

## **Catechism of the Catholic Church – revised edition - References to the Holy Spirit**

Note : The sequence of quotes are taken direct from the index of the Catechism and are not in numerical order. Some paragraphs are repeated when relating to a subject.

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703 The Word of God and his Breath are at the origin of the being and life of every creature:

It belongs to the Holy Spirit to rule, sanctify, and animate creation, for he is God, consubstantial with the Father and the Son.... Power over life pertains to the Spirit, for being God he preserves creation in the Father through the Son.<sup>64</sup>

684 Through his grace, the Holy Spirit is the first to awaken faith in us and to communicate to us the new life, which is to "know the Father and the one whom he has sent, Jesus Christ."<sup>4</sup> But the Spirit is the last of the persons of the Holy Trinity to be revealed. St. Gregory of Nazianzus, the Theologian, explains this progression in terms of the pedagogy of divine "condescension":

The Old Testament proclaimed the Father clearly, but the Son more obscurely. the New Testament revealed the Son and gave us a glimpse of the divinity of the Spirit. Now the Spirit dwells among us and grants us a clearer vision of himself. It was not prudent, when the divinity of the Father had not yet been confessed, to proclaim the Son openly and, when the divinity of the Son was not yet admitted, to add the Holy Spirit as an extra burden, to speak

somewhat daringly.... By advancing and progressing "from glory to glory," the light of the Trinity will shine in ever more brilliant rays.

732 On that day, the Holy Trinity is fully revealed. Since that day, the Kingdom announced by Christ has been open to those who believe in him: in the humility of the flesh and in faith, they already share in the communion of the Holy Trinity. By his coming, which never ceases, the Holy Spirit causes the world to enter into the "last days," the time of the Church, the Kingdom already inherited though not yet consummated.

We have seen the true Light, we have received the heavenly Spirit, we have found the true faith: we adore the indivisible Trinity, who has saved us.

### The Holy Spirit - God's CHAPTER THREE I BELIEVE IN THE HOLY SPIRIT

683 "No one can say 'Jesus is Lord' except by the Holy Spirit."1 "God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'"2 This knowledge of faith is possible only in the Holy Spirit: to be in touch with Christ, we must first have been touched by the Holy Spirit. He comes to meet us and kindles faith in us. By virtue of our Baptism, the first sacrament of the faith, the Holy Spirit in the Church communicates to us, intimately and personally, the life that originates in the Father and is offered to us in the Son.

Baptism gives us the grace of new birth in God the Father, through his Son, in the Holy Spirit. For those who bear God's Spirit are led to the Word, that is, to the Son, and the Son presents them to the Father, and the Father

confers incorruptibility on them. and it is impossible to see God's Son without the Spirit, and no one can approach the Father without the Son, for the knowledge of the Father is the Son, and the knowledge of God's Son is obtained through the Holy Spirit.

2003 Grace is first and foremost the gift of the Spirit who justifies and sanctifies us. But grace also includes the gifts that the Spirit grants us to associate us with his work, to enable us to collaborate in the salvation of others and in the growth of the Body of Christ, the Church. There are sacramental graces, gifts proper to the different sacraments. There are furthermore special graces, also called charisms after the Greek term used by St. Paul and meaning "favor," "gratuitous gift," "benefit."<sup>53</sup> Whatever their character - sometimes it is extraordinary, such as the gift of miracles or of tongues - charisms are oriented toward sanctifying grace and are intended for the common good of the Church. They are at the service of charity which builds up the Church.

1742 Freedom and grace. the grace of Christ is not in the slightest way a rival of our freedom when this freedom accords with the sense of the true and the good that God has put in the human heart. On the contrary, as Christian experience attests especially in prayer, the more docile we are to the promptings of grace, the more we grow in inner freedom and confidence during trials, such as those we face in the pressures and constraints of the outer world. By the working of grace the Holy Spirit educates us in spiritual freedom in order to make us free collaborators in his work in the Church and in the world:

Almighty and merciful God,  
in your goodness take away from us all that is harmful, so that, made ready  
both in mind and body, we may freely accomplish your will.

741 "The Spirit helps us in our weakness; for we do not know how to pray as  
we ought, but the Spirit himself intercedes with sighs too deep for words."  
The Holy Spirit, the artisan of God's works, is the master of prayer. (This  
will be the topic of Part Four.)

2652 The Holy Spirit is the living water "welling up to eternal life"<sup>3</sup> in the  
heart that prays. It is he who teaches us to accept it at its source: Christ.  
Indeed in the Christian life there are several wellsprings where Christ awaits  
us to enable us to drink of the Holy Spirit.

## The Word of God

304 And so we see the Holy Spirit, the principal author of Sacred Scripture,  
often attributing actions to God without mentioning any secondary  
causes. This is not a "primitive mode of speech", but a profound way of  
recalling God's primacy and absolute Lordship over history and the  
world,<sup>165</sup> and so of educating his people to trust in him. the prayer of the  
Psalms is the great school of this trust.

734 Because we are dead or at least wounded through sin, the first effect of  
the gift of love is the forgiveness of our sins. the communion of the Holy  
Spirit<sup>126</sup> in the Church restores to the baptized the divine likeness lost  
through sin.

## ARTICLE 8 "I BELIEVE IN THE HOLY SPIRIT"

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."<sup>8</sup> 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.

244 The eternal origin of the Holy Spirit is revealed in his mission in time. the Spirit is sent to the apostles and to the Church both by the Father in the name of the Son, and by the Son in person, once he had returned to the Father.

The sending of the person of the Spirit after Jesus' glorification reveals in its fullness the mystery of the Holy Trinity.

684 Through his grace, the Holy Spirit is the first to awaken faith in us and to communicate to us the new life, which is to "know the Father and the one whom he has sent, Jesus Christ."<sup>4</sup> But the Spirit is the last of the persons of the Holy Trinity to be revealed. St. Gregory of Nazianzus, the Theologian, explains this progression in terms of the pedagogy of divine "condescension":

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vision of himself. It was not prudent, when the divinity of the Father had not yet been confessed, to proclaim the Son openly and, when the divinity of the Son was not yet admitted, to add the Holy Spirit as an extra burden, to speak somewhat daringly.... By advancing and progressing "from glory to glory," the light of the Trinity will shine in ever more brilliant rays.

749 The article concerning the Church also depends entirely on the article about the Holy Spirit, which immediately precedes it. "Indeed, having shown that the Spirit is the source and giver of all holiness, we now confess that it is he who has endowed the Church with holiness." The Church is, in a phrase used by the Fathers, the place "where the Spirit flourishes."

## I.THE CHURCH IS ONE

"The sacred mystery of the Church's unity"

813 The Church is one because of her source: "the highest exemplar and source of this mystery is the unity, in the Trinity of Persons, of one God, the Father and the Son in the Holy Spirit." The Church is one because of her founder: for "the Word made flesh, the prince of peace, reconciled all men to God by the cross, . . . restoring the unity of all in one people and one body." The Church is one because of her "soul": "It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the entire Church, who brings about that wonderful communion of the faithful and joins them together so intimately in Christ that he is the principle of the Church's unity." Unity is of the essence of the Church:

What an astonishing mystery! There is one Father of the universe, one Logos of the universe, and also one Holy Spirit, everywhere one and the same; there is also one virgin become mother, and I should like to call her

"Church."

### III. THE CHURCH IS THE TEMPLE OF THE HOLY SPIRIT

797 "What the soul is to the human body, the Holy Spirit is to the Body of Christ, which is the Church." "To this Spirit of Christ, as an invisible principle, is to be ascribed the fact that all the parts of the body are joined one with the other and with their exalted head; for the whole Spirit of Christ is in the head, the whole Spirit is in the body, and the whole Spirit is in each of the members." The Holy Spirit makes the Church "the temple of the living God":

Indeed, it is to the Church herself that the "Gift of God" has been entrusted.... In it is in her that communion with Christ has been deposited, that is to say: the Holy Spirit, the pledge of incorruptibility, the strengthening of our faith and the ladder of our ascent to God.... For where the Church is, there also is God's Spirit; where God's Spirit is, there is the Church and every grace.

98 "The Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes" (DV 8 # 1).

768 So that she can fulfill her mission, the Holy Spirit "bestows upon [the Church] varied hierarchic and charismatic gifts, and in this way directs her." "Henceforward the Church, endowed with the gifts of her founder and faithfully observing his precepts of charity, humility and self-denial, receives the mission of proclaiming and establishing among all peoples the Kingdom of Christ and of God, and she is on earth the seed and the beginning of that

kingdom."

The Church - perfected in glory

747 The Holy Spirit, whom Christ the head pours out on his members, builds, animates, and sanctifies the Church. She is the sacrament of the Holy Trinity's communion with men.

### III. The Holy Spirit, Interpreter of Scripture

109 In Sacred Scripture, God speaks to man in a human way. To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm, and to what God wanted to reveal to us by their words.

1091 In the liturgy the Holy Spirit is teacher of the faith of the People of God and artisan of "God's masterpieces," the sacraments of the New Covenant. the desire and work of the Spirit in the heart of the Church is that we may live from the life of the risen Christ. When the Spirit encounters in us the response of faith which he has aroused in us, he brings about genuine cooperation. Through it, the liturgy becomes the common work of the Holy Spirit and the Church.

1092 In this sacramental dispensation of Christ's mystery the Holy Spirit acts in the same way as at other times in the economy of salvation: he prepares the Church to encounter her Lord; he recalls and makes Christ manifest to the faith of the assembly. By his transforming power, he makes the mystery of Christ present here and now. Finally the Spirit of communion unites the Church to the life and mission of Christ.



The Holy Spirit prepares for the reception of Christ

1093 In the sacramental economy the Holy Spirit fulfills what was prefigured in the Old Covenant. Since Christ's Church was "prepared in marvellous fashion in the history of the people of Israel and in the Old Covenant,"<sup>14</sup> The Church's liturgy has retained certain elements of the worship of the Old Covenant as integral and irreplaceable, adopting them as her own:

-notably, reading the Old Testament; -praying the Psalms;

-above all, recalling the saving events and significant realities which have found their fulfillment in the mystery of Christ (promise and covenant, Exodus and Passover, kingdom and temple, exile and return).

1094 It is on this harmony of the two Testaments that the Paschal catechesis of the Lord is built, and then, that of the Apostles and the Fathers of the Church. This catechesis unveils what lay hidden under the letter of the Old Testament: the mystery of Christ. It is called "typological" because it reveals the newness of Christ on the basis of the "figures" (types) which announce him in the deeds, words, and symbols of the first covenant. By this re-reading in the Spirit of Truth, starting from Christ, the figures are unveiled. Thus the flood and Noah's ark prefigured salvation by Baptism, as did the cloud and the crossing of the Red Sea. Water from the rock was the figure of the spiritual gifts of Christ, and manna in the desert prefigured the Eucharist, "the true bread from heaven."

1095 For this reason the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the "today" of her liturgy. But this also demands that

catechesis help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church's liturgy reveals it and enables us to live it.

1096 Jewish liturgy and Christian liturgy. A better knowledge of the Jewish people's faith and religious life as professed and lived even now can help our better understanding of certain aspects of Christian liturgy. For both Jews and Christians Sacred Scripture is an essential part of their respective liturgies: in the proclamation of the Word of God, the response to this word, prayer of praise and intercession for the living and the dead, invocation of God's mercy. In its characteristic structure the Liturgy of the Word originates in Jewish prayer. the Liturgy of the Hours and other liturgical texts and formularies, as well as those of our most venerable prayers, including the Lord's Prayer, have parallels in Jewish prayer. the Eucharistic Prayers also draw their inspiration from the Jewish tradition. the relationship between Jewish liturgy and Christian liturgy, but also their differences in content, are particularly evident in the great feasts of the liturgical year, such as Passover. Christians and Jews both celebrate the Passover. For Jews, it is the Passover of history, tending toward the future; for Christians, it is the Passover fulfilled in the death and Resurrection of Christ, though always in expectation of its definitive consummation.

1097 In the liturgy of the New Covenant every liturgical action, especially the celebration of the Eucharist and the sacraments, is an encounter between Christ and the Church. the liturgical assembly derives its unity from the "communion of the Holy Spirit" who gathers the children of God into the one Body of Christ. This assembly transcends racial, cultural, social - indeed, all human affinities.

1098 The assembly should prepare itself to encounter its Lord and to

become "a people well disposed." the preparation of hearts is the joint work of the Holy Spirit and the assembly, especially of its ministers. the grace of the Holy Spirit seeks to awaken faith, conversion of heart, and adherence to the Father's will. These dispositions are the precondition both for the reception of other graces conferred in the celebration itself and the fruits of new life which the celebration is intended to produce afterward.

The Holy Spirit recalls the mystery of Christ

1099 The Spirit and the Church cooperate to manifest Christ and his work of salvation in the liturgy. Primarily in the Eucharist, and by analogy in the other sacraments, the liturgy is the memorial of the mystery of salvation. the Holy Spirit is the Church's living memory.

737 The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the Temple of the Holy Spirit. This joint mission henceforth brings Christ's faithful to share in his communion with the Father in the Holy Spirit. the Spirit prepares men and goes out to them with his grace, in order to draw them to Christ. the Spirit manifests the risen Lord to them, recalls his word to them and opens their minds to the understanding of his Death and Resurrection. He makes present the mystery of Christ, supremely in the Eucharist, in order to reconcile them, to bring them into communion with God, that they may "bear much fruit."

739 Because the Holy Spirit is the anointing of Christ, it is Christ who, as the head of the Body, pours out the Spirit among his members to nourish, heal, and organize them in their mutual functions, to give them life, send them to bear witness, and associate them to his self-offering to the Father and to his intercession for the whole world. Through the Church's sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body. (This will be the topic of Part Two of the Catechism.)

852 Missionary paths. the Holy Spirit is the protagonist, "the principal agent of the whole of the Church's mission."<sup>345</sup> It is he who leads the Church on her missionary paths. "This mission continues and, in the course of history, unfolds the mission of Christ, who was sent to evangelize the poor; so the Church, urged on by the Spirit of Christ, must walk the road Christ himself walked, a way of poverty and obedience, of service and self-sacrifice even to death, a death from which he emerged victorious by his resurrection."<sup>346</sup> So it is that "the blood of martyrs is the seed of Christians."

685 To believe in the Holy Spirit is to profess that the Holy Spirit is one of the persons of the Holy Trinity, consubstantial with the Father and the Son: "with the Father and the Son he is worshipped and glorified."<sup>6</sup> For this reason, the divine mystery of the Holy Spirit was already treated in the context of Trinitarian "theology." Here, however, we have to do with the Holy Spirit only in the divine "economy."

### I.The Joint Mission of the Son and the Spirit

689 The One whom the Father has sent into our hearts, the Spirit of his Son, is truly God.<sup>10</sup> Consubstantial with the Father and the Son, the Spirit is inseparable from them, in both the inner life of the Trinity and his gift of love for the world. In adoring the Holy Trinity, life- giving, consubstantial, and indivisible, the Church's faith also professes the distinction of persons. When the Father sends his Word, he always sends his Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, it is Christ who is seen, the visible image of the invisible God, but it is the Spirit who reveals him.

## Part One: the Profession of Faith

14 Those who belong to Christ through faith and Baptism must confess their baptismal faith before men.<sup>16</sup> First therefore the Catechism expounds revelation, by which God addresses and gives himself to man, and the faith by which man responds to God (Section One). the profession of faith summarizes the gifts that God gives man: as the Author of all that is good; as Redeemer; and as Sanctifier. It develops these in the three chapters on our baptismal faith in the one God: the almighty Father, the Creator; his Son Jesus Christ, our Lord and Saviour; and the Holy Spirit, the Sanctifier, in the Holy Church (Section Two).

To believe in the Holy Spirit

152 One cannot believe in Jesus Christ without sharing in his Spirit. It is the Holy Spirit who reveals to men who Jesus is. For "no one can say "Jesus is Lord", except by the Holy Spirit", who "searches everything, even the depths of God. . No one comprehends the thoughts of God, except the Spirit of God." Only God knows God completely: we believe in the Holy Spirit because he is God.

The Church never ceases to proclaim her faith in one only God: Father, Son and Holy Spirit.

202 Jesus himself affirms that God is "the one Lord" whom you must love "with all your heart, and with all your soul, and with all your mind, and with all your strength".<sup>6</sup> At the same time Jesus gives us to understand that he himself is "the Lord".<sup>7</sup> To confess that Jesus is Lord is distinctive of Christian faith. This is not contrary to belief in the One God. Nor does believing in the Holy Spirit as "Lord and giver of life" introduce any division into the One God:

We firmly believe and confess without reservation that there is only one true God, eternal infinite (immensus) and unchangeable, incomprehensible, almighty and ineffable, the Father and the Son and the Holy Spirit; three persons indeed, but one essence, substance or nature entirely simple.

742 "Because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" (Gal 4:6).

768 So that she can fulfill her mission, the Holy Spirit "bestows upon [the Church] varied hierarchic and charismatic gifts, and in this way directs her." "Henceforward the Church, endowed with the gifts of her founder and faithfully observing his precepts of charity, humility and self-denial, receives the mission of proclaiming and establishing among all peoples the Kingdom of Christ and of God, and she is on earth the seed and the beginning of that kingdom."

798 The Holy Spirit is "the principle of every vital and

truly saving action in each part of the Body." He works in many ways to build up the whole Body in charity: by God's Word "which is able to build you up"; by Baptism, through which he forms Christ's Body; by the sacraments, which give growth and healing to Christ's members; by "the grace of the apostles, which holds first place among his gifts"; by the virtues, which make us act according to what is good; finally, by the many special graces (called "charisms"), by which he makes the faithful "fit and ready to undertake various tasks and offices for the renewal and building up of the Church."

801 It is in this sense that discernment of charisms is always necessary. No charism is exempt from being referred and submitted to the Church's shepherds. "Their office (is) not indeed to extinguish the Spirit, but to test all things and hold fast to what is good," so that all the diverse and complementary charisms work together "for the common good."

### III. The Gifts and Fruits of 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.

1303 From this fact, Confirmation brings an increase and deepening of baptismal grace:

- it roots us more deeply in the divine filiation which makes us cry, "Abba! Father!";
- it unites us more firmly to Christ;
- it increases the gifts of the Holy Spirit in us;
- it renders our bond with the Church more perfect;
- it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross:

Recall then that you have received the spiritual seal, the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the spirit of holy fear in God's presence. 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.

### The Holy Spirit - God's gift

733 "God is Love" and love is his first gift, containing all others. "God's love has been poured into our hearts through the Holy Spirit who has been given to us."

735 He, then, gives us the "pledge" or "first fruits" of our inheritance: the very life of the Holy Trinity, which is to love as "God (has) loved us." This love (the "charity" of 1 Cor 13) is the source of the new life in Christ, made possible because we have received "power" from the Holy Spirit.

736 By this power of the Spirit, God's children can bear much fruit. He who has grafted us onto the true vine will make us bear "the fruit of the Spirit: . . . love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."<sup>129</sup> "We live by the Spirit"; the more we renounce ourselves, the more we "walk by the Spirit."

Through the Holy Spirit we are restored to paradise, led back to the Kingdom of heaven, and adopted as children, given confidence to call God "Father" and to share in Christ's grace, called children of light and given a share in eternal glory.

1832 The fruits of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory. the tradition of the Church lists twelve of them: "charity, joy, peace, patience, kindness, goodness, generosity,



gentleness, faithfulness, modesty, self-control, chastity.”

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.

Incorporated into the Church, the Body of Christ

#### IV. The Effects of the Celebration of This Sacrament

1520 A particular gift of the Holy Spirit. the first grace of this sacrament is one of strengthening, peace and courage to overcome the difficulties that go with the condition of serious illness or the frailty of old age. This grace is a gift of the Holy Spirit, who renews trust and faith in God and strengthens against the temptations of the evil one, the temptation to discouragement and anguish in the face of death. This assistance from the Lord by the power of his Spirit is meant to lead the sick person to healing of the soul, but also of the body if such is God's will. Furthermore, "if he has committed sins, he will be forgiven."

1508 The Holy Spirit gives to some a special charism of healing so as to make manifest the power of the grace of the risen Lord. But even the most intense prayers do not always obtain the healing of all illnesses. Thus St. Paul must learn from the Lord that "my grace is sufficient for you, for my power is made perfect in weakness," and that the sufferings to be endured can mean that "in my flesh I complete what is lacking in Christ's afflictions for the sake of his Body, that is, the Church."

### The grace of the Holy Spirit

1585 The grace of the Holy Spirit proper to this sacrament is configuration to Christ as Priest, Teacher, and Pastor, of whom the ordained is made a minister.

1586 For the bishop, this is first of all a grace of strength ("the governing spirit": Prayer of Episcopal Consecration in the Latin rite): The grace to guide and defend his Church with strength and prudence as a father and pastor, with gratuitous love for all and a preferential love for the poor, the sick, and the needy. This grace impels him to proclaim the Gospel to all, to be the model for his flock, to go before it on the way of sanctification by identifying himself in the Eucharist with Christ the priest and victim, not fearing to give his life for his sheep:

Father, you know all hearts.

You have chosen your servant for the office of bishop.

May he be a shepherd to your holy flock,

and a high priest blameless in your sight,

ministering to you night and day;

may he always gain the blessing of your favor

and offer the gifts of your holy Church.

Through the Spirit who gives the grace of high priesthood grant him the power

to forgive sins as you have commanded

to assign ministries as you have decreed

and to loose from every bond by the authority which you

gave to your apostles. May he be pleasing to you by his gentleness and purity of heart,

presenting a fragrant offering to you, through Jesus Christ, your Son....<sup>79</sup>

1587 The spiritual gift conferred by presbyteral ordination is expressed by this prayer of the Byzantine Rite. the bishop, while laying on his hand, says among other things:

Lord, fill with the gift of the Holy Spirit

him whom you have deigned to raise to the rank of the priesthood,

that he may be worthy to stand without reproach before your altar

to proclaim the Gospel of your kingdom,

to fulfill the ministry of your word of truth,

to offer you spiritual gifts and sacrifices,

to renew your people by the bath of rebirth;  
so that he may go out to meet our great God and Savior Jesus Christ, your  
only Son,  
on the day of his second coming,  
and may receive from your vast goodness  
the recompense for a faithful administration of his order.<sup>80</sup>

1588 With regard to deacons, "strengthened by sacramental grace they are dedicated to the People of God, in conjunction with the bishop and his body of priests, in the service (diakonia) of the liturgy, of the Gospel, and of works of charity."

1589 Before the grandeur of the priestly grace and office, the holy doctors felt an urgent call to conversion in order to conform their whole lives to him whose sacrament had made them ministers. Thus St. Gregory of Nazianzus, as a very young priest, exclaimed:

We must begin by purifying ourselves before purifying others; we must be instructed to be able to instruct, become light to illuminate, draw close to God to bring him close to others, be sanctified to sanctify, lead by the hand and counsel prudently. I know whose ministers we are, where we find ourselves and to where we strive. I know God's greatness and man's weakness, but also his potential. [Who then is the priest? He is] the defender of truth, who stands with angels, gives glory with archangels, causes sacrifices to rise to the altar on high, shares Christ's priesthood, refashions creation, restores it in God's image, recreates it for the world on high and, even greater, is divinized and divinizes.

and the holy Cure of Ars: "The priest continues the work of redemption on earth.... If we really understood the priest on earth, we would die not of fright but of love.... the Priesthood is the love of the heart of Jesus."

827 "Christ, 'holy, innocent, and undefiled,' knew nothing of sin, but came only to expiate the sins of the people. the Church, however, clasping sinners to her bosom, at once holy and always in need of purification, follows constantly the path of penance and renewal." All members of the Church, including her ministers, must acknowledge that they are sinners. In everyone, the weeds of sin will still be mixed with the good wheat of the Gospel until the end of time. Hence the Church gathers sinners already caught up in Christ's salvation but still on the way to holiness:

The Church is therefore holy, though having sinners in her midst, because she herself has no other life but the life of grace. If they live her life, her members are sanctified; if they move away from her life, they fall into sins and disorders that prevent the radiation of her sanctity. This is why she suffers and does penance for those offenses, of which she has the power to free her children through the blood of Christ and the gift of the Holy Spirit.

1831 The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They belong in their fullness to Christ, Son of David. They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations.

Let your good spirit lead me on a level path.

For all who are led by the Spirit of God are sons of God . . . If children, then heirs, heirs of God and fellow heirs with Christ.

1845 The seven gifts of the Holy Spirit bestowed upon Christians are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.

714 This is why Christ inaugurates the proclamation of the Good News by making his own the following passage from Isaiah:

The Spirit of the LORD God is upon me, because the LORD has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD'S favor.

728 Jesus does not reveal the Holy Spirit fully, until he himself has been glorified through his Death and Resurrection. Nevertheless, little by little he alludes to him even in his teaching of the multitudes, as when he reveals that his own flesh will be food for the life of the world.<sup>110</sup> He also alludes to the Spirit in speaking to Nicodemus,<sup>111</sup> to the Samaritan woman,<sup>112</sup> and to those who take part in the feast of Tabernacles.<sup>113</sup> To his disciples he speaks openly of the Spirit in connection with prayer<sup>114</sup> and with the witness they will have to bear.

In Theophanies and the Law

707 Theophanies (manifestations of God) light up the way of the promise, from the patriarchs to Moses and from Joshua to the visions that inaugurated the missions of the great prophets. Christian tradition has always recognized that God's Word allowed himself to be seen and heard in these theophanies, in which the cloud of the Holy Spirit both revealed him and concealed him in its shadow.

730 At last Jesus' hour arrives: he commends his spirit into the Father's hands at the very moment when by his death he conquers death, so that, "raised from the dead by the glory of the Father," he might immediately give the Holy Spirit by "breathing" on his disciples. From this hour onward, the mission of Christ and the Spirit becomes the mission of the Church: "As the Father has sent me, even so I send you."

718 John is "Elijah (who) must come." The fire of the Spirit dwells in him and makes him the forerunner of the coming Lord. In John, the precursor, the Holy Spirit completes the work of "[making] ready a people prepared for the Lord."

720 Finally, with John the Baptist, the Holy Spirit begins the restoration to man of "the divine likeness," prefiguring what he would achieve with and in Christ. John's baptism was for repentance; baptism in water and the Spirit will be a new birth.

"Rejoice, you who are full of grace"

723 In Mary, the Holy Spirit fulfills the plan of the Father's loving goodness. Through the Holy Spirit, the Virgin conceives and gives birth to the Son of

God. By the Holy Spirit's power and her faith, her virginity became uniquely fruitful.

#### V. The Spirit and the Church In the Last Days Pentecost

731 On the day of Pentecost when the seven weeks of Easter had come to an end, Christ's Passover is fulfilled in the outpouring of the Holy Spirit, manifested, given, and communicated as a divine person: of his fullness, Christ, the Lord, pours out the Spirit in abundance.

1287 This fullness of the Spirit was not to remain uniquely the Messiah's, but was to be communicated to the whole messianic people. On several occasions Christ promised this outpouring of the Spirit, a promise which he fulfilled first on Easter Sunday and then more strikingly at Pentecost. Filled with the Holy Spirit the apostles began to proclaim "the mighty works of God," and Peter declared this outpouring of the Spirit to be the sign of the messianic age. Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn.

1556 To fulfil their exalted mission, "the apostles were endowed by Christ with a special outpouring of the Holy Spirit coming upon them, and by the imposition of hands they passed on to their auxiliaries the gift of the Spirit, which is transmitted down to our day through episcopal consecration."

The Holy Spirit makes present the mystery of Christ

1104 Christian liturgy not only recalls the events that saved us but actualizes



them, makes them present. the Paschal mystery of Christ is celebrated, not repeated. It is the celebrations that are repeated, and in each celebration there is an outpouring of the Holy Spirit that makes the unique mystery present.

1299 In the Roman Rite the bishop extends his hands over the whole group of the confirmands. 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.

### III.The Effects of Confirmation

1302 It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.

2819 "The kingdom of God (is) righteousness and peace and joy in the Holy Spirit." The end-time in which we live is the age of the outpouring of the

Spirit. Ever since Pentecost, a decisive battle has been joined between "the flesh" and the Spirit.

Only a pure soul can boldly say: "Thy kingdom come." One who has heard Paul say, "Let not sin therefore reign in your mortal bodies," and has purified himself in action, thought and word will say to God: "Thy kingdom come!"

686 The Holy Spirit is at work with the Father and the Son from the beginning to the completion of the plan for our salvation. But in these "end times," ushered in by the Son's redeeming Incarnation, the Spirit is revealed and given, recognized and welcomed as a person. Now can this divine plan, accomplished in Christ, the firstborn and head of the new creation, be embodied in mankind by the outpouring of the Spirit: as the Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

706 Against all human hope, God promises descendants to Abraham, as the fruit of faith and of the power of the Holy Spirit. In Abraham's progeny all the nations of the earth will be blessed. This progeny will be Christ himself, in whom the outpouring of the Holy Spirit will "gather into one the children of God who are scattered abroad." God commits himself by his own solemn oath to giving his beloved Son and "the promised Holy Spirit . . . [who is] the guarantee of our inheritance until we acquire possession of it."

759 "The eternal Father, in accordance with the utterly gratuitous and mysterious design of his wisdom and goodness, created the whole universe and chose to raise up men to share in his own divine life," to which he calls all men in his Son. "The Father . . . determined to call together in a holy Church those who should believe in Christ." This "family of God" is

gradually formed and takes shape during the stages of human history, in keeping with the Father's plan. In fact, "already present in figure at the beginning of the world, this Church was prepared in marvellous fashion in the history of the people of Israel and the old Advance. Established in this last age of the world and made manifest in the utpouring of the Spirit, it will be brought to glorious completion at the end of time."

## SECTION ONE THE SACRAMENTAL ECONOMY

1076 The Church was made manifest to the world on the day of Pentecost by the outpouring of the Holy Spirit.<sup>1</sup> The gift of the Spirit ushers in a new era in the "dispensation of the mystery" the age of the Church, during which Christ manifests, makes present, and communicates his work of salvation through the liturgy of his Church, "until he comes." In this age of the Church Christ now lives and acts in and with his Church, in a new way appropriate to this new age. He acts through the sacraments in what the common Tradition of the East and the West calls "the sacramental economy"; this is the communication (or "dispensation") of the fruits of Christ's Paschal mystery in the celebration of the Church's "sacramental" liturgy. It is therefore important first to explain this "sacramental dispensation" (chapter one). the nature and essential features of liturgical celebration will then appear more clearly (chapter two).

### Christian Initiation

1229 From the time of the apostles, becoming a Christian has been accomplished by a journey and initiation in several stages. This journey can be covered rapidly or slowly, but certain essential elements will always have

to be present: proclamation of the Word, acceptance of the Gospel entailing conversion, profession of faith, Baptism itself, the outpouring of the Holy Spirit, and admission to Eucharistic communion.

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. The Letter to the Hebrews lists the imposition of hands among the "fundamental elements" of its teaching. The Church has kept this sign of the all-powerful outpouring of the Holy Spirit in its sacramental epicleses.

1573 The essential rite of the sacrament of Holy Orders for all three degrees consists in the bishop's imposition of hands on the head of the ordinand and in the bishop's specific consecratory prayer asking God for the outpouring of the Holy Spirit and his gifts proper to the ministry to which the candidate is being ordained.

677 The Church will enter the glory of the kingdom only through this final Passover, when she will follow her Lord in his death and Resurrection. The kingdom will be fulfilled, then, not by a historic triumph of the Church through a progressive ascendancy, but only by God's victory over the final unleashing of evil, which will cause his Bride to come down from heaven. God's triumph over the revolt of evil will take the form of the Last Judgement after the final cosmic upheaval of this passing world.

V.The Spirit and the Church In the Last Days Pentecost

731 On the day of Pentecost when the seven weeks of Easter had come to an end, Christ's Passover is fulfilled in the outpouring of the Holy Spirit, manifested, given, and communicated as a divine person: of his fullness, Christ, the Lord, pours out the Spirit in abundance.

685 To believe in the Holy Spirit is to profess that the Holy Spirit is one of the persons of the Holy Trinity, consubstantial with the Father and the Son: "with the Father and the Son he is worshipped and glorified." For this reason, the divine mystery of the Holy Spirit was already treated in the context of Trinitarian "theology." Here, however, we have to do with the Holy Spirit only in the divine "economy."

686 The Holy Spirit is at work with the Father and the Son from the beginning to the completion of the plan for our salvation. But in these "end times," ushered in by the Son's redeeming Incarnation, the Spirit is revealed and given, recognized and welcomed as a person. Now can this divine plan, accomplished in Christ, the firstborn and head of the new creation, be embodied in mankind by the outpouring of the Spirit: as the Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

### III. God's Spirit and Word in the Time of the Promises

702 From the beginning until "the fullness of time," The joint mission of the Father's Word and Spirit remains hidden, but it is at work. God's Spirit prepares for the time of the Messiah. Neither is fully revealed but both are already promised, to be watched for and welcomed at their manifestation. So, for this reason, when the Church reads the Old Testament, she searches

there for what the Spirit, "who has spoken through the prophets," wants to tell us about Christ.

By "prophets" the faith of the Church here understands all whom the Holy Spirit inspired in living proclamation and in the composition of the sacred books, both of the Old and the New Testaments. Jewish tradition distinguishes first the Law (the five first books or Pentateuch), then the Prophets (our historical and prophetic books) and finally the Writings (especially the wisdom literature, in particular the Psalms).

722 The Holy Spirit prepared Mary by his grace. It was fitting that the mother of him in whom "the whole fullness of deity dwells bodily" should herself be "full of grace." She was, by sheer grace, conceived without sin as the most humble of creatures, the most capable of welcoming the inexpressible gift of the Almighty. It was quite correct for the angel Gabriel to greet her as the "Daughter of Zion": "Rejoice." It is the thanksgiving of the whole People of God, and thus of the Church, which Mary in her canticle<sup>104</sup> lifts up to the Father in the Holy Spirit while carrying within her the eternal Son.

725 Finally, through Mary, the Holy Spirit begins to bring men, the objects of God's merciful love, into communion with Christ. and the humble are always the first to accept him: shepherds, magi, Simeon and Anna, the bride and groom at Cana, and the first disciples.

744 In the fullness of time the Holy Spirit completes in Mary all the preparations for Christ's coming among the People of God. By the action of the Holy Spirit in her, the Father gives the world Emmanuel "God-with-us"

(Mt 1:23).

715 The prophetic texts that directly concern the sending of the Holy Spirit are oracles by which God speaks to the heart of his people in the language of the promise, with the accents of "love and fidelity." St. Peter will proclaim their fulfillment on the morning of Pentecost. According to these promises, at the "end time" the Lord's Spirit will renew the hearts of men, engraving a new law in them. He will gather and reconcile the scattered and divided peoples; he will transform the first creation, and God will dwell there with men in peace.

706 Against all human hope, God promises descendants to Abraham, as the fruit of faith and of the power of the Holy Spirit. In Abraham's progeny all the nations of the earth will be blessed. This progeny will be Christ himself, in whom the outpouring of the Holy Spirit will "gather into one the children of God who are scattered abroad." God commits himself by his own solemn oath to giving his beloved Son and "the promised Holy Spirit . . . [who is] the guarantee of our inheritance until we acquire possession of it."

729 Only when the hour has arrived for his glorification does Jesus promise the coming of the Holy Spirit, since his Death and Resurrection will fulfill the promise made to the fathers. The Spirit of truth, the other Paraclete, will be given by the Father in answer to Jesus' prayer; he will be sent by the Father in Jesus' name; and Jesus will send him from the Father's side, since he comes from the Father. the Holy Spirit will come and we shall know him; he will be with us for ever; he will remain with us. the Spirit will teach us everything, remind us of all that Christ said to us and bear witness to him. the Holy Spirit will lead us into all truth and will glorify Christ. He will prove the world wrong about sin, righteousness, and judgment.

## I. The Joint Mission of the Son and the Spirit

689 The One whom the Father has sent into our hearts, the Spirit of his Son, is truly God. Consubstantial with the Father and the Son, the Spirit is inseparable from them, in both the inner life of the Trinity and his gift of love for the world. In adoring the Holy Trinity, life- giving, consubstantial, and indivisible, the Church's faith also professes the distinction of persons. When the Father sends his Word, he always sends his Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, it is Christ who is seen, the visible image of the invisible God, but it is the Spirit who reveals him.

690 Jesus is Christ, "anointed," because the Spirit is his anointing, and everything that occurs from the Incarnation on derives from this fullness. When Christ is finally glorified, he can in turn send the Spirit from his place with the Father to those who believe in him: he communicates to them his glory, that is, the Holy Spirit who glorifies him. From that time on, this joint mission will be manifested in the children adopted by the Father in the Body of his Son: the mission of the Spirit of adoption is to unite them to Christ and make them live in him: The notion of anointing suggests . . . that there is no distance between the Son and the Spirit. Indeed, just as between the surface of the body and the anointing with oil neither reason nor sensation recognizes any intermediary, so the contact of the Son with the Spirit is immediate, so that anyone who would make contact with the Son by faith must first encounter the oil by contact. In fact there is no part that is not covered by the Holy Spirit. That is why the confession of the Son's Lordship is made in the Holy Spirit by those who receive him, the Spirit coming from all sides to those who approach the Son in faith.



727 The entire mission of the Son and the Holy Spirit, in the fullness of time, is contained in this: that the Son is the one anointed by the Father's Spirit since his Incarnation - Jesus is the Christ, the Messiah.

Everything in the second chapter of the Creed is to be read in this light. Christ's whole work is in fact a joint mission of the Son and the Holy Spirit. Here, we shall mention only what has to do with Jesus' promise of the Holy Spirit and the gift of him by the glorified Lord.

743 From the beginning to the end of time, whenever God sends his Son, he always sends his Spirit: their mission is conjoined and inseparable.

740 These "mighty works of God," offered to believers in the sacraments of the Church, bear their fruit in the new life in Christ, according to the Spirit. (This will be the topic of Part Three.)

## SECTION ONE MAN'S VOCATION LIFE IN THE SPIRIT

1699 Life in the Holy Spirit fulfills the vocation of man (chapter one). This life is made up of divine charity and human solidarity (chapter two). It is graciously offered as salvation (chapter three).

2017 The grace of the Holy Spirit confers upon us the righteousness of God. Uniting us by faith and Baptism to the Passion and Resurrection of Christ, the Spirit makes us sharers in his life.

1433 Since Easter, the Holy Spirit has proved "the world wrong about sin," i.e., proved that the world has not believed in him whom the Father has sent. But this same Spirit who brings sin to light is also the Consoler who gives

the human heart grace for repentance and conversion.<sup>30</sup>

## Article 10 "I BELIEVE IN THE FORGIVENESS OF SINS"

976 The Apostle's Creed associates faith in the forgiveness of sins not only with faith in the Holy Spirit, but also with faith in the Church and in the communion of saints. It was when he gave the Holy Spirit to his apostles that the risen Christ conferred on them his own divine power to forgive sins: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

(Part Two of the catechism will deal explicitly with the forgiveness of sins through Baptism, the sacrament of Penance, and the other sacraments, especially the Eucharist. Here it will suffice to suggest some basic facts briefly.)

1864 "Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven." There are no limits to the mercy of God, but anyone who deliberately refuses to accept his mercy by repenting, rejects the forgiveness of his sins and the salvation offered by the Holy Spirit. Such hardness of heart can lead to final impenitence and eternal loss.

## V. The Spirit and the Church In the Last Days Pentecost

731 On the day of Pentecost when the seven weeks of Easter had come to an end, Christ's Passover is fulfilled in the outpouring of the Holy Spirit, manifested, given, and communicated as a divine person: of his fullness, Christ, the Lord, pours out the Spirit in abundance.

291 "In the beginning was the Word. . . and the Word was God. . . all things were made through him, and without him was not anything made that was made." The New Testament reveals that God created everything by the eternal Word, his beloved Son. In him "all things were created, in heaven and on earth.. . all things were created through him and for him. He is before all things, and in him all things hold together." The Church's faith likewise confesses the creative action of the Holy Spirit, the "giver of life", "the Creator Spirit" (Veni, Creator Spiritus), the "source of every good".

## II. The Name, Titles, and Symbols of the Holy Spirit The proper name of the Holy Spirit

691 "Holy Spirit" is the proper name of the one whom we adore and glorify with the Father and the Son. the Church has received this name from the Lord and professes it in the Baptism of her new children.

The term "Spirit" translates the Hebrew word ruah, which, in its primary sense, means breath, air, wind. Jesus indeed uses the sensory image of the wind to suggest to Nicodemus the transcendent newness of him who is personally God's breath, the divine Spirit. On the other hand, "Spirit" and "Holy" are divine attributes common to the

three divine persons. By joining the two terms, Scripture, liturgy, and theological language designate the inexpressible person of the Holy Spirit, without any possible equivocation with other uses of the terms "spirit" and "holy."

693 Besides the proper name of "Holy Spirit," which is most frequently used

in the Acts of the Apostles and in the Epistles, we also find in St. Paul the titles: the Spirit of the promise, The Spirit of adoption, The Spirit of Christ, The Spirit of the Lord, and the Spirit of God - and, in St. Peter, the Spirit of glory.

291 "In the beginning was the Word. . . and the Word was God. . . all things were made through him, and without him was not anything made that was made." The New Testament reveals that God created everything by the eternal Word, his beloved Son. In him "all things were created, in heaven and on earth.. . all things were created through him and for him. He is before all things, and in him all things hold together." The Church's faith likewise confesses the creative action of the Holy Spirit, the "giver of life", "the Creator Spirit" (Veni, Creator Spiritus), the "source of every good".<sup>131</sup>

### Titles of the Holy Spirit

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," advocatus. "Paraclete" is commonly translated by "consoler," and Jesus is the first consoler. The Lord also called the Holy Spirit "the Spirit of truth."

1848 As St. Paul affirms, "Where sin increased, grace abounded all the more." But to do its work grace must uncover sin so as to convert our hearts and bestow on us "righteousness to eternal life through Jesus Christ our Lord." Like a physician who probes the wound before treating it, God, by his Word and by his Spirit, casts a living light on sin:

Conversion requires convincing of sin; it includes the interior judgment of conscience, and this, being a proof of the action of the Spirit of truth in man's inmost being, becomes at the same time the start of a new grant of grace and love: "Receive the Holy Spirit." Thus in this "convincing concerning sin" we discover a double gift: the gift of the truth of conscience and the gift of the certainty of redemption. the Spirit of truth is the Consoler.

2466 In Jesus Christ, the whole of God's truth has been made manifest. "Full of grace and truth," he came as the "light of the world," he is the Truth. "Whoever believes in me may not remain in darkness." The disciple of Jesus continues in his word so as to know "the truth [that] will make you free" and that sanctifies. To follow Jesus is to live in "the Spirit of truth," whom the Father sends in his name and who leads "into all the truth." To his disciples Jesus teaches the unconditional love of truth: "Let what you say be simply 'Yes or No.'"

#### V.The Spirit and the Church In the Last Days Pentecost

731 On the day of Pentecost when the seven weeks of Easter had come to an end, Christ's Passover is fulfilled in the outpouring of the Holy Spirit, manifested, given, and communicated as a divine person: of his fullness, Christ, the Lord, pours out the Spirit in abundance.

732 On that day, the Holy Trinity is fully revealed. Since that day, the Kingdom announced by Christ has been open to those who believe in him: in the humility of the flesh and in faith, they already share in the communion of the Holy Trinity. By his coming, which never ceases, the Holy Spirit causes the world to enter into the "last days," the time of the Church, the Kingdom

already inherited though not yet consummated.

We have seen the true Light, we have received the heavenly Spirit, we have found the true faith: we adore the indivisible Trinity, who has saved us.

### III. God's Spirit and Word in the Time of the Promises

702 From the beginning until "the fullness of time," The joint mission of the Father's Word and Spirit remains hidden, but it is at work. God's Spirit prepares for the time of the Messiah. Neither is fully revealed but both are already promised, to be watched for and welcomed at their manifestation. So, for this reason, when the Church reads the Old Testament, she searches there for what the Spirit, "who has spoken through the prophets," wants to tell us about Christ.

By "prophets" the faith of the Church here understands all whom the Holy Spirit inspired in living proclamation and in the composition of the sacred books, both of the Old and the New Testaments. Jewish tradition distinguishes first the Law (the five first books or Pentateuch), then the Prophets (our historical and prophetic books) and finally the Writings (especially the wisdom literature, in particular the Psalms).

#### Expectation of the Messiah and his Spirit

711 "Behold, I am doing a new thing." Two prophetic lines were to develop, one leading to the expectation of the Messiah, the other pointing to the announcement of a new Spirit. They converge in the small Remnant, the people of the poor, who await in hope the "consolation of Israel" and "the redemption of Jerusalem."

We have seen earlier how Jesus fulfills the prophecies concerning himself. We limit ourselves here to those in which the relationship of the Messiah and his Spirit appears more clearly.

712 The characteristics of the awaited Messiah begin to appear in the "Book of Emmanuel" ("Isaiah said this when he saw his glory," speaking of Christ), especially in the first two verses of Isaiah :

There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots.

and the Spirit of the LORD shall rest upon him,  
the spirit of wisdom and understanding, the spirit of counsel and might, the  
spirit of knowledge and the fear of the LORD.

713 The Messiah's characteristics are revealed above all in the "Servant songs." These songs proclaim the meaning of Jesus' Passion and show how he will pour out the Holy Spirit to give life to the many: not

as an outsider, but by embracing our "form as slave." Taking our death upon himself, he can communicate to us his own Spirit of life.

714 This is why Christ inaugurates the proclamation of the Good News by making his own the following passage from Isaiah:

The Spirit of the LORD God is upon me, because the LORD has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD'S favor.

715 The prophetic texts that directly concern the sending of the Holy Spirit are oracles by which God speaks to the heart of his people in the language of the promise, with the accents of "love and fidelity." St. Peter will proclaim

their fulfillment on the morning of Pentecost. According to these promises, at the "end time" the Lord's Spirit will renew the hearts of men, engraving a new law in them. He will gather and reconcile the scattered and divided peoples; he will transform the first creation, and God will dwell there with men in peace.

716 The People of the "poor" - those who, humble and meek, rely solely on their God's mysterious plans, who await the justice, not of men but of the Messiah - are in the end the great achievement of the Holy Spirit's hidden mission during the time of the promises that prepare for Christ's coming. It is this quality of heart, purified and enlightened by the Spirit, which is expressed in the Psalms. In these poor, the Spirit is making ready "a people prepared for the Lord."

In creation

703 The Word of God and his Breath are at the origin of the being and life of every creature:

It belongs to the Holy Spirit to rule, sanctify, and animate creation, for he is God, consubstantial with the Father and the Son.... Power over life pertains to the Spirit, for being God he preserves creation in the Father through the Son.

704 "God fashioned man with his own hands [that is, the Son and the Holy Spirit] and impressed his own form on the flesh he had fashioned, in such a way that even what was visible might bear the divine form."

IV. The Spirit of Christ in the Fullness of Time John, precursor, prophet, and baptist



717 "There was a man sent from God, whose name was John." John was "filled with the Holy Spirit even from his mother's womb" by Christ himself, whom the Virgin Mary had just conceived by the Holy Spirit. Mary's visitation to Elizabeth thus became a visit from God to his people.

718 John is "Elijah (who) must come." The fire of the Spirit dwells in him and makes him the forerunner of the coming Lord. In John, the precursor, the Holy Spirit completes the work of "[making] ready a people prepared for the Lord."

719 John the Baptist is "more than a prophet." In him, the Holy Spirit concludes his speaking through the prophets. John completes the cycle of prophets begun by Elijah. He proclaims the imminence of the consolation of Israel; he is the "voice" of the Consoler who is coming. As the Spirit of truth will also do, John "came to bear witness to the light." In John's sight, the Spirit thus brings to completion the careful search of the prophets and fulfills the longing of the angels. "He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit. and I have seen and have borne witness that this is the Son of God.... Behold, the Lamb of God."

720 Finally, with John the Baptist, the Holy Spirit begins the restoration to man of "the divine likeness," prefiguring what he would achieve with and in Christ. John's baptism was for repentance; baptism in water and the Spirit will be a new birth.

"Rejoice, you who are full of grace"

721 Mary, the all-holy ever-virgin Mother of God, is the masterwork of the mission of the Son and the Spirit in the fullness of time. For the first time in the plan of salvation and because his Spirit had prepared her, the Father

found the dwelling place where his Son and his Spirit could dwell among men. In this sense the Church's Tradition has often read the most beautiful texts on wisdom in relation to Mary. Mary is acclaimed and represented in the liturgy as the "Seat of Wisdom."

In her, the "wonders of God" that the Spirit was to fulfill in Christ and the Church began to be manifested:

722 The Holy Spirit prepared Mary by his grace. It was fitting that the mother of him in whom "the whole fullness of deity dwells bodily" should herself be "full of grace." She was, by sheer grace, conceived without sin as the most humble of creatures, the most capable of welcoming the inexpressible gift of the Almighty. It was quite correct for the angel Gabriel to greet her as the "Daughter of Zion": "Rejoice." It is the thanksgiving of the whole People of God, and thus of the Church, which Mary in her canticle lifts up to the Father in the Holy Spirit while carrying within her the eternal Son.

723 In Mary, the Holy Spirit fulfills the plan of the Father's loving goodness. Through the Holy Spirit, the Virgin conceives and gives birth to the Son of God. By the Holy Spirit's power and her faith, her virginity became uniquely fruitful.

724 In Mary, the Holy Spirit manifests the Son of the Father, now become the Son of the Virgin. She is the burning bush of the definitive theophany. Filled with the Holy Spirit she makes the Word visible in the humility of his flesh. It is to the poor and the first representatives of the gentiles that she makes him known.

725 Finally, through Mary, the Holy Spirit begins to bring men, the objects of God's merciful love, into communion with Christ. and the humble are

always the first to accept him: shepherds, magi, Simeon and Anna, the bride and groom at Cana, and the first disciples.

726 At the end of this mission of the Spirit, Mary became the Woman, the new Eve ("mother of the living"), the mother of the "whole Christ." As such, she was present with the Twelve, who "with one accord devoted themselves to prayer," at the dawn of the "end time" which the Spirit was to inaugurate on the morning of Pentecost with the manifestation of the Church.

Christ Jesus

727 The entire mission of the Son and the Holy Spirit, in the fullness of time, is contained in this: that the Son is the one anointed by the Father's Spirit since his Incarnation - Jesus is the Christ, the Messiah.

Everything in the second chapter of the Creed is to be read in this light. Christ's whole work is in fact a joint mission of the Son and the Holy Spirit. Here, we shall mention only what has to do with Jesus' promise of the Holy Spirit and the gift of him by the glorified Lord.

728 Jesus does not reveal the Holy Spirit fully, until he himself has been glorified through his Death and Resurrection. Nevertheless, little by little he alludes to him even in his teaching of the multitudes, as when he reveals that his own flesh will be food for the life of the world. He also alludes to the Spirit in speaking to Nicodemus, to the Samaritan woman, and to those who take part in the feast of Tabernacles. To his disciples he speaks openly of the Spirit in connection with prayer and with the witness they will have to bear.

729 Only when the hour has arrived for his glorification does Jesus promise the coming of the Holy Spirit, since his Death and Resurrection will fulfill

the promise made to the fathers. The Spirit of truth, the other Paraclete, will be given by the Father in answer to Jesus' prayer; he will be sent by the Father in Jesus' name; and Jesus will send him from the Father's side, since he comes from the Father. the Holy Spirit will come and we shall know him; he will be with us for ever; he will remain with us. the Spirit will teach us everything, remind us of all that Christ said to us and bear witness to him. the Holy Spirit will lead us into all truth and will glorify Christ. He will prove the world wrong about sin, righteousness, and judgment.

730 At last Jesus' hour arrives: he commends his spirit into the Father's hands at the very moment when by his death he conquers death, so that, "raised from the dead by the glory of the Father," he might immediately give the Holy Spirit by "breathing" on his disciples. From this hour onward, the mission of Christ and the Spirit becomes the mission of the Church: "As the Father has sent me, even so I send you."

### In the Kingdom and the Exile

709 The Law, the sign of God's promise and covenant, ought to have governed the hearts and institutions of that people to whom Abraham's faith gave birth. "If you will obey my voice and keep my covenant, . . . you shall be to me a kingdom of priests and a holy nation." But after David, Israel gave in to the temptation of becoming a kingdom like other nations.

the Kingdom, however, the object of the promise made to David,<sup>76</sup> would be the work of the Holy Spirit; it would belong to the poor according to the Spirit.

710 The forgetting of the Law and the infidelity to the covenant end in death: it is the Exile, apparently the failure of the promises, which is in fact

the mysterious fidelity of the Savior God and the beginning of a promised restoration, but according to the Spirit. the People of God had to suffer this purification. In God's plan, the Exile already stands in the shadow of the Cross, and the Remnant of the poor that returns from the Exile is one of the most transparent prefigurations of the Church.

721 Mary, the all-holy ever-virgin Mother of God, is the masterwork of the mission of the Son and the Spirit in the fullness of time. For the

first time in the plan of salvation and because his Spirit had prepared her, the Father found the dwelling place where his Son and his Spirit could dwell among men. In this sense the Church's Tradition has often read the most beautiful texts on wisdom in relation to Mary.<sup>101</sup> Mary is acclaimed and represented in the liturgy as the "Seat of Wisdom."

In her, the "wonders of God" that the Spirit was to fulfill in Christ and the Church began to be manifested:

722 The Holy Spirit prepared Mary by his grace. It was fitting that the mother of him in whom "the whole fullness of deity dwells bodily" should herself be "full of grace." She was, by sheer grace, conceived without sin as the most humble of creatures, the most capable of welcoming the inexpressible gift of the Almighty. It was quite correct for the angel Gabriel to greet her as the "Daughter of Zion": "Rejoice." It is the thanksgiving of the whole People of God, and thus of the Church, which Mary in her canticle lifts up to the Father in the Holy Spirit while carrying within her the eternal Son.

723 In Mary, the Holy Spirit fulfills the plan of the Father's loving goodness. Through the Holy Spirit, the Virgin conceives and gives birth to the Son of

God. By the Holy Spirit's power and her faith, her virginity became uniquely fruitful.

724 In Mary, the Holy Spirit manifests the Son of the Father, now become the Son of the Virgin. She is the burning bush of the definitive theophany. Filled with the Holy Spirit she makes the Word visible in the humility of his flesh. It is to the poor and the first representatives of the gentiles that she makes him known.

725 Finally, through Mary, the Holy Spirit begins to bring men, the objects of God's merciful love, into communion with Christ. and the humble are always the first to accept him: shepherds, magi, Simeon and Anna, the bride and groom at Cana, and the first disciples.

726 At the end of this mission of the Spirit, Mary became the Woman, the new Eve ("mother of the living"), the mother of the "whole Christ." As such, she was present with the Twelve, who "with one accord devoted themselves to prayer," at the dawn of the "end time" which the Spirit was to inaugurate on the morning of Pentecost with the manifestation of the Church.

705 Disfigured by sin and death, man remains "in the image of God," in the image of the Son, but is deprived "of the glory of God," of his "likeness." the promise made to Abraham inaugurates the economy of salvation, at the culmination of which the Son himself will assume that "image" and restore it in the Father's "likeness" by giving it again its Glory, the Spirit who is "the giver of life."

706 Against all human hope, God promises descendants to Abraham, as the

fruit of faith and of the power of the Holy Spirit. In Abraham's progeny all the nations of the earth will be blessed. This progeny will be Christ himself, in whom the outpouring of the Holy Spirit will "gather into one the children of God who are scattered abroad." God commits himself by his own solemn oath to giving his beloved Son and "the promised Holy Spirit . . . [who is] the guarantee of our inheritance until we acquire possession of it."

### In Theophanies and the Law

707 Theophanies (manifestations of God) light up the way of the promise, from the patriarchs to Moses and from Joshua to the visions that inaugurated the missions of the great prophets. Christian tradition has always recognized that God's Word allowed himself to be seen and heard in these theophanies, in which the cloud of the Holy Spirit both revealed him and concealed him in its shadow.

708 This divine pedagogy appears especially in the gift of the Law. God gave the Law as a "pedagogue" to lead his people towards Christ. But the Law's powerlessness to save man deprived of the divine "likeness," along with the growing awareness of sin that it imparts, enkindles a desire for the Holy Spirit. The lamentations of the Psalms bear witness to this.

### ARTICLE 8 "I BELIEVE IN THE HOLY SPIRIT"

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."<sup>8</sup> 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.

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 - with Moses on Mount Sinai, at the tent of meeting, and during the wandering in the desert, and with Solomon at the dedication of the Temple. In the Holy Spirit, Christ fulfills these figures. the Spirit comes upon the Virgin Mary and "overshadows" her, so that she might conceive and give birth to Jesus. On the mountain of Transfiguration, the Spirit in the "cloud came and overshadowed" Jesus, Moses and Elijah, Peter, James and John, and "a voice came out

of the cloud, saying, 'This is my Son, my Chosen; listen to him!'" Finally, the cloud took Jesus out of the sight of the disciples on the day of his ascension and will reveal him as Son of man in glory on the day of his final coming.

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." The hymn *Veni Creator Spiritus* invokes the Holy Spirit as the "finger of the Father's right hand."

696 Fire. While water signifies birth and the fruitfulness of life given in the Holy Spirit, fire symbolizes the transforming energy of the Holy Spirit's actions. the prayer of the prophet Elijah, who "arose like fire" and whose



"word burned like a torch," brought down fire from heaven on the sacrifice on Mount Carmel. This event was a "figure" of the fire of the Holy Spirit, who transforms what he touches. John the Baptist, who goes "before [the Lord] in the spirit and power of Elijah," proclaims Christ as the one who "will baptize you with the Holy Spirit and with fire." Jesus will say of the Spirit: "I came to cast fire upon the earth; and would that it were already kindled!" In the form of tongues "as of fire," the Holy Spirit rests on the disciples on the morning of Pentecost and fills them with himself. The spiritual tradition has retained this symbolism of fire as one of the most expressive images of the Holy Spirit's actions. "Do not quench the Spirit."

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. The Letter to the Hebrews lists the imposition of hands among the "fundamental elements" of its teaching. The Church has kept this sign of the all-powerful outpouring of the Holy Spirit in its sacramental epicleses.

695 Anointing. the symbolism of anointing with oil also signifies the Holy Spirit, to the point of becoming a synonym for the Holy Spirit. In Christian initiation, anointing is the sacramental sign of Confirmation, called "chrismation" in the Churches of the East. Its full force can be grasped only in relation to the primary anointing accomplished by the Holy Spirit, that of Jesus. Christ (in Hebrew "messiah") means the one "anointed" by God's Spirit. There were several anointed ones of the Lord in the Old Covenant, pre-eminently King David. But Jesus is God's Anointed in a unique way: the humanity the Son assumed was entirely anointed by the Holy Spirit.

the Holy Spirit established him as "Christ." The Virgin Mary conceived Christ by the Holy Spirit who, through the angel, proclaimed him the Christ

at his birth, and prompted Simeon to come to the temple to see the Christ of the Lord. The Spirit filled Christ and the power of the Spirit went out from him in his acts of healing and of saving. Finally, it was the Spirit who raised Jesus from the dead. Now, fully established as "Christ" in his humanity victorious over death, Jesus pours out the Holy Spirit abundantly until "the saints" constitute - in their union with the humanity of the Son of God - that perfect man "to the measure of the stature of the fullness of Christ": "the whole Christ," in St. Augustine's expression.

705 Disfigured by sin and death, man remains "in the image of God," in the image of the Son, but is deprived "of the glory of God," of his "likeness." the promise made to Abraham inaugurates the economy of salvation, at the culmination of which the Son himself will assume that "image" and restore it in the Father's "likeness" by giving it again its Glory, the Spirit who is "the giver of life."

698 The seal is a symbol close to that of anointing. "The Father has set his seal" on Christ and also seals us in him. Because this seal indicates the indelible effect of the anointing with the Holy Spirit in the sacraments of Baptism, Confirmation, and Holy Orders, the image of the seal (sphragis) has been used in some theological traditions to express the indelible "character" imprinted by these three unrepeatable sacraments.

### Symbols of the Holy Spirit

694 Water. the symbolism of water signifies the Holy Spirit's action in Baptism, since after the invocation of the Holy Spirit it becomes the efficacious sacramental sign of new birth: just as the gestation of our first

birth took place in water, so the water of Baptism truly signifies that our birth into the divine life is given to us in the Holy Spirit. As "by one Spirit we were all baptized," so we are also "made to drink of one Spirit." Thus the Spirit is also personally the living water welling up from Christ crucified as its source and welling up in us to eternal life.<sup>29</sup>