

# Fountain of Living Water

or

Thoughts On The Holy Ghost  
For Every Day In The Year




*REV. A. A. LAMBING*

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# THE Fountain of Living Water

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THOUGHTS ON THE HOLY GHOST  
FOR EVERY DAY IN THE YEAR.

COLLECTED AND ARRANGED BY

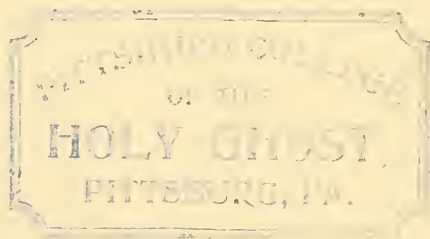
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*Author of the Sunday-School Teacher's Manual; The Sacramentals of the  
Holy Catholic Church; Come, Holy Ghost; The Immaculate  
Conception of the Blessed Virgin Mary; etc., etc.*

WITH PREFACE BY

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## DEDICATION

To the members of the several religious orders teaching our Catholic schools, through whose fervent prayers, pious instructions, untiring vigilance, incessant labors, and edifying example the operations of the Spirit of Wisdom, Understanding, and Counsel in the minds and hearts of the little ones confided to their care are so sweetly and prudently seconded, at the same time that they are acquiring useful and necessary knowledge, this little volume is respectfully and gratefully dedicated by their fellow-laborer,

A. A. LAMBING,  
*President of the Diocesan School Board.*

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## NOTE

THE selections in this volume are of a devotional and instructive character, and are intended to raise the mind and heart of the child of God daily to the Holy Spirit, renewing the recollection of His divine presence as the source and fountain of all true light, love, fortitude, and sanctification. There is no connection between the selections, but each is complete in itself, so that it may furnish its own peculiar pious sentiment for the day.

So much of the little we find in religious works regarding the Third Person of the Adorable Trinity centers around the Incarnation, the Feast of Pentecost and the Seven Gifts that care had to be taken not to dwell too much on these, but to give the selections as great a variety as possible, so as the better to adapt them to every disposition of mind. If it should appear to some readers that too many quotations have been taken from certain authors, it is well to bear in mind that some of their publications are composed of several volumes, and that others are the writings not of one, but of a number of authors, as in the case of sermon books.

Each month begins with an appropriate text from the Sacred Scriptures. A few selections will be met

## NOTE

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with that do not relate directly to the Holy Spirit, but the reason for their insertion will, it is believed, appear obvious.

Finally, it may be stated that every selection — and they are taken from more than one hundred writers — is copied from the original work, and none is taken at second hand.

WILKINSBURG, PA.

A. A. L.



## PREFACE

A FEW years ago, Rev. A. A. Lambing published, under the title, "Come, Holy Ghost," a volume of edifying and instructive selections from the writings of eminent and saintly authors, setting forth the nature, office, and operation of the Third Person of the Most Blessed Trinity, and our relations and duties towards Him as the source of all grace, light, strength, and comfort to human souls.

A little work on the Holy Ghost and the Most Holy Eucharist followed. We are now indebted to the same zealous author for another series of readings which are intended to further devotion to the Holy Ghost, without whom there can be no Christian virtue or spiritual progress.

The aim of the book will recommend it to all who appreciate how much we need the protection, light, and guidance of the Paraclete. It aims to make men less worldly and more spiritual by encouraging them to lift up their hearts daily, and daily to find the teachings and voice of the Holy Ghost in reason and conscience ruled and directed by principles of faith, hope, and charity.

It is the Third Person of the Blessed Trinity who has suggested the pious instructions and devotions

## PREFACE

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which the author and compiler of this book has collected from various sources, and so arranged that each day of the year has some appropriate selection to remind us that if we seek we shall find, and if we ask we shall receive the gifts of God.

In our state of trial and weakness each one needs the gifts of the Holy Spirit of God, that he may "mind the things that are above and not the things that are upon the earth." It is that same Holy Spirit, and He only, that can purify the defiled heart of man, enlighten the ignorance of his intellect, and fill his being with the fire of the love of God and of his neighbor. Through the Holy Ghost come faith, hope, and charity, and the knowledge and life of Jesus Christ into our souls, for "no man can say the Lord Jesus but by the Holy Ghost."

The regular and thoughtful use of these simple meditations and prayers cannot fail to produce fruits of holiness, bring light to see the truth clearly, and strength to observe the commandments faithfully, and to sanctify the reader with that grace, peace, and confidence which are not of the world nor of men, but of the Spirit of God. "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."

REGIS CANEVIN,  
*Bishop of Pittsburg.*

## DAILY ACT OF CONSECRATION TO THE HOLY GHOST

*O God the Holy Ghost, Infinite love of the Father and the Son, through the pure hands of Mary, Thy Immaculate Spouse, I place myself this day, and all the days of my life, upon Thy chosen altar, the Divine heart of Jesus, as Holocaust to Thee, O Thou consuming fire, being firmly resolved now more than ever to hear Thy voice, and do in all things Thy most holy and adorable will.*

*Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy divine love.*

*Protect us under the shadow of Thy wings.*

*Mayest Thou everywhere be known, praised, loved, and adored in time and in eternity! Amen.*

REV. FATHER MARIANUS FIEGE, O.M. CAP.,  
*The Paraclete.*



## JANUARY 1

*Come, O Holy Ghost, fill the hearts of Thy faithful  
and kindle in them the fire of Thy love!*

(To be said before each day's selection.)

God of my fathers and Lord of mercy, who hast made all things with Thy word. . . . 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 hand-maid, a weak man, and of short time, and falling short of the understanding of judgment and laws. . . . Send her 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 who among men is he that can know the counsel of God? Or who can think what the will of God is? . . . And who shall know Thy thought, except Thou give wisdom, and send Thy Holy Spirit from above: and so the ways of them that are upon earth may be corrected, and men may learn the things that please Thee? For by wisdom they were healed, whosoever have pleased Thee, O Lord, from the beginning.

*Wisdom ix. 1-19.*

## FOUNTAIN OF LIVING WATER

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JANUARY 2

*Come, O Holy Ghost, etc.*

The participation in the Divine nature, which we enjoy by grace, consists in this, that our nature assumes a condition peculiar to the Divine nature, and becomes so similar to the Deity that, according to the holy Fathers, we may truly say, it is deified, or made *deiform*. "Deification," says St. Dionysius, "is the greatest possible likening and union with God." Likewise St. Basil teaches: "From the Holy Spirit springs a never-ending joy, the likening unto God; to be made God, however, is the highest that man can wish and desire." We do not, therefore, speak of a dissolution of our substance, or even of a personal union with it as it is in Christ Jesus, but only of a glorification of our substance into the image of the Divine nature.

REV. DR. JOSEPH SCHEEBEN,  
*The Glories of Divine Grace.*

JANUARY 3

*Come, O Holy Ghost, etc.*

On the Sunday after Easter, as the Gospel was read, which says that our Lord breathed on His Apostles and gave them the Holy Spirit, 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

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hands and My side, as my disciples did.” By this she understood that he who desires to receive the Holy Ghost must first touch the side of our Lord, that is, he must acknowledge how much the divine Heart has loved us in having predestinated us from eternity to be His children and heirs to His kingdom, and in pouring forth such benefits 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. . . . He who acts thus cannot fail to receive the Holy Spirit, even as the disciples on whom the Son of God breathed. Our Lord then breathed on St. Gertrude, and said to her: “Receive the Holy Ghost.”

*Life of St. Gertrude.*

## JANUARY 4

*Come, O Holy Ghost, etc.*

As the soul is the life of the body, so the Spirit of God is the life of the soul. This Spirit of consolation is the most excellent of the gifts that the Son of God has made us; and it is the Spirit which operates incessantly upon the Church, enlightens her, vivifies her; and not only the Church at large, but in a manner as intimate as it is ineffable upon each soul in particular. And, a thing more admirable! when our Lord speaks of the communica-

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tion that He wills to make us of His Spirit, He does not speak only of His gifts, of His fruits, of His effects, but of this same Spirit as He is a divine Person. When this Spirit shall come, He will teach you all truth. And St. Paul tells us that He is in us as a seal that has been given us. And who can declare the operations of this Spirit within us? . . . O Spirit, O Light, shine in my darkness! May I comprehend you, may I ever follow you!

*The Five Thrones of Divine Love.*

JANUARY 5

*Come, O Holy Ghost, etc.*

All created things teach the love of the Creator rather than that of the creature which is His gift. The Scripture says, in speaking of the creation of the world, that the Spirit of God moved over the waters; whence we understand that over all things hovered the divine Spirit which sustains and governs them with gentle sway. Every thing has its first cause in the living fountain of love; and every thing continues to exist because tinctured with Love; so that, if the eyesight of our souls was not blinded by the worthlessness and vileness of its own passions and self-love, the principal thing that it would discover in all creation would be the love of the Creator.

DIEGO ESTELLA,  
*Meditations on the Love of God.*



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### JANUARY 6

*Come, O Holy Ghost, etc.*

There is a great and edifying variety in the liturgical and ritual expressions of the Church, as we might expect from the fulness of the indwelling of the Holy Spirit within her. Yet most of them have to do either with a sense of sin, or with a sense of forgiveness, or with a sense of exile, and this fact reveals to us very much of the peculiar character of Catholic devotion. When the Church assembles her children on Ash-Wednesday, and marks them on the brow with the memento of their mortality, which is the punishment of sin, or when she suspends her *Gloria* in Advent and in Lent, or when she extinguishes one by one her mystic candles amid the grave chants of her doleful *Tenebræ*, or when she strips her altars, as if the end of the world or the persecution of Anti-Christ were come and there was to be no more daily Sacrifice, all these are so many expressions of the sense of sin and of the mournfulness of our estrangement from God.

FR. F. W. FABER, *The Blessed Sacrament.*

### JANUARY 7

*Come, O Holy Ghost, etc.*

The Holy Ghost discloses to souls of different vocations the secret meanings and graces of par-

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ticular mysteries and states; and all these lights of prayer, visions, raptures, ecstasies, and divine locutions, treasured up in the lives of God's chosen servants, are so many contributions to mystical theology, so far as it is capable of being recorded and studied. But far more is taught to each soul by the operation of the Holy Ghost Himself. This is the living mystical theology, to which none other can compare. For without this there is no truly deep or efficacious knowledge of Jesus. But we must not forget that all mystical theology which regards our Blessed Lord must be brought to the test of scholastic theology and abide by its approved decisions.

FR. FABER, *The Blessed Sacrament.*

### JANUARY 8

*Come, O Holy Ghost, etc.*

Man delights in spiritual things, in order, harmony, and beauty, in that particularly which is found in truth and virtue. In like manner the pleasure and beatitude of God has an object accessible only to Him whose beauty and loveliness eye hath not seen, nor ear heard, and which hath not entered into the heart of man, but is evident only to his spirit — His own infinitely good, beautiful, and glorious being. But whilst God makes us, through His Holy Spirit, partakers of His divine nature, He opens up through

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Him also the mystery of His happiness, calls us to the enjoyment thereof, and makes us His associates therein. As He possesses Himself by His nature, so He will give Himself to us by His wonderful grace; as He, by our participation in His nature, places us upon His throne and introduces us into His light, so He will let us feast at His table. . . . He will manifest to us His own beauty, in the enjoyment of which He, with the Son and the Holy Spirit, is happy for ever and ever.

FR. SCHEEBEN, *The Glories of Divine Grace*.

## JANUARY 9

*Come, O Holy Ghost, etc.*

The faith of our saint was ardent, his hope was firmly based, and his charity never ceased to increase in intensity. Whilst the baptismal waters imparted to his soul grace, life, and beauty, the Holy Ghost enkindled in his heart a fire that was not to be extinguished, but to become gradually a glowing furnace of divine love. Soon after his conversion he ascended into the highest regions of effective prayer. His heart seemed to melt before the Spirit of God; his aspirations were like the sighs of a seraph; his eyes changed into fountains of burning tears; and his entire being was permeated with ineffable spiritual delight.

*Life of the Venerable Father Liberman.*

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JANUARY 10

*Come, O Holy Ghost, etc.*

The Son and the Holy Ghost know all the Father's knowledge, and yet He alone by His understanding produces that co-eternal Word who is His Son. See how the Holy Ghost has all the love both of the Father and of the Son; and yet They alone by their will produce that blessed Limit of Themselves, that uncreated Sigh, that sacred Jubilee of Theirs, that everlasting bond of union, who is the Holy Ghost. And this is the living love of the divine understanding ever on fire with love; and thus is the living love of the divine will ever gleaming with the magnificence of uncreated Light. And all this life, and all this assemblage of perfections, and all this royal vision, and all this eternal intertwining of uncreated beauties, is itself a simple act, and its simplicity and its actuality are the crowning beauties of it all. God is . . . He never yet was able to be; He never will be able not to be. He simply is. Beginning, end, succession, change — they come not nigh to Him. They breathe no breath upon Him. He is a pure act.

FR. FABER, *The Creator and the Creature.*

JANUARY 11

*Come, O Holy Ghost, etc.*

The Holy Spirit declares by the mouth of the Prophet Isaias, that His eyes rest with special solici-

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tude upon the poor. "To whom shall I have respect, but to him that is poor and little." The Holy Spirit is indeed the most tender father and liberal benefactor of the poor, whom He regards with complacency and covers with His protection as with a mantle. They are His children of predilection. He enriches them with consoling gifts, inspiring them with filial fear and love toward the Heavenly Father. He imparts to them His intimate instructions, training and forming them in the love of God and the neighbor, that by this supernatural enlightenment they may become in very truth the children of God, and justify the words of the Apostle: "For the Spirit Himself giveth testimony to our spirit, that we are the sons of God." . . . So the effusion of the Holy Spirit will necessarily operate where there is poverty of spirit; and will accomplish its work with all the more facility in such a soul, when the obstacles to its action have been removed or destroyed.

*The Cenacle.*

## JANUARY 12

*Come, O Holy Ghost, etc.*

Whence comes it that starting after the fiftieth day after the Resurrection of the Redeemer, humanity, as existing in the multitude of believers which it supplies to the Church, instead of falling, rises; instead of sinking lower, ascends as the waters

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of the Jordan hastened to mount toward their source at the approach of the Ark? While nations who refused to be Christian, or have ceased to be so, continue to follow the downward tendency, which draws them on to barbarism? What name must we give to the new spirit which 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? . . . This spirit evidently is not the spirit of man. . . . Since the fall the spirit of man has been selfish, proud, pusillanimous, impure. . . . It is, therefore, the Spirit of God, the Spirit promised and sent by Jesus Christ, *the Holy Spirit*.

REV. A. NAMPON, S.J.

*Catholic Doctrine as Defined by the Council of Trent.*

JANUARY 13

*Come, O Holy Ghost, etc.*

Now, this Spirit (continues Fr. Nampon) 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

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all the martyrs. . . . By the mouth of all the Fathers and all the Pontiffs. . . . Also in the hymns composed by the faithful from the earliest times. 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.

FR. NAMPON, *Catholic Doctrine, etc.*

## JANUARY 14

*Come, O Holy Ghost, etc.*

The following extract is from Peter of Blois: An evil tree had brought forth evil fruits—the concupiscence of the flesh, original sin, the germ of all evils, the leaven of universal corruption, and the common beginning of our ruin. Therefore, in order that a remedy for original evil might be found in original good, the flesh of Mary, though springing from that evil tree of perdition, was yet exempted and sanctified. And though she received the fulness of grace and sanctity from her mother's womb, yet when the Holy Ghost descended on her in the conception of the Word of God, He poured out on her more exuberantly the fulness of heavenly grace. This may be, understood from the words of the angel: "Hail, full of grace." See here the fulness

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of grace; yet he adds: "The Holy Ghost shall come upon thee." Here the measure is filled up and overflowing.

REV. T. E. BRIDGETT, C.SS.R.,  
*Our Lady's Dowry.*

JANUARY 15

*Come, O Holy Ghost, etc.*

A soul in which the Holy Ghost 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. A soul that possess 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 Blessed 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.

BLESSED JOHN B. VIENNY,  
*Spirit of the Curé of Ars.*



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### JANUARY 16

*Come, O Holy Ghost, etc.*

“For, behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for Joy” (St. Luke i. 44). Says St. Bede: By the revelation of the Spirit, Elizabeth understood that leaping of her infant to mean that the Mother had come of Him whose forerunner he should be. How wondrous! how quick is the operation of the Holy Ghost! There is no delay in learning where the Holy Ghost is teacher. In one and the same moment with the voice of the salutation arises the joy of the infant; for when the voice reached the ears of the body the power of the Spirit entered the heart of the listener, and set on fire not only the mother but her child also with the love of the Lord who had come to them. . . . In a wondrous way the Spirit with whom Elizabeth was filled gave her the knowledge of things present, things past, and things to come.

FR. BRIDGETT, *Our Lady's Dowry*.

### JANUARY 17

*Come, O Holy Ghost, etc.*

Reading the sacred text, we perceive that what the Holy Ghost said of the Word and of eternal wisdom, the Church applies to Mary. . . . She

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entered into the views of God, when He laid the foundations of this vast universe and established the beautiful order that is seen to prevail in it. . . . It is an admirable thing that the Church has applied to Mary all those expressions of wisdom which are proper to Jesus Christ. This application may be regarded as made by the Holy Ghost Himself; for what does the Church design to teach us, in thus using for the portrait of the mother, the same colors and the same features employed by the Holy Ghost in the portrait of the Son, if it be not this union and this admirable resemblance which it has pleased God to establish between Jesus Christ and Mary?

REV. M. D'ARVILLE, *The Year of Mary.*

### JANUARY 18

*Come, O Holy Ghost, etc.*

May we not call "comforter," one who flies to the aid of pain and suffering, compassionately calms agitation, and generously relieves all misery? Such indeed is the Holy Spirit, who well deserves the title of the unfailing comforter. . . . It if be true that the Holy Spirit is the unfailing Comforter and the Father of the poor, it is no less certain that he who aspires and tends to perfection is indeed poor and needy. . . . But "Be consoled, be consoled, oh, my people!" For Jesus Christ, the eternal Truth, has made you this promise: "I will ask the

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Father and He will give you another Paraclete." . . . Courage, courage, devout soul. However great be your destitution or the spiritual trials under which you groan, remember that the First and Second Persons of the Blessed Trinity have commissioned the Holy Spirit to be your sovereign Comforter. Consequently, it is the will of the Father and of the Son, that you seek you solace and relief in the Holy Spirit. Sigh after His coming, let your groans and your inflamed aspirations ascend unto Him, and be assured that He will permit you to find in Him an asylum and a sanctuary, where your sorrows and your burning desires may at length taste sweet refreshment and supreme consolation.

*The Cenacle.*

## JANUARY 19

*Come, O Holy Ghost, etc.*

We have seen how the Eternal Father and His divine Word had loaded Mary with favors; let us now see what the Holy Ghost operated in her, choosing her for His divine Spouse. The Holy Ghost, elevating Mary in an ineffable manner, must have rendered her worthy of that noble alliance. In communicating to her an eminent holiness, He must have given her the rights of a spouse over the possessions of her Spouse, and shared them with her as far as she was susceptible of receiving them.

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. . . Hence, St. Bernard fears not to say that, "at the moment when the Holy Ghost descended on Mary, she received an extent and an abundance of graces as great as a creature can receive in this world." Hence, arises that opinion in the Church, that Mary is the dispenser of graces; that it is through her hands the Holy Ghost delights to pour them forth. It is in this quality of beloved Spouse that she shares with the Holy Ghost the name of *Consoler*.

*The Year of Mary.*

### JANUARY 20

*Come, O Holy Ghost, etc.*

The Holy Scripture tells us that "the Spirit Himself asketh for us with unspeakable groanings"; and these words are especially true in regard to mental prayer. It is by the Holy Ghost you are enabled to understand that which, in the counsels of God the Father you have received through the teaching of God the Son, the precious deposit of the faith. God the Father decreed the redemption of man, God the Son accomplished the work, but it is God the Holy Ghost who gives us the power to comprehend it aright and make use of it to our profit. Consequently, without the aid of the Holy Spirit no mental prayer can be good or profitable. Now nothing is a greater obstacle to the operation of the

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Holy Spirit in your soul than the love of the world. . . . If your heart is worldly, if it loves the world, it loves what is a lie; and how can the Spirit of truth enter into such a heart? So if your heart loves the world, the pleasures of the world, the wealth of the world, to you must be applied the words of St. John: "The world cannot receive the Spirit of truth" (St. John xiv. 17).

FATHERS ILG — CLARKE,  
*Meditations on the Life, Teaching  
and Passion of Jesus Christ.*

## JANUARY 21

*Come, O Holy Ghost, etc.*

Without the Holy Spirit all is cold; therefore when we feel that we are losing our fervor, we must instantly make a novena to the Holy Spirit to ask for faith and love . . . 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 divine love. A fish never complains of having too much water, neither does a good Christian complain of being too long with 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 they are in hell, they would answer, For

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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 that is visiting us. . . . The Holy Spirit reposes in just souls like the dove in her nest. He brings out good desires in a pure soul, as the dove hatches her young ones.

*Spirit of the Curé of Ars.*

### JANUARY 22

*Come, O Holy Ghost, etc.*

On her assumption into heaven Mary prostrated herself to adore the majesty of God, thanked Him for all the graces He had bestowed upon her, and especially for having made her the mother of the Word. With what love the Holy Trinity blessed her! The Eternal Father crowns her, giving her a portion of His power; the Son gives her a portion of His wisdom; and the Holy Ghost fills her with His gifts. The three divine Persons place her throne at the right hand of Jesus, and, declaring her universal Queen of heaven and earth, command the angels and all creatures to recognize her as such, and in that quality, to serve and obey her.

*The Year of Mary.*

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### JANUARY 23

*Come, O Holy Ghost, etc.*

We must remember that the Holy Ghost places our security wholly in the custody of the tongue: "He that keepeth his mouth, keepeth his soul" (Prov. xiii. 3); giving us to know that he who guards his lips, keeps his soul from all harm. In another place the Holy Ghost again declares, repeating this same truth, that he who keeps his tongue keeps his soul from those sins which those commonly incur who are fond of talking much: "Whoso keeps his mouth and his tongue, keeps his soul from trouble." . . . To reflect upon our words, and to ponder them, is, no doubt, to place an efficient guard upon our lips; and yet it is not an altogether trusty guard; for, much as meditation and reflection keep watch and ward over the lips, they leave them open. Silence alone is a most safe sentinel over the mouth, for this alone is the seal of which the Holy Ghost is speaking.

REV. J. B. SCARAMELLI, S.J.,  
*Guide to the Spiritual Life.*

### JANUARY 24

*Come, O Holy Ghost, etc.*

"As the Father hath given commandment, so do I" (St. John xiv. 31). As in the text just quoted,

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Jesus Christ explained to His disciples the perfection of His obedience to the Eternal Father, thereby inciting them to follow the example set them in this respect; so did the Holy Ghost, descending upon the Apostles in the form of fiery tongues, enable them to practice this virtue in a heroic degree by making them in all things perfectly submissive to the will of God. If we would be guided by the Holy Spirit, we must be obedient, as the same Holy Ghost tells us by the mouth of Jesus, that, "He that heareth you, heareth Me." Obedience ranks very high among the virtues; because by this virtue we offer to God whatever we have most precious to give away, and because with obedience every other virtue enters into the soul.

FR. SCARAMELLI, *Guide to the Spiritual Life*.

JANUARY 25

*Come, O Holy Ghost, etc.*

The love which Jesus has for all men, in general, is so intense for you in particular, that the desolation of His heart, the anguish of His soul, would be changed to joy and consolation, if you alone of all mankind should respond to His tenderness, and content His desire by compelling your soul to worthily receive the Holy Spirit. Hence, if you alone out of the entire world sought to kindle in your soul this Celestial fire that He has come to cast upon earth,



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your divine Master, in recompense for the intimate joy your desire would have procured for Him, would send you in His plentitude of strength, this unfailing Comforter, the Father of the poor, the Dispenser of gifts, the most sweet and amiable Guest of the soul. Oh! would you not have a heart of stone, to refuse your beloved Spouse a relief which costs you so little; a right which you owe Him by so many titles; and an assistance so profitable to yourself. Turn not away from such liberality.

*The Cenacle.*

## JANUARY 26

*Come, O Holy Ghost, etc.*

It is the Holy Ghost that made you a child of God and brother of Jesus Christ. Special devotion to Him will make you realize this heaven-born dignity more and more, and urge you on to conduct yourself in a manner befitting a child of God and a brother of Jesus Christ. It is the Holy Ghost who made you a member of God's true Church. Special devotion to Him will make you value the grand privilege of belonging to the one, true Fold, and induce you to live and die as a worthy and zealous member of Christ's flock. It is the Holy Ghost who clothes your soul with the garment of sanctifying grace. Special devotion to Him will make you love and esteem this priceless treasure above all things, employ all means to preserve and increase it, shun every-

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thing that would weaken or destroy it and do all to recover it when lost.

FR. MARIANUS FIEGE, O.M. CAP.,  
*The Paraclete.*

JANUARY 27

*Come, O Holy Ghost, etc.*

Confirmation is a sacrament, distinct from Baptisms, which gives the Holy Ghost 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 ranks of a subject of Christ to that of a soldier; a promotion of which the signs will not appear by our outward garments being covered with material emblems, but the remembrance and glory of which ought to be perpetuated by an ineffaceable character impressed on the soul. 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 those disciples at Ephesus did of old to St. Paul: "We do not so much as know whether there be a Holy Ghost." . . . 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.

FR. NAMPON, *Doctrine of the Council of Trent.*

## JANUARY

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JANUARY 28

*Come, O Holy Ghost, etc.*

Thanks for this succor from on high, — continues Father Nampon, — 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 discover 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.

FR. NAMPON, *Doctrine, etc.*

JANUARY 29

*Come, O Holy Ghost, etc.*

Consider the reason why the Holy Ghost assumed the shape of a dove when He consecrated and dedicated our Lord to the office of Redeemer. As at the time of the deluge it was the dove which, by returning to Noe with the branch of an olive tree, apprised the patriarch of the subsidence of the terrible flood, so the sacred dove appeared on this occasion with the mystic olive branch of peace and

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reconciliation, to signify that, from that time forth, the waters of the spiritual deluge were decreasing, and the world, inundated by sin and vice, was about to be restored through Christ to its pristine form and condition. Would that the Holy Ghost would also descend upon us with the olive branch of peace and reconciliation with God! Has He thus descended upon you?

ILG — CLARKE, *Meditations, etc.*

JANUARY 30

*Come, O Holy Ghost, etc.*

As long as this divine Spirit of our sweet and most amiable Jesus is not the only master and mainspring of your souls, there will be multiplicity of desires, affections, wills, and thoughts. But if the Holy Ghost is the vital principle, the very life of your souls, you will infallibly live in the holiest and most perfect union, and this union will achieve your perfection; this is the only thing desirable. If you do not advance rapidly in perfection in this union which our lord has deigned to establish among you, it is indeed something extraordinary, and you are very guilty in His sight. . . . Be free from the thought of self, seek God alone in all things, keep your soul in peace before Him, as well as in meekness, in greatest lowliness and poverty, and you will not be dissatisfied with the defects of your brethren.

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It is a sign that there is but a small share of the Holy Ghost in a soul, when you behold it getting angry, worried, and shocked at the faults of its brethren.

VEN. LIBERMAN, *Spiritual Letters*.

## JANUARY 31

*Come, O Holy Ghost, etc.*

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 our 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 dead, etc., this Holy Spirit 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

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of pollution, "free under the authority of law"; He ceases not to give testimony to our spirit that we are really the children of God.

FR. NAMPON, *Doctrine, etc.*

## FEBRUARY 1

*Come, O Holy Ghost, etc.*

No man can say the Lord Jesus, but by the Holy Ghost. Now, there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith in the same Spirit; to another the grace of healing, in one Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

I *Corinthians* xii. 2-11.

## FEBRUARY 2

*Come, O Holy Ghost, etc.*

The Holy Spirit proceeds from the Father and the Son, inasmuch as the mutual love of the two Persons

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has the Third Person for its term. There is no ground for giving to the procession of the Holy Spirit any name suggested by what occurs in man. . . . Hence, the general word *spiration* is used for the procession of the Holy Spirit. . . . The act of loving does not produce any term which has a likeness to the thing beloved, in which the word of the mind is like the object it represents; and this may be the reason why the word *generation* is not applicable to the procession of the Holy Spirit, so that the Son is truly the Only-begotten. The Son and the Holy Spirit have both numerically the same nature as the Father, but the Son has it by the force of His procession, the Holy Spirit not so.

REV. S. J. HUNTER, S.J.,  
*Outlines of Dogmatic Theology.*

### FEBRUARY 3

*Come, O Holy Ghost, etc.*

In the epistle to the Galatians, St. Paul enumerates some of the works of the flesh, or classes of sins; and with these he contrasts the fruit of the Spirit, which is charity, joy, peace, patience, benignity, goodness, longanimity, faith, modesty, continency, chastity. . . . The list is given by way of specimen only, and it is useless to attempt to say why precisely twelve are mentioned, or to discriminate them exactly one from another. They are called *fruits*



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of the Holy Ghost, because it is appropriated to the Third Person of the Blessed Trinity to will and to accomplish in us according to the good will of God. The eight *Beatitudes* with which our Lord opened His Sermon of the Mount are in like manner the results of the Gifts of the Holy Ghost; these are, therefore, acts and not habits.

FR. HUNTER, *Outlines, etc.*

## FEBRUARY 4

*Come, O Holy Ghost, etc.*

When in times past, a person wished to make a fire, he would strike steel against a flint, and immediately the sparks bursting forth would set fire to the material prepared. In the same manner you should endeavor to enkindle within your soul the fire of the Holy Spirit. The holy King David offers an easier instrument than the flint. "In my meditation a fire shall flame out." Which means that prayer, striking on the breast of the divine mercy, produces sparks of love, which the ardent desires of a well-disposed heart kindles into the fire of the Holy Spirit. Such is the power of fervent petition and ardent desire. Eternal Truth assures us of it: "If you, then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him?"

*The Cenacle.*

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### FEBRUARY 5

*Come, O Holy Ghost, etc.*

The Apostle (St. Paul) 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 (of the Apostles' Creed, "I believe in the Holy Ghost") 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.

*Catechism of the Council of Trent.*

### FEBRUARY 6

*Come, O Holy Ghost, etc.*

The Holy Spirit leads us as a mother leads by the hand her child of 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

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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 good 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 that 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."

*Spirit of the Curé of Ars.*

## FEBRUARY 7

*Come, O Holy Ghost, etc.*

The wind which helps birds that cannot fly without assistance, to rise from the ground after they have fallen, affects their feathers, which being light and supple, their wings quickly unfold; the breeze has hereby power to seize on the bird, and urge it onwards. . . . The breath of inspiration is this propitious impulse of the Holy Ghost, by which we are lifted up and borne on high in the atmosphere of divine love. It insinuates itself into the will, and produces therein sensations of spiritual pleasure; it awakens our natural inclination to embrace what is good, and makes use of that inclination to take

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possession of our heart; it develops and increases this disposition, as the wind unfolds the wings of the bird. All this takes place without our free cooperation; it is a gratuitous favor on the part of God, which prevents us with His blessings. If our heart yields to the action of this heavenly wind, which develops our natural inclination, we may date from this epoch the commencement of our happiness; because when grace has once seized on us, it will unite its active exertions to our trivial efforts; it will join its powerful operations to our weak concurrence, and will conduct us from one degree of love to another, until we attain to that purity of faith necessary for our justification.

ST. FRANCIS OF SALES, *The Love of God*.

### FEBRUARY 8

*Come, O Holy Ghost, etc.*

The grace of the Holy Ghost is incompatible with the temporizing and the cowardice of tepidity. When a soul recoils from the practice of the interior virtues, to which she is called by the inspiration of the Holy Spirit, and hesitates in the way of perfection, she gives occasion to the impressions of sense; to self-love and to the return of old habits. All these disordered affections are awakened in the soul; zeal languishes, the virtues weaken and finally disappear, as the grace offered by the Holy Spirit is lost.

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It is certain that, to preserve, cultivate, and nourish this grace is no less important than to obtain it; and a prompt and active correspondence is a necessary condition, in order that the soul may arrive at the plentitude of the Holy Spirit.

*The Cenacle.*

### FEBRUARY 9

*Come, O Holy Ghost, etc.*

Although the extrinsic works of the most Holy Trinity are common to the three Persons, yet many of them are attributed, especially, to the Holy Ghost; giving us to understand that they arise from the boundless love of God toward us. For as the Holy Ghost proceeds from the divine will, inflamed, as it were, with love, we can comprehend that these effects which are referred particularly to the Holy Ghost, are the result of the boundless love of God toward us. Hence, it is that the Holy Ghost is called *a Gift*; for by a gift we understand that which is kindly and gratuitously bestowed, without reference to anticipated remuneration. Whatever gifts and graces, therefore, have been bestowed, by Almighty God, and “what have we,” says the Apostle, “that we have not received from God?” we should piously and gratefully acknowledge, as bestowed by the grace and gift of the Holy Ghost.

*Catechism of the Council of Trent.*

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FEBRUARY 10

*Come, O Holy Ghost, etc.*

Is it not delightful, Theotime, to reflect on the admirable conduct of the Holy Ghost, when He infuses into our souls the first bright rays of His heavenly fire, and enkindles in our hearts the first sparks of His love? How sweet it is, O Divine Jesus, to meditate on Divine love, which may be considered as the sun among virtues; to see it enter a soul, in the beginning gradually and imperceptibly, but always increasing in ardor until it becomes at length apparent and sensible. Thou communicatest to us Thy sacred light, whose brightness continues to augment, until the soul is absorbed in the splendors of Thy divine presence, and replenished with the perfect light of the glorious day of grace. How joyful is the dawning of so great a day!

ST. FRANCIS OF SALES, *Love of God*.

FEBRUARY 11

*Come, O Holy Ghost, etc.*

It is a quality of love to make one who possesses it ready and willing to suffer and endure sacrifice. . . . Perfect love seeks to imitate the object loved, to transform itself into its likeness, to empty itself into it, to live its life, to be no longer distinct from it, to be one with it. Such was the love which the

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Holy Ghost kindled in the Apostles on the day of Pentecost. Before the coming of the Holy Ghost, the Apostles did indeed love our Lord, still they lacked the generous courage to follow Him up to Calvary and to the crucifixion; they loved Him well enough to leave home and country for His sake, and to follow Him in a life of poverty and toil; but they were not yet heroes, although they bore to their Master that veneration and tenderness which constitute what is called piety.

MILLET-BYRNE, *Jesus Living in the Priest.*

## FEBRUARY 12

*Come, O Holy Ghost, etc.*

The Prophet Isaias enumerates the effects peculiarly attributed to the Holy Ghost: "The spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety, and the spirit of the fear of the Lord"; effects which are called the gifts of the Holy Ghost. Wisely, therefore, does St. Augustine admonish us, whenever we meet the word Holy Ghost in Scripture, to distinguish whether it means the third Person of the Trinity, or His gifts and operations. They are as distinct as the Creator is from the creature. The diligence of the pastor in expounding these truths should be the greater, as it is from these gifts of the Holy Ghost that we derive rules of Christian life, and

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are enabled to know if the Holy Ghost dwells in us. But the grace of justification, "which signs us with the Holy Spirit of promise, who is the pledge of our inheritance," transcends His highest gifts; it unites us to God in the closest bonds of love, lights up within us the sacred flame of piety, forms us to newness of life, renders us partakers of the divine Nature, and enables us "to be called and to be the sons of God."

*Catechism of the Council of Trent.*

### FEBRUARY 13

*Come, O Holy Ghost, etc.*

As the loss of the seven gifts of the Holy Ghost produces stupor of mind at least in spiritual things, so the obstructing them in their development and neglecting them in their exercise produces insensibility and inaccuracy. Holy fear is the beginning of wisdom. 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 obstructed or weakened in their action, a priest (or other Christian) will be a feeble support to those who need his help.

CARDINAL MANNING, *The Eternal Priesthood.*



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### FEBRUARY 14

*Come, O Holy Ghost, etc.*

There are five things which will cherish and unfold the workings of the seven gifts in us. The first is a spirit of penance; . . . the second is a constant study of holy Scripture, for in it the Holy Ghost speaks and perfects His work in us; the third is a daily prayer for light, in the beginning of our studies or of grave action; the fourth is mental prayer, by which our conscious union with God, and 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 promptitude to obey when His voice is heard. . . . These five habits will continually unfold the seven gifts in our intellect and in our will, and form in us the habit of mental obedience.

CARDINAL MANNING, *The Eternal Priesthood*.

### FEBRUARY 15

*Come, O Holy Ghost, etc.*

One of the offices of the Holy Spirit in the Church is to "convince the world of sin," that is, among other effects, to give a right understanding of its nature. In the Old Law it was merely considered

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as a transgression, a violation of a precept, from which anger and punishment were to be expected from God. The inward havoc of sin in the soul is not to be found described or alluded to, even in the fervent outpourings of sorrow which David first manifested. The spiritual life was but obscurely and imperfectly understood. . . . With the doctrine of grace, which Christianity first revealed, came the knowledge that the soul has a life by this gift, the loss of which involves spiritual ruin. And grace is forfeited by deadly sin. This is a language familiar to a Catholic child, taught in every catechism; hence, to the eye of faith, a soul in such guilt is as truly dead as is a corpse to that of the body; and the contemplation of it moving amidst the occupations and affections of life presents as hideous a spectacle as would a body with unmoving features, sunless eyes, blanched lips, and icy limbs, gliding silently through the merry dance.

CARDINAL WISEMAN'S *Lectures*.

FEBRUARY 16

*Come, O Holy Ghost, etc.*

It was in a solitary hamlet of the kingdom of Aragon, in Spain, called Torre Hermosa, that St. Paschal Baylon made his first appearance in the world on Whit-Sunday, A.D. 1540. . . . The child received the name of Paschal, because in Spain the

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festival of Pentecost is commonly called the "Pasch of the Holy Ghost." His early biographers tell us that it was not by chance that this name was given to him. They are delighted to trace in this fact the finger of Providence, and a presage of the empire of the Holy Ghost over the future life of the child. From his earliest days indeed it was evident that the Holy Ghost had taken possession of the child's heart, and that the whole of his after life would be unreservedly dedicated to His divine service. Paschal, in fact, ever remained the faithful disciple of this divine Master, and when the seven gifts of the Paraclete had produced the fulness of their fruits within his favored soul, he gave it back to God on that same festival of Pentecost, thus attesting the consistency and symmetry of his life, and disclosing the mystical bond which linked together the whole spiritual edifice from base to pinnacle.

*Life of St. Paschal Baylon.*

## FEBRUARY 17

*Come, O Holy Ghost, etc.*

The hour of his departure (St. Paschal Baylon's) had arrived. By a coincidence apparently fortuitous, but in reality decreed from all eternity, in the loving counsels of the Deity, the hour of the holy man's departure from the world exactly corresponded to that of his entrance into it. He was fifty-two years

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old to the day. . . . "It was fitting," it is stated in the Orinuela Process," that he whose mortal life had begun on the day when the Church celebrated the descent of the Holy Ghost, in the form of tongues of fire, should on the same day enter into life eternal, carried, like Elias in his fiery chariot, by the divine Spirit to whom he belonged by so many titles. It was the Holy Ghost that watched over his birth, and it was from Him he derived his name; and the marvelous gifts with which his life was adorned came from the same source. Paschal was indeed a masterpiece of the Holy Ghost. How then could his glorious departure to heaven have taken place under other auspices, or occurred with *éclat* on any other day?

*Life.*

NOTE. — In his Apostolic Letter of Nov. 28, 1897, His late Holiness Leo XIII, says: "We now, availing ourselves of our supreme authority, do by virtue of these Letters declare and constitute Saint Paschal Baylon the special heavenly protector of Eucharistic Congresses and of all societies, both present and future, taking their name from the most Holy Eucharist."

### FEBRUARY 18

*Come, O Holy Ghost, etc.*

Yes, my brethren, it is the ignorance of our understanding, it is our spiritual blindness, it is our banish-

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ment from Him who is the source and the standard of all truth, which is the cause of the meager, heartless religion of which men are commonly proud. Had we any proper insight into things as they are, had we any real apprehension of God as He is, of ourselves as we are, we should never dare to serve Him without fear. . . . The Catholic saints alone confess sins, because the Catholic saints alone see God. That awful Creator Spirit, of whom the Epistle of this day (Tenth Sunday after Pentecost) speaks so much! He it is who brings into religion the true devotion, the true worship, and changes the self-satisfied Pharisee into the broken-hearted, self-abased Publican. It is the sight of God, revealed to the eye of faith, that makes us hideous to ourselves, forms the contrast which we find ourselves to present to that great God at whom we look. It is the vision of Him in His infinite gloriousness, the All-holy, the All-beautiful, the All-perfect, which makes us sink into the earth with self-contempt and self-abhorrence. We are contented with ourselves till we contemplate Him.

CARDINAL NEWMAN, *Sermons*.

## FEBRUARY 19

*Come, O Holy Ghost, etc.*

No word can express the pre-eminence which the heart is capable of giving to the love of God above

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all other kinds of love. This love being so excellent in its nature, neither men nor angels could produce it themselves; the Holy Ghost alone can enkindle its divine flames in our hearts. The soul does not derive its origin from the body which it animates, but from God, who created it, and ordained that it should be a source of light to the body; and in the same manner, charity does not originate from our hearts, to which it gives spiritual life; but is infused into them by God Himself. The love of God is termed supernatural on account of its origin; also because it tends to God, and terminates in God, whom the light of faith shows us to be infinitely good. For all these reasons, charity is placed, with faith and hope, in that part of the soul which we have called the summit of the mind. Being the queen of virtues, it reposes in the will as its throne; thence it diffuses its benign influence over the soul, which it renders amiable and agreeable to God.

ST. FRANCIS OF SALES, *Love of God*.

### FEBRUARY 20

*Come, O Holy Ghost, etc.*

St. Philip Neri introduced family prayer into many of the principal houses of Rome. When one of his penitents asked him to teach him how to pray, he answered, "Be humble and obedient, and the

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Holy Ghost will teach you." He had a special devotion for the third Person of the Blessed Trinity, and daily poured out before Him most fervent prayers for gifts and graces. Once when he was passing the night in prayer in the catacombs, that great miracle took place of the divine presence of the Holy Ghost descending upon him under the appearance of a ball of fire, entering into his mouth, and lodging in his breast, from which time he had a supernatural palpitation of the heart.

CARDINAL NEWMAN, *Meditations and Devotions*.

## FEBRUARY 21

*Come, O Holy Ghost, etc.*

The sanctification of souls is effected not only by the influence of created graces, but also by the personal indwelling of the Sanctifier, and by their union with the uncreated sanctity of the Spirit of God. "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? . . . For the temple of God is holy which you are." St. Augustine says: "We abide in God, and He in us, because He hath given us of His spirit. But if by the presence of the Spirit who is in us we are made partakers of the divine Nature, he is beside himself who shall say that this is done by a creature, and not by the Spirit of God." . . . St. Cyril says: "Christ is formed in us by the Holy Ghost imparting to us a



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kind of Divine form by sanctification and justification."

CARDINAL MANNING,  
*Temporal Mission of the Holy Ghost.*

FEBRUARY 22

*Come, O Holy Ghost, etc.*

The Holy Ghost who has regenerated us from the servitude of sin will also regenerate us from the servitude of the flesh, of suffering and death. Aye, even we possess the Spirit of our Father, as the pledge of our inheritance and of our future glory, that Spirit by which we remain in God and God in us. The same Spirit, who unites in ineffable love and unity the Father with the Son, is also sent into our hearts by sanctifying grace to teach us to stammer the name of Father, to inspire us with childlike confidence toward Him, to give us proof of His love, to console us in our necessities and sufferings, and to unite us now in most intimate love with our heavenly Father. He seals our hearts, in token of our vocation; He anoints our soul with the oil of joy to communicate to it the splendor of its divine dignity. Must we not say, then, that we enjoy a more intimate union with our heavenly Father than among men children enjoy, not only with their adoptive father, but even with the natural father?

FR. SCHEEBEN, *The Glories of Divine Grace.*



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### FEBRUARY 23

*Come, O Holy Ghost, etc.*

The Holy Ghost having chosen the Blessed Rose as His temple, became Himself her Master, and taught her how to pray from her 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. . . . God was so incessantly in her thoughts, that she entertained herself with Him in loving colloquies. . . . Even if she were engaged in household employments, the care of which would have very much embarrassed another, they did not divert her from the presence of her Spouse, nor from the continual conversation she kept up with Him in her heart, in which He communicated to her His choicest favors.

*Life of St. Rose of Lima.*

### FEBRUARY 24 (See Page 329)

### FEBRUARY 25

*Come, O Holy Ghost, etc.*

In whatever point of view we consider a just soul, its excellence and beauty are always derived from

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charity. If we view it as a palace, the Holy Ghost is its king; and charity, as its queen, is seated on the right hand of this divine Spouse, decked with every ornament that can increase and display the splendor of her beauty. If we consider the soul as a queen, she is the spouse of the King of heaven, crowned by charity. In fine, if the soul, united to the body, be compared to a little world, charity is the sun by which it is enlightened, warmed, and vivified. We shall conclude by observing charity is a love of friendship; a friendship of dilection, a dilection of incomparable sovereign and supernatural power; that it reposes in the will as on a throne, and obliges the heart to love God above all things. Happy the soul in which charity dwells, since every grace and blessing will follow its possession.

ST. FRANCIS OF SALES, *Love of God*.

### FEBRUARY 26

*Come, O Holy Ghost, etc.*

M. Olier felt the presence of the Spirit that ruled him in all powers and faculties; not only in his speech and general bearing but in his very gait and each particular gesture. . . . The Spirit of God rendered itself such absolute master of his heart, and took such complete possession of his soul and all his faculties, that it no longer permitted him the slightest movement save in dependence on itself and

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with its concurrence. . . . The Spirit of Jesus was the soul of his soul, and the informing, animating principle of his whole life. . . . This supernatural assistance of the Holy Spirit became more constant from the day on which he made himself by solemn vow the servant of Jesus Christ, abandoning himself without recall to be at His entire disposal, with an utter dependence on His Spirit in mind and body, even to the smallest things.

*Life of M. Olier.*

## FEBRUARY 27

*Come, O Holy Ghost, etc.*

We speak now to men in general, whom the Holy Ghost addresses in the following strain: "Let him who thinketh himself to stand, take heed lest he fall. — Hold fast that which thou hast, that no man take thy crown. — Labor the more that by good works you make sure your calling and election." The prayers suggested to us by the Holy Scriptures also tend to remind us of the necessity of continual vigilance. "Cast me not away from Thy face, and take not Thy Holy Spirit from me. — Lead us not into temptation. — With fear and trembling work out your salvation." This is a natural conclusion to be drawn from the reflection, that we are not more constant in virtue than so many who have fatally fallen. . . . Who can feel confident of preserving

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the treasures of divine love amidst the dangers of this life, seeing that many persons raised to an eminent degree of virtue have had the misfortune of losing it for eternity?

ST. FRANCIS OF SALES, *Love of God*.

### FEBRUARY 28

*Come, O Holy Ghost, etc.*

The word "Paraclete" signifies, in the first place, "Advocate." The Holy Ghost bears this title because He bestows on devout souls the grace of prayer, and so causes them to obtain for us the blessings of which we stand in need. Moreover, inasmuch as the Third Person of the Trinity is the Goodness of God, and it is through the divine goodness that we receive graces from God, He is thus the interpreter of our desires, and the principle from which we derive all heavenly benefits. Thus He is said to intercede for us with the Father. St. Bernard thus expresses this doctrine: The Holy Ghost "intercedes for the saints with unspeakable groanings," and He does this in our own heart. As He thus intercedes for us within our heart, so, being in the Father, He forgives our sins together with the Father. So far as He is in us, he is our Advocate; as He is in the Father, He is also our Lord and God.

MGR. SCOTTI,

*Meditations for the Use of the Clergy.*

## MARCH 1

*Come, O Holy Ghost, etc.*

If the Spirit of Him that raised up Jesus from the dead dwell in you; He that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of His Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the Spirit of adoption of sons, whereby we cry: Abba (Father). For 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; yet so if we suffer with Him, that we may be glorified with Him. *Romans ix. 2-17.*

## MARCH 2

*Come, O Holy Ghost, etc.*

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

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nothing, but with the Holy Spirit he is very great. Man is all earthly, and 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 so many ignorant people are wiser than the learned. When we are led by a God of light and strength, we cannot go astray. The Holy Spirit is light and strength. He teaches us to distinguish between truth and falsehood, and between good and evil. With the Holy Spirit we see everything in its true proportions; we see the greatness of the least actions done for God, and the greatness of the least faults. As a watch-maker 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.

*Spirit of the Curé of Ars.*

### MARCH 3

*Come, O Holy Ghost, etc.*

Mary is called by St. Ildefonse, the "spouse of the

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Holy Spirit." From Him she received a double dower; that is to say, immense grace and immense glory. . . . Moreover, she received a threefold beauty from the Holy Spirit; that is to say, she was fair in justice and judgment in regard to herself, fair in compassion towards men, fair in faith towards God. To whom, then, rather than to her, can we have recourse in order to obtain the gifts of the Holy Spirit? She is the channel of His grace. Let us remember that, from the very moment of her conception, the Holy Spirit took her wholly for His own; and He made her a furnace of love, and the theater of His greatest works; that is, of the Incarnation. Obtain for me also, O Blessed Virgin, that I may so ravish the heart of thy Spouse that He may inflame my heart with divine love, and render it the scene of His merciful operations.

SCOTTI, *Meditations*.

## MARCH 4

*Come, O Holy Ghost, etc.*

"Every best gift and every perfect gift is from above, coming down from the Father of Lights," says St. James (i. 17). This Father of Lights is the Holy Spirit. From Him flow, as from their source, all the goods, the gifts, the perfections which are accorded to souls. That is the meaning of His title, Giver or Dispenser of gifts, for it is the nature

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of the Holy Spirit to communicate Himself, and to become the benefactor of those to whom He gives Himself. These goods, and gifts and perfections are not mere passive ornaments of the soul, but are effectively active principles, whereby the soul may arrive at the perfection of the active and the contemplative life. It is these gifts that kill the fires of concupiscence inherent in our nature, whilst at the same time they kindle in the understanding a light which reveals to the interior man the path of sanctity. St. Thomas thus expresses himself on the subject of these gifts: "It is by them that the powers of the soul attain their full development, because they confer such an aptitude for the operations of the Holy Spirit, that He is then able to accomplish in us all that He wishes to realize."

*The Cenacle.*

### MARCH 5

*Come, O Holy Ghost, etc.*

The fruit of the Spirit, says St. Paul, is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. 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



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the mystery concealed 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. . . . The meaning of his words is, that the fruit of the Spirit is charity, which is joyful, peaceable, patient, benignant, indulgent, long-suffering, gentle, faithful, moderate, continent, and chaste.

ST. FRANCIS OF SALES, *Love of God*.

## MARCH 6

*Come, O Holy Ghost, etc.*

If it were at all possible, we should have no love for anything outside of God. We should no longer think, no longer feel, no longer taste, no longer act, no longer enjoy, no longer have any movement of the soul, outside of the impulse of the Holy Ghost, who is within us. This would amount to what St. Paul says: "I live, now not I; but Christ liveth in me." I know that man is not capable of strictly attaining all this, and that it is the inheritance only of the elect of heaven; but let us try at least to come

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as near it as we can, so that we may participate as perfectly as possible in the graces which our divine Saviour deigns to bestow upon us in the Holy Eucharist. . . . Let your heart be filled with love for our very good Jesus in the most Blessed Sacrament. Try to have a very ardent desire for Holy Communion and receive it as often as you can.

VEN. LIBERMAN, *Letters*.

### MARCH 7

*Come, O Holy Ghost, etc.*

It had been foretold that the dry land should of 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 xxxv. 7); and this came to pass at the descent of the Holy Spirit, who, through the labors of the Apostles, irrigated all the dry and barren earth. From the day of Pentecost streams of graces and blessings watered the desert and all the dry land. Nor was the Holy 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 case of the Apostles on the day of Pentecost; for by their

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labors charity was diffused throughout the whole world, and it is by the Holy Spirit that "the charity of God is poured forth." St. Chrysostom observes, that, because of the abundance of grace, it is not said that charity is "given," but that it is "poured forth." The Holy Spirit, he adds, pours forth a fount of good things, fully and with abundance.

SCOTTI, *Meditations.*

### MARCH 8

*Come, O Holy Ghost, etc.*

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, 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 Spirit, there seems to be no world; to the world there seems to be no God. . . . We must therefore find out by

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whom we are led. If it is not by the Holy Ghost, we labor in vain, there is no substance nor savor in any thing we do. If it is by the Holy Ghost, we taste a delicious sweetness.

*Spirit of the Curé of Ars.*

### MARCH 9

*Come, O Holy Ghost, etc.*

The Holy Ghost who resides in our heart by charity, desires to render us docile to His divine inspirations, and obedient to the laws of His holy love, the observance of which constitute our supernatural felicity, in this life; and for this end He also affords us helps proportionate to the happiness to which we aspire, corresponding to the natural helps which have been enumerated above, 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 inseparable from charity. . . . Charity may be considered a ladder, similar to that shown to Jacob, composed of seven steps, by which the holy lovers of the Almighty, represented by the angels, ascend from earth to heaven, uniting themselves to the God of all glory, and penetrating into the very bosom of God.

ST. FRANCIS OF SALES, *Love of God.*

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### MARCH 10

*Come, O Holy Ghost, etc,*

“When the Paraclete cometh.” In speaking thus, Jesus Christ desires to express the sweetness of the Holy Spirit, calling Him the Consoler of the Church; for we know that the Church was “filled with the consolation of the Holy Ghost.” He desired also to point out the freedom of this Third Person of the Trinity by saying, “When He cometh; for if He cometh of Himself, He comes freely and of His own authority,” says St. Thomas. “I called,” said Solomon, “and the Spirit of wisdom came upon me”; and our Saviour Himself said to Nicodemus, “The Spirit breatheth where He will.” Therefore let us pray to Him that He would vouchsafe to visit us, regarding not our merits, but that goodness which He is of Himself, and which of its own nature is diffusive.

SCOTT, *Meditations.*

### MARCH 11

*Come, O Holy Ghost, etc.*

If we are not faithful in asking God to show us our misery, and if we do not ask to discover it by a close examination of all our thoughts and actions, it will be difficult for us to know ourselves. . . . Do not be astonished if I insist so much on this point, for I think and am convinced that if we are not com-

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pletely freed from all that is not God, we cannot be perfect. The Holy Ghost knocks every moment at the door of our heart; we desire most ardently to have Him enter, and by this desire we open the door for Him; but how can He enter if He finds no room there, if He finds this heart, which should belong unreservedly to Him, filled with hostile affections? He is, therefore, obliged to remain outside; and He has the inconceivable goodness to wait until He finds a little place, in proportion as we rid ourselves of these miserable affections. The more the Holy Ghost enters into our heart, the stronger do we become to drive the enemies of God from it. It is, therefore, essential for us to help this divine Spirit in putting them out; for without a strong will on our part, He alone will not force them. Hence, we should pray most ardently to Him, and employ all the strength that He gives us to cooperate with Him in accomplishing this task.

VEN. LIBERMAN, *Spiritual Letters*.

MARCH 12

*Come, O Holy Ghost, etc.*

Consider another signification which the dove has for us. From time immemorial the dove has been regarded as the symbol of purity, because it is so careful not to contract the slightest defilement, and never alights on any place that is not clean. And

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by hovering over the head of our Lord in the form of a dove, what does the Holy Spirit give us to understand, if not that the Lord Jesus is not only Himself free from every stain of sin, but that through Him the whole of mankind should be cleansed from sin in the waters of baptism? May this be indeed the case with your soul; may you, who are a temple of the Holy Ghost, be also a dove, fearful lest the least impurity should stain your soul, and never frequenting places where you might be defiled; that is to say, never listening to sinful conversation or ungodly discourses, holding aloof from undesirable society. Let the resolution to act thus, and the renewal of your baptismal vows, close your meditation to-day.

ILG — CLARKE, *Meditations*.

## MARCH 13

*Come, O Holy Ghost, etc.*

When the Holy Ghost descended upon the Apostles, He manifested Himself under the form of tongues. These tongues were of fire, and appeared separated or divided. Under this appearance the Holy Ghost has wished to teach us how we should correct in ourselves the use of the tongue. . . . From this day act so that under all circumstances your tongue may be inflamed and purified by the fire of the Holy Spirit. Consider that the tongue portrays the

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heart, and that by it the state of your soul may be judged. Moreover, as the tongue is a powerful instrument either for good or evil, it is important that if you should experience interior impatience or sensitiveness, your tongue express nothing of it, for fear of injuring or scandalizing others. . . . Curb, subjugate, and rule your tongue, praying very humbly that the Holy Spirit may deign always to direct and govern it according to His good pleasure.

*The Cenacle.*

### MARCH 14

*Come, O Holy Ghost, etc.*

All the books (of Scripture) which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can coexist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: "The books of the



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Old and New Testament, whole and entire with all their parts, as enumerated by the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred and canonical. And the Church holds them as sacred and canonical not because, having been composed by human industry, they were afterward approved by her authority, nor only because they contain revelation without error, but because, having been written under the inspiration of the Holy Ghost, they have God for their Author."

LEO XIII, *Encyclical Letter,*  
*The Study of the Holy Scriptures.*

## MARCH 15

*Come, O Holy Ghost, etc.*

Hence, continues His Holiness, because the Holy Ghost employed men as His inspired instruments, we cannot, therefore, say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author. For by supernatural power He so moved and impelled them to write — He was so present to them — that the things which He ordered, and those only, they, first, and rightly, understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture. Such has always

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been the persuasion of the Fathers. "Therefore," says St. Augustine, "since they wrote the things which He showed and uttered to them it cannot be pretended that He is not the writer; for His members executed what their head dictated." And St. Gregory the Great thus pronounces: "Most superfluous it is to inquire who wrote these things — we loyally believe the Holy Ghost to be the author of the Book. He wrote it who dictated it for writing; He wrote it who inspired its execution."

LEO XIII, *The Study of Holy Scripture.*

MARCH 16

*Come, O Holy Ghost, etc.*

While awaiting the coming of the Holy Ghost, Mary prayed not for herself alone, but for the new-born Church, whose mother she was. She prayed for her children, for whom she solicited both human and divine goods. Through her merits and her prayers Almighty God poured forth the Holy Spirit in greater abundance in the Cenacle; 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 hand-maid." The disciples followed her example, and humbly asked for the sevenfold Spirit; and their prayer was heard speedily. Let us also imitate her;

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for she is the pattern for all ages. Mary was the mother of the living; she gathered about her the disciples, who were already living in grace, and who were shortly to receive new gifts of the vivifying Spirit. . . . The Holy Spirit descends on those who are of one mind, because He loves unity, peace and concord. Let us seek peace with our neighbors, under Mary's auspices, and let us look to God to strengthen and confirm our concord.

SCOTT, *Meditations, etc.*

## MARCH 17

*Come, O Holy Ghost, etc.*

Our heavenly Father has not only once given us the life of His children, but continually maintains this life by His Holy Spirit in a manner so intimate that we may say He lives in us, and we in Him; He is near us not only from time to time, but without interruption; He is with us and in us by His Holy Spirit; in Him He impresses on us His paternal kiss, and holds us in a continual paternal embrace. We may and ought, therefore, to learn from the presence and efficacy of this Spirit of God, whether we are in truth children of God. For the Apostle says: "Who-soever are led by the Spirit of God, they are the sons of God"; and likewise St. John: "We know that God abideth in us, by the Spirit which He hath given us." The Spirit of God is love, pure and

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fervent love for God and man; He is a light that shuns all darkness; He is a mighty fire that consumes all stain and dross. We hold Him, therefore, only as long as we walk in the light.

SCHEEBEN, *The Glories of Divine Grace.*

### MARCH 18

*Come, O Holy Ghost, etc.*

God cannot wait the slower progress of death to clasp us to His embrace. In forgiving us, He gives us grace, and by that grace He lays Himself under the blessed necessity of loving us, and when He loves us, then He comes in reality to unite Himself to us. It is this way that theologians explain the indwelling of the Holy Spirit in us. Love produces union, and for this reason the Third Person of the Blessed Trinity descends from heaven to take up His permanent abode in the soul. . . . Hardly have the words of absolution passed the lips of the priest when God the Holy Ghost is there, with the Father and the Son. His love brooks no delay. . . . The one obstacle is withdrawn, and the Spirit of God flows in. The flood gates are thrown open, and the deluge of infinite love pours in its vehement floods without a moment's interval.

REV. JOHN B. DALGAIRNS,  
*The Holy Communion, etc.*

## MARCH 19

*Come, O Holy Ghost, etc.*

Charity is called a fruit, from its sweet 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. . . . Its influence is never more perfectly felt than when persons are forsaken by all the world; it discovers to them ineffable consolations and delights amidst their sufferings and humiliations, and leads them to compassionate the miserable by whom they are surrounded; their greatest happiness is to renounce the pleasures of the senses, to acquire and preserve purity of heart. . . . These truths prove that holy delection 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 all other 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 councils addressed by God to each individual; . . . whence it follows, that holy dilection is the gift of gifts. As a *fruit*, it is the source of delights and consolations, which the twelve fruits of the Holy Ghost discover to us in the exercise of a perfect life; consequently, it may be called the fruit of fruits of

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the Spirit. As a *beatitude*, it leads us to consider insults, calumnies, affronts, and ignominy as a peculiar favor and privilege.

ST. FRANCIS OF SALES, *Love of God*.

MARCH 20

*Come, O Holy Ghost, etc.*

I believe that a dispassionate study of the devotional history of the time (the fourteenth and fifteenth centuries) will lead us to the conclusion that the Holy Spirit was ever striving to introduce the frequentation of the Sacraments, while He was ever frustrated by the coldness and indifference of men. I form this opinion from the altered tone of the advice given by the saints and holy men of the time with respect to Holy Communion; and also from the increased desire often miraculously satisfied in spite of the opposition of men. No attentive reader of the records of the time can fail to perceive that the Holy Communion occupies a place in the practical teaching of the fourteenth, which it did not in the twelfth or thirteenth century.

FR. DALGAIRNS, *The Holy Communion, etc.*

MARCH 21

*Come, O Holy Ghost, etc.*

As the Holy Ghost is the substantial bond of union between the Father and the Son, so is He also,

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through His personal indwelling in your soul, the bond of union between God and yourself. And having once established that ineffable union and divine alliance, He leaves nothing undone to preserve and strengthen it till at length it attains its full measure in heaven. By the secret workings of His grace in your heart, and by the outward ministrations of the Church, of which He Himself is the life-giving principle, He labors unceasingly to keep you ever more closely united to God.

FR. FIEGE, *The Paraclete*.

## MARCH 22

*Come, O Holy Ghost, etc.*

As the Holy Ghost must Himself come to us to bring us grace, so conversely grace brings us to the Holy Spirit, unites us with Him, and effects that by it and with it we possess the Holy Spirit Himself. "By sanctifying grace," says St. Thomas, "the rational creature is thus perfected, that it may not only use with liberty the created good, but that it may also enjoy the uncreated good; and, therefore, the invisible sending of the Holy Ghost takes place in the gift of sanctifying grace; yet the divine person is given to us." By these words St. Thomas will not maintain that we are qualified by grace to enjoy the Holy Ghost by knowledge and love, in a manner as we may know and love objects that do not belong to



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us, and that we do not possess in substance. He will rather to say that we possess and enjoy the Holy Spirit Himself in the same manner as objects that we not only see, but may also use, that we not only love, but may also hold in close embrace.

FR. SCHEEBEN, *The Glories of Divine Grace*.

### MARCH 23

*Come, O Holy Ghost, etc.*

The Holy Ghost prepared Mary, the Blessed Virgin, for the dignity of divine Maternity. It is an article of faith, that Mary was conceived without the stain of original sin, for it was not becoming to her who was to bring forth the Holy of Holies, the Son of God and the conqueror of Satan, that she should ever be defiled with sin and be the slave of Satan even for a moment. Mary was free not only from original sin, but also from every personal sin, even from the least fault; she possessed in the first moment of her conception a greater measure of sanctity than all the angels and saints, she also practised in her life all the virtues, and attained in each of them the highest perfection. To whom does Mary owe all these prerogatives and graces? To the Holy Ghost, who applied the treasures of His grace to her to render her worthy of becoming the Mother of God.

ZOLLNER — WIRTH, *The Pulpit Orator*.



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MARCH 24

*Come, O Holy Ghost, etc.*

How do you know that the Son of God became man? You say that He was conceived by the Holy Ghost. Who gave you evidence of that conception? Gabriel did not manifest it. . . . Mary was the sole and only witness in the world, to the mystery of the Incarnation. There was only her word that she conceived thus miraculously of the Holy Ghost. The real source of the historical and inspired testimony of the accomplishment of the great mystery of the Incarnation is Mary; and those who reject her could not have come to believe, except through her testimony, that God took on Him our nature. It is through her that they (Protestants) know it; yet they pretend that honor to her is at His expense. But as it was with her cooperation that this great mystery was wrought, so it was right that through her it should be communicated.

CARDINAL WISEMAN, *Sermons*.

MARCH 25

*Come, O Holy Ghost, etc.*

Meditate 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

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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 to His entrance into the virginal womb, through which He has to pass to the world. A day solemn to the Holy Ghost, by whose singular and wonderful cooperation the work of the Incarnation was effected, whose extraordinary benignity began to show itself to mankind. A day of glory to our Blessed Lady, who on the same 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 whole 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. On this day the Son submitted to the new command of His Father in the work of our salvation. . . . On this day He was made one of us, and, becoming our brother, began to sojourn among us.

ST. BONAVENTURE, *Life of Christ*.

MARCH 26

*Come, O Holy Ghost, etc.*

Jesus Christ was given us by God as a Saviour and as a master. Hence He came on earth prin-

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cipally to teach us, not by His words, but also by His own example, how we are to love God — our supreme Good. Hence we read in this day's Gospel, He said to His disciples: "That the world may know that I love the Father, and as the Father hath given Me command, so I do." To show the world the love I bear the Father, I will execute all His commands. In another place he said: "I came down from heaven not to do My own will, but the will of Him that sent Me." Devout souls, if you love God and desire to become saints, you must seek His will, and wish what He wishes. St. Paul tells us, that the divine love is poured into our souls by means of the Holy Ghost. "The charity of God is poured into our hearts by the Holy Ghost, who is given to us." If then we wish for the gift of divine love, we must constantly beseech the Holy Ghost to make us know and do the will of God. Let us continually implore His light to know, and His strength to fulfil the divine will.

ST. LIGUORI, *Sermons. Feast of Pentecost.*

## MARCH 27

*Come, O Holy Ghost, etc.*

Our Saviour never ceases to invite, with infinite love, all men of every race and tongue, into the bosom of His Church: *Come ye all to Me, I am the Life, I am the Good Shepherd.* Nevertheless, ac-

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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 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." 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 had begun in His mortal life.

LEO XIII, *Encyclical. The Holy Spirit.*

MARCH 28

*Come, O Holy Ghost, etc.*

If there be one thing more than another which strikes us in the infant Christian communities, it is their touching childlike simplicity. I gaze with wonder and awe at their supernatural gifts, at the superabundant overflow of mystical life poured out on the renewed earth by the Holy Spirit, the hand-

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maids prophesying and the young men seeing visions. But what strikes me most in all that remains of them is the strong spirit of charity which reigns among them. Each of these Christian communities in Jerusalem and Antioch, Corinth and Rome, was like one family of brothers and sisters in the Blood of Jesus. In the midst of the rottenness of the pagan world . . . amidst all the accumulated devilry of thousands of years, there arose little communities, which spread around them a perfume of antique purity and patriarchal simplicity. Each church looked like the expansion of the family as the Church of Corinth sprung out of the house of Stephanus.

FR. DALGAIRNS, *Holy Communion, etc.*

## MARCH 29

*Come, O Holy Ghost, etc.*

The Divine Spirit is the source and origin of all that is good within us. He it is who enables you to see things in their true light, and take a correct view of them; to think, and speak, and act at all times in a right way. Every pious thought your mind conceives, every holy desire and aspiration your heart elicits; and every profitable word that passes your lips; every noble and meritorious action that beautifies your life — all these come from the Holy Ghost, and through Him receive their increase, their maturity and their perfection. It is He who enables

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you to pray in a manner pleasing to heaven and beneficial to yourself; to hear the word of God so as to keep it; to so worthily approach the sacraments. . . . In a word, it is the Holy Ghost who, by His grace, enlightens you to know what is good and virtuous, and strengthens you to act in accordance with that knowledge, by avoiding all that is evil, and shunning every sinful and vicious practice.

FR. FIEGE, *The Paraclete*.

### MARCH 30

*Come, O Holy Ghost, etc.*

The Holy Ghost is the Spirit of grace and supplication, and without Him you cannot pray, nor even know the things for which you should seek. May He be with you always when you draw near the throne of grace in the sprinkling of the Blood of the Lamb. St. Thomas (in his exposition of the Lord's Prayer) will teach you more than I can say. Still, in this adorable prayer there are heights and depths of the wisdom of the Word, the only-begotten Son of the Father, which can only be seen by the inward eye, purified and strengthened, when in the gaze of love and uttermost worship it looks into the Holy of Holies and the innermost shrine by the light of the Spirit of God.

FR. H. A. RAWES,

*Little Books of the Holy Ghost, No. III.*

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MARCH 31

*Come, O Holy Ghost, etc.*

There is a work to be done for God on the earth. The powers of evil are abroad; this is their hour, let us take God's side boldly, uncompromisingly. But above all, there is a work to be done for God in our own souls. We might be far better than we are. Our heart is a battlefield as well as the world. There are three powers there fighting for the mastery, the spirit of evil, the human spirit, and the Spirit of God. Watch your own thoughts and the movements of your own soul; you will find that each one comes from one of these three sources, God, the devil, or yourself. Now, the spiritual life consists in the prevalence of the Holy Ghost over His miserable rivals.

FR. DALGAIRNS, *The Holy Communion.*

## APRIL 1

*Come, O Holy Ghost, etc.*

I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever. The Spirit of Truth whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him, because He shall abide with you, and shall be in you. I will not leave you orphans. Yet a little while: and the world seeth Me no more. But you see Me: because I live, and you shall live. . . . If any one 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. . . . 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.

*St. John xiv. 15-27.*

## APRIL 2

*Come, O Holy Ghost, etc.*

You have asked me for some laws at the beginning of this new year; and, thinking over what I could



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give you, to be both useful and agreeable to you, I turned my thoughts to the Gospel of the day which mentions the baptism of our Lord, and the glorious apparition of the Holy Spirit in the form of a dove; upon this apparition I have dwelt, and, considering that the Holy Spirit is the love of the Father and of the Son, I have thought that I must give you laws all of love which I have taken from the doves, because the Holy Spirit chose to take the form of a dove; and still more, because all souls dedicated to the service of the Divine Majesty are bound to be chaste and loving doves. Thus, we see that the spouse, in the Canticle of Canticles, is often called by this name, and certainly with good reason; for there is a great similarity between the qualities of the dove and those of the loving spouse of our Lord.

ST. FRANCIS OF SALES,  
*True Spiritual Conferences.*

## APRIL 3

*Come, O Holy Ghost, etc.*

The Spirit of God and the spirit of the world have ever been, and ever will be, at variance. Their empire may be said to be divided into two great cities — Jerusalem and Babylon; the inhabitants of which having little or nothing in common between them, differ in all their laws, manners, usages, and customs. . . . You who compose this assembly be-

## FOUNTAIN OF LIVING WATER

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long 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 promise or children of wrath. It is impossible 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. . . . 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.

MASSILLON'S *Sermons. Pentecost.*

APRIL 4

*Come, O Holy Ghost, etc.*

St. Basil says: "There is nothing more difficult than to know one's self, for even the eye, whilst seeing what occurs outwardly, cannot make use of the faculty of seeing within itself; in like manner, our spirit, which is keen enough to see the sins of others, is dull and slow to know our own faults and sins." The Holy Ghost must enlighten us with the light of His grace, in order that we may come to the true knowledge of our sins; because God, our heavenly Father, as Christ Himself assures us, gives the good Spirit, only to those who ask Him. We must often, especially before every confession, invoke the Holy Ghost and ask Him to enlighten us, that we may know our sins. *The Pulpit Orator.*

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### APRIL 5

*Come, O Holy Ghost, etc.*

*Thy kingdom come.* The Holy Ghost gives us power to love rightly, to desire rightly, and to pray rightly. Moreover, He works in us the gift of holy fear; and by that gift we pray when we say, "Hallowed be Thy name." The next gift is the gift of piety. Now, piety is a sweet and loving affection for our father, and for every one who is suffering. Since, therefore, God is our father, as is plain, we must not only reverence Him and fear Him, but also have for Him an affection of sweetness and loving regard. It is this loving affection which leads us to pray that the kingdom of God may come. . . . A man may say, "The kingdom of God has always been; why, then, do we pray that it may come?" To understand the answer, we must bear in mind that this petition has a threefold meaning: 1, the subjection of men to Christ; 2, the glory of heaven; 3, the reign of God in the soul. We therefore pray, 1, for the increase of our Lord's kingdom; 2, for our reward in heaven; 3, for the destruction of sin in us.

*Little Books of the Holy Ghost, No. III.*

### APRIL 6

*Come, O Holy Ghost, etc.*

The first sure mark, or characteristic token of the Spirit of God abiding in the soul, is a love of recol-

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lection, 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 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, they became men of prayer. MASSILLON'S *Sermons. Pentecost.*

APRIL 7

*Come, O Holy Ghost, etc.*

Brother John of Alvernia, having renounced all worldly joys and temporal consolations, and having placed all his hopes in God, the divine bounty granted him many consolations, especially in the days which commemorated some act of Christ the Blessed. As the Nativity of Christ was approaching, in which he expected some great consolation from God, the Holy Spirit filled his heart with such love for Christ, who had humbled Himself so as to take upon Him our

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humanity, that it seemed truly as if his soul were a burning furnace; and the great love which consumed his heart agitated him so violently, that he could not resist the ardor of the Holy Spirit, or prevent himself from crying out.

*The Little Flowers of St. Francis of Assissi.*

### APRIL 8

*Come, O Holy Ghost, etc.*

*The offering of ourselves, and the invocation of the Holy Ghost, in the Mass.* The priest says: "In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord, and grant that the Sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God." This prayer, which the priest says, is partly taken from the prayer of the three youths in the fiery furnace of Babylon. . . . Then the priest says: "Come, O Sanctifier, Almighty, Eternal God, and bless the Sacrifice prepared to Thy holy name." The reason why the Holy Ghost is invoked is, *first*, because the dispensation of grace is especially the work of the Holy Ghost, and it is, therefore, necessary that He should give us His grace, that we may become partakers of the fruits of the Sacrifice of the Mass; *secondly*, because the consecration of bread and wine into the Body and Blood of Christ, in which properly consists the sacrifice, is attributed to the Holy Ghost.

*The Pulpit Orator.*

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APRIL 9

*Come, O Holy Ghost, etc.*

Consider how, according to the testimony of the Evangelist, our Lord went up by the Spirit into the desert immediately after His baptism, without any delay, because He had surrendered His sacred humanity entirely into the guidance and direction of the Holy Spirit. Learn from this, my soul, in what wise you ought to obey the inspirations of the divine Spirit; promptly and unhesitatingly. . . . Alas! how many souls have let the right moment go by, how many have neglected to follow the first impulse of the Holy Ghost, and that first impulse has never been repeated! Here again we quote the words of the great master of the spiritual life: "Sometimes it behooves thee to use violence, and manfully resist the sensitive appetite, not regarding what the flesh likes and what it dislikes; but rather to make it thy care that, even though unwilling, it may become subject to the spirit."

ILG — CLARKE, *Meditations, etc.*

APRIL 10

*Come, O Holy Ghost, etc.*

No sooner does the Holy Spirit take possession of the seat in our hearts which had been occupied by the world, than He works a complete revolution in

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our desires and inclinations; He throws a gloom over the objects which before appeared so charming and attractive; He creates a disgust for those pleasures which had hitherto been our delight; He introduces into our souls the God of peace and consolation, to whom we had hitherto refused admittance; and by His enlivening presence He changes our interior into the sweetest paradise of delights. . . . Thus, in the words of St. Paul, the Christian is a spiritual and interior 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.

MASSILLON'S *Sermons*.

## APRIL II

*Come, O Holy Ghost, etc.*

We have earnestly striven by the help of His (the Holy Spirit's) 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. . . . But now that we are looking forward to 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 better and more fully



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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 paths of truth and virtue.

LEO XIII, *Encyclical. The Holy Spirit.*

APRIL 12

*Come, O Holy Ghost, etc.*

*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 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. . . . The Holy Ghost, therefore, teaches us by the gift of science



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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. Thus we say to God, Thy will be done.

*Little Books of the Holy Ghost, No. III.*

## APRIL 13

*Come, O Holy Ghost, etc.*

Jesus Christ is your Saviour. But who has given you this Saviour? It was the Holy Ghost. It was God 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. It was He who taught the patriarchs, who spoke by the mouth 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. It was the Holy Ghost who singled out from among all the daughter of Eve, Mary, who is "blessed among women," and of whom was to be born 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

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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.

FR. FIEGE, *The Paraclete*.

APRIL 14

*Come, O Holy Ghost, etc.*

“When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost.” The breathing signifies the communication of the Holy Ghost who is the author of the spiritual life or of sanctifying grace. As the breath of God gave the natural life to Adam, so the supernatural life, which consists in purification and sanctification, is communicated to us through the Holy Ghost. How unfortunate would you be if you should lose this supernatural life, sanctifying grace! Avoid sin, for it is sin that destroys the spiritual life and delivers the soul to death. Recognize in every salutary thought, in every interior illumination, in every impulse to virtue, the breath of grace of the Holy Ghost, and employ it for the salvation of your soul. Shut your heart against the suggestions of the world, the flesh and the devil, that you may not bring on you ruin and perdition.

*The Pulpit Orator.*

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APRIL 15

*Come, O Holy Ghost, etc.*

By an act of disobedience the first creation was shattered. The presence of the Holy Ghost was forfeited. . . . Man was guilty of rebellion against his sovereign master, but God decreed salvation; man had lost eternal life, but God promised a Redeemer; man had destroyed the temple of the Holy Ghost, but, because of His infinite mercy called forth by this being the first offense, God did not yet act with the rigor afterward preached by the Apostle of the Gentiles: "but if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are." Had God in His wrath withdrawn His Spirit of life, even natural destruction would have been man's well-deserved punishment, for it is written: "If Thou takest away Thy face they shall be troubled; Thou shalt take away Thy breath, and they shall fail, and shall return to their dust." Had not God decreed to send a Redeemer, we would have been the eternally doomed captives of the evil one, and our inevitable lot would have been the second and most terrible death.

DR. OTTO ZARDETTI, *Devotion to the Holy Ghost.*

APRIL 16

*Come, O Holy Ghost, etc.*

The wicked king Antiochus had not dared to

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destroy the temple of Jerusalem; he had only profaned it and robbed it of its treasures. Nevertheless, he soon experienced the hand of divine vengeance; worms grew out of his body, the rotted flesh fell in pieces from his limbs, and he died in unspeakable pain and the most terrible despair. And you, wicked blasphemer, who violate the sanctuary of the Holy Ghost, destroy His temple, extinguish the stars that shine in your soul, you dare to hope for indulgence? Would that mortals could understand how great, how terrible an evil is one mortal sin, by which grace is destroyed in our soul! It were better that the whole world were destroyed, than that one mortal sin were committed. As the soul lives in the body as in a house, so the Holy Ghost dwells not only in our soul; with it and by it He also dwells *in our body*. Our body is also then a temple of the Holy Ghost, blessed and sanctified by His presence, a holy vessel, holier than the ark of the covenant in the Old Law, because we hold not only the tables of the Law, but the Lawgiver Himself.

SCHEEBEN, *The Glories of Divine Grace*.

APRIL 17

*Come, O Holy Ghost, etc.*

*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

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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." "The spirit entered into me after He had spoken to me, and He set me on my feet." Now, this fortitude, which is a 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.

*Little Books of the Holy Ghost, No. III.*

## APRIL 18

*Come, O Holy Ghost, etc.*

The souls whom Divine Justice detains in the cleansing flames of Purgatory suffer most keenly; yet they enjoy, nevertheless, a holy peace and even happiness in the midst of their sufferings. And who fills them with that peace and happiness? It is the Holy Ghost, their Comforter. Moreover, it is the Holy Ghost who by His divine revelation has made known the state and condition of the suffering souls. He it is who inspires men on earth to come to their assistance, and who supplies them with the means to relieve their sufferings and hasten the day

## FOUNTAIN OF LIVING WATER

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of their deliverance. Thus the Holy Ghost comforts them through others. The more you are filled with the Holy Ghost, the Comforter, the more readily will you come to the assistance of the poor suffering souls in Purgatory and comfort them in their distress.

FR. FIEGE, *The Paraclete*.

APRIL 19

*Come, O Holy Ghost, etc.*

Sometimes, perhaps, the spiritual man may be taken by surprise, and, seduced by the allurements of exterior objects, be hurried down the torrent for a few moments; sometimes, perhaps, through temporary inattention, his piety may yield to the influence of public maxims and examples; sometimes, perhaps, the dissipations of the world may gain an ascendancy over him, and turn away his thoughts from the God who is present with him, for human weakness is inseparable from the nature of man during his mortal existence. But these are involuntary failings — momentary deviations. He is immediately reproved for his sin by the Holy Spirit, he collects his wandering thoughts without delay; he enters into himself; he falls prostrate before the altar of God; he endeavors to satisfy His injured justice by sincere compunction; and he humbly acknowledges in His sight that, the more the pleasures of the world are indulged, the more is to be

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seen of the emptiness and vanity that belong to them, and that no true enjoyment can be found in any created thing at a distance from God. This 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 from the lovers of the world. This is the essential characteristic of Christian piety.

MASSILLON'S *Sermons*.

APRIL 20

*Come, O Holy Ghost, etc.*

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 shines 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 Gospels thus speak of the Blessed Virgin: "She was found with child of the Holy Ghost," and "that which is conceived in her is 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



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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.

LEO XIII, *Encyclical. The Holy Spirit.*

APRIL 21

*Come, O Holy Ghost, etc.*

Our Lord makes the coming of the Holy Ghost depend on His departure, chiefly because the mission of the Holy Ghost and His graces are a fruit of the Passion of Christ. He accomplishes the work of our redemption by His Passion and death before the Holy Ghost could come and apply the merits of the work of the Redemption to men for their sanctification. It was also not becoming that the members should be crowned before the Head, that is, that men should be filled with the Holy Ghost before Christ, who had merited this grace for them, had entered into His glory. Lastly, the Apostles were too earthly-minded, and therefore not fit to receive the fulness of the Holy Ghost; this could be done only after the departure of Christ, when they began to love their Lord and Master with a more spiritual than sensual love.

*The Pulpit Orator.*



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APRIL 22

*Come, O Holy Ghost, etc.*

The Mother of Jesus, the Blessed Virgin Mary, was with the Apostles at the time when they were preparing in silence and seclusion for the coming of the Holy Ghost. From her, the lowly handmaid of the Lord, who precisely on account of her humility was chosen to be the spouse of the Holy Ghost, we learn that if the coming of the Holy Ghost is to become fruitful in graces for us, it appertains above all to our preparation for that coming to banish all kind of pride from the heart, for pride resists the Holy Spirit. . . . How many men have kept themselves free from the servitude of vice, how many have perhaps for years led a life of the strictest penance, have practised austerities and mortifications, and suddenly, when they seemed to have attained the summit of perfection, they have fallen, and fallen so deeply! What was the cause of this? Conquered by pride, they lost the Holy Spirit and His sanctifying grace, and all the exertions and efforts of a whole life went for nothing. Thus let it be remembered that the Holy Spirit departs from the proud.

ILG — CLARKE, *Meditations*.

APRIL 23

*Come, O Holy Ghost, etc.*

Our divine Lord, conferring on His Apostles the

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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 (Mass of Pentecost Tuesday): "He Himself 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 gift of the Holy Ghost.

ZARDETTI, *Devotion to the Holy Ghost.*

APRIL 24

*Come, O Holy Ghost, etc.*

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

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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 in this life which can be possessed here perfectly. He does it even to show that temporal goods come to us from the providence of God. All these things are in the words, Give us this day our daily bread.

*Little Books of the Holy Ghost, No. III.*

APRIL 25

*Come, O Holy Ghost, etc.*

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*. Therefore all His actions were performed in the Holy Ghost, and especially the sacrifice of Himself: "Christ, through the holy Ghost, offered himself without spot to God." (Heb. ix. 14). Considering this, no one can be surprised

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that all the gifts of the Holy Ghost inundated the soul of Christ. In Him resided the absolute fulness of grace, in the greatest and most efficacious manner possible. . . . "It would be absurd (says St. Augustine) 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 twofold mission of the Spirit is foreshadowed, namely, His outward and visible mission in the Church, and His secret indwelling in the souls of the just.

LEO XIII, *Encyclical. The Holy Spirit.*

APRIL 26

*Come, O Holy Ghost, etc.*

St. Bernard, speaking of the holy Paraclete, says: "He gives to the faithful the pledge of salvation, the light of knowledge, the fortitude of the spiritual life. That which is impossible to nature becomes possible and even easy with the assistance of His grace." The Apostles were the first to discover by their own experience that the Holy Spirit who was promised them was in very truth a Paraclete, for they who,

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previous to His coming, were so weak, so pusillanimous, so wavering, were, after they had received the Holy Ghost, strong, courageous, and so steadfast in faith as to become immovable pillars of the Church. If this change has not taken place in you, my soul, examine yourself, ask yourself whether this is not due to your having sought another comforter, not the Holy Ghost.

ILG — CLARKE, *Meditations, etc.*

### APRIL 27

*Come, O Holy Ghost, etc.*

By "the World" (St. John xvi. 5-14) which the Holy Ghost will convince of sin are to be understood, first the Jews, and then all men. The sin of which the Holy Ghost will convince the world is unbelief, because it is the origin of evil, and the source of all sins. The Holy Ghost will convince the world of sin, through the Gospel which the Apostles and their successors preach, through the holiness of their lives, and through the miracles which they work; He will bring to their knowledge the grievousness of their sin of not believing in Christ. The Holy Ghost worked this conviction already on the feast of Pentecost, on which, at the sermon of St. Peter, three thousand were converted, and He continues to work it to the end of time, through the Catholic Church, which announces unceasingly the Christian

## FOUNTAIN OF LIVING WATER

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doctrine, and proves its truth and divinity by countless miracles.

*The Pulpit Orator.*

APRIL 28

*Come, O Holy Ghost, etc.*

If the Spirit of God exercises supreme dominion over the soul, He must necessarily regulate her desires, withdraw her affections from unlawful objects, and free her from the servitude of her passions; the soul must necessarily be dependent on Him; she must see, as it were with His eyes; act according to His impressions; seek only after spiritual things, and show forth in her own conduct the life of Jesus. In the same manner as the body is subject to the soul which animates it, must the soul be subject to the Holy Spirit, and be directed in everything by His inspirations. Now, let me exhort you to judge yourselves according to these rules. Do you discover in your soul 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

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grand moving and governing principle that is known to preside over the general system of your conduct.

MASSILLON'S *Sermons*.

## APRIL 29

*Come, O Holy Ghost, etc.*

It is very significant, as St. Augustine explains, that our Lord sent the Holy Ghost twice: the first time, when after His resurrection, while yet sojourning on earth, He breathed upon His Apostles, and said to them, "Receive ye the Holy Ghost," — and again after His ascension into heaven on the day of Pentecost in Jerusalem. For the Holy Ghost is the Divine love, and when given is to pour out His love into our hearts. But since we must love two objects with this love, God and our neighbor, our Saviour wished, as St. Augustine says, to give His Spirit twice, that He might grant us the love of God, when He gives us the power and inclination for this love, and gives us Himself as the pledge that God will eternally love us, and with all that He possesses will come to us. The love of our neighbor He also works in us, by making him also His temple, by giving Him also to our neighbor and dwelling in him, that we may henceforth love in our neighbor, not a man, but God Himself, who lives in him.

SCHEEBEN, *The Glories of Divine Grace*.

## FOUNTAIN OF LIVING WATER

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APRIL 30

*Come, O Holy Ghost, etc.*

It was 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." 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. He it was who made known the divine character of the Holy Child to the aged 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 form of a dove publicly proclaimed His divinity.

FR. FIEGE, *The Paraclete.*



## MAY 1

*Come, O Holy Ghost, etc.*

My speech and my preaching was not in the persuasive words of human wisdom, but in showing of the Spirit and power; that your faith might not stand on the wisdom of men, but on the power of God. Howbeit we speak wisdom among the perfect; yet not the wisdom of this world, neither of the princes of this world, that came to nought; but we speak the wisdom of God, which is hidden, which God ordained before the world, unto our glory: Which none of the princes of this world knew. . . . But God hath revealed them to us by His Spirit. For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth but the Spirit of God. Now, we have received not the spirit of this world, but the Spirit that is of God; that we know the things that are given us from God.

I. *Corinthians* ii. 4-12.

## FOUNTAIN OF LIVING WATER

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MAY 2

*Come, O Holy Ghost, etc.*

Our soul is made by grace a temple of the Holy Ghost and of the Blessed Trinity, the real throne of God, a heaven upon earth, a real city of God, of which the Jerusalem of the Jews was but a figure. But will not God make every effort to adorn this temple suitably to His majesty? If He surrounds the sun in the skies with so much splendor, if He covers the earth, which is but His footstool, with the richest and most diversified tapestry of beautiful verdure, crowns it with wreaths of loveliest flowers, and encircles it with threads of streams and rivers, what heavenly treasures, what precious pearls, what magnificent splendor will He not bestow upon the temple of our soul, in which He dwells with all the love of His Divine heart, and will dwell for all eternity!

FR. SCHEEBEN, *The Glories of Divine Grace.*

MAY 3

*Come, O Holy Ghost, etc.*

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

## MAY

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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. . . . According to Our Saviour's promise, the Holy Ghost came on Whit-Sunday, 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 since come from Him, and so shall continue till the end of the world.

ARCHBISHOP KEANE,

*Pastoral Letter*, Richmond, Va., Oct. 18, 1879.

## MAY 4

*Come, O Holy Ghost, etc.*

It is a principle of Christian Faith, that whatever God does extrinsically, is common to the three Persons, and that one neither does more than, nor acts without, another. . . . Of those things, notwithstanding that are common to all, the sacred Scriptures often attribute some to one Person, some to another: thus, to the Father they attribute power over all things; to the Son, wisdom; to the Holy Ghost, love; and hence, as the mystery of the

## FOUNTAIN OF LIVING WATER

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Incarnation manifests the singular and boundless love of God toward us, it is, therefore, in some sort peculiarly attributed to the Holy Ghost. . . . As soon as the soul of Christ was united to His body, the Divinity became united to both; and thus at the same time His body was formed and animated, and the Divinity united to body and soul. Hence, at the same instant, He was perfect God and perfect man; and the most Holy Virgin, having at the same moment conceived God and man, is truly and properly called the Mother of God and man. This the angel signified to her when he said: "Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus; He shall be great, and shall be called the Son of the Most High."

*Catechism, Council of Trent.*

MAY 5

*Come, O Holy Ghost, etc.*

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

## MAY

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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 of 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.

RT. REV. BISHOP MAES OF COVINGTON, KY.,  
*Preface to "Come, Holy Ghost."*

## MAY 6

*Come, O Holy Ghost, etc.*

When you are inspired with some pious thought, holy affection, or when you receive light to aid you in the practice of good works, or to overcome evil customs, it is the Holy Ghost that visits you, and comes through the merits of Jesus Christ. This visit is the fruit of His death, the price of His Blood, the recompense of His labors and sufferings, especially applied to you in preference to many others whom He regards with a less favorable eye. How

## FOUNTAIN OF LIVING WATER

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should you esteem this grace! With what fidelity show your correspondence to it! Beware of rendering it unprofitable; offend not the divine Spirit, who dispenses, or the Son of God who purchased it by His death on the cross.

REV. J. NOEL,

*Meditations on the Life, etc., of Jesus Christ.*

MAY 7

*Come, O Holy Ghost, etc.*

*“Grieve not the Spirit of God.* He grieves the Spirit of God who commits even a venial sin. Venial sins, says Tauler, disturb and stain the soul, for which cause the Holy Spirit is grieved, while the malignant foe exults. If it were necessary to offend God in the least degree in order to protect the universe from returning to its original nothingness, it would be better that all which is not God should cease to be, than that venial sin should be committed; for the least offense offered to the Creator is a greater evil than any good done to the creature can compensate for. There is no proportion between the finite and the infinite.

FR. AEMELIANUS NIEBERLE,

*The Seraphic Octave.*

## MAY

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### MAY 8

*Come, O Holy Ghost, etc.*

Consider that our Lord says: "The Spirit of truth whom the world cannot receive." By the world is here meant idle, sinful, voluptuous men. In reference to such persons St. Gregory says: "The Holy Spirit kindles in our hearts the desire for invisible, supernatural riches; thus, since the heart of worldlings only cares for visible, temporal possessions, the world cannot receive the Holy Spirit; for the more eagerly the desires of the worldly minded crave for those things that are external and visible, the more unfit they become to receive the Holy Spirit." Ponder this, my soul. Scrutinize your heart to-day; ask yourself whither your longings tend, and perhaps you may discover the reason why you have kept the feast of Pentecost for so many years without perceiving the action of the Holy Ghost within you; and you may perhaps be more likely to make it your earnest endeavor that it may be otherwise with you when you celebrate the approaching day of Pentecost.

ILG — CLARKE, *Meditations*.

### MAY 9

*Come, O Holy Ghost, etc.*

O how few remember that they must honor and love their fellowman as a sacred and venerable

## FOUNTAIN OF LIVING WATER

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temple of the Holy Ghost! Would they otherwise treat Him so contemptuously, so easily despise Him, and so inconsiderately offend Him? Would they not rather consider themselves happy in being allowed to approach this sanctuary of the Holy Ghost and to serve it? Were we as enlightened as the saints, we should kneel down before the sick and helpless, and with the greatest reverence render them the meanest services, knowing well that about the temple of God even the lowest service is infinitely great and holy. Holy Writ says of God Himself, that He "disposes of us with great favor," as of a precious vessel, certainly from no other reason but because He beholds His own Spirit within us.

FR. SCHEEBEN, *The Glories of Divine Grace.*

MAY 10

*Come, O Holy Ghost, etc.*

We decree and command that throughout the whole Catholic Church, this year (1897) and in every subsequent year, a novena shall take place 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



## MAY

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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 devotions 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, 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 as suffrages for the souls in purgatory.

LEO XIII, *Encyclical. The Holy Spirit.*

## MAY II

*Come, O Holy Ghost, etc.*

*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 God the Holy Ghost*. The persons making this

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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 told them not to depart from Jerusalem until they had received the promised Paraclete. The manner in which this novena was made was by prayer and retirement. It was, in fact, a spiritual retreat. 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. . . . 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 the Holy Ghost?

FR. FIEGE, *The Paraclete*.

MAY 12

*Come, O Holy Ghost, etc.*

The divine Word, the splendor of the Father, did not show Himself to the world but to establish in it a holy academy, a society of grace, animated by the Holy Spirit, to speak to earth the language of heaven, to instruct men in the science of salvation, to elevate

## MAY

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them even to the perfect knowledge of their Author, to make them enter into the depths of His counsels, to admire the wonders of His works, to see, understand, and feel things above all that human sense could conceive. Man, created in the image of God, and charged to be near Him, the interpreter of creation, had broken by his revolt these ineffable relations between earth and heaven. . . . Jesus Christ came into the world to reestablish the violated order, to raise man even to this God, and in so ineffable a manner that the Lord could not any longer reject him, since God and man became in Him one and the same person.

*The Five Thrones of Divine Love.*

## MAY 13

*Come, O Holy Ghost, etc.*

All the divine truth that has ever been taught by the Church, or has ever illuminated the minds of her children, has come from the Holy Ghost, "the Spirit of Truth." All the grace that has ever been dispensed by 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 from 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

## FOUNTAIN OF LIVING WATER

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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 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."

*Little Books of the Holy Ghost, No. III.*

MAY 14

*Come, O Holy Ghost, etc.*

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 and 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 dis-

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position, and consequently our prayers to the Author of the grace of penance and contrition and forgiveness — the Holy Ghost — are of the greatest importance.

ARCHBISHOP ZARDETTI,

*Devotion to the Holy Ghost.*

## MAY 15

*Come, O Holy Ghost, etc.*

If it be through the ministrations of the Church that you can have access to the merits of our Divine Redeemer, it may be asked how was the Church herself brought into existence? The answer is, by the Holy Ghost. As at the creation of man, "God breathed into his face the breath of life, and man became a living soul," so, on the day of Pentecost, God the Father and the Son breathed down from heaven the Holy Ghost; and "a sound was heard as that of a mighty wind": and in that mighty wind the Holy Ghost descended and filled the hearts of the Apostles and disciples. Thus the Church of God was quickened into existence by the Holy Ghost; so that He is the life-giver, nay, the very life and soul of the Church. It was the Holy Ghost who enabled the Apostles to appear before the multitudes and fearlessly to announce "Christ, and Him Crucified," to Jew and Gentile, so as ever to brave every danger, and in the end to seal their mission with their life's blood. He it was who so

## FOUNTAIN OF LIVING WATER

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blessed their preaching that, in a short time, "their sound had gone into all the earth and their words unto the ends of the whole world," and thousands bowed to the name of Jesus, and gladly shed their blood in testimony to their faith.

FR. FIEGE, *The Paraclete*.

MAY 16

*Come, O Holy Ghost, etc.*

While you say, "Glory be to the Father," congratulate Him on the glory which He receives from the Son and the Holy Ghost; and when you say, "and of the Son," wish for Him all the glory which He has from the Father and the Holy Ghost; "and to the Holy Ghost," apply to Him all the glory which He has from the Father and the Son. When you say, "Sicut erat," etc., offer to the most Holy Trinity all the praise, honor, and glory, that they are receiving at that moment from all creatures; that they have received in all past time, or that they will receive throughout eternity.

FR. NIEBERLE, *The Seraphic Octave*.

MAY 17

*Come, O Holy Ghost, etc.*

The relics of holy bodies are deservedly the objects of our greatest veneration; every one considers him-

self happy to be able to approach them, to see and touch them, and countless numbers often come from a great distance to pay their tribute of respect and love to these holy relics. But are not, in reality, we more worthy of veneration; are not we a living shrine of the divinity in which is enclosed, not the dead ashes of saints, but all three Persons of the thrice-holy God? Oh, if you could behold yourself, Christian soul, how would you esteem and honor yourself! Oh, if you could behold yourself, beloved and inhabited by God, honored and admired by the angels! Oh, if you could behold yourself, lovely paradise of your Creator, glorious dwelling-place of the Blessed Trinity, beautiful bridal chamber of the heavenly King! Oh, if you could behold yourself, golden ark of the covenant, not of the Old, but of the New Law, altar of the divine Majesty, treasury of the gifts of the Holy Ghost, temple of the living God!

FR. SCHEEBEN, *Glories of Divine Grace.*

MAY 18

*Come, O Holy Ghost, etc.*

If the classic scholar may innocently indulge his raptures as he gazes on the Formian cenotaph of Cicero, the tomb of Virgil, and the sarcophagus of Scipio, or make a poet-pilgrimage to . . . the birth and burial-place of Shakspeare, and join there in

## FOUNTAIN OF LIVING WATER

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celebrating the festival of the English bard; surely the Catholic may as harmlessly indulge in his religious feelings, while standing by the shrine of St. Peter and St. Paul, St. Matthew and St. Bartholomew, he offers his homage to the dust of those venerable lips by which Jesus Christ has spoken to us, and from which came forth a "light more resplendent than lightning" (St. Chrysostom), whose bodies in this life were the temples of the Holy Ghost, — whose pens were guided by the same celestial Spirit — who bequeathed to the world not only specimens of the most sublime and stirring eloquence — not only examples of the most exalted heroism, but the word of God, the Gospel-truths of Jesus, in place of love-sick sonnets and a tale of ribaldry that, instead of elevating and purifying, corrupt and enervate the human heart.

DR. ROCK, *Hierurgia*.

MAY 19

*Come, O Holy Ghost, etc.*

The Fathers of the Church teach that the fervent prayers and aspirations of the most Blessed Virgin hastened the work of the Incarnation, which had been desired for more than four thousand years. "Mary," says St. Leo, "had already formed Jesus in her soul before conceiving Him in her body." . . . She was "full of grace" before the Holy Spirit made



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her the Mother of Jesus, but she received, as it were, a superabundance of grace, when, notwithstanding her plenitude, the Holy Spirit overshadowed her. According to St. Bernard, this was in order that from Mary, as from an overflowing reservoir, the Holy Spirit might pour Himself out over the human race. For, as the Fathers teach, in the divine plan, Mary is the channel of all supernatural gifts. The rivers of grace are conveyed to us through her. Hence, we must conclude, that if we desire to share in the communications of the Holy Spirit, we must have recourse to Mary, as to an inexhaustible source whence we may always draw.

*The Cenacle.*

## MAY 20

*Come, O Holy Ghost, etc.*

Some persons imagine that a pious, Christian life is necessarily united with sadness and melancholy. What a delusion! Pious Christians enjoy even in sufferings and tribulations interior joys and consolations, which have their ground in a good conscience, in the grace of the Holy Ghost, and in the expectation of eternal beatitude, and these joys and consolations are so great that they would not exchange them for all worldly joys and happiness. Interior joys are a hidden manna, which is given to those only who triumph over the world, the flesh,

## FOUNTAIN OF LIVING WATER

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and the devil. "To him that overcometh, I will give the hidden manna." . . . St. Bernard was always so cheerful that he many times scrupled and said: "I am more cheerful in solitude than I ever was in the world." Bergman, the Jesuit . . . used to say of himself, that he did not know what melancholy was. But he daily asked the Holy Ghost in the Holy Sacrifice of the Mass for this joy.

*The Pulpit Orator.*

MAY 21

*Come, O Holy Ghost, etc.*

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 His 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 fulness and sweetness. Now this wonderful union, which is properly called "indwelling," differing only in degree or state from that which God beatifies in the saints in heaven, although it is most certainly produced by the presence of the whole Blessed Trinity — "We will come to him, and will make our abode with him" — never-

theless, is attributed 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.

LEO XIII, *Encyclical. The Holy Spirit.*

## MAY 22

*Come, O Holy Ghost, etc.*

Many of the Popes were the most learned men of the times in which they lived. . . . But it was in the sublime heights of supernatural science that they received from the Holy Ghost the light necessary to know, and rightly to conceive, the entire doctrine of Christ, and were preserved from all error in the preaching of it; being enabled fully to develop the truths and lessons which Christ had only indicated; to know all errors; and infallibly to define what men must believe and do, in order to become good and to be saved. Such a teacher of truth the Holy Ghost was not only to the Apostles, but also to their successors, the bishops in union with the Pope; what we call the teaching Church. This teaching Church enjoys the constant assistance of the Holy Ghost, and is, therefore, as infallible in

## FOUNTAIN OF LIVING WATER

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matters of faith and morals as were the Apostles themselves. We have, therefore, the strictest duty to subject ourselves with heart and mind to the ordinances of the teaching Church. If we do not do so, the words of Christ apply to us: "If he will not hear the Church, let him be to thee as the heathen and the publican."

*The Pulpit Orator.*

MAY 23

*Come, O Holy Ghost, etc.*

Let us entreat the Holy Ghost to fulfil His office in us, and convince us of our sins. Let us implore His mercy that He may give us the contrition of David, the tears of Peter, and the heart-rending sorrow of Mary Magdalene. 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. Her sins, which are many, are forgiven her, because she hath loved much! Here is an example of the grace of penance; and an example not of penance only, but of perfect and full absolution given in a moment; more than this, a complete restoration of purity given to the most fallen. . . . No human words, however, will ever be able to express the feelings of a truly repenting sinner so perfectly as do the inspired words of the

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Holy Ghost in the Psalm of repentance by excellence — the *Miserere*.

ARCHBISHOP ZARDETTI,

*Devotion to the Holy Ghost.*

MAY 24

*Come, O Holy Ghost, etc.*

Consider the joy of the Blessed Virgin in the happy commencement of the reign of her divine Son, and of the conquest of so many souls, now ranked under the standard of the cross. With what tenderness did her heart embrace those “first fruits of God and of the Lamb?” with what sweet and powerful words did she instruct and encourage them in the pursuit of virtue; teaching them the inestimable glory of being the first children of the Church, the first fruits of the cross, and of the coming of the divine Spirit. She could say with more experimental feeling than the Apostle: “I have no greater grace than this, to hear that my children walk in truth.” This tender mother will entertain the same sentiments for you, if you practise the virtues of the primitive Christians; for this sacred Virgin encloses within her maternal heart all whose lives are conformable to the doctrine preached by her divine Son, published by His Apostles, and practised by the first Christians. . . . Thus will you rejoice the Holy Ghost, prove your gratitude to the heart

## FOUNTAIN OF LIVING WATER

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that bled for you on Calvary, and console that Immaculate Mother who stood sorrow-stricken at the foot of the cross.

FR. NOEL, *Meditations*.

MAY 25

*Come, O Holy Ghost, etc.*

It will be well for you, now and again, to consider all you owe to the Holy Ghost. If you do this seriously and with due reflection, you cannot fail to be animated with a holy desire to cultivate a special devotion to His divine Person. You will offer Him a special tribute of praise and adoration, as being your God — the God of your whole being. You will love Him with all your heart's sincerest love; for He is the Spirit of charity — Love itself. You will pay Him the homage of most heartfelt gratitude for the constant, unwearied kindness He has ever showed toward you. You will pray to Him in a most special manner, since He is your Comforter and Helper in every sorrow and need. You will think of Him often. You will be ever mindful of His loving and patient indwelling within you. You will endeavor to follow His divine inspirations, by which He guides you internally. You will cheerfully obey all lawful authority, by which He guides you externally.

FR. FIEGE, *The Paraclete*.

## MAY

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MAY 26

*Come, O Holy Ghost, etc.*

God the Holy Ghost has the office of our sanctification; and the office of sanctification is two-fold. There is the work of the Holy Ghost in every individual soul from the beginning of the world; and that work of sanctification in each individual soul will continue to the end of the world. There is also the work of the Holy Ghost in the mystical body of Christ, that is His Church, which office began from the day of Pentecost, and will continue to the second advent of the Son of God. . . . It is because the Holy Ghost is united to the mystical body of Christ that the mystical body is also holy. Sanctity is one of its notes. God the Holy Ghost dwells in it. The fountain of holiness is open in the unity of that body. The streams of holiness flow into it from His presence, and the fruits of His holiness are to be seen in its members.

CARDINAL MANNING,  
*Internal Mission of the Holy Ghost.*

MAY 27

*Come, O Holy Ghost, etc.*

“In this we know that we abide in God, and He in us; because He has given us of His Spirit.” The Holy Ghost is Himself God, and is one with the Father and the Son: all three Persons are insepa-



## FOUNTAIN OF LIVING WATER

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rably united with each other, on account of the unity of their essence, and, hence, where one is present the two others must also be present. Therefore, our Lord Himself says very distinctly: "If anyone 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." To this mystery, Origen applies that blessed "fellowship with the Father and His Son Jesus Christ," of which St. John writes to the faithful, "that they may rejoice, and their joy may be full." . . . O thrice wonderful power of grace, which draws the whole Blessed Trinity from heaven into our soul, or rather converts this into a heaven!

FR. SCHEEBEN, *The Glories of Divine Grace.*

MAY 28

*Come, O Holy Ghost, etc.*

Our beloved Saviour Jesus Christ, who desires that we be enkindled with the fire of the Holy Spirit, teaches us Himself that humility is the disposition necessary if we would partake of His Spirit. "Learn of Me because I am meek and humble of heart." This teaching the Holy Ghost had already approved on the day of the baptism of our Lord. When Jesus abased Himself under the appearance of a miserable sinner, before His servant St. John, He bowed His head beneath the waters of penance.



## MAY

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At once the heavens were opened, and the Holy Spirit appeared to all under the form of a dove. How could He more clearly manifest His complacency in descending on the soul of the truly humble! The Eternal Father says by the voice of the prophet: "Upon whom shall my Spirit rest but upon Him that trembleth at My words."

*The Cenacle.*

## MAY 29

*Come, O Holy Ghost, etc.*

To be saved is to be sanctified; for the Sanctifier casts out sin. These two things are distinct, but indivisible. We are sanctified by grace. But grace is not only an influence, or a quality, or a power, or an agency working in us. It is the action of a divine Person present with us, dwelling in us, imparting to us an interior, supernatural, spiritual quality of holiness, which abides as a habit in those who are sanctified and united to Himself. There is, therefore, an uncreated Grace or Gift, which is the Sanctifier Himself, for the Holy Ghost is the Gift of God. There is also a created grace, which is the quality of holiness shed abroad by Him in the hearts of all in whom He dwells. And these operations of the Sanctifier are manifold. They begin by lights in the intellect, by stings in the conscience, by impulses in the will, by drops of sweetness in the heart, by

## FOUNTAIN OF LIVING WATER

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which He awakens, rouses, and converts, if they will obey, and be led by Him. This is His actual grace.

*Little Books of the Holy Ghost, No. IV.*

MAY 30

*Come, O Holy Ghost, etc.*

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. Wherefore 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.

LEO. XIII, *Encyclical. The Holy Spirit.*

MAY 31

*Come, O Holy Ghost, etc.*

This grace of the knowledge of the truths of religion, which Christ imparted to the Apostles

personally and through the Holy Ghost, is also communicated to us; for the Catholic Church, established by Christ, and guided by the Holy Ghost, teaches us all whatsoever we are to believe and to do, in order to please God and to be saved. If the doctrine of Christ remains unintelligible to so many persons, it is solely their fault. They neglect the instruction which is given on Sundays and holy days, in sermons and catechetical instructions, they never read a spiritual book, hence their ignorance in matters of religion, hence also their unchristian life. With many others different passions and vices are the cause of their ignorance and errors in religious things, for the more a man turns away from God and sinks into sin and vice, the more obscure and enigmatical become to him the mysteries of faith, and he is frequently delivered up to total blindness and unbelief.

*The Pulpit Orator.*

## JUNE 1

*Come, O Holy Ghost, etc.*

And when the days of Pentecost were accomplished, they were all together 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 every one of them: and they were all filled with the Holy Ghost, and they began to speak in divers tongues, according as the Holy Ghost gave them to speak. Now, there were dwelling at Jerusalem, Jews, devout men out 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. . . . We have heard them speak in our tongues the wonderful works of God. And they were all astonished, and wondered, saying one to another: What meaneth this?

*Acts of the Apostles i. 1-12.*

## JUNE

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### JUNE 2

*Come, O Holy Ghost, etc.*

Devotion to the Holy Ghost is a most powerful aid to foster and promote devotion to the Sacred Heart. The Sacred Heart owes everything to the direct operations of the Holy Ghost. It was the Holy Ghost who fashioned and formed this Sacred Heart, who filled it with grace and beauty, who directed its movements during its mortal career on earth, nay, who directs them even now; for, in the Heart of Jesus, the Holy Ghost has taken up a permanent abode. If, therefore, you are truly devout to the Holy Ghost, you will be enabled to know and love the Sacred Heart more and more. For who can know it better than, or love it more than, the Holy Ghost? The divine Spirit dwells ever more within the Sacred Heart of Jesus; and if He dwells within your heart, then are you really made one heart with the Heart of Jesus. Special devotion, therefore, to the Holy Ghost is bound to so intensify that union, till it causes your heart to beat in perfect unison with the throbbings of the Sacred Heart.

FR. FIEGE, *The Paraclete*.

### JUNE 3

*Come, O Holy Ghost, etc.*

The disciples were to wait, to persevere in believ-

## FOUNTAIN OF LIVING WATER

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ing, confident anticipation of the promised Comforter, that by this hopeful anticipation their faith might be increased and their longing become more intense, for, as St. John Chrysostom remarks, their desire ought indeed to be great if they were to receive the great grace which the Holy Ghost would confer on them. Just as it was God the Father's will that the whole world should wait so long in expectation of the advent of His Son, and by thus waiting their hope and longing for the promised Redeemer should wax ever greater and greater, so the Son of God with the same object required His disciples in like manner to await the coming of the Holy Ghost. If it was so needful for the disciples to prepare for the descent of the Holy Spirit and our Lord expressly commanded that such preparation should be made, does not this command apply to us also?

ILG — CLARKE, *Meditations*.

JUNE 4

*Come, O Holy Ghost, etc.*

As God is ever His own end, so when by condescending mercy, He comes to us He lifts us up to Himself, and bears our affections and 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

## JUNE

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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 knows 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.

RT. REV. MSGR. THOS. S. PRESTON,  
*The Divine Paraclete.*

### JUNE 5

*Come, O Holy Ghost, etc.*

The appropriate mission and office of the Holy Ghost is that of the Spirit of Truth, or of the Illuminator and the Sanctifier, both of the Church, as a whole, and of the single individual soul. This is according to the Scripture, saying: "The charity of God is poured out into our hearts by the Holy Ghost, who is given to us." This appropriation, however, arises from two distinct reasons: the one is that the communication of sanctity has a special affinity to the Holy Ghost; and the other, that as the Son had a special mission into the world to redeem mankind, so the Holy Ghost has a special mission into the world to sanctify those who are faithful to the

## FOUNTAIN OF LIVING WATER

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Redeemer. Of this appropriate office of the Holy Ghost we now speak, mentioning the "Ministration of the Spirit" as the time and period of His more special and more prominent operation among men.

ABP. ZARDETTI, *Devotion to the Holy Ghost.*

JUNE 6

*Come, O Holy Ghost, etc.*

The union of the Holy Ghost with our souls resembles in a manner the union of the divine Word with the sacred Humanity of Jesus Christ, in rendering us the children of God by adoption. Therefore, the Fathers of the Church say, the Holy Ghost is the principle of our spiritual nativity. What a favor! Holy Spirit, art Thou as infinitely elevated above us as heaven is above earth? and nevertheless, Thou descendest even to our nothingness, and by the communication of Thy divine essence Thou makest us the children of God. Who should dare pretend to this honor, if it had not been the free gift of God to us? . . . He who understands the dignity to which he has been raised can never condescend to what is merely human. He who loves anything that is less than God fails in that generosity which his state demands.

FR. NOEL, *Meditations.*



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### JUNE 7

*Come, O Holy Ghost, etc.*

Since the Fall, the Spirit of God has assisted from the beginning every man that has come into the world born of Adam; so that there never yet was a soul which had not sufficient grace, if it had sufficient fidelity to correspond with it, to escape eternal death. Keep ever in mind this great truth; for it is the foundation of the whole doctrine of grace. There are men so narrow as to say that no soul among the heathen can be saved. The perfections of God, the attributes of mercy, love, tenderness, justice, equity — all rise up in array against so dark a theology. The word of God declares, first of all, that the Son of God is “the true Light that enlighteneth every man that cometh into the world.” Every soul created to the likeness of God is illuminated by the light of God even in his creation. There never yet was a soul born into the world that had not the light of reason, and the light of conscience, that is, the light of God, shining in the soul. The whole world is the reflection of the presence and of the perfection of God.

CARDINAL MANNING,

*Internal Mission of the Holy Ghost.*

### JUNE 8

*Come, O Holy Ghost, etc.*

Between the Holy Spirit who is truth, and pride

## FOUNTAIN OF LIVING WATER

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which is a lie, there is necessarily a lasting antagonism. St. Teresa tells us, pride is a gross error, an insupportable falsehood. The proud man not only deceives himself but wishes to deceive others. He deceives himself, for in attributing to himself the gifts which have been bestowed on him, he forgets this word of St. Paul: "What hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received?" To this illusion, of which he is the first victim, he adds the sacrilegious claim of appropriating to himself the praises of men, and seeks to impose on his fellow-men, by assuming advantages which neither belong to him nor proceed from him. He thus deceives them, and proves that, as St. Teresa declares, error and falsehood are the characteristics of pride.

*The Cenacle.*

JUNE 9

*Come, O Holy Ghost, etc.*

These sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost towards us, certainly demand that we should direct towards Him the highest homage of our love and devotion. Christians may do this 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.

LEO XIII, *Encyclical. The Holy Spirit.*

JUNE 10

*Come, O Holy Ghost, etc.*

Whoever purposes to enlist under the standard of Christ must, first of all, enter into a sacred and solemn engagement to renounce the devil and the world, and, as his worst enemies, to hold them in utter detestation. He is next anointed with the oil of catechumens on the breast and between the shoulders, — on the breast, that by the gift of the Holy Ghost he may lay aside error and ignorance, and receive the true faith; for "the just man liveth by faith," — on the shoulders, that by the grace of the Holy Spirit he may be enabled to shake off negligence and torpor, and engage actively in the performance of good works; for "faith without works

## FOUNTAIN OF LIVING WATER

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is dead." . . . After the person has been baptized, the priest anoints with chrism the crown of his head, thus giving him to understand that, from the moment of his baptism, he is united as a member to Christ his head, and engrafted in His body; and that he is, therefore, called a Christian, from Christ, as Christ is so called from Chrism.

*Catechism of the Council of Trent.*

JUNE 11

*Come, O Holy Ghost, etc.*

His (the Holy Ghost's) divine action prevents all our inward life. It goes before all our supernatural acts. We should never have believed if His light had not illuminated us from our baptism, or guided us through the preambles of faith, and moved us with a love of the truth, till we found the Divine Teacher whom till then we did not know. We should never have loved Him if He had not shown Himself to us, and poured out His love into our hearts. . . . This is His preventing grace. He loved us before we were created, redeemed us before we were born in sin, regenerated us when we were unconscious, sustained us in the innocence of baptismal grace, and converted us after our falls by penance and return to God. In all this the Holy Ghost was first in His divine action. In creation, redemption, regeneration, we had no will

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of our own as yet. . . . It was His sovereign act of grace.

*Little Books of the Holy Ghost, No. IV.*

## JUNE 12

*Come, O Holy Ghost, etc.*

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 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 principal 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 these precious gifts that I wish to draw your attention to; which is all the more necessary, as there are so many to be found who do not sufficiently appreciate and esteem these gifts.

*Sermons from the Flemish.*

## FOUNTAIN OF LIVING WATER

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JUNE 13

*Come, O Holy Ghost, etc.*

If the Holy Ghost dwells within your heart, then will you acquire and practice the virtues which shone forth so brightly in the life of Jesus — humility and meekness of heart, patience and forbearance in trial, obedience, and resignation to God's will, tender love and compassion for all men, particularly the poor, the lowly, and the afflicted. Then will you become truly Christ-like, so as to exclaim with the Apostle: "I live, now not I, but Christ liveth in me." Then fear not to take up this especial devotion to the Holy Ghost, since it will inflame your heart more and more with genuine love for the Sacred Heart of Jesus, and unite your heart more intimately with His — so intimately and closely as to become all one with Him. Thus, by having special devotion to the Holy Ghost, Jesus will all the more be glorified in you, and, by you, in others — as Jesus Himself had foretold of the Holy Ghost: "He shall glorify Me."

FR. FIEGE, *The Paraclete*.

JUNE 14

*Come, O Holy Ghost, etc.*

It was not without reason that the Fathers, for their habitations, made choice of deserts and places remote from correspondence with mankind, and

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recommended all their pupils to be blind, deaf, and dumb to the conversation of the world. "For," as St. Bernard says to this purpose, "if you are desirous of becoming sensible of the sweet emotions of the Holy Ghost; if you have an effectual eagerness to have your soul wedded to God, according to the prophet, sit down solitary, and you have raised yourself above yourself, by the bare desire of espousing the Lord of angels. . . . For know that such is the reservedness of your divine Spouse, that He will never indulge you with His company in the presence of others. Withdraw, then, but not so much bodily as mentally. Withdraw, but let it be in the intention, in spirit, and with devotion.

ST. BONAVENTURE, *Life of Christ*.

## JUNE 15

*Come, O Holy Ghost, etc.*

Jesus Christ says of the Holy Ghost whom He promised to His Apostles, that He is the Spirit of Truth, and that He would give testimony of Him. The Spirit of Truth gives testimony of Jesus Christ in many ways. We may distinguish especially a treble testimony of the Holy Ghost, a testimony in our hearts, a testimony by the teaching of the Church, and a testimony by His guidance in the history of the world. . . . This latter testimony is very in-

## FOUNTAIN OF LIVING WATER

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structive and consoling in our days. The Holy Ghost has made known to all men by the history of the world the following truths: 1, That there can be no prosperity of men and nations without faith in God. 2. No knowledge of God without Christ. 3. No Christ without the Church. 4. No church without the Pope.

*Repertorium Oratoris Sacri.*

JUNE 16

*Come, O Holy Ghost, etc.*

If the Church has authority from God to teach, and if she teaches nothing but the truth, is it not the duty of all Christians to hear her voice and obey her commands? She is the organ of the Holy Ghost. She is the representative of Jesus Christ, who has said to her: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me." She is the Mistress of truth. It is the property of the human mind to embrace truth wherever it finds it. It would, therefore, be not only an act of irreverence, but of sheer folly, to disobey the voice of this ever truthful mother. If a citizen is bound to obey the laws of his country, though these laws may not in all respects be conformable to strict justice; if a child is bound by natural and divine law to obey his mother, though she may sometimes err in her judgments, how much more strictly are not we obliged to



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be docile to the teachings of the Catholic Church, our mother, whose admonitions are always just, whose precepts are immutable!

CARDINAL GIBBONS, *The Faith of Our Fathers*.

### JUNE 17

*Come, O Holy Ghost, etc.*

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 exterior and interior 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 sweetness and pleasure which the fruit of a good tree brings to the mouth.

MSGR. GAUME, *Catechism of Perseverance*.

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JUNE 18

*Come, O Holy Ghost, etc.*

The Holy Ghost 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 sometimes seems to forget His severe jealousy, as far as to recall the soul that has been voluntarily unfaithful to Him. But these are exceptions that 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.

REV. M. HAMON,

*Meditations for All the Days of the Year.*

JUNE 19

*Come, O Holy Ghost, etc.*

Consider how the Patriarch Noe once sent forth a dove out of the ark, but she soon returned to him, not finding where her foot might rest. Before the

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dove, Noe had sent out a raven; that, however, had not returned to him, as being an unclean bird it could easily settle upon a dead body. But the dove in her purity disdained so foul a resting-place and preferred to fly back to Noe into the ark. Here, my soul, you have a beautiful emblem of the Holy Ghost. He, the third Person of the Godhead, the celestial Dove, will not rest upon carrion. He will not, that is, come to dwell within the soul of one who is in a state of spiritual decomposition through mortal sin; for such a one is to Him an abomination. He holds him in abhorrence. Ponder this carefully. Alas! it may be that the heavenly Dove hovers anxiously about you; already you hear His wings fluttering near you, you feel that grace is at hand. O rise up forthwith! Cleanse yourself at once from mortal sin, that the Holy Spirit may meet with no impediment when He comes to take up His abode within your heart.

FR. SCHEEBEN, *The Glories of Divine Grace*.

## JUNE 20

*Come, O Holy Ghost, etc.*

We are happy already if we may love a creature whose beauty wins our admiration, or who is united to us by the most intimate ties of friendship or affinity. Incomparably sweeter and happier, however, must it be for us, that we may entertain any love for God

## FOUNTAIN OF LIVING WATER

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Himself, and rejoice in Him, the highest and infinite good, our gracious Creator and most benevolent Lord. Yet what is all natural love to creatures, and to God Himself, when compared with that supernatural holy love which is poured out into our hearts by the Holy Spirit in grace? This love comes directly from God Himself; it is the blossom and fruit of Divine life and Divine happiness; it is that spark of Divine charity with which He Himself is inflamed. Compared with it natural love is, as it were, no love, is a fire without warmth, as a plant without life.

FR. SCHEEBEN, *The Glories of Divine Grace.*

JUNE 21

*Come, O Holy Ghost, etc.*

The Holy Ghost assisted with His grace our divine Lord in everything that He as man has done for our redemption. When Christ was baptized by St. John in the river Jordan, the Holy Ghost descended in the form of a dove, and came upon Him to impart to Him the plenitude of His graces. He was led by the Spirit into the desert, before He began His public life, where He fasted forty days and forty nights and overcame the temptations of Satan. Again, it was the Holy Ghost that, as Jesus Himself assures us, anointed and sent Him "to preach the Gospel to the poor, to heal the contrite

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of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward." Urged and strengthened by the Holy Ghost, Christ offered Himself to God as a clean oblation, dying for us on the cross. From all this we perceive what part the Holy Ghost took in the work of our redemption, and how much reason we have, in the consideration of all that Christ has done for our redemption, to think also of the Holy Ghost and to thank Him for His gracious cooperation for our salvation.

*The Pulpit Orator.*

### JUNE 22

*Come, O Holy Ghost, etc.*

The Church is a living organization; and the breath of her life is the Spirit of Truth abiding with her forever. She lives now with the life breathed into her at Pentecost, and this life manifests its vigor in proportion to the violence of the assaults to which she is subjected. When, lately, she defined the doctrine of the Immaculate Conception, the savants of this unthinking age beheld in her action only the affectation and trifling of senile vanity. But to those who have received her Founder with all the fulness of His revelation, and to whom He has, in consequence of this generous faith, given power

## FOUNTAIN OF LIVING WATER

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“to become the sons of God,” there is evidence, in this most remarkable act, of her spiritual vitality and unfailing vigor.

RT. REV. J. D. RICARDS,  
*Catholic Christianity and Modern Unbelief.*

JUNE 23

*Come, O Holy Ghost, etc.*

Our want of strength and of vigilance, or our slack correspondence with great graces of the Holy Ghost, and our many sins of omission — these undermine our perseverance, and incline us continually to fail, so that if there were not a continual support to our weakness, we should not endure to the end. Now this perseverance is twofold; on our part it is a duty, and on God's part it is a gift. On our part it consists in three things, namely, in fidelity to grace, punctuality in duty, and delicacy of conscience; and on God's part it consists also in three things, namely, in a guidance which leads us in the way of His will, a sheltering Providence which guards us from dangers, and a continual replenishment of His Holy Spirit, which sustains our spiritual life and strength.

*Little Books of the Holy Ghost, No. IV.*

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JUNE 24

*Come, O Holy Ghost, etc.*

By a wonderful untimeliness of mercy, the unborn Jesus will go and redeem the Baptist gloriously, while he too is yet unborn. . . . Like a new pulse of impetuous gladness, the Babe in Mary's bosom drives her forth. With swift step, as if the precipitate gracefulness of her walk were the outward sign of her inward joy . . . the Mother traverses the hills of Judea, while Joseph follows her in an amazement of revering love. . . . Like Jesus walking swiftly to His Passion, as if Calvary were drawing Him like a magnet, so the staid and modest virgin sped onward to the dwelling of Elizabeth in Hebron. The everlasting Word within trembled in the tone of Mary's voice, and the babe heard it, and "leaped in his mother's womb," and the chains of original sin fell off from him, and he made acts of adoring love such as never patriarch or prophet yet had made; and he was instantaneously raised to a dazzling height of sanctity, which is a memorial and a wonder in heaven to this day; and the inspiration of the Holy Ghost thrilled through his mother at the moment, and she was filled full of God, and her first act, in consequence of this plenitude of God, was a worshipful recognition of the grandeur of the Mother of God.

FR. FABER, *Bethlehem.*

## FOUNTAIN OF LIVING WATER

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JUNE 25

*Come, O Holy Ghost, etc.*

After passing through this course of festivals, which followed our blessed Saviour to heaven, and thence received from Him His Holy Spirit, we gathered together once more to feast upon the inheritance which He has left behind. It was a banquet spread with every deliciousness, filled to overflowing with every grace; there was the Bread of Life, the Manna of Angels' Lord; there was the Cup of salvation; the wine which cheereth the heart of man; there was the concealed Divinity of Bethlehem, there the real sacrifice of Calvary, there the same glorified Flesh which rose, ascended, and sits at the right hand of God. All the mysteries by which we were ransomed, saved, and brought to Him, were there united in wonderful truth and living reality. . . . What tongue can describe the treasures which issue thence, to enrich our poverty, as well as to slake our thirst? Only one, dearly beloved children; His who has given us the measure whereby the depths of His own Heart can be fathomed, and its gifts duly valued. When He said to us that "out of the abundance of the Heart the mouth speaketh."

CARDINAL WISEMAN,

*Pastoral on Devotion to the Sacred Heart.*



## JUNE

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JUNE 26

*Come, O Holy Ghost, etc.*

I acknowledge that the Spirit of God is a spirit of discretion and wisdom, and that He does not encourage extremes, not even in piety. But I am authorized by the Gospel to declare that you must dedicate yourselves to Him without reserve; I am authorized to declare that, in order to be faithful in the more essential duties, you must incessantly labor to subdue every passion; and that if you favor any one of them, let your motive be prudence or what it may, you are digging a pit for your own ruin. Those fervent Christians alone who not only avoid sin, but even the occasions of sin, proceed in the paths of virtue with an uniform and steady step, and persevere faithfully to the end; and those tepid Christians only who prescribe limits to their piety, and who mingle the pleasures of the world and of religion together, relapse into their former ways, and dishonor piety by the inconstancy of their lives. It is not, therefore, by dedicating ourselves to God wholly and entirely that distaste for piety is acquired, but by serving Him with negligence.

MASSILLON'S *Sermons*.

JUNE 27

*Come, O Holy Ghost, etc.*

The Prince of the Apostles, having received the

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Holy Ghost, made a sermon to the Jews, who were assembled about the disciples upon the fame of this prodigy, and he converted three thousand by the mildness and powerful unction of his words. "We should have a share of this courage; and the ardor of the Holy Ghost would make everything easy to us, if we were worthy to receive it, and if we drew this grace down upon us as the Apostles did by assiduity in prayer, and by our charity toward our brethren," says St. Chrysostom. We have great reason to admire the change which the grace of the Holy Ghost wrought in St. Peter, both in the intrepidity and the courage which he showed, and still more in his humility, patience, and meekness. . . . The new converts received a share with him of the same Spirit. They persevered in the participation of the holy mysteries and in prayer, and selling all their possessions, gave the price to the Apostles to be distributed among the poor brethren. Their humility and simplicity of heart, meekness, patience, and joy in suffering were such, that they seemed on a sudden to be transformed into angels.

REV. ALBAN BUTLER, *Lives of the Saints*.

JUNE 28

*Come, O Holy Ghost, etc.*

Great is the dignity of man, that God the Father

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sent the Holy Ghost, on Pentecost, in the name of His Son, for the sake of our salvation. The Father "so loved the world, as to give His only-begotten Son; that whosoever believed in Him may not perish, but may have life everlasting." And when the Son, after having performed the work of our redemption, had returned to heaven, the Father gave us the Holy Ghost, to take the place of the Son. — God the Son is come into the world to seek and to save that which is lost, and has loved us unto the end. And when He was to take possession of His heavenly kingdom, He left us not as orphans, but prayed the Father to send in His stead the Holy Ghost to accomplish in His elect the work of sanctification. . . . Therefore let us listen to the voice of the Holy Church, whose teacher is the Spirit of Truth; let us never fear for the future of our Holy Church, because the Paraclete will never forsake her. "I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever."

*Repertorium Oratoris Sacri.*

## JUNE 29

*Come, O Holy Ghost, etc.*

Mysterious indeed are the dealings of divine Providence. The two saints whose feast we celebrate to-day were strangers to one another during the greater part of their lives, and what is more, they

## FOUNTAIN OF LIVING WATER

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were antagonists, and stood in opposition to one another. For when Peter, filled with the Holy Ghost, preached Christ crucified, Paul burnt with rage and hatred to the Crucified. Yet now the Church commemorates both these Apostles on one and the self-same day; the sacred remains of both rest in the same city, the brows of both are encircled with the same aureola. Never does the Church pay homage to St. Peter without some mention of St. Paul, not to St. Paul without reference to St. Peter. The two Apostles are always coupled together, and the connection in which they are placed is highly instructive for ourselves. We ought to imitate both the Apostles at one and the same time; as we venerate both together so we ought to take both at once as our models; we ought to combine the faith of St. Peter with the charity of St. Paul, that thus we may be perfect Christians.

ILG — CLARKE, *Meditations*.

JUNE 30

*Come, O Holy Ghost, etc.*

The infallibility of the Popes does not signify that they are inspired. The Apostles were endowed with that gift of inspiration, and we accept their writings as the revealed word of God. No Catholic, on the contrary, claims that the Pope is inspired, or endowed with divine revelation properly so called.

“For the Holy Spirit was not promised to the successors of St. Peter, in order that they might spread abroad new doctrine which He reveals, but that, under His assistance, they might guard inviolably, and with fidelity explain, the revelation or deposit of faith handed down by the Apostles.” (Vatican Council.) What, then, is the real doctrine of infallibility? It simply means that the Pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from error of judgment when he promulgates to the Church a decision on faith or morals.

CARDINAL GIBBONS, *Faith of Our Fathers*.

## JULY 1

*Come, O Holy Ghost, etc.*

But Christ, being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation; neither by the blood of goats, or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh; how much more shall the blood of Christ, who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore He is the Mediator of the New Testament; that by means of His death for the redemption of those transgressions which were under the former testament, they that are called may receive an eternal inheritance.

*Hebrews ix. 11-15.*

## JULY 2

*Come, O Holy Ghost, etc.*

Our Blessed Lady, having conceived by the Holy Ghost, and the Incarnation of the Son of God being

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fully accomplished in her sacred womb, recalling to mind what the angel had told her concerning her cousin Elizabeth, she resolved to visit her. . . . Come at length to her journey's end, she entered the house of Zachary, and finding there her cousin Elizabeth, she saluted her, saying: Hail, my dear cousin Elizabeth. Elizabeth, vehemently animated by the Holy Ghost, with transports of joy, immediately arose, and tenderly embracing her cried aloud: "Blessed art thou amongst women, and blessed is the fruit of thy womb. And whence is this to me that the Mother of my Lord should come to me?" The words of the salutation were no sooner uttered by our Blessed Lady, than they pierced even to the bowels of St. Elizabeth, inflaming both mother and her son with the divine Spirit. Nor was the mother inflamed before her son, but being first replenished himself, replenished also his parent; not operating anything new in her, but rather meriting that something divine should be wrought within her soul, by the operation of the Holy Ghost; in so much that the grace of the Holy Paraclete was more abundantly diffused in him, and he was first sensible of its blessed effects.

ST. BONAVENTURE, *Life of Jesus Christ*.

## JULY 3

*Come, O Holy Ghost, etc.*

Christ Jesus sends the Holy Ghost upon His

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followers; yet, remember, Christian souls, not only once but forever unto the end of time. Hardly have we entered into the valley of tears, and already He who has redeemed all mankind sends the Holy Ghost in the Sacrament of Baptism, that being born again of water and the Holy Ghost, we may enter into the kingdom of heaven. He enlightens and sanctifies the soul; and, should baptismal innocence be lost unfortunately by sin, His grace again enters by the Sacrament of Penance. He takes possession of such a sanctified soul, makes her His abode, dwells in her as in His temple; He irradiates her with His divine light, He inflames her with the fire of His divine love; and He remains with her, until she separates herself from Him, until by sin she compels Him to leave. What a blessing! . . . Let us give due honor to the Holy Ghost for His gracious gifts, and above all, let us cooperate with them, that thus we may be able to enter into the glories of heaven.

REV. F. J. KAIB, *The Holy Rosary*.

JULY 4

*Come, O Holy Ghost, etc.*

Our Lord being about to depart from this world to His Father, has established prayer as the bond of union between heaven and earth. Moreover, as we shall have no part in the Holy Spirit whom Jesus



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promised to send upon His Church unless we live united to Him by grace, can we hope to obtain this if we neglect the means He has appointed when He says: "Ask and you shall receive." To whom has He promised the divine Spirit, but to those who ask? . . . Enter, then, into the sentiments of the Apostles when separated from our Lord; they hid themselves from the world in which they took no part, and persevered in prayer awaiting the Comforter. How holy their dispositions! How assiduously they prepare for His reception! How estranged in heart from all created objects! How arduous their prayer and desires to be replenished with the Spirit of God!

FR. NOEL, *Meditations*.

## JULY 5

*Come, O Holy Ghost, etc.*

In the tabernacle Jesus does not only desire to receive our homage; He desires to have our heart, as a place of delight, where He will show forth His power and mercy. But if my heart, open to the attacks of vanity, formally opposes His Spirit, He departs; for the Holy Spirit, who is wisdom and light, loves to dwell in peace and humility, whereas pride produces trouble and darkness. Then, with His heart full of grief, Jesus strives to make me hear His voice, and fearing that He may not be heard

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above the tumultuous uproar of my passions, He redoubles His appeal, "Return, return, My child." If Jesus implores me so earnestly to return to Him, it is because He appreciates the value of my soul. What, then, is the worth of my soul? Sacred things are priceless. But what is there consecrated to God by so many titles as my soul? It is His heritage, His temple. "A soul," says St. Bernard, "is a very great treasure; for Jesus Christ, the eternal Wisdom, who can never be deceived, considers it of more value than His own most precious Blood. When we look at the cross, it would even seem as if a soul were not worth less than God himself."

*Reflections and Prayers for Holy Communion.*

*From the French.*

JULY 6

*Come, O Holy Ghost, etc.*

Just as fire diffuses light round about and banishes darkness, so the Holy Ghost enlightens us that we may know what is good and pleasing to God. As fires frees iron and other metals from dross, and makes them bright, so the Holy Ghost cleanses us from the stains of sin and makes us glorious images of God. And as fire warms whatever comes within its reach, so the Holy Ghost warms the hearts of men by His love that they may obtain strength to surmount all the obstacles to salvation, and practice

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every virtue. Oh, let us shun sin, walk in humility, fervently practice the Christian virtues, and pray with attention, fervor, and devotion, that the Holy Ghost may abide with us and bless us, both for time and eternity.

*The Pulpit Orator.*

### JULY 7

*Come, O Holy Ghost, etc.*

The sight of the extremity to which we are reduced should make us carry our thoughts and all our love to God alone. . . . Our desires and affections would be entirely in God, and then our divine Saviour would not fail to come to us with the fulness of His graces and gifts. The Holy Ghost would act in us according to the whole force, and to the full extent of grace; and our interior would be a perfect image of the interior of our divine Saviour, because all our love would be the desires, the affections, and the love of Jesus in the bosom of His Father. . . . God alone would live and reign in us, according to the whole power of His grace, and the peace and love that would fill us and consume us in this life would prepare us and would conduct us to the consummation of the love of the most Holy Trinity, in its elect during a happy eternity.

VEN. LIBERMAN, *Letters, etc.*

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JULY 8

*Come, O Holy Ghost, etc.*

If we ask the Eternal Father for the Holy Spirit, in the name — that is, through the merits — of His Son, we shall have the benefit of His holy inspirations; for He aids us by inspiring us inwardly. Hence, the Church in her most sublime functions, prescribes, in the first place, solemn invocation of the Holy Spirit. And truly this Spirit is *one*, but *manifold*; for, as the spirit of man is one, but performs divers operations in different members of the body, so the Holy Spirit is one, but accomplishes His various purposes as it seems good to Him, through the different members of the Church, each member having its own special office. From His inspirations proceed good prayers, lively faith, knowledge, charity, chastity, and every other virtue.

ABP. SCOTTI, *Meditations, etc.*

JULY 9

*Come, O Holy Ghost, etc.*

The union with God and Christ by grace, moreover, has that sublime advantage, that we are made *one body and one spirit*, not only with Christ and God Himself, but *with the saints and just persons*. These are likewise one body with Christ, and one spirit with God; with them we form one great body,

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of which Christ is the Head, and which is vivified by the Spirit of God. . . . With this union in God we should also represent among ourselves the exceedingly intimate union which unites God the Father with the Son in the Holy Ghost. The same Holy Spirit which, according to St. Augustine, is the bond of union between the Father and the Son, likewise embraces us all and unites us very intimately with each other, as the soul unites the different members of the body. As a golden chain, He links us to God and Christ, but likewise with all the choirs of blessed spirits, with the band of Apostles, and the legions of all holy martyrs, confessors, and virgins. In Him we all cohere, penetrate each other, and belong one to another.

FR. SCHEEBEN, *The Glories of Divine Grace*.

## JULY 10

*Come, O Holy Ghost, etc.*

Let us choose devout books that will be of service to us, not vain, sentimental, unsubstantial books, which are offered in our day to the faithful, and even to priests themselves. No, let us read solid, substantial books, those that are penetrated with the grace of Jesus Christ, with the clear light of the Holy Spirit, with the unction of the evangelical virtues. Let us, above all, read the divine Scriptures, the Gospels, the Epistles of St. John, those of St.

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Paul, and we shall reach the point at which we shall say to ourselves: "Who shall separate us from the charity of Christ. . . . If any one love not our Lord Jesus Christ, let him be anathema. . . . O my God, when shall we be able to say with truth: "I live in the faith of the Son of God, who loved me, and delivered Himself for me."

*Emmanuel of Priests' Eucharistic League.*

JULY 11

*Come, O Holy Ghost, etc.*

Life on earth is but a pilgrimage. As the streams pursue their course until they empty into the immensity of the ocean, so earthly years roll on until they are lost in eternity. The importance of this passing life lies in the truth of revelation, that upon the issue of this life depends man's endless eternity. . . . As the office of the Holy Ghost is so intimately bound up with the universal economy of salvation, the Holy Ghost must needs also have a special relation to the final consummation of all things. So it is. As He is somewhat the seal and complement of the Divinity, He also completes and seals the work of salvation and sanctification by the light of glory and the fire of beatifying love.

ABP. ZARDETTI, *Devotion to the Holy Ghost.*

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### JULY 12

*Come, O Holy Ghost, etc.*

Her (St. Ludwina's) patience was recompensed a hundred-fold in this world by the extraordinary spiritual consolation with which she was often favored, and by the grace of the Holy Ghost, accompanied with a wonderful gift of miracles, and many divine revelations. She sometimes had trials of spiritual dryness, but these served only more perfectly to purify her soul and prepare her for sweeter visits of her heavenly Comforter. The holy Sacrament of the Eucharist was, above all other means, her principal strength, comfort, and happiness on earth; it renewed in her breast the burning flame of divine love, and nourished in her a continual source of tears and compunction. Her humility made her desire nothing so much as to be unknown and contemned by all men.

BUTLER'S *Lives of the Saints*.

### JULY 13

*Come, O Holy Ghost, etc.*

Every time we make the sign of the Cross, we make an act of faith, and, at least, an implicit act of adoration to the Holy Ghost. All the works of God in creation, though they are works of the Holy Trinity, are in a special sense the works of the Holy Ghost, because it is the third person of the ever-

## FOUNTAIN OF LIVING WATER

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blessed Trinity who is in immediate union with all creatures. The titles of the Holy Ghost declare His divine glory. He is Term or complement of the Holy Trinity, because the Son is begotten of the Father, and the Holy Ghost proceeds from the Father and the Son, but there the Holy Trinity rests complete. No divine person proceeds from the Holy Ghost. He is the last of the three Divine Persons, and therefore He is the complement, the perfecter, the end, the Term of the ever-blessed Trinity. He is, so to speak, the Bound of the boundless nature, which is unlimited. Again, He is called the perfecter for this reason.

CARDINAL MANNING,  
*Internal Mission of the Holy Ghost.*

JULY 14

*Come, O Holy Ghost, etc.*

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



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divine kingdom. Blessed 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 to His divine person, on account of the extraordinary gifts and favors received from Him, for He will fully recognize his exalted dignity, and he will labor more zealously in the vineyard of the Lord.

FR. FIEGE, *The Paraclete*.

## JULY 15

*Come, O Holy Ghost, etc.*

“But when the Paraclete cometh, whom I will send from the Father, the Spirit of Truth, who proceedeth from the Father, He will give testimony of Me.” The testimony of the Holy Spirit has banished from the world the darkness of ignorance and sin, and caused every truth to flourish. It is the river described in the Apocalypse, issuing from the throne of God, and the Lamb, whose waters, clear as crystal, refresh the Church of Jesus Christ, and render this tree of life fertile in all sorts of fruits. Listen attentively to the voice of the Holy Ghost, who, in the depths of your heart, renders testimony to Jesus Christ. He will produce in you the admirable effects of His grace. He will humble the pride of your spirit, weaken the tyranny of passions, enlighten you with His lights, which impress on the soul the truths of eternity.

FR. NOEL, *Meditations*.

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JULY 16

*Come, O Holy Ghost, etc.*

We have good reason to expect great blessings from the scapular. . . . A special protection of the Mother of God, above all, against all enemies of our salvation, help in temptations, and the obtaining of many graces; also a special protection in bodily dangers, as experience teaches; the most tender protection at the hour of death, when Mary will not forsake her children, but will come to their succor with the angels and saints to guard them against the persecution of the devil, and will implore Jesus to save them from eternal ruin; at last in purgatory, where she will console them, and shorten their time of punishment, provided they have obtained, by fulfilling the required conditions, a claim to this blessed privilege. Therefore, we apply to a soul, in regard to the scapular, the words of Holy Scripture: "Strength and beauty are her clothing, and she shall laugh in the latter end."

*Repertorium Oratoris Sacri.*

JULY 17

*Come, O Holy Ghost, etc.*

Do I behold in myself the altar of the Lord, the dwelling-place of the Holy Spirit, *a place of sacrifice*, an altar upon which the incense of continual prayer is appointed to ascend before the Divine Majesty?

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Do I consider this altar with respect, fearing to profane it by dissipation? Have I not, on the contrary, reckoned up an alarming number of faults which have defiled it? Do not my prayers, wanting in fervency, too often ascend to heaven like a smoke without perfume? Having a possession so valuable, so desirable, to our Lord in my heart, my fidelity to Him must always consist in preserving it pure and intact for Him alone. O my Jesus, does my heart appear to Thee as a holy place, of which Thy spirit is the light and the life? Oh, if it is not so now, grant that it may quickly become so. . . . May the contact of Thy divine Heart cause it to burn ever more and more brightly! May I have no soul, nor spirit, nor thought, nor affection, nor intention, nor desire, save for the most Blessed Sacrament; and may my aspirations and prayers ascend continually before the tabernacle!

*Reflections and Prayers for Holy Communion.*

## JULY 18

*Come, O Holy Ghost, etc.*

The Holy Ghost reposes invisibly in the relics of those who are dead in the grace of God, until He appear visibly in them at the resurrection; and it is this which renders the relics of saints so worthy of veneration. "For God never abandons His own, not even in the sepulchre, where their bodies, although

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dead to the eyes of men, are more alive before God, on account of sin being no longer in them, the roots of which at least must have been there during their lives." These are the words of Paschal. "Would you know the precise date of the worship of the relics of martyrs?" asks Fenelon. "It is as ancient as martyrdom itself. These bones are already out of the tomb, because they have strengthened Jacob and redeemed themselves by virtue of faith. When Agleus sent his servant Boniface from Rome to visit Asia in search of the bodies of martyrs, he said, Know, O Boniface, that the bodies of the faithful who go to collect those of martyrs ought to be pure and without spot."

KENELM H. DIGBY,  
*Mores Catholici; or, Ages of Faith.*

JULY 19

*Come, O Holy Ghost, etc.*

From the beginning, the Holy Spirit of God has dwelt in every created soul and wrought in every man born into this world. No soul will be cast out of the peace of God into eternal darkness, which might not, if it had only put forth the will, have dwelt with God forever. God casts no one away. He deprives no soul whom He has made of the grace of salvation. Even throughout the heathen world the Spirit of God is present working in the hearts of

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men. If they fail of eternal life, the failure is in their will, and not in the will of God. From the beginning of the world, the Spirit of God has been leading men on toward faith and knowledge of God, therefore, toward eternal life. Since the coming of the Son of God by incarnation into the world He has been drawing men toward the full revelation of the kingdom of God, of justification, and of incorporation with Himself in His mystical Body.

CARDINAL MANNING,  
*Internal Mission of the Holy Ghost.*

## JULY 20

*Come, O Holy Ghost, etc.*

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 the tongues of fire. "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 doc-

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trines 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. . . . This truth He communicates to His Church, guarding her by His all-powerful help from ever falling into error, and aiding her to foster daily more and more the germs of 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.

LEO XIII, *Encyclical. The Holy Spirit.*

JULY 21

*Come, O Holy Ghost, etc.*

The Holy Ghost preserves, guides, and rules the Church until the consummation of the world. Christ, indeed, is the invisible Head of the Church, and, as such, rules the Church in an invisible manner, but only through the Holy Ghost. . . . St. Augustine says: "What the soul is to the body of man, the Holy Ghost is to the body of Christ, to the Holy Church, for the Holy Ghost does in the Church what the soul does in the single members of the body," — He enlightens, guides, and rules her. The Holy

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Ghost introduces the officers of the Church by consecration into their office, and imparts to them the necessary graces and faculties for the administration of it. Therefore, St. Paul exhorts the officers of the Church at Ephesus "to take heed to themselves and to the flock wherein the Holy Ghost has placed them bishops." The Holy Ghost continually assists the teaching Church, that in matters of faith and morals she cannot err, and that everything she ordains and decrees is according to the will of God. Therefore, the Apostles assembled in council at Jerusalem declare: "It hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things."

*Pulpit Orator.*

## JULY 22

*Come, O Holy Ghost, etc.*

St. John Francis Regis' true love of God appeared in the constant union of his soul with the Divine Spirit. Often a pious word or song would throw him into a rapture; frequently he could not contain the transports of his heart in company or on the streets; his eyes and countenance often discovered the strong emotions of his soul. His most familiar aspiration was that of the royal prophet, — "What can I desire in heaven, or love on earth, besides Thee, my God"? which he repeated with seraphic



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ardors. He vehemently desired to procure God's greatest honor in all things, saying, "We are created by God, and for Him alone; and must direct all things to His glory." . . . He would walk all night, and often on the edge of precipices, or over mountains covered with snow, and across impetuous torrents, only not to disappoint some poor people a few hours. His devotion to the Blessed Eucharist made him spend much of his time in prayer before the Blessed Sacrament, saying Mass whatever it cost him to find an opportunity. He called the Holy Eucharist his refuge, his comfort, and his delight.

BUTLER'S *Lives of the Saints*.

JULY 23

*Come, O Holy Ghost, etc.*

When the Spirit of God manifests Himself in the earth in any part of the human race, the spirit of evil rises in revolt and multiplies its attacks, in order to impede His action. It is a law of history, that the most holy among men, in waging war with evil, indirectly call forth the most violent manifestations of evil. The advent of Jesus was the advent of the Holy One of God, the personal intervention of the Spirit in His divine fulness; and it was natural that it should excite the most terrible attacks of the spirit of evil and his legions. It is worthy of note, indeed, that all those demoniacs, whose miraculous



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cure is recorded in the Gospels, were drawn to Jesus by an irresistible force. The spirit which spoke by their mouth never failed to proclaim the Messianic character of Him whose sovereign power they dreaded. . . . He, the sovereign Master of spirits, exorcises them; Master of the soul, He transforms it; Master of the body, He restores its balance and health; He only heals the body to save the soul; He only saves the soul by freeing it from the evil one, and He only sets it free by communicating to it the Spirit of God. The cure of those possessed is only a particular case of the healing power of Jesus, one of the phenomena which most fully symbolize His great work of deliverance.

FR. DIDON, *Jesus Christ*.

## JULY 24

*Come, O Holy Ghost, etc.*

The work of the Holy Ghost in the Church is the sanctification of her children; and sanctification is perfection. And we are to become perfect by becoming like to God. All religions have recognized this great truth. . . . This was one ray of original truth, that was still preserved in the world. And if we would be perfect in Christianity, we must be like Him who died that we might live. Our Saviour tells us to be perfect even as our heavenly Father is perfect. But we cannot see God, and

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this counsel is more or less an abstract proposition; wherefore, our Saviour came down and took our flesh, and lived our life, became acquainted with our necessities and our temptations, and going, left us an example that we should unfalteringly follow. Therefore, perfection in Christianity is putting on Christ, and becoming other Christs. He is our model, and He is our perfection.

FR. PHELAN, *The Gospel Applied to Our Times.*

JULY 25

*Come, O Holy Ghost, etc.*

The divine Saviour appearing to His disciples after His resurrection, and showing them His wounds, as so many furnaces whence proceeds the living flame of love, as the hollow place in the rock whence issues the dove, says: "Receive the Holy Ghost." He says not, as St. Cyril remarks, receive the grace of the Holy Ghost, but receive the Holy Ghost in person. He imparts it to them as the fruit of His prayers and tears, His sufferings and death. . . . The year is the course of the sun in the heavens, and the life of Jesus Christ is the course of the Sun of Justice on earth. His suffering life is the season of winter; His resurrection, the springtime, when all things are resuscitated; His ascension, the summer; but autumn, which is the harvest, is the mission of the Holy Ghost, the fruit of the death of

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Jesus Christ, the end and crown of His admirable life.

FR. NOEL, *Meditations*.

### JULY 26

*Come, O Holy Ghost, etc.*

What a pleasing picture is presented to the Christian's view to-day! St. Anne is seated, holding a scroll in her hands, while beside her stands Mary, her dearly loved child, the gift of God, listening to the Word of life which her pious mother is reading to her out of Holy Scripture. What a mother and what a child! After long years of barrenness, years of much grief and woe to her, when she had to bear the contempt even of her own servants, Mary came, like a star rising in the firmament of her parent's married life. Consider St. Anne's happiness. Among the Jews a childless marriage was a disgrace. . . . How great, therefore, must have been her joy, how heartfelt her delight, when against all hope, and contrary to human expectation, she gave birth to a child! And what a child that was! Not in all Israel was there one so sweet and attractive as Mary, she who was "full of grace." Never till then had the world beheld a child so fair and noble as Anne's infant daughter, "conceived without the stain of original sin." Never had there been a maternity so rich in grace and blessings as hers, who was

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privileged to call the child she bore by the exalted title of "Mother of God." . . . And you, my soul, whilst reflecting upon St. Anne's happiness, forget not how often you have found your joy and felicity in Mary.

ILG — CLARKE, *Meditations, etc.*

JULY 27

*Come, O Holy Ghost, etc.*

The bell (during its blessing) is annointed with oil and chrism, not unlike the manner in which a child is anointed in baptism. The holy oil signifies the power of the Holy Ghost, and the chrism denotes the gracious merits of Jesus Christ. The inanimate metal of the bell is not, it is true, susceptible of the graces of Jesus Christ, or of the power of the Holy Ghost, but in this unction the Church has in view the faithful themselves. The psalms and prayers recited by the clergy implore of the Almighty that, as often as we make use of these bells, He would be mindful of the precious merits of His divine Son; that, in view of the same, He would, by the power of the Holy Ghost, dissipate hurtful storms, and banish the spirit of sloth from the faithful, as often as they are called to prayer and divine worship by the sound of the bell; and that He would also shorten the time of suffering of the souls of the faithful departed, as often as the

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bell is tolled in their memory, and whenever the living upon earth send up for them their prayers.

*The Beauties of the Catholic Church.*

JULY 28

*Come, O Holy Ghost, etc.*

The Holy Spirit, to inaugurate Christ in His public mission, in the solemn baptism in the Jordan, descended in a bodily shape as a dove upon Him; and a voice came from heaven: "Thou art My beloved Son, in Thee I am well pleased." The Holy Spirit now led Jesus, filled with the Holy Ghost, and returning from the Jordan, into the desert, until "in the power of the Spirit, He returned into Galilee, and the fame of Him went out through the whole country." The Holy Spirit resting upon Him was to Christ the evidence of His Messianic mission, as He solemnly stated when "teaching in the synagogue, magnified by all, unfolding and reading Isaias, the Prophet, He found the place where it is written: '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.' . . . And when He had folded the book, He restored it to the minister and sat down. And the eyes of all the synagogue were fixed upon Him. And He began to say to them: This day is fulfilled this Scripture in your ears."

ABP. ZARDETTI, *Devotion to the Holy Ghost.*

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JULY 29

*Come, O Holy Ghost, etc.*

It is the Holy Ghost who has at all times raised up in the Church those great luminaries of learning and prodigies of holiness who command the respect and challenge the veneration of all generations. It is to Him that martyrs owe their invincible courage and fortitude, confessors their patience and constancy in virtue, virgins their purity and chastity. . . . It is He who gives thousands of heroic souls a special call to the religious state, where they may lead a higher and more perfect life, by stripping themselves of all earthly goods, and following Christ more closely, devoting all their time and energy to the service of God and the interests of their fellow-men. It is He who produces in the hearts of the faithful at large the fruits of every Christian virtue, enabling them to lead blameless lives in the midst of a corrupt world, and to die peacefully in the Lord.

FR. FIEGE, *The Paraclete*.

JULY 30

*Come, O Holy Ghost, etc.*

Their minds (medieval students) are tuned to every gracious harmony, are imbued with every grand and solemn truth. Music is the language of their thoughts; while sacramental lore and saintly

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science form them to wisdom. From time immemorial in these Catholic schools all over the world, it was the custom to open the classes with a Mass of the Holy Ghost, — with the hymn, “Veni Creator Spiritus, mentes tuorum visita,” — that is, they implored the divine grace to visit their minds, in order that whilst they partook of the salutary fruits of the tree of knowledge, they might be strengthened against the enemy of mankind, who might tempt them to pluck the poisonous fruit, which that tree also bears. They sought not glory in their devoted labors; they provided surer means for sweet tranquillity during the rest of life than the reward of superior ability, which the poet vainly boasted could secure it.

KENELM H. DIGBY, *Ages of Faith.*

## JULY 31

*Come, O Holy Ghost, etc.*

Though the supernatural virtues, which grace infuses into our soul, be great and glorious, yet they are not all and are not the greatest thing that we receive by grace from the Holy Ghost. Though these infused virtues are also gifts of the Holy Ghost, which are bestowed by Him and make us possessors of and like unto Him and are distinguished above the others by being called, in a special sense, gifts of the Holy Ghost. The supernatural virtues,

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indeed, give us the power and faculty to perform supernatural good and divine works and to lead a supernatural life. Yet this life is so sublime, the path to heaven so arduous, that the Holy Spirit, who has given us these virtues as means for our ascent, must Himself raise us up and, as it were, carry us onward. The virtues are the roots from which our heavenly life must spring up. But besides these roots, there are required the leaves and the cups to imbibe light and warmth from above.

FR. SCHEEBEN, *The Glories of Divine Grace*.



## AUGUST 1

*Come, O Holy Ghost, etc.*

Now there were, in the Church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster brother of Herod the Tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate Me Saul and Barnabas, for the work whereunto I have taken them. Then they, fasting and praying, and imposing their hands upon them, sent them away. So they, being sent by the Holy Ghost, went to Seleucia; and from thence they sailed to Cyprus. And when they were come to Salamina, they preached the word of God in the synagogue of the Jews. And they had John also in the ministry.

*Acts xiii. 1-5.*

## AUGUST 2

*Come, O Holy Ghost, etc.*

Christ has promised to be with His ministers to the end of the world. He is with us by His Spirit and His grace; both to enlighten, direct, fortify,

## FOUNTAIN OF LIVING WATER

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console, and sanctify us. It is His Spirit who speaks through the organ of a faithful minister. He suggests to him on many occasions the truths he has to announce. How often does it happen to a holy priest to propose to his penitents or his hearers means of improvement, remedies to bad habits, moving reflections, which patient study and long meditation would not have furnished! "It is not you that speak, but the Spirit of your Father that speaketh in you." Happy he who is attentive to the voice of heaven, and seeks the divine glory alone in his pastoral functions! He will receive from on High the assistance he needs in difficult emergencies.

REV. B. S. PIOT,  
*Considerations on the Sacred Ministry.*

AUGUST 3

*Come, O Holy Ghost, etc.*

The child receives in the atmosphere of the Christian family that intimate acquaintance with the light and life of God which is the charm as well as the blessing of Christianity. The child is afterward instructed in his religion. He is taught the catechism. He makes his first Communion. He receives the body and blood of Jesus Christ. He receives this new source of the supernatural life, which is the soul and divinity of the Man-God.

## AUGUST

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Why is he not now prepared for the battles of life? Why cannot you trust him to go into the world and fight and overcome his enemies? The Church says, "Wait, wait, bide awhile, wait until you receive the Holy Ghost. Wait until you receive the Spirit of God, to make you strong and perfect Christians and soldiers of Jesus Christ." And this is the effect of Confirmation. This is the consequence of the presence of the Holy Ghost in the soul.

FR. PHELAN, *The Gospel Applied to Our Times.*

## AUGUST 4

*Come, O Holy Ghost, etc.*

Can it be superstition to believe that our pastors are really in possession of the power (of forgiving sin) which Christ Himself asserts He gave them, and which He promised shall remain with them forever? Since Jesus Christ pledged His sacred veracity for the existence of those several powers in the pastors of His church, and since He has likewise promised that the very Fountain of truth, the Holy Ghost, shall be and remain with those pastors forever, we should think ourselves guilty of a great sin if we refused submission of either understanding or will to their decisions and their precepts, and of a most daring presumption and diabolical pride, if we would, even for one moment, permit our limited reason to sit in judgment over the decisions and precepts of

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those whom Jesus Christ thus declares to be guided by the Holy Ghost forever.

VERY REV. DEMETRIUS A. GALLITZIN,  
*A Defence of Catholic Principles.*

AUGUST 5

*Come, O Holy Ghost, etc.*

The gift of holiness is the fruit of the prayers of Jesus Christ. The Holy Ghost is a precious gift imparted only to friends. Our reconciliation with God is accomplished by the death of Jesus Christ. It has pleased God that all plenitude should reside in Him, that by Him and in Him all things should be renewed, and that by the blood He shed on the cross, peace on earth should be restored. Therefore, St. John Chrysostom says, it was necessary that Jesus Christ should offer a sacrifice and reconcile us with God before we could receive this rich present. We must first have been made friends of God, which is accomplished by the cross. What an honor to receive the Holy Ghost, as a pledge of this friendship! O sacred wounds of my Saviour, source, of happiness, to you I have recourse as a medium of thanksgiving for such a grace. Obtain for me that purity necessary for receiving the inestimable gift you have merited for me.

FR. NOEL, *Meditations.*

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### AUGUST 6

*Come, O Holy Ghost, etc.*

The Holy Ghost descended on our Saviour (at His baptism) in the visible form of a dove, a fit emblem of that peace, that reconciliation between God and man, which he was about to accomplish by His death. The same Holy Spirit descended on the disciples in the visible form of fire, an emblem of that supernatural change which He was about to work in their hearts by the purification of their feelings and aspirations from the dross and the feculence of sensual notions and affections. "I am come," said our Lord, "to send fire upon the earth, and what do I will, but that it be kindled." "He," says the Baptist, "shall baptize you with the Holy Ghost and with fire."

REV. JOHN LINGARD,  
*Catechetical Instructions, etc.*

### AUGUST 7

*Come, O Holy Ghost, etc.*

The third portion of the Nicene Creed is devoted to the Holy Ghost, so styled because He *sanctifies*, or is the source of holiness, just as the Father is the source of power, and the Son the means of redemption. The Nicene Creed originally ended with the simple words, "And I believe in the Holy Ghost,"

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which, until the heresies arose, was sufficient. Then it was declared that "He was the *Lord* and Life-giver," and was neither the Father nor the Son, but proceedeth from both, and was distinct. This distinction of persons was assailed by heretics, while the Godhead itself was attacked by others in the fourth century. At the Council of Constantinople, therefore, the word "Lord" was added. "Life-giving," that is, giving life to the dead; equality with the Father and the Son being announced by the phrase, "who together with the Father and the Son is adored and simultaneously glorified." "Who spoke by the prophets," St. Peter having before declared that it was not by the will of men that the prophecies had been brought to us, but it was by the inspiration of the Holy Ghost that holy men had spoken.

PERCY FITZGERALD, *Jewels of the Mass.*

### AUGUST 8

*Come, O Holy Ghost, etc.*

"As the Body of the Word is life-giving," says St. Cyril of Alexandria, "since He has made it His own by a real union, which is beyond thought and expression, so we, who are partakers of His sacred Flesh and Blood, are by all means endued with life; since the Word abides in us in the way of Deity by the Holy Ghost, and in the way of humanity by His

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Sacred Flesh and Precious Blood. To the truth of that which I have stated holy Paul bears witness when he writes to those who had believed in our Lord Jesus Christ at Corinth: "I speak as to wise men; judge ye what I say. The cup of blessing, which we bless, is it not the communication of the Blood of Christ? The bread which we break, is it not the communication of the Body of Christ? For being many are made one bread and one body, for we are all partakers of that one bread." For by having been made partakers of the Holy Ghost, we are united to our common Saviour Christ, and to one another.

REV. E. R. DYER, D.D., S.S.,  
*At First Eucharistic Congress,*  
*Washington, D. C., 1895.*

## AUGUST 9

*Come, O Holy Ghost, etc.*

We Catholics glory exceedingly in this, that our religion is the oldest, that it was established by Christ Himself, that it is built upon a firm rock, that the gates of hell shall never prevail against it, that the Spirit of Truth shall abide with it forever; that the Holy Ghost will teach it all truth and bring everything into its remembrance whatsoever Christ has ever said to it; that Christ shall be with it always even to the end of the world, that it is the house of

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the living God — the pillar and ground of truth; that it will ever be protected by its heavenly Spouse, and be kept pure without spot or wrinkle, and without blemish, always having pastors and teachers for the work of the ministry, for the perfecting of the saints, for the edification of the body of Christ, that is, the Church, until we all meet in the unity of faith — that we no more be children tossed to and fro and carried about by every wind of doctrine.

REV. PATRICK RAFFERTY, *The Sling of David*.

AUGUST 10

*Come, O Holy Ghost, etc.*

St. Thomas says, that on account of the war which the ancient enemy always wages against those who are at prayer, the Church, directed by the Holy Ghost, begins all the canonical hours with “Deus in adiutorium meum intende,” — Incline unto my aid, O God — a custom of immemorial usage. At Matins (the first part of the Divine Office), this is preceded by the verse, “Domine, labia mea aperies,” — O Lord, thou wilt open my lips, — because after Compline, the preceding evening, the lips had been closed, and therefore, in beginning the nocturnal office, this prayer was added, that God would vouchsafe to open the lips of His servants to praise His name.

K. H. DIGBY, *Ages of Faith*.



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### AUGUST 11

*Come, O Holy Ghost, etc.*

Jesus Christ prayed during His mortal life, that we might receive the Holy Ghost; and, having ascended into heaven, continues this supplication for all those who believe in Him, according to the words of the Gospel: "If any man thirst, let him come to Me, and drink. . . . The water that I will give him shall become in him a fountain of water springing up into life everlasting." He speaks of the Holy Ghost in the hearts of the faithful as a source of living water, whence issue several streams, as St. Gregory says: These are faith, hope, and charity, and the seven gifts of the divine Spirit, which flow incessantly, and are never separated from the principal, to teach us that a soul forgetful of God is as one dead and will soon become filled with the corruption of vice. . . . O didst thou know the gift of God, and who it is that says: "If anyone thirst, let him come to Me," thou wouldst ask of Him living waters to extinguish the ardor of thy irregular desires, and replenish thy heart with immortal delights.

FR. NOEL, *Meditations.*

### AUGUST 12

*Come, O Holy Ghost, etc.*

Return speedily into the bosom of our God, seek refuge under His wings and conceal yourself in the

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recesses of His tent, where you will be secure against all enemies. And lest in future you might again become a prey to sin, perhaps for eternity, make a good use of all the many gifts and resources which the Holy Ghost offers you. Remember that all those who lose grace by mortal sin have brought themselves to this only by neglect or contempt of the assistance so abundantly proffered them before. For God permits no one to fall into mortal sin who has not before rejected His powerful assistance, and forsakes no one who has not first forsaken Him. But that precisely is our misfortune, that, when in the state of grace, with base ingratitude we stifle the inspirations of the Holy Spirit, will not heed His counsel, rebel against His wholesome restraint, withstand His holy impulses, instead of zealously and faithfully corresponding to them and improving every single grace. This ingratitude towards God makes us unworthy of further graces, and especially those great graces which we require in the hour of danger.

FR. SCHEEBEN, *The Glories of Divine Grace*.

AUGUST 13

*Come, O Holy Ghost, etc.*

The best evidence that God intended the saints to be models and practical exponents of evangelical living, to disquiet our indifference, stir up our best

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impulses, and guide our aroused energies into godly paths, is seen in the fact that the Holy Ghost has befloured the Scriptures with the records of men distinguished for piety and heroic exhibition of virtue. The faith of the patriarch is seen to win reward even in this world. Men no doubt jeered Noah for putting a life's labor into the construction of the ark, yet the patriarch falters not, though a hundred years pass without verification of Jehovah's threat. But at last the floods come, the scoffers are smothered in the waves, and Noah and his sons ride safely above the waters. In the same sacred pages we admire the obedience of Abraham, the purity of Joseph, the meekness of Moses, the contrition of David, the patience of Job, the charity of Tobias, and the valor of the Machabees.

REV. JOHN PRICE,  
*Conferences on St. Anthony of Padua.*

## AUGUST 14

*Come, O Holy Ghost, etc.*

The Assumption of the Virgin Mary is the greatest of all the festivals which the Church celebrates in her honor. It is the consummation of all the other mysteries, by which her life was rendered most wonderful; it is the birthday of her true greatness and glory, and the crowning of all the virtues of her whole life, which we admire singly in her other

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festivals. It is for all these gifts conferred on her that we are on this day to praise and thank Him who is the author of them, and especially for that glory with which He hath crowned her. In this we must join our homages and joy with all the blessed spirits in heaven. What must have been their exultation and triumph on this occasion! With what honor do we think God Himself received His Mother into His kingdom! What glory did He not bestow upon her whom He exalted above the highest cherubim, and placed on a throne raised high above all the choirs of blessed spirits!

BUTLER'S *Lives of the Saints*.

### AUGUST 15

*Who is this that cometh up from the desert, flowing with delights, leaning on her Beloved?*

Consider Mary's entrance into heaven. . . . How can words describe the triumphal reception that the angels and heavenly hosts, the patriarchs and prophets, the virgins and all the saints, prepared for their queen! Who can form an idea of the joy that thrilled through her heart when she beheld God the Father, of whom she is the Daughter, God the Son, of whom she is the Mother, God the Holy Ghost, of whom she is the Spouse. St. Bernard exclaims in rapture: "Who can conceive the splendor where-with the entrance of the Queen of the universe into

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heaven on this day was celebrated; the loving welcome wherewith the heavenly hosts went forth to meet her and escort her with solemn canticles to the throne destined for her? If eye hath not seen nor ear heard, neither hath it entered into the heart of man, what God hath prepared for them that love Him, who can give any description of what He prepared for her who gave Him birth, for her who loved Him more than all the world beside? Blessed art thou, O Mary! Blessed above measure when thou didst receive the Redeemer into thy womb, blessed above measure when He received thee into heaven!"

ILG — CLARKE, *Meditations, etc.*

## AUGUST 16

*Come, O Holy Ghost, etc.*

By grace we in reality are in a wonderful manner rendered similar to the Mother of God. Not only was it impossible for the Son to adorn the soul of His Mother, as little as His own, with a perfection of a higher kind than grace confers; He, indeed, had to grant her this grace in a much larger measure and much higher degree; but we imitate in ourselves the maternity of Mary by the reception of grace. The same Holy Spirit that descended into the bosom of Mary, to invest her with a holy fertility, also descends into our soul, to generate, in a spiritual manner, the

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Son of God. As the Blessed Virgin, by lending a willing ear to the word of the angel, and by fulfilling the will of her heavenly Father, was made the Mother of the Son of God in the flesh and in spirit, so must our soul give birth spiritually to the Son of God by faithfully receiving the word of God and corresponding to the command of God, who will give it His grace. Yea, even according to the flesh, the Son of God comes to us to dwell in us, as Mary bore Him in her bosom for nine months, and will be one with us in the flesh, as He was with His Mother. Can we be surprised, then, that our Saviour says: "Who-soever shall do the will of My Father, who is in heaven, is My mother, brother, and sister"? And must we not, in thanksgiving for the similar grace that God has given us, intone the same hymn with Mary and exclaim: "My soul doth magnify the Lord and my spirit rejoiceth in God my Saviour; for He that is mighty hath done great things to me."

FR. SCHEEBEN, *The Glories of Divine Grace*.

AUGUST 17

*Come, O Holy Ghost, etc.*

By the gift of Counsel the Holy Spirit directs our actions according to time and circumstance. Farther, wisdom and knowledge establish general principles of conduct; Counsel applies these principles to particular cases. It does not suffice to know that

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an act is good in itself; we must be able to judge whether or not it is good under the present circumstances and for the particular end we have in view. This we determine by the Gift of Counsel. Like knowledge, it has its seat in the understanding, but differs from it in that knowledge enlightens as to the meaning and application of formal precepts of the divine law; while Counsel directs us in obscure cases and doubtful conditions, outside of definite rules and where obligations appear to conflict. . . . At times the Divine Light appears to be divided as it enters the soul, and its feeble glimmering, lost in the darkness of our mind, no longer serves to guide us on our way. Counsel draws to a focus these divergent rays, and with searchlight power flashes the light of the Holy Spirit upon our every movement, that we may proceed with security in the way of perfection.

FR. FIEGE, *The Paraclete*.

## AUGUST 18

*Come, O Holy Ghost, etc.*

“O taste and see, that the Lord is sweet,” cries the Psalmist. You would not certainly throw away untasted an unknown fruit which you had heard praised and commended very highly. Come, then, likewise, to the grace of the Holy Ghost and taste its fruit; receive grace within you, cultivate and cherish it in you, and let it operate in you. Very



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soon, and even in the first moment in which you turn from your sins to God in sincere contrition, you will experience a peace and joy which the world cannot give; you will learn from your own self how sweet the Lord and His graces are, and will not so easily be deceived again by the vain joys of this world. It would, then, be unpardonable if you lost the grace, together with the gifts of the Holy Ghost, or did not zealously endeavor to recover them as soon as possible. Equally unpardonable would it be, if, whilst in the state of grace, we placed obstacles to the work of the Holy Ghost, and did not faithfully and zealously cooperate with His grace.

FR. SCHEEBEN, *The Glories of Divine Grace.*

### AUGUST 19

*Come, O Holy Ghost, etc.*

If the Holy Ghost, the Spirit of Truth, abides in the Church, if "the Church is the pillar and support of truth," it will necessarily follow that oneness of belief must exist among her children. Truth is one: you cannot deviate from it without wandering into error. Men, indeed, are at liberty to differ in opinion on other theological matters, but every true son of the holy Catholic Church must believe, implicitly at least, those doctrines which she teaches as revealed truths. This oneness of the Church implies, moreover, oneness of communion, either



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actual or virtual; for no man can be a member of the one Church who obstinately either separates, or persists in separation from her.

DR. LINGARD, *Catachetical Instructions, etc.*

## AUGUST 20

*Come, O Holy Ghost, etc.*

The personal love of Jesus is the substance of Justification; it is the guarantee of perseverance; and the promise of it is the hope of heaven. The love of Christ is the supreme virtue, and therefore the means of getting it the supreme missionary topic. The Real Presence is that divinely generous outpouring of divine love, the very identical Christ Himself given us for the participation in the divine life. In the Eucharist the immediate union of the soul with God, through and by the Holy Ghost, is made as pledge of brotherly love — itself one of the most attractive themes of missionary preaching perfect as it can be before the beatific vision. The Church of Christ was, in a certain sense, founded to give men Christ in the Eucharist. Every doctrinal belief leads souls to the altar. All ecclesiastical authority, whether to teach or to govern, is associated with the Eucharistic priesthood as its essential guardianship.

REV. H. BRINKMEYER,  
*Eucharistic Congress of 1895.*

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AUGUST 21

*Come, O Holy Ghost, etc.*

The acts of faith, hope, and charity rank first among all prayers, because they directly and immediately refer to God and unite us with His infinite majesty and love. They are but the actuation of those habits or theological virtues that by the Holy Ghost were infused into our soul in regeneration or justification. . . . The act of contrition added to them is more or less contained, at least implicitly, in the act of charity, though it is not the same *formally*. While, by an act of charity, we love God above all things, because of His infinite goodness and perfections, by an act of perfect contrition we do the same, but with direct inference to our sins, which we consequently detest from motives of the love of God. Hence, every act of perfect contrition contains an act of charity, but not so, at least strictly speaking, *vice versa*. . . . Pray, therefore, to the Holy Spirit, for the grace of true, supernatural, perfect contrition, and even before reciting these acts invoke in a short aspiration to the Holy Ghost His assistance for the worthy performance of things so entirely beyond the capacity of mere nature.

APB. ZARDETTI, *Devotion to the Holy Ghost*.

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AUGUST 22

*Come, O Holy Ghost, etc.*

Holy Mother Church, guided by the Spirit of God, has approved a 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, whether cleric or 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 practised 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. . . . 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.

*L., The Holy Ghost and the Holy Eucharist.*

AUGUST 23

*Come, O Holy Ghost, etc.*

A mixture of oil and balsam constitutes the matter of Confirmation; and this mixture of different elements expresses the manifold graces of the Holy

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Ghost, and the excellence of this Sacrament. . . . To declare the effects of Confirmation no sacramental matter could have been more appropriate than *chrism: oil*, by its nature unctuous and fluid, expresses the plenitude of divine grace, which flows from Christ the Head, through the Holy Ghost, and is poured out, "like the gracious ointment on the head, that ran down the beard of Aaron, to the skirts of his garment"; for "God anointed him with the oil of gladness above his fellows," and "of his fulness we all have received." Balsam, too, the odor of which is grateful, signifies that the faithful, made perfect by the grace of Confirmation, diffuse around them, by reason of their many virtues, such a sweet odor that they may truly say with the Apostle: "We are the good odor of Christ unto God."

*Catechism of the Council of Trent.*

AUGUST 24

*Come, O Holy Ghost, etc.*

St. Jerome, in his epistles against the Luciferians, says: "Dost thou not also know that this is the custom of the churches, that hands should be imposed on such as have been baptized, and so the Holy Ghost be invoked? Dost thou require to know where it is written? In the Acts of the Apostles, and though there were no authority of Scripture for it, yet the consent of the whole world in this behalf

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would be equal to a precept; for many other things also, which are in the churches by tradition, do claim unto themselves the authority of a written law?" . . . And St. Augustine says: "Is there any man of so perverse a heart as to deny these children on whom we impose hands, to have received the Holy Ghost, because they speak not with tongues?" From all these authorities we evidently see that prayer and the laying on their hands were the outward means used by the Apostles, by which the Holy Ghost was communicated to their souls; prayer, as a preparation, and laying on their hands, as the immediate means appointed for the great gift of God.

REV. PATRICK RAFFERTY,  
*Catholic Doctrine Proved from Scripture and Tradition*

## AUGUST 25

*Come, O Holy Ghost, etc.*

In saying the *Pater* (in the Rosary) we adore the Holy Ghost, as the sanctifier of the Blessed Virgin. During the ten *Ave Maria*, we honor the Blessed Virgin as the temple and sanctuary of the Holy Ghost, and as filled with the plenitude of His graces. We must also respect all the divine operations which filled her soul during life, and which continue to do so in heaven; as the Holy Ghost operates more in

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her, both in time and in eternity, than in all other pure creatures together. At the end we say the *Gloria Patri*, in order to glorify the Holy Ghost for choosing the Blessed Virgin as His temple, and for having bestowed so many graces upon her; we also ask a participation in these for ourselves and for the holy Church.

*Manual of Piety for the Use of Seminarians.*

AUGUST 26

*Come, O Holy Ghost, etc.*

“Walk in the spirit, and you shall not fulfil the lusts of the flesh.” To walk in the spirit means to live according to the will of God, according to the doctrine of Jesus Christ and the maxims of the Gospel, to obey the inspirations and impulses of the Holy Ghost. He who lives thus “shall not fulfil the lusts of the flesh,” that is, he will not permit himself to be led into sin by concupiscence and the motions of corrupt nature, and therefore he will not sin. By Baptism we have been made members of the Church of Christ, and the Holy Ghost has taken up His abode within our hearts; we are, therefore, in the happy condition of living always in the spirit; for the Church teaches us what we must do and what avoid, and the indwelling Holy Ghost gives us His grace to overcome the lusts of the flesh and to live piously. We have, therefore, no excuse when

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we allow ourselves to be governed by the lusts of the flesh, and thereby fall into sin.

*The Pulpit Orator.*

### AUGUST 27

*Come, O Holy Ghost, etc.*

We are talking evermore, and that member, the tongue, is never idle. From morning until night we talk. Oh, let us remember, that we shall have to give an account for every idle word that that tongue speaks; and every word is idle that is not prompted by the Spirit of God. We are always doing something or planning something. This is a hard world to live in. We have to struggle to make ends meet, and we are confronted with difficulties and obstacles on every hand. We must, therefore, labor and struggle. But let us remember that any act of ours that is not prompted by the Spirit of God, any act of ours that God does not do in us, is, to say the least, idle, and may be sinful. Therefore, we should strive to keep the Spirit of God within us. If the Spirit is not in us, we are dead. There is no divine life in our souls. Our acts are the acts of dead men; our words, our thoughts, and our deeds are dead.

REV. D. S. PHELAN, *Christ the Preacher.*

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AUGUST 28.

*Come, O Holy Ghost, etc.*

In the fourth prayer (in the blessing of candles) Almighty God, who commanded Moses to have the purest oil prepared for the lamps to burn before Him continually, is besought graciously to pour forth the grace of His blessing upon the candles, that, as they afford external light, so through the divine mercy the interior light of the Holy Spirit may never be wanting to our minds. In the last prayer our divine Redeemer — who in the substance of our flesh was presented in the temple and recognized by the aged Simeon, enlightened by the Holy Ghost — is mercifully besought, that we, enlightened by the same Holy Spirit, may truly acknowledge and faithfully love the same divine Redeemer.

*L., The Sacramentals of the Holy Catholic Church.*

AUGUST 29

*Come, O Holy Ghost, etc.*

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



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me with the garment of salvation; and with the robe of justice He hath covered me, as a bridgeroom decked with a crown, and as a bride adorned with jewels"; 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. 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.

FR. LOUIS OF GRANADA, *The Sinner's Guide*.

### AUGUST 30

*Come, O Holy Ghost, etc.*

The Holy Ghost brings us understanding. We are naturally stupid. We easily get astray in our calculations. Our Lord complained of His Apostles on this score; He said, "O, ye slow of understanding." It is very difficult to make the human mind understand the truths of God; and it is the peculiar effect of the presence of the Holy Ghost in the soul to make these difficult things easy, to make these abstruse things plain. Therefore it is that you find so much knowledge among Catholics who are otherwise uneducated. . . . The wisest man needs guidance. There are times when we do not see our way. There are problems and perplexities of con-

## FOUNTAIN OF LIVING WATER

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science which envelop us in Cimmerian darkness, when conscience seems to be asleep, and stolid wisdom seals her lips. It is on occasions like this that the Holy Ghost counsels us as to what is best, and enables us to see the right, like the clear ray of light athwart the darkened heavens.

FR. PHELAN, *The Gospel Applied to Our Times.*

AUGUST 31

*Come, O Holy Ghost, etc.*

If we ask ourselves why is there this marked difference between the “everlasting Church” and all other institutions in the world — that whereas the latter soon perish and become extinct under long-continued adversity, the Catholic Church acquires new life and strength from the worst forms of persecution, we can only say that the life and soul and spirit of the Church is the immortal Spirit of God Himself. This constant indwelling of the Spirit of Truth is a “fountain of water springing up to everlasting life”; and when the invigorating waters, meant in Divine mercy to be poured out upon nations, are dammed up by the perverse ingenuity of man, and the powers of hell, they naturally fertilize the Church herself, and gather strength for the day of deliverance.

BP. RICARDS,

*Catholic Christianity and Modern Unbelief.*

## SEPTEMBER 1

*Come, O Holy Ghost, etc.*

And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to Him: "Rabbi, we know that Thou art a teacher come from God; for no man can do these signs which Thou dost, unless God be with him." Jesus answered and said to him: "Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God." Nicodemus saith to Him: "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?" Jesus answered: "Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Wonder not that I said to thee, you must be born again. The Spirit breatheth where He will; and thou hearest His voice, but thou knowest not whence He cometh, and whither He goeth: so is every one that is born of the Spirit."

*St. John iii. 1-8.*

## FOUNTAIN OF LIVING WATER

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SEPTEMBER 2

*Come, O Holy Ghost, etc.*

The Holy Ghost, as a divine Master, instructs us in the science of prayer, and aids us thereto with the succor of His grace. But who hears Him with pleasure, or profits under His heavenly guidance? In those places especially destined for prayer, while present in body, is not the mind which should be fixed on heaven, embarrassed with a thousand idle thoughts? Does the soul love God who thinks of Him only by constraint, that speaks to Him without recollection or due reverence, or to whom the time of prayer or spiritual reading appears dry and tedious? . . . "Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven, he shall enter into the kingdom of heaven." Meditate these words of our Saviour, and place His love as a seal upon your heart, and upon your hands; but as you cannot do this of yourself, He sends the Holy Ghost to reign over all the powers of your soul, and banish therefrom the spirit of the world. Beseech this divine Spirit so to impress the seal of love on your soul that death itself may not be able to break it.

FR. NOEL, *Meditations*.

## SEPTEMBER

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### SEPTEMBER 3

*Come, O Holy Ghost, etc.*

Youth has its peculiar temptations. Passions are so strong; the imagination is so vivid; the world seems so attractive, and pleasures so enticing. And oh! how often is the bloom of innocence blighted, and virtue entirely wrecked. You, therefore, who are young, ought to be especially devout to the Holy Ghost. For He alone can help you to subdue your passions, to see the deceitfulness and shallowness of all earthly riches and enjoyments, and to keep you safe from the corrupting influence of the world. This devotion will in a special manner move you to reverence, not only your souls, but also your bodies, as sacred dwelling-places of the Divine Spirit. Remember these words: "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."

FR. FIEGE, *The Paraclete*.

### SEPTEMBER 4

*Come, O Holy Ghost, etc.*

It is a bold undertaking to inquire who is the Holy Ghost; at the same time it is the worthiest and most edifying subject of our meditation. Therefore, let us not shrink from answering the question, Who is

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the Holy Ghost? but let us endeavor to supply an answer in profound humility. Who is the Holy Ghost in the Blessed Trinity? We believe that the Holy Ghost is true God, the third Person of the Blessed Trinity. In this mystery of the Blessed Trinity the Holy Ghost is the Person who proceeds from the Father and the Son. This has ever been the doctrine of the Church. An explanation is given in the Athanasian Creed, according to which the Holy Ghost is "not made," . . . "proceeding" from, that is, He receives His being from the Father and the Son, so that, if there were not a First and Second Person in the Holy Trinity, there could be no Third Person either.

*Repertorium Oratoris Sacri.*

SEPTEMBER 5

*Come, O Holy Ghost, etc.*

"I go My way, and ye shall seek Me," He said, that is, ye shall call vainly on the Saviour, and He will not answer, "and ye shall die in your sins." The great crime is to resist God; those who commit it, die. With His departure Christ takes life with Him; and His absence brings night and death. What would we not give to find Him and cling to Him again! But no, He added, "whither I go, ye cannot come." He was going to His Father, and none can rise unto the Father, unless Jesus draws

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him. The living Spirit of God is the sole force which exalts our nature to the Infinite; and this Spirit is only given to those who have faith in the Son of Man. The history of the Jewish people is the most fearful justification of the words of Jesus. The hour of the Messiah once passed, Israel sought in vain for an answer to their urgent need of salvation. Evil is victorious, overwhelms them, enslaves and kills them; they wander in death, without finding the way of life.

PÈRE DIDON, *Jesus Christ.*

## SEPTEMBER 6

*Come, O Holy Ghost, etc.*

The Holy Ghost would demonstrate to the world what sin was. The world had no conception of wrong, except in so far as an act contravened the will of a king. That was wrong which was not in accordance with the precept of the ruler, or of him who had power to make his will respected. The will of the king was supreme in his kingdom. . . . The will of the father was supreme in his household. And the will of every man was supreme to the extent of his power to compel respect. The Holy Ghost came on earth to proclaim a new will that was to be supreme over the will of all men, to announce the will of God, which was the sovereign law, binding on rich and poor, the strong and the

## FOUNTAIN OF LIVING WATER

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weak alike. Our Saviour came, as He says, to do the will of His Father. The Holy Ghost came on this earth to proclaim the will of the eternal God, which was to be ever after the supreme law of man.

FR. PHELAN, *The Gospel Applied to Our Times*.

### SEPTEMBER 7

*Come, O Holy Ghost, etc.*

The Holy Spirit "Himself asketh for us with unspeakable groaning." This signifies that He longs continually for the moment when we shall be capable of participating in His plenitude. . . . If you are animated by a desire of receiving the Holy Spirit; if you are moved to entreat His coming, remember that your desires and your prayers are His work in your soul. He inspires them and gives them expression, for He is their Author. Not only does He incite you to ask for Him, but He even teaches you how to pray in the manner most pleasing to Him, so that He may be graciously inclined to hear and answer. All that remains for you to do is to allow your heart to be instructed by this incomparable Master. May He rule and govern all your interior movements; regulate your life and conduct, that, advancing in perfection, you may become worthy to receive the fulness of His gifts.

*The Cenacle.*



## SEPTEMBER

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### SEPTEMBER 8

*Come, O Holy Ghost, etc.*

“I was set up from eternity, and of old, before the earth was made; the depths were not as yet, and I was conceived.” If from the first the Almighty had foreseen the creation of man, He had foreseen also the Incarnation of God. And Mary was the chosen instrument to whom were to be entrusted the unspeakable riches of heaven, on whom was to rest the overshadowing Spirit, who was to contain in her pure breast Him who is incomprehensible, and carry in her feeble arms Him who sustains the universe. No wonder, then, if she were conceived from all eternity. No wonder if the divine Spirit reposed with ineffable joy in the thought of her who was to be His Spouse; if the Almighty Father strained the resources of infinity to fashion a worthy habitation for his Word. “For Him all things were made,” and she most of all, for she was to be His temple, and so the work was great. Therefore, to him who knows how to read the divine oracles, all history is but a preparation for Mary; and throughout successive ages we may trace the development of the divine plan which culminated in her.

*Homiletic Monthly.*

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SEPTEMBER 9

*Come, O Holy Ghost, etc.*

The children of God, says the Apostle, are led by the Spirit of God; He is the soul and root of their life, and they are only as instruments that work and act in His power. "The Divine Spirit," says St. Francis of Sales, "acts in, by, and for us, so admirably, that though our actions are our own, still they belong more to Him than to ourselves. We perform them in Him, and by His direction, while He performs them in us; we act for Him while He acts for us, and cooperate with Him while He cooperates with us." The value and merit of our actions, then, says St. Thomas Aquinas, is to be measured, not by our natural power and dignity, which is but finite, but by the infinite power and dignity of the Holy Ghost, who resides in us. This is another reason why the Apostle so often calls the Holy Spirit the Spirit of promise, the pledge of our inheritance, and the surety of our reward. O incomprehensible dignity! O inexhaustible wealth of divine grace, which is not only in itself such a great boon, but which is a source of innumerable other supernatural and heavenly gifts, which has such a weight in the scales of God that it causes the insignificant works of poor miserable man to balance the entire heaven!

FR. SCHEEBEN, *The Glories of Divine Grace.*

*Come, O Holy Ghost, etc.*

When Christ sent His Apostles to preach the Gospel, He told them: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He did not say in the *names*, as St. Augustine remarks, but in the *name*, in the singular number, to denote the unity of nature. He said of the Father, and of the Son, and of the Holy Ghost, to denote the Trinity of Persons. In the baptism of Christ by St. John, related by St. Luke, you will find the three divine Persons distinctly revealed: the Father, who said, "This is My beloved Son;" the Son, who was baptized; and the Holy Ghost, who descended in the shape of a dove. Again, Christ says, "I will ask the Father, and He will give you another Paraclete, that He may abide with you forever." Here you have three divine Persons, clearly pointed out: the Father, who is asked; the Son, who asks; and the Paraclete, or Holy Ghost, who was sent. — That these three Persons, though really distinct, make but one and the same God, is a truth evidently attested by the Evangelist St. John: "There are Three that give testimony in heaven, the Father, the Word, and the Holy Ghost, *and these Three are One.*"

VERY REV. CHARLES B. MAGUIRE,  
*Defence of the Divinity of Jesus Christ.*

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SEPTEMBER 11

*Come, O Holy Ghost, etc.*

“Hold my head” (said the dying St. Bede to his attendant), “that I may have the pleasure to sit, looking toward my little oratory where I used to pray; that whilst I am sitting I may call upon my Heavenly Father, and on the pavement of this little place sing, ‘Glory be to the Father, and to the Son, and to the Holy Ghost!’” Thus he prayed on the floor, and when he had named the Holy Ghost, he breathed out his soul. All declared that they had never seen one die with such devotion and tranquillity; for so long as his soul was in his body, he never ceased, with his hands expanded, to give thanks and praise to God, repeating, “Glory be to the Father,” etc. . . . Ranulph Higden relates the manner of his holy departure: “After teaching all day, it was his custom to watch much in the nights. Finding by the swelling of his feet that death approached, he received Extreme Unction, and then the Viaticum on Tuesday before the Ascension of the Lord, and gave the kiss of peace to all his brethren, imploring their pious remembrance after his death. On the feast of the Ascension, lying on sackcloth, spread on the floor, he invited the grace of the Holy Ghost; and continued in praise and thanksgiving, in which he breathed forth his holy soul.”

BUTLER'S *Lives of the Saints*.

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### SEPTEMBER 12

*Thy name is as oil poured out.* Cant. i. 2.

The Feast of the Name of Mary was first introduced by the devotion of the faithful, and afterward, in the year 1513, was approved by the Apostolic See, for the city and diocese Cuenca, Spain. Pope Innocent XI extended it to the whole Christian world, in grateful remembrance of the victory which the Christian army, through the intercession of Mary, gained over the Turks at Vienna. This feast is celebrated annually on the Sunday within the octave of the Nativity of the Blessed Virgin, for the reason that, among the Jews, the custom prevailed of giving children their names a few days after their birth. The name of Mary is venerable because it is the name of her who is the Mother of God. . . . After the name of Jesus, there is no other name which the devil fears more than the name of Mary, for he knows Mary to be the very woman that crushed his head, therefore he desists from temptation and departs with terror as soon as we devoutly invoke the name of Mary. As men fall to the ground with consternation when lightning strikes close to them, so the evil spirits fall down with anguish when they hear the name of Mary.

*The Pulpit Orator.*

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SEPTEMBER 13

*Come, O Holy Ghost, etc.*

A good thought is the breath of the Holy Ghost, and surpasses all the power of nature. No mind, how elevated soever, can produce it without supernatural aid. According to St. Paul, "No man can say, the Lord Jesus, but by the Holy Ghost." The spirit of the flesh can only suggest thoughts more conformable to its nature; and without the succor of grace it can never produce a single sentiment capable of leading to God. . . . Thus, when you are touched interiorly with some object that meets your senses, attribute it not to chance; it has been providently designed from eternity, to awaken your faith and charity. It is God inspires this salutary thought that leads your heart to compunction and penance. In what esteem would you hold this grace, did you consider it in its principle, "if thou didst know the gift of God"?

FR. NOEL, *Meditations*.

SEPTEMBER 14

*Come, O Holy Ghost, etc.*

The inspirations of the Holy Spirit have but one end, namely: to lift the soul from creatures to the Creator, that man may love God above all things. By this love man is united to God, and lives so completely in the Divine life that he cannot repose

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outside of heaven. In this state the soul already begins to possess and to taste Him who will be her eternal portion; the God who alone is the life of the soul, its joy and nourishment. . . . Creation can never satisfy our desires, and the universe is too little for a heart that is made for God. How is it possible for an immortal soul to be captivated by a flower that withers in a day! St. Augustine tells us: "The heart of man is of such dignity that no good outside of the Supreme Good is able to delight it." Why then are souls so mistaken as to seek alleviation from their misery in creatures? "Why," asks St. Bernard, "take silver, when gold is offered you?"

*The Cenacle.*

## SEPTEMBER 15

*Come, O Holy Ghost, etc.*

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. The Sacrament of Baptism is the first touch of the Holy Ghost, whereby He takes the fallen child of Adam and admits him to a 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



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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.

MSGR. PRESTON, *The Divine Paraclete*.

SEPTEMBER 16

*Come, O Holy Ghost, etc.*

In the ordinary course of our lives, soul is invaded by a thousand foreign thoughts, a thousand pre-occupations 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 of nothings and chimeras; it is a theater 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,



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overwhelmed by exterior things, and incapable of all recollection.

FR. HAMON, *Meditations, etc.*

### SEPTEMBER 17

*Come, O Holy Ghost, etc.*

When we consider what the Holy Ghost 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 election 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. Suddenly, indeed, 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 cooperation, and were followed by the bestowal of extraordinary favors.

REV. FATHER CHAIGNON, S.J.

*Sacerdotal Meditations.*

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SEPTEMBER 18

*Come, O Holy Ghost, etc.*

The Holy Ghost bestows upon you afresh His divine gifts each time you need them, and ask for them by humble prayer. But you are reminded to pray not merely for yourself individually, but for all the faithful of the Holy Ghost, who put their trust in Him. "Grant unto Thy Faithful who put their trust in Thee, Thy most sacred Sevenfold Gifts." Who are the faithful of the Holy Ghost? Those whom He filled with faith in the Sacrament of Baptism. Hence, you should pray first in behalf of all the members of God's Church, that the Holy Ghost may imbue them with faith, would please to complete His work in them by granting them His seven gifts which will enable them to practice and profess their faith openly in spite of all opposition and contradiction. And among the faithful you pray for those in a special manner who have placed all their confidence in the power of the divine Spirit.

FR. FIEGE, *The Paraclete*.

SEPTEMBER 19

*Come, O Holy Ghost, etc.*

"O tearful spectacle," cries Thomas à Kempis, "of a mother, and a son before her eyes in the act of being crucified! of a mother weeping, and of a

son speaking to her; of a mother standing under the cross, and of a son hanging from it; of a mother sighing, and of a son expiring! O magnitude of immense grief, never to be forgotten, but to be held fixedly in the hearts of the pious!" "Consider," says St. Bonaventure, "how bitter was Mary in the bitter passion of her son." Hence, she might have well said, with Ruth (not Ruth, but "the women" said this. Book of Ruth i. 19, 20): "Do not call me Naomi, that is Beautiful; but call me Mara, that is, bitter: because the Lord hath greatly filled me with bitterness." She was bitter because her two sons were dead; and Mary, too, was beautiful, by the sanctification of the Holy Ghost; but bitter by the passion of her Son. The two sons of Mary are God, made man, and pure man; for of the one she is corporally, and of the other spiritually, mother. Whence, the Blessed Bernard says: "You are the mother of a King, the mother of an exile, the mother of a God, the mother of a man. These two sons of Mary were both dead in the passion: the one in body, the other in mind, the one in the bitterness of the cross, the other in the infidelity of the soul. And, therefore, the bowels of Mary were filled with bitterness."

K. H. DIGBY, *Ages of Faith.*

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SEPTEMBER 20

*Come, O Holy Ghost, etc.*

We must not lose courage. The Spirit of our religion is a Spirit of fortitude. The Holy Ghost strengthens us; we can do all things. Think of it. There is before us a kingdom, a crown of eternal life. Him who is a victor in this conflict, our Saviour, promises to make a king. Every valiant soldier of the cross in this world will be a king in eternity. This is the infinite and eternal reward we are striving for. This is the incentive that spurs on the noblest endeavors. Let us avoid sin. Let us do all justice. Let us observe the law of conscience. . . . Let us walk before God and be perfect. Our Lord tells us to watch and pray, "that we enter not into temptation." Conscience is the compass that will safely guide us over the tumultuous sea of life. Let our eyes be ever on the needle. The man who fails in making his daily examination of conscience must fall into temptation, and without a rudder or compass he can scarcely hope to avoid shipwreck. May the Spirit of God illumine our minds and guide our consciences to do the right, and ever rejoice in its consolation.

FR. PHELAN, *The Gospel Applied to Our Times.*

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### SEPTEMBER 21

*Come, O Holy Ghost, etc.*

The Holy Ghost descends to establish the law of love in our souls, and to continue the bond which unites us with Jesus Christ. The heart of man being incapable of loving God, says St. Fulgentius, in order that we might love Him, that God imparts Himself, since He is charity, and without charity we cannot love. Unless we receive God, we cannot love God. . . . As the charity of God is shed in our hearts by the coming of His Holy Spirit, we may truly say, let us love with the heart of God. Fear not that the infinitude of His heart is incompatible with the littleness of ours. In the heart of God there is an infinite inclination to bestow, in the heart of man there is an inclination to receive, that can only be satisfied by an infinite good. Consider that the love testified and communicated to us by the Eternal Father, is not simply a created and accidental charity, it is a charity increated and substantial, by which we are called and are made the children of God.

FR. NOEL, *Meditations.*

### SEPTEMBER 22

*Come, O Holy Ghost, etc.*

The wonderful power of grace is not exhausted by enabling us personally to gain merits for heaven

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and to render satisfaction for our sins to the Divine justice; it makes us, besides, participate in the merits and satisfaction of all saints and of Christ Himself, as the enraptured psalmist sings: "I am a partaker with all them that fear Thee and keep Thy commandments." By grace we enter into the most intimate and loving union with Christ and all the saints, being joined with them into a mystical body, whose soul is the Holy Spirit. But if there exists the most perfect communion of goods in this union, then the treasure of merits and satisfactions which Christ and the saints have solicited by their good works and sufferings must profit all those who are connected with them by grace.

FR. SCHEEBEN, *The Glories of Divine Grace.*

SEPTEMBER 23

*Come, O Holy Ghost, etc.*

St. Paul begins the lesson of this — fifteenth Sunday after Pentecost — which is taken from his Epistle to the Gallatians, with the words: "If we live by the Spirit, let us walk in the Spirit." To live in the Spirit, means to be animated and governed by the Holy Ghost, to possess sanctifying grace. "To walk in the Spirit," means to live piously and virtuously. The Apostle means to say: If the Holy Ghost lives and rules in us by His grace, we must manifest it outwardly by good conduct.

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Hence, St. Jerome says: "If we have life through the Spirit, we must live according to the Spirit, and no longer serve the flesh." St. Paul then enters more into detail, and shows how we must manifest the indwelling of the Holy Ghost, namely: By guarding against ambition and pride; by practising mildness; and by works of Christian Charity.

*The Pulpit Orator.*

## SEPTEMBER 24

*Come, O Holy Ghost, etc.*

God has loved us so much as to die for us, but in the heart of God there is justice, which is an attribute of God; in that of the most Holy Virgin there is nothing but mercy. Her Son was ready to punish a sinner; Mary interposes, checks the sword, implores pardon for the criminal. "Mother," our Lord says to her, "I can refuse you nothing. If hell could repent, you would obtain its pardon." The most Holy Virgin places herself between her Son and us. The greater sinners we are, the more tenderness and compassion does she feel for us. The child that has cost its mother most tears is the dearest to her heart. Does not the mother always run to help the weakest and the most exposed to danger? Is not a physician in the hospital most attentive to those who are most seriously ill?

*Spirit of the Curé of Ars.*

SEPTEMBER 25

*Come, O Holy Ghost, etc.*

Separation from God's holy Church, and opposition to her authority, is so great a crime, says Cardinal Manning, because it is opposition to the divine Spirit embodied in her, a sin against the Holy Ghost. Apostates, heresiarchs, heretics, and leaders of secession have usually trodden the footprints of the Pharisees. . . . "The blasphemy against the Holy Ghost," in its fullest meaning, has again been repeated in all heresies and secessions from the unity of the Church. There are, however, sins not so horrible, but still possessing the very nature of this "blasphemy of the Holy Ghost," and having a tendency toward this great unpardonable sin of which we are speaking. Profane jesting concerning religion, ridiculing holy things, atheistical views, involving an opposition against natural light, — all these offences participate of the nature and are closely allied to the sin of blasphemy against the Holy Ghost. Blasphemy against the Holy Ghost, in some sense, is the consummation of all sins. It is the ripening into full maturity of the "mystery of iniquity." It produces in the soul a blindness which is only the foreshadowing darkness, final and eternal.

ABP. ZARDETTI, *Devotion to the Holy Ghost.*



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### SEPTEMBER 26

*Come, O Holy Ghost, etc.*

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."

MSGR. PRESTON, *The Divine Paraclete.*

### SEPTEMBER 27

*Come, O Holy Ghost, etc.*

In the holy and adorable Eucharist we behold that pure oblation spoken of by the Holy Ghost by

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the mouth of the great Prophet Malachi, where he says, when he speaks of the Jewish priests, "I have no pleasure in you, I will not receive a gift at your hand; for, from the rising of the sun, even to the going down, my name is great among the Gentiles; and in every place there is sacrifice, and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of Hosts." The Fathers and Doctors of the Greek and Latin Church, have always and ever understood this text to demonstrate that there is a sacrament and sacrifice in the holy Eucharist; to pretend that this prophecy regards only the sacrifice of the cross, is a most manifest and egregious error, as the sacrifice of the cross was only offered once, and in one place, on Mount Calvary, contiguous to Jerusalem, in Judea among the Jews; but the prophet assures us that this pure sacrifice shall be offered in every place among the Gentiles, from the rising of the sun to the going down thereof. Hence it is that the words of the prophet can only be verified in the Eucharistic sacrifice of Christ's most precious Body and Blood in the Mass; it being the only sacrifice ever used in the Christian world since the days of Jesus Christ.

REV. PATRICK O'NEILL,

*A Sermon on the Mystery of the Real Presence.*

## SEPTEMBER

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SEPTEMBER 28

*Come, O Holy Ghost, etc.*

The Church of Christ, which is the pillar and ground of truth, has been brought into existence, is animated and directed by the Holy Ghost; and the Sovereign Pontiff, the Vicar of Christ, and visible head of the Church, is the infallible mouthpiece of the Holy Ghost. Whosoever, therefore, resists the known truth, sins directly against the Holy Ghost. He hears the voice of God, but deliberately hardens his heart, and in his wilful blindness prefers the devil, the father of lies, to the Holy Ghost, the Spirit of Truth. Would that all men heard and followed the voice of the Spirit of Truth! "To-day if you shall hear His voice, harden not your hearts." . . . May all men be sensible to the manifest claims of the Catholic Church, the pillar and ground of Truth; and may all recognize in the Sovereign Pontiff the infallible mouthpiece of the Holy Ghost.

FR. FIEGE, *The Paraclete*.

SEPTEMBER 29

*Come, O Holy Ghost, etc.*

Represent to yourself the disciples with Mary, in an upper room in Jerusalem, assembled in prayer. Suddenly there arose a mighty wind. The Son of God, sitting at the right hand of His heavenly

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Father, had sent the Holy Ghost, who in the form of tongues of fire descended upon them, and filled them with His grace and love. Pray during this (thirteenth) decade that the Holy Ghost may daily descend upon you with His grace and His gifts and enkindle in you the fire of divine love; that He may also fill you heart with the love of God and your neighbor. Follow willingly the inspirations of divine grace, and do not allow yourself to be ruled by the wicked Spirit, but by the Holy Ghost. Thank God for the help of His divine grace till the present time.

*The Holy Rosary, etc.*

### SEPTEMBER 30

*Come, O Holy Ghost, etc.*

We not only earnestly exhort all Christians to perform publicly or privately, each in his own home and family, this pious devotion of the Rosary, and that unceasingly, but we also desire that the month of October this year (1883) be dedicated and consecrated to the Heavenly Queen of the Rosary. We decree, therefore, and order that this year, throughout the whole Catholic world, the solemnity of Our Lady of the Rosary shall be celebrated with special reverence and ritual splendor, and that from the first day of next October to the second of the following November, at least five decades of the Rosary, with

the Litany of Loretto, shall be piously recited in all public churches, and if the Ordinary deem it useful and opportune in other churches also, and oratories dedicated to the Mother of God. We desire that when the people attend these devotions, either Mass shall be said at the altar, or the Blessed Sacrament shall be exposed to the adoration of the faithful, Benediction afterward given with the Sacred Host to the pious congregation. (Leo XIII, *Encyclical Letter*, of September 1, 1883.)

His Holiness decrees and commands that five decades at least of the Rosary of the Blessed Virgin together with the Litany of Loretto, be recited from the first day of October every year to the second day of the following November, in all parish churches and in public oratories dedicated to our Lady, and in others also that may be designated by the Ordinary. If the devotion take place in the morning, Mass shall be celebrated during the prayers; if in the afternoon, the Blessed Sacrament will be exposed and Benediction given.

*Decree of the Sacred Congregation of Rites, August 20, 1885.*

## OCTOBER I

*Come, O Holy Ghost, etc.*

We speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory: which none of the princes of this world knew; for if they had known it, they never would have crucified the Lord of glory. . . . But to us God hath revealed them, by His Spirit. For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God. Now, 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. Which things also we speak, not in the learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things with spiritual. But the sensual man 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. But the spiritual man judgeth all things, and he himself is judged of no man.

I. *Corinthians* ii. 7-15.

*Come, O Holy Ghost, etc.*

From the day when it was told me I was to be a Guardian Angel, I burned with impatience. The time seemed long ere I could leave and go to the earth to do my work of mercy. In heaven I could not taste such happiness. There all tears are wiped away, all labors are ended. The earth offered a vast field to my zeal. . . . To save a soul, to make forever happy a creature endowed with intellect and feeling, to give to God one worshiper for all eternity, to prepare for ourselves and our country a true and grateful friend — what a privilege! Will our happiness be increased thereby even in the bosom of infinite delights? . . . On the advent of a soul whom God alone saw in the future, my ministry was to commence. At what time, in what place, under what auspices was she to appear? I knew not. Without having seen her I loved her already, and my affection did not cease to grow in proportion as the wished-for term drew near. When an infant was born on earth, I flew to the throne of God, and, like one of my brothers, I hastened to ask Him: “Will it be I, Lord, who shall have the honor of guiding it on its pilgrimage?”

M. L'ABBÉ G. CHARDON,  
*Memoirs of a Guardian Angel.*

## FOUNTAIN OF LIVING WATER

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OCTOBER 3

*Come, O Holy Ghost, etc.*

The day of our natural birth — which was the day of the birth of a sinner into the world — does not deserve to be specially celebrated in a Christian family; but it is eminently proper to commemorate the day of our spiritual birth, when, by baptism, we were cleansed from original sin, and to keep sacred the feast day of the saint whose name was given us in holy baptism. Let us hold fast to this ancient Catholic custom, and let the day on which, by water and the Holy Ghost, we were born for heaven, be more precious to us than the day of our natural birth. In doing this, we bear a beautiful evidence of our constant and grateful acknowledgment for the benefits conferred upon us by our Saviour in preference to so many of our fellow-beings, and we rejoice that we have been called to the grace of the redemption and the light of the Gospel.

*The Beauties of the Catholic Church.*

OCTOBER 4

*Come, O Holy Ghost, etc.*

The birth of Jesus was unlike our own. He was not born like us, “of blood, nor of the will of the flesh, nor of the will of man,” bringing to mankind the secret and the power of a new birth by



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the Spirit, He was born of a woman and of the Spirit of God. The Spirit of God is the sovereign power, who commands the evolution of all things, and presides over the ordered and progressive movements of the universe. As He once intervened in chaos and matter to produce sentient being, as in animal life to produce thinking creatures, so was He to intervene among thinking creatures, in order that the "Earth might give her fruit," and that mankind might see the Saviour, the Holy One, the Son of God, to blossom on the earth. The result of divine intervention had been till now only a creature; this time the result was infinitely great. God united Himself personally to His work; and as He had incarnated life in matter, sensation in life, thought in sensation, He now made Himself incarnate in mankind.

PÈRE DIDON, *Jesus Christ.*

## OCTOBER 5

*Come, O Holy Ghost, etc.*

Mortal sin reverses what the Holy Church did for you in holy baptism, saying: "Depart from him, impure spirit, and give place to the Holy Spirit, the Paraclete." By committing mortal sin, you say: "Depart from me, O Lord, and give place to the devil." Jesus Himself uttered this complaint to St. Bridget, saying: "I am as a king, who was driven out of his kingdom; and in my stead the greatest

## FOUNTAIN OF LIVING WATER

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villain was chosen.” “Open thy eyes, O unhappy soul, and behold what thou hast once been, in the state of grace, and what thou art now, in the state of sin. Thou wast the bride of the Most High, thou wast the temple of the living God, the sister of angels, the heiress of heaven. . . . The bride of God has become the friend of the devil; the temple of the Holy Ghost has been changed into a companion of demons.” (St. Ambrose.) Let it, then, be our firm resolution, never to commit sin again.

*Repertorium Oratoris Sacri.*

### OCTOBER 6

*Come, O Holy Ghost, etc.*

“Place me as a seal upon thy heart,” says the Holy Ghost to the faithful soul; *upon thy heart*, as upon a piece of wax burning, purified, softened, made fit to be stamped with the type’s impression. Upon our hearts, therefore, burning with love of God, purified, innocent, softened by a tender charity for the neighbor, the Body of Jesus Christ is placed as a seal, not to change into us what is in Himself immutable, but in order that we may be transformed into the image of His own beautiful Being.” Notice that this is a comparison explaining, from the mark of a seal upon a material object, how God’s image is as if printed on the soul by the Spirit of God; or, to speak without a figure, how the soul itself is

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wrought by the Holy Spirit into God's image and likeness. I say by the Holy Spirit, because whatever is caused by the Sacraments is really effected by the Holy Spirit. Hence, St. Thomas says that the words just quoted are uttered by the Holy Spirit.

*Emmanuel*, May, 1906.

## OCTOBER 7

*Come, O Holy Ghost, etc.*

If the whole Blessed Trinity is intimately united to our soul by grace, and if especially the Holy Spirit, the Spirit of the Father and the Son, is present within us, then this presence cannot be without fruit. God is a living God, and the Holy Spirit is the Spirit or the breath of the Divine life. He must then also dwell in our soul, and inspire it with a new life, with His own Divine life. . . . Well, then, God has breathed His own Spirit into our soul, His image, He has animated it with the breath of His own life, and the breath of Divine life is grace. By grace the Holy Spirit unites Himself with us: by it He fructifies the soil of our soul with the germ of a higher, heavenly life, in a far higher manner than He once, at the time of creation, moving over the waters, fructified the void and dead earth with the life-germs of plants, animals, and men.

FR. SCHEEBEN, *The Glories of Divine Grace*.

## FOUNTAIN OF LIVING WATER

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OCTOBER 8

*Come, O Holy Ghost, etc.*

Consider how, according to the testimony of the Evangelist, our Lord went up by the Spirit into the desert immediately after His baptism, without any delay, because He had surrendered His sacred humanity entirely to the guidance and direction of the Holy Spirit. Learn from this, my soul, in what wise you ought to obey the inspirations of the divine Spirit: promptly and unhesitatingly. . . . Alas! how many souls have let the right moment go by, how many have neglected to follow the first impulse of the Holy Ghost, and that first impulse has never been repeated! Here, again, we may quote the words of the great master of the spiritual life: "Sometimes it behooves thee to use violence, and manfully resist the sensitive appetite, not regarding what the flesh likes and what it dislikes; but rather to make it thy care that, even though unwilling, it may become subject to the spirit."

ILG — CLARKE, *Meditations, etc.*

OCTOBER 9

*Come, O Holy Ghost, etc.*

Would you obtain patience to bear up against adversities, be assiduous in prayer. Would you obtain strength to overcome trials and temptations,

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be assiduous in prayer. . . . Would you renounce all carnal desires, and wholly betake yourself to a spiritual life, be assiduous in prayer. If you wish to destroy evil thoughts, be a man of prayer. If you desire to enrich your mind with holy reflections, and your heart with virtuous, fervent, and pious desires, be a man of prayer. If you are willing to strengthen your good purposes with manly resolutions and steady perseverance, be a man of prayer. In a word, whether you mean to extirpate vice from, or implant virtue in your breast, make prayer your constant study. For it is by prayer you receive the unction of the Holy Ghost, who instructs the mind in all things. It lifts a man to contemplation, and brings the soul to the embraces of her heavenly Spouse.

ST. BONAVENTURE, *Life of Jesus Christ*.

## OCTOBER 10

*Come, O Holy Ghost, etc.*

The sounds that are received by our ears are communicated to the brain, but our minds do not heed them, therefore we do not hear. Now, it is in a somewhat similar manner that the virtues we possess are not active unless they are given a special direction and suggestion; they remain inert. The Holy Ghost draws attention to the passing opportunity. He arouses this passing opportunity. He

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arouses this latent virtue, that is, this latent spiritual energy, and suggests the immediate exercise of its faculties. And for this reason the Holy Ghost is called the *suggester*. Our Saviour says He will send the Holy Ghost, who will recall, who will suggest to our minds, whatsoever He Himself has taught. And this suggestion becomes a sort of spiritual instinct; and this constant communication of the Holy Ghost with the soul by means of inspiration is that immediate impulse given to it to seize a present opportunity and to profit by it.

FR. PHELAN, *The Gospel Applied to our Times*.

### OCTOBER 11

*Come, O Holy Ghost, etc.*

The work of the Holy Ghost, even in the order of nature, so to say, that is, outside of the Church of God and the revealed knowledge of Jesus Christ among the heathen, is universal in the soul of every individual human being; and if they who receive the assistance of the Holy Ghost are faithful in corresponding with it, God in His unrevealed mercies will deal with them in ways hidden from us. The infinite mercies of the Redeemer of the world are before the mercy-seat of our Heavenly Father for the salvation of those that follow even the little light which in the order of nature they receive. . . . Every living soul, therefore, has an illumination of

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God in the order of nature, by the light of conscience, and by the light of reason, and by the working of the Spirit of God in his head and in his heart, leading him to believe in God, and to obey Him.

ABP. ZARDETTI, *Devotion to the Holy Ghost.*

## OCTOBER 12

*Come, O Holy Ghost, etc.*

No sooner has the pious soul gained the heart of God, than she enters into His treasures, and fixes there her abode, saying with confidence, "My Beloved to me and I to Him." He is mine by bounty, and I am His by gratitude. He is mine, because He delights in imparting to me His favors; and I am His, because I delight in doing His will. St. Paul says: "Because you are sons, God hath sent the Spirit of His Son into your hearts, crying, Abbe, Father." Words full of tenderness that manifest the goodness with which the Holy Spirit, according to the Apostle, sustains us in our weaknesses; in the weakness of the understanding, which is so weak to penetrate eternal truths; the weakness of the will, so estranged from the love of virtue; the weakness of the memory, so forgetful of God; weakness of the mind, in resisting the movements of concupiscence; weakness in action, weakness in suffering, weakness in prayer. "For we know not what we should pray for as we ought;



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but the Spirit asketh for us with unspeakable groanings.”

FR. NOEL, *Meditations*.

### OCTOBER 13

*Come, O Holy Ghost, etc.*

The devout exercise in honor of the Divine Spirit, known as “The Chaplet of the Holy Ghost” (see *The Paraclete*, pp. 141 fol.), is proposed to the faithful with a view of its becoming in regard to the Holy Ghost, the Third Person of the most Blessed Trinity, what the Rosary is in regard to Mary, His immaculate Spouse. It is intended to familiarize men’s minds with the mysterious workings of the Divine Spirit, not only in the Church at large, but especially in the individual soul of each of its members, and thus make them more conscious of His patient and loving indwelling, and more ready to follow His divine inspirations.

FR. FIEGE, *The Paraclete*.

### OCTOBER 14

*Come, O Holy Ghost, etc.*

The gift of perseverance is twofold. First, it is a duty on our part; and next, it is a gift on God’s part. It is a duty on our part, as our Lord has said: “He that endureth to the end the same shall be saved”;



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meaning to say, that no man shall be saved who does not so endure. The duty of perseverance on our part is made up of three things: of fidelity in following the Spirit of God; of fervor, that is, exactness, regularity, punctuality in the discharge of our duties towards God and our neighbor; and, lastly, of a delicacy of conscience, so that our ear is prompt to hear the voice of the Holy Spirit, and our eye is quick to see what He requires of us. When the conscience is delicate and sensitive, we listen, hear, and respond. When it is open and clear, we watch for the tokens, and rise up quickly at the guidance of the Holy Spirit. They who have fidelity, fervor, and delicacy of conscience will surely persevere, because God will bestow upon them the gift of perseverance, the sovereign and crowning grace added over and above to all the other graces He has bestowed.

CARDINAL MANNING,  
*Internal Mission of the Holy Ghost.*

OCTOBER 15

*Come, O Holy Ghost, etc.*

The unction with holy chrism (in Baptism) also shows that the soul of the newly baptized Christian is made a beautiful temple of the Holy Ghost, and a chosen vessel, in which one day the precious Blood of Jesus Christ, received in Holy Communion, is to

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be reserved in a far more fitting manner than in chalices of gold and silver. Now, as the Church first consecrates the chalices of gold and silver used at the altar, so the neophyte is first fitted for the reception of the sacred Flesh and Blood of Jesus Christ, and sanctified with the unction of chrism. The prayer which the priest recites on this occasion is as follows: "May the Almighty God, the Father of our Lord Jesus Christ, who has regenerated thee by water and the Holy Ghost, and who has given thee remission of all thy sins, anoint thee with the chrism of salvation in the same Jesus Christ our Lord, unto life everlasting. Amen."

*The Beauties of the Catholic Church.*

OCTOBER 16

*Come, O Holy Ghost, etc.*

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, who is given you, whom you have from God?" The fulness of divine gifts is in many ways a consequence of the indwelling of 'he Holy Ghost in the souls of the just. For, as St. Thomas teaches, "when the holy Ghost proceedeth as love, He proceedeth in the character of the first gift; when St. Augustine saith that through the gift, which is the Holy Ghost,

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many other special gifts are distributed among the members of Christ." 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.

LEO XIII, *Encyclical. The Holy Spirit.*

### OCTOBER 17

*Come, O Holy Ghost, etc.*

The Chaplet (of the Holy Ghost) is composed of five mysteries, embodying the chief operations of the Holy Ghost. The number five has been chosen for a particular reason. The principal work of the Holy Ghost on earth is to glorify Jesus by applying to the souls of men the infinite merits of the Divine Redeemer purchased for us by His bitter passion and death. The number five reminds you, therefore, of the five wounds of Jesus Christ which are as five fountains out of which the Holy Ghost draws the grace and blessings He imparts to your soul. Hence, in meditating on the operations of the Holy Ghost, your thoughts should be turned to your crucified Redeemer who merited for you the graces given you by the Holy Ghost. Hence, it is written in Isaias (not Isaias, but Zacharias): "I will pour out upon the house of David and the inhabitants of

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Jerusalem the Spirit of grace and of prayer, and they shall look upon Him whom they have pierced.”

FR. FIEGE, *The Paraclete*.

OCTOBER 18

*Come, O Holy Ghost, etc.*

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 have 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 His grace, to comfort and strengthen them, to instruct and teach them, and bestow on them abundance of all heavenly virtues.” The Holy Ghost descended, then, 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

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grace and virtue. Let us, therefore, wholly forsake the vanities of this world, and purify our hearts from all earthly and vain love to creatures, and lead a devout life as the Apostles did, expecting the coming of the Holy Ghost. Thus may we hope to . . . receive all spiritual comfort and grace for our souls.

ST. BONAVENTURE, *Life of Jesus Christ*.

## OCTOBER 19

*Come, O Holy Ghost, etc.*

Charity is that fire of which the Incarnate Word has said: "I am come to cast fire on the earth, and what will I but that it be kindled?" Jesus Christ, therefore, desires to give us the Holy Spirit by the Eucharist. The Holy Eucharist is the Sacrament of Love; love has inspired it; love has instituted it; therefore, in a certain sense, the Holy Spirit is ideal love. According to the teaching of St. Thomas, we must ascribe the coming of Jesus Christ on earth to the Holy Spirit, from this word of the prophet: "The Spirit of the Lord is upon Me . . . to evangelize the poor He hath sent Me." In the same manner, we must attribute to the Holy Ghost the institution of the Eucharist. Moreover, the fire of divine love, namely, the Holy Spirit, is alone worthy to prepare the Bread of Angels. And since philosophers define love as the passion of union between two objects, it, therefore, pertains to the Holy Spirit, who is the

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personal love in God, to invent this adorable means of uniting Himself to us, and of penetrating every fiber of our being with His transfusing flame. Thus, the Holy Spirit, by whose operation the Word was made flesh, has, in a certain manner, promoted the marvel of the Eucharist.

*The Cenacle.*

OCTOBER 20

*Come, O Holy Ghost, etc.*

The kingdom of God is the Kingdom of the Spirit, since the Spirit of God Himself has founded it, and that, in order to participate in it, man must renounce the flesh and be born in the Spirit; that it destroys nothing, but fulfils all things, since it communicates to man the power and the light of God which complete all things; that it is not of this world, since the world contains only matter, physical life, and reason, which are all inferior to the Spirit of God; that it suffers violence and is only won by an exercise of the will, for man, a slave to matter, to his instincts and vices, is obliged to transform himself with difficulty, and renounce matter, his passions, and his needs, in order to enter it; that it is within man, for the Spirit of God makes His habitation in the soul and conscience; that it is eternal, for the Spirit of God, which constitutes it, is above all times and ages, all that passes away or dies; that no power can prevail

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against it, for no force can prevail against God; that it is peaceful, for the Spirit of God is love, and where love reigns, there reign also order and peace. We see, finally, how this kingdom is realized socially and visibly, by the Church founded on Jesus, in order to call together, little by little, from out the world and the ages, predestined souls, perpetuating His Spirit, His word, His power.

PÈRE DIDON, *Jesus Christ*.

## OCTOBER 21

*Come, O Holy Ghost, etc.*

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



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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.

M. LOUIS BAIL, in *La Théologie Affective*.

OCTOBER 22

*Come, O Holy Ghost, etc.*

Eight thousand Jews and Gentiles who received the light of faith from two of St. Peter's sermons were undoubtedly suddenly converted and as suddenly baptized. They were also great sinners, for the Apostle reproaches them with the death of our Lord — "the Author of life you killed." Immediately, however, after baptism, they were admitted to daily Communion. The Christians, therefore, in our days, who are penitent, and have been absolved, how great soever their sins may have been, as they receive the same sanctifying grace, the same Holy Spirit which sanctified the proselytes for frequent Communion, are equally entitled to the same advantage; unless there should be a better school for religious documents than that of the Apostles. . . . However, as a righteous man, according to the language of the Holy Ghost, falls often in the day, we hardly can expect to be perfectly unspotted, though it behooves us daily to aim at greater purity of conscience; to which end I positively assert, that



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frequent Communion is the means most efficaciously as well as the most expeditiously conducive.

### A. C., *Advantages and Necessity of Frequent Communion*

## OCTOBER 23

*Come, O Holy Ghost, etc.*

The same teacher of truth as the Holy Ghost was to the Apostles so is He to the Catholic Church at all times. Continually, 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 peaceably 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.

*The Pulpit Orator.*

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OCTOBER 24

*Come, O Holy Ghost, etc.*

No one who is familiar with the history of the early Church can deny that the bishops traveled 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 (*i.e.* strengthening), Imposition of hands, Unc-tion, Chrism, Mystery of the Holy Ghost. . . . We read (Acts viii. 14-17) that the Apostles imparted the Holy Ghost by prayer and the imposition of hands. "When the Apostles who were in Jeru-salem had heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come, prayed for them, that they might receive the Holy Ghost, for He was not as yet come upon any of them, but they were only baptized in the name of the Lord Jesus, then they laid their hands upon them, and they received the Holy Ghost."

*Repertorium Oratoris Sacri.*

OCTOBER 25

*Come, O Holy Ghost, etc.*

"Should you ask," says St. John Damascene, "how the bread is changed into the body of Christ? I answer: the Holy Ghost overshadows the priest

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and operates through him that which He operated in the sacred womb of Mary." "Indeed," says St. Bonaventure, "the miracle which God works in descending daily from heaven upon our altars is just as great as was that which He wrought when He came down from heaven to assume our human nature." Hence, Thomas à Kempis was right in saying, "As often as thou sayest or hearest Mass, it ought to seem to thee as great, new, and delightful as if Christ that same day, first descending into the Virgin's womb, had been made man." Five words of her humility brought the Eternal Word into her sacred womb. Five words of the power of the priest brings the same Eternal Word on our altar.

REV. M. MÜLLER, C.SS.R.,  
*Holy Sacrifice of the Mass.*

## OCTOBER 26

*Come, O Holy Ghost, etc.*

The third and greatest of divine virtues is that of supernatural love. "Now, there remain," says the Apostle, "faith, hope, charity, these three, but the greatest of these is charity." It is the greatest, because it is the complement and perfection of faith and hope. For by charity we embrace that highest good which we know by faith; by charity we are united on earth already with that which is the object of our hope in heaven. . . . When charity is infused

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into our soul, then the Holy Ghost is given us likewise; He then comes, not only to enrich us with His grace, but to dwell in us and consecrate us as His temple. This supernatural charity, therefore, is as great a gift as sanctifying grace itself, yea, in the opinion of St. Augustine, as great as the Holy Spirit Himself, who is given us in and by it. As God unites Himself in a supernatural and indescribable manner with our soul by grace, so we unite ourselves by supernatural love in a mysterious manner with God, and thus complete that wonderful circle, that golden ring, which embraces God and the creature, and makes both one spirit. This wonderful ring is the most perfect image of the divine union, which unites God the Father with His only-begotten Son, and the Son with the Father in the Holy Spirit.

FR. SCHEEBEN, *Glories of Divine Grace.*

OCTOBER 27

*Come, O Holy Ghost, etc.*

The work of the Sanctifier in us is one, manifold and progressive. It is like the growth of a tree springing from a root, spreading into branches, and bearing its leaves and its fruits in season. It begins in the grace of regeneration, in faith, hope, charity, and sanctifying grace, it expands into the seven gifts, and bears the twelve fruits of the Holy Ghost, and

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is made ripe and perfect in the eight beatitudes. As the Church is sanctified, so is the soul of each of its members by the indwelling of the Holy Ghost, the Giver of light and sanctity, and by the manifold and progressive growth, fruitfulness, and maturity of our spiritual life from its first consciousness to its last perfection.

*Little Books of the Holy Ghost, No. IV.*

## OCTOBER 28

*Come, O Holy Ghost, etc.*

But however his occupations might have been directed to piety, on the approach of the period at which he was to receive the order of priesthood, he relinquished every pursuit, to attend to God alone. Before that time he had employed many hours of the day in the scholastic theology and controversy; but he now altered his plan, and bestowed his undivided attention on that divine theology, which consists in prayer and meditation of the holy Scriptures, of which science, the Holy Ghost, is the master. Experience had taught him, that the more the understanding is engaged in considering the greatness of God with scholastic subtlety, the will is often more remote from His love; that true wisdom is acquired by the fear of God, by a good life, by the practice of Christian virtue, and by continual meditation on the law of God; that many wish for an enlightened

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mind, who entertain the most profound indifference for virtue and justice.

M. DE MARSOLLIER,  
*Life of St. Francis of Sales.*

OCTOBER 29

*Come, O Holy Ghost, etc.*

Q. Why were the Ember-days especially selected for the conferring of Holy Orders? A. These days of penance and mortification must have seemed to the Church specially suited for this holy function, because during those days the faithful have an opportunity, by united prayer and fasting, to implore of God the fulness of His Holy Spirit for those about to be ordained priests or deacons, and to obtain for the Church pastors according to God's own heart. The Church lays much store by the prayers and good works of the faithful, when there is question of conferring Holy Orders. . . . If the sincere Christian should have nothing more at heart than the advancement of the honor of God, the welfare of the Church, and the salvation of his brethren by good and virtuous priests, then it is for us a grave and urgent duty to offer to God, during the Ember-days, our prayers and our fasts, to the end that the Holy Ghost may enlighten the bishop, that he may not err in making the choice of priests and ministers for the Church, that he may select the worthy, and

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drive away the unworthy. Besides this, we should also pray that the Spirit of God may come down with the plenitude of His gifts upon the newly ordained priests. In doing this, we comply with the instruction of the Saviour, who said to His disciples: "Pray ye the Lord of the harvest that He send forth laborers into His harvest."

*The Beauties of the Catholic Church.*

### OCTOBER 30

*Come, O Holy Ghost, etc.*

Any gift of God given freely is a grace. Our very existence is a grace, every gift in nature is a grace; every light we receive from the world leading us to the knowledge of God — much more, every doctrine we receive from revelation — is a grace; but this is not the sense in which we are speaking now. When we talk of the grace of the Holy Ghost we mean something interior, dwelling in the soul; and, therefore, the grace of the Holy Spirit working in the soul may be thus defined. It is a gift of God infused into the soul, not due to nature, but something superadded to nature, a perfection above nature, elevating the soul to the supernatural order, and leading it to justification and eternal life. Or, to put it shortly, it is the sanctifying power and the influx of the Holy Ghost; it is the presence of the

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Holy Ghost entering into the soul, and infusing sanctity into the soul.

CARDINAL MANNING,  
*Internal Mission of the Holy Ghost.*

OCTOBER 31

*Come, O Holy Ghost, etc.*

It was not in consideration of our just works that God saved us; for before His grace there were no good works, or "works of justice," entitled to a reward, but it was out of His purely gratuitous mercy 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, 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.

DR. M'EVILLY,  
*An Exposition of the Epistles of St. Paul,*  
*Titus iii. 5.*



## NOVEMBER 1

*Come, O Holy Ghost, etc.*

Because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: 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. And when He is come, He will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in Me. And of justice: because I go to the Father; and you shall see Me no longer. And of judgment: Because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when He, the Spirit of Truth is come, He will teach you all truth. For He shall not speak of Himself; but what things soever He shall hear, He shall speak; and the things that are to come, He shall show you.

ST. JOHN xvi. 6-14

## NOVEMBER 2

*Come, O Holy Ghost, etc.*

The most valiant Judas . . . making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the

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dead, thinking well and religiously concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have been superfluous and vain to pray for the dead), and because he considered that they who had fallen asleep with godliness had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

II. *Maccabees* xii. 42-46.

### NOVEMBER 3

*Come, O Holy Ghost, etc.*

The Holy Ghost enters the heart with desire, dwells there with pleasure, and quits it only with sorrow. As His presence is the source of all good, so is His absence, of all evil. Sin has two fatal effects: it deprives us of sanctifying grace, and consequently of all virtues and supernatural gifts; so that there remains but faith and hope, which the divine mercy leaves for our conversion. It deprives us of the Holy Ghost, through whom we are made the children of God. Sanctifying grace is the bond which unites the soul with God; when sin has broken this bond, the divine Spirit withdraws His love and grace; consequently, we are no longer the children of God, "partakers of the divine nature," or heirs of His heavenly kingdom, but slaves destined to

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eternal flames. A spectacle of sorrow! to see the spirit of love abandon an unhappy soul which falls from the pinnacle of honor into the depths of ignominy. . . . O prodigy of blindness! We weep the loss of a friend, and we behold with indifference God depart from the soul.

FR. NOEL, *Meditations*.

## NOVEMBER 4

*Come, O Holy Ghost, etc.*

The celebration of the memory of the dead on the third, seventh, thirtieth, and anniversary day is a most ancient institution, as appears from St. Augustine and other fathers. Amalarius and Alcuin explain the mystic reason of these days as follows: "The third day after the obit," say they, "is celebrated to express our trust in the future resurrection, from the memory of our Saviour's rising on the third day; the seventh expresses a general number or a totality, on which we pray that all their sins may be forgiven." . . . Or, because the seventh day is the Sabbath, we pray the Lord of the Sabbath to give them eternal rest. The thirtieth day is observed in conformity to the venerable examples of the Old Testament. . . . Cardinal Bona, speaking of the Office of the Dead, says "that it was by an especial Providence that learned men, from the age of the Apostles, employed themselves in describing the

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received rites of the Church, because the Holy Spirit foresaw that heresy in the latter ages would attempt to pervert and confound all things." The Office of the Dead begins absolutely without an invocation of the divine assistance, glorification of the most Holy Trinity, or benediction, or any rite indicating joy, "in order," as Amalarius says, "to correspond with what transpired at the death of our Lord."

K. H. DIGBY, *Ages of Faith.*

### NOVEMBER 5

*Come, O Holy Ghost, etc.*

"O death, where is thy victory? O death, where is thy sting?" The body is nothing but dust and ashes. But the faith which guides and should guide our every step teaches that it should be treated with the greatest respect. It also is destined for immortality, and will be again united to the soul. We honor in a most special manner the bodies of the saints, and indeed of the true Christian. Christ has sanctified the human body, and purchased it at the cost of His precious Blood. He sanctifies it through the Holy Ghost, when in the Sacraments of Baptism, Confirmation, and Extreme Unction it is anointed with holy oil and chrism. Behold, here ample reason for respect.

REV. AUGUSTINE WIRTH, O.S.B.,  
*Funeral Sermons.*

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### NOVEMBER 6

*Come, O Holy Ghost, etc.*

Knowing that the liturgy of the Church is only the outward vehicle of the breath and the power of the Holy Spirit, why forget that there are also three corresponding powers in the soul of every baptized child, the divine, infused virtues, which are not lifeless ornaments, however beautiful, but vital principles of light and heat, that is, faith and love. To set them in action it needs merely to bring them in touch with the divine spark. The catechist must establish this needed connection by his liturgical interpretation. Speaking of the feasts of the Church, Dupanloup observes: "What is this admirable liturgical year? . . . There is nothing more beautiful, nothing more captivating. It is a poem, a sublime poem, the great Christian poem, which God Himself conceived in His thought and executed by His power. . . . Without any doubt, it is one of the grandest inspirations of the Spirit of God, and perhaps has a more powerful influence over souls than one can even imagine."

ABP. MESSMER,

*Spirago's Method of Christian Doctrine.*

### NOVEMBER 7

*Come, O Holy Ghost, etc.*

The Holy Ghost is our consoler. Not to speak of the gift of a good conscience which the Scriptures

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compare to a continuous feast, and which is also a gift 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 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.

FR. CHAIGNON, S.J., *Sacerdotal Meditations*.

### NOVEMBER 8

*Come, O Holy Ghost, etc.*

Proceeding from God, the last reason and source of all things, faith unrolls before our eyes the whole visible and invisible world, and shows us everything in its true light. It discloses to us the depths of the

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Divinity, and reveals to us how from all eternity the Son proceeds from the Father and the Holy Ghost from both, as the bond of their mutual love; how, in time, the Son goes forth from the bosom of His Father, to pour out over His creatures the plenitude of His divine glory and happiness, and to unite in the Holy Spirit all creatures with Him and the Father in most intimate communion. It shows the final supernatural end of all things, where the finite passes over into the infinite, the transitory into the immutable, and is so united to God, that God is made all in all — and should this light appear to us mere darkness and obscurity? And should we fear to submit our reason implicitly to faith and not rather glory in it, and with St. Peter thank God that He has called us into His admirable light?

FR. SCHEEBEN, *The Glories of Divine Grace.*

## NOVEMBER 9

*Come, O Holy Ghost, etc.*

The Holy Ghost is represented almost invariably under the form of a dove, because He descended in the form of a dove and rested on Christ at His baptism in the river Jordan. The dove is a very appropriate emblem of the Holy Ghost. The dove is cleanly and tolerates no stain on itself. The Holy Ghost, too, is a lover of purity and dwells only in pure souls, for it is said of Him, that “He will not



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enter into a malicious soul, nor dwell in a body subject to sins." Sometimes He is also represented in the form of tongues of fire, because on the feast of Pentecost He came down in the form of parted tongues of fire, that sat upon each one of the Apostles.

*The Pulpit Orator.*

### NOVEMBER 10

*Come, O Holy Ghost, etc.*

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 dolors of our Blessed Lady, therefore, are inseparable from her divine Maternity. Her first fifteen years, commencing with her 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 capabilities 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 Immacu-



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late Conception on the one side, and the fair pomp of the Assumption on the other.

FR. FABER,

*The Foot of the Cross; or, The Sorrows of Mary.*

## NOVEMBER 11

*Come, O Holy Ghost, etc.*

There is still another fountain of the Church's sanctity, and it is the nearest and dearest of all. It is the very fulness 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 has everlasting life. As the living Father hath sent Me, and I live by the

## FOUNTAIN OF LIVING WATER

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Father, so he that eateth Me, the same shall live by Me." MSGR. PRESTON, *The Divine Paraclete*.

### NOVEMBER 12

*Come, O Holy Ghost, etc.*

The entire explanation of the mutual relation between the Holy Ghost and the Church would be defective, were we not to say one word more on the mystical Body of Christ. In showing the characteristic differences between the Holy Ghost's operation, both before and after Pentecost, we have laid stress on the expression "Body"; and the idea of the Church as "The mystical body of Christ" is, truly, what we call a classic and transcendent notion, both of Scripture and tradition. It seems to us that in our days this truth must be more clearly borne in mind, that the Church of God is not merely a society, a congregation of many, a corporation in the large sense of the term, but actually and truly a *body*, a perfect organism, a divine-human, and consequently a mystical organization, vivified by an internal and divine principle of life — the Holy Ghost.

ABP. ZARDETTI, *Devotion to the Holy Ghost*.

### NOVEMBER 13

*Come, O Holy Ghost, etc.*

Do you permit dangerous reflections, which blunt the delicacy of the understanding and render it dull

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of perception in spiritual things? If such be the case, consider that the abuse of your intellectual faculties deprives you of marvelous power. When the Holy Spirit enriches our understanding, He adds to the natural reason, gifts of faith, and to supernatural prudence, the gifts of knowledge, counsel, understanding and wisdom, four gifts especially intended to spiritualize and enlighten reason. . . . The understanding once reformed you must give it full control of the will. To effect this, you will find it a very useful and practical method to hold in reserve a selection of short maxims and words of Scripture, which, at the moment of action, will offer well-formulated principles of conduct and conclusive motives of perfection. . . . But above all, pray; pray earnestly that the Holy Spirit may deign to confer on you the gift of Understanding; to correct your judgment and govern it according to His will.

*The Cenacle.*

## NOVEMBER 14

*Come, O Holy Ghost, etc.*

Those who wish to console the afflicted should not ignore their grief or try to persuade them that the loss is not so great. It requires a high degree of virtue, nay, even perfection, to realize at once, at least to the extent of thorough resignation, the truth of the trite saying: "Your loss is their gain."

## FOUNTAIN OF LIVING WATER

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Freely admit the greatness of the loss, sympathize with the sorrow, recognize its justice, and then gently lead the breaking heart to kiss the loving hand of an all-wise and merciful Saviour who knows what is best for His own. Yes, let the friends often come hither (to the graves of their dead) and think freely of their beloved dead. Then the Holy Ghost will send consolation to their souls.

FR. WIRTH, *Funeral Sermons*.

NOVEMBER 15

*Come, O Holy Ghost, etc.*

As the sanctification of souls, and of 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, 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 Sacra-

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ments, 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 the souls by devil and sin, or of removing the difficulties that interfere with the work of our sanctification.

MSGR. GAUME, *Catechism of Perseverance*.

## NOVEMBER 16

*Come, O Holy Ghost, etc.*

The Church of Christ is the divine Sanitarium where you will find an infallible remedy for all the wounds and ailments of your soul. The priests of God's Church are the legitimate physicians authorized by God to probe your wounds and apply the remedies. But the word of God and the Sacraments are the remedies they employ. But who is it that actually applies to your soul internally the soothing and healing balm of divine grace? This is the Holy Ghost. Then do your best to make use of all the remedies prepared for you by your divine Samaritan; but do not fail, at the same time, to call upon the Holy Ghost, the divine Physician of your soul, and say to Him: Come, O Holy Spirit; Thou heavenly Physician of my poor soul. Heal Thou the wounds

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inflicted on my soul by sin, that it may be strengthened and live only for God.

FR. FIEGE, *The Paraclete*.

### NOVEMBER 17

*Come, O Holy Ghost, etc.*

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 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.

ST. BONAVENTURE, *Life of Jesus Christ*.

### NOVEMBER 18

*Come, O Holy Ghost, etc.*

What a blessing 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

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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.

PAULIST FATHERS, *Five Minute Sermons*.

## NOVEMBER 19

*Come, O Holy Ghost, etc.*

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 communication of the gift of grace as an effect.



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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, — and pledge and earnest of the promised possession of God in the fulness 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.

REV. WILLIAM HUMPHREYS, S.J.,  
*The One Mediator.*

NOVEMBER 20

*Come, O Holy Ghost, etc.*

The fear of the anger of God and its consequences is a supernatural fear. It presupposes in us a supernatural faith in the Divine order of grace, and it can only be elicited when the Holy Ghost supernaturally draws us towards grace and inspires us with a lively sense of the greatness of the loss of grace and the terrible revenge of God for contempt of it. This fear is, according to the holy council of Trent, a gift of the Holy Ghost, a precious and mighty gift, which, like a powerful sword, penetrates our interior with holy violence, severs all the ties which bind us to the object of our sinful affection, and constantly hangs over our head, until we have taken refuge



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under the cloak of grace, and concealed ourselves in the bosom of God. If we do not perceive in us the powerful effects of this gift of the Holy Ghost; if we continue to live in sin, blinded and hardened, and take no notice of grace, it is because we do not hearken to the exhortations of the Holy Ghost, and do not with lively faith contemplate the terrible judgment which God will pronounce upon the despisers of His grace.

FR. SCHEEBEN, *The Glories of Divine Grace.*

## NOVEMBER 21

*Come, O Holy Ghost, etc.*

Religious parents never fail by devout prayers to consecrate their children to the divine service and love, both before and after their birth. Some amongst the Jews, not content with this general consecration of their children, offered them to God in their infancy, by the hands of the priests in the temple. . . . It is an ancient tradition that the Blessed Virgin Mary was thus solemnly offered to God in the temple in her infancy. This festival of the Presentation of the Blessed Virgin, or, as it is often called by the Greeks, the Entrance of the Blessed Virgin into the Temple, is mentioned in the most ancient Greek Menologies extant. . . . This festival passed from the Greeks into the West, and was kept at Avignon in 1372. Three years after

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this it is mentioned in a letter of Charles V, the French king. Sixtus V, in 1585, commanded the Office of this day to be recited by the whole Church. . . . The tender soul of Mary was then adorned with the most precious graces, an object of astonishment and praise to the angels, and of the highest complacency to the adorable Trinity, the Father looking upon her as His beloved daughter, the Son, as one chosen and prepared to become His Mother, and the Holy Ghost, as His darling spouse. Her first presentation to God, made by the hands of her parents and by her own devotion, was, then, an offering most acceptable in His sight. Let our consecration of ourselves to God be made under her patronage, and assisted by her powerful intercession and the union of her merits.

*Butler's Lives of the Saints.*

NOVEMBER 22

*Come, O Holy Ghost, etc.*

The Holy Ghost, with inexpressible pathos, whispers in the hearts of the afflicted, and, with His inspirations, comes to revive their fainting spirits. He urges them to be patient, to pray, to trust in God, and teaches them how to die the death of the just. And to those who are left to weep, if they but listen to Him, He speaks words of comfort, He breathes them low, into the depths of the soul. At

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the grave of the beloved one He gives us the consoling conviction that we are immortal, and are called to a higher, better, because an eternal life. . . . During our life on earth, grace and solace shall never be wanting to us, and in the bright hereafter the height of heavenly bliss will be our happy lot. We shall rejoice in the Beatific Vision, which may God, in His infinite mercy and love, grant unto those whose death we lament and deplore.

FR. WIRTH, *Funeral Sermons*.

## NOVEMBER 23

*Come, O Holy Ghost, etc.*

Do we sufficiently esteem and practice the devotion which has for its object to honor directly the third Person of the Blessed Trinity? (Reflect on) the 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. 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

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he says, "that by these you might be made partakers of the divine nature."

FR. CHAIGNON, *Sacerdotal Meditations.*

NOVEMBER 24

*Come, O Holy Ghost, etc.*

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 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, and a spirit of revolt and irreligion.

*Sermons from the Flemish.*

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NOVEMBER 25

*Come, O Holy Ghost, etc.*

The catechist has a splendid opportunity to strengthen by his earnest words the divine faith and loyal adherence to the Catholic Church in the hearts of the children, by making them understand that the work of the Church is the work of the Holy Ghost, and that in believing and obeying her we believe and obey the divine Spirit of Truth. The work of the Holy Ghost in the soul cannot be explained without at the same time explaining the doctrine of grace, actual and habitual, by the help of which we must keep the commandments, or, in other words, practice Christian virtue and avoid sin. This offers the catechist a good chance of reviewing the more important practical and moral doctrines of the catechism, and of showing wherein and in what manner the "soldier of Jesus Christ" must "fight the good fight of faith."

ABP. MESSMER — SPIRAGO,  
*Method of Christian Doctrine.*

NOVEMBER 26

*Come, O Holy Ghost, etc.*

Burial places are called places of peace, because those whose bodies are buried there have left the earth, this battle-ground of hostile armies, and

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because the just among them possess heaven, and there enjoy eternal rest. This name also reminds us of the words of the Holy Ghost: "Blessed are the dead who die in the Lord. From henceforth now, said the Spirit, they shall rest from their labors; for their works have followed them." The Church considers the death of the just as a sleep, which is followed by a glorious resurrection and eternal life. "The souls of the just are in the hands of God; and the torment of death shall not touch them. In the sight of the unwise they seemed to die; and their departure was taken for misery; and their going away from us, for utter destruction; but they are in peace." If now we preserve peace with God by keeping His commandments; peace with ourselves by keeping a pure conscience; and peace with our neighbor by practicing meekness and patience; then the place where at last we shall be buried will, in truth, be to us "a place of peace."

*The Pulpit Orator.*

NOVEMBER 27

*Come, O Holy Ghost, etc.*

The souls whom divine justice detains in the cleansing flames of Purgatory suffer most keenly; yet they enjoy, nevertheless, a holy peace and even happiness in the midst of their sufferings. And who fills them with that peace and happiness? It is

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the Holy Ghost, their Comforter. Moreover, it is the Holy Ghost who, by His divine revelation, has made known the state and condition of these suffering souls. He it is who inspires men on earth to come to their assistance, and who supplies them with the means to relieve their sufferings and hasten the day of their deliverance. Thus the Holy Ghost comforts them through others. The more, therefore, you are filled with the Holy Ghost, the Comforter, the more readily will you come to the assistance of the poor suffering souls in Purgatory and comfort them in their distress.

FR. FIEGE, *The Paraclete*.

## NOVEMBER 28

*Come, O Holy Ghost, etc.*

The truth 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 that speaketh by Him. To suppose the possibility of error in the reception



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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.

MSGR. PRESTON, *The Divine Paraclete*.

NOVEMBER 29

*Come, O Holy Ghost, etc.*

A new infusion of the Holy Spirit, brought about by fervent devotion to Him, will arouse, stir up, call into full development and harmonious action all these supernatural habits, infused into the soul as the Spirit's dowry in the moment of regeneration or justification. The theological virtues, the gifts of the Holy Ghost, even the moral virtues, lie in the depths of our souls like dormant energies and powers, so that the inspirations of the Spirit, finding these gifts spread and expanded, like sails spread to catch the wind, will impel our souls onward on the way to God, and verify in us the Prophet's saying: "They that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint."

ABP. ZARDETTI, *Devotion to the Holy Ghost*.



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NOVEMBER 30

*Come, O Holy Ghost, etc.*

When the Apostle (St. Andrew) saw his cross at a distance, he is said to have cried out: "Hail, precious cross, that hast been consecrated by the body of my Lord, and adorned with His limbs as with rich jewels, I come to thee exulting and glad; receive me with joy into thy arms. O good cross, that has received beauty from our Lord's limbs! I have ardently, loved thee; now thou art found by me, and art made ready for my longing soul; receive me into thy arms, taking me from among men, and presenting me to my Master; that He who redeemed me on thee may receive me by thee." Upon these ardent breathings, St. Bernard writes: "When he saw at a distance the cross prepared for him, his countenance did not change . . . nor did his body tremble, nor was his soul troubled, nor did his senses fail him, as it happens to human frailty." . . . The saint goes on, showing that fervor and love will make penance and labor sweet, seeing it can sweeten death itself, and, by the unction of the Holy Ghost, make even its torments desirable.

BUTLER'S *Lives of the Saints*.

## DECEMBER 1

*Come, O Holy Ghost, etc.*

And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of its root. And 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. And He shall be filled with the Spirit of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But He shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. And justice shall be the girdle of His loins: and faith the girdle of His reins.

*Isaias xi. 1-5.*

## DECEMBER 2

*Come, O Holy Ghost, etc.*

“Turning to creatures,” says St. Bonaventure, “is not a sin, if there be no turning away from God. We can delight without sin in creatures as when we are pleased at remarking their beauty; and we can

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be delighted with them meritoriously when that beauty is referred to God, as the Psalmist says: "Thou hast given me, O Lord, a delight in Thy doings." All beautiful things, said the hermits, bear witness that God is most beautiful; all sweet things, that He is most sweet; and so of the rest. In the greatness of creatures is seen the power of the Father; in their disposition the wisdom of the Son; in their beauty the goodness of the Holy Ghost." Such were their reflections. "All creatures," they said with Denis the Carthusian, "are beautiful, as all are good; all partake of the divine and eternal beauty." But how can any one describe the peace and harmony which existed between the sons of God and all His innocent and holy creatures!

K. H. DIGBY, *Ages of Faith.*

## DECEMBER 3

*Come, O Holy Ghost, etc.*

"In all your actions seek, in the first place, the kingdom of God and His glory; direct all you do purely to His honor; persevere in brotherly love, and practice first of all what you desire to teach others. By this means the Holy Ghost will be your Master, and will give you such wisdom and such a tongue that no adversary will be able to stand against you." This is what he (St. Bernardine of Sienna) faithfully practiced, and from his assiduous com-

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munication with God he imbibed that eminent spirit of virtue which gave him the most powerful ascendent over the hearts of men. Among the great truths of religion, he principally labored to inculcate a sincere contempt for the vanity of the world, and an ardent love for our Blessed Redeemer. He wished he could cry out with a trumpet which could be heard over the whole earth, that he might sound aloud in the ears of all men that great oracle of the Holy Ghost: "O ye sons of men, how long will you be dull of heart? Why do you love vanity, and seek after lying?"

BUTLER'S *Lives of the Saints*.

### DECEMBER 4

*Come, O Holy Ghost, etc.*

The Holy Ghost begins His holy and salutary work immediately after the fall of our first parents, introduces the work of our redemption, and is continually active till He has finished it. Scarce has our Redeemer left the earth, when He comes down from heaven, imparts to the Apostles all the gifts and graces which they need for the administration of their office, and introduces the Church into the world. In the Church He makes His present abode, protects, preserves, rules, and guides her until the consummation of the world, and sanctifies in her and through her all men of all times. O let us think

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with grateful heart of all these graces of the Holy Ghost, and resolve to employ them with persevering fervor for our salvation. Let us pray with the Church: "O God who has taught the hearts of the faithful by the light of the Holy Ghost, grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in His consolation, through Jesus Christ our Lord."

*The Pulpit Orator.*

### DECEMBER 5

*Come, O Holy Ghost, etc.*

Another mark of the Holy Ghost dwelling in the soul is a great courage, which elevates us above all the goods and evils of the present life, by a generous contempt inspired by the gift of fortitude. Man, being the end of this visible world, is consequently created for a more noble end than the world. God is the center to which he should aspire with all the powers of his soul. . . . All that the world contains in the circle of its vanities becomes an object of contempt, because the light of the Holy Ghost discovers that it is a shameful baseness in him who is heir to a heavenly empire, to become the slave of earth, and to cast himself beneath that which God has placed under his feet. The soul animated by the Holy Ghost displays not less courage under sufferings, though all the evils of life combine in

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assailing it; the soul that possesses God, having nothing to fear, remains firm and tranquil, passes courageously through peril and death, that it may forever enjoy Him who is the source of life.

FR. NOEL, *Meditations*.

### DECEMBER 6

*Come, O Holy Ghost, etc.*

The Holy Ghost distributes the fruits of the redemption; He is the distributor of grace. Actual grace is a gift of the Holy Ghost, but sanctifying grace is a gift of the Holy Ghost in an especial manner. The Holy Ghost is the Sanctifier, and by His grace we are made holy, and are sanctified in the eyes of God. Like all grace, sanctifying grace is a gift of God. God did not create us for this world. . . . our end lies beyond this life, that is, we are made for a supernatural end. . . . To reach this supernatural end our natural powers are not sufficient. We cannot of our own strength reach that which is above nature; we need supernatural faculties to do supernatural works worthy of a supernatural reward. These supernatural faculties are given us by the Holy Ghost in sanctifying grace, which makes us holy before God, and entitles us to enter a supernatural community of life with God and the saints.

REV. EDM. J. WIRTH, D.D., *Divine Graces, etc.*

DECEMBER 7

*Come, O Holy Ghost, etc.*

After the Gospel — of the Mass on December 8, 1854, at which the dogma of the Immaculate Conception of the Blessed Virgin Mary was solemnly defined as an article of our holy faith, by His Holiness Pope Pius IX — had been chanted in Latin and Greek, Cardinal Macchi, dean of the sacred college, accompanied by the dean of the archbishops and the dean of the bishops present, as well as by an archbishop of the Greek and of the Armenian rite, proceeded to the extremity of the choir, to the foot of the pontifical throne, and in the name of the Universal Church besought the Vicar of Christ to pronounce by His Apostolic authority the dogmatic decree of the Immaculate Conception of the Blessed Virgin Mary, the Mother of God. But before performing this august act, the Holy Father would again invoke the light of the Holy Spirit; and, joining him, all present chanted with heart and voice, on bended knees, the *Veni Creator Spiritus*. When the last notes of the chant had died away, Pius IX, standing before his throne, with that sweet and powerful voice, which no one who was ever privileged to hear it could forget, pronounced the decree for which heaven had been besieged and had suffered violence for centuries.

ABP. DIXON, in *The Immaculate Conception*.

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DECEMBER 8

*O Mary Conceived without Sin, Spouse of the Holy Ghost, Patroness of the United States, Pray for Us!*

The following are the words of the decree which gave such joy to angels and men: Wherefore, after we had unceasingly, in humility and fasting, offered our own prayers and the public prayers of the Church to God the Father, through His Son, that He would deign to direct and confirm our mind by the power of the Holy Ghost, and having implored the aid of the entire heavenly host, and invoked the Paraclete with sighs, and He thus inspiring, to the honor of the holy and undivided Trinity, to the glory and adornment of the Virgin Mother of God, to the exaltation of the Catholic faith and the increase of the Catholic religion, by the authority of Jesus Christ our Lord, of the blessed Apostles Peter and Paul, and our own: We declare, pronounce, and define, that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from the stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful.

*Bull of Pope Pius IX. Ineffabilis Deus.*

December 8, 1854.



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### DECEMBER 9

*Come, O Holy Ghost, etc.*

Mary had a word of compassion with God, when, at the marriage feast, she said to her Son, "They have no wine." This is against the unmerciful, who are not moved by the want of piety in others, and who never exhort their neighbors. Alas! now, O Mary, behold there is still need that you suggest to your Son that there are many among us who have no wine; the wine of the grace of the Holy Spirit the wine of compunction; the wine of piety, the wine of spiritual consolation. Of this St. Bernard says: "How often is it necessary for me, brethren, after tearful complaints, to entreat the Mother of Mercy that she would suggest to her benign Son that you have no wine; and, dearly beloved, I tell you if you would but piously demand, there would be nothing wanting to your necessity, since she is the merciful Mother of Mercy."

K. H. DIGBY, *Ages of Faith.*

### DECEMBER 10

*Come, O Holy Ghost, etc.*

I must apply myself diligently to all my duties and occupations, not only performing those which suit my tastes, but those which are most conformable to the will of God. . . . Three prerogatives are

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attached to this fidelity: 1. The Holy Spirit directs and guides the soul, not by fear, but by love; He leads it to employ it freely, with joy, in the service of God. 2. the Holy Spirit prays in the soul, "with unspeakable groanings," with that ardent supplication which addresses itself to God as to a Father. 3. The Holy Ghost supplies the ignorance of the soul, and instructs her in that "love of Jesus Christ which surpasseth all knowledge," which St. Paul desires for his converts. He teaches her to know Him better, and serve Him more faithfully. Under the influence of this divine Spirit, the soul acts in perfect union with our Blessed Lord, cooperates in His designs, and achieves the work of her perfection.

*Reflections and Prayers for Holy Communion.*

### DECEMBER 11

*Come, O Holy Ghost, etc.*

Jesus wished to provide a government for the multitude of believers, an authority within His Church; and it was upon Peter that He conferred this power, by giving him, as He symbolically expressed it, the keys of the Kingdom. Peter will rule those who believe; he, the instrument of the Spirit of God, will give the Spirit to those who are worthy, and withhold it from those who are unworthy; those who receive it will be admitted into the Kingdom, but those who do not receive it will

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be rejected. Jesus will remain the invisible, and Peter the visible head, and in his mission, he shall not fail, for Jesus has promised him. . . . Jesus constitutes in Himself the one center, the absolute power. In Him alone we must believe, to Him alone we must attach ourselves by faith. He does not appeal to any particular race or nation, all are included; all who live and think, all who sigh, and all who hope. There is no system, no written law, but there is the Spirit of God, which is His Spirit, and the authority and obligation to spread it, in His name, throughout the world.

FR. DIDON, *Jesus Christ*.

## DECEMBER 12

*Come, O Holy Ghost, etc.*

Even when in the state of grace, we constantly require for every supernatural good work a special incitation. Though in the supernatural virtues, and in the gifts of the Holy Ghost, we have the power and disposition to perform such acts, yet this power must be moved by a special impulse of the Holy Ghost, to place the individual act. Even the natural faculties of the soul cannot pass into active operation without a stimulus from without, which rouses them from their inaction, and impels them to act. Since a supernatural power, now, cannot be aroused into action by natural things; since such a

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power is less properly our own, and, therefore, less under our control than the natural powers, the Holy Ghost, who has given us the power, must also influence and move it to develop itself, and this influence we call actual grace. . . . The Holy Spirit Himself must animate the germ of supernatural virtues with His own breath, imbue them with His own light, diffuse His own warmth in them, and only thus can they develop a Divine life.

FR. SCHEEBEN, *The Glories of Divine Grace*.

### DECEMBER 13

*Come, O Holy Ghost, etc.*

What could the Scripture be to us without the voice of the Holy Ghost in the Church? It is the Holy Ghost speaking through the Church, who alone makes us certain about the existence, the integrity, the inspiration of Holy Writ. Hence, the saying of St. Augustine, that he would not believe the Scripture, unless the Church taught him to do so. It is the Holy Ghost speaking in and through the Church, who was speaking to mankind and to the faithful before any written records of the New Testament existed, and who must yet complete the incompleteness of the Scripture. . . . The written Scripture presupposes and recognizes in those to whom it is addressed the knowledge of the whole truth. It is to the Church, guided by the Spirit of

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God, what the writings and letters of a man are to his personal identity. They would recognize all, but record only a part; imply many things, and express only such things as fall within their scope.

ABP. ZARDETTI, *Devotion to the Holy Ghost*.

## DECEMBER 14

*Come, O Holy Ghost, etc.*

Saint Gregory of Nazianzen says of the writings of St. Basil: "When I read his treatise, 'Of the Creation,' I seem to behold my Creator striking all things out of nothing; when I run over his writings against the heretics, methinks the fire of Sodom sparkles in my view, flashes upon the enemies of the faith, and consumes their criminal tongues to ashes. When I consider his treatise of the Holy Ghost, I find the God working within me, and I am no longer afraid of publishing aloud the truth; when I look into the Explanations of the Holy Scripture, I dive into the most profound abyss of mysteries. His penegyrics of the martyrs make me to despise my body, and to seem animated with the same noble ardor of battle. His moral discourses assist me to purify my body and soul, that I may become a worthy temple of God, and an instrument of His praise, to make known His glory and His power."

BUTLER'S *Lives of the Saints*.

## FOUNTAIN OF LIVING WATER

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DECEMBER 15

*Come, O Holy Ghost, etc.*

Consider the reign of the Holy Ghost in the hearts of the Apostles. . . . What incredible success did He impart to their words, which are the breath of His trumpet, to proclaim the truth to all nations. O Spirit of God! when wilt Thou touch my heart? When wilt Thou change my weakness into strength, my tepidity into fervor, and my ignorance into the science of salvation? Consider also the glorious empire of the divine Spirit in the primitive Christians, and the miracles of grace He operated in their hearts. "And all that believed were together, and had all things in common. . . . In continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart; praising God, and having favor with all the people."

FR. NOEL, *Meditations*.

DECEMBER 16

*Come, O Holy Ghost, etc.*

How does the Holy Ghost give us sanctifying grace? He gives us sanctifying grace by entering our souls, and working there our sanctification; as St. Paul says: "The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us."

By sanctifying grace the Holy Ghost Himself comes into our souls, and thus we enter into a most close union with God. St. Thomas Aquinas calls grace a participation of the divine nature on the part of man, and a communication of the divine nature on the part of God. This is well founded in the holy Scriptures. Our Lord said: "If any one 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." There is, then, according to the teaching of Jesus, a most intimate union between God and them. They are no longer "strangers and foreigners, but fellow-citizens and domestics of God."

FR. WIRTH, *Divine Grace*.

## DECEMBER 17

*Come, O Holy Ghost, etc.*

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 and the same 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



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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 your brethren.

RT. REV. JAMES BELLORD,  
*Meditations on Christian Dogma.*

DECEMBER 18

*Come, O Holy Ghost, etc.*

Drop down dew, ye heavens, from above, and let the clouds rain the Just: let the earth be opened, and bud forth a Saviour (Isaias xl. 8). Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel (Isaias vii. 14). And there shall come a Redeemer to Zion, and to them that return from iniquity in Jacob, saith the Lord. This is My covenant with them, saith the Lord; My Spirit that is in thee, and My words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of seed's seed, saith the Lord, from henceforth and forever. Arise, and be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is



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risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee, and the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged; when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.

*Isaias* lix. 20, 21; lx. 1-5.

## DECEMBER 19

*Come, O Holy Ghost, etc.*

Who inspired holy men and women with the idea of establishing those numerous religious orders, congregations, and societies, which now exist in the Church of God, both as an ornament to enhance her beauty and as a bulwark to defend her against her enemies? Who aided these holy founders to draw up the saintly rules and salutary constitutions, by which the lives of their followers were regulated and sanctified, and which in many instances have all the outward marks of a special divine inspiration? Who raised so many religious to the very height of perfection, and endowed them with extraordinary gifts,

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so that they have become renowned for holiness of life and the fame of miracles, and that "their memories are held in benediction from generation to generation?" "I will speak, and do thou answer." Is not all this, once more, the work of the Divine Spirit, who by these wonderful institutions proclaims Himself, in a visible and tangible manner, the Spirit of holiness and perfection?

FR. FIEGE, *The Paraclete*.

### DECEMBER 20

*Come, O Holy Ghost, etc.*

The Catholic Church, the See of Peter, Catholic unity, are all the work of God, which man cannot destroy. Popes, bishops, and priests, as individuals, are subject to all the passions, and form of themselves nothing but a dead body, which, like any other human body, would soon become a prey to corruption and dissolution, were it not, according to the promise of Jesus Christ, animated, vivified, and preserved in perfect unity by the Holy Spirit of truth forever. The Holy Ghost, being the soul of that body, keeps it alive, keeps it, head and members, in unity and harmony. Being itself the foundation of truth and holiness, it scatters the mists of falsehood and corruption, which the malice of Satan and the passions of individuals, whether clergy or lay people,

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often cause to arise in order to obscure the bright and pure rays of divine revelation.

DR. GALLITZIN, *A Defense of Catholic Principles.*

### DECEMBER 21

*Come, O Holy Ghost, etc.*

The love of the Father for us is nothing less than the Holy Spirit Himself, who is personal love in the Trinity. Therefore, God inundates you continually with the effects of His love. He sends you at each moment the Holy Spirit, who is thus ever on the way to you. This divine Guest waits at the door of your heart, that you may open to Him and speak the word of welcome. God has made every possible advance, all now depends on your deliberate choice. Pray that the strong arm of your Father may remove the obstacles that close the entrance to your heart. His omnipotence alone can render you worthy of receiving the Holy Spirit.

*The Cenacle.*

### DECEMBER 22

*Come, O Holy Ghost, etc.*

Actual grace is necessary to begin, continue, and complete every salutary work. If the good thought comes to us to perform some good work, such as the reception of the Sacraments, whence is this good

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thought? Is it from ourselves? No; St. Paul teaches us, "It is God who worketh in you to will." When we carry out a good resolution, it is again God who "worketh in you also to accomplish." It is by the operation of the Holy Ghost that we will and perform good works. God it is who works in us the good will, and who gives us strength to accomplish the good deed. Of our own strength we can do nothing. "Not that we are sufficient to think anything of ourselves as of ourselves, but our sufficiency is from God." We can do good only through the help of God's grace. With His help we can do everything. "I can do all things in Him who strengtheneth me." God by His grace encourages us to do good works; He accompanies the good work by His grace, and by the same grace He brings it to a successful close.

FR. WIRTH, *Divine Grace*.

### DECEMBER 23

*Come, O Holy Ghost, etc.*

Saint Columba's manner of living was most austere. He lay on the bare floor with a stone for his pillow, and never interrupted his fast. Yet his devotion was neither morose nor severe. His countenance always seemed wonderfully cheerful and, bespoke to all who beheld him the constant interior serenity of his holy soul, and the unspeakable joy with which it overflowed from the presence of the

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Holy Ghost. Such was his fervor, that whatever he did he seemed to exceed the strength of man; and as much as in him lay, he strove to suffer no moment of his precious time to pass without employing it for the honor of God, principally either in praying, reading, writing, or preaching. His incomparable mildness and charity toward all men, and on all occasions, won the hearts of all who conversed with him; and his virtues, miracles, and extraordinary gift of prophecy commanded the veneration of all ranks of men. He was such an authority that neither king nor people did anything without his consent.

BUTLER'S *Lives of the Saints*.

## DECEMBER 24

*Come, O Holy Ghost, etc.*

Among the external operations of God, the highest of all is the Incarnation of the Word, in which the splendor of the divine perfections shines forth so brightly that nothing more sublime can 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 Gospels thus speak of the Blessed Virgin: "She was found with child of the Holy Ghost," and "that which is conceived in her is of the Holy Ghost." And this is rightly attributed to

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Him who is the Love of the Father and the Son, since this "great mystery of Piety" proceeds from the infinite love of God towards 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.

LEO XIII, *Encyclical. The Holy Spirit.*

DECEMBER 25

*Glory to God in the highest; and on earth peace to men of good will.* — St. Luke ii. 14.

God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days, hath spoken to us by His Son, whom He hath appointed Heir of all things, by whom also He made the world. Who being the brightness of His glory, and the figure of His substance, and upholding all things by the word of His power, making purgation for sins, sitteth on the right hand of the majesty on high. Being made so much better than the angels, as He hath inherited a more excellent name than they. For to which of the angels hath He said at any time, "Thou art My Son, to-day have I begotten Thee?" And again,

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“I will be to Him a Father, and He shall be to Me a Son?” And again, when He bringeth in the first-begotten into the world, He saith: “He that maketh His angels spirits, and His ministers a flame of fire.” But to the Son: “Thy throne, O God, is forever and ever: a scepter of justice is the scepter of Thy kingdom. Thou hast loved justice, and hated iniquity: therefore, God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.” And: “Thou in the beginning, O Lord, didst found the earth: and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue: and they shall all grow old as a garment. And as a vesture Thou shalt change them, and they shall be changed: but Thou art the self-same, and Thy years shall not fail.”

*Hebrews i. 1-12*

*(Epistle for the Third Mass of Christmas).*

## DECEMBER 26

*Come, O Holy Ghost, etc.*

By the operation of the Holy Ghost, not only was the conception of Christ accomplished, but also the sanctification of His soul, which, in the Scripture, is called *anointing*. Wherefore all His actions were performed in the Holy Ghost, and especially the sacrifice of Himself: “Christ, through the Holy Ghost, offered Himself without spot to God.” Considering this, no one can be surprised that all the



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gifts of the Holy Ghost inundated the soul of Christ. In Him resided the absolute fulness of grace, in the greatest and most efficacious manner possible; in Him were all the treasures of wisdom and knowledge, graces *gratis datæ*, virtues, and all other gifts foretold in the prophecies of Isaias, and also signified in that miraculous dove which appeared at the Jordan, when Christ, by His baptism, consecrated its waters for a new Sacrament. On this 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, 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 twofold mission of the Spirit is foreshadowed, namely, His outward and visible mission in the Church, and His secret indwelling in the souls of the just.

LEO XIII, *Encyclical. The Holy Spirit.*

DECEMBER 27

*Come, O Holy Ghost, etc.*

Mary is inseparably united to the Holy Ghost as her divine Spouse. Hence, also, devotion to Mary



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is, of necessity, intimately connected with devotion to the Holy Ghost. The two go hand in hand; in proportion as the one increases, so does the other. If the Holy Ghost finds in any generous soul devotion to Mary, His Immaculate Spouse, He will be drawn to that soul more closely by the bonds of love; and in proportion to the love of that soul for Mary, so will He increase His own love for it and enrich it with His choicest gifts and blessings. And since true devotion to Mary is, in itself, a special grace of the Holy Ghost, do not forget frequently to implore the divine Spirit to increase within you that tender and filial love for Mary, your heavenly Queen and Mother; and then, turning to Mary, earnestly implore her to aid you by her intercession, to be filled daily more and more with greater love for the Holy Ghost, her divine Spouse.

FR. FIEGE, *The Paraclete*.

## DECEMBER 28

*Come, O Holy Ghost, etc.*

The creation of the world is the work of the Holy Ghost. The Words of the sacred Scripture indicate this: "In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the Spirit of God moved over the waters." In the first stage of creation everything was formless. Four

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elements were mixed up in one conglomerated mass; there was neither beauty nor order anywhere; it was the Holy Ghost that brought beauty and order out of the primitive creation, separating the elements from one another, and thus forming them into those individual creatures — air, fire, earth, and water. Because the Holy Ghost is the personal and reciprocal love between the Father and the Son, He manifested especially His love in the work of creation, as the Father His omnipotence and the Son His wisdom, having the welfare of the creatures before His eyes and wishing that all creatures, especially angels and men, should rejoice at their existence.

*The Pulpit Orator.*

DECEMBER 29

*Come, O Holy Ghost, etc.*

The supernatural assistance of the Holy Ghost, by sanctifying grace, becomes in a manner natural, because by this grace we have ourselves been invested with a new heavenly nature. This assistance is a staff placed in our hand and left to us, until we ourselves cast it away; it always surrounds us, as the light of the sun surrounds us, and never withdraws itself from us excepting when we close our eyes or put them out. When in grace the Holy Ghost dwells in so mysterious a manner in our inmost soul, He constantly influences our heart, and impels us to the

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good; He constantly addresses us, teaches us every truth, exhorts us to good works, and warns us against sin; He strengthens us in the hour of danger, and supports us when we are about to stumble and fall. The words of Moses in reference to Israel are then verified again in us: "The Lord led him about and taught him: and He kept him as the apple of His eye. As the eagle, enticing her young to fly, and hovering over them, He spread His wings, and hath taken him on His shoulders."

FR. SCHEEBEN, *The Glories of Divine Grace.*

## DECEMBER 30

*Come, O Holy Ghost, etc.*

The Holy Ghost comes to abide in the believer, as the true life of his degenerate 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 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, 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

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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 Peter: "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 with 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 temple consecrated to Himself, according to the whole nature of man."

MSGR. PRESTON, *The Divine Paraclete*.

DECEMBER 31

*Come, O Holy Ghost, etc.*

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 multitudes 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 Sorrows by the straight, sure way of affliction.

## DECEMBER

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After them, those that hunger after God in the vehemence of the spirit, speeding forward and saluting no man by 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 peace-makers 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 yourself to the guidance of the Spirit of God, for He is Love, and Light, and Power. *Ipse perficiet.* As He began so He will make perfect.

CARDINAL MANNING,  
*Internal Mission of the Holy Ghost.*

## I. NOVENAS TO THE HOLY GHOST.

Reference has already been made (May 10) to the novena to the Holy Spirit, commanded by His late Holiness, Pope Leo XIII, to which it may not be out of place to add the following remarks:

Says Father Fiege, to whom the reader has already been introduced: "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 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." To this St. Alphonsus Liguori adds: "The Novena to the Holy Ghost is the chief of all novenas, because it was the first that was ever celebrated, and that by the Apostles and the most Holy Mary in the supper-room, and distinguished by so many wonders and

## NOVENAS TO THE HOLY GHOST

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gifts; principally by the gift of the same Holy Spirit, a gift merited for us by the Passion of Jesus Christ Himself. Jesus Christ Himself made this known to us, when He said to His disciples, that if He did not die, He could not send the Holy Ghost: 'If I go not, the Paraclete will not come to you; but if I go I will send Him to you.'"

In addition to the novena ordered by Leo XIII, upon which sufficient has been said, the *Raccolta* (pp. 58, 59) has the following: "The Sovereign Pontiff, Pius IX, by a rescript given at Gaeta, Jan. 5, 1849, granted to all the faithful, who, devoutly and with contrite heart, shall at any time during the year, make the novena to the Holy Ghost, published by the Rev. Joseph M. Falconi, of the Congregation of the Mission:

An indulgence of three hundred days, on each day.

A plenary indulgence, either during the course of the novena or upon one of the eight days immediately following it, if, being truly contrite, they go to confession and Communion, and say some prayers for the Church and for the Sovereign Pontiff. By a rescript of the Sacred Congregation of Indulgences, dated Nov. 26, 1876, the Sovereign Pontiff deigned to approve that these indulgences might be gained by those who make this novena to the Holy Ghost, with any other formula of prayer, provided it be approved by competent ecclesiastical authority.



## *FOUNTAIN OF LIVING WATER*

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### II. THE ARCH-CONFRATERNITY OF THE SERVANTS OF THE HOLY GHOST.

The Arch-confraternity of the Servants of the Holy Ghost had its origin under these circumstances: In Lent, 1877, the Confraternity of the Servants of the Holy Ghost was begun by Rev. H. A. Rawes, Oblate of St. Charles Borromeo, of the Diocese of Westminster, London, who was ably encouraged and seconded by His Eminence, Cardinal Manning, and it immediately began to be productive of great good to its members in the graces with which the Holy Spirit enriched them. It was approved by the Pope in a rescript, dated March 10, 1878, who also enriched it with a number of plenary and partial indulgences. On April 6, 1879, the Holy Father raised it to the dignity of an arch-confraternity, and on the 5th of June, of the same year, it was canonically erected in the Church of St. Mary's, Bayswater, London, by Cardinal Manning. It may be remarked that an arch-confraternity differs from a confraternity in this, that, while a confraternity is a religious society or sodality established or erected in one church or place, and has no branches elsewhere, an arch-confraternity is one that is duly authorized to establish branch confraternities anywhere with the consent of the bishop of the diocese, and the observance of the regulations that may be laid down.



## THE ARCH-CONFRATERNITY

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The only obligation this arch-confraternity imposes on its members is simply to be *enrolled*, together with a sincere love of the Holy Spirit, and a desire to increase His glory, and the intention of doing what one may be able for the promotion of that end. Confraternities of the Holy Ghost can now be erected anywhere throughout the world by any bishop of a diocese. They can also be aggregated to the arch-confraternity so as to share in all its spiritual graces and indulgences, on application to the rector of the confraternity, with a certificate signed by the bishop, stating that the confraternity has been canonically erected, and that he approves of its object, and wishes to have it aggregated to the arch-confraternity.

The indulgences granted the members are the following:

### I. Plenary Indulgences:

1. On the day of enrolment.
2. At the hour of death, on invoking the Holy Ghost.
3. On Whitsunday (Pentecost).
4. On the Feast of the Annunciation of the Blessed Virgin Mary, March 25.

### II. Partial Indulgences:

1. Seven years every day within the octave of Pentecost.

## FOUNTAIN OF LIVING WATER

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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 meeting.

### III. LITANY OF THE HOLY GHOST.

(For private recitation. — Not indulgenced.)

Lord, have mercy on us,

*Christ, have mercy on us.*

Lord, have mercy on us,

*Christ, have mercy on us.*

Holy Ghost, hear us,

*Holy Ghost, graciously hear us.*

God the Father of heaven,

*Have mercy on us.*

God, the Son, Redeemer of the world,

*Have mercy on us.*

God the Holy Ghost,

*Have mercy on us.*

Holy Trinity, one God,

*Have mercy on us.*

Holy Ghost, who proceedest from the Father and the Son,

*Have mercy on us.*

Holy Ghost, coequal with the Father and the Son,

*Have mercy on us.*

## LITANY OF THE HOLY GHOST

---

Promise of the Father, most loving and most bounteous,

*Have mercy on us.*

Gift of the most high God,

*Have mercy on us.*

Ray of heavenly light,

*Have mercy on us.*

Author of all good,

*Have mercy on us.*

Source of living water,

*Have mercy on us.*

Consuming fire,

*Have mercy on us.*

Burning love,

*Have mercy on us.*

Spirit of unction,

*Have mercy on us.*

Spirit of truth and power,

*Have mercy on us.*

Spirit of wisdom and of understanding,

*Have mercy on us.*

Spirit of counsel and of fortitude,

*Have mercy on us.*

Spirit of knowledge and of piety,

*Have mercy on us.*

Spirit of the fear of the Lord,

*Have mercy on us.*

Spirit of compunction and of penance,

*Have mercy on us.*

## FOUNTAIN OF LIVING WATER

---

Spirit of grace and of prayer,

*Have mercy on us.*

Spirit of charity, peace, and joy,

*Have mercy on us.*

Spirit of patience, longanimity, and goodness,

*Have mercy on us.*

Spirit of benignity, mildness, and fidelity,

*Have mercy on us.*

Spirit of modesty, continence, and chastity,

*Have mercy on us,*

Spirit of the adoption of the sons of God,

*Have mercy on us.*

Holy Ghost, the Comforter,

*Have mercy on us.*

Holy Ghost, the Sanctifier,

*Have mercy on us.*

Who in the beginning didst move over the waters,

*Have mercy on us.*

By whose inspiration spoke the holy men of God,

*Have mercy on us.*

Who didst overshadow Mary,

*Have mercy on us.*

Who didst cooperate in the miraculous conception  
of the Son of God,

*Have mercy on us.*

Who didst descend upon Him at His baptism,

*Have mercy on us.*

Who on the day of Pentecost didst appear in fiery  
tongues upon the disciples of the Lord,

## LITANY OF THE HOLY GHOST

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*Have mercy on us.*

By whom we also are born,

*Have mercy on us.*

Who governest the Church,

*Have mercy on us.*

Who fillest the whole world,

*Have mercy on us.*

Holy Ghost,

*We beseech thee to hear us.*

That Thou renew the face of the earth,

*We beseech Thee to hear us.*

That Thou shed abroad Thy light in our hearts,

*We beseech Thee to hear us.*

That Thou write Thy law in our hearts,

*We beseech Thee to hear us.*

That Thou inflame us with the fire of Thy love,

*We beseech Thee to hear us.*

That Thou open to us the treasures of Thy grace,

*We beseech Thee to hear us.*

That Thou teach us to ask for them according to  
Thy will,

*We beseech Thee to hear us.*

That Thou enlighten us with Thy heavenly inspirations,

*We beseech Thee to hear us.*

That Thou keep us to Thyself by Thy powerful  
attractions,

*We beseech Thee to hear us.*

That Thou grant us the knowledge alone necessary,

*We beseech Thee to hear us.*

## FOUNTAIN OF LIVING WATER

---

That Thou help us to love and bear with one another,  
*We beseech Thee to hear us.*

That Thou lead us in the way of Thy commandments,  
*We beseech Thee to hear us.*

That Thou make us obedient to Thy inspirations,  
*We beseech Thee to hear us.*

That Thou teach us to pray, and Thyself pray  
with us,  
*We beseech Thee to hear us.*

That Thou clothe us with love towards our brethren,  
*We beseech Thee to hear us.*

That Thou inspire us with a horror of evil,  
*We beseech Thee to hear us.*

That Thou direct us in the practice of good,  
*We beseech Thee to hear us.*

That Thou give us the grace of all virtues,  
*We beseech Thee to hear us.*

That Thou cause us to persevere in justice,  
*We beseech Thee to hear us.*

That Thou be Thyself our everlasting reward,  
*We beseech Thee to hear us.*

Lamb of God, who takest away the sins of the world,  
*Spare us, O Lord.*

Lamb of God, who takest away the sins of the world,  
*Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world,  
*Have mercy on us, O Lord.*

Holy Ghost, hear us.

Holy Ghost, graciously hear us.

## HYMNS

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Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

V. Create in us a clean heart, O God.

R. And renew a right spirit within us.

Let us pray.

Grant, O merciful Father, that Thy Divine Spirit may enlighten, inflame, and cleanse our hearts; that He may penetrate us with His heavenly dew, and make us fruitful in good works. Through Jesus Christ Our Lord. Amen.

### IV. HYMNS AND PRAYERS.

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

Thou who art called the Paraclete,  
Best gift of God above;  
The living spring, the living fire,  
Sweet unction and true love.

Thou who art sevenfold in Thy grace,  
Finger of God's right hand;  
His promise, teaching little ones  
To speak and understand.

## *FOUNTAIN OF LIVING WATER*

---

O! guide our minds with Thy best light,  
With love our hearts inflame;  
And with Thy strength, which ne'er decays,  
Confirm our mortal frame.

Far from us drive our hellish foe,  
Thy peace unto us bring;  
And through all perils lead us safe,  
Beneath Thy sacred wing.

Through Thee may we the Father know;  
Through Thee th' eternal Son,  
And Thee, the Spirit of them both:  
Thrice blessed Three in one.

All glory to the Father be,  
With His coequal Son,  
The like to Thee, great Paraclete,  
While endless ages run.

Amen.



## HYMNS

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### SEQUENCE

Holy Spirit! Lord of Light!  
From Thy clear celestial height,  
Thy pure, beaming radiance give:

Come, Thou Father of the poor!  
Come, with treasures which endure!  
Come, Thou light of all that live!

Thou, of all consolars best,  
Visiting the troubled breast,  
Dost refreshing peace bestow:

Thou in toil art comfort sweet;  
Pleasant coolness in the heat;  
Solace in the midst of woe.

Light immortal! light divine!  
Visit Thou these hearts of Thine,  
And our inmost being fill;

If Thou take Thy grace away,  
Nothing pure in man will stay;  
All his good is turned to ill.

## FOUNTAIN OF LIVING WATER

---

Heal our wounds — our strength renew;  
On our dryness pour Thy dew;  
Wash the stains of guilt away:

Bend the stubborn heart and will;  
Melt the frozen, warm the chill;  
Guide the steps that go astray.

Thou, on those who evermore  
Thee confess and Thee adore,  
In Thy sevenfold gifts descend:

Give them comfort when they die;  
Give them life with Thee on high;  
Give them joys which never end.

Amen. .

The Sovereign Pontiff, Pius VI, by a brief of May 26, 1796, granted to all the faithful, who once, or oftener in the day, with at least contrite heart and devotion, shall say the hymn, *Veni Creator Spiritus*, — Come, O Holy Ghost, Creator, come, — or the sequence, *Veni Sancte Spiritus*, — Holy Spirit! Lord of Light! — A plenary indulgence, once a month, on any day, on which, being truly penitent, after confession and Communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church. An indulgence of three hundred

## HYMNS

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days to those who, on Whitsunday and during its octave, with at least contrite heart and devotion, shall say this hymn or sequence, praying as above directed. An indulgence of one hundred days on all other of the year, every time that, with at least contrite heart and devotion, they shall say this hymn or sequence, praying as above directed. — *Raccolta*.

The Sovereign Pontiff, Pius IX, by a rescript of the S. Congr. of the Propaganda Fide, March 12, 1857, granted to all the faithful, who, devoutly and with contrite hearts, recite seven times the *Glory be to the Father*, with the intention of asking for the *Seven Gifts*, for the diffusion of the faith, and of praying according to the intention of the Sovereign Pontiff: An indulgence of seven days. — *Raccolta*.

All the indulgences of the *Raccolta* can be applied to the souls in purgatory.

## HYMN AT TIERCE — ROMAN BREVIARY

Now, Holy Spirit, who art one  
With God the Father, God the Son,  
Deign quickly here to come and rest,  
Poured out in graces o'er my breast.

May mouth and tongue, mind, senses, strength,  
Sound forth confession true at length;  
And may love's flame mount high and higher,  
Till all around shall catch its fire.

Father of mercy, be it done!  
Thou, too, coequal only Son!  
Who with the Holy Ghost dost reign  
In glory that shall never wane.

REV. MATTHEW RUSSELL, S.J.,  
*Irish Eccl. Record*, September, 1906.

Thou shalt send forth Thy Spirit, and they shall  
be created; and Thou shalt renew the face of the  
earth. — *Psalms* ciii. 30.

*Come, O Holy Ghost, etc.*

What a great happiness is yours, my dear Christian, in belonging to the Catholic Church wherein the Holy Ghost dwells and will dwell to the end of time. You are guarded against error; for what the Church teaches is the teaching of the Holy Ghost who is divine truth. There you abundantly receive all that is necessary for your salvation, for in the Church the streams of grace continually flow to us from the Holy Ghost. Thank God daily for the inestimable grace of the true faith and do not suffer yourself to be contaminated by the spirit of unbelief. Conduct yourself also as a Catholic, honor your faith by a pious life and take to heart the words of our Blessed Lord: "Unto whomsoever much is given, of him much shall be required." (St. Luke xii. 48.) St. John Chrysostom beautifully describes the grace of sanctification which the Holy Ghost produces in us: "Through the Holy Ghost we obtain forgiveness of our sins, through Him we are cleansed from all imperfections, through His gifts the men who suffer themselves to be guided, become angels, not by their nature being changed, but, what is still more wonderful, by remaining men and at the same time living a life of purity and holiness like that of the angels."

ZOLLNER — WIRTH, *The New May Devotion*.



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