

Fr. Roger J. Landry  
The Theology of the Body in the Life and Ministry of Priests  
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Conference 4: Life According to the Holy Spirit

○ Introduction

- Earlier today, Blessed John Paul II, following Christ, described how we were at the beginning, before sin entered the world. We were created in God's image and likeness with a nuptial nature, called to exist, like God, in a communion of persons in love through total mutual self-giving. We saw how the body is a sacrament of the person that in the beginning spoke this nuptial nature and with the purity of heart flowing from original justice we could see ourselves and others made in the image of the divine Giver, and hence we were naked and unashamed. We also saw that there was a generative meaning to our nuptial nature, that, like God, we are called to give life to others, who are meant to be a fruit of the communion of persons, enter into and enhance that communion of persons.
- Then John Paul II described for us what happened when sin entered the world. We distrusted God's goodness, misused our freedom to do what God had indicated was suicidal, our eyes were opened to evil, shamed entered our world, we began to fear ourselves, the other and even God, and, in short, the orientation of our life was changed from a giver to a take, from a lover to a luster. Rather than sacrificing ourselves for the good of the other as other, we began, through the three-fold lust that had entered our heart, to desire gratification of our bodies, of our surroundings and of our ego. Christ came to redeem us through fulfilling the law and the prophets, which was built on loving God with all we've got and loving our neighbor based on loving ourselves in truth. To do this, John Paul II explained, he interiorized the law, having us focus on our desires and not just our deeds, to help us live in a fully human way, by his own standards. He sought to restore us to true purity of heart, by which we will see God, see him in others, see him in ourselves, and then purely love God ourselves and others. That is the way the battle between love and lust in our hearts, between the old Adam and the new Adam, will be won for the good.
- That's what leads us to the present talk. At a practical level, how do we recover that purity so that we may love in purity of heart and rediscover our humanity through trusting in God, receiving his love in Christ, and living in and reciprocating that love? How is the redemption of the body and of the enter person brought about? The way we win this battle is not merely or principally by our own efforts as important as our struggling to enter through the narrow gate is. It's by the power of God, by what St. Paul calls "Life according to the Spirit."
- This is the lynchpin, the fulcrum, of the Theology of the Body. Many of those who teach the theology of the body, either in conferences or in books, do not give this section adequate emphasis. They mainly focus on the first part of the first triptych, on John Paul's description of what Genesis reveals about the original experiences of man, as well as the first part of the second triptych, on John Paul II's thoughts on Ephesians 5, in which he applies his theological anthropology to the question of the sacramentality of marriage. But this temptation, I think, flows from looking at the theology of the body too much in a notional way, as a profound teaching, as a deep exegesis on Sacred Scripture and human experience. This belief that Genesis and Ephesians are the most important parts of the TOB seems to evince a type of ethical neoplatonism, where, as Plato taught, all that's necessary to do the good is to know the good. Once we "see" what is good, Plato thought, we naturally do it. But we know that that's false. As St. Paul himself confessed to the Christians in Rome, the reality of man in this cardiac battleground is that "I do not do the good I want, but the evil I do not want is what I do" (Rom 7:19). We need more than simply to know the truth. We need to live the truth. We need to know more that what the redemption of the body is. We need to enter into that redemption.
- That's why this section on Life according to the Holy Spirit is so important. Pope John Paul II called it a "synthesis and a program." It's a synthesis of the entire Theology of the Body, rephrasing all of the essential components. It's also a program, a path, a rehabilitation process and protocol leading us to victory. Insofar

as the TOB summarizes all of salvation history, Life according to the Holy Spirit summarizes the essential nature of the process of redemption and the whole Christian life.

- So I cannot stress enough, if you remember and apply anything at all from these conferences on the Theology of the Body in the Life and Ministry of Priests, please remember and apply these upcoming thoughts of Blessed John Paul II on Life according to the Holy Spirit.
- As we've been doing, we will first look at what John Paul II described in this section and then we will apply it to our priestly discipleship and apostolate.
- Overview
  - Ethos of the Redemption of the Body
    - Life according to the Holy Spirit versus like according to the flesh
      - John Paul II bases his thoughts on St. Paul's words to the Romans
        - Rom 8:5-23 — 5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit... 6 To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. 7 For the mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot; 8 and those who are in the flesh cannot please God 9 But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you. Any one who does not have the Spirit of Christ does not belong to him. 10 But if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. ... 11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you. 22 We know that the whole creation has been groaning in labor pains until now; 23 and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.
        - John Paul II says that there is a tension in man's interiority or heart between two elements present from man's beginning, which, after sin, oppose each other, between body and spirit. Paul uses "flesh" to coincide with the Johannine threefold lust, which often wins against the Spirit. "Flesh" refers in Paul to the man who is "interiorly" subjected to the "world," its secularism and sensualism. The Spirit wants the opposite of what the flesh wants. Life according to the Spirit is a synthesis and program.
        - In Romans 8:5-10, this distinction between flesh and spirit is phrased in terms of justification. One who lives according to the Spirit sets the mind on the things of the Spirit, and Christ is alive in them. Paul returns to the first sin and its legacy of death, while anticipating the final victory of Christ over sin and death. This victory will give life to our mortal bodies through the indwelling Spirit. This justification is a real power operating in man that is revealed in actions. This power enables justice "to abound" in man
        - The contrast between life of the flesh and of the spirit is seen in the works or fruits of each (Gal 5:19-23).
      - Fruit of the Spirit versus the words of the flesh
        - Gal 5:19-23 — Now the works of the flesh are obvious: fornication, impurity, licentiousness, 20 idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, 21 envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God. 22 By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, 23 gentleness, and self-control. There is no law against such things.
        - John Paul II says that we see in this description of the fruit of the Spirit versus the works of the flesh a contrast between the threefold lust and the ethos of redemption, which is the Spirit operating in man. Behind the fruit of the Spirit — love, joy, peace, patience,

kindness, goodness, faithfulness, gentleness, self-control — there is moral virtue, choice, the effort of the will, and the help of the Spirit against three-fold lust. They are more “fruit” of the Spirit’s action than the “work” of man. Self-control is particularly important to our reflections.

- In St. Paul’s list of works of the flesh, he lists specifically carnal sins (fornication, impurity, licentiousness, drunkenness, carousing) as well as “sensual” sins (idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy). These are sins of the “spirit of man” coming from each of the three-fold lusts. For St. Paul, following Christ, real purity comes from man’s heart and concerns more than the sexual. As he writes to Titus, “To the pure all things are pure, but to the corrupt and unbelieving nothing is pure; their very minds and consciences are corrupted. They profess to know God, but they deny him by their deeds ...” (Tit 1:15 f.).
- There is the call to put to death the deeds of the body by the Spirit in order to live (Rom 8:12-13). “Rom. 8:12 So then, brethren, we are debtors, not to the flesh, to live according to the flesh — 13 for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live.”
- This is the same appeal Christ made to the human heart to control its desires. This is the indispensable condition to life according to the Spirit, which is the antithesis of death.
- Life according to the flesh, by contrast, involves the death of the Spirit. This is what is meant by a “mortal” sin. This is why St. Paul says those who do the works of the flesh will not inherit the kingdom (Gal 5:21). Life according to the Spirit is true freedom to love our neighbor (Gal 5:13-14). Man obtains justification in “faith working through love” (Gal 5:6), from the “Spirit.” Paul appeals to them to free themselves from a “carnal” exterior concept of justification for freedom in Christ. We understand purity of heart in this way
- The whole law is fulfilled in the Gospel commandment of charity. The new Gospel ethos appeals to man freely to choose this love. Paul, like Christ, stresses that freedom is for love. Christ set us free so that we might love freely. This is the vocation to freedom, in which life according to the Spirit is realized.
  - Gal. 5:13 For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. 14 For the whole law is fulfilled in one word, “You shall love your neighbor as yourself.” 15 But if you bite and devour one another take heed that you are not consumed by one another. 16 But I say, walk by the Spirit, and do not gratify the desires of the flesh. 17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would. 18 But if you are led by the Spirit you are not under the law. ... 24 And those who belong to Christ Jesus have crucified the flesh with its passions and desires. 25 If we live by the Spirit, let us also walk by the Spirit. .
- The choice is ours: “Only do not use your freedom as an opportunity for the flesh, but through love be servants of one another (Gal 5:13). We can misuse freedom against the Spirit. Living according to the flesh negates this use of freedom for which Christ set us free. We return to the “yoke” of the three-fold lust. Man no longer is suited to the real gift of himself in freedom according to the nuptial meaning of his body.
- Purity as “life according to the Spirit” and the glory of God in the body. John Paul II interprets several passages from St. Paul’s letters to help us grasp more the problem and solution of which we’re speaking.
  - 1 Thess 4:3-5 — For this is the will of God, your sanctification: that you abstain from fornication; 4 that each one of you know how to control your own body in holiness and honor, 5 not with lustful passion, like the Gentiles who do not know God; ... 7 For God has not called us for uncleanness, but in holiness. 8 Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you
    - In 1 Thess 4:3-5, Paul calls man to holiness, which is the real purity of heart. He contrasts “holiness” to “uncleanness” (v. 7).



- This brings about the duty of controlling one's body in holiness and honor. The fruit of redemption is the HS, who dwells in man and his body as in a temple. The body is therefore not meant for "immorality" but "for the Lord" and "the Lord for the body" (6:13)
- In the Incarnation, the human body becomes the body of the God-man. In Christ, the human body receives a new supernatural elevation, which must impact human behavior with regard to his and others' bodies.
- The redemption of the body involves a new measure of the holiness of the body, to which St. Paul refers in drastic terms: "Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, 'The two shall become one flesh' But he who is united to the Lord becomes one spirit with him" (1Cor 6:15-17). We are called to this unity of spirit with Christ in the body.
- The indwelling of the HS in the temple of the human body bears fruit in the man who lives according to the Spirit.
- The gift of piety serves purity, making the human subject sensitive to that dignity of the human body by virtue of creation and redemption. This helps us to reverence God in the body and realize we are not our own. This involves abstention from "immorality," but also involves love, according to the image and likeness of God.
- Paul says, "So glorify God in your body" (v. 20). Purity is the glory of the human body before God. The dignity of love in interpersonal relations glorifies God. From purity flows beauty, which leads to simplicity, cordiality, and personal trust in love. The connection of purity with love and purity-in-love with piety is a little known part of the theology of the body we will take up later.
- Paul's thought shows a continuity with the wisdom tradition.
  - "Lord, remove from me evil desire" (Sir 23:4), etc. Purity is a condition for finding wisdom and following it.
  - "Through purification, I found her" (Sir 51:20).
  - Wisdom also leads to purity. This was a preparation for the Pauline doctrine of purity as "life according to the Spirit."
- In summary, this purity of heart is the positive good that is opened by the overcoming of desire (through the "negative" side of temperance).
  - It is the true freedom from lust.
  - St. Paul's description of "life according to the Spirit" gives a complete image of Christ's words on purity of the heart. Christ's words contain ethical and anthropological truth and hence are important for the theology of the body.
  - They are realistic; they do not call man to the state of original innocence, but indicate to him the path to purity in the state of hereditary sinfulness through life according to the Spirit and the redemption of the body carried out by Christ.
  - Purity of heart allows man to rediscover and realize the nuptial value of the body. The pure man enjoys the fruits of victory over lust through controlling the body in holiness and honor.
  - The gift of piety allows man to treat his body as the temple of the Holy Spirit and experience the joy of mastering himself and giving himself to others.
- Gospel of Purity of Heart, yesterday and today
  - Christ's words to the human "heart" and to the "beginning" teach us about man and enable us to outline a theology of the body.
  - Christ gives us a pedagogy of the body, from which this theology is derived. Man is called to follow it.
  - God has assigned a task to the human body, to bring the person into loving communion of persons. This theology is the best and fundamental method of the pedagogy of the body, because it focuses not just on biological processes, but on the body's dignity and purpose. It is a

“spirituality of the body.” Biological understanding of the body can actually obscure the meaning of the body unless it is accompanied by this spiritual understanding.

- The modern Church’s pronouncements understand, interpret and apply Christ’s teaching to present situations. Gaudium et Spes (II,I) and Humanae Vitae must be studied about the dignity of marriage and the family, and reread according to the theology and pedagogy of the body found in Christ’s words. GS talked about problems of polygamy, divorce, free-love, selfishness, hedonism and contraception. HV talked about the harm to women from contraception. To them, Christ speaks about the unity and indissolubility of marriage, and Paul about purity of heart and mastering the lust of the flesh. HV spoke about mastering our instincts by reason, free will, asceticism and the practice of periodic continence. The theology of the body — especially the dignity of persons, the relationship between ethos and eros, and purity of heart— is “indispensable” for understanding all that Paul VI wrote.
- The Gospel of purity of heart, yesterday and today, concludes this cycle of considerations
- Ethos of the Body in Art and Media.
  - John Paul II adds an addendum to this section about the body in art and media. I don’t want to veer into it too much, because I want to apply his insights on Life According to the Holy Spirit to our priestly life and ministry, but because we live in a world that is so addicted to pornography, including a Church in which many priests are likewise very vulnerable, there are some thoughts here that will help us pastorally and perhaps personally.
  - To frame the subject matter, we could briefly ask: What’s the difference between looking at Michelangelo’s David in the Uffizi or an ancient statue of the naked goddess Venus and looking at pornography? What’s the difference for a doctor examining a patient’s private parts and making a peep hole into the women’s locker room?
  - Here are some points:
  - Man’s looking at nakedness cannot be isolated from Christ’s words about purity of heart. The objective works of culture — spoken and written words, visual representations — can threaten or enhance this purity
  - There is an obvious “objectification” of the body in works of art: sometimes *living* (theater, ballet, concerts), sometimes as a *model* (sculpture or painting), or sometimes as the *reproduction* of living man (photography or film).
  - Often the content of representation and transmission loses contact with the person whose body is a sign
  - The naked human body in the whole truth of its masculinity or femininity has the meaning of a gift of the person to a person. The ethos of the body is connected with the nuptial reciprocity of that gift. The objectification of the naked human body in art goes outside of and uproots this original configuration to interpersonal donation and loses the deeply subjective meaning of the gift. This does not mean that the human body cannot be the subject of works of art, but that this problem of the naked body is not just aesthetic, but moral.
  - Cultures cover private parts not for climate but to help man’s personal sensitivity grow. This shows the explicit continuity of the nuptial meaning of the body in historical man. Original shame is a permanent element of culture and morals and belongs to the genesis of the ethos of the human body. Nakedness in concentration camps was meant to destroy personal sensitivity and the sense of human dignity. Mature men can surpass the limit of that shame for medical reasons.
  - When does human nakedness become pornography or pornovision?
    - When personal sensitivity with regard to human body is overstepped;
    - When in art or media, the right to privacy of the person in masculinity or femininity is violated; and
    - When the deep governing rules of the gift and mutual donation inscribed in masculinity and femininity toward the communion of persons are violated.
  - Man is offended by pornography because such representation is divorced from interpersonal relationship.

- Naturalists, who want “everything that is human” in works of art, actually don’t seek it, because what is most human is the destination toward the gift which would protect the body in privacy. If the “element of the gift” is suspended in a dimension of unknown reception and unforeseen response, it is threatened in the order of intention as an anonymous object of abusive “appropriation.”
- The truth about man and the meaning of his body creates precise limits that are unlawful to exceed. These limits must be recognized and respected by artists who make the body the object, model or subject of art; otherwise the values of the human body can be distorted and destroyed in man’s heart. The Latin word was “obscaena,” what should not be before the eyes of spectators.
- The artist needs to be aware of the full truth of the object and the whole scale of values, which he must live and not just take into account. This corresponds to his purity of heart. Art is meant to express the creative idea of the artist and his interior world of values. The viewer sees not just the object, but the creator and the creator’s ideas
- Ancient Greek sculpture focused on the naked human body in such a way as to allow the contemplation of the whole mysterious truth about man and the supra-sensual beauty of masculinity and femininity. We’re not drawn to “lust” after these works. Other works offend our personal sensitivity by their intentional and reductive objectification of the human body to a instrument of enjoyment and for the satisfaction of concupiscence. This is contrary to man’s dignity in the intentional order of art and in reproduction.
- We have to discuss the ethos of the “image” and the correlative ethos of “seeing.” The creation of an atmosphere conducive to chastity education involves both. The creation of the image is both aesthetic and ethical; likewise looking imposes obligations on the recipient of the work. True and responsible artistic activity tries to overcome the anonymity of the human body as an object “without choice” seeking to portray the truth about man in his feminine and masculine corporeity. This is a task of the viewer, who cannot become just a “consumer of impressions,” exploiting the meaning of the anonymous body
- Application
  - Life according to the Holy Spirit
    - Whole life is meant to be epicletic.
    - Just like Mary who was constantly overshadowed by the Holy Spirit, so we are meant to be overshadowed not just at the altar but throughout life. We shouldn’t run away from this shadow. Our entire existence, as disciples and apostles, should be open sails to the one who blows where he wills.
    - This is also the truth about Christ.
      - When Jesus taught for the first time in the synagogue of Nazareth, he took out the scroll of the Prophet Isaiah, rolled down to what we would now call the 61<sup>st</sup> chapter, and read: “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, 19 to proclaim the acceptable year of the Lord.” 20 And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. 21 And he began to say to them, “Today this scripture has been fulfilled in your hearing.”
      - Jesus — who was conceived by the power of the Holy Spirit, who was led into the desert by the Spirit, who cast out demons by the Holy Spirit, who baptized with the Holy Spirit, who breathed the Holy Spirit upon his apostles for the forgiveness of sins and who promised to send his disciples the Holy Spirit to lead them into all truth and teach them what to say in every circumstance — is the “fulfillment” of what it means to be anointed by the Holy Spirit. The Spirit of the Lord was constantly upon him and there was a “purpose” to the Spirit’s presence, to help him preach, liberate, restore sight and proclaim a jubilee. As Isaiah the prophet said, the Spirit of the Lord comes with the gifts of wisdom, understanding, prudence, courage, knowledge, awe and holy fear (11:2). Each of these gifts is offered

likewise to us in the anointings of Confirmation and Holy Orders, to help us to act in union with the Holy Spirit.

- How is this supposed to impact our life?
- Prayer
  - Cantalamessa: In Chapter 8 of the Letter to the Romans, the Apostle emphasizes the most important operations performed by the Holy Spirit in the life of Christians and, undoubtedly, prayer stands out as one of the most important. The Holy Spirit, principle of new life, is therefore also principle of new prayer
  - The Holy Spirit helps us to pray
    - Rom. 8:26 Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words.
    - The Holy Spirit is the paraclete, the consoler
    - Cantalamessa: Saint Paul states that the Holy Spirit intercedes for us “with inexpressible groanings”. If we could find out for what and how the Holy Spirit prays in the hearts of believers, we would have discovered the secret of prayer itself. In fact, the Spirit which secretly prays for us without any clamor of words is the same which has unequivocally prayed in the Scriptures. He who has “inspired” the pages of the Scriptures, also inspired the prayers we read in the Scriptures.
    - He helps us to cry out to the Father
      - Rom 8:15 When we cry, “Abba! Father!” 16 it is the Spirit himself bearing witness with our spirit that we are children of God, 17 and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.
      - Gal. 4:6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”
    - Cantalamessa: The most important thing in prayer is not what we say, but what we are; it is not what we have on our lips, but in our heart. It is not so much the object, but the subject. For Augustine as well, the main problem is not knowing “what to say when you pray”, *quid ores*, but “how you are when you pray”, *qualis ores*. Prayers, like actions, “follow the way we are”. The novelty brought by the Holy Spirit, in a life of worship, is the fact that He reforms the worshiper’s way of “being”; He brings forth the new man, God’s friend; He takes his slavish heart filled with fears and self-interest to give him the heart of a son.
    - Cantalamessa: Therefore, it is the Holy Spirit who infuses the feeling of being God’s children in our hearts, by which we feel (and not just know!) that we are God’s children: “The Spirit itself bears witness with our spirit that we are children of God” (Rm 8:16). At times, this fundamental operation of the Spirit is performed in a sudden and intense way in a person’s life, and that is when we can contemplate all its magnificence. The soul is pervaded by a new light, in which God reveals Himself in a new way as Father. You really experience what God’s fatherhood is all about; your heart melts and you have the feeling of being born again, through this experience.
    - St. Josemaria: “Abba, abba!” on the traincar in Madrid.
      - Oct 16, 1931. After leaving the church on a bright fall morning, he bought a newspaper and took the streetcar. There he was invaded by “prayer of copious, ardent affections,” lost in contemplation of “this marvellous reality: God is my father.” [I] felt our Lord’s action, bringing to my heart and my lips, with irresistible force, the tender invocation “*Abba! Pater!*” I was on the street, in a streetcar... I probably made that prayer out loud. I wandered through the streets of Madrid for an hour, or perhaps two. I can’t say. I didn’t feel time go by. People must have taken me for a madman. I was



contemplating, with lights that were not my own, this astounding truth that would remain in my soul like a burning coal and never go out.

- Looking back from 1969 he said: “I could tell you exactly the when and the where, down to the moment and the place, of that first prayer of a child of God. I learned to call God “Father” as a child in the Our Father. But to feel, to see, to admire God’s desire that we be his children... , that was on the street, in a streetcar, for an hour or an hour and a half, I’m not sure. “*Abba, Pater!*” I had to shout. There are some marvelous words in the Gospel (all the words of the Gospel are marvelous): “No one knows the Father but the Son and he to whom the Son wishes to reveal him” (Mat 11:27). That day, that day he willed in an explicit, clear, categorical way that, together with me, you would always feel that you are children of God, of this Father who is in heaven and who will give us what we ask him in his Son’s name.”
- Divine filiation. Fundamental to our life as Christians. To our prayer. Gift of the Holy Spirit
- Rom. 5:5 and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit which has been given to us
- Just as with Christ, we’re spiritual sons before we’re spiritual fathers! We are sons in the Son!
- Response of Pope John Paul II in *Crossing the Threshold of Hope*
  - *I would like to return to the preceding question: How-and for whom, for what-does the Pope pray? You would have to ask the Holy Spirit! The Pope prays as the Holy Spirit permits him to pray. I think he has to pray in a way in which, deepening the mystery revealed in Christ, he can better fulfill his ministry. The Holy Spirit certainly guides him in this. But man must not put up obstacles. "The Spirit too comes to help us in our weakness."*
- Three munera
  - Sacraments
    - All by the power of the Holy Spirit. Are we conscious of this? Our celebration is a cooperation. It’s meant to be pneumatological.
  - Preaching
    - HS Reminds us of what Christ has taught.
    - HS Guides into all truth.
    - HS Teaches what to say.
  - Shepherding
    - Gift of Counsel
    - Gift of courage!
- Where’s our mind?
  - Rom 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit...
  - This leads to some practical questions: Where are our desires? Where is our treasure? Set on the things of the Holy Spirit or more on baseball, or politics, or exercise, or television, or the parish budget, or ourselves?
  - Do we seek the things that are above, where Christ is seated at the right hand of God? (Col 3:1)
  - Are we immersed in the things of the Spirit, not just prayer, but the Word of God he inspired? Do we really study our faith? (Do we read encyclicals and exhortations). Do we learn from the great Masters the itinerary of the Spirit in prayer so as to guide?
- Are we living according to the Spirit or the flesh?
  - To live according to the Spirit, we must put to death the way of the flesh.

- Self-mastery can only be gained by mortification. HS wants to help us put to death the way of the flesh. This is not a true death, in fact, but the only way to life. Grain of wheat. Saving our life through losing it.
- Mortification is mocked today. Discipline, hairshirt, cilice, fasting, cold showers are looked upon as psychologically morbid, but they're part of normal Christian asceticism. Interior mortifications are even more important, like patience, biting our tongue, bearing injury in union with Christ.
- Specifically with regard to John Paul II, he used to scourge himself regularly in repentance for his sins and in prayers for others. Sr. Tobiana Sobodka who was one of the Sisters of the Sacred Heart of Jesus who served him in the papal apartments, said, "We would hear it – we were in the next room at Castel Gandolfo. You could hear the sound of the blows when he flagellated himself. He did it when he was still capable of moving on his own."
- One of his secretaries, now Bishop Emery Kabongo, testified during the process of the cause of his canonization, "He would punish himself and in particular just before he ordained bishops and priests. Before passing on the sacraments he wanted to prepare himself."
- In his book, *The Great Divorce*, about the difference between heaven and hell and the paths that lead there, CS Lewis talked about putting to death the life of the flesh. Because heaven is so real, people appear as ghosts next to the solidity of heaven and heaven's residents. The Ghost is not yet fully human because he holds on to life according to the flesh without which he will never be able to enter into heaven. It helps us to understand what life according to the Spirit takes:
  - I saw coming towards us a Ghost who carried something on his shoulder. Like all the Ghosts, he was unsubstantial, but they differed from one another as smokes differ. Some had been whitish; this one was dark and oily. What sat on his shoulder was a little red lizard, and it was twitching its tail like a whip and whispering things in his ear. As we caught sight of him he turned his head to the reptile with a snarl of impatience. "Shut up, I tell you!" he said. It wagged its tail and continued to whisper to him. He ceased snarling, and presently began to smile. Then he turned and started to limp westward, away from the mountains.
  - "Off so soon?" said a voice
  - The speaker was more or less human in shape but larger than a man, and so bright that I could hardly look at him. His presence smote on my eyes and on my body too (for there was heat coming from him as well as light) like the morning sun at the beginning of a tyrannous summer day
  - "Yes, I'm off," said the Ghost. "Thanks for all your hospitality. But it's no good, you see. I told this little chap," (here he indicated the lizard), "that he'd have to be quiet if he came - which he insisted on doing. Of course his stuff won't do here: I realize that. But he won't stop. I shall just have to go home
  - "Would you like me to make him quiet?" said the flaming Spirit - an angel, as I now understood.
    - "Of course I would," said the Ghost.
    - "Then I will kill him," said the Angel, taking a step forward.
    - "Oh - ah - look out! You're burning me. Keep away," said the Ghost retreating.
    - "Don't you want him killed?" said the Angel.
    - "You didn't say anything about killing him at first. I hardly meant to bother you with something so drastic as that."
    - "It's the only way," said the Angel, whose burning hands were now very

close to the lizard. "Shall I kill it?"

- "Well, that's a further question. I'm quite open to consider it, but it's a new point, isn't it? I mean, for the moment I was only thinking about silencing it..." said the Ghost.
- "May I kill it?" asked the Angel.
- "Well, there's time to discuss that later" said the Ghost.
- "There is no time. May I kill it?"
- Please, I never meant to be such a nuisance. Please - really - don't bother. Look! It's gone to sleep of its own accord. I'm sure it will be all right now. Thanks ever so much."
- "May I kill it?"
- "Honestly, I don't think there's the slightest necessity for that. I'm sure I shall be able to keep it in order now. I think the gradual process would be far better than killing it." said the Ghost.
- "The gradual process is of no use at all."
- "Don't you think so? Well, I'll think over what you've said very carefully. I honestly will. In fact I'd let you kill it now, but as a matter of fact I'm not feeling frightfully well today. It would be silly to do it now. I'd need to be in good health for the operation. Some other day, perhaps."
- "There is no other day. All days are present now."
- "Get back! You're burning me. How can I tell you to kill it? You'd kill me if you did."
- "It is not so."
- "Why, you're hurting me now."
- "I never said it wouldn't hurt you. I said it wouldn't kill you"...
- The Angel's hands were almost closed on the Lizard, but not quite. Then the Lizard began chattering to the Ghost so loud that even I could hear what it was saying.
- "Be careful," it said. "He can do what he says. He can kill me. One fatal word from you and he will! Then you'll be without me forever and ever. It's not natural. How could you live? You'd only be a sort of ghost, not a real man as you are now. He doesn't understand. He's only a cold, bloodless abstract thing. It may be natural for him, but it isn't for us. Yes, yes. I know there are no real pleasures now, only dreams. But aren't they better than nothing? And I'll be so good. I admit I've sometimes gone too far in the past, but I promise I won't do it again. I'll give you nothing but really nice dreams - all sweet and fresh and almost innocent. You might say, quite innocent..."
- "Have I your permission?" asked the Angel to the Ghost.
- "I know it will kill me."
- "It won't. But supposing it did?" asked the Angel
- "You're right. It would be better to be dead than to live with this creature."
- "Then I may?"
- "...Go on can't you! Get it over. Do what you like," bellowed the Ghost: but ended, whimpering, "God help me. God help me."
- Next moment the Ghost gave a scream of agony such as I never heard on Earth. The Burning One closed his crimson grip on the reptile: twisted it, while it bit and writhed, and then flung it, broken backed on the turf.
- "Ow! That's done for me," gasped the Ghost, reeling backwards.
- For a moment I could make out nothing distinctly. Then I saw, between me and the nearest bush, unmistakably solid but growing every moment

solider, the upper arm and the shoulder of a man. Then, brighter still and stronger, the legs and hands. The neck and golden head materialised while I watched, and if my attention had not wavered I should have seen the actual completing of a man--an immense man, naked, not much smaller than the Angel. What distracted me was the fact that at the same moment something seemed to be happening to the Lizard. At first I thought the operation had failed. So far from dying, the creature was still struggling and even growing bigger as it struggled. And as it grew it changed. Its hinder parts grew rounder. The tail, still flickering, became a tail of hair that flickered between huge and glossy buttocks. Suddenly I started back, rubbing my eyes. What stood before me was the greatest stallion I have ever seen, silvery white but with mane and tail of gold. It was smooth and shining, rippled with swells of flesh and muscle, whinneying and stamping with its hoofs. At each stamp the land shook and the trees dindled.

- The new-made man turned and clapped the new horse's neck. It nosed his bright body. Horse and master breathed each into the other's nostrils. The man turned from it, flung himself at the feet of the Burning One, and embraced them. When he rose I thought his face shone with tears, but it may have been only the liquid love and brightness (one cannot distinguish them in that country) which flowed from him. I had not long to think about it. In joyous haste the young man leaped upon the horse's back. Turning in his seat he waved a farewell, then nudged the stallion with his heels. They were off before I well knew what was happening. There was riding if you like! I came out as quickly as I could from among the bushes to follow them with my eyes; but already they were only like a shooting star far off on the green plain, and soon among the foothills of the mountains. Then, still like a star, I saw them winding up, scaling what seemed impossible steeps, and quicker every moment, till near the dim brow of the landscape, so high that I must strain my neck to see them, they vanished, bright themselves, into the rose-brightness of that everlasting morning.

- Fruit and Works

- Works (These thoughts taken from Barclay):

- Fornication
      - Quite common today.
      - People justify it.
    - Impurity — *akatharos*, everything unfit to come before God. The soiling of life
    - Licentiousness — *aselgeia*, readiness for any pleasure
    - Idolatry — worship of gods we have made. Material things.
    - Sorcery — use of drugs, poison
    - Enmity — someone characteristically hostile to others. Precise opposite of the Christian virtue of love for others.
    - Strife — a rivalry for prizes that ends up in quarrellings and wranglings
    - Jealousy — *zelos*, comes from word for zeal, meant emulation, but it degenerated, came to mean the desire to have what others have
    - Anger — uncontrolled bursts of temper.
    - Selfishness — *eritheia*, the work of a hired laborer. Work done for pay. Campaigning for office, not for service, but for what one can get out of it.
    - Dissension — standing apart, divisive rather than coming together

- Heretical division (party spirit) — heresy is the word. Comes from the word to choose. Those who chose a philosopher.
- Envy — *phthonos*, it doesn't desire what another has, but grudges the fact that the other has something at all. Wants to take from the other. "Grief at someone else's good."
- Drunkenness
- Carousing — *komos*, a band of friends accompanying a victor. Used for friends of Bacchus. Unrestrained revelry, enjoyment that's degenerated into license.
- Are any of them familiar? Do we believe that we don't enter the kingdom of God by these ways? That there is a disjunction?
- Most of us will recognize that we're guilty of some if not several of them. It shows how much the redemption still needs to take place in us, how much room there is for the miracle the Holy Spirit wants to work in us during this mission.
- It shows how much we need the Holy Spirit.
- Fruit
  - Love — *agape*, unconquerable benevolence. Deliberate effort to seek nothing but the best for another.
  - Joy — *chara*, a joy whose foundation is in God.
  - Peace — *eirene* — not just freedom from trouble but everything that makes for man's highest good.
  - Patience — *makrothumia*, Roman persistence, never making peace in defeat, conquering patience. Slow to wrath.
  - Kindness and goodness — *chrestotes* and *agathosune*— the first is mellow, good, sweet, someone who only helps; *agathosune* can also rebuke out of love.
  - Faithfulness — *pistis*, trustworthiness, reliability
  - Gentleness — *praotes*, submissive to the will of God, teachable, and considerate. Mean between excessive anger and excessive angerlessness, angry only at the right time. Tamed animal.
  - Self-control — *egkrateia*, self-mastery, master of desires and love for pleasure. Used for an athlete's discipline of his body and of Christian mastery of sex (by Paul in 1 Cor 9:25 and 7:9). Emperor who never lets private interests influence government of his people.
- Temple of the Holy Spirit
  - The Holy Spirit seeks to make us Holy.
    - St. Paul calls him "The Spirit of Holiness." We are sanctified in him.
      - 2Th. 2:13 But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God chose you from the beginning to be saved, through sanctification by the Spirit and belief in the truth
  - Do we treat our body like a temple?
    - Do we care for our body as the best pastor takes care of his Church?
    - Do we keep it clean through chastity? Do we treat it with piety and hold it in holiness and honor?
    - At a more mundane, but still important level, are we good stewards of our body?
      - Do we care for it with exercise? Healthy eating? The right amount of rest? Avoiding carcinogens and carcinogenic practices?
    - Do we avoid narcissism, which is a quasi deification of our body, forgetting about it's being a temple of the Holy Spirit?
    - Do we see our body is meant to be a house of worship in which God is welcomed and adored?
    - Is our body for the Lord and the Lord for the body?

- Is our body one with the Lord by keeping our holy communion?
  - Do we seek to glorify God in our body and come fully alive?
- Purity
  - Matt. 6:22 “The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; 23 but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!
  - Do we guard what we watch in order to keep our eyes sound and our body in holiness and honor?
- St. John Vianney once said: “The Holy Spirit is like a man with a carriage with a good horse who is ready to drive us to Paris. We have only to say yes and climb inside!”
  - That’s what the Christian life is meant to be. The Holy Spirit invites us to hop aboard his carriage. That means:
    - First, we have to trust him.
    - Second, we need to cease trying to control the direction of our lives and give him the “keys” and the “wheel.”
    - Third, we need to get into the carriage
    - Fourth, we need to stay in the carriage
    - Fifth, we need to hold on for the ride, even if he takes us into dark valleys, over canyons, and into places where we’d prefer not to go.
    - Sixth, we need readily to move over, with joy not jealousy, when the Holy Spirit invites others aboard.
    - Lastly, we need to cooperate with him to encourage those we know to get on board as well, because otherwise, we won’t end up in Paris.
  - There are many Christians, however, who even though they hopped onto the carriage of the Holy Spirit at baptism, have gotten off. Some have disembarked because they preferred a sin to God. Others just basically fell off because of inattentiveness and have never got back on. Some of these people who have fallen off by God’s mercy may still be trying to live a Christian life and heading in the right direction, but they’re trying to walk, step by step, to Paris, but as St. John Vianney points out, there’s a much better way.
  - That’s what John Paul II indicates to us in this synthesis and program. All aboard!