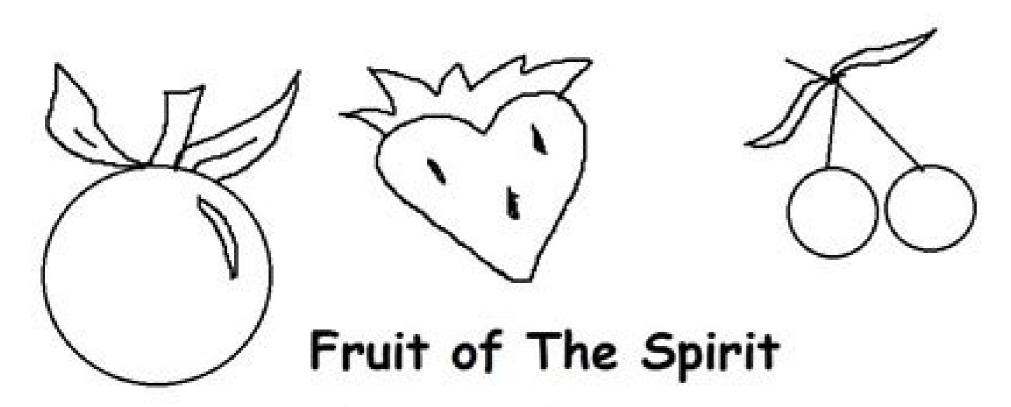
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Kindness Read: Titus 3:1-6
passage in your own words:
passage teach you about God?
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Galations 5:22-23- But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.

The fruit of the Spirit is found in the book of Galations 5:22-23 in the bible. A disciple named Paul wrote it. The Lord wants you to have the fruit of the Spirit. Do you? You are suppose to have love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

If you live for Christ then you should show these fruits in your life. Just like a tree that is planted outside. If it is an apple tree, and it does not make any apples then its not good for anything. The purpose for it was to make apples. You have to have fruit in your life so you can be used to make a difference in peoples lives, and help save souls. People are watching your life. If you say your are christian and serve the Lord then you should have lots of fruit showing. You should have love, joy, peace...etc.

Jesus will help you with you having the fruit of the Spirit if you just ask. He wants you to bear all of these fruits for him. Help him out and show love towards others. Show Jesus to them through your actions, and they way you act.

CHAPTER TWENTS & CHAPTER THEFTEN ROUBNALS -- THINKING ABOUT INFERENCES Many times when we read, the author gives us clues or keys to details that are not written out. This technique allows the readers to be engaged and think about the story and to consider more possibilities than if the author just fold us everything. Read the following passages from previous chapters. Write your inference after the quote. 1. Ch. 1: That's all Cole needed to hear. He knew what game to play. "How do I get into this Circle Audice stuff?" he asked innocently. Drifer "what game" he is talking: 40046.3 2. Ch. li: "Did you hear him lie lonight when he was holding the feather?" Cole asked Garyey. "He wasn't the only one," Garyey said, heading for the door. (What did Garvey mean?] 3. Ch. fir. "Mam, tell them how Dail bests on me when he's drunk," Cole's mother dusted imaginary specks off her diesk, then picked up the feather hesitantly. She opened her mouth to speak, but a quick glance at her husband brought a hightened sook to her eyes. She quickly passed the feather on to Garney without saying anything. [Infer what Cole's morn was thinking.] 4. Ch. 9: Subdenly a prickling sensation, as if antic were swarming-over-him, covered his whole body. A searing light flashed, and a dealening explosion detonated beside him. [Infer what happened.]

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For it is written, 'You shall worship the o u r G o d , a n d 12 s came and began to minister to Him.

Divide the students into small groups of three or four. Distribute paper and pencils. Have them write "BODY." In the third, "HEART.' And in the fourth, "OTHERS." Have them think of ways they can take care of each of these components of their life. Here are some suggestions for reference: MIND: 1. 1831). Both Catholics and Pentecostals recognize the contemporary outpouring of the Holy Spirit as a grace for the whole body of Christ that has exceeded their expectations. And yet no charism is exempt from being submitted to the Church's shepherds. Thus, a certain degree of immediate discernment was seen as integral to the practice of spontaneous charisms in public worship. It could be used as a common text for further discussion between Classical Pentecostals and Catholics on the local or national level. The first four prayer is that others will join them in pursuing the Lord's call to unity (cf. 111. Moreover, the lively experience of charisms in the Christian communities of the New Testament is not only paradigmatic, but also a source of inspiration that can encourage Christians to foster a better reception of the gifts of the Spirit today. Because the charism of healing carries the risk of exaggeration and of manipulation of vulnerable people, there is need for prudent and continuous discernment. From this we know the spirit of truth and the spirit of truth and the spirit of error. The Bible does provide the necessary elements, however, for a shared theological and pastoral reflection on the subject. 26. 8. The people of God were warned repeatedly about the possibility that they might fall prey to false prophets, those who were not faithful in conveying God's message or who claimed divine inspiration when there was none (Deut 13:1-5). Prophecy must be consistent with Scripture and church teaching. The charisms are intended to be instruments of unity in the one body of Christ, and any learning about them should produce greater unity. The Revelation given to John by the risen Christ (Rev 1:3) is most like the writings of the Old Testament prophets. In later centuries, Scholastic theologians such as Thomas Aquinas taught the existence of the charism of prophecy, but without making reference to any contemporary Further theological reflection, with the same constructive attitude and candor that characterize this phase of dialogue, will be needed to deepen our common understanding of these and other charisms. All four Gospels record the prophecy that Jesus is the promised one who will baptize in the Holy Spirit (Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33). The exercise of any charism, but especially those charisms that may bring attention to an individual, is potentially open to manipulation and misuse. Heb 1:1-2). The Acts of the Apostles show the fulfillment of this promise on the day of Pentecost. Even the most powerful charisms do not exempt Christians from taking up the cross and embracing the cost of the Apostles show the fulfillment of this promise on the day of Pentecost. the true confession and witness to the person and work of Jesus Christ. Eerdmans Publishing Company, 2000), 713-779. 50. Irenaeus wrote, Those who are in truth his disciples, receiving grace from him, perform miracles in his name so as to promote the welfare of others, according to the gift which each one has received from him. As Pope Francis has observed, "If we really believe in the abundantly free working of the Holy Spirit, we can learn so much from one another! It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us" (The Joy of the Gospel 246). During the time spent together in the Dialogue, the participants felt the presence of the Holy Spirit in their discussion, and in being together. The teachings of Vatican Council II had a particular role in the revival of charisms and the affirmation of the Church (cf. Dogmatic Constitution on the Church 12). Among Catholics belief in miraculous healings continued through the centuries, especially at shrines and through the intercession of the saints. Prophecy in Church History 39. Those who exercise various charisms must avoid the temptation of using them merely as instruments for personal gain. On the other hand, holiness opens a person more fully to the Holy Spirit and his gifts. All these are activated by the one and the same Spirit who allots to each one individually just as the Spirit chooses. Pentecostal pastors, as shepherds of their flock, are expected to offer leadership to their congregations, often providing the initial insight into the discernment process and taking ultimate responsibility for any decision made. Give students time to brainstorm. After a few minutes, regroup and discuss their ideas, writing them on a big sheet of paper or blackboard/whiteboard. Very often a healing elicits greater faith in the recipient and in others. 47. God marks believers with the seal of the Holy Spirit (2 Cor 1:21-22), who dwells in each believer as a temple (1 Cor 6:19). Rusch, eds., Growth in Agreement II: Reports and Agreed Statements on a World Level, 1982-1998 (Geneva, Switzerland: WCC Publications and protection from evil will distinguish his followers: And these signs will accompany those who believe: by using my name they will recover. 89. 1 Cor 12:13), the charisms, as his free gifts, are meant to be divine tools contributing to the restoration of that unity which is the will of Christ (cf. Karen Jorgerson-Murphy (Assemblies of God, USA) (2011) O Rev. Many of the Gospel healing accounts emphasize the importance of the faith of the recipient. There is a means of discernment that transcends the rational, a spiritual sensitivity that has an intuitive dimension Think first about God, then others. 98. also CCC, par. The existence of this charism, which reveals God's love and compassion for the sick, is reason for profound gratitude to God. Lk 1:43), through shrines such as Lourdes, and through the sacraments, especially the Eucharist, Reconciliation, and the Anointing of the Sick. David Cole (Acting Co-Chair 2012) (Co-Secretary 2011-2015) (Open Bible Churches, USA, Pentecostal/Charismatic Churches of North America) S Rev. 100. Throughout history God has blessed the Church with holy men and women who have a certain intuitive sense of what is from God. These have become a part of the spiritual heritage of the Church. 19. But there are also differences in the way Catholics and Pentecostals understand these gifts, their exercise, discernment and oversight. There is also a need to prepare the sick in case their prayers are not answered the way they expected them to be. This should include instruction on the theology of charisms and how they are exercised in a proper way. This phase has been led by the Catholic Co-chair, the Most Reverend Michael F. 58. Although God has sovereign freedom to act when he chooses (cf. 2. Love is patient, love is kind... 3. Live peaceably with all. (Don't start fights!) 4. Forgive people when they have wronged you. Eph 4:3). The effective occasions of the discernment of spirits often flow out of the close relationship one maintains with the Lord who distributes these charisms. Charisms are gifts of the Holy Spirit given to all believers (1 Cor 12:7, 11). There is a renewed expectation of its bestowal on ordinary Christians, and that the Lord might speak through prophetic words on a regular basis. Sadly and deplorably, it remains so today; however, as Tertullian memorably stated, "the blood of martyrs is the seed of Christians" (Apology 50.13). They acknowledge, however, that for many centuries the charisms were not "front and center" to church life. The Spirit's charismatic activity throughout the history of the people of God can be seen in people such as Joseph (Gen 41:25, 38-39), Moses (Deut 34:10-11), Bezalel (Ex 31:2-6), the seventy elders (Num 11:17, 25-30), and Joshua (Num 27:18). While operating within this structure, at the same time Catholics welcome the invitation from Pentecostals to be more open to the surprising ways of the Spirit and his manifestations. 3. Be completely humble and gentle. Freely and sovereignly bestowed by the Holy Spirit, charisms equip believers to participate in God's saving plan and to praise and glorify God. How the results of this Dialogue might be shared and disseminated will become evident as readers choose to apply them to their own situations. At the same time, they recognize that the exercise of charisms is sometimes a source of tension and concern in various parts of the world. With their distinctive starting points, Catholics and Pentecostals accept the opportunity to learn from one another's traditions, and integrate into their respective approaches what they have learned. Pope Francis has said that the Renewal is "a current of grace, a renewing breath of the Spirit for all members of the Church.... 2 Cor 4:11-12; Col 1:24). 49. With regard to charisms in the Christian life in general, the virtue of humility and a teachable attitude are essential. It employs the symbolism found in Jewish apocalyptic literature, but it also conveys a number of clear prophetic messages, as Christ calls believers and churches to faithfulness and endurance (most notably in Rev 2-3), while also providing them with hope through his promises (Rev 19:9, 21:3-8). So, how should we take care of the home whers Manual" (Small Groups) Supplies: paper, pencils, large paper or blackboard/whiteboard and marker If you choose to live in a certain apartment, you choose to live by the rules of the landlord (the person who owns the building or room.) Some of the rules might include: paying your rent on time, cleaning up your house on a regular basis, leaving the toilet with them!), and maybe no pet dogs or gorillas. We ask the Holy Spirit to be present here and to distribute gifts among us according to His will. The words given through the charism of prophecy originate with God and are given with the purpose of building up the people of God (1 Cor 14:3). His healings flow from his work of atonement (Is 53:4-5; Mt 8:16-10). 17). 94. Pentecostals acknowledge that in their history, they have generally prioritized the practice of discernment, often without engaging in thorough theological reflection on the subject. Pentecostals and Catholics acknowledge the presence of charisms in the history of both traditions, and encourage one another to "pursue love and strive for the spiritual gifts" (1 Cor 14:1).[2] 10. This report offers a common understanding and appreciation of charisms in general and of three charisms in particular. The participants in this Dialogue accept the ecumenical challenge represented by their shared appreciation for the charisms. Jesus' healings are a prominent dimension of his public ministry bearing witness to the radical newness of the kingdom. 38. Although the Catholic Church has not developed a specific teaching on the charism has been realized in a variety of forms. Thus the New Testament reveals the ministry of healing as a part of the normal life of the Church Although the term "discernment" is not always used for this process of seeking God's will, it is in fact a process of discernment. The dialogue has also been supported from its beginning by the Apostolic Faith Mission of South Africa. Brief Historical Observations 21. In praying for the sick, discernment of the spirits is sometimes necessary to determine whether deliverance from the influence of evil spirits is needed. On the basis of this common ground and commo and understanding between the Catholic Church and Classical Pentecostal leaders and churches in light of the prayer of Jesus that all may be one (Jn 17:21). Catholics and Pentecostals can rejoice together over the gifts that each of their communities represents to all Christian traditions. Charisms are essential both for the life of the Church and for her evangelizing mission. Throughout the world both Catholics and Pentecostals continue to face challenges regarding the proper exercise of charisms, particularly discernment of spirits. 52. The Old Testament includes some instances of individual healing, including the healing of barren women such as Sarah (Gen 21), Rebekah (Gen 25:21), Rachel (Gen 29:31, 30:22), Samson's mother (Judg 13) and Hannah (1 Sam 1). Pentecostals and Catholics prophetically challenge cultures and theologies that deny the significance and spiritual meaning of sufferences between Catholics and Pentecostals such as the role of tradition, the emphases in personal and communal spirituality, and the levels of expectancy with regard to charismatic manifestations of the Holy Spirit. 22. Catholics and Pentecostals recognize that God also heals people through ordinary medical means. Christ's presence in the world is revealed not only in his works of power but also in the weakness, poverty, and suffering that is part of the human condition (2 Cor 12:9). They also do so by bearing witness to Jesus Christ as Lord within their particular vocation and through the events of their daily life. 32. All the gifts are present in the Church, and every believer is urged to be free and responsible to minister gifts with sensitivity. In the patristic era this promise was repeatedly invoked as providing strength to Christians when they confessed before government officials that they were followers of Christ (Cyprian, Letter 10 [8].4.1; 58 [55].5.2; 76.5; 81 [82].1). The pastoral care of the sick, including health care and counseling, is thus an important part of the Church' ministry (Mt 25:36). Among many Pentecostals and Catholics, "spiritual gifts" is a more familiar term than "charisms." All biblical quotations are from the New Revised Standard Version of the Bible (1989). They foreshadow the new creation by which humanity is restored to the fullness of life. 70. A new emphasis on healing arose among Protestants in the nineteenth century with the Holiness movement, and was further intensified with the advent of Pentecostalism in the twentieth century. Jelle Creemers (Evangelische Theologische Faculteit, Leuven, Belgium) (2013) O Rev. So too a Christian's commitment to promote justice and peace and to witness to the values of the kingdom may be described as prophetic. Catholics and Pentecostals agree that the sovereign work of the Holy Spirit bestowing his divine gifts is a blessing for the Church by the Holy Spirit throughout the centuries is essential to addressing this important topic. For many Pentecostals, Spirit-baptism is the essential gateway experience for the receiving of certain charisms. The Pentecostal practice of anticipating or seeking an immediate manifestation of the presence of the Holy Spirit in their midst can at times lead to the expectation that the charism of discernment will be manifested automatically and routinely. Co-Chair (2011-2015) S Rev. Most Pentecostals believe healing is available through the Lord's Supper; it is a common practice among Pentecostal community may follow rational lines of thought (Mt 7:20; Acts 13:1-3, 15:6-21; 1 Thess 5:19-22; 1 Jn 4:1-3) or it may be more trans-rational or intuitive in nature. (Acts 16:16-18). No! In Ephesians 4:30, it actually says that we can grieve the Holy Spirit. That means that we can make Him sad with our poor choices in life. Still others heal the sick by laying their hands upon them, and they are made whole. Charisms are gifts of the risen and ascended Lord Jesus through the Holy Spirit (cf. It could be used in studies of ecumenism, since it is the first bilateral document in which charisms have been examined in any depth. Yet Catholics are receiving from Pentecostals a greater appreciation for the more specific moments when the exercise of a charism of discernment is helpful in protecting and building up the Christian community. Claimed healings may at times be counterfeit, and even genuine healings may be used erroneously for personal gain or prestige, or for proselytism. Philip's four unnamed daughters prophesied as well (Acts 21:9). 40. The exercise of prophesied as well (Acts 21:9). words tested by the people of God (1 Cor 14:29, 38). Let's each welcome the Holy Spirit with our hearts and homes. And together to be the church. They listened together to be the whispers and the wordless groaning of the Spirit (1 Kg 19:12; Rom 8:26), and they felt his wind blowing among them. Burbidge, Bishop of Raleigh, NC, 38). Lawrence Iwuamadi, Ecumenical Institute Bossey, Nigeria/Switzerland (2013-2015) Sr. Maria Ko, FMA, Holy Spirit Seminary/Facoltà Auxilium, Hong Kong, China/Rome (2011-2015) Rev. As St. Paul admonished, in all expressions of charisms, the more excellent way is love (1 Cor 12:31). 106. Appropriate discernment helps avoid pastoral problems and results in a better appreciation of the spiritual significance of charisms. John Calvin, Epistle to the Romans 12:6). Charisms of prophecy (Acts 2:17, 19:6, 21:9), healings (Acts 4:30, 5:16, 8:7, 28:8), and miracles (Acts 4:30, 5:12, 6:8, 8:6, 14:3, 15:12) regularly accompanied the proclamation of the gospel as the Church grew. John emphasized the importance of discernment in verifying the authenticity and orthodoxy of those who claimed to have a message for the church: Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. 51. They are thankful that Catholics and other Christians have recognized the Pentecostal witness to the significance of charisms in the life of the Charism of Discernment of Spirits 80. It is the disciplined practice of discernment that helps the gathered community to express other charisms freely in an atmosphere of support and encouragement with accountability. She wanted to share it with anyone else who might be teaching this material. 27. Often discernment of spirits is integrated into the wider process of discernment, understood as seeking the truth and the will of God on personal and ecclesial levels. 56. Jesus spoke of the woman bent over for eighteen years as bound by Satan (Lk 13:16). 33. 101. In order to deal effectively with pastoral challenges that arise in the use of charisms, Christian communities and their leaders must exercise oversight, expect accountability (1 Cor 14:26-33; 1 Thess 5:19-22), and "maintain the unity of the Spirit in the bond of peace" (Eph 4:3). Keith Warrington, "The Charisms in the Church Their Spiritual Significance, Discernment and Pastoral Implications" Dr. Teresa Francesca Rossi, "Charisms in the Church: Our Common Ground. They are expressions of God's love for his people and manifestations of his living presence among them. Through the prophets Elijah and Elisha, God healed diseases such as leprosy (2 Kings 17), the Shunammite woman's son (2 Kings 4), and the man thrown into Elisha's grave (2 Kings 13:21). You can download the paper by clicking the button above. Discernment is an essential and continuous process in the Christian life, at both personal and ecclesial levels. All Christians have a prophetic role and are expected to be prophets in a general sense, proclaiming the gospel to those around them; however, there are others who receive the charism of prophecy in a more particular way (1 Cor 12:11, 29; Rom 12:6). Such documents defined the activities of prophets and provided specific criteria that assisted congregations in discerning true from false prophets. The participants in this Dialogue wish to encourage all other Christians to do the same. Jesus' reply to the questions raised by John the Baptist pointed to his charismatic activity as evidence that he was the promised "Anointed One" (Mt 11:4-6). 800, 801) and that, in keeping with 1 Cor 12:10, discernment is itself a charism, a gift of the Holy Spirit and not just a social communitarian process exercised by human agency. Solomon, for example, received a special gift of wisdom (see 1 Kings 3:6-15). 35. Christ's whole work of redemption is a work of healing, since he heals humanity of all the spiritual and physical brokenness caused by sin, including ultimately death itself. Together they affirm that the Holy Spirit has never ceased to bestow his charisms on Christians in every age to be used for the spiretual and the upbuilding of the Church. Webpages ENDNOTES [1]. They seek God's will through prayer, study of the Bible, and consultation with mature believers and leaders; and also consider such factors as personal desires, opportunities, circumstances, and the like. John the Baptist may be viewed as the last of the prophets in the Old Testament tradition (Isa 40:3-5; Lk 16:16). who pointed to Jesus as the fulfillment of Israel's messianic hope (Jn 1:26-27, 29-34). 2 Cor 12:8-10), or even of imminent death. The Church as a Community Enlivened by the Holy Spirit 24. S. The aim of this phase has been to present a shared reflection on charisms in their theological, pastoral and spiritual dimensions, highlighting elements that both Catholics and Pentecostals can affirm together as well as clarifying the challenges and differences they must face. This is confirmed in St. Paul's clear admonition to the church in Thessalonica: "Do not quench the Spirit. In the teachings of Jesus, prophecy has a link to martyrdom. BODY: 1. Exercise. Catholics and Pentecostals are also convinced that, as Novatian, a third-century Christian, declared while reflecting on the true faith of the Gospel, who shed upon them the light of things divine. 3. Sometimes their messages were words of judgment to those who were recalcitrant Others have foreknowledge of things to come: they see visions and utter prophecies. 14. There was also a growing tendency to assume that charisms of healing were limited to people of unusual sanctity or monastics who practiced strict asceticism. Appendix 1: Participants* Catholic Participants Most Reverend Michael F. Opoku Onyinah (Church of Pentecost, Ghana) (2011-2014) P Dr. Daniel Ramírez (United Methodist Church, USA) (2011) O Rev. One of the prominent signs of the advent of the Messiah would be outstanding miracles of healing (Is 35:4-6, 42:6-9, 61:1). Pentecostals and Catholics recognize that suffering, when it is accepted in faith, has a unique capacity to conform a person more fully to Christ. The Spirit is the principle of unity (koinonia) amid the diversity of charisms and ministries (1 Cor 12:4-5). Burbidge, Bishop of Raleigh, North Carolina, USA, and the Pentecostal Co-chair, the Reverend Cecil M. Cyprian claimed to have experienced visions that directed his personal movements (Letter 10 [8].4.1; 16 [9].4.1; 58 [55].5.2) and reported that episcopal synods in North Africa considered the messages from visions and prophecies when making their appointments to ecclesial offices (Letter 39 [33].1.1-2; 40 [34].1.1). Catholics and Pentecostals welcome and celebrate the great variety of charisms in both traditions, a sign of vitality in the Church. Since charisms are distributed to all believers, the whole community has a responsibility to verify the work of the Spirit. Final Report 1977-1982, in: IS 55 (1990/IV) 179-191 and in: Pneuma 12:2 (1990) 97-115; Perspectives on Koinonia, in: IS 97 (1998/I-II) 38-56 and in: Pneuma 21:1 (1999) 11-51. Following the development of Christianity in Europe, healings and miracles continued to be part of Christian life. 60. It may be addressed to an individual or to a congregation or community gathered for worship. IV. This would often include those on a church's pastoral staff, elders, and others recognized for This attention was to "be directed to both the experiential and theological dimensions of that fullness of life."[1] The current report is the first one offered by an international bilateral dialogue that addresses the relevance of charisms to the life and mission of the Church. With the renewed attention to charismatic manifestations in the whole Church has also come recognition of the need to discern genuine manifestations from those which masquerade as genuine. Many times the discernment process, especially at the local level, is accomplished in helpful and redemptive ways within the community of faith. 1, p. 64. Paul Van Der Laan (Verenigde Pinkster Evangeliegemeenten, The Netherlands) (2011) Rev. Over the past century the experience of charisms has taken a more central role, thanks largely to the witness of the Pentecostal and Charismatic movements. Pentecostals, on the other hand, tend to focus on discernment in the more specific sense of "discernment of spirits" (1 Cor 12:10). These gifts are thus distinct from the charisms, which are given in different measure to different measure to different people. 57. Okay, first I better shut off this music. I think God would be disappointed that I was listening to it. Now I've got to turn this show off. Especially with you all here, I just know I shouldn't be watching it. Use remote control to shut off pretend show. Scurry around picking things up. Scrub here and there. It is understood that our various communities have differing and complementary perspectives in their understanding and praxis with regard to these levels of authority. Catholics and Pentecostals resist any exercise of charisms which seems to put them above the Word of God. Mk 1:44), but without implying that no healing has taken place unless it is verified. PASTORAL OVERSIGHT REGARDING THE EXERCISE OF CHARISMS 91. Shut off music. You, Charismatics, have a special grace to pray and work for Christian unity, so that the current of grace may pass through all Christian Churches" (Address to the Renewal in the Holy Spirit Movement, 3 July, 2015). The institutional dimension of the Church is the Holy Spirit working through the leadership structures established by Christ. "While trying the spirits to see if they are of God, priests should uncover with a sense of faith, acknowledge with joy and foster with diligence the various humble and exalted charisms of the laity" (Vatican Council II, Decree on the Ministry and Life of Priests 9). The institutional is charismatic in that it is animated by the Spirit and must rely on the Spirit, and the church is missionary by her very nature. The subject of prophecy was addressed in early liturgical and devotional documents (Didache 11:3-12, 13:1, 3-4; Shepherd of Hermas 11). The believers were to embrace them with the charism of discernment of spirits, which would help protect them from false teaching and disunity. [3]. For both Pentecostals and Catholics, the understanding of charisms is rooted in Scripture. Although the term "discernment" is not used frequently in Scripture, biblical teaching and examples of discernment are abundant. Catholics and Pentecostals rejoice in the renewed emphasis given in recent decades to charisms in the life and mission of the Church. These gifts, or charisms, take a variety of forms, reflecting the freedom of the Spirit who abundantly supplies them and sovereignly distributes them. To affirm the reality of divine healing is not to deny the reality of suffering or the fact that God often brings great good out of suffering. Together Pentecostals and Catholics affirm that the Holy Spirit constituted and animated the Church at Pentecost, bringing forth God's eschatological new community to proclaim and show forth the kingdom of God. Paul writes in 1 Corinthians 12:4-11: There are varieties of activities but it is the same God who activates all of them in everyone.... 78. Prophecy 30. They were first prepared for a Children's Church setting, but would work well as a Sunday School lesson also. Through an object lesson, a Bible study, small groups, and an art project, students will learn that the Holy Spirit makes His home in the lives of believers. 37. Serious questions have been raised concerning the authenticity and the manifestation of charisms: What is their source? Healing is an important part of biblical revelation in both the Old and New Testaments. Catholics and Pentecostals agree that there is a broader and a narrower meaning to prophecy. In other words, such authority is limited to a particular occasion or location. The Spirit endows believers with spiritual gifts for the building up of the body of Christ. The hope is that these joint reflections will help local communities to address these points in discussion and come to a more deeply shared appreciation of these charisms and their exercise. A. The dialogue was itself a kind of "charismatic" experience, filled with gifts from the Holy Spirit. Every series is flexible enough for a wide-age group and the conscience of the people, reminding them of God's faithfulness, of God's expectations and desires for them, and repeatedly calling them to turn away from sin and to love God with all their heart, soul, and might (Deut 6:4), and their neighbors as themselves. They further agree that an attitude of openness and expectancy for prophetic gifts and other charisms is necessary for providing the space needed to cultivate and exercise these charisms. Catholics emphasize that the ecclesial dimension is essential to discernment. The growth of Pentecostal and charismatic movements, especially in the global South and East, have helped to revitalize Christianity throughout the world. Listen to music with good lyrics. Read books that would honor Him. Participants in this Dialogue recognize a need to address those theologies that marginalize the charism of prophecy, or claim that there is no further need for this gift since Scripture has taken its place. 107. Montanist exaggerations and the resulting distrust of charisms on the part of church leaders deeply married the future understanding and exercise of prophetic gifts. Jesus' commission to his disciples to proclaim the gospel both in word and in signs and wonders is still valid today (cf. As in the New Testament, so in Church history the evangelization of new areas has often been accompanied by a remarkable abundance of healings. For everyone who asks receives, and everyone who searches, finds, and for everyone who knocks, the door will be opened.... Jesus later delegated healing power to the seventy whom he sent out two by two (Lk 10:1-12). 113. Jesus asks, "Do you believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts, "Do not fear, only believe that I am able to do this?" (Mt 9:28) and exhorts (Mt 9:28 charisms eagerly (1 Cor 12:31), to "strive to excel in them for building up the church" (1 Cor 14:12), and not to extinguish them (1 Thess 5:19-22). Thus, the participants in this Dialogue embrace this moment in history as an opportunity to find new and creative ways to inspire others to a receptivity to and a reliance upon the charisms of the Holy Spirit. Pentecostals are growing in their acknowledgment of the ecclesial community and of working together with leadership, and in this they find common ground and a positive example among Catholics. D. (Novatian, De Trinitate, 29.9-10 [CCL 4, 70]; quoted by Pope John Paul II in the Encyclical Letter The Splendour of Truth, Veritatis Splendor, 108). III. In this way he completes and perfects the Lord's Church everywhere and in all things. Optional Skit: This script (download as PDF) was also contributed by a reader. This is the second in a series of four Bible lessons for children teaching them about the Holy Spirit. Click here to see the series index. In a similar vein, Jack Hayford, a senior leader within the global Pentecostal movement, has noted that Our welcome to spiritual gifts will never violate the Word. 28. Catholics and Pentecostals agree that there is a great need to provide theological education and for their leaders. Download a free Bible lesson in pdf or view our latest Sunday School curriculum for kids. It may take place in the context of oral prayer requests, times of shared prayer, or personal testimonies; in charismatic manifestations, especially prophecy, words of knowledge, or tongues with or without accompanying interpretation; in personal times of prayer around the altar; in reading and discussing the Bible together, preaching the Word of God, or hearing the Word of God preached, Participants in this round of the International Catholic-Pentecostal Dialogue are convinced that reports such as this may be used as effective tools in bringing Catholics and Pentecostals closer to one another. Nevertheless, the contributions of the Cappadocian Fathers, the monastic movement in its various expressions, the medieval revivals associated with the Franciscans and Dominicans, and other streams of renewal within the Catholic Church have brought ongoing attention to the Holy Spirit and his charisms and are seen as signs of the action of the Holy Spirit. The understanding and exercise of charisms and their oversight require a deep personal relationship with God. 7. Healing 52. 2. But at the same time, he helps us to test, to discern and to act accordingly. The International Catholic-Pentecostal Dialogue has therefore chosen to study three charisms which are important for the life of the Church but which can be sources of misunderstanding or tension: prophecy, healing as a charism of the Holy Spirit given in a special way to some (1 Cor 12:9, 28, 30), but healing also occurs through prayer and anointing by church elders (Jas 5:14-15), as well as the prayer of ordinary believers (Jas 5:16). 67. Catholics also recognize healings through the intercession of saints, especially of Mary, the mother of the Lord (cf. Sandidge, Roman Catholic/Pentecostal Dialogue (1977-1982): A Study of Developing Ecumenism, (Leuven 1985), vol. It should be apparent, then, that while a word or action may be discerned to have the authority of the Holy Spirit in such situations, it is typically viewed as possessing an ad hoc kind of authority. Dt 23:4-5; In 11:49-52), we can open ourselves to receive his gifts. 25. It is Christ himself who is the chief shepherd of the Church (1 Pet 5:4). 1 Cor 2:16); It must conform to Church teaching and the sensus fidelium (sense of the faithful); It should build up the Church, promoting unity and charity; The individual exercising the charism should be a person of spiritual and moral maturity; The individual exercising the charism should be responsive to pastoral leadership. This should not suggest that the "discerning of spirits" is anything other than a charism, but the fact that it is a charism does not mean it has no rational component. 43. The diversity in Pentecostal ecclesial structures and the high degree of autonomy among independent Pentecostal church leadership primarily in terms of the threefold ministry of bishop, presbyter, deacon. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil" (1 Thess 5:19-21). Catholics and Pentecostals have a general agreement in interpretation as they look to the key passages of Scripture regarding discernment. [4] There are, however, some differences in the way this charism is applied in daily Christian life. 102. 69. 104. Jesus commissioned the Twelve (Mk 6:7; Mt 10:1; Lk 9:1), then later the seventy (Lk 10:9), and gave them authority to preach and to heal and cast out demons (Mk 6:13; Lk 9:6). Pentecostals emphasize the responsibility of every individual believer to expect, exercise, and discern charisms. 48. Rev 19:7). From this perspective, discernment takes place when the Holy Spirit enters into a mysterious dialogue with and guides a person in responding to God. In the Cold Testament God revealed himself as the God of the covenant who heals his people: "I am the Lord who heals you" (Ex 15:26; cf. 5. Likewise, forgiveness and letting go of resentments can open a person to receive healing (cf. 103. 68; Pope Leo XIII, Divinum Illud Munus 9; Catechism of the Catholic Church [CCC, published in 1992], par. Martyrdom is the fullest witness to Christ that one can give and it is made possible by the Holy Spirit, and thus, it has a striking charismatic and prophetic character. Pentecostals also acknowledge that many times the exercise of discernment in their churches has not always proven to be consistently reliable. In any discussion of the "ecumenism of prophecy must be recognized. Such education and formation will help to ensure the health and growth of Christian communities into maturity. Sometimes God revealed the message through visions or dreams (Job 33:14-18; Isa 6:1-13); at other times through thoughts, impressions, or "whispers" such as in the still small voice heard by Elijah (1 Kings 19:12); and in yet other cases through an audible voice such as that given to the boy Samuel (1 Sam 3:1-18). The prophetic message may speak of God's past actions; it may address the present situation in which God calls his people to holiness, covenant fidelity, and social justice; or it may reveal God's promises for the future. The exercise of charisms, when accompanied by holiness of life, glorifies God and empowers the spread of the earth (cf. I. We would love your feedback on this lesson series, click here to leave your comments. With the descent of the Holy Spirit at Pentecost, the whole Church became a prophetic community (Acts 2:17-18). Ján Ďačok, Gregorian Pontifical University, Slovak Republic/Rome (2012) P †Dr. Ralph Del Colle, Marquette University, Milwaukee, WI, USA (2011) Dr. Mary Healy, Sacred Heart Seminary, Detroit, USA / International Catholic Charismatic Renewal Services (ICCRS) (2013-2015) P Rev. Judges were those in Israel whom the Spirit endowed with special graces that transformed them into heroic liberators and leaders of the people (Judg 3:10, 6:34; 11:29, 14:19, 15:14-15). Pentecostals and Catholics agree that the Holy Spirit raises up leaders and endows them with gifts to teach and lead the Christian community and to help it grow in holiness. Already in the first phase of the Catholic-Pentecostal Dialogue (1972-1989) both traditions affirmed the scriptural mandate for spiritual discernment. Introduction: "Welcome or Not" (An Object Lesson) Supplies Needed: random clutter, trash, baseball hat, loud music and headphones, remote control, cleaning items Clutter the room so that it looks disorganized and unkempt. Have empty recyclables on the floor, crumpled up pieces of paper, a spill on a table. For yourself, put a baseball hat on and loud music blaring through headphones. When the students walk in, look flustered as if you were not anticipating them. The participants in this dialogue have discovered that much more work must be done if Catholics and Pentecostals are to reap what the Holy Spirit is sowing in their respective communities. While all genuine prophetic words originate with God and are communicated to the prophet by means of divine inspiration, the human element must not be overlooked, as the prophets put that message into words the people could understand. Healing in Scripture 53. The writings of the Church Fathers demonstrate that healings, exorcisms, and miracles continued to presentation of scholarly papers followed by serious discussions, times of prayer within the group, and times of worship in one another's churches. The apostle Paul said that savage wolves would not spare the flock (Acts 20:29). Praying for, expecting, and relying on the responsible exercise of charisms results in the upbuilding of the Church and effective ministry to the world. The New Testament letters indicate that healings were an ongoing part of the Church. Participation in this ongoing journey would make a substantial gift to promoting Christian unity. Some such as Agabus were itinerant prophets, who traveled from city to city to proclaim their message (Acts 11:27-30, 21:10-14), while others were a permanent part of a specific community (Acts 13:1; 1 Cor 14:29-33). The discerning of charisms best be defined and understood? Discernment of Spirits 73. Paul, in fact, exhorts Christians to "strive for" this charism (1 Cor 12:31; 14:1). We also have a growing collection of printable coloring pages for Sunday School. Attention to the Charismatic Renewal in the Protestant and Anglican churches in the 1950s and 1960s and with the emergence of the Catholic Charismatic Renewal in 1967. Catholics and Pentecostals agree that in the Church today, people who receive the charism of prophecy are called to be people of good character who live in a manner that corresponds to the gift. The charismatic dimension is the Holy Spirit working among believers of every rank continually, spontaneously, and often unpredictably. Very often there was resistance to the prophet's challenging message or even violent persecution of the prophet (Isa 6:9-10; Neh 9:26; Lk 11:49; 13:34). These experiences contributed to their insights and observations. The patient endurance of suffering is a mysterious source of grace for the sufferer and for others (cf. Catholics believe that the "discernment of spirits" is necessary to verify the divine origin of a charism (Vatican Council II, Constitution On the Church 12, cf. The Spirit was assumed to be present but, at times, with little expectation of his spontaneous action. In his inaugural sermon at Nazareth, Jesus proclaimed the eschatological jubilee, announcing liberty from bondage to sin, Satan, and sickness (Lk 4:18-19). They tried to perceive together the prophetic inspirations of the Spirit uttered through each one of them. These two dimensions are co-essential to the Church, and are complementary. 4. Be thankful. If the Holy Spirit were writing rules for your home, what rules would He have? Here's a clue. In Luke 10:27, Jesus says, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your strength and with all your mind? Your heart? Your heart? Your heart? Your heart? Your heart? Your heart and with all your strength and your work of the Holy Spirit (cf. Pentecostals and Catholics affirm together the singular importance that Scripture places on the continuing need for discernment in the life of the Church. 84. Peter Hocken, Vienna, Austria, (2014) P (in absence) Rev. If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" (Lk 11:9-10, 13). It is within the community of faith that believers are expected to receive, hear, discern, and interpret prophetic Gifts" Msgr. The New Testament letters, particularly those of Paul, use the

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term charisma (derived from charis, "grace") to refer to the special gifts of the Holy Spirit through which God builds up the Church (1 Cor 12:4). 88. In 1 Corinthians 14, where Paul provides instruction regarding order in public worship services, he seems to point to discernment as a charism that was as common as prophecy; it was needed whenever
prophetic gifts were exercised, so the church could determine whether they were spiritually edifying to the gathered believers. Lk 4:24, 13:33; Jn 6:14; 7:40). Healings have special significance in the context of the proclamation of the gospel, since they vividly demonstrate God's love and the reality of the kingdom. The first five reports are published in
Wolfgang Vondey, ed., Pentecostalism and Christian Unity (Eugene, OR: Pickwick Publications, 2010, 2013) I: 101-198; II: 95-216. Gifts from the Holy Spirit are exercised in view of the growth of the entire body of Christ, for the benefit of humanity and in keeping with charity, the true measure of all charisms (cf. Jn 17:21). On other occasions they
brought hope-filled promises for the future (Jer 32:36-41; Ezek 11:17-21). For instance, Elizabeth (Lk 1:41-45), Zechariah (Lk 1:41-45), Zechariah (Lk 1:41-45), Zechariah (Lk 1:41-45), and Anna (Lk 2:36-38) prophesied and praised God regarding his redemptive promises. This charism enables the people of God to distinguish what is true from what is false or wrong. Thus,
the Church must continue to test charisms, in order to discern whether they are from God. Prophecy in the Old Testament serves as the backdrop for understanding the charism of prophecy in the New Testament. Healing is a free gift of God, not something that is earned or deserved. Catholics and Pentecostals are therefore invited to rediscover the
role of charisms and reignite the use of these gifts in their respective communities. Pentecostal outpouring as being confined to Pentecostal churches, but see the charisms as a gift to the entire Church. Following the Reformation, Protestant Christians tended to neglect or deny miraculous healing in reaction to Catholic
claims of the miraculous. In the New Testament, the Gospels reveal Jesus as the Messiah who was sent by the Father and upon whom the Spirit descended at his baptism (Lk 3:21-22). (Mk 16:17-18) 18. The Report published here is the work of the Catholic/Pentecostal International Dialogue between the Catholic Church and some Classical
Pentecostal Churches and Leaders. Throughout the history of salvation God chose to reveal himself, his saving plan, and his purposes to human beings in a variety of ways; among them, through prophecy (Heb 1:1). Expectant faith, however, can dispose a person to receive healing. The Old Testament bears witness to the Spirit's presence and activity
from the beginning of creation (Gen 1:2). Pentecostals are encouraged by the Catholic Church's teaching that "From the acceptance of these charisms, including those which are more elementary, there arise for each believer the right and duty to use them in the Church and in the world for the good of men and the building up of the Church, in the
freedom of the Holy Spirit who 'breathes where He wills' (Jn 3:8)" (Vatican Council II, Decree on the Apostolate of the Holy Spirit want you to take care of this home of His? What would He want you to do?
What would He want you to stay away from? For Catholics, the foundation for receiving spiritual gifts is baptism and confirmation, although the Spirit often bestows gifts at later moments, especially in view of a new calling to service or mission. Healing in Church History 61. Irenaeus (AD 130-200) in Gaul (Proof of Apostolic Preaching 99; Against
Heresies 2.32.4), Justin Martyr (circa AD 100-165) in Rome (Dialogue with Trypho 88.1), Tertullian (AD 180-253) in Carthage (A Treatise on the Soul 2:3; 9:3-4), and Cyprian (AD 200-258), bishop of Carthage, all made repeated references to visions, dreams, and the gift of prophecy. Who provides oversight? In Romans 12:6-8 he writes, "We have gifts
that differ according to the grace given to us; prophecy, in proportion to faith; ministering; the exhorter, in diligence; the compassionate, in cheerfulness" (see also Eph 4:9), and further, in his first letter to Timothy he exhorts, "Do not neglect the gift that is in you,
which was given to you through prophecy with the laying on of hands by the council of elders [presbyteroi]" (1 Tim 4:14). His healings of a mute demoniac (Mt 9:32-33; cf. 90. 20. The Montanists were one such group. It is sometimes done by groups as in 1 Cor 14:29, where one prophesies and the others are enjoined to weigh what is said. For some
do certainly and truly drive out devils, so that frequently those who have been cleansed from evil spirits both believe in Christ and join themselves to the Church. Pentecostals and Catholics often need instruction in distinguishing real words of the Lord from their own pious wishes. 92. Catholics and Pentecostals recognize that they are called to be
 good stewards of these gifts: "Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received" (1 Pet 4:10). Summary and Conclusions 105. 87. In this postmodern culture, with its emphasis on individualism, materialism, and secularism, Catholics and Pentecostals recognize significant challenges as
they invite the faithful to rely on God and the charisms of the Spirit. Prophets often employed figurative language, symbols, or actions (Isa 20:2-6; Jer 13:1-11; Hos 1:2-8, 3:1) which sometimes required interpretation or application (Hos 12:10; Ezek 20:45-49). As they deepen their awareness of the work of the Spirit within their respective communities,
they agree to seek ways to present in greater unity the beauty of life in the Spirit, enriched by charisms, to all of their brothers and sisters in faith communities around the world. Constant spiritual discernment leads to greater maturity in the Christian life: "Then you will be able to discern the will of God and to know what is good, acceptable, and
perfect" (Rom 12:2). These ministries are a way of cooperating with God's healing work. 11. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses." Paul values not only the gifts that declare messages from God (word of knowledge, word of wisdom, prophecy, tongues, and the interpretation of
tongues), but the gifts that discern the genuineness of those messages, which are in need of discernment because they are delivered by fallible men and women. It is their churches as they bear witness to the gospel. 112. Prophecy is one of the most
 important charisms given by the Holy Spirit for the building up of the Church, especially through words of exhortation or comfort (1 Cor 14:1-4), 110. The charism of prophecy continued to find expression through both lay and ordained Christians, both in local
congregations and in monasteries and convents. Marcial Maçaneiro, SCJ, Pontifical University of Paraná, Curitiba, Brazil (2011-2015) P. Msgr. Both recognize that authority must always be exercised according to the leading of the
Holy Spirit if they are to avoid the risk of its improper use. Concerning charisms in general and these three charisms in particular, Catholics have no exhaustive official teaching that may serve as a resource for a single position. As a consequence of the witness of these contemporary
movements, prophecy is being more widely allowed to play its part in God's equipping of the Church for ministry (cf. Among Pentecostals, those recognized for their spiritual maturity, are often those who know the Scriptures well and "whose
faculties have been trained by practice to distinguish good from evil" (Heb 5:14). At times, those who claimed to speak on behalf of God through prophecy raised tensions when they confronted legitimate ecclesial authorities with their claims. 97. Reflection on Specific Charisms 29. 54. 42. He not only speaks God's word; he is that Word in its fullness
(Jn 1:1-5; Heb 1:1-4). This report was drafted in Rome in 2015. We are covetous of their manifestation, but not gullible as to their demonstration. Both are subject to Paul's admonition: "I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment" (Rom 12:3). 77. The Gospels indicate that
the influence of evil spirits is at times a contributing factor in illnesses or disabilities. 71. The choice of this topic is a sign of continuity of this dialogue. Acts 15:6-7). Catholics and Pentecostals affirm that in all ages and cultures the Holy Spirit equips Christians with charisms to witness to the gospel and build up the body of Christ. The New Testament
includes healing among the charisms bestowed by the Holy Spirit for the building up of the Church (1 Cor 12:9, 28, 30). God always "tests our hearts" (1 Thess 2:4); ultimately it is he who judges, and all human discernments are submitted to him. Bible Story: "Our Life, His Home" Scriptures: 1 Corinthians 6:19-20, Luke 10:27, and Ephesians 2:21-22
Target Age Group: 1st - 6th grade Time: 45-60 Minutes PowerPoint: This file was sent to use by a reader who used this lesson plan in her ministry. Generally, Catholics tend to use the term discernment more broadly as the dynamic process of seeking the truth and the will of God. This document uses the terms "charisms" (Greek charismata) and
 "spiritual gifts" (Greek pneumatikoi) synonymously, while recognizing that some scholars distinguish between them based on Paul's usage in 1 Cor 12-14. 85. His promises concern both physical and spiritual wholeness: obedience results in curses
such as sickness and premature death (Deut 28:15-68). Participants began their study with a general overview of charisms (Rome 2011), and trophecy (Sierra Madre, CA, 2014) — identifying common approaches, interpretations and
challenges. Graciousness in ministry, submissiveness in spirit and order in operation of the gifts is scriptural and, therefore, insisted upon....[5] 108. 4. And a shower every once in a while! HEART: 1. Ask for forgiveness of your sins. Jesus' commission to his apostles to proclaim the kingdom included the command to heal the sick and do other mighty.
works (Mt 10:1, 7-8). 1 Cor 13). The charism of healing is not intended to be exercised in isolation but in communion with the Church of Pentecost of Ghana, various national churches that have sent official participants include the Church of Pentecost of Ghana, various national churches that have sent official participants include the Church of Pentecost of Ghana, various national churches that have sent official participants include the Church of Pentecost of Ghana, various national churches that have sent official participants include the Church of Pentecost of Ghana, various national churches that have sent official participants include the Church of Pentecost of Ghana, various national churches that have sent official participants include the Church of Pentecost of Ghana, various national churches that have sent official participants include the Church of Pentecost of Ghana, various national churches that have sent official participants include the Church of Pentecost of Ghana, various national churches that have sent official participants include the Church of Pentecost of Ghana, various national churches that have sent official participants include the Church of Pentecost of Ghana, various national churches that have sent official participants include the Church of Pentecost of Ghana, various national churches that have sent official participants in the Church of Pentecost of Ghana, various national churches that have sent official participants in the Church of Pentecost of Ghana, various national churches that have sent official participants in the Church of Pentecost of Ghana, various national churches that have sent official participants in the Church of Pentecost of Ghana, various national churches that have sent official participants in the Church of Pentecost of Ghana, various national churches that have sent of the Church of Pentecost of Ghana, various national churches that have sent of the Church of Pentecost of Church of Churc
en Evangeliegemeenten of the Netherlands, the International Church of the Foursquare Gospel, and the Open Bible Churches. Through the Spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet 2:5). 14:40). They reject
the idea that charisms ceased after the age of the apostles or at any other point in history. Catholics believe that ordained ministers have a specific responsibility to recognize and discern the charisms of the faithful. (1 Jn 4:1-6) 79. 76. 55. Introduction 1. Martin Luther criticized the "Heavenly Prophets" of his day for following only a "living voice from
heaven". Well, good morning, everyone! Is it really church today? Well, I, oh my, how could I have forgotten? I am so sorry! Look at this place! It needs cleaned! And me? Oh boy! I need cleaned up too. David Moore (International Church of the Foursquare Gospel, USA) (2011-2015) Mrs. Healing in the life of the Church 65. In the meantime,
Catholics and Pentecostals are invited to exercise their own individual charisms with renewed consciousness of their role in building up the Church and promoting the source of a spiritual manifestation, whether it is the Holy Spirit, an evil
spirit, or merely the human spirit. 16. 63. When healings do occur, the right response is to give praise and thanks to God (cf. Bible and Sunday school teachers in local congregations or parishes may find this report helpful in explaining the positions of their own churches as well as the positions of their Catholic or Pentecostal partners, by reading it
 alongside the biblical texts that speak directly of the charisms (e.g. 1 Cor 12-14; Rom 12:3-8; Eph 4:7-16, and 1 Pet 4:10-11). Catholics and Pentecostals agree that the twentieth-century Pentecostal revival brought renewed attention to the charisms as essential to invigorating the Church's life and mission. "When they hand you over, do not worry
about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you" (Matt 10:19-20). Charisms flourish especially in the context where ongoing spiritual growth is fostered in both individuals and the community as a whole. By this
you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God.... Charisms manifest the creativity of the Spirit and are given generously and often beyond all expectations. Acts describes the early Church's fulfillment of this commission after the
 outpouring of the Holy Spirit at Pentecost, by which Jesus' disciples were empowered to bear witness to him (Acts 1:8, 2:1-4). Juan Usma Gómez, Pontifical Council for Promoting Christian Unity, Vatican/Colombia, Co-Secretary, (2011-2015) S Pentecostal Participants Rev. During the dark period of the Babylonian exile, the prophets spoke of the
future restoration of God's people through the coming of the Messiah, the Servant of the Lord (Is 42:1, 53:11). 12. Fr. Ján Ďačok, SJ, "Discernment: A Catholic Perspective" 2013 Baltimore, MD, USA Rev. The whole People of God are called to discern the movement of the Spirit. 1. Mk 16:17-18). Authority in the Church is a gift of God and it must be
exercised as service, following the example of Christ (Mk 10:42-45). (cf. Catholics also celebrate the renewal, which includes the regular practice of the charisms in recent decades through the Catholic Charisms in recent decades through the catholic Charisms in recent decades through the example of Christ (Mk 10:42-45).
up of the body of Christ, the exercise of charisms is a source of tensions and concerns. You are not your own; you were bought at a price. The importance of distinguishing between truth and error, and truth a
the Gospels (Mt 7:15-20), and in the early church (e.g. Ananias and Sapphira, Acts 5:1-11; or the slave girl with a spirit of divination, Acts 16:16-18). Therefore honor God with your body." We learned last week that the Holy Spirit is a part of the Trinity of God. There is God the Father, Jesus the Son, and the Holy Spirit who lives within us. What did
we compare the Trinity to? (An egg with three parts and water in its three stages.) We also learned that the Holy Spirit lives in you and will be with you. In our verse today, it says that our body is His temple, or His home. If we have asked Jesus to forgive us of our sins, and we turn from those sins to follow God, then we have the Holy Spirit living
with us! How does that make you feel? (Terrified, good, confused, or like you want to eat M & M's or something?) If the Holy Spirit lives in us, what kind of home would He want a home full of sin? 41. Healing is an essential dimension of the
ministry of the Church. They exercise that prophetic role by declaring the coming of the Kingdom of God through teaching, evangelization, service, and challenging unjust social and cultural realities. OTHERS: 1. Catholic tradition has come to view these as the seven sanctifying gifts of the Spirit, given to all Christians in baptism and confirmation
(See Thomas Aquinas, Summa Theologica I-II, q. 59. The Gospels describe the fulfillment of these promises in Jesus, who proclaimed the kingdom of God and demonstrated its presence through his miracles, healings, and exorcisms (Mt 4:23; Mk 1:34; Lk 6:17-19). True charisms are to be prayed for, expected, and relied upon as divine gifts. Jesus
admonishes his followers to ask, seek and knock, which implies that their receptivity is a key element of receiving the Spirit: "Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. Many Pentecostals send handkerchiefs that have been anointed, or over which prayer for healing has been said, to those who
are ill, believing that such actions are consistent with the actions of Paul in Acts 19:11-12. Among the reasons given by scholars for the decline in the Roman Empire, the ecclesial reaction to the excesses of charismatic movements such as
Montanism, latent Manicheism with its disparagement of the body, an underdeveloped pneumatology, and the responses to various heresies. Catholics and Pentecostals agree, however, that charisms are not confined to the sacraments or to Spirit-baptism. Pastors, clergy, and others in pastoral ministry may find this report useful for sermon
illustrations or for practical advice on how to provide teaching and leadership when these gifts are present. Scripture teaches that the ultimate standards for discernment of charisms are truth and love (1 Jn 4:1-3; 1 Cor 13:1-3), the goal of our walk with God in Christ begun in baptism/conversion. Learning Activity #1: "His Home in Us" (A Bible
Study) Supplies Needed: Bibles Please turn in your Bibles to 1 Corinthians 6:19-20 (or have it referenced somewhere as a visual.) "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? Catholics and Pentecostals submit their discernment questions to the supreme authority of the Word of
God (which for Catholics also includes Tradition), guided by the Holy Spirit and church teaching. As God distributes charisms in his sovereignty, he invites his children to draw near to the Giver of the gifts, affirm their goodness, and earnestly desire those gifts. The writings of Justin, Origen, Irenaeus, and Tertullian, for example, show that healings
and exorcisms were frequently done by ordinary Christians, especially in the context of evangelization. In his opening sermon at Nazareth, Jesus identified himself as the one anointed by the Spirit to preach good news to the poor and to demonstrate the presence of the kingdom of God by healing the sick and setting free the oppressed (Lk 4:18-21). By
the time the Montanist threat had been set to rest, this charism was rarely exercised. 86. While they believe, for example, that God's power is revealed in healings, miracles, and his provision for his people, they are critical of any emphases that would contribute to escapist or triumphalist tendencies in the Church. Protect your mind from sin. Be
careful what you watch on TV or the Internet. The Enlightenment, with its rejection of the spirit and the diversity of the Spirit and the Spiri
his gifts among believers. Where there is no expectation that the Holy Spirit will speak through the charism of prophecy, individuals or communities may not be able to hear the voice of the Spirit may choose not to speak at all. Nino González (Assemblies of God, USA) (2011) Rev. [4]. The manifestation of prophecy
demonstrates the nature of the prophecy to the wider Church, makes the Church into greater conformity to the witness of Scripture. Strengthened by his gift, they did not fear either prisons or chains for the name of the Lord; indeed they even trampled upon the powers and torments
of the world, armed and strengthened by him, having in themselves the gifts which this same Spirit bestows and directs like jewels to the Church, the Bride of Christ. Prophecy in the Life of the Church 44. A prophetic word cannot add to the deposit of faith, that is, what God has once and for all revealed (cf. God called specific individuals to speak on
his behalf (Ex 4:15-16; Isa 6:1-13; Jer 1:4-10; etc.), conveying his word and interceding for his people. They are a revelation of God's mercy and compassion toward those who suffer, and anticipatory signs of his definitive victory over evil through his cross and resurrection. The Holy Spirit is the primary agent of the Church's mission, who directs and
empowers the Church in all her activity. They might include one or more of the following possibilities. Discernment can be considered as spiritual wisdom and a learned practice in the dynamic of the Christian life guided by the Holy Spirit; it cannot be reduced merely to a set of rules or a method of evaluation. Jesus predicted times of persecution and
told his disciples that when they were called before synagogues, governors and kings, they should not be anxious regarding their response. Eph 4:8-12). 2. Hide God's word in your heart. The prophets of the Old Testament received the Spirit of God to carry out their prophets of the Old Testament received the Spirit of God to carry out their prophets of the Old Testament received the Spirit of God to carry out their prophets.
there is a need to discern charisms (1 Cor 12:10) and that charisms are to be exercised in the Church in an orderly manner since "God is a God not of disorder but of peace" (1 Cor 14:33; cf. Healings take place through those who have a charism of healing as well as through the faith and prayer of ordinary believers. 66. The mysteries of God are
inexhaustible, and he continues to invite us to be in awe of his grace and open to his divine gifts: "O the depth of the wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" (Rom 11:33). B. What is true comes from the Spirit of God, while what is false arises from other sources. 82. 93. 109. 45
The Spirit empowered the disciples after Pentecost to carry on the mission of their Lord, and God bore witness to the gospel with signs and wonders done in the name of Jesus and through the power of the entire Church. The charism of
prophecy was given not only to major figures, but also to ordinary people. The dialogue has been co-sponsored by the Catholic Church, through the Pontifical Council for Promoting Christian Unity, and by a team of Classical Pentecostals, all of whom have support for their participation within their communities, and some of whom have been officially
named as representatives of their churches. Lk 17:17-18). Pretend as though you are talking to yourself. As was the case in St. Paul's dealings with the early church, the exercise of charisms can also become a factor in tensions and divisions among Christians today. The prophet received a sense or vision or word from the Lord and then delivered it in
ways that reflected the prophet's own language, personal background, education, and cultural context. Discernment of Spirits in Scripture 74. After his resurrection, the risen Lord mentions healing of the sick through the laying on of hands as one of the signs that will accompany believers as they proclaim the gospel (Mk 16:18). The New Testament
shows that the age of prophecy did not end with the coming of Christ. Paul's instruction was to allow two or three to prophesy in a worship gathering, which would be followed by the discernment of the rest of those gathered: "let the others weigh what is said" (1 Cor 14:29). The charism of healing relates not only to physical healing, but also to other
forms of healing such as relational, psychological, emotional, and spiritual. They make for confused, disturbed, anxious consciences, and want people to be amazed at their great skill, but meanwhile Christ is forgotten" (Luther, Letter to the Christians at Strasburg in Opposition to the Fanatic Spirit, 40:70). I guess my life needs cleaned up. There
seems to be a lot of sin here. Having you here makes me want to hide it! Oh what should I do? On Becoming A Christian: Insights from Scripture and the Patristic Writings with Some Contemporary Reflections, The Report from the Fifth Phase of the International Dialogue between Some Classical Pentecostal Churches and Leaders and the Catholic
Church (1998-2006), in: IS 129 (2008/III), 162-215. It is not an authoritative declaration of either the Catholic Church or of any of the Pentecostal Church or of any of the 
Yes, moreover, the dead have even been raised up, and remained among us for many years. "Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people" (Mt 4:23). Confrontations between true and false prophets, as in the case of Jeremiah
and Hananiah (Jer 27:1-28:17), demonstrated the need for discernment to distinguish what was false. A key New Testament passage on the subject of discernment to discernmen
and Pentecostals recognize and appreciate the healthy tension that exists between the charismatic and institutional dimensions. 68. 2. Eat a balanced diet of foods. Browse the full listing of our Sunday School lessons for children. Saul, David and the other kings also received special gifts for the exercise of their roles as leaders of the people of God (1
Sam 10:6, 16:13). Catholic and Pentecostal leaders alike are concerned that at the root of these tensions lies an insufficient discernment of the charisms, contributing to manipulative and dishonest practices such as promising certain results or certain charisms, contributing to manipulative and dishonest practices such as promising certain results or certain charisms, contributing to manipulative and dishonest practices such as promising certain results or certain charisms, contributing to manipulative and dishonest practices such as promising certain results or certain charisms, contributing to manipulative and dishonest practices such as promising certain results or certain charisms, contributing to manipulative and dishonest practices such as promising certain results or certain charisms, contributing to manipulative and dishonest practices such as promising certain results or certain charisms, contributing to manipulative and dishonest practices such as promising certain results or certain charisms, contributing to manipulative and dishonest practices are concerned that at the root of these tensions are concerned that at the root of these tensions are concerned that at the root of these tensions are concerned that at the root of these tensions are concerned to the results are concerned to the root of the root of
the discrediting of other churches and Christians. So throughout history and now in our time, all over the world both Catholics and Pentecostals continue to face challenges regarding the proper understanding and exercise of charisms. The Holy Spirit is always at work, even in ways that are not easily noticed by those among whom he works. Mk 2:1-
12). Isaiah 11:1-2 describes the Messiah as endowed with the Spirit of wisdom, understanding, counsel, fortitude, knowledge and fear of the Lord (the Septuagint adds piety). Later in history, the Reformation debates, Enlightenment rationalism, and a climate of skepticism toward the supernatural contributed to a waning of expectation of the
extraordinary manifestations of the Spirit. It's written specifically to accompany this lesson plan. 4. Given the fact that it is the Holy Spirit who gives these charisms to the one body of Christ (1 Cor 12:27; Rom 12:4-8; Eph 4:4-16), it should come as no surprise that such unitysurrounding these charisms should exist. 75. As a charism, however
discernment of spirits may be bestowed by the Holy Spirit on any of the faithful. The persecution of Christians has been a reality from the earliest times in Christian history. Ex 23:25-26). Opoku Onyinah, "Healing: A Pentecostal Perspective" Dr. Mary Healy, "A Catholic Perspective on Healing" 2014 Sierra Madre, CA, USA Rev. It is in fact he who
raises up prophets in the Church, instructs teachers, guides tongues, works wonders and healings, accomplishes miracles, grants the discernment of spirits, assigns governance, inspires counsels, distributes and harmonizes every other charismatic gift. Participants shared reflections on charisms in their spiritual, pastoral, and theological dimensions,
and pressed one another with demanding questions regarding their understandings of charisms, the ways charisms are exercise and discernment of charisms. Catholics and Pentecostals are very grateful to the Lord for bestowing these divine gifts.
Surround yourselves with good friends; people who will encourage you to do the right thing. The Holy Spirit is free to act as he wills, as Jesus proclaimed, likening the movement of the Spirit to the blowing of wind: "The wind blows wherever it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes" (Jn 3:8).
114. The authorities who appointed the participants have allowed the Report to be published so that it may be widely discussed. Those endowed with the charism of discernment of spirits serve the Church in communion with pastors who have ultimate responsibility for discernment of spirits serve the Church in communion with pastors who have ultimate responsibility for discernment of spirits serve the Church in communion with pastors who have ultimate responsibility for discernment of spirits serve the Church in communion with pastors who have ultimate responsibility for discernment of spirits serve the Church in communion with pastors who have ultimate responsibility for discernment of spirits serve the Church in communion with pastors who have ultimate responsibility for discernment of spirits serve the Church in communion with pastors who have ultimate responsibility for discernment of spirits serve the Church in communion with pastors who have ultimate responsibility for discernment of spirits serve the Church in communion with pastors who have ultimate responsibility for discernment of spirits serve the Church in communion with pastors who have ultimate responsibility for discernment of spirits serve the Church in communion with pastors who have ultimate responsibility for discernment of spirits and the church in communion with pastors who have ultimated the church in communion with pastors who have ultimated the church in communion with pastors who have ultimated the church in communion with pastors who have ultimated the church in communion with pastors who have ultimated the church in communion with pastors who have ultimated the church in communion with pastors who have ultimated the church in communion with pastors who have ultimated the church in communion with pastors who have ultimated the church in communion with pastors who have ultimated the church in communion with pastors who have under the church in church in communion with the church in church in church in church in church in church in church in
charismatic movements that began in the twentieth century have led to a renewed reception of charisms, discerning them, coordinating their harmonious exercise among believers, and guiding them to best serve the mission of the
Church, 72, 81. In the narrower sense, one who has the charism of prophecy communicates a word from God that has an ad hoc character; it is addressed to people at specific times and within specific contexts. The healings give Jesus the opportunity to teach about faith (Mt 8:5-13, 17:14-21) and obedience (Mt 7:21-23, 8:2-4, 12:43-45), 3. Get your
sleep. Catholics recognize that Pentecostals have awakened a greater sensitivity to the outpouring of the Holy Spirit and the exercise of spiritual gifts in the Church in the contemporary era. Although sickness is among the evils with which human beings are afflicted due to sin (Ps 38:3, 107:17), it is wrong to assume that sickness necessarily results
from personal sin, as the book of Job makes clear. Christian writings from around the Roman empire were full of prophetic references, especially through the third century. Study God's Word. Catholics and Pentecostals affirm together that whenever Christians suffer discrimination, persecution, and martyrdom, through their confession of Christ in
words and deeds they exercise the gift of prophecy. Scripture places a high value on the charisms from the Spirit to discern whether they are from God. Although charisms are available to all believers, they are operative when
Christians rely upon the power of the Holy Spirit to proclaim the gospel and to serve one another. There is wisdom in having claims of healing verified by medical professionals insofar as possible (cf. Catholics and Pentecostals agree that the Holy Spirit equips the Church with both institutional and charismatic gifts (1 Cor 12:28). Those who prophesy
are divinely called and inspired by the Holy Spirit to proclaim the message that God has given to them (1 Cor 12:10-11). The dramatic narratives in Acts demonstrate the continuation of Jesus' ministry in the Church through the proclamation of the gospel accompanied by signs and wonders. A Catholic Perspective" 2012 Helsinki Rev. Prophecy in
Scripture 31. Both Catholics and Pentecostals acknowledge that the closer one is able to discern his will and to understand what is true; the more one "walks in the Spirit" (Gal 5:25) the more easily one can recognize his movement and his work. Pentecostal denominations similar leadership
structures are in place, though the exercise of oversight may at times be more diffuse. II. It is a study document produced by the Dialogue members. V. There is no single pattern for the exercise of prophecy in the New Testament. What Pentecostals and Catholics Hold in Common 9. Pentecostals and Catholics are united in affirming that Christ
continues to heal today, even in miraculous ways. Catholics and Pentecostals have these common criteria in exercising discernment: The manifestation of a charism must align with Scripture and reflect a faith rooted in the mind of Christ (cf. However, it can bring new insight into God's revelation, making it more explicit, or applying it to the present
context, or interpreting the signs of the times, or foretelling future events, or recalling God's past deeds, or encouraging the faithful, or calling them to conversion. And how is oversight to be offered in order to ensure the proper use of these charisms? Not every prophecy or other charismatic manifestation should be accepted at face value. 6. 13. In
the discernment process, Christian communities look to the regula fidei (rule of faith) and to pastoral leadership, and are aware that reason and experience play a role as well. What has become clear from this study together is that there is a significant unity in the way Pentecostals and Catholics understand these gifts and seek to ensure their proper
exercise. Cecil M. Jesus told his disciples that false prophets would arise as wolves in sheep's clothing (Mt 7:15). Following the apostolic period, prophetic gifts continued to play a role in the life of the Church for centuries. Veli-Matti Kärkkäinen (Pentecostal Church of Finland, Finland) (2012) P Rev. The Protestant Reformers, on the other hand,
taught that the charism of prophecy refers solely to preaching, 83. Learning Activity #3: "Built Together" (An Art Project) Supplies: multi-colored people figures, various art supplies to decorate with, markers, mirrors (optional) We've learned today that the Holy Spirit lives in each one of us, if we have Jesus as our Savior. Our lives are His home,
Since God made each of us uniquely, all of our homes will look like you! Distribute patterns of multi-colored people figures, along with supplies to decorate, and mirrors. Have students decorate a person to look like himself/herself. Once completed, attach the people by their hands to make a garland or use them
to decorate a bulletin board. (Place the people to form the shape of a house.) The caption could read, "Stronger Together" or "Our Lives, His Home." Once the self-representations are completed, display them together and rises to become a holy temple in
the Lord. And in Him you too are being built together to become a dwelling in which God lives by His Spirit." This means that we would call the church: not a building or place to go on Sunday mornings, but a group of believers who honor God together. For example, Catholics
affirm that a faithful consecrated life (the life of a monk, nun, religious sister or brother, or consecrated lay person) is in itself a prophecy of the coming kingdom, whose leaves are for the healing of the nations (Rev 22:2). Participants in
this dialogue offer this report with the hope that it will challenge all readers to deeper faithfulness to the Holy Spirit of God, and better appreciation for all followers of the Lord Jesus Christ. Charisms in the Life and Mission of the Church A. [5]. Peter Hocken, "Prophecy" APPENDIX 3: PREVIOUS REPORTS Final
Report 1972-1976, in: Pontifical Council for Promoting Christian Unity, Information Service [IS] 32 (1976/III) 32-37 and in: One in Christ's atoning work (Is 53:4-5, Mt 8:16-17) and thus must be part of the preaching of the gospel. Figures such as Ignatius of Antioch
(To the Philadelphians 7:1-2) and Polycarp of Smyrna (Martyrdom of Polycarp 5) both prophesied. 23. 34. Sometimes healing may come in the form of joyful acceptance of one's suffering (cf. Participants in this phase of the Dialogue invite readers to consider employing this report in different and creative ways. The first letter of John also warned that
there were false prophets present, who apart from the discerning of spirits would cause havoc in the Church (1 In 2:18, 22; 4:1). Catholics and Pentecostals also resist any exercise which seems to put prophetic words above the Word of God. Yet it is within this same culture that they witness so many people, especially the young, looking to the sacred
and that which transcends this world so as to discover a deeper meaning and purpose to their lives. Like Catholics, Pentecostals are concerned with finding and doing the will of God. Loading PreviewSorry, preview is currently unavailable. As a result, the participants in this dialogue are convinced of the significance of charisms for the Church today.
Many Pentecostals give greater priority to the discernment that occurs through the charism than to the ordinary corporate process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment that occurs through the charism than to the ordinary corporate process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discernment (Ac
a widespread tendency to view illness and healing in strictly physiological terms. Both the more extraordinary charisms (such as service, teaching, exhortation, contribution, administration, and acts of mercy) are vital for the life and mission of the Church. Very
often he says to those he has healed, "your faith has made you well" (Mt 9:22; Mk 5:34, 10:52; Lk 7:50, 8:48, 17:19, 18:42). The charism of discernment is exercised by the ordained ministry especially in the spiritual guidance of the faithful, including the sacrament of reconciliation. Keith Warrington (Elim Church, England) (2011) P *(S: Steering)
Committee; P: Paper; O: Observer) Appendix 2: Papers 2011 Rome Rev. In the broader sense, every Christian shares in Christ's role as Prophet, Priest and King, and is expected to engage in prophetic ministry. In the course of time, the ministry of exorcism became restricted to specially authorized people. Professors may assign this report in courses
that look at the variety of bilateral dialogues in which the Catholic Church participates, in courses related to Pentecostalism or to the Charismatic Renewal, or in courses on spirituality. Students training for ministry would benefit from reading this report carefully as they explore possibilities for developing greater ecumenical understanding,
appreciation, and cooperation between Catholics and Pentecostals in the future. Even in the exercise of this charisms that the Holy Spirit bestows on the People of God are intended for use by all Christians and are not limited only to those who
participate in "renewal" movements. They confirm that he is the one who has authority to forgive sins (Mt 9:1-8) and who came to reinstate the outcast (Mt 8:2-4, 9:20-22, 15:21-28; Lk 7:11-17, 13:10-17, 17:11-19). Joseph Suico (Assemblies of God, The Philippines) (2011) Rev. 96. Cultivation of one's spiritual life enables Christians to be more
prepared to receive and exercise charisms with integrity. Healings done "in the name of Jesus," that is, through Peter (Acts 2:43, 3:1-8, 5:12, 15, 9:27, 32-42) and Paul (Acts 14:3, 16:7, 19:11-12). Lk 11:14), a blind and mute demoniac (Mt 12:22),
and an epileptic boy who had a mute and deaf spirit (Mt 17:14-18; Mk 9:25) imply that in these cases the afflictions had an underlying demonic cause. Steering Committee Report (Rome, 26 October 1971), in J. With the assistance of the Holy Spirit, the community of faith, including both clergy and laity, is called to engage in a process of discernment
to determine whether certain words or deeds are genuine manifestations of the Holy Spirit. Acts 1:8).
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