

- God who holds us in existence dwells in our hearts, wanting us to ‘live to the full.’
- God does this by drawing us to ever deeper intimacy with himself.
- God is love and the experience of this will bring a profound sense of peace and joy to our hearts.
- As the love-communion deepens we will come to know ourselves more truthfully, because we will come to see ourselves as God sees us.

- We don't have to be different to attract God's attention.
- We don't have to earn God's love.
- Whatever kind of mess I may be in, God is wanting to love me, here and now.
- When we doubt this, we have the prodigal son and Mary of Magdala and the thief on the cross and the leper and dozens of others from the gospels to remind us.
- Only those who truly love us see us as we are. God is love. God knows us in our most intimate reality.

- ‘Come as you are. That’s how I want you. Come as you are. Feel quite at home. Close to my heart, loved and forgiven, come as you are. Why stand alone?’
- No need to fear. Love sets no limits. No need to fear. Love never ends. Don't run away, shamed and disheartened. Rest in my love. Trust me again.
- I came to call sinners, not just the virtuous. I came to bring peace, not to condemn. Each time you fail to live by my promise, why do you think I’d love you the less.
- Come as you are. That’s how I love you. Come as you are. Trust me again. Nothing can change the love that I bear you. All will be well. Just come as you are.’

- We may find this amazing, but it is true. It is the good news preached and demonstrated by Jesus.
- The more we respond to God's invitation to communion, the more we will see ourselves as God sees us - and God sees us as we really are.
- From one point of view this is, indeed, consoling, but it does require that we be prepared to let our masks fall away; we have to be ready to stop deceiving ourselves, kidding ourselves, living in a make-believe world. We have to mature. We have to grow up. Love of any kind requires that. How much more the love of God.

- We won't like everything we see, for the real self, the self that is called to holiness, the self that is drawn into the communion of prayer, is not all beautiful - not yet.
- We are weak, wounded people. Sin has polluted the environment in which we have had to learn to live, and we have given in to sin ourselves.
- We have been hurt, but we have also hurt others and ourselves. Even what is good in us has its shadow side.

- Self-knowledge, therefore, is not always a pleasant thing.
- We can be inattentive to our real feelings and to our actual motivation. We can, even unwittingly, be acting in ways that are not truly coming from our heart or from grace, doing what others expect of us or what we have come to expect of ourselves, living according to a pattern that we have learned but that is not an expression of our real self and so is not helpful either to others or to ourselves.
- Failure to know ourselves can lead to behaviour that is quite destructive.

- We are quite capable of deceiving ourselves. We can be working out of false assumptions. We can be swept along by some trendy opinion that claims to be spiritual. We may like it, but it may not be of God and it may well not be drawing us closer to God.
- We can have quite unreal expectations of ourselves and we can live within quite unreal limitations because we fail to get in touch with the real passion that is somehow blocked off inside us.
- Others, even those who love us, can blunt our spirit, and we can accept to conform when God is calling us to an eccentric sanctity.

- I am a creature held in existence by the love of God my creator.
- I am someone dear to the heart of Jesus.
- I am a temple of God's Holy Spirit.
- If we are to make these general truths personal, we will need to discover the actual ways in which God has shown his graceful love to us. In what way am I personally made in God's image?
- It is important also to discover the ways in which sin expresses itself in my life.
- We must never lose sight of our own or other's mystery, for we cannot fathom our own being because we cannot fathom God.