

CCC 687 "No one comprehends the thoughts of God except the Spirit of God." Now God's Spirit, who reveals God, makes known to us Christ, his Word, his living Utterance, but the Spirit does not speak of himself. the Spirit who "has spoken through the prophets" makes us hear the Father's Word, but we do not hear the Spirit himself. We know him only in the movement by which he reveals the Word to us and disposes us to welcome him in faith. the Spirit of truth who "unveils" Christ to us "will not speak on his own." Such properly divine self-effacement explains why "the world cannot receive (him), because it neither sees him nor knows him," while those who believe in Christ know the Spirit because he dwells with them.

688 The Church, a communion living in the faith of the apostles which she transmits, is the place where we know the Holy Spirit: in the Scriptures he inspired; in the Tradition, to which the Church Fathers are always timely witnesses; in the Church's Magisterium, which he assists; in the sacramental liturgy, through its words and symbols, in which the Holy Spirit puts us into communion with Christ; in prayer, wherein he intercedes for us; in the charisms and ministries by which the Church is built up; in the signs of apostolic and missionary life; in the witness of saints through whom he manifests his holiness and continues the work of salvation.

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

690 Jesus is Christ, "anointed," because the Spirit is his anointing, and everything that occurs from the Incarnation on derives from this fullness. When Christ is finally glorified, he can in turn send the Spirit from his place with the Father to those who believe in him: he communicates to them his glory, that is, the Holy Spirit who glorifies him. From that time on, this joint mission will be manifested in the children adopted by the Father in the Body of his Son: the mission of the Spirit of adoption is to unite them to Christ and make them live in him.

691 "Holy Spirit" is the proper name of the one whom we adore and glorify with the Father and the Son. the Church has received this name from the Lord and professes it in the Baptism of her new children. The term "Spirit" translates the Hebrew word *ruah*, which, in its primary sense, means breath, air, wind. Jesus indeed uses the sensory image of the wind to suggest to Nicodemus the transcendent newness of him who is personally God's breath, the divine Spirit. On the other hand, "Spirit" and "Holy" are divine attributes common to the three divine persons. By joining the two terms, Scripture, liturgy, and theological language designate the inexpressible person of the Holy Spirit, without any possible equivocation with other uses of the terms "spirit" and "holy."

692 When he proclaims and promises the coming of the Holy Spirit, Jesus calls him the "Paraclete," literally, "he who is called to one's side," *advocatus*. "Paraclete" is commonly translated by "consoler," and Jesus is the first consoler. The Lord also called the Holy Spirit "the Spirit of truth."

693 Besides the proper name of "Holy Spirit," which is most frequently used in the Acts of the Apostles and in the Epistles, we also find in St. Paul the titles: the Spirit of the promise, the Spirit of adoption, the Spirit of Christ, the Spirit of the Lord, and the Spirit of God - and, in St. Peter, the Spirit of glory.

702 From the beginning until "the fullness of time," the joint mission of the Father's Word and Spirit remains hidden, but it is at work. God's Spirit prepares for the time of the Messiah. Neither is fully revealed but both are already promised, to be watched for and welcomed at their manifestation. So, for this reason, when the Church reads the Old Testament, she searches there for what the Spirit, "who has spoken through the prophets," wants to tell us about Christ. By "prophets" the faith of the Church here understands all whom the Holy Spirit inspired in the composition of the sacred books, both of the Old and the New Testaments. Jewish tradition distinguishes first the Law (the five first books or Pentateuch),

then the Prophets (our historical and prophetic books) and finally the Writings (especially the wisdom literature, in particular the Psalms).

703 The Word of God and his Breath are at the origin of the being and life of every creature: "It belongs to the Holy Spirit to rule, sanctify, and animate creation, for he is God, consubstantial with the Father and the Son.... Power over life pertains to the Spirit, for being God he preserves creation in the Father through the Son."

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

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

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

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

712 The characteristics of the awaited Messiah begin to appear in the "Book of Emmanuel" ("Isaiah said this when he saw his glory," speaking of Christ), especially in the first two verses of Isaiah 11: 81: "There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. and the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD."

713 The Messiah's characteristics are revealed above all in the "Servant songs." These songs proclaim the meaning of Jesus' Passion and show how he will pour out the Holy Spirit to give life to the many: not as an outsider, but by embracing our "form as slave." Taking our death upon himself, he can communicate to us his own Spirit of life.

714 This is why Christ inaugurates the proclamation of the Good News by making his own the following passage from Isaiah: "The Spirit of the LORD God is upon me, because the LORD has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD'S favor."

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

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."