

## *Catechism 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.

**1108** In every liturgical action the Holy Spirit is sent in order to bring us into communion with Christ and so to form his Body. The Holy Spirit is like the sap of the Father's vine which bears fruit on its branches. The most intimate cooperation of the Holy Spirit and the Church is achieved in the liturgy. The Spirit who is the Spirit of communion, abides indefectibly in the Church. For this reason the Church is the great sacrament of divine communion which gathers God's scattered children together. Communion with the Holy Trinity and fraternal communion are inseparably the fruit of the Spirit in the liturgy.

**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."

**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." 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.

**2671** 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 is also traditional, "Come, Holy Spirit," 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.

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.

**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.

**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."

**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.

**683** "No one can say 'Jesus is Lord' except by the Holy Spirit." "God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" 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.

**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.

**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":

**2672** 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.

**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."

**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.)

**1107** The Holy Spirit's transforming power in the liturgy hastens the coming of the kingdom and the consummation of the mystery of salvation. While we wait in hope he causes us really to anticipate the fullness of communion with the Holy Trinity. Sent by the Father who hears the epiclesis of the Church, the Spirit gives life to those who accept him and is, even now, the "guarantee" of their inheritance

**1988** 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.

**2652** The Holy Spirit is the *living water* "welling up to eternal life" 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.

**2657** The Holy Spirit, who instructs us to celebrate the liturgy in expectation of Christ's return, teaches us to pray in *hope*.

**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.

**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.*

**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.

**1101** The Holy Spirit gives a spiritual understanding of the Word of God to those who read or hear it, according to the dispositions of their hearts. By means of the words, actions, and symbols that form the structure of a celebration, the Spirit puts both the faithful and the ministers into a living relationship with Christ, the Word and Image of the Father, so that they can live out the meaning of what they hear, contemplate, and do in the celebration.

**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."

**264** "The Holy Spirit proceeds from the Father as the first principle and, by the eternal gift of this to the Son, from the communion of both the Father and the Son" (St. Augustine, *De Trin.* 15, 26, 47: PL 42, 1095).

**485** The mission of the Holy Spirit is always conjoined and ordered to that of the Son.

**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.

**1133** The Holy Spirit prepares the faithful for the sacraments by the Word of God and the faith which welcomes that word in well-disposed hearts. Thus the sacraments strengthen faith and express it.

**1274** The Holy Spirit has marked us with the *seal of the Lord* ("*Dominicus character*") "for the day of redemption." "Baptism indeed is the seal of eternal life." The faithful Christian who has "kept the seal" until the end, remaining faithful to the demands of his Baptism, will be able to depart this life "marked with the sign of faith," with his baptismal faith, in expectation of the blessed vision of God - the consummation of faith - and in the hope of resurrection.

**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.

**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.

**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.

**1995** 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:

**2644** The Holy Spirit who teaches the Church and recalls to her all that Jesus said also instructs her in the life of prayer, inspiring new expressions of the same basic forms of prayer: blessing, petition, intercession, thanksgiving, and praise.

**2690** The Holy Spirit gives to certain of the faithful the gifts of wisdom, faith and discernment for the sake of this common good which is prayer (*spiritual direction*).

**2847** The Holy Spirit makes us *discern* between trials, which are necessary for the growth of the inner man, and temptation, which leads to sin and death. We must also discern between being tempted and consenting to temptation. Finally, discernment unmasks the lie of temptation, whose object appears to be good, a "delight to the eyes" and desirable, when in reality its fruit is death.

God does not want to impose the good, but wants free beings. . . . There is a certain usefulness to temptation.

No one but God knows what our soul has received from him, not even we ourselves. But temptation reveals it in order to teach us to know ourselves, and in this way we discover our evil inclinations and are obliged to give thanks for the goods that temptation has revealed to us.

**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."

**852** Missionary paths. The Holy Spirit is the protagonist, "the principal agent of the whole of the Church's mission." 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."

**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.

**263** The mission of the Holy Spirit, sent by the Father in the name of the Son (*Jn 14:26*) and by the Son "from the Father" (*Jn 15:26*), reveals that, with them, the Spirit is one and the same God. "With the Father and the Son he is worshipped and glorified" (Nicene Creed).

**2670** "No one can say 'Jesus is Lord' except by the Holy Spirit." 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.

**738**

All of us who have received one and the same Spirit, that is, the Holy Spirit, are in a sense blended together with one another and with God. For if Christ, together with the Father's and his own Spirit, comes to dwell in each of us, though we are many, still the Spirit is one and undivided. He binds together the spirits of each and every one of us, . . . and makes all appear as one in him. For just as the power of Christ's sacred flesh unites those in whom it dwells into one body, I think that in the same way the one and undivided Spirit of God, who dwells in all, leads all into spiritual unity.

**1112** The mission of the Holy Spirit in the liturgy of the Church is to prepare the assembly to encounter Christ; to recall and manifest Christ to the faith of the assembly; to make the saving work of Christ present and active by his transforming power; and to make the gift of communion bear fruit in the Church.

**1987** 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" and through Baptism:

**2026** The grace of the Holy Spirit can confer true merit on us, by virtue of our adoptive filiation, and in accordance with God's gratuitous justice. Charity is the principal source of merit in us before God.

**2673** In prayer the Holy Spirit unites us to the person of the only Son, in his glorified humanity, through which and in which our filial prayer unites us in the Church with the Mother of Jesus.

**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.

**1100** *The Word of God.* The Holy Spirit first recalls the meaning of the salvation event to the liturgical assembly by giving life to the Word of God, which is proclaimed so that it may be received and lived

**1769** In the Christian life, the Holy Spirit himself accomplishes his work by mobilizing the whole being, with all its sorrows, fears and sadness, as is visible in the Lord's agony and passion. In Christ human feelings are able to reach their consummation in charity and divine beatitude.

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

**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, and so of educating his people to trust in him. The prayer of the Psalms is the great school of this trust.

**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.

**809** The Church is the Temple of the Holy Spirit. The Spirit is the soul, as it were, of the Mystical Body, the source of its life, of its unity in diversity, and of the riches of its gifts and charisms.

**94** Thanks to the assistance of the Holy Spirit, the understanding of both the realities and the words of the heritage of faith is able to grow in the life of the Church:

- "through the contemplation and study of believers who ponder these things in their hearts"; it is in particular "theological research [which] deepens knowledge of revealed truth".

- "from the intimate sense of spiritual realities which [believers] experience", the sacred Scriptures "grow with the one who reads them."

- "from the preaching of those who have received, along with their right of succession in the episcopate, the sure charism of truth".

**245** The apostolic faith concerning the Spirit was confessed by the second ecumenical council at Constantinople (381): "We believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father." By this confession, the Church recognizes the Father as "the source and origin of the whole divinity". But the eternal origin of the Spirit is not unconnected with the Son's origin: "The Holy Spirit, the third person of the Trinity, is God, one and equal with the Father and the Son, of the same substance and also of the same nature. . . Yet he is not called the Spirit of the Father alone, . . . but the Spirit of both the Father and the Son." The Creed of the Church from the Council of Constantinople confesses: "With the Father and the Son, he is worshipped and glorified."

**2661** By a living transmission -Tradition - the Holy Spirit in the Church teaches the children of God to pray.

**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.

**1286 [Jesus]** was conceived of the Holy Spirit; his whole life and his whole mission are carried out in total communion with the Holy Spirit whom the Father gives him "without measure."

**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."

**254** *The divine persons are really distinct from one another.* "God is one but not solitary." "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son." They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds." The divine Unity is Triune.

**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.

**1695** "Justified in the name of the Lord Jesus Christ and in the Spirit of our God," "sanctified . . . [and] called to be saints," 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."

**1989** 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." 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."

**243** Before his Passover, Jesus announced the sending of "another Paraclete" (Advocate), the Holy Spirit. At work since creation, having previously "spoken through the prophets", the Spirit will now be with and in the disciples, to teach them and guide them "into all the truth". The Holy Spirit is thus revealed as another divine person with Jesus and the Father.

**2766** But Jesus does not give us a formula to repeat mechanically. As in every vocal prayer, it is through the Word of God that the Holy Spirit teaches the children of God to pray to their Father. Jesus not only gives us the words of our filial prayer; at the same time he gives us the Spirit by whom these words become in us "spirit and life." Even more, the proof and possibility of our filial prayer is that the Father "sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" Since our prayer sets forth our desires before God, it is again the Father, "he who searches the hearts of men," who "knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God." The prayer to Our Father is inserted into the mysterious mission of the Son and of the Spirit.

**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."

**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."

**81** "*Sacred Scripture* is the speech of God as it is put down in writing under the breath of the Holy Spirit."

"And [Holy] *Tradition* transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound and spread it abroad by their preaching."

**901** "Hence the laity, dedicated as they are to Christ and anointed by the Holy Spirit, are marvelously called and prepared so that even richer fruits of the Spirit maybe produced in them. For all their works, prayers, and apostolic undertakings, family and married life, daily work, relaxation of mind and body, if they are accomplished in the Spirit - indeed even the hardships of life if patiently born - all these become spiritual sacrifices acceptable to God through Jesus Christ. In the celebration of the Eucharist these may most fittingly be offered to the Father along with the body of the Lord. And so, worshipping everywhere by their holy actions, the laity consecrate the world itself to God, everywhere offering worship by the holiness of their lives."

**1289** Very early, the better to signify the gift of the Holy Spirit, an anointing with perfumed oil (*chrism*) was added to the laying on of hands. This anointing highlights the name "Christian," which means "anointed" and derives from that of Christ himself whom God "anointed with the Holy Spirit." This rite of anointing has continued ever since, in both East and West. For this reason the Eastern Churches call this sacrament *Chrismation*, anointing with chrism, or *myron* which means "chrism." In the West, the term *Confirmation* suggests that this sacrament both confirms and strengthens baptismal grace.

**233** Christians are baptized in the *name* of the Father and of the Son and of the Holy Spirit: not in their *names*, for there is only one God, the almighty Father, his only Son and the Holy Spirit: the Most Holy Trinity.

**255** *The divine persons are relative to one another.* Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: "In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both. While they are called three persons in view of their relations, we believe in one nature or substance." Indeed "everything (in them) is one where there is no opposition of relationship." "Because of that unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son."

**2681** "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.

**79** The Father's self-communication made through his Word in the Holy Spirit, remains present and active in the Church: "God, who spoke in the past, continues to converse with the Spouse of his beloved Son. And the Holy Spirit, through whom the living voice of the Gospel rings out in the Church - and through her in the world - leads believers to the full truth, and makes the Word of Christ dwell in them in all its richness."

**1084** "Seated at the right hand of the Father" and pouring out the Holy Spirit on his Body which is the Church, Christ now acts through the sacraments he instituted to communicate his grace. The sacraments are perceptible signs (words and actions) accessible to our human nature. By the action of Christ and the power of the Holy Spirit they make present efficaciously the grace that they signify.