
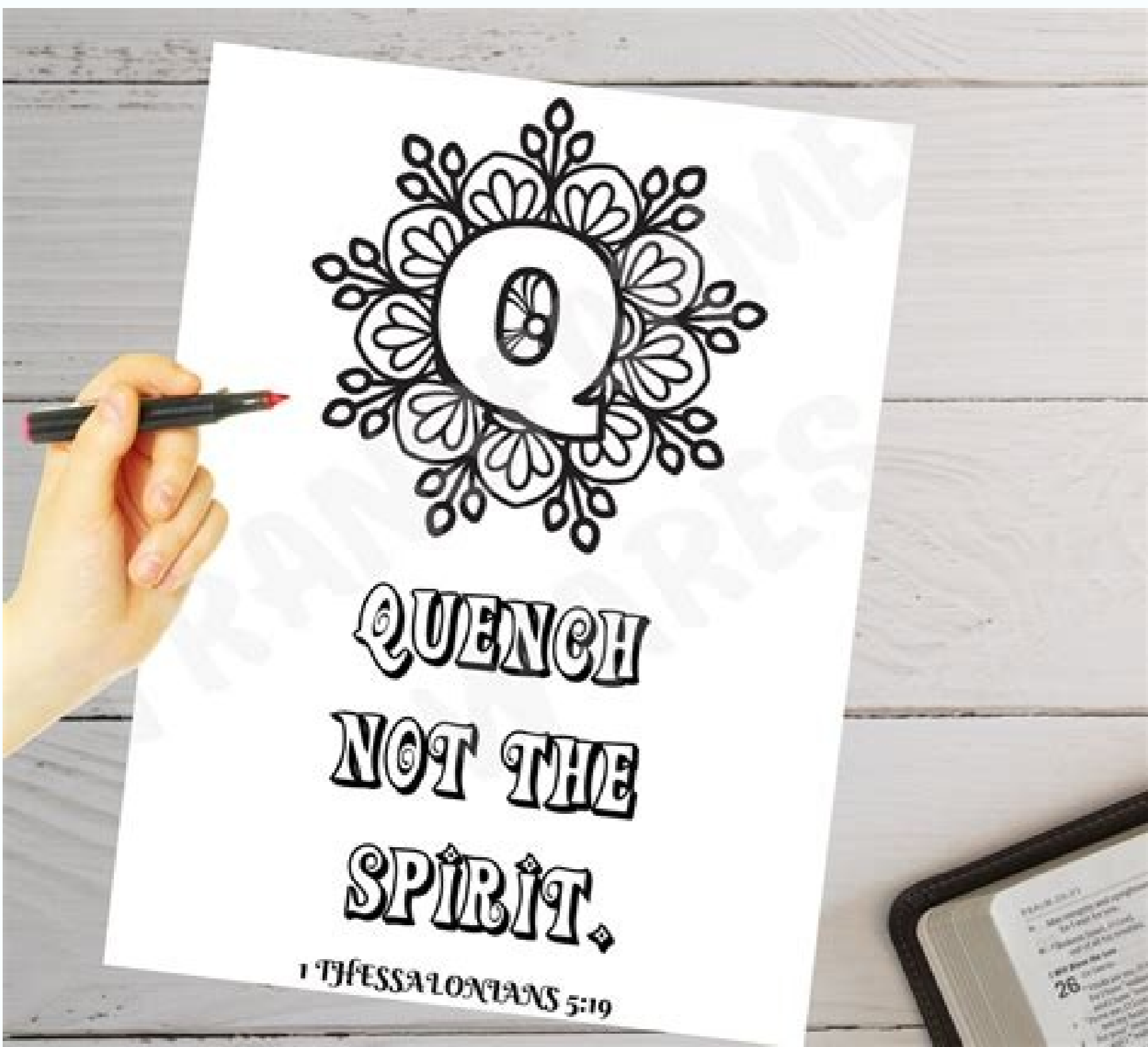


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Day 1

Kindness

Read: Titus 3:1-6

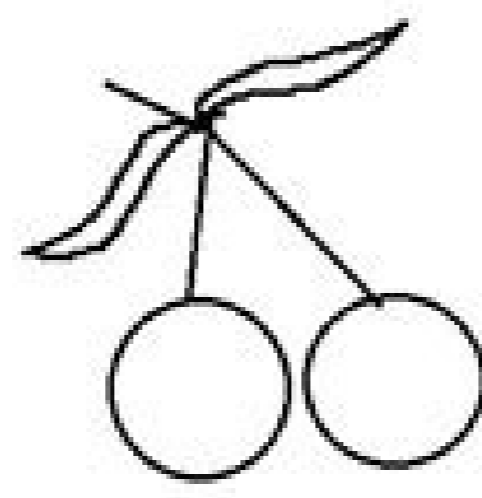
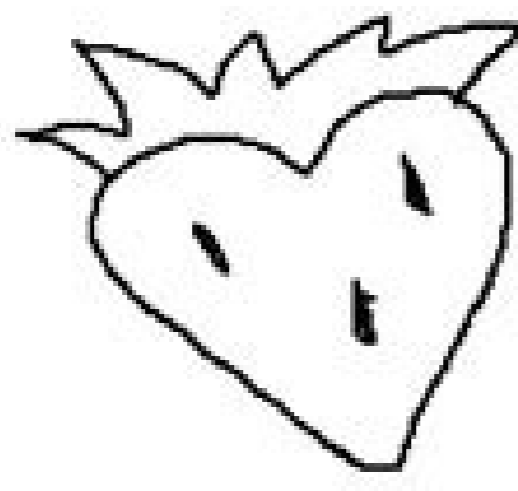
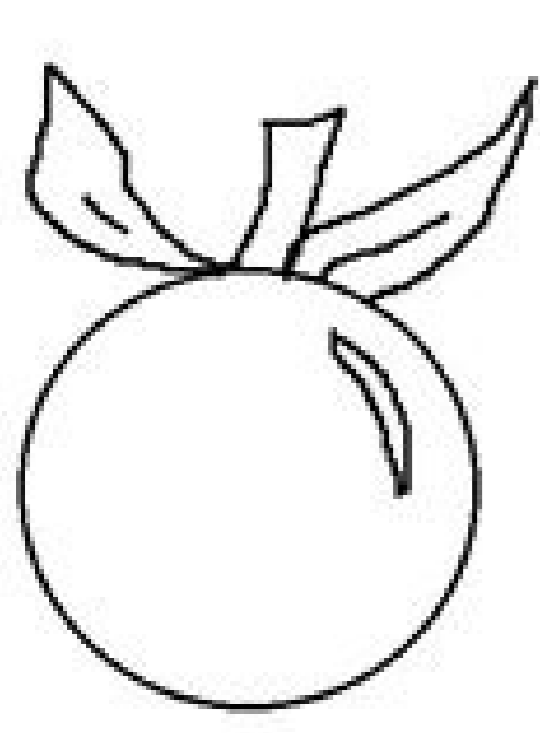
Summarize this passage in your own words:

What does this passage teach you about God?

What does this passage teach you about kindness?

What is the Lord specifically leading you to do in response to this passage?

Pray and ask the Holy Spirit to help you walk in obedience to this passage.



Fruit of The Spirit

Galatians 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 Galatians 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 TWENTY & CHAPTER THIRTY JOURNALS - THINKING ABOUT INFERENCE

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 told us everything.

Read the following passages from previous chapters. Write your inference after the quote.

1. Ch. 2: *That's all Cole needed to hear. He knew what game to play. "How do I get into this Circle Justice stuff?" he asked innocently. [Infer "what game" he is talking about.]*

2. Ch. 6: *"Did you hear him lie tonight when he was holding the feather?" Cole asked Garvey. "He wasn't the only one," Garvey said, heading for the door. [What did Garvey mean?]*

3. Ch. 6: *"Mom, tell them how Dad beats on me when he's drunk." Cole's mother dusted imaginary specks off her dress. Mom picked up the feather hesitantly. She opened her mouth to speak, but a quick glance at her husband brought a frightened look to her eyes. She quickly passed the feather on to Garvey without saying anything. [Infer what Cole's mom was thinking.]*

4. Ch. 9: *Suddenly a prickling sensation, as if ants were swarming over him, covered his whole body. A searing light flashed, and a deafening explosion detonated beside him. [Infer what happened.]*

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 charisma 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 1:8-23, 59-64), Simeon (Lk 2:25-35), and Anna (Lk 2:3 6-38) 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. Pentecostals do not view the 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 Laity 3; cf. Dogmatic Constitution on the Church 12). Today, you're going to write a Homeowner's Manual for the Holy Spirit. How would the Holy Spirit want you to take care of his home? 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; ministry, in ministering; the teacher, in teaching; the exhorter, in exhortation; the giver, in generosity; the leader, 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 hope that readers of the report will discover afresh the importance of charisms in the lives of 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 healing is not necessarily a sign of holiness (Mt 7:22-23; Acts 3:12). 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 Catholic University of Paraná, Curitiba, Brazil (2011-2015) Dr. Teresa Francesca Rossi, Centro Pro Unione/Pontifical University of Saint Thomas Aquinas, Rome (2011-2015) P Msgr. Both recognize that authority must always be exercised according to the leading of the Holy Spirit. 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 ability to discern, either because they have a demonstrated charism of discerning spirits or because of 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 his 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 to God results in divine blessing, good health and long life (Deut 7:12-15; Prov 3:7-8), while disobedience 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 then focused on three specific charisms — discernment (Helsinki, 2012), healing (Baltimore, MD, 2013), and prophecy (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. [2]. The Pentecostal churches that have sent official participants include the Church of Pentecost of Ghana, various national churches that are part of the World Assemblies of God Fellowship, the Verenigde Pinkster- en Evangeliegemeenten of the Netherlands, the International Church of the Foursquare Gospel, and the Open Bible Churches. Through the Spirit, believers are sanctified and are "like living stones... built into a spiritual house, to be a holy priesthood, to offer 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 really church today? Well, I, oh my, how could I have forgotten? I am so sorry! Look at this please! 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 Christian unity. Catholics and Pentecostals both understand discernment of spirits as the charism of discerning the source of a spiritual manifestation, whether it be 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/Columbia, 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. Jan Dacók, 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 of the experience of charisms in recent decades through the Catholic Charismatic Renewal, which includes the regular practice of the charism of discernment of spirits. Nevertheless, in many places, instead of joy, awe, renewal, and building 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 between true and false prophets, is vividly portrayed throughout the Old Testament (1 Kings 18:20-40; Jer 23:9-22; Ezek 13:1-23), in Jesus' teaching in 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 to have? Would He want a home full of trash, like you saw when you walked into class today? 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 Theologiae II-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 receiving 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 manifestation of charisms are the large influx of unformed converts after Christianity was legalized 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 up 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 were frequently done by ordinary Christians, especially in the context of evangelism. 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 escapism 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 transcendent, led to further skepticism towards the miraculous. Paul does not give a comprehensive explanation of the gifts of the Spirit, nor does he offer an exhaustive list of the charisms; rather, his emphasis is on the initiative of the Spirit and the diversity of 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 when he does speak, or 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 more conscious of this dimension in her life, and brings 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 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 and told his disciples that when they were called before synagogues, governors and kings, they should not be anxious regarding their reward. 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 prophetic ministry in a charismatic manner (2 Kings 2:9-14). He also teaches that 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 riches 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 Spirit (Mk 16:17-18; Acts 14:3; Heb 2:4). Together Catholics and Pentecostals affirm the charismatic nature 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 Church, 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 29 (2008/III), 162-215. It is not an authoritative declaration of either the Catholic Church or of any of the Pentecostal Churches involved in the Dialogue, who will both evaluate the document. As the Word of God incarnate, Jesus Christ is the fulfillment of all prior biblical prophecy and is the Prophet par excellence (cf. 99. 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 true from what was false. A key New Testament passage on the subject of discernment is found in Paul's list of charisms in 1 Cor 12:8-11: "To one is given through the Spirit... prophecy, to another the discernment of spirits [diakrisis pneumatōn]. Catholics 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, claims of spiritual superiority on the part of those exercising charisms, and consequently, 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 unitsurrounding 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 its reality from the earliest times in Christian history. Ex 23:25-26). Opoku Oyinibah, "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 exercised within their respective communities, and the difficulties they have encountered in the 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 discerning charisms in the Church. Biblical Foundations 15. The Pentecostal and charismatic movements that began in the twentieth century have led to a renewed reception of charisms that were often ignored or even excluded in the past. Pastoral oversight includes welcoming and fostering 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 charism of prophecy (Acts 2:17-18; 1 Cor 14:1, 39). Thus, the Church must continue to test those who claim to have received 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 to God the more 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. Pentecostals assert that in Classical 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 different. His home for you 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 for the students to see. Read Ephesians 2:21-22, "In Him the whole building is joined 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 are stronger together than we ever would be on our own! This is what 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 and the marriage of the Lamb (cf. 36. Thus the book of Revelation speaks of the tree of life in the heavenly 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 gospel, boundless openness 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 12:4 (1976) 309-318. Pentecostals emphasize that healing is intimately tied to 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 harm in the Church (1 Jn 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. Lording 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 of discernment (Acts 6:1-6, 15:1-35); however, all acknowledge that this process is essential to discerning the will of God as well as the mind of the community (cf. In the modern period, however, the rise of science led to a widespread tendency to view illness and healing in strictly physiological terms. Both the more extraordinary charisms (such as healings, miracles, prophecy, and tongues) and those that seem more ordinary (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 who 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 (Elm 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 charism there is not a general model or a single pattern. Catholics and Pentecostals both recognize that the 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 his presence and power, were a prominent part of the ministry of the apostolic church, especially 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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