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The Holy Spirit in Christian Life

Bonaventure Ikenna Ugwu C.S.Sp.

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Bonaventure Ikenna Ugwu, C.S.Sp.

Fr Bonaventure Ikenna Ugwu, C.S.Sp. is a Spiritan from the Province of Nigeria, South East and lectures at the Spiritan International School of Theology (SIST), Attakwu, Enugu, Nigeria. His doctoral thesis in dogmatic theology from Gregorian University, Rome was on *The Holy Spirit as Present and Active in Cosmic Turmoil and Human Suffering: A Dialogue between Pierre Teilhard de Chardin and Jürgen Moltmann* (Rome, 2004). He is currently the Director of Spiritan Formation at SIST. He is deeply committed to promoting the study of and devotion to the Holy Spirit through lectures, talks, conferences, retreats, and publications, and most importantly by the spreading of the Confraternity of the Holy Spirit, particularly in Nigeria.

THE HOLY SPIRIT IN CHRISTIAN LIFE

Introduction

Believers see themselves as people related to the Holy Spirit in a very distinctive manner. They understand their vocation and mission as a call to live, work, suffer, and die with Christ under the direction and empowerment of the Holy Spirit. Unfortunately, the full implications of this normative belief are for the most part marginal and sometimes forgotten or neglected in the life of many Christians. Being unaware of the place and importance of the Holy Spirit in their lives, a good number of Christians live and die without ever experiencing the worship of the Holy Spirit in his distinctiveness as the Third Divine Person.

My aim is to highlight the place and importance of the Holy Spirit in the lives of Christians. I wish to promote deeper awareness and appreciation of him such as to reflect significantly in the daily existence and activities of Christ's faithful. I discuss the credentials of the Holy Spirit that qualify him for the exalted place in question and shed light on steps to take to promote greater interest, understanding and experience, love, study, and devotion to him.

Essentials of Christian Life and the Credentials of the Holy Spirit

Christians are followers of Christ called by him, incorporated into his life, and sealed by the anointing of the Holy Spirit for the purpose of living and witnessing to the reality and benefits of the Paschal Mystery. Christian life starts with a new birth when a person makes a faith response to the invitation of Christ to follow him. This faith response is done in the most symbolic way in the celebration of the Sacraments of Initiation — Baptism, Confirmation and Eucharist. This initiation “constitutes the Christian's most basic ‘features’ and serves as the basis for all the vocations and dynamism of the Christian life...”¹ I highlight some implications of this mystery, underscoring how the Holy Spirit comes into play in this process.

Christians are Spiritans

The witness of Scripture and the teaching of the Church make it abundantly clear that nobody can become a Christian without the Holy Spirit acting in union with the Father and the Son, in his distinctiveness as the Third Divine Person. In actual sense, the adoption by which human beings become

children of God, heirs of the kingdom of heaven and members of the Church, is realized through Christ and the Holy Spirit. The Christological and Pneumatological portals of adoption are distinct but inseparable, just as the Word and the Spirit are eternally bonded in their uniqueness as persons.

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Christian birth through the Holy Spirit has never been doubted in the history of Christianity, but the implications for believers have been played down or allotted a secondary position. It is easily forgotten that "It is the Holy Spirit who constitutes the baptized as children of God and members of Christ's Body"² and that in Baptism, we are not only united to Jesus Christ and his mission but also "anointed in the Holy Spirit."³ Just as the Church traces its birth to the outpouring of the Holy Spirit, Pentecost stands as "the model of every Christian's initiation into Christ."⁴ The "historical foundation of this new birth is concretely located in the death and resurrection of Christ,"⁵ but "the medium of regeneration is the Holy Spirit."⁶ The Holy Spirit is the "Principle of life,"⁷ "Giver of life,"⁸ and Vivifier of life.⁹ All these point to the Holy Spirit as the source or wellspring of life.¹⁰

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Considering the process by which believers are born, Christians should be called "Spiritans" in the same way as they are called Christians. By using these two names, we not only preserve the two distinct but inseparable sources of our birth as Christians and Church, but also bring about better appreciation of the importance of the Holy Spirit in the Christian life.

Christians are People of Communion

By Baptism, a Christian enters into a new communion of life and love with God, the Church, other believers and neighbors, and the community of creation as a whole. This is one of the great beauties, privileges, and joys of being a Christian. The Creator of the universe is a communion of three divine persons who created all things, particularly human beings, as communion, male and female, and wills that everything end in communion (with God and the saints in heaven). For every creature, the failure of communion with God leads to death.¹¹ Similarly, neglecting the value of communion among human beings of different nations, cultures, colors, class, and gender results in conflicts, hostilities, violence or wars. It is gradually becoming clear that human failure with regard to communion with nature points towards cosmic death. Pope Francis in his recent Encyclical does more than support this position; he demonstrates that promoting human communion with nature through care and love is central to the Christian vocation.¹²

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Christian faith teaches us that the Holy Spirit is the principle of communion both in God and outside of God. Naturally, there is a chasm between the all holy, divine, infinite, and supernatural God and his mortal, finite, temporal, and sinful creatures. The universe is constituted of a multitude of fragmented, disunited, and sometimes antagonistic things and persons. The Church is “a fraternity of persons” and “each one is an original and autonomous principle of sensitivity, experience, relationships and initiatives.”¹³ As it were, “Nothing less than the Spirit of God is needed to bring all these different elements to unity and do so by respecting and even stimulating their diversity.”¹⁴ The Holy Spirit is qualified to do this because “He is the extreme communication of God himself, God as grace, God in us and, in this sense, God outside himself.”¹⁵ Moreover, he is “the mutual love of Father and Son”¹⁶ who forms the basis for the intra-Trinitarian unity. By virtue of these qualities, the Spirit is able to bring about communion in the Church and among its members, also in the whole of creation.

When Christian life is understood and formed in the ways of communion of the Holy Spirit, it is marked by sharing, solidarity, caring, and deep commitment to ecumenism and inter-religious dialogue. Discriminatory divisions between the rich and the poor, the educated and non-educated, male and female, the clergy and the lay faithful, ethnic groups or different Christian denomination do not arise.

A Christian is by Nature a Missionary

Generally, “Communion and mission are profoundly connected with each other; they interpenetrate and mutually imply each other to the point that communion represents both source and the fruit of mission: communion gives rise to mission and mission is accomplished in communion”¹⁷ Jesus sent out his followers with a missionary mandate to “go and make disciples of all nations” (Matt 28:19-20). The proclamation of the Good News of the kingdom of God in obedience to this command constitutes the life of the Church and its members. Hence, “the Church on earth is by its nature missionary.”¹⁸ She has a mission to evangelize¹⁹ which entails “proclaiming Christ to those who do not know him, preaching, catechesis, conferring Baptism and other sacraments.”²⁰

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The connection between the Holy Spirit and Christian mission is evidenced in Scripture and the lived experience of the people of God.²¹ From his own personal experience of ministry, Jesus instructed his disciples in very strong terms not to embark

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He is "the power of new beginnings..."

on any form of missionary activity without first receiving the Holy Spirit (cf. Luke 4:18-19; 24:49; Acts 1:8). The early Church understood witnessing as collaboration with the Holy Spirit, the principal witness of the gospel. Several decisions and actions of the disciples were taken under the direction of the Holy Spirit: the choice of the seven to assist the apostles (Acts 6:1-7), the conversion of Cornelius, a Gentile (cf. Acts 10), the choice of the places to go to (cf. Acts 16:1-8), and setting the criteria for admitting non-Jews into their fold (cf. Acts 15:1-35). In these, human beings saw their own actions as collaborating with the Holy Spirit who is "indeed the principal agent of the whole of the Church's mission."²² This point is accentuated by Okoye's view that "Mission is rooted in divine compassion"²³ because "the Spirit is God's empathy, his feeling identification with what he loves."²⁴ Therefore, a Spirit-filled, Spirit-possessed and Spirit-directed life is fundamental to authentic Christian mission evangelization and nothing can serve as its substitute.

The Holy Spirit and the Radicalism of Christian Life

Christianity is an extremely radical religion by virtue of its standards and its prophetic, charismatic, and eschatological nature. A religion that commands human beings to be as perfect as the heavenly Father, to love one's enemies and that places the cross at the center of its life and worship cannot be described in any term than radical. The situation of the world and the activities of anti-kingdom forces add to the challenges of Christian living. Being a Christian amounts to swimming against the current of the dominant values of most human societies. The extraordinary courage, wisdom, and holiness that believers need in order to meet the standard expected of them and to win the battle of life are found in the Holy Spirit. The experience of the efficacy of the Holy Spirit is primarily understood in terms of power. He is the power of the Most High (Luke 1:35) and the power from on high (Luke 24:49). He is "the power of new beginnings, freedom and openness to recognizing the other,"²⁵ than of destruction or violence.

Comparing the pre-Pentecost and post-Pentecost experiences of the disciples, one can see the obvious difference the Holy Spirit makes in the life of believers. Before Pentecost, Peter and his colleagues were full of fear, egoism, and ignorance. Out of fear, they abandoned Jesus at the moment of his passion and Peter denied him three times. On the evening of Resurrection day, Jesus met them in a house with the doors firmly locked for fear of the Jews (John 20:19). With Pentecost, all these changed radically. The locked doors were opened, the disciples came out

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to the open, the dumbfounded lips began to speak and their minds were opened to understand the Scriptures. The people were amazed at their boldness and testified to it (cf. Acts 4:13).

So far, it is obvious that the Holy Spirit is at the foundation, center, and end of Christian life. It is thus surprising that he is the neglected, forgotten, or the least known of the three divine persons. Thanks to the combined influence of the Second Vatican Council, Pentecostal and Charismatic Movements, magisterial teachings and the work of some theologians, this situation is changing - there is gradual growth of awareness of the place and importance of the Holy Spirit in Christian life. Beyond emphasis on charismatic gifts, a more integral approach to our understanding and relationship with the Holy Spirit is needed.

Steps to Take and Areas of Faith to Emphasize

I propose areas of emphasis for a healthy, balanced Christian relationship with the Holy Spirit today and for promoting increased awareness, interest and devotion to the Spirit.

Worship of Devotion

The worship of the Holy Spirit through devotions should be promoted as a way of re-positioning Christian life in relation to the Holy Spirit. Against different dissenting voices, the First Council of Constantinople (381 C.E.) defended the divinity of the Holy Spirit by drawing support mostly from Scripture and Christian liturgical practices. The Holy Spirit is divine because he is co-worshipped and co-glorified with the Father and the Son; equality of honor and worship imply equality in divinity. Leo XIII in 1897 issued an Encyclical *Divinum Illud Munus, On the Spirit in the World*, where he directed that “devotion towards the Holy Spirit may be increased and intensified” (no. 5) and that “we should direct towards the Holy Spirit the highest homage of love and devotion” (no. 17). It is common knowledge that Pope John XXIII convoked the Second Vatican Council (1962-65) with the intention that it be a kind of new Pentecost for the Church.²⁶ Pope Paul VI noted that a “new study” and “new devotion” to the Holy Spirit are needed to complement the Christology and ecclesiology of the Council.²⁷ Theologians are responding to this call by gradually undertaking more studies on the Holy Spirit,²⁸ but not much is being done in the area of devotion.

Devotion “refers to an earnest attachment to a thing, a cause, or a person which entails a deep dedication or even consecration to the object of one’s devotion.”²⁹ It is “the feeling side of Christian faith.”³⁰ Devotion to the Holy Spirit intends profound affection, dedication, attachment and consecration,

built on faith and love for him. Many Catholics are not brought up with the consciousness and habit of personal or public devotion to the Holy Spirit. It is rare to find pious societies that are primary devotions to the Third Divine Person in parishes. The Charismatic Renewal has contributed much towards the re-awakening of interest and love for the Holy Spirit, but just as the name indicates, its primary focus is more on the gifts of the Spirit than the Giver of the gifts.

The Confraternity of the Holy Spirit is one group or movement in the Church that has devotion to the Third Divine Person as its principal goal. The purpose of this movement “is to make the Holy Spirit more known and loved; to make the members realize more fully his powerful presence in them; to make them more responsive to his inspirations so that they may fulfill their obligation to share in the missionary work of the Church.”³¹ The history of this devotion particularly in France goes as far back as the 16th century; Confraternities of the Holy Spirit were found in several parishes. This had a major influence on the founder of the Spiritan Congregation, Claude Poullart des Places.³² Later, Leo XIII, “on Pentecost Monday 1886 entrusted what was called the ArchConfraternity of the Holy Spirit to the care of the Holy Ghost Fathers”³³ The Holy Ghost Fathers and Brothers (Spiritans) took up the task and worked hard to see that it spread throughout the world particularly in places where they worked as missionaries.

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The spirituality of this movement, which revolves around five areas of emphasis: consecration, commitment, worship, witnessing, and renewal,³⁴ shows that true worship of the Holy Spirit entails surrendering one’s life to be directed by him, living under his guidance, promoting life, love, and communion, standing by the side of the down-trodden and other operations for which the Spirit is known. It also means working and suffering to the point of laying down one’s life in collaboration with the Holy Spirit.³⁵ The worship of the Holy Spirit promotes the wholeness of humanity, for “We are most fully human when we praise God, since this is the purpose for which we were made.”³⁶ Moreover, the devotion provides a context where Christian faith, theology, and experience become prayer, and intimate relationship with God as Spirit is cultivated. Given the history of the Confraternity, the Congregation of the Holy Spirit (Spiritans) owes the Church the obligation of ensuring that it spreads to the ends of the earth.

Personal and Relational Holy Spirit

Imaging the Holy Spirit in ways that are personal and relational would help to promote true devotion to him. Walter

Kasper observes that “the Holy Spirit is the most mysterious of the three divine persons, for while the Son has shown himself to us in human form or we can form at least an image of the Father, we have no concrete grasp of the Spirit.”³⁷ In Christian tradition, the images by which the Spirit is presented are overwhelmingly impersonal: dove, wind, air, breath, fire, cloud, water, and even space. Though these elements are essential to human existence, people do not usually have personal relationships with them. This trend could be attributed to the fact that the development of the doctrine of the Spirit of God in the Old Testament did not arrive at the point of affirming him as a subject of distinct existence and action within the Godhead. The New Testament remedied this shortcoming by identifying the Spirit as subject, but even so, this was done using such images as teacher, advocate and helper — professional titles that do not often lend themselves to intimate personal relationships.

Our relationship with the Holy Spirit in a personal and relational way will transform our manner of relationship. It is advisable that we as Christian communities and individuals come up with images of the Holy Spirit that are both supported by our faith tradition and can help us to relate in personal ways with him.

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The Indwelling Holy Spirit

Scripture and tradition agreed on the point that the Holy Spirit dwells in Christians as in a temple. This personal indwelling of the Spirit is “not merely by means of the created gifts of grace, which he dispenses, but by his uncreated divine nature.”³⁸ In fact, “The logic of consecration (which the Confraternity of the Holy Spirit emphasizes) implies and promotes the spirituality of the indwelling of the Holy Spirit in individual persons, the Church, and the world...”³⁹ The indwelling Spirit actualizes the sanctification of human beings who are God’s children. Emphasizing this aspect of our faith will bring about significant contributions to the quality of life of believers as well as their devotion to the Spirit.

The abiding presence of Jesus in the Holy Eucharist, the mediation of graces through Sacramentals and the establishment of holy places of encounter with the divine are very characteristic of Catholic spirituality. Each of these responds in some ways to our need for the divine presence. Unfortunately, “for many Catholics, the Eucharistic Jesus is like a God that is locked up in the tabernacle with a presence that is limited to a particular place at a point in time.”⁴⁰ With rosaries, medals, holy water and oil, and other Sacramentals, “Catholics continue to show

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signs as people whose God is very far from them.”⁴¹ This explains the feeling of inadequacy, fear, timidity, insecurity, and spiritual inferiority complex which characterize the lives of many Christians.⁴² The spirituality of the indwelling of the Holy Spirit is needed to enrich these other media of divine presence and when this is done Christians will experience a significant change in their lives and mission.

The Spirit of True Freedom

In the world today, many people including Christians are laboring under the heavy weight of different forms of bondages ranging from drug addiction, pornography, xenophobia, sexual obsessions, poverty, racism, ethnic prejudices, discrimination, and violence to oppressions from heartless economic structures. In effect, “all creation is groaning in labor pain even until now; and not only that, but we ourselves who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies” (Rom 8:22). This groaning for real freedom is altogether directed to the Holy Spirit, rightly so because, “in the Spirit people experience God as Lord, and that simply means that they experience their liberation of life.”⁴³ All human efforts and undertaking aimed at emancipating the oppressed in society concretely form part of cooperation with the Spirit. As such, there is no contradiction between true discipleship and active involvement in politics and economic planning which have the alleviation of suffering and misery as their goal. Liberation and political theologies have contributed much to Christian life by combining belief in God and the will to be free. Emphasis on the liberating role of the Holy Spirit has great positive implications for Christian life.

The Father of the Poor

Pope Francis is strongly convinced that “there is an inseparable bond between our faith and the poor.”⁴⁴ In *Evangelii Gaudium*, the Pope pays much attention to the poor. For him, the Church should go forth to everyone without exception, “... but above all the poor and the sick, those who are usually despised and overlooked.”⁴⁵ A Church that does not accord primacy of place to the poor or that shuts herself up within structures for fear of getting bruised, hurt, or dirty while neglecting the starving people at her door has missed the goal.⁴⁶ “Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society.”⁴⁷ His most recent encyclical on the natural environment is largely another project in favor of the poor. The earth, he says, “is among the most abandoned and maltreated of our poor...”⁴⁸

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The solidarity of Jesus with the marginalized and his empathy and compassion for the poor are continued in time and place through the ministry of the Holy Spirit. The Scripture calls the Holy Spirit, another Paraclete, which in profane Greek “means the person called to the side of one in need for assistance...”⁴⁹ The Holy Spirit is a helper par excellence and the poor are his primary targets; thus, the writer of the Sequence for Pentecost addresses the Holy Spirit as the “Father of the Poor.” In fact, “the Holy Spirit draws the Christian community and individual Christians into awareness of the poor and empowers them to be and act on their side in order to transform their conditions.”⁵⁰ The Holy Spirit teaches us how to cater for the poor, and empowers us to suffer with them for their ultimate redemption.

The Suffering Holy Spirit

Usually, the Holy Spirit is identified with power and prodigies and is seldom associated with weakness, humiliation and suffering. Christians speak more of suffering in relation to Jesus because we know of his birth in the manger, his poor background, his temptation, the experience of Gethsemane and the climax of it all in Golgotha. However, the truth is that kenosis applies to the Holy Spirit in the same way as, or even more than, it applies to Christ. The nature of the Holy Spirit as divine love concretely manifested in fellowship, compassion, self-giving, begetting life, and dwelling in whatever he associates with, necessarily makes sacrifice, suffering, and humiliation part of his story in creation. In fact, “to speak of the indwelling of the Spirit in a groaning world without suffering and kenosis amounts to mere speculation such as speaking of the Incarnate Son without the Paschal Mystery.”⁵¹ Ukwuije rightly observes that “It is the Holy Spirit that introduces us into the mystery of God’s self-donation in Jesus Christ.”⁵² The kenotic experience of the Holy Spirit enables one to understand the self-giving event of Jesus Christ.

Laying emphasis on the kenosis and suffering of the Holy Spirit is needed today to counter trends in Christianity which see suffering or the cross as unchristian. The rejection of the cross in Christian life shows itself in different ways: restless search for a once-for-all solution to all existential problems, giving in to despair, distancing oneself from God or even denying him completely on account of difficulties. The history of God in creation which did not begin or end with the event of Christ on earth is marked by kenotic suffering. God in creation, the Holy Spirit, suffers as he works to secure our ultimate victory and all of us who are called to co-work with him must also co-suffer with

him. The suffering of the Spirit leaves us with the message that nothing is created or saved without self-oblation, self-donation, self-humiliation and self-sacrifice.⁵³

Conclusion

We reiterate in very strong terms that Christian life is Spirit-started, Spirit-oriented, Spirit-directed, Spirit-controlled and Spirit-focused. The Holy Spirit is not simply an agent among other agents, but the Lord of Christian life; the knowledge and love of him expressed in obedient worship and collaboration in his mission on earth constitute the essence of our call as disciples. Through the Spirit we are born, with him and in him we live and work, and by his active presence in us, he guarantees our participation in God both now and in eternity. The rebirth, communion, missionary character, radicalism and paradox which are essential to Christian life are all rooted in and sustained by the Holy Spirit. Cut off from the Holy Spirit, there is no Christian life. For a Christian, therefore, believing in the Holy Spirit implies understanding one's identity from a Spirit perspective, living and acting on his side and creatively supporting his operations in history even to the point of making extreme sacrifices. Thus, we need to do more in terms of having our Christian theology, formation, catechesis, liturgy, prayer and devotion permeated more by the Holy Spirit.⁵⁴

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*Bonaventure Ikenna Ugwu, C.S.Sp.
SIST, Enugu, Nigeria*

Endnotes

¹ John Paul II (1988), *Post-Synodal Apostolic Exhortation, The Lay Members of Christ's Faithful People, Christifideles Laici*, no. 9.

² John Paul II, *Christifideles Laici*, no. 11.

³ John Paul II (1990), *Encyclical Letter Mission of the Redeemer Redemptoris Missio*, no. 47.

⁴ John V. Taylor, *The Go Between God* (SCM Press, 1972; repr. 2004), 111.

⁵ Bona. I. Ugwu, *The Holy Spirit as Present and Active in Cosmic Turmoil and Human Suffering: A Dialogue between Pierre Teilhard de Chardin and Jürgen Moltmann*, (Rome, 2004), 198.

⁶ Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation*, tr. M. Kohl (London: SCM Press, 1992), 200.

⁷ Cf. Yves Congar, *I Believe in the Holy Spirit. The Complete Three-Volume Work in One Volume*, tr. D. Smith (New York: The Crossroad, 1997). Vol. I, p. 3.

⁸ The Nicene-Constantinopolitan Creed's preferred term for the Holy Spirit.

⁹ Cf. the hymn, *Veni Creator Spiritus* (Come Creator Spirit).

¹⁰Hence the trend among some contemporary theologians who apply the symbolic image of “Mother” to the Holy Spirit. Among other things, their argument is that since all those who are born of the Father trace their birth to the Spirit, they should as well address the Spirit as their mother. In support of this view, Jürgen Moltmann remarks that “if believers are ‘born’ again from the Holy Spirit, then the Spirit is ‘the mother’ of God’s children and can in this sense also be termed a ‘feminine’ Spirit.” Cf. Moltmann, *The Spirit of Life*, 157.

¹¹The story of Adam and Eve (Gen 2:17), the Prodigal/Lost son (Luke 15:11-32) prove this point. For instance, when the lost son came back, his father threw a feast for this reason: “let us celebrate with a feast because this son of mine was dead and has come to life again; he was lost and has been found” (Luke 15:23-24). This is why this parable could as well be titled, “The Parable of the Dead Son” who came back to life.

¹²In this Encyclical, he describes the earth as mother and sister which is crying out to us because of the harm we have inflicted on it. Cf. *Laudato Si*, nos 1-3.

¹³Congar, *I Believe in the Holy Spirit*, Vol. II, 16.

¹⁴Congar, *I Believe in the Holy Spirit*, Vol. II, 17.

¹⁵Congar, *I Believe in the Holy Spirit*, Vol. II, 17, 18.

¹⁶Robert P. Imbelli, “Holy Spirit” in Joseph A. Komonchak, Mary Collins and Dermot A. Lane eds. *The New Dictionary of Theology* (Bangalore: Theological Publications in India, 2006), 485. This was St Augustine’s idea.

¹⁷John Paul II (1988), *The Lay Members of Christ’s Faithful People, Christifideles Laici*, no. 32.

¹⁸Second Vatican Council (1965), “Decree on the Church’s Missionary Activity, *Ad Gentes Divinitus*,” no. 2.

¹⁹Cf. John Paul II (1988), *The Lay Members of Christ’s Faithful People, Christifideles Laici*, no. 34, where it is stated that “The entire mission of the Church is concentrated and manifested in evangelization.”

²⁰Paul VI (1975), Apostolic Exhortation, *Evangelii Nuntiandi*, no. 17.

²¹John 20:21-23 where it is recorded that on the evening of Easter, the disciples were all assembled in a room with its doors securely locked for fear of the Jews when Jesus suddenly appeared and greeted them with peace. Then he went on to say “As the Father has sent me, so I send you. And when he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.’”

²²John Paul II, *Redemptoris Missio*, no. 21.

²³James Chukwuma Okoye (2006), *Israel and the Nations: A Mission Theology of the Old Testament* (Maryknoll, New York: Orbis Books, 2006), 88.

²⁴Moltmann, *The Spirit of Life*, 51.

²⁵Congar, *I Believe in the Holy Spirit*, Vol. II, 33.

²⁶This intention appears vividly in the prayer he issued in 1959 for the success of the Council.

²⁷General Audience, 6 June, 1973.

²⁸This writer happens to be one of those who is contributing in little ways to responding to the call for new study.

²⁹Bona. I. Ugwu, *Confraternity of the Holy Spirit: What is It?* (Enugu:

Kingsleys, 2014) 5.

³⁰Carl Dehine, "Devotion and Devotions" in J.A. Komonchak, M. Collins and D.A. Lane, eds. *The New Dictionary of Theology*, p. 283.

³¹This is found at the inner side of the front page of *The Spirit in the World*, being the Encyclical of Leo XIII, *Divinum Illud Munus*, published by the Confraternity of the Holy Ghost, Kimmage Manor, Dublin, 1977.

³²Yves-Marie Fradet highlighted this in his article "Our Spiritan Identity: We are Religious Missionaries Consecrated to the Holy Spirit," *Spiritum Horizons, A Journal of the Congregation of the Holy Spirit*, 7 (Fall 2012), 14-32, here 19-20.

³³Bona. Ugwu, *Confraternity of the Holy Spirit*, 26.

³⁴*Ibid.*, 18-23.

³⁵Catherine M. Lacugna, *God for Us: The Trinity and Christian Life* (New York: Harper Collins, 1993), 320-368 offers a good reflection on the meaning, content and purpose of worship and praise of God.

³⁶*Ibid.*, 342.

³⁷Cf. Bona. Ugwu, *Holy Spirit: Fire From Above*, Enugu: SAN Press, 2008, 18.

³⁸Ludwig Ott, *Fundamentals of Catholic Dogma*, tr. Patrick Lynch, Rockford, Illinois, Tan Books and Publishers, 1960), 259. Traditionally, it is said that "the Holy Trinity takes up their abode in the soul with divine grace and that this inhabitation is appropriated to the Holy Spirit" (Michael O'Carroll, *Veni Creator Spiritus, An Encyclopedia of the Holy Spirit*, 1990, 108). Progress has been made from this understanding of indwelling to the point where it is affirmed that the Spirit dwells in people in a personal, particular, and proper way and not simply by way of appropriation. Scholars like Karl Rahner, Hans Urs von Balthazar and Matthias J. Scheeben helped to bring about the renewal of the understanding of the indwelling. Nonetheless, in a bid to avoid overly individualistic tendencies associated with Pentecostalism, Catholics still find it difficult to lay stress on the indwelling of the Holy Spirit in the believers.

³⁹Bona. Ugwu, *Confraternity of the Holy Spirit*, 19.

⁴⁰Bona. I. Ugwu (2012), "The Holy Spirit in Catholic Theology and Life, and the Challenges of Spiritual and Occult Powers in the World Today" in Charles A. Ebelebe ed. *Spirits: Occultism, Principalities and Powers, Acts of the 14th SIST International Missiological Symposium*, 2011, 201.

⁴¹*Ibid.*, 202.

⁴²Bona. Ugwu, *Spiritual Inferiority Complex: How to Overcome it* (Enugu: SAN Press, 2008) where I treated this feature of our Christian life in detail.

⁴³Moltmann, *The Spirit of Life*, 234.

⁴⁴Pope Francis (2013), *Apostolic Exhortation, On the Proclamation of the Gospel in Today's World, Evangelii Gaudium*, no. 48.

⁴⁵*Ibid.*

⁴⁶*Ibid.*, no. 50.

⁴⁷*Ibid.*, no. 187.

⁴⁸Pope Francis, *Laudato Si*, no. 2.

⁴⁹Bona. Ugwu, "Holy Spirit, Father of the Poor," *African Journal of Contextual Theology*, 5 (2014) 141.

⁵⁰*Ibid.*, 148.

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⁵¹Bona. Ugwu (2004), *The Holy Spirit as Present and Active*, 255.

⁵²Bede U. Ukwuije, *The Trinitarian God, Contemporary Challenges and Relevance* (Bandra, Mumbai: St Paul Press Training School, 2013), 177.

⁵³Taylor, *The Go-Between God*, 34 speaks of sacrifice as the third principle of creativity. He calls this principle the “law of self-oblation”; it is a characteristic of the Holy Spirit.

⁵⁴The Holy Spirit should not only be at the driving seat of theology, but of every aspect of Christian life, Cf. Elochukwu, E. Uzukwu, *God, Spirit, and Human Wholeness: Appropriating Faith and Culture in West African Style* (Oregon: Pickwick Publications, 2012), 218.