

## Catechism Excerpt 6: On the Gifts and Fruits of the Holy Spirit

From *The Catholic Catechism*<sup>1</sup>

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1. The gifts of the Holy Spirit are as follows:
  - a) Assisting Graces, temporary and permanent
  - b) Covering Grace during the Old Testament era which covered but did not remit sins and the punishment due to sins
  - c) Sanctifying Grace during the New Covenant era which remits sins and the punishment due to sins. Hence covering grace does not exist during the New Covenant era, as sanctifying grace replaced it and is infinitely superior to it.
2. The Holy Spirit's gifts of assisting graces enable men to think, believe, desire, and do good things.

**NOTE:** Unless otherwise noted, the gifts of the Holy Spirit mentioned in this catechism are assisting graces and thus not sanctifying grace.
3. The Holy Spirit's gift of covering grace was a temporary grace that covered sins during the Old Testament era.<sup>2</sup>
4. The Holy Spirit's gift of sanctifying grace is a temporary grace that remits sins and the punishment due to sins during the New Covenant era. Once a sanctifying grace remits a sin or a punishment due to a sin it is no longer needed in that case as it has done its job. Hence sanctifying grace is not a grace that remains in a soul but rather is a grace that remits sins and the punishment due to sins and thus makes souls sanctified and thus holy and pure. It is the Holy Spirit's assisting graces (permanent and temporary) that maintain a soul in a state of grace, in a state of sanctification. And for souls that are not in a state of grace, the Holy Spirit's assisting graces move men closer to entering a state of grace.
5. The fruits of the Holy Spirit are produced when men cooperate with the gifts of the Holy Spirit. Hence every gift of the Holy Spirit produces a fruit when men cooperate with the gift.
6. The three general kinds of gifts of the Holy Spirit are spiritual gifts, physical gifts, and vocational gifts.
  - a) The spiritual gifts of the Holy Spirit enable men to think, believe, desire, and do what they must to become holy and thus be saved.
  - b) The physical gifts of the Holy Spirit enable men to maintain their physical existence.
  - c) The vocational gifts of the Holy Spirit enable men to fulfill their vocation in this life.
7. The two kinds of spiritual gifts that the Holy Spirit gives to men are natural gifts and supernatural gifts.
8. The natural gifts of the Holy Spirit are in the hearts of all men from the instant of their existence, which enable men to keep the natural law and thus have the natural virtues.

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<sup>1</sup> This catechism is not yet completed. When it is, the excerpts will be removed since they all will be contained in the book titled *The Catholic Catechism*, which will serve as a Profession of Faith or abjuration.

<sup>2</sup> See RJMI article *Brief on The Old Testament elect's sins were covered but not remitted*.

9. The natural gifts of the Holy Spirit help unbelievers by enabling them to keep the natural law and thus have the natural virtues. If they cooperate with God's grace and obey a natural law, they produce the fruit of the gift and thus have that virtue; and they will move closer to God. And if they continue to obey natural laws, they will eventually find God and become Catholic.
10. The supernatural gifts are given to Catholics to enable them to persevere and increase in the Catholic faith and other supernatural virtues.
11. The supernatural gifts of the Holy Spirit are lost when Catholics become non-Catholics or when Catholics die and go to hell, as there is nothing good in hell.
12. The natural virtues of Catholics are supernaturalized because they have the Catholic faith. Hence their natural virtues are supernaturalized natural virtues.

For example, an unbeliever who helps the poor by the natural law, and thus from the goodness of his heart, has the natural virtue of helping the poor. A believer who helps the poor not only helps the poor by obeying the natural law, but also by obeying the true God who tells him to help the poor; and thus his natural virtue of helping the poor is supernaturalized and thus is a supernaturalized natural virtue because it was done because the true God told him to do it.

13. The natural gifts of all men are permanent gifts as long as they live. But if they die and go to hell, they lose all the gifts and thus all virtues as there is nothing good in hell.
14. Men who are damned to everlasting hell lose all the gifts of the Holy Spirit because there is no grace of God in hell. The fact that God keeps them alive in hell so that they can suffer is not a grace but a curse.
15. Men who do not cooperate with a natural gift of the Holy Spirit do not produce its fruit. But they still have the gift in their hearts which inspires and enables them to cooperate with the gift so they may produce its fruit.

For example, a man who commits a mortal sin of fornication loses the fruit (the virtue) of chastity. But he still has the gift of chastity in his heart, inspiring and enabling him to cooperate with it so as to produce its fruit.

16. Catholics who do not cooperate with a supernatural gift of the Holy Spirit do not produce its fruit. But as long as they are Catholic, they still have the supernatural gift which inspires and enables them to cooperate with the gift so they may produce its fruit.
17. However, a Catholic who falls away and thus is no longer Catholic loses all the supernatural gifts of the Holy Spirit.
18. A Catholic who falls into mortal sin but is still Catholic because he is *not* guilty of a mortal sin of heresy or schism, loses the supernatural virtue of charity (the love of God): "*He that hath my commandments and keepeth them; he it is that loveth me... He that loveth me not, keepeth not my words.*" (Jn. 14:21, 24) And he loses the supernatural virtue that he mortally sinned against. But as long as he is Catholic, he has the supernatural virtues of faith and hope.

For example, an unmarried Catholic who commits a mortal sin of sexual immorality does not lose the supernatural virtues of faith and hope because he is still Catholic. However, he loses the supernatural *virtues* of charity and chastity. But he does not lose the supernatural *gifts* of charity and chastity; they are still in his heart inspiring him to amend his life and make a worthy confession so as to produce the fruits of these gifts and thus re-gain the supernatural virtues charity and chastity. However, if he commits a mortal sin of heresy or schism, he is no

longer Catholic and thus loses not only all of the supernatural virtues but also all of the supernatural gifts. He is then in the position of non-Catholics.

19. While the Holy Spirit bestows gifts upon all men, he does not dwell in the souls of all men but only the faithful (members of the Catholic Church) who are not guilty of mortal sin:

“Know you not that your members are the temple of the Holy Spirit who is in you?” (1 Cor. 6:19) “Know you not, that you are the temple of God and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are.” (1 Cor. 3:16-17) “For the Holy Spirit of discipline will flee from the deceitful and will withdraw himself from thoughts that are without understanding and he shall not abide when iniquity cometh in.” (Wis. 1:5)

20. The differences between natural gifts and supernatural gifts are as follows:.

- a) Natural gifts enable men to live according to the natural law and move men closer to God but can never make men holy and perfect. Supernatural gifts enable men to become holy and perfect and thus enable them to be saved and enter heaven. Hence the reward for the merit earned for having natural virtues move men closer to God but can never unite them to God and thus can never make them holy and perfect. However, the reward for the merit earned for having supernatural virtues makes men more holy and perfect or maintains them in holiness and perfection. Hence the merit and reward for supernatural virtues are infinitely greater than that of the natural virtues.

For example, the natural virtue of giving to the poor earns unbelievers the reward of moving them closer to God. Whereas, the supernatural virtue of giving to the poor earns Catholics the reward of maintaining their holiness and perfection or of becoming more holy and perfect or of inspiring them to enter a state of grace if they are not. The act is the same but the merit and its reward are not.

- b) Supernatural gifts enable men to delve deeper into the Catholic faith and hence understand certain things about the Catholic faith and other virtues that could not be understood by natural virtues.

“The soul of a holy man discovereth sometimes true things more than seven watchmen that sit in a high place to watch.” (Eccus 37:18)

- c) Supernatural gifts enable men to live according to all of the laws of the Catholic faith, which are more demanding than living according to the natural law. For example,

Natural law says love your friends. Supernatural law says love also your enemies: “But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you:” (Mt. 5:44)

Natural law says love your family members. Supernatural law says to not love your family members more than God: “He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.” (Mt. 10:37)

Natural law counsels men to share their riches but it does not command them to abandon all of their riches. Supernatural law, under certain circumstances, counsels men to abandon all of their riches; such as when Jesus told the rich man who wanted to follow him (not as a simple believer but as a disciple, as a religious) to first give up all his riches: “Jesus saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor and thou shalt have treasure in heaven, and come follow me.” (Mt. 19:21)

21. Offences against the supernatural virtues are more sinful than those against natural virtues because the offender not only violates the natural law but also the supernatural law.

For example, a pagan who fornicates is guilty of mortal sin for violating the natural law. But a believer who fornicates is guilty of mortal sin for violating the natural law and of mortal sin for violating the supernatural law. St. Peter says, "For if, flying from the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they be again entangled in them and overcome: their latter state is become unto them worse than the former. For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them." (2 Pt. 2:20-21) And a pagan who does not fornicate puts to shame the believer who does, and the believer gives the one true God, Church and religion a bad name in the eyes of unbelievers. (See Romans 2:21-29)

22. The source of the gifts (the graces) of the Holy Spirit are the merits that Jesus Christ earned by his sacrificial death. The Holy Spirit, then, is the one who distributes the graces in the souls of men.
23. During the Old Testament era, men got the supernatural gifts of the Holy Spirit of assisting graces and covering grace by the foreseen merits that Christ would earn when he died on the cross, providing they believed in, worshipped, and obeyed the one true God.

That is why Jesus is referred to as the Lamb who was slain from the beginning of the world, from the fall of Adam and Eve: "And all that dwell upon the earth adored him [the Antichrist] whose names are not written in the book of life of the Lamb which was slain from the beginning of the world." (Apoc. 13:8) The animal sacrifices offered to the true God during the Old Testament era were figures of Christ, which procured the assisting graces and covering grace of the Holy Spirit in view of the future sacrifice of Jesus Christ, the Lamb of God.

### **Spiritual gifts of the Holy Spirit**

24. Some of the spiritual gifts of the Holy Spirit are as follows: 1) love of the truth (veracity); 2) humility (meekness); 3) fortitude (courage); 4) the fear of God; 5) faith; 6) love of God and men (supernatural love is called charity); 7) hope; 8) knowledge; 9) understanding; 10) wisdom; 11) obedience; 12) penance; 13) longsuffering; 14) prudence; 15) justice; 16) mercy; 17) counsel; 18) piety; 19) chastity; 20) temperance (moderation or continency); 21) frugality; 22) generosity; 23) peace; 24) patience; 25) mildness; 26) kindness (benignity); 27) righteous anger; 28) righteous hatred; 29) goodness; 30) fidelity; 31) joy; 32) zeal (eagerness); 33) curiosity; and, 34) consideration.
25. The gifts of the Holy Spirit which are necessary to enable men to have faith in God are the love of the truth (veracity), humility, and fortitude. For example,

If men do not love the truth, then they will not believe in all the truths regarding God and thus regarding the true faith. "If I have spoken to you earthly things and you believe not, how will you believe if I shall speak to you heavenly things?" (Jn. 3:12)

If men love the truth but do not have humility, then they will eventually deny the truth due to pride and thus no longer love the truth. "The beginning of the pride of man is to fall off from God..., for pride is the beginning of all sin; he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end." (Eccus. 10:14-15)

- If men love the truth and have humility but do not have fortitude, they will deny the truth for fear of persecution and thus lose the love of the truth. “And these likewise are they that are sown on the stony ground; who when they have heard the word, immediately receive it with joy. And they have no root in themselves but are only for a time; and then when tribulation and persecution ariseth for the word they are presently scandalized.” (Mk. 4:16-17) All the faithful must have the virtue of fortitude in order to be saved, as did all the martyrs such as Eleazar: “And I [Eleazar] shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution... Thus did this man die, leaving not only to young men but also to the whole nation the memory of his death for an example of virtue and fortitude.” (2 Mac. 6:28, 31)
26. The gift of the love of the truth (veracity) enables men to love all truths and thus to hate and despise all lies.
- Sadly, God tells us that most men are liars and thus will not be saved: “But vain are the sons of men; the sons of men are liars in the balances that by vanity they may together deceive.” (Ps. 61:10) “I said in my excess: Every man is a liar.” (Ps. 115:11) “God is true and every man a liar.” (Rom. 3:4)
27. The gift of humility (meekness) enables men to acknowledge their weaknesses and limitations, especially in comparison to God. It thus enables them to correct themselves when proved wrong, to obey their superiors, and to not try to do or be more than they are capable of.
- “The greater thou art, the more humble thyself in all things, and thou shalt find grace before God.” (Eccus. 3:20) “Let nothing be done through contention neither by vain glory, but in humility let each esteem others better than themselves.” (Phili. 2:3) “And do you all insinuate humility one to another, for God resisteth the proud, but to the humble he giveth grace.” (1 Pt. 5:5)
28. The gift of fortitude (courage) enables men to do good and avoid evil in spite of all difficulties.
- “Take courage therefore and be very valiant that thou mayest observe and do all the law.” (Jos. 1:7) “A wise man is strong; and a knowing man, stout and valiant.” (Prv. 24:5) “Watch ye, stand fast in the faith, do manfully and be strengthened.” (1 Cor. 16:13)
29. The gift of the fear of God enables men to acknowledge and accept God’s almighty power and fill them with a dread of offending him by sin and suffering its consequences.
- “The fear of the Lord is the beginning of wisdom [the faith].” (Prv. 1:7) The Blessed Virgin Mary says, “His mercy is from generation unto generation, to them that fear him.” (Lk. 1:50)
30. The fear of God abolishes undue fear of men and undue human respect.
- “He that feareth the Lord shall tremble at nothing and shall not be afraid for he is his hope. The soul of him that feareth the Lord is blessed. To whom doth he look, and who is his strength? The eyes of the Lord are upon them that fear him, he is their powerful protector and strong stay, a defence from the heat and a cover from the sun at noon, a preservation from stumbling and a help from falling; he raiseth up the soul and enlighteneth the eyes and giveth health, and life, and blessing.” (Eccus. 34:16-20)
31. Men cannot truly know and love God and have true faith and true wisdom unless they fear God. For he who does not fear God cannot know the true God at all:

“The fear of God is the beginning of his love and the beginning of faith is to be fast joined unto it.” (Eccus. 25:16) “The fear of the Lord is the beginning of wisdom.” (Prv. 1:7) “The fear of the Lord is honour and glory and gladness and a crown of joy.” (Eccus. 1:11) “Ye that fear the Lord, love him and your hearts shall be enlightened.” (Eccus. 2:10)

32. The gift of faith enables men to firmly believe all the truths God has revealed on the word of God revealing them, who can neither lie nor be deceived. Hence the gift of faith enables men to even believe truths that are above their understanding, above human reason.
33. God reveals his faith to men through his Church, which during the New Covenant era is the true Holy Catholic Church.
34. The gift of love enables men to love God, men, and good things.
35. The gift of charity is the supernatural love of the true God and of our fellow man, even our enemies.
36. One condition of salvation is that men must love God the most, above all things, and then his fellow man.

Jesus says, “Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself.” (Mt. 22:37-39)

37. Men can know that they truly love God and thus have charity toward God if they keep all of his commandments.

Jesus says, “If you love me, keep my commandments... He that loveth me not, keepeth not my words.” (Jn. 14:15, 24) And St. John says, “For this is the charity [supernatural love] of God, that we keep his commandments.” (1 Jn. 5:3)

38. Men cannot truly love God if they do not truly love their fellow man and thus even their enemies.

St. John says, “If any man say, I love God and hateth his brother, he is a liar... And this commandment we have from God, that he who loveth God loveth also his brother.” (1 Jn. 4:20-21) And Jesus says, “Love your enemies.” (Mt. 5:44)

39. Loving enemies does not mean that men must like them or condone their sins. If their sins are grievous and obstinate, men must abhor them, condemn their sin, denounce them, and avoid and punish them if necessary and possible, even with death if their sins and disposition merit it.
40. The gift of hope enables men to firmly trust that God, who is all powerful and faithful to his promises, will in his mercy grant them everlasting happiness and the means to obtain it, as long as they faithfully cooperate with his graces and other helps.
41. The sins against hope are despair and sinful presumption.
  - a) Despair is the loss of hope in God’s mercy and promises.
  - b) Sinful presumption is a rash expectation of salvation without making proper use of the necessary means to obtain it.
42. The gift of knowledge enables men to discover and know things.
43. The gift of understanding enables men to know the meaning of things.
44. The gift of wisdom enables men to evaluate their overall knowledge and understanding in order to see things in their proper perspective.

45. The difference between knowledge, understanding, and wisdom is that by knowledge men know things, by understanding they know the meaning of things, and by wisdom they know the proper perspective of things.
46. The gift of obedience enables men to be submissive, respectful, and loyal to their superiors with all their heart and thus inclines them to willfully obey all the just commands of their superiors. However, men must not obey the sinful commands of their superiors; and thus, in this case, they must disobey them.
47. The gift of penance enables Catholics to voluntarily or involuntarily endure for the true God and Catholic faith, painful, laborious, or disagreeable things.
48. The effects of penance by Catholics are as follows: 1) It obtains God's mercy, favor, and protection; 2) it remits venial sins of the faithful; 4) it expiates some punishment due to the remitted sins of the faithful; 5) it protects Catholics from falling into sin; 4) it testifies to Catholics love of God when persecuted for the faith; and, 5) it tests the faith of Catholics.
49. The gift of longsuffering enables men to bear sufferings or persecutions patiently no matter how long they last.

St. Paul says, "That you may walk worthy of God in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God: Strengthened with all might, according to the power of his glory, in all patience and longsuffering with joy," (Col. 1:10-11) "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra, what persecutions I endured and out of them all the Lord delivered me." (2 Tim. 3:10-11)

50. The gift of prudence enables men in all circumstances to form right judgments about what they must do or not do.

"If wisdom shall enter into thy heart and knowledge please thy soul, counsel shall keep thee, and prudence shall preserve thee, that thou mayest be delivered from the evil way and from the man that speaketh perverse things." (Prv. 2:10-12)

"Blessed is the man that findeth wisdom and is rich in prudence." (Prv. 3:13)

"He that hath no experience, knoweth little; and he that hath been experienced in many things, multiplieth prudence." (Eccus. 34:10)

51. The gift of justice enables men to give everyone what belongs to him, whether for his good or evil deeds.

"Thus saith the Lord: Keep ye judgment and do justice, for my salvation is near to come, and my justice to be revealed." (Isa. 56:1) "Son, if thou desire wisdom, keep justice and God will give her to thee." (Eccus. 1:33) "Blessed are they that keep judgment and do justice at all times." (Ps. 105:3) "For the justice of God is revealed therein, from faith unto faith, as it is written: The just man liveth by faith. For the wrath of God is revealed from heaven against all ungodliness and injustice of those men that detain the truth of God in injustice:" (Rom. 1:17-18)

52. The gift of mercy is twofold: It enables men to forgive repentant sinners and to forgive personal injuries.

- a) The gift of mercy enables men to forgive repentant sinners, and to know when or if to mitigate their punishments. Jesus said, "*If thy brother sin against thee, reprove him; and if he repent, forgive him.*" (Lk. 17:3) And Jesus mitigated the

- just punishment for adultery, which is death, for the adulterous woman who repented and told her to “*Go and sin no more*” (Jn. 8:11)
- b) The gift of mercy also enables men to forgive injuries done to them even if the offenders are not repentant. Jesus said, “*If you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences.*” (Mt. 6:14-15) Forgiving personal offenses means men must not hate nor hold a grudge against those who offend them. However, forgiving personal injuries or offences does not mean the offenders must not be abhorred if they are obstinate sinners, in which case they must be abhorred. And forgiving personal offences does not mean the offenders should not be condemned and punished. In justice they must be condemned and punished when necessary and if possible. The abhorrence, condemnation, or punishment of offenders, then, is for the sake of justice and godly vengeance but not for personal revenge.<sup>3</sup>
53. The gift of counsel enables men to consult knowledgeable, wise, and reputable persons regarding uncertain matters in order to form a proper judgment.
- “Give ear, my son, and take wise counsel, and cast not away my advice.” (Eccus. 6:24) “Consult not with him that layeth a snare for thee and hide thy counsel from them that envy thee. Every counsellor giveth out counsel, but there is one that is a counsellor for himself. Beware of a counsellor. And know before what need he hath, for he will devise to his own mind. Lest he thrust a stake into the ground, and say to thee: Thy way is good; and then stand on the other side to see what shall befall thee. Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks, Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the field labourer of every work, Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business; give no heed to these in any matter of counsel. But be continually with a holy man, whomsoever thou shalt know to observe the fear of God, Whose soul is according to thy own soul; and who, when thou shalt stumble in the dark, will be sorry for thee. And establish within thyself a heart of good counsel, for there is no other thing of more worth to thee than it.” (Eccus. 37:7-17)
54. The result of those who do not take counsel when they should and can is that they commit the sin of pride, their judgments have a better chance of being erroneous or unjust, and they cause scandal to those who should have been consulted.
55. The gift of piety (godliness) enables men to have loyalty and devotion to God in keeping his commandments and performing their religious duties.
- “Exercise thyself unto godliness.” (1 Tim. 4:7) “Godliness with contentment is great gain.” (1 Tim. 6:6)
56. The gift of chastity is spiritual or physical.
- a) The gift of spiritual chastity enables men’s souls to be holy and thus pleasing to God.
- The opposite of spiritual chastity is spiritual fornication, which is the worship of false gods, idols, and other sins against the faith: “And the Lord raised up judges to deliver them from the hands of those that oppressed them. But they would not

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<sup>3</sup> See Catechism Lesson on *Righteous hatred, anger, vengeance, killing, and curses*.



hearken to them, committing fornication with strange gods and adoring them.”  
(Jdg. 2:16-17)

- b) The gift of physical chastity enables men to refrain from all sexual activity either permanently or temporarily until they marry. Spouses are permitted to be physically chaste but only by mutual consent. Any sexual thoughts or activity outside of marriage and thus not between spouses is mortal sin: *“O how beautiful is the chaste generation with glory, for the memory thereof is immortal because it is known both with God and with men.”* (Wis. 4:1)

57. The gift of temperance (moderation or continency) enables men to control their good desires and thus to use rightly the good things which please their senses.

“And if a man love justice, her labours have great virtues for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life.” (Wis. 8:7) “Wine was created from the beginning to make men joyful, and not to make them drunk. Wine drunken with moderation is the joy of the soul and the heart. Sober drinking is health to soul and body. Wine drunken with excess raiseth quarrels; and wrath, and many ruins. Wine drunken with excess is bitterness of the soul.” (Eccus. 31:35-39) The same applies to food and other good things.

58. The gift of frugality enables men to not waste things, to purchase things at the lowest price, to not purchase things they do not need, to not spend more than they have, to live within their means, and to save things for emergencies.

“Use as a frugal man the things that are set before thee.” (Eccus. 31:19) Jesus practiced frugality: “Jesus took the loaves; and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain lest they be lost.” (Jn. 6:11-12)

- a) Frugality is not the same as being cheap. The cheap man buys inferior products even though he can afford better ones. Whereas, the frugal man buys the best products he can afford but at the lowest price.
- b) Frugality is not the same as being stingy and miserly. The stingy and miserly man is selfish and not generous while the frugal man is not selfish and is generous.

59. The gift of generosity enables men to dispense their goods rightly to those in need and for good causes.

- a) Men dispense their goods rightly to those in need by giving their goods to those who are worthy and thus not to the unworthy.

For example, men must not give their goods to those who would use them for sinful purposes, to those who are lazy and thus could work but do not, to those who only pretend to be in need, or to those whom the Church has banned from receiving aid.

- b) Men dispose of their goods rightly for good causes by investigating to make sure the goods go to whom they are promised and thus do not fall prey to sentimental advertisements in which the advertisers steal most or all of the goods intended for the good cause.
- c) Men are not bound to give more than would lessen their state in life, as generosity begins at home.

60. The gift of peace enables men to be at peace even when sick or persecuted and even when the world around them is in turmoil, chaos, discord, and madness.

Jesus says, "Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid." (Jn. 14:27) And St. Paul says, "The peace of God...surpasseth all understanding." (Phili. 4:7)

61. The gift of patience enables men to not be over anxious or overreact about things they cannot control, to do things in their proper time and thus not ahead of time, and to work to the best of their ability and thus without doing shoddy or incomplete work due to impatience.

"Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you, that, doing the will of God you may receive the promise." (Heb. 10:35-36) "Knowing that the trying of your faith worketh patience. And patience hath a perfect work that you may be perfect and entire, failing in nothing." (Jam. 1:3-4) "Take, my brethren, for an example of suffering evil, of labour and patience, the prophets, who spoke in the name of the Lord. Behold, we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate." (Jam. 5:10-11)

62. The gift of mildness enables men to be gentle to others unless moved to righteous anger, to regulate their righteous anger in due measure, and to quell resentment when offended or rebuked, and thus to not overreact.

"I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace." (Eph. 4:1-3)

63. The gift of kindness (benignity) enables men to be friendly and good to others if possible.

"Be ye kind one to another; merciful, forgiving one another, even as God hath forgiven you in Christ." (Eph. 4:32)

64. The gift of righteous anger enables men to be rightly angry at grievous or obstinate sins and sinners.

The Bible says, "Anger is better than laughter because by the sadness of the countenance the mind of the offender is corrected." (Ecltes. 7:4) And Jesus looked on the evil Pharisees with "anger." (Mk. 3:4)

- a) Men sin when they are not righteously angry when they should be because it means they do not really love God and his commandments above all things but instead love sin and sinners more than God and his commandments.
- b) Men do not lose control when they are righteously angry, even when they raise their voice or must harm or kill an offender, because their anger is not dictated by personal revenge but for justice and for the glory of God if they are believers. Hence they quickly return to peace after their anger.

65. Sinful anger is as follows:

- a) When men hate or envy the persons they justly rebuke
- b) When men use anger to provoke others
- c) When anger rests in the bosom of a man: "*Be not quickly angry; for anger resteth in the bosom of a fool.*" (Ectes. 7:10) Righteous anger does not rest in the

bosom of a man but is dissipated from his bosom after it accomplishes its purpose.

- d) When men are angry at an offender not for the sake of justice but because of the personal offence done to them
- e) When men are more angry than they should be
- f) When men are less angry than they should be

66. The gift of righteous hatred enables men to hate sin, devils and damned humans.

“Hate evil and love good.” (Amos 5:15). “Greatly hate abomination.” (Eclcus. 17:23) “Hate wickedness.” (Prv. 8:7). And Jesus says, “Depart from me [damned humans], you cursed, into everlasting fire which was prepared for the devil and his angels.” (Mt. 25:41) “Decline from evil, and do good.” (1 Pt. 3:11)

- a) Men cannot be saved if they do not hate sin, devils, and damned humans because it means they do not truly love holiness, God, and the angels and saints.

“Love the Lord, hate evil.” (Ps. 96:10) “Dearly beloved, follow not that which is evil but that which is good. He that doth good, is of God; he that doth evil hath not seen God.” (3 Jn. 1:11)

- b) However, men must not hate but love sinners who have not died because God still loves them and thus they can still be saved. But God does not love but hates devils and damned humans because they are damned forever and thus cannot be saved. There is no love in the hell of the damned but only unjust hatred.

67. The effects of unrighteous anger and unjust hatred are sin and an inner turmoil which burns in the bosom of the heart as a wildfire out of control and thus causes a loss of reason and hence irrational behavior and erroneous, unjust, and unmerciful judgments, all of which cause a loss of inner peace.

68. The gift of goodness enables men to be good first to God, then to themselves, and then to others.

“The hand of our God is upon all them that seek him in goodness.” (1 Esd. 8:22)

“For the fruit of the light is in all goodness and justice and truth.” (Eph. 5:9)

“Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.” (Gal. 6:10)

69. Men do good when they justly condemn and punish sinners for the following reasons:

- a) They do good to God because sinners offend God who is all good.
- b) They do good to their own souls by placing God above sinners and thus by not committing sins of omission.

“If when I say to the wicked, Thou shalt surely die, thou declare it not to him nor speak to him, that he may be converted from his wicked way and live, the same wicked man shall die in his iniquity, but I will require his blood at thy hand. But if thou give warning to the wicked, and he be not converted from his wickedness and from his evil way, he indeed shall die in his iniquity, but thou hast delivered thy soul.” (Ez. 3:18-19)

Even though the High Priest Heli condemned his sons for sinning, he did not punish them and thus God punished him and his sons with death and cursed his house: “For I have foretold unto him, that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly and did not chastise them.” (1 Ki. 3:13)

- c) They do good to the sinners themselves by making them aware of their sins and its consequences which can lead to their repentance.

“Thus saith the Lord: Stand in the court of the house of the Lord and speak to all the cities of Juda...all the words which I have commanded thee to speak unto them; leave not out one word. If so be they will hearken and be converted every one from his evil way.” (Jer. 26:2-3) “Admonish...them that resist the truth if peradventure God may give them repentance to know the truth.” (2 Tim. 2:25)

- 70. Men do good by killing sinners who are worthy of death and not mercy for the following reasons:

- a) They do good according to justice because these sinners deserve death and no mercy. And thus they do good to God by upholding his justice and by not abusing his mercy.
- b) They do good to themselves but meeting out just punishments and thus not committing sins of omission.
- c) They do good to others by removing the sinner’s evil influence and crimes from the society and thus bringing justice and peace to the community.
- d) They deter others from committing the same sin.
- e) They even do good to the sinners if they repent before they are killed.

- 71. The gift of fidelity enables men to be loyal and faithful to those whom they owe loyalty and faithfulness in good times and bad times, such as wives to their husbands and other inferiors to their superiors.

“Keep fidelity with a friend in his poverty that in his prosperity also thou mayest rejoice.” (Eccus. 22:28) “Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity. A faithful friend is the medicine of life and immortality; and they that fear the Lord, shall find him.” (Eccus. 6:15-16) “Exhort slaves to be obedient to their masters, in all things pleasing, not gainsaying: Not defrauding, but in all things shewing good fidelity, that they may adorn the doctrine of God our Saviour in all things.” (Titus 2:9-10)

- 72. A man must still be loyal and faithful to those whom he owes it even when they sin, unless the sin is so grievous or obstinate so as to brake the bond of loyalty and fidelity.
- 73. The gift of joy enables men to be joyful under all circumstances and thus even when sick or persecuted.
- 74. The faithful can be joyful when sick or persecuted only by the Holy Spirit’s gift of joy and other graces which enable them endure pain and persecution. The gift of faith also enables them to acknowledge that their sickness or persecution is for their own good or the good of others. And by experience, they are joyful of the consolations God gives them not only when they are suffering or persecuted but also afterwards when God rewards them with great graces for passing the test.

“My brethren, count it all joy when you shall fall into divers temptations; knowing that the trying of your faith worketh patience. And patience hath a perfect work that you may be perfect and entire, failing in nothing.” (Jam. 1:2-4) “And you became followers of us and of the Lord, receiving the word in much tribulation, with joy of the Holy Spirit.” (1 Thes. 1:6) “That you may walk...in all patience and longsuffering with joy.” (Col. 1:10-11)

75. The gift of zeal (eagerness) enables men to be eager, ardent, and enthusiastic in what they believe and in their work.
- “Phinees our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.” (1 Mac. 2:54) “Now therefore, O my sons, be ye zealous for the law and give your lives for the covenant of your fathers.” (1 Mac. 2:50) “And who is he that can hurt you, if you be zealous of good?” (1 Pt. 3:13) “But be zealous for that which is good in a good thing always.” (Gal. 4:18)
76. The gift of diligence enables men to be constant, careful, and persevering in their work, to leave no stone unturned.
- “Let the fear of the Lord be with you, and do all things with diligence.” (2 Par. 19:7) “This only take care of with all diligence that you love the Lord your God.” (Jos. 23:11)
77. The gift of discipline (order) enables men to be timely, orderly, and have self-control.
- “Receive ye discipline as a great sum of money, and possess abundance of gold by her.” (Eccus. 51:36) “Embrace discipline lest at any time the Lord be angry and you perish from the just” (Ps. 2:12) “For he that rejecteth wisdom and discipline is unhappy, and their hope is vain and their labours without fruit and their works unprofitable.” (Wis. 3:11) “Persevere under discipline.” (Heb. 12:7)
78. The gift of curiosity enables men to have the desire to know good things, especially the things about the true God and the Catholic faith and hence curiosity is necessary for salvation.
- “He hath made all things good in their time, and hath delivered the world to their consideration.” (Ectes. 3:11) “Wisdom is glorious and never fadeth away and is easily seen by them that love her, and is found by them that seek her. (Wis. 6:13) “I have surveyed all things with my mind, to know and consider and seek out wisdom and reason.” (Ectes. 7:26) “The wise man will seek out the wisdom of all the ancients and will be occupied in the prophets. He will keep the sayings of renowned men and will enter withal into the subtleties of parables. He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.” (Eccus. 39:1-3)
79. However, curiosity is sinful when men desire to know forbidden things or to understand things that are above their reason.
- “In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive. For many things are shewn to thee above the understanding of men.” (Eccus. 3:24-25)
80. The gift of consideration enables men to understand the needs, feelings and thoughts or others.
- “The lips of the just consider what is acceptable.” (Prv. 10:32) “He hath made all things good in their time, and hath delivered the world to their consideration.” (Ectes. 3:11) “I have surveyed all things with my mind, to know, and consider, and seek out wisdom and reason: and to know the wickedness of the fool, and the error of the imprudent.” (Ectes. 7:26) “The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil.” (Prv. 21:12) “Let us hold fast the confession of our hope without wavering (for he is faithful that hath promised); and let us consider one another.” (Heb. 10:23-24)
81. The gift of politeness enables men to have good manners and be courteous when appropriate.

### **Physical gifts of the Holy Spirit**

82. The physical gifts of the Holy Spirit maintain a man's physical existence and consist of freewill, reason, memory, and the physical upkeep of his body. However, the gifts of the Holy Spirit of freewill, reason, memory, and physical upkeep turn into curses for the damned.

### **Vocational gifts of the Holy Spirit**

83. The Holy Spirit's vocational gifts are for religious vocations and secular vocations.
84. Some of the gifts of religious vocations are for popes; bishops; the doctors and teachers of the Catholic faith; evangelizers; priests; monks; nuns; hermits; Catholic secular rulers; Catholic soldiers; virgins; the married; those who take care of the poor or the sick; teachers of children.

St. Paul and St. Peter lists some of these gifts: "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." (1 Cor. 12:28) "As all things of his divine power which appertain to life and godliness are given us through the knowledge of him who hath called us by his own proper glory and virtue." (2 Pt. 1:3)

85. Some gifts for secular vocations are for medical doctors, dentists, nurses, scientists, teachers, rulers, ranchers, farmers, factory workers, soldiers, policemen, firemen, teachers, architects, wholesalers, retailers, managers, librarians, archeologists, artists, actors, musicians, professional athletes, and for builders, carpenters, plumbers, electricians, opticians, and other tradesmen.

*For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men*

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