

## Sunday Message from Fr William for Third Sunday of Lent 2024

*The 'Other World' continued from 25.02.24*

Before refocussing on the 'other world', and our experience of the 'other world', let me put before you one major way that the Spirit is breathed into us, poured into us, in this world. After all it is the Spirit and his 'in-fluence', literally his 'in-pouring' into us, that endows us with the gift of freedom, and gradually increases this gift of freedom in us throughout our time in this world, till we attain to the Freedom of the 'other world'.

In the context of the so called 'Bread of Life discourse' the Son, Jesus Christ, speaks these words: 'The words I have spoken to you are spirit and they are life.' (*John 6:63*)

Note first: Whenever the Son speaks of 'life' it's never about biological life, always about 'eternal life', the life of the 'other world', the life of Father, Son and Spirit. There may be an exception but I can't think of one. This is confirmed in this instance by Peter a moment later: 'Lord, you have the words of eternal life.' (*John 6:68*).

Note second: When he says that the words he has spoken are 'spirit' the context makes it clear he is not identifying his words with the Spirit, the Third Person of the Trinity. What he is saying is that the words he speaks to us carry a certain power, not a power of this world, but a power that is of the 'other world'. When the Son speaks, it is at the same time the Spirit who speaks in him. Son and Spirit speak together with one voice. In addition, the words he speaks, and the power they carry, are a major factor in our ongoing spiritualisation. So, both objectively and subjectively his words are spirit.

Remember the analogy of the parent and her child (25 feb 2024). The words she speaks to her child empower him for life in this world, and contribute to his growth in freedom in this world. By analogy the Son is our parent when it comes to our ongoing spiritualisation. The words he speaks to us contribute to our growth in a life and a freedom that are ultimately of the 'other world'. His words are spirit, and they are life.

But how can ordinary human words, in whatever language, possibly carry a power that is of the 'other world'? How could they possibly perform the same process of spiritualisation that the Spirit works in us. After all, human words are very much of this world, formed by human beings during the course of biological evolution. The way these words are strung together to form the speech of Jesus Christ could conceivably have been strung together by any ordinary human being. Theoretically they could have been generated by random. (*cf The Infinite Monkey Theorem*).

The difference is that just as a parent's words to her child are charged with love and spoken with love, so the words of Christ spoken to us and given to us are charged with the Spirit, who is infinite Love, the Love of the 'other world'. It is this that gives Christ's words their transformative power. The words of the Son carry the Spirit because they carry his infinite love. They carry the Spirit into the heart of Man and bring about his ongoing spiritualisation. With every word he speaks the Son breathes the Spirit into Man. His words are spirit, and they are life.

*to be continued...*

*William*

3 march 2024