



THE DIVINE PARACLETE!



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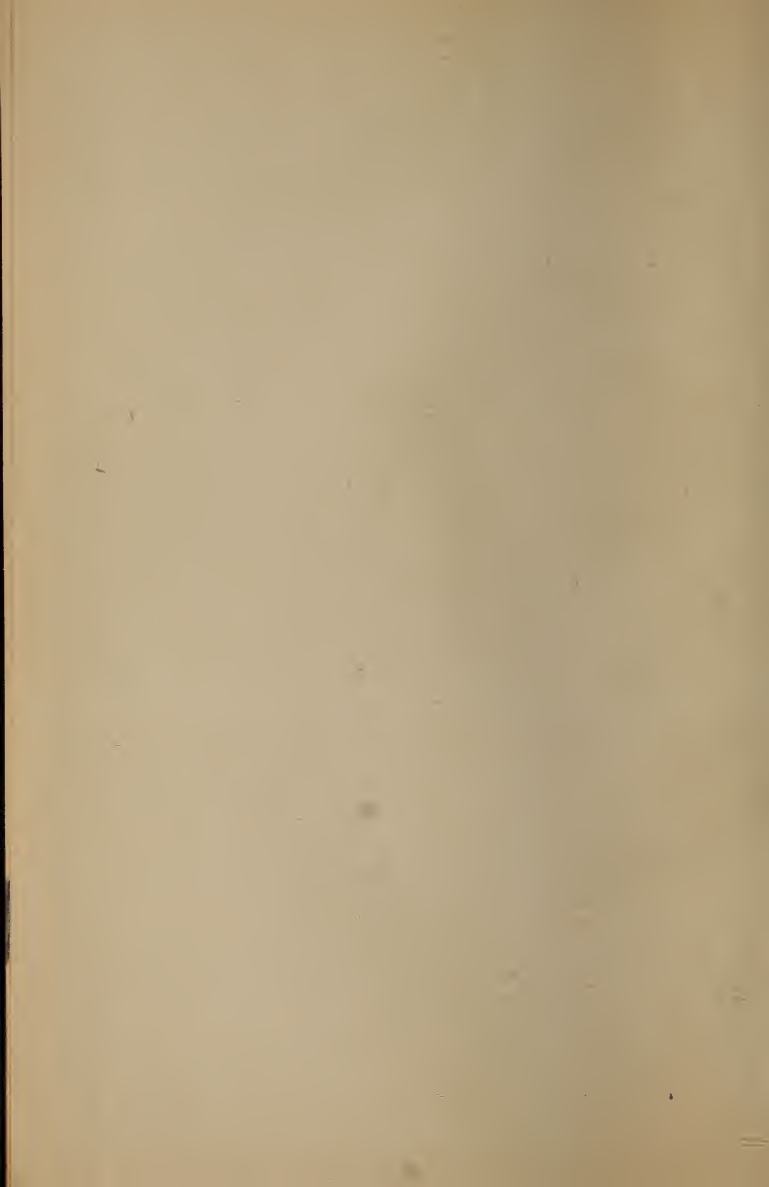
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2523

THE
DIVINE PARACLETE.

A SHORT SERIES OF

SERMONS

UPON THE

PERSON AND OFFICE OF THE HOLY GHOST.

BY THE

VERY REV. THOMAS S. PRESTON, V.G.,

Pastor of St. Ann's Church, New York.

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"O how good and sweet, O Lord, is Thy Spirit in us."

—MASS OF THE HOLY GHOST.

2523

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PREFACE.

THE four sermons of this volume are, in *substance*, the same as those delivered to the congregation of St. Ann on the Sunday evenings of this Advent. There is, however, much in them which could not well be contained in a short series of popular discourses. The subject treated of is so vast and intricate, that I have only sought plainly and briefly to touch upon the most essential points in the doctrine of our sanctification. The work of the Holy Ghost, in the church and in the hearts of the faithful, is the great study, as it is the great joy, of the enlightened intellect. The better we understand it, the more entirely are we brought under the gracious influence of “the Lord and giver of life,”

who draws true souls to Himself more and more. The world of faith is His kingdom, where the realities of divine revelation are felt and appreciated. By Him we are taken out of the world of sense, and taught to live the true life which is in God. To Him we owe all our supernatural being, from its first beginning to its glorious end. Deep should be our gratitude and ardent our devotion to this blessed Spirit, by whose breath we are new born, and by whose strength our souls are made meet for the inheritance of light. The whole economy of grace is found in this devotion, and in the knowledge which flows from it. The church, with all its gifts, is the sphere of the sanctifying energy of the Holy Ghost ; and no one can properly believe in the person and office of the divine Paraclete who does not receive the Catholic Church as the body of Christ, and enter by the open door

thereof into the pastures of life eternal. The argument of this brief series of sermons, while it shows the wonders of salvation through the Word incarnate; also demonstrates the divine mission of the church, which is "the pillar and ground of the truth."

The immediate occasion which led me to preach upon this theme was the establishment of "The Confraternity of the Servants of the Holy Ghost" in the parish of St. Ann. This Confraternity was erected by His Eminence Cardinal McCloskey, Archbishop of New York, on the 26th of August last, and was aggregated to the Archconfraternity at Bayswater, London, on the 23d of September. The object or end of the devotion which it seeks to propagate, is indeed a renewal of our whole Christian life.

In the impressive words of His Eminence, Cardinal Manning: "It seeks to

awaken in us a consciousness of the presence and indwelling of the Holy Ghost, not only in the church as a whole, but in each one of us. St. Augustine says that those who saw the miracle of the loaves in the wilderness wondered ; but that they had no wonder at the daily miracles of the natural world, because by habit they had become unconscious of them. So we are unconscious of the internal presence of the Spirit of God. We speak of grace, but we forget the divine Person whose presence and power confer grace upon us. The object, then, of this devotion is to awaken our consciousness with a personal love, with fidelity of conscience, and with the fervor of punctual and exact obedience. The motives of this devotion are these. The Holy Ghost is the fountain of all divine Truth to the church and to us. The church which teaches is guided by His assistance ; the

church which believes can therefore never err in faith. Pastors and people, by the active and passive infallibility which comes from the Holy Ghost, are for ever kept from error. He is also the sole source of our sanctification. The Sanctifier dwelling in the church gives it the note of sanctity, and, dwelling in us, makes us partakers of His sanctifying grace. He is also the author of our supernatural life, which, in our regeneration and our renewal, elevates us to union with God. Lastly, He is the giver of all grace to the innocent and to the penitent. The innocent are kept by Him in their baptismal purity and piety, and the penitent by miracles of grace are raised again by Him from spiritual death. For all these motives we owe to Him love, worship, and obedience."

I humbly hope that this little volume may, in the divine mercy, aid the members of this Confraternity in their devo-

tion to the Blessed Spirit, and be a means of exciting new and more intelligent piety in many hearts. With the knowledge of the Holy Ghost, the spiritual life will deepen, and the love of God grow stronger in our souls. I have added a brief collection of prayers which, if constantly used, will be more efficacious than any exhortations. They are taken principally from the Handbook published in London, by the Very Rev. Dr. Rawes, the rector of the Archconfraternity, to whose untiring zeal, under the kind patronage of Cardinal Manning, the Confraternity owes its existence and growth. I have been impelled to make my offering, and to do my humble part in the work of spreading the devotion, which, although by no means new, is nevertheless a revival of true faith and sincere piety. In this I have had the constant encouragement of His Eminence the Cardinal Archbishop of New York, who is earnestly

desirous that the Confraternity should increase and multiply in his diocese. No one knows better than myself how unworthy is my offering, but I only beg the divine Paraclete, to whom I owe everything of light and faith, to sanctify and bless that, which without Him is nothing, but which with His grace may in some way redound to His glory and the salvation of souls.

T. S. P.

NEW YORK, FEAST OF ST. THOMAS THE APOSTLE, 1879.

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SERMON I.

THE PERSON AND OFFICE OF THE HOLY GHOST.

“There are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one.”—1 St. JOHN v. 7.

I PROPOSE, with the divine assistance, to devote the sermons of this Advent season to a brief and simple explanation of the agency of the Holy Spirit in the redemption of mankind. The subject is of the highest importance, as it lies at the foundation of all truth and spiritual life; while it is directly connected with the whole structure of Christian revelation. Every verity of our creed, and every error opposed to faith find here the light which makes truth resplendent,

and puts to flight the shadows of unbelief.

As you are aware, we have recently established in this church a religious confraternity whose object is to promote, and spread more widely devotion and filial affection to the Third Person of the most holy Trinity. We venture to hope that our instructions may be welcome to many hearts, and, by the grace of God, stimulate them to more zeal in the Christian life and burning love to the divine Sanctifier, who is the author of our supernatural life and the fountain of all holiness.

This devotion to the Holy Ghost is a necessary part of Christian worship, as we adore one God in three Persons, and there is no distinction in essence between the Father, the Son, and the Holy Ghost, who are one and the same God. "This is the Catholic faith, that we adore one God in trinity, and the Trinity in unity,

neither confusing the Persons nor separating the substance. One is the person of the Father, another that of the Son, and another that of the Holy Spirit. But one is the divinity of the Father, the Son, and the Holy Ghost; the glory is equal and the majesty is co-eternal.”*

It would be heresy striking at the foundation of Christianity to distinguish even in our minds the adoration we pay to the three Persons of the Trinity, in whose name we are baptized, and by whom we are created and sanctified. New devotion towards the Third Person of the Godhead is only the realization of the old and unchangeable truth, the bringing into clearer light and action that which is essential to our Christian confession and spiritual life.

This is manifest not only from the nature of the Holy Spirit as God, but also from the fact that, in the plans of

* Creed of St. Athanasius.

the Trinity, and the economy of redemption, He is the agent in the application of the atonement of Christ, and in the sanctification of our souls. To Him we owe every good thought, word, or work. From Him we receive the gift of supernatural life. He, by His divine energy, sustains that life once imparted, and carries it on to its development in the union of our whole being with God. He is the soul and living principle of the church, which without Him would be only a human organization, subject to decay and death. He is the source of its unity, and the voice which speaks the words of immutable truth. What, then, do we not owe of love and gratitude to the quickening and sanctifying Spirit!

And surely there never was a time when men needed more the aid of His purifying influence. We walk amid shadows, which we often mistake for light. Men exalt their little knowledge, and

even boast of their ignorance. In the pride of their intellects they have arrived at the denial of the only source whence truth can come. Is it not the very height of folly to ignore the being and attributes of God, and in the assertion of self to deny the Deity, without which there is neither the possibility of being nor the faculty of knowledge? Infidelity has grown bold, and from the rejection of the Christian Church, and the verities of her creed, has come to the unblushing denial of the great First Cause, whose attributes are essential to the existence of all dependent being. Is there any light but that of the Divinity which can illumine eyes so darkened by the mists of pride and the worship of self?

Then the materialism of our age, which measures all things by sense, depresses the instincts of the spiritual life and draws away the heart from the super-

natural world wherein we truly live, and for which we were created. There can be no greater degradation than the denial of man's spirituality and immortality. Such denial makes him like the beasts of the field, the creature of his animal passions, without any future. To such degradation tends the force of the enlightenment of our day. In the eyes of modern philosophers self-denial is folly, and the communion of saints a silly dream. Desires for holiness and thirst after God are to them only the unreal sentiment of enfeebled minds and feminine hearts. The mysteries of the cross, and the mortifications of confessors, martyrs, and virgins, are the ravings of men who have lost their manhood in the imagination of a world unseen and unknown. What shall break the spell of worldliness, turn to bitterness the cup of pleasure, and open the eyes of the wilfully blind? We need to cry mightily

to the Spirit whose creating energy once brooded upon the disorder of chaos :

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

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

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

Such fruits, if it please the gracious Author of all good, may be reaped from this "Confraternity of the Servants of the Holy Ghost." In answer to our earnest prayers the flame of new piety shall be enkindled in many hearts. Souls shall be converted to God from the way of sin and sorrow, and many from the paths of error and unbelief turned to the true and unchangeable faith in the church where the divine Spirit dwells in all the fulness of grace and truth. There shall be sanctification for the just, life for the dying, and spiritual resurrection for the dead. In this hope we labor, and to this blessed end we invoke the special interposition of the almighty Spirit, whose gracious ears are ever open to the cries of the needy and sincere.

The object of this short series of discourses is, then, to set in plain view the fundamental truths of our religion con-

cerning the Holy Ghost and His operations in our redemption; and to draw from thence the necessity of a true love and ardent devotion towards Him.

The first discourse concerns His person and office; the second regards the visible church, which is His temple and the sphere of His action upon earth; the third recounts the consequences of His dwelling in the church; and the fourth attempts to portray the fruits of His sanctification in the individual believer.

The sermon of to-night will serve as a foundation of the whole series, and to the theological statements contained in it we therefore call your earnest attention.

We propose to answer these two questions: "Who is the Holy Ghost?" and "What is His peculiar office?" There is hardly need to say that here, while we approach the very essence of God

and speak of the nature of His being, we must do so with that reverence which becomes the creature in the presence of his Creator, and that fear which the nearness of God should ever excite in just minds. If God, in His goodness, had not been pleased to reveal Himself and to tell us of His being, we should have sought to know it in vain. It is not in the capacity of the finite to scan or comprehend the Infinite. For all we know of our Creator we depend upon His condescension, and if He did not dwell in clouds of mystery before our created intellects He would not be God. The Infinite only can comprehend Himself.

I.

WHO IS THE HOLY GHOST ?

1. He is a *divine Person*. He possesses all the attributes of personality,

and being God, equal to the Father and the Son, He is a *divine* Person.

In created intelligences we define personality to signify "an individual substance possessed of a rational nature." In applying this term to God we do not speak of three separate and individual substances. Our language is too imperfect to express exactly the nature and attributes of the divine Being. In God *nature, existence, and essence* are one, since He Himself is His own essence, existence, and eternity. *Persons*, among created intelligences, have a distinct subsistence, but also a distinct and separate entity, which by its own limitation can make but one individual. In God, however, the divine Persons have only a distinct mode of subsistence, since they possess each, and in common the whole divine essence. Hence we say that there are three *persons* in God, not three *individuals*;

since the term individual signifies a distinct nature, which is impossible to the divine hypostases, in whom there is one essence and nature, and therefore one natural or essential mind, will, and operation. Nothing can be added to the clearness of the words of the Athanasian creed: "Such as the Father is, such is the Son and such is the Holy Ghost." The three Persons are uncreated, immense, eternal, and almighty. Yet they are not three eternals, three almighties, three uncreated, nor three immense. There is only one eternal, almighty, immense, and uncreated God. "The Father is God, the Son is God, and the Holy Ghost is God. Yet they are not three Gods, but one God." The personality of the Holy Ghost is contained in this: that He is not the Father nor the Son, although one with them in essence. Thus our Lord says: "When the Paraclete cometh, whom I

will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of me." * Here are mentioned three distinct persons, the Father, the Son, and the Paraclete. The Father is one person. The Son is another, and of the same nature with the Father, because His Son. The Paraclete is another person, who proceedeth from the Father, and who is to give testimony of the Son. He could not give such testimony if He were not a distinct person.

The divinity of the Holy Spirit is evident from the nature of His personality in the eternal Trinity. He is proceeding from the Father and the Son as one principle, and so has His distinct mode of subsistence, while He possesses the whole of the divine essence. In the Sacred Scriptures the name, properties, and operations of God are attributed to

* St. John xv. 26.

Him. He bears the incommunicable name of God in the same manner as the Father and the Son. Omnipresence, omniscience, and omnipotence are attributed to Him.

“The Spirit of the Lord hath filled the whole world.”* “The Spirit searcheth all things, yea, the deep things of God. The things that are of God, no one knoweth but the Spirit of God.”† “By the Word of the Lord the heavens were established, and all the power of them by the Spirit of His mouth.”‡

Thus it is the Holy Ghost who creates, renews the face of the earth, works the miracles of grace, and will, by His power, raise the bodies of the dead. “Thou shalt send forth thy Spirit, and they shall be created; and Thou shalt renew the face of the

* Wisdom i. 7.

† 1 Cor. ii. 10, 11.

‡ Psalm xxxii. 6.

earth.” * “Ye are the temple of God, for the Spirit of God dwelleth in you.” † “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.” ‡ So the words of the text clearly sum up the whole doctrine: “There are three who give testimony in heaven, the Father, the Word, and the Holy Spirit.” If, therefore, there are three witnesses, they are distinguished from each other. “I am one,” says our Lord, “that give testimony of myself; and the Father that sent me, giveth testimony of me.” § “The Spirit of truth shall not speak of Himself. He shall glorify me, because He shall receive of mine, and shall show it unto you.” ||

* Psalm ciii. 30.

† 1 Cor. iii. 16.

‡ Rom. viii. 11.

§ St. John viii. 18.

|| St. John xvi. 13, 14.

The Word, therefore, and the Holy Spirit, who concur with the Father in giving testimony, are not two energies or attributes of the Father. They must be distinct persons, else there would not be three witnesses. They cannot be distinct in essence, else there would be three Gods, which is impossible. They are therefore distinct in personality, as we have already seen. But "these three distinct persons are *one*." The unity of essence in the divine Persons is manifest. It is a necessity of God's being, which can suffer neither change nor division. The very notion of such change would destroy the fundamental idea of deity. If there were not one and the same essence in the Word and Holy Spirit as in the Father, they would be at an infinite distance from the Father, and could not be *one* with Him. "I and my Father are *one*,"*

* St. John x. 30.

says our Lord to the Jews, who stoned Him for the assertion of His divinity. And to Philip, His disciple, He thus speaks: "So long a time have I been with you, and have you not known me? He that seeth me, seeth the Father also." * "In the beginning was the Word, and the Word was with God, and the Word was God." † As the Word was God by unity of essence with the Father, so also, from all eternity the Holy Ghost is God. Thus the divine Three who bear testimony in heaven are *one*.

The Holy Ghost is in all things equal to the Father and the Son, from whom He eternally proceeds, and with whom He is consubstantial. "In this Trinity nothing is prior or posterior, nothing is greater or less; but the whole three Persons are co-eternal to one another and co-equal." ‡

* St. John xiv. 9.

† St. John i. 1.

‡ Creed of St. Athanasius.

In speaking of the nature of God's being we necessarily transcend the powers of reason, but we in no sense contradict reason, which in its finite sphere can predicate nothing of the Infinite. While there might be contradiction in the idea of three human persons in one human being, there cannot be the slightest in the mystery of the Trinity which reveals to us the mode of God's existence. To attempt to see contradiction here would be to reason from things made and imperfectly comprehended to the uncreated and incomprehensible. Here the one office of right reason is to hear, believe, and adore.

2. There is still another truth to be presented before we finish our brief exposition of the Christian doctrine concerning the divine Spirit. He is called the *third* Person of the eternal Trinity, because they are three who bear testimony in heaven, and they are as distinct

in person as they are one in essence. The terms first, second, and third are only to mark such distinction. It is manifest that there can be no *first* in any dignity of nature or power. In the unity of the Trinity there is, however, a marvellous order expressed as clearly as our poor language will admit, and revealed to us as far as our finite intellects may bear it. "The Father is made of none, neither created nor begotten. The Son is from the Father alone, not made nor created, but begotten. The Holy Ghost is from the Father and the Son, not made, nor created, nor begotten, but proceeding."* The Father from all eternity communicates the divine essence to the Son, and this communication we call generation, by which there is a true filial relation between the Father and the Son. Thus the Second Person is eternally begotten, and is of necessity consubstantial

* Creed of St. Athanasius.

with Him by whom He is begotten. The Father and the Son eternally communicate the divine essence to the Holy Spirit by a process which we call procession. In this act they are one principle, and there is one spiration. The Father is the principle of the Son in the eternal act of generation. The Father and the Son are the principle of the Holy Ghost in the eternal act of spiration. We say principle *intrinsic*, since all is within the essence of Deity. We use not the word *cause*, since this term may imply an extrinsic agency, and the cause may also produce an effect which shall in nature be distinct from itself. Thus in the holy Trinity we admit two origins, generation and procession. From these flow the four relations which exist between the divine Persons. Paternity truly belongs to the Father, because He begets His eternal and consubstantial Son. The filial relation of the Second

Person responds to the paternity of the Father. And as the Father and Son together breathe forth the Spirit there are the relations of procession and spiration. These wonderful relations in God are true and real.

We call, therefore, the Holy Ghost the Third Person of the undivided Trinity, because He eternally proceeds from the Father and the Son. This is the clear confession of our creed. Thus the General Council of Florence defines "that the Holy Spirit proceeds eternally from the Father and the Son as from one principle and by one spiration." In the Sacred Scriptures He is called the Spirit of Christ, as well as the Spirit of God; and He is the Paraclete sent by the Son to accomplish His work on earth. He glorifies the incarnate Word on earth, since He takes of that which is His and shows it unto us. He then proceeds from the Father and the Son as from

a fountain and origin, and has all things common with them.

Such is the mystery of the Trinity which declares the divine personality of the Holy Ghost. While there is perfect distinction, so that in regard of personality there is no confusion; there is also the intimate existence of one Person in the other by reason of unity of essence. Thus, according to St. Fulgentius, "the Father is wholly in the Son and Holy Spirit; the Son is wholly in the Father and Holy Spirit; the Holy Spirit is wholly in the Father and the Son." To this end are the words of Christ, twice repeated: "I am in the Father, and the Father in me." * When the apostle is transported at the sight of the ways of God in the works of His hand he cries out in wonder: "O the depth of the riches of the wisdom and of the knowledge of

* St. John xiv. 11.

God! how incomprehensible are His judgments and how unsearchable His ways!" Much more will the Christian soul tremble and exult at the thought of the greatness of his Maker. Wonderful in His ways, how far beyond all the reach of finite intellect is He wondrous in Himself! There from things created, from things conceivable, the mind ascends where clouds and darkness are the outskirts of the throne, where cherubim and seraphim veil their faces before the uncreated light, and all the universe, poised on the divine hand, bows down in adoration. Such is our God, a Trinity in unity, Father, Son, and Holy Ghost in their supreme rest and unspeakable bliss.

II.

THE OFFICE OF THE HOLY SPIRIT.

In our contemplation of God and the divine Persons we may reverently look

at the Deity within itself and at the Deity in its action outwards upon things created.

1. Within the sacred Trinity each Person may have His office, as each has His place and relations. The Father, who is of none, and who is called by spiritual writers "the root and fountain of the whole Divinity," begets the eternal Son, and is to Him, in the truest sense of our inadequate language, a father. All that this relation involves belongs to Him with the full rights of paternity. He is, in the figures of prophecy, the "Ancient of days." He sits upon the throne, sending forth the streams of light and grace, and holding in His hands the scales of impartial justice, according to the law which is the expression of His will. What He is to the Son eternally begotten by Him, "the brightness of his glory and the figure of His substance," let no one but that Son presume to tell.

If paternity mean anything of strength, and care, and tenderness in our speech, in the divine tongue it must mean much more.

The Son, from all eternity generated by the will of the Father, comes forth, with the fulness of the divine essence, to express the glory of Deity and the power of that Deity within itself. To paternity filiation responds, and the Son gives back the love that He receives in the might of a divine filial affection. God only can know Himself. God only can worthily love Himself. Here all that sonship signifies is real in the immensity of Deity. Its loyalty, its consecration, its expression of likeness are all here, and all heightened to infinity; because the Son begotten is equal to the Father, and the eternal generation presents a coequal and consubstantial Son. He is not only the likeness of His Father; He is in all things equal to Him,

having His whole substance and the whole indivisible divine essence. Oh! what joy is here in the unapproachable felicity of the Trinity: the Father contemplating the Son; the Son contemplating the Father; God loving Himself! Perhaps it may be part of the beatitude of saints to know something of this joy, and to be filled with some faint impulses of this gladness, when they see God as He is, and are borne into the sphere of the attractions of His being.

The spiration of the Holy Ghost is the last of the divine processions. Here, as some of the Fathers reverently say, the Father and the Son, as one principle, by an act of supreme love breathe forth the co-eternal Spirit. It is the act of their mutual love, and the Spirit of Father and Son proceeds from both, the pledge of their mutual affection and the expression of beatitude. This completes, if we may so speak, the circle of the divine

productiveness, and the Spirit, being one in substance and equal in power and glory, is, in the words of St. Bernard, "the sacred kiss of the Father and the Son, as their imperturbable peace, their firm co-inherence, their undivided love, their indivisible unity." "The Holy Ghost proceeds from both and embraces both, as the indissoluble bond of charity, the sweetest kiss of peace, the most blessed embrace of mutual love." Thus in the Trinity "there are two origins, the first by the way of knowledge and the other by the way of love. By the first is a Son co-eternal with His Father, who comes forth from the bosom of the Father, but leaves it not; who receives all from Him, but is not dependent on Him. By the second is the Holy Ghost produced like the Son, but not, like Him, begotten. The Son proceeds from the Father as the ray from the sun; the Holy Ghost from the Father and the

Son as heat from the ray and the sun ; the Son as the word, the Holy Ghost as the breath ; the Son as the river from the fountain, the Holy Ghost as the lightning from the cloud. These expressions are all good, but all defective. The ray wants equality, the heat substance ; the word wants reality, the breath solidity, the river stability, the lightning duration and life. But here the ray is equal to the sun ; the heat consubstantial with its principle ; the word says all, and is all that it says ; the breath goes forth unceasingly, and never breathes its last ; the river flows continually, and abides ever in its source ; the fire of heaven burns always, and never burns away.”* If the divine Spirit may be called the expression of the eternal mutual love of the Father and the Son, what must be the transport of His being when, in response to the spiration of that love, He

* Nouet, *Meditations*.

gives back the affection by which He proceeds! Who can venture to speak of that love which in its immense tide inundates the bosom of the Trinity? Yet may we reverently think of that unspeakable bliss where we behold our God in the boundless reach of His attributes, a unity and yet a Trinity; alone and yet not alone; in solitude and yet in glad communion with Himself; one in essence, and so alone in His immeasurable distance from things created; three in person, and so not alone in that inner life where Father, Son, and Holy Ghost embrace each other, and know each other, and are lost in felicity at this knowledge of the Divine perfections. Here is all knowledge, all speech, and all love. Here are the Unbegotten, the begotten Word, the prolific Spirit. Love divine gushes in its eternal fountain, and the light of Deity burns everlastingly in its source.

So, following the steps of the Fathers,

we may think of the Holy Spirit as the active and passive affection of the Godhead, the spring of peace, the tranquillity of order, the harmony of the Infinite in the grandeur of His being. Oh! how it adds to our adoring wonder of the Divinity thus to contemplate the eternal Three in the distinctness of personality and the perfection of unity. Thus they give testimony in heaven, each in His place, and where the "Sanctus" of angels resounds, God, in three persons, knows, enjoys, and glorifies Himself. There the Word speaks the language which Divine ears alone can hear; there the Spirit "searches out the deep things of God."

2. The office of the Holy Ghost in and towards created things is called His work outwards, though, strictly speaking, there is nothing *without* the Trinity.

There was an eternity when there was nothing but God; and Father, Son, and

Holy Ghost were alone in their supreme and unapproachable rest. When it pleased the infinite will to create; things possible became existences, and in the order and sphere eternally appointed. Light dawned upon material worlds. The spheres rolled in their orbits, and the beauty of the visible creation bloomed beneath the divine touch. The voice of things made broke the silence of eternity, and the morning stars sang in joyful chorus. Angels assembled around the throne, and cherubim and seraphim knelt in mute adoration before the consuming fire. So towards creatures the Holy Spirit hath a special office, and, in harmony with His work within the bosom of Deity, He comes forth to complete, beautify and sanctify the whole creation. "Thou shalt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth."*

* Psalms ciii. 30.

“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.”* When God spoke, the Word went forth, and “all things were made by Him.”† Yet it was the office of the Spirit to brood upon the shapeless mass of chaos, that from His fecundating energy, order and beauty might come forth. When, in the new earth created for our use, the race of man was to take its place, the Three Persons communed together. “Let *us* make man to *our* image and likeness.”‡ Then was man made with the royal mark upon him, with an intelligent soul, with memory, will, and understanding, in the image of the eternal Three who formed him. Upon our first father, Adam, the Holy Ghost descended, and so was “he made into a living

* Genesis i. 1, 2.

† St. John i. 3.

‡ Genesis i. 26.

soul." * Reason ruled within him, and, by the power of the sanctifying Spirit, there was harmony between soul and body. There was peace, which is "the tranquillity of order," and no war was known between the rational and irrational natures. We attribute to the Third Person of the Trinity the special office in creation of establishing order, of harmonizing elements that might be in conflict, of causing life and beauty to bloom where, without His celestial touch, all would be dead and shapeless. He is the uncreated beauty shining in the things He touches; the divine order leading created intelligences up to the living Unity, which is God. He is "the living spring, the living fire, sweet unction and true love."

So, gazing over the face of the material universe, where there are wonders far above our comprehension and beau-

* 1 Cor. xv. 45.

ties above our capacity of appreciation, we see everywhere "the finger of God's right hand." In every ray that illumines the earth; in the glory of the forests; in the grandeur of the mountains; in the order of the firmament with its myriad spheres; in the flowers that exhale their sweet odor; in the human face and form, that speak of a world unknown; in all we behold the finishing touch of the eternal Spirit proceeding from the Father and the Son; in creatures, as in the bosom of Deity, showing forth the beauty of God, and telling, as human ears may be able to hear, of His perfections. "Day unto day uttereth speech, and night unto night showeth knowledge." *

The Holy Trinity hath another work, undertaken of His free mercy and to show the riches of His grace. When our race fell from God by the prevarica-

* Psalm xviii. 3.

tion of its will, and in our father, Adam, lost Eden and the graces of paradise, the same power which magnified itself in creation glorified itself more mightily in redemption. "God so loved the world as to give His only-begotten Son." * The Second Person took upon Himself the work of expiation and redemption. To this end He became man and made Himself the second Adam, that through a divine humanity He might pay our debt and heal the wounds of sin, which had corrupted and enfeebled our nature. In this work the Three Persons of the Trinity co-operate, and here the Holy Ghost has His peculiar office.

Directly does He concur to the incarnation of God the Word. By His power the immaculate Virgin conceived. "The Holy Ghost shall come upon thee," said the archangel Gabriel to her, "and the power of the Most High shall oversha-

* St. John iii. 16.

dow thee; therefore the Holy which shall be born of thee shall be called the Son of God.”* The Word was, then, “conceived by the Holy Ghost and born of the Virgin Mary.” By His touch her pure substance was formed into the spotless body of Jesus Christ; and by His breath the soul of God Incarnate was created. Upon that humanity, the greatest and most beautiful work of God, the energies of the divine Spirit, with all His gifts, were put forth. His all-perfecting fingers were ever upon that humanity to fashion and mould its features, as the Man-God “grew in wisdom and age, and grace with God and men.”† Through all the steps of His earthly work the Redeemer was “led by the Spirit” from height to height of oblation. The Paraclete watched with protecting wings over the humanity conceived by His energy. He filled the

* St. Luke i. 35.

† St. Luke ii. 52.

womb of St. Elizabeth and caused the unborn forerunner to exult with joy. "John gave testimony, saying, I saw the Spirit coming down as a dove from heaven, and He remained upon Him." *

So at the baptism in Jordan "heaven was opened, and the Holy Ghost descended in a bodily shape as a dove upon Him." † "Evidently great," says the apostle, "is the mystery of godliness, which was manifested in the flesh and justified in the Spirit." ‡ This work of the Spirit in and over the humanity of Christ was carried on through all the bitterness of the Passion, in the sharpness of death, until the resurrection dawned in a new light, and the Man-God was "taken up into glory."

And when the Word made flesh had finished His earthly work, had paid the penalty due to our sins, and had ascended on high, it was the office of the

* St. John i. 32.

† St. Luke iii. 22.

‡ 1 St. Timothy iii. 16.

Spirit to carry on and complete that work. "It is expedient for you that I go," said our Lord to His sorrowing disciples: "for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you." "He, the Spirit of truth, shall teach you all things. He shall glorify me, because He shall receive of mine, and shall show it to you." * "When He cometh, He shall give testimony of me," and "you shall receive the power of the Holy Ghost coming upon you." † "I will ask the Father, and He shall give you another Paraclete, who will never leave you, who will abide with you for ever." "He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." ‡ So in the quickening energy of His nature, and the love of which He is the expression, the Paraclete takes up the work of the ascended Christ,

* St. John xvi. 7, 13, 14.

† Acts i. 8.

‡ St. John xiv. 16, 26.

brings all His teaching into fruitful light, and by His mighty operations applies the precious Blood of Calvary, and completes the redemption. "Jesus Christ came by water and blood, not by water only, but by water and blood. And it is the Spirit who testifieth that Christ is the truth." *

The same energy which fashioned the humanity of the second Adam, fashions also ours by the touch of "the quickening Spirit." † "The Spirit Himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also; heirs indeed of God, and joint heirs with Christ. For whom He foreknew, He also predestinated to be made conformable to the image of His Son." ‡

If the work of the Third Person of the holy Trinity was glorious in the first creation, much more wonderful is His operation in the new, where the

* 1 St. John v. 6.

† 1 Cor. xv. 45.

‡ Rom. viii. 16, 17, 29.

world of grace opens before us with all its treasures. He unites us to the humanity of our Redeemer, and consoles us with the knowledge of all He did and taught. He is the Comforter under whose reign of mercy we live. He that rejects Him shall find no comfort. He who grieves Him away shall be eternally lost. "The blasphemy of the Spirit shall not be forgiven." "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." *

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

The more we know of the greatness of God in Himself, the more wonderful seems His condescension. What are we that the Three Persons of the Godhead should so occupy themselves with our salvation? The creature is low enough

* St. Matt. xii. 31, 32.

by nature in comparison with his Creator. What is he, then, before the eyes of the infinite Majesty, when by sin he has degraded his nature and made it impure; when the gifts of Providence have been trailed in the mire of corruption? If the unfallen angels are not clean in the sight of the All-Holy, what is man, fallen and corrupted by transgression? Yet upon him seems to stoop the whole mercy of the Creator. Passing by fallen angels for whom no redemption was offered, the outer life of the eternal Three seems to be spent upon our recovery. The Father plans in His great heart the scheme of salvation; the Son comes joyfully to the Virgin's womb and the cross; and the Holy Spirit refuses not to move with pitying love and unwonted energy upon the waste, where a greater than primeval darkness rests upon the face of the deep.

Let us value our souls by their price

in the eyes of God, by the labors of the Three infinite Persons. What a loss will it be if we, made by the will of the Father, bought by the Blood of the Son, and sanctified by the power of the Holy Ghost, fail to realize our dignity, and fall eternally from the arms of the Trinity into the rayless darkness where the light of grace can never be rekindled! The divine Mind alone can estimate our value and measure our ruin.

And, lastly, while we rejoice in the presence and comfort of the Paraclete, and know that He is our all-abiding strength, how should we fear before Him and tremble lest we grieve Him! He is a consuming fire, to burn away our dross and to lighten our darkness with the searching beams of divinity. He is ours in thought and will, in word and deed, according to our wish. As much as we ask He will give, and even beyond all our hopes he will respond

to our desires. We can drink of purity itself; bathe at our will in the precious Blood of Christ; and even before the days of exile are ended taste of the fruit of the tree of life. Yet do we realize that it is God who is within us, that we are His temples, that it is He who speaks to us in times of trial, sorrow, or joy? How happy are we to bear our Paraclete within us, and how sacred is the heart where He dwells! Lifted up above the storms of earth, far from its confusing strife, is the home where the Spirit of the Father and the Son abides! This is the Love of the Holy Trinity, and he that dwelleth in love dwelleth in God, and God dwelleth in Him. We cannot dwell in love unless our souls, in will and affection, are one with God, for God is one. Let us cry earnestly to the quickening Spirit by whose life we live. He will help us to realize our consecration to the Father, Son, and

Holy Ghost. He will enlighten our understanding, chase away sin and sorrow from our memory, and give supernal vigor to our will. By God we shall take hold of God, and by divine power ascend where our weakness shall be made strength. On the wings of the Spirit we are borne to the bosom of the Son, and in His human arms we are presented to the Father. God bears us to God. "The Spirit helpeth our infirmity; for we know not what we should pray for as we ought: but the Spirit Himself asketh for us with unspeakable groanings. And He that searcheth the hearts knoweth what the Spirit desireth, because He asketh for the saints according to God. And we know that to them that love God, all things work together unto good, to such as according to His purpose are called to be saints." *

* Rom. viii. 26-28.

SERMON II.

*THE VISIBLE CHURCH, THE EARTHLY TEMPLE OF
THE HOLY GHOST.*

“Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit: as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all.”—EPHESIANS iv. 3-6.

ORDER is the necessary mark of all the works of God. To this order unity is essential. In things created this unity appears, as far as is possible to finite existences. There cannot be the supreme oneness of God, but there is the unity of design, of end and operation. We cannot conceive of the divine Being working in confusion, which would be disorder and seeming contradiction. In things inanimate there is perfect har-

mony throughout the whole realm of creation. If there be disorder among intelligent beings it is owing to the perversity of their wills, which have the power to resist the plan of God and rebel against Him. The Deity has no share in this work of disunion from Himself. The separation from *unity* is essential disorder.

If, then, order and unity mark the works of the first creation, when from nothing the universe sprang into being; much more, and in a truer sense, shall be seen these signs of the divine action in the new creation, which is a work of a higher nature and in a plane nearer to the Deity itself. There is no need to develop here the argument which from the unity of the visible creation demonstrates the unity of the great First Cause. We pass to the necessary conclusion that the essential attributes of the Deity must be more manifest in the redemp-

tion. By sin the intelligent race of man fell from order, and by the interposition of God, who is one, they must by unity be restored to unity. Thus human erring wills may be brought back to harmony with the one all-perfect will of the Creator. If God is to work a salvation for the children of Adam, He must act in accordance with His nature. The subject of this lecture concerns, then, the sphere of the divine operation in redemption, and consequently the work of the Holy Ghost upon earth. That work is in a *visible body*, of which the eternal Spirit becomes the living principle, and through which He operates to the sanctification of men. Such is the plan of infinite wisdom, in perfect harmony with the needs of our race and with the nature of God. Indeed, so far as we are able to see, we can conceive of no other plan which would restore order in the intelligent creation, and of

many wandering and jarring wills make a unity in one God, acceptable to Him because really *in* Him.

Our subject will become more clear by considering the following propositions in their order and connection :

I. From our knowledge of God and our own needs, reason demands a visible body of the redeemed, in which the new creation shall be wrought.

II. Our Lord Himself established a visible church, which is a unity, by its constitution and, indeed, by necessity.

III. Into this visible body the Holy Spirit entered, thus taking possession of it and giving it a divine character.

IV. He is the principle of its life, and therefore of its unity, since disunion contradicts life, and is death.

V. The sphere of sanctifying grace is in the church, which is the temple of the Holy Ghost.

Depending upon the divine Spirit for

our knowledge of the way of salvation, and of the dispensation of which He is the ruler, let us at this time humble ourselves before Him, and ask for light to see, and grace to appreciate the beauties of the new creation as they unfold themselves to true and obedient hearts.

I.

From our knowledge of God and ourselves reason demands a visible body, in which, with visible signs, the wonders of redemption shall be wrought.

1. The race of man is a visible race, and must be treated as such in all the operations of God. We are not pure spirits, and can never be considered as purely spiritual. Our bodies, which are material and visible, are an integral part of our nature. They are concerned in our sin, and they must in like manner be concerned in our redemption. The

operations of the soul are in and through the senses, which are the means of our communication with the external world.

The human race fell in Adam, its father, and visibly was exiled from Eden, and in its corporate life passed into the shadow of death away from God. "By one man sin entered into the world, and by sin, death: and so death passed upon all men, in whom all have sinned." * The action of life among those dead in the transgression of one father must be in accordance with the nature of their death. As a visible race they died; as a visible race they must be raised from that death. "By the disobedience of one man, many were made sinners; so also by the obedience of *one* many shall be made just." † The visibility of the redeemed corresponds to that of the fallen. The first Adam and his children

* Rom. v. 12.

† Rom. v. 20.

are fallen in the unity of race. The second Adam, with His children, are the living race with the same unity, visibility, and corporate life.

2. If the redeemed were invisible to the eyes of men, there would be no redemption of the body, and therefore no redemption of man. Whatever may happen to the soul can never be made known to us except through the body. If the soul could be restored to God without any change passing upon the body, God alone would know it, and the *man* could not be saved. Such a redemption is impossible, and for manifest reasons.

On such a supposition the soul addressed by grace will pass its trial and come to its reward. In the trial the body has its share. It can have none in the reward. Then the body must perish, as the soul redeemed cannot peacefully inform it in eternity. This

contradicts the voice of reason, since it destroys in the future life the integrity of man. The soul is an immortal spirit. Man is essentially composed of a soul and a body. It contradicts also the plain words of revelation, which teaches us that the body shall rise in the latter day from the grave, and that "this mortal shall put on immortality." *

In the body man has sinned, and in the body he ought to suffer. "Sin reigned in the mortal body of the sinner, who has yielded his members as instruments of iniquity unto sin." † So "the hands and feet of the lost are to go into hell, into unquenchable fire." ‡ In like manner they are to have part in the resurrection by reason of their share in redemption. "If the Spirit of Him who raised up Jesus from the dead dwell in you, He shall quicken your mortal bodies, because of His Spirit that

* 1 Cor. xv. 53.

† Rom. vi. 12, 13.

‡ St. Mark ix. 42.

dwelleth in you.” * “Know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own? For you are bought with a price. Glorify and bear God in your body.” † While this is the voice of revelation, it is also in accordance with reason, which can see neither justice nor consistency in a salvation which regards only the immaterial and invisible part of man. Man would be at the same time destroyed by the theory of redemption which takes up the soul and leaves the body to perish. God could not so contradict Himself, writing His image in the creature made by the holy Trinity to rule over the visible earth, and then abandoning, in the richer work of grace, the body, which is the symbol of superiority in the visible creation.

Again, our Lord took a visible body

* Rom. viii. 11.

† 1 Cor. vi. 19, 20.

in all things like unto ours, sin only excepted. Thus is He, the second Adam, as visible as the first; and hence, by necessary consequence, the bodies of the just are quickened with His life. Through the humanity He shows Himself to us; by the humanity He touches us. "The bread that I will give is my flesh for the life of the world. He that eateth my flesh and drinketh my blood, abideth in me, and I in Him." *

The action of redemption upon the visible bodies of men requires logically external signs of grace; and such external signs require an outward organization and a tangible, corporate existence of the redeemed. We cannot conceive of such exterior signs of grace without divine authority; and divine authority exacts order as its first essential. Such signs of spiritual life are sacraments conveying under visible forms an inward

* St. John vi. 52, 57.

power. They demand, and by the just requirements of logic, one visible body on earth as the sacrament and sign of unity with God, the invisible Worker. And, to demonstrate that our reasoning is just, as a matter of fact, where such a visible organization is denied, sacraments are soon rejected; and where sacraments are rejected the redemption of the body is contradicted. And soon, by the necessity of the argument, men scoff at a visible Redeemer and fall into blank materialism. There is nothing more unreasonable than materialism; but to it inevitably come the deniers of revelation; and this denial of truth revealed is the legitimate consequence of the rejection of any of its essential verities. Through the visible church God meets us in redemption. Here He touches us, and here all is in harmony. Deny the church, and the chain is broken which binds man to his Maker. In sin and

blindness, he cannot stand alone. He falls not only from the pinnacle of grace, but even from the height of natural reason. "The *fool* hath said in his heart: There is no God." *

II.

A visible church was established by our Lord, and it is a unity by constitution and by necessity.

What our intelligence asks as a just manifestation of divine mercy towards our fallen race, God has supplied beyond all our desires.

1. It is a matter of fact that our Lord Jesus Christ came upon earth and proved His divine mission by abundant miracles. It is also a fact that He founded and organized a church of visible men with all the necessary provisions for its perpetuity. He called to

* Psalm xiii. 1.

Himself disciples, whom He taught ; and of them He chose twelve, whom he named apostles.* The apostles were sent with divine authority to teach the world. "As My Father hath sent me, even so do I send you." †

The Jewish Church was confessedly founded by God as a preparation for the Christian organization. It was a visible body, with power to represent the majesty of the divine Lawgiver on earth. So the church established by Christ is an external organization, but endowed with higher life and greater gifts. The Acts of the Apostles are a plain narrative of the growth of this church in different lands. We are not asked to prove a fact universally received, and one which has everywhere left ineffaceable marks upon society. It is incontestable that Jesus Christ founded a church to bear His name and minister

* St. Luke vi. 12. 13.

† St. John xx. 21.

His grace. That this church is visible, and must be so, is evident from the fact that it is composed of visible men and bears a mission to a visible world. An invisible church can only be for invisible men, with whom we have not now to do.

2. The church established by our Lord is a unity by constitution and by necessity.

One founder made it one. It is one in organization, with one head. The apostles were subordinated to one as a type and centre of unity. "Simon, son of John, feed my lambs, feed my sheep." * "Thou art Peter, and on this rock will I build my church." † The body which has one head is necessarily one, since a body with many heads would be a monstrous contradiction. So argues St. Paul: "There is one body and one Spirit: as you are called in one

* St. John xxi. 15, 17.

† St. Matt. xvi. 18.

hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all." The unity of God is perfect. But the apostle tells us that the unity of the church is of the same nature. There can no more be two bodies than there can be two Gods. There cannot be two creeds, nor two baptisms, nor two Holy Spirits. Neither can there be two churches of Christ. So says St. Cyprian: "There is one God and one Christ, and His church is one, and the faith one, and the people one, joined into the solid unity of one body. Unity cannot be sundered, nor the one body be separated by the dissolution of its structure." *

The church established by our Lord is not only one by constitution as He was pleased to form it; but it is one by necessity, and He could have formed it

* St. Cyprian, *De Unitate*.

in no other way. Unity is an essential of any organization, and without it there is not a semblance of order. If the divine founder of the church did not make it one, how did He make it? He could not make it two or three, for this is a contradiction in terms. It is, in fact, making one two; and God cannot do this, since He cannot contradict Himself. He could have made three or a thousand different societies, but they would have borne different characteristics, and would have been constituted for different ends. A church, in the true meaning of the term, is a body of visible men authorized to represent Christ upon earth and to teach His Gospel. There can be but one such church, as there cannot be more than one God. So the unity of the church is a necessity in the plans of redemption. Disunion destroys, misleads, and ruins all. If that disunion were the work of God,

which is impossible, He would be responsible for it. He is essentially *one*, and all His operations bear the likeness of this unity, especially His greatest work after the Incarnation—"the church, which is His body and the fulness of Him, who is filled all in all." *

III.

Of this visible body the Holy Ghost took possession, dwelling in it and giving it a divine character.

The mission of the Holy Ghost on earth is directly connected with the Christian Church. Our confession of faith in the Holy Ghost is immediately followed by that of belief in the Holy Catholic Church. This, in the baptismal creed, implies the truth that we cannot rightly believe in the divine Spirit unless we understand His operations in the

* Ephes. i. 23.

visible body which He animates for the sanctification of its members and the world. The union between the church and the Holy Ghost is divine. From this union springs the supernatural character which is the life and glory of the Christian dispensation.

The entry of the eternal Spirit into the Church took place on the day of Pentecost, in fulfilment of the promise of Christ. It was a triumphal entry, which moved the earth and brought a new life to the apostles. The external miracles which glorified this day, in the flames of fire, the rushing, mighty wind, and the gift of tongues, were the signs of a divine power which the world had not known before. The church was formed by our Lord in all its essential framework, and stood ready to receive the supernatural guest who was to quicken it and make it the dwelling of God. In this manner the Holy Spirit had never

been in the world until this day. He had been one in the operations of the Father and the Son. He had blessed the different ages and dispensations with His influence. He had been the unseen author of every good thought and work. All, the race of man had known of sanctity, came from the effusion of His gifts. Now He comes, by a special and personal presence, to complete the work of the Incarnate Son. It was necessary for the Son in our nature to atone for our transgressions, and in that nature to ascend to the throne on high, before the Holy Ghost could thus personally dwell on earth. The expiation of our sins was necessary, and the preparation of our fallen nature to be a fitting home for the quickening Spirit: "It is expedient for you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you." *

* St. John xvi. 7.

That the Holy Ghost came to the church on Pentecost in a different manner, and with a permanent end, is evident from the words of our Lord. He came to the church, to the visible body founded by Christ, and He came there to abide. He did not come to any not in union with this visible body; and to partake of His presence it was necessary to become a member of this visible body by baptism, the divinely-established rite. "They who received the word of St. Peter were baptized, that they might receive the gift of the Holy Ghost."* "For by one Spirit were we all baptized into one body." † Into this body He came to dwell by a personal, substantial, and permanent presence. To this end are the words of St. Gregory Nazianzen: "Now the Holy Ghost is given more perfectly, for He is no longer present by His operation as of old, but He

* Acts ii. 38, 41.

† 1 Cor. xii. 13.

speaks and converses with us in a substantial manner. For it was fitting that as the Son had conversed with us in a body, the Spirit also should come among us in a bodily manner.” *

In virtue of this presence the members of the church are sanctified by a real union with the divine Spirit. This substantial union gives to each one the grace of the uncreated life, while the human personality remains intact. So says St. Cyril of Alexandria: “The Holy Ghost works in us by Himself, truly sanctifying us and uniting us to Himself, while He joins us to Himself and makes us partakers of the divine nature.” † This union between the Spirit and the members of the Church is dependent upon their union with the body which He permanently fills. From this body He never can depart, though individuals may fall away and lose His

* Orat. xli. in Pentecost.

† *De Trinitate.*

presence by apostasy. Let us quote here the language of St. Augustine: "What the soul is to the body of a man, that the Holy Ghost is to the body of Christ, which is the church. What the Holy Ghost does in the whole church, that the soul does in all the members of the body. In the body of a man it may happen that a member, the hand, the finger, or the foot, may be cut off. Does the soul follow the severed member? While it was in the body it was alive; cut it off, its life is lost. So a man is a Christian and a Catholic while he is alive in the body; cut off, he becomes a heretic." * The words of Scripture are abundant to establish this great fact of redemption. It is just as important to believe in the personal presence of the Holy Ghost in the visible church as it is to confess the incarnation and passion of the Se-

* Sermo in die Pentecost.

cond Person of the Holy Trinity. "By our Lord we have access both in one Spirit to the Father. In whom we are built together into an habitation of God in the Spirit." * The union of the Holy Ghost with the church is so perfect that the Scriptures and the Fathers speak as if it had a personality. "The head and the body are one man; Christ and the church are one man, a perfect man: He the bridegroom, she the bride." † Such words could have no meaning, if the union of the visible body with the Spirit were not substantial and indissoluble.

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

* Ephes. ii. 18, 22.

† St. Augustine in Psalm xviii.

by the union of the members with God dwelling in the body it partakes of the life of God. As the soul informs the body and gives it vitality, so the quickening Spirit vitalizes the church and fills it with His divine energy.

This is a direct and logical consequence of the presence of the Holy Ghost. If He be in the church, then is she divine. If He be not in her, then all the words of revelation are an enigma and the Christianity of nineteen centuries a fable.

The body which the Spirit, proceeding from the Father and the Son, animates is in truth the temple of the holy Trinity. It is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, being framed together, groweth up into a holy temple in the Lord." *

* Ephes. ii. 20, 21.

IV.

The Holy Spirit in the church, as He is the principle of her life, so is He the cause of her unity.

The church of Christ, as it appears to us in the Scriptures and through the testimony of historical Christianity, cannot be conceived of without the indwelling of the Holy Ghost. He alone makes her all that she is, and is therefore the principle of her being. Without Him she would be like any other organization of mere men, liable to constant changes and having no promise of perpetuity. She is, indeed, an organization of men, but not of *mere* men. Her members are bound to each other and to God by the presence and power of the almighty Spirit. So no essential change can pass over her; no attack of man can prevail against her; for, by the life of God

within her, she is emancipated from the law of decay. She could no more perish than God could perish, for her life is bound up with His. For this reason, when we confess the Holy Ghost in our baptismal creed, we also confess the holy Catholic Church. We know nothing of the Holy Ghost except through the church, and without the living presence of the Spirit there is no church. The building erected by Jesus Christ for "an habitation of God through the Spirit" can be no merely human temple to pass away with the wrecks of time.

But if the Spirit of God abides in the church, then is she necessarily *one*, and with the most rigid unity. He could not abide in two or many churches arrayed against each other. This were to array God against Himself, and make Him the author of confusion and error.

Moreover, where God is, there must be unity, since disunion is disorder directly opposed to his attributes. Unity is life, and disunion is death. Where, then, the Spirit of life binds together the different members of an organization established by divine hands, there is of necessity the unity which flows from the fountain of all *oneness*. So the sacrificial prayer of the Mediator asks for His members, "that they may all be *one*, as Thou, Father, in me, and I in Thee, that they may also be one in us, that the world may believe that Thou hast sent me." * This unity is more than visible. It is indeed visible, else the world could never know that the Father had sent the Son to produce it. The visible unity is the proof given to the nations of the presence of the Spirit. But that which is visible, and so a testimony to

* St. John xvii. 21.

the world, is only the outward sign of a still more wonderful unity of faith and hope and love. This internal oneness is the work of the Holy Ghost, who alone maketh men to be of one mind and to confess everywhere the same faith. This unity, so impossible to all mere human societies, is the manifest proof of the divine power. Man strives to counterfeit it in vain. Yet God cannot be in man without subordinating his will and illuminating his intellect. The visible unity is the fruit of the attraction of the Holy Ghost drawing to one, and binding together in one, elements discordant. The moral unity is the work of that same Spirit revealing Himself to many eyes as one, and in many hearts showing forth the one truth as it is in Jesus. Thus is there one Lord and one faith, as there is one Spirit and one body, even as we are called in one

hope to a union with the one God and Father of all, who is in all, and through all, and above us all.

Here again the denial of unity in the visible church leads to the rejection of the one Spirit as He has been revealed to men. And the denial of the Holy Ghost is the most emphatic rejection of Christ our Lord, who can only be known through the Paraclete, whom He sends.

V.

The sphere of the operations of the Holy Ghost is, then, the visible church, which is His temple.

If our divine Redeemer has founded a church to represent Him on earth, and administer to successive generations His grace; if the eternal Spirit has come upon earth to dwell in this

church with the fulness of a substantial union ; then it is manifest that in and through the church the souls of men are to be sanctified. Else His work would be to no purpose, and the miracles of redemption in vain. Christ could not have founded a church, if in His plan of mercy the church were not a necessity. The Holy Spirit could not have come in flaming glory to dwell in this church, unless it were to be the sacrament of union with Him, and the sphere of His sanctifying energies. Thus, the facts of the Gospel being admitted, they who would drink of the Spirit of life must come to the fountains of salvation opened in the church. The Spirit fills the universe with His immensity, but He dwells with the gift of substantial union only in the body which is His temple. Let us see how the Holy Scripture speaks of this great and momentous truth, and

how it draws the comparison between the humanity of Jesus Christ and the church which is His mystical body.

“All these things one and the same Spirit worketh, dividing to every one according as He wills. For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body; so also is Christ. For in one Spirit were we all baptized into one body; and in one Spirit have we all been made to drink.” *

“As many of you as have been baptized in Christ, have put on Christ.” †
“The church of which Christ is the head, is His body, and the fulness of Him, who is filled all in all.” ‡ “Christ is the head of the church: He is the Saviour of His body. Christ loved the church and delivered Himself up for it, that He might sanctify it, cleansing

* 1 Cor. xii 11-13.

† Gal. iii. 27.

‡ Ephes. i. 22, 23.

it by the laver of water in the word of life; that He might present it to Himself a glorious church, not having spot or wrinkle. Because we are members of His body, of His flesh and His bones.”* “In Him dwelleth all the fulness of the Godhead corporally: and you are filled in Him, who is the head of all principality and power. Buried with Him in baptism, in whom also you are risen again by the faith of the operation of God.” †

These passages of Holy Scripture confine the gifts of redeeming grace, according to the ordinary economy of salvation, to union with the body of which Christ is the head, whence pardon and life flow. In this body the Holy Spirit dwells; and by His energy the fallen children of Adam are adopted into this body, and by regeneration in baptism put on Christ, and are joined to His

* Eph. v. 23-30.

† Col. ii. 9-12.

life-giving humanity. The Holy Ghost is the agent in this work. He is the worker of regeneration. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." * This union to the humanity of Christ makes the regenerate a member of the body of Christ, and so "partaker of the divine nature." † There is, therefore, a likeness between the body of Christ which He took of Mary in hypostatic union with His divinity, and the mystical body which of many human members is made one by vital union with Him.

We have seen how the eternal Spirit had a special care of the sacred humanity of the Word Incarnate. It was conceived by His operation in the womb

* St. John iii. 5, 6.

† 1 St. Peter i. 4.

of His immaculate Mother. It was anointed by the special and infused gifts of the seven-fold Spirit. So when He came to Nazareth after His temptation, under the guidance of the same Spirit, He entered the synagogue, and, opening the inspired prophecy, He read these words of Himself: "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, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord, and the day of reward. And when all eyes were fixed upon Him, He began to say to them: This day is this Scripture fulfilled in your ears."* These words are to be understood in a literal sense, as they were directly applied by our Lord Himself. In the na-

*St. Luke iv. 17-21.

ture which He assumed He was anointed by the Holy Ghost, both by the substantial union of the human nature with the Word, and also by the accidental unction by which all gifts were poured upon His humanity. Thus says the prophet: "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 fear of the Lord." * "So St. Peter tells how God anointed Jesus of Nazareth with the Holy Ghost and with power." † As the Son of man He was anointed and sent to the work of redemption. ‡

The parallel between the gifts of the Holy Spirit to the Sacred Humanity, and His anointing of the mystical body,

* Isaias xi. 2, 3.

† Acts x. 38.

‡ See Cardinal Franzelin's *Examen*, Sec. II.

is plain and beautiful. Grace flows from the head to the members, and the members of the mystical body are quickened because of the life which resides in the Head. Each one of the many members baptized into Christ has put on Christ, and is to be conformed to His likeness. The Holy Spirit works unceasingly "for the edifying of the body of Christ, until we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the age of the fulness of Christ." * "So in prophetic vision the apostle beheld the great reality: the heavens opened, and the angels of God ascending and descending upon the Son of Man," † upon the body of Christ. The mystery of the Incarnation is real; it is the foundation of all our hope. As it is real, so the unction of the Spirit

* Eph. iv. 12, 13.

† St. John i. 51.

is real: and the way to peace for our fallen race is only by the embrace and participation of the humanity of the Word made flesh. And this participation is by the gift of the Holy Ghost in the visible body wherein He dwells to complete the work of Christ, and bring all to the unity of one Man. "Thus only do we" receive power to become the sons of God. Thus are we born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." * To this end was the Word made flesh, and for this did He dwell among us.

The conclusions which flow from our brief view of the earthly home of the Holy Ghost are such as should move all hearts. We are still to walk about this Sion, and tell its towers, and gaze upon its wonders. It is as if we were to

* St. John i. 12-14.

see the light and beauty which emanate from the Incarnate Son of God, in the temple made by His human hands.

Yet there are two lessons already implied in our argument which we beg the blessed Spirit to impress upon your hearts.

How wonderful is the plan of salvation which is here revealed to us! The condescension of the Father, the incarnation of the Son, and the indwelling of the Holy Ghost are the mysteries of grace by which the fallen race of Adam is brought back to God. When all human help was in vain, and the pity of angels availed nothing, the majesty of the Trinity was bowed down, and the strength of the eternal Three was spent in our redemption. "The first man was of the earth, earthly," "and by him came death." "The second Man is from heaven, heavenly," "and in Him all shall be made alive." "We have borne

the image of the earthly; we are to bear also the image of the heavenly.”* The new race takes the place of the old. The second Adam is a quickening Spirit. In Him we are one body, the temples of the Holy Ghost, and the habitation of God through the Spirit. In Him we are anointed with the unction from above; and as on the Sacred Humanity the glory of the Paraclete rested, descending like a dove and abiding on Him, so on the mystical body which is one with that Humanity the oil of gladness perpetually flows. “God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.” † The redeemed are in truth the children of the Father, because the brethren of the Son and the tabernacles of the Holy Ghost. It is all from God, and of God, and in God. Our salvation is in the Trinity and in *unity*. “Behold how good

* 1 Cor. xv, 47, 49.

† Hebrews i. 9.

and pleasant a thing it is for brethren to dwell together in unity. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron; which ran down to the skirt of his garment: as the dew of Hermon, or that which descendeth upon Mount Sion. For there the Lord hath commanded blessing and life for evermore.”* The unction from above is the Holy Spirit. Upon the body of Christ it descends, and remains only with those who are joined to that Humanity, as “the members of His flesh and of His bones.”

They, therefore, who seek for the sanctifying grace of the Spirit must come to the home where He dwells, to the visible temple where alone the Paraclete “takes of the things of Christ and shows them to His chosen.” “The unity of the Spirit is in the bond of

* Psalm cxxxii.

peace," "the house of God, which is the church," * "against which the gates of hell cannot prevail." † "As there is one Spirit, there is one body, one Lord, one faith, and one baptism." Vainly shall man seek any other salvation, or hope to draw nigh the eternal Trinity, without the atonement of the Son and the indwelling of the Holy Ghost. The devices of men are folly, and the works of human hands shall perish. "Heaven and earth shall pass away, but the word of the Lord shall not pass away." ‡ As the ark upon the waves of the deluge, so is the church of Jesus Christ. It bears the children of the Second Adam to the heavenly shore, and there the earthly home of the Holy Ghost becomes the temple of the beatific vision. "The Lord God Almighty is the temple thereof, and the Lamb." The voice of the Spirit speaks in the harmony of

* 1 Tim. iii. 15.

† St. Matt. xvi. 18.

‡ St. Mark xiii. 31.

angels: "Come, and I will show thee the bride, the wife of the Lamb."*
"Let us be glad and rejoice, for the marriage of the Lamb is come, and His wife hath prepared herself." †

* Apoc. xxi. 7.

† Apoc. xix. 7.

SERMON III.

THE GIFTS OF THE HOLY GHOST TO THE CHURCH.

“And there are three that give testimony on earth : the Spirit, and the water, and the blood ; and these three are one.”—1 ST. JOHN v. 8.

WE have already anticipated the subject on which we now propose to dwell. In speaking of the visible church as the temple of the divine Spirit we have of necessity implied the gracious fruits of His indwelling. Yet so great are these fruits, and so wholly supernatural does the church become by reason of the presence of God, which vitalizes her, as the soul informs the body, that it is necessary, even in this brief series of discourses, to draw out and make manifest

these wonderful endowments of the body of Christ. They are wonderful because all that comes from God is admirable beyond our powers of appreciation; but they are the direct consequences of the actual presence of the life-giving Spirit, who, wherever He is, must quicken all He touches with divine energy. In the text the apostle draws a parallel between the witnesses of Jesus Christ on earth and in heaven. The Father, Son, and Holy Ghost give their testimony in heaven, and proclaim the Incarnate Son to all intelligences. On earth the Holy Ghost gives testimony of Christ and reveals the truth as it is in Jesus. In Him as the God-Man are our regeneration and redemption. With His humanity He came to bear our burdens, by His flesh to heal our disorders, and by His Blood to expiate and wash away our offences. "This is He that came by water and blood: not by water only,

but by water and blood. And it is the Spirit who testifieth that Christ is the truth." * Thus the Holy Ghost really takes "the things of Christ," all the precious gifts of His Passion, and applies them to man. He not only writes upon his mind the truths revealed in Christ, but He brings the whole person of Christ, with all His saving power, to the believer. The humanity is the victim for our sins. The body is broken and the blood is poured out. The sacred Heart is pierced, and the stream of water and blood gushes forth plenteously. These streams which spring from the Man-God on the cross are filled with the unction of the Spirit; and by them He works to glorify Christ and bring back the erring world to peace. The water and the blood are in the hands of the Spirit, and by them He completes the

* 1 St. John v. 6.

work of the glorified Son. Mystically, by the Spirit, the water, and the blood are signified the three which concur to our justification. So they as one, because in the hands of one Spirit, give their united testimony to the Lamb of God, by whom alone all sin is taken away. The blood signifies the merit of the Passion and death of Christ, which is applied in our reconciliation to God; the water signifies the washing away of our sins; and the Spirit infuses the gifts of grace and charity, by which we are made just. Thus St. Ambrose says that "we are renewed in our minds by the Spirit, and purified by water, and that the blood is the price of our redemption." "These three," in the language of St. Leo, "are the Spirit of sanctification, the blood of redemption, and the water of baptism." These three are one in end, as they are one in operation. They represent the mystical power

of the Trinity in the body of Jesus Christ on earth.

In this discourse, and in the one which follows, we are to behold the testimony of these three witnesses, and adore the wonders which the Holy Ghost works in the church and in the individual believer. The Spirit, all-divine as He is, could not work without the water and the blood, could not have descended to a substantial union with man, if the atonement had not prepared His way; could not dwell on earth where the humanity of the Word did not call Him, and open the place for His sanctifying repose.

The earthly testimony of the Holy Ghost in the visible temple which He hallows, may be seen in the gifts His presence bestows upon the church. They are principally that of supernatural life; that of knowledge in the understanding and teaching of the truth;

and that of holiness, by which the whole body is quickened as by a central principle of sanctification. In this brief view of the endowments of the bride of Christ may be seen the whole mystery of grace.

I.

As the soul informs the body of man and gives it vitality, so the Holy Spirit, as a soul to the church, communicates to her the gift of life. In the first creation of our race "the Lord God formed the body of man of the slime of the earth"; but though formed, he had no life, "until the Creator breathed into his face the breath of life"; "then he became a living soul." * This life was in the union of a living principle with the body, and it was in its own order. The human soul gave a human life, and to the vitalized body communicated its

* Genesis ii. 7.

own energies. The animal frame awoke with all the properties of the rational and immortal principle which animated it. The eternal Spirit, however, is in the divine order, and the life which flows from Him is that of God. The energies He communicates are those of the divine Being; and the body which He animates possesses a life far above that of earth. This is the necessity of His operation, who always works as God.

The *life* of the church may be seen in its birth, which is the new creation, in its indefectibility, and in its catholicity.

1. The Christian Fathers fail not to see in the creation of our mother Eve from the side of Adam the type of the formation of the church from the pierced breast of Jesus Christ. From Adam came forth, by the hand of God, the woman fully formed to be his bride and the mother of the human race. From the

second Adam on the cross came forth the blood and water which, through the agency of the Spirit, were to purify the fallen, and form a spouse for the Lamb. Thus the apostle draws the parallel between the bridegroom and the bride, and Christ and His church: "He is the head of the church, as the husband is the head of the wife." "This is a great sacrament, but I speak in Christ and the church." The bride of Jesus Christ is, then, formed by the operation of the Holy Spirit, and derives her life from her spouse, the Word made flesh. The coming of the divine Spirit into the body prepared for Him was like the breathing of the living soul into our father Adam. By one spiration the man began to live; by the other the race, dead in sin, was quickened to immortality. The church, in its corporate life, takes upon itself personality, and becomes joined in nuptial union to the heavenly

Bridegroom. The communication of the Holy Spirit is the new creation. The first creation produces only a human life; the second takes hold of eternity. If such were not the fruit of the presence of God in the church, we could not believe in that presence; since it could not be found in death or without the communication of life. "The law of the Spirit of life delivers us from the law of sin and death. We are not in the flesh, but in the Spirit." * "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." † "If any one be in Christ he is a new creature; the old things are passed away: behold, all things are made new." ‡ "Christ is the Saviour of His body. No man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the church." § The life of the church appears in its divine character,

* Rom. viii. 2, 9. † Gal. vi. 15. ‡ 2 Cor. v. 17. § Ephes. v. 23, 29.

from the fact that it is the life of His body; and the body of the Son of God must of necessity be living, even as Christ lives. Moreover, that any one be made the member of this body, he must be born again of water and the Holy Ghost. As we have already seen, regeneration by holy Baptism is the means of union with the body of Christ. "By one Spirit are we all baptized into Christ, and so into one body, where we all drink of one Spirit." *

Where, then, the Holy Spirit dwells, where He works the grace of a new birth, and unites the members of the fallen Adam to the humanity of the Son of God, there must be true life, and the life of the Deity. In the communication of this life the Holy Ghost is the principal worker, and the water and the blood are applied by His power. The

* 1 Cor. xiii. 13; Gal. iii. 27.

individual born again is passed from the corporate life of mere humanity to the new life of the body of the sanctified, who are made one in Christ, and nourished from His flesh and blood. This is the glory of the Christian Church, that it lives by the vitalizing energy of its soul, which is the Paraclete, proceeding eternally from the Father and the Son, and sent by both to complete the miracles of redemption.

2. If this vitality of the church proceed from the breath of God, and depend upon His continual presence, it cannot fail. It is everlasting. It proceeds not from a temporary union of the Sanctifier with the intelligence of man; but, as we have seen, from a substantial union with the regenerate in their corporate capacity. The church is always the body of Christ, and can never lose its vital union with the Holy Ghost. This union is indissoluble, and, like the union of the

two natures in the one Christ, it cannot be sundered. Then, though individual members may perish by separation from the body, the church can never decay, grow old, or perish. It may suffer, and become the object of the world's attack. The battle around it may rage with violence; the gates of hell cannot prevail. It cannot fare worse than the adorable Humanity in Gethsemani, and on the cross. It will live till the latter day, amid "the wreck of matter and the crush of worlds." It has stood firmly united to the rock of Peter on which Christ built it, while all man's strongest works have crumbled to decay; and the powers which have arrayed themselves against it have been ground to powder. Its life is the miracle of our world, the proof that "God is in the midst thereof, and that it shall not be moved, though the earth be troubled, and the mountains be removed into the

heart of the sea.” * The life of the Christian Church is the proof incontestable of her divine character. “For this cause,” says St. Ignatius, “did the Lord take the ointment on His head, that He might breathe incorruption upon the church.” † To this end are the words of St. Cyprian : “The church is one which, having obtained the grace of eternal life, both lives for ever, and gives life to the people of God.” ‡ The language of St. Chrysostom is the rehearsal of our arguments : “The church is stronger than heaven. Heaven and earth shall pass away, but my words shall not pass away. What words? Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. If thou believe not the word, believe the facts. How many tyrants would fain have overcome the Church! And they prevailed not. Where

* Psalm xlv. 3, 6. † Epistle to the Ephesians. ‡ Ep. lxxi. ad Quintum.

are those that warred against her? They are unnamed; they are buried in oblivion. But where is the church? She shines brighter than the sun. She is immortal."* The continued existence of the church is a manifest proof that her life is in God. So when we profess our faith in the Holy Ghost we immediately add our confession of "one holy, Catholic Church." We only know the divine Spirit through the church, and we cannot really believe in the Holy Ghost, unless we also believe in the Church which He sanctifies, and in which He is communicated to us.

3. The catholicity of the Church is also another consequence of her supernatural life. Being the temple of the Spirit, she is for the world which Christ redeemed, and so for all times and places. The Jewish Church was indeed the Church of God, but it was not the tem-

* St. Chrysostom, t. iii.

ple of the Holy Ghost ; whatever graces its members received, they were not the brethren of the Incarnate Word nor the children of the regeneration. The eternal Paraclete had not come in His fulness, nor was He united to the Jewish theocracy, which had a national and not a corporate life, as He is now united to the body of believers who are baptized into one Christ. Hence the grand economy of the Old Law did not pass the bounds of the national unity ; and even from that unity tribe after tribe became apostate. But the Christian Church, animated by the almighty Spirit, can be bound by no laws of race or nation. By its own vitality it passes from land to land, from east to west and from north to south. There is no limit to the prolific energy of the Holy Ghost. It is for all times, all tribes and tongues. The church could not be *one*, unless she were at the same time Catholic ;

since the salvation of Christ is for all men, and the pity of the Trinity is extended towards all who have sinned. "Going therefore," said the risen and ascending Lord to His apostles, "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things which I have commanded you: and behold, I am with you all days, even to the consummation of the world."* This commission is perpetual, and by its power the church extends like a fruitful vine to bless the earth. No power can quench its life, and no force prevent its living growth. It is in every age the city of God, illumined by the divine presence; always and everywhere the temple of the Holy Ghost. No body or aggregation of men which has not this quality can lay any claim to the participation in the gift of Pentecost, or the

* St. Matt. xxviii. 19, 20.

indwelling of the Spirit. The church of Jesus Christ is *Catholic* by the necessity of her being; and by this note she alone vindicates her claim to be the tabernacle of God upon earth, and the organ of His grace. "The faith which we rehearse," says St. Cyril of Jerusalem, "contains in order the following: 'And into one baptism for the remission of sins, and into one holy, Catholic Church.' Now, it is called Catholic because it is throughout the world, from one end of the earth to the other; and because it teaches universally all the doctrines which ought to come to men's knowledge. . . . And if ever thou art sojourning in any city, inquire not simply where the Lord's house is (for the sects also attempt to call their own meeting-places houses of the Lord), nor merely where is the church, but where is the *Catholic* church? For this is the peculiar name of the holy mother of

us all, which is indeed the spouse of our Lord Jesus Christ, the only-begotten Son of God." * The name signifies a reality, and no heretical sect has ever been able to keep the name or show a pretence of its truth. This fact alone is a proof of the divinity of the true church. So says St. Augustine: "The agreement of peoples and of nations keeps me; an authority begun with miracles, nourished with hope, increased with charity, confirmed by antiquity, keeps me; the succession of priests from the chair itself of the Apostle Peter, unto whom the Lord, after His resurrection, committed His sheep to be fed, down even to the present bishop, keeps me; finally, the name itself of the *Catholic* Church keeps me—a name which, in the midst of so many heresies, this church alone has held possession of." † The catholicity of the church is not an accident, but a neces-

* St. Cyril, Catech. xviii.

† T. viii. Contra Ep. Manichæi.

sity of its life through the Holy Ghost, and its union to the humanity of Jesus Christ. The body which is not catholic has no claims to the Holy Ghost, or to the gifts of His presence. Whatever life it may have is human and temporary. It cannot be divine and permanent.

II.

The life communicated to the church is for the end of completing the work of Christ, and making known His Gospel to the successive generations of men. The Holy Ghost abiding in His temple is the divine light shining in the darkness of earth. And the most necessary office of the church is to teach to all men the faith by which they may be saved. As the incorruptible body of Christ, and the dwelling of the eternal Spirit, she must possess a supernatural knowledge of the truth, and the power to teach, without the possibility of error. There

is also another faculty which comes from the life of her soul, the Spirit of God. It is the power not only to teach, but to give the grace which prepares the way of truth, and enables the hearer to appreciate and improve it. In the second gift of the Holy Ghost to the church are comprehended, therefore, inerrancy in receiving divine revelation, infallibility in teaching it, and supernatural unction in imparting it. In these three departments of her infallibility the church acts, as she can only act, as the organ of the Spirit. She has no life without Him, and never can her union with Him be sundered, not even for a moment. It is always the Holy Ghost who lives, speaks, and acts in and through her. Let us briefly glance at these fruits of the divine presence in the church. They are among the plainest yet most fundamental truths of our religion.

1. The church is a living organism of visible men, framed by an almighty hand, and vitalized by the Spirit proceeding from the Father and the Son. The intelligent natures which are made one body in Christ by the uniting and quickening energy of the one Spirit are at once enlightened by the grace which flows from Him. He is the omniscient Spirit, to whom all things are known. "He 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 that are of God, no man knoweth but the Spirit of God. Now we have received the Spirit of God, that we may know the things that are given us from God." * No one can question the knowledge of God. He is the truth uncreated, and the things that are, derive their being and their possibility from

* 1 Cor. ii. 10-12.

His omniscience. But the Holy Ghost comes to animate the church, in order to impart to mortal men the truth they need to know, and to make plain to them the work and mission of Jesus Christ. Such is the exact language of our Lord Himself: "When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, He shall give testimony of me. 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. He shall glorify me, because He shall receive of mine, and shall show it to you." * The truth, therefore, which the human intelligence is able to receive, is communicated to it by the special influence of the Holy

* St. John xv. 26; xvi. 13, 14.

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. In the diversities of grace there is but one God, who worketh all in all. The supreme Pastor of the church, whose faith, by the promise of Christ, can never fail, speaketh, and it is the Holy Ghost who speaketh in and by him. "All these things one and the same Spirit worketh. For as the body is one and hath many members, and all the members of the body, whereas they are many, are yet one body: so also is Christ." * To suppose the possibility of error in the reception of the faith by the church would be to deny the presence and power of God,

* 1 Cor. xii. 11, 12.

to call in question the attributes of the Holy Ghost, and separate what the divine hands have closely joined together, Christ and the church. There is no Spirit of truth on earth, unless He can communicate that truth. There is no Paraclete among men, unless, according to promise, He can take the precious things of the Word made flesh, and show us their priceless meaning.

2. The possession of the truth revealed implies the power to teach it, and to teach it infallibly. In fact, there is no other way of teaching, and especially in the things divine. He who teaches not with certainty is, in no sense of the word, a teacher. But where the knowledge of faith comes directly from God to a living body of men, it is manifest that it so comes, that it may be imparted to the world. The end of the sanctification of the church, by the continual indwelling of the Spirit of God, is

that it may make known the faith and bring the world to believe and obey it. All that the Son of man wrought upon earth was "for the perfecting of the saints, for the edifying of the body of Christ: until we all meet in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ." * In this we see the manifold wisdom of the plan of salvation. The Word made flesh could not speak in our flesh to the successive ages of men. So, ascending on high, He sent the Spirit, who, abiding in a body made up of living men, is able to speak to each generation, and everywhere impart the knowledge which is able to enlighten and save. As, then, the Holy Ghost communicates the truth to the church, so does He speak through her; and her words are, therefore, the unfaill-

* Eph. iv. 12, 13.

ing words of God. There is a mystery in the wonderful indwelling of the Spirit, in the life He lives in the temple which He illumines. But there is no mystery in the infallibility of the church which He sanctifies. Rather it is an impossibility in the nature of things that the body which He inhabits should fail of truth, or be committed to error. So St. Paul declares that she is "the church of the living God, who cannot perish, and, therefore, the pillar and ground of the truth." * And the church, as an organized body, speaks through her head, her supreme governor, the successor of the Blessed Peter, to whom Christ promised that he should stand for ever immovable: "Thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it." † "The gates of hell are heretics and heresiarchs. For

* 1 St. Tim. iii. 15.

† St. Matt. xvi. 18.

in every way was the faith confirmed in him, who received the keys of the kingdom of heaven, who looses on earth and binds in heaven. For in him are found all the subtle questions of faith. He was aided by the Father, so as to be the foundation of the security of the faith. He heard from that same God, 'Peter, feed my lambs'; to him was entrusted the flock; he leads the way admirably in the power of his own master." * "Therefore," says St. Ambrose, "where Peter is, there is the church; where the church is, there death is not, but life eternal." †

3. The Holy Ghost, however, does not teach as do men. Employing human instrumentality, which He sanctifies, He acts ever as God, and impresses upon the intelligence and heart the truth which He imparts. His words are all-quickening. "The word of God is liv-

* St. Epiphanius, t. ii. In Anchor.

† St. Ambrose, t. i. In Ps. xl.

ing and effectual, and more piercing than any two-edged sword: and reaching unto the division of the soul and the spirit, of the joints also and the marrow; and is a discerner of the thoughts and intents of the heart." * He prepares the way of the faith which He teaches, and by His breath gives unction to the voice which proclaims it. He infuses the virtue of faith, and enables the different minds to hear as one, and see as one in the things revealed. Thus he gives the capacity to believe, and makes the grand unity of faith in the one body of Christ. There is no difficulty in receiving the mysteries of the Gospel. Rather there is a special aptitude to hear these words of the Spirit, and a readiness to embrace the truth as He delivers it to men. Thus the great miracle of internal unity is wrought throughout the vast

* Heb. iv. 12.

domain of the church, where from all tribes and tongues is one confession. The miracle of the external oneness of the Catholic Church in the earth, where all tends to decay and death, is great indeed; but far more wonderful is the unity which, around one visible centre of life, speaks the words of one faith. Only God could work this unity, which is an image of Himself and the mysterious Godhead where Three are One. "They who are members of the one body are one, as the Father is in the Son, and the Son in the Father." * This is the unction of which St. John speaks: "You have the unction from the Holy One, and know all things. And you have no need that any man teach you: but as His unction teaches you of all things, and is truth." † It is the fruit of the Holy Spirit living in the church. As, when the man

* St. John xvii. 21.

† 1 St. John ii. 20, 27.

speaketh, it is the soul which speaks, though the words are those of a human voice, so it is the Holy Ghost who speaketh by the voice of the church; and her voice is, therefore, that of God, with all the energy and unction of divinity.

With such power to receive the truth, to proclaim it infallibly, and to write it upon the hearts of mankind, the Catholic Church is the earthly manifestation of the Holy Ghost. In one respect she is human, because formed of mortal men; in another respect she is divine, because informed by the Spirit of God; because He who eternally proceedeth from the Father and the Son, and is the love of both, abides in her to reveal the sacred Humanity to her, and in her to show forth the wonders of redemption. Thus our humanity is sanctified by the touch of God, and, in the new creation by water and the Holy

Ghost, is made meet for an eternal union with the divine nature. Not in figure but in reality is the church the body of Christ, formed by the special operation of the Spirit, and filled with the qualities of Deity by reason of His indwelling.

III.

The Holy Ghost is the active principle of sanctification. In His nature proceeding from the Father and the Son, as the eternal expression of their mutual will and love, He is the organ of communication with created things. Wherever, then, He is, there is the liberality of the Trinity in the giving of grace, the beneficence of the Godhead in the pouring out His divine influence. The body, therefore, which the Spirit animates must partake of His holiness. Its supernatural life is all from Him, and shares in His essential attributes. Moreover, the

end of His indwelling is the sanctification of the church, according to the eternal purpose of God "to re-establish all things in Christ." God is essential holiness, and they who are in God are sanctified by the participation of His gifts and by union to Him. "The temple of God is holy," * and the body of Christ, joined to His incorruptible humanity, is ever instinct with the life of God. The true church of Jesus Christ, by the very condition of its being, is holy, and so must abide for ever. Individual members who fall from Christ have lost the life of the body, and are cut off from the Holy Ghost; but the church continues in her integrity to the end of her dispensation. This loss of the Holy Spirit in the separation from the body of Christ is the second death, because it is the death of the new or second creation; and if it be final, it

* 1 Cor. iii. 17.

is eternal, as the Holy Ghost, the giver of life, will return no more. "The blasphemy of the Spirit shall not be forgiven." * The operation of the Holy Ghost in the church is in full accordance with the organic life by which the body of Christ is constituted. He is an invisible Spirit and "breatheth where He wills"; yet by the fact of His habitation in an organization of men, to which by His presence He gives supernatural life, He has been pleased to usurp external signs as the certain means of communicating His graces. The church itself is the external sign of His presence, and the sacrament of unity with God. This incorporation with God through Christ by the Spirit can take place only by union to the church in which the Holy Ghost dwells. A brief glance at the sacramental system plainly taught in Holy Scrip-

* St. Matt. xii. 31.

ture will clearly set before us the manner in which He imparts His life, and makes holy the body which, partaking of his attributes, demonstrates to the world, to angels and men, the truth of His salvation. Here “the manifold wisdom of God is made known even to the principalities and powers in heavenly places through the church.” * While we see the gracious manner of the Spirit’s operations, we shall at the same time behold the proof of the divinity of the church which He sanctifies, “the building fitly framed together, the holy temple, in which men are built together for an habitation of God.” †

The graces by which we are quickened into a new life, are wrought by sacraments which are the external signs of the quickening action of the Spirit, or living soul of the church. These signs not only signify the sanctifying power

* Eph. iii. 10.

† Ephes. ii. 21, 22.

of God for the special end they express, but they actually convey the grace they signify. They are means by which Christ prepares for Himself “a glorious church, not having spot or wrinkle”;^{*} and so He who is the head, “according to His operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity.”[†] So the Fathers call the sacraments “the fruits of the Lord’s incarnation, the precious vessels in which the merits and blood of Christ are contained, the remedies of our disordered nature, and the fountains of water springing up to life eternal, by which fallen men are restored, healed, and raised to beatitude.” The existence of such sacraments, as the channels of the life of the Holy Ghost, is the demonstration of the unity and sanctity of the Church. And while the institution of the sacraments is coeval

^{*} Eph. v. 27.

[†] Eph. iv. 16.

with Christianity, so that their denial is the complete rejection of historical faith delivered by Christ; the language of Holy Scripture is so plain that error seems impossible to the sincere and honest mind. We shall only glance at the outline of this argument, as it stands in direct connection with our subject.

1. The sacrament of Baptism is the first touch of the Holy Ghost, whereby, with sanctifying grace, He takes the fallen child of Adam and admits him to union with the body of Christ, and so with the sacred and life-giving humanity of the second Adam. "In one Spirit were we all baptized into one body," and by this baptism we are made "the body of Christ and members of member." * So the apostle tells us there is and can be but one baptism, as there is one Lord, one body, and one Spirit. The church is the corporate body of the baptized, who make

* 1 Cor. xii. 13, 27.

a unity far above all human unities, by reason of the action of the Spirit. This still more appears by the union which baptism gives to the sacred humanity of Jesus Christ. "As many of you as have been baptized in Christ have put on Christ, and are all one in Him."* This union is life-giving of necessity, since the flesh of Christ is the life of the world, "and hath life in itself." † "We are buried together with Him by baptism into death, that as He is risen from the dead by the glory of the Father, so we also may walk in newness of life." ‡ But baptism is the new creation, or the new birth, according to the express words of our Lord: "Unless a man be born again of water and the Holy Ghost, he cannot see the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit." § Here it

* Gal. iii. 27, 28. † St. John v. 26. ‡ Rom. vi. 4. § St. John iii. 5, 6.

is plainly declared that the Spirit, by the application of water as an external sign of His purification, gives to the soul a new birth, by virtue of which it is admitted into the kingdom of God. This is the water which, with the Holy Ghost, testifies to the divine virtue of the redemption of Christ. There is no meaning in the words of Scripture unless this be their sense; and there is no interpretation which can separate the new birth from holy baptism without doing violence to the mind and language of the Lord. So the Apostle St. Paul declares that the church is the body of Christ, and that He is the saviour of it, because it is His body; and that "He sanctifies it by the laver of water in the word of life." * As the old creation presents us the waters of chaos in their darkness, with the "Spirit of God moving upon the face of the deep," so the new cre-

* Eph. v. 23, 26.

ation brings before our faith the waters of baptism filled with the quickening energy of the same Holy Ghost. The fruit of the first action of the Spirit was the material earth, with the race of man in form and soul like unto the eternal Trinity. The fruit of the second and mightier action, in the deeper darkness of rebel intelligence and disordered wills, is the opening of a "new heaven and a new earth," and the birth of a regenerated manhood, in which appears the face of the Word incarnate, the Child of Mary, the unfallen Adam, the Lord from heaven.

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

of Christ" and making them ours. The sacraments span the whole field of life and struggle, and meet our every need. In Confirmation the Spirit comes with His seven-fold gifts to strengthen the new creature in his supernatural life, and to illumine his path with "the seven lamps which burn ever before the throne." * In this sacrament, as in Baptism, the mighty God who acts imprints an everlasting character upon the soul. It is a touch of the Spirit which can never be effaced.

In Penance, the Paraclete leads the repentant soul to the very feet of the crucified Humanity, and by His uncreated hands applies the healing Blood of the cross. Thus life lost or weakened is restored from the same source; and the Blood testifies to the union of the humanity with the divinity in the person of the Son of God. The stream

* Apoc. iv. 5.

which flows from the veins of a divine Man hath power to cleanse every stain; and there is no other fountain for uncleanness. By the Holy Ghost is this power of remission in the church. For the Word breathed upon His priesthood, and said: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them." *

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

And when the battle of life approaches its end, and the child of the new creation comes to the supreme

* St. John xx. 22, 23.

† Eph. v. 23, 32.

moment when to the omniscient Judge he must render account of all his pilgrimage, and answer for the gifts of the Holy Ghost; then the same loving hand which "sealed him to the day of redemption" * will meet him with power once more. At the sight of the saving cross the enemies of darkness flee away. Upon the chill waters of death the living Spirit moves; and the marks of grace are renewed upon all the senses, that they may awake in the world of realities, and with supernal vigor enter upon the true life of the just. The body is laid, indeed, in the dust; but it is sealed by the Holy Ghost for a blessed resurrection. "He that raised up Jesus Christ from the dead shall quicken also your mortal bodies, because of His Spirit that dwelleth within you." † Thus are "the believing

* Eph. iv. 30.

† Rom. viii. 11.

signed with the holy Spirit of promise.”*

In the sacrament of Holy Order the Holy Ghost makes perpetual the priesthood, which is His instrument in the communication of sanctifying grace. The breath of the Man-God which poured out the Spirit upon the apostles, descends with the same power wherever that commission extends. Else would the priesthood fail, and with it the gospel of salvation. “Go ye unto all lands, teaching all nations to observe whatsoever I have commanded you: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And behold, I am with you *all days*, even to the consummation of the world.”† In all days, then, must be found, in its mission on earth, the apostolic priesthood; Peter, whose faith never falters, and the bishops appointed to

* Eph. i. 13.

† St. Matt. xxviii. 19, 20.

rule the flock of Christ, who succeed by "the laying on of hands," and live by the same breath as that which gave priestly power to the apostles. Generation after generation passes away, but the truth of God abides; and anointed hands are stretched out to the weak and wandering, to bring them home where light and peace are unfailing. This is the priesthood "which is made, not, like that of the Old Law, according to a carnal commandment, but according to the power of an indissoluble life." *

3. 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

* Heb. vii. 16.

fallen Adam to the living humanity of the Word made flesh, but gives that very humanity to us to be our food. Here the spiritual life of the church is nourished by the flesh and blood 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 and drink the blood of the Son of man, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me." *

* St. John vi. 48-58.

Here are the sources of life, the Victim of the sacrifice which takes away all sin, and the Body which hallows and makes immortal him that feeds upon it. Here is the sacrament in which the mightiest power of the Holy Ghost is shown, where the creating words of the God-Man, spoken by His priests in the power of the Spirit, change the bread and wine into the Body and Blood of Jesus Christ. This is that divine rite which the Lord commanded to be perpetually celebrated in memory of Himself; the meaning of which the Apostle of the Gentiles received from His glorified mouth: "The chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the Bread which we break, is it not the partaking of the Body of the Lord?" * Over this great sacrifice and sacrament the Holy Ghost presides, even as by

* 1 Cor. x. 16.

His energy the sacred Humanity was first conceived in the womb of the Virgin. His outstretched wings are above the altar, even as they appeared at the baptism of Jordan. There is no more wonderful prayer than this which He inspires and answers: "Come, O almighty and eternal God, the sanctifier! and bless this sacrifice prepared for Thy holy name." "The Creator sets Himself before the work of His hands, to be partaken of; the Self-existent gives himself to mortals for food and drink. 'Come, eat my bread,' is His invitation, 'and drink the wine I have prepared for you. I have prepared myself for food, I have mingled myself for those that desire me.' " *

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

* St. Cyril Alex., Hom. in Mystic. Cenam.

to the life of Jesus Christ, and the temple of grace which, filled with God, is the home of the regenerate. Our redemption is already wrought. The water and the Blood have already flowed, and, with the eternal Spirit, are giving their testimony. They will never cease to speak on earth; and their voice ascends before the throne, where it is mingled with the witness of Father, Son, and Holy Ghost. How blessed is the place where the Paraclete abides, the Spirit of all good, the bountiful source of all life! "Behold, the tabernacle of God is with men, and He will dwell with them. And they shall be His people, and God Himself with them shall be their God." O church of the living God, bride and spouse of Jesus Christ, home of the Holy Ghost, how dear art thou to the eternal Son! Thou art the love of His heart; thou art the reward of His toil; thou art made white in His blood;

thou art nourished by His flesh. Thou art now putting on thy linen clean and white, the sanctifications of the saints. Thou art being prepared for the coming nuptials when thou shalt return to the open side from which thou wast taken, and there abide in one eternal embrace. There "the first heaven and the first earth shall have passed away. Even the sea shall be no more. The new heaven and the new earth shall appear in glory. The new Jerusalem shall come down from God, prepared as a bride adorned for her husband." *

* Apoc. xxi. 1, 2

SERMON IV.

THE FRUITS OF THE HOLY GHOST IN THE INDIVIDUAL BELIEVER.

“ I am Alpha and Omega, the first and the last, the beginning and the end. And the Spirit and the bride say, Come. And he that hear-eth, let him say, Come. And he that thirsteth, let him come. And he that will, let him come and take the water of life, freely.”—*APOCALYPSE* xxii. 13, 17.

HAVING seen the office of the blessed Spirit in the church which He sanctifies, we come in this concluding sermon to consider the gracious fruits of His presence in the individual members of the body of Christ. This view of the gifts which He has poured out upon us of His fulness, will still more excite our hearts to adoring love and active gratitude. As God is ever His own end, so when, by condescending mercy, He comes

to us, He lifts us to Himself, and bears our affections and our intellects towards the infinite fountain of life and love. By the Holy Ghost we move towards God; by Him we know the Father and the Son, and by His light behold the uncreated glory. It is "the Spirit who helpeth our infirmity. It is the Spirit Himself who asketh for us with unspeakable groanings. And He who searcheth the hearts, knoweth what the Spirit desireth, because He asketh for the saints according to God." * The Christian life is all of God, and all in God. Even though to mortal eyes we bear the likeness of death and corruption, yet are we the tabernacles of the Most Holy; and when the world of shadows passes away, our true life shall appear. Faith is far more certain and real than sense. It is "the substance of things to be hoped for; the evidence of things

* Rom. viii. 26, 27.

that appear not.”* We then turn to the Life of our souls, the divine Guest within us, the Paraclete in whose consolations we rejoice, and beg of Him to teach us how to speak of His mighty work. He will inspire our minds and unloose our tongues, that we may tell of the fruits of His indwelling, and the magnificence of the home which He hallows. So our song of praise shall ascend to Him by whose breath we live, and through Him to the throne of the Trinity. The filial cry goes up to the great heart of the Father: “We are now the sons of God; and it hath not yet appeared what we shall be. But we know that, when He shall appear, we shall be like to Him, because we shall see Him as He is.”† “Led by the Spirit of God, we are the sons of God. And we have received the Spirit of adoption, whereby we cry: Abba, Father.” ‡

* Heb. xi. 1.

† 1 St. John iii. 2.

‡ Rom. viii. 14, 15.

The fruits of the Holy Ghost in us, who are the members of Christ's body, are as many and wonderful, as the attributes of their source can convey to created intelligences. No human mind can span them in their length and breadth. No earthly tongue can speak worthily of operations which are all divine. Star from star differeth in glory; and the world of the Spirit is filled with the proofs of His immensity. Yet here we have in view the economy of salvation, and the sphere of grace, by which the sufficient merits of Christ are made effectual. All who would be saved must pass this way, enter by this door, and, in the adoption of the Holy Ghost, be washed in the water and the blood of the cross. There is no other entrance into the kingdom of heaven. "I am the door. By me if any man enter in, he shall be saved."* We shall, then,

* St. John x. 9.

speak of the ordinary gifts of grace which belong to all who are one with Christ through the Spirit, the fruits which must be seen in all who are sanctified.

The Holy Ghost comes to abide in them, as the true life of their regenerate nature.

They are closely united to Jesus Christ, their head, and form one body with Him.

The redemption is complete in both soul and body, and while the body receives the full fruits of the Spirit's indwelling, according to its nature; the soul, in its simplicity and immateriality comes into close union with the divine being, and puts on the likeness of God, who is within it.

From this real participation of the Spirit come the glorification of the redeemed, and the bliss of heaven.

I.

The Holy Ghost comes to abide in the believer, as the true life of his regenerate nature.

If the church be the temple of God by reason of the Holy Spirit dwelling within her, then by necessity all who are her members are likewise the tabernacles of the Holy Ghost. As we have seen, in a preceding discourse, it is by the agency of the Spirit that individual men are made members of the one body. No earthly power could admit them to union with a divine organization. God must act, and by a special exercise of His influence, in order that those, who are by nature sinful and His enemies, may be made partakers in a society which is the aggregation of those whom He adopts as His children. While this is self-evident when the necessary divine character of

the church is admitted, the plain words of Holy Scripture teach it to us: "In one Spirit were we all baptized into one body, in whom we have all been made to drink,"* that by the divine operation we might be quickened to a new and spiritual life. So we were "born again of water and the Holy Ghost, that we might enter the kingdom of God,"† which on earth is the church. Thus spoke St. Peter on the day of Pentecost: "Do penance, and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and you shall receive the gift of the Holy Ghost."‡ If the church be the dwelling of the Spirit, then all who are its members are likewise the temples of God. "Know you not," says St. Paul, "that you are the temple of God, and that the Spirit of God dwelleth in you? If any man vio-

* 1 Cor. xii. 13.

† St. John iii. 5.

‡ Acts ii. 38.

late the temple of God: him shall God destroy. For the temple of God is holy; which you are."* This indwelling of the Holy Ghost in the just is the glory of the new law, and the peculiar fruit of the mission of the Paraclete on earth. From it results the communication of the divine nature according to the words of the apostle.† The *formal* participation of the divine nature may be understood as an assimilation to God by grace infused, as the effect of the indwelling of the Spirit. Relatively, however, it is a real union with the divine Person who dwells within us. There are the supernatural gifts which flow from His presence; and also, by the power of sanctifying grace, the Holy Ghost Himself is communicated, and in a special manner united, with the just. Thus our Lord declares that He will "send another Paraclete, that He may

* 1 Cor. iii. 16, 17.

† 2 St. Peter i. 4.

abide with us for ever; 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.”* “This dwelling of the Spirit in our souls is such that, as a divine Person, He makes an abode with us as a lover in the loved and loving; as the protector and giver of all spiritual gifts; as the Spirit of adoption in the sons of God; as the cause and fountain of the supernatural life; as the seal and earnest of the promised full and beatific possession of God; as God in a rational temple consecrated to Himself, according to the whole nature of man.” † This presence of the eternal Spirit is distinct from His gifts, as He is a divine Person in Himself, and as the author is distinguished from the

* St. John xiv. 16, 17.

† Card. Franzelin, Tract *De Missione S. Sancti*.

effects He produces. This indwelling and abiding of God in His creature does not, then, simply signify His presence, but a special relation and union of the divine being with the creature. Omnipresence follows directly from the immensity of Deity; but this indwelling is from love freely exercised towards us.

Thus the just by this sanctification become the temples of the Holy Trinity, and are consecrated in the Spirit to the Father, the Son, and the Holy Ghost. So the Spirit, proceeding from the Father and the Son, brings the regenerate creature back to the Triune Creator in whose likeness it was made. "If any one love me," said our Lord, "my Father will love him, and we will come to him and make our abode with him."* And the apostle tells us that we are united to the church, that we

* St. John xiv. 23.

may become "a holy temple in Christ, and the habitation of God in the Spirit." * For though the distinction of personality be perfect, yet, as the Essence is one; where the Father is, there are His consubstantial Son, and His co-equal Spirit. This completes the mysterious consecration, and makes the renewed and new-created soul the home of God most high, in grace, in love, in all the prodigality of His beneficence.

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 remain 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

* Ephes. ii. 22.

† Col. iii. 10.

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 likeness of the heavenly, as long as we grieve not this divine guest, "by whom we are sealed unto the day of redemption." * Thus are we truly made the sons of God, "not of blood, nor of the will of the flesh, nor of the will of man, but born of God; and the Paraclete Himself giveth testimony to our souls that we are delivered from the law of sin and death." "We are not in the flesh, but in the Spirit, if the Spirit of God dwell in us." † As all 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. He is the mighty God whose immen-

* Ephes. i. 13, 14; iv. 30.

† Rom. viii. 9.

sity fills the universe. He is within us by the special movement of love, and that love is necessarily productive. It cannot rest idle. It must bear and be borne to its source. The creature awakes to the divine life communicated, and the touch of Deity is prolific, and before its illumined eyes appear the new heavens and the new earth. "Old things are passed away. Behold all things are made new." *

II.

The members of the church are closely united to Jesus Christ, their head, and form one body with Him.

The Holy Scriptures distinctly teach that the church is the body of Christ; and the preceding discourses have placed this in manifest light. The whole character of the church depends upon its

* 2 Cor. v. 17.

union with God. But this union, as we have seen, is by the Holy Spirit in the humanity of our Lord. Not in figure but in reality are we joined to the quickening flesh of the Son of God; and this union is life-giving. The believer becomes the child of God by union to the Redeemer, who is the Son by nature. He could not touch the Godhead, except through the humanity of the Word; but in that humanity, by the breath of the Spirit, he is fully reconciled to God, and, if he be faithful, he will be fully sanctified. Thus, as the church, the aggregation of believers, is the body of Christ, by vital participation of the flesh of its Head, so the members are closely united to the Word incarnate, and form one mystical body with Him. This could not be without the renewing grace of the Spirit, since the old Adam in his natural state could never be joined to the second Adam, the Lord from heaven. The Holy

Ghost quickens that which is lifeless and lost, breathes into it a supernatural vitality, and unites it to the living members of the triumphant Word in heaven.

“Both He that sanctifieth and they who are sanctified are all of one. For which cause He is not ashamed to call them brethren.” * This is the wonderful plan of grace, by which “all things are to be re-established in Christ.” “And God, who is rich in mercy, for His exceeding charity wherewith He loved us, even when we were dead in sins, hath quickened us together in Christ, and hath raised us up together, and made us sit together in the heavenly places. For we are His workmanship, created in Christ Jesus, in good works.” † “When we were dead in our sins and the uncircumcision of our flesh, He quickened us together with Him, burying us with Him in baptism.” ‡ “For we were buried together with Him

* Heb. ii. 11.

† Ephes. ii. 4-7; i. 10.

‡ Col. ii. 12, 13.

by baptism into death, that the likeness of His resurrection might be produced in us." * This likeness is real and true; it is the cause of our justification, as the apostle argues. "In Him dwelleth all the fulness of the Godhead, corporally." Who can doubt this truth when the mystery of the incarnation presents the humanity in hypostatic union with the divine nature in the person of the Son? But "we are filled in Him" who is by nature and by mission "the head of all principality and power." † Then in our turn we partake of His divine nature, according to our capacity and need, and so become "one body with Him." "Now you are the body of Christ, and members of member"; "and as the human body is one, though it have many members, so also is Christ." ‡ "Because I live," said our Lord, "you also shall live." § And this life is as real as is the life of God,

* Rom. vi. 4. † Col. ii. 9, 10. ‡ 1 Cor. xii. 12, 27. § St. John xiv. 19.

and it is by the direct partaking of the humanity of Christ. "As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me. He that eateth my flesh and drinketh my blood hath everlasting life." * So in this blessed union to God the apostle exults, and joyfully exclaims: "I *live*; now not I, but Christ liveth in me." † Such is the glory of the dispensation of the Spirit, and they who know it not, have not begun to understand the richness of redeeming love. Man was made for God, and cannot rest out of God. All created things, however attracting, can never satisfy his soul, whose aspirations take hold of the Infinite. Fallen as he is, he must find his Maker and be united with Him, or be eternally wrecked. So, in the immense pity of the Trinity, God and man are made one in the person of the Word.

* St. John vi. 55, 58.

† Gal. ii. 20.

That is a hypostatic union which makes the Word flesh, and God man. But this so wonderful condescension would not avail us, unless the humanity touch and enliven our dying nature. The arms of the Man-God must more than embrace us; their touch must produce likeness and impart an union. That union cannot be like that by which the Godhead and the manhood are made one in unity of person. But though not the hypostatic union, which belongs to the Word alone, it is nevertheless a true union by participation, through which the glories and the gifts of the incarnation flow down to all the regenerate. They live, and they only live, for God is life; but it is Christ who liveth in them, and their vitality is really that of the Son of God. Thus they have part in the present and future of Christ's humanity. "They are Christ's; and Christ is God's." * Where

* 1 Cor. iii. 23.

He is they shall be, for His life shall bear them to its eternal home. As light speeds from its source, and never leaves its fountain, so life comes from God and returns to God. If we may so speak, the Word comes to the desolate earth alone, and, as the light shines in the darkness, He beholds the dreary solitude which sin had made of Paradise. The treasures of His heart, His immaculate Mother, and the Holy Family are out in the storm of the world's wild malice. A manger was His cradle, and a cross His dying-bed. The sun hid his face and the earth quaked when the sepulchre opened, and death touched the Lord of life. But not alone did He return to the right hand of His Father. Captivity He led captive; death He chained to His triumphal car; the struggling Word hath taken to Himself many members. Flesh of His flesh and bone of His bone, they are to ascend with Him when, be-

fore the face of the Trinity, His glad voice proclaims: "Behold me, and my children whom Thou hast given Me!" *

III.

The redemption of Christ is therefore complete in both body and soul. The body receives the full fruits of the Spirit's indwelling, according to its nature; and the soul comes into close union with God and participation of Him.

1. We have already demonstrated from Holy Scripture, and the Christian Fathers, that the body of the believer is the subject of redemption. It is evident that the economy of grace respects the whole man, who is constituted of body and soul, and would not be redeemed, if the soul alone were the recipient of mercy. But it is manifest, also, that the Holy Ghost comes to dwell in our bod-

* Heb. ii. 13.

ies, by virtue of their regeneration, and that, consequently, they partake of the fruits of His presence. They are sanctified; they are made fit companions of the renewed soul; and they are quickened to incorruption and immortality, that in glory they may have their share in the felicity which shall crown the just.

“Know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own? Glorify and bear God in your body.” “You are the temple of God, and the Spirit of God dwelleth in you. The temple of God is holy, which you are.”* “You are the temple of the living God, as God saith, ‘I will dwell in them, and walk among them.’” † So in holy Baptism the body is touched with the regenerating water, in the sacred Name, and the whole man is born again of the

* 1 Cor. iii. 16, 17; vi. 19, 20.

† 2 Cor. vi. 16

Holy Ghost. It is not simply in the soul that the Spirit dwells. He also abides in our bodies, that he may quicken and hallow them. We draw near to God in fulness of faith, and our hearts are not only sprinkled from an evil conscience, but our bodies also are washed with clean water." *

This is even a necessity to the completeness of our justification. In our natural state the soul, in the condition of condemnation, informs a corrupt body which has no part with Christ. There is the burden of the past by inheritance, and by actual transgression. There is the future, with its fears of judgment and punishment. But by nature there is no hope of delivery from death, which reigns over all the children naturally born of Adam. When, however, the supernatural life is communicated, and the soul awakes in the strength of its

* Heb. x. 22.

second birth, to put on Christ and bear His likeness, it is quickened to animate a body which shall likewise be delivered from death, and filled with the promise of immortality. Else would the bond of sympathy be broken between soul and body. How could one be in light, and the other in darkness; the one the member of Christ, the other the child of the devil? Thus, as redemption comes to the race of man, all the sacraments touch the body, and through its instrumentality the soul; since they are the external signs of grace which they convey. The individual man redeemed represents the one church and the one Christ. He is the temple of the Holy Ghost, and, in unity as is the Church, the omnipotence of the Paraclete is his. He is joined to the glorified humanity of the Redeemer, and rejoices in all its gifts.

The resurrection of the just is the necessary consequence of this sanctification

of the body. In the presence of the Spirit there is life. In participation of the flesh and blood of the incarnate God there is victory over the law of decay. "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." * "The expectation of the creature waiteth for the revelation of the sons of God; waiteth for the adoption, the full redemption of our body." † "He that hath the Son, hath life," and "He that eateth my flesh and drinketh my blood, hath everlasting life; and I will raise him up at the last day." ‡ The resurrection of the body shall be the fruit of its sanctification, the consequence of its union with the living body of Christ. Quickened here by the breath of the Spirit, hallowed as His

* Rom. viii. 11.

† *Ibid.* viii. 19, 23.

‡ St. John vi. 55.

temple, made immortal by the humanity of its Head, it but sleeps in the grave to awake, when the voice of its Lord shall call, in new vigor, in the gifts of glory which shall appear in the dawning of life eternal. On that glad morning the Spirit shall illumine His whole temple, and the hands of the Word made flesh claim their own.

2. In its simplicity and immateriality, the soul communes directly with the divine Spirit, and the process of its sanctification goes on in perfect accordance with the freedom of the will. Let us glance for a moment at the new birth, the infusion of virtues by sanctifying grace, and the participation of the divine nature in the intimate union of the soul with God.

The new birth of the soul by the agency of the Holy Ghost is all that the term signifies, and even more. It is paralleled with the first or natural birth.

As this birth gives life and the enjoyment of faculties not possessed before, so is it with regeneration. Here, too, is given a new life; and although the entity of the man be not changed, yet he is really a different being. In the words of Scripture, he is a "new creature." His life which comes from the Holy Ghost is supernatural; and this gives him powers which he had not by nature. He is translated to a higher plane of action, and no longer is merely of this world. He lives for God and eternity. The gift of sanctifying grace makes him truly the child of God by adoption, through this new and ineffable nativity; and with this adoption is established the most perfect friendship between him and his Redeemer. He becomes truly just, his sins are remitted, and habitual grace is infused into his soul and remains with it. Justification conferred by baptism, as its instrumental cause, im-

plies not only the remission of sin, but also the internal renovation and sanctification of man by grace.

So says St. Basil: "As that which is born according to the flesh is such as *that* from which it is born; so when we are born of the Spirit, we are made spirit, not according to the immense and humanly incomprehensible glory of the Holy Ghost, but according to that glory which is seen in the participation of His gifts." "Even as iron immersed in fire is not only purified, but becomes in itself more splendid and glowing; so the soul by baptism is not only purged of the stains of sin, but is also decorated and perfected by the grace of justification." "These three effects, according to St. Thomas, are attributed to holy baptism. By it we are incorporated into Christ, illumined and made fruitful. Although by faith and grace man becomes a spiritual member of Christ,

yet by this visible sacrament he is corporally and visibly incorporated with Him, as he becomes a member of the visible church, and is made capable of receiving the influx which comes from its head, Jesus Christ, by sensible sacraments. Secondly, illumination is attributed to baptism, as it is the sacrament of faith, and the special profession of it. Thirdly, fruitfulness comes from the virtues infused, from which good works proceed. And this is not only from the habits infused by the Spirit, but also because God specially prepares the heart of the baptized to receive and improve the doctrine of truth.” *

The gifts of the Holy Ghost to the soul are distinct from Himself, and are infused with sanctifying grace. By these gifts the renovation of man is completed, and they are, as it were, the new habits

* Suarez, quæst. lxxix. art. v.

or faculties of the regenerate life. They are abiding in the soul, and can only be lost by ultimate rejection of the Spirit and all His graces. They are distinguished from the acts which they produce; and they impart not only the facility but the power of performing truly good works. God alone, in His beneficence, is the efficient cause of these supernatural virtues, which nevertheless increase intrinsically, as the just increase in the sanctity they have received. And so intimate is the connection of sanctifying grace with these virtues that, with the growth of this grace, all the virtues infused increase together; and no virtue can increase, unless at the same time grace becomes more intense. In these powers of the sanctified soul we behold the fruit of the Spirit, and the true life of the new creation. Faith, hope, and love, as the theological vir-

tues which directly respect God, are the foundation of the spiritual activity which marks the justified. The moral virtues flowing also from the same divine source make up the completeness of the man new-born, and formed after the image of Jesus Christ. Faith is the spiritual eye of the soul, by which it sees the things revealed by God. It is "the substance of things hoped for, the evidence of things that appear not." Its material object is the truth revealed, and its formal object is the authority of God revealing. To its exercise the grace of the Holy Ghost is necessary, and the divine Paraclete, coming to the soul, illumines His entrance by this gift, which enables it to see and recognize the action of God in the work of redemption.

Hope, also infused by the same Spirit, is that virtue by which, with certain confidence, we expect from God eternal bliss

in the enjoyment of Him, and all the means necessary to obtain it, according to the veracity of His promises. He who inspires this hope can never fail, and the child looks up to its eternal Father with the most perfect filial trust. As he is a son, "he is also an heir of God, and joint heir with Christ." * This hope is the sure bond which unites the present to the future; our God seen and known by faith during our pilgrimage, with the beatific vision by which we shall behold Him in glory as He is. Nothing but the loss of the Holy Ghost can put out this light, which cheers and illumines our path to life eternal.

By love, the justified move towards their supreme end with all the affection of their hearts. This is the virtue divinely infused by which we love God in Himself, and, as it were, appreciate His infinite goodness. It is a created

* Rom. viii. 17.

gift, wholly supernatural, by which we are able to elicit the acts of the loving mind and adoring heart. It is the true and proper friendship of the soul with God. It is one and the same supernatural habit here, and in the land of promise; in our exile on earth, and in the fruition of heaven. It is the most excellent of all virtues, as it directly respects the divine goodness in itself, and more closely touches God. The motive of faith and hope is indeed the divine goodness as it comes from its source to us His creatures; either the knowledge of the truth revealed by Him, or the possession of reward through His promises. But charity sees the incommunicable beauty in itself, the attraction of the perfections which are the attributes of Deity. Through all gifts and all hopes, it flies to the very heart of God Himself, and sees Him alone. So faith and hope are informed by love as their

principle, and love casts out all sin and all the power of evil. "God is charity; and he that abideth in charity, abideth in God, and God in him. Fear is not in charity; but perfect charity casteth out fear." * "Love, therefore," says the apostle, "is the fulfilling of the law," † and "the bond of perfection," ‡ and "the end of the commandments." § Love, informing faith and hope, bears the regenerate to the bosom of God; it cannot rest till the infinite object of its attraction be possessed. The strength, and beauty, and glory of the supernatural life are all from love. Here God meets man in the embrace which quickens and sanctifies, in the Incarnate Son, by the Spirit. "The charity of God is poured forth in our hearts by the Holy Ghost who is given to us." ||

* 1 St. John iv. 16, 18.

† Rom. xiii. 10.

‡ Col. iii. 14.

§ 1 St. Tim. i. 5.

|| Rom. v. 5.

The sanctification of the soul is thus accomplished by the supernatural gifts of created grace, which inheres in it and in all its faculties, elevating it to a higher mode of being and state of action; so that the rational creature by these gifts puts on the likeness of the divine nature and participates in its life. And this likeness is above all the forces of things created, even the powers of human or angelic nature. For by the strength of sanctifying grace the person of the Holy Ghost is communicated, and in a special manner joined with the just. "The Paraclete shall remain with you for ever." "He is *with* you, and shall be *in* you."* From this presence comes "the partaking of the divine nature,"† of which the Holy Scripture speaks. This supreme felicity of the just consists in the intimate union with God, which implies the pos-

* St. John xiv. 16.

† 2 St. Peter i. 4.

session of Him as far as is possible to His nature and ours. Secondly, it signifies the participation of His goods. Every created thing, in a certain sense, partakes of the divine being, as He is its exemplary and efficient cause; and, having its origin from Him by creation, is to that extent an adumbration of His perfection. But the revelation through Christ manifests to us a participation of God above all the dignity and needs of things created. This participation is a perfect assimilation to the divine nature itself by sanctifying grace, which acts upon the soul, and as a supernatural quality transforms it. This is a formal "partaking of the divine nature" by assimilation to it, and also an intimate union with the substance of God. Deification, says Dionysius, is assimilation and union with God as far as is possible. In both these senses are we "partakers of the divine

nature." This is the "communication of the Holy Ghost,"* by which "we are illuminated, by which we tasted the heavenly gift, the good word of God, and the powers of the world to come, and were made partakers of the Holy Spirit."† A more distinct declaration is given by St. Paul when he says that as the face of Moses was illumined with uncreated splendor from his converse with God, so we are transformed by the Holy Spirit into the divine image. "We all, beholding the glory of the Lord with open face, are transformed into the same image, from glory to glory, as by the Spirit of the Lord."‡ "When He shall appear we shall be like Him, since we shall see Him as He is,"§ and then our divine sonship, which doth not now appear, shall be made manifest.

To this is lastly to be added the bless-

* 2 Cor. xiii. 13. † Hebrews vi. 4, 5. ‡ 2 Cor. iii. 18. § 1 St. John iii. 2.

ed truth that all the saints, as we have already explained, are really in union with God, and in Him with each other; as the principle of their union is the one divine nature of the Father, the Son, and the Holy Ghost, dwelling in the faithful and living members of Christ.* Thus is the great prayer of the Mediator fulfilled, "that they may all be one, as Thou, Father, in me, and I in Thee; that they may also be one in us. And the glory which Thou hast given me, I have given to them; that they may be one, as we also are one: I in them, and Thou in me, that they may be made perfect in One."† The faithful, therefore, and the just are partakers in the divine nature, not essentially nor personally, but partly accidentally and partly substantially. Sanctifying grace is the gift of God infused into the soul, by which

* Franzelin, sec. iv. *De Missione S. Spiritus.*

† St. John xvii. 21-23.

proximately, and to the highest degree possible, we partake of the divine nature. For grace is a thing so noble and sublime that it surpasses the nature of all angels and men ; and there is no created substance to which grace is con-natural, since it partakes of the divinity in that very point in which it transcends all created things and all nature. From this fountain flow seven most noble effects and dignities which grace confers upon the soul. First, it expels all mortal sin. Secondly, it renders a man acceptable to God, so that, as St. Thomas teaches, there is a true friendship between God and the just. All the conditions of friendship are found in the charity by which man becomes the friend of God. Thirdly, grace makes us upright and holy, so that the will, the mind, and all its powers are subdued to the divine law, until we become like unto God ; as Adam, our

first father, who was created in the state of innocence. To this end are the words of the apostle to the Ephesians: "Put on the new man, who, according to God, is created in justice and holiness of truth."*

Fourthly, the just man becomes the son and heir of God. "The Father hath made us worthy to be partakers of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love."†

Fifthly, grace brings with it all the theological and moral virtues, prudence, justice, fortitude, temperance, and also the seven gifts of the Holy Ghost which the prophet Isaias saw resting upon Christ. "The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and fortitude, the Spirit of

*Ephes. iv. 24.

† Coloss. i. 12.

knowledge and godliness, and He shall be filled with the Spirit of the fear of the Lord.' '*

Sixthly, grace is the seed of glory; and as the tree and the fruit are produced from the seed, so from grace come life eternal and the bliss of the just. Lastly, grace is the principle and the cause of good works which satisfy for past faults, and merit the increase of grace and glory. By grace, therefore, is man elevated to an order not angelical but divine, and made the consort and partaker of the divinity; for a greater participation of God than this, there cannot be. This partaking of the divine nature is not only accidentally by sanctifying grace, but even substantially by the communication of that nature in the adoption of sons and heirs. In this adoption the just are, in the language of the Fathers, deified.

* Isaias xi. 2, 3.

Our formal justification and adoption consist totally in the charity and grace given to us, and inhering in us. With this charity is the Holy Ghost, who is the author of all. Adopting grace cannot be separated from the Holy Ghost, nor can the adoption of the Holy Ghost be separated from grace; no more than the ray can be parted from the sun, or the sun from the ray. The blessed Spirit, by charity and grace, formally justifies us, dwells in us, vivifies and adopts us. Inherent justice is not a simple quality, but it embraces many things: the remission of sin, faith, hope, charity, and other gifts, and the Holy Ghost Himself, the author of all good. For in our justification not only are these great gifts communicated to us, but the very Person of the eternal Spirit is given, and consequently the whole Deity and the whole Trinity. Not only objectively, but really and

personally, the Three divine Persons are present in the soul of the adopted son. Here God dwells substantially as in His temple; here He unites Himself to man, and, as it were, deifies him. This is the great condescension of the Trinity, as it is our unequalled dignity and consolation. From this communication of the person and divinity of the Holy Ghost follow the supreme elevation and deification of the soul, in the most perfect adoption not only by grace, but by the divine substance.* “I have said, You are gods, and all of you the sons of the Most High.” † So teaches the holy Council of Trent, that the formal cause of our justification is the justice of God, not that by which He is just, but that by which He makes us just, who receive the grace which the Spirit imparts to each one according to His will. “Recognize, O

* See *À Lapide*, Com. on 2 St. Peter i. 2-4.

† Psalm lxxxi. 6.

Christian!" says St. Leo, "thy dignity; and made the partaker of the divine nature, return not to the vileness from which thou wast redeemed. Remember of whom thou art a member, that Christ is thy head, and that thou art joined to His body." "What greater honor can the adopted receive than to be where He is, who unites Himself to the loved, not the equal of His divinity, but associated to His eternity?" * Thus, in the fervent language of St. Bernard, the soul cries out: "What have I in heaven, and what besides Thee do I desire on earth? My flesh and my heart fail; Thou art the God of my heart, and my portion for ever. Not bliss, nor glory, nor any gift which is not God, can satisfy the loving soul. He is its supreme rest and desire. Its constant prayer is that the King may open His chamber, and to

* St. Augus., Tract li. in Joannem.

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

IV.

From the real participation of the Holy Spirit come the glorification of the redeemed, and the bliss of heaven.

The glorification of the just is the end of all their hopes and desires. It is supreme beatitude in the possession of God. Here on earth, through the Spirit, and in the humanity of the Word, God is possessed and enjoyed. In this possession, according to our state, is the felicity of the redeemed; even while they are on the way to their true home. The light grows brighter as creatures lose their attraction and earth recedes day by day in the distance. In the process of sanctification the nearness of God becomes more real, and the power of His presence stronger. He becomes more fully our possession as we seek Him more purely, and correspond with His grace. "While the outward man decays, the inward man is renewed day by day."* "The path of the just, as a shining light, groweth brighter and brighter unto perfect

* 2 Cor. iv. 16.

day." * The indwelling Holy Ghost steadily guides us onward to the end. With divine patience and all-healing tenderness He leads us to the home of our sanctified nature, where our possession shall reveal itself in all its immensity, and God shall indeed, above every chance, be all and in all. This is our supreme beatitude. There is nothing more to be desired when God is fully ours. There shall be a fulness of all good, and a bliss so perfect that the soul shall overflow with unspeakable joy. Even reason teaches us that the divine Being alone can be the rest and joy of our intelligent natures. He is the supreme end, to be loved and sought for Himself alone, and therefore is He the objective beatitude of our souls. He is our first beginning, as well as last end; so in Him alone, and in the possession of Him, can we find full

* Prov. iv. 18.

felicity. In heaven, where He reveals Himself, shall the just be glorified. There shall they awake in the richness of their eternal life, and be filled with the glory of their new birth. There, where the river of life floweth, clear as crystal, from the throne of the Trinity, shall "they see the face of God, and His name shall be on their foreheads. The Lord shall enlighten them, and they shall reign for ever and ever."* The rainbow, like the gleaming of an emerald, is about the throne; and the four-and-twenty ancients are seated, clothed in white garments, with crowns of gold upon their heads. Across the sea of glass the consuming fire flashes its splendor, and the seven lamps are ever burning, which are the seven spirits of God.† There the blessed Paraclete pours out, from the heart of Father, Son, and Holy Ghost, the

* Apoc. xxii. 4, 5.

† Apoc. iv. 4-6.

gladness of His comfort. He has borne His witness with the water and the blood; He has shown to the faithful soul the things of Christ; now His consolations flow for ever from the infinite bosom of the Trinity. To all eternity the tide of joy flows on, where there are no bounds to its current, where no shore can restrain its gushing waters.

Thought fails us here, and language staggers in the sight of Him whom we are to know and enjoy. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." * In heaven, the true home of the justified, we shall, through the Spirit, find the full beatitude and glorification of body and soul.

We have already seen how the bodies of the saints only sleep in the grave,

* 1 Cor. ii. 9.

awaiting the resurrection morning. They are in the keeping of the Spirit, who raised up Jesus Christ, their head; and when the dawn shall come, they shall arise in glory. "Sown in corruption, they shall rise in incorruption. Sown in dishonor, they shall rise in glory. Sown in weakness, they shall rise in power. Sown natural bodies, they shall rise spiritual bodies."* "The resurrection of all men," says St. Thomas, "has something of the likeness of Christ's resurrection, as far as the life of nature, according to which all are like unto Him; but in the saints, who were conformed to Him by grace, shall appear the likeness of His glory. For as the soul of man shall be raised to the bliss of celestial spirits, that they may see God by His essence; so the body shall be ennobled by celestial properties, that it may be impassible, subtle, agile, and in its form most per-

* 1 Cor. xv. 42-44.

fect. Thus the apostle calls the bodies of this resurrection celestial, not on account of their nature, but because of their glory. For as the splendor to which the human soul shall be elevated, exceeds the natural virtue of celestial spirits, so the glory of the bodies raised from the grave exceeds the natural perfection of celestial spirits ; since to them belong greater splendor, a more firm impassibility, more wonderful agility, and a more perfect dignity of nature." These endowments of the glorified body spring from the beatified soul, not as effectively produced from the bliss of the soul in the body, but as in fitness and congruity with the glorification of the whole man, they are bestowed by God upon the body united to the soul in its felicity. Here the splendor of the sacred humanity shows itself in its members, and the likeness of Christ is produced in those who are made one with Him, and

to be of His family for ever. "Whom He foreknew, He also predestinated to be made conformable to the image of His Son, that He might be the first-born among many brethren."* It is no small part of the felicity of the saints that, in their varied ranks, they shall wear the image of their Lord, and in face and form resemble the humanity enthroned in the brightness of the Godhead, the Word made flesh, whose name they bear in their foreheads. As the soul, enjoying the divine vision, is filled with a spiritual brightness, so the body shall partake of this splendor, and in its depths, from sense to sense, and member to member, shall "shine like the sun in the kingdom of the Father."† Over its eternal life corruption shall have no power, where neither defect can be felt, nor any evil draw nigh. "God shall wipe away all tears from their eyes,

* Rom. viii. 29.

† St. Matt. xiii. 43.

and death shall be no more, and mourning and sorrow shall for ever pass away." * Like the angels of God shall the glorified body move at the will of the spirit, and above the laws of nature, faster than the light, obey the motions of the beatified soul. And, subtle like the spirit, it puts on the endowments of the glorified soul, that in all things it may enjoy and, even in its sphere, exercise the soul's felicity. Thus is it truly a *spiritual* body, not, as St. Thomas clearly explains, because, it loses the attributes of matter and becomes a spiritual substance, but because, with a wonderful facility of obedience to every motion, it is subdued to our spiritual nature, and made the organ of the soul which is joined to God. So says St. Augustine: "God has made the soul of so powerful a nature that from its full beatitude, which in the end of time is promised to the

* Apoc. xxi. 4.

saints, bliss shall redound to the body, not that which is proper to the intelligence, but the fulness of life and the vigor of incorruption."

The soul of the just, illumined with supernal light, shall see God immediately and intuitively, gazing into His very essence; and in this blessed sight shall be filled with joy unspeakable. And while the soul can never comprehend the infinite on which it shall gaze; yet the very infinitude of the attraction shall be the cause of its boundless happiness. In their different ranks of glory, according to their merits, shall the saints taste of this beatitude, in which man redeemed, sanctified, and glorified, shall find his full fruition. The holy Council of Florence has defined "that the souls of the just, when perfectly purified, are at once received into heaven, where clearly they see God, three in one, as He is." The light of glory is, according

to St. Thomas, a created splendor, in which the soul receives strength to look upon the divine essence, in its threefold personality and undivided unity. In the power of this light it gazes upon that which, without the divine aid, no created intellect could see and live. But, in its state of glory, in the light, it sees the uncreated light, and from the life eternal draws the power to live more abundantly. As the measureless hours of eternity speed on, the intelligence grows stronger by the object on which it feeds. All the faculties of the soul expand in the splendor of the throne; and with the blissful knowledge and ecstatic sight, the tide of joy from the heart of the Deity inundates the whole being of the just. They are "like unto the angels, who ever behold the face of the Father who is in heaven." * There is a certain sight of God even on earth; but it is the faint

* St. Matt. xviii. 10; xxii. 30.

view, as of one who sees through a glass in a dark manner. In the home of glory, says the apostle, "we shall see face to face." * "When He shall appear we shall see Him as He is." † Thus speaks St. Irenæus: "As those who see the light are within the light, whose brightness illumines them; so they who see God are within God, beholding His uncreated splendor. And the light gives them life; and they who see God receive the gift of life eternal." The all-merciful Trinity, by the light of glory, showing Himself clearly to the blessed, fills them and beatifies them by Himself; and so does He pour Himself into them that He makes them like Himself, blessed, glorious, divine, and, as it were, gods. Neither can man ascend higher, nor be more closely joined to the divinity. Hence St. Athanasius hesitates not to say: "As the Lord,

* 1 Cor. xiii. 12.

† 1 St. John iii. 2.

having taken humanity, was made man, so we men from the Word of God are *deified*, since we receive the Word in the flesh, and thus partake of life eternal." And such are the words of St. Gregory Nazianzen: "Man gains the divinity, that he may behold the splendor of his Creator." "Of every action and contemplation *deification* is the term; all would be incomplete without this vision and enjoyment of God. By this the glorified so possess Him that with Him they are made one."

We have reached the supreme beatitude when we have become like our God, and, being truly *in Him*, possess Him for ever. This is the end of the whole work of the divine Paraclete. From our low estate, from even the misery of our sins, He brings us back to the bosom of God, and there, under His protecting wings, wearing the likeness of the humanity of the Word, we repose upon the Sacred Heart.

There is to be an eternity in God; an endless age in full union with Him, and daily increasing knowledge of the infinite fountain of life, light, and bliss, the Father, the Son, and the Holy Ghost. How can the intellect, in its most masterful struggles, rise up to the comprehension of such a felicity as this, where the rich fulness of Deity is our everlasting possession? Oh! how swiftly the angels move around this sea of light, filled with ecstatic joy! How in mute adoration bow down the cherubim and seraphim, all unable, in their exalted intelligences, to speak of the glory which thrills their whole spiritual being! Yet amid the consuming fire of the throne is not the form of an angel, nor the brightness of the seraph. There, seated by the Ancient of days, on His Father's right hand, with the strong wings of the Spirit stretched above Him, is the form of man, the humanity formed by the Holy

Ghost from Mary's flesh—the Word incarnate. He is the “brightness of the Father's glory, and the figure of His substance.” As in the beginning, so in the ending, shall He speak for the blessed Three in One. To us He seems to turn, the children of His toil, His brethren after the flesh, coming up from the waste of the ruined earth, with the marks of the water and the blood from His opened side. Who are these arrayed in white raiment, glistening amid the uncreated splendor of heaven? They bear the likeness of the Child of Mary in form and feature. How came they here, where the highest archangel faints in ecstasy, looking with open face into the glory of the divine essence? Let the accents of the Word of God reveal the mystery. All heaven shall be silent when His voice shall speak. Even the Father and the Holy Spirit shall turn to Him in yearning love. He shall make

known their wondrous mercy. "I am Alpha and Omega, the beginning and the end, the first and the last." "All is in me, and I am in God." "Father, I will that where I am they also whom Thou hast given me may be with me." * "This is the nuptial hour. Come, and I will show thee the Bride, the wife of the Lamb." † "I will make high festivity in this joy of my marriage." "Thou art all fair, my love, and there is not a spot in thee. Come from Libanus, my spouse. Come, be crowned." ‡

Then the rushing mighty wind of the Spirit shall awake the song of glory, and from the temple of the divine humanity ascend the swelling chorus of praise. The Bride shall answer to her heavenly Bridegroom, when He shall press her to His breast in the long embrace of eternity: "How wondrous is Thy grace, how unspeakable Thy love,

* St. John xvii. 24.

† Apoc. xxi. 9.

‡ Canticles iv. 7, 8.

my King and my Spouse! If my heart were not filled with the fire of Deity, how could I bear this overwhelming bliss which illumines my whole being, the transport which fastens me for ever to Thy bosom! The light of God burns in me and around me, and I am not consumed. Rather, a mighty power seems to raise me up, and a new strength, as of life uncreated, lifts me in my strange ecstasy. This is indeed true life, for now I have found my God. I possess Him; He is mine. O glad hour of the heavenly nuptials! This is the blessed union for which my spirit hath longed. Time is no more; the endless life of God is mine. I shall spend my eternity in His arms. He shall spend His eternity in me. On the bosom of Mary's Child I shall rest, and in the strength of the divine Paraclete find my home in the living embrace of the Father, the Son, and the Holy Ghost. Be-

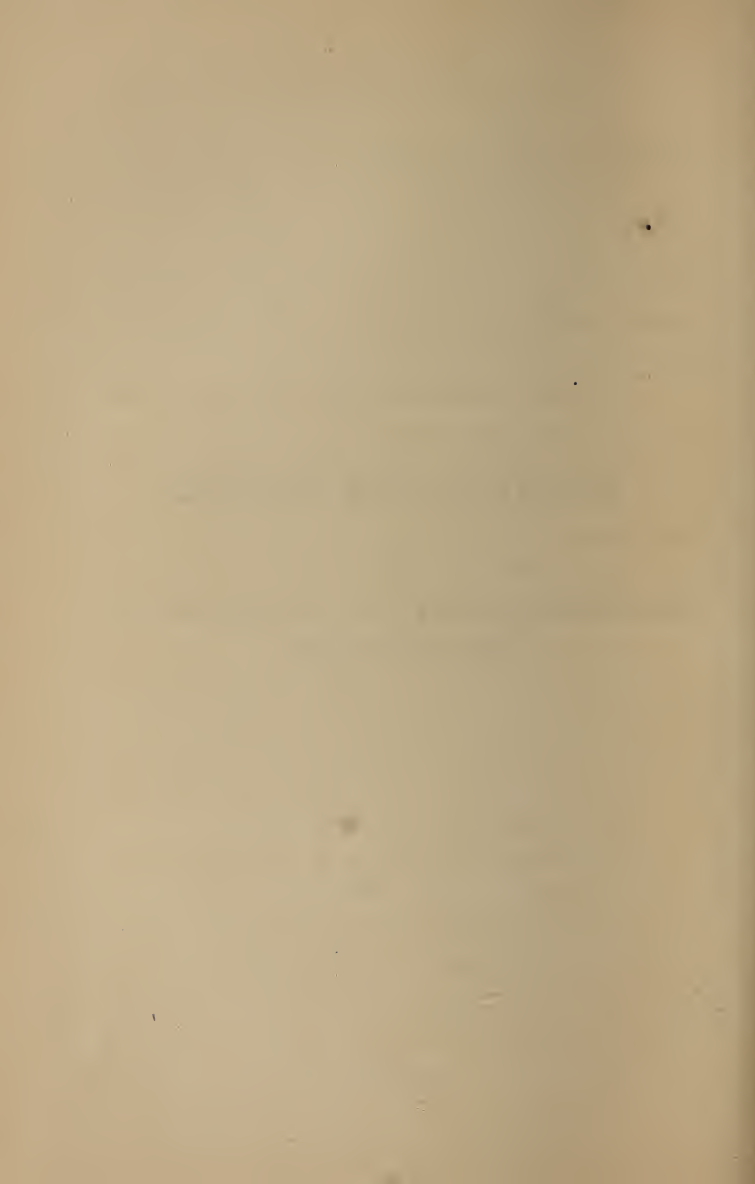
hold the work of grace! Earth reaches heaven, and man is one with God.

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

DEVOTIONS AND PRAYERS

FOR

THE CONFRATERNITY OF THE SERVANTS OF
THE HOLY GHOST.



I.

INDULGENCES GRANTED TO THE CONFRATERNITY.

The Confraternity of the Servants of the Holy Ghost was established in St. Ann's Church, New York, August 26, 1879, with the approbation of His Eminence Cardinal McCloskey, Archbishop of New York. It was aggregated to the Archconfraternity at Bayswater, London, September 23.

Our Holy Father, Leo XIII., by a Rescript dated March 10, 1878, has approved and indulgenced this Confraternity.

(1.) He graciously sanctions the name of the society, "The Confraternity of the Servants of the Holy Ghost."

(2.) He grants the following indulgences :

a. Plenary :

1. On the day of enrolment.
2. At the hour of death, on invoking the Holy Ghost.
3. On Whit-Sunday.

4. On the Feast of the Annunciation of Our Lady.

b. Partial :

1. Seven years on every day in the Octave of Pentecost.

2. One hundred days to all the members who say the Angelic Salutation devoutly three times every day, and seek for the patronage of the Mother of God.

3. One hundred days to all the members who attend the monthly meetings.

4. "The members," as the rescript says, "wheresoever they may live, will be able to enjoy the aforementioned indulgences, both plenary and partial." This ensures the indulgence for the monthly meetings, wherever they may be held.

The object of the Confraternity, as approved by the Holy Father, is to spread more widely and to increase filial affection and burning love for the Third Person of the Most Holy Trinity, the Fountain of Truth and Holiness, and the Author of our supernatural life, who is also in every way the Giver of grace both to the innocent and to penitents.

The only obligation is to be enrolled.

Those who wish to be enrolled can write to

VERY REV. THOMAS S. PRESTON,
110 East Twelfth St., New York.

The monthly meeting at St. Ann's is at 8 P.M. on the first Friday in each month, the day of the Exposition of the Adorable Sacrament.

II.

RULES RECOMMENDED TO THE MEMBERS.

1. The Servants of the Holy Ghost will make a special offering of themselves, soul and body, at least once a day, to the Eternal Spirit of God, adoring at the same time Him who dwelleth in us.

2. Trusting to the Holy Ghost, they will do all that they can to correspond with grace; to walk with Jesus in white; and to follow Him "whithersoever He goeth."

3. They will also do all that they can to spread and increase devotion to the Eternal

Spirit. They will do this especially by prayer, and most of all by prayer before the Heart of Jesus in the Tabernacle.

4. In the Sacrifice of the Mass they will adore the Holy Ghost, the Sanctifier of the Soul of Jesus, "who," in the words of St. Paul, "by the Holy Ghost offered Himself without spot to God."

5. They will also adore the Holy Ghost, glorifying the Heart of Jesus in the Blessed Sacrament.

6. They will adore the Holy Ghost as Sanctifier in His seven gifts, and in the seven Sacraments; and as the Spirit of truth guiding the church and the Holy See.

III.

ACTS OF OBLATION.

ON my knees, before the great cloud of witnesses, I offer myself, soul and body, to Thee, Eternal Spirit of God. I adore the brightness of Thy purity; the unerring keenness of Thy justice; and the might of Thy love. Thou art the strength and

the light of my soul. In Thee I live, and move, and am. I desire never to grieve Thee by unfaithfulness to grace; and I pray with all my heart to be kept from the smallest sin against Thee. Make me faithful in every thought; and grant that I may always listen to Thy voice, and watch for Thy light, and follow Thy gracious inspirations. I cling to Thee, and give myself to Thee, and ask Thee by Thy compassion to watch over me in my weakness. Holding the pierced Feet of Jesus, and looking at His Five Wounds, and trusting to His Precious Blood, and adoring His opened Side and stricken Heart, I implore Thee, Adorable Spirit, helper of my infirmity, so to keep me in Thy grace that I may never sin against Thee with the sin which Thou canst not forgive. Give me grace, O Holy Ghost, Spirit of the Father and the Son, to say to Thee, always and everywhere, Speak, Lord, for Thy servant heareth.

O Holy Ghost, Third Person of the Blessed Trinity, Spirit of truth, love, and holiness, proceeding from the Father and

the Son, and equal to them in all things, I adore Thee and love Thee with all my heart. Teach me to know and seek my last end ; grant me the holy fear of God ; grant me compunction and patience ; and suffer me not to fall into sin. Give me an increase of faith, hope, and charity, and bring forth in my soul all the virtues proper to my state of life. Make me a faithful disciple of Jesus, and an obedient child of the church. Give me an efficacious grace to keep the Commandments, and to receive the Sacraments worthily. Give me the Four Cardinal Virtues, Thy Seven Gifts, Thy Twelve Fruits ; raise me to perfection in the state of life to which Thou callest me ; and lead me, through a happy death, to everlasting life, through Jesus Christ our Lord. Amen.

IV.

VENI CREATOR SPIRITUS.

Come, Holy Ghost, Creator, come,
The souls which are Thine own invade ;
And with supernal grace inflame
The hearts which Thou Thyself hast made.

O Thou that art the Comforter,
The gift of God most high,
The living fount of fire and love,
Celestial unction from above ;

O Thou who art of sevenfold power,
The finger of the Father's hand,
The fulness of His promised Word,
Who hast all speech at Thy command ;

Enkindle light within our minds,
With love our wayward hearts inflame ;
And with Thine own undying life
Give vigor to our mortal frame.

Drive far from us the angry foe,
And Thy true peace impart within,
That, Thou our leader and our guide,
We may escape the snares of sin.

Through Thee may we the Father know,
Through Thee approach the eternal Son ;
And Thee, the Spirit of them both,
Confess while endless ages run.

To God the Father glory be,
And to the Son from death arisen,
And to the Blessed Paraclete,
Be praise and ceaseless honor given.
Amen.

VENI SANCTE SPIRITUS.

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 consolers 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.

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, 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*, or the sequence *Veni Sancte Spiritus*.

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 Days to all those who, on Whit-Sunday and during its octave, with at least contrite heart and devotion, shall say this hymn or the sequence, praying as above directed.

An Indulgence of One Hundred Days, on all other days of the year, every time that, with at least contrite heart and devotion, they shall say this hymn or the sequence, praying as above directed.

V.

THE LITTLE OFFICE OF THE HOLY GHOST.*

At Matins.

May the grace of the Holy Ghost enlighten our minds and our hearts. Amen.

V. O Lord, open Thou our lips:

R. And our mouth shall show forth Thy praise.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

Glory. Alleluia.

From Septuagesima to Holy Thursday, instead of Alleluia, is said, Praise be to Thee, O Lord, Thou King of everlasting glory.

Hymn.

From the rippling of the river,
From the waving tree of life,
Gabriel came, a fiery splendor,
Came from God to Joseph's wife.

When with spirit, strong and tender,
Low he knelt in Mary's cell,
In the wondrous work of ages
Jesus came with us to dwell.

* From the "Hand-book" of Very Rev. Father Rawes.

Ant. Come, Holy Ghost, fill the hearts of Thy faithful ones, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be made :

R. And Thou shalt renew the face of the earth.

Prayer.

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

At Lauds.

May the grace of the Holy Ghost enlighten our minds and our hearts. Amen.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

Glory. Alleluia.

Hymn.

Angels, kneeling by the manger,
 Gazed upon the kingly Child ;
 Jesus, born of Virgin-Mother,
 Looked up in her face and smiled.

Through long years He dwelt with Mary
 In the holy home unseen ;
 Waiting for the time appointed,
 Lived the lowly Nazarene.

Ant. Come, Holy Ghost, etc., with the
 prayer as before.

At Prime.

May the grace of the Holy Ghost en-
 lighten our minds and our hearts. Amen.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

Glory. Alleluia.

Hymn.

On He went, with blessings laden,
 In His sweetness and His might ;
 And the souls that lay in darkness
 Saw the shining of His light.

Crucified and dead, He slumbered
 Sweetly in His garden grave :
 In His risen light ascending,
 Blessings to His own He gave.

Ant. Come, Holy Ghost, etc., with the prayer as before.

At Terce.

May the grace of the Holy Ghost enlighten our minds and our hearts. Amen.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

Glory. Alleluia.

Hymn.

After ten long days of waiting
Came the Spirit from above ;
For He would not leave them orphans,
And He brought them gifts of love.

Fount of truth and light and healing,
With His gifts that Spirit came ;
Then the tongues of cloven brightness
Swiftly set their hearts on flame.

Ant. Come, Holy Ghost, etc., with the prayer as before.

At Sext.

May the grace of the Holy Ghost enlighten our minds and our hearts. Amen.

V. O God, make speed to save us.

R. O Lord, make haste to help us.
Glory. Alleluia.

Hymn.

Then the sevenfold grace descended ;
With it all their souls were filled ;
And they gave their Master's message,
Speaking as the Spirit willed.

Forth they went in light and gladness,
Never ceasing, never dim ;
Leaving every love for Jesus,
Giving every love to Him.

Ant. Come, Holy Ghost, etc., with the
prayer as before.

At Nones.

May the grace of the Holy Ghost en-
lighten our minds and our hearts. Amen.

V. O God, make speed to save us.
R. O Lord, make haste to help us.
Glory. Alleluia

Hymn.

Reigneth over all the Spirit
Of the Father and the Son ;
Yet in lowly hearts He dwelleth
Till the work of God be done.

Balsam of the true Physician,
Always, Holy Ghost, Thou art ;
Healing every pain and sorrow,
Giving joy to every heart.

Ant. Come, Holy Ghost, etc., with the prayer as before.

At Vespers.

May the grace of the Holy Ghost enlighten our minds and our hearts. Amen.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

Glory. Alleluia.

Hymn.

Now the shades of evening deepen,
Now the night comes on apace ;
Holy Spirit, give Thy servants
Thoughts of fire and gifts of grace.

Thou dost shine on those who love Thee,
Through the darkness of the night ;
Holy Spirit, be our Helper,
Be our Everlasting Light.

Ant. Come, Holy Ghost, etc., with the prayer as before.

At Compline.

May the grace of the Holy Ghost enlighten our minds and our hearts. Amen.

V. Convert us, O God, our salvation :

R. And turn away Thy anger from us.

V. O God, make speed to save us.

R. O Lord, make haste to help us.

Glory. Alleluia.

Hymn.

May the Spirit, dwelling in us,
As the noonday, bright and clear,
Fill the souls of all His servants
Full of love and holy fear.

So when Jesus comes to judgment,
And before His throne we stand,
Words of gracious love will bring us
Safely to the Promised Land.

Ant. Come, Holy Ghost, etc., with the prayer as before.

Commendation.

These prayers, Eternal Spirit, I have offered to Thee, loving Thee and praising Thee and adoring Thee, in Thy beauty and Thy majesty, in Thy light and in Thy

strength. I pray, divine Spirit, that Thou wilt always visit us with Thy inspirations and guide us by Thy counsel, that one day we may dwell with Thee for ever in the heavenly kingdom. Amen.

Seven Glorias in honor of the Holy Ghost, the Fountain of Light and infallible truth, as a prayer for His Seven Gifts, for the spread of the Faith, and for the intention of the Holy Father.

(For this there is an Indulgence of seven days.)

VI.

*A WAY OF HEARING MASS IN HONOR OF THE HOLY GHOST.**

At the Asperges.

“The earth was void and empty, and darkness was upon the face of the deep, and the Spirit of God moved over the waters: and God said, Be light made; and light was made.”

“I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of prayers;

* From the “Hand-book” of Very Rev. Father Rawes.

and they shall look on me, whom they have pierced.”

“Jesus, being baptized, forthwith came out of the water; and lo, the heavens were opened to Him, and He saw the Spirit of God descending as a dove, and coming upon Him.”

“He that hath an ear, let him hear what the Spirit saith to the churches.”

“Not with an army nor by might, but by my Spirit, saith the Lord of Hosts.”

“My Spirit shall be in the midst of you: fear not.”

“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. He shall glorify me because He shall receive of mine, and shall show it to you.”

At the Judica.

Help me, O Holy Ghost, to make myself ready for the judgment of the Son of Man. I am full of darkness and full of sin, but I have a great longing to be better

than I am. Through my own faithlessness I am often overcome by temptation. Thou art my strength against the tempter. I fall when I forget thee, O Thou Helper of my weakness. I am blind and poor, and weak in myself; but Thou pourest on me the riches of grace, and makest me see what is right, and givest me strength to do it. Without Thee I can do nothing; but with Thy help I can keep from sin, and grow in grace, and enter into life. O ever-living Spirit, dear and precious, make me more and more a child of the light, that I may walk in that light and inherit the promises. Keep always before my eyes the judgment to which I must one day come.

Thou who didst come to the disciples at Ephesus by the hands of St. Paul, come more and more to us, who are Thy servants, praying for Thy glory, longing to love Thee more, and longing to be more loved by Thee.

At the Confiteor.

By the Spirit of the Father and of the

Son I confess my sins, and by Thee I am sorry for them. When I look back and see the greatness of my sins, the evil that I have done, and the good that I have not done, how thankless I have been and how wilful, how I have hardened my heart to Thy voice and blinded my eyes to Thy light, my soul is overwhelmed with fear, and faints within me, and crieth out in pain. But when I turn to Thee and rest on Thee, amid the sprinkling of the Blood of Jesus, Thou dost give me great comfort and much confidence in God and the fullness of Thy peace. Thy peace is the peace of Jesus, which the world can neither give nor take away. Not as the world giveth dost Thou give that peace to me. Give me grace, O adorable Spirit, to hate sin and to love justice according to Thy will. Save me from the guilt of mortal sin; and, if I fall, grant that I may always hasten to the Sacrament of Penance, the fountain opened for the washing of the sinner. Take away all the evil that is in me, and make my soul bright with the brightness of the kingdom of God. Let Thy light shine in my

soul, for by Thee we are new-born in light.

At the Introit.

O Holy Ghost, I long greatly to enter into that home of God where Thou dwellest in Thy strength, in Thy wisdom, and in Thy love. There Thou art ever adored by saints and angels; and there Thy servants serve Thee and see Thy face. Everything is worthless but the possession of Thee, and the sight of Thy Godhead, as Thou fillest all in all. Thou art God over all, blessed for ever more. It is always a hidden joy in my soul that Thou art what Thou art. I praise Thee and bless Thee for Thy great glory. Bring me, O created Love, to the city on the heavenly Mount Sion, from which they who enter go out no more. It was of Thee that Jesus said: "I will ask the Father, and He will give you another Paraclete, who will abide with you for ever."

At the Kyrie.

Have mercy upon me, O Blessed Spirit,

because of Thy goodness ; in thy kindness and graciousness cleanse me from my sins. Have mercy upon me ; for Thou art God, and I am dust and ashes. Have mercy upon me ; for Thou art wise and strong, and I am weak and blind, and Thou knowest whereof I am made. Thou knowest it, for Thou didst make me. With all my strength I turn in my sinfulness to Thee, and ask Thee for Thy help. Oh ! bring me, adorable Spirit, to the Heart of my Lord. Thou art the Helper of my infirmities, and with great gentleness Thou drawest me upward, giving me light, giving me strength, giving me hope. From the desert Thou bringest me to a land flowing with milk and honey. From the cities of the plain Thy angel leads me to my mountain-refuge and to the shining crest of Libanus. From the tents of Kedar Thou dost draw me sweetly to the Tabernacles of the King, making me glad when I go into the House of my Lord. O Holy Ghost, Spirit of Love, have mercy, have mercy upon me. Thou dost gather us from all lands, and dost pour upon us

clean water, washing us from all our sins and giving us a new spirit.

Glory be to Thee in the highest, O Spirit of the living God. Blessing and praise, and love and worship, and honor and power be to Thee for ever and ever. May Thy might be made known among men, and Thy wisdom to the ends of the earth. May all creatures in heaven, and in purgatory, and on earth know Thy love more and more, because of the greatness of Thy work in the church of Jesus. Thou art infinite, immense, eternal. Thou art in every way equal to the Father, and in every way equal to the Son. With the Father and the Son Thou art one God in Thy indivisible substance. Thou art the Love of the Father and of the Son. By one spiration Thou dost ever proceed from them, as from one principle. Thou art the bond of the ever-blessed Trinity, and Thy life doth not change. Thou art Thine own beatitude, Thine own glory, Thine own life. Thou art our life and our comforter, the Paraclete who came from Jesus. Thou art the living Water which Jesus gives to those who be-

lieve in Him. Thou art light: Thy light is come, and Thou dost enlighten Jerusalem. Thou, the Lord, hast risen upon us, and Thy glory is seen upon us. The Gentiles walk in Thy light, and kings in the brightness of Thy rising. There cometh to Thee the strength of the nations, and Thou dost abound in the multitude of the sea. That which is first said of the Incarnate Word, in another way we say of Thee. Thy sons come to Thee from afar, and Thy daughters rise up at Thy side. "Who are these that fly as clouds, and as doves to their windows?" They are gathered together; they come to Thee. The glory of Libanus is Thine. We, Thy servants, love Thee with all our strength, and bless Thee, and praise Thee, and glorify Thee for ever.

At the Collects.

O Spirit of love, give me grace to know Thee better, and to taste and see how sweet and how gracious Thou art. The joy of the world is nothing, and the pleasure of creatures is nothing; the desire of the eyes is

nothing; but Thou art all in all, and at Thy right hand there are pleasures for evermore. With Thee is the joy which fadeth not, and the love which ceaseth not. With Thee is the day of rest that remaineth for the people of God. With Thee is the fulness of bliss. O Spirit of glory, let the thought of this be ever with me, and let the hope of this be the daystar of my soul. By the love that Thou hast for Jesus, save me from the evil and keep me from sin. O Spirit of peace, my own Beloved, I trust Thee and give myself to Thee. Thou dost teach me; for Thou art the Holy Spirit, the Paraclete, whom the Father sent in the name of Jesus.

At the Epistle.

“There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not according to the flesh: for the law of the Spirit of life in Christ Jesus hath delivered me from the law of sin and death. For what the law could not do, in that it was weak in the flesh, God, send-

ing His Son in the likeness of sinful flesh, hath condemned sin in the flesh, that the justification of the law might be fulfilled in us who walk not according to the flesh, but according to the Spirit. For they that are according to the flesh mind the things that are of the flesh ; but they that are according to the Spirit mind the things of the Spirit ; for the wisdom of the flesh is death, but the wisdom of the Spirit is life and peace : because the wisdom of the flesh is an enemy to God ; for it is not subject to the law of God, nor can be ; and they who are in the flesh cannot please God. But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of His : and if Christ be in you, the body indeed is dead because of sin, but the spirit liveth because of justification ; and 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!"

Jesus, King and Spouse, Thou dost ever give to us the joy of Thy Spirit.

At the Munda cor Meum.

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

of Thy love, and burn up all the dross in it, that it may be bright in Thy eyes. Adorable Spirit, be to me the water of life. Adorable Spirit, be to me also that flame of judgment and of burning by which Sion and Jerusalem are cleansed.

Jesus, let Thy Holy Spirit dwell ever more and more in my heart.

At the Gospel.

“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 or whither He goeth: so is every one that is born of the Spirit.”

“Jesus said, If thou didst know the gift of God, and who is He that saith to thee, Give me to drink, thou perhaps wouldst have asked of Him, and He would have given thee living water. . . . Whoso-

ever drinketh of this water shall thirst again ; but he that shall drink of the water that I will give him shall not thirst for ever : but the water that I will give him shall become in him a fountain of water springing up to everlasting life.”

“When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth who proceedeth from the Father, He shall give testimony of me. . . . 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 ye see me no more ; and of judgment, because the prince of this world is already judged.”

“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 to you. Let not your heart be troubled, nor let it be afraid.”

Jesus, Thou dost feed us with the wheat of heaven, and dost satisfy us with honey from the rock.

At the Credo.

O Spirit of truth, keep my faith bright and strong. Let it never be dimmed, never be shaken. I love Thee and bless Thee for all that Thou hast revealed in the Scriptures of God. I praise Thee for all that Thou hast taught us by divine traditions, and by the infallible voice of the Vicar of Christ, and by the councils of the church. I bless Thee and thank Thee for the writings of theologians, dogmatic and moral, and mystical and ascetic. In their pages I see Thy presence and feel the touch of Thy hand. Thou art ever moving over the waters, as at the beginning. Thou dost ever guide us, and dost ever draw us upward to Thyself. With all my heart I trust Thee and believe Thy word. I believe beforehand all that Thou mayest teach by

the Apostolic See till the day of doom. Wisely and sweetly thou dost order all things from one end of the world to the other ; wisely and sweetly, at fitting times, Thou dost teach the church by the successor of St. Peter, fixing the ancient landmarks, and defining doctrines according to Thy will. As it has ever been, so it is now, and so it will be till the sign of the Son of Man shall be seen in heaven ; when He shall come with clouds, and every eye shall see Him, and we shall look on Him whom we pierced. O Spirit of God, I trust Thee utterly, and seek Thee always, and find in Thee the fulness of truth. Thou commandest the clouds above, and openest the doors of heaven, and rainest down manna on us to eat, and givest us the Bread of Life.

At the Offertory.

O Holy Ghost, Thou life-giving Spirit, overshadow this bread and this chalice of salvation. The priest is praying, and saying, "Come, Thou Sanctifier, Almighty, Eternal God, and bless this Sacrifice made

ready for Thy name." Give me grace always so to offer myself to Thee that I may be to Thee a sacrifice of light. Thou givest us food in abundance: let me not bring upon myself the wrath of God by sin; let me not turn back and grieve the Holy One of Israel.

At the Lavabo.

O Spirit of grace, wash me from my wickedness, and cleanse me from my sins. Have mercy on me, O God, according to Thy great goodness. I have done evil before Thee; I have sinned against Thee; I have wasted Thy gifts and have grieved Thee. If Thou wilt sprinkle me I shall be made clean; if Thou wilt wash me I shall be whiter than snow. By the merits of Jesus, and by his adorable Blood, I ask Thee to turn away Thy face from my sins, and to blot out all my iniquities. I ask Thee, by Thy love of the Incarnate Word, to renew in me a right spirit, and to make in me a clean heart. So wilt Thou strengthen me and give me joy. Thou

wilt give me the joy of Thy glory, that I may give thanks for ever to Thee. In Thy love Thou wilt call me, O Spirit of life, to Thy heavenly kingdom.

At the Secret Prayers.

O Holy Ghost, secretly and silently Thou dost Thy work in the heart. With the Father and the Son Thou dost come to us, and dost make Thy abode with us. Help me to love Jesus, that there may be always this abiding of God in my soul. Turn the wilderness of my soul into pools of water, and the dry land of my spirit into springing wells. Thou dost sow the fields, and dost plant the vineyards: bless me, that I may yield fruit pleasing to Thee; make me wise, that I may keep Thy commandments and understand Thy mercies. Great above the heavens is Thy mercy. Strengthen my soul by the Word of the Lord, for Thou art the Spirit of His mouth.

At the Preface.

O most merciful Spirit, I love and adore

Thee for Thy goodness. O most gracious Spirit, I praise Thee and adore Thee for Thy love. O Spirit of might, who dost break the rocks in pieces, I fear Thee and adore Thee for Thy strength. Thou dost understand all my thoughts; Thou dost know all my ways. Thou givest me Thy gifts of grace in Thy love and wisdom. "By wisdom the house shall be built, and by prudence it shall be strengthened. By instruction the store-rooms shall be filled with all precious and most beautiful wealth." Give me the wealth of Thy grace, and build up the house of my soul. Rise always in me, and let Thine enemies be scattered, and let those that hate Thee fly before Thy face. Let me not lose hope through weariness in the day of distress. I can do nothing of myself; but in Thee and with Thee I can overcome and be faithful, and walk even here with Jesus in white.

Our Lady of the Holy Ghost, pray for me.

At the Canon.

"Who among men is he that can know

the counsel of God? Or who can think what the will of God is? For the thoughts of mortal men are fearful, and our counsels uncertain. For the corruptible body is a load upon the soul; and the earthly habitation presseth down the mind that museth upon many things; and hardly do we guess aright at things that are upon earth; and with labor do we find the things that are before us. But the things that are in heaven who shall search out? And who shall know Thy thought, unless Thou give wisdom, and send Thy Holy Spirit from above: and so the ways of them that are on earth may be corrected, and men may learn the things that may please Thee?"

"Oh! how good and sweet is Thy Spirit, O Lord, in all things: and therefore Thou dost chastise them that err, by little and little; and dost admonish them, and speakest to them concerning the things wherein they offend, that, leaving their wickedness, they may believe in Thee, O Lord."

"So much, then, as Thou art just, Thou

orderest all things justly ; thinking it not agreeable to Thy power to condemn him who deserveth not to be punished. For Thy power is the beginning of justice, and because Thou art Lord of all Thou makest Thyself gracious to all. For Thou showest Thy power when men will not believe Thee to be absolute in power ; and Thou dost convince the boldness of men that know Thee not. But Thou being master of power judgest with tranquillity, and with great reverence disposest of us ; for Thy power is at hand when Thou wilt.”

Great is Thy strength, O Holy Ghost ; make firm, O God, the things that Thou hast wrought in me.

Commemoration of the Living.

O Holy Ghost, Spirit of the Father and the Son, let the might of thy love be more and more felt in the hearts of men. Let Thy light shine more and more on souls that are wandering in the darkness far away from God. Turn them to the light-giving Heart of Jesus and to the healing

streams of His Precious Blood. Strengthen the souls that love Thee. Perfect in them Thy seven gifts and Thy twelve fruits; and so make them Thy temples here that Thou mayest be adored in them for ever.

At the Hanc igitur.

“It is written that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him. 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 by no man : for who hath known the mind of the Lord, that he may instruct Him ? But we have the mind of Christ.”

O Spirit of wisdom, enlighten our souls, and let our mouths be filled with Thy praise.

At the Consecration.

O Holy Ghost, by Thee Jesus offered Himself without spot to God. Being anointed and sanctified in His manhood by that substantial holiness which is the Word, He was also anointed and sanctified by Thee, O Thou Eternal Spirit. Being holy by the grace of union, He was holy also by the created grace which Thou dost give. His Human Nature is hypostatically united to the Word, and it is also Thy Temple, O Spirit of promise. Now the Sacrifice is offered on the altar, and this Jesus, whom we love, is the Lamb slain, who yet dieth no more. We adore Thee,

O Father, and Thee, O Son, and Thee, O Holy Ghost, in this mystery of heaven. We adore Thee, the One God, dwelling in the inaccessible light. Towards that light our souls are lifted, and in Thy love they are hidden, O Blessed Trinity.

O Holy Ghost, loved and loving, who didst overshadow the Mother of God in the splendor of the Incarnation, overshadow now this Altar of Sacrifice, and keep us in the light with Thee. By Thee the spotless Victim is offered to God. Thy love, and Thy wisdom, and Thy might are seen in these high places of the city of peace. Thou bringest to me the joys of the morning, and the sweetness of the Garden of the King.

At the Commemoration of the Dead.

The holy souls are Thy temples, Thou gracious Spirit, and Thou dost watch over them, and love them, and help them in their pain. The dimness of their dwelling-place is an abode for Thee, and the brightness of their souls is the kindling of Thy light. They ever taste and know the

sweetness of Thy care and the watchful tenderness of Thy love. Dear Spirit, help these loved ones of God. . . .

O Mary, Bride of the Holy Ghost, pray for these suffering souls, who are very dear to thy Spouse of light. Pray for them in the piercing keenness of their pain, that they may soon come to the vision of God.

At the Nobis quoque.

Our hearts faint within us, Blessed Spirit, when we think of all the gifts that Thou givest to us sinners. In Thy love Thou dost make us Thy friends. One thing we ask of Thee, that we may be more faithful to Thy light. It is sweet to think of Thee in Thy works. It is very sweet to think of Thy unction in our Lord as man, and of Thy love poured forth in the soul of the holy Child Jesus, whom Thou didst anoint. Thy gifts and fruits are in Him as in no other created spirit. He is God and man. He was dead, and liveth for evermore, having in His pierced hands the keys of hell and of death. O Jesus, Sa-

viour, King, Judge, anointed with the Holy Ghost, draw me to Thyself, and be to me more and more an everlasting rest.

Our Lady of the Holy Ghost, ask thy Spouse of love to bless me more and more.

O ye seven Spirits who stand before the Face of Jesus, the faithful witness and first-born of the dead, kindle the fire of God in our souls, and be round about us like a wall of flame.

Jesus "hath loved us and washed us from our sins in His own Blood."

At the Pater noster.

O Holy Ghost, my Lord and my Love, in Thee I say this prayer of my Elder Brother, my Saviour and God. Thou hast given me the spirit of the adoption of a son, and by Thee I cry, Abba, Father. Thou dost make me, and keep me the child of my Father, who is in heaven. Once I was in great darkness ; now by Thee I am light in the Lord. Give me grace to walk as a child of the light. They who are led by the Spirit of God are the children of God. Give me grace so to be faithful to

Thee that in me the name of God may be hallowed, and that by me the will of God may be done. Thou art the all-wise Love, who dost save us from evil, and dost lead us into light. In Thee, O Holy Ghost, I have hoped; let me not be cast away. In Thy goodness free me and save me, for I love Thee and trust Thee.

At the Agnus Dei.

O ever-loving Spirit, by Thee the holy Baptist, when he saw Jesus coming to him, said: "Behold the Lamb of God; behold Him who taketh away the sins of the world." Fill my heart with sorrow for my sins, and lead me to the Fountain of cleansing. Thou dost bring me to the Precious Blood by which we are redeemed from all peoples and tongues. By Thee the holy Baptist said of Jesus: "He it is that baptizeth with the Holy Ghost." O indwelling Spirit, make me ever more and more a dwelling of God. Give me light to understand better the holiness of His living temples; and give me strength to strive more earnestly to keep myself without

spot, blameless, to the coming of my Lord Jesus Christ. Now help me, Thy servant, that then I may love Thee, and praise Thee, and adore Thee for ever in Thy kingdom.

Our Lady of the Holy Ghost, pray for all faithful souls.

At the Communion.

“Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man defile the temple of God, him will God destroy; for the temple of God is holy, which you are.”

“Grieve not the Holy Spirit of God, whereby you are sealed to the day of redemption.”

“We, in spirit by faith, wait for the hope of justice.”

“I, therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace: one body and one Spirit, as you are

called in one hope of your calling: one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in all.”

“Be renewed in the Spirit of your mind; and put on the new man, who, according to God, is created in justice and holiness of truth.”

“According to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the Blood of Jesus Christ, grace unto you, and peace be multiplied.”

“Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart, love one another earnestly; being born again not of corruptible seed, but of incorruptible by the Word of God, who liveth and reigneth for ever.”

At the Collects.

O Holy Ghost, living God, dwell in me, and let the sunshine of Thy love ripen Thy fruits in my soul. May I grow in love, joy, and peace; in patience, kindness, and

goodness ; in long-suffering, mildness, and faith ; in modesty, continence, and chastity. Help me to crucify the flesh with its vices and desires. Let me not fail in doing good, that in due time I may reap. Show Thy mercy upon the Israel of God. Hear me quickly, O Lord, for without Thee my spirit faileth, and my life withereth away. Guide me, for Thou art the Spirit of grace ; and bring me to my inheritance, for Thou art the Spirit of truth. Make me poor in spirit, that mine may be the kingdom of heaven.

O Mother of God, sanctified by the Holy Ghost in thy Immaculate Conception, pray for me.

O Mother of God, sanctified by the Holy Ghost in the sweetness and brightness of thy Annunciation, pray for me.

O Mother of God, sanctified by the Holy Ghost in the flames of Pentecost and the fire of thy uncreated Love, pray for me.

O ye Apostles of the Lamb, filled with the Holy Ghost at Pentecost, and crowned with living fire, pray for me.

At the Last Gospel.

“There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon Him : the Spirit of wisdom and 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 fear of the Lord.”

“Be not deceived, God is not mocked ; for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the Spirit, shall of the Spirit reap life everlasting.”

“The fruit of the light is in all goodness, and justice, and truth ; proving what is well pleasing to God : and have no fellowship with the unfruitful works of darkness, but rather reprove them. For the things that are done by them in secret, it is a shame even to speak of. But all things that are reprovèd are made manifest by the light, for all that is made manifest is light. See, therefore, brethren, how you

walk circumspectly ; not as unwise, but as wise, redeeming the time because the days are evil. Wherefore become not unwise, but understanding what is the will of God.”

“Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood ; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice ; and your feet shod with the preparation of the gospel of peace ; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one ; and take unto you the helmet of salvation, and the sword of the Spirit, which is the Word of God.”

O Holy Ghost, most precious, most

dearly loved, Thou God of my salvation, I cry to Thee in the daytime, and in the night to Thee I lift up my voice. Thy mercy and Thy truth are built up for ever in heaven. They go before thy face. Thou art glorified in the assembly of the Saints. Justice and judgment are the preparation of Thy Throne. Let me, Thy servant, walk in the light of Thy countenance and rejoice in Thy name. Let Thy hand help me and Thine arm strengthen me. Let my words come in before Thee, and bend down Thine ear to my prayer.

O Holy Ghost, whom my soul loveth, I bless Thee, and thank Thee, and praise Thee with all my heart for the help that Thou hast given to me, the unworthiest of Thy servants, in hearing this Mass. Let its light be in me, all day and all night, like the morning star, like the shining of the sun, like the brightness of seven days. Let it drive far from me every kind of darkness, and every shadow of gloom. May the offering of this Victim of God be strength and light in my soul till the glory of Jesus crucified again falls on me from

the Altar. Give me every day more love for this adorable Sacrifice. Let me be always very glad when I can go to the Altar of my God. Show me every day more and more of the splendor and sweetness of Mass, as the light of Jesus comes to Jerusalem, and the glory of my Lord rises upon me. Bring me to my Redeemer in Sion, that I may inherit the land in which are trees of Thy planting, and harvests of which Thou didst sow the seed. Be to me an everlasting joy, and give to me Thy everlasting light, O Spirit of love and grace. Make me, the least of Thy servants, an everlasting glory where the sun goeth down no more.

VII.

THE PROPER OF THE MASS OF THE HOLY GHOST.

Introit.

“The Spirit of the Lord hath filled the whole world: and that which containeth all things, hath knowledge of the voice”
(Wisdom i. 7).

(In the Paschal time, Alleluia, Alleluia.)

“Let God arise, and let His enemies be scattered: and let those who hate Him flee before His face” (Psalm lxxvii. 1).

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Spirit of the Lord hath filled the whole earth.

Prayer.

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

Acts of the Apostles, chap. viii. 14-17.

“In those days, when the apostles who were in Jerusalem, 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.”

Gradual. Ps. xxxii. 12.

“Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance.”

V. By the word of the Lord were the heavens made, and all the power of them by the breath of His mouth.

Alleluia, Alleluia. (*Here all kneel.*)

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

From Septuagesima to Easter, omitting the Alleluia and the Versicle, say the following Tract.

Tract. Psalm ciii.

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

V. O how good and sweet is Thy Spirit,
O Lord, in us. (*Here all kneel.*)

V. Come, O Holy Spirit, fill the hearts
of Thy faithful, and kindle in them the fire
of Thy love.

*During the Paschal time the Gradual is omitted, and
in its place is said :*

Alleluia, Alleluia.

V. Send forth thy Spirit, and They shall
be created, and Thou shalt renew the face
of the earth. Alleluia. (*Here all kneel.*)

V. Come, O Holy Spirit, fill the hearts
of Thy faithful, and kindle in them the
fire of Thy love. Alleluia.

The Holy Gospel. St. John xiv. 23-31.

At that time, Jesus said to His disciples :
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 :

He that loveth me not, keepeth not my
words. And the word which you have
heard is not mine ; but the Father's who
sent me.

These things have I spoken to you, abiding with you.

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

Peace I leave with you, my peace I give unto you : not as the world giveth do I give unto you. Let not your heart be troubled, nor let it be afraid.

You have heard that I said to you : I go away, and I come unto you. If you loved me, you would indeed be glad : because I go to the Father : for the Father is greater than I.

And now I have told you before it come to pass : that when it shall come to pass, you may believe.

I will not now speak many things with you. For the prince of this world cometh, and in me he hath not anything.

But that the world may know that I love the Father : and as the Father hath given me commandment, so do I.

Offertory. Psalm lxxvii.

Confirm, O God, that which Thou hast wrought in us: from thy temple which is in Jerusalem, kings shall offer gifts to Thee.

Secret Prayer.

Sanctify, O Lord, the gifts we have offered, and cleanse our hearts by the illumination of the Holy Spirit, through our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. Amen.

Communion. Acts ii.

“And suddenly there came a sound from heaven, as of a mighty wind coming, where they were sitting; and they were all filled with the Holy Ghost, and began to speak the wonderful works of God.” (*In the Paschal time, Alleluia.*)

Post-Communion.

May the gift of the Holy Ghost, O Lord,

cleanse our hearts, and make them fruitful, by the infusion of His grace, through our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. Amen.

To implore the special assistance of the Holy Ghost, the following prayers are said :

Prayer.

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

Secret Prayer.

We beseech Thee, O Lord, that this oblation may cleanse the stains of our hearts, that they may become a worthy habitation of the Holy Ghost.

Post-Communion.

Grant, we beseech Thee, Almighty God,

that in answer to our earnest prayers we may receive the Holy Spirit, that by His grace we may be free from all temptations, and deserve the merciful forgiveness of our sins.

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