

The Gifts and Fruits of the Spirit

In *The Gifts and Fruits of the Spirit* students learn about the Holy Spirit in Scripture and through an introduction to the study of Confirmation. They learn of the gifts and fruits of the Holy Spirit. They begin to explore Confirmation as a sacrament and a celebration. At the conclusion of this unit students explore ways in which they can use their gifts and talents to serve God and others.

DOCTRINAL FOCUS

In planning to teach this unit the following references from the Catechism of the Catholic Church and the Compendium of the Catechism of the Catholic Church are recommended:

#692 When he proclaims and promises the coming of the Holy Spirit, Jesus calls him the 'Paraclete' literally, 'he who is called to one's side', *ad-vocatus*. 'Paraclete' is commonly translated by 'consoler', and Jesus is the first consoler. The Lord also called the Holy Spirit 'the Spirit of truth'.

(See *Compendium #138 What are the names of the Holy Spirit?*)

#694 *Water*. The symbolism of water signifies the Holy Spirit's action in baptism ...

#695 *Anointing*. The symbolism of anointing with oil also signifies the Holy Spirit ...

#696 *Fire*. While water signifies birth and the fruitfulness of life given in the Holy Spirit, fire symbolises the transforming energy of the Holy Spirit's actions ...

#697 *Cloud and light*. These two images occur together in the manifestations of the Holy Spirit. In the theophanies of the Old Testament the cloud, now obscure, now luminous, reveals the living and saving God, while veiling the transcendence of his glory ...

#698 *The seal*. A symbol close to that of anointing. 'The Father has set his seal' on Christ and also seals us in him ...

#699 *The hand*. Jesus heals the sick and blesses little children by laying hands on them. In his name the apostles will do the same. Even more pointedly, it is by the apostles' imposition of hands that the Holy Spirit is given ...

#700 *The finger*. 'It is by the finger of God that [Jesus] cast out demons'. If God's law was written on tablets of stone 'by the finger of God', then the 'letter from Christ', entrusted to the care of the apostles, is written 'with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts' ...

#701 *The dove*. At the end of the flood, the symbolism of which refers to baptism, a dove released by Noah returned with a fresh olive-tree branch in its beak as a sign that the earth was again habitable. When Christ came up from the water of his baptism the Holy Spirit, in the form of a dove, came down upon him and remained with him.

(See *Compendium #139 What symbols are used to represent the Holy Spirit?*)

#1830 The moral life of Christians is sustained by the gifts of the Holy Spirit. These are permanent dispositions which make man docile in following the promptings of the Holy Spirit.

(See *Compendium #389 What are the gifts of the Holy Spirit?*)

SPIRITUAL REFLECTION FOR TEACHERS

As a person becomes more attuned and sensitive to the divine Spirit within them, that Spirit becomes more evident and is communicated to others. The fruits and gifts of the Holy Spirit are an indication of God's presence at work in people in their daily lives. Sometimes they are most strongly expressed when people are at their weakest or most vulnerable. How conscious are you of the divine Spirit in your own life? Can you recall a time of struggle or weakness through which you came to know wisdom or understanding, courage or right judgment, reverence or wonder and awe?

A sign of the Holy Spirit in Jesus Christ in Lk 4: 16–30 is the offer of salvation – the 'release' of captives, the recovery of sight to the blind and the liberation of the oppressed. In Luke's Gospel the fruits of the Spirit are experienced in the ways people are set free from that which binds or traps them. Liberation and freedom are fruits of the Spirit. What things bind or trap you? What kind of freedom do you search for? Where do you notice signs of God's liberation and freedom in your own life or in the broader community?

The Mary of the Cross Centre in Melbourne works with and cares for families dealing with drug and alcohol abuse. It embodies the Spirit of Jesus in Luke's Gospel that offers release to captives and lets those oppressed by addiction go free. What other individuals and groups in the Church embody the fruits of the Spirit? In what ways do you see your role as an educator being one of a liberator?

LINKS TO STUDENTS' EXPERIENCES

Most students have been baptised and celebrated First Reconciliation and First Eucharist. *How do students understand their membership in the Catholic Church? What reasons do they give for people wanting to be Confirmed?*

Students have an awareness of the Holy Spirit present in the world through their lived experience, Church tradition and scripture stories. *How do students image the Holy Spirit? How do they identify the presence of the Holy Spirit in their own experience? How do they identify the Holy Spirit in the life and work of the Church?*

Students are coming to an understanding of themselves as gifted individuals who have the capacity to contribute to and change the world around them. *Can students name their gifts? What opportunities do they have to develop them?*

When students reach out to others they are embodying the Fruits of the Spirit. *How can students be led towards an understanding that their choices and actions are the Fruits of the Spirit at work?*

EXPLANATION OF SCRIPTURE

Lk 4: 16–30 Jesus Christ Announces His Mission

In this passage Jesus Christ's entire ministry is presented in summary. Here we sense both the work and the struggle of Jesus Christ for acceptance among his own people. In a framework of promise and fulfilment Luke emphasises that Jesus Christ's life and

work occurs within his own Jewish tradition. In this context, Jesus' words and actions are a part of a regular visit to the synagogue, where men gather to read and comment on the Scriptures. In reading from the scroll (Isa 61: 1–2 and 58: 6), Jesus makes it known that he has received God's Holy Spirit. Here Jesus Christ reveals his messianic identity and divine mission. He makes reference to 'the Lord's year of favour' – the year of Jubilee. This links his mission with the restoration of people and property, so integral to this ancient tradition. In the age of the Messiah the great Jubilee will occur. Jesus Christ's declaration, 'This text is being fulfilled today even as you listen', refers not only to the time of Jesus Christ but to our present time when this fulfilment occurs. The astonishment of those listening to Jesus is due to the realisation that this man, whom they have known only as 'the son of the carpenter', should be the One to deliver God's true Word and fulfil God's promises of a Saviour.

Throughout Luke's Gospel the Holy Spirit is referred to many times, especially around this part of the gospel. Luke wanted his audience to understand they would never be alone; the Holy Spirit would always be with them.

POSSIBILITIES FOR PRAYER AND WORSHIP

- Students work in pairs to prepare a class prayer around the *gifts* of the Holy Spirit. Use an echo response at the end of each prayer, e.g. *Spirit of God, fill us with the gift of Wisdom (Understanding, Right Judgment, etc)*.
- Create a prayer focus with cloth, lighted candle (in a secure holder), Bible and the words for the *fruits* of the Spirit, written on cards, arranged on the cloth. Gather in a circle around the prayer focus. Proclaim Gal 5: 22–23. Pass the lighted candle around the circle. Each student receives the candle and prays aloud or in silence for a *fruit* of the Spirit in his or her life. Conclude by proclaiming the reading together.
- Gather in a circle and pray together 'Our Prayer' in *KWL*, 2nd edn, Year 5, Chapter 8, p. 89.
- Pray a *Lectio Divina* meditation with one of the gospel passages in *KWL*, 2nd edn, Year 5, Chapter 9, p. 95:
 - Read the text slowly.
 - The students choose a word or phrase from the text.
 - A few minutes of silence is given for meditation on the word or phrase.
 - Conclude by reading the text again or by allowing the students to pray a spontaneous prayer related to the text.
- Play some reflective background music. Light a large candle for class prayer. Explain that the lighted candle can be taken as a symbol for God the Trinity. The wax, the wick and the flame are three elements that make up one candle, shedding light all around. Allow for some quiet reflection and sharing of prayer, addressed to one of the Persons of the Trinity: God, our Father ...; Jesus Christ, our Friend and Brother ...; Holy Spirit of God ...
- During this unit learn a Trinitarian hymn such as 'Everyday God' (Bernadette Farrell, *Restless is the Heart*, OCP Publications).

Related Chapters – *KWL*, 2nd edn, Year 5: Chapter 8, The Spirit Alive in Us; Chapter 9, The Holy Trinity.

Faith concepts: Trinity, symbols, signs, gifts of the Holy Spirit, fruits of the Holy Spirit.

Seeking understanding:

What are some of the images of the Holy Spirit in the Catholic tradition and what do they mean to you?
 When are the gifts and fruits of the Holy Spirit expressed in your life and in others' lives?
 Why is Confirmation an important celebration in the Church?

Understandings:

The Holy Spirit is present in each person's life.
 Through the Holy Spirit people grow closer to God and to Jesus Christ.
 The seven gifts of the Holy Spirit help people to live and to respond to others.
 The fruits of the Holy Spirit are visible in people through their words and actions.
 Through Confirmation Christians are strengthened by the Holy Spirit to use and develop their gifts to love and serve God and others.

Scripture Text: Lk 4: 16–30.

Unit specific learning:

| Students will learn about | Students will learn to | Students will undertake to |
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| <i>Knowledge and Understanding</i> | <i>Reasoning & Responding</i> | <i>Personal and Communal Engagement</i> |
| <ul style="list-style-type: none"> • The symbols and images of the Holy Spirit in the Old and New Testaments. • How the Holy Spirit helps people grow closer to God and to Jesus Christ. • The seven gifts of the Holy Spirit: wisdom, understanding, right judgement, courage, knowledge, reverence, wonder and awe; and how they are recognised in modern life. • The fruits of the Holy Spirit: love, joy, kindness, faithfulness, patience, goodness, | <ul style="list-style-type: none"> • Express their ideas, perceptions and beliefs about the Holy Spirit in light of how the Scriptures represent the Holy Spirit. • Make connections between their own experiences and perceptions and new insights from Scripture about the Holy Spirit. • Use a journal to express their experiences, ideas, values and thinking. • Explore ways they can develop their gifts | <ul style="list-style-type: none"> • Plan and participate in a liturgy that celebrates students' God-given gifts. • Set some personal goals for developing or using their gifts. |

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| <p>self-control, humility, and peace; and how they are recognised in modern life.</p> <ul style="list-style-type: none"> The actions and symbols in Confirmation, e.g. laying on of hands, signing with chrism. | <p>in order to love and serve God and others.</p> | |
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PHASES OF STUDENT INQUIRY

| Additional Reading for Teachers | Orientation to Inquiry <i>What do students already know, think or feel in relation to the topic? What are students' questions about the topic? What experiences and reflections can we offer students to become engaged with the topic?</i> | Assessment: for learning, as learning, of learning |
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| | <ul style="list-style-type: none"> Introducing Learning Journals Teacher supports students to begin a prayer and reflection journal to be filled out throughout the unit. | Assessment as Learning This will be an ongoing assessment tool for students' self-reflection and personal learning. |
| | <ul style="list-style-type: none"> Gift Boxes: Family Link Families discuss their child's special gifts and talents. Create a 'Gift Box'. This box can be any size, and decorated by you as a family. Inside the box place any symbols that represent your child's gifts and talents, e.g. sporting medal, trophy, photo, etc. These boxes are then brought to a class liturgy, class Mass or Assembly and shared in a reflective way. | |
| <p>The Hebrew word for spirit is 'ruah' which means wind or breath. Israel found an illuminating image for God's creative power or ruah in the desert wind bringing life-giving rain</p> | <ul style="list-style-type: none"> What is 'Spirit'? – Fold Away Fold a large piece of paper into five or six horizontal folds. Students form small groups and each group has a large | |

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| <p>to the earth. The ruah of God hovered over the abyss (Gen 1: 2) and by the power of this creative breath accompanying God's Word, all of creation came to be. Some of the Hebrew scriptural authors also found a striking symbol of God's life-giving power in the breath within living persons, a breath that gives life and comes from God, and returns to God at a person's death.</p> | <p>piece of paper.</p> <p>Each student in the group writes their definition of Spirit in turn, and folds the paper over. When all have recorded their definition they unfold their sheets and read the alternative responses. Each group then composes a new definition, integrating their shared responses. The results can be displayed in the room.</p> <p>Students comment on their learning in their journals.</p> | |
| | <ul style="list-style-type: none"> • 'Spirit' in the Community: Newspaper Hunt Students look through newspapers and magazines to find examples of 'Spirit'. Display on posters. | |
| <p>Additional Reading for Teachers</p> | <p>Development</p> <p><i>What experiences and religious texts will provide new learning for students? What skills will students need in order to work with these resources? What strategies and tools will enable students to think and reflect on these experiences and texts? How will students process their thinking and learning?</i></p> | <p>Assessment: for learning, as learning, of learning</p> |
| <p>In the New Testament the writings of Paul, Luke and John focus in a particular way on the central role of the Holy Spirit in Christian life. For Paul it is at the very heart of Christian belief and life (Rom 8: 1–11; Gal 5: 16–26). For Paul, human life without the Holy Spirit is no life at all; it is devoid of power and hope.</p> <p>St Luke sees the Holy Spirit as the answer to all of God's promises (Acts 2: 38). From</p> | <ul style="list-style-type: none"> • Listening to Acts 2: 1–5: Y-Chart Read or tell Acts 2: 1–5. Students imagine themselves being in the room with the disciples. Students construct a Y-chart (I Feel, I See, I Hear) in their personal journals to record their thinking and imaginings on this text. <p>As a class compare how the understanding of 'Spirit' in Acts is the</p> | |

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| <p>conception Jesus Christ himself was filled with the Holy Spirit, and throughout this gospel we are reminded how powerful the Holy Spirit is.</p> <p>In the Gospel of John, the giving of the Holy Spirit is seen as the culmination of the Paschal mystery; at the very moment of his death, Jesus Christ 'gave up his spirit' (John 19: 30).</p> <p>Jesus Christ spoke of the Holy Spirit as our advocate or helper. God's Holy Spirit guides our lives in seeking the truth. In the same way the disciples were strengthened and guided by God's Holy Spirit at Pentecost.</p> | <p>same or different from that explored in the orientation session.</p> | |
| <p>The primary symbols of the Holy Spirit are water (in which all Christians are baptised) which symbolises the pouring out of the Holy Spirit; and oil, with which Christians are confirmed in the Holy Spirit. Other scriptural images of the Holy Spirit include the <i>dove</i>, <i>fire</i>, <i>wind</i> and <i>breath</i>. The Hebrew word for breath (<i>ruah</i>) means 'spirit'.</p> <p>Scriptural references for the above: Water: Jn 7: 37–39 Oil: 1 Sam 16: 13 Dove: Mt 3: 16 Fire: Ex 3: 2 Wind: Acts 2: 2 Breath: Ezek 37: 9</p> | <ul style="list-style-type: none"> • Symbols of the Holy Spirit Using scripture commentaries and resources on Confirmation students research the symbols and images used by the Church to represent the Holy Spirit. • Responding to Symbols of the Holy Spirit Read Acts 2: 1–5 (or any of the other scripture references to the Holy Spirit). Students use an A3 sheet to design a billboard to demonstrate their understanding of the symbols and images of the Holy Spirit. <p>Each student chooses one image or symbol. In words and images they capture the main beliefs or ideas about the Holy Spirit conveyed in this image</p> | <p>Assessment of Learning This task is to assess the students' ability to explore and interpret the meaning of the symbols and images of the Holy Spirit in Scripture.</p> |

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| | or symbol. | |
| <p>Isa 11: 2–3 describes the future messianic king as being endowed with wisdom, understanding, counsel, knowledge, fortitude and fear of the Lord. St Paul does not use this list of ‘seven gifts’ as such but does urge Christians to live and be guided by the Holy Spirit (Gal 5: 16, 25).</p> <p>The Gifts of the Holy Spirit are God’s gifts for our spiritual and human growth. They are signs that we are made in the image of God.</p> <p>In the Epistle to the Galatians, St Paul contrasts qualities that are the fruit of the Spirit with the works of the flesh stemming from unaided human efforts (Gal 5: 16–17). He then goes on to list the nine attributes that characterise Christian life in the Holy Spirit.</p> <p>A Fruit of the Spirit is a manifestation of God’s life in a person or community. The texts of Vatican II call the Church to a new awareness of the centrality of the Holy Spirit in the lives of Christians. The Constitution on the Church affirms that it is the whole People of God who are anointed by the Holy Spirit through their baptism (<i>Lumen Gentium</i> 12: PO 2). The Holy Spirit pervades the Church, distributing to all believers various gifts and ministries to build up the body of Christ.</p> | <ul style="list-style-type: none"> • The Gifts of the Holy Spirit Students read: 1 Cor 12: 4–11. Students use a graphic organiser or computer program such as Inspiration to represent a picture of one of the gifts and how this gift might look in a real-life situation. • The Fruits of the Spirit The whole class reads Gal 5: 22–24. The teacher places each ‘Fruit of the Spirit’ on a separate piece of paper and pins these at students’ height level around the room. Each student places themselves under the heading representing their greatest strength. Each student is then moved by the teacher to where he or she believes the student’s greatest strength is. Then the whole class can decide where to place each student. Each student must only mention the gifts they see in others in a positive way. ‘No put downs’ warning is given. | |
| <p>The seven gifts of the Holy Spirit are wisdom, understanding, counsel (right judgment), fortitude (courage), knowledge, piety (reverence), fear of the Lord (awe and wonder</p> | <ul style="list-style-type: none"> • Personal Journal Students record how they felt about the headings they were placed under. | |

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| <p>in God's presence).</p> <p>The twelve fruits of the Holy Spirit are charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity.</p> | <p>Did they agree with another's perception of themselves? Was it easier to place themselves or someone else?</p> | |
| <p>In Lk 4: 16–22 Jesus Christ announces that the Holy Spirit of God is upon him and he has come to preach the Good News to the poor. Since Jesus Christ and his mission constitute the fulfilment of messianic expectations (4: 18–19, 21) he cannot be understood merely in terms of his human and religious upbringing as a Galilean from Nazareth. The Holy Spirit which fills Jesus Christ's word with power evokes wonderment and praise, and it becomes obvious that his identity transcends his human and Jewish origins.</p> | <ul style="list-style-type: none"> • The Holy Spirit and Jesus Christ: The Proclamation of Jesus Christ's Mission Scripture: Lk 4: 16–22. The students read the Scripture in <i>KWL</i>, 2nd edn, Year 5, Chapter 8, pp. 87–88, and then identify for themselves other gospel stories of ways that Jesus lived out his mission. <p>Students choose one gospel story and relate it to their own life and to the wider community using the 'Triple Play' technique below.</p> <p>Triple Play: Students illustrate the main events of the text and then relate this story to their personal world and the global world. This could be presented in the form of:</p> <ul style="list-style-type: none"> – Three story boards – Dramatising the three scenarios – Reproducing the three scenarios on PowerPoint or overhead transparencies | <p>Assessment as Learning</p> <p>This task gives students the opportunity to reflect on their understanding of the character of the fruits and gifts of the Holy Spirit through the life of Jesus Christ. It also indicates a student's ability to explore the meaning of a text and to relate the text to contemporary living.</p> |
| <p>Initial Play Replay Triple Play</p> | | |

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| | <table border="1" data-bbox="833 240 1413 379"> <tr> <td data-bbox="833 240 1025 379"></td> <td data-bbox="1025 240 1218 379"></td> <td data-bbox="1218 240 1413 379"></td> </tr> </table> <p>Initial Play: students illustrate the main events in the Scripture text.</p> <p>Replay: students illustrate the events of the story but set the story at school, in the family or among friends.</p> <p>Triple Play: students retell the story line in a current global context.</p> <p>(see Dan White, <i>Into the Deep</i>, p. 95)</p> <p>Discuss student findings, allowing for their reflection on their own understanding in the journal.</p> | | | | |
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| <p>Confirmation is a strengthening and deepening of the grace of baptism. In the early Church it was part of the rites of Initiation which was completed by the reception of the Eucharist, but as time went on the sacraments of Initiation in the West were separated. In the Catholic Church Confirmation is usually celebrated when a person is old enough to respond consciously and participate in the rite. This sacrament invites the candidate into a stronger and more explicit participation in the Church by the rite of laying on of hands and sealing with chrism.</p> | <ul style="list-style-type: none"> • The Sacrament of Confirmation and the Holy Spirit Students read <i>KWL</i>, 2nd edn, Year 5, Chapter 8, pp. 85–87. Students begin to investigate what Confirmation is, and why it is an important celebration in the Catholic Church. | | | | |
| | <ul style="list-style-type: none"> • Finding Out About Confirmation: FIND Chart From their readings students draw up a | | | | |

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| | <p>three column table.</p> <p>'FI' – What factual information do we already know about Confirmation?</p> <p>'N' – what do we need to find out?</p> <p>'D' – what do we have to do in order to meet the challenge?</p> <p>Using prior activities students complete their FIND chart.</p> | |
| | <ul style="list-style-type: none"> • Guest Speaker Students prepare their list of questions to clarify 'What is Confirmation' and 'Why is it an important celebration?' Invite a confirmed person in to speak with the students about the sacrament of Confirmation and to answer their questions. • Personal Journals Students can use their journals to reflect on their learning so far: <ul style="list-style-type: none"> – I have learned that ... – I am confused by ... – I found it interesting that ... – I am not sure why ... | <p>Assessment as Learning This task is to assess the students' abilities to self-reflect on their learning.</p> |
| Additional Reading for Teachers | <p>SYNTHESIS</p> <p><i>How will students demonstrate their understandings, beliefs, values, skills and feelings in relation to the topic?</i></p> <p><i>How will students take action based on their learning?</i></p> <p><i>What strategies and tools will enable students to discern their action, to plan and implement action and to evaluate their action?</i></p> | <p>Assessment: for learning, as learning, of learning</p> |
| | <ul style="list-style-type: none"> • Multimodal Representations | <p>Assessment of Learning</p> |

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| | <p>Visual: mind map, poster.</p> <p>Auditory: rap chant, oral presentation.</p> <p>Kinaesthetic: 3D model, wall hanging.</p> <p>Students choose the way they would like to represent their learned knowledge and/or their reflections so far on one of the Inquiry questions.</p> <p>Teacher needs to make sure all three questions are covered.</p> | <p>The representation will indicate what students understand and perceive about the fruits or gifts of the Holy Spirit, the importance of the sacrament of Confirmation and their own personal reflections from this unit.</p> |
| | <ul style="list-style-type: none"> • Gift Boxes The students present their gift boxes which they have made at home. They share these with the class and explain the gifts inside the box. The gift boxes should be displayed in a visually prominent position. Students can plan and participate in a liturgy of thanks and praise to celebrate each other's God-given gifts. | |
| | <ul style="list-style-type: none"> • Personal Journals The students then write in their personal journals the ways they can now develop their gifts in order to love and serve God and others. Teachers assist students to set realistic goals to accomplish this. | <p>Assessment as Learning The journals allow for student self-reflection and goal setting for their future growth.</p> |

RESOURCES

To Know, Worship and Love, 2nd Edition

Year 5: Chapter 8, The Spirit Alive in Us; Chapter 9, The Holy Trinity.

Teacher Resources

White, D, O'Brien, K & Todd, S 2003, *Into the Deep*, KD Publications, NSW.

CDs

Farrell, B 1989, *Restless Is The Heart*, Oregon Catholic Press.

Mangan, M 2001, *Setting Hearts On Fire*, Litmus Productions.

Morehu, K & Simmons, D 2001, *Spirit Come Gently*, P & C ECLIPSE.

Websites

RCL Sacraments

< <http://www.faithfirst.com/RCLsacraments/index.html> >

RELIGIOUS EDUCATION STANDARDS

This unit may be used to assess some of the Level 4 standards.

Students analyse and reflect on scripture texts and stories in Church Tradition to inform actions, attitudes and values. Students explain Christian signs and symbols drawing on personal insights that are informed by Scripture, Tradition, liturgy, culture and life.