

Folio Three

Folio Three

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Eucharistic Giving ¹

*Abba, through the Eucharistic giving of myself
In Jesus Risen,
I thank You for the fact that I now possess nothing
– Not even myself.
I come to You,
As one who has been gifted, totally by You
... Even before any surrender of mine.*

*I owe You
All my past, my present, and my future.
The deeper my faith becomes
... The more truly I become aware of my utter poverty
... The more I am struck by Your eternal goodness to me!*

*Abba, bring gratitude to my heart,
So that I may have an abiding consciousness
Of who You are!
And of how great You are!*

¹ Written at the National Tertianship, Marsfield, Sydney, early 1980

A Humble Awareness of My Weakness ²

*Abba, I feel sorrow, yet much more, I feel wonder
At being constantly brought to newness,
In Christ Jesus,
My compassionate brother.*

*Abba, I feel a deep sense of joy and of gratitude
That I have been guaranteed the victory,
Through Christ Jesus,
Over my deep-seated sinfulness.*

*Abba, I feel a growing mistrust of my self-fulness,
But an increasingly firm trust
In You.*

*Abba, I feel a humble awareness of my weakness
But a wonderful, pervasive sense
Of Your fatherly Presence with me,
And a warming sense of our personal friendship.*

*And finally, Abba, I feel a deep sense of comfort
That I am gradually being transformed,
From one who relied on my own efforts to love,
To the wondrous freedom of being adopted
Into Your own Divine Family,
In Christ Jesus,
The most lovable of sons.*

² Written at the National Tertiaship, Marsfield, Sydney, early 1980

The Love that Heals³

*ABBA, I have not been faithful to You:
Save me now in Your tender love.
Remember, it was me You 'caught sight of',
It was me You 'ran out to meet.'
... 'Throwing Your arms around me.'
... Before 'kissing me tenderly.'*⁴
*I feel so humbled by Your fatherly love,
But even more, I feel REALLY AT HOME
Within Your welcoming arms.*

*JESUS, I stand before You, as You agonize on the cross,
With Mary and John comforting me between them;
Draw us, Your brothers and sisters, ever more deeply
Into the Mystery of becoming one in You.
Your love is that of a brother:
A love that is loyal, tender, slow to accuse, quick to forgive.
Draw us, with You, into Your Abba's healing arms.*

*SPIRIT of this love that heals, draw from my heart's depths
A body-prayer of praise, a spirit-song of joy
... With all who are being made WHOLE.
Spirit, make me LIVE again –
With the renewing Life of my co-healed!
With this communion of the revived!
With this fellowship of the re-vitalized!*

³ Written at the National Tertiaship, Marsfield, Sydney, early 1980

⁴ Lk 15: 20-21

Breathing Your Spirit of Love⁵

*O Abba, look on Your Beloved
... On us, Your children:*

Through Your Love of Him

We BREATHE IN⁶

Your Spirit of Love

Through His Love of You

We BREATHE FORTH

Your Spirit of Love

REPEAT *a second time*

REPEAT *a third time*

O Abba!

⁵ Written at the National Tertianship, Marsfield, Sydney, early 1980

⁶ Equates to a long pause

Nothing Is Impossible⁷

Nothing is impossible with God ...

For us – with God!

We ought trust in our humanity

– Forever open

To God, in Christ –

To draw all peoples,

All creation,

TOGETHER

IN

OURSELVES

To wholeness in Christ!

⁷ Written at the National Tertianship, Marsfield, Sydney, early 1980

The Deepest Expression of Being Human ⁸

*Not only are we ONE OF A KIND
Our relationships ask us TO BE KIND to each other.
This KINDNESS is enjoined upon us by our very nature;
That is, love is NATURAL to our humanity
... To be human, is to love.*

*So, Jesus, who loves superlatively,
Personifies the deepest expression of being kind,
Of being one of our kind:
Jesus personifies the essence of being human!*

⁸ Written at the National Tertianship, Marsfield, Sydney, early 1980

Like a Deer⁹

*O Spirit, it seems to me ...
You have to batter events around my head!
To tip my life upside down
... Before I respond!*

*I'm like a deer, in the drylands
– Either LOST by my own folly,
Or FAMISHED by the seasons –
Who still does not give up
But longs ... yearns ...
Yearns for the running streams¹⁰
Of Your refreshing,
Vitalizing
Love ...*

⁹ Written at the National Tertianship, Marsfield, Sydney, early 1980

¹⁰ Ps 42: 1

The Wisdom of the Widow's Offering ¹¹

*The poor widow's generous offering
Teaches us not to apportion our love,
Nor to rationalize how much we can give.
As Jesus' imitators –
We are to offer all we have to each!
More specifically, we are
Neither to under-play our resources or talents,
Nor to forget we are but stewards of them,
But, simply, and humbly,
To put them at others' disposal
... For the earth is the common heritage
Of the gentle of heart. ¹²*

¹¹ Written at the National Tertiarity, Marsfield, Sydney, early 1980

¹² Mt 5:4

Whiteanting Our Worth As Persons ¹³

*Those who focus their lives
On the acquisition of wealth
Or of sexual pleasure, social status or power
Quickly become habituated to them
– Through the adrenaline they generate –
... With many becoming dependent
And some, addicted.*

*They begin the sad descent
Into defining their worth AS PERSONS
... In terms of possessions, stimuli, others' adulation,
Or, of the measure of their own control.
In the long term, they become alienated from their true selves
– Content with a whiteanted version of reality,
A diminished identity,
And a hollowed-out future.*

*Indeed, possessions, indulgence in pleasure, flattery
And the insidious cancer of self-empowerment
All inexorably, TAKE POSSESSION
Of those who trust in them!
They become captive of part of themselves!*

¹³ Written at the National Tertianship, Marsfield, Sydney, early 1980

Maturing in the Spirit ¹⁴

*The Presence of the Spirit enables us to mature
Humanly, wholistically
– By gifting us, successively,
With each of His Seven Gifts.
Through the Spirit's empowering presence
– Gift by Gift –
Both our spiritual and natural maturities
Unfold.
Stage by stage,
The Spirit's fostering of the growth and development
Of our emotions,
Provides the ordinary, natural basis
For our spiritual growth to blossom.
Grace truly builds on nature:
The deepening of our relationship with Abba, IN Jesus,
Forms 'a seamless garment' ¹⁵
With our evolving, natural maturity
... Because both flow forth from the same Spirit.*

*The Spirit's FIRST GIFT is a primal fear of God;
It is not a craven or servile fear.
Rather, our awareness of God's Presence
AWAKENS US
To awe of God's Mystery and Glory,
And, by comparison, to our startling human insignificance.
Little by little, we also are made aware –
Of the marvellous OPENING of our humanity to God;
Of our sheer need of God ... to become ourselves IN God;
Of our stark need of God's liberating goodness
Against the smothering, de-humanizing effects of evil.*

¹⁴ Written at Xavier College, Indooroopilly, 1980. I outlined this poem during the National Tertianship but only afterwards wrote it during my three month stay at Xavier College. Psychologically it succeeds Poem 76

¹⁵ Jn 19:24

*At the natural level, 'our parents' stand in 'God's' place
... For each of the previous aspects.
The Spirit's role, at this level
Is hidden, less explicit, central, and necessary.*

The Spirit's SECOND GIFT complements the first:

*Our reverence and devotedness to God,
Enabled by the emerging GIFT of PIETY,
Reveals itself*

*As a worshipful attentiveness to,
And as a deep desire to adore,
Our Abba, God, in His manifold Presence
... In God's Word, In God's Church,
And in God's Indwelling*

*– Of any group, gathered in Christ's name,
Or of any person living like Christ –
And, evocatively, in the tracteries
Of God's Presence in Creation.*

*At the natural level, this GIFT is sensed
In the widening of our prime relationship
... To our parents ...*

*– To friends, to various intersecting communities,
And, gradually, to society at all levels.*

*The Spirit's THIRD CONTRIBUTION to our developing maturities,
Is His emerging gift of KNOWLEDGE.*

*Spiritually, we are drawn into a deepening awareness,
And into a living knowledge of God, and of the things of God.*

The Spirit PERSONALIZES both, so they become, specifically, OURS :

We internalize a layered awareness of our Church inheritance.

*Unsurprisingly, mutual human love is the WAY the Spirit
Loves to communicate this evolving gift*

– A love that reveals itself as an awareness

Which enlightens our intellects.

At the natural level,

*The Spirit works through all educative agencies -
From familial figures, through all levels of formal education,
To the plethora of cultural, media, and societal influences
– To raise and dignify our human consciousness.*

*In the Spirit's FOURTH GIFTING or bridging gift,
 We are graced, specifically, with COURAGE,
 To accomplish the transition from younger adult spirituality,
 To one in which WISDOM is more obvious -
 And more explicitly guiding our relating and life choices.
 Here, we are fortified by the Spirit
 To LIVE OUT the earlier gifts ...
 Our growing acknowledgment of God's Presence,
 And the receptive phase of our knowledge of God.
 We are Spirit-affirmed
 To become proactive witnesses TO and WITH others, of both:
 We are graced to INTEGRATE
 The varying faces of God's Presence,
 And our disparate knowledge of God,
 Both within ourselves,
 And with others' practices and life views.
 This transitioning gift challenges us to profess
 What we love, believe and are in our relationships,
 More openly, and even publicly.
 Perhaps by doing so,
 We hearten others to be Good News heralds themselves.
 At the natural level, the clear NEED for the Spirit's affirming
 In a younger adult's life
 ... To stay true to, and to promote, his or her CORE VALUES ...
 Is all too obvious,
 In the midst of modernity's relentless undermining
 Of personal values.*

*If one continues to grow as a person,
 Despite the world's white-anting of Christian values
 – Being 'in the world, but not of it' – ¹⁶
 The Spirit's ever-evolving companionship
 Vitalizes us with a further gift
 ... The assuredly mature adult GIFT of COUNSEL.
 Through this quiet FIFTH GIFT,
 The Spirit purposely challenges us, invites us
 To develop a new sensitivity
 To the revelatory character and striking frequency
 Of God's GUIDING us, in an hourly or even more frequent way.*

¹⁶ Compare Jn 17:11 with both Jn 17:6 and Jn 17:16

*Because of our deepening CHOSEN DEPENDENCE
On God's Fathering Presence,
This gift graces us with a wonderful sensitivity
To the constant flow of the Spirit's sensitizing us
To Divine Intimacy's persuasive seductions.
This gift of discernment allows us to respond
To Divine Beauty's attractive allure.
As a call to ministry, this gift enables us
To GUIDE others in letting their own lives be opened
... To the mysterious interplay of God's Presence
With our human freedom.*

*On the natural level, the fully maturing adult
Is led by the Spirit
Firstly, to develop the openness
To accept advice in their lives;
And only then, to advise and guide others
... Through valuing the worth of dialogue and consensus ...
In the privileged role of assisting others in their life-choices.*

*Out of a sustained GIFT of COUNSEL, active in one's life
– The first OVERT flowering of WISDOM
In the life of a Spirit-led Christian –
There emerges the companion GIFT of UNDERSTANDING.
Here, God's Spirit of Intimacy,
Honours one's closeness and fidelity,
With gifts –
Of INSIGHT, God's own REVELATIONS, even glimpses of the Divine!
Some insights surface, from our being counselled, and counselling others.
Many more arise from Scripture, and from the inheritance of the Church.
St Anselm's affirmation 'We long to UNDERSTAND
What our hearts believe and love',¹⁷
Coupled with St Augustine's
'UNDERSTANDING is the reward, given by faith',
Help us to conclude that a life of imitating Christ, becomes one
Of 'faith seeking UNDERSTANDING.'¹⁸*

¹⁷ St Anselm

¹⁸ St Anselm

*Indeed, our faith's yearning is not disappointed :
A sense of spiritual fulfilment is what this SIXTH GIFT offers.
Through its gift of centering and contemplative prayer,
— Of sharing in what underlies our believing,
And of what flows forth from our loving —
The Spirit fills our hearts with peace,
And prepares us for the intimacy
Of the fuller GIFT of WISDOM.*

*At the natural level, the mature adult reaps the rewards
Of a life lived wisely,
And is gifted by the Spirit with an integrative understanding
Of his own life, and of its inter-relationship with others'.*

*The Spirit's crowning gift, WISDOM,
Clearly arises out of the previous gifts
— Drawing together, the best fruits, the most Christ-like qualities, of all.
Once again, through the profound awareness of the previous gift,
We are given the grace of this new GIFT of WISDOM
To LIVE IT OUT
In a Godlike, INTEGRATED way:
... We experience the inter-relationship of all life,
... We experience humanity's many faces of love, in universal terms,
... We assess what we choose and do, in the context of Eternal values.*

*Now, we sense ...
Abba's wondrous, overflowing love, animating our whole reality —
All our decision-making!
All of our thinking, our feelings, and our imagery!
In the Paschal Light of Wisdom,
All life flows forth
Out of Abba's and Jesus' mutual love,
And returns, to find in it, its resting place and home
Within the Eternal Circle of Love.*

*At the natural level,
Numerous books from antiquity onwards
— Pre-eminently, the Scripture's wisdom literature —
Have been lovingly written
To preserve humanity's wisdom heritage.*

*These writings particularly focus on
The ongoing, multiplying effects of a person's wise life-choices.
They marvel how such wise people
Exemplify and enhance humanity itself
– Offering the best of what humanity is capable,
And the highest to which it can aspire.*

A Sinner's Key Defence ¹⁹

*A sinner's key defence against sin is FELLOWSHIP
– Be that within the family, or a chosen community,
Or in the company of close friends.
Such fellowship effectively acts as a power holding sin at bay.
Moreover, because 'none of us lives to himself', ²⁰
The drifting of a sinner from fellowship,
Will expose him to the destructive individualism
Of a world where celebration of self-absorbed role-players
– With their deceitful devaluing of long-term relationships –
Spawns the same fickle fantasies of fame
Which seduced him!
A truly effective defence against sin is secured
Only by the love of others, and by opening one's heart to others
... And because 'anyone who loves, lives in God', ²¹
Therefore, one's life is anchored in an ETERNAL Fellowship
– The best protection in time of trial.*

¹⁹ Written at the National Tertianship, Marsfield, Sydney, early 1980

²⁰ Rom 14:7

²¹ I Jn 4:16

Faith is Essentially Communal²²

*Faith is, essentially, COMMUNAL
... A unique way of being-with-others,
Co-sharing in our uniquely human openness to God.
Through this faith, we become all One Person, in Christ Jesus
... No longer Jew, gentile, slave etc²³
Indeed, Paul never speaks of new 'MEN' in Christ,
But only of the singular 'perfect Man',²⁴
In whom 'Christ is all, and in all'.²⁵*

*Yet these members of Christ's Body or Christ's Person,
Do not possess the gift of the Body or Person
AS THEIR OWN,
But live this life of Christ, of faith,
In each other:
'We are one Body of Christ
And MEMBERS OF ONE ANOTHER'.²⁶*

*In other words, we belong to each other:
We are each –for others – their WAY to Christ,
We are together – for each one – the TRUTH of Christ,
We are together – for each one – the LIFE of Christ,
Together we constitute the faith of the Church
– Communally – for each other.*

²² Written at the National Tertianship, Marsfield, Sydney, early 1980

²³ Col 3:11

²⁴ Eph 4: 13

²⁵ Col 3:11

²⁶ Rom 12:5

When Suffering Becomes Fellowship²⁷

*For us, 'to proclaim the DEATH of the Lord', in our body,*²⁸
Is to encompass the suffering of others
As OUR OWN
... To transform THEIR suffering
By being with them, in it
– Like Christ –
So that suffering becomes fellowship
– And all are transformed TOGETHER
... Becoming Eucharistic brothers and sisters.

²⁷ Written at the National Tertianship, Marsfield, Sydney, early 1980

²⁸ I Cor 11:26

The Roots of Sin ²⁹

*Sin is, ultimately, neither strictly personal,
Nor ever, solely, the responsibility of others.
Rather, the roots of sin are enmeshed in the complex interplay ...
Between the individual, one's family, one's acquaintances, and the community
... And even the miasma of global sin.
Every time a person sins,
He adds to the entanglement and weightage of sin.
Each one's sin further restricts and enmeshes others
In the humanity-wide web of sin.
Personal sin incrementally deepens the malaise
Of loneliness, low self-esteem, apathy and the exploitative urge.
And while our sin entrenches societal resentments and divisiveness,
Contrarivise, our own quest to live a God-centred life,
Is handicapped and confined
By societal sin, suffering and sickness.*

*Life would be depressive, if this was our unchanging lot.
But Jesus' disempowering of sin is total:
His Paschal empowering is present in every facet of our life!
The victory of His vitalizing love, absolutely CERTAIN!
In the meantime if we surrender OUR struggle to Jesus,
– Identifying with Jesus' utter trust in Abba –
Our contending with sin will, in Jesus,
Become a communal, a Church, response
– Assured of a peace-filled outcome.*

²⁹ Written at the National Tertiariats, Marsfield, Sydney, early 1980

An Extended Daily Tryst³⁰

*One of the best times for us to pray,
Is when we are asleep.
What a blessing eight hours of free-spirited prayer can be!
If, in a prayer of surrender, shortly before sleep,
We invite the Spirit of Love to free and open access
To the totality of our non-conscious world ...
Then this Spirit's INTEGRATIVE PRESENCE
Will enter our sub-conscious and our unconscious,
Our whole universe of imagery,
... Floating freely through our lazing intellect ...
— Offering wondrous generic possibilities
For our later, conscious will to choose!
What wonderful intimacy! What an extended daily tryst!*

*How the Spirit DELIGHTS in sanctifying the many hours
Of our spirit's unanchored POTENTIAL, within our dream-world!
If, while awake, the Spirit already moves our body
To incarnate prayer, through stillness or service,
Or with music, or with artistry, or in sport, or in love-making ...
How then, while asleep, how much more freely, uninhibitedly,
Can the Spirit integrate our whole NON-CONSCIOUS PRAYING
... Glorifying Abba, without reserve
... Thanking Abba for our own Dream Brother, Jesus
... Seeking to forgive, and be forgiven, without words
... Communing with those, in Christ
— Whose dreams, the Spirit weds to ours
... And opening up our hearts, in fondest yearning,
To our loving Abba
... 'Who gives to His beloved as they sleep'?³¹*

*If our sleeping hours are so full of the Spirit's activity,
Maybe He will gift us to pray, with the bride of the Song of Songs,
'I sleep, but my heart watches.'³²*

³⁰ Written at the National Tertianship, Marsfield, Sydney, early 1980

³¹ Ps 127: 2

³² Song 5:2

Feeling His Presence³³

*We ought positively desire and welcome
The consoling, felt love of God.
The fervour and emotional experience
Of sensing God's Presence
Ought to be ardently welcomed
But, emphatically, not self-generated.
Consolation subsides when we disown our feelings
... Perhaps we fear others' reactions?*

*Is it not most likely
That, in Abba's tender, freeing gift of Himself
An integral desire is that we FEEL His Presence
In a truly, wholly human way?
To be OVERCOME in God's Presence,
Is a specifically emotional grace:
Not to be moved, not to be overwhelmed
Is to disown our humanity
And the Father of Love
Who created it
With its OPENNESS TO MYSTERY.*

*Abba is divinely, eternally skilled in drawing us to Himself:
Unless we sinfully withdraw from Abba's consoling Presence,
Or, in Jesus' words, 'disown me in the presence of men.'³⁴
Our faithful Father does not allow us to long remain
In 'dryness' or in the 'darkness' of emotional exile
— For He knows that, fickle and wayward as we are,
We direct our emotions to something or someone else
As an adrenaline substitute!*

³³ Written at the National Tertianship, Marsfield, Sydney, early 1980

³⁴ Matt 10:33

*O! How emotional is the jealous lover who is our God,
Who, in His invitation, urges us -
‘Come to me!’³⁵
‘Come, follow me!’³⁶
... ‘So that my own joy may be in you
And your joy may be complete!’³⁷
It is He whom we are to IMITATE.*

³⁵ Mt 11:28

³⁶ Mt 4: 19

³⁷ Jn 15:11

Quickened by His Spirit³⁸

*Sent by Abba to Gospel others,
We need to testify
‘To what we have seen,
And to what we have heard’³⁹
... How we have gazed on the Face
Of the risen, crucified Jesus,
And drunk in His words of love.
Quickened by His Spirit,
We have this deep urge
To reflect to others His life of sacrificial love,
To repeat His gentle words of compassion,
To echo His call for unity of hearts,
But, most profoundly of all,
To join Jesus, in His utter trust in Abba.*

³⁸ Written at the National Tertianship, Marsfield, Sydney, early 1980

³⁹ I Jn 1: 3

Fasting As Prayer⁴⁰

Fasting is an intense, NON-VERBAL FORM of prayer:

In effect, we pray ...

'Abba, I do not need these things;

You ALONE, Loving Father, are all I need.'

Our whole body is thus continually

Praying this prayer as we fast.

Fasting gives our spirits

A sensitivity, a readiness, a receptivity

... To the Spirit's gentle stirrings within us.

As grace follows grace,

Our body becomes finely attuned

To the Spirit's promptings:

Fasting helps us stay undistracted ...

Unimpeded by non-spiritual preoccupations and consolations.

Positively, it allows our spirits

To become focussed and single-hearted.

Ultimately, as DISCIPLES

Of the Crucified One,

We are schooled in Jesus' personal DISCIPLINE

... 'Doing good to those who hate,

Blessing those who curse,

*Praying for those who mistreat.'*⁴¹

Any follower who fasts like Christ,

Generates joy

– Easter joy

... As we wait for the Lord,

To rise within our hearts!

⁴⁰ Written at the National Tertianship, Marsfield, Sydney, early 1980

⁴¹ Lk 6: 27-28

A Celibate's Welcome and Giving⁴²

*The gentle, giving, touch of a celibate
Ought generate a sense of kindness, warmth and togetherness
... Without triggering any desire or passion,
Or any sense of 'taking'.*

*A celibate rejoices
In the freedom and mutuality of friendship,
And, moved by the Spirit of Openness
Sets every friend free to befriend others
... So that they themselves never become
The sole focus OF another
Or focus solely ON any other.*

*A celibate welcomes
The unique loving and lovable presence of a friend
And TAKES PARTICULAR CARE
To always act in such a way,
As not to offer nor to invite ...
The slightest suggestion of sexual intimacy.*

⁴² Written at the National Tertiaship, Marsfield, Sydney, early 1980

Like Father: Like Son ⁴³

*Jesus the boy, Jesus the teenager,
Loved to be with Yahweh ...
In the reflective rhythms of shepherding,
In the punctuated silences of woodworking,
In the family sharing during a daytime break,
And, increasingly, in the times alone, at sunrise
... Praying ... under a dawning sky.*

*For Jesus, the revered inherited images of Israel's Yahweh
Fills His spirit:
– The earthy, mysterious Yahweh of Adam and of Noah,
Who covenants Himself to the faith-filled Abraham,
Pledging Himself to guiding all his descendants-in-faith,
Personally staying Abraham's trembling hands
From sacrificing Isaac.*

*Another inheritance for Jesus was -
The mystic El Shaddai of the mountain-top,
Of the burning bush, of the Covenant of Holiness,
Of the cloud by day, of the pillar of flame by night
... The intimate friend of the humble, stuttering Moses.*

*A further inheritance for Jesus was -
The 'hands-on' Adonai, kingly Leader of His People,
Motivating and challenging them through His prophets,
Uniting and inspiring them through the humble loyalty
Of the much-forgiven David.*

⁴³ Written at the National Tertianship, Marsfield, Sydney, early 1980. This poem mirrors the big change in my life from the Tertianship onwards – of imaging, and praying to, the Father, as 'Abba'

Yet the KEY image of God for the boy Jesus
– *The image that finds the deepest home in His heart –*
Is the face of Joseph, the person of Joseph
Who, intimately bound to Mary, His Mum,
Together model
The ‘hesed we emet’ of Yahweh for Him ⁴⁴
– ‘YAHWEH-WHO-FATHERS-AND-MOTHERS-ME’.

Thus, as Jesus came to delight in Joseph’s and Mary’s company,
Relishing the deep intimacy of their parenting,
His feelings of being their cherished son
Transferred effortlessly to Yahweh.
So with His senses flooded by love,
With His heart brimful with trust,
And with the humblest confidence,
Jesus came to call
The ONE-TO-WHOM-HE-BELONGED
‘Abba Yahweh!’
And later – simply and lovingly –
‘Abba!’
An encompassing, loving ABBA!
My faithful Abba!
My loving Abba!
My Light! My Life! My Love!’

With His spirit suffused by Abba’ enveloping Shalom, ⁴⁵
And with a delicious abiding sense
Of excitement and surprise
Jesus became spontaneously sensitive
To Abba’s eager Presence,
To His mysterious WITHIN-NESS.
This revealed itself within His life’s quieter moments:

⁴⁴ Renowned Hebrew phrase from the Old Testament ... meaning ‘loving-kindness and faithfulness’

⁴⁵ The Hebrew word ‘shalom’ means ‘peace’. I gave it a capital to suggest the Holy Spirit

*In His own inhaled breath, in others' smiling eyes,
In the touch of a breeze rippling the hair of a baby,
And, as He nursed a neighbour's elderly parent ...*

*But, 'like Father, like son',
Jesus was equally, and visibly, moved by –
The grimace on a rejected youth's face,
The dropped head of depression,
The anguish of an isolated, battered wife.
Abba-Yahweh's wondrous, inclusive love,
For the least able and the powerless of Israel
Burned passionately, incandescently within Jesus' own heart.*

*Abba's Beloved just could not bear to see anyone
... Belittled ... prejudged ... excluded ...
... Hurt ... forgotten ... or abandoned.
His eyes shone the light of Abba's compassion on them.
His whole person ached
To embrace, to include, to comfort them,
To draw the poor and lowly WITHIN
... Into Abba's relationship with Himself
– There to be deluged with the warmth and tenderness
Which He Himself experienced.*

*At the same time, Jesus did not, just could not,
Transgress upon their freedom:
His eyes spoke invitation,
His arms offered embrace,
His touch re-assured
... But did not pressure.
His whole person was suggestive of gentleness,
Sensitive to ambivalence, supportive of choice
... 'Come to me ... I will give you rest.' ⁴⁶*

⁴⁶ Mt 11:19

Folio Four

Folio Four

Poems 61-80

- 61 Mary's 'Yes'
- 62 As Weak, among the Weak
- 63 Just Like Jesus
- 64 Zaccheus, Come Down!
- 65 To Be Human is to be of God
- 66 A Real Person, Like Christ
- 67 Limitlessly Human
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Mary's 'Yes' ⁴⁷

*On Mary's 'Yes',
— As her word seeks to merge with God's Word —
Abba draws Mary into His Glory Cloud of intimacy;
He draws her to Himself in a Wedding Embrace;
Mary surrenders to His spousal Kiss.
In this Embrace, in this Kiss,
The Spirit takes possession of her,
Overshadowing her, ⁴⁸
Settling within her
... As the Glory Cloud of Love, the Spirit of the New Creation.*

*As Mystery's Breath of Life
Fills her womb
— As Light Eternal and human ovum unite —
Eternity enters time!
The Creator becomes creature!
God becomes man!
And Mary, humble Mary, becomes the living tabernacle
Of Abba's Beloved Son!*

*Any time, any one of us,
Is Christ
To any person,
Or to any family or community,
We too will join with Mary's 'Yes',
Be swept up into Abba's Embrace,
Be filled with the Glory Cloud of Love,
And vitalized
With the Spirit of the New Creation
— To bring Abba's Beloved to birth
In the lives of others.*

⁴⁷ Written at the National Tertianship, Marsfield, Sydney, early 1980

⁴⁸ Lk 1:35

As Weak, among the Weak ⁴⁹

*When we, like Thomas,
Enter into Jesus' woundedness
– In ourselves or in others –
We will, like Thomas,
Proclaim the Crucified Presence
DIVINELY ALIVE in our wounds and world
... Transforming lives!*

*Jesus' Crucified Presence
Reveals God's weakness to the world:
Love moves God
To leave Himself behind!
To join us as we are!
Jesus chose not to be the Strong One
– But the weak one ... to save the weak.*

*It is when we are in a hole of a place
That we discover Jesus there with us
... As weak, among the weak.
But, unlike us,
Jesus' experience of weakness
Was TO TRUST
... To trust when trust brought no answers ...
And seemed to fail;
... To trust, when, brought to the point of death,
The Weak One's response
Was to keep on trusting THROUGH death
... and BEYOND death!*

⁴⁹ Written at the National Tertianship, Marsfield, Sydney, early 1980

Thus, our own 'rescuing' of the weak
– *The liar, the abandoned, the luster, the dejected* –
Is, essentially, to be with them
... As weak, among the weak:
Our weaknesses, perhaps different,
Our strengthening, mutual and personal.
This sharing of our weaknesses
Calls them to TRUST ... with us,
To trust TOGETHER,
To trust, in trust,
In Jesus' own trusting
– In Abba!

Just Like Jesus⁵⁰

*When,
Moved with compassion,
Jesus stretched out His hand
And EMBRACED the leper',⁵¹
Jesus and the leper embraced each other's destiny
... Not wholly, but significantly.
The leper is restored to the community,
And mixes 'freely ... telling the story EVERYWHERE';⁵²
For His part,
Jesus could no longer go openly into ANY TOWN,
But had to stay outside in places where NOBODY LIVED',⁵³
... The prescribed lot of a leper!*

*In imitation of Jesus,
We too must become those
We want to heal;
We can only truly, deeply heal others
By substituting ourselves
'Taking their illnesses and diseases' upon ourselves.⁵⁴
We need to become
The lonely, the rejected, the unloved,
The non-coping, the bullied, the oppressed;
And even
... If their spirits are OPEN to change ...
The oppressor, the bully, the exploiter,
The abuser, the slandered, and yes – the crucifier!*

*To soften this bleak prospect for us,
Mark reminds us ...
'Even so,' for Jesus the 'leper',
People from all around, would come to Him'.⁵⁵*

⁵⁰ Written at the National Tertianship, Marsfield, Sydney, early 1980

⁵¹ Mk 1:41

⁵² Mk 1:45

⁵³ Mk 1:45

⁵⁴ Mt 8:17

Zaccheus, Come Down⁵⁶

*'Zacchaeus, make haste, come down!'*⁵⁷

*... If, like Jesus,
We call each person by their given name,
We enter into that person's inner-reality,
Into the uniqueness of that person before God,
Into the marvel of God's special love for the person!*

*When our own name is called BY GOD,
We sense 'it's time to change'.
Our guilt pours out like Zacchaeus
– Because we know 'SOMEONE truly loves us!'
Our mask falls, we become excited,
Our horizons shift!
The Love that poured in, now pours out
– We want to love others!*

⁵⁵ Mk 1:45

⁵⁶ Written at the National Tertianship, Marsfield, Sydney, early 1980

⁵⁷ Lk 19:5

To Be Human Is To Be of God ⁵⁸

We learn about humanity's nature, by looking to Jesus.

We are so like Him!

And, more amazingly, He is so like us!

What Adam was intended to be,

The Scriptures only trace in outline;

Jesus, to our joy,

Is the visibility of God's CLEAR INTENTION for us.

Abba has Jesus, in mind,

As He gives each new human being existence:

In the very creation of each human SPIRIT,

Our humanity is imprinted

With the Ascended Christ's vitalizing image!

For us now, Jesus is the yardstick:

The best of what we're capable, is modelled in Jesus;

To love humanly is to love as Jesus loved;

To truly identify with humanity,

To be fully, really human is to be as Jesus was;

We are to accept our sinful reality as He did

... Humbly, compassionately, openly.

Indeed, Jesus accepted OWNERSHIP of sin

Staying radically OPEN to its frightening outcomes

— Suffering, disjointedness and its culmination, death.

In Jesus' Calvary person, He disembodied sin —

Letting it die, in His sin-burdened, dying humanity;

Then, in His Easter, resurrected humanity,

He embodied Divine Love

And the FULLNESS OF LIFE, given Him as Son!

Thus, Christ's Divine Sonship, revealed on Easter Sunday,

Becomes the one source of a true, renewed humanity

— Wherein to be human, is to be OF GOD

... A goal eternally-on-offer, in the Easter Christ.

⁵⁸ Written at the National Tertianship, Marsfield, Sydney, early 1980

A Real Person, Like Christ ⁵⁹

*In Christ, OBEDIENCE becomes
A deeply, creative power –
The WILLINGNESS of a creature
To be as the Creator intends
– A real person like Christ
... So, LIKE Christ, as to be IN Christ
– A person creative of love,
Freeing others to create more love.*

*In Christ, such a person
Becomes a 'timeless', 'spaceless' individual,
Whose origin and destiny
Are rebirthed, in Christ Ascended, eternally.
We become free, internally, of time's and space's restraints,
Open to, and free to add to,
All of history's graces
... The graces given to ALL people
Of the past, of the present, and of the future!
What a wondrous, en-Spirited destiny
Is ours, in Christ!*

⁵⁹ Written at the National Tertianship, Marsfield, Sydney, early 1980

Limitlessly Human⁶⁰

*O Jesus, in being raised out of death,
You burst aside the limitations, imposed by sin
– Disjointedness ... within ourselves and between ourselves,
Suffering, the despoiling of creation, and death itself!*

*Having been deprived ... through sin ... of our original birthright
– To live perpetually in God's Presence –
We now have the possibility ... IN You ...
Of having our humanity, and thus, our destiny
Essentially RECONFIGURED!*

*To be in You, raised up, is to be like You
– A NEW CREATION!
... Free to be limitlessly human, like You!
To be new human beings!
With a new identity!
With a new destiny!*

*Re-created IN You,
We are of the same blood,
The precious blood of adoption ...
Free children of the same loving Father,
Free to belong together as countless sisters and brothers,
To love, limitlessly,
To commune, Eternally ...*

⁶⁰ Written at the National Tertiarity, Marsfield, Sydney, early 1980

Utter Love! ⁶¹

O Yahweh,
 Goodness Eternal,
 Wondrous Truth,
 Utter Love!

You are –
 The awesome reality,
 The radiant wisdom,
 The silent beauty
 Of our life ...
 Its fountain!
 Its growth!
 Its glory!

You are –
 Our strength
 Our life
 Our comfort
 Our joy
 Our peace
 Our Emmanuel!
 ... Yahweh

O Abba ...
 Look on Your Beloved Son,
 On us Your children.
 Through Your Love
 I breathe forth my love ...
 Through Your Love
 I breathe forth my love ...
 Through Your Love
 I breathe forth my love ...
 O Abba!

⁶¹ Written at the National Tertianship, Marsfield, Sydney, early 1980
Can be used as a recorded night prayer

O Glory Eternal! ⁶²

O Glory Eternal!
Abba, Father of Light
Jesus, our way, our truth, and our life,
O Loyce, our love, our joy, and our peace. ⁶³

O Glory Eternal!
Abba, Father of Light: ⁶⁴

'We, Jesus and Loyce,
Want to draw you,
Into what Abba gives to Us –
The Glory Eternal of Yabweb!
And into what We surrender –
The same Glory Eternal of Yabweb!
... It is IN Us that you too
Will be fathered, in light ...
In that splendour of Light Eternal
That, for you,
Conceals what it reveals.'

O Jesus, our way, our truth, and our life:

'We, Abba and Loyce,
Want to draw you,
Into what Jesus gives to Us
— Into our very own way
Of EXPRESSING who we are!
— Into our Truth,
In SEEING who We are!
— Into our life
In BEING who we are!

⁶² Written at the National Tertianship, Marsfield, Sydney, early 1980. It can be used as a recorded night prayer

⁶³ Regarding the use of the term 'Loyce', the author comments: 'This is the first use in my continuing use of the term Loyce, pronounced Loy-cee. 'Loyce' is my term for the Holy Spirit – formed from the words LOVE, JOY and PEACE ... the particularly Paschal Gifts of the Spirit. It is especially useful as a second person noun- as a familial, or familiar, form of address, and as a term of endearment and intimacy. I alternate its use with that of the Spirit etc.'

⁶⁴ Please insert your Christian name here throughout

*IN Us, in Him,
You will find
Your humanity ...
Only to be invited
To surrender it!*

O Loyce, our love, our joy, and our peace:

*We, Abba and Jesus
Want to draw you
Into what Loyce gives to us
– Into Our love,
Breathed forth for each Other;
– Into Our joy,
Thrilled forth in silence;
– Into Our peace
Beautifying forth Our unity
... For Loyce IS Our Joy, IS Our Peace, IS Our Beauty
And IS Our Unity!*

... And

*When We draw you to Ourselves,
We draw you – living in all people
And they – living in you
... All crowned
By the Gift of Creation's Glory!*

Gateway to the Spirit ⁶⁵

*The gateway to heaven
Is the Cross
— Jesus' humanity aflame
Within the embrace of Glory!*

*So too is the gateway
To my spirit.
From that cross, from Jesus there within,
The Easter Sun of Glory
Radiates ALL our blessings
... None, but from the heart
Of this Cross!*

*To meet Abba, the God of tenderness
There, deep in my spirit,
I need to be in Christ Risen
... Brothered and sistered by others.*

*To take up that Cross daily,
Is to enter
Into that Glory, that is the fullness of human life,
And of divine humility.
It is TO BE GATHERED by Abba
To Himself,
Within the tender embrace of the Spirit.*

*Therein,
The ceaseless Song of Love,
Created in me by the Spirit,
Is eternally sung
... Personalized as Jesus the Word ...
Our wondrous Praise of Glory to Abba! ⁶⁶*

⁶⁵ Written at the National Tertianship, Marsfield, Sydney, early 1980

⁶⁶ Eph 1: 14

Stars Disappearing⁶⁷

*Like the stars disappearing gently
In the presence of the rising sun,
All our other loves
Rightly take their place
When the love of Jesus
— The source and summit of all loves —
Rises in our hearts.*

*Be slow to cast these other loves
Out of your heart:
They need their place in the sun;
Their grace, residual as it may be,
Has a place in Abba's heart,
And surely, in ours?
... Perhaps not though, the place WE suppose,
Yet truly providing a tonal fullness
To Christ's hymn of love in our lives
... Maybe a descant or a bass undertone
To its symphonic flourishing.*

*While Christ's is the only love
To galvanize our hearts,
His is such an encompassing and inclusive love,
That His wondrous Spirit
Can draw all our other loves
'To work together for our good'⁶⁸
To take their place, in God's own time
— Even decades after WE have bid them farewell —
Like planets, or asteroids, or comets
To the sun.*

⁶⁷ Written at the National Tertianship, Marsfield, Sydney, early 1980

⁶⁸ Rom 8:28

Our Spirit Catches Fire! ⁶⁹

When our body, in prayer
INCORPORATES
Inspiration or a sense of communion, or especially, awe,
Then our spirit catches fire!
God's empowering is released within us
—For others.

Fired by courage to be receptive
To God's tender caresses,
We are led
... Trembling , and filled with peace ...
Little by little,
Into others' sufferings
— To dwell there, with them
In the compassionate Christ,
In deep human fellowship.

Here, all are togetherd
By the Spirit's original 'personal' graces
... Now firing OUR spirits as one.

⁶⁹ Written at the National Tertianship, Marsfield, Sydney, early 1980

*Abba, Jesus, Loyce ...*⁷⁰
You reach down to encompass me
From a jet aircraft's slipstream,
Sweeping earthwards out of the blue;
You draw me into Your tranquil peace,
... Mirrored in the lake's calm.
As I walk, You thrill ...
To fill my ears with birds' chortling
... A cascade of Spirit-music
Counterpointing the silence of my heart.
Then, as a crescendo to this 'family joy' of Yours,
There burst forth ripples of laughter from kookaburras:
Your joy cannot be contained!
And then, Your face is etched into a cloud formation
– Your Glory irradiating our earth
... All this, as Your Breath swirls round me,
Borne on the wings of the winds.

O Loyce, Spirit Alive! Beloved Dreamer!

You truly love ...

To love INTO our very being –

The trees' COLOUR,

The sun's WARMING,

The breeze's COOLING,

The sky's GLORY,

The eucalypt's SPICE

... All to DELIGHT our spirits!

To fulfil Your Dream for us –

To be found IN Christ, the Beloved of Creation!

As these gifts of Your Bounty, gifts unbidden,

Flow freely from the wonder of Your Love,

We welcome, with liberated spirits,

Your special dream for each of us ...

⁷⁰ 'Loyce', pronounced Loy-cee, is my term for the Holy Spirit – formed from the words LOVE, JOY and PEACE ... the particularly Paschal Gifts of the Spirit

O Loyce, Freeing Spirit! Beloved Dreamer!

We truly delight in You, and treasure You,

As the one radiance of Abba and His Beloved!

So come closer, really close to us,

And diffuse Your deep peace

From the Heart of our hearts!

O Abba, loving Brother Jesus, and Loyce,

Your Glory is beyond all dreaming!

You overwhelm all Your admirers!

You are beyond our visioning,

Beyond our yearnings

Beyond our love itself

Beyond all that IS ...

And, most wonderful of all mysteries,

You RAISE US UP, Abba,

In Jesus, our Brother,

Through Loyce,

To be Yours!

To A World Beyond Beauty⁷¹

*Who but You, Yahweh ... God All Mighty, God All Wise
Could Job refer to, in the Scriptures –
‘Who laid the earth’s cornerstone
While the morning stars sang in chorus?’
And ‘Has the rain a father?
Or who has begotten the drops of dew?’
NONE BUT YOU, my God!
I feel emptied of all substance, in Your presence.*

*Yet how much more inexpressibly beautiful
Are the words ...
‘The Son of God loved me, and gave Himself up for me’?⁷²
The crucifix opens us
To a world beyond beauty ...*

*O Spirit of the Jesus ‘made sin for us’,⁷³
O Spirit of the Prodigal Father,
Open our hearts to the healing love
Flowing from the Mystery of the Cross;
Draw us into that Circle of Love
IN Jesus Risen
... Where You, Jesus, and Abba
Celebrate the unity of all life,
The love that unites all.*

⁷¹ Written on Retreat at Kincumber via Gosford during the National Tertianship, early 1980

⁷² Gal 2:20

⁷³ 2 Cor 5:21

To Supper Together ⁷⁴

Sin separates ...

... Sin destabilizes

Sin compartmentalizes ...

... Sin destroys

Sin breeds chaos ...

But, in You, Jesus 'there was NO sin'; ⁷⁵
And, even though You 'were made sin for us' ⁷⁶
— And lived out its consequences, FOR US, unto death —
Now, in the wonder of a regenerated humanity,
In Your very Person,
... Held within Abba's Embrace ...
You draw all lovingly TOGETHER :
You sit down,
With each ... and with all,
To supper together.

You give Yourself
To each ... and to all
— The same!
... Our one banquet!
... Our one hope!
... Our one entry
Into the Circle of Love
— Alive with the vitality of Eternal Communion!

⁷⁴ Written on Retreat at Kincumber via Gosford during the National Tertianship early 1980

⁷⁵ Heb 4:15

⁷⁶ 2 Cor 5:21

Pools of Silence⁷⁷

Dreamtime under the peach blossoms
... Four years old, with my sister Marce,
Rollicking on the spring lawn, gambolling 'round the garden,
Heaping dirt under the house
... You nearby, Abba.

A schoolboy at Mass, in College green
... You a precious Guest.
Pepperina trees and sandstone, school yards and sunshine;
Kicked leaves strewn on the way to Church Novenas;⁷⁸
... Bottle-collecting down weed-lined lanes
... You by my side.

Sunning in a handball court, in 'class'
— Warming in Your Presence
... You, the Sun.
Crisping my way to Mass, across frosted lawns;
Famous-Fiving in a cuddly bed.
Curious, eager, on a holiday rail-motor,
Tunnelling into Your Mother's valley of green ...⁷⁹
Your Face reflected in the gum-leafed creeks;
Melons swelling 'mong the thistles, on a plowed hillside of wheat
... You in all growth.

Teenager gardening in Your sun ... the crushed scents rising;
Radishes tangy, pushing life, earthy;
Tomatoes spicy, crimson globes among the green.
Pedalling down forested hills, through tree-encased tunnels
... You in the wind,
On my face,
In the sun.

⁷⁷ Written at Xavier College, Indooroopilly, Brisbane, Apr-Jun 1980. This is an impressionistic, biographical poem, covering my life through images and a sense of God's Presence from 1948 (as a 4 year old) to 1975 (as a 31 year old). The last stanza covers the subsequent period until this year 1980 in a brief summary. Poem 50 is the natural successor and companion poem to this one although it also opens up a vision for the decades to come

⁷⁸ The Novenas, in the stately St Mary's Church, Warwick were for Our Lady of Perpetual Help

⁷⁹ At Maryvale (Mary's Vale) at the foot of the Great Divide, where my cousin's farm was located

*Then cycling into groves of gum: sliding into pools of silence
... You wrapped in silence
... You within the stilled bushscape;
Riding the clouds, into mist-shrouded mountain-tops
... You in the mist, in the clouds, in the Mystery.
Bush and caves explored, vistas at one's feet!
... You as a friend.*

*Delighting in water, tracking creeks, pool after pool,
Sliding down earthen banks of Deucher's Creek, ⁸⁰
Frolicking in creek pools, otter-like ... bomb diving
... You in our fun!*

*Cadets ... reveilles, tent-lines and mist-draped ranges;
Rifle range drills, World War II films, 'Last Posts' at night
... You in our camaraderie. ⁸¹*

*Strathfield – tiled arches, cool shadows, sunlit handball courts, ⁸²
Kaleidoscope images of date palms, red bricked paths,
Agapanthus, towers, a vaulted ceiling of blue and gold.
... You, wisping through this sun-misted splendour!
... You, soft dwelling in the treed shadows' silence.
Echoing Gregorian, enfolds history's vistas
... You, bright calling in bells ringing, choirs chanting
... You IN the singing! You the song! You the singer!*

*Saturday night Society: sixties teens all dressed in suits! ⁸³
Spirits joying: families on lawns, bright green under sunshine!
Bolero's' measured crescendo: our pens poise, over letters home.
Soccer, League, and Latin! 'Longstop' and full-stops!
... You in our youthfulness!*

*Mulgoa – dappled shadows on a sun-gold driveway; ⁸⁴
Trinity thrilling in a heart at midnight!
Fuchsias and bunyas, pipeline and Nepean Gorge.
Sandstone chasms echo the call to the heart:*

⁸⁰ A creek, just outside of Warwick, flowing from the Granite Belt

⁸¹ The main references here are to the yearly cadet camps at Harristown, Toowoomba

⁸² Strathfield Sydney, for the author in the 1960's, was the centre for the Christian Brothers' training houses (for NSW, Qld and NZ). The particular references here are to his time in the Juniorate Secondary College (1962-1963)

⁸³ 'Society' in the Juniorate was the weekly gathering for the 120 boys for debating and entertainment. The author was its president for 1963

⁸⁴ Mulgoa, via Penrith, Sydney was the site of the author's second year Novitiate. It was located near the Nepean River at the foot of the Blue Mountains. A life-visioning year

*Life's deep mysteries discussed on sunlight walks;
Philosophy and poetry ... football and handball;
Wallacia's dream valley: leaf fall and shadows;
'Beads' at night – brothers together, in the chapel's darkness.
... You in all life!*

*Strathfield returned to – handball and football, ⁸⁵
Enclosed gardens, treatises written, cast as Wolsey! ⁸⁶
The appeal of architecture, the call of history, diplomas dispensed
... You in our enthusiasm.
Then 'on the Mission': To Burwood Primary, tutored by doyens; ⁸⁷
Cricket umpiring 'bloopers', and Speech Night gymnastics display. ⁸⁸
... You in our teaching.
And then to Queensland – years of travel, of teaching, of testing! ⁸⁹
Bushwalking, car-tripping, bike-riding ... and friendship;
Teamwork, visioning, companionship, aloneness ... searching for You
... You IN the searching.
Then years of chasing intimacy, solace-seeking;
Years of discovery, pride-in-achievement, expertise,
Tensions, regrets, the call of within-ness, life-changes.
... You in the Cross
You in my joy
You in my weakness
—Sharing. ⁹⁰*

⁸⁵ The author's return to Strathfield was for his Teacher Training Year (1966)

⁸⁶ As Cardinal Wolsey in the graduation drama, 'A Man for All Seasons'

⁸⁷ The author's first pastoral posting was at Christian Brothers' College and Community at Burwood, Sydney. He was one of 5 teachers in the Primary ... two of whom – whose advice he sought – had taught for over 50 years each!

⁸⁸ 'Speech Night', for most of the 20th century in CB Colleges, combined a significant concert with academic awards etc

⁸⁹ Posted to Qld in 1968, to Mount Ia. Subsequent transfers, all within Qld, to 1980, the period of this poem, were: Yeppoon Boarding College via Rockhampton (1971-72), Gregory Terrace College, inner-city Brisbane (1973-75), Mackay (1978), Ipswich (1979), National Tertiaship Course (early 1980)

⁹⁰ This last stanza covers the period 1976-79, briefly

Open-Hearted Offer and Acceptance⁹¹

*Jesus, in His own PERSON,
Constitutes both the open-hearted offer
Of God's over-flowing love to humankind,
And of our open-hearted acceptance
— Both, celebrated in Him,
Our Paschal Eucharist!*

⁹¹ Written at Xavier College, Indooroopilly, Brisbane, Apr-Jun 1980

In the Graciousness of Gift⁹²

*Jesus is in this world, by Gift;
He remains forever in this world, as Gift
... Wounded still, yet Glorious.
Here, and now, He extends His hand
— To each and all,
Within time and space,
Through grace and sacrament.*

*He who lives in the graciousness of Gift
Wholly respects
The movements of our free will:
He invites, He coaxes, He seduces us
— To TWIN our free will with His!*

*Fondly, He yearns to satisfy our human thirst
... To bathe in the beautiful love
That is His — as Gift — from Abba.*

⁹² Written at Aquinas College community, Southport, 1982

Seven Faces of the Spirit ⁹³

O Spirit ...

Who is gentle breeze ... caress us, inspire us

Who is strong wind ... move us, empower us

Who is fire ... enflame us, encourage us

Who is water ... revive us, enliven us

Who is light ... enlighten us, give us vision

Who is paraclete ... plead for us, pray with us

Who is dove ... be our paschal joy, our paschal peace.

⁹³ Written at Aquinas College community, Southport, 1982

The Intimate One⁹⁴

*Because God used His very own Self
– His Radiant Word: His Beloved Son –
As an enabling IMAGE in creating humankind,
Humankind's very nature seeks fulfilment and completion
BEYOND itself
... In the original template of its being ...
In Christ our God!*

*Thus humankind seeks completion, essentially, in a RELATIONSHIP
– Not with some intimidating Eternal Other,
But with the Intimate One
... Who yearns to draw us within the Godself,
To become one within,
In the likeness of the Beloved Son!*

⁹⁴ Written at Aquinas College community, Southport, 1982