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Come, Holy Ghost

REV. A. A. LAMBING



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COME, HOLY GHOST:

OR

Edifying and Instructive Selections

FROM MANY WRITERS ON

DEVOTION TO THE THIRD PERSON
OF THE ADORABLE TRINITY.

BY

Rev. A. A. Lambing, LL.D.

Author of "History of the Catholic Church in the Dioceses of
Pittsburg and Allegheny", "The Sunday School Teacher's
Manual", "The Sacramentals of the Holy Catholic Church"
etc., etc.—Fiscal Procurator of the Diocese of Pittsburg;
President of the Historical Society of Western Penn-
sylvania; Trustee of the Carnegie Institute,
Pittsburg, etc., etc.

With Preface by the Right Rev. Camillus P. Maes, D.D.,
Bishop of Covington, Ky.

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**To the Members of the Priests' Eucharistic
League in the United States.**

The Priests' Eucharistic League has spread in a very remarkable manner in this country since the date,—only recent,—of its introduction. And since the Apostle declares that, “no man can say ‘the Lord Jesus’ but by the Holy Ghost”; it must, if it were possible, be more true that the spread of this special devotion to the adorable Sacrament of the Altar, in which Christ is really present in an unbloody manner, is the work of the same Blessed Spirit, for the Apostle says in another place, that, “Christ by the Holy Ghost offered Himself unspotted unto God” first in a bloody manner on the altar of the Cross on Calvary.

What more fitting, then, than that, on this day on which I am privileged to celebrate the thirty-first anniversary of my ordination to the holy priesthood, I should dedicate this little volume, calculated, as I hope,

to increase devotion to the Third Person of the Blessed Trinity, to my dear fellow-members of the Priests' Eucharistic League, that by the light and grace of the same Holy Spirit, we may labor together all the more successfully to foster and deepen devotion to Him in the Sacrament of His Love, who "was conceived by the Holy Ghost, and born of the Virgin Mary."

A. A. LAMBING.

Wilkinsburg, Pa., August 4, 1900.

COMPILER'S NOTICE.

In presenting this little book to the Catholic public, I am aware that a number of works on the Holy Ghost have been issued in the last few years both in English and in other languages; still I do not hesitate to place it on the list, both because the appearance of such works is an evidence that devotion to the Third Person of the Adorable Trinity is gaining new life, and is felt to be the devotion for our times of religious indifference, infidelity, intellectual pride and insatiable thirst for gold, which are drying up the fountains of spirituality; because I am persuaded that all who feel themselves able to do so should contribute to the spread of this devotion; and because I have adopted a plan that has not suggested itself to any other writer on the subject. And there is need to foster and encourage this devotion; for, as will be seen, it has not until recently occupied the place that one would think it should. As a proof of this, the *Manual of*

Prayer, prepared by order of the Third Plenary Council of Baltimore, though containing all but nine hundred pages, devotes no attention to devotion to the Holy Spirit, beyond that immediately connected with Confirmation, and two well known hymns; and the *Raccolta*, the authorized manual of indulgenced devotions, while giving twelve pages to the Most Holy Trinity, sixteen to Almighty God, and one hundred and thirty-three to Jesus Christ, under His several titles, devotes but six to the Holy Ghost.

This work is not a prayer-book, but a series of readings calculated to foster and explain devotion to the Spirit of Light and Love.

It has been thought best to give the name of the writer and the title of the book from which each selection is taken, at the beginning of it rather than at the end, so that the reader may see at once whose words he is perusing. In making quotations, omissions were frequently found advisable, but care has been taken not to do violence to any writer or misrepresent his views or teaching.

These omissions have not been marked, because the frequent occurrence of dotted lines do not look well on a page, because they break the train of thought of some readers, and because the statement here that such omission have been made, will, it is thought, be regarded as sufficient. Although much more might have been taken from some writers, such as Cardinal Manning, Archbishop Zardetti and Monsignor Preston, care has been taken not to draw too largely from any one author, but to make selections from a large number both to show their devotion to the Divine Spirit, and to better satisfy the devotional bent of each reader.

Many writers have necessarily been omitted; and some writers, as, for example, St. Teresa, although contemplatives of the very highest order, have not written on the Holy Ghost; but selections have been made from fifty-one authors. Not much has been taken from the early Fathers, for they generally wrote in a controversial strain, and I have avoided controversy. The selections have

purposely been made short because many Catholics have, unfortunately, a dislike for religious reading, or, at least, it has few attractions for them; and long selections might be calculated to repel, while only a couple of pages would seem rather inviting, if it were but to satisfy curiosity, and a second or third might be taken till in the end an appetite would be created. An advantage in connection with this is that, every selection is, as a rule, complete in itself.

In quoting from the Sacred Scriptures, the reference is not generally given, both because many of the texts are so often met with as to be familiar to most persons, and because the general reader will seldom be at the trouble of verifying them. It is but natural that there should be great diversity of style and tone in selections from so large a number of authors. Difficulty was also found in arranging pieces taking so many different views of the subject and, consequently, there can be said to be little or no definite ranging of the selections.

Difference of opinion will doubtless exist with regard to the propriety of inserting selections intended more or less exclusively for the reverend clergy; but I trust that a number of my fellow-priests will make use of the book, and the devout laity will, by seeing the close relation between the Holy Spirit and His priesthood, conceive a greater devotion for the One and a higher regard for the other.

THE COMPILER.

PREFACE.

To gather within the covers of one book, for the benefit of clergy and laity, the most striking passages of eminent Catholic writers upon the nature, office and operations of God the Holy Ghost, is a most useful undertaking.

Imperfect knowledge of God the Holy Ghost and of his enduring sanctifying work in the Church accounts for the weakening of the faith of the many; and lack of appreciation of His sanctifying grace in the soul explains the dearth of spiritual life in the Christians of our generation.

Just as no material creation of God came into being until His Spirit moved over the waters, so also no religious development appears in man until he has been born of God the Holy Ghost. The perfection of earthly life was not reached until the creative Word of God was fructified by His holy Spirit;

nor does the growth of spiritual life develop unto fulness until it is generated of Christ through the action of the same Spirit.

The Holy Ghost, therefore, is an essential necessity to our spiritual well-being.

That is the reason why Christ insists so much on the coming of God the Holy Ghost. He sends Him from heaven, He communicates Him to the Apostles. The Church of Christ is kept alive on earth by the indwelling of the Holy Ghost; the priest is begotten by His coming; and the ministrations of the priesthood impart His sanctifying grace to man.

The Old Testament was the revelation of the Father; the New is the revelation of the Son through the Holy Ghost, viz.: the manifestation of God the Son in the flesh and the descent of the Holy Ghost in humanity. The two religious elements by which the essence of Christianity is distinguished from the old forms of liturgy and ritual are the Holy Eucharist and the Holy Ghost. In the assemblies of the Early Christians the manifestation of God the

Holy Ghost frequently accompanies the celebration of the Holy Eucharist. The First Epistle to the Corinthians and the Doctrine of the Apostles testify to the fact. After the liturgy of Christ, there is the liturgy of the Holy Ghost with real presence and communion. The inspiration is often visible, always audible; certain members are influenced by the indwelling of the Spirit and the whole assembly realizes the presence of the Paraclete. The communion of the Holy Ghost is as real as that of Christ and, as far as exterior effects are concerned, even more effective.

Our relations with God the Son and God the Holy Ghost are so intimate to-day as ever were those of our fathers in the faith, even if they are not as patent to our modern infidels as they were to the ancient pagans. Faith in them has become, through the centuries, such a matter of course, that they are apparently forgotten by a people satiated beyond supernatural desire with the presence of the Divinity.

To our times of indifference and material

inspiration has, in God's mercy, been reserved the priceless boon of a revival of exterior faith in the manifestation of both Christ and the Paraclete.

The Holy Sacrament of the Altar wherein God the Son, made Man, dwelleth is being better known, more lovingly appreciated, more effectually sought. Let the same revival of faith, the same increase in knowledge, the same manifestation of effects accompany the seeking for the Holy Spirit.

The bringing of both within the heart of the faithful will secure the advent of the kingdom of God on earth.

✠ CAMILLUS P. MAES,
Bishop of Covington.

**Letter from the Very Rev. Father Provincial
of the Congregation of the Holy Ghost
in the United States.**

DEAR FATHER LAMBING:

I beg to express to you the great pleasure I experienced, when I learned that you were about to publish a new work on devotion to the Holy Ghost, the chief devotion of the Society, of which I have the happiness of being a member.

We possess but few books which treat of this subject, especially in the English language; and these few, though excellent in themselves, are perhaps not devotional enough to suit every taste. If I mistake not, this difficulty is overcome by the very unique plan and method of treatment which you have adopted. You draw from the depth of dogmatic and mystic theology not only the treasures of wisdom laid open to us by the great masters of divine science, but you have also availed yourself of the

delicious waters of that Divine wisdom, after they have passed through the sweetening channels of Piety in the souls of the saints. You let the saints and masters of the spiritual life speak what the Spirit of God has revealed to their angelic souls,—“the Holy Ghost being sent down from heaven, on whom the angels desire to look.” (1. Peter 1:12.) *)

When about forty years ago the eminent theologian, Scheeben wrote his first great work “*Die Mysterien des Christentums*,” he remarked, as far as I can remember, that devotion to the Sacred Heart of Jesus was necessarily to be followed by a wider extension of the devotion to the Holy Ghost. His prediction has become true. Devotion to the Holy Ghost, almost unknown as a special devotion half a century ago, has developed wonderfully. It is now understood and practised by all classes of the faithful in the Catholic Church, and even by some of our separated brethren. We

*) I have translated the Latin texts and passages of this letter into English for the benefit of the general reader. A. A. I.

have reason to hope that before the lapse of another half century it will be, conjointly with devotion to the Blessed Eucharist, the principal devotion of our Holy Church.

We Catholics of the United States have special obligations to foster this devotion, for the chief pastors in this country have been the instruments chosen by God to promote this devotion. When they were assembled in the Third Plenary Council of Baltimore, they recommended its practice to the students of our theological seminaries as to the future pastors of the flock of Christ.

Nor need we doubt that this devotion will be very fruitful not only to the clergy but also to the Church in general, and to the world at large. For the clergy, the Fathers of the Baltimore Council expect from it a large abundance of the ecclesiastical spirit; for the Church in general, the devotion to the Holy Spirit, the spirit of charity, zeal and union, will enkindle that charity and strengthen that union which perhaps we

need more here, than anywhere else, in order to keep unbroken the bonds of Faith and Charity, since the Church makes us pray to the Divine Spirit: "Come, Holy Spirit who through divers tongues didst bring all nations to the unity of faith;" for the world at large it will bring into submission the false wisdom on which it prides itself, and lead the nation to the source of Truth, the Catholic Church, a hope that the present Sovereign Pontiff has already expressed.

Weighing these and other considerations, need we wonder that one of our greatest theologians, Father Weiss, O. P., expects from the devotion to the Holy Ghost a renewal of the world? "Send forth Thy Spirit and they shall be created; and Thou shalt renew the face of the earth."

Your idea of dedicating the work to the "Eucharistic League" seems to be strikingly appropriate, for to *the sweetness of the Holy Spirit*, we owe the Blessed Eucharist: "O how gracious, O Lord, is Thy Spirit, who, to show Thy sweetness to Thy children, by

the sweetest food from heaven, dost fill the hungry with good things, and sendest the proud rich empty away.”

May God, therefore, bless your undertaking, Dear Father and Friend,—this is the wish and prayer, of

Your devoted friend
in the charity of the Holy Ghost,

A. J. ZIELENBACH, C. S. Sp.,
Provincial.

Holy Ghost Novitiate,
Cornwells, Pa., Sept. 4, 1900.

ENCYCLICAL LETTER OF POPE LEO XIII.

For Pentecost, 1897.

That divine office which Jesus Christ received from His Father for the welfare of mankind, and most perfectly fulfilled, had for its final object to put men in possession of the eternal life of glory, and proximately during the course of ages to secure to them the life of divine grace, which is destined eventually to blossom into the life of heaven. Wherefore our Saviour never ceases to invite, with infinite affection, all men, of every race or tongue, into the bosom of His Church: "Come ye all to Me," "I am the Life," "I am the Good Shepherd." Nevertheless, according to His inscrutable counsels, He did not will to entirely complete and finish this office Himself on earth, but as He had received it from the Father, so He transmitted it for its completion to the Holy Ghost. It is consoling to recall those assurances which Christ gave to the body of

His disciples a little before He left the earth: "It is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go I will send Him to you," (I. John XVI, 7.) In these words He gave us the chief reason of His departure and His return to the Father, the advantage which would certainly accrue to His followers from the coming of the Holy Ghost, and at the same time, He made it clear that the Holy Ghost is equally sent by,—and therefore proceeds from,—Himself and the Father; that He would complete in His office of Intercessor, Consoler and Teacher, the work which Christ Himself had begun in His mortal life. For, in the redemption of the world, the completion of the work was by Divine Providence reserved to the manifold power of that Spirit, who, in the creation "adorned the heavens", and "filled the whole world."

Now, we have earnestly striven by the help of His grace, to follow the example of Christ, our Saviour, the Prince of Pastors, and the Bishop of our souls, by diligently

carrying on His office, entrusted by Him to the Apostles and chiefly to Peter, "whose dignity faileth not, even in his unworthy successors," (St. Leo the Great.) In pursuance of this object We have endeavored to direct all that We have attempted and persistently carried out during a long pontificate toward the restoration, both in rulers and in peoples, of the principles of Christian life in civil and domestic society, since there is no true-life for men except from Christ; and, secondly, to promote the reunion of those who have fallen away from the Catholic Church either by heresy or by schism, since it is most undoubtedly the will of Christ that all should be united in one flock under one Shepherd. But now that We are looking forward to the approach of the closing days of Our life, Our soul is deeply moved to dedicate to the Holy Ghost, who is the life-giving Love, all the work We have done during Our pontificate, that He may bring it to maturity and fruitfulness. In order the better and more fully to carry out this Our intention, We have

resolved to address you at the approaching sacred season of Pentecost concerning the indwelling and miraculous power of the Holy Ghost; and the extent and efficiency of His action, both in the whole body of the Church and in the individual souls of its members, through the glorious abundance of His divine graces. We earnestly desire that, as a result, faith may be aroused in your minds concerning the mystery of the adorable Trinity, and especially that piety may increase and be inflamed toward the Holy Ghost, to whom especially all of us owe the grace of following the path of truth and virtue; for, as St. Basil said, "Who denieth that the dispensations concerning man, which have been made by the great God and our Saviour Jesus Christ, according to the goodness of God, have been fulfilled through the grace of the Spirit."

(Speaking of the Catholic doctrine of the Blessed Trinity, the Holy Father concludes his remarks on that point with the words:—

In prayer addressed to one person, there is also mention of the others. . . . This had already been forshadowed by the

Apostle in these words: "For of Him, and by Him, and in Him are all things: to Him be glory for ever and ever," thereby signifying both the Trinity of Persons and the Unity of Nature: for as this is one and the same in each of the Persons, so to each is equally owing supreme glory, as to one and the same God. St. Augustine commenting upon this testimony writes: "The words of the Apostle, *of Him*, and *by Him*, and *in Him*, are not to be taken indiscriminately: *of Him* refers to the Father, *by Him* to the Son, *in Him* to the Holy Ghost."

The Church is accustomed most fittingly to attribute to the Father those works of the Divinity in which power excels, to the Son those in which wisdom excels, and those in which love excels to the Holy Ghost. Not that all perfections and external operations are not common to the Divine Persons; for "the operations of the Trinity are indivisible, even as the essence of the Trinity is indivisible" (St. Augustine); because as the three Divine Persons "are inseparable, so they act inseparably" (St. Aug.). But

by a certain comparison, and a kind of affinity between the operations and the properties of the Persons, these operations are attributed, or, as it is said, "appropriated" to one Person rather than to the others, In this manner the Father who is "the principle of the whole Godhead" (St. Aug.) is also the efficient cause of all things, of the Incarnation of the Word, and the sanctification of souls: "of Him are all things": *of Him*, referring to the Father. But the Son, the Word, the Image of God, is also the exemplar cause, whence all creatures borrow their form and beauty, their order and harmony. He is for us the Way, the Truth, and the Life; the Reconciler of man with God. "By Him are all things": *by Him*, referring to the Son. The Holy Ghost is the ultimate cause of all things, since, as the will and all other things finally rest in their end, so He, who is the Divine Goodness and the Mutual Love of the Father and the Son, completes and perfects, by His strong yet gentle power, the secret work of man's eternal salvation. "In Him are

all things'': *in Him*, referring to the Holy Ghost.

The Holy Ghost and the Incarnation.

Having thus paid the due tribute of faith and worship owing to the Blessed Trinity, and which ought to be more and more inculcated upon the Christian people, we now turn to the exposition of the power of the Holy Ghost. And, first of all, we must look to Christ, the Founder of the Church and the Redeemer of our race. Among the external operations of God, the highest of all is the mystery of the Incarnation of the Word, in which the splendor of the divine perfections shine forth so brightly, that nothing more sublime can even be imagined, nothing else could have been more salutary to the human race. Now, this work, although belonging to the whole Trinity, is still appropriated especially to the Holy Ghost, so that the Gospel thus speak of the Blessed Virgin: "She was found with child of the Holy Ghost." And this is rightly attributed to Him who is the love of the Father and the Son, since this

“great mystery of piety” proceeds from the infinite love of God toward man, as St. John tells us: “God so loved the world as to give His only begotten Son.” Moreover, human nature was thereby elevated to a *personal* union with the Word; and this dignity is given not on account of any merits, but entirely and absolutely through grace, and, therefore, as it were, through the special gift of the Holy Ghost. On this point St. Augustine writes: “This manner in which Christ was born of the Holy Ghost, indicates to us the grace of God, by which humanity, with no antecedent merits, at the first moment of its existence, was united with the Word of God, by so intimate a personal union, that He who was the Son of Man, was also the Son of God, and He who was the Son of God was also the Son of Man.” By the operation of the Holy Spirit, not only was the conception of Christ accomplished, but also the sanctification of His soul, which, in Holy Scripture, is called His “anointing.” Wherefore all His actions were “performed in the Holy Ghost” (St. Basil), and especially the sacrifice of

Himself: "Christ, through the Holy Ghost, offered Himself without spot to God" (Heb. 9:14). Considering this, no one can be surprised that all the gifts of the Holy Ghost inundated the soul of Christ. . . . The words of St. Augustine may appropriately be quoted "It would be absurd to say that Christ received the Holy Ghost when He was already thirty years of age, for He came to His baptism without sin, and therefore, not without the Holy Ghost. At this time, then, (that is, at His baptism), He was pleased to prefigure His Church, in which those especially who are baptized receive the Holy Ghost." Therefore, by the conspicuous apparition of the Holy Ghost over Christ, and by His invisible power in His soul, the two-fold mission of the Spirit is foreshadowed; namely, His outward and visible mission in the Church, and His sacred indwelling in the souls of the Just.

The Holy Ghost and the Church.

The Church which, already conceived, came forth from the side of the second Adam in His sleep on the Cross, first showed

herself before the eyes of men on the great day of Pentecost. On that day the Holy Ghost began to manifest His gifts in the mystic body of Christ, by that miraculous outpouring already foreseen by the prophet Joel, for the Paraclete "sat upon the Apostles as though new spiritual crowns were placed upon their heads in tongues of fire" (St. Cyril of Jerusalem). Then the Apostles "descended from the mountain," as St. John Chrysostom writes, "not bearing in their hands tables of stone like Moses, but carrying the Spirit in their mind, and pouring forth the treasure and the fountain of doctrines and graces." Thus was fully accomplished that last promise of Christ to His Apostles of sending the Holy Ghost, who was to complete, and, as it were, to seal the deposit of doctrine committed to them under His inspiration. "I have yet many things to say to you, but you cannot bear them now; but when He, the Spirit of Truth shall come, He will teach you all truth." (St. John 16: 12, 13.) For He who is the Spirit of Truth, inasmuch as He proceedeth from the Father, who is etern-

ally true, and from the Son, who is the substantial Truth, receiveth from each both His essence and the fullness of all truth. This truth he communicates to His Church, guarding her by all His powerful help from ever falling into error, and aiding her to foster daily more and more the germs of divine doctrine, and to make them fruitful for the welfare of the peoples. And since the welfare of the peoples, for which the Church was established, absolutely requires that this office should be continued for all time, the Holy Ghost perpetually supplies life and strength to preserve and increase the Church. "I will ask the Father, and He will give you another Paraclete, that He may abide with you forever, the Spirit of Truth." (St. John 14: 16, 17.)

By Him the bishops are constituted, and by their ministry are multiplied not only the children, but also the fathers—that is to say, the priests—to rule and feed the Church by that Blood wherewith Christ has redeemed her. "The Holy Ghost has placed you bishops to rule the Church of God, which He hath purchased with His own

Blood." And both bishops and priests, by the miraculous gift of the Spirit, have the power of absolving sins, according to those words of Christ to the Apostles; "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." That the Church is a divine institution is most clearly proved by the splendor and glory of those gifts and graces with which she is adorned, and whose author and giver is the Holy Ghost. Let it suffice to state that, as Christ is the head of the Church, so is the Holy Ghost her soul. "What the soul is in our body, that is the Holy Ghost in Christ's body, the Church." (St. Augustine.) This being so, no further and fuller "manifestation and revelation of the Divine Spirit" may be imagined or expected; for that which now takes place in the Church is the most perfect possible, and will last until that day when the Church herself, having passed through her militant career, shall be taken up into the joy of the saints triumphing in heaven.

The Holy Ghost in the Souls of the Just.

The manner and extent of the action of the Holy Ghost in individual souls is no less wonderful, although somewhat more difficult to understand, inasmuch as it is entirely invisible. This outpouring of the Spirit is so abundant, that Christ Himself, from whose gift it proceeds, compares it to an overflowing river, according to those words of St. John: "He that believeth in Me, as the Scripture saith, out of his midst shall flow rivers of living water"; to which testimony the Evangelist adds the explanation: "Now this He said of the Spirit which they should receive who believed in Him." It is indeed true that in those of the just who lived before Christ, the Holy Ghost resided by grace, as we read in the Scriptures concerning the prophets, Zachary, John the Baptist, Simeon and Anna; so that on Pentecost the Holy Ghost did not communicate Himself in such a way as then for the first time to begin to dwell in the saints, but by pouring Himself forth more abundantly; crowning, not beginning

His gifts; not commencing a new work, but giving more abundantly." (St. Leo the Great). . . . So soon, therefore, as Christ, "ascending on high," entered into possession of the glory of His kingdom, which He had won with so much labor, He munificently opened out the treasures of the Holy Ghost: "He gave gifts to men." For "that giving or sending forth of the Holy Ghost after Christ's glorification was to be such as had never been before; not that there had been none before, but it had not been of the same kind." (St. Aug.)

Human nature is by necessity the servant of God: "The creature is a servant; we are the servants of God by nature" (St. Cyril of Alexandria). On account, however, of original sin, our whole nature had fallen into such guilt and dishonor that we had become enemies of God. "We are by nature the children of wrath." There was no power which could raise us and deliver us from this ruin and eternal destruction. But God, the Creator of mankind and infinitely merciful, did this through His only begotten Son, by whose benefit it was

brought about, that man was restored to that rank and dignity whence he had fallen, and was adorned with still more abundant graces. No one can express the greatness of this work of divine grace in the souls of men. Wherefore, both in Holy Scripture and in the writings of the Fathers, men are styled regenerated, new creatures, partakers of the Divine Nature, children of God, god-like, and similar epithets. Now these great blessings are attributed as especially belonging to the Holy Ghost, He is "the Spirit of adoption of sons, whereby we cry: Abba, Father." He fills our hearts with the sweetness of paternal love: "The Spirit Himself giveth testimony to our spirit that we are the sons of God." This spiritual generation proceeds from love in a much more than the natural; namely, from the uncreated Love.

The beginnings of this regeneration and renovation of man are by baptism. In this sacrament, when the unclean spirit has been expelled from the soul, the Holy Ghost enters in and makes it like to Himself. "That which is born of the Spirit, is spirit."

The same Spirit gives Himself more abundantly in Confirmation, strengthening and confirming christian life; from which proceeds the victory of the martyrs and the triumph of the virgins over temptations and corruptions. We have said that the Holy Ghost gives Himself: "The charity of God is poured out into our hearts by the Holy Ghost who is given to us." For He not only brings to us His divine gifts, but is the Author of them and is Himself the supreme Gift. . . . To show the nature and efficacy of this gift it is well to recall the explanation given by the doctors of the Church of the words of Holy Scripture. They say that God is present and exists in all things, "by His power, in so far as all things are subject to His power; by His presence, inasmuch as all things are naked and open to His eyes; by His essence, inasmuch as He is present to all as the cause of their being." (St. Thomas.) But God is in man, not only as in inanimate things, but because He is more fully known and loved by him, since even by nature we spontaneously love, desire, and seek after

the good. Moreover, God by grace resides in the just soul as in a temple, in a most intimate and peculiar manner. From this proceeds that union of affection by which the soul adheres most closely to God, more so than the friend is united to his most loving and beloved friend, and enjoys God in all fullness and sweetness. Now this wonderful union, which is properly called "indwelling", differing only in degree or state from that with which God beatifies the saints in heaven, although it is most certainly produced by the presence of the whole Blessed Trinity,—“We will come to him and make our abode with him,”—nevertheless is attributed in a peculiar manner to the Holy Ghost. For, whilst traces of divine power and wisdom appear even in the wicked man, charity, which, as it were, is the special mark of the Holy Ghost, is shared in only by the just. In harmony with this, the same Spirit is called Holy, for He, the first and supreme Love, moves souls and leads them to sanctity, which ultimately consists in the love of God. Wherefore the Apostle, when calling us the

temple of God, does not expressly mention the Father, or the Son, or the Holy Ghost: "Know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God." The fullness of divine gifts is in many ways a consequence of the indwelling of the Holy Ghost in the souls of the just. . . . Among these gifts are those secret warnings and invitations, which from time to time are excited in our minds and hearts by the inspiration of the Holy Ghost. Without these there is no beginning of a good life, no progress, no arriving at eternal salvation. . . . More than this, the just man, that is to say he, who lives the life of divine grace, and acts by the fitting virtues as by means of faculties, has need of those seven *gifts* which are properly attributed to the Holy Ghost. By means of them the soul is furnished and strengthened so as to be able to obey more easily and promptly His voice and impulse. Therefore these gifts are of such efficacy that they lead the just man to the highest degree of sanctity; and of such excellence that they continue to exist even

in heaven, though in a more perfect way. By means of these gifts the soul is excited and encouraged to seek after and attain the evangelical beatitudes, which, like the flowers that come forth in the spring time, are the signs and harbingers of eternal beatitude. Lastly, there are those blessed *fruits*, enumerated by the Apostle (Gal. 5. 22), which the Spirit, even in this mortal life, produces and shows forth in the just; fruits filled with all sweetness and joy, inasmuch as they proceed from the Spirit, "who is in the Trinity the sweetness of both the Father and Son, filling all creatures with infinite fulness and profusion." (St. Aug.) The Divine Spirit, proceeding from the Father and the Word in the eternal light of sanctity, Himself both Love and Gift, after having manifested Himself through the veils of figures of the old Testament, poured forth all His fulness upon Christ and upon His mystic Body, the Church; and called back by His presence and grace men who were going away in wickedness and corruption with such salutary effect that, being no longer of the earth

earthly, they relished and desired quite other things, becoming of heaven heavenly.

On Devotion to the Holy Ghost.

The sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost toward us, certainly demand that we should direct toward Him the highest homage of our love and devotion. Christians may do this most effectually if they will daily strive to know Him, to love Him, and to implore Him more earnestly; for which reason may this Our exhortation, flowing spontaneously from a paternal heart, reach their ears. Perchance there are still to be found among them, even nowadays, some, who, if asked, as were those of old by St. Paul the Apostle, whether they have received the Holy Ghost, might answer in like manner; "We have not so much as heard whether there be a Holy Ghost." At least there are certainly many who are very deficient in their knowledge of Him. They frequently use His name in their religious practices, but their faith is involved in much darkness. Wherefore all preachers

and those having care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost,—avoiding, however, difficult and subtle controversies, and eschewing the dangerous folly of those who rashly endeavor to pry into divine mysteries. What should be chiefly dwelt upon and clearly explained is the multitude and greatness of the benefits which have been bestowed, and are constantly bestowed, upon us by this Divine Giver, so that errors and ignorance concerning matters of such moment may be entirely dispelled, as unworthy of “the children of light.” We urge this not only because it affects a mystery by which we are directly guided to eternal life, and which must, therefore, be firmly believed; but also because the more clearly and fully the good is known the more earnestly it is loved. Now we owe to the Holy Ghost, as we mentioned in the second place, love, because He is God: “Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.” He is

also to be loved because He is the substantial, eternal primal love, and nothing is more lovable than love. And this all the more because He has overwhelmed us with the greatest benefits, which both testify the benevolence of the Giver and claim the gratitude of the receiver. This love has a two-fold and most conspicuous utility. In the first place, it will excite us to acquire daily a clearer knowledge about the Holy Ghost; for, as the Angelic Doctor says, "the lover is not content with the superficial knowledge of the beloved, but striveth to inquire intimately into all that appertains to the beloved, and thus to penetrate into the interior; as is said of the Holy Ghost, who is the Love of God, that He searcheth even the profound things of God." In the second place, it will obtain for us a still more abundant supply of heavenly gifts, for whilst a narrow heart contracteth the hand of the giver, a grateful and mindful heart causeth it to expand. Yet we must strive that this love should be of such a nature as not to consist merely in dry speculations or external observances, but rather to run for-

word toward action, and especially to fly from sin, which is in a more special manner offensive to the Holy Spirit. For whatever we are, that we are by the divine goodness; and this goodness is specially attributed to the Holy Ghost. The sinner offends this his Benefactor, abusing His gifts; and taking advantage of His goodness becomes more hardened in sin day by day. Again, since He is the Spirit of Truth, whosever faileth by weakness or ignorance may perhaps have some excuse before Almighty God; but he who resists the truth through malice and turns away from it, sins most grievously against the Holy Ghost. In our days this sin has become so frequent that those dark times seems to have come which were foretold by St. Paul, in which men, blinded by the just judgement of God, should take falsehood for truth and should believe in "the prince of this world," who is a liar and the father thereof, as a teacher of truth: "God will send them the operation of error to believe lying (2 Thes. 2:10). In the last times some shall depart from the faith, giving heed to the spirit of error and the

doctrines of devils" (1 Tim. 4:1). But since the Holy Ghost, as we have said, dwells in us as in His temple, we must repeat the warning of the Apostle: "Grieve not the Holy Spirit of God, whereby you are sealed." Nor is it enough to fly from sin; every Christian ought to shine with the splendor of virtue so as to be pleasing to so great and so benificent a guest; and first of all, with chastity and holiness, for chaste and holy things befit the temple. Hence the words of the Apostle: "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:" a terrible, indeed, but just warning.

Lastly, we ought to pray to and invoke the Holy Spirit, for each one of us greatly needs His protection and His help. The more a man is deficient in wisdom, weak in strength, borne down with trouble, prone to sin, so ought he the more fly to Him who is the neverceasing fount of light, strength, consolation and holiness. And chiefly that

first requisite of man, the forgiveness of sins, must be sought for from Him: "It is the special character of the Holy Ghost that He is the Gift of the Father and the Son. Now, the remission of sins is given by the Holy Ghost as by the Gift of God." (St. Thomas.) Concerning this Spirit the words of the Liturgy: "For He is the remission of sins" (Roman Missal, Tuesday after Pentecost). How He should be invoked is clearly taught by the Church, who addresses Him in humble supplication, calling upon Him by the sweetest of names: "Come, Father of the poor. Come, Giver of gifts. Come, Light of our hearts. O, best of Consolers, sweet Guest of the soul, our refreshment." She earnestly implores Him to wash, heal, water our minds and hearts and to give to us who trust in Him "the merit of virtue, the acquirement of salvation, and joy everlasting." Nor can it be in any way doubted that He will listen to such prayers, since we read the words written by His own inspiration: "The Spirit Himself asketh for us with unspeakable groanings." Lastly, we ought confidently and continually to beg

of Him to illuminate us daily more and more with His light and inflame us with His charity: for, thus inspired with faith and love, we may press onward earnestly toward our eternal reward, since He "is the pledge of our inheritance."

Such, Venerable Brethren, are the teachings and exhortations which we have seen good to utter, in order to stimulate devotion to the Holy Ghost. We have no doubt that, chiefly by means of your zeal and earnestness, they will bear abundant fruit among Christian peoples. We Ourselves shall never in the future fail to labor towards so important an end; and it is even Our intention, in whatever ways may appear suitable to further cultivate and extend this admirable work of piety. . . .

(The words of the Encyclical commanding a novena to be made annually in all churches and public chapels, will be found further on under the head of Novenas in honor of the Holy Ghost.)

I.

The Sweetness of Possessing the Holy Ghost.

O how good and sweet is Thy Spirit, O
Lord, in all things. Wisdom 13:17

WITH what more touching and beautiful piece could I begin these selections than the following from *The Spirit of the Curé de Ars*:—

O my children, how beautiful it is. The Father is our Creator, the Son is our Redeemer, and the Holy Ghost is our Guide. Man by himself is nothing, but with the Holy Spirit he is very great. Man is all earthly, and all animal; nothing but the Holy Spirit can elevate his mind, and raise it on high. Why were the saints so detached from the earth? Because they let themselves be led by the Holy Spirit. Those who are led by the Holy Spirit have true ideas; that is the reason that so many ignorant people are wiser than the learned. When we are led by a God of strength and light, we cannot go astray. The Holy Spirit is light and strength. He teaches us to distinguish between truth and falsehood,

between good and evil. Like glasses that magnify objects, the Holy Spirit shows us good and evil on a large scale. With the Holy Spirit we see every thing in its true proportions; we see the greatness of the least actions done for God, and the greatness of the least faults. As a watchmaker with his glasses distinguishes the most minute wheels of a watch, so we, with the light of the Holy Ghost, distinguish all the details of our poor life. Then the smallest imperfections appear very great, the least sins inspire us with horror. That is the reason why the most Holy Virgin never sinned. The Holy Ghost made her understand the hideousness of sin; she shuddered with terror at the least fault.

Those who have the Holy Spirit cannot endure themselves, so well do they know their poor misery. The proud are those who have not the Holy Spirit. Worldly people have not the Holy Spirit, or if they have, it is only for a moment. He does not remain with them; the noise of the world drives Him away. A Christian who is led by the Holy Spirit has no difficulty in leaving the goods of this world, to run after those of heaven; but he knows the difference between them. The eyes of the world see no farther than this life, as mine see

no farther than this wall when the church door is shut. The eyes of the Christian see deep into eternity. To the man who gives himself up to the guidance of the Holy Ghost, there seems to be no world; to the world there seems to be no God. We must, therefore, find out by whom we are led. If it is not by the Holy Ghost, we labor in vain, there is no substance nor savor in anything we do. If it is by the Holy Ghost, we taste a delicious sweetness; it is enough to make us die of pleasure. Those who are led by the Holy Spirit experience all sorts of happiness in themselves, while bad Christians roll themselves in thorns and flints. A soul in which the Holy Spirit dwells is never weary in the presence of God; his heart gives forth a breath of love. Without the Holy Ghost we are like the stones on the road. Take in one hand a sponge full of water, and in the other a little pebble; press them equally. Nothing will come out of the pebble, but out of the sponge will come abundance of water. The sponge is the soul filled with the Holy Spirit, and the stone is the cold and hard heart which is not inhabited by the Holy Spirit.

O God who didst teach the hearts of the faithful by the light of the Holy Spirit:

grant us, in the same Spirit, to have a right judgment in all things, and evermore to rejoice in His holy comfort: through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Spirit, one God, World without end. Amen.



II.

The Same Continued,

I will pour out My Spirit upon all
flesh. Joel 2: 28.

IN another part of the same *Spirit* the saintly Curé tells his spiritual children:—

A soul that possesses the Holy Spirit tastes such sweetness in prayer, that she finds the time always too short; she never loses the holy presence of God. Such a heart, before our good Saviour in the Holy Sacrament of the altar, is a bunch of grapes under the wine-press.

The Holy Spirit forms thoughts and suggests words in the hearts of the just. Those who have the Holy Spirit produce nothing bad: all the fruits of the Holy Spirit are good. Without the Holy Spirit all is cold; therefore when we feel we are losing our fervor, we must instantly make a novena to the Holy Spirit to ask for faith and love. See, when we have made a retreat or a jubilee, we are full of good desires; these

good desires are the breath of the Holy Ghost, which has passed over our souls, and has renewed everything, like the warm wind which melts the ice and brings back the spring. You who are not great saints, you still have many moments when you taste the sweetness of prayer and of the presence of God; these are visits of the Holy Spirit. When we have the Holy Spirit, the heart expands, — bathes itself in love. A fish never complains of having too much water, neither does a good Christian ever complain of being too long with the good God. There are some people who find religion wearisome, and it is because they have not the Holy Spirit. If the damned were asked, Why are you in hell? they would answer, For having resisted the Holy Spirit. And if the saints were asked, Why are you in heaven? They would answer, For having listened to the Holy Spirit. When good thoughts come into our minds, it is the Holy Spirit who is visiting us.

The Holy Spirit is a power. He sustained the martyrs. Without the Holy Spirit, the martyrs would have fallen like the leaves from the trees. When the fires were lighted under them, the Holy Spirit extinguished the heat of the fire by the heat of divine love. The good God, in sending us the

Holy Spirit, has treated us like a great king who should send his minister to guide one of his subjects, saying: "You will accompany this man everywhere, and you will bring him back to me safe and sound." How beautiful it is, my children, to be accompanied by the Holy Spirit. He is indeed a good Guide; and to think that there are some who will not follow Him! The Holy Spirit is like a man with a carriage and horse, who should want to take us to Paris. We should only have to say "yes," and to get into it. It is indeed an easy matter to say yes. Well, the Holy Spirit wants to take us to heaven; we have only to say "yes," and to let Him take us there. The Holy Spirit is like a gardener. The Holy Spirit is our servant.

The Holy Spirit, reposes in just souls like a dove in her nest. He brings out good desires in a pure soul, as the dove hatches her young ones. The Holy Spirit leads us as a mother leads by the hand her child two years old; as a person who can see leads one who is blind. The sacraments which our Lord instituted would not have saved us without the Holy Spirit. Even the death of our Lord would have been useless to us without him. Therefore our Lord said to His Apostles, "It is expedient for you that

I should go away; for if I did not go, the Consoler would not come." The descent of the Holy Ghost was required, to render fruitful the harvest of graces. It is like a grain of wheat,—you cast it into the ground; yes, but it must have sun and rain to make it grow and come into ear. We should say every morning: "O God, send me Thy Spirit to teach me what I am and what Thou art."

May the infusion of the Holy Spirit cleanse our hearts, O Lord, and render them fruitful by the inward watering of His heavenly dew. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, one God, World without end. Amen



III.

The Mass for Pentecost, or Whit-Sunday.

The Spirit of the Lord hath filled the
whole earth. Wisdom 1: 7.

NOTHING could be more appropriate for the devout Christian to meditate upon on the great feast of Pentecost than the Mass, which Holy Church has appointed for that day. The principle parts are, therefore, given with reflections upon them by Father Goffine, in his popular work: *Devout Instructions on the Epistles and Gospels for the Sundays and Holydays, etc.*, which, to speak truly, should be in the hands of every Catholic. The pious religious comments as follows:—

What is Pentecost?

The solemn anniversary of the day on which the Holy Ghost came down, under the appearance of fiery tongues, upon Mary the Mother of Jesus, and His Apostles and disciples, who were assembled in prayer in Jerusalem.

To express her joy at the descent of the Holy Ghost, the Church sings in the Introit of the Mass: "The Spirit of the Lord hath filled the whole earth, alleluia, and that which containeth all things, hath knowledge of the voice, alleluia, alleluia. Let God arise, and His enemies scattered; and let them that hate Him fly before His face." Glory be to the Father, etc.

PRAYER.

O God, who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit, grant that we may be truly wise in the same Spirit, and ever rejoice in His consolation. Through Jesus Christ our Lord, etc.

Epistle. Acts 2: I—II. When the days of the Pentecost were accomplished, they were alltogether in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon everyone of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men of every nation

under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphelia, Egypt, and the parts of Lybia about Cyrene, and stranger of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Why does the Church celebrate this day so solemnly?

To praise and thank God for sending the Holy Ghost, who gave so many spiritual graces and fruits to men.

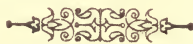
Why did the Holy Ghost appear under visible signs?

It was done to attract attention, and to indicate outwardly what took place inwardly. The roar of the mighty wind, according to the prophets, pointed to the approaching Godhead, and was intended to announce something extraordinary. The

appearance of tongues signified the gift of languages, and the division of them the different gifts imparted by the Holy Ghost. The fire which lightens, warms, and quickly spreads, denoted the love of God, the power and joy with which the Apostles, and mankind through them, should be filled, and indicated the rapid extension of Christianity.

What were the effects of the descent of the Holy Ghost upon the Apostles?

Being enlightened and made acquainted with all truth, freed from all fear and faint-heartedness, and undaunted, the Apostles preached everywhere Christ crucified, and for love of Him endured with joy all sufferings. Their discourses were understood by all present, as if they had carefully learned each that particular language. From that time Christianity spread with wonderful rapidity throughout the world. Pray the Holy Ghost to-day to enlighten you also, to inflame you with holy love, and to give you strength daily to increase in all goodness.



IV.

Come, Holy Ghost.

(Sequence, or hymn, literal translation, from Father
M. Fiege, O. M. Cap.'s *Paraclete*.)

Come, O Holy Spirit,
And from heaven send forth
Of Thy glory one ray.

Come, Thou Father of the poor,
Come, Thou Giver of gifts,
Come, Thou Light of hearts.

O Thou, best Comforter,
Thou, the soul's sweet Guest,
Sweet refreshment Thou.

Thou art Rest in labor
Thou art Shelter from the heat,
Thou art Solace in our weeping.

O Thou, most blissful Light,
Fill the inmost hearts
Of the faithful.

Unless Thou givest,
There is naught in man,
Naught but what is sinful.

Wash Thou what is stained,
Water what is parched,
Heal Thou what is wounded.

Bend Thou what is rigid;
Warm Thou what is cold;
Guide Thou what is erring.

Give unto Thy faithful,
Who put their trust in Thee,
Thy most sacred seven-fold gift.

Grant Thou virtue its reward;
Grant a happy end;
Grant eternal happiness, Amen.
Alleluia.

Gospel. St. John 14: 23—31. At That time Jesus said to His disciples: If any man love me he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth Me not keepeth not My words. And the word which you have heard is not Mine; but the Father's who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. 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. You have heard that I said to you: I go away and I come to you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass; that when it shall come to pass, you may believe. I will not now speak many things with you; for the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father; and as the Father hath given Me command, so do I.

Why is the Holy Ghost called a *spirit*, and the *Holy Spirit*?

Because He proceeds from the Father and the Son, and is, as it were, the Spirit of the Father and the Son.

What does the Holy Ghost effect in men?

He renews their hearts by cleansing them from sin, by imparting to them the sanctification and likeness to God gained through Christ, together with all those supernatural gifts and graces by which they can become holy and happy, and brings forth in them wonderful fruits of sanctity.

Which are the gifts of the Holy Ghost?

1. The gift of wisdom, which teaches us

to value the heavenly more than the earthly, infuses into us a longing for the same, and points out to us the right means to salvation.

2. The gift of understanding, which enlightens us to rightly understand the mysteries and doctrines of our holy religion.

3. The gift of counsel in doubtful cases, which enables us to know what to do or to omit, and what to advise others. This gift is particularly necessary for superiors, for those who are changing their state of life, and for those who are entangled in perplexing and unfortunate marriage relations.

4. The gift of fortitude, which banishes all timidity and human respect, strengthens man to hate sin, and steadfastly to practise virtue; preferring contempt, temporal loss, persecution, and even death, to denying Christ by word or deed.

5. The gift of knowledge, by which the Holy Ghost enlightens us with an inner light, that we may know ourselves, the snares of selflove, of our passions, of the devil, and of the world, and may choose the fittest means to overcome them.

6. The gift of piety and devotion, which infuses into us veneration for God and divine things, and joy in conversing with Him.

7. The gift of the fear of God, that childlike fear, which dreads no other misfortune than that of displeasing God, and which, accordingly, flees sin as the greatest evil.

Which are the fruits of the Holy Ghost?

They are the twelve following: 1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Benignity. 6. Goodness. 7. Longsuffering. 8. Mildness. 9. Faith. 10. Modesty. 11. Continency. 12. Chastity.

These fruits should be visible in the Christian, for thereby man shall know that the Holy Ghost dwells in him, as the tree is known by its fruit.

O God, who didst give the Holy Spirit to the Apostles, grant to Thy people the effect of their pious prayers, that on those to whom Thou hast given grace, Thou mayest also bestow peace. Through Christ our Lord. Amen.



V.

Doctrine of the Council of Trent.

I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever.

St. John 14:16.

The Council of Trent, which held its first session on December 13, 1545, and after many interruptions closed its labors in the cause of our holy religion, December 4, 1563, may justly be regarded as the most important council the Church has ever held, if it be permitted to compare one with another the works over which the Holy Spirit presides. The circumstances of the times, into which it is not necessary to enter here, were such that thoughtful and religious minds were convinced of the necessity of the Vicar of Christ calling an assembly of the prelates of the Christian world to define more clearly the doctrines of the Church, now assailed, as they never had been before, by the so-called Reformers, for the guidance of mankind in general, and to adopt such measures of reformation for the correction of some of those within the fold,

as would tend to promote the greatest good for the cause of religion. Here especially we must look for the operations of the Holy Ghost, the Spirit of Truth, Whom our divine Redeemer promised to send His Church to teach her all truth and to abide with her for ever. Hence every session of the august assembly was opened with declaration that it was "lawfully assembled in the Holy Ghost." Can we, then, turn to a higher authority with regard to the operations of the Third Person of the Adorable Trinity in the Church as a body or in the individual soul than to the decrees of this council? But in order that these decrees of doctrine and discipline might be made known in an authoritative manner to the children of the fold for all time, the council directed that an exposition of its enactments should be prepared for the pastors of souls as the firm and unerring basis of their teaching. This work is commonly known as *The Catechism of the Council of Trent*; it is also sometimes called *The Roman Catechism*, and also *The Catechism of Pastors*. I shall, therefore, first turn to it when treating of the work of the Holy Ghost in the Church.

Under the explanation of the eighth article of the Apostles Creed, "I believe in

the Holy Ghost," the Catechism, among other things says: Hitherto we have expounded, as far as the nature of the subject seemed to require, what regards the first and second persons of the Trinity. It now remains to explain what the Creed contains with regard to the Third Person, the Holy Ghost. On this subject the pastor will omit nothing that study and assiduity can effect; for on this, and the preceding articles, error were alike unpardonable. Hence the Apostle is careful to instruct some among the Ephesians, with regard to the person of the Holy Ghost. Having asked if they had received the Holy Ghost, and having received for answer, that they did not so much as know the existence of the Holy Spirit, he immediately subjoins: "In whom, therefore, were you baptized?"—to signify that a distinct knowledge of this article is most necessary to the faithful. From it they derive this special fruit,—considering attentively that whatever they possess, they possess through the bounty and beneficence of the Holy Spirit, they learn to think more modestly and humbly of themselves, and to place all their hopes in the protection of God, which is the first step toward consummate wisdom and supreme happiness.

The exposition of this article, therefore, should begin with the meaning here attached to the words, *Holy Ghost*; for, as this appellation is equally true when applied to the Father and the Son, (both are spirit, both holy), and also includes angels and the souls of the just; care must be taken that the faithful be not led into error by the ambiguity of the words. The pastor, then, will teach in this article that by the words *Holy Ghost* is understood the third person of the Blessed Trinity; a sense in which they are used sometimes in the Old and frequently in the New Testament. Thus David prays: "Take not Thy Holy Spirit from me;" and in the Book of Wisdom we read: "Who shall know Thy thoughts, except Thou give wisdom, and send Thy Holy Spirit from above?" (Wis. IX. 17.) And in another place: "He created her in the Holy Ghost." (Eccles. I. 9.) We are also commanded, in the New Testament; to be baptized "in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew XXVIII. 19.) We read that the most holy Virgin conceived of the Holy Ghost; and we are sent by St. John to Christ, "Who baptized us in the Holy Ghost;" with a variety of other texts in which the words *Holy Ghost* occur.

Nor should it be deemed a matter of surprise that a proper name is not given to the third, as to the first and second persons. The second person is designated by a proper name, and called Son, because His natural birth from the Father is properly called generation. But as the production of the third person is characterized by no proper name, but is called spiration and procession; the person produced is consequently characterized by no proper name. Unable, therefore, to express the emanation of the third person, by a proper, we have recourse to the common name of the Holy Ghost; a name, however, peculiarly appropriate to Him who infuses into us spiritual life, and without whose holy inspirations we can do nothing meritorious of eternal life.

(The operations of the Holy Spirit in the Church and in the individual soul will appear in the various extracts from approved writers on the subject, which will be given in the body of this work; and, for that reason further extracts from the pages of the *Catechism of the Council of Trent* will not be given.)

All praise, thanksgiving and glory be given to God the Holy Ghost who, at baptism made us the adopted sons of God, filled our hearts with His sanctifying grace and imparted to us the supernatural gifts of Faith, Hope and Charity and the seeds of every virtue. Amen.

VI.

The Holy Ghost the Bond of Union between the Father and the Son.

And there appeared to them parted
tongues, as it were of fire. Acts 2, 3.

The subjoined extract from the *Sermons* of the indefatigable St. Alphonsus Liguori is replete with the spirit of devotion to the Holy Ghost to whom and to His terrestrial spouse, the ever blessed Virgin Mary, the saint owed all his inspirations. He says:—

The eternal Father was not content with giving us His Son Jesus Christ, that He might save us by His death; He has also given us the Holy Ghost, that He may dwell in our souls, and that He may keep them always inflamed with His holy love. In spite of all the injuries which He received on earth from men, Jesus Christ, forgetful of their ingratitude, after having ascended into heaven, sent us the Holy Ghost, that, by His holy flame, this divine Spirit might kindle in our hearts the fire of divine charity, and sanctify our souls. Hence, when

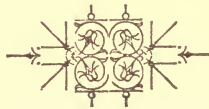
He descended on the apostles, He appeared in the form of tongues of fire. "And there appeared to them parted tongues, as it were of fire." Hence the Church prescribes the following prayer (for Pentecost Saturday): "We beseech Thee, O Lord, that Thy Spirit may inflame us with that fire which the Lord Jesus Christ sent on earth, and vehemently wished to be enkindled." This is the holy fire which inflamed the saints with the desire of doing great things for God, which inflamed them to love their most cruel enemies, to seek after contempt, to renounce all riches and honors of the world, and even to embrace with joy torments and death.

The Holy Ghost is that divine bond which unites the Father with the Son; it is He that unites our souls, through love, with God. The chains of the world are chains of death, but the bonds of the Holy Ghost are bonds of eternal life, because they bind us to God, who is our true and only life.

Let us remember that all the lights, inspirations, divine calls, all the good acts which we have performed during our life, all our acts of contrition, of confidence in the divine mercy, of love, of resignation, have been the gifts of the Holy Ghost. "Likewise the Spirit it also helpeth our in-

firmity; for we know not what we should pray for as we ought; but the Spirit Himself asketh for us with unspeakable groanings." Thus it is the Holy Ghost that prays for us; for we know not what we ought to ask, but the Holy Spirit teaches us what we should pray for.

O Almighty and Eternal God, who hast created Thy servants to acknowledge the glory of the eternal Trinity, in the confession of the true faith, and to adore the unity of power of Thy majesty, we beseech Thee, that by firmness in the same faith, we may be ever protected from all adversities. Through Jesus Christ our Lord, etc. Amen.



VII.

The Three Witnesses.

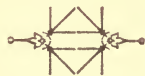
There are three who give testimony in heaven, the Father, the Word and the Holy Ghost; and these are one.
St. John I. St. John 5, 7.

The prince of the Doctors of the Church, St. Augustine, in his most highly praised work *The City of God*, says:—When our Lord breathed on His disciples, and said “Receive ye the Holy Ghost,” He certainly wished it to be understood that the Holy Ghost was not only the Spirit of the Father, but of the only-begotten Son Himself. For the same Spirit is, indeed, the Spirit of the Father and of the Son, making with them the trinity of the Father, Son and Spirit, not a creature, but the Creator. For neither was that material breath which proceeded from the mouth of His flesh the very substance and nature of the Holy Spirit, but rather the intimation, as I said, that the Holy Spirit was common to the Father and to the Son; for they have not each a

separate Spirit, but both one and the same. Now, the Spirit is always spoken of in Sacred Scripture by the Greek word *pneuma*, as the Lord, too, named Him in the place cited when He gave Him to His disciples, and intimated the gift by the breathing of His lips; and there does not occur to me any place in the whole Scriptures where He is otherwise named. But in this passage where it is said, "And the Lord formed man from the dust of the earth, and breathed, or inspired, into his face the breath of life:" the Greek has not *pneuma*, the usual word for the Holy Spirit, but *pnoe*, a word more frequently used of the creature than of the Creator; and for this reason some Latin interpreters have preferred to render it by "breath" rather than by "spirit". For this word occurs also in the Greek in Isaias 57:16, where God says, "I have made all breath," meaning, doubtless, all souls. Accordingly, this word, *pnoe* is sometimes rendered "breath", sometimes "spirit", sometimes "inspiration", sometimes "aspiration", sometimes "soul", even when it is used of God. *Pneuma*, on the other hand, is uniformly rendered "spirit", whether of man, of whom the Apostle says: "For what man knoweth the things of a man, save the spirit of man which is in him?" Or of beast,

as in the book of Solomon: "Who knoweth the spirit of man that goeth upward, and the spirit of beast that goeth downward to the earth"; or of that physical spirit which is called wind, for so the Psalmist calls it: "Fire and hail; snow and vapors; stormy wind;" or of the uncreated Creator Spirit, of whom the Lord said in the Gospel, "Receive ye the Holy Ghost", indicating the gift by the breathing of His mouth; and when He says: "Go ye and baptize all nations in the name of the Father, of the Son and of the Holy Ghost," words which very expressly and excellently commend the Trinity; and where it is said, "God is a Spirit"; and in very many other places in the sacred writings.

Spirit of Understanding, do Thou teach and enlighten me, so that I may never waver in my faith, but enjoy true peace of mind and heart. Amen.



VIII.

The Three Divine Persons Honor Each Other.

Holy, holy, holy, Lord God of Hosts ;
all the earth is full of His glory.

Isaias 6:3.

M. Louis Bail, writes as follows in *La Theologie Affective*, Paris, 1638, on the "Glory be to the Father," etc.:—

The Holy Church has dedicated this (Trinity) Sunday of the ecclesiastical year to the special honor of the mystery of the Blessed Trinity. In accordance with her mind and spirit, I will suggest to you some of the motives that should encourage within us a special homage to this sublimest of all mysteries.

The divine Persons honor each other. The Son honors the Father and the Holy Ghost. He honors the Father, as He says, "I honor My Father." He honors His Father by giving Him the most glorious of titles. Now, He calls Him *holy*: "Holy Father, keep them in Thy name, whom Thou hast given Me." Now, he calls Him *just*: "Just Father, the world hath known Thee, but I have known Thee." Now, He calls Him *Lord of heaven and earth*: "I give

thanks to Thee, O Father, Lord of heaven and earth." He honors His Father by praying to Him with profound humility. He bowed his knee before Him, and on Mount Olivet He fell upon His face praying. On the cross He prayed with tears to His Heavenly Father. He honors His Father by performing all things for His glory; "I seek not my own glory." When He sees the house of His Father dishonored, the Lamb has the aspect of a lion. At last He died to promote the honor of His Father.

The Son honors the Holy Ghost. He warns men never to commit the sin against the Holy Ghost, saying: "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." Our Lord was never so severe as when speaking of the sin by which the Holy Ghost is dishonored. He honors Him also by the most glorious names, calling Him the *Paraclete* and the *Spirit of Truth*; because, in opposition to the wicked spirit, He teaches men truth. He calls Him the *gift of God*, because charity is the principal grace, and even the source of all other graces; and *living water*, because the Holy Ghost cleanses our souls from sin. He honors the Holy Ghost by promising Him to the Holy Church, that

He may accomplish in her the work of redemption. Thus Jesus Christ endeavors to produce in His apostles a great veneration for the Holy Ghost, possessing whom the spirits are angels, and men are like St. John, the disciple whom Jesus loved.

The Father and the Holy Ghost honor the Son. "The Father Himself," says Christ, "who hath send Me, hath given testimony of Me." And St. Paul writes to the Hebrews: "To which of the angels hath He said at any time: Thou art My Son; this day I have begotten Thee." The Father and the Holy Ghost honored the Son at His baptism, and at His transfiguration on Thabor. The Son found a great consolation in this homage. For "lifting up His eyes to heaven, He said: Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee." "And now glorify Thou Me, O Father, with Thyself, with the glory which I had with Thee, before the world was."

The three divine Persons honored each other from all eternity. "For there are Three that give testimony in heaven; the Father, the Word and the Holy Ghost; and these Three are one.

The angelic beings do homage to the Blessed Trinity. The Psalmist cries out:

“Praise ye Him, all His angels; praise ye Him, all His hosts.” They cried from the day of their creation one to another: “Holy, holy, holy, Lord, God of Hosts; all the earth is full of His glory.” And when the Son of God was born in human flesh, the heavenly hosts praised Him, saying: “Glory to God in the highest.”

The Holy Church honors the Blessed Trinity with great fervor. Incessantly does she exclaim: “Glory be to the Father, and to the Son, and to the Holy Ghost.” Whenever we pronounce these sacred words, we make acts of various virtues. It is an act of Faith in the greatest mystery of the Christian religion. It is an act of Hope of heaven, which we hope to enter, in order to glorify the Father, the Son and the Holy Ghost for evermore. And it is an act of Charity wherein we desire that all creatures may praise the Blessed Trinity. So glorious is the honor of this mystery, that it is the incessant occupation of the saints in heaven. “They rested not day and night, saying: Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.” Apoc. 4:8.

Let us, then, honor the mystery of the Blessed Trinity with great fervor; let us frequently and with great devotion repeat

the hymn of adoring praise: "Glory be to the Father, and the Son, and to the Holy Ghost." Let us foster in our hearts a vivid desire for the eternal mansions, and for the blessed hour, when we are to join forevermore the praises of the Blessed Trinity by the angels and saints.

Repeat nine times devoutly: "Glory be to the Father," etc.



IX.

The Holy Ghost Bears Witness to the Divinity of Jesus Christ.

Thou shalt send forth Thy Spirit,
and they shall be created: and Thou
shalt renew the face of the earth.

Ps. 103:30.

Having given the teaching of the Church regarding the Third Person of the Adorable Trinity, it would be difficult to find anything more appropriate to follow it up with than the subjoined extract from *Catholic Doctrine as Defined by the Council of Trent*, by the Rev. A. Nampon, S. J., who remarks:—

Whence comes it that, dating from the fiftieth day after the resurrection of the Redeemer, humanity, as existing in the multitude of believers, which it supplied to the Church, instead of falling, rises; instead of sinking lower, ascends, as the waters of Jordan hastened to mount toward their source at the approach of the Ark?—While

racers who have refused to be Christian, or have ceased to be so, continue to follow the downward tendency which draws them to barbarism? What name must we give to the new Spirit that has been poured out upon the world? That Spirit which makes us love God as a Father and all mankind as brethren, and even leads us to prize humiliations, crosses, martyrdom, as assured pledges of heavenly happiness? That Spirit of *purity*, which shrinks with horror from the slightest stain, and makes virginity so honorable and so frequent? That Spirit of *charity*, which induces us to welcome and to tend everyone who is in misfortune, as if he were Jesus Christ Himself? That Spirit of *freedom*, which delivers us from the bondage of the evil passions, and does not allow us to acknowledge any superior on earth except our heavenly Father, represented in the family and in society by those who truly bear His commission. That Spirit of *zeal* and *self-devotion*, which makes itself all things to all, that it may gain all for Jesus Christ? That Spirit of *gentleness* and of *force*, of *prudence* and of *simplicity*; that Spirit of *humility* amid the highest merits; of *constancy* amid incessant persecutions; that Spirit of lofty *science* and docile *faith*, which subdues the world and searches the very

depths of God, which warms and inflames as much as it enlightens; which forms at once the happiness and the perfection of the Christian. That Spirit is evidently not the spirit of man. Since the fall the spirit of man has been selfish, proud, pusillanimous, impure. Still less is it the spirit of satan, which could only lead to evil. It is, therefore the Spirit of God, the Spirit promised and sent by Jesus Christ, *The Holy Spirit.*

Now, this Spirit leads us to place our confidence and our love in Jesus Christ, to observe His laws, to imitate His example, to believe His gospel, to hope for salvation from the merits of His redemption, to pray for His grace in order to attain to His glory; in a word, to invest Him with all the honors which are due to the Deity. This Spirit proclaims Him as God by the mouth of all the martyrs; by the mouth of all the Fathers and all the Pontiffs. This Spirit proclaims Jesus Christ by the instrumentality of all the Councils, which have embraced, by confirming, the creed of Nice; by the agency of all the Fathers and Doctors, who concurred in defeating Arianism, and who have written since that great victory. Therefore, according to the testimony of the Holy Spirit, unveiling the future by the

mouth of the prophets, then poured out in the Upper Chamber on the day of Pentecost, and since that time continuing to dwell in the bosom of the Catholic Church, a testimony as ancient as the world, as widespread and perpetual as the Church, as indisputable as that of the Father,—according to that testimony “Jesus Christ is God.”

Thus does that snowy dove, the symbol of the Spirit of gentleness and love, which hovered over the head of the Saviour on the day of His baptism, while the words of the Father resounded in the Heavens, “This is my beloved Son, in whom I am well pleased;”—reveal to us by its single appearance a permanent and universal fact: the testimony of the Spirit of the God-Man.

I now, O my God, of my own free will and choice, rectify and renew all the promises made at my baptism. Come Thou, O Holy Ghost, confirm and complete within me the work commenced by Thee at my baptism. Amen.



X.

Theory of the Absolutely Supernatural.

The Spirit searcheth all things, yea
the deep things of God. I. Cor. 2:10.

Two other Jesuit fathers, Revds. Joseph Wilhelm and Thomas B. Scannell, in their very learned work, *A Manual of Catholic Theology*, speak as follows under the head of "Theory of the Absolutely Supernatural":—

Another analogy illustrating the communication of the Divine Substance to the sons of adoption is found in the union between the spiritual soul and the body. The Divine Substance cannot enter the creature so as to form part of it; it is necessarily communicated as a living, substantial principle, the possession of which by the creature represents a substantial conjunction, and, moreover a substantial similarity between the progenitor and the progeny. The Holy Ghost is sent to the soul to inform it with supernatural life in the same manner as the

soul itself is sent by God into the body to inform it with natural life. St. Paul points to this character of the union in I. Cor. 6: 17—19, where, after speaking of the “joining” with God, he compares the sanctified creature to a temple filled with the Holy Ghost. From the indwelling of the Holy Ghost the Apostle infers that we are not our own but God’s, which shows that the indwelling establishes between the Holy Ghost and man a union equivalent to the union of the human soul with the body. We may, therefore, call it “informing”; not, however, in a literal sense, because the Divine and the created substances cannot be parts of one nature, and also because the human soul, not being matter, cannot be the bearer of a higher form. It is described as an informing by conjunction and penetration or inhabitation, similar in its effects to the natural information whereby matter and form constitute one nature. In this respect the relation between the Holy Ghost and the soul is perfectly similar to that between the body of the faithful and the Body of Christ received in Holy Communion. Again, as the Fathers point out, it is analogous to the relation which exists in Christ between His Divine Nature and Substance and Human nature and sub-

stance; with this difference, however, that in Christ one Person has two natures, whereas, in the order of grace, two persons are united for one purpose. The latter analogy is fully borne out by the language of Scripture. Both indwellings of the Divinity in humanity (viz. in Christ and in sanctified souls) are designated by the same terms and represented as a sealing and anointing of the flesh with the Holy Ghost or with God's own Spirit, (2 Cor. chap. I). As the sealing and anointing are done by the Spirit, they point to a communication of life; and as this Spirit is God's own Spirit, they imply a participation in the Divine life, a dignity, a holiness, and a likeness to God best expressed as a communication or fellowship of and with the Holy Ghost.

Starting from the notion that the Holy Ghost, by communicating the Divine Substance to the sanctified, establishes between Him and them a relation analogous to that between spirit and flesh in man, or between Divinity and humanity in Christ, we can easily determine the connection of the indwelling with the constitution of the state of grace. Speaking generally, the connection consists in this, that the possession of the Holy Ghost, the Substantial Uncreated Grace conjoined to the dwelling in



the creature, concurs with created grace, inherent in and affecting the creature, so as to give a higher lustre to adoptive sonship and a deeper foundation to its privileges than created grace alone could give. Again, the possession of the Holy Ghost gives to the sanctified that personal dignity which makes them pleasing to God and enables them to perform salutary works; it causes God to extend to them the love He bears to Himself, and to admit them to Divine privileges.

In order to transform the soul into His living temple, the Holy Ghost must endow it with a new principle of life, and adorn it in a manner becoming its exalted dignity. The infused virtues are the principles of Divine life, and elevating grace gives the temple of the Holy Ghost the required sanctity and glory. The Fathers compare the indwelling Spirit of God to a living fire which absorbs and assimilates all the powers of the soul. Again, created grace is required to act as a disposition for the reception of the Holy Ghost and as a bond of union between Him and the sanctified soul. The disposition for the reception of the Holy Ghost, lies in charity, and in elevating grace, which prepares the innermost soul for the coming of its divine Guest.

The transformation of the soul by elevating grace may be considered as the special link binding it to the Holy Ghost. In fact, this link or bond is analogous to that by which child and father, wife and husband, body and soul are united; it implies, therefore, an active and plastic influence from one substance on the other, and a dependence of the formed or transformed substance on the substance which communicates itself. Although these two elements may be found also in infused charity, they stand out more strikingly in the elevation of the soul to a supernatural state; for in this case the very substance of the soul is affected and is made like unto the Divine Substance, whereas charity is but an accidental quality of the soul, and cannot be the foundation of a substantial relation. Thus, then, the infusion of grace, as a quality affecting the very being of the soul, represents also the entrance of the Holy Ghost into the soul. By virtue of this grace He takes root in the soul's innermost depths, and establishes there His throne, from which He pours out the divine gifts on the sanctified soul. This grace gives the Holy Ghost Himself to the soul; all other are but operations of the Holy Ghost either consequent upon or preparatory to His coming.

Grant, O Lord, that we may have a perpetual fear and love of Thy holy name, for Thou never ceasest to direct and govern by Thy Grace, those whom Thou instructest in the solidity of Thy love. Through Jesus Christ our Lord, etc. Amen.



XI.

Devotion to the Holy Ghost a Necessary Part of Christian Worship.

There are three that give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. St. John 5:7.

There are few works on devotion to the Third Person of the adorable Trinity more deserving a careful study than Mgr. Preston's *Divine Paraclete*, from which the following extracts are taken:—

Devotion to the Holy Ghost is a necessary part of Christian worship, as we adore one God in three Persons, and there is no distinction in essence between the Father, the Son and the Holy Ghost, who are one and the same God. As the Creed of St. Athanasius declares: "This is the Catholic faith, that we adore one God in trinity, and Trinity in unity, neither confusing the Persons nor separating the substance. One is the Person of the Father, another that of

the Son, and another that of the Holy Spirit. But one is the divinity of the Father, the Son and the Holy Ghost; the glory is equal and the majesty is co-eternal.”

Surely there never was a time when men needed more the aid of the purifying influence of the Holy Ghost. We walk amid shadows, which we often mistake for light. Men exalt their little knowledge, and even boast of their ignorance. In the pride of their intellects they have arrived at their denial of the only source whence truth can come. Infidelity has grown bold, and from the rejection of the Christian Church and the verities of her creed, has come to the unblushing denial of God, the great First Cause, whose attributes are essential to the existence of all dependent being. Is there any light but that of the Divinity which can illumine eyes so darkened by the mists of pride and the worship of self?

Then, the materialism of our age, which measures all things by sense, depresses the instincts of the spiritual life and draws away the heart from the supernatural world wherein we truly live, and for which we were created. There can be no greater degradation than the denial of man's spirituality and immortality. What shall break this

spell of wordliness, turn to bitterness the cup of pleasure, and open the eyes of the wilfully blind? We need to cry mightily to the Spirit whose creating energy once brooded upon the disorder of chaos:

“Come, Holy Ghost, Creator, come
From Thy bright heavenly throne;
Come, take possession of our souls,
And make them all Thine own.

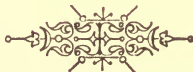
Heal our wounds, our strength renew,
On our dryness pour Thy dew;
Wash the stains of guilt away.”

Then at His coming the earth shall be moved, and when the darkness of sin flies away, the glories of the new birth shall be seen, and the beauties of the spiritual life shall attract and win the heart. The graces of faith and hope and love shall conquer, and saints be raised again to glorify the power and sweetness of the Creator. He that is great and wonderful in the visible world, is far more wonderful and mighty in the realm of faith, where human spirits commune with the divine Spirit and partake of His life.

We propose, says Monsigneur Preston, to answer these two questions: “Who is the Holy Ghost?” and “what is His peculiar

office." There is hardly need to say that here, while we approach the very essence of God, and speak of the nature of His being, we must do so with that reverence which becomes the creature in the presence of the Creator, and that fear which the nearness of God should ever excite in our minds.

O Holy Ghost, give me Thy love, and give me strength to keep it and use it. Thou art sweet and mighty in all Thy gifts; but Thy greatest gift is charity. The love of God is shed abroad in our hearts by Thee, O Holy Ghost, who art given to us. Amen.



XII.

Who Is the Holy Ghost?

The grace of our Lord Jesus Christ,
and the charity of God, and the com-
munication of the Holy Ghost be with
you all. 2 Cor. 13:13.

In reply to the first question proposed by Mgr. Preston, as we have seen, "Who is the Holy Ghost?" He answers;—

1. He is a divine *Person*. He possesses all the attributes of personality, and, being God, is equal to the Father and the Son, He is a Divine Person. Paternity truly belongs to the Father, because He begets His eternal and consubstantial Son. The filial relation of the Second Person responds to the paternity of the Father. And as the Father and Son together breathe forth the Spirit there are the relations of procession and spiration. These wonderful relations in God are truly real.

We call, therefore, the Holy Ghost the Third Person of the undivided Trinity, because He eternally proceeds from the Father and the Son. This is the clear con-

fession of our creed. Thus the General Council of Florence defines that "the Holy Spirit proceeds eternally from the Father and the Son as from one and the same principle and by one spiration." In the Sacred Scriptures He is called the Spirit of Christ, as well as the Spirit of God; and He is the Paraclete sent by the Son to accomplish His work on earth. He glorifies the incarnate Word on earth, since He takes of that which is His, and shows it to us.

2. With regard to the *office* of the Holy Ghost, our author remarks:—

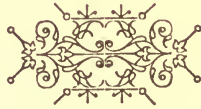
In our contemplation of God and the divine Persons we may reverently look at the Deity within itself and at the Deity in its action outward upon things created. Within the sacred Trinity each Person may have His office, as each has His place and relations. The Father, who is of none, and who is called by spiritual writers, "the root and fountain of the whole Divinity," begets the eternal Son, and is to Him, in the truest sense of our inadequate language, a father; and if paternity mean anything of strength, and care, and tenderness in our speech, in the divine tongue it must mean much more.

The Son, in all eternity generated by the will of the Father, comes forth, with the

fullness of the divine essence, to express the glory of Deity, and the power of that Deity within itself. To paternity filiation responds, and the Son gives back the love that He receives in the might of a divine filial affection, God only can know Himself. God only can worthily love Himself. Here all that sonship signifies is real in the immensity of Deity. Its loyalty, its consecration, its expression of likeness are all here, and all heightened to infinity.

The spiration of the Holy Ghost is the last of the divine processions. Here, as some of the Fathers reverently say, the Father and the Son, as one principle, by an act of supreme love breathe forth the eternal Spirit. It is the act of their mutual love, and the Spirit of the Father and the Son proceeds from both, the pledge of their mutual affection and the expression of beatitude. Following the steps of the Fathers, we may think of the Holy Spirit as the active and passive affection of the Godhead, the spring of peace, the tranquility of order, the harmony of the Infinite in the grandeur of His being. Oh, how it adds to our adoring wonder of the Divinity thus to contemplate the eternal Three in the distinctness of personality and the perfection of unity.

Help me to think, O Blessed Spirit, as much as I can, of God. He has shown me boundless mercy; He has saved me from many dangers; He has promised me the beatitude of heaven, May I love Him for all that He has done, and for all that He has promised; but may I love Him still more for Himself. Thou, O Holy Ghost art God. Amen.



XIII.

The Procession of the Holy Ghost.

But when the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, He shall give testimony of Me. St. John 15:26.

The Rev. James Bellord, in his *Meditations on Christian Dogma*, has this, among other things, to say of the Procession of the Holy Ghost:—

The divine Father begetting the Son equal to Himself and the image of His glory, by an act of the intellect, is simultaneously moved to exercise His will in an act of infinite love toward this reflection of His perfections. The Son in return necessarily loves the Father with an equal infinite love. This joint action is within the Godhead; it is God; and it constitutes a production, and a term which has personal consciousness of that love, and which is the Holy Ghost. Thus the Third Person proceeds

from the First and Second together as from one principle or source of action, for they are one in will and in love. The Father eternally begets the Son having the same divinity and the same powers as Himself, and amongst these is included an equal power with Himself of being the principle of the Holy Ghost. It is this fact of producing the Holy Ghost which is the source of the reciprocal relations between the Son and the Holy Ghost; without these relations there would be no distinction and they would not be different persons. The production of the Holy Ghost is the glory of the Son with the Father, as the generation of the Son is the great glory of the Father.

The love of God which produces the Holy Ghost is a universal love of all that is good, so that it includes in itself God's love for His creatures. For the model and type of all goodness is the perfection existing in God; and therefore all creatures are present to the mind of God from all eternity, and are seen by Him with the eternal act of intelligence of Himself which produces the Son. Corresponding to this is the act of the divine will, which loves all that is in the intellect of God, and, therefore, all that will be represented in creatures. This ex-

plains the infinite, the necessary, and yet the unexpected love which God manifests for all mankind in spite of their demerits. God not only loves all men and all things, but He loves them, therefore, in the Holy Ghost. You should love the Holy Ghost as the source of all the good gifts of God in the work of creation. He is the fount of graces of all kinds as described in the *Veni Sancte Spiritus*. He communicates to us charity, joy, peace, patience, faith, modesty, etc. He is indeed our Paraclete and Comforter. Too late have you known Him; too late have you loved Him.

Come, O Blessed Spirit of Piety, possess my heart, incline it to true faith in Thee, to a holy love of Thee my God, that with my whole soul I may seek Thee, and find Thee my best, my truest joy. Amen.



XIV.

The Three Specialties of the Holy Ghost.

I and the Father are one.

St. John 10:30.

Continuing on the Three Specialties of the Holy Ghost Father Bellord writes:—

It is a special peculiarity of the Holy Ghost that He is the bond of union between the Father and the Son, Their harmony, Their peace and Their love. This is the case inasmuch as the Father and the Son become one principle in the production of the Holy Ghost; They have one and the same relation towards Him; and He has one single relation towards Them. In another way also the Holy Spirit is the bond of union, as being the personified propension, or inclination of the Father towards the Son, and of the Son towards the Father. He is the love of each for the other, and so binds the Blessed Trinity into a special union of Persons over and above the unity of their essence and nature. It is the

peculiarity of love to unite different objects; and the Holy Ghost, as being eternal, uncreated, infinite love, is the accomplishment of the most wonderful of unions. Beseech this Spirit of love to be the bond of union between you and the Godhead, and between you and all your brethren.

A second specialty of the Holy Ghost is that He is the final term of the eternal processions of the divine Persons. The Father is the first Person in the Godhead, the Holy Spirit is the last; the cycle is complete; and, after that, no further procession is possible or conceivable. The ending of the productive action does not imply any deficiency or infirmity in the Holy Ghost. His perfection as a Person consists in the fact that He responds adequately to the infinite activity of the divine will and love. Thenceforth nothing more remains but the *external* operation of the Trinity in the production of creatures outside Itself. Love, then, is the accomplishment of the law, even of the uncreated law of God's own being. This great faculty has been given you for your perfection and happiness. Take care that it does not become corrupted into self-love, the parody and destruction of divine love.

The divine Spirit of love is also a spirit

of perfect sanctity. He is the sanctity of the Father and the Son; His presence is the sanctification of sinners. So effectual is divine love in us, that even in its lowest degree, and in our weak and frigid souls, it instantaneously destroys sin, and communicates to us the supernatural life of God, and His actual presence. Therefore our Lord said concerning St. Mary Magdalene: "Many sins are forgiven her, because she hath loved much." How intense, then, must be the infinite sanctity resulting from the love of the Three divine Persons in the most Holy Trinity. This is the secret of holiness for you. Endeavor to cultivate a vivid and intense love for God, for the Father, Son and Holy Ghost. Without this you cannot have constancy to keep those commandments of God which lead to life. Give your whole undivided love to God, and He will pour forth the abundance of sanctity and joy into your heart.

Thou stoopest in Thy deathless love to me,
Thou fillest all the House of God for me,
Thou crownest all the years with grace for
me,
Long-suffering Spirit, how I cling to Thee,
And love, and bless, and praise, and wor-
ship Thee.

XV.

What Is the Special Office of the Holy Ghost?

Thou shalt send forth Thy Spirit,
and they shall be created; and Thou
shalt renew the face of the earth.

Ps. 103:30.

The office of the Holy Ghost in and toward created things, says Mgr. Preston, is called His work *outward*, though, strictly speaking, there is nothing *without* the Trinity. Yet toward creatures the Holy Spirit has a special office, and, in harmony with His work within the bosom of the Deity, He comes forth to complete, beautify and sanctify the whole creation. "Thou shalt send forth Thy Spirit, and they shall create the face of the earth." When God spoke, the Word went forth, and "all things were made by Him." Yet it was the office of the Spirit to brood upon the shapeless mass of chaos, that from His fecundating energy, order and beauty might come forth. When, in the new earth, created for our use, the race of man was to take its place, the Three Persons communed

together. "Let *us* make man to *our* image and likeness." Then was man made with the royal mark upon him, with an intelligent soul, with a memory, will and understanding, in the image of the eternal Three who formed him. Upon our first father, Adam, the Holy Ghost descended, and so was he made a living soul. Reason ruled within him, and, by the power of the sanctifying Spirit, there was harmony between soul and body. There was peace, and no war was known between the rational and irrational natures. We attribute to the Third Person of the Trinity the special office in creation of establishing order, of harmonizing elements that might be in conflict, of causing life and beauty to bloom where, without His celestial touch, all would be dead and shapeless. He is the uncreated beauty shining in the things He touches; the divine order leading created intelligences up to the living Unity, which is God. He is the living spring, the living fire, sweet unction and true love.

The Holy Trinity has another work, undertaken of His free mercy and to show the riches of His grace. When our race fell from God by the prevarication of its will, and in our father, Adam, lost Eden and the graces of paradise, the same power

which magnified itself in creation glorified itself more mightily in redemption. In this work the Three Persons of the Trinity cooperate, and here the Holy Ghost has His peculiar office.

Directly does He concur in the incarnation of God the Word. By His power the immaculate Virgin conceived. "The Holy Ghost shall come upon thee," said the Archangel Gabriel, "and the power of the Most High shall overshadow thee; therefore the Holy that shall be born of thee shall be called the Son of God." The Word was, then, conceived by the Holy Ghost and born of the Virgin Mary," By His touch her pure substance was formed into the spotless body of Jesus Christ; and by His breath the soul of God Incarnate was created. Upon that humanity the greatest and most beautiful work of God, the energies of the divine Spirit, with all His gifts, were poured fourth. His all-perfecting fingers were ever upon the humanity to mould and fashion it, as the Man-God "grew in wisdom, and age, and grace, with God and Men." Through all the steps of His earthly work the Redeemer was "led by the Spirit," from hight to hight of oblation. At the baptism in the Jordan "heaven was opened, and the Holy Ghost descended in

a bodily shape as a dove upon Him." "Evidently great," says the Apostle, "is the mystery of the godliness, which was manifested in the flesh and justified in the Spirit." This work of the Spirit in and over the humanity of Christ was carried on through all the bitterness of the Passion, in the sharpness of death, until the resurrection dawned in a new light and the Man-God was taken up into glory.

And when the Word made flesh had finished His earthly work, had paid the penalty due to our sins, and had ascended on high, it was the office of the Spirit to carry on and complete that work. So in the quickening energy of His nature, and the love of which He is the expression, the Paraclete takes up the work of the ascended Christ, brings all His teaching into fruitful light, and by His mighty operations applies the precious Blood of Calvary, and completes the redemption.

O Holy Ghost, Uncreated Love of the ever-blessed Trinity, Thou art living Water and living Fire. Drench my heart in the streams of Thy grace, and make it clean before Thee. Purify my heart in the fire of Thy love, and burn up all the dross in it,

that we may be bright in Thy eyes. Adorable Spirit be to me the water of life. Adorable Spirit, be to me also the flame of judgment and of burning by which Sion and Jerusalem are cleansed, Jesus, let Thy Spirit dwell ever more and more in my heart. Amen.



XVI.

The Holy Ghost the Author of our Sanctification.

I believe in the Holy Ghost.
Apostles' Creed.

Canon H. J. Thomas, of the cathedral of Liege, Belgium, says in his sermon on the eighth article of the Apostles' Creed,—English translation:—

You know God the Father Almighty, Creator of heaven and earth; you know also Jesus Christ, the Son of God, our loving Saviour. I will continue to instruct you in the great and consoling mysteries which faith teaches. That which is the object of the eighth article of the Creed is no less interesting than those you have already heard.

What is the Holy Ghost? The Holy Ghost whom the divine Saviour, when He ascended into heaven, promised to send to His apostles, is the Third Person of the Adorable Trinity. This Spirit of Truth has

no beginning, and He shall never have an end. The Father, the first Person of the most Blessed Trinity, has no principle that produces Him, He exists of Himself. The Son, the second Person of the most Blessed Trinity, has no principle but the Father, by whom He was begotten in an unspeakable manner, from all eternity, The Holy Ghost, the third Person of the most Blessed Trinity, proceeds from all eternity from the Father and the Son, as from one and the same principle, without being begotten of either one or the other. The Father, contemplating and knowing Himself, begets another self,—a Son, called also the Word; that is what is meant by the *eternal* generation of the *Word*. The Father and the Son, by their reciprocal love, produce the Holy Ghost, the term of their love, the indissoluble bond between them; that is what is called *the procession of the Holy Ghost*, that is to say the eternal production of the Holy Ghost, who proceeds from the Father and the Son, who has with them one and the same substance, and who is God, like the God the Father and God the Son, and equal to them in all things. This is a truth which Jesus Christ clearly expressed when He commanded His Apostles to baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost.

We give Him the name of Holy Ghost because He is the author of our sanctification; because all the blessings and all the graces we have received from God, we possess from the liberality of the Holy Ghost, whom we ought to thank with all our hearts in grateful acknowledgment. It was the Holy Ghost who, in baptism washed us, sanctified us, and justified us. To Him, as to their source, we must attribute all the virtues which adorn and enrich our souls. It is His grace which makes virtue known to us, and which moves and excites our will to choose and put in execution the good it reveals to our understanding. You read a good book: it is the Holy Ghost who produces and keeps in you the good desire, the salutary will to follow the wise counsel which this good book gives you. You hear a sermon: it is the Holy Ghost who imprints on your soul the truths which the sensible word of the minister of Jesus Christ exposed only to the eyes of your mind, and who works on your heart and fills it with holy thoughts and Christian sentiments. Your attention is directed to a wise and virtuous person, to a pious and zealous Christian. You feel sweetly inclined to walk in his footsteps, to imitate his amiable conduct; it is the Holy Ghost who

gives you this attraction for virtue. Yes, my brethren, our sanctification will be effected, our salvation will be secured, if we always lend an attentive ear to the voice of the Holy Ghost, and if we faithfully obey His charitable inspirations.

Come, O Spirit of wisdom and of knowledge, of counsel and of fortitude, of understanding, of piety and of the fear of the Lord; come, O Holy Ghost, establish Thy habitation in our souls, that under Thy guidance, we may know God, love God, serve God, and walk all the days of our lives in the way of His commandments, along the path of virtue, the only road which leads to the happiness of heaven. Amen.



XVII.

Devotion to the Holy Ghost an Especial Antidote against the Evils of the Day.

You will not come to Me that you
may have life. St. John 5:40.

Says Rev. Father Fiege, O. M. Cap., in his book *The Paraclete*:—

“There is nothing new under the sun,” says the Wise Man. The evils of to-day are but the evils of yesterday. Error and vice have always existed. At various times they assume different forms to catch the unwary and ensnare the foolish: but at bottom they are ever the same. Yet, at the same time, each age as it comes has its own peculiar evils. The present age is not an exception.

As to religion, it is true that the times of harsh bigotry have passed away; but there has sprung up in its stead a spirit of total indifference which amounts to a practical denial of all religion. People say: Why wrangle over religious beliefs. We must take a charitable view of things. All re-

ligions are good. None is necessary. The universal brotherhood of man is the religion of mankind; universal benevolence its moral precept; universal prosperity its reward.

As to morality, public opinion may be pretty sound as to general moral principles; and there also may exist a certain outward show of respectability. But it is greatly to be feared that beneath this thin veil there lies hidden a deep and wide-spread corruption. In domestic society, the sacred rites and duties of matrimony, hallowed by God and by nature, are wantonly set aside; and the results are simply appalling. In society at large, very little justice and honesty is to be found. It is perfectly true to say that all precepts have come to this: Just do as you like; only take heed not to be found out. To commit crime, seems to be crime no longer; but to be convicted of crime, is real crime.

And crime unfortunately is on the increase. Suicide, in particular, which is no doubt the greatest crime, is now more common than ever. Men have lost sight of the supernatural. Hence, when they are detected in wrong-doing, they have recourse to suicide, in order to avoid present disgrace and escape the hands of human justice; or again, when serious misfortunes or grievous

sufferings fall to their lot, they seek for relief in suicide, since they have no hope in an hereafter.

But the peculiar feature of the times is that strange infatuation which has seized hold of many of attempting to break through the laws of nature, as we know them now, and to hold intercourse with the inhabitants of the unseen world. That many strange and wonderful facts occur, is beyond doubt. Hypnotism, practised by many, has resulted in the most startling facts.

Now, what does all this mean? That many facts are nothing but fraud and trickery is perfectly true. But that many facts must also be ascribed to the preternatural agency of the evil spirits, is equally true. The very attempt of obtaining certain ends by the use of means which are neither ordained by nature nor sanctioned by God, is an indirect appeal to the powers of darkness.

Now, against all such evils, devotion to the Holy Ghost is the most effectual antidote. For the more the Divine Spirit is known and honored by men, the more will the empire of Satan and of sin be diminished; the more readily will men have recourse to the Spirit of God, and place themselves under His guidance; and the

more willingly will they submit, above all things, to the divine authority of the Catholic Church, which may rightly be called an Incarnation of the Holy Ghost. For in her He lives and abides in the midst of men; by her and through her, He speaks and operates in the souls of men. In the Catholic Church alone the true principles of morality and justice are taught and defended. The Catholic Church alone has ever upheld and defended the sacred rights of matrimony. In the Catholic Church alone are you placed in divine communication with the Blessed Spirits, nay, with the Divine Spirit Himself. The Catholic Church alone is the realization of the true brotherhood of man; her precept of morality, divine charity, and her reward peace of mind and eternal happiness.

O Sacred Virgin, Tabernacle of the Holy Ghost, we beseech thee to obtain by thy intercession that this Comforter, whom thy beloved Son sent down upon His Apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us to walk in the way of virtue and good works. Amen.

XVIII.

The Divine Dove at the Baptism of Jesus.

And behold the heavens were opened to Him; and He saw the Spirit of God descending as a dove, and coming upon Him. St. Matth., 3:16.

Archbishop M'Evilly, of Tuam, explaining these words in his *Exposition of the Gospels*, says:—

This manifestation was made to John the Baptist, that he might afterward make use of it as a testimony; and the Heavenly Father sent the Spirit in the form of a dove, not to give it to our Lord, who, from His incarnation was filled with the Holy Ghost, without measure; but to manifest that He was, as had been promised (Isaias 61:1-3.) anointed with the gifts of the Holy Ghost, when He went on His public mission of “preaching to the poor and healing the contrite of heart,” etc. The heavens were opened, that is to say, a fissure or rent was made in the upper regions of the air, out of which, bordered with light, the dove, symbolizing the Holy Ghost, came forth, and

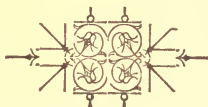
the voice issued. This dove visibly exhibited to the eyes of our Lord and of the Baptist, the presence of the Holy Ghost, who is by nature invisible. The four evangelists say, "As a dove," implying likeness or similitude. This dove-like form descended to point that our Lord, in whom already from His incarnation, "Dwelt the plenitude of the Divinity," and to whom "God did not give the Spirit by measure," was filled with the gifts of the Holy Ghost, of which the dove was a befitting emblem. As the dove was employed of old to point that the ancient world was saved from the universal shipwreck; so now the dove is employed by the Holy Ghost, to point Him out who is to rescue mankind from the eternal death of sin. This dove was not, like the humanity of our Lord, hypostatically united to the person of the Holy Ghost; but only a visible symbol of His presence, with the fullness of His gifts, in our Redeemer. And the Sacred Scriptures observe that what happened Him symbolizes what happens us in baptism. When we receive the gifts of the Holy Ghost, heaven opens to us; and we become the sons of God by the grace of adoption, received from the Eternal Father. *And, behold,* another event not less stupendous than the descent from heaven

of the dove; *a voice from heaven*, a distinct articulate voice, representing God the Father. The voice without the dove would not certainly point out Christ as distinctly referred to, any more than any one else. Nor would the dove without the voice clearly intimate anything. The voice showed what the dove symbolized. "This is my beloved Son, in whom I am well pleased." In looking into the face of His beloved Son, it no longer repenteth God that He made man (Gen. 6:6). He is pleased with sinful man, through His beloved Son, Jesus Christ. The dove is once more employed as the messenger of peace and reconciliation of God with man, after the storm of wrath is appeased.

Here, as is remarked by St. Jerome, we have revealed to the Baptist, the mystery of the Adorable Trinity, with a distinctness not vouchsafed to any of the ancient patriarchs or prophets. The Father, speaking in a distinct voice, of His Son. The Son receiving testimony in His mortal visible flesh. The Holy Ghosts "the Spirit of God," in the visible form of a dove.

God of my fathers and Lord of mercy,
who hast made all things with Thy Word;

and by Thy wisdom hast appointed man, that he should have dominion over the creature that was made by Thee, that he should order the world according to equity and justice, and execute justice with an upright heart: Give me wisdom that sitteth by Thy throne, and cast me not off from among Thy children; for I am Thy servant and the son of Thy handmaid, and falling short of the understanding of judgement and laws.—Wisdom 9, 1-5.



XIX.

The Baptism of the Holy Ghost.

I indeed baptize you with water; but there shall come One mightier than I, the latchet of whose shoes I am not worthy to loose; He shall baptize you with the Holy Ghost and with fire.

St. Luke 3:16.

Commenting on these words, in one of his homilies, St. John Chrysostom says:—

St. John the Baptist, having stirred the minds of his hearers by the fear of God's judgment, and the expectation of his punishment, and by the mention of the axe, and the loss of their ancestors, and by the bringing in of those other children, and by the double vengeance of cutting off and burning, and having by all means softened their hardness, and brought them to desire deliverance from so great evils; then he bringeth in what he has to say touching Christ; and not simply, but with declaration of His great superiority. Then is setting forth the difference between himself and Him, lest he should seem to say this

out of favor, he establishes the fact by comparison of the gifts bestowed by each of them. For he did not at once say, "I am not worthy to loose the latchet of His shoe"; but when he had first set forth the little value of his own baptism, and had shown that it hath nothing more than lead them to repentance, he sets forth Christ's also, which is full of the unspeakable Gift. Then, to hinder the attributing what he had said to humility, he adds also the proof from the facts: "For He shall baptize you with the Holy Ghost and with fire."

Seest thou how great is the wisdom of the Baptist? how, when he himself is preaching, he saith every thing to alarm, and fill them with anxiety; but when he is sending men to Him, whatever was mild, and apt to recover them: Not bringing forward the axe, nor the tree that is cut down and cast into the fire, nor the wrath to come; but remission of sins, and removing of punishment, and righteousness, and sanctification, and redemption, and adoption, and brotherhood, and a partaking of the inheritance, and an abundant supply of the Holy Ghost. For all these things he obscurely denoted, when he said; "He shall baptize you with the Holy Ghost;" at once, by the very figure of speech declaring the

abundance of grace; and by the specification of fire, on the other hand, indicating the vehement and uncontrollable quality of His grace.

Imagine only what sort of men it was meet for the hearers to become, when they considered that they were at once to be like the Prophets, and like those great ones. For it was on this account, you see, that he made mention at all of fire, that he might lead them to reflect on the memory of those men. Because of all the visions that appeared unto them, I had almost said, the most part appeared in fire. Thus God discoursed with Moses in the bush, thus with all the people in the mount Sinai, thus with Ezekiel on the cherubim.

Inflame, O Lord, our rains and hearts with the fire of Thy Holy Spirit, that we may serve Thee with chaste bodies, and please Thee with clean hearts. Amen.



Come, Holy Ghost.

And Paul said to them: Have you received the Holy Ghost since ye believed? But they said to him: we have not so much as heard whether there be a Holy Ghost. Acts. 19:2.

The subjoined hymn, "*Veni Creator Spiritus*", paraphrased, is from the pen of the English classic poet John Dryden:—

Creator Spirit, by whose aid
The world's foundation first were laid,
Come visit every pious mind;
Come pour Thy joys on human kind;
From sin and sorrow set us free,
And make Thy temples worthy Thee.

O Source of uncreated light,
O Father's promised Paraclete,
Thrice holy fount, thrice holy fire,
Our hearts with heavenly love inspire;
Come, and Thy sacred unction bring
To sanctify us while we sing.

Plenteous of grace, descend from high,
Rich in Thy seven-fold energy,
Thou strength of His Almighty hand,
Whose power does heaven and earth command.

Proceeding Spirit, our defence,
Who dost the gifts of tongues dispense,
And crown'st Thy gift with eloquence,
Refine and purge our earthly parts;
But, oh, inflame and fire our hearts,
Our frailties help, our vice control,
Submit the senses to the soul;
And when rebellious they are grown,
Then lay Thy hand, and hold 'em down.

Chase from our minds the infernal foe,
And peace, the fruit of love, bestow;
And lest our feet should step astray,
Protect and guide us in the way.

Make us eternal truths receive,
And practice all that we believe:
Give us Thyself, that we may see
The Father and the Son by Thee.

Immortal honor, endless fame,
Attend that Almighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died;
And equal adoration be,
Eternal Paraclete, to Thee.

My Jesus gave Himself so die by Thee,
A spotless Sacrifice to God by Thee;
O perfect all Thy gifts and fruits in me,
That crowned and sceptered, I may dwell
 in Thee,
White-robed, palm-bearing, in the light
 with Thee.



XXI.

The Holy Ghost the Source of Piety.

Piety is profitable to all things,
having promise of the life that now is,
and of that which is to come.

I. Tim. 4:8.

Father Libermann in his sermon on "The Gift of Godliness or Piety," in *Repertorium Oratoris Sacri*, says:—

"The Spirit of the Lord shall rest upon Him, . . . the Spirit of knowledge and of godliness." (Isaias 9:2.) It is not without reason that these two gifts,—knowledge and godliness,—are joined together. The Holy Ghost, as the true sun of the spiritual life, enlightens our souls by the light of the sublimest truths, and at the same time warms them by His sacred fire, so as to enable them to produce fruit. In a heart thus enlightened and enkindled are life in God, joy in God, longing for God, a sacred desire to serve God and gain His complacency. In such a heart is true piety. Choosing this splendid gift of the Holy Ghost as the subject of our meditation, let me speak to you:—

I. On the prejudices against piety. "All who live piously in Jesus Christ," says St.

Paul, "shall suffer persecution." So it is. The world has ever denied the value of piety, "blaspheming those things which it knows not." "For the sensual man perceiveth not the things that are of the Spirit of God; for it is foolishness to him, and he cannot understand, because it is spiritually examined." Now, my brethren, the gift of piety imparted to us by the Holy Ghost, is far from being hypocrisy and false piety. It is far from hypocrisy. Piety trains hypocrites who cover the corruption of their heart with the cloak of devotion, says the world. We reply: We are the first to brand this kind of men as imposters, laden with the divine curse, whose eternal lot will be with the reprobate. There are hypocritical simulators of every virtue. Is this a reason not to believe any longer in genuine virtue?

The gift of the Holy Ghost, on the contrary, is the best remedy against hypocrisy and false piety. For the Holy Ghost is a spirit and teacher of truth. Therefore, "The Holy Spirit of discipline will flee from the deceitful" (Wisdom 1:5). Accordingly, we observe in the truly pious Christian harmony between the outward and the inner man. Moreover, the Holy Ghost condemns hypocrisy in explicit terms in holy

writ, which He inspired. He turned away from the chosen people, because with their lips they glorified Him, but their heart was far from Him. Jesus rebukes the hypocrites as "whited sepulchres". The Apostle assigns a mark by which the seducers in the last period of the world are distinguished, when he says: "having an appearance, indeed, of piety, but denying the power thereof." Let us not confound the gift of the Holy Ghost with what is an abomination before the Lord, and is the work of satan, who "transformeth himself into an angel of light."

II. Of the effects of piety. To be pious, and to be virtuous, are one and the same thing. Piety is the mother of all other virtues, and renders them amiable before men. Humility is manifested by piety, when offering sacrifices of thanks and praise to Him to whom all honor and glory are due. The angelic virtue of purity finds its strongest weapon in prayer, its surest protection in the wound of the Sacred Heart. The virtues of charity and mercy spring forth at the foot of the altar, and by tender devotion to Jesus they grow to heroism. Deprive your heroines of Christian charity, of the Blessed Sacrament, of prayer, of the spirit of piety, and the fountain of charity and of sacrifices will soon dry up

within their hearts. And in the world, who are the great benefactors of the poor and suffering? Those who frequent our churches. To them "religion pure and unspotted with God and the Father is this: To visit the fatherless and widows in their tribulation," as St. James teaches. But the charity of the world toward the poor, how cold and even how selfish.

By piety even the earthly task of man is sanctified. By a good intention all earthly pursuits are sanctified, so that we are enabled always to pray and not to faint, and to pray at all times in the Spirit, as the sacred Scriptures admonish us. The spirit of piety far from estranging man from his vocation, encourages him in all his labors, and renders him more faithful in his stewardship, more conscientious in accomplishing the duties of his vocation. How precious, then, is the gift of piety; how great its consolation, and the delight of devotion. Where piety is, there is life in God.

Thee, God, the Father unbegotten, Thee, only begotten Son, Thee, Holy Ghost, the Paraclete, holy and undivided Trinity, Thee we proclaim with all our heart and soul: we praise Thee and we bless Thee: glory be to Thee forever. Amen.

XXII.

The Written and the Unwritten Word.

All thy children shall be taught of
the Lord. Isaias 54:13.

The great St. John Chrysostom commenting on the opening words of the Gospel of St. Matthew, in his first homily on that Gospel, says:—

It were indeed meet for us not at all to require the aid of the Written Word, but to exhibit a life so pure, that the grace of the Spirit should be instead of books to our souls, and that as these are inscribed with ink, so should our hearts be with the Spirit. But, since we have utterly put away from us this Grace, come, and let us at any rate embrace the second best course. For that the former was better, God hath made manifest, both by His word and by his doings. Since unto Noah, and unto Abraham, and unto his offspring, and unto Job, and unto Moses too, He discoursed not by writings, but Himself by Himself, finding

their mind pure. But after the whole people of the Hebrews had fallen into the very pit of wickedness, then and thereafter was a written word, and tables, and the admonition which is given by these.

And this one may perceive was the case, not of the saints of the Old Testament only, but also of those of the New. For neither to the Apostles did God give anything in writing, but instead of written words He promised that He would give the grace of the Spirit: "For He," saith our Lord, "shall bring all things to your remembrance." And that thou mayest learn that this was far better, hear what He said by the Prophet: "I will make a new covenant with you, putting my laws into their mind, and in their heart I will write them, and they shall be taught of God." And Paul, too, pointing out the same superiority, said, that, they received a law, "not in tables of stone, but in the fleshy tables of the heart." But since in process of time they made shipwreck, some with regard to doctrines, others as to life and manners, there was again need that they should be put in remembrance by the written word.

Reflect, then, how great an evil it is for us, who ought to live so purely, as not even to need written words, but to yield up our

hearts, as books to the Spirit; now, that we have lost that honor, and are come to have need of these, to fail again in duly employing even this second remedy. For if it be a blame to stand in need of written words, and not to have brought down on ourselves the grace of the Spirit; consider how heavy the charge, of not choosing to profit even after this assistance, but rather treating what is written with neglect, as if it were cast forth without purpose, and at random, and so bringing down upon ourselves our punishment with increase. But that no such a fact may ensue, let us give strict heed unto the things that are written; and let us learn how the Old Law was given on the one hand, how on the other the New Covenant.

In the Old Testament, it was upon Moses going up, that God came down; but here, when our nature hath been carried up into heaven, or rather unto the Royal Throne, then the Spirit makes his descent. Since the Apostles came not down from a mountain, as Moses, bearing monuments of stone in their hands, but carrying about the Spirit in their mind, and pouring forth a kind of treasure and fountain of doctrines and of gifts and of all things that are good, so they went everywhere around, and be-

came, through that grace, living books and laws. Thus they won over the "three thousand", thus the "five thousand", and thus the nations of the world; God by their tongue, discoursing with all that approach them.

O Spirit of God, bring me to my Redeemer in Sion, that I may inherit the land in which are trees of Thy planting, and harvests of which Thou didst sow the seed. Be to me an everlasting joy, and give me Thy everlasting light, O Spirit of love and grace. Make me, the least of Thy servants, an everlasting glory where the sun goeth down no more. Amen.



XXIII.

Love and Do as You Please.

He that loveth his neighbor hath
fulfilled the law. Rom. 13:8.

St. Augustine says "Love, and do as you please"; and we read in the *Life of St. Vincent of Paul*, that miracle of active christian charity, that all his actions were regulated by that eternal law of love. His most ardent desires were that God should be everywhere known, loved and served by all His creatures. All that he said, all that he did, tended but to enkindle and increase this divine love in all hearts. He continually intensified the holy ardor of love in his own heart by the most frequent and affectionate aspirations.

St. Vincent was not content with loving God in word, with conceiving elevated sentiments of His goodness and desires of His glory, but he reduced his love to practice, proving it, as the Apostle, re-

quires, by works. Hence do we find him exhorting his brethren to love God with the work of their hands and the sweat of their brows. "For often," said he, "so many acts of the love of God and other affections of a tender heart, though very good and desirable, are, nevertheless, to be suspected unless they incite to the practice of works of charity. For in this is my Father glorified, said our Lord, that you bring forth very much fruit, and that your fruit should remain."

Such pure and holy sentiments nurtured in his heart an ardent desire to procure the glory of God, and to induce all with whom he held intercourse to conceive the same desire. He wished that a true disciple of Jesus Christ, the Man-God, should consider the motives of his acts by questioning himself at the beginning of each one: Why do I undertake this thing? Is it to please myself?—is it to please a weak creature, or is it only to accomplish the will of God, and to follow the movements of His Holy Spirit? "How much should we merit," he adds, "if we were to attain to the happy felicity of willing all in God and for God? Our life would resemble that of the angels, rather than that of Man; it would in a manner be all divine, since all our actions

would be done by the impulse and grace of the Holy Spirit.”

O God who by the fruitful virginity of Blessed Mary, hast bestowed on mankind the reward of eternal salvation; grant, we beseech Thee, that we may experience the intercession of her, through whom we have had the happiness to receive the Author of life, our Lord Jesus Christ, who livest and reignest with Thee in the unity of the Holy Ghost, world without end. Amen.



XXIV.

Heresies Regarding the Holy Ghost.

Careful to preserve the unity of the Spirit in the bond of peace.

Ephes. 4:3.

Scarcely had the Christian religion been established than man in his pride began to rebel, and heresies sprang up. The most dangerous and wide-spread of these in the early Church was the Arian heresy, started by Arius, a learned but proud man, who died a miserable death about the year 336. It spread with great rapidity over all eastern Asia, Egypt and south and south-eastern Europe; and, having the support of the secular arm, it caused great devastation in the Church. St. Alphonsus Liguori, in his *History of the Heresies* thus sums it up:—

Arius taught, first, that the Word was not from all eternity, but was brought forth out of nothing by the Father, and created, the same as one of ourselves; and, secondly, that Christ, according to His free will, was of a mutable nature, and that He might

have followed vice, but that, as He embraced goodness, God, as a reward for His good works, made Him a participator in the divine nature, and honored Him with the title of the Word, the Son, and of Wisdom. Though Arius did not deny the divinity of the Holy Ghost, still it was a necessary consequence of his principles, for, denying the Son to be God, the Holy Ghost, who proceeds from the Father and the Son, could not be God. And all those followers of his who blasphemously taught that the Son was not like unto the Father, attacked also the divinity of the Holy Ghost, and the chief defender and propagator of this heresy was Macedonius. The saint then gives himself to the refutation of this heresy in so far as it relates to the denial of the divinity of the Third Person of the Blessed Trinity, from which only one text with his comments will be given. He says: Here we will prove that the Holy Ghost is true God, equal and con-substantial to the Father and the Son. To prove that this is an article of faith, I do not myself think any more is necessary than to quote the text of St. Matthew, in which is related the commission given by Christ to His Apostles: "Go, ye, therefore, teach all nations, baptizing them in the name of the Father, and

of the Son, and of the Holy Ghost." It is in this belief we profess, the Christian religion, which is founded on the mystery of the Trinity, the principal one of our faith; it is by these words the character of a Christian is impressed on every one entering into the Church by baptism; this is the formula approved by all the Fathers, and used from the earliest ages of the Church: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." As the three Persons are named consecutively, and without any difference, the equality of the authority and power belonging to them is declared. Thus, as the Trinity is one and undivided, so is the faith of three Persons united in it, one and undivided. We, therefore, are bound to believe that the name of the Holy Ghost, that is, the name of the Third Person expressed by these two words, so frequently used in the Scriptures, is not an imaginary name, or casually invented, but the name of the Third Person, God, like the Father and the Son. We should remember, likewise, that the expression, Holy Ghost, is, properly speaking, but one word, for either of its component parts might be applied to the Father or the Son, for both are holy, both are spirit, but this word is the proper name of the Third Person of the Trinity.

Almighty and eternal God, who hast granted to Thy servants to acknowledge the glory of the Eternal Trinity in the confession of the true faith, and to adore unity in the power of majesty; we beseech Thee, that by the same faith, we may be ever protected from all adversities. Through our Lord Jesus Christ Thy Son, who livest and reignest in the unity of the Holy Ghost, world without end. Amen.



XXV.

The Same Continued.

When the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth who proceedeth from the Father, He shall give testimony of Me. St. John 15:26.

Concerning the heresy of the Greeks, who denied that the Holy Ghost proceeds from both the Father and the Son, maintaining that He proceeds from the Father only, St. Liguori says, in the work already quoted:—

It is necessary to remark here, in order not to confuse the matter, that the heresy of the schismatical Greeks consists in denying the procession of the Holy Ghost from the Father and the Son; they contend that He proceeds from the Father alone, and that is the difference between the Greek and the Latin Churches. The learned have not yet agreed on the author of this heresy. Some say it was Theodoret, in his refutation

of the ninth anathematism of St. Cyril, against Nestorius, but others again defend him, and explain the passage of his works which gave rise to this opinion, by saying that he only meant to prove that the Holy Ghost was not a creature, as the Arians and Macedonians asserted. This heresy, up to the time of Phosius, was only held by a few persons, but on his intrusion into the see of Constantinople, in 858, and especially in 863, when he was condemned by Pope Nicholas I., he constituted himself, not only the chief of the schism, which for so many years has separated the Greek and Latin Churches, but induced the whole Greek Church to embrace this heresy,—that the Holy Ghost proceeds from the Father alone, and not from the Son. Fourteen times, Osius writes, up to the time of the Council of Florence, held in 1439, the Greeks renounced this error, and united themselves to the Latin Church, but always relapsed again. In the Council of Florence, they themselves agreed in defining that the Holy Ghost proceeds from the Father and the Son, and it was thought that the union would be everlasting; but such was not the case, for after the Council, they again returned to their vomit, at the instigation of Mark of Ephesus. I now speak of those

Greeks who were under the obedience of the Eastern Patriarchs, for the others who were not subject to them remained united in faith to the Roman Church. Turning to the refutation of this error, our saint says that, the procession of the Holy Ghost both from the Father and the Son is proved by the words of St. John: "When the Paraclete cometh, whom I will send from the Father, the Spirit of Truth who proceedeth from the Father", etc. This text not only proves that the Holy Ghost proceeds from the Father; but also that the Holy Ghost proceeds from the Son, as is shown by the words: "Whom I will send." And the same expression is repeated in other places. In the Divinity, a Person is not spoken of as sent, unless by another Person from whom He proceeds. The Father, as He is the origin of the Divinity, is never spoken of in the scripture as being sent. The Son, as He proceeds from the Father alone, is said to be sent, but it is never said thus of the Holy Ghost: "As the living Father hath sent Me," etc. "God sent His Son, made of woman," etc. When, therefore, the Holy Ghost is said to be sent from the Father and the Son, He proceeds from the Son as well as from the Father; especially as this mission of one divine Person from another

cannot be understood either in the way of command or instruction, or another way, for in the divine Persons both authority and wisdom are equal. We, therefore, understand one Person as sent by another, according to the origin, and according to the procession of one Person from the other, this procession implying neither inequality nor dependence. If, therefore, the Holy Ghost is said to be sent by the Son, He proceeds from the Son.

The Greeks say that the Son does not send the Person of the Holy Ghost, but only His gifts and grace, which are attributed to the Holy Spirit. But we answer that this interpretation is wrong, for in the passage of St. John, just quoted, it is said that this Spirit of Truth, sent by the Son, proceeds from the Father, therefore, the Son does not send the gifts of the Holy Ghost, but the Spirit of Truth Himself, who proceeds from the Father.

Finally in the Council of Florence, held under Eugenius IV., in the year 1438, in which both the Greeks and Latins were again united, it was decided unanimously, "that, this truth of faith should be believed and held by all Christians, and that all should then profess that the Holy Ghost eternally proceeds from the Father and the

Son, as from one principle, and by one spiration.”

This must suffice in the way of controversy, which was introduced with a view of giving some idea of the errors regarding the Holy Ghost by which the Church has been afflicted in the course of her long career. They do not now interest those within the pale of Holy Church; nor, it may be said, do they interest those outside, for, like the Ephesians of old, on account of their indifference most of them “have not so much as heard whether there be a Holy Ghost.”

(Devoutly recite the Apostles' Creed.)



XXVI.

The Holy Ghost and the Incarnation.

Drop down dew, ye heavens, from
above, and let the clouds rain the Just
One: let the earth be opened, and bud
forth a Saviour. Isaias 54:8.

No one who attentively reads the *Life of our Lord Jesus Christ* by St. Bonaventure can fail to see that his heart was being consumed with divine love; and hence in this admirable work he frequently gives way to the promptings of the Spirit that burns within him while treating of the life of our divine Lord, which he had learned from the pages of Holy Writ, inspired by the same Holy Ghost. The heart is filled with a peculiar sweetness in reading his pages, and one cannot but remember the remark of St. Philip Neri, I think it was, who said he always preferred to read the book of a writer who had an "S" prefixed to his name. Penetrating, like the "disciple whom Jesus loved" into the very heavens, he says:—

When the fullness of time was come, and the most Blessed Trinity had deliberated on the means of providing for the redemption of mankind, by the incarnation of the Word; Christ resolved to take flesh of the Blessed Virgin, through His immense charity with which He loved mankind. His mercy moved Him, and paying a particular regard to the instances of the celestial spirits, when the Blessed Virgin was returned to Nazareth, Almighty God called to Him the Angel Gabriel, and said to him: "Go to our best beloved daughter, espoused to Joseph, the dearest to Us of all our creatures, and tell her that My Son delights in her form, and hath chosen her for His mother. Request her to receive Him joyfully; for I have decreed to save mankind by her means, and to blot out of My memory the injury they have done Me."

Gabriel, with serene and cheerful aspect, prostrate on his knees, in a devout and reverent posture, listens attentively to the divine embassy. That received, away the angelic messenger hastens from the celestial regions, and in the borrowed dress of human likeness, quick as thought, presents himself before the holy Virgin Mary, in the inmost recess of her little habitation, yet not so expeditious was his flight, but that

the Blessed Trinity, anticipating Their ambassador, were in the happy mansion before him.

For this you must take along with you, that, though the person of the Son alone was made man, yet the whole sacred Trinity was concerned in His incarnation. The Father and the Holy Ghost co-operating alike in this august and unutterable mystery. Oh, what scope may not this subject afford your meditation. What reflections may you not gather from the little mansion, where such personages are assembled, and such ineffable mysteries wrought by them. For, though the sacred Trinity be undoubtedly always everywhere present, yet in this place, at this juncture, it was present in a more singular and ineffable manner than usual, on account of the supernatural and unspeakable work then and there effected. The angel Gabriel then arrived at the holy mansion, and entering to the Blessed Virgin, thus the faithful proxy began his message: "Hail, full of grace, the Lord is with thee; blessed art thou among women." Mary was disturbed at the angel's speech. Not that she in the least mistrusted the angel's veracity; but, because it is ever the faculty of the truly humble to tend to perfection, by examining

into, and magnifying their defects, while they either remain wholly insensible of any merit in themselves, or see it through the lessening end of the perspective. Thus, as it becomes a prudent, fearful and modest virgin, our Lady remained silent, returning no answer to the angelical salutation, as if not knowing what to reply. But the sacred messenger encouraged her in these words: "Fear not, Mary, nor be concerned at the encomium I render you. You are not only full of grace yourself, but even born to be the means of restoring all mankind to the grace of God, which they had lost. For, behold, you shall conceive, and bring forth the Son of the Most High, who has chosen you to be an instrument of the salvation destined to all who put their trust in Him." Wherefore, she requested the angel to acquaint her with the manner of the conception, in the following words: "How shall this be effected upon me who have dedicated myself to God by a vow of perpetual virginity?" "It will be brought about," replied the angel, "by the singular and ineffable operation of the Holy Ghost, by whose power you will be replenished, and conceive without prejudice to your virginity; and, therefore, will your son be called the Son of God. For nothing to Him is impossible."

The Blessed Virgin, after hearing the forementioned words of the angel, with a prudence equaly to the rest of her conduct, gave her consent; and, as her revelations declare, kneeling with her hands joined in a devout posture, said: "Behold the handmaid of the Lord: Be it done to me according to thy word."

Meditate, then, on the greatness of this day's solemnity. Let your heart rejoice, and the day be crowned with holy mirth; a day hitherto unheard of since the beginning of time. A day devoted to the honor of God the Father who celebrates the nuptials of His Son, espoused to human nature, which He has inseparably united to Himself. A day sacred to the wedding of the divine Son, and His entrance into the virginal womb, through which He has to pass into the world. A day solemn to the Holy Ghost, by whose singular and wonderful co-operation the work of the Incarnation was effected; and whose extraordinary benignity this day began to show itself to mankind. A day of glory to our blessed Lady, who on the same day was acknowledged and assumed by the Father for a daughter,—by the Son for a mother,—by the Holy Ghost for a spouse. A day of rejoicing to the heavenly choir,

on account of the work of their reparation commencing from it; but more especially to mankind, on account of their salvation, redemption and reconciliation; for on this day properly was the whole human nature exalted and deified.

O Holy Ghost, Spirit of the Father and the Son, strengthen in me the gift of piety; perfect in me the beatitude of the meek; and help me to pray according to Thy will. Amen.



XXVII.

The Holy Ghost and Jesus Christ.

The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And, therefore, the Holy which shall be born of thee shall be called the Son of God.

St. Luke 1:35.

The Paraclete. A Manual of Instruction and Devotion, just published by Father Marianus Fiege, O. M. Cap., is an evidence that devotion to the Third Person of the Blessed Trinity is fast becoming the leading devotion of our time. The following selection will afford an idea of the manner in which the devout religious treats his subject:—

The Holy Ghost and Jesus Christ.

1. Jesus Christ given by the Holy Ghost. Jesus Christ is your Saviour. But who has given you this Saviour? It was the Holy Ghost.

2. The world prepared for the coming of the Redeemer by the Holy Ghost. It

was the Holy Ghost who prepared the world for the coming of the divine Redeemer. It was He who preserved intact the knowledge of the true, living God among His chosen people, in spite of the blindness and corruption which surrounded them. He it was who taught the patriarchs, who spoke by the mouths of the prophets, who moved and guided the pen of the sacred writers, and who filled the hearts of the just with an ardent longing for the speedy advent of the promised Messiah.

3. The Mother of the Redeemer, prepared by the Holy Ghost. It was the Holy Ghost who singled out from among all the daughters of Eve, Mary, who is "blessed among women," and of whom was to be born Christ the Saviour. He it was who prepared her so as to be a worthy mother of the Son of God, the Redeemer of mankind. This He did by bestowing upon her that singular gift, the Immaculate Conception, by which He preserved her from contracting the stain of original guilt, replenished her with grace from the very first moment of her existence, and guarded her, likewise, from the least taint or stain of actual sin.

4. The mystery of the Incarnation accomplished by the Holy Ghost. It was

through the Holy Ghost that "the Word was made Flesh". He it was who "overshadowed" Mary and who, by a most mysterious operation, fashioned within her the most sacred Manhood of Jesus Christ.

5. The sacred Manhood of Jesus endowed with the gifts of the Holy Ghost who adorned the sacred Manhood of Jesus Christ with the choicest gifts of nature and of grace, "anointing Him with the oil of gladness above His fellows"; so that "He was beautiful above the sons of men," and "advanced in wisdom, and age, and grace, with God and men," according to the prophecy of Isaias: "The Spirit of the Lord shall rest upon Him."

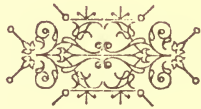
6. The divinity of Jesus Christ manifested by the Holy Ghost. It was the Holy Ghost who bore witness to the divine Nature and mission of Jesus Christ. He it was who inspired with a most lively faith, not only the lowly shepherds on the mountain side of Bethlehem, but also the Wise Men from the East; so that they humbly adored as their God, Him whom they beheld lying in the manger as a new-born babe. It was He who made known the divine character of the Holy Child to Simeon and the devout Anna, on the occasion of His being brought to the temple to be presented

to the Lord. He it was who, in the visible form of a dove, publicly proclaimed His divinity. He it was by whose power the apostles, at the mere bidding of Jesus, left all things and followed Him, believing Him to be the true Messiah and the Son of God. He it was who afterward confirmed them in the faith, and enabled them, by their preaching, to convert the whole world to the gospel of their divine Master.

7. Jesus Christ still on earth through the operation of the Holy Ghost. It is by the grace of the Holy Ghost that Jesus Christ even now reigns in the hearts of millions of men on earth, and will reign to the end of time. It is by the power of the Holy Ghost that Jesus Christ even now personally abides in our midst through His sacramental presence in the Holy Eucharist, to be daily offered in sacrifice upon the altar, and to be given as food for the spiritual refreshment of the soul.

O Sweet Spirit of God, be Thou my helper and protector, my guide and my comforter this day, and all the days of my life. Grant that I may heed Thy divine inspirations and faithfully obey them. Enlighten me to know what is right, and give me strength to do it.

Sweet Mary, my Mother, Immaculate Spouse of the Holy Ghost, do thou assist me by thy powerful intercession. O thou, who art the Health of the weak, the Refuge of sinners, the Help of Christians, pray for me. Amen.



XXVIII.

The Word Was Made Flesh.

Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. St. Matt. 1, 20.

Cardinal Wiseman, speaking in one of his sermons of the Maternity of the Blessed Virgin, says with regard to the Incarnation and the account of it and of the infancy and childhood of the Redeemer of the world, both of which we owe to Mary and her Divine Spouse under whose action and inspiration they were effected:—

To take part in the work of God silently, unknown, without reward from mankind, at least during life, without those incentives which make men equal to a great and high mission in the world, that merit was reserved for Mary, without whose co-operation it would be hard to say in what state mankind would have been. God was pleased that it should depend on her that the greatest of mysteries should be accom-

plished. He gives her time to deliberate; He accords her permission to suggest difficulties, to make her own terms, that she shall not have to surrender the precious gift, which she values higher than the highest imaginable of honors; and so it was not until she had said, "Behold the handmaid of the Lord, be it done unto me according to Thy word," that the great mystery was accomplished.

And now pause for a moment. Here is the greatest of God's works, not since the creation of the world, but during the endless ages of His own existence, the Word incarnate, the Word made flesh. Yet how singular is the part of Mary in this mystery. She utters the words; they scarce fall from her lips, and she alone remains entrusted, not only with the precious gift itself, but with the knowledge of it. No one else can have known it. Joseph himself was not aware of it, till an angel revealed it to him. I beg here to make a remark which may, perhaps, be useful in conversing with others. Look at those men who, unhappily for themselves, know not, and understand not, the prerogatives of Mary; look, I will not say, at those more wretched men who have the hardihood, the unfeelingness, the brutality to decry her, but to those who, in

more respectful terms, profess simply to overlook her. Just see the position in which such persons are placed, as to their belief. They say, "We cannot worship," as they call it, "the Virgin Mary; we cannot honor her, because in doing so we should be derogating from the honor due to her Son, to the Word incarnate, to Jesus Christ." I would say to these men: How do you know that He is incarnate? How do you know that the Son of God became man? You say in your creed that He was conceived of the Holy Ghost. Who gave you evidence of that conception? Gabriel did not manifest it. He vanished as soon as he had delivered his message. The Evangelists themselves, — the one from whom I have quoted, — tells us that "Mary laid up all these words in her heart," and that he sought information from those who knew everything from the beginning. Mary was the only, sole witness in the world, to the mystery of the incarnation. There was only her word that she conceived thus miraculously of the Holy Ghost. She told it to the Apostles, and they believed it, and recorded it with the sanction of the Holy Ghost. The real source of the historical and inspired testimony of the accomplishment of the great mystery of the incarna-

tion is Mary; and those who reject her could not have come to the belief, except through her testimony, that God took upon him our nature. It is through her that they know it; yet they pretend that to honor her is at His expense. But as it was through her co-operation that this great mystery was wrought, so was it right that through her it should be communicated.

O my Mother, give me Jesus as thou didst give Him to the shepherds, to the wise men and to the aged Simeon. Yes, when I see the priest about to give me Holy Communion, I will imagine I see Jesus in thy hands; and if thou wilt let me, dearest Mother, I will imagine I receive Him from thy most pure hands, that so I may receive Him more reverently and with greater profit and devotion. Amen.



XXIX.

The Glories of Mary for the Sake of Her Son.

And the Word was made flesh, and dwelt amongst us. St. John, 1, 14.

Cardinal Newman, that perfect master of thought and language, in his sermon on "The Glories of Mary for the Sake of Her Son," in *Discourses to Mixed Congregations* says:

The great truths of revelation are all connected and form one whole. Every one can see this in a measure even at a glance, but to understand the full consistency and harmony of Catholic teaching requires study and meditation. Hence, as philosophers of this world bury themselves in museums and laboratories, descend into mines, or wander among woods or on the seashore, so the inquirer into heavenly truths dwells in the cell and the oratory, pouring forth his heart in prayer, collecting his thoughts in meditation, dwelling on the idea of Jesus, or of Mary, or of grace, or of eternity, and pondering the words of holy men who have gone before him, till before his mental sight arises the hidden wisdom

of the perfect, "which God predestined before the world unto our glory," and which He "reveals unto them by His Spirit." And as ignorant men dispute the beauty and harmony of the visible creation, so men, who for six days in the week are absorbed in worldly toil, who live for wealth, or name, or self-indulgence, or profane knowledge, and do but give their leisure moments to the thought of religion, never raising their souls to God, never asking for His enlightening grace, never chastening their hearts and bodies, never steadily contemplating the objects of faith, but judging hastily and peremptorily according to their private views or the humor of the hour; such men, I say, in like manner, may easily, or will for certain, be surprised and shocked at portions of revealed truth, as if strange, or harsh, or extreme, or inconsistent, and will in whole or in part reject it.

I am going to apply this remark to the subject of the prerogatives with which the Church invests the Blessed Mother of God. They are startling and difficult to those whose imagination is not accustomed to them, and whose reason has not reflected on them; but the more carefully and religiously they are dwelt on, the more, I am sure, they will be found essential to the Catholic faith, and integral to the worship

of Christ. This simply is the point which I will insist on that the glories of Mary are for the sake of Jesus.

When the Eternal Word decreed to come on earth, He did not purpose, He did not work by halves; but He came to be a man like any of us, to take a human soul and body, and to make them His own. He "was made flesh." He attached to Himself a manhood, and became as really and truly man as He was God, so that henceforth He was both God and man, or, in other words, He was One Person in two natures. This is a mystery so marvelous, so difficult, that faith alone firmly receives it. That "in the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt amongst us," was too hard a thing for the unregenerate reason. The case is the same today; mere Protestants have seldom any real perception of the doctrine of God and man in One Person. They speak in a dreamy, shadowy way of Christ's divinity; but, when their meaning is sifted, you will find them very slow to commit themselves to any statement sufficient to express the Catholic dogma.

Now, if you would witness against these unchristian opinions, if you would bring out distinctly and beyond mistake and

evasion, the simple idea of the Catholic Church that God is man, could you do it better than by laying down in St. John's words that "God *became* man?" and again, could you express this more emphatically and unequivocally than by declaring that He was *born* a man, or that He had a *Mother*? The world allows that God is a man; the admission costs it little, for God is everywhere, and is every thing; but it shrinks from the confessing that God is the Son of Mary. It shrinks, for it is at once confronted with a severe fact, which shatters its own unbelieving view of things; the revealed doctrine forthwith takes its true shape, and receives an historical reality; and the Almighty is introduced into His own world at a certain time, and in a definite way. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." St. Luke 1, 35.

O God, who by the humility of Thy Son, didst raise up a fallen world, grant to Thy faithful everlasting joy: that those whom Thou hast delivered from the evils of eternal death, Thou mayest make to enjoy everlasting happiness, through the same Jesus Christ our Lord. Amen.

XXX.

The Presentation in the Temple.

He had received an answer from the Holy Ghost that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. . . . And he also took Him into his arms and blessed God. St. Luke 2. 27, 28.

Writing of the presentation of the Child Jesus in the temple and the prophecy of Holy Simeon, Father Faber, in his *Foot of the Cross; or, The Sorrows of Mary*, says:—

There is the Incarnate Word, whom the silent angels of the temple are worshipping in tremulous awe, as He crosses the threshold of His earthly house. Did the lights go out in the Holy of the Holies, now that the Holiest of all was outside the veil, throned in a mortal Mother's arms? Mary made her offering, and "performed all things according to the law of the Lord." She bore also in her arms her true turtle-dove, to do for him likewise "according to the law." She placed Him in the arms of

the aged priest Simeon, as she has done since in vision to so many of the saints; and the full light broke on Simeon's soul. Weak with age he threw his arms around his God. He bore the whole weight of his Creator, and yet stood upright. The sight of that infant face was nothing less than the glory of heaven. The Holy Ghost had kept His promise. Simeon had seen,—nay, was at that moment handling “the Lord's Christ.” O blessed priest, worn down with age, wearied with long years of waiting for the “consolation of Israel,” kept alive in days that were out of harmony with thy spirit, even as St. John was after thee; surely He who made thee, He who is so soon to judge thee, He whom thou art folding so fondly in thine arms, must have sent the strenght of His omnipotence into thy heart, else thou wouldst never have been able to bear the flood of strong gladness which at that moment broke in upon thy spirit.

There is other poetry in Simeon than those strains of light which flashed from him but a while ago. There is other music now for Mary's ear, the terrible music of dark prophecy which the Holy Ghost utters from His sanctuary in the old priest's heart; and we would fain think that Simeon

held Jesus in his arms when he uttered it, by the very way in which he begins. "Behold, this Child is set for the fall, and for the resurrection of many in Israel; and for a sign that shall be contradicted. And thy own soul a sword shall pierce." Simeon was silent. But over Mary's soul there came an inexplicable change. Perhaps she learned now what she had not known before. But more probably it only came to her in another way. Yet it was a change, an operation of grace, a new sanctification, an immense work of God. A clear and detailed vision of all her sorrows, especially of the whole passion, was with its minutest circumstances instantaneously impressed upon her soul; and her immaculate heart was deluged with a sea of sorrow, which was supernatural both in its kind and in its intensity.

With the prophecy of holy Simeon before his mind, Father Faber says, near the close of his work: The destiny of the Mother of God was a destiny of unutterable sorrow, exhausting at once the possibilities of woe and the capabilities of the creature. This might be expected, since it was by sorrow, shame and the Passion that the Incarnate Son of God came to save the world. The dolours of our Blessed Lady, therefore, are

inseparable from her divine Maternity. Her first fifteen years commencing with the Immaculate Conception, were a preparation for her dolors. Her last fifteen years, commencing with the descent of the Holy Ghost, were the maturity of her dolors. It was her dolors that rendered her capable of that new creation of grace in the descent of the Holy Ghost. His graces are absolutely inexhaustible: her capacities of grace are practically inexhaustible, to our limited comprehension. He who would learn Mary must enter into her broken heart to do so. It is the "dolorous Mother" who illuminates the Immaculate Conception on the one side, and the fair pomp of the Assumption on the other.

Lord Jesus Christ, who from the cross didst recommend Thy Blessed Mother to the beloved disciple, and the disciple to Thy Mother; receive me, I beseech Thee, under Thy protection, and grant that amidst the snares and perils of this world, I may never lose the treasure of Thy friendship. Amen.



XXXI.

The Coming of the Holy Ghost.

It is expedient for you that I go: for if I go not, the Paraclete will not come to you; but if I go I will send Him to you. St. John 16, 7.

In the last chapter of his *Life of Our Lord Jesus Christ*, St. Bonaventure, speaking of the coming of the Holy Ghost upon the Apostles after the ascension of our Lord, says:—

Our Lord Jesus Christ being ascended into heaven, His blessed Mother, with the disciples, returned to Jerusalem, as the angels had told them, and with great joy and comfort remained there during the space of ten days in fervent prayer, expecting the coming of the Holy Ghost.

When the tenth day was come after the ascension, our Lord Jesus Christ said to His Father: “My beloved Father, the time of grace is near at hand, be mindful, I beseech Thee, of the promise I made to My

brethren, concerning the Holy Ghost." To whom the Father said: "My beloved Son, the promise you made is most grateful in My sight, and I am well pleased it should be performed; and as the time is now come to fulfil it, let the Holy Ghost descend to replenish and fill them with grace, to comfort and strengthen them, to instruct and teach them, and bestow on them abundance of all heavenly virtues." The Holy Ghost descended on Whit Sunday, in the form of fiery tongues, upon a hundred and twenty disciples, who at that time were gathered together, and filled them with all grace and virtue; by which they were so greatly strengthened and inflamed, that they immediately went forth, and begun to preach the Gospel throughout the whole world, and in a great measure made it subject to their doctrine.

This day is, then, the feast of love; for, as St. Gregory saith, it is the feast of Him who is love itself. For which reason he who truly desires to serve God, should endeavor, in this holy solemnity, to be inflamed with love, or at least to be enkindled with a vehement desire of being free from any mixture of the love of this world. For, as St. Bernard assures us, "he is greatly mistaken who thinks to unite heaven with

earth, the sweet balm of spiritual comfort with the enjoyments of worldly vanities, or the beautiful gifts of the Holy Ghost with the deceitful flatteries of the flesh."

Let us, therefore, devout reader, wholly forsake the fleeting vanities of this world, and purify our hearts from earthly and vain love of creatures, and lead a life of devotion and prayer, as the Apostles did, expecting the coming of the Holy Ghost. Thus may we hope to be visited by Him, as the Apostles were, and to receive all spiritual comfort and grace for our souls. That we may, therefore, be able to receive the singular gift of this divine Spirit, and to attain to that bliss to which our Lord is ascended, to prepare the way for us to follow, let us break off all unnecessary engagements with this wretched world, and take no delight in the foul satisfactions of the flesh, nor feed its unlawful desires, but ever earnestly wish with the Apostles to be separated from it. So that, through the grace of the divine Paraclete, the Holy Ghost, we may faithfully endeavor to follow the example of our Lord Jesus Christ in this world, and hereafter to ascend with Him into the glorious city of the heavenly Jerusalem; where He, sovereign King, together with the Father and the Holy Ghost, one God, in perfect

Trinity, liveth and reigneth for ever, world
without end. Amen.

O Paraclete, whom Jesus sent to me,
Who, one with Him, didst give Thyself to
me,
Thou Love of God most High, who lovest
me,
Thou King and Lord, who sweetly drawest
me,
For life and light and love I come to Thee.



XXXII.

The Birthday of the Church.

And it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared on the top of mountains, and high above the hills; and people shall flow to it.

Michaeas 4, 1.

Rev. Joseph Schuen, in his sermon on "The Birthday of the Catholic Church," found in the *Repertorium Oratoris Sacri*, tells his hearers:

Jesus Christ is come to found on earth a kingdom of blessing and grace, the Holy Church. A child of His sacred Passion and Blood, she was destined to apply to the poor human family the fruits of Redemption, and to be the lighthouse in the darkness of the world. We are now (the feast of Pentecost), celebrating the day of her foundation, or her birthday. For, on this day the Holy Ghost descended on the Apostles, and the first among them, St.

Peter, delivered his first sermon, which produced an effect so marvelous that three thousand were converted. Thus did the Church make her first appearance in sight of the world.

The Catholic Church is the most magnificent institution ever established by the hand of God on earth. It is consequently to be expected that the day of its foundation should have been conspicuous by important and significant signs. Holy Scripture mentions:

1. *The Storm.* "And suddenly there came a sound from heaven, as of a mighty wind coming." When God gave His commandments on Mount Sinai, "thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount." At the foundation of the Church a mighty storm was heard. Who sees not here a figure of those storms which at all times will rage against the pillars of the Church, without shaking them?

2. *The fiery tongues.* "And there appeared to them cloven tongues as it were of fire." In flames of fire the Old Law was given. "And all mount Sinai was on a smoke, because the Lord was come down upon it in fire, and the smoke arose on it as out of a furnace; and all the mount was

terrible." The Church was to be founded in fire also. Celestial fire, the fire of the Holy Ghost, was poured down upon the Apostles to inflame them with the fire of divine charity, which was to be ever burning in the Catholic Church through all ages on her altars, and in the hearts of sincere Christians.

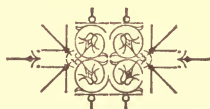
3. *The gift of languages.* "They began to speak with divers tongues, according as the Holy Ghost gave them to speak." By this new miracle it is intimated that the Church was to spread among divers nations, to become the whole world's Church, that is, the Catholic Church.

4. *The crowding together of the multitude.* "Now, there were dwelling at Jerusalem, Jews, devout men, out of every nation. And when this voice was made, the multitude came together." How the people hasten toward the apostolic house! In all ages Christians "of good will" flock in crowds to the Church.

5. *The power of the Apostolic word.* "Peter, standing up with the eleven, lifted up his voice." His apostolic word produced marvelous effects. The word of God has always been in the Catholic Church "as a fire, and as hammer that breaketh the rock in pieces." How great a consolation

for us that the Church from her very beginning bears the stamp of divinity on her forehead, that she is sealed with the Holy Ghost, and "built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner-stone. Thanks be to God for this benefit.

O Almighty and everlasting God, who hast granted Thy servants, in the confession of the true faith, to acknowledge the glory of an Eternal Trinity, and in the power of majesty to adore an Unity; we beseech Thee, that by the strength of this faith we may be defended from all adversity. Through Christ our Lord. Amen:



XXXIII.

St. Gertrude Receives the Holy Ghost.

O taste and see that the Lord is
sweet: Blessed is the man that hopeth
in Him. Ps. 33, 9.

The reader will peruse with pleasure the following selections from *The Life and Revelations of St. Gertrude*:—

On the Sunday after Easter, as the Gospel was read which says that our Lord breathed on His disciples, and gave them the Holy Ghost, St. Gertrude besought Him very earnestly that He would give her this grace also. "If you desire to receive the Holy Ghost," He replied, "you must touch My side and My hands, like My disciples did." By this she understood that he who desires to receive the Holy Spirit must first touch the side of our Lord,—that is, he must acknowledge how much the divine Heart has loved us in having predestined us from all eternity to be His children and heirs of His kingdom, and in

pouring forth such benefits on us daily, notwithstanding our ingratitude; that he must also touch the hands of our Lord,—that is, reflect with gratitude on all His labors for us during the three-and-thirty years of His mortal life, and in His Passion and Death, offering His heart to God, in union with the love with which He said, “As the Father has sent Me, I also send you,” to fulfil His good pleasure in all things. For, although men should desire and wish nothing but the good pleasure of God, they should seek even more ardently to do and to suffer what He wills,—for he who acts thus cannot fail to receive the Holy Spirit, even as the disciples on whom the Son of God breathed.

As the Feast of Pentecost was now approaching, St. Gertrude besought our Lord, at communion on this day, to prepare her to receive these four virtues,—purity of heart, humility, tranquility and concord. As she prayed for purity, she perceived that her heart was whiter than snow; as she asked for humility, she saw our Lord prepare a cave in her soul to receive His graces; when she asked for tranquility, she saw Him surround her heart with a golden circle, to preserve it from the snares of her enemies; then she said to Him: “Alas, my Lord, I fear that I shall soon ruin this ram-

part of tranquility; for as soon as I see anything which I know to be contrary to Thy will, I cannot conceal my resentment, and oppose it vehemently." To this our Lord replied: "This emotion will not disturb a holy tranquility, but rather adorns it; strengthening in you, as it were, so many barriers across which the burning love of the Holy Ghost breathes more efficaciously, and refreshes your soul more sweetly."

She then asked our Lord for the virtue of concord, and He crowned with this virtue all the other virtues which the Holy Spirit had imparted to her; but as she feared that if she suffered many contradictions on account of her zeal for regular observance, they would prove an occasion of losing this precious grace, our Lord replied: "The virtue of concord is not injured when men oppose injustice; and I Myself will restrain your zeal, so that you may be entirely conformed in all things to the operations of My divine Spirit." Then she understood that whoever prays devoutly to God for the same virtues, in order to prepare a dwelling for the Holy Spirit, and tries to advance in them every day by practising them faithfully, will receive the same advantages.

As St. Gertrude prayed very devoutly on

the vigil of Pentecost, that she might be prepared to receive the Holy Ghost, she heard our Lord saying: "You will receive the virtue of the Holy Spirit, which is coming to you." But while she felt extreme joy and satisfaction at these words, she thought also of her utter unworthiness, and it appeared to her as if a cave was made in her heart, which became deeper and deeper as this sentiment of unworthiness increased in her soul. Then she saw a stream of honey coming forth from the Heart of Jesus, and distilling itself into hers, until it was entirely filled. By this she understood that it was the unction and grace of the Holy Ghost which flowed thus sweetly from the heart of the Son of God into the hearts of the faithful.

After she had communicated, she offered the whole life of Jesus Christ to God the Father, in satisfaction for her fault in never having made a sufficiently worthy preparation to receive Him into her heart, even from the hour of her regeneration in baptism. Then she saw the Holy Ghost in the form of a dove, descending from heaven upon the adorable Sacrament, with an impetuous flight, like that of an eagle; and seeking the sweet Heart of Jesus, He appeared to enter therein, and find there a most agreeable abode.

O Father of Mercies, have mercy on me, and give me strength from Thy strength, to resist all that is contrary to Thy will. Give me grace from Thy inconceivable wisdom to avoid all that may offend Thy pure eyes, and enable me to adhere faithfully to Thee by Thy superabundant mercy, so that I may never depart from Thy will in the very least degree. Amen.



XXXIV.

The Same Continued.

What have I in heaven? and besides
Thee what do I desire upon earth. . . .
Thou art the God of my heart, and the
God that is my portion forever.

Ps. 72, 26.

The *Revelations* of our Saint continue:—
On Pentecost Monday at the elevation,
St. Gertrude offered the Sacred Host in
satisfaction for her deficiencies in acquiring
spiritual goods, and even for extinguishing
the light of the Holy Spirit. It appeared
to her that this Sacred Host emitted a num-
ber of branches, which were collected by
the Holy Spirit and placed in the form of a
hedge round the throne of the Ever-Blessed
Trinity. From this she understood that
the excellence and dignity of this Sacrament
supplied fully for all her negligences. A
voice also came forth from the throne,
which said: "Let her who has given such
rare flowers to her Spouse approach her
divine nuptial couch without fear." She

understood by this that God considered her perfect in habits of virtue, in consideration of the oblation which she had made to Him of this most holy Sacrament.

After this, as she approached the Holy Communion, the saints rose up before her with honor and joy, and she saw that the light of their merits shone gloriously, even as a shield of gold shines when exposed to the rays of the sun; and the reflection of this light shone into her soul. St. Gertrude then remained in the presence of God, as if in expectation, because she had not yet obtained the grace of being united to Him. At last, after Communion, her soul was united to this divine Spouse with such plenitude, that she enjoyed His presence in the most perfect manner possible in this world. Then the branches of which we have already spoken, with which the Holy Spirit had surrounded the throne of the Ever-Blessed Trinity, began to shoot forth green leaves and flowers, even as a plant flourishes after an abundant rain, so that the ever-peaceful Trinity found ineffable pleasure therein, and all the saints experienced new delights.

On Tuesday in Whitsun-week St. Gertrude offered the Host to God, in satisfaction and reparation for her deficiency in

gratitude for the favor He had bestowed on her in uniting her more closely to Himself than others, and because she had not detached herself from everything else to attach herself entirely to Him. And as she did this with a perfect and full intention of suffering the penalty which she considered due to her negligence and weakness, our Lord, —who is full of goodness, and who esteems a good will even as an act,—appeared fully satisfied; and the Holy Spirit, concentrating all the virtues of this Most Holy Sacrament, entered with the Host into her soul at the moment of Communion; and God then united Himself closely and inseparably to her.

I give Thee thanks, O Holy Ghost, the Comforter, through the merit of Him who, by Thy co-operation, was made Man in the womb of a Virgin, that Thou hast charitably prevented me in all things with the gratuitous benediction of Thy sweetness, though I am so unworthy; and I am convinced that Thy ineffable charity alone could have bestowed such benefits on me, in which resides, from which proceeds, and through which we receive every good. Amen.

XXXV.

Antagonism between the Spirit of God and the Spirit of the World.

We have received not the spirit of
this world, but the Spirit which is of
God. 1. Cor. 2, 12.

The Abbé Massillon, in his sermon on the Feast of Pentecost, addresses his hearers, among other things, in the following words:—

The Spirit of God and the spirit of the world have ever been, and ever will be essentially at variance. Their empire may be said to be divided into two great cities,—Jerusalem and Babylon; the inhabitants of which have little or nothing in common between them, but differ in all their laws, manners, usages and customs. You who compose this assembly belong to one of the two: You are citizens either of Jerusalem or Babylon; you are animated either by the Spirit of God or by the spirit of the world; you are either heirs of the promises or children of wrath. It is impossible that you

should belong to both at one and the same time; and it is equally impossible that you should not belong to one or the other of them.

We are invited by the Church on this day to look into the state of our souls, and to examine whether we live by the Spirit of God or by the spirit of the world. The first sure mark, or characteristic token of the Spirit of God abiding in the soul, is a love of recollection, prayer and retirement. The apostles were no sooner filled with the Holy Ghost, than they renounced all other occupations in order to devote themselves entirely to the ministry of the gospel and prayer. Previous to this they had not been able to watch one hour with Jesus; they knew not how to pray; they had never asked of the Father anything in the name of their divine Master; but after the Spirit had descended and taken possession of their hearts, they persevered in prayer; they frequented the temple at stated times of the day, and there they poured forth their souls in fervent supplication to the Lord. When persecuted by the Jews, prayer was their sweetest consolation. In a word, from being carnal, dissipated, worldly men, averse to recollection and restraint, they at once became men of prayer. This is the first

change which is wrought by the descent of the Spirit of God. By His enlivening presence He changes our interior into the sweetest paradise of delights. Thus, in the words of St. Paul, the Christian is an interior and spiritual man. His whole life is directed by the influence of the Holy Spirit which resides within him. His most ordinary actions are sanctified by religion. This, my beloved, is the life of recollection and prayer, which testifies that the soul is animated by the Spirit of God. This is the interior and spiritual life which distinguishes the lovers of Jesus Christ from the lovers of the world. This is the essential characteristic of Christian piety.

Now, my beloved, let me exhort you to judge yourselves according to these rules. Do you discover in your souls this first indubitable token of the Spirit of God? Is it by Him or by the spirit of the world that you are influenced and directed in your desires and inclinations, in your projects and hopes, in your joys and griefs, in your thoughts and actions? I do not ask whether the world has too much power over you at times; but I ask, whether it is the Spirit of God, or the spirit of the world, which may most properly be said to be the grand moving and governing principle that is known

to preside over the general system of your conduct?

The soul that is enlivened by the presence of the Holy Spirit is delighted with solitude; she courts retirement in order to enjoy the society of the God of consolation; her only pleasure is to converse with Jesus in her interior; she sedulously avoids every occupation or amusement that distracts her thoughts and diverts her attention from Him. These are her pleasures, and these would be our pleasures likewise were we possessed by the Spirit of God. As long, therefore, as our thoughts are hurried away by restless desires, ambitious projects, and anxious solitudes; as long as we are obliged to fly to company for amusement in order to dispel the gloom which solitude has created, so long must we conclude that our souls are deprived of the enlivening presence of God, and that the spirit by which we are animated is no other than the spirit of the world.

But there are grounds to hope for better things. Enter seriously into the task of self-examination. Invoke the assistance of the Holy Ghost; be instant in your supplications to Him; and if you discover that you do not possess Him, give yourselves no rest until you are assured that He is de-

scended into your souls, and by His enlivening presence has produced a perfect change in your affections and desires. By these means only will you expel the spirit of the world, and make yourselves acceptable to Him, who on this day descended to take possession of all hearts, and to make them His own forever.

Glory be to the Holy Ghost for ever and ever.

Glory be to the Comforter for ever and ever.

Glory be to the Spirit of Truth for ever and ever.

Glory be to the Spirit of Grace for ever and ever.

Glory be to the Spirit of Jesus for ever and ever.

Glory be to the Spirit of the Father and of the Son for ever and ever.

Glory be to the Third Person of the Blessed Trinity for ever and ever. Amen.



XXXVI.

The Light of the Holy Spirit in the Christian Soul.

While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. Acts 10:44.

Continuing the same subject in his sermon on Pentecost Monday, the eloquent Abbé says:

I will now resume the thread of my discourse, and describe the other characteristic marks of the Spirit of God abiding intimately within us.

In the first place, this pure and divine Spirit is no sooner descended into the soul, than He draws back the veil which had hitherto concealed from inspection the extent of her irregularities. The discovery of this secret and universal derangement of the faculties of the soul produces a two-fold effect on the mind of the repenting sinner. It inspires him with the resolution of reforming every abuse, by a constant, vigilant attention over all his actions; and of satisfying the justice of God for the past, by a course of mortification and penance. These

are the effects which are produced by the presence of the Holy Spirit. The graces which He infuses cannot remain inactive; they stimulate the soul to exertion, and cause her to adopt the means which will the most speedily break the chains of her captivity, and set her at perfect liberty. The Spirit breathes where He will, and the truths which He teaches are sure to captivate; for the heart which He enlightens is ever open to conviction, being reformed, as the Apostle expresses it, in the newness of spirit. This is the pious ardor which the Spirit of God enkindles in the soul. The spirit of the world, on the contrary, is averse to mortification and restraint; it favors every irregular desire, and stands up in defence of vanity and pleasure. The man, therefore, who attends to the external duties of religion, and at the same time is unmortified in his affections, and a stranger to self-denial; who is intent only on pleasure, and refuses himself no gratification that is not evidently offensive to God; who seeks ease and comfort on all occasions, and is solicitous only to avoid criminal voluptuousness, who admits every alleviation which sloth and tepidity have introduced, and complies with the letter of the law, and no more; that man, I say, is a worldling, and the Spirit of God is not in him.

Examine yourselves, my beloved, on these subjects. You, perhaps, are not guilty of any notorious transgressions; but that is not sufficient. Do you offer violence to self-love? Do you labor to subdue the depravity of corrupt nature? Have you acquired, by the means of piety, a command over your worldly inclinations? Do you perform voluntary acts of self-denial and penance? If it is not in your power to adduce acts of self-denial and mortification, voluntary sufferings, and sacrifices of your worldly affection in proof of the descent of the Holy Spirit into your souls, you have too much reason to fear that you are as yet under the influence of the spirit of the world, and that God is far removed from you.

The last characteristic mark of the Spirit of God is constancy and resolution. The Apostles, before the descent of the Holy Ghost, were weak and timid; they trembled at the voice of a woman servant; they fled at the death of Jesus; not one of them had courage to stand forward and speak in defence of the innocence and doctrine of their divine Master. But no sooner was the Spirit of God descended on them, than their former timidity was replaced by the most heroic fortitude. The same effect, although in a less sensible manner, is produced in the

soul of every Christian by the presence of the Spirit of God. He is raised, as it were, above himself; he is admitted to a participation of the dignity and power of that Holy Spirit; he is sealed with the divine characters of liberty and independence; he is placed, as it were, in the bosom of the Divinity, from whence, casting his eyes over the universe, he views without intimidation the oppressions and persecutions that are prepared for him, and he treats with contempt the united efforts of the world and the devil by which they endeavor to oppose the reign of God in his soul. Truly, my beloved, there is no character on earth so dignified, so noble, so magnanimous, as the man who is directed by the Spirit of God. This was the Spirit which animated the Apostles on the day of Pentecost.

Now, the spirit of the world is a pliant,—a politic spirit. Being solely under the influence of self-love, it seeks the truth only in as much as it is agreeable; it espouses the cause of piety in the presence of those only who admire piety; it glories in the practice of virtue on those occasions only when it redounds to its honor. This is the spirit of the world. And is it not with this spirit that we are animated! Are we not timid and reserved, when we ought to appear

openly in the cause of God and religion? Do we not shrink when duty obliges us to expose ourselves to censures and derisions for His glory; and do we not dignify our cowardice by the name of *prudence*? In order not to appear at variance with the world, do we not appear worldly, do we not speak its language, applaud its maxims, follow its customs, and, on some occasions, participate in its crimes? This at least is certain, that we are not directed by the Spirit of God; for the Spirit of God is free and independent; it does not fear the world, because it despises it; it does not seek to please the world, because it is crucified to it; it does not seek the approbation of the world, because it condemns its maxims; it is not seduced by the allurements and example of the world, because it has conquered it. Timidity, therefore, is totally opposite to the Spirit of God; and no greater proof could we give that we are animated by the spirit of the world, than when we fear the world more than God, when we endeavor to please the world at the expense of religion, and when we sacrifice duty rather than be wanting in respect and attention to creatures.

Great God, infuse into our hearts, we beseech Thee, that triple Spirit of recollec-

tion, self-denial and constancy, which Thou didst infuse into the hearts of Thy disciples on the day of Pentecost; and expel forever from our breasts the spirit of the world, which has hitherto occupied the throne in our soul which was made for Thee alone. Come, O Holy Spirit, into our hearts; take the place of this miserable world, which we abhor, but which we have not as yet had the courage to renounce; and after Thou hast established here below Thy abode in us, may we hereafter become the eternal temples of Thy glory and truth.

Help me, O Holy Ghost, to make myself ready for the judgment of the Son of Man. I am full of darkness and full of sin, but I have a great longing to be better than I am. Through my own faithlessness I am often overcome by temptation. Thou art my strength against the tempter. Without Thee I can do nothing; but with Thy help I can keep from sin, and grow in grace and enter into life. O ever-living Spirit, dear and precious, make me more and more a child of light, that I may walk in that light and inherit the promises. Keep ever before my eyes the judgment to which I must one day come. Amen.

XXXVII.

The Holy Ghost and the Lord's Prayer.

Teach me to do Thy will, for Thou
art My God. Thy good Spirit shall
lead me. Ps. 142, 10.

St. Thomas Aquinas, the "Angel of the Schools," in his brief commentary on the "Lord's Prayer," has the following, in *Little Books of the Holy Ghost*. No. 3. By Father Rawes, D.D.:

Thy will be done on earth as it is in heaven.
The third gift which the Holy Ghost works in us is called the gift of Knowledge. The Holy Ghost not only gives to the good the gift of Fear and the gift of Piety, which is a sweetness of affection for God, but he also makes them wise. David sought for this gift when he said: "Teach me goodness and discipline and knowledge, for I have believed Thy commandments." This knowledge, taught by the Holy Ghost, is the gift by which a man lives rightly. But among those things which tend to give a man knowledge and wisdom, the first is the wisdom by which any one is kept from

trusting his own judgment. "Have confidence in the Lord with all thy heart, and learn not thy own prudence." (Prov. 3, 5.) They who presumptuously trust their own judgment, so as to regard themselves and no one else, are always found and judged to be fools. "Hast thou seen a man wise in his own conceit? There shall be more hope for a fool than for him." (Prov. 26, 12.) Now, distrust of ourselves comes from humility; and the abode of humility is wisdom. "Where pride is, there also shall be reproach; and where humility is, there also is wisdom." (Prov. 11, 2.) On the other hand, the proud have great confidence in themselves. The Holy Ghost, therefore, teaches us by the gift of Science not to do our own will, but the will of God. By this gift, then, we pray to God that his will may be done on earth as it is in heaven; and in this clearly is seen the gift of Knowledge.

Coming to the next petition of the Lord's Prayer, the saint continues:

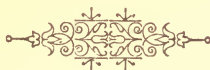
Give us this day our daily bread. It very often happens that a man is made fearful by great knowledge and wisdom, and, therefore, such a one needs strength of heart that he may not fail in the day of necessity. "It is He that giveth strength to the weary; and increaseth force and might to

them that are not." (Isaias 40, 29.) He who gives this fortitude is the Holy Ghost. "The Spirit entered into me after that He spoke to me; and He set me upon my feet." (Ezech. 2, 2.) Now, this Fortitude which is the gift of the Holy Ghost, is given in order that the heart of man may not faint through fear about those things which he needs, but may believe firmly that all helps necessary for him will be given to him by God. The Holy Ghost, therefore, who gives us fortitude, teaches us to pray to God, saying, "Give us this day our daily bread." For this reason He is called the Spirit of fortitude.

Bear in mind that spiritual blessings are asked for in the three petitions of which we have already spoken. These blessings are begun in this life, but are only perfected in the eternal world. 1. When we pray that God's name may be hallowed, we pray that God's holiness may be known. 2. When we pray that God's kingdom may come, we pray that we may be partakers of everlasting life. 3. When we pray that God's will may be done, we pray that His will may be perfected in us. Though all these blessings are begun in this world, they can only be possessed perfectly in the life of heaven. We, therefore, need to pray for certain

necessary gifts which may be perfectly possessed in this present life. That is why the Holy Ghost has taught us to pray for needed helps of this life which can be possessed perfectly. He does it also to show that even temporal goods come to us from the providence of God. All these things are in the petition, "Give us this day our daily bread."

O Holy Ghost, Spirit of God, strengthen in me the gift of fortitude; perfect in me the beatitude of the hunger and thirst of the soul; and help me to pray according to Thy will. Amen.



XXXVIII.

The Same, Continued.

And they stoned Stephen, invoking, and saying: Lord Jesus receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge.

Acts 7. 58, 59.

In the petition of the Lord's Prayer, "Forgive us our trespasses as we forgive those who trespass against us, St. Thomas teaches us that:

There are some men of great wisdom and great fortitude who trust too much in their own strength, and so in their deeds do not act wisely nor attain their desired end. "Designs," says the Wise Man, "are strengthened by counsels."

You must bear in mind that the Holy Ghost, the giver of fortitude, is also the giver of counsel. Indeed every good counsel about the salvation of men comes from the Holy Ghost. Now, a man needs this kind of counsel when he is in tribulation,

just as he needs the counsel or advise of physicians when he is ill. If, then, any one be spiritually weak by sin, he ought to pray for counsel that he may be healed. It is shown in Daniel that counsel is necessary to a sinner. He says (4, 24): "O king, let my counsel be acceptable to thee; and redeem thy sins with alms and thy iniquities with works of mercy to the poor; perhaps He will forgive thy offences." The best counsel, then, against sin is almsgiving and mercy, and, therefore, the Holy Ghost teaches sinners to pray and say, "Forgive us our debts."

We are debtors to God for that which we take from His rights. But it is God's right that we should do His will by choosing that will before our own. We rob God of His rights, therefore, when we prefer our will to His will, and the doing of that is a sin. Thus you see that our sins are our debts. For this reason the Holy Ghost gives us counsel, in order that we may ask forgiveness of our sins from God. Therefore we say, "Forgive us our Debts."

It should be known that we can learn two lessons from this petition, both of them necessary for men in this mortal life:

1. *To live in fear and humility.* We should always live in humility and fear. There

have been persons so presumptuous as to say that man can live in this world in such a way as to avoid sins on his own strength. To avoid all sin, however, has been given to no one but Christ, who had the Spirit without measure; and to the Blessed Virgin, who was full of grace, and in whom there was no fault. To no saint has it been granted to avoid, at least, some venial sin. St. John says; "If we say we have no sin we deceive ourselves, and the truth is not in us."

2. *To live in hope.* We ought always to live in hope; for, though we are sinners, we must not despair, lest despair should lead us to diverse and greater evils, as St. Paul says: "Who despairing have given themselves up to lasciviousness, unto the working of all uncleanness." It is, therefore, very profitable to us to hope always, for, however great our sins may be, we ought to hope that God will forgive us if we be truly contrite and converted to Him. This hope is strengthened in us when we say, "Forgive us our debts."

Devoutly recite the Lord's Prayer.

XXXIX.

Holy Ghost, Come Down upon Thy Children.

You shall be baptized with the Holy
Ghost. Acts 1, 5.

The following hymn is from the prolific
pen of Father Faber:—

Holy Ghost, come down upon Thy children,
Give us grace, and make us Thine;
Thy tender fires within us kindle,
Blessed Spirit, Dove Divine.

1.

For all within us good and holy
Is from Thee, Thy precious gift;
In all our joys, in all our sorrows,
Wistful hearts to Thee we lift.
Holy Ghost, come down upon Thy children,
(as above.)

2.

For Thou to us art more than father,
More than sister, in Thy love,
So gentle, patient, and forbearing
Holy Spirit, heavenly Dove.
Holy Ghost, come down, *etc.*

3.

O we have grieved Thee, gracious Spirit,
Wayward, wanton, cold are we;
And still our sins, new every morning,
Never yet have wearied Thee.
Holy Ghost, come down, *etc.*

4.

Dear Paraclete, how hast Thou waited,
While our hearts were slowly turned.
How often hath Thy love been slighted,
While for us it grieved and burned.
Holy Ghost, come down, *etc.*

5.

Now, if our hearts do not deceive us,
We would take Thee for our Lord,
Dearest Spirit, make us faithful
To Thy least and lightest word.
Holy Ghost, come down, *etc.*

6.

Ah, sweet Consoler, though we cannot
Love Thee as Thou lovest us,
Yet, if Thou deign'st our hearts to kindle,
They will not be always thus.
Holy Ghost, come down, *etc.*

7.

With hearts so vile how dare we venture,
Holy Ghost to love Thee so?
And how canst Thou, with such compassion,
Bear so long with things so low?
Holy Ghost, come down, *etc.*

O Spirit of my Lord, who lightest me,
Thou, who didst come at Pentecost for me,
Thou love, who seekest thirstingly for me,
Burn up all evil and all death in me,
And make my heart a holiness to Thee.



XL.

The Holy Ghost and the World.

The Spirit breatheth where He will;
and thou hearest His voice; but thou
knowest not whence He cometh or
whither He goeth; So is every one that
is born of the Spirit. St. John 3, 8.

In an article on "Religious Freedom," published in July, 1864, Dr. O. A. Brownson writes:

All Christendom repeats daily, "I believe in the Holy Catholic Church; and the word *catholic* is not technical naming a particular church, sect or congregation, but an adjective applied to express the quality, nature and character of the Church herself. Christianity itself is *catholic*, and hence St. Vincent of Lerins gives us as the criterion or mark of Christian faith, the fact that it has been believed always, everywhere, and by all. Men can agree only in what is true.

The trouble now is, that the profound significance of the word *catholic* is unheeded,—that the word is taken in a technical sense, and made the rallying-cry of division instead of unity. This is because not all who are called Catholics are really Catholics; for many of them restrict catho-

licity to their own external communion, and recognize no catholic truth outside of it, and consider it their duty to condemn the world outside as wrong, to convict it of error, instead of recognizing the truth it really has, and seeking to enlighten it and to supply its defects, by presenting the truth in its unity and integrity, or the truth it has not in dialectic union with the truth it has. These people seem to think, because the Holy Ghost dwells in the Church into which they have been incorporated, that His operations are confined to them. They fail to note that, though the Holy Ghost speaks to men in the written word, and in the external authority of the Church, when teaching or defining faith, He speaks to them also through reason and conscience, common to all men. Peter marvelled, no doubt, when he found the Holy Ghost was given to the gentiles as well as to the Jews; but when he saw His manifest operations, witnessed the effects of His presence, he recognized them for what they really were, and in the joy of his heart exclaimed, "Who can forbid water that these be baptized?" The Holy Ghost is God; God the Consummator; and His presence is, therefore, universal, as universal as that of God the Creator, or God the Mediator. He is in the new phase assumed by civilization, no less

than He was in the old, and, rightly understood, the new developments, which frighten so many of our friends, and make them think the world is about to end, are only steps forward in the work of consummation. The feebleness of character so marked in our modern conservatives, whether in Church or State, is owing to the fact that they do really, without knowing or intending it, resist the Holy Ghost, and force Him to work against them, not with them. The living, beating, aspiring heart of Christendom is not with them, is against them, and is on the side of the men who represent the progressive spirit of the age. Only the voice of these, the radicals, as they are called, fetch an echo; and, even when not free from many said errors, their voices stir the souls of men, and kindle in them noble aspirations, and fire them with heroic daring.

Send, we beseech Thee, Almighty God, Thy Holy Spirit into our hearts, that He may rule and direct us in all our temptations and afflictions, defend us from all error, and lead us into all truth; that we being steadfast in the faith, may increase in love and in all good works, and in the end obtain everlasting life: through Jesus Christ our Lord. Amen.

XLI.

The Holy Ghost the Source of Miraculous Power.

The Spirit of the Lord is upon Me, wherefore He hath anointed Me, to preach the Gospel to the poor He hath sent Me, to heal the contrite of heart.

St. Luke 4, 18.

St. Bernard "the last of the Fathers," speaking of the healing of the man sick of the palsy whom our Lord cured and commanded to take up his bed and go into his house, remarks, as quoted by St. Bonaventure in his *Life of Our Lord Jesus Christ*:

Happy the man who directs the sufferings and passions with a view of justice so as to bear all the sufferings for the Son of God, without complaining at heart, but with praise and thanksgiving. He who carries himself thus, properly takes up his bed and walks. Our bed is our body, in which before we were languishing, subservient to our unruly desires and lawless appetites. We, then, take up this bed when we compel

it to obey the Spirit. The Spirit is truly wonderful which inspires, so many different ways, the children of men in such a manner, that no one can abscond, or screen himself from its heat. In so much that it is given them for their use, for miracles, for salvation, for help, for comfort, and for fervor in devotion. For the use of life it is given to the good and bad; and yields alike to the worthy and the unworthy abundance of advantages, without any limits prefixed to it; and therefore he would be highly ungrateful who should deny or not acknowledge these benefits of the Spirit. It is given for miracles in the many signs, prodigies and wondrous virtues it operates by the hands of some. It was the Spirit operated so many marvelous works in antiquity, and which confirms our faith in old miracles by the daily new ones it manifests to us. But as the gift of miracles is not always useful to the operator of them, therefore the Spirit is likewise given to salvation, as when, with all our heart we turn to the Lord our God. It is given for help when, in the midst of our struggles with trials or trouble, it assists our weakness. And, when the Spirit gives testimony to our spirit that we are the children of God, that inspiration is given us for our comfort.

Finally, the Spirit is given for fervor, when, breathing strongly into the hearts of the perfect, it kindles a powerful flame of divine charity, by the means of which, in the hope of the children of God, we glory in tribulations, deem scandal an honor to us, rejoice in the injuries done us, and are transported with pleasure when loaded with contempt. To all of us, then, the Spirit is given for salvation, but not alike for fervor. There are but few replenished with this Spirit; but very few who covet and pursue it. We are content with our own narrowness; and neither labor to breathe the breath of liberty, nor even so much as to aspire to it.

O Holy Ghost, Spirit of the Living God, strengthen in me Thy Gift of Counsel; perfect in me the beatitude of the merciful; and help me to pray according to Thy will. Amen.



XLII.

The Holy Spirit the Author of all Charitable Work.

God is able to make all grace abound in you, that you may abound in every good work. II. Cor. 8.

Monsignor Gaume in his admirable work *The Catechism of Perseverance*, speaking of the military and charitable Orders of the Middle Ages, says in part:

The Church, whose maternal solicitude was arming knights to defend her children against infidels, and encouraging the religious of the Trinity, — the Order of the Most Holy Trinity for the Redemption of Captives, — did not forget those who were suffering in the interior of the fold. In the course of the twelfth century, we shall see rising up, as if by enchantment, numerous hospitals for the relief of the different miseries of man, teaching him that he is no longer under the shameful slavery of Paganism, but under the sweet law of Charity.

Among the Hospital Orders that then appeared, we shall name that of the Holy

Ghost. Guy, Lord of Montpellier, was its founder. It soon spread, and Innocent III. built a hospital in Rome, the care of which he confided to the religious of the new Order. This monument, worthy of Rome, worthy of the Vicar of Jesus Christ, worthy of the majesty and charity of the Catholic Church, deserves to be known. It consists of several groups of houses, and a hall large enough to hold a thousand beds. There is, besides, a spacious transverse hall, in which the wounded or hurt are placed. Priests and nobles have private rooms; there are four beds in each; the sick are here served in silver vessels. Heretics and such as have contagious diseases occupy separate apartments.

In another portion of the hospital are a great many nurses for children, although there are more than two thousand others in the city and neighborhood to whom they are given out to be nursed. Near this is the department for boys. They are placed here at the age of three or four years, after being withdrawn from the nurses. They always number five hundred. Here they remain till they are old enough to earn a livelihood. Girls, to a like number, are brought up in another department, till they are of an age to marry or become nuns.

They are under the management of the Sisters of the Holy Ghost, whose convent is also enclosed within the grounds of the hospital. When they marry, the hospital gave them at first a dowry of fifty Roman crowns, which has since been raised to one hundred, — about one hundred dollars of our money.

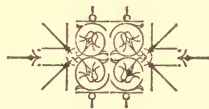
The spiritual care corresponds to the temporal. Besides the chaplains of the establishment, the religious Orders of Rome depute two of their members every week to hear the confessions of the sick. Pious lay people make it a duty to go and render to them during life and after death the humblest services of charity.

Near the hospital is the palace of the commander or chief of the Order of the Holy Ghost. Between the palace and the hospital is a large cloister, where the physicians, surgeons, and servants of the establishment, who always exceed a hundred in number, reside. Near this is the department of the religious. Admirable forethought of Christian charity. (This is a picture of charity when Rome was ruled by the Popes; what it is under the sway of the Robber Kings, I am not able to say.)

You see, and you ought to be proud of it, that religion everywhere exceeds philo-

sophy: nothing escapes her far-seeing care. Not only did she engage herself in the twelfth century with rearing abandoned children and attending the sick, but she provided for many other wants. Already she had placed her tent on the summit of the Alps, where the religious of St. Bernard became the protectors and guides of travellers. In her divine hands, evil itself turned to good, and the most dreadful accidents gave rise to establishments of general advantage.

Oh, how true it is, My God, that Thou hast not ceased to do good to men. O holy Religion; O tender Mother, it is then true that thou watchest, not merely over the souls, but also over the bodies, of thy children: None of their wants escape thy care. Amen.



XLIII.

The Holy Ghost, the Paraclete.

The Paraclete, the Holy Ghost, whom the Father will send in my name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

St. John 14, 26.

Jesus calls the Third Person of the Blessed Trinity the *Holy Ghost*, for two reasons, says Rev. John E. Zollner, in his *Pulpit Orator for Seven years*; namely, on account of His source, and of His external operation. Sanctity consists in the love of God. But the Third Person of the Deity, having His source in the mutual love of the Father and the Son, and, consequently, being the essential reciprocal love of the Father and the Son, we justly call Him *Holy*, and say, Holy Ghost, although the other two persons are also as holy. But we call Him so, because His operation has the sanctification of man particularly for its object. It is the Holy Ghost that by His graces prepares us

for sanctification, and in the sacraments really sanctifies us. Hence the Apostle also says: "You are washed, you are sanctified, you are justified in the name of our Lord Jesus Christ, and in the Spirit of our God." — I. Cor. 6, 11.

The Paraclete. The Holy Ghost has this name on account of His blessed effects in the hearts of men, enlightening, justifying, and making them heirs of heaven. Can there be anything more consoling than to know God and His holy will, and to be allowed to say: I possess sanctifying grace; I am a child of God, and I have the well-grounded hope of being one day an heir of heaven? Truly this is a comfort which the world, with all its joys and pleasures, cannot give, — a comfort which replenishes us with courage and holy joy.

Whom the Father will send in My name. In these words Christ expresses the mystery of the Most Holy Trinity. He speaks of the Father, who sends; He speaks of Himself, in whose name God the Father sends; and He speaks of the Holy Ghost, who is sent. Christ by saying: "Whom the Father will send in *My name*," means as much as: "God the Father will send the Holy Ghost, that He may supply my place." Our Lord ascended into heaven after the

accomplishment of the work of redemption; in His place the Holy Ghost was to descend upon earth and to make His permanent abode in the Church of Christ, in order to purify and sanctify all men of all times. "In My name," may also be understood: "In virtue of My merits." God the Father sends the Holy Ghost only on account of the merits of Christ. If Christ had not died for us on the cross, the Holy Ghost would not have come to us; He has been sent to us only for the purpose of applying to us the fruits of redemption. All the graces, therefore, which we receive from the Holy Ghost we owe to the merits of Jesus Christ. Let us not forget this, but be thankful for it to our Lord Jesus Christ, by adhering to Him faithfully.

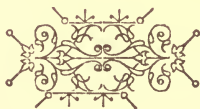
The words: "He will teach you all things, and bring all things to your mind, whatsoever I shall have said," have this meaning: The Holy Ghost will cause the apostles perfectly to understand all those things which Christ had said to them, but which, up to that time, had remained to them in a measure unintelligible and obscure; that they will now remember all those things which they had forgotten. This was actually the case. After the Holy Ghost had come upon the apostles, the scales fell from

their eyes, and all that Christ had spoken to them became perfectly clear to them; the Holy Ghost instructed them in such a manner that in matters of religion they confounded the learned of this world; He inspired them with what they should teach, write, and speak before the tribunals. Supported by His uninterrupted guidance, they possessed the gift of infallibility, so that in matters of faith and morals they could not err.

The same teacher of truth as the Holy Ghost was to the apostles, so is He to the Catholic Church at all times. Continuing even to the end of the world, enlightened and governed by Him, the Church, can teach nothing but the truth; in all that she proposes to be believed she is as infallible as the Holy Ghost, for the simple reason that the Holy Ghost speaks by her mouth; and whatever she teaches, is the word of God in the strictest sense. For this reason St. Paul calls the Church "the pillar and ground of the truth"; and St. Augustine says: "I would not believe even the gospel, if the authority of the Church did not induce me." O how peacefully can we live and die in the bosom of the Catholic Church, where we have the fullest guarantee that whatever she teaches and ordains is the pure, genuine,

unadulterated word of God. Let us, therefore, show our gratitude to God for this great grace by obeying the Church and making frequent use of her means of grace.

Spirit of Piety, implant in my heart a filial love and affection toward God, my heavenly Father, and a brotherly charity toward all men, so that I may truly delight in the service of God and of my fellow-men.
Amen.



XLIV.

The Holy Ghost in The Church.

The Holy Ghost, whom the Father will send in My name, He will teach you all things. St. John 14, 26.

It need not be wondered at that a considerable number of the selections of this volume have reference to the feast of Pentecost. It is by excellence the feast of the Holy Spirit, and not only the beginning of His divine operations in the Church and in its members, but also the point to which all the other feasts are in some way to be referred. The following selections from the *Five Minute Sermons* of the Paulist Fathers, (Vol. II.) will be found both edifying and instructive:

On the day (of Pentecost) which we now commemorate, the Holy Ghost came down, as you know, on the little company of Christians assembled in the upper room at Jerusalem, to prepare them for the great combat in which they were about to engage

against the devil for the conquest of the world. He came down upon them to make them the Church of God. The Holy Ghost is the life of the Church; it is His presence which distinguishes her from the human institutions which have appeared in the world with her and have one by one passed away. It is His abiding with her which makes her life perpetual, ever the same and ever new.

But how is the Holy Ghost in the Church? How is it that He is her life, and that He keeps now, as of old, in the one true body, which all who will but clear the mists of prejudice from before their eyes, can see is the one which Christ promised to form, and to which all His promises were made?

In the first place, the Holy Ghost is in the Catholic Church by the gift bestowed on the successors of the Apostles in the Apostolic See, of *infallibility* in teaching the faith. In this way the truth is sure to be kept in the world; it cannot fail to be taught, while the Vicar of Christ remains to teach it. But it is not only in the Holy See that the Spirit of God abides. The bishops throughout the world also teach the faith by his help and guidance; and this help is also given to the clergy who assist them. Nor does the work of the Holy Ghost stop here; He is also with the body

of the faithful, enabling them also to recognize the truth, when they hear it, and to distinguish it from error, "you have the unction of the Holy One, and know all things," says St. John. Yet, the Holy Ghost is throughout the Church; He is her life, and is not only in her head, but also in her members. Were He not in the members, though the Pope should indeed remain to teach the truth, the faithful would not remain faithful or attentive to the truth which he would teach.

What a blessing, then, is the light of the Holy Ghost, which is given in its measure to each one of us; which keeps us in the one fold, and which makes us, out of many, one body in Christ; which brings His words always to our minds, and which preserves us from the ever-changing doubt and confusion, which is the lot of those who are separated from the one true Church in which He dwells. Let us, then, preserve this unspeakable gift; let us not quench the Spirit of God within us, And how is it quenched? How do we lose the light of faith which He gives?

By sin, and never except by sin. Though instruction be good and salutary, it is not the simple and unlearned who lose the faith, but such as give ear to their passions,

especially those of pride and impurity. All the heresies which have torn multitudes from the Church of Christ have had their roots not so much in ignorance as in sin. Keep yourselves free from it; this is the only way to keep yourselves in the light of God.

O my God, who art all love, I thank Thee for having chosen the Apostles to announce Thy Gospel, not only to the Jews but also to the Gentiles. Grant me the grace to receive Thy holy word with the same docility as the faithful of Jerusalem. Amen.



XLV.

The Holy Ghost in the Councils of the Church.

Behold I am with you all days, even
to the consummation of the world.

St. Matt. 18, 20.

The Most Rev. Archbishop Ryan of Philadelphia, in the sermon which he preached before the Fathers of the Third Plenary Council of Baltimore, said, among other things:

It is not without emotion and embarrassment that I presume to address you on the occasion of the opening of this great council. It is difficult to rise to an adequate conception of the importance and the majesty of this scene. I behold you as pillars supporting and adorning the great temple of God. I behold you assembled with a power direct from God, not deputed, but ordinary, for the Holy Ghost Himself has placed you "bishops to rule the Church of God."

And reviewing the career of the Church through the centuries since its establishment,—the grand field of the operations of

the Holy Ghost,—the distinguished prelate continues:

Such is the Church as Christ prophesied it should be. Where is it to-day, for it lives with the communicated vitality of God the Holy Ghost, who abides in it? Where is it to-day? Look around and see it represented in part in this great council. How glorious it is, how real, how living. Alive with the life of God and strong with the strength of God, and beautiful with the beauty of God. To-day it may be said in the words of the Scriptures: “Thou art exceedingly beautiful, because of My beauty, which I have put upon thee.”

The mission of the Church is not only to testify to facts, but also to sanctify the individual and society. She acts in the world through her sovereign head, the Pope, through her bishops in their several dioceses, and through her councils. Now, the Church in these councils acts for the benefit of society in three different ways: First, indirectly, by preserving the purity and certainty of great truths, which give certain motive to morality; secondly, by the reformation of morals amongst her children; and thirdly, by her solicitude for the poor and suffering members of society. The purity of faith she preserves especially by

her Ecumenical Councils. The decisions of such councils she regards as unerring.

Secondly, she discharges her mission to society by the reformation of abuses amongst the clergy and laity, and this she does in both general and plenary, provincial and diocesan councils. If she does not always succeed in such reformation, we must remember that the influences of the Church, though necessary, are not necessitating. She no more than her Spouse can paralyse that tremendous power—free will.

A third mode by which she discharges her mission to society is by the amelioration of the condition of the poor and suffering of our race, and in this great work also she act in her councils and in imitation of her Founder.

To sum up what I have said: Because society in our day needs regeneration, and morality needs a firmer basis than mere natural honor and integrity, which so easily yield to strong temptation; because Christ is the great regenerator and the name of Jesus the only one under heaven by which society, like the individual, can be saved; because the institution called the Church is inseparably connected with Christ, in being in truth Himself continued; because she has in her councils ever sustained morality by

increasing faith in the dogmas that give it life and motive; therefore, let bishops, priests and people ask of God in profound supplication that the sacrifice of the Mass just offered may be borne by the hands of His holy angel to His sublime altar in the heavens and in sight of His divine Majesty, that the partakers of it may be filled with every grace and celestial benediction, and that the Holy Spirit in whose honor it has been offered may come down and fill the hearts of the faithful, enkindle in them the fire of His love, and thus renew the face of the earth.

Bless us, O divine Jesus, with Thy most precious benedictions, that Thy Holy Spirit may direct, animate and sanctify our whole lives. Amen.



XLVI.

The Dove, the Cloud and the Fiery Tongues.

And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. Acts 2, 3.

Rev. Jacob Marchant, in his sermon on "The Different Forms under Which the Holy Ghost Appeared," as quoted in the *Repertorium Oratoris Sacri*, says:

We believe in the Holy Ghost, the Third Person of the Blessed Trinity, who is true God as the Father and the Son. He descended upon the Apostles on the feast of Pentecost, in the form of fiery tongues, whilst when Jesus was baptized in the river Jordan, He appeared in the form of a dove, and at the transfiguration of Jesus, as a bright cloud. These forms under which the Holy Ghost appeared, are very significant, and expressive of important doctrines.

I. When Jesus was baptized the Holy Ghost, as a dove, descended and remained upon Him. For His choice of this form the following motives may be assigned: 1. The dove is the emblem of purity. She loves cleanliness. The dove sent forth by Noe out of the ark, not finding on the earth, covered with filth and decayed bodies, where

her foot might rest, returned to him. The Holy Ghost finds no rest in a heart contaminated with sin. Like, Noe, the Father in heaven sends forth His Dove out of the heavenly ark, but every where on the whole face of the earth, in every state of life, in every age and sex, He finds only the filth of sin. Jesus has restored to us the purity and innocence, of which sin had deprived us, by communicating to the water the power of purifying and sanctifying our souls, and transforming them into temples of the Holy Ghost. The words of the Psalmist: "Create a clean heart in me, O God, and renew a right spirit within my bowels," have been fulfilled, and, therefore, the Holy Ghost appeared at the baptism of our Saviour in the pure form of a dove.

Ever since, the dove has been the emblem of a saintly soul. The tombs of the virgins in the catacombs are ornamented with the picture of a dove, as those of the martyrs with a palm branch.

2. The dove is an emblem of the Church. Like the dove the Church is pure and undefiled. Her doctrines, as well as her life, inculcate and present the most perfect model of true purity of heart; she is the bride of Christ, without blemish. Like the dove, the Church is a messenger of peace; and

the Holy Ghost, by coming down upon Jesus, designated Him as the Prince of Peace. The Church has been commissioned by Jesus Christ to carry the bough of the olive tree, the emblem of peace with God, to the nations, and to preach, after Him, the Gospel to the poor.

II. At the transfiguration of Jesus Christ, the Holy Ghost appeared as a bright cloud. According to holy Writ, the cloud is an emblem of divine grace. The Holy Ghost is the cloud, by the overshadowing of which the Blessed Virgin conceived. This cloud also led the Israelites to the Promised Land. Grace is, therefore, appropriately compared to a cloud; for a cloud contains *water*, by which grace is often represented in holy Scripture. Like water, grace purifies, quenches thirst, imparts fresh vigor. The prophet Joel, speaking in the person of God, says: "I will pour out my Spirit upon all flesh." And our divine Lord assures us that "He that shall drink of the water that I shall give him, shall not thirst forever, but it shall become in him a fountain of water, springing up into everlasting life." A cloud contains *dew*; and divine grace resembles dew: "As the dew of Hermon, which descended upon mount Zion. For there the Lord hath commanded blessing,

and life forever more." (Ps. 132, 3.) This dew may, therefore, be compared to the abundant dew of the Holy Ghost poured, after the ascension of Jesus Christ, by the Father of lights upon the Apostles gathered together on Sion.

III. On the day of Pentecost the Holy Ghost appeared under the form of fiery tongues. Fire is, of all the elements, the most communicative, transforming objects to its own resemblance. The Holy Ghost, manifesting and imparting Himself through divine charity, produces these same effects in the Christian soul. The Apostles, after receiving this heavenly fire, spoke words of fire which, as the words of Elias, "burnt like a torch." The Apostles spread this fire over the world; and the Holy Ghost has enkindled this fire in the hearts of apostolic men at all times and in all ages of the Church. By appearing in the form of tongues of fire, the Holy Ghost intended to insinuate that He had come to heal our tongues. St. James says: "The tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and setteth on fire the wheel of our nativity, being set on fire by hell." Therefore, the Living Fire came down from heaven, to heal the wound of

our tongue and take away its poison. Let us entertain an ardent desire for this fire of the Holy Ghost, "which burns, but not consumes, which purifies the sons of Levi," and tries the gold of charity which our Lord Himself counsels us to buy of Him.

Fire was kept burning by God's command without interruption on the altar of the temple. By fire He showed the complacency He took in the sacrifices offered to Him. The Holy Ghost is the substantial fire sent by the Father and the Son into our hearts, to enkindle them with divine love. Place no obstacle in the way of the Holy Ghost by the sin of lukewarmness.

O God the Father, Lord of might and power, extend to me the abundance of Thy omnipotent grace. O God the Son, source of eternal wisdom, grant me light to discern, and strength to fulfil Thy holy will. O God the Holy Ghost, fire of divine charity, inflame my heart with the love of Thee. O Holy Trinity, have mercy on me, now and at the hour of my death. Amen.



XLVII.

Sins against the Holy Ghost, and Their Punishment.

Whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

St. Matt. 12, 32.

Says Mgr. Gaume, from whom I have already quoted:—

In point of fact there is nothing which concerns each one of us more than to know the Holy Ghost well, so that we may love Him ardently, and invoke Him frequently.

First, He is God, like the Father and the Son; next, He is in a particular manner the Author of our sanctification; finally, it is most strictly necessary that we should avoid sinning against the Holy Ghost, — an offence so grave that our Lord declared that sins committed against the Son of Man might be forgiven, but that sins committed

against the Holy Ghost would not be forgiven either in this world or in the world to come.

What can be more terrible than the vengeance which God has taken, and still takes, even in this world, on sins against the Holy Ghost? Out of the multitude of examples, we shall cite but one: that of the Greeks. From the origin of the Church the Greeks, driven by the evil spirit, were continually attacking the Third Person of the Blessed Trinity. Macedonius, the Patriarch of Constantinople, had the audacity to deny His divinity. At a later period this heresy, though condemned by the Church, reappeared under various forms, and attacked the procession of the Holy Ghost. The Latin Church left no means untried to bring back the Greeks to the true Faith. After many fruitless endeavors, she at length succeeded in inducing them to accept and sign at Florence the Catholic Creed. But scarcely had they returned to their own country, when they made a rétraction of their act, and resumed their old blasphemies against the Holy Spirit.

The last crime fills up the measure of their offences, and the new deicide shall be punished like the first. Here begins, between the destruction of Jerusalem and the overthrow of Constantinople, a terrible re-

semblance, which has not escaped the attention of Christian observers. The Jews blasphemed for three years against our Lord; the Greeks, from the close of the Council of Florence, blasphemed for thirteen years against the Holy Ghost. Alarming predictions announce to Jerusalem the chastisements that must soon burst upon it; predictions no less alarming announce to Constantinople the same fate. The Greeks, like the Jews, remain obstinate. Titus, a stranger in race and religion, comes at the head of his victorious legions to besiege Jerusalem; Mahomet II., a stranger in race and religion, appears at the head of a formidable army under the walls of Constantinople.

The Jews shut up in Jerusalem, are a prey to mutual enmities, and slay one another; the Greeks, shut up in Constantinople, abandon themselves to the same divisions, and the same excesses. Jerusalem falls into the hands of Titus, is wholly ruined,—the empire of the Jews is destroyed, and they themselves are led away into slavery; Constantinople, taken by Mahomet is surrendered to horrors and profanations greater than those of which Jerusalem was the scene; the empire of the Greeks is destroyed, and they themselves sold, like vile cattle, are reduced to the most painful

slavery. That nothing might be wanting to the resemblance, Titus surrounded Jerusalem about the days of the Pasch, the anniversary of the deicide; Mahomed surrounded Constantinople about the same time, and took the city, May 29, 1453, at one o'clock in the morning, in the second day of the Feast of Pentecost.

Thus, while the Latin Church, religiously assembled in its temples, was celebrating the solemn anniversary of the Descent of the Holy Ghost, and boldly proclaiming His divinity, the Eastern Church, which blasphemously denied His divinity, was falling under the yoke of the barbarian. What conclusions are we to draw from this, unless that the two most frightful catastrophes of which history makes mention, — the ruin of Jerusalem and the sacking of Constantinople, — are, one, a splendid punishment of crime committed against the Second Person, and the other, no less splendid punishment of a similar crime committed against the Third Person of the ever Adorable Trinity?

O my God, who art all love, I thank Thee with my whole heart, for having established Thy Church to perpetuate Thy holy religion and our union with Thee; grant that I may ever be one of the docile sheep of Thy fold. Amen.

XLVIII.

I Believe in the Holy Catholic Church.

For by one Spirit were we all baptized
into one body. I Con. 12, 13.

Says Mgr. Preston in the *Divine Paraclete*:
The mission of the Holy Ghost on earth is directly connected with the Christian Church. Our confession of faith in the Holy Ghost is immediately followed by that of belief in the Holy Catholic Church. "I believe in the Holy Ghost, the Holy Catholic Church." This, in the baptismal creed, implies the truth that we cannot rightly believe in the divine Spirit unless we understand His operations in the visible body which He animates for the sanctification of its members and the world. The union between the Church and the Holy Ghost is divine. From this union springs the supernatural charity which is the life and glory of the Christian dispensation.

The entry of the eternal Spirit into the Church took place on the day of Pentecost, in fulfillment of the promise of Christ. It was a triumphal entry, which moved the earth and brought new life to the apostles.

In this manner the Holy Spirit had never been in the world until this day. He had been one in the operations of the Father and the Son. He had blessed the different ages and dispensations with His influence. He had been the unseen author of every good thought and work. All the race of man had known of sanctity came from the effusion of His gifts. Now He came by a special and personal presence, to complete the work of the Incarnate Son. It was necessary for the Son in our nature to atone for our transgressions, and in that nature to ascend to the throne on high, before the Holy Ghost could thus personally dwell on earth.

In virtue of this presence the members of the Church are sanctified by a real union with the divine Spirit. This substantial union gives to each one the grace of uncreated life, while the human personalty remains intact. St. Cyril of Alexandria says: "The Holy Ghost works in us by Himself, truly sanctifying us and uniting us to Himself, while He joins us to Himself and makes us partakers of the divine nature." St. Augustine says: "What the soul is to the body of man, that the Holy Ghost is to the body of Christ, which is the Church. What the Holy Ghost does in the whole Church,

that the soul does in all the members of the body. In the body of a man it may happen that a member, the hand, the finger, the foot, may be cut off. Does the soul follow the severed member? While it was in the body it was alive; cut it off, its life is lost. So a man is a Christian while he is alive in the body; cut off, he becomes a heretic." The words of Scripture are abundant to establish this fact of redemption. It is just as important to believe in the personal presence of the Holy Ghost in the visible Church as it is to confess the incarnation and passion of the Second Person of the Holy Trinity. The union of the Holy Ghost with the Church is so perfect that the scriptures and the Fathers speak as if it had a personality. "The head and the body," says St. Augustine, "are one man, a perfect man: He the bridegroom, and she the bride."

That body, therefore, in which the Holy Ghost dwells by a personal and abiding presence, is of necessity permanently and essentially sanctified. It loses its mere human character and becomes divine. It is an organization of visible men, and, so far, of human nature; but by the union of the members with God dwelling in the body it partakes of the life of God. As the soul

informs the body and gives it vitality, so the quickening Spirit vitalizes the Church, and fills her with His divine energy. This is a direct and logical consequence of the presence of the Holy Ghost. The body which the Spirit, proceeding from the Father and the Son, animates, is in truth the temple of the Trinity. It is "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief cornerstone; in whom all the building, framed together, groweth up into a temple in the Lord."

May the power of the Holy Ghost be with us, we beseech Thee, O God; and may He in His mercy cleanse our hearts and save us from all dangers; through our Lord Jesus Christ, who with Thee and the same Holy Ghost liveth and reigneth, one God, world without end. Amen.



XLIX.

The Holy Ghost in the Mystical Body of Christ.

The Spirit of the Lord shall rest upon Him: the Spirit of wisdom and of understanding, the Spirit of counsel and of fortitude; the Spirit of knowledge and of godliness. Isaias 11, 2.

To quote still further from Mgr. Preston:

The parallel between the gifts of the Holy Spirit to the Sacred Humanity, and His anointing of the mystical body, is plain and beautiful. Grace flows from the head to the members, and the members of the mystical body are quickened, because of the life which resides in the head. Each one of the members being baptized into Christ has put on Christ, and is to be conformed to His likeness. The Holy Spirit works unceasingly "for the edifying of the body of Christ, until we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the age of the fullness of Christ." So in prophetic vision the apostles beheld the great reality;

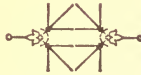
the heavens opened, and the angels of God ascending and descending upon the Son of Man, upon the body of Christ. The mystery of the incarnation is real; it is the foundation of all our hope. As it is real, so is the unction of the Spirit real; and the way to peace for our race is only by the embrace and participation of the humanity of the Word made flesh. And this participation is by the gift of the Holy Ghost in the visible body wherein He dwells to complete the work of Christ, and bring all to the unity of one Man. Thus only do we receive power to become the sons of God. Thus are we born, not of blood, nor of the will of man, but of God. For this end was the Word made flesh, and for this end did He dwell among us.

The conclusions which flow from our brief view of the earthly home of the Holy Ghost are such as should move all hearts. How wonderful is the plan of salvation which is here revealed to us. The condescension of the Father, the incarnation of the Son, and the indwelling of the Holy Ghost are the mysteries of grace by which the fallen race of Adam is brought back to God. When all human help was in vain, and the pity of angels availed nothing, the majesty of the Trinity was bowed down, and the strength

of the eternal Three was spent in our redemption. The new race takes the place of the old. The second Adam is quickened by the Spirit. In Him we are one body, the temples of the Holy Ghost, and the habitation of God through the Spirit. In Him we are annointed with the unction from above; and as in the Sacred Humanity the glory of the Paraclete rested, descending as a dove and abiding on him, so on the mystical body which is one with that Humanity the oil of gladness perpetually flows. The redeemed are in truth the children of the Father, because the brethren of the Son and the tabernacles of the Holy Ghost.

They, therefore, who seek for the sanctifying grace of the Spirit must come to the home where He dwells, to the visible temple where alone the Paraclete takes of the things of Christ and shows them to His chosen. Vainly shall any man seek to draw nigh the eternal Trinity, without the atonement of the Son and the indwelling of the Holy Ghost. As the ark upon the waves of the deluge, so is the Church of Jesus Christ. It bears the children of the second Adam to the heavenly shore, and the earthly home of the Holy Ghost becomes the temple of the beatific vision.

O Holy Ghost, I long greatly to enter into that home of God where Thou dwellest in Thy strength, in Thy wisdom, and in Thy love. There Thou art adored by saints and angels; and there Thy servants serve Thee and see Thy face. Bring me, O uncreated Love, to the city in the heavenly Mount Sion, from which they who enter go out no more. Amen.



L.

The Same, continued.

By one Spirit are we all baptized into Christ, and so into one body, where we all drink from one Spirit.

I. Cor. 12, 13.

Continuing from Mgr. Preston, I take the following:—

The life communicated to the Church is for the end of completing the work of Christ, and making known His Gospel to the successive generations of men. The Holy Ghost abiding in His temple is the divine light shining in the darkness of earth. And the most necessary office of the Church is to teach to all men the faith by which they may be saved. As the incorruptible body of Christ, and the dwelling place of the eternal Spirit, she must possess a supernatural knowledge of the truth, and the power to teach, without the possibility of error. There is also another faculty which comes from the life of her soul, the Spirit of God. It is not only the power to teach, but to give the grace which prepares the way of the truth, and enables the hearer to appreciate and improve it. In the second gift of

the Holy Ghost to the Church are comprehended, therefore, inerrancy in receiving divine revelation, infallibility in teaching it, and supernatural unction in imparting it. In these three departments of her infallibility the Church acts, as she can only act, as the organ of the Spirit. She has no life without Him, and never can her union with Him be sundered, not even for a moment. It is always the Holy Ghost who lives, speaks, and acts in and through her.

The truth, therefore, which the human intelligence is able to receive, is communicated to it by the special influence of the Holy Ghost; and there must of necessity be inerrancy in the Church which, hearing the words of God, is able to keep them and make them fruitful. The Word incarnate spoke on earth, and His words are made manifest by the Paraclete. Apostles have spoken, and the Spirit has spoken by them. The supreme Pastor of the Church, whose faith, by the promise of Christ, can never fail, speaketh, and it is the Holy Ghost who speaketh by Him. To suppose the possibility of error in the reception of the faith by the Church would be to deny the presence and power of God, to call in question the attributes of the Holy Ghost, and separate what the divine hands have closely joined together, Christ and the Church.

The Holy Ghost does not, however, teach as men. Employing human instrumentality, which He sanctifies, He acts ever as God, and impresses upon the intelligence and heart the truth which He imparts. His words are all quickening. "The word of God is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow; and is a discerner of the thoughts and intents of the heart." (Heb. 4, 12.) He prepares the way of the faith which He teaches, and by His breath gives unction to the voice which proclaims it. He infuses the virtue of faith, and enables the different minds to hear as one, and see as one in the things revealed. Thus He gives the capacity to believe, and makes the grand unity of faith in the one body of Christ.

The Holy Ghost is the active principle of sanctification. In His nature, proceeding from the Father and the Son, as the eternal expression of their mutual will and love, He is the organ of communication with created things. Wherever, then, He is, there is the liberality of the Trinity in the giving of grace, the beneficence of the Godhead in the pouring out of His benign influence. The body, therefore, which the Spirit animates

must partake of His holiness. Its supernatural life is all from Him, and shares in His essential attributes. Moreover, the end of His indwelling is the sanctification of the Church. The Church itself is the external sign of His presence, and the sacrament of unity with God. This incorporation with God through Christ by the Spirit can take place only by union to the Church in which the Holy Ghost dwells.

O Spirit of love, give me grace to know Thee better and to taste and see how sweet Thou art. The joy of the world is nothing, and the pleasure of creatures is nothing; the desire of the eyes is nothing; but Thou art all in all, and at Thy right hand are pleasures for evermore. With Thee is the joy which fadeth not, and the love which ceaseth not. With Thee is the day of rest that remaineth for the people of God. With Thee is the fulness of bliss. O Spirit of glory, let the thought of this be ever with me, and let the hope of this be the day-star of my soul. By the love which Thou hast for Jesus, save me from evil and keep me from sin. O Spirit of peace, my own beloved, I trust Thee and give myself to Thee. Thou dost teach me; for Thou art the Holy Spirit, the Paraclete, whom the Father sent in the name of Jesus. Amen.

LI.

Christian Fortitude.

I will give you a mouth and wisdom,
which all your adversaries shall not be
able to resist and gainsay.

St. Luke 21, 15.

The noted convert and writer Dr. Orestes A. Brownson, in his essay on "Recent Events in France," written in December, 1871, speaks in his own forcible style of the lack of courage and a spirit of self-defence among too many Catholics; and however much his remarks may differ from the general tone of the selections found in this volume, I cannot but feel that they are deserving of careful consideration. When we see the manner in which the Church and her rights are trampled on in many countries of the world, our own included, we cannot but feel that our Catholic men lack the courage and manliness that one would naturally expect to find in them. And this spirit is growing in strength from the fact that the spirit of indifference is spreading, owing to

so many Catholics sending their children for instruction to schools from which all religion is carefully excluded. If our Catholic men were men as they should be, they could secure their rights in spite of all opposition; but it must come from the cultivation of devotion to the Spirit of true wisdom, knowledge and fortitude, which it is the purpose of this little volume to aid in fostering and strengthening. As all power is from God, so is all true wisdom from God. Says Dr. Brownson:—

It is a duty to pray, and to pray always; but sometimes it is a duty for a Christian to fight, and to have not only the courage to die in the battle for a holy cause, but, to generous souls, the far more difficult courage, the courage to kill. We have observed among French Catholics no lack of courage against a foreign foe, but a fearful lack of courage against a domestic foe, as in the late communistic insurrection in Paris.

It is only in old Catholic nations that the Church loses ground, and this proves that the cause is not in her. It can be traced to no Catholic cause, but must be traced to some defect in the Catholic administration in these old Catholic nations themselves. Catholics protect Catholic interests better, and have more influence in public affairs in

Prussia, in Great Britain and Ireland, in Holland, and in the United States, than in Austria, France, Spain or Italy. Why is this?

One reason we may perhaps find in the failure of pious and devout Catholics to consider the difference between their duties in a Catholic state and what were their duties in the early ages under pagan emperors.

Another reason may probably be found in the fact that the mass of Catholics have been trained and accustomed to rely on external authority; to look for protection and support not to God and themselves, but to the secular government. They have not been taught to rely on spiritual authority alone, but on the secular sovereign as a sort of *episcopus externa*, — a secular bishop. This had no evil consequences so long as the secular sovereign was faithful, and acted only under the direction and authority of, and in concert with the Supreme Pontiff; but it had a most disastrous effect when the sovereign acted in ecclesiastical matters in his own name, and when he turned against the Pope, and sought to subject the Church in his dominions to his own control and supervision, which was not seldom the case. But the clergy and people, accustomed to look to the secular authority to guard the

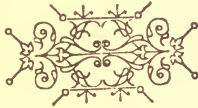
fold against the entrance of the wolves, became slack in their vigilance and remiss in acquiring habits of self-reliance, and, with the inspiration of the Holy Ghost, of self-defence.

Another reason, growing out of the last, may be found in the habit that has grown up since the rise of Protestantism, of relying on the external almost to the exclusion of the internal authority of the Holy Ghost. The Holy Ghost dwells in the Church, and teaches and governs through her as His external organ; he dwells also in the souls of the faithful, and inspires and directs them, and gives vigor, robustness, and self-reliance to their piety. Protestantism assailed the external authority of the Church, and made it necessary for Catholics to turn their attention to its defence, and to show that no spirit that disregards it, or that does not assert it, and conform to it, can be the spirit of truth, but is the spirit of error, in reality Antichrist, who the blessed Apostle John tells us, was already in his time in the world; yet it may be that the defence of what we call the external authority of the Holy Ghost, or authority of the Church as a teaching and governing body, has caused some neglect in the great body of the faithful of the interior inspirations and guidance

of the Holy Ghost in the individual soul. No Catholic will misunderstand us. We appreciate as much as any one can the external authority of the Church, her supremacy, her infallibility; we accept *ex animo*, — with our whole being, — the supremacy and infallibility of the successor of St. Peter in the See of Rome, as defined in the recent Council of the Vatican, and we should be no better than a Protestant if we did not; but that external authority is not alone, or alone sufficient, as every Catholic knows, for the soul, and its acceptance is not sufficient for salvation. The Holy Ghost must dwell in the individual soul, forming “Christ within, the hope of glory.” We do not mean to imply that any of the ascetic writers or spiritual directors overlook the need of the interior inspirations and guidance of the Holy Spirit, or fail to give it due prominence, but that its authority has not had due prominence given it in contraversial literature and in our expositions of Catholic faith intended for the public at large.

Come, O Spirit of Fortitude, and give fortitude to our souls. Make our hearts strong in all trials and in all distress, pouring forth abundantly into them the gift of

strength, that we may be able to resist the attacks of the devil. Help us, Spirit of Strength, to win the victory, so that we may not be cut off from Thee, our highest good and our Lord. Amen.



LII.

The Operation of the Holy Ghost in the Soul.

Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know that when He shall appear, we shall be like to Him, because we shall see Him as He is.

1. St. John 3, 2.

Archbishop Zardetti, concluding the Third Part of his work on *Devotion to the Holy Ghost*, says:—

We have now had a glance at the transcendent office of the Holy Ghost from the very beginning of creation to its consummation in eternal glory. The brief sketch given in the preceding pages, can only serve to bring home to our minds and consciousness the office of the Holy Ghost, so much obscured in the popular belief not only of those outside of the Catholic Church, but even of Catholics. In proportion to our knowledge and realization of what Christian revelation teaches us of the person, the mission, the work, the office, the gifts of the Holy Ghost, will grow and increase our true devotion to the Third person of the Holy Trinity.

If by prayer we draw the supernatural light upon us, and in this supernatural light we understand, realize and love the things of God, this is twice and thrice true of all that concerns this devotion to the divine Paraclete. In the Holy Ghost and by His illumination we open our eyes to the things and realities of another world. As St. Paul teaches: "We have received not the spirit of this world, but the Spirit that is of God; that we may know the things that are given us from God." In the Holy Spirit we are transformed into new creatures, or into spiritual men, who, in opposition to flesh and blood understand the things of the spirit, and relish them. "The sensual man," says St. Paul, "perceiveth not these things that are of the Spirit of God; for it is foolishness to him and he cannot understand, because it is spiritually examined." In the Spirit alone, internally teaching us to believe and understand what externally He speaks to us through His organ on earth, the Church, we know all things.

Without the Holy Ghost illumining, sanctifying and inspiring us, we, as individuals, are animal men and have no part in Christ and His redemption. Without faith in the Holy Ghost who is living and teaching us through the infallible Church,

the body of Christ, a religious society rejects the Pentecostal mission and evangelical office of the Holy Ghost, which specially distinguishes the faith of Catholics from the faith of Judaism. Finally, without a fervent devotion to the Holy Ghost, and a proportionate effusion of His grace upon us, we will, even as Catholics and children of the Church, remain more or less formal, earthly minded, sensual, slow to understand and cold in love. Let us, then, apprehend the possibility of succeeding with God in our efforts and strides to acquire daily more and more of His divine Spirit. The Holy Spirit is a Spirit of grace to whom we are to go in all supplication. The more we do so, the more we honor His divine office, and the better we fulfill our duty, and consequently the larger will be our share in His divine favors. We are always to consider our case as one of great promise when we desire and strive to acquire and retain the Spirit of God. But we should take alarm, whenever we detect in ourselves a growing indifference for the Holy Spirit of God. But if we, feeling a decay and languishment, cry with importunity to God, the case is not hopeless. He has said that He will give the Spirit to them that ask for it, and that He will pour out

His Spirit upon us. And we may the more boldly ask, because we can suppose ourselves to be nearer the days when there shall be more general outpouring of the Spirit. This will undoubtedly be when devotion to the Holy Ghost has become more universal and fervent.

Lamb of God, who takest away the sins of the world, pour on us the Holy Ghost. Lamb of God, who takest away the sins of the world, send forth on us the promised Spirit of the Father. Lamb of God, who takest away the sins of the world, give us the Spirit of Peace. Amen.



LIII.

Our Heavenly Guide.

If any one love Me he will keep My word, and My Father will love him, and we will come to him and make Our abode with him. St. John 14: 23.

The Paulist Fathers, speaking in one of their Sermons of the manner in which the Holy Spirit guides the children of God, say:—

To-day the Church sends up her voice of praise for the coming of the Holy Spirit. On this day of Pentecost the Holy Ghost, the personal love of the Father and the Son, came upon the disciples in the upper chamber in Jerusalem, where they gathered together in prayer awaiting the promise of the Father. He came upon weak and timid men, but when He had poured Himself upon them, behold we have the great Apostles, the teachers of the divine word, the fearless and untiring searchers after souls, the founders of the Church. Ah, what a change has been wrought in these timid followers of Jesus, who had fled from Him in the hour

of His need, and who, after His resurrection, lay hid with barred doors for fear of the Jews! Their fear and their weakness have disappeared, and the whole world is not large enough for the exercise of their zeal, nor less than the conversion of all nations, the end of their noble ambition.

But the self-same Holy Ghost, who brought about this change in the Apostles, comes to us, nay, abides with us, if we fulfil the conditions our Lord lays down,—namely, that we love Him. And He makes the test of our love the keeping of His word. If we love Him, the Father will love us, and the Father and the Son will come to us and make their abode with us through the indwelling of the Holy Ghost.

The Holy Ghost is our sanctifier. It is He to whom are ascribed the works of love. He dispenses the graces which the merits of Jesus Christ have won for us. He purifies from sin and unites our souls to God. He dwells in everyone who is free from grievous sin, and by His light and strength He gives us help to overcome the temptations that assail us. He is the Spirit of joy and sweetness, filling us with the fear of God, urging us on in the love of God, guarding us from the loss of God's friendship by the winning sweetness of His consolations. How greatly,

then, should we love and adore the Holy Ghost, the third Person of the Blessed Trinity. We should often call upon Him, and pray to Him. We do not invoke the Holy Ghost enough. We pray to the Father and the Son, and so, indirectly honor God, the Holy Spirit; but we should pray more frequently to Him directly. We should call upon Him to give us, if we have it not, the grace of God, and to increase in us the fire of divine love that we may realize in ourselves the promise of the abiding of God in us by keeping His laws.

What a folly it is for us to imagine that God can have a dwelling-place in our sin-stained soul. How can the Holy Spirit find pleasure in one who by mortal sin has made himself God's enemy; who has been guilty of a deliberate act of rebellion against his Maker, and been unfaithful to or left unheeded His own sweet drawing? Alas for us, if this Pentecost finds us in this awful state. Alas, if the voice of our conscience has been silenced; this day then brings no joy to us. The Holy Spirit has no abiding-place within our souls. We have not loved the Son because we have not kept His words: "He that loveth Me not, keepeth not My words." And because we have not loved Him, the Father and He will not

come to us. The loving Holy Ghost is not master in our house; we have driven Him out who was our best friend, and thrown open the gate to our enemy. Will you remain thus, you who are in sin? Let not this day go by and to-morrow find you unrepentant. Grieve for your past offences, keep the law of God, and you shall have the fullness of the Holy Spirit.

O my God, who art all love, I thank Thee for having brought us into life in the bosom of Thy Holy Church; grant us the grace to be ever sincerely attached to the Roman Church, the Mother and Mistress of all churches. Amen.



LIV.

Divine Grace.

I live, now not I; but Christ liveth
in me. Galat. 2: 20.

In that sterling work, *The Sinner's Guide*, the venerable Louis of Granada, speaking of the grace of the Holy Ghost which is bestowed upon virtuous men, writes:—

From His Fatherly providence, as from a fountain, flow all the favors God bestows on those who serve Him. For it belongs to this providence to supply them with all necessaries for the obtaining of their end, which is their last perfection and happiness, by assisting them in all their wants, and infusing into their souls such virtues and habits as are requisite for this end. Of all which the chief is the grace of the Holy Ghost, because next to this divine providence, it is the beginning of all other heavenly gifts and privileges. It is the garment which was first given to the prodigal, on his return to his father's house.

Grace is also a divine and supernatural form, by means whereof man lives suitably to the origin and source he proceeds from, which is supernatural and divine. And here it is the providence of God so gloriously exerts itself. For it being His will that man should have two lives, the one natural and the other supernatural, He has to this end given him two forms, which are, as it were, two souls; for each life one. Hence it follows that as all the powers and sensations of the natural life spring from the soul, the natural form; so from grace, the supernatural form, flow all those virtues and gifts of the Holy Ghost, that go to the support of the supernatural life. As if one man should furnish another, that understands two trades, with two sets of tools, to work at them both.

In the second place, grace is a supernatural dress and ornament for the soul, made by the hands of the Holy Ghost, which renders her so acceptable to God that He adopts her for His daughter, and takes her for His bride. It is in this dress the prophet gloried, when he said: "I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for He hath clothed me with the garment of salvation; and with the robe of justice He hath covered me, as a

bridegroom decked with a crown, and as a bride adorned with her jewels," (Isaias 61: 10.); which are the several gifts of the Holy Ghost, wherewith the soul of a just man is adorned and beautified by the hand of God. From what has been said, we judge what effects grace works on the soul it resides in. One of the greatest is, to make her look so lovely and fair in the eyes of God, that He chooses her, as has been said, for His daughter, His spouse, His temple and His habitation, where He takes His pleasure with the children of men.

A third effect of it is, to make man so pleasing to God, and to give him such power with Him, that every action deliberately performed, saving those that are sinful, is acceptable to the meriting of eternal life. So that not only acts of virtue, but even those actions that are done in submission to the necessities of nature, as eating, drinking, sleeping and the like, are grateful to God, and merit such a favor. For when the object itself is so agreeable and meritorious, whatever it does that is not sin must be so too. Besides all this, grace makes man the adopted son of God and heir to his kingdom. It causes his name to be written in the book of life, and gives him a claim to the inheritance of heaven. This, therefore,

is the greatest treasure a man can wish for in this life. But what is yet above all, grace brings down God Himself into our souls, that He by His presence may govern, defend and conduct them to heaven. If, therefore, so precious a pearl as this is, which brings in such vast treasures, be the inseparable portion of virtue, can any man refuse to imitate the direction of the wise merchant in the gospel, who gave all he had for the purchase of this jewel?

O God, who dost dispose the service of Angels and men in a wonderful order, mercifully grant that as Thy holy Angels always minister before Thee in heaven, so by them we may be protected in our life on earth. Through Christ our Lord. Amen.



LV.

The Holy Ghost the Author of Sanctification.

I in them, and Thou in Me: that
they also may be one in us.

St. John 17, 23.

Speaking of the indwelling of the Holy Ghost, Rev. William Humphrey, S. J., writes in his excellent work *The One Mediator*:—

The sanctification of the human soul is effected by means of supernatural gifts of created grace. This grace is a created reality which, after the manner of a quality cleaves, to the soul. It ennobles the soul in itself and in all its faculties. It lifts it above the level of its nature to that supernatural mode of being wherewith the grace itself exists, and to a supernatural state and power of operation. The sanctified soul thus attains to a likeness of the divine nature and life which is far above the demands and potentialities of all created substances, and so of both angelic and human natures as such.

But this is not all. Along with, and by reason of, sanctifying grace the Holy Ghost

is Himself communicated, and in a special manner conjoined with the sanctified soul. Sacred Scripture distinctly teaches that the Person of the Holy Ghost is communicated to us, and given to abide in us. It exhibits this conjoint but distinct communication of the Holy Ghost as a cause, with the communication of the gift of grace as an effect. The Holy Ghost abides and dwells in us as the Loving and Loved in the loved and loving, — as protector and guardian and bestower of the gifts of grace, — as the Spirit of our adoption to be the sons of God, — as the cause and source of supernatural life, — seal and pledge and earnest of the promised possession of God in the fullness of the beatific vision, — as God in His human temple which, both in soul and body, He has consecrated for Himself as the place of His indwelling.

Throughout the Sacred Scriptures the indwelling of the Holy Ghost the Sanctifier is set forth in its connection with sanctifying gifts, but as distinct from them, as it is the highest pinnacle of the love of God towards His creatures. It is not only grace and the effects of the Holy Ghost that are produced in us, but the Holy Ghost Himself is intimately and in a special manner united to us. By reason of our union with Him we

are called and are partakers of the divine nature. Moreover it is not as minister that He dwells in us. He dwells in us as He by His own virtue bestows grace, and Himself sanctifies us.

The Holy Ghost first efficiently sanctifies by the shedding abroad of the charity or grace of God in our hearts,—then, further, He it is to whom we are joined by the bond of grace, charity and friendship,—and so He, the indwelling Spirit, is the crown of our sanctification. A sanctified soul, therefore, or a soul in the state of sanctifying grace, is united to God, as He is absolute Love. Since the God who loves is the Father, the Son and the Holy Ghost, that soul is united to all and every one of the three Divine Persons. It is united to the Father and the Son as they by their one and mutual love breath forth the proceeding, produced and subsisting Love, who is the substantial term of their love,—the Holy Ghost. It is united to Him as He is the love thus breathed forth. The Divine Persons in Their unity remain personally distinct one from the other, and the characteristics of the Persons who breath forth by love, and of the personal love who is breathed forth by them, are not confused; and yet the Holy Ghost is not by Himself

united to the sanctified soul in any mode in which the Father and the Son are not united. At the same time and by reason of His proper personal character as He is the personal Divine love, — the personal Divine Gift, — and therefore the Divine Sanctifier, the Father and the Son are said to dwell in us by the Holy Ghost. We are also said to be partakers of the Father and the Son *in* the Holy Ghost, and to be conjoined to the Father and the Son *through* the Holy Ghost.

O Almighty and Eternal God, most just and merciful, grant to us miserable creatures Thy grace, that we may always do what Thou willest, that, thus purified and enlightened interiorly, and so inflamed with the fire of Thy Holy Spirit, we may follow in the footsteps of Thy Beloved Son Jesus Christ, and thus arrive at the possession of Thee who livest and reignest, one God, world without end. Amen.



LVI.

First Flowret of the Desert Wild.

I will lead her into the wilderness,
and will speak to her heart.

Osee 2: 14.

First flowret of the desert wild,

Whose leaves the sweets of grace exhale,
We greet thee, Lima's sainted child—

Rose of America—all hail.

The following evidence of the workings of the Spirit of God in America's first saint will be read with special interest. Says her biographer:—

The Holy Spirit having chosen the blessed Rose as His Temple, became Himself her Master, and taught her how to pray from her earliest infancy. The supernatural lights with which He enriched her understanding, inflamed her heart with so ardent a love for this holy exercise, that even sleep itself, which by the necessity of nature she was compelled to take, could not distract her from it; for her imagination was so completely absorbed in it, that she was often heard to repeat while asleep, the same number of vocal prayers as she had said during the day. Her piety increasing with her years, she applied herself wholly to God from her twelfth year by the prayer of

union, by means of which the soul becomes one spirit with Him, according to the words of St. Paul. She had two different methods of conversing with God; one in solitude, when, having disengaged her mind from the care of earthly things, she retired to her hermitage, or to some other place apart from creatures, to attend solely and uninterruptedly to God; the other in any place or in any employment that occupied her; for she kept her mind so united to God, and recollected in Him, that she prayed in working or in exercising charity toward the afflicted; thus, whether she walked, worked, or whatever she did, she was always in prayer.

She employed every day twelve hours in the first kind of prayer; the second was continual, unless she was interrupted by the representations of horrible phantoms, so that she prayed without interruption, according to the advice of the great Apostle, for whether she slept or watched, whether she conversed, ate, read spiritual books, went abroad or remained in her cell, God was incessantly in her thoughts, and she entertained herself with him in loving colloquies. It is beyond the power of our imagination to conceive how, though the presence of God entirely engrossed all the interior powers of her soul, she still acted in

exterior things with great presence of mind, giving the proper answer to questions, and finishing the work she commenced. In the time of prayer her senses were so recollected, that they represented nothing to her imagination which could distract her from her intercourse with God; when in the church she fixed her eyes steadfastly on the altar, and never looked at anything else; she was so absorbed in the divine mysteries, that she never knew who passed before her.

Her love of God, which continually increased by the consideration of His divine attributes, made her words like burning coals, which lighted up the same fire in the hearts of those with whom she conversed; for she was careful to make use of everything to lead them to love virtue and hate vice. Every thing she saw or heard elevated her mind above her senses, even so as to throw her into a rapture.

All praise, thanksgiving and glory be given to God the Holy Ghost who, by His personal indwelling in our souls and bodies, sanctifies and consecrates unto God our entire being, enabling us to think holily, and to produce His divine fruits: charity, joy, peace, patience, benignity, godliness, longanimity, mildness, faith, modesty, continency, chastity. Amen.

LVII.

The Holy Ghost Brings Perpetual Spring to the Soul.

If any man love me, he will keep My word, and My Father will love him and we will come to him, and will make our abode with him.

St. John 14, 23.

In one of those charmingly simple discourses which only the saintly Curé of Ars knew how to give to the throngs that almost trampled on each other in their eagerness to get near him, he says:—

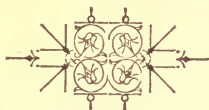
In the soul which is united to God it is always spring. Like a beautiful white dove, which rises from the midst of the waters and shakes its wings over the earth, the Holy Ghost comes forth from the infinite ocean of the divine perfections, and hovers over pure souls, to infuse into them the balm of pure love. The Holy Ghost reposes in a pure soul as on a bed of roses. The soul wherein the Holy Spirit dwells exhales a sweet perfume, like the vine when in flower.

He who has preserved his baptismal innocence is like a child who has never disobeyed his father. When we have preserved our innocence, we feel borne upward by love, as a bird by its wings. They whose souls are pure are like the eagles and the swallows which fly in the air. A Christian whose heart is pure is upon earth like a bird. He waits but the moment when the thread shall be cut to fly away. Good Christians are like those birds which have large wings and little feet, and which never rest on the ground, lest, being unable to rise again, they should be taken; so they make their nest in some high place, as on the point of a rock or the eave of a house. And thus should the Christian dwell ever on the high. As soon as we lower our thoughts to earth, we are taken.

A pure soul is like a beautiful pearl: as long as it remains hidden in the shell at the bottom of the sea, no one thinks of admiring it, but if you place it in the light of the sun, it attracts all eyes. Thus the pure soul, which is now hidden from the eyes of the world, shall one day shine before the angels in the sunlight of eternity. The pure soul is as a beautiful rose, and the Three divine Persons descend from heaven to breathe its perfume.

What will be the bliss of the just, when, at the end of the world, the soul, embalmed with the fragrance of heaven, shall come to seek its body, to enjoy God for all eternity. The bodies of the just shall shine in heaven like brilliant diamonds, like globes of fire.

Come, Holy Spirit, take entire possession of my heart and soul. Enlighten and strengthen me by Thy grace, that I may do all things well. May I never have any other end in view but the greater honor and glory of God, the good of my soul and the welfare of my neighbor. Amen.



LVIII.

The Fruits of the Holy Ghost in the Soul.

If any one love Me, My Father will love him, and we will come to him and make our abode with him.

St. John 14. 23.

Speaking of the fruits of the Holy Ghost in the individual believer, — a matter of the very first importance, — Mgr. Preston, in his *Divine Paraclete* says:—

Having seen the office of the blessed Spirit in the Church which He sanctifies, we now come to consider the gracious fruits of His presence in the individual members of the body of Christ. This view of the gifts which He has poured out upon us of His fullness, will still more excite our hearts to adoring love and active gratitude. As God is ever His own end, so when, by condescending mercy, He comes to us He lifts us to Himself, and bears our affections and our intellects toward the infinite fountain of life and love. By the Holy Ghost we move toward God; by Him we know the Father and the Son, and by His light behold the uncreated glory. It is the Spirit, says St. Paul, who helpeth our infirmity.

It is the Spirit himself who asketh for us with unspeakable groanings. And He who searcheth the hearts, knoweth what the Spirit desireth, because He asketh for the saints according to God. The Christian life is all for God, and all in God. Even though to mortal eyes we bear the likeness of death and corruption, yet we are the tabernacles of the Most High.

The fruits of the Holy Ghost in us, who are the members of Christ's body, are as many and as wonderful as the attributes of their source can convey to created intelligences. No human mind can span them in their length and breath. No earthly tongue can speak worthily of their operations which are all divine. Star from star differs in glory; and the world of the Spirit is filled with the proofs of their immensity.

The Holy Ghost comes to abide in the believer, as the true life of his regenerate nature. If the Church be the temple of God by reason of the Holy Spirit dwelling within her, then by necessity all who are her members are likewise the tabernacles of the Holy Ghost. It is by the agency of the Spirit that individual men are made members of the one body, No earthly power could admit them to union with a divine organization. God must act, and by a special

exercise of His influence, in order that those who are by nature sinful and His enemies, may be made partakers in a society which is the aggregation of those whom He adopts as His children. This indwelling of the Holy Ghost in the just is the glory of the New Law, and the peculiar fruit of the mission of the Paraclete on earth. From it results the communication of the divine nature according to the words of the Apostle (2 Peter 1, 4). "This dwelling of the Spirit in our souls," says Cardinal Franzelin, "is such that, as a divine Person, He makes an abode with us as a lover in the loved and loving; as the protector and giver of all spiritual gifts; as the Spirit of adoption in the sons of God; as the cause and fountain of the supernatural life; as the seal and earnest of the promised full and beatific possession of God; as God in a rational temple consecrated to Himself, according to the whole nature of man." This presence of the eternal Spirit is distinct from His gifts, as He is a divine Person in Himself, and as the author is distinguished from the effects he produces. This indwelling of God in His creatures does not, then, simply signify His presence, but a special relation and union of the divine being with the creature.

The end for which the blessed Spirit abides in us is to give and sustain in us the supernatural life. His coming gives that life which will endure as long as He remains in us. The new birth is the first fruit of His union with the soul; and the kingdom of heaven is opened, that the new man may enter in and "be renewed unto knowledge according to the image of Him that created him." "The seal of the Holy Spirit of promise is the pledge of our inheritance," and in His safe keeping we put on immortality, and the image of the earthly gives place to the heavenly as long as we grieve not this divine Guest, "by whom we are sealed unto the day of redemption." As the gifts of the natural order are contained in the natural life as their principle; so all the greater glories of the new and supernatural life are contained in the presence and personal action of the Holy Ghost. "We are not in the flesh, but in the Spirit, if the Spirit of God dwells in us."

O Holy Ghost, Spirit of the Father and the Son, let the might of Thy love be more and more felt in the hearts of men. Let Thy light shine more and more on souls that are wandering in the darkness far away

from God. Turn them to the light-giving Heart of Jesus and to the healing streams of His Precious Blood. Strengthen the souls that love Thee. Perfect in them Thy seven gifts and Thy twelve fruits; and so make them Thy temples here that Thou mayest be adored in them forever. Amen.



LIX.

The Same, Continued.

Put on the new man, who, according to God, is created in justice and holiness of truth. Ephes. 4: 24.

Mgr. Preston further illustrates the operation of the Holy Spirit in the soul, in the following words:—

By grace man is elevated to an order not angelical but divine, and made the consort and partaker of the divinity; for greater participation than this there cannot be. This partaking of the divine nature is not only accidentally by sanctifying grace, but even substantially by the communication of that nature in the adoption of sons and heirs. In this adoption the just are, in the language of the Fathers, deified. The blessed Spirit, by charity and grace, formally justifies us, dwells in us, vivifies and adopts us. Inherent justice is not a simple quality, it embraces many things: the remission of sin, faith, hope, charity, and other gifts,

and the Holy Ghost Himself, the author of all good. For in our justification not only are these great gifts communicated to us, but the very Person of the eternal Spirit is given, and consequently the whole Deity and the whole Trinity. Not only objectively, but really and personally, the Three divine Persons are present in the soul of the adopted son. Here God dwells substantially as in His temple; and here He unites Himself to man, and, as it were, deifies him. This is the great condescension of the Trinity, as it is our unequalled dignity. "Recognize, O Christian," says St. Leo, "thy dignity; and, made the partaker of the divine nature, return not to the vileness from which thou wast redeemed. Remember of whom thou art a member, that Christ is thy head, and that thou art joined to His body." "What greater honor," adds St. Augustine, "can the adopted receive than to be where He is, who unites Himself to the loved, not the equal of His divinity, but associated to His eternity." Thus, in the fervent language of St. Bernard, the soul cries out: "What have I in heaven, and what besides Thee do I desire on earth? My flesh and my heart fail; Thou art the God of my heart, and my portion for ever. Not bliss, nor glory, nor any gift which is not God, can satisfy the

loving soul. He is its supreme rest and desire. Its constant prayer is that the King may open His chamber, and to His repose prepare the way, that in Him and with Him it may find felicity. Hence, with open face looking with all its powers upon the glory of the celestial Spouse, it is transformed into the same image, from glory to glory, as by the Spirit of the Lord. There shall it one day deserve to hear the glad accents of the Beloved: Thou art all fair, my love, and there is no spot in thee. It shall hear, and in its transport dare to cry out: My Beloved to me, and I to Him. In this most blessed embrace, where heart answers to heart, the divine to the human, shall the glorified child of God delight itself with its Spouse."

From the real participation of the Holy Spirit come the glorification of the redeemed, and the bliss of heaven. The glorification of the just is the end of all their hopes and desires. It is supreme beatitude in the possession of God. Here on earth, through the Spirit, and in the humanity of the Word, God is possessed and enjoyed. In this possession, according to our state, is the felicity of the redeemed; even while they are on the way to their true home. The light grows brighter as creatures lose their attraction and earth recedes day by day in the distance.

In the process of sanctification the nearness of God becomes more real, and the power of His presence stronger. He becomes more fully our possession as we seek Him more purely, and correspond with His grace.

O God, who by the light of the Holy Ghost didst instruct the hearts of the faithful; grant us in the same Spirit to relish that which is right, and ever to rejoice in His consolation, Through our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. Amen.



LX.

The Guidance of the Holy Ghost.

The path of the just, as a shining light, groweth brighter and brighter unto perfect day. Prov. 4: 18.

I need make no apology for drawing still further from the rich fountain of Dr. Preston's *Divine Paraclete*, which unfortunately is not so well known as it should be. Tracing the completion of the work of the Holy Spirit in the soul, he says:—

The indwelling Holy Ghost steadily guides us onward to the end. With divine patience and all-healing tenderness He leads us to the home of our sanctified nature, where our possession shall reveal itself in all its immensity, and God shall indeed, above every chance, be all in all. This is our supreme beatitude. There is nothing more to be desired when God is fully ours. There shall be a fullness of all good, and a bliss so perfect that the soul shall overflow with unspeakable joy. He is our first beginning, as well as last end; so in Him alone, and in the possession of Him, can we find full felicity.

Thought fails us here, and language staggers in the sight of Him whom we are to know and enjoy. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." In heaven, the true home of the justified, we shall, through the Spirit, find the full beatitude and glorification of body and soul. We have reached the supreme beatitude when we have become like our God, and, being truly *in* Him, possess Him for ever. This is the end of the whole work of the divine Paraclete. From our low estate, from even the misery of our sins, He brings us back to the bosom of God, and there, under His protecting wings, wearing the likeness of the humanity of the Word, we repose upon the Sacred Heart. There is to be an eternity in God; and endless age in full union with Him, and daily increasing knowledge of the infinite Fountain of life, light and bliss, the Father, the Son and the Holy Ghost. How can the intellect, in its most masterful struggles, rise up to the comprehension of such a felicity as this, where the richness of the Deity is our everlasting possession? Oh, how swiftly the angels move round this sea of light, filled with ecstatic joy. How in mute adoration bow down the

cherubim and seraphim, all unable, in their exalted intelligences, to speak of the glory which thrills their whole spiritual being. Yet amid the consuming fire of the throne is not the form of an angel, nor the brightness of a seraph. There, seated by the Ancient of days, on the Father's right hand, with the strong wings of the Spirit stretched above Him, is the form of man, the humanity formed by the Holy Ghost from Mary's flesh,—the Word incarnate.

Then the rushing mighty wind of the Spirit shall awake the song of glory, and from the temple of the divine humanity ascend the swelling chorus of praise. The Bride shall answer to her heavenly Bridegroom, when He shall press her to His breast in the long embrace of eternity: "How wondrous is Thy grace, how unspeakable Thy love, my King and my Spouse. This is indeed true life, for now I have found my God. I possess Him; He is mine. O glad hour of the heavenly nuptials. This is the blessed union for which my spirit hath longed. Time is no more; the endless life of God is mine. I shall spend my eternity in His arms. He shall spend His eternity in me. In the bosom of Mary's Child I shall rest, and in the strength of the divine Paraclete find my home in the living embrace

of the Father, the Son and the Holy Ghost." Behold the work of grace. Earth reaches heaven, and man is one with God.

"The Spirit and the Bride say, Come. And he that heareth, let him say, Come. And he that thirsteth, let him come. And he that will, let him come and take the water of life freely."

O God, to whom every heart is open, and every will speaketh; from whom no secret can be hid: purify the thoughts of our hearts, by the infusion of the Holy Spirit, that we may deserve to love Thee perfectly, and worthily to praise Thy name for ever and ever. Amen.



LXI.

Obedience to Divine Inspiration.

O the depth of the riches of the
wisdom and of the knowledge of
God! Rom. 11: 33.

Who can write of the fire of the Holy Spirit like St. Francis of Sales, from whose treatise on *The Love of God*, the following words are taken:—

The Holy Ghost, who resides in our hearts by charity, desires to render us docile to His divine inspirations, and obedient to the laws of His holy love, the observance of which constitutes our supernatural felicity in this life; and for this end, He also affords helps proportioned to the happiness to which we aspire, corresponding to the natural helps, temperance, justice, strength, prudence, knowledge, understanding and wisdom, and equally numerous. These are the holy dispositions of the soul, called by the Scriptures and theologians the gifts of the Holy Ghost.

These gifts are not only inseparable from charity, they may be called its peculiar properties. The gift of wisdom is nothing more than love, which has discovered by experience how sweet the Lord is. Understanding is a love which attentively considers the truths of faith, to penetrate the depth of their sweetness, and to fathom the abyss of the Divinity, descending afterward from the knowledge of the Creator to that of His creatures. The gift of science is a love by which we apply the knowledge of ourselves and creatures, as conducive to that of the Almighty, and tending to impart a correct idea of the homage due to Him, by the consideration of His essential perfection, and our extreme misery. The gift of counsel is a species of love, by which we vigilantly seek the best means of serving God perfectly. The gift of fortitude is also the strength, which love communicates, for the execution of whatever has been suggested by the gift of counsel. Piety is likewise love, which alleviates suffering and labor, by inspiring a filial affection, and pleasure in performing such actions as are pleasing to our Heavenly Father. In fine, the gift of fear is evidently love, since it urges us to avoid all that is displeasing to God.

Charity, with the seven gifts it includes, may be compared to a beautiful lily; the six leaves of which this flower is composed, which are whiter than the purest snow, represent the six gifts; the little tuft which grows in the heart of the lily, consisting of three petals, is a figure of the gift of wisdom, which proceeds from the heart as a fruitful source of spiritual happiness, produced by the consideration of the goodness of the Eternal Father, and the mercy of our divine Redeemer, and the love of the Spirit of sanctity, — three inexhaustible sources, which spring from the gift of wisdom, crowned by charity.

With all my heart, I give and consecrate myself entirely to my God; my memory and my actions, to God the Father; my understanding and my words, to God the Son; my will and my thoughts, to God the Holy Ghost; my heart, my person, my tongue, my senses, and my sufferings, to the most sacred humanity of Jesus Christ. Amen.



LXII.

The Fruits of the Spirit.

They brought forth fruit, some a hundred fold, some sixty fold, and some thirty fold.

St. Mark 13, 8.

St. Francis, continuing, begins this selection with a very appropriate text, and says: —

The fruit of the Spirit," says St. Paul, "is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, continency, chastity." (Gallatians 5, 22, 23.) We must observe that the Apostle at first mentions only one fruit of the Holy Ghost, though he afterward enumerates twelve. He speaks in the singular number, saying, the fruit of the Holy Ghost is charity, joy, etc. Let us endeavor to penetrate the mystery contained in this method of speaking. The Holy Ghost enters our soul when we are converted from iniquity to righteousness, and diffuses charity in our hearts; this is the fruit of the Spirit of which the Apostle speaks. This fruit possesses an

infinite number of excellent properties; therefore, the Apostle in enumerating them, speaks of them as different fruits, to distinguish them more clearly, but he reduces all these different properties to unity, by attributing them to one fruit; he thereby shows that this fruit, though multiplied in its properties, is one in its substance. The meaning of the words of the great Apostle is, that the fruit of the Spirit is charity, which is joyful, peaceable, patient, benignant, indulgent, long-suffering, gentle, faithful, moderate, continent and chaste. Charity is, then, called a fruit, from its sweetness and attractive qualities; it is a fruit of paradise, culled from the tree of life, — that is, proceeding from the Holy Ghost, who animates the soul, and deigns to repose therein.

If not satisfied with rejoicing in the possession of holy dilection, we esteem it so much as to consider it our crown of glory, — as to make it the object of our highest ambition; it then replenishes all our desires, not only by securing us eternal bliss, but likewise by rendering us happy, even in this life, — procuring us inexpressible peace. This peace is of such a nature that neither tribulation nor persecution can ruffle its serenity; it is so far elevated above the

reach of earthly events, that no created object can disturb it; indignance cannot impoverish it; contempt is its glory, tears are its joy, and the unjust frowns of the world its strength. Its influence is never more perfectly felt, by those who possess it than when they are forsaken by all the world; it discovers to them ineffable delights and consolations amidst their sufferings and humiliations, and leads them to compassionate the miserable by whom they are surrounded; their happiness is to renounce the pleasures of the senses, to acquire and preserve purity of heart.

These truths prove that holy dilection is at once a virtue, a fruit, a gift and a beatitude. As a *virtue*, it leads us to obey the inspirations which the Almighty gives us, by means of His commandments and counsels; the practice of which includes that of all virtues, whence we may conclude that charity is the virtue of virtues. As a *gift*, it renders us docile to interior inspirations, which may be considered the commandments and counsels addressed by God to each individual, whose execution is facilitated by the seven gifts of the Holy Ghost; whence it follows that holy dilection (love) is the gift of gifts. As a *fruit*, it is the source of the delights and consolations,

which the twelve fruits of the Holy Ghost discover to us in the exercises of a perfect life; consequently, it may be called the fruit of the fruits of the Spirit. As a *beatitude*, it leads us to consider insults, calumnies, affronts and ignominy as a peculiar favor and privilege.

Charity has justly been compared to a pomegranate. As the latter derives its properties from the tree by which it is produced, charity receives its excellent qualities from the Holy Ghost, who is the tree of life.

May the power of the Holy Ghost be ever with us, we beseech Thee, O God; and may He in His mercy cleanse our hearts and save us from all dangers; through our Lord Jesus Christ, who with Thee and the same Holy Ghost liveth and reigneth, one God, world without end. Amen.



LXIII.

Hymn to the Holy Ghost.

Singing and making melody in
your hearts to God. Eph. 5: 19.

The subjoined "Hymn to the Holy Ghost," closes St. Alphonsus' volume on the Blessed Eucharist:—

Be gone, ye vain hopes, ye attachments
of earth;

Give your joys to such souls as no
higher can soar;

Always far away from my mem'ry begone,
For I seek you no longer, esteem you
no more;

O God of my heart, make me love Thee
alone.

Adieu, every creature; I leave you with
joy;

I no longer am yours — nay, I am not
my own:

I belong but to God, from all else I am
free;

I am Thine, dearest Jesus,—all Thine,—
Thine alone.

My best-beloved good, let me cling but to
Thee.

O amiable Lord, let Thy sweet, holy love
Now possess my whole being and reign
over me;

Let Thy love in my heart every passion
restrain;

In that heart which was once so rebellious
to Thee,

O amiable Lord, come, establish Thy reign.

O heavenly dew, that so sweetly dost fall,
Of passions unholy Thou calmest the
glow;

Ah, make me forever enamour'd of Thee,
And live to seek only my God here
below.

O heavenly dew, descend gently on me.

O fire all divine, who with heavenly flames
Dost those souls where Thou glowest
make holy and blest,

Come Thou to my heart, make it worthy
to burn

With Thy holiest ardors; inflame Thou
my breast;

O fire all divine, for Thy ardors I yearn.

O infinite love, Ah, how blessed is he
Who beholds Thy sweet face there in
heaven above,

Oh, when shall I, too, come Thy sweet
face to see,

Come, Holy Ghost.

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And enjoy Thee forever in transports
of love.

O infinite love, haste to draw me to Thee.

Assist us, O Lord, we beseech Thee, with
the power of Thy Holy Spirit, that our
hearts may be purified according to Thy
mercy, and we may be defended from all
adversities. Amen.



LXIV.

The Path of True Wisdom.

Whosoever are led by the Spirit
of God, they are the sons of God.

Rom. 8, 14.

Cardinal Manning, summing up his observation on the seven gifts of the Holy Ghost, in his *Internal Mission of the Holy Ghost*,—says, at the close of his remarks on the gift of wisdom,—which he places last:—

I will not stay to sum up; but I will remind you of the path by which we have come upward to this gift of wisdom. We began by considering the working of the Holy Ghost in the soul, the nature of grace, which is the indwelling and action of the Holy Ghost in the heart by the gift of our regeneration, whereby we are made the sons of God and receive His sanctifying grace. We went on to the theological virtues of faith, of hope and of charity; we then saw the sovereign grace of justification; and after the grace of justification we came to the glory of sonship, and then to the seven gifts. We have tried to understand the nature of

these seven gifts; and how they are distinct from the virtues and graces implanted in baptism. We have gone over those seven gifts one by one, and we have seen that the gift of holy fear is the gift of the children of God, and the gift of piety is the gift of the sons of God, and the gift of fortitude is the gift of the soldiers of Jesus Christ, and the gift of science is the gift of the disciples of the Holy Ghost, and the gift of counsel is the gift of the pastors of the flock, and the gift of intellect is the gift of the doctors of the Church, and the gift of wisdom is the gift of the saints, among whom are numbered little children, and all who are faithful to the Spirit of God. There remain only two other subjects. I have tried to describe the work of the Spirit of God in the soul,—which is like the growth of a tree from its root. We have reached at last the fullness of its stature and its spread, the symmetry of the Tree of Life, with its out-reaching branches. I said before that wisdom is the blossom,—I did not say the fruit, and for this reason: the Holy Ghost, writing by the Apostle, in the fifth chapter of the Epistle to the Galatians, speaks of the fruits of the Holy Ghost, and numbers them as twelve. Afterward come the Eight Beatitudes, which are the eight perfections

of the soul of man in its highest and most intimate conformity with the mind and life of Jesus Christ. I name them now in order to show you how the subject of the seven gifts has its complement and its perfection in the Twelve Fruits and the Eight Beatitudes.

My object throughout has been to waken you and to warn you against subsiding into your natural character, and to stir you up, if by God's help I can, to aim at a supernatural life and supernatural perfection. It has also been my aim, if possible, to make clear the distinction between a unspiritual man, in whom the gifts of the Holy Ghost are oppressed, and the spiritual man, who is under the guidance and light of the Holy Ghost. But all that I have tried to say may be summed up in these words of St. Paul: "There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not according to the flesh. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending His Son in the likeness of sinful flesh, hath condemned sin in the flesh, that the justification of the law might be fulfilled in us, who walk not according to the flesh, but ac-

ording to the spirit. For they that are according to the flesh mind the things that are of the flesh; but they that are according to the spirit mind the things that are of the spirit. For the wisdom of the flesh is death; but the wisdom of the spirit is life and peace. Because the wisdom of the flesh is an enemy of God; for it is not subject to the law of God, neither can it be. And they who are in the flesh cannot please God. But you are not in the flesh, but in spirit, if the Spirit of God dwell in you." (Rom., Chapter 8.)

Come, O blessed Spirit of Wisdom, and reveal to my soul the mysteries of heavenly things, their exceeding greatness, and power, and beauty. Teach me to love them above and beyond all the passing joys and satisfactions of earth. Show me the way by which I may be able to attain to them, and possess them, and hold them hereafter, mine own forever. Amen.



LXV.

The Quickening Spirit.

The Spirit Himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also; heirs indeed of God, and joint heirs with Christ.

Romans 8: 16, 17.

Continuing the same subject our author remarks:—

The same energy which fashioned the humanity of the second Adam, fashions also ours by the touch of “the quickening Spirit.” If the work of the Third Person of the holy Trinity was glorious in the first creation, much more wonderful is His operation in the new, where the world of grace opens before us with all its treasures. He unites us to the humanity of our Redeemer, and consoles us with the knowledge of all He did and taught. He is the Comforter under whose reign of mercy we live. He that rejects Him shall find no comfort. He that grieves Him shall be eternally lost.

Two important lessons are to be learned from this brief view of the person and work of the divine Spirit.

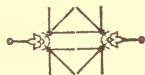
The more we know of the greatness of God in Himself, the more wonderful seems His condescension. Who are we that the Three Persons of the Godhead should occupy themselves with our salvation? The creature is low enough by nature in comparison with his Creator. What is he then before the eyes of the infinite Majesty, when by sin he has degraded his nature and made it impure? Yet upon him seems to drop the whole mercy of the Creator. Passing by fallen angels for whom no redemption was offered, the outer life of the eternal Three seems to be spent upon our recovery. The Father plans in His great heart the scheme of salvation; the Son comes joyfully to the Virgin's womb and the cross; and the Holy Spirit refuses not to move with pitying love and unwonted energy upon the waste, where a greater than primeval darkness rests upon the face of the deep.

Lastly, while we rejoice in the presence and comfort of the Paraclete, and know that He is our all-abiding strength, how should we fear before Him and tremble lest we grieve Him. He is a consuming fire to burn away our dross and to lighten our darkness

with the searching beams of divinity. He is ours in thought and deed, according to our wish. As much as we ask He will give, and even beyond all our hopes He will respond to our desires. Yet do we realize that it is God who is within us, that we are His temples, that it is He who speaks to us in times of trials, sorrow or joy? How happy are we to bear our Paraclete within us, and how sacred is the heart where He dwells. Lifted up above the storms of earth, far from its confusing strife, is the home where the Spirit of the Father and the Son abides. This is the Love of the Holy Trinity, and he that dwelleth in love, dwelleth in God, and God in him. We cannot dwell in love unless our souls, in will and affection, are one with God. Let us cry earnestly to the quickening Spirit by whose life we live. He will help us to realize our consecration to the Father, the Son and the Holy Ghost. On the wings of the Spirit we are borne to the bosom of the Son, and in His human arms we are presented to the Father. God bears us to God. "The Spirit," says St. Paul, "helpeth our infirmity; for we know not what we should pray for as we ought; but the Spirit Himself asketh for us with unspeakable groanings. He that searcheth the hearts knoweth what

the Spirit desireth, because He asketh for the saints according to God. And we know that to them that love God, all things work together unto good, to such as are called to be saints."

O Holy Ghost, living God, dwell in me, and let the sunshine of Thy love ripen Thy fruits in my soul. May I grow in love, joy and peace; patience, kindness, and goodness; long-suffering, mildness and faith; in modesty, continence and chastity. Help me to crucify the flesh with its vices and desires. Let me not fail in doing good, that in due time I may reap. Make me poor in spirit, that mine may be the kingdom of heaven. Amen.



LXVI.

The Influence of the Holy Ghost on the Sacramental System of the Church.

Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. St. John 3, 5.

To draw still further from the *Divine Paraclete* of Dr. Preston, we find the following on the influence of the Holy Spirit on the sacramental system of the Church:—

A brief glance at the sacramental system plainly taught in Holy Scripture will clearly set before us the manner in which the Holy Spirit imparts His life, and makes holy the body which, partaking of his attributes, demonstrates to the world, to angels and to men, the truth of his salvation.

1. The sacrament of *Baptism* is the first touch of the Holy Ghost, whereby He takes the fallen child of Adam and admits him to union with the body of Christ, and so with the life-giving humanity of the second Adam. "In one Spirit," says St. Paul, "were we all baptized into one body;" and by this baptism we are made "The body of Christ and members of member," as the

same apostle writes to the Corinthians. So the same apostle tells us there is and can be but one baptism, as there is one Lord, one body, one Spirit. The Church is the corporate body of the baptized, who make a unity far above all human unities, by reason of the action of the Spirit. This still more appears by the union which baptism gives to the sacred humanity of Jesus Christ. "As many of you as have been baptized in Christ have put on Christ, and are all one in Him." (Gal. 3, 27, 28.) This union is life-giving of necessity, since the flesh of Christ is the life of the world, "and hath life in itself." "We are buried together with Him by baptism unto death, that as He is risen from the dead by the glory of the Father, so we also may walk in newness of life."

As the old creation presents us the waters of chaos in their darkness, with the "Spirit of God moving over the face of the deep," so the new creation brings before our faith the waters of baptism filled with the quickening energy of the same Holy Ghost. The fruit of the first action of the Spirit was the material earth, with the race of man in form and soul like unto the eternal Trinity. The fruit of the second and mightier action, in the deeper darkness of rebel intelligence

and disordered wills, is the opening of a new heaven and a new earth, and the birth of a regenerated manhood, in which appears the face of the Word incarnate, the Child of Mary, the unfallen Adam, the Lord of heaven.

The life thus imparted by regeneration is for eternity; and no power but the will of the new-born can quench or destroy its eternal vigor. It is fed by the streams which run eternally from the sacred Humanity, and which are applied by the Holy Ghost, who in the Church is continually "Taking the things of Christ" and making them ours.

In *Confirmation* the Spirit comes with His seven-fold gifts to strengthen the new creature in his supernatural life, and to illumine his path with "the seven lamps which burn ever before the throne." In this sacrament, as in Baptism, the mighty God who acts, imprints an everlasting character upon the soul. It is a touch of the Spirit which can never be effaced.

In *Penance*, the Paraclete leads the repentant soul to the very feet of the crucified Humanity, and by His uncreated hands applies the healing Blood of the cross. Thus, life lost or weakened is restored from the same source; and the Blood testifies to

the union of the humanity with the divinity in the person of the Son of God. The stream which flows from the veins of a divine Man hath power to cleanse every stain; and there is no other fountain for uncleanness. By the Holy Ghost is this power in the Church. For the Word breathed on his priesthood, and said: "Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven them."

So *Christian marriage* is made holy, and the disorder of our fallen race healed, at the fountain whence spring the family and all sacred human ties. It is even the type of the union between the Church and our Lord. In a certain sense "the husband is the head of the wife, as Christ is the head of the Church. This is a great sacrament."

O Holy Ghost, secretly and silently doest Thou work in the heart. With the Father and the Son Thou dost come to us and make Thy abode with us. Help me to love Jesus, that there may be always this abiding of God in my soul. Turn the wilderness of my soul into pools of water, and the dry land of my spirit into springing wells. Great above the heavens is Thy mercy. Strengthen my soul by the Word of the Lord, for Thou art the Spirit of His mouth. Amen.

LXVII.

The Same, Continued.

Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world. St. Matt. 28, 19, 20.

Continuing his remarks on the sacraments, Dr. Preston consoles us with the thought that when the battle of life approaches its end, and the child of the new creation comes to the supreme moment when to the omniscient Judge he must render account of all his pilgrimage, and answer for the gifts of the Holy Ghost; then the same loving hand which "sealed him on the day of redemption" will meet him with power once more. At the sight of the saving cross the enemies of darkness flee away. Upon the chill waters of death the living Spirit moves; and the marks of grace are renewed upon all the senses, that they may awake in the world of realities, and with

supernal vigor enter upon the true life of the just. The body is laid, indeed, in the dust; but it is sealed by the Holy Ghost for a blessed resurrection. "He," says St. Paul, "who raised up Jesus Christ from the dead shall quicken also your mortal bodies, because of His Spirit that dwelleth in you."

In the sacrament of *Holy Orders* the Holy Ghost makes perpetual the priesthood, which is His instrument in the communication of sanctifying grace. The breath of the Man-God which poured out the Spirit upon the Apostles, descends with the same power wherever that commission extends. Else would the priesthood fail, and with it the gospel of salvation. In all days, then, must be found, in its mission on earth, the apostolic priesthood; Peter, whose faith never falters, and the bishops appointed to rule the flock of Christ, who succeed by the laying on of hands, and live by the same breath as that which gave power to the Apostles. Generation after generation passes away, but the truth of God abides; and anointed hands are stretched out to the weak and wandering, to bring them home where light and peace are unfailing. This is the priesthood which is made, not like that of the Old Law, according to carnal commandments, but according to the power of indissoluble life. (Heb. 7, 16.)

There is still another fountain of the Church's sanctity, adds our author, and it is the nearest and dearest of all. It is the very fullness of the Spirit's power. It is all that God can do. There is a *Sacrament* which not only conveys grace, but the Author of grace Himself; which not only unites the children of the fallen Adam to the living humanity of the Word made flesh, but gives that very humanity to be our food. Here the spiritual life of the Church is nourished by the flesh of its Head and Redeemer. Can there be created holiness more wonderful than this? It is the merciful plan of God to feed the new-born with this Living Bread, of which the manna from heaven was only a type. "I am the bread of life," said our Lord. "I am the living bread which came down from heaven. This bread is My flesh which I will give for the life of the world. Except you eat the flesh of the Son of Man and drink His blood, you will not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same shall live by Me."

Here are the sources of life, the Victim of the sacrifice which takes away all sin,

and the body which hallows and makes immortal him that feeds upon it. Here is the sacrament in which the mightiest power of the Holy Ghost is shown, where the creating words of the God-Man, spoken by His priests in the power of the Spirit, change the bread and wine into the body and blood of Jesus Christ. This is the divine right which the Lord commanded to be perpetually celebrated in memory of Himself; the meaning of which the Apostle of the Gentiles received from His glorified mouth: "The chalice of benediction which we bless, is it not the communion of the Blood of Christ? and the Bread which we break, is it not partaking of the Body of the Lord?" Over this great sacrifice the Holy Ghost presides, even as by His energy the sacred Humanity was first conceived in the womb of the Virgin. His outstretched wings are above the altar, even as they appeared at the baptism of Jordan. There is no more wonderful prayer than this which He inspires and answers: "Come, O almighty and eternal God, the sanctifier, and bless this sacrifice prepared for Thy holy name."

In this view of the work of the Holy Spirit in the Catholic Church we behold the glories of the new creation, the redemption

of our race by union to the life of Jesus Christ, and the temple of grace which, filled with God, is the home of the regenerate. How blessed is the place where the Paraclete abides, the Spirit of all good, the bountiful source of all life. O Church of the living God, bride and spouse of Jesus Christ, home of the Holy Ghost, how dear art thou to the eternal Son. Thou art the love of His heart; thou art the reward of His toil; thou art made white in His blood; thou art nourished by his flesh, thou art preparing for the coming nuptials when thou shalt return to the open side from which thou wast taken, and there abide in one eternal embrace.

O most merciful Spirit, I love and adore Thee for Thy goodness. O most gracious Spirit, I praise Thee and adore Thee for Thy love. O Spirit of might, who dost break the rocks in pieces, I fear Thee and adore Thee for Thy strength. Thou dost understand all my thoughts. Thou givest me Thy gifts of grace in love and wisdom. I can do nothing of myself; but in Thee and with Thee I can overcome and be faithful, and walk even here with Jesus in white. Our Lady of the Holy Ghost, pray for us. Amen.

LXVIII.

Justification.

But when the goodness and kindness of God our Saviour appeared, not by the works of justice, which we have done, but according to His mercy He saved us, by the laver of regeneration, and renovation of the Holy Ghost.

Titus 3, 4, 5.

Commenting on these words Dr. M'Evilly remarks:—

It was not in consideration of our just works that God saved us; for before His grace there was no good works, or “works of justice,” entitled to a reward, but it was out of His pure gratuitous mercy that He saved us, that is, bestowed on us justification, which places us in the way of finally arriving at perfect eternal salvation, and is itself initial salvation. The means by which He has bestowed on us this justification is through the waters of baptism externally poured on us, and by the grace of the Holy Ghost, which is attached to the rite

of baptism, interiorly giving us a new birth, a new spiritual essence, making us sons of God, perfectly renewing us, so that we become invested with the virtues of wisdom, faith, etc., opposed to the former vices to which we were slaves. The external instrumental cause of this renovation is baptism, the efficient cause, which is invisible, and which the external operates, is the grace of the Holy Ghost.

“Whom,” that is, the Holy Ghost, “whom God the Father hath poured forth upon us abundantly through Jesus Christ our Saviour,” in the sacraments of baptism and confirmation. The whole Trinity is referred to here, distinctly contributing by an operation peculiar to each Person to our new spiritual existence. The Eternal Father, the principle of the Divinity itself, is the Father of the baptized, and the principle of his divine existence; the Eternal Son is, with the Father, the principle of the effusion of the Holy Ghost; and the Holy Ghost, the Spirit of the Father and the Son, becomes the Spirit of the baptized, his heart and soul, his supernatural and divine life.

Continuing to explain verses 7 and 8, the illustrious Archbishop says:—

Justification implies remission of sin and the infusion of justice by sanctifying grace,

and this holy state constitutes us the rightful heirs of eternal life, which we do not yet actually possess, but which, like the youthful heir, during his minority, we hope one day to attain, and actually enjoy. St. Paul tells Titus to propound these truths regarding justification, the inheritance of eternal life, etc., as certain, undoubted doctrines to his brethren, so that bearing them in mind they would strive to distinguish themselves and surpass others, not merely in word, but in good works and example. They should strive to become holy, like God the Father, whose sons and heirs they are; holy, like the Son, whose members they are; and holy, like the Holy Ghost, by whom they live.

Send Wisdom, O Lord, out of Thy holy heaven, and from the throne of Thy Majesty, that she may be with me, and may labor with me, that I may know what is acceptable with Thee. For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power. So shall my works be acceptable. And who shall know Thy thought, except Thou give wisdom, and send Thy Holy Spirit from above.—Wisdom 9, 10-17.

LXIX.

Confirmation.

And when St. Paul imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied.

Acts 19, 6.

This beautiful poem was written by Rev. John Keble of Oxford, England, whose summer assize sermon, "National Apostasy," preached in 1833, was regarded by Cardinal Newman as the start of the religious movement which brought so many noted converts into the Church twelve to fifteen years later, but whose example he did not follow.

CONFIRMATION.

The shadow of th' Almighty's cloud
Calm on the tents of Israel lay,
While drooping paused twelve banners
proud,
Till He arise and lead the way.

Then to the desert breese unroll'd,
Cheering the waving pennons fly,
Lion or eagle—each bright fold
A lodestar to a warrior's eye.

So should Thy champions, ere the strife,
By holy hands o'er shadow'd kneel,
So, fearless for their charmed life,
Bear, to the end, Thy Spirit's seal.

Steady and pure as stars that beam
In middle heaven, all mist above,
Seen deepest in the frozen streams—
Such is their high, courageous love.

And soft as pure, and warm as bright,
They brood upon life's peaceful hour,
As if the Dove that guides their flight
Shook from her plumes a downy shower.

Spirit of might, and sweetness too,
Now leading on the wars of God,
Now to green isles of shade and dew
Turning the waste Thy people trod;

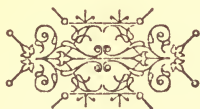
Draw, Holy Ghost, Thy seven-fold veil
Between us and the fires of youth;
Breathe, Holy Ghost, Thy freshening gale,
Our fever'd brow in age to soothe.

And oft as sin and sorrow rise,
The hallow'd hour do Thou renew,
When becken'd up the awful choir
By pastoral hands, towards Thee we
drew;

When trembling at the sacred rail
We hid our eyes and held our breath,
Felt Thee how strong, our hearts how frail,
And longed to own Thee to the death.

Forever on our souls be traced
That blessing dear, that dove-like hand,
A sheltering rock in memory's waste,
O'ershadowing all the weary land.

I come to Thee, Almighty, Living One,
In poverty of soul, O Living One,
In sinfulness and death, O Living One,
O make my Spirit Thine, Thou Living One,
And be Thou mine, Thou Ever-Living One.



LXX.

The Graces of Confirmation.

They laid their hands upon them;
and they received the Holy Ghost.

Acts. 8: 17.

By baptism we died to sin and rose to the life of grace,—we received a new birth, and became new creatures; it made us children of God and of the Church. But how weak and frail is the life of an infant; we must, then, grow in strength,—we must be fortified in this spiritual life, — we must become perfect men. To strengthen and confirm the new life which baptism has imparted, is the effect of the sacrament of Confirmation. In it the Christian, become by baptism the servant of Jesus Christ, acquires that resolute courage which makes him a true soldier of this Man-God. In it faith, hope and charity and the other infused virtues, which were, so to speak, only in their infancy, receive a salutary increase and attain to that glorious maturity which form the perfect Christian.

Confirmation is a sacrament which confers upon us the Holy Ghost with His gifts and graces, to make us perfect Christians, and give us strength to confess openly the Catholic faith. Confirmation is the perfection, the plenitude and consummation of the grace of Baptism; that is to say, it confirms, augments, and perfects the grace which it finds already existing in him on whom it is conferred, whether he has preserved his innocence, or recovered it by repentance. What eagerness to receive this sacrament should not Christians display, and how careful you ought to be, Christian parents, to make your children receive it. There is question of making them grow in grace and of rendering them perfect in the sight of God; if you fail in this duty, you are guilty before God.

Let us see how the Bishop proceeds in administering this sacrament. In the first place, he extends his hands over those who are to be confirmed; then he elevates his heart to God and invokes Him to send down the Holy Ghost, with His seven gifts. He asks for those Christians who wish to become perfect, the gift of *wisdom*, which makes us love the goods of eternity, detaches our heart from the riches of this world and removes us from every thing

opposed to our last end; the gift of *understanding*, which makes us comprehend the truths of religion, so far as it is necessary for us to know, considering the peculiar designs which God has upon each of us; the gift of *counsel*, which makes us choose whatever will contribute most to the glory of God and our salvation; the gift of *fortitude*, which gives us courage to profess our religion openly, to trample under foot all human respect, to overcome temptations, to resist even at the peril of our lives, the fury of persecution; the gift of *knowledge*, which makes known to us the will of God in whatever concerns our salvation, and discovers to us the dangers which we must avoid; the gift of *piety*, which unites us to God in a peculiar manner, and makes us embrace whatever relates to His divine service; in fine, the gift of *fear*, which inspires us with a sovereign respect for God, and makes us shun whatever is contrary to His holy will. Then the bishop annoints the forehead of the person who is being confirmed with holy Chrism in the form of a cross, saying at the same time these words: "I sign thee with sign of the cross, and confirm thee with the Chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." Finally, he gives

him a slap on the cheek, saying to him: "peace be to thee." By this the Christian is taught that he must henceforth be prepared to suffer all things for his divine Saviour, and that he must preserve his peace with God, with mankind and with himself, even amid outrages and insults which he ought to bear with uncomplaining patience.

The holy Chrism which is the matter of this sacrament, is a mysterious composition of the oil of olives and balm, consecrated by the bishop on Holy Thursday. The oil of olives, signifies the grace and effusion of the Holy Ghost, which is abundantly communicated to us in Confirmation; it also signifies the sweetness and power of the Holy Spirit. The balm, which emits a sweet odor, reminds the Christian, that he is obliged to diffuse everywhere the sweet odor of virtue; to be himself the good odor of Jesus Christ, as St. Paul says, for the edification of his neighbor. The unction of the holy Chrism is made on the forehead, which is the most prominent part of the human body, to teach the person confirmed a sacred duty, that of glorifying, with the Apostle, the cross of Jesus Christ,—the instrument of our redemption.

But, you tell me, you have received the sacrament of Confirmation, and have not

experienced in your hearts these wonderful effects which often accompany it. Whose is the fault? It is yours, if you have received this sacrament in the state of mortal sin, if you have resisted the graces of the Holy Ghost, if you have forced Him, by sin, to forsake your souls. If such be the case, do penance, and the grace of Confirmation will revive in you.

You have received the plenitude of the Holy Ghost,—you have been confirmed; be therefore ever grateful to God; correspond with His graces and favors, that you may be courageous and fight like true soldiers against all the enemies of your eternal salvation. Never be ashamed of the gospel; walk in the path of virtue, and you will obtain the crown of immortality, promised to those who shall have fought the good fight of the Lord to the end.

Be Thou praised, O Holy Ghost, for the graces which Thou hast granted us in Confirmation. Thou hast not ceased to dwell in our heart to enlighten and direct us in all our conduct, to animate us with Thy celestial warmth, to show us the dangers that beset us, and aid us in avoiding them, to make known to us our enemies and

help us to combat and conquer them. Yet O divine Spirit, it is to Thee, to Thy grace, to Thy assistance, and to Thy divine lights, that I am indebted for every blessing, and for every good deed I have had the happiness to perform. Amen.



LXXI.

Confirmation.

Receive ye the Holy Ghost.

St. John 20: 22.

Speaking of the Sacrament of Confirmation, in which the Christian receives the Holy Ghost in the fullest measure, Rev. A. Nampon, S, J., says in his excellent work *Catholic Doctrine as Defined by the Council of Trent*:—

Confirmation is a sacrament which gives the Holy Spirit according to the promise and by the order of Jesus Christ. Let us see what are the advantages of this holy institution. The first is the promotion of the Christian from the rank of subject of Christ, to that of soldier. A second advantage, is a more distinct knowledge of the divine persons, and particularly of the Holy Spirit. How many Christians might still say to us, as the disciples at Ephesus did of old to St. Paul: "We do not so much as know whether there be a Holy Ghost," if they had not been obliged to receive special teaching, in order to prepare

for Confirmation. But teaching is not sufficient to give us a perfect understanding of divine things; in religion we only know well what practice has brought into the depths of our souls. Nothing makes us know God like prayer, or Jesus Christ like sacramental Communion, or the Holy Ghost, like the sacred anointing, which imparts Him to us in Confirmation.

Thanks to this succor from on high, the critical age of transition from youth to manhood receives the armor necessary for withstanding the first assaults of the passions; the gift of *strength*, when the combat begins; the gift of *knowledge*, when the mind opens to an acquaintance with things sacred and profane; the gift of *counsel*, when a choice has to be made of the one good way out of all that present themselves; the gift of *wisdom*, when we have to discern and to enjoy true goods, by a supernatural instinct, rather than by the inspirations of reason. At the age at which confessing the faith becomes obligatory, God makes it easy to us.

But undoubtedly the first and most precious benefit of Confirmation is the gift which the Holy Ghost makes of Himself. Yes, the Spirit of God, the Spirit who proceeds from the Father and the Son as from

one and the same principle, the Spirit who, according to the sacred books speaks by the prophets, works miracles, reveals the future, fathoms the depths of God, diffuses spiritual gifts according to His own will, the Spirit whose attributes are omniscience, omnipotence, supreme majesty; who works the sanctification of man, the resurrection of the body, etc., this Spirit is given to us. When He was shed forth on the apostles, He wrought by their ministry the renewal of the world. When the Holy Ghost is given to us, He comes to work similar prodigies within us. He gives to the youngest child in our schools an understanding of things divine which is superior to all philosophy; He makes us believe the incomprehensible, to love the absent good, sacrifice the present to secure the invisible future; He reveals Jesus Christ to us, gives us to taste the sweetness of His gospel, makes us strong against ourselves, pure in a body of pollution, free under the authority of the law; He ceaseth not "to give testimony to our spirit that we are really the children of God."

But it is not possible that the Spirit of God should establish His dwelling in a well prepared heart, without enriching it with innumerable treasures. These precious

favors, which the Holy Spirit brings us from heaven along with sanctifying grace, undoubtedly go beyond all our power of enumeration and baffle all our attempts at calculation; still among them theologians have distinguished *Virtues, Gifts, Fruits, Beatitudes.*

The *Virtues* are either theological or moral. Faith, Hope and Charity, the theological virtues always accompany the Holy Spirit in the heart. The moral virtues give perfection either to the mind or the will of man. Four of them dispose the mind to the knowledge and love of truth: wisdom, understanding, knowledge, prudence; three dispose the will to avoid evil and to do good; these are justice, fortitude, temperance.

The *Gifts* are supernatural habits which dispose the soul to practise the moral virtues, not in a common and mediocre degree, but in a very excellent and heroic way. As these virtues are seven, we must also reckon seven gifts of the Holy Spirit. The gifts of wisdom, understanding, knowledge and council assist us in practising in an excellent way the virtues of wisdom, understanding, knowledge and prudence; and the gifts of piety, fortitude and the fear of God give us strength for practising perfectly the virtues of justice, fortitude and temperance.

The acts of these theological and moral virtues and of the supernatural beatitudes which we have named gifts, are called the *Fruits* of the Holy Spirit. These acts are, in fact, produced in us by the Holy Spirit, just as good fruits are by a good tree. The Apostle enumerates twelve of them: "Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity." When the produce of these fruits is abundant and splendid, it is called *beatitude*.

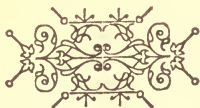
Meanwhile, however, the Spirit of God does not cease to act upon the hearts of heretics and unbelievers too in order to lead them into the Church. In the Acts of the Apostles we see Cornelius and several other Gentiles led as it were by the hand to Baptism and visibly endowed with the gifts of the Holy Ghost.

PRAYER AFTER CONFIRMATION.

O how can I ever sufficiently thank Thee, O blessed Spirit, for all Thou hast done for me; and in a special manner for what Thou hast done for me this very day. Thou hast poured forth Thyself upon my whole being. Thou hast given Thyself to me to be a pledge of my eternal inheritance. Thou hast

Thyself become the seal unto redemption. Thou hast replenished me with Thy seven-fold grace so that I may be able to practice every virtue and become fruitful in every good work. Deign to accept my most sincere and humble thanks which I now offer to Thee from the very depth of my soul.

I call upon the Blessed Virgin Mary, Thy Immaculate Spouse, upon all the angels and saints, upon all Thy faithful servants and upon all creatures to thank, love, adore and praise Thee in union with me. Amen.



LXXII.

The Sacrament of Confirmation.

When Peter and John were come,
they prayed for them that they
might receive the Holy Ghost.

Acts 8 : 15.

In his discourse on Confirmation, as given in *Repertorium Oratoris Sacri*, Bishop Ehrler instructs his hearers in these words, among others:—

The Paraclete was promised, not only to the Apostles, but to all the children of the Church. The Holy Ghost is imparted in His plenitude by the Sacrament of Confirmation, which is denied by Protestants, and little regarded by a vast number of Catholics. I will speak to you to-day on this holy Sacrament, furnishing you with evidence of its being a sacrament, and explaining to you the effects which it produces.

1. Confirmation is a sacrament. No one who is familiar with the history of the early Church can deny that the bishops travelled

from place to place, in order to lay their hands on those who had been baptized, and to bring down on them the Holy Ghost. The earliest Fathers designate this sacrament by various names: as, Confirmation, Imposition of hands, Sealing, Unction, Chrism, Mystery of the Holy Ghost. It is not necessary to dwell on this argument, since holy Scripture reveals to us this holy Sacrament in the clearest and most unambiguous terms; as in Acts 8: 14-17.

2. The effects of Confirmation. 1. Confirmation increases sanctifying grace in our soul. Every sacrament either confers or increases sanctifying grace, thus uniting us most intimately with Jesus Christ, the Vine, and elevating our soul to the highest resemblance to God. 2. It gives us the Holy Ghost, to enable us to fight against evil and to grow in virtue. In baptism faith is imparted to our soul; in Confirmation we receive grace to preserve the supernatural virtues. By baptism we are made Christians; by Confirmation we received strength to fulfil our duties as Christians. And in order that we may grow in virtue, the Holy Ghost pours out in our souls the sevenfold stream of His gifts. 3. It imprints on us, as soldiers of Christ, a spiritual mark, which can never be effaced. It is a badge by

which we profess that we combat under the banner of Jesus Christ. It will increase our glory in heaven, or our shame in hell. Let us, then, renew the grace that is within us, frequently invoking the Holy Ghost to strengthen us in our faith, and in the performance of good works.

Thanks be to Thee, O my God, for all Thy infinite goodness, and especially for the love Thou hast showed me at my Confirmation. I give Thee thanks that Thou didst then send down Thy Holy Spirit into my soul with all His gifts and graces. O may He take full possession of me forever; may His divine unction cause my face to shine; may His heavenly Wisdom reign in my heart, His Understanding enlighten my darkness, His Counsel guide me, His Fortitude strengthen me, His Knowledge instruct me, His Piety make me fervent, His divine Fear keep me from all evil. Drive from my soul, O Lord, all that may defile it. Give me grace to be Thy faithful soldier, that having fought the good fight of faith, I may be brought to the crown of everlasting life, through the merits of Thy dearly beloved Son, our Saviour, Jesus Christ. Amen.

LXXIII.

The Character Imprinted on the Soul in Baptism, Confirmation and Holy Orders.

The God of hope fill you with all joy in believing, that you may abound in hope and in the power of the Holy Ghost.

Rom. 15. 13.

Speaking of the character imprinted on the soul by certain of the sacraments, Cardinal Manning, in his *Eternal Priesthood*, giving the teaching of St. Thomas, says:—

The character we receive is impressed, not on the *essence*, but on the *powers* of the soul, — that is, on the intellectual or the affective powers, — and is either passive or active. The character of Baptism is a passive power for the reception of all the other sacraments, and for conformity as sons to the Son of God. The character of Confirmation is an active power for the public witness of the faith, and for the life of action and of patience as good soldier of Christ. The character of Ordination is an active power for the exercise and ministry of divine worship. The sacerdotal character, therefore, is a participation of the

Priesthood of Christ and the closest configuration to Him in His office of mediator. Finally, this character is the cause and source of sacramental grace, proper to each of the three sacraments which impress it, and commensurate to their ends and obligations. This word "character" means the precise outline of an engraving, as on a seal, and the impression of it signifies that a mark or reproduction of the same outline, as by a signet, is left upon the soul. This is clearly a metaphor.

St. Thomas, in saying that the character is impressed, not on the essence of the soul, but upon its powers, means on the intellect by way of light, and on the affections by way of love. It signifies, therefore, a work of the Holy Ghost, the Illuminator and Sanctifier, upon the soul. But it signifies not only the universal and uniform work of the Holy Ghost, as in Baptism and Confirmation, but a special and singular work wrought upon the soul of those only who, by ordination, share in the Priesthood of Jesus Christ. The three sacraments, which impress a character, create and constitute each severally a special relation of the soul to God, — Baptism that of sons, Confirmation that of soldiers, Orders that of priests, and these three relations once constituted

are eternal, and therefore, indelible. Whether in the light of glory or in the outer darkness, we shall be sons, soldiers and priests, accepted or cast out eternally. And to these three relations a special and commensurate grace of the Holy Ghost is attached. The character of sons has in it all the grace necessary for the life of sons of God; the character of confirmation all grace needed for the warfare of the soldier of Jesus Christ, even to confessorship and martyrdom; the character of the priesthood has in it all grace of light, strength and sanctity, needed for the sacerdotal life in all its manifold duties, trials and dangers. It was of this St. Paul reminded Timothy when he said, "Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood." Well did St. John remind us of our dignity that we should be called and should be the sons of God.

May the power of the Holy Ghost be ever with us, we beseech Thee, O God; and may He in His mercy cleanse our hearts and save us from all dangers; through our Lord Jesus Christ, who with Thee and the same Holy Ghost liveth and reigneth, one God, world without end. Amen.

LXXIV.

The Holy Ghost and the Sacrament of Penance.

In that day there shall be a fountain opened to the house of David, and to the Inhabitants of Jerusalem, for the washing of the sinners. Zach. 13: 1.

Treating of the Holy Ghost and the Sacrament of Penance, in his work *Devotion to the Holy Ghost*, Archbishop Zardetti says:—

Our divine Lord, conferring on His apostles the power of forgiving sins, gave them first and in a way most significative the Holy Ghost. Scripture stating: "Then He breathed on them; and said to them; Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." Since, by the infusion of sanctifying grace, sin is destroyed and the indwelling Spirit banishes sin and guilt from the heart of man. the liturgy of holy Church says of the Holy Ghost, — in the Mass for

Pentecost, — “He is the remission of all sins.” Why is this so? How comes it? Simply because the relation of the Holy Ghost to the spirit, the sacrament and the works of true penance is a most manifold one. The power of absolution is from the Holy Ghost. That which constitutes the essence and soul of our reconciliation with God, true supernatural contrition or all the dispositions required for the forgiveness of sins, is principally the work and the gift of the Holy Ghost. To Him we must have recourse in order to know our sins, to repent of them truly, to confess them duly and to receive sacramental grace validly. Penance is both a virtue and a sacrament. Penance means simple repentance. From the beginning of the world the grace of penance has been poured out upon men. It is an interior disposition of the soul before God; and from the beginning the Holy Ghost, whose office is to convince the world of sin, has convinced sinners of their transgressions, has converted them to penance, and from penance has made them saints. The grace of the Holy Ghost poured upon sinners to convert them, has a double effect, working on both mind and heart; on the mind and intellect, in so far as it gives us light to understand and to know ourselves

more truly, and thereby to understand, to enumerate, to measure, and to realize our sins and their gravity; on the heart, in so far as it enables us to be contrite, to detest sin from motives not of nature, but of faith, and to make acts of sorrow. We are often not conscious enough of the exclusively supernatural character of this entire process. In consequence of minute instruction on how to confess rightly, men oftentimes overlook the principal thing, the interior disposition of the heart, which alone is the soul of all. All depends on this interior disposition, and consequently our prayers to the Author of the grace of penance and contrition and forgiveness—the Holy Ghost, are of the greatest importance.

Let us entreat Him to fulfill His office in us and “convince us of sins.” Let us implore His mercy that He may give us the contrition of David, the tears of Peter and the heart-stirring sorrow of Mary Magdalen.¹ Love and contrition alone, as the Holy Ghost gives them, destroy sin, and in proportion to the measure of love and contrition is grace and peace restored to the troubled soul of the sinner. “Many sins are forgiven her, because she hath loved much.” No human words, however, will ever be able to express the feelings of a

truly repentant sinner so perfectly as do the inspired words of the Holy Ghost in the psalm by excellence, — the fiftieth, the *Miserere*.

O Divine Spirit, Spirit of grace and of prayer, enable me so to look upon Him whom I have pierced by my sins that I may detest sin above all things and suffer every thing rather than sin again. Amen.



LXXV.

The Holy Ghost and the Blessed Eucharist.

The Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing. Heb. 9: 8.

The same Mgr. Zardetti, treating of "The Holy Ghost and the Sacrament of the Holy Eucharist," in the work from which I have already quoted, says:—

The relation of the Holy Ghost to the sacrament of the Holy Eucharist and the unbloody Sacrifice of the Mass is, if possible, still more mystical and unique than His relation to the sacrament of Penance. Because it was by the Holy Ghost that the Eternal Word assumed human nature, and the mystery of the Incarnation is, in some sense, continued or repeated in the mystery of Transubstantiation; this miraculous operation or the consecration of the bread and wine into the body and blood of Christ is, by the universal tradition of the Church, most emphatically ascribed to the Holy Ghost. Tradition sees a type of this consuming and transforming fire of the Spirit of God in the mystical fire, which, in

the Old Testament at times came down from heaven and consumed the sacrifices.

When at the Offertory the priest, with uplifted hands prays: "Come, O Sanctifier, Almighty, Eternal God, and bless this sacrifice set forth to Thy holy name," it is the most solemn invocation of the divine Spirit upon the oblation.

By the Holy Ghost the Blessed Virgin conceived, "for the Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee." By the Holy Ghost Christ offered Himself unspotted unto God on the altar of Calvary as a bloody sacrifice "to cleanse our conscience from dead works and to make us serve the living God." By the Holy Ghost the Apostles, and through them their legitimate successors, were made partakers of Christ's priesthood, and by virtue of this partaking, using His words, they consecrate and sacrifice. Hence the Spirit of God descended upon the cenacle where the Blessed Sacrament was first consecrated. Hence the custom of old, to keep the consecrated particles in a silver vessel of the shape of a dove. Hence the majestic invocations of the Oriental liturgies to the Holy Ghost. Not only is the divine Spirit called down to change bread and wine into the body and

blood of Christ; He is, moreover, called down in order to "make our oblation *to us* the Body and Blood of Christ," that is to make the Sacrament salutary *to us* and give us a share in the grace contained therein. It is, in fine, this same divine Spirit, whom the Church in her official prayers asks to prepare us for a worthy celebration and reception of these divine mysteries. (See prayer at end of this piece.)

What words can be more expressive, and more directly express our ideas, than the words of this prayer of St. Ambrose, which will be presently given, and which is recommended to priests as a part of their preparation for the celebration of the Adorable Sacrifice on Sundays?

Teach me, O Lord, Thy unworthy servant, by Thy Holy Spirit, to approach so great a mystery with that reverence and honor, that devotion and fear, which is due and fitting. Make me, through Thy grace, always to believe and understand, to conceive and firmly to hold, to think and to speak, of that exceeding mystery, as shall please Thee and be good for my soul. Let Thy good Spirit enter my heart, and there be heard without utterance, and without the sound of words speak all truth. Amen.

LXXVI.

Actual and Sanctifying Grace.

You shall receive the power of
the Holy Ghost coming upon you.

Acts 1: 8.

In the *Sermons from the Flemish*, the preacher, after treating, in his sermon for Pentecost, of the effects which the Holy Ghost produced in the Apostles by his coming, continues:—

You see, my brethren, it was in an extraordinary manner that God the Holy Ghost descended on the Apostles, and it also was an extraordinary gift which they received. It is not in an extraordinary, it is not in a visible, but in a invisible manner, that the Holy Ghost comes to us, and grants us most costly gifts, as we have been taught from our infancy. When does the Holy Ghost come into us? When in a new manner He begins to work in us. What is the principle work of the Holy Ghost? To sanctify the members of the Church of Christ by the dispensing of His grace. This

sanctification takes place in two ways, or by two different gifts: by actual grace which the Holy Ghost grants us, and by sanctifying grace which He infuses into our soul. It is to these precious gifts that I wish to draw your attention to-day; which is all the more necessary, as there are so many to be found who do not sufficiently appreciate and esteem these gifts.

First, in regard to *actual* or working grace. By this is meant a divine, a supernatural power, which operates on the powers of our soul, our understanding and our will. In affecting our understanding it draws our attention to the truths which we must know, and believe, and on which we must reflect and meditate for salvation. It is a divine power which no less works on our will, which strengthens, and assists us to live according to truths of faith, to practice virtue and to avoid sin: and, what ought to be well noticed here, without this actual grace, and without our co-operation with it, we can do nothing toward our salvation; nothing meritorious for heaven, nor anything for which we shall be rewarded when we come to die. It is true, without actual grace, without God's special help and assistance, man can do works which morally are blameless, which are even good and

praiseworthy; but without God's special help and assistance, which we call actual grace, man can do nothing supernatural, nothing that avails toward salvation. Actual grace, therefore, is for us of great importance; it is a precious gift which the Holy Ghost in-fuses into us for our sanctification; which He grants us so that we may gain our salvation, so that we may do or avoid all that is required for our salvation. But, as we ought carefully to notice, it is a gift, a grace of which we must avail ourselves. We must, on our part, faithfully correspond with it.

A second remarkable and most precious gift which the Holy Ghost grants us, is *sanctifying* grace. This grace is totally different from actual grace. Actual grace, which enlightens our mind and strengthens our will concerning what we must do and avoid towards salvation, is a passing grace, which is granted to us to co-operate with it; but if we fail in this co-operation, this grace disappears and leaves us to ourselves. It is not so with sanctifying grace. This is not a supernatural gift which is offered to us, but which is really infused into our souls; it is a gift which adorns our soul, which makes it pleasing and agreeable to God; so pleasing that He unites Himself to

our soul, and in a special manner makes His abode in it, as our Lord declares in the Gospel, when He says, "we will come to him, and we will make our abode with him." Sanctifying grace, therefore, is a most precious gift; which surpasses all that God can grant to man. When we receive this grace, we are united to God; we then become "Partakers of the divine nature," says the Prince of the Apostles. Then we can say in the words of the Apostle St. Paul: "I live, now not I, but Christ liveth in me." When we have received sanctifying grace, we possess a treasure to which heaven is attached, in other words, which gives us a right to heaven; it is an assurance that the just God, according to His divine promise, will bring us to heaven, if we end our lives in the possession of this grace. What happiness for man, what unspeakable happiness to be in a state of grace. To possess sanctifying grace is of greater importance than all the riches and goods, than all the treasures of the earth; for man's salvation, his eternal happiness, heaven is attached to sanctifying grace.

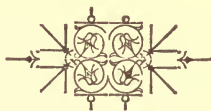
Learn, then, my brethren, to value and to guard this precious gift, the sanctifying grace which the Holy Ghost infuses into your soul. Instead of depriving yourself

of it by mortal sin, apply yourself by virtues and good works, and above all by devoutly and frequently approaching the Holy Sacraments, to increase the sanctifying grace within you; for the greater this precious treasure shall be, the greater also shall be the glory which you will enjoy for ever in heaven.

Yet, notwithstanding these precious gifts of the divine Spirit, always ready for those who ask for them with the proper disposition, is it not sad to think, that, in this age of enlightenment, as the world calls it, the Holy Ghost is forgotten. Where are the happy times when emperors and kings at their coronation received the holy anointing at the hands of bishops, or, as sometimes happened, from the Pope, and implored the grace of the Holy Ghost upon their reign? Where are the times when legislators before their councils, and judges before their sittings, besought the Holy Ghost for light, in order to be able to make good and salutary laws and to judge according to God and conscience? Where are the times when in no public school, college or university, the scholastic year was commenced without first having a solemn Mass of the Holy Ghost? Those times are past. Everywhere the Holy Ghost

is ignored, and He, in return, refuses His blessing to institutions which no longer acknowledge Him. The result of this is, that, where formerly good order, justice, spiritual and temporal blessings were enjoyed, we now find for the most part nothing but disorder, ambition, a spirit of revolt and irreligion.

Prevent, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may begin always with Thee, and by Thee be happily ended. Amen.



LXXVII.

Hindrances to the Operations of the Holy Ghost in the Soul.

I will lead her into the wilderness; and I will speak to her heart. Osee 2: 14.

One of the most useful and practical books that can be placed in the hands of those who aspire, as all should, to perfection, whether they belong to the ranks of the clergy, the religious or the laity, is *Meditations for all the Days of the Year*, by the Rev. M. Hammon, S. S.

In the meditation for the first Sunday after the Feast of the Ascension he says, among other points:—

Let us adore Jesus Christ giving to His Apostles the counsel to pass in solitude the ten days intervening between the Ascension and Pentecost, to dispose us to receive the Holy Ghost. Let us apply to ourselves so useful a counsel; let us thank our Lord for giving it to us; let us beg Him to enable us thoroughly to understand it.

In the ordinary course of our lives, our soul is invaded by a thousand foreign thoughts, a thousand preoccupations or

imaginations, which render us incapable of prayer and recollection, and hinder the whole action of the Holy Spirit within us. It is a little world of affairs, of events, often even of nothings and chimeras; it is a theatre less noisy indeed than the great world, but often not less tumultuous, wherein all past, present and future events, all the reveries of the mind and the imagination, pass across the scene, sometimes one after the other, sometimes confusedly. Hence dissipation in our conduct, distraction in our prayer, and forgetfulness of God in our daily life; hence an ill-regulated interior, a soul in a state of complete disorder, upset, overwhelmed by exterior things, and incapable of all recollection. The solitude of which we speak consists in remedying so deplorable a state of things, in separating ourselves interiorly from the little world which troubles and agitates itself, in making within ourselves a sanctuary for God, where we can remain in tranquillity, alone with God. There we occupy ourselves with the God whom we love, His beauty and His infinite amiability; we speak to Him with the simplicity of confidence and love; we offer Him all our actions, our words, and our thoughts; we beg of Him to send us His adorable spirit to enlighten us, to touch us, and to inflame us.

Oh, how far we are from this happy solitude, how distracted is our interior, how disordered, how little recollected, how full of the world and of all that takes place in it.

The Holy Spirit is a jealous God who will not share a divided heart; and this divine jealousy extends to the point of cooling His friendship and withdrawing it from the soul. It takes from us His grace, sometimes only because of a simple opening in the heart left for the admittance of created objects; a willing look cast upon things we have no need to see, a deliberate attachment, a useless thought. It is true that God in His goodness seems sometimes to forget His severe jealousy, as far as to recall the soul that has been voluntarily unfaithful to Him; but these are exceptions which we must not take into account. In the ordinary course of things, the Holy Spirit does not communicate Himself fully except to the soul which, from respect to the sensitiveness of His love, giving itself fully to Him, avoids the bestowing of itself upon outside things.

The Holy Ghost is a God of peace who will not have anything to do with a heart which is troubled; and where the little world of vain thoughts enters there is necessarily trouble, tumult, agitation of the

mind which is a cause of dissipation of thought, an upheaval of the heart which is preoccupied, consequently incompatible with the Holy Spirit.

In vain God might favor with His gifts the soul that does not know how to maintain interior solitude: it would soon lose them. The habit of occupying itself with outward things would make it forget its best resolutions, and would dry up the waters of grace, and paralyze the most holy dispositions, and, like the seed cast on the way side, the good inspirations of the Holy Spirit would soon be trodden under foot by the thousand thoughts and imaginations which come and go in the dissipated soul. O solitude, says St. Jerome, paradise on earth, road to heaven. O desert where we enjoy familiarity with God. O Christian soul, what dost thou in the world, thou who art greater than the world.

O Jesus, drive from our hearts the spirit of the world, and send us Thy divine Spirit, that He may sanctify us with His precious gifts, dissipate the darkness which surrounds us, and inflame our hearts with love for Thee. O gracious Virgin, Spouse of the Holy Ghost, grant that, following thy example, we may invite Him to our hearts by retirement and prayer. Amen.

LXXVIII.

The Gifts Which the Holy Ghost Brings to the Soul.

The uncertain and hidden things
of Thy wisdom Thou hast made
manifest to me. Ps. 50: 8.

Continuing his meditations in preparation for the proper celebration of the Feast of Pentecost, Father Hammon takes up the Seven Gifts of the Holy Ghost, and begins by saying:—

In order that we may be inspired to prepare ourselves rightly for Pentecost, we will meditate during the following days on the seven gifts which the Holy Spirit brings with Him to the soul, as so many inestimable treasures wherewith to ornament and enrich it. We will, therefore, meditate first on the gift of Understanding, which makes us know God and all the titles He possesses to our love; secondly, on the gift of Knowledge, which makes us comprehend the nothingness of all created things and the use we ought to make of them to raise ourselves to God. We will, then, make the resolution: first, often to call down on us, by means of ejaculatory prayers, the gifts

of Understanding and Knowledge; secondly, to cultivate recollection as a means of attracting the Holy Spirit toward us, and vigilance to avoid the numerous sins which might make Him depart from us.

Let us adore the Holy Spirit as the eternal and personal love of God. Let us offer Him our homage of love, begging Him to enable us to understand the excellence of His gifts, and to prepare us Himself for the great feast which is drawing nigh.

The Gift of Understanding. The gift of understanding is a supernatural light which the Holy Spirit diffuses in the soul in order to enable it the better to know God: first in His infinite perfections; second, in the riches of love enclosed in the mysteries; third, in His word contained in the Holy Scriptures; fourth, in the religion, so marvelous in its wisdom, which He has revealed to us; and, fifth, in the Providence which presides over all the events of our lives. Oh, how desirable this gift is, and with what fervor ought we not to ask for it. The ideas of reason on these lofty truths are so confined, even ideas engendered by faith are so dark. As yet it is only twilight; but the gift of understanding is the broad daylight, by the aid of which we see so clearly into the depths of all things. Devoid of this gift, God, His

perfections, His mysteries, His religion, His providence, say nothing to the mind or to the heart. Possessed of this gift, the ravished soul discovers in God beauty which transports it, in the mysteries inexpressible charms, in religion so magnificent a whole that the heart is ravished with love for it, and in providence designs so worthy of God that it cannot contain its admiration and praise.

Let us thank God for this gift with all fervor of our desires, and let us recall to ourselves that it is promised solely to perfect purity of heart: "Blessed are the clean of heart, for they shall see God."

The Gift of Knowledge. If the gift of understanding enables us to know God, the gift of knowledge teaches us to know creatures; and this knowledge is not less necessary to our salvation than is even the knowledge of God. By this gift the Holy Spirit renders three great services to the soul; first, He shows it all created things in their true light; He divests riches, honors, pleasures, all earthly goods, of the seductive charm which surrounds them, and points out how fragile they are, how vain, of how short duration, how incapable of making us happy, how hurtful and dangerous they are to our salvation. Second, the Holy Spirit, by the gift of knowledge, teaches us to use

not
St. Thomas?
definition?

all visible beings as so many steps to raise us up to God, who has created them for us; to make of the whole of nature, as it were, a great book full of the divinity, in which every thing speaks of God, every thing preaches love; lastly, to see in all that exists a mirror in which are reflected from all sides the goodness, the wisdom, the power, the providence of God, or a harmonious concert calling upon all hearts to love the Supreme Good. Therein consists the knowledge of the saints. Third, by the gift of knowledge the Holy Spirit gives to preachers the great art of worthily announcing the word of God, and directors of consciences the art of directing souls, of strengthening them in their weaknesses, of consoling them in their sorrows, of making them walk in the ways where God wills them to be, of correcting their defects, and raising them to the practice of virtues. O how precious this gift is. How we ought to desire it and to prepare ourselves to receive it.

O Holy Ghost, eternal source of light, remove my darkness, and dispel those shades that hide from me the sins I have committed. Grant me a feeling sense of them, that I may detest them all from the bottom of my heart, and dread nothing so much as ever to commit them hereafter. Amen.

LXXIX.

The Gifts of the Holy Ghost, Continued.

Thy good spirit shall lead me
into the right land.

Ps. 142: 10.

Turning to the gift of counsel, Father Hammon presents the following points of meditation:—

We will continue, he says, to meditate upon the gifts of the Holy Spirit, and, taking as the subject of our meditation the gift of counsel, we shall see: first, the excellence of the gift; second, the conditions on which it is communicated; third, the obstacles which keep it at a distance from the soul. We will then make the resolution: first, to mistrust our own selves, and to put our confidence in the Spirit of God in regard to every thing which we have to do, whether in the spiritual or the temporal order; second, to call to our aid, by frequent and fervent ejaculations, the Holy Spirit; third, not to anticipate by haste, nor retard by slowness, the actions of the Holy Spirit in us.

Let us adore the Holy Spirit communicating Himself to the soul to direct it, like

a faithful friend, in the pathway of life; to show it the end whither it ought to tend, and to reveal to it the means of reaching it. Let us thank Him for so much goodness, and let us beg of Him to animate our will to follow in all things His holy inspirations.

The gift of counsel is given to the soul to direct it in its acts, and it is in regard to the supernatural order what prudence is in the natural order. It shows us what we must do, or not do; say, or not say, according to persons, times and seasons; it aids the wisdom of reason by the better lights of the wisdom which comes down from on high, in all our actions, enterprises and words. It teaches us how to derive benefit from every thing as a means toward our salvation, toward the sanctification of others, and toward the advancement of the work of God. Oh, how excellent is this gift, how many imprudent and uncharitable words it prevents us from uttering, what indiscreet actions it teaches us to avoid, what difficulties in which we should not know how to conduct ourselves does it enlighten and resolve. With human prudence alone for our guide, we sail along only with difficulty, like the ship which has both wind and tide against her; but with this gift we go on our way quickly, like the ship which has all her

sails set and which has the wind in her favor.

The first means for obtaining the gift of counsel is to renounce the spirit of the world; for it is evident that the person who is guided ought to tend to the same end as his guide. Now, the spirit of the world is opposed to the spirit of God, both in its end and in its path. The spirit of the world only regards happiness in the present life, the spirit of God tends to lead the soul to eternal happiness. The spirit of the world follows hypocritical and politic ways and is content to deceive others by appearances; the spirit of God follows direct and open ways; it wills that we should be what we ought to be, and should not only appear so. We must, secondly, consult the Spirit of God, and call Him to our aid by an humble and confiding prayer, saying to Him from the bottom of our hearts: My God, have pity on my misery; I am blind, make me to see; I am ignorant enlighten my darkness; I am incapable of guiding myself, conduct me; and we must say this prayer every morning for all the actions of the day. We must, thirdly, habitually offer ourselves to the Holy Spirit in a disposition of recollection, that we may listen to Him, and of generosity to do all that He may tell us, at whatever cost.

Of the obstacles to the gift of counsel, the first is presumption. It is written, "God resists the proud," consequently there is no gift of counsel for the presumptuous, who, full of self-sufficiency, thinks he has no need of help. The second obstacle is haste. If we follow the eagerness of natural activity, God, who never hurries, allows the imprudent man to walk under the guidance of his own spirit, as inconsiderate in words as he is bold in projects, and showing want of reflection in all he does. "He that is hasty with his feet shall stumble," says the Holy Scripture. If after having maturely taken a resolution we delay in executing it, circumstances change, the opportunity is lost, and the Spirit of God leaves in his indolence the man who keeps behindhand. Have we not placed these three obstacles in the way of the action of the Holy Spirit within us?

O Holy Spirit, adorable principle of the divine adoption, be also the principle of my life, of my actions, of my desires, and of all the motions of my heart, that they may be worthy of a child of God and a member of Jesus Christ. Amen.

LXXX.

The Gifts of the Holy Ghost, Continued.

Wisdom is better than all the most precious things; and whatsoever may be desired cannot be compared to it. Prov. 8: 11.

Continuing the study of the gifts of the Holy Spirit, says Father Hammon, we will meditate upon the gift of wisdom, and we shall see: first, what the gift of wisdom is; second, what the excellence of it. We will then make the resolution: first, frequently during the day to invoke the Spirit of wisdom that He may direct our acts, our thoughts, and our words; second, to watch over our heart that it may not be seduced by the false maxims of the world in respect to enjoyments, riches, honors, and the desire of attracting notice.

What is wisdom? It is, according to St. Bernard, a disgust for the things of this world and a taste for the things of God. The soul which has received this divine taste finds an inexpressible pleasure in

thinking of God, in enjoying things which belong to God, His greatness, His beauty, His perfections, His mysteries; so infinitely adorable, so infinitely amiable does it find them to be. Thanks to this gift of wisdom, it knows no other pleasure in this world than that of prayer, of meditation, of spiritual reading, of good works, of exercises of piety, no other attraction than that of the divine pleasure, so that it is more delighted to perform the meanest things for the love of God than to bear scepters and wear crowns, as St. Teresa said of herself. Time appears to it but as a shadow, eternity alone is worthy of occupying its thoughts. Oh, what great need have we of this gift; for, without it, we allow ourselves to be seduced by the folly of the world, which places its last end in the creature and not in God; its content in things that pass away, and not in things eternal; in things which dazzle, which flatter vanity or give pleasure, and not in humiliation, poverty, the cross, all of which things are so much loved by Jesus Christ and the saints.

If we inquire what is the excellence of the gift of wisdom, it is, in the first place, the specific remedy for the corruption left in us by original sin. Such, in point of fact, is our evil nature, that we have a taste

for everything which amuses and gives us pleasure, for all that flatters self-love and vanity, for all that attracts toward us praise and esteem, in a word, for the world and its false treasures; while, on the contrary, we have but little taste for spiritual things, for exercises of piety, for the practice of virtues. We often feel an aversion and a disgust toward everything that belongs to duty, so that it is sometimes sufficient that a thing should be commanded in order to make it displeasing to us; that it should be forbidden in order that it should become attractive to us. Now, the gift of wisdom is precisely that which corrects these depraved tastes. It shows us in all its nakedness the falsity of everything which the world esteems, and inspires us with disgust for it; the real merit of all which sanctifies, and inspires us with love for it. Secondly, the gift of wisdom renders all virtues easy to us, and makes us run with dilated hearts in the ways of perfection. It makes us enjoy God and spiritual things, the cross and privations, recollection in God, charity and devotedness toward our neighbor, humility and self-sacrifice; and with these supernatural tastes, there is nothing in regard to our salvation which costs us anything. We do all things well, because we

do them with a taste for them; we perform them courageously and without weariness, because they are a pleasure to us; we perform them lovingly, because we find happiness in them, even in this present life. Let us ask and entreat with all our hearts for so precious a gift.

O Fountain of light, vouchsafe, I beseech Thee, to enlighten my understanding; give me a docile and diligent spirit, and an efficacious desire to apply whatever I read to the glory of God, the sanctification of my soul, and the salvation of others. Amen.



LXXXI.

The Gifts of the Holy Ghost, Concluded.

God hath sent the Spirit of His
Son into your hearts, crying, Abba,
(Father). Gal. 4: 6.

We will continue, says Father Hammon, our meditations on the gifts of the Holy Spirit, and will meditate on the gift of piety. We shall see: first, what this gift is in regard to God; second, what it is in regard to our neighbor. We will then make the resolution: first, so to live that the Holy Spirit may always find our souls well prepared; second, always to see in God a Father full of tenderness, and to apply ourselves to love Him rather than to fear Him; third, to see in our neighbor a child of God, a brother of Jesus Christ, and, on account of these titles, to treat him with tender respect.

Let us adore the Holy Spirit shedding on the souls of men the gift of piety, that precious gift which softens the natural hardness of the heart and fills it with tenderness

toward God and toward our neighbor. Let us thank Him for this ineffable gift; let us beg Him to communicate it to us, and to make us rightly understand its excellence.

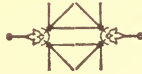
In regard to God the gift of piety is very different from the virtue of religion; for while the latter honors God as the creator and supreme Master, the gift of piety teaches us to honor Him as our Father, and produces with regard to Him, in the soul, a wholly filial affection, full of unction, of tenderness and suavity, which places its whole happiness in occupying itself with God and the things belonging to God, and with doing all things with the desire of pleasing Him. By means of this gift we no longer see in God the Judge whose severity makes us tremble; we only see a tender Father whose kindness consoles us; a Father who looks lovingly upon us, and on whom we look in the same manner. We no longer think of fearing Him, we only think of loving Him. To love Him is every thing, and the more we love the more we still desire to love. This affection and this tenderness kindle in the heart an ardent desire to please Him at all costs. If we fall into a fault, we are not troubled. God is a Father; we cast ourselves into His arms to ask pardon, with humble confidence, as a

child who has fallen casts itself into the arms of its mother, and the soul is allowed to make amends for its fault by more love, by better behavior, and it resumes its manner of life in peace with renewed fervor. There is no anxiety, no scruple, to be entertained in the service of so good a Father; all is love in it, and our heart is always at ease, like that of a child in the society of its good father. From these holy dispositions proceed out of the soul a great zeal for the glory of God, an inexpressible displeasure at seeing Him offended, the displeasure of a child at seeing the best of fathers insulted; from thence, also, a tender love for the divine word contained in the Holy Scriptures; it is the word of a father, always dear to the heart of a son; from thence a special affection for the Church triumphant, that is to say, for Mary, the angels, and the saints, because they are those who have most loved God, and we owe them infinite gratitude for it; hence a very hearty devotion for the Church suffering in purgatory, because therein are the just souls whom God desires to receive into His paradise, and whom we can enable to enter therein by means of our prayers and our merits; from thence, finally, a lively interest in the Church militant upon earth,

because it has laid on it the duty of proclaiming the glory of God; and its misfortunes tear our heart as much as its success ravishes it.

In the next place, with regard to our neighbors; they are, as all men know, the images and the adopted children of God, the brothers of Jesus Christ, and the gift of piety puts into the heart a real fraternal love, a benevolent inclination, and abundance of delectation and of sweetness, which is as a ray of the goodness of God, a participation in His charity, an emanation of His mercy, whence results toward all men a frank and gracious manner of acting, an always frank expression of countenance, an always affable intercourse, which is composed of kind and amiable words. We have toward them the simplicity of a child toward its superiors, the cordiality of a brother toward his equals; we have the bowels of compassion for all who suffer, accompanied with a tender inclination to help them. We are afflicted with those who sorrow, we weep with those who weep, we rejoice with those who rejoice. We bear with cheerfulness the infirmities of the weak, the defects of the imperfect; we make ourselves all things to all.

O Lord Jesus Christ, who didst send the Holy Ghost upon Thy Apostles, while engaged in unanimous and persevering prayer; purify my soul, I conjure Thee, that the Paraclete finding therein a dwelling place well pleasing to Him, may adorn it with His gifts, and replenish it with His consolations. Amen.



LXXXII.

The Eight Beatitudes.

Blessed are the clean of heart,
for they shall see God.

St. Matt. 5: 8.

Speaking of the Eight Beatitudes, Cardinal Manning says, in his *Internal Mission of the Holy Ghost*:—

We have already seen how the fruits of the Holy Ghost grow upon a tree planted in the waters of baptism. We have seen that they are the acts, internal and external, of the love of God and our neighbor, of great fertility, and variety, and facility, and sweetness. They constitute the active perfection of the soul; for “charity is the bond of perfection.” All other graces come and go with charity, and where charity is the soul has the full outline of its original. The life of Jesus is the pattern of all perfection. He was all day long pouring out the words, and doing the works of Charity. But the perfection of the Son of God was not in His active works alone. He was made perfect through suffering. Obedience is perfected in patience. Jesus revealed the perfection of His Sacred Heart always and everywhere,

but nowhere, and at no time, as in the three hour's agony on the cross. Therefore the Church venerates, above all, her martyred children. They are made perfect in their passion, and ascend at once to the kingdom of their crucified Lord.

We have, therefore, distinguished perfection, not into two kinds, but into two degrees, the *active* and *passive*. The active perfection is the perfection of the fruits of the Holy Ghost; the passive, the perfection of the Beatitudes.

Now, the Beatitudes are acts of a more excellent and heroic degree; and in the doing of them the soul is not only preparing itself for eternal bliss, but it already has a foretaste of its future beatitude. Therefore such acts are called *Beatitudes* because they beatify the soul even here in this life of warfare. They constitute also the highest perfection of the saints, — the closest confirmity to the Sacred Heart of Jesus Christ.

The Beatitudes are eight in number. They describe eight kinds of perfection by which the soul tastes of its eternal sweetness. They are poverty of spirit, meekness, holy sorrow, hunger and thirst for God, mercifulness, cleanness of heart, peacemaking among men, patience under persecution. We have here the image of Jesus Christ

from Bethlehem to Calvary. Perfection begins in the stable, and is finished upon the cross; and along the way of perfection the children of the Beatitudes are known, not only for their active charity, which is the sap and strength of the twelve fruits of the Spirit, but by a gentle and passive charity, which unites them, I may say, visibly with God; for no man could do the things they do except God were with him. I may say that they are the last finishing touches by which the Holy Spirit of God completes His perfect will in us, — that is, our perfection. I will, therefore, try to show: first, what perfection is; secondly, who are called to it; and, thirdly, what are the means of attaining it.

1. First, as to what perfection is. It is not to be without sin, for then there would have been none perfect in this world except Jesus and His Blessed Mother, Joseph, John the Baptist, the Beloved Disciple, Jeremias the Prophet, and any others who may have been preserved from all sin. The perfection we speak of is the state of sanctification to which such as we are may attain in this life. Now, any Christian who exactly fulfils in his acts, and by the exercise of virtues, the obligations of a son of God, is called perfect. This is the meaning of our Lord's words: "Be you, therefore, perfect, as also

your heavenly Father is perfect." He explains this. "Love your enemies; do good to them that hate you." For God "maketh His sun to rise upon the good and bad; and raineth upon the just and unjust."

In the Sacrament of Confirmation we are made "perfect Christians"; that is, all needful grace is given to do and to suffer all that is needed to the active and passive perfection of a son of God and of a good soldier of Jesus Christ. In a word, perfection consists in charity; for charity is the perfection of God, and is, therefore, the perfection of the soul. Charity is the bond of the soul with God. Charity is the perfection of faith and hope, and will be perfect when they are passed away.

O my Lord Jesus Christ, who, according to Thy promise, didst send unto us the Paraclete, the Spirit of truth and of wisdom, send down upon me the gift of wisdom out of Thy holy heaven, and from the throne of Thy majesty; that it may be ever with me, and may labor with me, that I may always know what is acceptable to Thee. Give me the light to see, and the love to taste, the multitude of Thy sweetness, which Thou hast hid for them that fear Thee; and lest I should be deceived by the illusions of the enemy, make me to love the Cross, and willingly to bear it day by day. Amen.

LXXXIII.

The Eight Beatitudes, Continued.

If I should speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or tinkling cymbal.

1. Cor. 13: 1.

Following the line of thought of our last selection, the learned Cardinal says:—

St. Paul, by the light of the Holy Ghost, draws out the charity of God with a divine insight and delineation: “If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy and should know all mysteries and knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, hopeth all

things, endureth all things." I have repeated the whole of these divine words to bring out that they begin with patience and end with endurance. The whole delineation is a counterpart of the Beatitudes. It shows us an inward region of the passive perfection of the soul; a higher circle of the path which winds round the mountain near the summit, at a height where clouds and storms begin to meet us, and the darkness of Calvary may not be far off.

But there is another world to be entered, in which spiritual trials multiply, with a growing consciousness of the unapproachable sanctity of God, and therefore of personal sinfulness; reviving temptations, old enemies, old antagonists, crosses from bad men; worse than this, crosses from good men; dryness and darkness of heart. God seems to be nowhere.

Let us now read over the Beatitudes: "Blessed are the poor in spirit;" "Blessed are they that mourn;" "Blessed are they that hunger and thirst;" "Blessed are ye when men shall persecute you for justice' sake." This is a region not so much of active charity as of passive endurance. It is here that faith holds fast like an anchor out of sight; deep down where no eye can reach. Hope says, "Though He kill me, yet will I

trust in Him:" and charity, "Lord, Thou knowest all things; Thou knowest that I love Thee;" and contrition turns into compunction, and prayer into "Father, if it be possible," once again; the same words because no others come. This is a stage in the journey which must be passed by those that are perfect. They are learning to suffer without and within; from the world, from enemies, from friends, from satan, from themselves. They are learning to be patient as their divine Master; gentle to all, even the most unworthy; generous to the ungrateful; thankful under the cross; and their will in perfect submission to the will of God.

I am not describing canonized saints, but Christians such as we may be. There are perhaps no miracles in such a life. But it is a true personal perfection, and the last conformity we shall bear, perhaps, to our Master's will. Nevertheless, in such a state there may be venial sins, and there are yet in the heart movements which are still turbulent against the will, and in the will itself infirmity. But there is no deliberate affection to any thing contrary to the will of God.

O God the Holy Ghost, who hast sanctified me before I knew Thee, hast led me

onward, notwithstanding all my resistance and all the sins by which I have grieved Thee, finish Thy work in me, for it is Thine. Thou didst begin it, and Thou alone canst make it perfect. I desire to be meek and merciful and clean of heart, and to hunger and thirst after Thee, the Just one, and to be silent under any cross or sorrow, or false accusation or shame, or hatred, for Thy Name's sake, with the patience of Jesus. Amen.



LXXXIV.

Who are Called to Perfection ?

Be ye therefore perfect, as also
your heavenly Father is perfect.

St. Matt. 5: 48.

Following the vein of thought of the last selection, the learned Cardinal takes up the second point, and asks:—

2. Next, who are they that are called to perfection? We are all called to be saints. All that are saved must be perfect before they can see the face of God. But all are not called to the same perfection, nor to the same degree of perfection, nor by the same way. As in the kingdom of bliss there are many mansions, so in this order of grace there are many ministrations of the Spirit of God. All are called, but not all to the same office, or grace, or reward. They will all receive of the free sovereign gift of God,—eternal life. But they will not all have the same grace here nor the same glory in heaven.

1. First, therefore, everyone that is born of water and the Holy Ghost is called to go onward, from faith, hope, charity, sanctifying grace, the seven gifts, the twelve fruits, to the foot of the Cross. Not all in equal measure; but all in some measure. Three things are certain: First, that He gives us an exceeding abundance of grace; secondly, that we do not correspond with more than a part of the grace He pours so largely on us; and thirdly, that we might all attain to a greater perfection than we do. The essential perfection of the soul is the love of God and our neighbor. Who is there that has attained in this what he might? What perfection of charity is there that we might not attain? And whose fault is it that we do not? The Holy Ghost pervades the whole Church of God with His sanctifying grace. Therefore it has the note of sanctity. With every living member He is perpetually present, not only in the holy Sacraments, but everywhere, and always, and in every action of life. There is no perfection of charity, humility, poverty of spirit that we may not attain. All of you living in the world, in trade and business, in cares and works of home, you may all be united with God in a close and constant union; and with your lips to the fountain

may draw from Him the perfection of charity. We do not realize our vocation to be sons of God.

Nevertheless, there are some who are called to perfection here and now. Our Lord called His Apostles to be "the light of the world," and "the salt of the earth"; that is, to make other men perfect. If so, they were called to be perfect themselves. He called also all those whom they consecrated to be priests by that very action to be perfect also. The priesthood was consecrated to guard and to transmit in a living example the perfection of their Master. Priests share His office and jurisdiction; they consecrate and distribute His Body and His Blood; they judge sinners, binding and loosing in His name. They are His witnesses; they represent Him; they are to be His living likeness, that men, in seeing them, may see Him or, in hearing them may hear His voice.

3. Lastly, what are the means of attaining perfection?

First, and above all, obedience to the commandments of God. Without this no man will ever reach to it. To deviate from the law of God, even in one point, is to turn away from perfection. It is swerving from our eternal end; and if we fail of this, or if

our will be bent on anything aside or below this, we are out of the way not only of perfection, but of life. Next, obedience to the precepts and to the authority of the Church. The ultimate and certain test whereby to know whether we are in the way of perfection is perfect conformity to the mind of the Church. I say to the *mind*, because it is not enough to believe all the dogmas and to submit to all discipline. Many do this in whom the spirit of pride, singularity, criticism, and self-choosing are dominant. The mind of the Church is known not only by Pontiffs and Councils, but by the mind of the saints, by the traditions of piety, and by customs of approved or permitted devotion.

Then again, obedience to the authority of parents, for the young; and the authority of pastors for all.

But after these, and with these at all times, the holy Sacraments are the chief means of receiving from God the grace of interior perfection. There can be no interior perfection without purity of conscience; and the chief means of purifying the conscience is the Sacrament of Penance, whereby the habit of self-examination and of circumspection is maintained, and the grace of contrition and of self-knowledge is

continually increased. Next, there can be no interior perfection without cleanness of the heart; but the chief sanctification of the heart comes from communion in the Body and Blood of our divine Master; in the indwelling of His Sacred Heart in us, and in the impression of His deified soul upon all the affections of our own. (I shall omit the remarks of Cardinal Manning on the counsels.)

Such, then, is the perfection to which we are called.

O my Lord Jesus Christ, who in Thy Most Precious Blood hast purchased for me the fruits of the Holy Ghost, suffer me not to defraud Thy holy Passion of its fruits in me. Let me never be smitten with barrenness by Thy most just sentence. Let me never be cut down for cumbering the ground; but, if need be, let the sharp knife of Thy loving care prune and take away all that hinders my sanctification. Make the fruits of justice grow in me, that to Thee, my neighbor and myself I may be fruitful in every good word and work. God the Holy Ghost, sanctify me. Amen.

LXXXV.

The Perfection of the Beatitudes.

Whether you eat or drink, or whatsoever else you do; do all to the glory of God.

1. Cor. 10: 31.

We shall conclude our extracts from Cardinal Manning on this point with the following:—

1. First, let us confidently hope to attain the perfection of the Beatitudes, because it is a gift of God. It is the sovereign and free gift of our Heavenly Father for the merits of His incarnate Son. His will is to give it to us; for He is glorified in our perfection. Every soul that rises above the level of our commonplace life adds to His glory. One perfect soul glorifies God more than a score of lukewarm and earthly-minded. Saint Paul has given us a rule of perfection: "Whether you eat or drink, or whatsoever you do; do all to the glory of God." If we made this the text of our life, how much we should leave undone; how

far more carefully would all our works be examined and our motives purified from selfish reserves. All our sanctification, from the first gift of regeneration, comes from Him, by a secret infusion of His Holy Spirit; and all our perfection in His work. Therefore it is easy of attainment; for He loves to make perfect what He has once begun.

2. The other truth is, that though all is of gift, all except the first gift of regeneration is also acquired. Our will must cooperate in all,—in faith, and hope, and charity, — in all the gifts, and in all the fruits, and in all the Beatitudes. We must not break a link in this golden chain of grace; we must not strain it by reluctance, or by tardy and grudging compliance. If we refuse His inspiration when it moves us to things above ourselves, we do not know what we may forfeit, never to be found again. Never till that day shall we know how much grace we have wasted, what golden seasons we have lost, what spring-tides have slipped away, what summer fruits we might have gathered, what autumn harvests we might have reaped and garnered for eternity. Let us, then, pray God to show us all His will, and give us strength to do it.

And now we have come to the end of our simple thoughts on so divine a work. We have come to the foot of the mountain of Beatitudes, from which the new law of perfection has gone forth to the ends of the earth. We see the companies of the elect going up each in its order. First, the poor, wayworn, [and foot-sore; here and there one who on earth was great, and noble, and rich, but poor in spirit, in the great multitude who eat bread in the sweat of their face. Then the meek, noiseless as the flight of doves; then the mourners, with their heads covered, following the Man of Sorrow by the strait, sure road of affliction. After them those that hunger after God in the vehemence of the Spirit, speeding upward and saluting no man on the way; next come the merciful, with their hands full of alms, which look like roses. After them, the clean of heart, scaling the mountain like rays that run upward with the speed of lightning; then come the peacemakers in the majesty of calm and joy; and in the rear of all, the soldiers of Jesus, the heralds of the Holy Ghost to a world of sin, which smote them, and slew them, for their charity. All these are going upward. Shall we be left behind? Aim higher and higher. Desire the best gifts.

Be faithful over the least. Commit yourselves to the guidance of the Spirit of God, for He is Love, and Light, and Power. As He began so will He make perfect.

How sweet, O Lord, is Thy Spirit; how pleasant to my ear are the words of Thy mouth. O that I could ever be attentive to them, and fulfil Thy law. May I die to the world and all its pleasures; and let the greatness of Thy love, make all that is earthly appear to me as nothing. Protect me against my enemies, and in all danger come to my defence; make haste to help me, O God, and say to my soul, I am thy health and salvation. Amen.



LXXXVI.

I Believe in the Holy Ghost.

Why hath Satan tempted your heart, and moved you to lie to the Holy Ghost? You have not lied to men, but to God.

Acts. 5: 4.

Explaining the eighth article of the Apostles Creed, Monsignor Gaume in his very useful *Catechism of Perseverance*, says:—

Sin had separated man from God. Now, in God there are three Persons. We have already seen what we should believe of the First and the Second, to unite ourselves with them by faith. It remains to be explained what we should believe to unite ourselves with the Third. The eighth article of the Creed contains the object of our faith on this point: I believe in the Holy Ghost.

By these words we make profession of believing in the Holy Ghost as we believe in the Father and the Son. We confess that He is equal to each of them in all things; that He has the same power, the same

eternity, the same divinity; in a word, that He is God as well as the Father and the Son, and that He has a right to the same homage and the same adoration. But we not only believe the Holy Ghost is God, but we also believe that He proceeds from the Father and the Son. To proceed means to receive one's being. Not that the Holy Ghost was made, or created, or begotten; but that He necessarily and eternally proceeds from the Father and the Son, by way of *spiration*, to use the language of theology. The Father eternally contemplates Himself, and, in contemplating Himself, eternally produces His Word. The Father and the Son eternally love each other, and eternally produce the Holy Ghost, who is their consubstantial love, and who is, like one of them, a divine Person.

We give the Third Person of the Adorable Trinity the name of the Holy Spirit, although the Father and the Son may receive the same name. All the angels of heaven and all the blessed souls may, in like manner, be called holy spirits. How does it come to pass, then, that a name common to several should be specially applied to one? It is that the Trinity, in its nature and in its Persons, is a Holy Spirit. Nevertheless, as the first Person has the proper name of

Father, and the second that of Son, we leave to the third the common name of Holy Spirit, to distinguish Him from the others, and to make His operations understood. It is also true that the angels and blessed souls are holy spirits; but being simple creatures, they are holy only by grace; whereas, the Holy Spirit is holy by nature, and the very Source of holiness. It is, therefore, with the utmost reason that we name Him the Holy Spirit, or the Holy Ghost, the meaning of which is the same.

The name of the Holy Spirit, like the names of the Father and the Son, comes not from men, but from God. We owe our knowledge of it to the Scripture, which repeats it more than three hundred times, as well in the Old as in the New Testament. Moreover, this name, as we have just pointed out, serves admirably to express the operations of the Holy Ghost. Faith teaches us that all the outward operations of God, with the exception of the Incarnation, are common to the three Persons of the Blessed Trinity. Hence the Father, the Son, and the Holy Ghost are equally the Creators and Preservers of the world, the Sanctifiers and Rewarders of men. Yet to the Father we especially attribute works of power; to the Son, those of wisdom; to the Holy Ghost, those of love.

Now, as the sanctification of souls, and the Church,—which is the visible instrument thereof,—are the most splendid works of the love of God toward us, we attribute them to the Holy Ghost, the eternal love of the Father and the Son. In point of fact, if you search the Scriptures, you will see that the Holy Ghost presides over every work of sanctification, as well as over the formation and government of the Church. To confine ourselves to the law of Grace, it is the Holy Ghost who forms the Church, who changes the Apostles into new men, who bestows on the faithful a variety of supernatural gifts. He directs the Apostles in their travels. He presides over the councils. He strengthens the martyrs, and inspires them with those amazing answers that close the mouths of tyrants. He vivifies souls by the sacraments, and sanctifies them by a communication of His interior graces. This is the reason why the Church, and, in the Church, all Christians nations and associations, never fail to invoke the Holy Ghost on important occasions, when there is question of dissipating the darkness that has been thrown like a pall over our souls by the devil and sin, or of removing the difficulties that interfere with the work of our sanctification.

O my God, who art all love, I thank Thee for having fore-warned me of Thy terrible judgments; penetrate my soul with a filial fear and a tender love toward Thee, that, keeping myself united to the New Adam, during life, I may deserve to be united to Him during eternity. Amen.



LXXXVII.

The Gifts of the Holy Ghost, and the Sins Opposed to Them.

If we live in the Spirit, let
us also walk in the Spirit.

Gal. 5: 25.

Consulting the pages of Father Gaume, we are further told, that:—

Having explained that which concerns the personality of the Holy Ghost, it remains for us to speak of His Gifts and His Fruits, that is, some of His favors to and operations in souls.

We distinguish seven *Gifts* and twelve *Fruits* of the Holy Ghost. The former, mentioned by the Prophet Isaias, (11: 2, 3), are, Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord. To be familiar with the order which we are about to follow in the explanation of the Gifts of the Holy Ghost, and to appreciate the value of these most excellent gifts, there are four things to be remarked.

The first, that the prophet Isaias, in enumerating the Gifts of the Holy Ghost,

begins with the most noble and descends to the least noble. So that the Gifts of the Holy Ghost are like the steps of a ladder, of which the lowest is the Fear of God. Beginning there, we ascend to the highest, which is Wisdom.

The second, that all the Gifts of the Holy Ghost are necessary to salvation, that they are inseparable, that they are lost by mortal sin, and that they are recoverable by penance. This, by the way, is the reason why the number seven is so often repeated in the canonical penances and in indulgences granted by the Church.

The third, that the Gifts of the Holy Ghost are not passing motions, but supernatural habits, which render us docile to the inspirations of grace, and advance us in perfection. "Our soul," says St. Thomas, "is guided by the Holy Ghost inasmuch as it is in some manner united to Him. The first union of man with God is effected by Faith, Hope and Charity; so that these virtues are like roots of the Gifts of the Holy Ghost. This is the reason why all the Gifts pertain to these three virtues, from which they seem to take their rise."

The fourth, that the Seven Gifts of the Holy Ghost are opposed the Seven Capital or Deadly Sins. "The Seven Gifts of the

Holy Ghost," says St. Antonius, "are the seven spirits sent into the world against the seven evils spirits of which the Gospel speaks. The Gift of Fear is opposed to Pride; the Gift of Counsel to Covetousness; the Gift of Wisdom to Lust; the Gift of Understanding to Gluttony; the Gift of Piety to Envy; the Gift of Knowledge to Anger; and the Gift of Fortitude to Sloth."

This luminous view of the great doctor acquaints us at once with the deep need that existed for the Seven Gifts of the Holy Ghost, and the important place that they occupy in the general plan of human redemption. Since the primal fall, two spirits have been flitting over the world, and over every man coming into the world. These two Spirits are the *Holy Spirit* and the *Wicked Spirit*, the Spirit of God and the Spirit of Evil, God and the Devil. Willingly or unwillingly, we must of necessity live under the influence of one or the other. According as we are guided by the Holy Ghost or by Satan, we shall become saints or reprobates.

Our Lord reveals to us that the Wicked Spirit is accompanied by seven other spirits more wicked than himself. These spirits are known to us by their names and their works. By their names they pass in human

language as the Spirit of Pride, the Spirit of Covetousness, the Spirit of Lust, the Spirit of Gluttony, the Spirit of Envy, the Spirit of Anger, and the Spirit of Sloth. By their works they are the inspirers and abettors of all public and private sins and disorders,—consequently, of all the evils of the world.

It is evident that man left to himself is too weak to resist this Spirit: witness the conduct of individuals and peoples that withdraw themselves from the influence of the Holy Spirit. Hence, revelation shows the Holy Spirit coming to the aid of man, with seven Powers opposed to the seven Powers of the Evil Spirit. These seven helping Spirits are, in like manner, known to us by their names and their works. By their names, they pass in Catholic language as the Spirit of the Fear of God, the Spirit of Counsel, the Spirit of Wisdom, the Spirit of Understanding, the Spirit of Piety, the Spirit of Knowledge, and the Spirit of Fortitude. By their works they are the inspirers and promoters of every thing good in the world, so that there is nothing of any worth which we must not attribute to them. We now behold the Holy Spirit who hovers over the world and over everyone of us.

To reduce the whole matter to a few

words: fallen man is an invalid suffering from seven mortal ulcers, or a wounded soldier surrounded by seven furious enemies. The Spirit with the Seven Gifts becomes the great Physician of the unfortunate invalid, the powerful Helper of the wounded soldier. How can we convey a clearer idea of the knowledge of the Seven Gifts of the Holy Ghost, inspire a higher esteem for them, and excite in every breast a stronger desire of possessing them, and a livelier fear of losing them?

(The author then gives an explanation of the Seven Gifts, which is omitted here inasmuch as it will be given later on from other writers.)

O my God, who art all love, I thank Thee for having instituted the Sacraments, which are like so many fountains of grace. I thank Thee for having given me birth in Thy Holy Church in Baptism and for strengthening me in Confirmation. Amen.



LXXXVIII.

The Fruits of the Holy Ghost, and the Vices Opposed to Them.

Walk in the Spirit, and you
shall not fulfil the lusts of the
flesh. Gal. 5: 16.

Our author, continuing his explanation of the Eighth Article of the Creed. comes to the Fruits of the Holy Ghost of which he says:—

When the soul, assisted by the Seven Gifts of the Holy Ghost, or, more correctly, by the Septiform Spirit, has fought victoriously, it is only proper that it should reap the benefits of its victory. The first of these is *Order*. Order is the parent of peace; peace with God, peace with the neighbor, peace with yourself. Hence come the Beatitudes. They, as far as the trials of life permit it, banish from the soul those interior and exterior pains which torment the majority of men.

The second is the enjoyment of the *Fruits* of the Holy Ghost. Glorious is the fruit of good labors, according to the saying of the Scripture. Now, as there are no

better labors than those which take place in the vast field of a spiritual life, to those labors correspond the fruits of the Holy Ghost. We call them so, because they bring to the heart of man the same sweetness and pleasure which the fruit of a good tree brings to the mouth. The fruits of the Holy Ghost are twelve in number, and are pointed out to us by St. Paul (Gal. 5: 22, 23): Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity, Mildness, Faith, Continency, Chastity.

These delicious Fruits give the soul that nourishes itself with them a foretaste of that which contains them all, the fruit of eternal life. Let the end of life come, and the Christian, deified by the Holy Spirit, enters, into the possession of this incomparable fruit, the sight, taste, and enjoyment of which will inundate his faculties with ineffable delights; for this fruit shall be God Himself, seen, tasted and possessed, without a shadow of fear, and with a boundless love. Such is the marvelous intertwinement of Virtues, Gifts, Beatitudes and Fruits, whose end is the deification of man.

Are the perfections and happiness of a soul, a nation, a society, in which the Holy Ghost dwells and works, now understood? Do we perceive how important it is for in-

dividuals and peoples to know the Holy Ghost, to love Him, to place themselves under His influence, to yield themselves to His action, and never to grieve Him?

The necessity and importance of these duties will be still more apparent if we reflect on the effects produced in souls, in nations, in societies, by the Evil Spirit, which flits over the world, and which assumes the sway of it as soon as it ceases to live under the influence of the Holy Spirit. When a soul, a family, a society allows itself to be overcome by the seven powers of the wicked Spirit, it is not slow to reap the fruits of its laxity and defeat. These *Fruits of Death*, called by St. Paul "the works of the flesh," are very different indeed from the Fruits of the Holy Ghost. Let us give, in the words of this Apostle, their frightful enumeration: Fornication, Uncleanness, Immodesty, Luxury, Idolatry, Witchcrafts, Enmities, Contentions, Emulations, Wraths, Quarrels, Dissentions, Sects, Envy, Murders, Drunkenness, Revellings, and other like things.

What can become of the soul in which all these ferocious beasts meet, as in their lair? What must become of nations on which they are let loose? That which we know, because we see it with our eyes, is

that the habit of these iniquitous works leads souls, families, societies, to various stages of an indescribable restlessness, the source of monstrous outrages and revolutions, in which the passions find their bloody and ignoble joy. Now, *Infernal Beatitudes* of this kind constitute the misery of this world, and prepare the way for the supreme misery of the next. Such are the lines on which men walk, according as they live under the influence of the *Holy* or of the *Evil* Spirit.

To sum up the whole doctrine of our sanctification by the Holy Ghost, we shall avail ourselves of the thoughts of St. Thomas, and say: Far from destroying nature, grace perfects it, by communicating to it Faith, Hope, and Charity. This divine sap is set in motion by the Holy Ghost, like the sap of a tree by the heat of the rays of the sun. The result of this supernatural action is the Fruits of the Holy Ghost. The possession of the Fruits of the Holy Ghost, leads to the Beatitudes, the foretaste of a blessed eternity, in which deified man becomes happy with the happiness, and perfect with the perfection of God Himself. Just as in a tree, the motion of the sap is directed toward the fruit, or, if I may so speak, toward the happiness of the tree,

since it attains the end for which it was created. How lovely is this divine vegetation! But what deep thoughts does it inspire. What sort of trees are we, what sap circulates in our souls? What are the fruits we bear? What are we to think of society in general?

Let all men, then, believe this eighth article of the Creed, and in accordance with their faith, show themselves to be guided by the Holy Spirit; and the world, and the family, and society shall be saved. For, right reason, soundness of judgment, purity of morals, shall then succeed to the contrary disorders, and the spirit of goodness shall everywhere take the place of the spirit of wickedness.

O my God, who art all love, I thank Thee for having sanctified me by the Holy Ghost; grant me the grace to be ever docile to the inspirations of this Spirit of light and love. I am resolved to love God above all things, and my neighbor as myself for the love of God; and in testimony of this, I will never grieve the Holy Ghost. Amen.



LXXXIX.

The Consolations of the Holy Ghost.

The God of hope fill you with
joy and peace in believing.

Rom. 15: 13.

The Ven. Louis of Granada, as quoted in *Repertorium Oratoris Sacri*, under the head of "The Consolations of the Holy Ghost", writes:—

Jesus Christ calls the Holy Ghost the *Paraclete*, a name often ascribed to the Holy Ghost. Indeed by this name His office is best signified,—the function of consoling Christians. Let me invite your attention to this subject.

Why does the Holy Ghost console good Christians? He consoles them especially for two reasons: 1. Because they have to suffer many tribulations on earth. This we know from holy Scripture. St. Paul says: "All who will live piously in Christ Jesus, shall suffer persecution." We know it also from the lives of the saints. Call to mind the indescribable sufferings of the martyrs, the

persecution of the confessors of Christ. We know it, too, from daily experience. How great are the afflictions of the just. The words of David apply to them at all times: "Many are the afflictions of the just." Therefore divine Providence strengthens the just by spiritual consolations, that they may not succumb under the burden of so many tribulations. God does not withhold such consolations. "For," says St. Paul, "as the sufferings of Christ abound in us; so also by Christ doth our comfort abound."

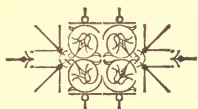
In the second place the Holy Ghost consoles us that he may withhold us from fleshly, sensual pleasures. The human heart cannot be long without joy. And that the just man may be able to renounce merely earthly pleasures, the Holy Ghost pours into his heart perceptible consolation, the dignity and purity of which are so great, that all the pleasures of the world cannot come in comparison with it.

The sources of the spiritual joy and consolation of the Holy Ghost are: 1. The theological virtues. The light of faith is enkindled in our mind by the Holy Ghost, who, by inspiring within us a knowledge of the beauty of our faith consoles us in our pilgrimage. The Apostle prayed for this

gift of understanding when he said: "The God of hope fill you with all joy and peace in believing." The hope of the Christian soul is sometimes so great, that it seems already to be in possession of heaven. The Holy Ghost inflames divine love in our hearts. As fire mounts on high when the wind blows, so love is inflamed by the breath of the Holy Ghost, so as to fill the soul with ineffable joy. 2. Mental prayer. It is in itself well calculated to fill the heart with joy. For, to him that loves nothing is more attractive than to converse with, and to remember the object of his affections. 3. The testimony of a good conscience. For, although "man knoweth not whether he is deserving of love or hatred," yet there are certain signs which may calm our troubled mind. "For the Spirit giveth testimony to our spirit, that we are the sons of God." The dignity of the children of God is so exalted, that even a well-founded hope, although it is not without fear, imparts to a pious mind a great joy, especially on our death-bed. St. Ambrose said: "I have not lived such a life that I am a shamed of it; nor do I fear to die, since we have a good Shepherd," 4. The special privileges of the children of God. It is easier to count the stars of heaven, than those privileges.

God protects His children as the apple of his eye; no hair falls from their head without His will. The eyes of his mercy are always opened upon them, His ears always inclined to their prayer. He has commanded His angels to protect them.

Lord Jesus Christ, who wast conducted as a criminal to the house of Annas, grant that I may never suffer myself to be led into sin, by the temptations of the evil spirit, or the evil suggestions of my fellow creatures, but that I may be securely guided by Thy divine Spirit in the perfect accomplishment of Thy holy ordinances. Amen.



XC.

Mary, the Holy Ghost and the Priesthood.

Thou art a priest for ever according to the order of Melchisedech. Ps. 109: 4.

Commenting on the Holy Ghost and the Priesthood, Father Fiege writes in *The Paraclete*:—

You are a priest forever, according to the order of Melchisedech. But to whom do you owe this exalted dignity? Who first inspired you with the thought of consecrating yourself to God's service in the sacred priesthood? Who encouraged and aided you to follow this divine call, until that solemn moment when the words were addressed to you: "Receive the Holy Ghost," and when you rose with the indelible mark of the Eternal Priesthood stamped upon your soul? And what comforted you in the discharge of the arduous duties of the sacred ministry? No other than the Holy Ghost, who has communicated Himself to you in a very special manner to make you a priest of the Most High.

Oh, who can ever fathom the sublime dignity of the priesthood. Great beyond conception is Mary's dignity, as Mother of the Son of God made man. But that of the priest closely approaches hers. Through Mary's instrumentality Jesus Christ, the Redeemer was given to men. Through the instrumentality of the priest the same Saviour is born, so to speak, afresh, each day, sacramentally upon the altar, and spiritually, in the hearts of the faithful. Mary enjoyed the privilege of carrying in her arms the Son of God, made man; the priest tremblingly holds in his hands each day the same Son of God made man, hidden under the lowly forms of bread and wine, and offers Him in sacrifice to God, for the living and the dead, and distributes Him as food, for the spiritual refreshment of the soul. And in either case the mystery is performed by the operation of the Holy Ghost. As the Holy Ghost overshadowed Mary, and produced within her the Sacred Humanity of Jesus Christ, so He overshadows the priest, and makes him the instrument of reproducing Jesus Christ in the Blessed Sacrament of the altar and in the hearts of the faithful.

The Holy Ghost, to a certain extent, communicates to the priest His own divine

office. It is the office of the Holy Ghost to apply to the souls of men the infinite merits of Jesus Christ; yet this He ordinarily does through the instrumentality of the priest by the administration of the sacraments. It is the office of the Holy Ghost to enlighten, guide and safe-guard the souls of men on the road to heaven; but this, again, He ordinarily does through the instrumentality of the priest, who is divinely appointed to direct and govern men in all matters relating to the eternal welfare of their immortal souls. It is the office of the Holy Ghost to be in a special manner the Paraclete, the Comforter, to gladden the souls of men in their sojourn through this valley of tears. And what is the priest of God but another Paraclete; a true comforter, making known the glad tidings of salvation; dispensing the sweet consolations of religion to all who are weighed down with sin and sorrow, who are harrassed with doubt and fear, and afflicted with the troubles and misfortunes of this life.

The outpouring of the gifts of the Holy Ghost in the soul of the priest is so abundant, that the Holy Ghost may in all truth be said to communicate Himself entirely to the priest with the fullness of His treasures, giving him power to produce and

distribute divine grace in the souls of men, and thus beget them to a new life, even to life everlasting in the kingdom of heaven.

The priesthood was instituted by Jesus Christ to continue His divine mission on earth even to the end of time. The priest, therefore, represents on earth the Person of Jesus Christ, so that He could, in truth, say to His priests: "He that heareth you, heareth Me." The priest is, in fact, another Christ, and this by the power of the Holy Ghost; so that each priest can apply to himself the words of the Prophet, written concerning the divine Redeemer: "The Spirit of the Lord is upon me, because the Lord hath annointed me. He hath sent me to preach to the meek, to heal the contrite of heart, to preach a release to the captives and deliverance to them that are shut up; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

Blessed is the priest whose soul is awake to the special operation of the Holy Ghost within him, and whose heart is all on fire with special devotion for His divine Person, on account of the extraordinary gifts and favors received from Him; for he will more fully recognize his exalted dignity; he will labor more zealously and diligently in the

vineyard of the Lord; and his efforts will not fail to be crowned with a more plentiful harvest of souls, and a more abundant reward for himself.

Blessed the priest in whose flock the Spirit of God is known, honored and loved in a special manner. The more the Holy Ghost is known by the faithful, the more shall they increase in faith and piety. The more the Holy Ghost is honored and invoked by them, the better will they understand the preaching of the gospel, and the more readily obey its precepts. The more the Holy Ghost is loved by them, the greater will be their zeal for God's greater glory and the spread of His divine kingdom.

O Divine Spirit of Love. Uncreated, Substantial Love of the Father and of the Son. Do Thou, who art a consuming fire, burn up within my sinful soul whatever is displeasing to Thee, and do Thou enkindle within my cold heart the fire of that burning love, which Jesus, my Saviour, came to cast upon the earth. Amen.



XCI.

Removing the Obstacles to the Coming of the Holy Ghost.

If any man thirst, let him come to Me and drink.

St. John 7: 33.

In his *Meditations for the use of the Secular Clergy*, the Jesuit Father Chaignon says, under the head of preparation for the Feast of Pentecost:—

The good priest removes the obstacles to the visit of the Holy Ghost. Sin, the spirit of the world, sentiments sensual or too human.

I. Sin is the great enemy of the Holy Ghost. It grieves Him and obliges Him to withdraw His light from us; it weakens, or destroys the charity which that Spirit had poured into our hearts; it is contrary to all His designs. Our first care, therefore, in these days of preparation should be to strive against sin, the stain of which cannot be reconciled with the purity of Him who is, in a manner, the personification of holiness.

The contrition which he inspires, is as the first step of the Holy Ghost toward us, to prepare us for His visit. We grieve Him by our ingratitude. He grieves us with a wholesome remorse. He opens the eyes of a soul that did not perceive its infidelities, or used to consider them as a matter of little account. He reminds this priest, His minister and His friend, of a whole life full of negligence, if not of crime. He asks of him if he ought not to grieve bitterly for the faults which he continued to commit, after so many pardons already granted him. He thus excites him to purify his soul with tears of contrition.

II. The spirit of the world is another obstacle to the presence and reign of the Holy Ghost. "What fellowship hath light with darkness," asks St. Paul, addressing the Corinthians? Wherefore Jesus Christ praying to His Father to send the Holy Ghost to His disciples, to sanctify them in truth, represents that they are not of the world, as He is not of the world; that He chose them out of the world; that He prays not for the world; which is incapable of receiving this spirit of truth because it seeth Him not. The appreciation of the world, and that of the Holy Ghost, is diametrically opposed; the same, says St. Bernard, is true

of the sentiments which they inspire. O priest of God, forget not that your character demands of you to struggle against and to destroy the spirit of the world.

III. At the sight of a corrupted world, God pronounced this irrevocable decree: that His spirit would not remain in man because he is flesh. The flesh and the spirit are two powers that are always at war; as St. Paul says: "The flesh lusteth against the spirit, and the spirit against the flesh." If we permit the flesh to govern, we are dead; all of supernatural and divine life has left us. "But if," as the same apostle says, "by the spirit you mortify the deeds of the flesh, you shall live." The following words of the Saviour show how far disengagement from all human affections should extend in apostolic men: "If I go not the Paraclete will not come to you." A strange declaration of the Son of God. What then, O holy Spirit? Can it be that this adorable flesh formed by Thyself from the most pure blood of Mary, should be disagreeable to Thy eyes, and prevent Thee from pouring the abundance of Thy gifts into souls otherwise so well prepared? Jesus, however, wishes to teach us that these men destined to sanctify the world, were to be deprived of His sensible presence, and of the human joy which

that presence afforded them, before being fit to receive the plenitude of the graces of the Holy Ghost.

2. Point. Take the proper means to attract the Holy Ghost to you. These we find mentioned in the last words of the Saviour to His disciples when He was about to ascend to heaven; and in their faithful obedience to His precepts, He had said to them: "Stay you in the city till you be endued with virtue from above." This was to recommend to them three points: To stay in Jerusalem, in the city; to stay there with a calm, quiet mind; to persevere in their expectation "till you be endued with power from on high." The apostles obey. Behold them sequestered from the world, living in a dwelling which, for them was full of solemn and holy recollections. In this assembly there exists the most perfect union, and peace is the consequence of this union. They all pray with the same intention; they all pray with the same ardor. Eight, nine days have passed away; and they have not yet seen the accomplishment of the promise of Jesus Christ, but their constancy is not shaken; they continue to pray. Mary was the bond of this union, the soul of this prayer. Ah, how powerful were her orisons and sighs to engage her

holy Spouse to come down and to fill with His graces those who were soon to become His organs for the conversion of the universe.

Represent to ourself Jesus in the midst of the Jews, standing and crying out: "If any man thirst let him come to Me, and drink: The waters which I will give him, shall become in him a fountain of water springing up into life everlasting." Pray to God through the mediation of Mary, and let your confidence be unbounded; her intercession never fails, and is particularly insured in our case, when we ask for the gifts of the Holy Ghost, for it was to obtain them for us that she was made His spouse and given to us as a mother.

O God, who didst give the Holy Spirit to Thy Apostles, grant to Thy people the effect of their pious prayers, that on those to whom Thou hast given grace, Thou mayest also bestow peace. Amen.



XCII.

The Priest's Preparation for the Feast of Pentecost.

Behold, I stand at the gate and knock. If any man shall hear my voice, and open to Me the door, I will come in to him, and will sup with him and he with Me.

Apoc. 3: 20.

Father Chaignon, already quoted, speaking in his *Sacerdotal Meditations* of how a good priest prepares himself for the Feast of Pentecost, says, among other things:—

Faith, which discovers to us the mysteries of the divine nature, seems to discover to us nothing else in it than the mysteries of God's love of man. It is just, therefore, that we should render to each of the divine persons particular homage for the blessings we receive from Them. The season of Pentecost is destined for the discharge of this obligation toward the Holy Ghost. Do we sufficiently esteem and practice the devotion which has for its object to honor directly the Third person of the blessed Trinity?

I. Point. The great blessings which the Holy Ghost imparts to the souls which he visits. I represent to myself this adorable Spirit in the soul of a just man as a source of life, which through its seven admirable channels irrigates all its faculties, and makes it bear fruits of the most excellent virtues. They are the seven gifts of the Holy Ghost. These are very precious, particularly for a priest and a pastor. St. Peter calls them precious promises, because they are the grand objects of divine promises, and also because they are the pledge of the glory promised to us. He calls them great and precious, because, as he says "that by these you might be made partakers of the divine nature."

O Priest of God, you have received the Holy Ghost, but do you possess Him with the abundance of His gifts? If for too long a time through your own fault you received but a small measure of them, why do you now delay? Why do you not make the attainment of so great a good the sole object of your ambition? If you seek it sincerely, you will certainly find it in the approaching solemnities.

II. Point. Our hope of obtaining the visit of the Holy Ghost is certain. This hope is grounded upon the very nature of the

Holy Ghost, upon unquestionable claims, upon the most positive promises. That which is good, says St. Thomas, seeks to spread and communicate itself. Now, the Holy Ghost is goodness itself. Through Him the Father and the Son love one another, and love us also. To Him are attributed works of charity. Far from being sparing of His treasures, His delight is to lavish them upon us. When, moreover, we ask for the visit of the Holy Ghost, we claim a good which is ours. It was acquired for us by the labors, sufferings and death of the Son of God; our claims are certain, but besides, we have promises which cannot deceive. Wherefore, the good priest expects with confidence, but at the same time continues more ardently to solicit the coming of the Holy Ghost within him.

III. Point. He is deeply convinced that he needs the graces of the Holy Ghost, as much for himself as for his work. He knows the poverty of his nature, which of itself is prone to ignorance and sin. He knows that of himself he can do nothing in the order of salvation. He, therefore, longs to be endowed with that virtue from above which alone is able to lend effective aid to extreme weakness. But if every faithful

soul needs to receive the gifts of the Holy Ghost, he ought to receive them with greater abundance on whom the obligations of the priesthood have been imposed. Every priest ought to be a Paraclete according to the three meanings of this word; a man who intercedes, who exhorts, who keeps up courage, or revives it when lost. The priest with the gospel which he preaches, the sacraments which he administers, and the graces annexed to his prayers, is the instrument which the Holy Ghost uses for His operation in the Church. Through the Holy Ghost the priest is the light of the world, and the salt of the earth; through Him especially the priest is a comforter, as the Apostle teaches, "who comforteth us in all our tribulations, that we also may be able to comfort them who are in any distress."

Aures tuæ pietatis, Mitissime Deus, inclina precibus nostris, et gratia sancti Spiritus illumina cor nostrum: ut tuis mysteriis digne ministrare, teque aeterna caritate diligere mereamur. Amen.



XCIII.

The Holy Ghost Sanctifying the Church through the Apostles and Apostolic Men.

That which was dry land shall
become a pool, and the thirsty
land springs of water.

Isaias 35: 7.

Continuing his meditations, Father Chaignon says, regarding the sanctification of the Apostles and the Church:—

I. Point. The Holy Ghost sanctifying the Apostles and their successors. When we consider what He did for the Apostles on the day of Pentecost, we are liable to bestow all our attention on the abundance of wonderful graces which transformed them suddenly into so many vessels of elections and made them at once accomplished ministers of the Gospel. This is the miraculous side of the mystery. It is more profitable to consider it in its practical aspect, by asking ourselves, what was the reason of a change so marvelous in them? It was undoubtedly

their fidelity in corresponding with all the graces offered them. Sudden indeed as was the transformation of these men, who were destined themselves to transform the world, it had, nevertheless, its increase and progress. We see that the Holy Ghost prepares their hearts by common graces. The Apostles make the best use of their graces, and they consequently draw down more copious graces. These also received immediate co-operation, and were followed by the bestowal of extraordinary favors.

Jesus had told them to stay in Jerusalem, and their docility is rewarded by a more efficacious grace, which, however, is refused to no one, — the grace of prayer. Their obedience to the spirit of prayer obtains for them the spirit of fervor and of zeal, figured by those tongues of fire, which rested upon their heads. This is indeed an extraordinary grace. It is the result of fidelity to preceding graces. Being now filled with the Holy Ghost, they no longer try to control the fire that burns within them. They speak, they publish aloud the wonderful works of God. To holy words they unite good works. With almost incredible hardships they found the Church, and their fidelity to those ever-increasing graces obtains for them the crowning grace of all,

namely, the grace to suffer and die for Jesus Christ. Thus is the character of saints formed, and thus the character of holy priests is moulded on that of the Apostles.

Such is the ordinary action of the Holy Ghost in the sanctification of apostolic men. He proportions the bestowal of His graces upon its use. In the beginning it is mere dew, falling drop by drop; but when received with gratitude and carefully preserved, it becomes an abundant rain which brings forth fruits of solid virtue and eminent perfection. I, alas, clearly see the cause of the barrenness of grace within me. I have often celebrated the feast of Pentecost, and yet I am so little acquainted with the ways of the Holy Ghost. This would not be the case had I turned His gifts to advantage, and always followed His inspirations.

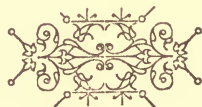
II. Point. The Holy Ghost sanctifying the Church with the co-operation of the Apostles and apostolic men. The words of fire which issue from the mouths of the Apostles, enlighten, inflame and change suddenly a great number of those blinded, hardened Jews; and as soon as they have professed the faith, they are scarcely recognizable; the transformation is complete.

And from Jerusalem, wherein strangers from every nation had assembled, the voice of the Apostles resounded through the world.

There is nothing so worthy of admiration through all the ages of the Church, as this continuous action of the Spirit, sanctifying the people through the clergy, the flocks through their pastors, and sometimes whole nations through one priest replete with apostolic zeal. Consider what God accomplished through the Dominics, the Francis Xaviers, the Vincent Ferriers, the Anthonies of Padua. We are the dispensers of His grace, the instruments which he uses to introduce truth into the minds, and charity into the hearts of people. We received Him in ordination, not so much for the sake of the obligation imposed on us. We obtain His grace by prayer; we impart this grace to others in the administration of the sacraments. Reflect how you respond to the desire He has to save and sanctify souls through your labors. And since you have the honor of being associated with Him through the communication of His gifts, you should co-operate with a great deal of charity and meekness, in this work of mercy. Ask yourself, therefore, if you fervently invoke Him at the be-

ginning of your principal actions, particularly at the beginning of your ministerial labors, under the full conviction that without Him you can do nothing. Ask yourself if you give up your own ideas in order to be guided by the Spirit of God alone in imitation of His true servants. "Whosoever are led by the Spirit of God, they are the sons of God."

May the infusion of the Holy Spirit cleanse our hearts, O Lord, and render them fruitful by the inward watering of His heavenly dew. Through our Lord Jesus Christ, etc. Amen.



XCIV.

The Holy Ghost the Source of Consolation for the Good Priest.

Now, the Church was filled with
the consolation of the Holy Ghost.
Acts. 9 : 31.

Conscious of the truth that every one, no matter what his dignity or position, stands at times in need of consolation, Father Chaignon has favored us with a meditation on the consolations of the Holy Ghost, from which the following are selections:—

I. Point. The Holy Ghost is our consoler. Not to speak of the gift of a good conscience which the Scriptures compare to a continuous feast, and which is also a fruit of the Holy Ghost, this holy Spirit also gives us two other gifts which impart much consolation. Through the first He enlightens our minds regarding Jesus Christ; through the second He teaches us what we ourselves are in Jesus Christ. The descent of the Holy Ghost was to the Apostles, as

it were, a new revelation concerning Jesus Christ and His mysteries. If hitherto they had known Him in the flesh, they henceforth knew Him in a manner incomparably more perfect. The same must be said in regard to us. There is a great distance between common faith and the faith which has received the enlightenment of the Holy Ghost. When a soul by means of these gifts has gained the pre-eminent knowledge of the charity of Jesus Christ; when it measures, so to say, the breadth, and length, and height and depth, of His love for us, she finds therein an inexhaustible source of consolations for every situation in which she may find herself. The second gift which the Holy Ghost gives us, is equally fit to enable our hearts to expand; and this is, that we are the children of God, and consequently His heirs, brothers and co-heirs with Christ. "For the Spirit Himself gives testimony to our Spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ." (Rom. 8: 16, 17.) We have received the spirit of adoption. We may indeed lose the inheritance of our heavenly Father; and this thought caused the saints to tremble. We can also secure it for ourselves, because it has been acquired for us,

and because we already possess a guarantee of it, which is the Holy Ghost Himself, as St. Paul says: "You were signed with the Holy Spirit of promise who is the pledge of our inheritance." Wherefore, the soul which is careful to preserve this precious earnest, moderates her fears, or even banishes them entirely, through the charity of God which is in her: "Perfect charity casteth out fear." She therefore, rests in peace in the bosom of her Father. The confidence of that soul is the cause of her happiness. The Holy Ghost, to induce her to forget herself, makes known to her the corruption of her nature, and its peccability. He at the same time shows her so clearly the power of God, His fidelity to His promises, goodness and tenderness for those who invoke and love Him, that her vivid faith gives a substance and reality to that which is as yet a mere hope.

The Holy Ghost affords us consolation even by His very reprimands. He continues this struggle in the faithful, but particularly in priests. He tries to extirpate the remnants of the spirit of the world, which is prolific of sin, injustice and lying. Now, to be entirely free from it, we must have attained perfection. He, therefore, complains to us of our voluntary infidelities

which offend His infinite holiness. He complains of our pretended good works in which there are to be found so many defects, perhaps so many selfish motives. He complains of our false judgments.

II. Point. For whom are the consolations of the Holy Ghost? They alone are comforted who are in affliction. "Blessed are they that weep, for they shall be comforted." The consolations of the Holy Ghost are ordinarily the reward of generosity which is ready to sacrifice every thing for the glory of God. The Apostles were beaten with rods for preaching Jesus Christ, and "they went from the presence of the council rejoicing that they were thought worthy to suffer reproach for the name of Jesus." The first Christians by embracing the faith resigned themselves to sufferings and death; and St. Luke speaks only of the consolations with which they were filled, "now, the Church was filled with the consolations of the Holy Ghost."

We may distinguish three visits of the Holy Ghost. Visits of compassion to cure us; in these He strives against the blindness of our mind, and the hardness of our heart. Visits of trial to purify us. He desires to dwell within our souls; but if He sees them governed by mere human nature, sensuality,

selfishness, He allows us to feel the weight of our miseries, to oblige us to have recourse to Him. Visits of friendship and of affection which may unite us to God more intimately, and give us courage to suffer not only with patience, but also with joy. The two first of these visits prepare us for the third one. The more docility we have for the Holy Ghost, the better disposed we are to receive the abundance of His consolations. We are still, it is true, in the possession of His gifts; but we hold them bound, as it were, through our dissipation of mind, our irregular affections, our numerous infidelities. We resist, we grieve the Holy Ghost; of this He complains. How then could we expect Him to console us? Let us purify our hearts by vigilance and mortification; fervor and charity will develop in us, and we will soon experience how sweet is the Lord.

Deus, cui omne cor patet, et omnis voluntas loquitur, et quem nullum latet secretum: purifica per infusionem sancti Spiritus cogitationes cordis nostri; ut te perfecte diligere, et digne laudare mereamur. Amen.



XCV.

**Jesus Christ Gives the Holy Ghost to the
Apostles.**

Come, Spirit, and blow upon
these slain, and let them live
again. Ezechiel 37: 9.

Mgr. Scotti, Archbishop of Thessalonica, in his excellent and practical work *Meditations for the Use of the Clergy*,—so highly commended by the late Cardinal Manning,—says, in his meditation for the Tuesday of the first week after Easter:—

He breathed on them. Jesus breathed upon His Apostles when He instituted them ministers of the Sacrament of Penance. By this action He clearly signified the nature of the Holy Spirit, who proceeds not only from the Father, but also from the Son; and further signified that He was the same who breathed into the face of man the breath of life, so that man became a living soul. It was a sign, also, of the like power, which He has imparted to his priests,

to pronounce with the breath of their lips the words *Ego te absolvo*, — I absolve thee; for then the sinner who was dead to grace becomes by the power of the Holy Ghost “a living soul”; then the breath of the Holy Spirit “blots out the dark cloud of sins”; then is charity infused into the heart, giving form to faith and perfection to hope; and from these roots spring the gifts of the Holy Spirit. It is certain that he who by absolution recovers charity, recovers, together with it, all the gifts of the Holy Spirit; for he who has charity has all the gifts of the Holy Spirit. Hence the priest, who is the minister of reconciliation, ought to be full of the Holy Ghost, and of charity, in order that he may, as it were, breathe these gifts into his penitents, so as to incite them to true Penance. Experience shows that priests thus gifted are those who move to compunction, convert and sanctify, the greatest sinners.

Receive ye the Holy Ghost. This ceremony, and these words of our Saviour, were repeated over our heads by the bishop at our ordination. Then was the Holy Ghost given to us, to impart to us the grace, *gratis data*, of remitting sins, and also to supply the special light necessary for so great a work. The Angelical Doctor ob-

serves that, four of the gifts of the Holy Ghost belong to the intellect, and three to the will. Thus, as regards the first four, we easily perceive that, in order to learn the truth, the speculative faculty is perfected by means of the understanding, the practical by means of counsel; while in order to form a right judgment, the speculative faculty must be perfected by means of wisdom, the practical by means of knowledge. These gifts are connected together, and, so to speak, reciprocally minister to each other. The good confessor perceives by the gift of Understanding the manifold methods of grace for calling the penitent, for putting him in the right way, for making him correspond with it, for keeping him from straying out of it. By the gift of Counsel, even in cases of greatest difficulty, he removes him from dangers, takes away obstacles, chooses means for perseverance in good, and progress in virtue. By the gift of Wisdom he proposes to himself no other end than God; turning his attention neither to ambitious, worldly nor sensual objects. By the gift of Knowledge he discovers the secrets of the conscience, unveils the snares of the devil, and dissipates all illusions, errors and scruples, into which the penitent may fall. Without

these divine lights a confessor is blind and groping; he will be as one of those false prophets, "that see vain things, and that divine lies; they shall not be in the counsel of My people." Never, therefore, let us enter the confessional without first invoking the Holy Spirit.

Receive ye the Holy Ghost. The gifts of the Holy Spirit are especially needed for the will; in order that they may be in us principles of moral virtues; and in order that we may merit by this labor an eternal reward by proposing to ourselves a supernatural end. For by the gift of Fortitude, the confessor will reprove sinners when there is need, refuse absolution to those who are not disposed, will be superior to human respect, will endure weariness, bitterness, annoyance, sorrow, troubles, and all the trials inseparable from this ministry. By the gift of Piety, he will implore of God light and strength for himself and for his penitents; he will teach them pious exercises suitable to their state, he will instruct them in the practice of meditation on the great truths of religion, and will assist in detaching them from the pleasures of the world, so that they may taste the sweetness of piety, and experience that "godliness is profitable to all things." Lastly, by the

gift of the Fear of the Lord, he will learn to disregard the false and perverse judgments of men, and to fear only lest he be an unfaithful dispenser of the Blood of Jesus Christ. Let us, then, resolve that we will not trust to our own light, our own hope, our own virtue, for hearing confessions; but in holy Mass let us implore the gifts of the Holy Spirit.

Ure igne sancti Spiritus renes nostros et cor nostrum, Domine: ut tibi casto corpore serviamus, et mundo corde placeamus. Amen.



XCVI.

The Apostles in Prayer with Mary.

All these were 'persevering with one mind in prayer, with the women, and Mary, the Mother of Jesus. Acts 1: 14.

In the meditation for the eve of Pentecost, Mgr. Scotti gives the following points, among others:—

In prayer with Mary. St. Bernard is amazed that, in the company of the Apostles, Mary is named last by St. Luke, and takes the last place; and the reason he gives for it is her profound humility. (I may be permitted to remark paranthetically that this is the last place where the name of Mary is mentioned in the sacred Scriptures, and I can never read it without the tears coming to my eyes.) The higher she was, he says, the more did she humble herself, not only in all respects, but before all. Her joy at the coming of the Holy Spirit was even more intense than that of all the Apostles, and she received His gifts and His graces *gratis datae* in greater abundance than they all; so that, as St. John Damas-

cene says, all her words issued forth from a treasure of wisdom, and were dictated by the Holy Spirit. These gifts were especially necessary for her after our Lord's ascension, because then, according to Suarez, she became, as it were, the oracle of all the faithful who resorted to her for counsel, as appears from the writings of St. Ignatius and of other early Fathers. Who can tell how much was effected by her prayers, offered as they were with such great humility? Through her merits and her prayers Almighty God poured forth the Holy Spirit in greater abundance in the Cenaculum; and, in like manner, as the Word descended from heaven at her humble consent, so did the Holy Spirit descend from heaven at her humble prayer; according to her own words: "He hath regarded the humility of His handmaid." The disciples followed her example, and humbly asked for the sevenfold Spirit; and their prayers were heard speedily. Let us also prepare for the coming of the Holy Ghost by uniting with one another in prayer, and calling upon the people to pray for us, for, says St. John Chrysostom, God has respect to the multitude who are of one mind and one heart in prayer. The Holy Spirit descends on those who are of one mind, because He loves unity, peace and concord.

Persevering. The Blessed Virgin ceases not to pray for us until her Son sends us His Holy Spirit; for she is our advocate with God, and her impetration procures for us this Gift above all other gifts. In the Cenaculum she prayed to her divine Spouse, who had rendered her fruitful without taking away her virginity, and with whom her soul was perfectly united; and her sighs and prayers supplied all that was wanting in the prayers of the disciples. They persevered with her in prayer, and so pointed out to us that the Holy Spirit is given abundantly to such as pray with devotion and perseverance. Jesus Christ has promised the Holy Spirit to them that ask, but He would have us ask with importunity. Therefore, let us not fear; let us ask through the merits and intercession of the Blessed Virgin, and God will not delay to hear us.

O God, who, through the Resurrection of Thy Son Our Lord Jesus Christ, didst vouchsafe to fill the world with joy; grant, we beseech Thee, that through His Virgin Mother Mary, we may lay hold on the joys of everlasting life. Through the same Christ our Lord. Amen.



XCVII.

The Sacerdotal Dignity Exalted by the Three Divine Persons.

The Spirit of the Lord hath filled
the whole world. Wisdom 1: 7.

In his meditation for the Wednesday after
Trinity Sunday, Mgr. Scotti says:—

If the Father and the Son exalt the sacerdotal dignity, the Holy Ghost likewise ennobles it by destining it to the diffusion of Himself. In the first place, let us remember that goodness is, of its very nature, diffusive of itself; and it is said to be diffusive in the same way as the end is said to be the motive power. Now, the Holy Spirit is the uncreated Goodness, and, therefore, He loves to diffuse Himself; nay, He calls Himself the Gift, precisely because He gives Himself freely. As the gift of God He is given, yet in such a manner that, as God, He gives Himself. He is kind, — that is, according to the Greek text,— He is a lover of men: the spirit of wisdom is benevolent.

And being most wise and most loving toward men, He renders them no less virtuous than He found them vicious. Let us, then, love so great Goodness; let us learn how to profit by it, and let us endeavor that through our aid the faithful may also profit by the same.

It had been foretold that the dry land should on a sudden be fertilized by the water of grace: "That which was dry land shall become a pool, and the thirsty land springs of water" (Isaias 35: 7); and this came to pass at the descent of the Holy Spirit, who, through the labor of the Apostles irrigated all the dry and barren earth. From the day of Pentecost streams of graces and blessings watered the desert and the whole of the dry land. Nor was the Spirit merely a living fountain, but also a great river, filling many other rivers, — that is to say, the Apostles and the first disciples. And, St. Ambrose says, that, whilst the Spirit is compared to water because of His tendency to diffuse Himself, He is also compared to a river because of the abundance of this diffusion. This was manifested in the Apostles on the day of Pentecost; for by their labors charity was diffused throughout the whole world, and it is by the Holy Ghost that "the charity of God is poured forth" (Rom. 5: 5).

It is our office to carry on the work of the Apostles in that part of the ministry which has been confided to us; and, therefore, by our means also should the Holy Ghost be poured forth among the faithful. He descends upon priests in their ordination, in order that they may become dispensers of divine gifts, and that grace may operate through them again. The priest discharges the functions of the Holy Spirit, and therefore the priest is brought into most intimate relation with the Holy Spirit. Let us remember that prayer is absolutely necessary for the diffusion of the Holy Spirit, and on this account that we must be ministers of prayer. Let us remember also, that the Holy Spirit is diffused by the preaching of the word; for He it is who speaks by the mouth of His ministers, pouring forth light in the understanding and charity in the heart. Nay, more: Were there no Holy Spirit there would be no preaching, no word of wisdom or knowledge in the Church, no pastors or teachers. Lastly, let us remember that by means of the sacraments, in which grace is so abundantly diffused, the Holy Ghost is poured forth in the hearts of the faithful, and, therefore, He is likened to water, which both washes and gives refreshment.

Let us, then, faithfully dispense the divine Word and the holy sacraments to the faithful; so shall we be acceptable to that God who will recompense us abundantly in this life and in the life to come.

Lord, God the Holy Ghost, I am not worthy that Thou shouldst deign to come to me. But what am I without Thee? And what can I do without Thee? Come, then, and fill the heart of Thy unworthy servant and enkindle within me the fire of Thy love. Amen.



XCVIII.

The Priest's Obedience.

Be ye followers of me, as I
also am of Christ

I. Cor. 4: 16.

Speaking, in the *Eternal Priesthood*, Cardinal Manning says, under the head of "The Priest's Obedience:"—

What is it that makes a difference even among good men between priest and priest? They have equally the three characters of sons, soldiers, and priests of Jesus Christ, and they have in their measure and proportion the sacramental graces which flow from them. In what, do they, then, differ? The difference would seem to be in the use the one makes and the other does not make of the seven gifts of the Holy Ghost which are in him. The virtues of faith, hope and charity are habits; but the gifts are faculties or powers which elicit and perfect these virtues. Three of the gifts, — fear, piety and fortitude, perfect the will; four perfect the reason; intellect and science perfect the speculative reason; counsel and wisdom

perfect the practical reason. These seven gifts, when fully unfolded, make men to be saints; unfolded partially and unequally they make the diversities of sanctity seen in the Church; or good, but not perfect, Christians. In the measure in which they are unfolded they give a special character to the mind. Some priests are skilled in counsel, some in intellectual subtilty, some in piety, some in courage, and the like. It is not often that we see all the seven gifts equally unfolded in the same character, for it would form a saintly mind, and saintly minds are few.

But this gives us the key to the great diversities among good priests. Some are wise but not learned, some learned but not pious, some pious but not courageous.

As the loss of the seven gifts produces stupor of mind at least in spiritual things, so the obstruction of them in their development and neglecting them in their exercise produces insensibility and inaccuracy. Holy fear is the beginning. It is a great gift, and keeps us from evil; but without piety we shall be at least cold and hard to others. Filial piety is the loving and tender affection of a son, but without fortitude it may become soft and unstable. If these gifts, which perfect and govern the will, are ob-

structed or weakened in their action, a priest will be a feeble support to those who need his help.

There are five things which will cherish and unfold the working of the seven gifts in us. The first is a spirit of penance; — this clears away the obstructions and hindrances which clog and defeat the working of the Spirit; the second is a constant study of Holy Scripture, for in it the Holy Ghost speaks and perfects His own work in us; the third is daily prayer for light, in the beginning of the day, in the beginning of our studies or of grave actions; the fourth is mental prayer, by which our conscious union with God, and our consciousness of His presence in us, is kept alive; the fifth and last is a spirit of docility, a sense of dependence on God for light, guidance, strength, shelter and safety; and an ear to hear His voice in our conscience, with a promptness to obey when His voice is heard. A docile mind is always saying: "My heart is ready, my heart is ready;" "Speak, Lord, for Thy servant heareth." These five habits will continually unfold the seven gifts in our intellect and our will, and form in us the habit of mental obedience, the *rationabile obsequium*,—the reasonable service,—without which a priest cannot be *alter Christus*,—

another Christ, — or the likeness of his Master.

O Light perpetual, transcending all created lights, dart forth that light from above, which may penetrate all the secret recesses of my heart. Cleanse, cheer, enlighten and enliven my spirit with its powers, that with joyful ecstasy it may cleave to Thee. Oh, when will this blessed and desirable hour come, that Thou mayest fill me with Thy presence, and become to me all in all. Amen.



XCIX.

The Holy Ghost and the Eucharistic Priesthood.

And taking bread, He gave thanks, and broke, and gave to them, saying: This is My Body which is given for you: Do this for a commemoration of Me.

St. Luke 20: 19.

I trust that it will not be thought amiss if I reproduce here the greater part of an article which I wrote for *Emmanuel*, the official organ of the Priests' Eucharistic League for the United States, and which appeared in the number for January, 1900. It is entitled "The Holy Ghost and the Eucharistic Priesthood," and this title will account for certain expression found in the article, which might not seem clear to the reader without this explanation:—

Holy Mother Church, guided by the Spirit of God, has approved a large number of devotions, not only that the various scenes, virtues and mysteries in the life of her divine Founder, His blessed Mother and the saints might be duly honored, but also

that the bent of the devotion of each individual Christian, both cleric and lay, might have ample scope for its exercise and development. Some of these devotions may be called special, being confined to certain persons or classes of persons, while others are general and are practiced to a greater or less extent by every Christian. Among the latter is, or should be, devotion to the Third Person of the Blessed Trinity. But I have long felt, with many others, that this devotion is not so common as it should be. Cardinal Manning remarks very properly in his *Internal Mission of the Holy Ghost* (pp. 343-4): "It has always seemed to me both strange and wonderful that, whereas we worship the ever-blessed Trinity,—the Father, the Son and the Holy Ghost, — in consubstantial unity; and whereas we worship the Person of the Father with a special and daily adoration every time we say the Lord's Prayer; and whereas we worship the Person of the Son of God by concluding all our prayers through His name, and by adoring Him in the ever-blessed Sacrament; nevertheless, we rarely worship and adore the Person of the Holy Ghost. Why is this? I believe it to be for this reason. The conception of the fatherhood of God and of our sonship to

Him is a conception altogether natural to our heart. We learn it in our home from our earliest consciousness in the relation we bear to our earthly father. The Incarnation of the Son of God brings Him also within the sphere and range of our intelligence and of our heart; so that we conceive of Him as Man incarnate, visible upon earth, and invested with all our sympathies, and with the love of His Sacred Heart full of compassion for us. These two conceptions are, I may say, within the range of nature. They came to us at once. But the Holy Ghost, a Spirit that has never been seen, has never been incarnate, inscrutable, present everywhere, never manifest except by the operations of His power, — this is a reality, like the motion of the earth, which we know in our reason, but cannot detect by any sense; or it is like the circulation of the blood, which we know as a fact, but can never perceive all the day long. So the indwelling and the work of the Holy Ghost in the soul is a divine truth, so altogether inscrutable, so impalpable, so insensible, that we pass it by. Therefore we do not so often adore the Author and Giver of all grace with a special worship.”

It will generally be found that a priest who spends a few years in a congregation

will impress more or less deeply the spirit of his special devotion, — for every priest, I take it, has a special devotion, — on his people. This is only natural, for “out of the abundance of the heart the mouth speaketh”; and if he has a special devotion, he will be seen to practice it, he will speak of it, praise it, recommend it, and, in a word, keep it constantly before his people. Now, applying that to the matter in hand, how seldom do we hear a priest preach on the Holy Ghost. The matter-of-course sermon on Pentecost is about as far as the vast majority of them get. Not only so; but how few books intended especially for the clergy, treat of the Third Person of the blessed Trinity. I have read many of them, and the most I could find was a passing remark here and there; even Cardinal Manning, the champion of that devotion, refers only briefly to the Holy Ghost in the *Eternal Priesthood*. Nor do I remember to have heard in the clerical retreats, which I have attended annually for thirty years, a single conference or meditation, — hardly a passing reference, — to the Holy Spirit. It is little wonder, then, that our people have not, as a rule, the devotion they should have to the divine Comforter, whom Christ sent to foster the Church from which He withdrew

His visible presence on the day of the Ascension.

All who carefully read the sacred Scriptures are familiar with the important part which the Father and the Son willed that the Holy Ghost should perform in the Church as a whole, and in each of its individual members. The better to understand and realize this, in so far as it relates to our present subject, I shall range my remarks under two heads: — The relation of the Holy Ghost to the Adorable Sacrifice of the Altar; and, The relation of the Holy Ghost to the most Blessed Sacrament.

I.

The Holy Eucharist depends on the Incarnation. Without the one there could not, so far as human discernment can reach, have been the other. Now, the Holy Ghost, “who spoke by the prophets,” first revealed the mystery of the Incarnation in the very garden of Paradise, and with it the possibility of the Holy Eucharist, when He told the transgressing woman that her seed should crush the head of the infernal serpent, which had seduced her to disobey the divine command. He renewed the same promise in a more explicit form when He declared to Abraham that, in him and in

his seed all the nations of the earth should be blessed. This thread of revelation, this voice of the Holy Ghost, is heard down through all the centuries of the Old Dispensation, and up to the day when St. John the Baptist pointed to a figure walking on the banks of the Jordan, and exclaimed in ecstasy: "Behold the Lamb of God."

He is typified as the object of the adoration of the Eucharistic priesthood in the paschal lamb, in the manna of the desert, in the loaves of proposition, in the hearthcake of Elias, but especially in the sacrifice of Melchisedech, who was "a priest of the Most High God," and who, unlike all others before or after him, offered sacrifice in bread and wine, and blessed Abraham, the father of the Jewish people. The Blessed Sacrament is also revealed by the Royal Prophet, speaking under the inspiration of the Holy Ghost, where summing up the divine mercies, he says (Ps. 110: 4): "He hath made a remembrance of His wonderful works, being a merciful and gracious Lord, He hath given food to them that fear Him." This He does, and will continue to do to the end of time by means of the "clean oblation," foretold by the Prophet Malachias, which is to be offered up from the rising to the going down of the sun, in all places, in

obedience to divine injunction: "Do this for a commemoration of Me."

II.

In the second place we shall consider the relation of the Holy Ghost to the Eucharistic priesthood. We read that, in the beginning, the Spirit of God moved over the waters (Gen. 1: 1), and fructified them, and from this *Creator Spiritus* all things came forth. The royal prophet prays that the same divine Spirit may, in a far different sense, re-create the world, when he says (Ps. 103: 30): "Thou shalt send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth." This new creation began to be effected when our divine Redeemer commissioned His Apostles to go forth and preach His Gospel; but it was effected by the Holy Ghost. Sitting with them at the Last Supper He said: "The Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind whatsoever I shall have said to you. . . . Go ye, therefore, teach all nations, teaching them to observe all things whatsoever I have commanded you."

And "Their sound hath gone forth into

all the earth, and their words unto the ends of the world." This exalted mission was to be further wrought out by the additional power which Christ gave His Apostles and their successors when He said to them: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven."

All the miraculous manifestations of the presence and power of the Holy Ghost that we read of in the *Acts of the Apostles*, came through the preaching and ministrations of the Apostles, their coadjutors and successors; and the gifts and fruits of the Holy Ghost, as enumerated by the Apostle of the Gentiles (See Rom. viii, 9-17: I. Cor. ii. 10-15; xii.), came through the preachers of the Gospel and the ministers of the altar. And so it has been and ever will be, that while the Spirit breathes where He will, and dispenses His gifts and graces as He will, it is through the priesthood that these gifts and graces are commonly bestowed. Every priest shares in the gifts and the graces of the Holy Ghost given to the Apostles on Pentecost, though not in the same measure; and he shares in them for the same ends,—his own sanctification, and the sanctification and salvation of the souls entrusted to his care,—by the preaching of the word of God and the administration of the sacra-

ments, especially the Adorable Sacrament of the Altar.

How awfully intimate the union of the Eucharistic priesthood with the Holy Ghost! Speaking of this dignity, St. Paul says: *Neither doth any man take the honor to himself, but that he is called by God as Aaron was.* (Heb. v, 4.) And who is it that calls the youth to the priesthood but the Holy Ghost? To every person called to labor in the ranks of the sacred ministry the Holy Ghost can apply the words of the Lord to the prophet Jeremias (i, 5): *Before I formed thee in the bowels of thy mother, I knew thee; and before thou camest forth from the womb, I sanctified thee*—set thee apart for the work of the priesthood. And when the moment came for the youth, who had all this time been the object of the special care of the Holy Spirit and the recipient of His choicest graces, finally to decide his vocation, was it not the same Holy Spirit that enlightened the mind of his spiritual director to discern the call of God, addressing him as He did the assembly at Antioch: *Separate me Saul and Barnabas, for the work whereunto I have taken them.* (Acts xiii, 2.)

III.

But the relation of the Holy Ghost to the Eucharistic priesthood is best seen in the

ceremonies of ordination and the prayers that accompany them. In the conferring of Tonsure the Bishop addresses the priests in attendance in these words: "*Oremus, fratres carissimi, Dominum nostrum, Jesum Christum, pro his famulis suis, . . . ut donet eis Spiritum sanctum, qui habitum religionis in eis in perpetuum conservet, et a mundi impedimento, ac saeculari desiderio corda eorum defendat,*" etc. Passing over the invocations of the Holy Ghost in the conferring of Minor Orders,—and they are not wanting,—we come to the Holy Orders. In the principal prayer in the conferring of the subdeaconate the Bishop beseeches heaven in these words: "*Requiescat super eos Spiritus sapientiae, et intellectus; Spiritus concilii, et fortitudinis: Spiritus scientiae, et pietatis, et reple eos Spiritu timoris tui,*" etc. So, too, in the ordination of deacons, the Bishop lays his hand on the head of each in succession, saying: "*Accipe Spiritum sanctum, ad robur, et ad resistendum diabolo et tentationibus ejus, in nomine Domini.*" And he immediately adds: "*Emitte in eos, quaesumus Domine, Spiritum sanctum, quo in opus ministerii tui fideliter exequendi septiformis gratiae tuae munere roborentur,*" etc.

But it is in the ordination to the priesthood that the most solemn invocation of

the Holy Ghost is naturally found. After the introductory exhortation, which the Bishop addresses to the candidates kneeling before him at the foot of the altar, and after the recitation of the Litany of the Saints, as a sign of the invocation of the Holy Spirit, he places his hands on the head of each candidate, in silence, and is followed in the same ceremony by all the clergy present; and, this done, he and all the priests present, circled around the candidates, stand with their hands outstretched over them while the Bishop prays in these words: "*Exaudi, quaesumus Domine Deus noster, ut super hos famulos tuos benedictionem sancti Spiritus, et gratiae sacerdotalis infunde virtutem,*" etc. Later the *Veni, Creator Spiritus* is intoned and sung on bended knees, whilst the Eucharistic power is imparted to the candidates. At still another time the Holy Ghost is invoked by the Bishop in the words: "*Accipite Spiritum sanctum in vobis Paraclitum.*" And the ceremony closes with giving the power to forgive sins in the same words in which our Saviour conferred it on His Apostles after His resurrection. (St. John 20; 22, 23.)

And the Church wishes this consecration to the Holy Spirit, which marks the entry of the candidate into the ranks of the sacred

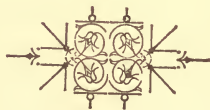
ministry to be frequently recalled to his mind. Witness the six beautiful prayers, which he is recommended to recite every day before he approaches the altar to offer the Adorable Sacrifice — the great act for which he is a priest, and from which his sacred office derives its name. In them the body, soul, mind, heart, — the whole man, is consecrated anew to the Holy Spirit.

What created being is so entirely the possession of the Holy Ghost as the priest of the New Law? His every thought, his every word and movement is, or should be, made by the inspiration and under the guidance of that blessed Spirit. If he is a priest of God, an *alter Christus*, he is so because of the Holy Ghost who called him, who sanctified him, and under whose invocation he made every step that led him to the altar. If he is what St. Paul calls him, "A man of God," and not of the world, it is by the Holy Ghost that he has been enabled to become so, and it is only by the same Holy Spirit that he can hope to remain so.

Holy Simeon was led by the Spirit into the temple that he might there take the divine Infant into his arms and press Him to his bosom; and so, too, should the priest of the New Law be led by the same Spirit when he approaches the altar not to take

the divine Child into his arms only, but to call Him down from heaven upon the altar, adore Him, receive Him into his own inmost soul, and give Him to His devout children at the communion rail. Happy the priest who studies to realize what the Holy Ghost is to him, and what he should be to the Holy Ghost. He will then walk worthy of the vocation whereunto he is called.

Conscientias nostras, quaesumus Domine, visitando purifica: ut veniens Dominus noster Jesus Christus Filius tuus paratam sibi in nobis inveniatur mansionem: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.



C.

Novena in Honor of the Holy Ghost.

He that heareth you, heareth
Me. St. Luke 10: 16.

The following extract is from the Encyclical of His present Holiness Leo XIII., of May 9, 1897:—

“We decree and command that throughout the whole Catholic Church, this year, and in every subsequent year, a novena shall be made before Whit-Sunday, in all parish churches, and also, if the local ordinaries think fit, in other churches and oratories.

To all who take part in this novena and duly pray for our intention, we grant for each day an indulgence of seven years and seven quarantines; moreover, a plenary indulgence on any of the days of the novena, or on Whit-Sunday itself, or on any day during the octave, provided they shall have received the sacraments of Penance and the Holy Eucharist, and devoutly prayed for our intention.

We will that those who are legitimately prevented from attending the novena, or who are in places where the devotion cannot, in the judgment of the ordinary, be conveniently carried out in the church, shall equally enjoy the same benefits, provided they make the novena privately and observe the other conditions.

Moreover, we are pleased to grant, in perpetuity, from the Treasury of the Church, that whosoever, daily during the octave of Pentecost up to Trinity Sunday inclusive, offer again publicly or privately any prayers, according to their devotion, to the Holy Ghost, and satisfy the above conditions, shall a second time gain each of the same indulgences.

All these indulgences we also permit to be applied to the suffrage of the souls in Purgatory."

This is the highest possible sanction and recommendation that could be had of devotion by way of novenas to the Holy Spirit.

Treating of novenas to the Holy Ghost, Father Fiege says:—

The first novena we have knowledge of is the one recorded in the first chapter of the Acts of the Apostles. That novena was made in preparation for the coming of the

Holy Ghost on the day of Pentecost. It was therefore a novena in honor of the Holy Ghost. The persons making this novena were the Blessed Virgin Mary, the Apostles and disciples of our Lord, the holy women and the other faithful believers; in all about one hundred and twenty souls. They represented at that time the entire Church of Jesus Christ, The novena was made at the express command of Jesus Christ, who had told them not to depart from Jerusalem until they had received the promised Paraclete.

The manner in which they made the novena was by prayer and retirement. The effects of that novena were simply marvelous. Personally they were all filled with the Holy Ghost. They received, moreover, not only the full outpouring of His divine grace, but also very extraordinary gifts and favors. And if you yourself should at any time stand in need of some special grace of the Holy Ghost, what more efficacious means can you employ than making a novena in honor of God the Holy Ghost.

Bear in mind that the end of the novena is to draw down upon yourself some special grace of the Holy Ghost, or rather to draw down the Holy Ghost Himself; for the Holy Ghost comes to you afresh each time He

bestows His divine grace upon you. But in order to draw down the Holy Ghost you must do something to attract Him. And how will you attract Him? By prayer and retirement, after the example of the Blessed Virgin Mary, of the Apostles and other followers of our Lord.

First, then, you must prepare your soul for the coming of the Holy Spirit by *prayer*; that is, by asking Him directly by fervent and earnest words to come and visit your poor soul and grant it that particular favor or blessing you desire, whether for yourself or others. But your prayers must be animated chiefly by an ardent longing to receive the Holy Ghost. You must excite within your heart a burning desire to be filled with the Holy Spirit of God. Each day of the novena, therefore, you should read something concerning the Holy Ghost, and make a little meditation on what you have read. Yet take care to remove every hindrance to the coming of the Holy Ghost. Your prayers and meditations should, therefore, be accompanied with lively sentiments of true sorrow for all your past sins, failings and shortcomings. Not only should you be free from actual sins, but also from all attachment to sin.

The other condition for preparing your

soul for the Holy Ghost is *retirement*. If your position and station in life will allow you to retire altogether for a little while, and make a spiritual retreat, so much the better. But if you cannot actually retire from your ordinary occupations, at least cultivate, as far as possible, interior recollection, and endeavor to acquire and preserve interior peace of mind. And when your heart is thus at rest, the Divine Spirit will come and abide therein, and fill it with every blessing.

Remember that a number of indulgences are granted for making this novena, whether in public or in private, whether in preparation for the day of Pentecost, or at any other time during the year.

O Almighty and Eternal God, most just and merciful, grant to us miserable creatures Thy grace, that we may always do what we know to be Thy will, and always will what Thou willest, that, thus purified and enlightened interiorly, and so inflamed with the fire of Thy Holy Spirit, we may follow in the footsteps of Thy beloved Son Jesus Christ, and thus arrive at the possession of Thee who livest and reignest, one God, world without end. Amen.

CI.

The Novena of the Holy Ghost.

Your Father from heaven
will give the good Spirit to
them that ask Him.

St. Luke 11 : 13.

Among the many questions which the prolific pen of St. Alphonsus Liguori has treated, we select the following on the Holy Ghost:—

The Novena to the Holy Ghost is the chief of all the novenas, because it was the first that was ever celebrated, and that by the holy Apostles and the most holy Mary in the supper-room, and distinguished by so many wonders and gifts; principally by the gift of the same Holy Spirit, a gift merited for us by the Passion of Jesus Christ Himself. Jesus Himself made this known to us, when He said to His disciples, that if He did not die, He could not send us the Holy Ghost: "If I go not, the Paraclete will not come to you; but if I go I will send Him to you." We know well by faith that the

Holy Ghost is the love that the Father and the Eternal Word bear one to the other; and therefore the gift of love, which the Lord infuses into our souls, and which is the greatest of all gifts, is particularly attributed to the Holy Ghost, as St. Paul says: "The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us."

God had ordered, in the ancient law, that there should be a fire kept continually burning on His altar: "The fire on the altar shall always burn." St. Gregory says, that the altars of God are our hearts, where He desires that the fire of His divine love should always be burning; and therefore the Eternal Father, not satisfied with having given us His Son Jesus Christ, to save us by His death, would also give us the Holy Ghost, that He might dwell in our souls, and keep them constantly on fire with His love. And Jesus Christ Himself declared, that He had come into the world on purpose to inflame our hearts with this holy fire, and that He desired nothing more than to see it kindled: "I am come to cast fire upon the earth; and what will I but that it be kindled." Forgetting, therefore, the injuries and ingratitude He received from men on this earth, when He had ascended into heaven He sent

down upon us the Holy Spirit. O most loving Redeemer, Thou dost, then, love us as well in Thy sufferings and ignominies as in Thy kingdom of glory. Hence it was that the Holy Ghost chose to appear in the supper-room under the form of tongues of fire.

This is the only fire which has inflamed the saints to do so great things for God, to love their enemies, to desire contempt, to deprive themselves of all earthly goods, and to embrace with delight even torments and death. Love cannot remain idle, and never says, "It is enough." The soul that loves God, the more she does for her beloved, the more she desires to do, in order to please Him, and to attract to herself His affections the more. This holy fire is enkindled by mental prayer, as the Psalmist says: "In my meditation a fire shall be enkindled." The Holy Spirit, who is called "most blessed light," is He who not only inflames our hearts to love Him, through His divine splendor, but also dispels our darkness, and shows the vanity of earthly things, the value of eternal goods, the importance of salvation, the price of grace, the goodness of God, the infinite love which He deserves, and the immense love which He bears us. "The sensual man perceiveth not those

things that are of the Spirit of God." Hence the saints were always seeking light from God: "Send forth Thy light; illuminate my darkness; open Thou my eyes." Because without light we cannot avoid precipices, nor can we find God.

O holy and divine Spirit, I believe that Thou art really God, but one only God with the Father and the Son. I adore Thee, and acknowledge Thee as the giver of all those lights by which Thou hast made known to me the evil which I have committed in offending Thee, and the obligation which I am under of loving Thee. I thank Thee for them, and I repent with my whole heart for having offended Thee. I have deserved that Thou shouldst abandon me in my darkness; but I see that Thou hast not forsaken me. Continue, O eternal Spirit, to enlighten me and to make me know more Thy infinite goodness; and give me strength to love Thee for the future with my whole heart. O Mary, my Mother do thou always assist me by thy intercession. Amen.



CII.

The Same, Continued.

If any one thirst, let him
come to me. St. John 7: 37.

St. Alphonsus continues:—

The Almighty complains that many souls go about seeking for fleeting and miserable pleasures from creatures, and leave Him who is the infinite good and fountain of all joy. "They have forsaken Me the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water." (Jeremiah 2: 13.) Wherefore God who loves us, and desires to see us happy, cries out, and makes known to all: "If any one thirst, let him come to Me." He who desires to be happy, let him come to Me; and I will give him the Holy Ghost, who will make him blessed both in this life and in the next.

Holy Church teaches us to pray: "May the infusion of the Holy Ghost cleanse our hearts, and fertilize them by the interior sprinkling of His dew." Love fertilizes the

good desires, the holy purposes, and the good works of our souls; these are the flowers and the fruits which the grace of the Holy Spirit produces. Love is also dew, because it cools the heart of bad passions and temptations. Therefore the Holy Ghost is called refreshing and cooling in the heat: "In heat refreshment and pleasing coolness." This dew descends into our hearts in time of prayer. The Holy Ghost is also called: "Sweet guest of the soul." This was the great promise made by Jesus Christ to those who love Him, when He said: "If you love Me, I will pray My Father, and He will send you the Holy Spirit, that He may always dwell in you. If you love Me, keep My commandments. And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever."

Before the coming of Jesus Christ men fled away from God, and being attracted to the earth, refused to unite themselves to their Creator; but the loving God has drawn them to Himself by the bonds of love, as He promised by the prophet Osee (11: 4); "I will draw them with the cords of Adam, with the bands of Love." These bands are the benefits, the lights, the calls to His love, the promises of paradise, which He makes

to us; but above all is the gift He has bestowed on us of Jesus Christ in the Sacrifice of the Cross and in the Sacrament of the Altar; and, finally, the gift of His Holy Spirit. Therefore the prophet exclaims: "Loose the bonds from off thy neck, O captive daughter of Zion." O my soul, thou who art created for heaven, loose thyself from the bonds of earth, and unite thyself to God by bonds of holy love.

Come, O Holy Spirit, and destroy in me by Thy sacred fire every affection which has not Thee for its object. Grant that I may be all Thine, and that I may conquer everything to please Thee. O Mary, my advocate and Mother, do thou help me by thy prayers. Amen.



CIII.

The Confraternity of the Holy Ghost.

I will ask the Father and He shall give you another Paraclete, that He may abide with you forever; the Spirit of truth. St. John 14: 16, 17.

The following beautiful and instructive thoughts are taken from the pastoral letter addressed, (October 18, 1879), by the Rt. Rev. John J. Keane, then Bishop of Richmond, and later first Rector of the Catholic University of America, to the clergy and people of his diocese:—

Devotion to the Holy Ghost is a most natural offspring of Christian faith, because the Holy Ghost is the very life and soul of the Christian dispensation. The Holy Ghost is the Infinite Love of God, proceeding from the Father and the Son, and perfecting the Being of the adorable Trinity, according to that sublime utterance of St. John, "God is Love."

It was through love that God created and redeemed us; therefore it is that the Holy Scripture shows us that the works of creation and redemption, wrought by the power of the Father and the wisdom of the Son, are finished and perfected by the action of the Holy Ghost. Hence, when our divine Redeemer had completed His work on earth, and was about to return to His Father, He said to His disciples: "It is expedient for you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you." According to our Saviour's promise, the Holy Ghost came on Whitsunday, from the bosom of the Father and the Son, to finish and carry on forever the work of Their mercy. He became the soul of the Christian Church, making it into a living body; and all its life has ever since come from Him and depended on Him, and so shall continue till the end of the world. All the divine truth that has ever been taught by the Church, or has ever illumined the minds of her children, has come from the Holy Ghost, "the Spirit of Truth." All the grace that has ever been dispensed in the sacraments, or has ever wrought the sanctification of souls, is the work of the Holy Ghost, "the Giver of Life." Whenever we ask a spiritual favor of Almighty

God, through the merits of our divine Saviour, or through the intercession of the Blessed Virgin and the saints, whether we think of the Holy Ghost or not, the blessing given is the outpouring of His love, the grace received is His gift. Whenever we strive to advance on the way to heaven, to climb the ladder of holiness, the power by which we advance is the action of the Holy Ghost. Whenever we think a good thought, say a good word, or do a good action, it is by and through "the Spirit of God dwelling in us" that we do it, since St. Paul teaches us that we cannot even utter the name of Jesus" but by the Holy Ghost."

How great, therefore, and how constant is our debt of gratitude to the Holy Ghost! How intimately is our whole spiritual life pervaded by His influence. The more we learn of our interior life the more we must learn of the power and the love of the Holy Ghost. Not to think of this would surely indicate strange thoughtlessness about spiritual things; and to think of it, and not turn constantly toward the Holy Ghost in thanksgiving, as well as in supplication, would surely be the height of ingratitude. Yet, alas, how much of such thoughtlessness and such ingratitude has not the Holy Spirit to endure at our hands.

In this age, when the spirit of error is trying to make men believe that their life is only that of the beasts of the field, the Church guided by the hand of God, turns the attention of her children perhaps more specially than at any previous time, to the interior and supernatural life of their souls, of which the Holy Ghost is the Author. The devotion to the Holy Ghost, together with the teaching concerning the spiritual life with which that devotion is inseparably connected, is unquestionably the best antidote for the materialistic and degrading tendencies of our times.

My soul is dark and hopeless without
Thee;
My heart is weak and withered without
Thee;
My life is burnt, like stubble, without
Thee;
I cannot say "My Jesus," without
Thee:
O Loved One, pour Thy living light on
me.



CIV.

The Archconfraternity of the Servants of the Holy Ghost.

The Archconfraternity of the Servants of the Holy Ghost owes its origin to the Rev. Father Rawes, of London, England, who was warmly encouraged and supported by His Eminence the late Cardinal Manning. Speaking of its foundation in *Little Books of the Holy Ghost*, No. 11., Father Rawes says:—

In Lent, 1877, the Confraternity of the Servants of the Holy Ghost was begun. God poured many graces upon it, and the members prayed very earnestly for the sanction and blessing of the Vicar of Jesus Christ. That blessing came in a Rescript of our Holy Father, dated March, 10, 1878, approving both the object of the Confraternity and its name, and granting it many indulgences, namely:—

I. Plenary indulgences:

1. On the day of enrollment.
2. At the hour of death, on invoking the Holy Ghost.
3. On Whit-sunday, (Pentecost).

4. On the Feast of the Annunciation of the Blessed Virgin Mary, August 15.

II. Partial indulgences:

1. Seven years on every day in the octave of Pentecost.
2. One hundred days to all the members who say the Hail Mary devoutly three times every day, and seek for the patronage of the Mother of God.
3. One hundred days to all the members who attend the monthly meetings.

On April 6, 1879, the Holy Father raised the Confraternity to the dignity of an Archconfraternity, and on June 5th, 1879, the Archconfraternity was canonically erected in the church of St. Mary's, Bayswater, London, England, by Cardinal Manning, Archbishop of Westminster.

It may not be out of place to remark for the information of some of my readers, that, an Archconfraternity differs from a confraternity in this, that, while a confraternity is erected, or established in one church or place, and has no branches elsewhere, an Archconfraternity is one that is duly authorized to establish branch confraternities any where with the consent of the bishop of the diocese.

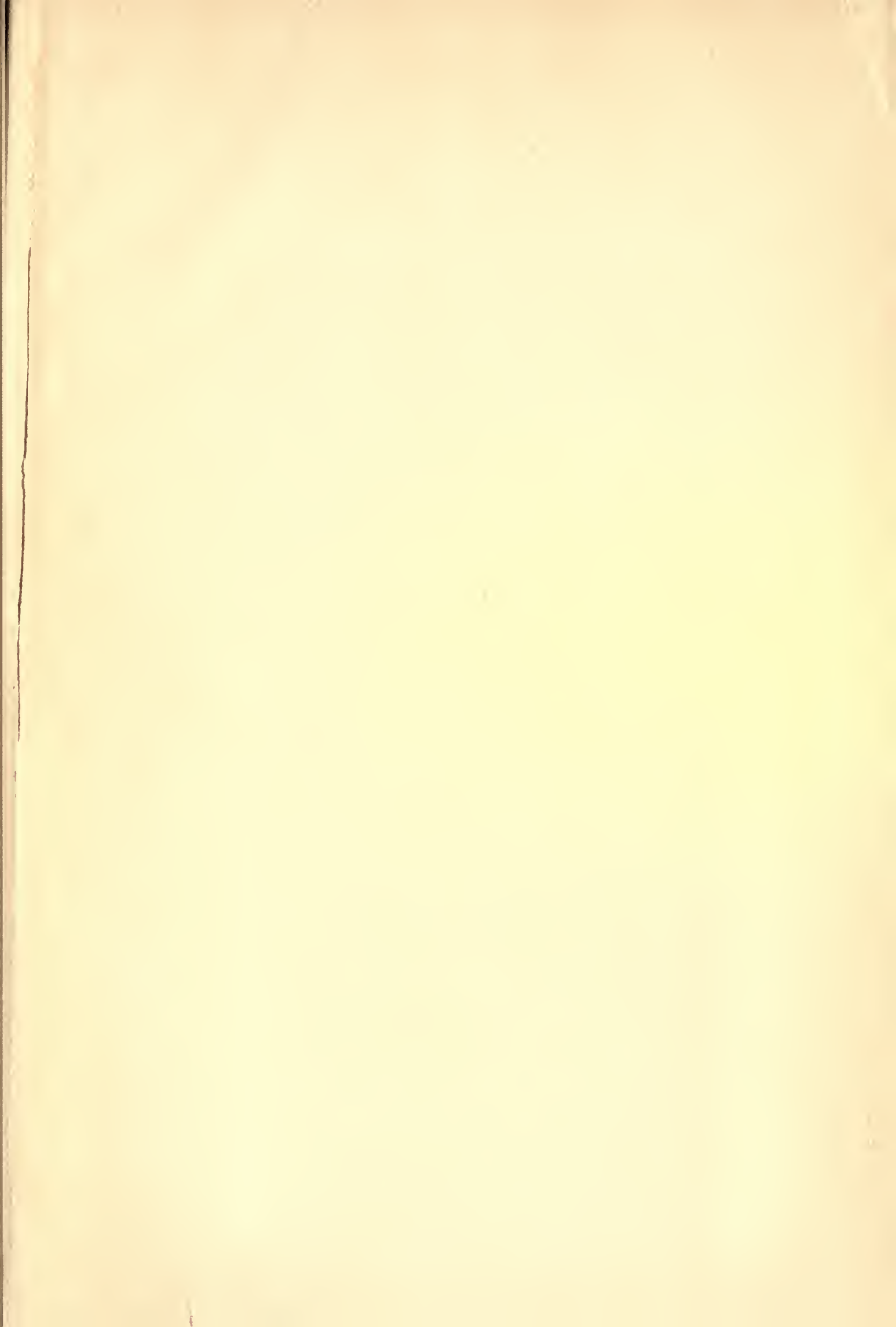
The only obligation of the Archconfraternity of the Servants of the Holy Ghost is to be *enrolled*, with a sincere love for the Holy Ghost, a desire to increase His glory, and an intention of doing what we are able for this end.

Confraternities of the Servants of the Holy Ghost can now be erected anywhere throughout the world by all Bishops. They can also be aggregated to the Archconfraternity, so as to share in all the spiritual graces and indulgences, on the application of the Rector of the Confraternity, with a certificate signed by the Bishop, saying that the Confraternity has been canonically erected, that he approves of its object, and that he wishes it to be aggregated to the Archconfraternity.

Let us bless the Father, and the Son, with the Holy Ghost: Let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: and worthy to be praised and glorified, and exalted above all for ever.







LAMBING, A.A.
Come, Holy Ghost.

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