



PERFECTED IN GRACE:

Those in Whom the Spirit Dwells

LENTEN REFLECTION FOR THE TASTE PROGRAM – FEB 22ND, 2024

Opening Prayer

2

Jesus answered, “Amen, amen,
I say to you, no one can enter
the kingdom of God without
being born of water and Spirit.
(John 3:5)

Perfected in Grace Series

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- ▶ *Feb 15th - The Lord is With You*
- ▶ *Feb 22nd – Those in whom the Spirit Dwells*
- ▶ *Feb 29th – Life in Christ; Life in the Spirit*
- ▶ *March 7th – At the Service of Communion*
- ▶ *March 14th – More Perfectly Bound to the Church*
- ▶ *March 21st – The Source and Summit of Christian Life*

Those in Whom the Spirit Dwells

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- ▶ *Review: The Lord is With You*
- ▶ *A little more about deification*
- ▶ *Baptism*
- ▶ *Prayer, Fasting, and Almsgiving.*
- ▶ *A look at next week*
- ▶ *Questions*

St. Irenaeus on Deification

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There was no other way for us to receive incorruptibility and immortality than to be united to incorruptibility and immortality.

But how could we be united to incorruptibility and immortality without incorruptibility and immortality first becoming what we are,

St. Irenaeus (continued)

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the perishable putting on imperishability,
the mortal putting on immortality, so that
we might receive adoption as sons. ... In
His immeasurable love, He became what
we are in order to make us what He is.

Review: *echaritôsen*

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- ▶ When the Angel Gabriel greeted Mary, the verb used by Luke is (*charitoun*) very rare in scripture; occurring only two times (Luke 1:28) *kecharitōménē* and (Ep 1:6) *echaritôsen*
- ▶ In each case a form of the verb (*charitóô*) is used. Verbs ending in *óô* are causative – they indicate an action which effects something in the object. Verbs ending in *óô* frequently express the full intensity of the action.
- ▶ The root of *charitóô* being *charis* (*grace*) expresses the idea of a change brought about by grace.

Chrysostom on *echaritôsen*

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- ▶ Ephesians 1:6: to the praise of his glorious grace which **he freely bestowed** on us in the Beloved.
- ▶ “Which He freely bestowed on us”, he says. He does not say, “Which He has graciously given us”, (*echarisato*) but, “wherein He has shown grace to us”. (*echaritôsen*) That is to say, He has not only released us from our sins, but has also made us fitting objects of His love.

Chrysostom on echaritôsen (Continued)

It is as though one
were to take a leper,
wasted by distemper,
and disease, by age,
and poverty, and
famine ...





echaritôsen Continued

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... and were to turn him all at once into a graceful youth, surpassing all mankind in beauty, shedding a bright luster from his cheeks, and eclipsing the sun-beams with the glances of his eyes; and then were to set him in the very flower of his age, and after that array him in purple and a diadem and all the attire of royalty.

Chrysostom on *echaritôsen*

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“It is thus that God has arrayed and adorned this soul of ours, and clothed it with beauty, and rendered it an object of His delight and love. Such a soul Angels desire to look into, yea, Archangels, and all the holy ones.”

This adornment of
the soul, clothing it
in beauty, rendering
it an object of His
delight and love

begins in baptism

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Those in Whom the Spirit Dwells are Divinized (St. Athanasius)

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Through the power of the Holy Spirit **we take part in Christ's Passion** by dying to sin, **and in his Resurrection** by being born to a new life; **we are members of his Body which is the Church**, branches grafted onto the vine which is himself:

*[God] gave himself to us through his Spirit. By the participation of the Spirit, we become communicants in the divine nature. . . For this reason, **those in whom the Spirit dwells are divinized.***

(Catechism of the Catholic Church, 1988)

The Sacrament of Baptism

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(CCC 1213, c.f., Council of Florence)

- ▶ Holy Baptism is the basis of the whole Christian life, **the gateway to life in the Spirit** (*vitae spiritualis ianua*), and the door which gives access to the other sacraments.
- ▶ Through Baptism we are **freed from sin and reborn as sons of God**;

The Sacrament of Baptism

(CCC 1213 continued, c.f., Council of Florence)

- ▶ we become members of Christ, are **incorporated into the Church** and made sharers in her mission:
- ▶ "Baptism is the **sacrament of regeneration** through water in the word."

The Grace of Baptism

The Forgiveness of Sins

- By Baptism **all sins are forgiven**, original sin and all personal sins, as well as all punishment for sin. **In those who have been reborn nothing remains that would impede their entry into the Kingdom of God**, neither Adam's sin, nor personal sin, nor the consequences of sin ...

(CCC 1263, c.f. Council of Florence)

The Grace of Baptism

A New Creation

- ▶ **whoever is in Christ is a new creation:** the old things have passed away; behold, new things have come (2 Cor 5:17)
- ▶ Baptism not only purifies from all sins, but also makes the neophyte "**a new creature,**" an **adopted son of God**, who has become a "partaker of the divine nature," member of Christ and **co-heir with him**, and a **temple of the Holy Spirit**. (CCC 1265)

The Grace of Baptism

A New Creation (continued)

- ▶ CCC 1266: The Most Holy Trinity **gives the baptized sanctifying grace**, the grace of justification:
 - ▶ enabling them to believe in God, to hope in him, and to love him **through the theological virtues**;
 - ▶ giving them the power to live and act under the prompting of the Holy Spirit through **the gifts of the Holy Spirit**;
 - ▶ allowing them to **grow in goodness through the moral virtues**.

The Grace of Baptism

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Incorporated into the Church

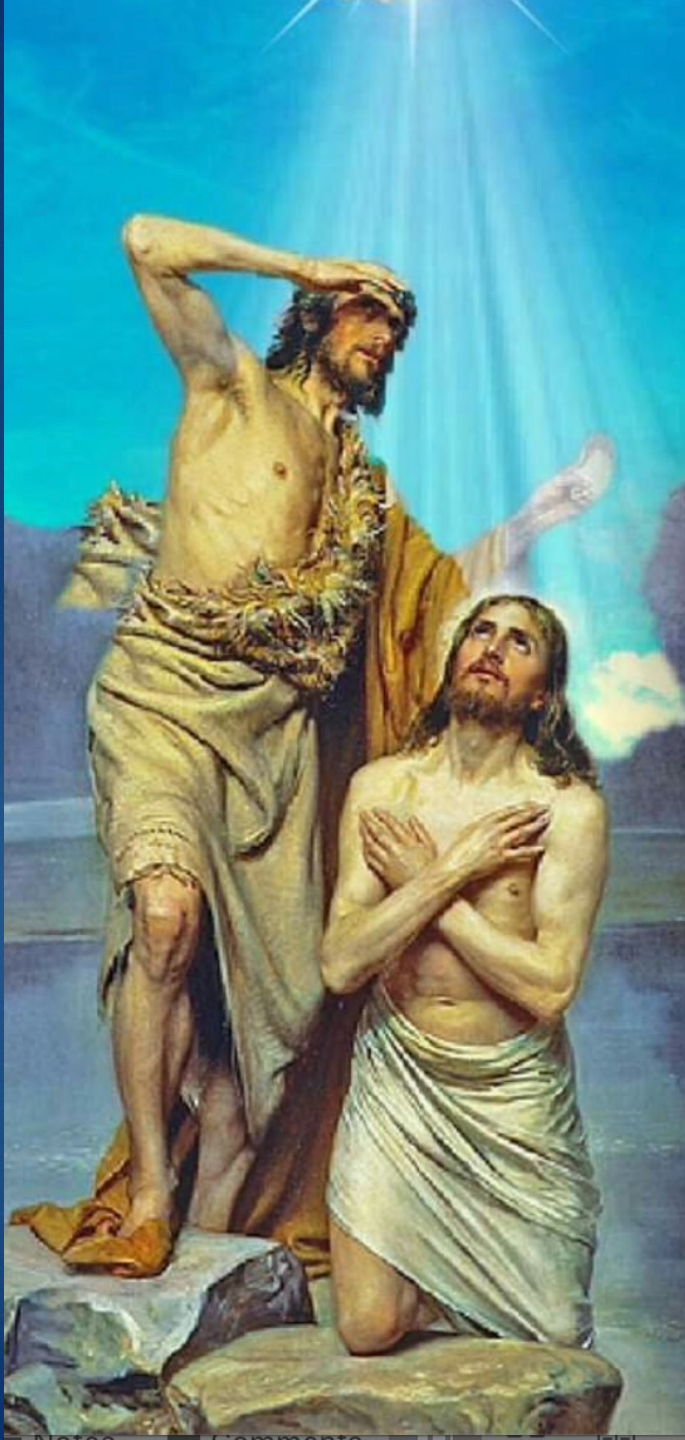
- ▶ For by one Spirit we were all baptized into one body. (1 Cor 12:13)

An Indelible Spiritual Mark

- ▶ In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised holy Spirit. (Eph 1:13)
- ▶ do not grieve the holy Spirit of God, with which you were sealed for the day of redemption. (Eph 4:30)

What does this say about us?

On coming up out of the water he saw the heavens being torn open and the Spirit, like a dove, descending upon him. And a voice came from the heavens, "You are my beloved Son; with you I am well pleased." (Mark 1:10f)



The Three Pillars of Lent Powered by Grace!

- ▶ Prayer – You are a temple of the Holy Spirit.
(c.f. 1 Cor 6:19)
- ▶ Almsgiving – You are the body of Christ. Be Christ in the World
- ▶ Fasting – Do not love the things of the world. Love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself. (Luke 10:27)

Next time: Life in Christ; Life in the Spirit

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- ▶ A continuing look at the sacrament of Baptism and a look at the sacrament of Confirmation. How each, in their own way, communicates God's Spirit and how we become more like Christ (like God)
- ▶ The necessity of a life of virtue to grow in Christ

Questions?