



THE HOLY SPIRIT

Who within the Church

is always active in every Christian

Texts from the

Catechism of the Catholic Church

THE GRACE OF THE HOLY SPIRIT

By the power of the Holy Spirit we die to sin and rise to new life in Christ

The grace of the Holy Spirit has the power to justify us, that is, to cleanse us from our sins and to communicate to us "the righteousness of God through faith in Jesus Christ" (Rom 3:22) and through Baptism:

"But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves as dead to sin and alive to God in Christ Jesus." (Rom 6:8-11) (1987)

Through the power of the Holy Spirit we take part in Christ's Passion by dying to sin, and in his Resurrection by being born to a new life; we are members of his Body which is the Church, branches grafted onto the vine which is himself:

"[God] gave himself to us through his Spirit. By the participation of the Spirit, we become communicants in the divine nature... For this reason, those in whom the Spirit dwells are divinized." (St Athanasius) (1988)

The grace of conversion

The first work of the grace of the Holy Spirit is *conversion*, effecting justification in accordance with Jesus' proclamation at the beginning of the Gospel: "Repent, for the kingdom of heaven is at hand." (Mt 4:17) Moved by grace, man turns toward God and away from sin, thus accepting forgiveness and righteousness from on high. "Justification is not only the remission of sins, but also the sanctification and renewal of the interior man." (Council of Trent) (1989)

The Holy Spirit is the Master of the interior life

The Holy Spirit is the master of the interior life. By giving birth to the "inner man," justification entails the sanctification of his whole being:

"Just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification... But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life." (Rom 6:19, 22) (1995)

IN BRIEF

- **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. (2017)**

CHRISTIANS ARE TEMPLES OF THE HOLY SPIRIT

The New Law of the Gospel is the work of Christ and the Holy Spirit

The New Law or the Law of the Gospel is the perfection here on earth of the divine law, natural and revealed. It is the work of Christ and is expressed particularly in the Sermon on the Mount. It is also the work of the Holy Spirit and through him it becomes the interior law of charity: "I will establish a New Covenant with the house of Israel... I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people." (1965)

New Life in the Holy Spirit

The New Law is *the grace of the Holy Spirit* given to the faithful through faith in Christ. It works through charity; it uses the Sermon on the Mount to teach us what must be done and makes use of the sacraments to give us the grace to do it:

"If anyone should meditate with devotion and perspicacity on the sermon our Lord gave on the mount, as we read in the Gospel of Saint Matthew, he will doubtless find there... the perfect way of the Christian life... This sermon contains... all the precepts needed to shape one's life." (St Augustine) (1966)

The Spirit strengthens us to live as 'children of light'

"Justified in the name of the Lord Jesus Christ and in the Spirit of our God," "sanctified... [and] called to be saints," (I Cor 6:11; 1:2) Christians have become the temple of the Holy Spirit. This "Spirit of the Son" teaches them to pray to the Father and, having become their life, prompts them to act so as to bear "the fruit of the Spirit" by charity in action. Healing the wounds of sin, the Holy Spirit renews us interiorly through a spiritual transformation. He enlightens and strengthens us to live as "children of light" through "all that is good and right and true." (Eph 5:8,9) (1995)

IN BRIEF

- **The New Law is the grace of the Holy Spirit received by faith in Christ, operating through charity. It finds expression above all in the Lord's Sermon on the Mount and uses the sacraments to communicate grace to us. (1983)**
- **He who believes in Christ has new life in the Holy Spirit. The moral life, increased and brought to maturity in grace, is to reach its fulfilment in the glory of heaven. (1715)**

THE GIFTS AND FRUITS OF THE HOLY SPIRIT

The seven gifts of the Spirit

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. (1830)

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.” (Ps 143:10)

“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.” (Rom 8:14;17) (1831)

The twelve fruits of the Spirit

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." (Gal 5:22-23) (1832)

IN BRIEF

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

HOLY SPIRIT - THE MASTER OF CHRISTIAN PRAYER

Every time we pray to Jesus it is the Spirit who draws us

"No one can say 'Jesus is Lord' except by the Holy Spirit." (1 Cor 12:3) Every time we begin to pray to Jesus it is the Holy Spirit who draws us on the way of prayer by his prevenient grace. Since he teaches us to pray by recalling Christ, how could we not pray to the Spirit too? That is why the Church invites us to call upon the Holy Spirit every day, especially at the beginning and the end of every important action.

If the Spirit should not be worshipped, how can he divinize me through Baptism? If he should be worshipped, should he not be the object of adoration?" (St Gregory of Nazianus) (2670)

'Come, Holy Spirit'

The traditional form of petition to the Holy Spirit is to invoke the Father through Christ our Lord to give us the Consoler Spirit. Jesus insists on this petition to be made in his name at the very moment when he promises the gift of the Spirit of Truth. But the simplest and most direct prayer "Come, Holy Spirit" is also traditional, and every liturgical tradition has developed it in antiphons and hymns.

“Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love.” (Roman Missal, *Pentecost*)

“Heavenly King, Consoler Spirit, Spirit of Truth, present everywhere and filling all things, treasure of all good and source of all life, come dwell in us, cleanse and save us, you who are All-Good.” (Byzantine Liturgy, *Pentecost*) (2671)

In the communion with the Holy Spirit Christian prayer is prayer of the Church

The Holy Spirit, whose anointing permeates our whole being, is the interior Master of Christian prayer. He is the artisan of the living tradition of prayer. To be sure, there are as many paths of prayer as there are persons who pray, but it is the same Spirit acting in all and with all. It is in the communion of the Holy Spirit that Christian prayer is prayer in the Church. (2672)

IN BRIEF

- **"No one can say 'Jesus is Lord', except by the Holy Spirit." (1 Cor 12,3) The Church invites us to invoke the Holy Spirit as the interior Teacher of Christian prayer. (2681)**

