

Spiritual Companioning in the Intimacy of the Kiss נשיקה

Let the beloved kiss me with the kisses of his/her mouth.
Your love is more delightful than wine;
delicate is the fragrance of your perfume.... Song 1:1-4

Anyone who is joined to/ continuously joining the Beloved is one in Spirit. 1 Cor 6:17

For I saw very surely
that our substance is in God.
And I also saw that God
is in our sensuality .
Julian of Norwich



Since the mouth could be regarded as a primary physical gateway to the interior of a person, passionate mouth kissing literally opens the lovers to each other. Such openness renders one dangerously vulnerable, capable of being entered into and possessed by the other. Only audacious trust can dispose one to such vulnerability.
Dianne Bergant, *Song of Songs the Love Poetry of Scripture*, 20.

From Oneness in the Eucharist — Hadewijech, Vision 7

- * The Kiss — shimmering silence, quivering stillness
- * The Great Romance
- * Desire/ Will/ Unity in Spirit
- * Living in Sacred Sensuousness
- * Embodied loving
- * Passion, Holy Eros, Psycho-sexual harmony
- * Ecstasy-ecstasy

The Holy Spirit... is Love of the Father and the Son, their unity, sweetness, Good, Kiss, Embrace and whatever else they have in common in the supreme unity of truth and truth of unity....

The soul in its happiness finds itself standing midway in the Embrace and the Kiss of Father and Son. In a manner which exceeds description and thought, the person of God is found worthy to become not God but what God is, that is to say we become from grace what God is by nature"

William of St Thierry, *Golden Epistle* §263

My heart and my veins and all my limbs trembled and quivered with eager desire, as often occurred with me, such madness and fear beset my mind that it seemed to me, I did not content my Beloved and that my Beloved did not fulfil my desire, so that dying I might go mad, and going mad I must die.

I desired to have full fruition of my Beloved and to understand and taste him to the full. I desired that his humanity should to the fullest extent be one in fruition with my humanity and that mine then should hold its stand and be strong enough to enter into perfection until I content him, who is perfection itself by purity and unity and in all things to content him fully in every virtue. To that end I wished that he might content me interiorly with his Godhead, in one spirit, and that for me he should be all that he is, without withholding anything from me.to grow up in order to be God with God.....now show me your power to unite your oneness in the manner of union with full possession!

Hadewijech, *The Complete Works*, Vision VII.

Where the abyss of God's wisdom is, God will teach you what God is, and with what wondrous sweetness the loved one and the beloved dwell in each other, and how they penetrate each other in such a way that neither of the two distinguishes him or her self from the other. But they abide in one another in fruition, mouth in mouth, heart in heart, body in body and soul in soul, while one sweet divine nature flows through them both (2Pet 1:4), and they are both one thing through each other, but at the same time remain two different selves— yes and remain so forever. Hadewijch, Letter 9.

I cannot be completely intimate with her unless she is willing to lay herself in utter repose and nakedness in my divine arms, so that I can take delight in her....

she shall ever more in soul and body...soar about and play to her heart's content in my Holy Trinity and drink herself full like a fish in the sea....

Flowing Light , 5. 25

"The delight of your heart
you shall put nowhere else
but into my divine heart
and onto my human breast.
There alone you shall be consoled and kissed
by my Spirit.

Flowing Light , 1.43

Mechthild of Hackeborn as spouse,
receives a ring set with seven precious
stones. Each stone is to remind her how
each detail of the passion is a kiss of love.
Her beloved says to her:

Recall how I entered the bridal bed of the
cross and in the bridal bed of love I sang
to you seven melodies full of wonderful
sweetness. After this I opened my heart
to you for you to enter, when by dying on
the cross I slept the sleep of love with
you.

The more quiet her silence the louder she calls.

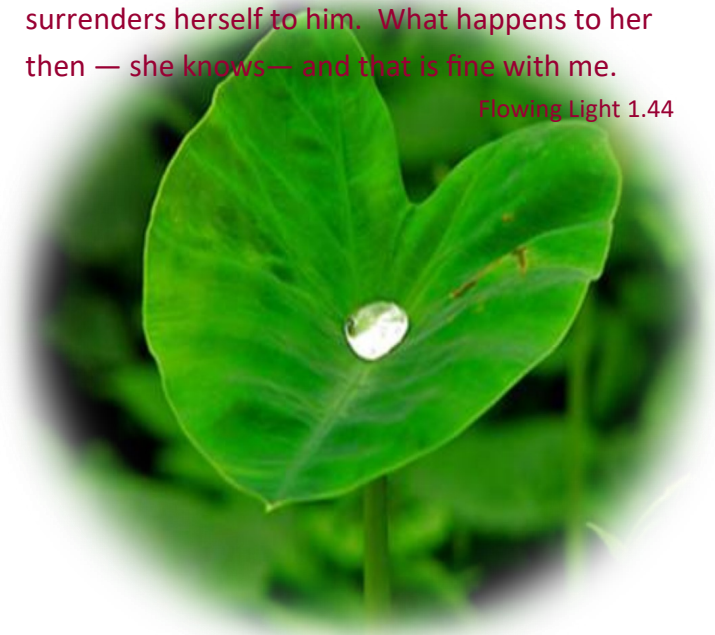
Flowing Light 1.44

The more his desire grows,
the more extravagant their wedding becomes.
The narrower the bed of love becomes,
the more intense are the embraces.
The sweeter the kisses of the mouth become,
the more lovingly they gaze at each other.
The greater the distress in which they part,
the more he bestows upon her.
The more she consumes the more she has.
The more humbly she takes her leave the sooner
she returns.
The more ardent she remains the sooner
she bursts into flame.
The more she burns the more beautifully she glows.
The more God's praise is spread abroad,
the greater her desire becomes.

Mechthild of Magdeburg, Flowing Light 1.44

Then a blessed stillness that both desire comes over
them. He surrenders himself to her, and she
surrenders herself to him. What happens to her
then — she knows — and that is fine with me.

Flowing Light 1.44



- * Spiritual espousal and the mystical marriage
- * The bridal bed of the cross
- * In the inner wine cellar

Alfred of Rievaulx, *Spiritual Friendship*

Physical kisses— the imprint of lips

Spiritual kisses— the joining of spirit
through the kiss of mind

Intellectual kisses— the infusion of grace
by the Spirit of God

The kiss is a covenant, a union in Christ.

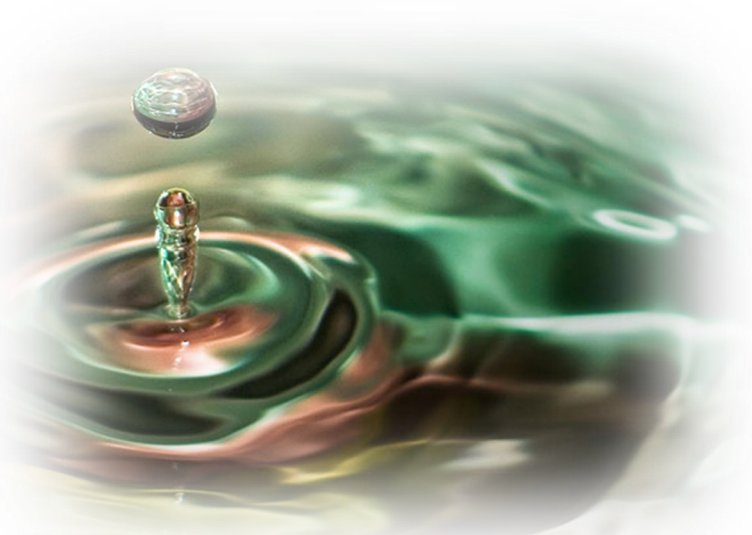
“When therefore the mind has become accustomed to this kiss and recognizes that all this sweetness comes from Christ it says as if musing to itself: ‘Oh if only he himself would come.’ And with this it aspires to the kiss of the mind, and cries out with ardent desire, “Let him kiss me with the kiss of his mouth.’ So when all earthly affections have been mastered and when all earthly desires have been lulled to sleep, the mind finds delight in the kiss of only Christ, rests in his embrace, exulting and saying: ‘His left hand is under my head; his right hand shall embrace me. 2.27.

“Eros as understood in contemporary ecological discourse and as it has often been employed in the Christian contemplative tradition, refers to the longing to share in the life of another, whether the other be understood as a person, a place, a non-human species, or God.”

Douglas Christi, *The Blue Sapphire of the Mind*, 226.

Your fragrant breathing stills me,
Your grace, your glory fills me
So tenderly your love becomes my own.

John of the Cross, *Living Flame of Love*, 4



In the inner wine cellar I drank of my Beloved,
and when I went abroad
Through all this valley
I no longer knew anything,
And lost the heard I was following.

In the kiss of the spiritual marriage:

...in the union and transformation of love each gives possession of self to the other and each leaves and exchanges self for the other... each one lives in the other and is the other, and both are one in the transformation of love.

...What God communicates to the soul in this intimate union is beyond words. One can say nothing about it , just as one can say nothing about God in God’s self. For it is beyond words

...the two become one, as we would say with the window united with the ray of sunlight, or the coal with the fire, or the starlight with the light of the sun.

See, John of the Cross, *Spiritual Canticle*, 26.4

Asked about the deepest experience of ecstasy, I would say that it is a foretaste of resurrection. It is a step forward in the spiritualization of humanity; it is a movement to a deeper level of consciousness that is ever more cosmic; it is the death of the old person and the birth of, I believe in resurrection the new. All this reaches its climax when humanity definitively spiritualized, becomes cosmic in *unio* with Christ who is cosmic and coextensive with all that is. People who have experienced ecstasy have somehow savoured resurrection and that is why they often long for death, like Paul who wanted to be dissolved and to be with Christ (Phil 1:23).

William Johnston, *Silent Music*, 78.