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**At Home Program**

**Week # 10 November 19, 2023**

 *"The giver of every good and perfect gift has called upon us to mimic Gods giving, by grace, through faith, and this is not of ourselves."
-* ***St. Nicholas of Myra***

**Gospel…Matthew 25:31- 45 …** **Jesus Teaches the Works of Mercy**

31 “When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne,

32and all the nations[\*](https://bible.usccb.org/bible/matthew/25#48025032-1) will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats.

33 He will place the sheep on his right and the goats on his left.

34 Then the king will say to those on his right, ‘Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world.

35 For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me,

36 naked and you clothed me, ill and you cared for me, in prison and you visited me.’

37 Then the righteous[\*](https://bible.usccb.org/bible/matthew/25#48025037-1) will answer him and say, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink?

38 When did we see you a stranger and welcome you, or naked and clothe you?

39 When did we see you ill or in prison, and visit you?’

40And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’

41Then he will say to those on his left, ‘Depart from me, you accursed, into the eternal fire prepared for the devil and his angels.

42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink,

43 a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.’

44Then they will answer and say, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?’

45 He will answer them, ‘Amen, I say to you, what you did not do for one of these least ones, you did not do for me.’

We are at our best when we are loving others through our works. We can do works of mercy that take care of a person’s body or their spiritual health. These are called the Corporal and Spiritual Works of Mercy. Both are important. God created us for this self-giving love. How well did we love while we were here on earth?

**Questions for Discussion:**

1. How do we care for people’s physical and spiritual needs?
2. Name one thing you could do for another this week as a Work of Mercy.

**Gifted WithThe Spirit Lesson # 4 Recognizing the Holy Spirit in Your Life (THIS IS FIRST WEEK USING LESSON # 4…) … (pages 1-3 are being used this week)**

1. Pray the Holy Spirit Prayer of Saint Augustine (Page 2) with someone in your family.
2. Complete “In My Own Words” on page 2.
3. Read pp. 2 -3 “Catholic Tradition.” What is salvation?
4. Read paragraphs 694 – 701 from the Catechism of the Catholic Church (CCC) (included below) and complete Activity 1. This was the best resource for this activity.

**CCC 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.”1 Thus the Spirit is also personally the living water welling up from Christ crucified2 as its source and welling up in us to eternal life.3

**CCC 695** *Anointing*. The symbolism of anointing with oil also signifies the Holy Spirit,4 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.5 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.”6 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.7 The Spirit filled Christ and the power of the Spirit went out from him in his acts of healing and of saving.8 Finally, it was the Spirit who raised Jesus from the dead.9 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”:10 “the whole Christ,” in St. Augustine’s expression.

**CCC 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.11 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.”12 Jesus will say of the Spirit: “I came to cast fire upon the earth; and would that it were already kindled!”13 In the form of tongues “as of fire,” the Holy Spirit rests on the disciples on the morning of Pentecost and fills them with himself14 The spiritual tradition has retained this symbolism of fire as one of the most expressive images of the Holy Spirit’s actions.15 “Do not quench the Spirit.”16

**CCC 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,17 at the tent of meeting,18 and during the wandering in the desert,19 and with Solomon at the dedication of the Temple.20 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.21 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!’”22 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.23

**CCC 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.24 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.

**CCC 699** *The hand*. Jesus heals the sick and blesses little children by laying hands on them.25 In his name the apostles will do the same.26 Even more pointedly, it is by the Apostles’ imposition of hands that the Holy Spirit is given.27 The Letter to the Hebrews lists the imposition of hands among the “fundamental elements” of its teaching.28 The Church has kept this sign of the all-powerful outpouring of the Holy Spirit in its sacramental epicleses.

**CCC 700** *The finger*. “It is by the finger of God that [Jesus] cast out demons.”29 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.”30 The hymn *Veni Creator Spiritus* invokes the Holy Spirit as the *“finger of the Father’s right hand.”*31

**CCC 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.32 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.33 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.