

DOWNLOAD PDF THE SPIRIT OF JESUS SENDS FORTH WITNESSES : CONFIRMATION

Chapter 1 : Catechism of the Catholic Church - The sacrament of Confirmation

Sacraments and Social Mission Confirmation Strengthened by the Spirit, Called to Action At Confirmation, our faith and membership in the Body of Christ.

Confirmation unites us to Christ By Brian Pizzalato In the Old Testament, the Father sent forth a special anointing of the Holy Spirit on particular people to help them fulfill a special mission. This can be seen in relation to priests, prophets and kings. Throughout the Old Testament, the Father promised to send forth the Spirit upon the long-awaited redeemer, thus making him the Messiah anointed one. God the Father fulfilled this promise by sending the Son and anointing him with the promised Spirit. Jesus, the Messiah, promised to send forth the Spirit upon the people of God. He does so through baptism and then through a special anointing with the Holy Spirit in confirmation. He does this so that we might fulfill a special mission by sharing intimately in his priestly, prophetic and kingly ministry. What else happens when someone is confirmed? What are some of the other interior effects of confirmation? So, confirmation is a continuance of Pentecost. On Pentecost the Father and the Son send the Holy Spirit, in form of fire, to rest upon those gathered in the upper room. With this anointing of the Holy Spirit, the church is thus definitively established to share in the life and mission of the persons of the Trinity. Baptism allows us a share in Trinitarian life. Through baptism we become adopted sons and daughters of the heavenly Father. From this we see that the effects of confirmation are very Trinitarian. First, our relationship as sons and daughters of the Father is more deeply rooted in us. Third, the Holy Spirit, whose temple we are, increases his gifts in us. So, confirmation roots us more deeply in our relationship with the persons of the Trinity, but it also renders our bond with the church Christ established more perfect. This means we too share in the life and mission of the church, who is the body of Christ. From the event of Pentecost we can understand what this means. What did the disciples do upon the reception of the Holy Spirit? Many are under the mistaken notion that they should keep the faith to themselves. Unfortunately, we live in a culture that is often hostile to Christianity, one that tells us religion should be a purely private affair. The challenge for us is whether we are going to obey Christ or the culture. Do we love Christ, and the men and women we come into contact with everyday, enough to share with them what the second person of the Trinity died to give them and us? Are we willing to imitate Christ in his suffering and death as a result of his proclamation of the Good News? Remember, Christ also faced a culture which was hostile. During the first few centuries of the church, many holy men and women lived and proclaimed the Gospel in a hostile culture. Many, more than can be numbered, offered their lives so that we might one day know and love Christ. Many died by crucifixion, burning or by being torn apart by beasts in the Roman arenas, for boldly professing their faith and not worshipping the false gods of Roman culture. Are we willing to die for Christ? Are we willing to boldly profess the faith and not worship the false gods of money, sex, power, convenience and comfort? If we have learned anything from Christ, we must recognize that he taught us that love means sacrifice. In this case he provides us with none other than one of the seven sacraments he sacrificed his life to give us. Brian Pizzalato is the Director of Catechesis, R. He is also a faculty member of the Theology and Philosophy departments of the Maryvale Institute, Birmingham.

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Chapter 2 : Confirmation - Wikipedia

About Confirmation. Confirmation enriches the baptized with the strength of the Holy Spirit so that they can better witness to Christ in word and deed (Catechism of the Catholic Church [CCC], no.).

Saint Francis of Assisi â€™ Memorial Jesus appointed seventy-two other disciples whom he sent ahead of him in pairs to every town and place he intended to visit. You are that rain and our Lord wants to send you forth to bring His grace to the world. This Scripture above reveals that the world is like a field of abundant fruit waiting to be picked. Too often it sits there, withering on the vines, with no one to harvest it. How ready and willing are you to be used by God for His mission and purpose? You may often feel as though the work of evangelizing and harvesting good fruit for the Kingdom of God is the job for someone else. You can turn your attention to the Lord and let Him send you. Only He knows the mission He has picked for you and only He knows what He wants you to harvest. Your responsibility is to be attentive. Listen, be open, be ready and be willing. When you sense Him calling you and sending you, do not hesitate. This is accomplished first and foremost through prayer. Reflect, today, upon your willingness to be sent by Christ. Give yourself to His service and wait to be sent. When He does speak to you and send you on your way, go without haste and allow yourself to be amazed at all that God wants to do through you. Lord, I give myself to Your service. I lay my life down at Your feet and commit to the mission You have in store for me. I thank You, Lord, for loving me enough that I may be used by You. Use me as You will, dear Lord. Jesus, I trust in You.

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Chapter 3 : Come Holy Spirit - Prayers - Catholic Online

Lesson. PPT TITLE. Main Point: God gives us the Holy Spirit to grow His kingdom. Key Verse: But you will receive power when the Holy Spirit comes upon you. And you will be My witnesses, telling people about Me everywhere - in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth.

God gives us the Holy Spirit to grow His kingdom. But you will receive power when the Holy Spirit comes upon you. And you will be My witnesses, telling people about Me everywhere - in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth. The entire Bible points to this event - the moment that Jesus would be raised, and evil would no longer rule over the hearts of men. There is no greater news for us! This is what He wanted to do, and it gave Him great pleasure. So we praise God for the glorious grace He has poured out on us who belong to His dear Son. He is so rich in kindness and grace that He purchased our freedom with the blood of His Son and forgave our sins. He has showered His kindness on us, along with all wisdom and understanding. The night before Jesus willingly went to the cross, He spent time with His disciples, teaching them the most important things. Knowing what was ahead for them, Jesus wanted them to take every word to heart Psalm Jesus made some really big promises to His disciples. One of the promises is written in John Anyone who has faith in Me will do what I have been doing. In fact, he will do even greater things. That is because I am going to the Father. What are some of the amazing things that Jesus did? He cast out evil spirits, healed a paralyzed man, calmed the storm, walked on water, and taught with great authority! Jesus gives the answer in John You are very sad from hearing all of this. But I tell you that I am going to do what is best for you. That is why I am going away. The Holy Spirit cannot come to help You until I leave. But after I am gone, I will send the Spirit to you. The disciples were terribly sad to hear that Jesus was going away from them John Soon they would be filled with the same power that Jesus was filled with! Call up 3 volunteers. Stand close to the volunteers. You love being near me because of my awesome power and incredible teaching. And because you are near me, I can even give you some of my power, sometimes, to do certain tasks Matthew Hand each volunteer a small piece of paper from your pocket. But you are not filled with power; you only have it sometimes. Everyone look at me and look at my 3 friends. Walk away from them. But when I leave, I will send you my power. You will be filled to the brim with power - enough power to do everything I had ever done, and then some! Now everyone look at the volunteers. Were they better off before I left, or now? Now they are filled with power! It was better for them that I left and sent them power! Jesus promises that every single person who trusts in Him will receive the Holy Spirit. By the power of the Holy Spirit, we will do impossible things and tell others about Him Ephesians 1: Should you believe His promise? After Jesus was raised from the dead, He remained on the earth for forty days. During that time, He appeared to the disciples and others, teaching them about the kingdom of God Acts 1: One day while they were eating, Jesus told the disciples that in just a few days they would be filled with the Holy Spirit. You will receive power when the Holy Spirit comes on you. Then you will be My witnesses in Jerusalem. You will be My witnesses in all Judea and Samaria. And you will be My witnesses from one end of the earth to the other. They watched until a cloud hid Him from their sight. Now they would wait for the gift of the Holy Spirit, which Jesus had promised to send. Has anyone ever told you that they had a gift to give you? Maybe it was a birthday present that your friend bought a few days before your birthday. Your friend told you that he had a gift waiting for you, and that you would love it. You were so excited. After all, Jesus promised that having this gift would be better than having Him right there with them! This would be SOME gift! They waited expectantly, believing they would receive this gift Matthew The disciples went to Jerusalem, as Jesus had instructed them to do. They stayed together, praying all the time with the other believers. There were about believers in all Acts 1: This was a celebration that God told the Israelites to celebrate every year Leviticus It was the anniversary of the day that God gave the Ten Commandments to Moses. It happened seven weeks, or 50 days, after the Passover. God said that His people should celebrate this day with special offerings and by doing no work. No matter where

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they lived, God wanted the Jews to come celebrate this feast. The Bible says they came from every country under the sun Acts 2: Who can call out the name of a country? Listen for answers, and add your own: Egypt, Syria, Libya, Arabia, etc. Just imagine all the different languages these people would have spoken! Say something in a different language if you can. The day of Pentecost came. The believers all gathered in one place. Suddenly a sound came from heaven. It was like a strong wind blowing. It filled the whole house where they were sitting. They saw something that looked like tongues of fire. The flames separated and settled on each of them. All of them were filled with the Holy Spirit. They began to speak in languages they had not known before. The Spirit gave them the ability to do this. This was no ordinary Pentecost! Suddenly there was a really loud sound like a strong wind. Where did the wind sound come from? In the Hebrew and Greek languages, the word for Spirit and wind are actually the same. The believers saw a sight that no one had ever seen before. It looked like tongues of fire. Now, it was not fire, but it looked something like fire. Our tongues are what allow us to speak James 3: Whatever it sounded like, people outside the house could hear it. The loud sound brought people running to see what was happening. When the Jews who were visiting from all the other countries arrived at the house where the disciples were, they could hear every different language being spoken! The visiting Jews were amazed. They knew the disciples were all from Galilee. It would have been impossible for them to know all these languages. But the Holy Spirit had filled these men. But some of those watching perhaps the Jews who lived in the area and did not understand any of the foreign languages thought the disciples were just acting foolish - as if they were drunk Acts 2:

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Chapter 4 : Confirmation unites us to Christ :: Catholic News Agency

1 When Confirmation is celebrated on a Sunday, Solemnity or a Feast, the readings are those for the Day. On Feasts when On Feasts when there is no Second Reading given, the second reading comes from the New Testament section below.

Scriptural foundation[edit] The roots of confirmation are found in the Church of the New Testament. That pentecostal outpouring of the Spirit was the sign of the messianic age foretold by the prophets Cf. Its arrival was proclaimed by Apostle Peter. Filled with the Holy Spirit the apostles began to proclaim "the mighty works of God. Three texts make it certain that a laying on of hands for the imparting of the Spirit " performed after the water-bath and as a complement to this bath " existed already in the earliest apostolic times. In the Acts of the Apostles 8: It is not deacon Philip , the baptiser, but only the apostles who were able to impart the pneuma through the laying on of hands. Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John , who went down and prayed for them, that they might receive the holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. Then they laid hands on them and they received the holy Spirit. Further on in the text, connection between the gift of the Holy Spirit and the gesture of laying on of hands appears even more clearly. If we refer to 1 Cor 1: But then Acts The difference may be understood in the light of the two passages in Acts 8 and Confirmation Catholic Church German wood cut depicting Confirmation service In the teaching of the Roman Catholic Church, Confirmation, known also as Chrismation, [13] is one of the seven sacraments instituted by Christ for the conferral of sanctifying grace and the strengthening of the union between individual souls and God. The Catechism of the Catholic Church in its paragraphs " states: It is evident from its celebration that the effect of the sacrament of confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost. From this it roots us more deeply in the divine filiation which makes us cry, "Abba! Guard what you have received. God the Father has marked you with his sign; Christ the Lord has confirmed you and has placed his pledge, the Spirit, in your hearts. In the Latin i. This corresponds exactly to the practice of the early Church, when at first those receiving baptism were mainly adults, and of the non-Roman Catholic Eastern Churches. The practice of the Eastern Churches gives greater emphasis to the unity of Christian initiation. The post-baptismal Chrismation in particular was reserved to the Bishop. When adults no longer formed the majority of those being baptized, this Chrismation was delayed until the bishop could confer it. Until the 12th century, priests often continued to confer confirmation before giving Communion to very young children. Some time after the 13th century, the age of confirmation and Communion began to be delayed further, from seven, to twelve and to fifteen. Bishops started to impart Confirmation only after the first Eucharistic communion. The practice lasted until pope St. Leo XIII in asked to restore the primary order and to celebrate confirmation back at the age of reason. In his successor, pope St. Pius X , showing concern for the easy access to the Eucharist for children, in his Letter *Quam Singulari* lowered the age of first communion to seven. That was the origin of the widespread custom in parishes to organise the First Communion for children at 2nd grade and confirmation in middle or high school. This novelty, originally seen as exceptional, became more and more the accepted practice. Thus, in the mid 19th century, confirmation began to be seen as an occasion for professing personal commitment to the faith on the part of someone approaching adulthood. However, the Catechism of the Catholic Church, warns: The Code prescribes the age of discretion also for the sacraments of Penance [25] and first Holy Communion. Effects of confirmation[edit] The Roman Catholic Church and some Anglo-Catholics teach that, like baptism, confirmation marks the recipient permanently , making it impossible to receive the sacrament twice. It accepts as valid a confirmation conferred within churches, such as the Eastern Orthodox Church , whose Holy Orders it sees as valid through the apostolic succession of their bishops. But it considers it necessary to administer the sacrament of confirmation, in its view for the only time, to Protestants who are admitted to full communion

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with the Catholic Church. One of the effects of the sacrament is that "it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross" Catechism of the Catholic Church, This mention stresses the importance of participation in the Christian community. The "soldier of Christ" imagery was used, as far back as , by St Cyril of Jerusalem. Pax tecum" Then he strikes him lightly on the cheek, saying: Peace be with you. However, the French and Italian translations, indicating that the bishop should accompany the words "Peace be with you" with "a friendly gesture" French text or "the sign of peace" Italian text , explicitly allow a gesture such as the touch on the cheek, to which they restore its original meaning. This is in accord with the Introduction to the rite of confirmation, 17, which indicates that the episcopal conference may decide "to introduce a different manner for the minister to give the sign of peace after the anointing, either to each individual or to all the newly confirmed together. Chrismation Chrismation of a newly baptized infant at a Georgian Orthodox church The Eastern Orthodox , Oriental Orthodox and Eastern Catholic churches refer to this sacrament or, more properly, Sacred Mystery as Chrismation , a term which Roman Catholics also use; for instance, in Italian the term is cresima. Eastern Christians link Chrismation closely with the Sacred Mystery of baptism, conferring it immediately after baptism, which is normally on infants. The Sacred Tradition of the Orthodox Church teaches that the Apostles themselves established the practice of anointing with chrism in place of the laying on of hands when bestowing the sacrament. As the numbers of converts grew, it became physically impossible for the apostles to lay hands upon each of the newly baptized. So the Apostles laid hands upon a vessel of oil, bestowing the Holy Spirit upon it, which was then distributed to all of the presbyters priests for their use when they baptized. When Roman Catholics and traditional Protestants, such as Lutherans, Anglicans and Methodists, convert to Orthodoxy, they are often admitted by Chrismation, without baptism; but, since this is a matter of local episcopal discretion , a bishop may require all converts to be admitted by baptism if he deems it necessary. Depending upon the form of the original baptism, some Protestants must be baptized upon conversion to Orthodoxy. A common practice is that those persons who have been previously baptized by triple immersion in the name of the Trinity do not need to be baptized. However, requirements will differ from jurisdiction to jurisdiction and some traditional Orthodox jurisdictions prefer to baptize all converts. When a person is received into the church, whether by Baptism or Chrismation, they will often take the name of a saint, who will become their patron saint. The Orthodox rite of Chrismation takes place immediately after baptism and clothing the "newly illumined" i. The priest makes the sign of the cross with the chrism also referred to as Myrrh on the brow, eyes, nostrils, lips, both ears, breast, hands and feet of the newly illumined, saying with each anointing: The reason the Eastern Churches perform Chrismation immediately after baptism is so that the newly baptized may receive Holy Communion, which is commonly given to infants as well as adults. An individual may be baptized in extremis in a life-threatening emergency by any baptized member of the church; however, only a priest or bishop may perform the Mystery of Chrismation. If someone who has been baptized in extremis survives, the priest then performs the Chrismation. The Roman Catholic Church does not confirm converts to Catholicism who have been Chrismated in a non-Catholic Eastern church, considering that the sacrament has been validly conferred and may not be repeated. In the Eastern Orthodox Church the sacrament may be conferred more than once and it is customary to receive returning or repentant apostates by repeating Chrismation. Confirmation is understood as being the baptism by fire wherein the Holy Spirit enters into the confirmant, purges them of the effects of the sin from their previous life the guilt and culpability of which were already washed away , and introduces them into the Church as a new person in Christ. Through confirmation, the confirmant receives the Gift of the Holy Ghost , granting the individual the permanent companionship of the Holy Ghost as long as the person does not willfully drive Him away through sin. The clergyman states that the ordinance is performed by the authority of the Melchizedek Priesthood. The clergyman closes in the name of Jesus Christ. Other actions typically associated with confirmation in Catholicism or Eastern Orthodoxy, such as the reception of a Christian name, anointing of body parts with Chrism, and the clothing of the confirmant in a white garment or chiton are

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conducted separately as part of a ceremony called the Initiatory.

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Chapter 5 : Confirmation | St. John the Evangelist Church

A. God is Spirit. This is clear from the words of the Lord Jesus himself. God is spirit and those who worship Him must worship in spirit and truth (Jn), and also from the Apostle's words: "Now the lord is the Spirit" (2 Cor 3;17).

All too many members of the Church neglect it altogether; and those who have received it or who plan to receive it, see it as something minor in their lives. There is need, then, for instruction on the nature, power, and dignity of this sacrament. Far from being neglected or received in a mere perfunctory way, Confirmation must be restored to the reverence and devotion it deserves. Pius V in *They might just as appropriately have been written today.* Institution by Christ There is no direct evidence in Scripture that Christ actually instituted the sacrament of Confirmation. Yet the Church has formally defined that Christ personally instituted this sacrament. Already in the Old Covenant the prophets foretold that outpouring of the Spirit of God over the whole of humanity as one of the distinctive signs of the messianic age. Jesus plainly promised to send the Holy Spirit, and went on to describe the effect this would have on His followers. I shall ask the Father and He will give you another Advocate to be with you forever, that Spirit of truth whom the world can never receive since it neither sees nor knows Him John I have said these things to you while still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and bring all things to your mind that I have said to you John On the way to His ascension, Christ finally promised to send the Holy Spirit soon. John baptized with water but you, not many days from now, will be baptized with the Holy Spirit. What the apostles themselves received on Pentecost Sunday, they soon began to communicate to others. The rite they used was the imposition of hands on the newly baptized. When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. And they went down there, and prayed for the Samaritans to receive the Holy Spirit, for as yet He had not come down on any of them. They had only been baptized in the name of the Lord Jesus. Then they laid hands on them, and they received the Holy Spirit Acts 8: Later on in the Acts of the Apostles, we are told that St. Paul imposed his hands on some twelve converts who had been baptized and they received the Holy Spirit Acts So the practice continued through the apostolic age into the early Christian centuries. And always the understanding was that Confirmation was a sacrament distinct from Baptism; that it consisted in the imposition of hands by the apostles and their successors; that the effect of the outward rite was a special communication of the Holy Spirit, the divine source of interior sanctification. As we did for the sacrament of Baptism, we will examine the meaning of Confirmation in the words of the new Code of Canon Law. It contains all the essential elements of this second of the seven sacraments. The sacrament of Confirmation confers a character. By it the baptized continue their path of Christian initiation. They are enriched with the gift of the Holy Spirit, and are more closely linked to the Church. They are made strong and more firmly obliged by word and deed to witness to Christ and to spread and defend the faith. Immediately we see that Confirmation is exactly what its name implies. It is the sacrament which makes firm or strengthens the gifts of grace that are first received in Baptism. The Church stresses that the indelible seal received in Confirmation is really a new character. It is not merely a deepening of the baptismal character. These enemies are the world, our own proud intellect and will, and the evil spirit. Moreover, the Church does not hesitate to say that Confirmation changes the simple members of the kingdom of Christ into soldiers of Christ. Ignatius, in his *Spiritual Exercises*, expresses this idea forcefully in the invitation that Christ extends to His chosen followers. My will is to conquer the whole world and all enemies and thus to enter into the glory of my Father. Whoever, therefore, desires to come with me must labor with me in order that following me in pain, he may likewise follow me in glory The Kingdom of Christ. Consistent with the distinctive character of Confirmation, a variety of special graces is assured for a lifetime loyalty to Christ and His Church. Along with Baptism, Confirmation is a sacrament of initiation. It lays the foundation, after Baptism, for living up to the hard demands of the gospel. Confirmation binds the one baptized more intimately to the Church, which means more closely to Christ, and enables us to be more

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devoted to His divine Person and to serve Him more faithfully. Let us now examine them in detail. In a word, Confirmation strengthens our conviction of mind by enabling us to say with St. Conviction is the bedrock of courage: A convinced mind is the foundation for a courageous will. In order to be able to spread the faith, Confirmation develops our sense of mission and deepens our desire to share with others what others have so zealously passed on to us. John Chrysostom is warrant for the statement that, on the last day, we shall be judged mainly on our practice of charity in sharing our Catholic faith. Inserted as they are in the Mystical Body by Baptism and strengthened by the power of the Holy Spirit in Confirmation, it is by the Lord Himself that they are assigned to the apostolate I, 3. The apostolate is therefore no option but a grave obligation. In order to be able to defend the faith, Confirmation does two things: This defense of Catholic truth should always, of course, be done with prudence and charity. That is why our zeal must be tempered by wisdom and love. But the basic obligation remains. No less than Christ Himself, during His visible stay on earth, proclaimed the gospel by what He said and what He did, so those who have been confirmed by His Spirit are to follow His example. Both verbal communication and the practice of Christian virtue are the means of testifying to the Savior, of extending His kingdom on earth, and of safeguarding the treasures of revealed truth which God became man to share with the human family. Ritual and Administration Six years after the close of the Second Vatican Council, Pope Paul VI determined by his pontifical authority that the essence of Confirmation consists in both the imposition of hands and the anointing with chrism. He also determined that the words of Confirmation should be almost identical with those used by the Catholic Church in the Eastern or Byzantine rite: By our supreme apostolic authority, we decree and lay down that in the Latin Church the following should be observed in the future: The ordinary minister of Confirmation is the bishop. One of the new provisions of Canon Law gives priests the power to confirm those whom they have instructed in the faith and received into the Church. In danger of death the pastor and, in fact, any priest can confer the sacrament of Confirmation. The age for Confirmation may be further qualified by the judgment of the one who is to confer the sacrament or when there is danger of death Canon We should add, however, that Confirmation can be received by any baptized person before reaching the age of reason. This is clear from the practice of confirming infants in the west up to the thirteenth century and today in the Eastern Church. However, as noted before, exceptions are admissible, especially in danger of death. It should always be kept in mind that Confirmation provides a person with a higher state of grace on earth and, as a result, a higher state of glory in eternity.

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Chapter 6 : What Does the Bible Say About Confirmation?

Blessings Of Obedience Speaking By The Spirit God Giving His Spirit Grace, And Holy Spirit The Witness Of The Spirit Sending Of The Holy Spirit God Bearing Witness To Christ Witnesses, To Jesus Christ Contemporary Witness To Christ Gospel, Confirmation Of Gift Of The Holy Spirit Gospel, Transmission Of Apostles, Duties Of.

Father, Heavenly Father, ancestor, elder, senior. That, that one there, yonder. From ekei; that one neuter thing ; often intensified by the article prefixed. To witness, bear witness, give evidence, testify, give a good report. From martus; to be a witness, i. From the base of peran; properly, through, i. Around; figuratively with respect to; used in various applications, of place, cause or time. I, the first-person pronoun. A primary pronoun of the first person I. Whom I will send unto you from the Father. The pronoun is here emphatic. Even the Spirit of truth. Note on John Which proceedeth from the Father. He is the Advocate whom the Son will send from the Father, but He is also and emphatically the Spirit of Truth proceeding from the Father, and His witness therefore will be that of the Father Himself. These two clauses "whom I will send unto you from the Father," "which proceedeth from the Father" are to be regarded as parallels; and both of them probably refer to the office of the Holy Spirit. The Vulgate renders the verb in the latter clause by the word "procedit," and the older expositors generally understood it of the person of the Holy Ghost. The Eastern Church, from the days of Theodore of Mopsuestia downwards, have claimed this text as proving the procession of the Holy Spirit from the Father only, and have quoted it as decisive against the addition of the "filioque clause" in the Nicene Creed. The Western Church, comparing it with John If it refers to the person of the Holy Spirit, it must be granted that the ipsissima verba of our Lord are in favour of the interpretation of the Greek Church; but if it refers, as with much greater probability it does, to the office of the Holy Ghost, then these words have no bearing upon the doctrinal question at issue. The student should read on this subject, Pearson On the Creed, Art. He shall testify of me. Notes on John 1: Pulpit Commentary Verses 26, Already twice over he has spoken of the Paraclete John This great mission is said to be his own. This is the great text on which the Western Church and the Greeks have alike relied for their doctrine concerning the "procession of the Spirit," the timeless, pre-mundane relations among the Personalities of the Godhead. The Holy Spirit is ever proceeding, issuing forth from, sent by the Father on his work of Divine self-manifestation and Divine activity in the universe. Of this there can be no question, and the Nicene symbol originally expressed it without amplification, and the Greeks founded upon it their conception of the Trinity. The relation of the Son and Spirit to the Father were believed to be co-ordinate; and, though both were of the same eternal substance, yet both were equal to the Father. The Greeks, in ancient times, never limited their statement to proceeding from the Father only;" nor did they object to add, "through or by the Son;" but it is probable that Augustine and the Western Church, and the liturgical forms that arose in it, approach a little more closely to the reality and quality of him who said, "I and my Father are one" in this respect, that the Spirit proceedeth from the Father and Son, when he comes into human hearts and testifies of Christ. There are those Beza, Luthardt, Alford, Meyer who urge that these passages do not bear at all upon the internal relations of the Godhead, but simply refer to the temporal mission of the Holy Spirit. If this verse does not furnish the basis of an argument, there is no other which can be advanced to establish the view either of the Eastern or Western Church. The witness of the Paraclete is said here to cover the gravest difficulties and provide the richest consolations. If the Lord intended to teach the fundamental nature of the Holy Spirit, the literal statement would be a powerful defense of the Greek doctrine; but if the passage here speaks of the official work and temporal mission, the words have no direct bearing upon that doctrine. The denial of the filioque has the logical tendency to make the Spirit and Son co-ordinate and subordinate emanations of the Father, and so to go back to the monarchianism from which the Church escaped at Nicaea. See Pearson on the Creed, art. Your own experience of me from the commencement of my ministry will give you a class of testimony which will leave an indelible impression on the heart of the world.

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Chapter 7 : Jesus Sends the Holy Spirit (Acts 2) | blog.quintoapp.com

Jesus, the Messiah, promised to send forth the Spirit upon the people of God. He does so through baptism and then through a special anointing with the Holy Spirit in confirmation.

At Confirmation, our faith and membership in the Body of Christ is confirmed, or strengthened. In the Rite of Baptism, we become new members of the Body of Christ, but our journey does not end there. The decision to be baptized is followed by continued growth, learning, and witness as members of the Body of Christ. Confirmation connects us to a larger community. The relationship of the bishop who presides over the Rite of Confirmation with the church community in a given area reminds us of our connection to the larger community of the Church, which is global. Oil for the Anointing of the Sick is also consecrated during Holy Week. The symbol of oil reminds us of the action of the Holy Spirit upon us as members in the Church family. The readings and homily we hear at Confirmation remind us that this same Spirit is present to us today. At Confirmation, we pray for an increase of the gifts of the Spirit in our own lives in order to serve the cause of justice and peace in Church and world. The Spirit moves us to imitate the love and service of Christ and the saints. In preparation for the Sacrament of Confirmation, we often perform many hours of service to help those in need. In doing so, we practice love and service in imitation of the saints whose names we often take at Confirmation. Thus, Confirmation is not only an anointing, but also a commissioning to live out our faith in the world. As prophets, we announce the Kingdom of God in both word and deed and we witness to the Gospel in family, social life, and community, and in our commitment to human life and dignity. Permission is hereby granted to duplicate this work without adaptation for non-commercial use. Questions For Reflection

Membership in the community. What does it mean to be part of the Body of Christ? Gifts of the Spirit. What gifts have you been given? How are you called to use those gifts to benefit others? Who are you called to be? What are you called to do with your life? Mission in the world. What is the mission of the Church? What is your role in carrying it out? To what are you commissioned? The witness of the saints. We are committed to drawing others to him by sharing the example of his life and teachings through the sacraments, liturgy and service to others in our local and extended community.

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Chapter 8 : Sent Forth - Catholic Daily Reflections

The Spirit himself bears witness with our spirit that we are children of God, Romans ESV / 7 helpful votes Helpful Not Helpful For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

RW 91 Use these two short worship litanies to build a bridge connecting your congregation to youth or adults who go out to serve on mission trips. The first is designed to commission the group before it leaves on its trip. The second is designed to welcome them back. Read through these litanies carefully and adapt them as necessary to reflect the focus and tasks of your particular mission trip. There are different gifts, but the same Spirit that gives them. There are different ways of serving God, but the same Lord is served. Each one of us is given gifts by the Spirit to use for the common good. Together we are the body of Christ, and individually we are members of that body. They believe your mission is important. In the gospel of Mark, Jesus calls us to go and tell the good news to everyone, everywhere. In the gospel of Luke, Jesus promises to send the Holy Spirit to be with us. What is a mission? It is sending forth people somewhere to serve. God sends people on a mission. What is a commission? It is granting authority, allowing us to act on behalf of another. God commissions people to go for him. Do you accept your assignment as a commission from God to go and act on his behalf? And do you accept the responsibility of representing this congregation in doing the work of our Lord in [location]? Do you commit yourselves to serving faithfully on this trip in ways that bring honor and glory to God? Will you serve with energy, intelligence, imagination, and love, treasuring your experiences as opportunities to learn and to grow? God, your people are hungry. God, your people need help. God, we know you need someone to go. God, we know you need someone to be a light in a dark world. Do you commit them to the Lord, and will you pray earnestly for their mission? We wholeheartedly accept this mission from God. Go into the world. Each card in these baskets has the name of one mission trip participant on it. Please take one card from the basket and take time each day during the mission trip to pray for that person. Pray for strength, peace, patience, and kindness. Please join with me now in a commissioning prayer and the laying on of hands. Guiding and loving God, empower these people to be your hands and feet. Help them to glorify you by serving others. Send them into the world to feed the hungry, shelter the homeless, and warm those who are cold. By their actions and words, make them witnesses of your great love and your passion for rescuing your people. Protect them, teach them, and support them as they take this next step in their own journey to becoming the people you want them to be. Fill them with the Holy Spirit and enable them to do their tasks faithfully and joyfully. Bring them safely home and then let their experience further enrich us, so that we too will glorify you by serving our community in the love of Christ. Heavenly Father, give us strength, wisdom, and love to work for you as we serve in [place]. Go and do everything in the name of the Lord Jesus Christ, giving thanks to God. When the Mission Team Returns Use this litany at the first worship service after the mission team returns from the trip. We are excited to welcome home the participants in the mission trip to [insert location]. Join them as they lead us in prayer. Thank you for your guiding hand all along the way. Thank you for lighting the path so that we could carry out the mission you gave us to do. Well done, good and faithful servants! We fixed, painted, scrubbed, built, proclaimed, and lifted spirits. After the first half of each verse, instruct the congregation to respond with the second half: Receiving and welcoming God, these are your servants. They have carried the love of your Son, Jesus Christ, into the world by their actions, attitudes, and words. We welcome them home, and thank you for the work you gave them to do. Excerpt Each year many congregations commission youth or adults for mission trips, to carry out special ministries, or to serve as Sunday school teachers or other ministry leaders. If possible, prepare a short slide show or PowerPoint presentation that chronicles the trip and show it after the testimonies as indicated in the litany.

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Chapter 9 : Catholic Prayers to the Holy Spirit

Look at the account of Jesus's baptism Here the Son is baptized; a voice from Heaven says, "This is my beloved Son"; and the Holy Spirit, like a dove, rests upon Jesus. All of this occurs simultaneously.

It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed. For this reason in the Letter to the Hebrews the doctrine concerning Baptism and the laying on of hands is listed among the first elements of Christian instruction. The imposition of hands is rightly recognized by the Catholic tradition as the origin of the sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church. This anointing highlights the name "Christian," which means "anointed" and derives from that of Christ himself whom God "anointed with the Holy Spirit. For this reason the Eastern Churches call this sacrament Chrismation, anointing with chrism, or myron which means "chrism. East and West In the first centuries Confirmation generally comprised one single celebration with Baptism, forming with it a "double sacrament," according to the expression of St. Among other reasons, the multiplication of infant baptisms all through the year, the increase of rural parishes, and the growth of dioceses often prevented the bishop from being present at all baptismal celebrations. In the West the desire to reserve the completion of Baptism to the bishop caused the temporal separation of the two sacraments. The East has kept them united, so that Confirmation is conferred by the priest who baptizes. But he can do so only with the "myron" consecrated by a bishop. The first anointing of the neophyte on coming out of the baptismal bath was performed by the priest; it was completed by a second anointing on the forehead of the newly baptized by the bishop. If Baptism is conferred on an adult, there is only one post-baptismal anointing, that of Confirmation. Anointing, in Biblical and other ancient symbolism, is rich in meaning: The pre-baptismal anointing with the oil of catechumens signifies cleansing and strengthening; the anointing of the sick expresses healing and comfort. The post-baptismal anointing with sacred chrism in Confirmation and ordination is the sign of consecration. By Confirmation Christians, that is, those who are anointed, share more completely in the mission of Jesus Christ and the fullness of the Holy Spirit with which he is filled, so that their lives may give off "the aroma of Christ. A seal is a symbol of a person, a sign of personal authority, or ownership of an object. A seal authenticates a juridical act or document and occasionally makes it secret. It is the bishop who, in the course of the Chrism Mass of Holy Thursday, consecrates the sacred chrism for his whole diocese. In some Eastern Churches this consecration is even reserved to the patriarch: The liturgy of Antioch expresses the epiclesis for the consecration of the sacred chrism myron in this way: This clearly shows that Confirmation follows Baptism. Since the time of the apostles this gesture has signified the gift of the Spirit. The bishop invokes the outpouring of the Spirit in these words: All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit you freed your sons and daughters from sin and gave them new life. Send your Holy Spirit upon them to be their helper and guide. Give them the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence. Fill them with the spirit of wonder and awe in your presence. We ask this through Christ our Lord. In the Latin rite, "the sacrament of Confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words: Guard what you have received. God the Father has marked you with his sign; Christ the Lord has confirmed you and has placed his pledge, the Spirit, in your hearts. But in danger of death children should be confirmed even if they have not yet attained the age of discretion. Thomas reminds us of this: Age of body does not determine age of soul. Even in childhood man can attain spiritual maturity: To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community. The latter bears special responsibility for the preparation of confirmands. One should receive the sacrament of Penance in order to be cleansed for the gift of the Holy Spirit. More intense prayer should prepare one to receive the strength and

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graces of the Holy Spirit with docility and readiness to act. To emphasize the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents. But he does so with sacred chrism consecrated by the patriarch or the bishop, thus expressing the apostolic unity of the Church whose bonds are strengthened by the sacrament of Confirmation. In the Latin Church, the same discipline applies to the Baptism of adults or to the reception into full communion with the Church of a person baptized in another Christian community that does not have valid Confirmation. Bishops are the successors of the apostles. They have received the fullness of the sacrament of Holy Orders. The administration of this sacrament by them demonstrates clearly that its effect is to unite those who receive it more closely to the Church, to her apostolic origins, and to her mission of bearing witness to Christ. IN BRIEF "Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit" Acts 8: In the Latin Church this sacrament is administered when the age of reason has been reached, and its celebration is ordinarily reserved to the bishop, thus signifying that this sacrament strengthens the ecclesial bond. The celebration of Confirmation during the Eucharist helps underline the unity of the sacraments of Christian initiation. Council Of Florence DS ; LG 11; Council Of Trent DS ; Lk