

Brief on God the Holy Spirit

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The Holy Spirit is God

This brief is an expanded version of an RJMI biblical commentary as contained in *The Holy Catholic Bible* revised by RJMI.¹

“But the Paraclete, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring all things to your mind whatsoever I shall have said to you.” (Jn. 14:26)

Commentary on Jn. 14:26: **The Holy Spirit:** The Holy Spirit, also called a Paraclete, is God. He is the third divine Person of the Most Holy Trinity. See commentary on Mt. 28:19.

St. John teaches that the Holy Spirit is one of the three divine Persons in the one God:

“And there are three who give testimony in heaven, the Father, the Word, and the Holy Spirit. And these three are one.” (1 Jn. 5:7)

Jesus commanded his disciples to baptize in the name of not only God the Father but also of God the Son and of God the Holy Spirit, thus teaching the dogma of the Holy Trinity:

“Going therefore, teach ye all men: baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” (Mt. 28:19)

¹ As of 6/3/2017, this version of the Bible has not yet been posted.

St. Peter says that Ananias lied to the Holy Spirit and thus lied to God, and therefore St. Peter is teaching that the Holy Spirit is God:

“But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Spirit, ...Thou hast not lied to men but to God.” (Acts 5:3-4)

St. Peter says that the angels desire to look upon the Holy Spirit: “...the Holy Spirit being sent down from heaven, on whom the angels desire to look.” (1 Pt. 1:12) And St. Paul says that the Spirit is the Lord, the Spirit is God:

“Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all.” (1 Cor. 12:4-6)

St. Paul speaks of the divine Person of the Holy Spirit, that the Holy Spirit sanctifies men; that the Holy Spirit gives him the power to do signs and wonders; and thus, by implication, that the Holy Spirit is God:

“Now the God of hope fill you with all joy and peace in believing that you may abound in hope and in the power of the Holy Spirit... That the oblation of the Gentiles may be made acceptable and sanctified in the Holy Spirit... I have therefore glory...by the virtue of signs and wonders, in the power of the Holy Spirit...” (Rom. 15:13-19)

Pope St. Damasus and the Athanasian Creed infallibly teach the following:

Pope St. Damasus, *Council of Rome*, 382: “(16) If anyone does not say that the Holy Spirit, just as the Son, is truly and properly of the Father, of divine substance, and is not true God, he is a heretic.

“(20) If anyone does not say that there is one divinity of Father, and Son, and Holy Spirit,...he is a heretic.”

Athanasian Creed, 4th century: “Now the Catholic faith is this, that we worship one God in Trinity and Trinity in unity, neither confounding the Persons nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Spirit. But the divine nature of the Father, of the Son, and of the Holy Spirit is one, their glory equal, their majesty co-eternal.”



The Bible describes the form of the Holy Spirit as a dove:

“Now it came to pass when all the people were baptized, that Jesus also being baptized and praying, heaven was opened and the Holy Spirit descended in a bodily shape, as a dove, upon him; and a voice came from heaven: Thou art my beloved Son; in thee I am well pleased.” (Lk. 3:21-22)

The Holy Spirit proceeds from the Father and the Son

The Holy Spirit eternally proceeds from the Father and the Son. The Bible teaches that the Holy Spirit is the Spirit of the Father and the Spirit of the Son and thus proceeds from both the Father and the Son.

Jesus says that the Holy Spirit is the Spirit of the Father and thus proceeds from the Father:

“For it is not you that speak, but the Spirit of your Father that speaketh in you.” (Mt. 10:20)

“The Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father...” (Jn. 15:26)

St. Paul says that the Holy Spirit is the Spirit of Jesus and thus also proceeds from the Son:

“And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.” (Gal. 4:6)

“For I know that this shall fall out to me unto salvation, through your prayer, and the supply of the Spirit of Jesus Christ...” (Phili. 1:19)

“And when they had passed through Phrygia and the country of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. And when they were come into Mysia, they attempted to go into Bithynia; and the Spirit of Jesus suffered them not.” (Acts 16:6-7)

“But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” (Rom. 8:9)

“For by him [Jesus] we have access both in one Spirit to the Father... In whom you also are built together into an habitation of God in the Spirit.” (Eph. 2:18, 22)

The dogma that the Holy Spirit proceeds from the Father and the Son was first infallibly defined by Pope St. Damasus at the *Council of Rome* in 382:

Pope St. Damasus, *Council of Rome*, 382: “...For the Holy Spirit is not only the Spirit of the Father or not only the Spirit of the Son, but the Spirit of the Father and of the Son. For it is written: *If anyone love the world, the Spirit of the Father is not in him* (1 Jn. 2:15). Likewise it is written: *Now if any man have not the Spirit of Christ, he is none of his* (Rom. 8:9). When the Father and the Son are mentioned in this way, the Holy Spirit is understood, of whom the Son himself says in the Gospel, that the Holy Spirit *proceedeth from the Father* (Jn. 15:26), and *he shall receive of mine and shall announce it to you.* (Jn. 16:14)” (D. 83)

The Holy Spirit enables men to be holy, gives spiritual life, and lives in holy men

The Holy Spirit works in the souls of all men. And he dwells (lives) in the souls of holy believers; that is, men who are pleasing to God, which under the Old Covenant were good Israelites and under the New Covenant are good Catholics.

God the Holy Spirit bestows in the souls of men the graces, inspirations, and other gifts which enable them to think, believe, and do holy things and other good things, and thus become or remain pleasing to God. Therefore the Holy Spirit enables unbelievers to

become believers, unholy believers to become holy believers, and holy believers to remain holy believers. Without the grace and other gifts of the Holy Spirit, a holy man cannot remain holy; for “The Lord preserveth the souls of his saints” (Ps. 96:10) and “The Lord knoweth how to deliver the godly from temptation” (2 Pt. 2:9) and the faithful “by the power of God are kept by faith unto salvation.” (1 Pt. 1:5)

However, if men do not cooperate with the grace and other gifts of the Holy Spirit, then unbelievers will not become believers, or unholy believers will not become holy believers, or holy believers will not remain holy believers but will become either unholy believers or unbelievers. All unbelievers are unholy. Jesus says,

“He that believeth not the Son shall not see life, but the wrath of God abideth on him. (Jn. 3:36) He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. (Mk. 16:16)”

The Holy Spirit, then, bestows gifts upon unholy men to move them toward holiness and thus to move their souls from being unholy to holy, from spiritual death to spiritual life. While Jesus creates souls and thus gives them physical life, the Holy Spirit gives worthy souls spiritual life. Hence the souls of unholy men do not have spiritual life and are said to be dead even though their souls still exist. (See commentaries on Jn. 1:3 and Jn. 11:26.)

When men become pleasing to God (that is, when they become holy believers), the Holy Spirit then gives their souls spiritual life and dwells (lives) within their souls. Regarding holy men,

St. Job says, “God was secretly in my tabernacle...” (Job 29:4-5)

St. Paul says, “Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? (1 Cor. 3:16) Know you not that your members are the temple of the Holy Spirit, who is in you, whom you have from God... (1 Cor. 6:19) God... hath given his Holy Spirit in us. (1 Thes. 4:8) Keep the good thing committed to thy trust by the Holy Spirit, who dwelleth in us. (2 Tim. 1:14)”

The Holy Spirit’s gift of actual grace

The Holy Spirit first gives men actual graces which enable them to believe and do what he is going to teach them:

“For it is God [the Holy Spirit] who worketh in you, both to will and to accomplish, according to his good will.” (Phili. 2:13)

“Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God [the Holy Spirit].” (2 Cor. 3:5)

Therefore without the grace and other gifts of God the Holy Spirit, men cannot think, believe, or do anything good with a good motive and hence can only think and do evil. I say “with a good motive” because it is possible for an evil man to do a good thing but with an evil motive, and thus even the good thing he does is not for a good reason and thus is attributed to him as an evil. St. Jesus, son of Sirach, says, “*If he do good, he doth it ignorantly and unwillingly.*” (Eccus. 14:7) St. Paul speaks of evil men who preach the gospel for evil motives, and thus their preaching of the gospel is attributed as an evil even though good comes from it:

“And many of the brethren in the Lord, growing confident by my bands, are much more bold to speak the word of God without fear. Some indeed, even out of envy and contention; but some also for good will preach Christ. Some out of charity, knowing that I am set for the defence of the gospel. And some out of contention preach Christ not sincerely, supposing that they raise affliction to my bands. But what then? So that by all means, whether by occasion or by truth, Christ be preached; in this also I rejoice, yea, and will rejoice.” (Phili. 1:14-18)

Therefore every thought of a man who is either void of God’s grace or who does not cooperate with God’s grace is set upon evil. No matter how many good things he may do, he does them for an evil motive. This is the meaning of the dogma that men cannot do anything good without God’s grace:

“I know, O Lord, that the way of a man is not his; neither is it in a man to walk and to direct his steps. (Jer. 10:23) No man of himself [without God’s grace] is innocent before thee. (Ex. 34:7) Say not: I am sufficient for myself. (Eccus. 11:26) Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God. (2 Cor. 3:5)”

Catholic Commentary on 2 Cor. 3:5: “**Of ourselves:** This maketh first against the heretics called Pelagians that hold our meritorious actions or thoughts to be of freewill only and not assisted by God’s special grace...”

Pope St. Zosimus (418) and Pope St. Celestine (431): “For no one is good of himself... God thus operates in the hearts of men and in the free will itself, so that a holy thought, a pious plan, and every motion of good will is from God, because we can do anything good through him, without whom we can do nothing (Jn. 15:5)... Whoever says...that what we are ordered to do through free will, we may be able to accomplish more easily through grace, just as if, even if grace were not given, we could nevertheless fulfill the divine commands without it, though not indeed easily, let him be anathema.”²

See RJMI *Topic Index*: Good-without-Grace Heresy.

The Holy Spirit’s gift of wisdom

The Holy Spirit grants grace to men and then teaches them the true wisdom of temporal things, such as the knowledge he gave to Beseleel and Ooliab to build the temple and its furniture:

“And the Lord spoke to Moses, saying: Behold, I have called by name Beseleel the son of Uri the son of Hur of the tribe of Juda, and I have filled him with the spirit of God, with wisdom and understanding, and knowledge in all manner of work, to devise whatsoever may be artificially made of gold, and silver, and brass, of marble, and precious stones, and variety of wood. And I have given him for his companion Ooliab the son of Achisamech of the tribe of Dan. And I have put wisdom in the heart of every skilful man, that they may make all things which I have commanded thee...” (Ex. 31:1-6)

But, more importantly, the Holy Spirit grants grace to men and then teaches them the true wisdom of spiritual things that they need to know and believe in order to be pleasing to God and be saved. This spiritual wisdom is the one true faith, the one true religion, which under the Old Covenant was Judaism and now under the New Covenant is

² *Sixteenth Council of Carthage*, Can. 5, 418 AD (D. 105); *Council of Ephesus*, 431 AD, *Catalog of Authoritative Statements*, Chap. 2 (D. 131), Chap. 5 (D. 134), Chap. 6 (D. 135), Chap. 7 (D. 138).

Catholicism (the Catholic faith). Jesus says that this is “the truth [that] shall make you free.” (Jn. 8:32) In fact, God is truth itself and thus Jesus says, “I am the way, and the truth, and the life.” (Jn. 14:6) This truth, this wisdom, is given to men by the teachings and inspirations of the Holy Spirit. The Holy Spirit teaches men all the things they need to know and believe in order to be holy and thus be saved. Jesus says,

“I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever. The spirit of truth, whom the world cannot receive because it seeth him not, nor knoweth him; but you shall know him because he shall abide with you and shall be in you. (Jn. 14:16-17) The Paraclete, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring all things to your mind whatsoever I shall have said to you. (Jn. 14:26)”

“The Holy Spirit...will teach you all truth.” (Jn. 16:13)

Because God “will have all men to be saved, and to come to the knowledge of the truth,” (1 Tim. 2:4) the Holy Spirit teaches and inspires men not only during the New Testament era but also taught and inspired men during the Old Testament era:

“Thou gavest them thy good Spirit to teach them...” (2 Esd. 9:20)

“I have filled him with the spirit of God, with wisdom and understanding and knowledge...” (Ex. 31:3)

“And who shall know thy thought except thou give wisdom, and send thy Holy Spirit from above, and so the ways of them that are upon earth may be corrected, and men may learn the things that please thee?” (Wis. 9:17-18)

“And I will put my spirit in the midst of you, and I will cause you to walk in my commandments, and to keep my judgments, and do them.” (Ez. 36:27)

The Holy Spirit teaches men directly and indirectly. He teaches men directly either by internal inspirations (putting thoughts into their minds) or by audibly speaking to them (speaking in their ears or in their minds):

- By putting thoughts into their minds: The holy woman Anna, the mother of the Prophet Samuel, says, “The Lord is a God of all knowledge, and to him are thoughts prepared.” (1 Ki. 2:3) King Solomon says, “God [the Holy Spirit] hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me, because he is the guide of wisdom and the director of the wise.” (Wis. 7:15)
- By audibly speaking to men: Speaking to the Prophet Ezechiel, God says, “Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me.” (Ez. 3:17) Speaking to his disciples, Jesus says, “But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father [the Holy Spirit] that speaketh in you.” (Mt. 10:19-20) “And the Spirit said to Philip: Go near, and join thyself to this chariot.” (Acts 8:29)

And the Holy Spirit teaches men indirectly, most commonly, through God’s ministers who teach men the truth by the spoken or written word. Hence Jesus told the apostles,

“Going therefore, teach ye all peoples... Teaching them to observe all things whatsoever I have commanded you.” (Mt. 28:19-20) And St. Paul says,

“How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear without a preacher? ...Faith then cometh by hearing, and hearing by the word of Christ.” (Rom. 10:14, 17)

“Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word or by our epistle.” (2 Thes. 2:14)

However, without the grace, the desire to know, the spirit of understanding, the spirit of faith, and other gifts from the Holy Spirit, men cannot believe or understand the truth even when it is externally presented to them:

“For if it shall please the great Lord, he will fill him with the spirit of understanding.” (Eccus. 39:8)

After his resurrection, Jesus “opened their [the apostles’ and other disciples’] understanding, that they might understand the scriptures.” (Lk. 24:45)

“For the Lord will give thee in all things understanding.” (2 Tim. 2:7)

“And his disciples came and said to him: Why speakest thou to them in parables? Who answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.” (Mt. 13:10-11)

Hence if a man is very obstinate and thus greatly displeasing to the Lord, then the Holy Spirit will not fill him with grace, the spirit of understanding, the spirit of faith, and other gifts; and thus even when he hears the truth he will not be able to understand or believe it. Such are the hard-hearted whom God abandons:

“For it was the sentence of the Lord that their hearts should be hardened...and should not deserve any clemency...” (Jos. 11:20)

“And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and know it not. Blind the heart of this people, and make their ears heavy, and shut their eyes...” (Isa. 6:9-10)

“For the Lord hath mingled for you the spirit of a deep sleep, he will shut up your eyes, he will cover your prophets and princes that see visions. And the vision of all shall be unto you as the words of a book that is sealed, which when they shall deliver to one that is learned, they shall say: Read this, and he shall answer: I cannot, for it is sealed.” (Isa. 29:10-11)

“As it is written: God hath given them the spirit of insensibility: eyes that they should not see, and ears that they should not hear, until this present day. And David saith: Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them. Let their eyes be darkened that they may not see, and bow down their back always.” (Rom. 11:8-10)

The Holy Spirit’s gift of prophecy

It is God the Holy Spirit who gives holy men the gift of prophecy:

“And when the spirit had rested on them [seventy disciples of Moses] they prophesied...” (Num. 11:25)

“And Zachary...was filled with the Holy Spirit, and he prophesied...” (Lk. 1:67)

“Men, brethren, the scripture must needs be fulfilled which the Holy Spirit spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus.” (Acts 1:16)

“For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Spirit.” (2 Pt. 1:21)

“Who, when he was come to us, took Paul’s girdle, and binding his own feet and hands, he said: Thus saith the Holy Spirit: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the Gentiles.” (Acts 21:11)

The Holy Spirit’s gift of sanctifying grace

The Holy Spirit’s gift of sanctifying grace, which Jesus made available by his sacrificial death on the cross, enables holy men to enter heaven. St. Peter says,

“According to the foreknowledge of God the Father, unto the sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.” (1 Pt. 1:2)

Before Jesus died, holy men, such as Abraham and Moses, could not enter heaven even though they were pleasing to God and the Holy Spirit dwelt in them. They had to wait in the highest level of hell, called the Limbo of the Fathers or Abraham’s Bosom, because their sins were not yet remitted but only forgiven and covered. They were justified in vow but not in fact. Their sins were forgiven by actual grace but not remitted because sanctifying grace did not exist until Jesus died on the cross. It is sanctifying grace that remits sins and thus makes men justified in fact, completely justified, and thus enables them to enter heaven. See commentary on Heb. 10:4.

The Holy Spirit grants worthy men sanctifying grace through the sacraments of baptism and penance

The two ways that sanctifying grace remits sins and makes men pleasing to God are by the power of the sacrament of baptism and by the power of the sacrament of penance. By the power of God the Holy Spirit, these two sacraments bestow sanctifying grace and remit sins when received in the Catholic Church by worthy catechumens and Catholics.

Jesus teaches that a man is born again (sanctified) by the water of baptism and the power of the Holy Spirit:

“Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God.” (Jn. 3:5)

On Pentecost Day, St. Peter taught that the sacrament of baptism remits sins by the Holy Spirit’s gift of sanctifying grace:

“Repent and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Spirit.” (Acts 2:38)

The gifts of the Holy Spirit received during baptism by worthy candidates are not only sanctifying grace and thus the remission of sins but also the indelible mark of baptism (also called the character of baptism) and membership in the Catholic Church.³

After Jesus' resurrection and before his ascension into heaven, he instituted the sacrament of penance by giving his disciples and their priest-successors the power to remit or retain the sins of Catholics by the power and sanctifying grace of the Holy Spirit:

“He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them, and he said to them: Receive ye the Holy Spirit. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.” (Jn. 20:21-23)

See commentary on Jn. 20:23.

The Holy Spirit's gifts bestowed by the sacraments

The Holy Spirit bestows gifts to catechumens and Catholics not only through the sacraments of baptism and penance but also through the other five sacraments. All these gifts were made available by God the Son's death on the cross and are distributed by God the Holy Spirit. St. Paul says, “The charity of God [God's grace and gifts to men] is poured forth in our hearts by the Holy Spirit, who is given to us.” (Rom. 5:5)

The sacrament of Holy Orders

Regarding the sacrament of Holy Orders, St. Paul teaches that it is the Holy Spirit who makes bishops:

“Take heed to yourselves, and to the whole flock, wherein the Holy Spirit hath placed you bishops, to rule the Church of God, which he hath purchased with his own blood.” (Acts 20:28)

And St. Paul teaches that he and the other bishops have the authority to ordain priests by the power of the Holy Spirit:

“For this cause I left thee in Crete that thou shouldest set in order the things that are wanting and shouldest ordain priests in every city, as I also appointed thee.” (Titus 1:5)

“And when they had ordained to them priests in every church and had prayed with fasting, they commended them to the Lord, in whom they believed.” (Acts 14:22)

“Neglect not the grace [of the Holy Spirit] that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood.” (1 Tim. 4:14)

Catholic priests not only receive special graces and other gifts from the Holy Spirit to carry out their functions, but they also receive a priestly character or mark on their souls which can never be taken away.

³ Unworthy candidates (such as Protestants baptized into Protestant sects) also receive the indelible mark and thus their baptisms are valid. But their baptisms are illegal, and hence they do not receive sanctifying grace and thus the remission of their sins nor membership in the Catholic Church. They can only receive these other gifts if they enter the Catholic Church because there is no remission of sins outside of the Catholic Church.

The sacrament of Confirmation

Through the sacrament of Confirmation, the Holy Spirit bestows particular graces and other gifts to Catholics to enable them to boldly, confidently, and convincingly profess the Catholic faith. Speaking of the Holy Spirit's bestowal of special graces and other gifts in the sacrament of Confirmation, Jesus told the apostles that they would not receive these gifts until he was glorified; that is, until he rose from the dead:

“He that believeth in me, as the scripture saith, out of his belly shall flow rivers of living water [special and abundant graces and other gifts]. Now this he said of the Spirit which they should receive who believed in him, for as yet the Spirit was not given because Jesus was not yet glorified.” (Jn. 7:38-39)

After Jesus was glorified and just before he ascended into heaven, he told the apostles and other disciples to stay in the city and not begin preaching until they were endued with power from on high; that is, until they received the special graces and other gifts of the Holy Spirit in the sacrament of Confirmation:

“And I send the promise of my Father upon you, but stay you in the city till you be endued with power from on high.” (Lk. 24:49)

“He [Jesus] commanded them that they should not depart from Jerusalem but should wait for the promise of the Father, which you have heard (saith he) by my mouth. For John indeed baptized with water, but you shall be baptized with the Holy Spirit not many days hence... But you shall receive the power of the Holy Spirit coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he had said these things, while they looked on, he was raised up and a cloud received him out of their sight... Then they returned to Jerusalem from the mount that is called Olivet... And when they were come in, they went up into an upper room... All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.” (Acts 1:4-5, 8-14)

The apostles and other brethren waited and prayed for nine days, the first novena of the Catholic Church, and on the tenth day they were endued with this power from on high, on Pentecost Day, when the sacrament of Confirmation was instituted. And when the apostles and other disciples received the sacrament, the Holy Spirit bestowed upon them the special graces and other gifts of this sacrament:

“When the days of the Pentecost were accomplished, they were all together in one place. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Spirit, and they began to speak with divers tongues, according as the Holy Spirit gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven... But Peter, standing up with the eleven, lifted up his voice and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day: But this is that which was spoken of by the prophet Joel: And it shall come to pass in the last days, (saith the Lord,) I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed, and upon my handmaids, will I pour out in those days of my spirit, and they shall prophesy. And I will shew wonders in the heaven above, and signs on the earth beneath...” (Acts 2:1-5, 14-19)

And this is Joel's prophecy that St. Peter referred to, as fulfilled on Pentecost Day:

“And you shall know that I am in the midst of Israel; and I am the Lord your God, and there is none besides; and my people shall not be confounded for ever. And it shall come to pass after this, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Moreover, upon my servants and handmaids in those days I will pour forth my spirit. And I will shew wonders in heaven and in earth...”
(Joel 2:27-30)

The Holy Spirit's gifts that enable men to be good and do good

The Holy Spirit gives gifts (also known as fruits or virtues) to men who cooperate with his grace, and these gifts enable them to be good and do good. St. Paul mentions twelve of them:

“But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity.” (Gal. 5:22-23)

And the Prophet Isaias mentions some other gifts of the Holy Spirit:

“And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And he shall be filled with the spirit of the fear of the Lord.” (Isa. 11:2-3)

These gifts (also known as fruits or virtues) enable men, by the grace of the Holy Spirit, to do good deeds:

Chief Spiritual Works of Mercy: “1. To admonish sinners; 2. To instruct the ignorant; 3. To counsel the doubtful; 4. To comfort the sorrowful; 5. To bear wrongs patiently; 6. To forgive all injuries; 7. To pray for the living and the faithful departed.”

Chief Corporal Works of Mercy: “1. To feed the hungry; 2. To give drink to the thirsty; 3. To clothe the naked; 4. To ransom the captive; 5. To give shelter to the homeless; 6. To visit the sick; 7. To bury the dead.”

The Holy Spirit's extraordinary gifts

The extraordinary gifts of the Holy Spirit are also called charismata. Some of the extraordinary gifts that the Holy Spirit gives to men are the power to prophesy, to do miracles, to heal the sick, to cast out devils, to understand deep mysteries, to teach the faith, to take care of the poor and sick, to rule the Church, to administer the sacraments. St. Paul mentions some of the extraordinary gifts that the Holy Spirit gives to believers:

“And there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, faith in the same spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, diverse kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will. For as the body is one and hath many members, and all the members of the body, whereas they are many yet are one body, so also is Christ. For in one Spirit were we all baptized into one body,

whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink. For the body also is not one member, but many...

“Now you are the body of Christ, and members of member. And God indeed hath set some in the Church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be zealous for the better gifts. And I shew unto you yet a more excellent way.” (1 Cor. 12:6-14, 27-31)

The Holy Spirit gives extraordinary gifts not only to holy believers (that is, to holy Catholics and holy catechumens) but also to unholy believers, nominal believers, and self-professed unbelievers for their own benefit or the benefit of others, provided there is no scandal given. But he never gives them the power to truly cast out devils. And the only extraordinary gift he gives to self-professed unbelievers is the gift of prophecy:

Nominal *Catholic Encyclopedia*, “Holy Spirit”: “The gifts of the Holy Spirit are of two kinds: the first are especially intended for the sanctification of the person who receives them: the second, more properly called charismata, are extraordinary favors granted for the help of another, favors, too, which do not sanctify by themselves, and may even be separated from sanctifying grace. ...The charismata, being extraordinary favours and not requisite for the sanctification of the individual... the charismata were extremely useful, and even morally necessary, to strengthen the faith of believers, to confound the infidels, to make them reflect, and to counterbalance the false miracles...”

Nominal *Catholic Encyclopedia*, “Grace”: “Yet there are also interior graces which do not procure the individual sanctification of the recipient, but the sanctification of others through the recipient... To this class belong the extraordinary charismata of the miracle-worker, the prophet, the speaker of tongues, etc., as well as the ordinary powers of the priest and confessor. As the object of these graces is, according to their nature, the spread of the kingdom of God on earth and the sanctification of men, their possession in itself does not exclude personal unholiness.”

Even though the Holy Spirit gives extraordinary gifts to nominal believers, unholy believers, and self-professed unbelievers, the Devil also gives them gifts to do demonic signs and wonders in order to lead them and others away from the faith or morality. Hence one must try the spirits to know if the gifts come from God or from the Devil. See commentary on Mk. 9:37. And see *RJMI Topic Index: Signs and Wonders*. And for more about God the Holy Spirit, see *RJMI Topic Index: Holy Spirit*.

RJMI's Daily Thanksgiving to God the Holy Spirit

Thank you for all the great, good, and wonderful gifts thou hast given me, O Holy Spirit, hopefully my nearest and dearest friend. If not, may everything in my life be directed toward that end, for nothing else matters more than that.

For more prayers to the Holy Spirit, see *The Catholic Prayer Book*, compiled by Mary's Little Remnant. See the Prayer to the Holy Spirit; Prayer to God the Holy Spirit; Veni Creator; Litany to the Holy Spirit; and Novena to the Holy Spirit.

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