

Chapter 1 : Life in the Spirit Retreats

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Encounter the Holy Spirit Gain a deep understanding of who the Holy Spirit is, how He works in your life and how you can interact with Him daily. Live the Spirit-led life and gain truth, wisdom and insight into how much God loves you. In His Presence Take a spiritual journey to go deeper into the presence of God. You were created for intimate fellowship with your Creator. Come boldly before the throne so that you can taste and see that the Lord is good. Holy Spirit Baptism God has great plans for you. His power and gifts are available to those who ask. Gain the truth and clarity you seek about the Holy Spirit baptism and receive all that He has for you. Spiritual Warfare Learn why and how the enemy attacks you in order to stop him in his tracks. Put on the full armor of God and go on the offensive. Your tongue is a mighty weapon. Declare and decree the Word of God and witness heaven move on your behalf. Check back often as we create new packages throughout the year. These editions are not available in print but you may download them and read them on your devices such as Kindle, in iBooks, or as a regular PDF. This will not be easy. The people around your home or church may not like you stepping out in faith. They may be uncomfortable. You might learn just how much God is in love with you. You might fall completely and totally in love with your Heavenly Father. You might learn that God desperately wants to be in every detail of your life. You might hear God speaking to you clearly throughout the day. You might not want to ever leave His Presence again. You might find peace in every situation, no matter what the world throws at you. You might radically forgive everyone who has ever hurt or offended you. You might dream the unimaginable and believe God to achieve it. You might ask for and receive the baptism of the Holy Spirit You might ask for and receive your spiritual gifts from God. You might see the blind gain sight, the lame walk and lay hands on the sick and watch them recover. You might decide to follow God on the most amazing, fulfilling journey of your life. I have witnessed tremendous spiritual growth in my members as we read and study. So we will be ordering more books and seeking another similar once we finally complete this one. I AM a walking, talking, reading, praising Miracle. Your book has been an excellent tool for introducing the person and work of the Holy Spirit. These folks are really open hearted and hungry to grow in the Lord and, especially in the Word. We are now using your day devotional as a springboard for learning how to grow in the relationship. It was very inspirational and helpful, and a true eye opener. We are very appreciative and thankful for this booklet. Anonymous Although a few of my friends had been raised with the knowledge of the Holy Spirit, some including myself had not. We were so thankful for the wonderful teaching. Even in my mid-eighties, I still look for ways to draw closer to the Lord.

Chapter 2 : Catechism of the Catholic Church - The sacrament of Confirmation

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And in chapter 8 Paul stresses the importance of the indwelling presence of the Holy Spirit in the life of the believer; it is only by the power of the Holy Spirit whereby the believer can overcome his sin disposition and live a life of holiness. In this critical chapter of Scripture, Paul describes seven key ministries of the Holy Spirit in the life of the believer – Walk according to the Spirit 8: Set your mind on the things of the Spirit 8: Put to death the deeds of the body by the Spirit 8: Be led by the Spirit 8: Know the Fatherhood of God by the Spirit 8: Hope in the Spirit 8: Pray in the Spirit 8: In other passages Paul mentions – Be filled with the Spirit Eph 5: Serve in the Spirit Rom 7: Love by the Spirit Rom Walk According to the Spirit Rom 8: As I reflect upon these verses, I am reminded of the word of the Lord to the prophet Amos: And then there is the word of the Lord to the prophet Micah: Likewise, though the Holy Spirit will produce spiritual fruit in our lives, we are also admonished to bear fruit. Although our minds are not capable of fully understanding such mysteries, as believers we accept them because they are clearly taught in Scripture, and we are convinced they are true by the Holy Spirit 1 Cor 2: Well similarly, the Christian life is the sum total of a lot of little steps taken in submission to the Holy Spirit and as we walk in the Spirit, God fills us with His Spirit in such a way that our lives more reflect His will, and our desire to sin lessens. Galatians chapter five parallels Romans chapter eight in many ways – Paul says the following in his letter to the Galatians: As we walk in the Spirit depending upon Him and being filled with Him, our craving for sin will lessen – obviously, spending time with God and walking with Him will lessen our desire to spend time in the world and walk in its ways. So those who do not walk in the Spirit on a moment-by-moment basis will not be thinking on the things of the Spirit and become more oriented toward the things the Spirit desires; as such they will feel the pull of temptation more intensely. Obviously, it takes time to get accustomed to a moment-by-moment, day-by-day walk in the Spirit if it is not the regular pattern of your life. It involves the mind. In short, those who are unconverted are concerned with the things of the flesh – they obey the impulses of the flesh; they live to gratify the desires of their fallen nature. If our minds are set on the things of the Spirit, we will indeed discover a life characterized by peace; if our minds are set on the flesh, we will experience hostility toward God Rom 8: The unsaved person is simply a spiritual corpse there is no life in him – Eph 2: That is the significance of our mind-set. Leon Morris describes those who have this Spirit-oriented mind-set in his commentary on Romans: What the Spirit does is their absorbing interest. The mind set on the Spirit is not just about what you do in the moment of temptation – it is a reorienting of your thoughts, your desires, and your motivations, so that a Spirit-oriented focus becomes the established pattern of your life. Normally, your thoughts will try to escape toward jealousy, envy, anger, sensuality, immorality, and idolatry Gal 5: You actively, by the Spirit, reject wrong thoughts as they enter your mind. By the way, the issue of being obligated to live according to the flesh is one of the main differences between a person who is indwelt by the Holy Spirit and one who is not Rom 8: Scripture does teach that the person in whom the Holy Spirit lives can consistently live a life that pleases the Lord when he sets his mind on the things of the Spirit and puts to death the deeds of the body by the Spirit. According to Romans 8, here is what is possible in the Christian life – We can live with the knowledge that we are free from condemnation v. We can live realizing that God fulfilled the requirement of the Law in us thru Christ vv. We can walk according to the Spirit rather than according to the flesh v. We can set our minds on the things of the Spirit rather than things of the flesh vv. We can live as people who are characterized by peace v. We can live lives that are pleasing to God implied in v. We can live free from the obligation to do the things of the flesh v. It should be noted, as we redirect our thoughts toward the things of God, we increasingly become a person whose thinking processes are so filled with the things of the Spirit that the pull of the flesh lessens Rom 8: Paul stresses that you will live if and only if you mortify put to death the deeds of the body. Do your best to present yourself approved to God 2 Tim 2: May I hear that you are standing firm and striving for the faith of the gospel Phil 1: Flee youthful passions and pursue

righteousness 2 Tim 2: Put on the whole armor of God that you may be able to stand against the devil Eph 6: So in prayerful trust and continual dependence upon the power of the Holy Spirit, we take action so that the sinful deeds of the body are not given any life. Furthermore, we prepare for temptation ahead of time through prayer, study of the Word, and growth in faith Eph 6: His message was this: Obviously, Paul had not achieved perfect righteousness in Christ, but that was the supreme objective of his life. Set your mind on the things above, not on the things that are on earth. As long as a believer is in his earthly body, he will be subject to the perils of the flesh and will need to keep putting its sins to death. Because of the influence of our human weaknesses and limitations on our thinking, it is often difficult to recognize sin in our lives. Then I shall not be ashamed when I look upon all Thy commandmentsâ€¦ Be Led by the Spirit Rom 8: Several passages refer the Holy Spirit witnessing directly to our spirits Rom 8: When we face situations where we do not know what to do, Scripture tells us we can ask for an increase of wisdom â€” God promises to give it to us when we ask in faith Jam 1: The Holy Spirit moves us in our spirit as we move through the decisions of life, be they be small or major decisions. The Christian who neglects the spiritual disciplines, however, will invariably have doubts about his salvation, because He is indifferent to God and the things of God. By the way, Satan the great accuser of the brethren is always ready to take advantage of our circumstances and plant seeds of uncertainty in our minds. Just as our finite minds cannot fully comprehend how the Spirit leads us, so also we cannot fully understand any of the supernatural works of God. We do know, however, that our heavenly Father does not force His will upon us â€” rather, He seeks our willing obedience. It is when we are genuinely submissive to Him that our Lord supernaturally reshapes and redirects our will into voluntary conformity with His own. When the Spirit leads us He does so by making us sensitive to issues and situations, that result in our being encouraged to take some kind of action. Though we need to be ready to make decisions based solely upon biblically-grounded missional wisdom, we also need to intentionally develop a sensitivity to a more direct leading of the Spirit. Then when He brings to mind a wrongdoing of which we were unaware compare Ps God saves us through our faith in Him, and He leads those He saves through the same human channel of faith 2 Cor 5: As we read, meditate on, and pray over Scripture, the indwelling Spirit of God becomes our divine interpreter Jn God regularly compared Himself to a Shepherd who leads His sheep Ps Obviously, the Holy Spirit can choose to act in any way that He wishes. Know the Fatherhood of God by the Spirit Rom 8: He does it primarily through the Word â€” as a Christian reads the bible, the Spirit confirms the truth that, because he has trusted the Savior, he is now a child of God. Remove this cup from Me. Paul writes in his letter to the Galatians: Nobody wants to be your friend! Fellow believer, stop listening to those words! Our identity is formed by what God thinks of usâ€¦ by what He has done for usâ€¦ and by what He intends to do with us; not by anything else, and certainly not by the opinion of others. We need to turn off these destructive messages and start listening to what God says about us. So what has God said about us in Romans 8 up to this point? These are the truths we need to affirm over and over againâ€¦ speak them out loud to your-self, and ask the Holy Spirit to solidify them in your own spirit. Let me begin the list by adding one that probably sums them all up. It was one I heard in a recent sermon. Most of us may find that impossible to believe, because our sinful-ness simply overwhelms usâ€¦ but the reality is God loves us with an everlasting love! Give real serious thought to the foregoing scenario â€” remember, He loves you so much He actually died for you. This little scenario reminds me again of the wonderful words Charles Wesley penned: How can it be that Thou my God shouldst die for me? You are not in bondage to the flesh. You are indwelt by the Holy Spirit. You belong to Christ. You are spiritually alive in Christ. You are children of God. You are adopted into His family. You will be glorified together with Him. Hope in the Spirit Rom 8: That is a common feeling for believers, because this world is really not their homeâ€¦ we were really made for heaven. One of the central themes of Christianity is that of spending eternity in heaven with God. That was the message of the apostle John: Lewis comments on this in his best selling book Mere Christianity: The Holy Spirit Himself is the firstfruits.

Chapter 3 : 64 Bible Verses about the Spirit - calendrierdelascience.com

Confirmation is a vital step in the journey of young Catholics maturing in their faith. Confirmed in the Spirit is a comprehensive, flexible, fully bilingual Confirmation preparation program that speaks with relevance to the hearts and lives of young people.

Baptism in the Holy Spirit by Fr. The Baptism in the Spirit is not a sacrament, but it is related to several sacraments. The Baptism in the Spirit makes real and in a way renews Christian initiation. At the beginning of the Church, Baptism was administered to adults who converted from paganism and who, made on the occasion of Baptism, an act of faith and a free and mature choice. Today it is substituted instead by intermediary parents or godparents. In this situation, rarely, or never, does the baptized person ever reach the stage of proclaiming in the Holy Spirit "Jesus is Lord". And until one reaches this point, everything else in the Christian life remains out of focus and immature. Miracles no longer happen and we experience what Jesus did in Nazareth: It is as if the plug is pulled and the light is switched on. The gift of God is finally "untied" and the Spirit is allowed to flow like a fragrance in the Christian life. Before talking about the Baptism in the Spirit, it is important to try and understand what the Renewal in the Spirit is all about. Although all these things are important, they are only external things and woe to us if we stop there and think the task is finished, because it is not structures but souls that are important to God. From the religious point of view, we tend to view things from a ptolemaic perspective: We must -- at this point the Word of God cries out -- "give the power back to God" Psalm For too long we have usurped this power of His from God, by managing it as if it were ours, as if it was up to us to govern the power of God. We have to totally change our perspective. That is, to acknowledge simply that without the Holy Spirit, we cannot do anything, not even say, "Jesus is Lord! The primary relationship is with the Sacrament of Baptism. In fact, this experience is called the Baptism in the Spirit by English-speaking people. We believe that the Baptism in the Spirit makes real and revitalizes our baptism. To understand how a sacrament which was received so many years ago, usually immediately after our birth, could suddenly come back to life and emanate so much energy, as often happens through the Baptism in the Spirit, it is important to look at our understanding of sacramental theology. Catholic theology recognizes the concept of a valid but "tied" sacrament. A sacrament is called tied if the fruit that should accompany it remains bound because of certain blocks that prevent its effectiveness. An extreme example of this is the Sacrament of Matrimony or Holy Orders received in the state of mortal sin. In such circumstances these sacraments cannot grant any grace to people until the obstacle of sin is removed through penance. Once this happens the sacrament is said to live again thanks to the indelible character and irrevocability of the gift of God: God remains faithful even if we are unfaithful because He cannot deny Himself see Timothy 2: In the case of baptism what is it that causes the fruit of the sacrament to stay tied? Their effectiveness is the fruit of a synergy or cooperation between divine omnipotence -- in reality the grace of Christ or the Holy Spirit -- and human freedom, because as St. Augustine said, "The one who created you without your cooperation, will not save without your cooperation. It consists of faith! Whoever believes and is baptized shall be saved Mark At the side of baptism, therefore, there is another element: Baptism is like a divine seal put on the faith of man: Baptism was ministered to adults who converted from paganism and who, properly instructed, were in the position to make, on the occasion of baptism, an act of faith and a free and mature choice. It is sufficient to read the mistagogic catechesis on baptism attributed to Cyril of Jerusalem to become aware of the depth of faith to which those waiting for baptism were led. In substance, they arrived at baptism through a true and real conversion, and thus for them baptism was a real washing, a personal renewal, and a rebirth in the Holy Spirit. Infant Baptism in Non-Christian Environments But now this synchronization has been broken, as we are baptized as infants, and little by little this aspect of the free and personal act of faith no longer happens. It was substituted instead by a decision by intermediary parents or godparents. When a child grew up in a totally Christian environment, this faith still could flourish, even though at a slower rate. Now, however, this is no longer the case and our spiritual environment is even worse than the one at the time of the Middle Ages. Not that there is no normal Christian life, but this is now the exception rather than the rule. In this situation, rarely,

or never, does the baptized person ever reach the stage of proclaiming in the Holy Spirit, "Jesus is Lord. Miracles no longer happen, and we experience what Jesus did in Nazareth: It is an accepted fact that over the last few years there has been some concern on the part of the Church, among the bishops, that the Christian sacraments, especially baptism, are being administered to people who will not make any use of them in life. As a result, it has even been suggested that baptism should not be administered unless there are some minimum guarantees that it will be cultivated and valued by the child in question. For one should not throw pearls to dogs, as Jesus said, and baptism is a pearl, because it is the fruit of the blood of Christ. But it seems that God was concerned about this situation even before the Church was, and raised up here and there in the Church movements aimed at renewing Christian initiation in adults. The Charismatic Renewal is one of these movements and in it the principle grace is, without doubt, linked to the Baptism of the Spirit and to what comes before it. The gift of God is finally "untied" and the Spirit is allowed to flow like a fragrance in the Christian life. Confirmation being the sacrament that develops, confirms, and brings to completion the work of baptism. From it, too, comes that desire for greater involvement in the apostolic and missionary dimension of the Church that is usually noted in those who receive the Baptism in the Spirit. They feel more inclined to cooperate with the building up of the Church, to put themselves at her service in various ministries both clerical and lay, to witness for Christ -- to do all those things that recall the happening of Pentecost and which are actuated in the Sacrament of Confirmation. The Baptism of the Spirit is not the only occasion known within the Church for this reviving of the sacraments of initiation. There is, for example, the renewal of the baptismal promises in the Easter vigil, and there are the spiritual exercises, and the religious professions, sometimes called a "second baptism. It is also not difficult to discover in the lives of the saints, the presence of a spontaneous effusion, especially on the occasion of their conversion. The difference with the Baptism in the Spirit, however, is that it is open to all the people of God, small and great, and not only to those privileged ones who do the Ignatian Spiritual Exercises or make a religious profession. The Will of God in History Where does this extraordinary force that we experienced when we were Baptized in the Spirit come from? What we are talking about is not just some theory, but something that we ourselves have experienced and therefore can say with John, "What we have heard, what we have seen with our own eyes, what our hands have touched, this we also announce to you, so that you too be in communion with us. The explanation of this force is in the will of God -- because God was pleased to renew the Church today by this means -- and this is enough. There are certainly some biblical precedents, like the one told in Acts 8: But these biblical precedents, are not sufficient to explain the vastness and depth of the contemporary manifestation of the effusion of the Spirit. We could say, by paraphrasing a famous saying of the Apostle Paul: Because Christians, with all their organization, were not able to transmit the power of the Spirit, God was pleased to renew the believers through the foolishness of the Baptism in the Spirit. In fact theologians look for an explanation and responsible people for moderation, but simple souls touch with their hands the power of Christ in the Baptism of the Spirit 1 Cor We men, and in particular we men of the Church, tend to limit God in His freedom: What does the Baptism of the Spirit consist of and how does it work? In the Baptism of the Spirit there is a secret, mysterious move of God that is His way of becoming present, in a way that is different for each one because only He knows us in our inner part and how to act upon our unique personality. There is also the external community part which is the same for everyone and consists mainly of three things: These are non-sacramental but simply ecclesiastic elements. From the Father and the Son Where does the grace we experience in the Baptism of the Spirit come from? From those around us? From the person who receives it? It comes from God! We can only say that such grace is related to baptism, because God acts always with coherence and faithfulness and He does not do and undo. He honors the commitments and institutions of Christ. One thing is certain -- that it is not the brothers who impart the Holy Spirit, but they do invoke the Holy Spirit on the person. The Spirit cannot be given by any man, not even the Pope or a bishop, because no man possesses by himself the Holy Spirit. As to the manner of this grace, we may speak of a new coming of the Holy Spirit, of a new mission by the Father through Jesus Christ, or a new anointing corresponding to a new degree of grace.

Chapter 4 : 16 Bible verses about Examples Of Life In The Spirit

Examples Of Life In The Spirit. for he was a good man, and full of the Holy Spirit and of faith And considerable numbers were brought to the Lord. And he left for.

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

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

Chapter 5 : Living Life in the Spirit» ¿

Well similarly, the Christian life is the sum total of a lot of little steps taken in submission to the Holy Spirit and as we walk in the Spirit, God fills us with His Spirit in such a way that our lives more reflect His will, and our desire to sin lessens.

The Sacrament of Confirmation: Grace for Fullness of Faith and Life There is a close relationship between the sacraments of Baptism and Confirmation. While Confirmation is a distinct and complete sacrament in its own right, its purpose is to perfect in us that which was begun in Baptism. We might sayâ€”in a senseâ€”that we are baptized in order to be confirmed. Growing beyond a self-centered spirituality We are born spiritually in the sacrament of Baptism. We become sharers in the divine life of the most Blessed Trinity. We begin to live a supernatural life. As we practice the virtues of faith and hope and love and as we unite with Christ in His Church in offering worship to God, we also grow in grace and goodness. But at this stage our spiritual life, like the life of a child, is largely self-centered. But in general our religious life does revolve around self. Living for others Then we are confirmed. We receive a special grace by which our faith is deepened and strengthened, so that it will be strong enough not only for our own needs but for the needs of others with whom we shall try to share it. With the onset of adolescence a child begins to assume, progressively more and more, the responsibilities of adulthood. He begins to see his place in the total family picture and in the community at large. Similarly, the confirmed Christian begins to see more clearly or ought to his responsibility to Christ for his neighbor. He becomes deeply concerned or ought to with the welfare of Christ-in-the-worldâ€”which is the Churchâ€”and the welfare of Christ-in-his-neighbor. We now participate with Him in the task of extending His kingdom, of adding new souls to His Mystical Body. Its effects are to: Actively living our vocation The confirmed Christianâ€”whether we call him a spiritual soldier or a spiritual adultâ€”goes forth joyfully in the fulfillment of his vocation. Strong in his faith and with an ardent love for souls which stems from his love for Christ, he feels a continual concern for others. He feels a restless discontent unless he is doing something worthwhile for othersâ€”something to ease their burdens in this life, and something to make more secure their promise of life eternal. His words and his actions proclaim to those around him: The roots of Confirmation We do not know exactly when, during His public life, Jesus instituted the sacrament of Confirmation. John tells us, are not written down in the Gospels see John We know that Catholic Tradition the teachings of the Church which have been handed down to us from our Lord, or from His Apostles inspired by the Holy Spirit is of equal authority with Sacred Scripture as a source of divine truth. We answer sweetly by saying: Not under that name, of course. This is the name which the Bible uses in the following passage taken from the Acts of the Apostles: On their arrival they prayed for them, that they might receive the Holy Spirit; for as yet He had not come upon any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit. That, however, is a very minor point. The real significance of this passage lies in what it tells us about the sacrament of Confirmation. It tells us that while Confirmation is a complement to Baptism, a completing of what was begun in Baptism, nevertheless Confirmation is a sacrament distinct from Baptism. We are particularly interested in this fact which the passage makes plain: Two of the Apostles, Peter and John, had to travel from Jerusalem to Samaria in order to give the sacrament of Confirmation to these new Christians. The bishop was the original minister of Confirmation. Ordinarily, the bishop still administers this sacrament so that there is a clear link to the first outpouring of the Holy Spirit at Pentecost. However bishops can also permit priests to administer this sacrament, and in practice this is often done. The rite of Confirmation The essential part of the Confirmation rite is when the bishop or priest places his hand upon the head of each individual. The other two kinds of holy oil are the oil of catechumens used in Baptism and the oil of the sick used in Anointing of the Sick. The holy oils, all of them, are composed of pure olive oil. From ancient times, olive oil has been looked upon as a strengthening substance; so much so that athletes were accustomed to bathe in olive oil before taking part in athletic contests. The significance of the holy oils used in the administration of the sacraments is then very evident: Besides the distinct and special blessing which each holy oil receives, chrism has another difference:

Balm is a fragrant substance procured from the balsam tree. Are we allowing the grace to work? The cross which is traced upon the forehead of the person being confirmed is a powerful symbol if it is really understood and acted upon. It is quite easy to know whether I do understand and act accordingly. I have only to ask myself: It is a grace which is available to me in abundance if I will but use it. Its strengthening grace will enable me to overcome my human pettiness, my cowardice in the face of human opinion, my fearfulness of sacrifice. Strength to live in the world In Confirmation, the bishop or priest places his hand upon our head and calls down upon us the Holy Spirit Who can, if we will let Him, transform our lives. Without Baptism we cannot go to heaven. Without Confirmation we can get to heaven, but the going will be much rougher. In fact, without Confirmation it would be easy to lose our way entirely, easy to lose our faith. That is why it is of obligation for every baptized person to be also confirmed if he has the opportunity of receiving the sacrament of Confirmation. He foresaw, among other things, the dangers to which our faith would be exposed. Some of the dangers would be from within, as when passion or self-will wars with belief. Sometimes the dangers to our faith are from without. In all of these circumstances, the grace of Confirmation comes to our aid if we will let it and irresistibly pushes back the urgings of self-will, helps us to preserve our sense of values, and keep us on an even keel so that faith may triumph. The peace we find then is a real peace. You can return to the main article on the Catholic Sacraments , or go to our home page to see the other articles about the Catholic faith. That work is Nihil Obstat:

Chapter 6 : Confirmation and Full Life in the Spirit: Christopher Kiesling: calendrierdelascience.com: Books

In Confirmation, the bishop or priest places his hand upon our head and calls down upon us the Holy Spirit Who can, if we will let Him, transform our lives. Without Baptism we cannot go to heaven. Without Confirmation we can get to heaven, but the going will be much rougher.

Chapter 7 : Baptism in The Holy Spirit - Catholic Charismatic Renewal - Archdiocese of Miami

The Life in the Spirit Seminar is commonly used by Catholic groups in the context of renewal in the Roman Catholic Church. It is an instrument for bringing people into a deeper experience of the work of the Holy Spirit.

Chapter 8 : Confirmed in the Spirit: Confirmation Program

The gift of God is finally "untied" and the Spirit is allowed to flow like a fragrance in the Christian life. In addition to the renewal of the grace of baptism, the Baptism in the Spirit is also a confirmation of one's own baptism, a deliberate "yes" to it, to its fruit and its commitments, and as such it is also similar to Confirmation too.

Chapter 9 : Confirmation in the Catholic Church

If baptism is like a seed of Divine life in the soul, then Confirmation makes that seed come to full bloom. According to the Catechism of the Catholic Church () below are the five real spiritual effects that happen to Christians through the anointing of the Sacrament of Confirmation.