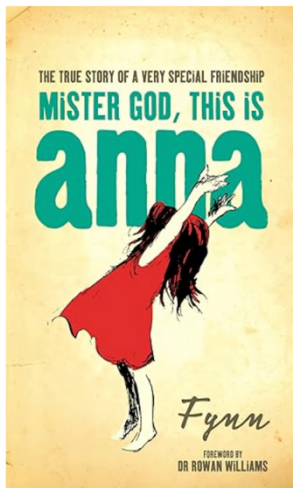


GANZ NOTES - TNS 14, 5 - MISTER GOD, THIS IS ANNA (21 MAY 2024)

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SOURCES



Mister God, This is Anna Kindle Edition

by [Fynn](#) (Author), [Papas](#) (Illustrator), [Dr. Rowan Williams](#) (Foreword) | Format: Kindle Edition

4.7 ★★★★★ 843 ratings

4.1 on Goodreads 6,670 ratings | 4,754 Want to Read

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Anna was four years old when Fynn, then only 16 himself, found her wandering round London's Docklands one foggy night in the 1930s. Badly neglected and abandoned by her parents, he took her home to be cared for by his own family.

The impact of this extraordinary child on Fynn, his friends and the people in their neighbourhood was to be immense. Nobody who met Anna could remain the same: this intelligent, lively, precocious chatterbox had an outlook on life which completely undercut adult pretensions and illusions.

Anna's influence continues today. Anyone dipping into her thought-processes falls under the spell of her luminous innocence, wisdom and intimate relationship with 'Mister God'.

Print length



306 pages

Language



English

Sticky notes



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Publisher



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PRAYER TO GUARDIAN ANGEL

Angel of God,
my guardian dear,
To whom God's love
commits me here,

TEXTS TO SHARE FROM RICHARD GANZ

1

Ever this day,
be at my side,
To light and guard,
Rule and guide.

Amen.

WHAT WE HAVE LEARNED

THE BOOK OF TOBIT (JANUARY 2024) - THE TRUE OBEDIENCE

I am beginning to think clearer about this. Up to this point I have always thought of Angels as created beings **who cross back and forth** between God's world - Heaven - and our world. I have thought that when they appear to human beings it is because they have been sent from Heaven to accomplish some specific purpose (like "actual" or "helping" grace).

It has not occurred to me until now how God *built them into* the very structure of the created world, **a scheme of recurrence** (their consistency around their mission to uphold, heal, and sustain God's creative purposes in our world - **they can be counted on**).

Angels "dwell" throughout the entire created universe, an essential part of its Pattern, who serve that Pattern in unique, creative ways. Angels are not "sitting around" waiting for God to send them to make right a broken part of the Pattern or to further a Divine, creative action; **they already know** how God made and sustains the created universe and they do not need to be told when something has gone awry. **They act**. And because they know the HOW of God's creation, they act in a way harmonious with God's way.

Angels are *creatively faithful*, which means that what they choose to do, always in accord with God is doing in the created world, is **a genuine development in salvation history**. Karl Rahner (see below) in this regard speaks of the *supernatural vocation* given each Angel. This kind of "singularity" of a particular Angel is what is captured in the Tradition in names that are given to some of the Angels.

The *Oxford English Dictionary* at “valet” – 1. – 1567 – A man-servant performing duties chiefly relating to the person of his master; a gentleman's personal attendant.

Angels are not our personal valets – In the quote from Tobit 12 (above), Raphael says that he “put to the test” Tobit – that he was *sent* to put him to the test. But I think it incorrect, or misdirected, to imagine that God the Trinity is giving specific directions to Raphael about how to “test” Tobit. No! **The Archangel understands that God’s purpose for Tobit (and for all human beings) is to create the possibility for him to grow up, to be strengthened in virtue, and ultimately to rejoice in the friendship of God.** How Tobit was “tested” was, I believe, completely up to the creative choice of Raphael. We hear this creative freedom at work when the Archangel shares his name with Tobit and Tobiah: “**I am Raphael!**” That “I AM” indicates a center of freedom; a distinctness of personality and therefore of purpose.

The *Oxford English Dictionary* at “providence” – 2. - a1382 – In full **providence of God** (also **nature**, etc.) , **divine providence**. The foreknowing and protective care of God (or nature, etc.); divine direction, control, or guidance.

The Providence of God. A basic premise of the book is that God cares for human beings. God’s plan shapes human history, affecting both individual lives and national destinies. Individual lives are woven together in a common journey. The circle of interwoven lives widens from the individual (Tobit) to the larger family, to the whole people, and finally to all nations who will come to Jerusalem. The agents of God’s providence are an angel, human beings, and natural objects and events. **The developed figure of the angel (messenger) is one of the major contributions of the book of Tobit to Old Testament theology. The angel Raphael functions as guide and protector, conveyor of information, mediator of prayer, and one who tests. His words and identity, however, are veiled and ambiguous. God’s work through him is not immediately obvious to the other characters in the story. The primary agents of God’s providence in this book are human persons.** The clearest example is found in the actions of Tobiah. Through his obedience, God heals both Tobit and Sarah. God’s providence is also shown through natural materials, such as the medicinal properties of the fish organs.¹

¹ Irene Nowell, “[The Book of Tobit](#),” in *New Interpreter’s Bible*, ed. Leander E. Keck (Nashville: Abingdon Press, 1994–2004), 985.

ANGELS TAKING HUMAN FORM

If Angels are incorporeal, as they are, then for what reason them taking human form, putting on a disguise if you will?

I think that this is ultimately about the courtesy of Heaven. If human beings have lost all touch with a familiarity with Angels, then how can human beings benefit from the spiritual formation, guidance, instruction that the Angels have as their mission among us? In courtesy, and after the example of the second Divine Person assuming our human nature, **the Angels take on human “disguises” in order to be able to communicate with us.**

But to some this may appear unsettling, that Angels would choose to “deceive” us by appearing as they are not. **Yet, consider this analogy: We human beings “put on” false selves all the time! We regularly appear as we are not, for reason we think good but also for reason nefarious.**

ANGELS AS PURE RELATIONSHIP

I used the analogy of the “third thing”: How a relationship is something distinct, a pure spiritual and personal presence, of that which two people bring into existence. We recognize when two friends become close enough to each other that we speak of *them*, meaning our perception of their *relationship*.

I suggested that if **we are capable of perceiving an incorporeal existent** when we perceive the presence of a relationship, then that proves that we must be capable of perceiving other incorporeal existences.

HIERARCHY

Salvatore Lilla: The *Celestial Hierarchy* [of **Dionysius the Areopagite**] ushered into Christian spirituality a notion that had a transforming effect, namely that of angelic *hierarchy*. The term means a holy principle, but in reference to the angels, it meant an organizational pattern in which groups of angels were arranged in a descending or ascending order in accordance to one's perspective, **for example, seraphim (love), cherubim (knowledge), thrones (forever in the divine presence), dominions (benevolent rule), powers (courage), authorities (lift up inferior angels), principalities (manifest transcendent principles), archangels (interpreters of divine enlightenment), and angels (revelation to the world)**. These nine levels provide the framework of the human spiritual journey. **Angelic spirituality, then, consists largely in the awakening of these levels in the human person and in the movement of the soul to greater union with God.** This is accomplished through the direct ministry of angels and through the correspondences latent in the soul that can be awakened in the spiritual journey.²

ST. AUGUSTINE (MARCH 2024)

PURITY OF HEART/MIND

"Purity of heart is to will one thing."
– Søren Kierkegaard

This saying by Kierkegaard, the 19th century Danish theologian and philosopher, suggests that **a mind divided is a mind unable to be at peace with itself**. When we desire contradictory ends there is no chance for the mind to find harmony; always there is inner strife, conflict, and confusion. **When the mind pulls in two directions at once we inevitably suffer; we are forever restless, dissatisfied, and second-guessing ourselves.**

² Ewert H. Cousins, "[Preface](#)," in *Angelic Spirituality: Medieval Perspectives on the Ways of Angels*, ed. Bernard McGinn, trans. Steven Chase, The Classics of Western Spirituality (New York; Mahwah, NJ: Paulist Press, 2002), xx.

To will one thing means to have a mind that is unified around an organizing principle that gives our lives meaning and purpose. I believe that we all attempt to find such an organizing principle. We choose one thing that is, for us, the most important thing in our lives. This focus determines our priorities so that we can make choices, aim at “willing one thing,” and thereby escape from inner conflict.³

St. Augustine, *City of God*, Book XI, Chapter 7: Most appropriately, therefore, when prophetic authority tells us that God rested, it signifies the rest of those who are at rest in him and to whom he himself gives rest. And this prophecy also applies to the people to whom it speaks and for whose sake it was written, promising them that they themselves, after the good works which God performs in them and through them, will have eternal rest in God if they have first drawn near to him in some manner in this life through faith.⁴

The reason I use this quote from Augustine is to get to the idea of how a person, like the Divine Persons, can be perfectly “at rest” while being utterly and fully exercising one’s powers. What I learned years ago in Lonergan’s *Verbum* articles: the meaning of *actus purus*.

ANGELS ARE LED INTERNALLY, NOT EXTERNALLY

As I wrote in my *Rewilding the Word* #7 (March 2024), in relation to a comment by Didymus the Blind on Psalm 23: “Didymus argues that this Psalm describes a development of the soul from always needing to be attended to by God (Jeremiah 31:31 – “I took them by the hand to lead them”) – to becoming a soul so familiar with God and God’s ways that it can lead itself (virtue) – a soul now mature and deeply conformed to God. This is what it means to “walk in the paths of righteousness”. As Jesus insisted, “I do nothing on my own; I only do what the Father tells me.” ... **A shepherd leads from the outside; virtue leads a person from his or her inside. The latter is the goal**, what St. Ignatius of Loyola means by “always growing in devotion”, which is another way of expressing what he means by “finding God in all things.”

³ <https://www.wildmind.org/blogs/quote-of-the-month/kierkegaard-purity-of-heart>.

⁴ Saint Augustine, *The City of God*, ed. Boniface Ramsey, trans. William Babcock, vol. 7 of *The Works of Saint Augustine: A Translation for the 21st Century* (Hyde Park, NY: New City Press, 2012–2013), 9.

VIRTUE (KNOW THYSELF)

Romano Guardini (1885-1968) – Then, what does VIRTUE mean? It means that the motives, the powers, the actions, and the being of man are gathered at any given time into a characteristic whole by a definitive moral value, an ethical dominant, so to speak.

1 Corinthians 2: For the Spirit scrutinizes everything, even the depths of God.
¹¹ Among human beings, who knows what pertains to a person except the spirit of the person that is within? Similarly, no one knows what pertains to God except the Spirit of God. ¹² **We have not received the spirit of the world but the Spirit that is from God, so that we may understand the things freely given us by God.** ¹³ And we speak about them not with words taught by human wisdom, but with words taught by the Spirit, describing spiritual realities in spiritual terms.* ⁵

DIALOGUE – ON PAYING ATTENTION

From the “Introduction” by Murphy, SJ and Padberg, SJ in *Memoriale* on what is meant by a DIALOGICAL spirituality – **Page 2** – God intervenes to make known the divine will, while also aiding in its accomplishment; the daily remembrance of favors received is a participation in the desire to know and do the will of God. Such remembrance enables Favre to discern the work he should undertake and reveals how he ought to pray. **His prayer is always a dialogue, and this is its most fundamental characteristic.** During the dialogue he has the trinitarian God as his primary partner, and secondarily the angels, the saints, and the souls in purgatory. **Favre conducts his side of the dialogue through desires and longings; the divine side causes him to experience spiritual motions which, when interpreted correctly, reveal themselves as**

* *In spiritual terms: the Spirit teaches spiritual people a new mode of perception (1 Cor 2:12) and an appropriate language by which they can share their self-understanding, their knowledge about what God has done in them.* The final phrase in 1 Cor 2:13 can also be translated “describing spiritual realities to spiritual people,” in which case it prepares for 1 Cor 2:14–16.

⁵ *New American Bible*, Revised Edition. (Washington, DC: The United States Conference of Catholic Bishops, 2011), 1 Co 2:10–13.

signs, warnings, answer, favors, and so forth. *But in order to interpret them correctly, Favre has to remember these motions, study and scrutinize them until they become unambiguous.* Yet even at this stage the process is itself a dialogue, since he is aided by God and the good spirit to interpret, to understand, and to discuss.

Pope Francis I (3 January 2014) – It was this restlessness that Peter Faber had, a man of great aspirations, another Daniel. **Faber was a “modest, sensitive man with a profound inner life. He was endowed with the gift of making friends with people from every walk of life”** (Benedict XVI, *Address to the Jesuits*, 22 April 2006). Yet his was also a restless, unsettled, spirit that was never satisfied. Under the guidance of St Ignatius he learned to unite his restless but also sweet – I would say exquisite – sensibility, with *the ability to make decisions*. He was a man with great aspirations; he was aware of his desires, he acknowledged them. Indeed for Faber, it is precisely when difficult things are proposed that the true spirit is revealed which moves one to action (cf. *Memoriale*, 301). **An authentic faith always involves a profound desire to change the world.**

HUMILITY (VS SELF-PREOCCUPATION)

A wise thought that I heard once: “Humility is not about thinking less of oneself; it is about thinking about oneself less.”

Jon Sweeney (2021), Page 60 – The difference between Faber and his two more famous friends rests, in part, on **a certain natural humility in Peter**. Xavier and Loyola were dark, gallant, and handsome; Faber was simple in appearance and demeanor. **He wanted to blend in.**

THE VIRTUE OF HUMILITY – The virtue of humility may be defined: “A quality by which a person considering his own defects has a lowly opinion of himself and willingly submits himself to God and to others for God’s sake.” St. Bernard defines it: “A virtue by which a man knowing himself as he truly is, abases himself.” **These definitions coincide with that given by St. Thomas: “The virtue of humility”, he says, “Consists in keeping oneself within one’s own bounds, not reaching out to things above one, but submitting to one’s superior”** (*Summa Contra Gent.*, bk. IV, ch. lv, tr. Rickaby).⁶

⁶ Arthur Devine, [“Humility,”](#) *The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church* (New York: The Encyclopedia Press; The Universal Knowledge Foundation, 1907–1913) I:–XV.

The four cardinal virtues are prudence, justice, fortitude, and temperance, and all other moral virtues are annexed to these either as integral, potential, or subjective parts. **Humility is annexed to the virtue of temperance as a potential part, because temperance includes all those virtues that refrain or express the inordinate movements of our desires or appetites.** Humility is a repressing or moderating virtue **opposed to pride and vainglory** or that spirit within us which urges us to great things above our strength and ability, and therefore it is included in temperance just as meekness which represses anger is a part of the same virtue.⁷

JOHN 15 AND “ABIDING”

John 15 (J.B. Phillips):

15¹⁻⁸ “I am the real vine, my Father is the vine-dresser. He removes any of my branches which are not bearing fruit and he prunes every branch that does bear fruit to increase its yield. Now, you have already been pruned by my words. You must go on growing in me and I will grow in you. For just as the branch cannot bear any fruit unless it shares the life of the vine, so you can produce nothing unless you go on growing in me. I am the vine itself, you are the branches. It is the man who shares my life and whose life I share who proves fruitful. For the plain fact is that apart from me you can do nothing at all. The man who does not share my life is like a branch that is broken off and withers away. He becomes just like the dry sticks that men pick up and use for the firewood. But if you live your life in me, and my words live in your hearts, you can ask for whatever you like and it will come true for you. This is how my Father will be glorified – in your becoming fruitful and being my disciples.

9-15 “I have loved you just as the Father has loved me. You must go on living in my love. If you keep my commandments you will live in my love just as I have kept my Father’s commandments and live in his love. I have told you this so that you can share my joy, and that your happiness may be complete. This is my commandment: that you love each other as I have loved you. There is no greater

⁷ Arthur Devine, [“Humility,”](#) *The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church* (New York: The Encyclopedia Press; The Universal Knowledge Foundation, 1907–1913) I:–XV.

love than this – that a man should lay down his life for his friends. You are my friends if you do what I tell you to do. I shall not call you servants any longer, for a servant does not share his master’s confidence. No, I call you friends, now, because I have told you everything that I have heard from the Father.

¹⁶ “It is not that you have chosen me; but it is I who have chosen you. I have appointed you to go and bear fruit that will be lasting; so that whatever you ask the Father in my name, he will give it to you.

AN EMAIL TO FR. BRAD HAGELIN FROM UNCLE RICK

Written by me to him on **1 May 2018**, in response to his request for some insight into how to preach this text on the Sixth Sunday of Easter.

John 15, and in a particular this section about the Vine and the Branches is the very center of John's Gospel, its most significant image and message. It explains what “abiding” in another means, the “connection” of light (sun) to soil to roots to stem to branches to fruit, and the continuous, sustaining source of Life that flows through the entire system. And if there is a break anywhere in that system, then “fruit” will never come.

We use different words for the parts of this this continuous, integrated system of “incarnate” Light or Life, *because we recognize that each part is distinct, has a particular finality in the pattern of the whole*. I have indicated this in those words above. In other words, we could say that the whole system is “fruit” or in this case, it is the “grapes”. And in a certain way that would be correct, because, at least to us wanting to harvest those grapes, that is the finality of the whole vine system. But if we were to name the system simply by its *finality*, we would lose our ability to appreciate how each part has its own finality in the finality of the whole system. We “boast” of fat clutches of grapes and ignore that they could never have existed in our grateful hands if the other parts of the vine system had not successfully reached its particular finality.

Notice, then, that Christ distinguishes. “I am the vine”. He does not say that “I am the grapes”. This is well worth deep thought. In other words, **Christ commits to the finality of the vine**, but entrusts us - the “branches” - to commit to the finality of the branches, with the result that the “fruits” are **the collaborative accomplishment** of BOTH vine and branches.

This image, then, captures a relation of “friendship” between Christ and us, in which Christ “defers” to us the branches to join Him in producing fruits that are the achievement of both of us equally. Friendship does such things.

Further, notice that Christ “the vine” imparts LIFE (not grapes), so that we, the branches, can have LIFE and therefore can establish the conditions by which “fruits” can then happen.

Friendship is what gives LIFE to people, and only secondarily (but not inconsequentially) is about being useful and pleasurable (Aristotle's distinctions) to the other called “friend.”

WHO IS ANNA?

We think that this question is meant to answer questions such as (1) Who were her parents? (2) Why is she out on the street, homeless? (3) What is her last name?

Consider the case of Jesus. The people (of his hometown) thought they knew Him.

John 6: ⁴¹ Meanwhile the Jews were complainingⁿ to each other about him, because he had said, ‘I am the bread that has come down from heaven.’ ⁴² They were saying, ‘Surely this is Jesus son of Joseph, whose father and mother we know. How can he now say, “I have come down from heaven?”’ * ⁴³ Jesus said in reply to them, ‘Stop complaining to each other.’ ⁸

The question WHO IS ANNA is not easily answered without reading the whole of *Mister God, This is Anna*. She is so much more than “merely” a child, a homeless kid. Something far greater is alive “in her middle” than anyone could guess before coming to know her.

In what way could Fynn say that he *knew* Anna during those three years that he was her friend? We get the impression that it was not really possible for Fynn, or us, to *know* Anna; instead we experience her, we *encounter* a presence, a power, a Gift in and through her.

* Mt 13:54–57; Mk 6:1–6

⁸ [*The New Jerusalem Bible*](#) (New York; London; Toronto; Sydney; Auckland: Doubleday, 1990), Jn 6:41–43.

AN EXPERIENCE OF ANNA

Cruden's [**Alexander Cruden, 1699-1770**] Complete Concordance of the Old and New Testaments. Wikipedia notes: *A Complete Concordance to the Holy Scriptures*, generally known as Cruden's Concordance, is a concordance of the King James Bible (KJV) that was singlehandedly created by Alexander Cruden (1699-1770). The Concordance was first published in 1737 and has not been out of print since then. Two editions of the Concordance appeared during his lifetime, 1761 and 1769.

Chapter 2, page 33 - One of her pleasures was my reading to her that part of the concordance given over to the meaning of proper names. Each name was read in strict alphabetical order and the meaning given. After each name had been tasted and thought over she made her decision as to its rightness. Most times she shook her head sadly and disappointedly; it wasn't good enough. Sometimes it was just right; the name, the person, the meaning, all fitted perfectly for her and, with a burst of excitement, she would bounce up and down on my lap and say, 'Put it down, put it down.' This meant writing the name in large block capitals on a slip of paper, which she would stare at with complete concentration for a minute or two and then place in one of her many boxes. A moment to compose herself, and, 'Next one, please.'

Chapter 2, page 34 - Since our first meeting God had been given the title Mister God; the Holy Spirit, for some reason only known to her, was given the name Vrach. I rarely heard her use the name Jesus. Whenever she referred to Jesus it was as Mister God's boy. One evening we were working our way through the J's and came eventually to Jesus. I had hardly got the name out before I was stopped by a 'No!', a wagging finger and 'Next one, please.' Who was I to argue? I pressed on. The next name on the list was JETHER. I had to pronounce this three times, and then turning to me she said, 'Read what it says.' So I read: 'JETHER meaning he that excels or remains, or that examines, searches, or a line or string.' The effect of this was electric, catastrophic. With a blur of movement she had slipped off my lap, twisted about to face me and stood crouched with hands clenched, the whole of her being shaking with excitement. For one horrifying moment I thought she was ill or having a fit, but that wasn't the explanation. Whatever the explanation was it went deeper than anything I could understand. She was filled with joy. She kept saying, 'It's true. I know it. It's true. It's true. I know it.' With that she fled out into the yard. I made to go out after her but Mum put out a hand and held me back, saying, 'Leave her alone, she's happy. She's got the "eye".' Half an hour passed before she returned. Without a word she climbed on to my lap, gave me one of her special grins and said, 'Please write the name big for me tonight,' and then went to sleep.

TRANSFIGURATION

“The Weight of Glory” by C.S. Lewis. Preached originally as a sermon in the Church of St Mary the Virgin, Oxford, on June 8, 1942: published in *Theology*, November, 1941, and by the S.P.C.K, 1942.

C.S. Lewis, “The Weight of Glory” –

And this brings me to the other sense of glory – glory as brightness, splendour, luminosity. We are to shine as the sun, we are to be given the Morning Star. I think I begin to see what it means. In one way, of course, God has given us the Morning Star already: you can go and enjoy the gift on many fine mornings if you get up early enough. What more, you may ask, do we want? Ah, but we want so much more, something the books on aesthetics take little notice of. But the poets and the mythologies know all about it. **We do not want merely to see beauty, though, God knows, even that is bounty enough. We want something else which can hardly be put into words – to be united with the beauty we see, to pass into it, to receive it into ourselves, to bathe in it, to become part of it. ... At present we are on the *outside* of the world, the wrong side of the door.** We discern the freshness and purity of morning, but they do not make us fresh and pure. We cannot mingle with the splendours we see. But all the leaves of the New Testament are rustling with the rumour that it will not always be so. **Someday, God willing, *we shall get in.*** When human souls have become as perfect in voluntary obedience as the inanimate creation is in its lifeless obedience, then they will put on its glory, or rather that greater glory of which Nature is only the first sketch.

Chapter 8, page 229 – Anna was standing on the bed, her eyes wild and wide, tears streaming down her cheeks, both hands pressed over her mouth as if to stifle a scream. It seemed as if all the familiar objects in the room suddenly raced away to infinity and the world dissolved into formlessness. I tried to say something, but nothing came. It was one of those senseless moments; my mind was racing around in circles but my body wasn't in gear. I tried to do something, but my body was frozen. What really frightened me was that Anna didn't see me, I wasn't there for her, I couldn't help her. I cried; I don't know if I cried for her or for myself. Whatever the reason, the miseries took over. Suddenly out of my tear-filled void I heard Anna's voice. 'Please, please,

Mister God, teach me how to ask real questions. Oh please, Mister God, help me to ask real questions.'

Chapter 8, page 230 – For a moment of eternity I saw Anna as a flame and shuddered as I grasped the uniqueness of being me. How I managed that moment I shall never know for my strength was not equal to that moment. In some strange and mysterious way I 'saw' for the first time.

The *Oxford English Dictionary* at “**seraphim**” - 1. - a1382 - In Biblical use: The living creatures with six wings, hands and feet, and a (presumably) human voice, seen in Isaiah's vision as hovering above the throne of God. ... By Christian interpreters the *seraphim* were from an early period supposed to be a class of angels, and the name, associated with that of the *cherubim*, was introduced in the Eucharistic preface and subsequently in the *Te Deum*, and thus became extensively known. **The presumed derivation of the word from a Hebrew root meaning 'to burn' (see above) led to the view that the seraphim are specially distinguished by fervour of love (while the cherubim excel in knowledge), and to the symbolic use of red as the colour appropriate to the seraphim in artistic representations.** In the system of the Pseudo-Dionysius, the chief source of later angelology, the seraphim are the highest, and the cherubim the second, of the nine orders of angels.

C.S. Lewis, “The Weight of Glory” -

All day long we are, in some degree, helping each other to one or other of these destinations. It is in the light of these overwhelming possibilities, it is with the awe and the circumspection proper to them, that we should conduct all our dealings with one another, all friendships, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilization – these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit – immortal horrors or everlasting splendours. This does not mean that we are to be perpetually solemn. We must play. But our merriment must be of that kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously – no flippancy, no superiority, no presumption. And our charity must be a real and costly love, with deep feeling for the sins in spite of which we love the sinner – no mere tolerance or indulgence which parodies love as flippancy parodies merriment. Next to the Blessed Sacrament itself, your neighbour is the holiest object presented to your senses. If he is your Christian neighbour he is holy in almost the same way, for in

him also Christ *vere latitat* – the glorifier and the glorified, Glory Himself, is truly hidden.

Chapter 8, page 231 - I was trying to make some sort of sense out of that awful and beautiful moment, trying to get back to normality again; it was like climbing down an unending ladder.

Chapter 8, page 231 - In some curious way I seemed to be facing two ways at once. I wanted to be back among the familiar objects that I knew so well and at the same time I wanted to experience that moment again. From the middle of my fog of confusion I realized that I was being led back to bed [by Anna], utterly exhausted.

Chapter 8, page 232 - 'I thought you were having a nightmare,' I muttered. 'No,' she smiled, 'I was saying my prayers.' 'The way you was crying-I thought-' 'That why you cried?' 'I dunno, suppose so. It sort of got kind of empty all of a sudden. It was funny. I thought I was lookin' at myself for a moment. Painful.' She didn't answer for a moment, and then very quietly she said, 'Yes, I know.'

Chapter 8, page 233 - 'Tich,' I said, 'what were you asking God about real questions for?' 'Oh, it's just sad, that's all.' 'What's sad?' 'People is.' 'I see. What's sad about people?' 'People ought to get more wise when they grow older. Bossy and Patch do, but people don't.' 'Don't you think so?' I asked. 'No. People's boxes get littler and littler.' 'Boxes? I don't understand that.' 'Questions are in boxes,' she explained, 'and the answers they get only fit the size of the box.' 'That's difficult; go on a bit.' 'It's hard to say. It's like-it's like the answers are the same size as the box. It's like them dimensions.' 'Oh?' 'If you ask a question in two dimensions, then the answer is in two dimensions too. It's like a box. You can't get out.' 'I think I see what you mean.' 'The questions get to the edge and then stop. It's like a prison.' 'I expect we're all in some sort of prison.' She shook her head. 'No, Mister God wouldn't do that.' 'I suppose not. What's the answer then?' 'Let Mister God be. He lets us be.'

Chapter 8, page 234 - 'No. We put Mister God into little boxes.' 'Surely we don't do that?' 'Yes, all the time. Because we don't really love him. We got to let Mister God be free. That's what love is.'

Chapter 8, page 234 - Anna searched for Mister God and her desire was for a better understanding of him. Anna's search for Mister God was serious but gay, earnest but light-hearted, reverent but impudent, and single-minded and multi-tracked.

Chapter 8, page 236 - No, for Anna it was all or nothing, there could be only one Mister God. This being so, then the different places of worship, the different kinds of names

given to those worshippers, the different kinds of ritual performed by these worshippers could be due to one thing, and to one thing only, the different arrangements of the evidence for Mister God.