

**TO
WALK
BY THE
SPIRIT**

By PETER HERBECK

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TO WALK BY THE SPIRIT

*"Being a Christian, what difference does it make?
I mean right here, right now, in my life,
not someday when I die."*

I've heard a number of people ask this question over the past few years. Does being a Christian make any real difference in a person's life? Over the past twenty-five years there has been a dramatic decline in Church attendance in the West. Large numbers of people who were once baptized, have lost their faith completely or have drifted into indifference. When asked why, many simply say, "It just didn't make any difference in my life; I didn't get anything out of it."

There is something drastically wrong with that perspective. It is the opposite experience of the life of the early church, of the witness of the New Testament, and of the lives of the thousands of saints and martyrs who have called themselves Christians. After reading the accounts of the lives of the apostles in the New Testament, no one could conclude that knowing Jesus "just didn't make any difference." In fact, encountering Jesus made all the difference; it produced radical life-change in people.

St. Paul expressed his experience powerfully, saying, “But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord” (Phil 3:7–8). Everything paled in comparison to the experience of knowing Jesus Christ. The apostles, whose lives had been drastically changed by their encounter with Jesus, expected others to experience the same kind of radical change of life:

“And you he made alive, when you were dead through your trespasses and sins in which you once walked...we all once lived in the passions of our flesh, following the desires of body and mind...” (Ephesians 2:1, 3)

“And you, who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy, and blameless and irreproachable before him...” (Colossians 1:21–22)

“For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by men and hating one another; but when the goodness and loving kindness of God our Savior appeared he saved us...”
(Titus 3:3–5)

Even those who had never personally met Jesus in the flesh, but had learned about him through the preaching of the apostles experienced an extraordinary degree of life-change:

“Without having seen him you love him; though

you do not now see him you believe in him and rejoice with unutterable and exalted joy” (1 Peter 1:8).

Here St. Peter is appealing to the life experience of those who had become Christians as the result of his preaching. Their lives had changed and they knew it. They were passionately in love with Jesus, and that love produced a radical change in their experience of life. They had been “ransomed from” their “futile ways,” and “the passions of their former ignorance,” and had personally “tasted the kindness of the Lord” (1 Peter 1:14, 17; 2:3). This led them to experience an indescribable joy and what was most impressive was the enduring quality of the change. The joy wasn’t fleeting, but came to be an abiding characteristic of their life experience, even though they were forced to “suffer various trials” (1 Peter 1:6) for their faith.

This is the normal Christian life. Christianity, by nature, is characterized by radical change. Genuine conversion includes this kind of change. How is such change possible? Can it happen to me? These are questions I’d like to address in this short booklet. If you are a Christian, and have never experienced the power to live a new way of life, if you’ve never “tasted the kindness of the Lord,” something is wrong. You’ve been short-changed. If you’re not a believer in Jesus, and you’ve simply assumed that Christianity has nothing of relevance to say to you, read on, for there is more to the story.

What Kind of Change?

A couple of years ago a friend of mine called me to say

he was in desperate need of help. A gifted executive, talented, successful, and to everyone who knew him, or thought they knew him, a man who had it all: a beautiful wife, wonderful children, plenty of money, great health and a very promising future. From the outside he looked anything but desperate.

When we met he told me that his life was quickly spinning out of control, in a serious, downward spiral. Four or five years earlier, he had become addicted to pornography, which in turn, led to occasional encounters with prostitutes and eventually into an affair with a colleague. As a married man, and as a Christian, he was filled with guilt and shame. To numb the internal pain and to silence the feelings of self-loathing, he began to drink. That too became a compulsive habit. In his mind, he needed the alcohol to survive. He felt trapped and completely divided and needed an escape. He wanted to stop it all, to make it all go away, but he couldn't. His life was literally out of control. He hit bottom just a week before our meeting. On a Saturday morning, in a desperate attempt to make it all go away, he drank a fifth of Vodka. He nearly died.

As we talked, he told me everything he had done. He was scared, broken, and convinced he could end up losing everything he valued. He was deeply repentant, but profoundly shaken by his own inability to control himself. On the outside he knew how to be in control. He managed large numbers of talented professionals, and he was good at it. Yet, despite all his great skills at leading others, he couldn't control himself. He was enslaved to habit patterns of sin that had literally come to dominate his life.

This story provides a dramatic example of the fundamental struggle that exists in the heart of every human being. It's the struggle against sin; the battle between the flesh and the Spirit. The Catechism of the Catholic Church describes it this way: "a decisive battle has been joined between "the flesh" and the Spirit" (CCC #2819). The "flesh" in the biblical sense, is that drive within us that refuses the will of God. It is a drive or power within the human heart dominated by excessive self-love, and characterized by coveting, pleasure-seeking, self-exaltation and the desire to dominate and control. St. Paul identifies "the works of the flesh" this way:

"Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like" (Galatians 5:19–21).

All of these "works" come from a root source within the human heart; that source is what the bible calls the "flesh." These "works" are not external to a person, that is, they are not isolated behaviors disconnected from the core of the person. Rather, they flow directly from the depths of the person. Jesus identified the source of the problem in the human heart, the seat of decision, when his followers asked him if certain foods would make them unclean or defiled:

"Do you not see that whatever goes into a man from the outside cannot defile him, since it enters, not his heart but his stomach, and so passes on?" And he said, 'What comes out of a man is what defiles a man. For from within, out of the

heart of man, come evil thoughts, fornication, theft, murder, adultery, coveting, wickedness, deceit, licentiousness, envy, slander, pride, foolishness. All these evil things come from within, and they defile a man” (Mark 7:18–23).

Jesus is pinpointing the source of the problem. Where do all these evils, so manifest in every society through all time come from? They come from within us. Something has gone very wrong at the depth and core of the human person. There is a power present there, and it has a hold on our minds, our wills and our emotions. Jesus is essentially saying, “Look inside you and understand what is motivating you. Your hearts are sick, mortally wounded by sin. You produce evil through your own decisions; something deep inside you is conniving with the power of sin itself. At your core there is a rejection of God, a power at work in you leading you to produce ‘works’ that are radically opposed to the will of God.”

The “flesh” came alive through what the Church calls “original sin,” that refusal of the will of God by Adam and Eve, our first parents: “In that sin man preferred himself to God and by that very act scorned him” (CCC #398). Through that act of rebellion and rejection of God, “man...let his trust in his Creator die in his heart” (CCC #397). Those are disturbing words; something has died in the human heart. Trust for God has been broken, and is now overshadowed by a power that draws us into sin: “For when man looks into his own heart he finds that he is drawn toward what is wrong and sunk in many evils which cannot come from the good creator” (CCC #401).

The bible describes the reality of being “drawn toward what is wrong” as a form of slavery:

“You were once slaves of sin” (Romans 6:17). “You once yielded your members to impurity and to greater and greater iniquity” (Romans 6:19).

“Now this I affirm and testify in the Lord, that you must no longer live as the Gentiles do, in the futility of their minds; they are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, ***due to their hardness of heart...***” (Ephesians 4:17–18).

St. Paul, in each of these passages is speaking of the consequences of living according to the “flesh.” Yielding to the desires of the “flesh” produces a “darkened... understanding,” and a futility of mind. The mind is darkened because the “flesh” seeks to find good in sin, where it cannot be found. The flesh is convinced, so to speak, that joy, happiness, fulfillment and lasting pleasure can be found in sin. Nothing could be further from the truth. The futility of mind is expressed in our continuous effort to cling to what in the end will kill us:

“For those who live according to the flesh set their minds on the things of the flesh...***to set the mind on the flesh is death...***for the mind that is set on the flesh is hostile to God; it does not submit to God’s law, indeed it cannot; and those who are in the flesh cannot please God...***for if you live according to the flesh you will die...***” (Romans 8:5, 6–8,13).

The “flesh” wants to find life in death. This is the

definition of futility. The works of the “flesh” are deadly because they always produce sin. And sin necessarily leads to death:

“Therefore as sin came into the world through one man (Adam) and death through sin, so death spread to all men because all men sinned”
(Romans 5:12).

“For the wages of sin is death...” (Romans 6:23)

There is a power at work within every human heart drawing us to sin. There really is, deep down inside every one of us, a hostility toward God, a secret rancor, an underlying anger against God and his rule over us. The “flesh” does not want to submit to God, it wants to be God! Even when we want to do what is right, we often find ourselves doing the opposite. We are simply drawn into opposition to God. St. Paul expressed it this way:

“For I delight in the law of God, in my innermost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death...So then, I of myself serve the law of God with my mind, but in my flesh I serve the law of sin” (Romans 7:23–25).

That is a vivid description of slavery: “I want to, but I can’t.” Can you relate to Paul? Is that how sin works in your life? We know the “flesh” is alive in us when we continually find ourselves doing precisely what the Lord and our conscience tells us not to. That, for St. Paul, is a life according to the “flesh.”

Are there habit patterns of sin in your life that have dug deep grooves within you, sins that you keep returning to and that you don't want to think of living without? Can you see how your own mind has been darkened, characterized by the kind of "empty futility" that St. Paul spoke about? Have you convinced yourself that these sins are harmless, or that you somehow deserve them because of your difficult life situation, or that you need them in order to be happy?

We choose sin because we think it will make us happy. We perceive some good in it for us. The power of the "flesh" prevents us from seeing the truth about our sin. My friend, mentioned above, began his downward spiral with a decision to "escape" into pornography—"just a little bit won't hurt anybody." That's where it starts for all of us: "sin isn't so bad. It won't hurt me or anyone else. I can manage it." We've been duped. ***Trapped by our own weakness we cooperate with our own demise.*** Yes, indeed, who will save us from this path of self-destruction?

The Only Way Out

The Christian life is a life of change, of transformation, of moving from the condition of slavery to freedom, from a darkened mind to a transformed mind, from death to life. The whole message of the Gospel is directed at solving the sin problem, and our struggle with the "flesh." St. Paul summarizes it this way:

St. Paul asks: "Who will deliver me from this body of death?" and he answers his question in the very next verse, "Thanks be to God through Jesus Christ our Lord!" (Romans 7:24) "The law of the Spirit of life

in Christ Jesus has set us free from the law of sin and death” (Romans 8:2). Jesus Christ, the Lord, is the only solution to the sin problem and to the domination of the “flesh.”

The answer to the “flesh” is the Spirit. Not just any spirit, but the “Spirit of life that is in Christ Jesus.” Jesus said, “It is the Spirit that gives life, the flesh is of no avail” (Jn 6:63). Jesus came to give us a new life principle, a new source of life within us that is stronger than death, a power capable of subduing the drives of our “flesh.” On our own, we are “radically incapable” (CCC #2825) of overcoming the forces set against us. But in Christ Jesus, God has given us the power to live a whole new way of life; a life free from the domination of the powers of sin and death:

“But you are not in the flesh, you are in the Spirit, if in fact the Spirit of God dwells in you... but if Christ is in you, although your bodies are dead because of sin, your spirits are alive because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit who dwells in you” (Romans 8:9–11).

God’s solution to the sin problem was the gift of his own Son. Jesus is the solution to our deepest problems and needs because he brings us what we most need: a ***new heart***. Jesus died, shed his blood as a sacrifice for our sins, so that we could be cleansed, and made capable of receiving God’s own life, the gift of the Holy Spirit. Long before Jesus’ coming, the plan of God was foretold by the prophets of Israel:

“I will sprinkle clean water upon you, and you shall be clean from all your uncleanness, and from all your idols I will cleanse you. *A new heart I will give you* and *a new spirit I will put within you*; and I will take out of your flesh the heart of stone and *give you a heart of flesh*. And *I will put my spirit within you*, and cause you to walk in my statutes and be careful to observe my ordinances” (Ezekiel 36:25–27).

The prophet Ezekiel foretells that Jesus will come to give us a heart transplant. Our hearts, wounded by sin, are sick and dying. We need a new heart. But first we must be cleansed from the stain of sin that has separated us from God. For this Jesus became a sacrifice for our sin:

“But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself...so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him” (Hebrews 9:26–27).

By cleansing us from sin, he makes us capable of receiving his own Spirit. God’s plan was not simply to give us a road map to find our way out of the sin problem; his solution was to give us his very own life, a life stronger than death. This is the very life that was in Jesus, the life that raised him from the dead. The Father desires to give us Jesus’ own heart; the heart of a faithful Son, untouched by the power of the “flesh” and sin; a heart that is utterly and eternally free, set on pleasing God.

“God’s love has been poured into our hearts

through the Holy Spirit who has been given to us” (Romans 5:5).

By receiving the Spirit of Jesus, we are made children of God. The Spirit reorients our interior life from the self-directed preoccupations of the “flesh” to the God-directed heart of Jesus:

“For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, ‘Abba! Father!’ it is the Spirit himself bearing witness to our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ” (Romans 8:14–17).

On our own, we are “radically incapable” of this reorientation of our hearts toward the will of God, but *“united with Jesus and with the power of his Holy Spirit, we can surrender our will to him and decide to choose what his Son has always chosen: to do what is pleasing to the Father”* (CCC #2825).

To Walk By the Spirit

The gift of new life in the Holy Spirit is the foundation and source for real, substantial change in our lives. Radical change is possible because of the presence and power of the Holy Spirit. Through the Holy Spirit the apostles experienced new freedom, and gained mastery over the habit patterns of sin that plagued them, and authority over Satan and the forces of darkness:

“For freedom Christ has set us free; stand fast therefore, and *do not submit again to a yoke of slavery*” (Galatians 5:1).

“When we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that they might receive adoption as sons. And because you are sons, ***God has sent the Spirit of his Son into our hearts***, crying, Abba! So through God you are no longer a slave but a son, and if a son then an heir” (Galatians 4:3–7).

“And you, who once were estranged and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death...” (Colossians 1:21–22)

The apostles spoke with total conviction that flowed from their personal experience. Something profound had happened to them. The Spirit of the risen Jesus Christ had touched their lives and they knew it. They witnessed the same experience unfold in the lives of those to whom they had preached:

“For we know, brethren beloved by God, that he has chosen you; for our gospel came to you not only in word, but also in power and in the Holy Spirit and with much conviction”
(1 Thessalonians 1:4–5).

The message they preached was a message of new life, of genuine freedom and joy in the Holy Spirit. To be a Christian meant to come alive in the Holy Spirit. The new life in the Spirit began with a decision:

“Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of

your sins; and you shall receive the gift of the Holy Spirit" (Acts 2:38).

Are we willing to look honestly into our own hearts and to acknowledge the death-directed "flesh" and sin that Jesus came to destroy? To repent means to say yes to the revelation about the true condition of our hearts. We must be able to say, "Yes Lord, my heart is sick, and within me is a deep resistance to the will of God, a refusal of his rightful claim and authority over my life. I have said yes to the work of the flesh within me. I am responsible and I want to change." Repentance means to turn away from that death-directed life; to make a conscious break with sin. It's a decision to find life in God, to become God-directed, and to give God wholehearted permission to lead you into his will for your life.

Making a break with sin is the first step to entering into a new life in the Spirit. Once we make a break with the past, which is the former way of life lived under the domination of the "flesh" and sin, we must then resolve to surrender to the Spirit, to learn to walk again, through the grace and power of the Spirit:

"We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin...the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must **consider yourselves dead to sin and alive to God**. Let not sin therefore reign in your mortal bodies, to make you obey their passions. Do not yield your members to sin as instruments of wicked-

ness, but yield yourselves to God as men who have been brought from death to life...*for sin will have no dominion over you...*" (Romans 6:6, 10–14)

Because of the death and resurrection of Jesus, because of the gift of the Holy Spirit, we have the power to break from sin's dominion over us. St. Paul is saying that we enter this new life, this new reality concretely when we "yield" to the work of the Holy Spirit within us. We no longer need to obey the impulses and drives of our flesh. It's time to stop acting like a slave! We need to consciously surrender, to consistently yield to the new source of power and life within us:

"But thanks be to God, that you who were once slaves to sin *have become obedient from the heart* to the standard of teaching which you were committed and having been set free from sin...for just as you once yielded your members to impurity and to greater and greater iniquity, so now you yield your members to righteousness for sanctification" (Romans 6:17–19).

"But I say, *walk by the Spirit*, and do not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would" (Galatians 5:16–17).

The first step to a new life in the Spirit then, is to resolve to make a break with "gratifying the desires of the flesh," and to "walk by the Spirit." The importance of this first step in learning to "walk by the Spirit,"

cannot be exaggerated. The first question is, do you want to “gratify the flesh,” or do you want to “walk by the Spirit?” It sounds so obvious, but I am afraid it is too often missed. This is why so many people never experience real change or power in their Christian life. This is why there is no statistical difference between the way Catholics (and Christians in general) live and unbelievers live in regard to many of the moral issues of our day. Catholics fornicate, commit adultery, use contraception, abort their children, and are trapped in addictions at the same rate as the general population. That is staggering. That is unconverted living. That is life according to the “flesh” and not a “life in the Spirit.”

The battle against the temptations of the flesh and against sin can be fierce for many of us. We always need to keep in mind that the ultimate victory over the power of sin and death has been won through the death and resurrection of Jesus. Yet the personal battles we face remain. Jesus teaches us to pray, “...and lead us not into temptation” (Luke 11:4) as a way of asking the Father daily for the grace to resist all temptation. The apostles continually exhort us to a declaration of war against sin:

“Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely...consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. *In your struggle against sin you have not yet resisted to the point of shedding your blood.*”

The apostles, following the lead of Jesus, declared all out war on sin. They understood that the battle

against sin is a life-long struggle that demands endurance and perseverance in the Holy Spirit. The only way to successfully battle against sin is “in the Holy Spirit.” Our will power is not sufficient. Good intentions are not enough. The fundamental thing the apostles have taught us is that the battle is won by yielding to the work of the Holy Spirit in us. Not doing it our way, or simply on our own strength, or by deciding to try harder. We don’t have the resources on our own to overcome the temptations of the flesh—no matter how hard we try, or firmly we decide. Jesus alone is our Savior. Not only has he won the war against sin and death, but he also wants to win the battles for us, so that we can become more like him. He wants to glorify his name, and to share his victory with us now, to lead us into his experience of freedom from the power of sin and death. Yet to do that, he needs our full cooperation, our willingness to do our part in resisting sin and yielding to the grace of the Holy Spirit.

Bearing the Fruit of the Spirit

What does the Holy Spirit want to do with us? Where is he leading us? He wants to help us move out of our old ways of living in order to enter into the freedom of the sons and daughters of God:

“Put off the old nature which belongs to your former manner of life and is corrupt by deceitful lusts, and be renewed in the spirit of your minds” (Ephesians 4:22–23).

“Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of

these the wrath of God is coming. In these you once walked, when you lived in them. But now ***put them all away***: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of the creator” (Colossians 3:5–10).

“And those who belong to Christ Jesus have ***crucified the flesh*** with its passions and desires” (Galatians 5:24).

We say no to the works of the flesh in order to make room for the Spirit. If we “sow to the Spirit” we will reap the “fruits of the Spirit” (Galatians 5:22).

“But ***the fruit of the Spirit*** is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control: against such there is no law” (Galatians 5:22–23).

The Spirit’s goal is to reproduce in us the very life of Jesus. If we “live by the Spirit,” and “walk by the Spirit,” the Spirit will bear fruit in our lives (Galatians 5:25). Living with Jesus, in the Holy Spirit will necessarily produce fruit. In other words, our lives ***will*** change, from the inside-out.

Cooperating with the Spirit

How can we cooperate with the Spirit’s work in us?

- **Take Action**

Spiritual passivity, indifference or laziness is acquiescence to the flesh. It’s a form of surrender and defeat. Instead, “Gird up your mind, be sober, set

your hope fully upon the grace that is coming to you..." (1 Peter 1:13)

- **Be Honest**

Examine yourself honestly. Hide nothing. Where are you yielding to the flesh in your life? This requires humility. Hiding sin is a recipe for slavery. My friend, mentioned above, hid his sin for a long time. The longer it remained in the dark, the more enslaved he became. He humbled himself, telling the complete truth about his life. That act of humility broke the bondage over his life. ***Pride kept him in bondage; humility set him free.*** As he stood crushed by sorrow yet completely honest before his trusted friends, the Spirit came to him in his moment of humility and touched him profoundly. Humility led him to the sacrament of reconciliation where he experienced a complete cleansing and power to begin a new life. Since that day, he has been free of the plaguing compulsions to past sins, and the Lord has brought profound healing to his marriage. "***Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you***" (1 Peter 5:6).

- **Seek Jesus**

Pray every day, from your heart. Begin simply by asking God for help; recite the Lord's Prayer and think about the words you are directing toward your heavenly Father. If you don't know how to pray, find someone who can help you. If you cannot find anybody, call us at the Renewal Ministries office and we can suggest helpful resources. Prayer, both personal and the public liturgical prayer of

the Church, is the secret to a vital Christian life. It is there you will be able to hear the voice of the Holy Spirit.

Prayerfully ***read the bible*** each day and ***frequent the sacraments***, especially the Eucharist and Confession. Both are essential and entirely unique places to encounter Jesus. Here you will receive from the Spirit, “wisdom and revelation in the knowledge of him (Jesus)...the eyes of your heart will be enlightened” and you will come to see, “the unsearchable riches of Christ,” and “Christ will dwell in your heart through faith,” and you will be given “the power to comprehend with all he saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses all knowledge, ***that you may be filled with the fullness of God***” (Ephesians 1:17–18; 3:8, 18–19).

- **Seek the Holy Spirit**

It is important to consciously open your mind and heart to the presence and power of the Holy Spirit. Call upon the Spirit each day. “Earnestly desire the spiritual gifts” (1 Corinthians 14:1). Welcome his gifts and inspirations. Find others who can help you yield more fully to the gifts of the Holy Spirit. Be devoted to the Holy Spirit: “True devotion to the Holy Spirit is not something distinct from the Christian life; it is the Christian life thoroughly understood, seriously practiced and deeply enjoyed.” (Archbishop Luis M. Martinez)

- **Run with the Saints**

The Spirit always draws us out of our isolation and into a living community of faith. To grow in the

life of the Holy Spirit we must share it with others. Genuine, committed relationships of faith in Jesus, where we can *speak about Jesus freely, share our lives openly* and *pray together consistently* is the soil in which the fruit of the Spirit can grow. Christian community is the school of the Holy Spirit. It is essential that you do whatever it takes to find other Catholics, other believers, who really want to share life in Christ together.

- **Help Others Find Him**

The more we walk in the Spirit, the more we will find ourselves engaging the evangelistic mission of Jesus. The Spirit who dwells within us, “searches everything, even the depths of God” (1 Corinthians 2:10). The Spirit reveals to us the heart of God, and there we find his passion for the salvation of souls: “he desires that all men be saved and come to the knowledge of the truth” (1 Timothy 2:3–4). In time the Spirit will awaken in us the Lord’s own passion for souls, and he will move us and empower us to “go make disciples of all nations” (Matthew 28:19) and to offer our lives in service to others.

A Transformed Life

St. Paul said, “By the grace of God I am what I am, and his grace to me has not been ineffective” (1 Corinthians 15:10). Paul knew by experience that the grace given to him by the Holy Spirit was enough to transform his life. The work of the Holy Spirit was effective; it brought about deep, lasting change in his life. It made him a new man. That same promise of transforming grace is given to each one of us.

