us a longing for “a better country - a heavenly one” that is kingdom come.

James K. A. Smith
You Are What You Love: The Spiritual
Power of Habit

Hell is a state of mind – ye never said a truer word. And every state of mind, left to itself, every shutting up of the creature within the dungeon of its own mind – is, in the end Hell. But Heaven is not a state of mind. Heaven is reality itself. All that is fully real is Heavenly. For all that can be shaken will be shaken and only the unshakable remains.

C. S. Lewis
The Great Divorce

Up Above My Head

Vika and Linda Bull



Read

John followed the word of God and was taken from his community and sent into exile on the island of Patmos.

Imprisoned by the ocean.

As he prays a door is opened above and he looks into the vastness of the heavenly realm.

He sees that worship continues into eternity.

Beside a glassy calm sea.

Not like at the start where the waters are chaotic.

Not like throughout Scripture where the waters are threatening.

Later, he is shown that death and mourning and pain are gone.

That is, the sea is no more.

Worship persists. (Revelation 21)

Worship is a way of choosing to live in this heavenly space, the really real, right now.

Reflect

How Can I Keep from Singing

Enya

Sister Kathleen says her way through suffering is to accept it, let go and praise God.

Today 'sing a new song to the Lord' (cf Isaiah 42:10)

You could make up your own.

Include whatever you can honestly say is positive about God, life and the world.

Or use the songs in today's Scripture Reading, or Psalm 104.



DAY 46

POISED OVER THE NOTHINGNESS

Bible

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.'

When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? For whom are you looking?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher).

Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, "I am ascending to my Father and your Father, to my God and your God."' Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her.

John 20: 11-18

So when they had come together, they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?' He replied, 'It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.' When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them. They said, 'Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.'

Acts 1: 6-11



DEEP *calls to* **DEEP**



Quotes

The cult of the Holy Sepulchre
is Christian only in so far
as it is the cult
of the place
where Christ is no longer found.
But such a cult
can be valid
only on one condition:
that we are willing to move on,
to follow him
to where we are not yet,
to seek him
where he goes before us –
“to Galilee”.

Thomas Merton
He is Risen

To take on the baptismal identity is to take
on something of that being poised over the
nothingness out of which God calls us.

Rowan Williams
Sacramental Living
St Peter's Public Lectures, Trinity College

To every age Christ dies anew and is
resurrected within the imagination of man...

One truth, then, is that Christ is always
being remade in the image of man, which is
to say, his reality is always being deformed to
fit human needs, or what humans perceive
to be their needs. A deeper truth, though,
one that scripture suggests when it speaks
of the eternal Word being made specific
flesh, is that there is no permutation of
humanity in which Christ is not present. If
every Bible is lost, if every church crumbles
to dust, if the last believer in the last prayer
opens her eyes and lets it all finally go—
Christ will appear on this earth as calmly
and casually as he appeared to the disciples
walking to Emmaus after his death, who did
not recognize this man to whom they had
pledged their very lives; this man whom
they had seen beaten, crucified, abandoned
by God; this man who, after walking the
dusty road with them, after sharing an
ordinary meal and discussing the scriptures,
had to vanish to make them see.

Christian Wiman
My Bright Abyss



Read

When the old has been broken open, and we can't yet see the new, all there is, is a space.

Entering more deeply into the kingdom of God can feel like repeatedly falling down a rabbit hole.

It takes courage and a wild sort of love to continue to take this sort of path.

The sort of love Mary had for Jesus.

She seeks him out even though he is dead and nothing is as she thought it was.

She finds an absence where his body should be.

It is the space where something new, beyond her imagining, is about to happen.

Later Jesus, again crossing boundaries, rises into the waters above the earth.

Leaving a space where he was and where something new is yet to occur.

And so we leave the disciples in the tension of the in-between.

Waiting on the creative action of the spirit of God.



Reflect

He is the hidden abyss; but He is also the hidden home at the beginning and end of all our journeyings

Karl Barth

The Epistle to the Romans

Pray

Rhymes From a Lindisfarne Monk

Beautiful words fill my mind, as I compose this song for the king. Like the pen of a good writer my tongue is ready with a poem. Psalm 45: 1

He is my king, in my heart he's hid
He is my joy all joys amid
I am a drop in his ocean lost
His coracle I, on his wide sea tossed
A leaf in his storm.

The book of his praise in my wallet slung
The cloak of his friendship round me flung
Hither and thither about I'm blown
My way an eddy, my rest a stone
And he my fire.

My meat his work and my drink his will
He is my song, my strength, my skill
And all folk my lovers in good and ill
Through him my desire

In the track of the wind I trace his feet
And none of his coming was e'er so fleet
So sweet

Often my heart is a heavy stone
Mocked, trodden under and spat upon
My way a mirk, and I alone, alone

Then in my heart flames a climbing star
As his pilgrim feet come flashing far
To bring me where the blessed are
He is the cleft in the dark sky riven
Whereby I may leap to the bending heaven
Through the storm

Marjorie Milne of Glastonbury
Cited by Ray Simpson
Celtic Daily Light: A Spiritual Journey
Through the Year



ABOUT

Deep calls to Deep has been designed to take you on a 46-day journey starting on Monday of Holy Week (the Monday before Easter) and concluding on Ascension Day.

It was written by Celia Kemp.

Celia is a writer and theologian with a passion for Christian community. She wrote this when she was the Anglican Board of Mission's Reconciliation Coordinator.

ABM is the national mission agency of the Anglican Church of Australia working with overseas and Aboriginal and Torres Strait Islander people and communities.

We have a holistic view of God's mission. We work with Anglican Church partners and others to see lives empowered and transformed spiritually, materially and socially.

We help the Anglican Church and the wider community realise and respond to the invitation for all to be a part of God's hope for the world.

ABM believes in a world where all people enjoy God's promise of love, hope and justice. We work to see this belief become a reality.

For more information about ABM visit:
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Acknowledgements

Dedicated with love to my family

*who taught me to love God, books, theology, ideas,
& the sea*

(and much, much more)

and

Sister Kathleen

A light in darkness

The introduction screens quote Psalm 42:7 (NIV).

All cartoons are used courtesy of Michael Leunig.

The theme song is 'Trust Me' written by John Coleman and Noel Davis from the CD 'Shade Tree Place – Songs from the Poetry of Noel Davis' by John Coleman.

It is free with the app, but otherwise you can listen to it at:

<https://johncoleman.bandcamp.com/track/trust-me>



DEEP *calls to* **DEEP**



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The photographs for Days 5 & 30 depict the Rest-Resurrection Window, one of three St Monica Cathedral Peace Windows, designed and made by Gerry Cummins and Jill Stehn at the St Monica's Cathedral in Cairns.

The photograph for Day 21 (QUOTES) is detail from the beautiful stained glass windows created for the All Saints Bermagui Anglican Church by Phyllida Cameron.

The photographs for Day 12 and Day 45 (REFLECT) are of the roof of that church.

The pictures from ancient maps are sourced as follows:

Day 1 detail from Olaus Magnus's 1539 *Carta Marina*, the 1572 edition printed in Rome by Antoine Lafréry, National Library of Sweden.

Day3 (REFLECT) detail from MapCarte 35/365: Islandia by Abraham Ortelius ca. 1603

Day 21 The Hunt-Lenox Globe, as transcribed by B.F. da Costa

Day 43 detail from Olaus Magnus's 1539 *Carta Marina*, the British Library

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ABM particularly thanks Andy Corkill for his invaluable combination of good humour and technical expertise, John Coleman for donating his song and Yasmin Steel, Jake & Elyse Tierney and Brad Chapman for their photographs.

Grateful thanks to Alice Kemp, Tammy Brinsmead, Tse Chee Nevill, Brad Chapman, Sally Kemp, Pamela Webb, Tam and Paul Johanson, David Woods and Jazz Dow for their wise editing.

Thank you to all the writers quoted throughout this resource.

Thanks also to the RAE Team at ABM, the Wednesday morning ABM pray-ers, ABM Staff and Board, everyone connected to Campfire in the Heart, the Kents, the Camerons, the Johansons, Jen, the Pitchi Richi study group, the St John of God meditation group from Perth, Rob Roberts, Carol, Ryan, Mel, Mikaila, Barb, Jinha, Roy and Jody for rich theological discussions and much inspiration.

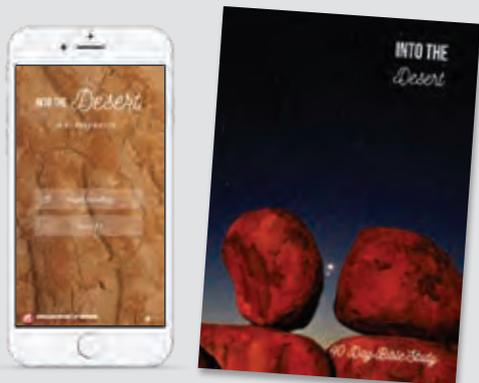
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