



The Armor of Faith
Topic Summary: The Profession of Faith
I Believe in the Holy Spirit – Part III



Holy Spirit - Nuremberg chronicles
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Introduction

[Greeting:] → Welcome to “The Armor of Faith,” a show where we hope to bring our listeners closer to the Word of God and the blessings we receive through living in the fullness of the Catholic faith. My name is Doug and I will be your host as we discuss the blessings of the Church Christ built upon Peter.

I am joined today by my panel: [names]

Our panelists have all been engaged in various forms of catechesis over the years in various places and parishes and with a variety of age and spiritual interest groups. So, welcome to our panelists as well as to our listeners.

Let us open with a prayer:

Heavenly Father, we lift up our hearts in thanks and praise for this opportunity to open and share your Holy Word this day. We pray that You are with us and all our listeners as we share with one another the blessings of faith. We pray You will grant us wisdom and understanding as we seek to learn Your Holy Truth.

In the name of the Father, the Son and the Holy Spirit we pray.

Discussion:

During our last discussion of the **Holy Spirit**, we observed how the **Holy Spirit** guided John the Baptist as John announced the coming of the One who would baptize with the **Holy Spirit**. We also observed how the **Holy Spirit** descended upon Jesus in testimony that indeed, Jesus is the only begotten Son of God. As Jesus prepared to go to the Father, He asked that the Father would send another **Advocate, the Holy Spirit**, to remind us of all which Jesus taught as the Word made flesh.

This week, we are going to focus our discussion upon the gifts of the **Holy Spirit** and the ways in which the **Holy Spirit** works within us and through us.

(CCC: 153) When St. Peter confessed that Jesus is the Christ, the Son of the living God, Jesus declared to him that this revelation did not come “from flesh and blood,” but from “my Father who is in heaven.” **Faith is a gift of God**, a supernatural virtue infused by him. “**Before this faith can be exercised, man must have the grace of God to move and assist him; he must have the interior helps of the Holy Spirit, who moves the heart and converts it to God, who opens the eyes of the mind and ‘makes it easy for all to accept and believe the truth.’**”

(Question: We are told that “**faith is a gift of God**” and that “**Before this faith can be exercised, man must have the grace of God to move and assist him; he must have the interior helps of the Holy Spirit...**” **What do we think the interior helps of the Holy Spirit might be?**)

(CCC: 687) “**No one comprehends the thoughts of God except the Spirit of God.**” Now **God’s Spirit**, who reveals God, makes known to us Christ, his Word, his living Utterance, but the **Spirit** does not speak of himself. The **Spirit** who “has spoken through the prophets” makes us hear the Father’s Word, but we do not hear the **Spirit** himself. We know him only in the movement by which he reveals the Word to us and disposes us to welcome him in **faith**. The **Spirit of truth** who “unveils” Christ to us “will not speak on his own.” Such properly divine self-effacement explains why “the world cannot receive [him], because it neither sees him nor knows him,” while those who believe in Christ know the **Spirit** because he dwells with them.

(Question: Here we are told that it is “**God’s Spirit, who reveals God, makes known to us Christ, his Word, his living Utterance...**” **How might we expect that the Holy Spirit reveals all of this to us?**)

(CCC: 1241) The anointing with sacred chrism, perfumed oil consecrated by the bishop, signifies the **gift of the Holy Spirit** to the newly baptized, who has become a Christian, that is, one “anointed” by the **Holy Spirit**, incorporated into Christ who is anointed priest, prophet, and king.

(Question: Here we are told that the anointing with sacred chrism, as part of the Rite of Baptism, signifies the **gift of the Holy Spirit**. **What do we believe that gift might be?**)

(CCC: 1266) **The Most Holy Trinity gives the baptized sanctifying grace, the grace of justification:** — enabling them to believe in God, to hope in him, and to love him through the theological virtues; — **giving them the power to live and act under the prompting of the Holy Spirit through the gifts of the Holy Spirit;** — allowing them to grow in goodness through the moral virtues. Thus the whole organism of the Christian’s supernatural life has its roots in Baptism.

(Question: The gift of the **Holy Spirit** we receive when we are baptized is the sanctifying grace of God. We are also told that we receive, “the power to live and act under the prompting of the

Holy Spirit through the **gifts of the Holy Spirit.**” So, the **gift of the Holy Spirit** becomes the gift which keeps on giving. What are some of the gifts of the **Holy Spirit** we might hope to experience as the **Holy Spirit** prompts us as we walk our daily journey?)

*1 Now in regard to spiritual gifts, brothers, I do not want you to be unaware. 2 You know how, when you were pagans, you were constantly attracted and led away to mute idols. 3 Therefore, I tell you that nobody speaking by the **spirit of God** says, “Jesus be accursed.” And no one can say, “Jesus is Lord,” except by the **holy Spirit**. 4 There are different kinds of spiritual gifts but the same **Spirit**; 5 there are different forms of service but the same Lord; 6 there are different workings but the same God who produces all of them in everyone. 7 To each individual the manifestation of the **Spirit** is given for some benefit. 8 To one is given through the **Spirit** the expression of wisdom; to another the expression of knowledge according to the same **Spirit**; 9 to another faith by the same **Spirit**; to another gifts of healing by the one **Spirit**; 10 to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues. 11 But one and the same **Spirit** produces all of these, distributing them individually to each person as he wishes.*

(1 Corinthians 12:1-11)

(Question: We see here a mention of some of the **gifts of the Holy Spirit**, but we also see that not everyone is given the same gift or set of gifts. Why do we think the gifts are distributed among us rather than each one of us possessing all of the same gifts?)

*12 As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. 13 For in one **Spirit** we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one **Spirit**.*

14 Now the body is not a single part, but many. 15 If a foot should say, “Because I am not a hand I do not belong to the body,” it does not for this reason belong any less to the body. 16 Or if an ear should say, “Because I am not an eye I do not belong to the body,” it does not for this reason belong any less to the body. 17 If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? 18 But as it is, God placed the parts, each one of them, in the body as he intended. 19 If they were all one part, where would the body be? 20 But as it is, there are many parts, yet one body. 21 The eye cannot say to the hand, “I do not need you,” nor again the head to the feet, “I do not need you.” 22 Indeed, the parts of the body that seem to be weaker are all the more necessary, 23 and those parts of the body that we consider less honorable we surround with greater honor, and our less presentable parts are treated with greater propriety, 24 whereas our more presentable parts do not need this. But God has so constructed the body as to give greater honor to a part that is without it, 25 so that there may be no division in the body, but that the parts may have the same concern for one another. 26 If [one] part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy.

(1 Corinthians 12:12-26)

(**Question:** So, this scripture answers our last question, that as members of the body of Christ, we are constructed so we may have concern for one another, indeed, to fulfill His commandment to love one another as we are told in John 13:34. What do we believe will happen to the body if one part holds itself above the rest and without concern for the other parts?)

(**Question:** Given what we discussed, how might we prevent ourselves from becoming a destructive part?)

27 Now you are Christ's body, and individually parts of it. 28 Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? 30 Do all have gifts of healing? Do all speak in tongues? Do all interpret? 31 Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way.

(**Question:** Here, we are reminded that we all do not have the same gifts, but we are still of the same body. We are encouraged to the greatest gifts, but we are also told there is a more excellent way. What do we think that way might be?)

(**Question:** My last question does not have scripture or a quote from the Catechism of the Catholic Church for us to discuss, for the answer comes from our personal experience. The question is rather simple and yet, very complex. As we look back at our past, in what ways do we observe the Holy Spirit working within our lives?)

Quotes:

*7 Therefore, as the **holy Spirit** says: "Oh, that today you would hear his voice, 8 'Harden not your hearts as at the rebellion in the day of testing in the desert, 9 where your ancestors tested and tried me and saw my works 10 for forty years. Because of this I was provoked with that generation and I said, "They have always been of erring heart, and they do not know my ways." 11 As I swore in my wrath, "They shall not enter into my rest."'"*

12 Take care, brothers, that none of you may have an evil and unfaithful heart, so as to forsake the living God. 13 Encourage yourselves daily while it is still "today," so that none of you may grow hardened by the deceit of sin. 14 We have become partners of Christ if only we hold the beginning of the reality firm until the end, 15 for it is said: "Oh, that today you would hear his voice: 'Harden not your hearts as at the rebellion.'"

16 Who were those who rebelled when they heard? Was it not all those who came out of Egypt under Moses? 17 With whom was he "provoked for forty years"? Was it not those who had sinned, whose corpses fell in the desert? 18 And to whom did he "swear that they should not enter into his rest," if not to those who were disobedient? 19 And we see that they could not enter for lack of faith. (Hebrews 3:7-19)

Final Thoughts:

Today, we discussed that the **Holy Spirit** is a gift to us, a gift which sanctifies us and moves us in **faith**. The **Holy Spirit** is a gift which comes bearing gifts. Some are given to us, while some are given to others. It is the **Holy Spirit** which brings us to the body of Christ. As scripture tells us, there are many parts, but only One body. We should reflect on what it means to be part of that body and the work to which we are called according to our gifts; the gifts which we are called to share.

We might wonder, how are we to know what gifts we have received and to what use we are called to put them? If we desire to know, then, let us call upon the **Holy Spirit** in prayer. Let us ask Him to lead us. Let us ask Him to help us to see what God asks of us and where we may provide a positive contribution.

Well, we hope you have enjoyed this mini-series, related to the **Holy Spirit**, within our **Profession of Faith** series. Of course, there is a lot more we could discuss about the **Holy Spirit**, but it is time for us to move to another component of our **faith**, a component which the **Holy Spirit** calls us to as a member of the body of Christ, which is the church Christ built upon Peter.

Wrap Up: Well, our time has come to an end. We hope you will be able to join us next week as we pick up our discussion with another component of our **Profession of Faith**, which is one holy, catholic, and apostolic church.

Let us conclude with a prayer: Heavenly Father, we thank you for this opportunity to open and discuss Your Holy Word. We pray that as we go our separate ways, You will continue to walk with us and help us to see how we may put on the armor of **truth, righteousness, peace, faith, salvation**, and the **Word** of the gospel not only for the benefit of our lives, but also the lives of all who cross our path. In the name of the Father, the Son and the Holy Spirit, we pray. Amen.

Thank you all and God bless.

Next Session: The Profession of Faith: One Holy, Catholic, and Apostolic Church