



**THE HOLY SPIRIT
AND THE
LIFE OF GRACE**

OCIA WEEK #8

THE CREED

I believe in the Holy Spirit,
the Lord,
the Giver of Life

JOHN 16:4-7

“I did not tell you this from the beginning, because I was with you. But now I am going to the one who sent me, and not one of you asks me, ‘Where are you going?’ But because I told you this, grief has filled your hearts.

But I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you.

**JESUS
PROMISES
THE GIFT**



THE ASCENSION

When they had gathered together they asked him, “Lord, are you at this time going to restore the kingdom to Israel?”

7 He answered them, “It is not for you to know the times or seasons that the Father has established by his own authority.

8* But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”

9 When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight.

10 While they were looking intently at the sky as he was going, suddenly two men dressed in white garments stood beside them.

11 They said, “Men of Galilee, why are you standing there looking at the sky? This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven.”

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away.

13 When they entered the city they went to the upper room where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James.

14 All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers.

PENTECOST

1 When the time for Pentecost was fulfilled, they were all in one place together.

2 And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were.

3 Then there appeared to them tongues as of fire, which parted and came to rest on each one of them.

4 And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

5 Now there were devout Jews from every nation under heaven staying in Jerusalem.

6 At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language.

7 They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans?"

8 Then how does each of us hear them in his own native language?

9 We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia,

10 Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome,

11 both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God."

12 They were all astounded and bewildered, and said to one another, "What does this mean?"

13 But others said, scoffing, "They have had too much new wine."

CATHECISM

688 The Church, a communion living in the faith of the apostles which she transmits, is the place where we know the Holy Spirit:

- in the Scriptures he inspired;**
- in the Tradition, to which the Church Fathers are always timely witnesses;**
- in the Church's Magisterium, which he assists;**
- in the sacramental liturgy, through its words and symbols, in which the Holy Spirit puts us into communion with Christ;**
- in prayer, wherein he intercedes for us;**
- in the charisms and ministries by which the Church is built up;**
- in the signs of apostolic and missionary life;**
- in the witness of saints through whom he manifests his holiness and continues the work of salvation.**

CATHECISM

689 The One whom the Father has sent into our hearts, the Spirit of his Son, is truly God.¹⁰ Consubstantial with the Father and the Son, the Spirit is inseparable from them, in both the inner life of the Trinity and his gift of love for the world. In adoring the Holy Trinity, life-giving, consubstantial, and indivisible, the Church's faith also professes the distinction of persons. When the Father sends his Word, he always sends his Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, it is Christ who is seen, the visible image of the invisible God, but it is the Spirit who reveals him.

TITLES OF THE HOLY SPIRIT

692 When he proclaims and promises the coming of the Holy Spirit, Jesus calls him the "Paraclete," literally, "he who is called to one's side," ad-vocatus.¹⁸ "Paraclete" is commonly translated by "consoler," and Jesus is the first consoler.¹⁹ The Lord also called the Holy Spirit "the Spirit of truth."

693 Besides the proper name of "Holy Spirit," which is most frequently used in the Acts of the Apostles and in the Epistles, we also find in St. Paul the titles: the Spirit of the promise, the Spirit of adoption, the Spirit of Christ,²³ the Spirit of the Lord, and the Spirit of God - and, in St. Peter, the Spirit of glory.

SYMBOLS OF THE HOLY SPIRIT: WATER

694 Water. The symbolism of water signifies the Holy Spirit's action in Baptism, since after the invocation of the Holy Spirit it becomes the efficacious sacramental sign of new birth: just as the gestation of our first birth took place in water, so the water of Baptism truly signifies that our birth into the divine life is given to us in the Holy Spirit. As "by one Spirit we were all baptized," so we are also "made to drink of one Spirit."²⁷ Thus the Spirit is also personally the living water welling up from Christ crucified²⁸ as its source and welling up in us to eternal life.²⁹

SYMBOLS OF THE HOLY SPIRIT: SEAL

698 The seal is a symbol close to that of anointing. "The Father has set his seal" on Christ and also seals us in him.⁵⁰ Because this seal indicates the indelible effect of the anointing with the Holy Spirit in the sacraments of Baptism, Confirmation, and Holy Orders, the image of the seal (sphragis) has been used in some theological traditions to express the indelible "character" imprinted by these three unrepeatable sacraments.

SYMBOLS OF THE HOLY SPIRIT: HAND

699 The hand. Jesus heals the sick and blesses little children by laying hands on them.⁵¹ In his name the apostles will do the same.⁵² Even more pointedly, it is by the Apostles' imposition of hands that the Holy Spirit is given.⁵³ The Letter to the Hebrews lists the imposition of hands among the "fundamental elements" of its teaching.⁵⁴ The Church has kept this sign of the all-powerful outpouring of the Holy Spirit in its sacramental epicleses.

SYMBOLS OF THE HOLY SPIRIT: CLOUD & LIGHT

697 Cloud and light. These two images occur together in the manifestations of the Holy Spirit. In the theophanies of the Old Testament, the cloud, now obscure, now luminous, reveals the living and saving God, while veiling the transcendence of his glory - with Moses on Mount Sinai,⁴³ at the tent of meeting,⁴⁴ and during the wandering in the desert,⁴⁵ and with Solomon at the dedication of the Temple.⁴⁶ In the Holy Spirit, Christ fulfills these figures.

The Spirit comes upon the Virgin Mary and "overshadows" her, so that she might conceive and give birth to Jesus.⁴⁷ On the mountain of Transfiguration, the Spirit in the "cloud came and overshadowed" Jesus, Moses and Elijah, Peter, James and John, and "a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!'"⁴⁸ Finally, the cloud took Jesus out of the sight of the disciples on the day of his ascension and will reveal him as Son of man in glory on the day of his final coming.⁴⁹

SYMBOLS OF THE HOLY SPIRIT: FINGER

700 The finger. "It is by the finger of God that [Jesus] cast out demons."⁵⁵ If God's law was written on tablets of stone "by the finger of God," then the "letter from Christ" entrusted to the care of the apostles, is written "with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts."⁵⁶ The hymn *Veni Creator Spiritus* invokes the Holy Spirit as the "finger of the Father's right hand."⁵⁷

SYMBOLS OF THE HOLY SPIRIT: FIRE

696 Fire. While water signifies birth and the fruitfulness of life given in the Holy Spirit, fire symbolizes the transforming energy of the Holy Spirit's actions. The prayer of the prophet Elijah, who "arose like fire" and whose "word burned like a torch," brought down fire from heaven on the sacrifice on Mount Carmel.³⁷ This event was a "figure" of the fire of the Holy Spirit, who transforms what he touches. John the Baptist, who goes "before [the Lord] in the spirit and power of Elijah," proclaims Christ as the one who "will baptize you with the Holy Spirit and with fire."³⁸ Jesus will say of the Spirit: "I came to cast fire upon the earth; and would that it were already kindled!"³⁹ In the form of tongues "as of fire," the Holy Spirit rests on the disciples on the morning of Pentecost and fills them with himself⁴⁰ The spiritual tradition has retained this symbolism of fire as one of the most expressive images of the Holy Spirit's actions.⁴¹ "Do not quench the Spirit."⁴²

SYMBOLS OF THE HOLY SPIRIT: DOVE

701 The dove. At the end of the flood, whose symbolism refers to Baptism, a dove released by Noah returns with a fresh olive-tree branch in its beak as a sign that the earth was again habitable.⁵⁸ When Christ comes up from the water of his baptism, the Holy Spirit, in the form of a dove, comes down upon him and remains with him.⁵⁹ The Spirit comes down and remains in the purified hearts of the baptized. In certain churches, the Eucharist is reserved in a metal receptacle in the form of a dove (columbarium) suspended above the altar. Christian iconography traditionally uses a dove to suggest the Spirit.

SYMBOLS OF THE HOLY SPIRIT: ANOINTING

695 Anointing. The symbolism of anointing with oil also signifies the Holy Spirit,³⁰ to the point of becoming a synonym for the Holy Spirit. In Christian initiation, anointing is the sacramental sign of Confirmation, called "chrismation" in the Churches of the East. Its full force can be grasped only in relation to the primary anointing accomplished by the Holy Spirit, that of Jesus. Christ (in Hebrew "messiah") means the one "anointed" by God's Spirit. There were several anointed ones of the Lord in the Old Covenant, pre-eminently King David.³¹ But Jesus is God's Anointed in a unique way: the humanity the Son assumed was entirely anointed by the Holy Spirit. The Holy Spirit established him as "Christ."³² The Virgin Mary conceived Christ by the Holy Spirit who, through the angel, proclaimed him the Christ at his birth, and prompted Simeon to come to the temple to see the Christ of the Lord.³³ The Spirit filled Christ and the power of the Spirit went out from him in his acts of healing and of saving.³⁴ Finally, it was the Spirit who raised Jesus from the dead.³⁵ Now, fully established as "Christ" in his humanity victorious over death, Jesus pours out the Holy Spirit abundantly until "the saints" constitute - in their union with the humanity of the Son of God - that perfect man "to the measure of the stature of the fullness of Christ":³⁶ "the whole Christ," in St. Augustine's expression.



GIFTS OF THE HOLY SPIRIT

**WISDOM, UNDERSTANDING, COUNSEL,
FORTITUDE, KNOWLEDGE, PIETY, AND
FEAR OF THE LORD**



The **7** Gifts of the Holy Spirit

1. WISDOM: helps us see the world differently and from God's point of view.

2. UNDERSTANDING: enables us to know more clearly the mysteries of faith.

3. COUNSEL [also known as **Right Judgment**]: helps us to discern what is right and what is wrong.

4. FORTITUDE [also known as **Courage**]: strengthens our will so that we can actually accomplish what is true, good and beautiful.

5. KNOWLEDGE: enables us to discover God's will in all things.

6. PIETY: helps us to love God, our merciful Father, and to obey his precepts out of love for him.

7. FEAR OF THE LORD [also known as **Wonder and Awe**]: helps us to understand how we must depend on God for everything. In other words, he is God, we are not.



FRUITS OF THE HOLY SPIRIT

**CHARITY, JOY, PEACE, PATIENCE,
KINDNESS, GOODNESS, GENEROSITY,
GENTLENESS, FAITHFULNESS, MODESTY,
SELF-CONTROL, CHASTITY**



CHARISMS OF THE HOLY SPIRIT

Charism Summary Guide

Charism	Description
Administration	Empowers a Christian to be an effective channel of God's wisdom by providing the planning and coordination needed to accomplish good things.
Celibacy	Empowers a Christian to be most fulfilled and spiritually fruitful by remaining unmarried and celibate for the sake of Christ.
Craftsmanship	Empowers a Christian to be an effective channel of God's goodness to others through artistic or creative work that beautifies and/or orders the physical world.
Discernment of Spirits	Empowers a Christian to be an effective channel of God's wisdom by accurately perceiving a divine or demonic presence in certain people, places or things
Encouragement	Empowers a Christian to be an effective channel of God's love, nurturing others through his/her presence and words of comfort, encouragement and counsel.
Evangelism	Empowers a Christian to be an effective channel of God's love by sharing the faith with others in a way that draws them to become disciples of Jesus and responsible members of his Church.
Faith	Empowers a Christian to be an effective agent of God's purposes through an unusual trust in the love, power, and provision of God and a remarkable freedom to act on this trust.
Giving	Empowers a Christian to be a cheerful channel of God's provision by giving with exceptional generosity to those in need.
Healing	Empowers a Christian to be a channel of God's love through which God cures illness and restores health when healing is unlikely to occur quickly or to happen at all.
Helps	Empowers a Christian to be a channel of God's goodness by using his/her talents and charisms to enable other individuals to serve God and people more effectively
Hospitality	Empowers a Christian to be the a generous channel of God's love by warmly welcoming and caring for those in need of food, shelter, and friendship.
Intercessory Prayer	Empowers the intense prayer of a Christian for others to be a means by which God's love and deliverance reaches those in need.

Charism Summary Guide

Charism	Description
Knowledge	Empowers a Christian to be a channel of God's trust through diligent study and intellectual activity that enables us to better understand God, ourselves, and the universe.
Leadership	Empowers a Christian to be an agent of God's purposes by sharing a compelling vision of a better future with others and by directing the overall efforts of a group as they work together to make the vision a reality.
Mercy	Empowers a Christian to be a channel of God's love through practical deeds of compassion that relieve the distress of those who suffer and help them experience God's love.
Missionary	Empowers a Christian to be a channel of God's goodness to others by effectively and joyfully using their charisms in a second culture.
Music	Empowers a Christian to be a channel of God's creative goodness to others through writing or performing music for the delight of others and the praise of God.
Pastoring	Empowers a Christian to be an effective channel of God's love through building a community that nurtures the relationships and long-term spiritual growth of a group.
Prophecy	Empowers a Christian to be a channel of divine truth and wisdom by communicating a word or call of God to individuals or a group through inspired words or actions.
Service	Empowers a Christian to be a channel of God's purposes by recognizing the logistical gaps or unmet needs that can prevent good things from happening and by personally doing whatever it takes to solve the problem and meet the need.
Teaching	Empowers a Christian to be a channel of God's truth and wisdom by enabling others to learn information and skills that help them reach their fullest spiritual and personal potential.
Voluntary Poverty	Empowers a Christian to be a channel of God's loving presence by living a life of cheerful, voluntary simplicity or poverty in order to identify with Jesus and the poor.
Wisdom	Empowers a Christian to be a channel of God's goodness through remarkable insight that enables him/her to come up with creative solutions to specific problems and make good decisions.
Writing	Empowers a Christian to be a channel of God's creativity by using words to create works of truth or beauty that reflect the fullness of human experience and bring glory to God.



THE FOUR LAST THINGS

DEATH, JUDGMENT,
HEAVEN & HELL

ESCATOLOGY

- Another term for the study of the last four things is Eschatology
 - Comes from the Greek word eschatos which means “furthest” or “uttermost,” and so eschatology deals with the furthest or last things: death, judgment, heaven, hell, and purgatory
- There are two main ways of focusing on eschatology:
 - (1) a Particular sense which deals with the last things of the individual: the person’s death and judgment, and their consequent reward or punishment
 - (2) There is also a Universal sense of eschatology that deals with everyone; this consists of Christ’s final coming, the Final Judgment, the resurrection of the body, and the new heavens and the new earth



DEATH

- •Death – is the separation of the soul from the body
 - –This is a theological definition as opposed to the medical definition of the irreversible loss of heart and lung functions or brain waves
- •Death is something which a human being will only experience once
 - –Scripture says, “it is appointed for men to die once” (Hebrews 9:27)
 - –There is no reincarnation
- •While death can seem natural, nevertheless, it is an experience of evil
 - –Death is a consequence of sin; if our first parents would not have sinned, human beings would not have to die



DEATH IN CHRIST

- The light of faith especially the paschal mystery of Christ illuminates for us the mystery of death
- Death has a new and positive meaning in Jesus Christ
 - -Jesus transformed the curse of death into a great blessing
 - -Death can now be the door to eternal life and resurrection
- Christian death - is a death in Christ meaning that we die in a state of grace or friendship with God, meaning that one is without any mortal sin
 - -When we die in Christ, we can lovingly offer the experience of our own death to the Father
 - -A believer in Christ, following His example, is thus able to transform his own death into an act of obedience and love for the Father
 - -“This saying is sure: if we have died with him, we will also live with him” (2 Tim 2:11)



JUDGMENT

- •There are two Judgments
 - –The Particular Judgment
 - –The Final Judgment
- •Christ is the Judge of the living and the dead
- •These two Judgments are closely bound together
 - –The way we are judged at the Particular Judgment will be confirmed and completed at the Final Judgment



PARTICULAR JUDGMENT

- •At the moment of death, the soul will go before the Divine Judge
- •The soul will be rewarded or punished based upon the way one lived during their life on earth
 - –“So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body.” (2 Cor 5:9-10)
- –We will be judged by our faith and works
- –“At the evening of life, we shall be judged on our love.”
 - St. John of the Cross
 -



FINAL JUDGMENT

- •The Final Judgment will occur at the end of the world
 - –“But of that day or that hour no one knows...” (Mk 13:32)
 - –“The day of the Lord will come like a thief in the night” (1 Thess 5:2)
- •Christ will return in glory and raise all the dead
 - –The body will then share in the eternal reward or punishment of the soul
- •We will understand God’s eternal plan and come to know the consequence of every good and evil action the human race has performed
 - –The meaning of all of human history and the ultimate purpose of creation will be revealed



HELL

- •After the particular judgment those who die in mortal sin are eternally lost in hell
- •“... it is better for you to enter life than ... to go to Gehenna, to the unquenchable fire where their worm does not die, and the fire is not quenched.” (Mk 9:43-44)
 - -Gehenna is a place in Israel where the Canaanites sacrificed children to their gods (The Valley of Ben Hinnom)
 - -When the Israelites took over this territory they made it into a landfill where trash was continually burned



HELL

- •2 Pains in hell
 - -The worst is the *pain of separation* from God who alone can give the happiness for which man longs
 - -Second is the *pain of sense* corresponding to one's sins
- God, while desiring "all to come to repentance" (2 Pet 3:9), nevertheless has created the human person to be free and responsible; and he respects our decisions; thus, a person chooses hell by mortal sin
 - Church desires the salvation of all and hopes for this



PURGATORY

- •After the particular judgment, a soul can be sent to purgatory which is the state of those who die in friendship with God but still need to be purified of venial sins or the remains of mortal sin
- •Purgatory is only for temporal punishment which is totally different from eternal punishment
 - -It is both painful and joyful
 - -Painful because the soul is undergoing purification and has not yet reached its goal and joyful because the soul knows with certainty that it will reach ultimate good
- •Once the soul is purified it will enjoy the vision of God for all eternity
- •Our prayers and sacrifices, especially the sacrifice of the Mass, assists the purification of the souls in purgatory



PURGATORY IN THE BIBLE

- •2 Maccabees 12:38-46; Lk 12:39-48
- •Mt 12:32 “And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.”
 - -This indicates that forgiveness is possible in the age to come
- •Mt 18:21:35 “Then his lord summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?’ And in anger his lord delivered him to the jailers, till he should pay all his debt. Also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”
 - -This parable is about the Kingdom of Heaven
 - -The servant who did not show mercy is not cast into the outer darkness but is in jail until he pays everything back
 - -Thus, we see there is a place where we pay back our debts



PURGATORY IN TRADITION

- Prayers for the dead
 - -The custom of praying for the dead goes back to the 100s
 - -Tertullian (160-220) says that this custom of prayer for the dead was received from tradition
 - -The catacombs contain references to the need for prayers for the deceased
 - -No one ever challenged prayer for the dead until Arius in the 4th century
- State of Purification
 - -St. Cyprian (200-258) said that the debt of punishment remains if one's penance is not complete
 - -St. Augustine (354-430) speaks of a "corrective fire" and "purgative fire"
 - -The Church defined the doctrine of purgatory at the councils of Lyon (1274), Florence (1438-1445), and Trent (1545-63)



PRAYING FOR THE DEAD

Of course, I pray for the dead. The action is so spontaneous, so all but inevitable, that only the most compulsive theological case against it would deter me. And I hardly know how the rest of my prayers would survive if those for the dead were forbidden. At our age the majority of those we love best are dead. What sort of intercourse with God could I have if what I love best were unmentionable to Him?

On the traditional Protestant view, all the dead are damned or saved. If they are damned, prayer for them is useless. If they are saved, it is equally useless. God had already done all for them. What more should we ask?

But don't we believe that God has already done and is already doing all that He can for the living? What more should we ask? Yet we are told to ask.

'Yes', it will be answered, 'but the living are still on the road. Further trials, developments, possibilities of error, await them. But the saved have been made perfect. They have finished the course. To pray for them presupposes that progress and difficulty are still possible. In fact, you are bringing in something like Purgatory.'

Well, I suppose I am. Though even in Heaven some perpetual increase of beatitude, reached by a continually more ecstatic self-surrender, without the possibility of failure but not perhaps without its own ardours and exertions, for delight also has its severities and steep ascents, as lovers know- might be supposed. -CS Lewis



HEAVEN

- •After the particular judgment, if a soul is in the grace of God and in need of no further purification it goes to the eternal happiness and joy of heaven which cannot be lost
- •Heaven is the perfect communion of life and love with the Trinity and all the saints
 - -In Heaven we will see God as he is, “face to face” (1 Cor 13:12) and come to know ourselves perfectly
 - -This vision of the Trinity is called the Beatific Vision
- •There are degrees of Heaven based on:
 - -The graces God has given us
 - -How well we cooperated with those graces
- •But all will be perfectly filled with happiness in Heaven



HEAVEN

- <https://www.youtube.com/watch?v=YI7TZ8kECO0>



RESURRECTION OF THE BODY

- •“The hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment.”
 - (Jn 5:28-29)
- •All bodies will be raised from the dead and will share in the punishment or reward of the soul
- •Then there will be a new heaven and a new earth
 - -In the resurrection to life, the new creation will share in the glory of God
 - -Both the new universe and all people in Heaven will experience what perfect happiness and fulfillment is

