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NOVENA FOR PENTECOST

Containing the Encyclical of
Pope Leo XIII on
the Holy Ghost

Rev. Henry Borgmann, C. SS. R.

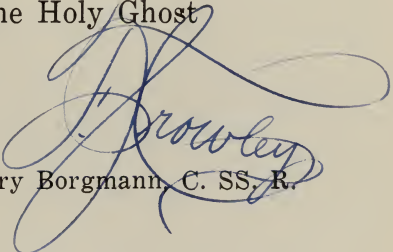
OUR SUNDAY VISITOR PRESS
Huntington, Indiana

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FOREWORD

To make the Encyclical of Pope Leo XIII more accesible, the same is herewith published in pamphlet form. The arrangement of the Encyclical in nine parts for the nine days, and dividing the parts into minor divisions, makes the reading of the same more easy, and at the same time, serves to point out the salient features.

At the same time it is important not to overlook some other features of a well made Novena. These include the practise of some mortification, such as abstinence from choice eatables, refraining from worldly amusement, attending Holy Mass daily and receiving Communion if possible, giving alms to the poor or placing alms in the poor box, a daily visit to the church, and in general a closer union with God, while being forgiving and kind to one and all. Those who might find this list of good works too strenuous may select one or other of the works detailed, or resolve on some other good practice, within reach of their powers.

The Novena to the Holy Ghost for the feast of Pentecost is the first and mother of all novenas. It was universally observed in olden times under the name of APOSTLES' FAST. In these days of unrest and confusion this Novena is helpful to all souls, and its restoration, enjoined by Pope Leo XIII, would serve in bringing peace and order out of the modern chaos. May this pamphlet serve to aid those who wish to increase their devotion to the Holy Ghost. A serious perusal of this Encyclical will serve to inform the mind, and strengthen the will to turn to the Holy Ghost in time of spiritual and bodily need. The annual observance of this Novena is an excellent means for a devout life and holy death.

H. B.

The Encyclical Letter of Pope Leo XIII On
the Holy Ghost, issued in the Year of Our Lord
1897, arranged for daily Spiritual Reading for
Nine Days during the Novena for Pentecost.

FIRST DAY OF THE NOVENA

I

That divine office which Jesus Christ received from His Father for the welfare of mankind, and most perfectly fulfilled, had for its final object to put men in possession of the eternal life of glory, and proximately during the course of ages to secure to them the life of divine grace, which is destined eventually to blossom in the life of heaven. Wherefore Our Saviour never ceases to invite with infinite affection, all men, of every race and tongue into the bosom of His Church: "Come ye all to me," "I am the Life," "I am the Good Shepherd."

Nevertheless, according to His inscrutable counsels, He did not will to entirely complete and finish this office Himself on earth, but as He had received it from the Father, so He transmitted it for its completion to the Holy Ghost. It is consoling to recall those assurances which Christ gave to the body of His disciples a little before He left the earth: "It is expedient to you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you." John 16, 7.

In these words He gave as the chief reason of His departure and His return to the Father the advantage which would most certainly accrue to His followers from the coming of the Holy Ghost, and at the same time He made it clear that the Holy Ghost is equally sent by, and therefore proceeds from, Himself and the Father; that He would complete, in His office of Intercessor, Consoler, and Teacher, the work which Christ Himself had begun in His mortal life. For in the redemption of the world, the completion of the work was by divine Providence reserved to the manifold power of that Spirit who, in the creation "adorned the heavens" and "filled the whole world." Wisdom 1, 7.

II

Now We have earnestly striven, by the help of His grace, to follow the example of Christ Our Saviour, the Prince of pastors, and the Bishops of our souls, by diligently carrying on His office, entrusted by Him to the apostles and chiefly to Peter, "whose dignity faileth not, even in his unworthy successor."—Pope St. Leo the Great.

In pursuance of this object We have endeavored to direct all that We have attempted and persistently carried out during a long pontificate towards two chief ends: in the first place, towards the restoration, both in rulers and peoples, of the principles of the Christian life in civil and domestic society, since there is no true life for men except from Christ; and, secondly, to promote the reunion of those who have fallen away from the Catholic Church either by heresy or by schism, since it is most undoubtedly the will of Christ that all should be united in one flock under one Shepherd.

But now that We are looking forward to the approach of the closing days of Our Life, Our soul is deeply moved to dedicate to the Holy Ghost, who is the life-giving Love, all the work We have done during Our pontificate, that He may bring it to maturity and fruitfulness.

III

In order better and more fully to carry out this Our intention We have resolved to address you at the approaching sacred season of Pentecost concerning the indwelling and miraculous power of the Holy Ghost; and the extent and efficiency of His action, both in the whole body of the Church* and in the individual souls of its members, through the glorious abundance of His divine graces. We earnestly desire that as a result, faith may be aroused in your minds concerning the mystery of the adorable Trinity, and especially that piety may increase and be inflamed towards the Holy Ghost, to whom especially all of us owe the grace of following

the paths of truth and virtue, for, as St. Basil said: "Who denieth that the dispensations concerning man, which have been made by the great God and our Saviour Jesus Christ, according to the goodness of God, have been fulfilled through the grace of the Spirit?" Say **Seven Gloria Patris** to honor the Holy Ghost together with the Father and the Son.

SECOND DAY OF THE NOVENA

I

Before We enter upon this subject, it will be both desirable and useful to say a few words about the mystery of the Blessed Trinity. This dogma is called by the Doctors of the Church "the substance of the New Testament," that is to say, the greatest of all mysteries, since it is the fountain and origin of them all. In order to know and contemplate this mystery, the angels were created in heaven and men upon earth. In order to teach more fully this mystery, which was but foreshadowed in the Old Testament, God Himself came down from the angels unto men. "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him." John 1, 18.

Whosoever then writes or speaks of the Trinity must keep before his eyes the prudent warning of the Angelic Doctor: "When we speak of the Trinity, we must do so with caution and modesty, for, as St. Augustine saith, nowhere else are more dangerous errors made, or is research more difficult, or discovery more fruitful." The danger that arises is lest divine persons be confounded one with the other in faith or worship, or lest the one nature in them be separated: for "This is the Catholic faith that we should adore one God in Trinity, and Trinity in Unity."

II

Therefore Our predecessor Innocent XII absolutely refused the petition of those who desired a special

festival in honor of God the Father. For, although the separate mysteries connected with the Incarnate Word are celebrated on certain fixed days, yet there is no special feast on which the Word is honored according to His divine nature alone. And even the feast of Pentecost was instituted in earliest times, not simply to honor the Holy Ghost in Himself, but to commemorate His coming, or His external mission. And all this has been wisely ordained, lest from distinguishing the persons men should be led to distinguish the divine essence.

Moreover, the Church, in order to preserve in her children the purity of faith, instituted the Feast of the Most Blessed Trinity, which John XXII afterwards extended to the whole Church. He also permitted altars and churches to be dedicated to the Blessed Trinity, and with the divine approval, sanctioned the Order for the Ransom of Captives, which is specially devoted to the Blessed Trinity and bears its name.

Many facts confirm its truths. The worship paid to the saints and angels, to the Mother of God, and to Christ Himself, finally redounds to the honor of the Blessed Trinity. In prayers addressed to one person, there is also mention of the others; in the litanies, after the individual persons have been separately invoked, a common invocation of all is added; all psalms and hymns conclude with the doxology to the Father, Son, and Holy Ghost; blessings, sacred rites, and sacraments are either accompanied or concluded by the invocation of the Blessed Trinity.

III

This was already foreshadowed by the Apostles in these words: "For of Him, and by Him, and in Him are all things: to Him be glory forever," thereby signifying both the trinity of persons and the unity of nature: for, as this is one and the same in each of the persons, so to each is equally owing supreme glory, as to one and the same God. St. Augustine, commenting upon this testimony, writes: "The words of the Apostle 'of

Him, and by Him, and in Him' are not to be taken indiscriminately; 'of Him' refers to the Father; 'by Him' to the Son; 'in Him' to the Holy Ghost."

The Church is accustomed most fittingly to attribute to the Father those works of the divinity in which power excels; to the Son those in which wisdom excels; and those in which love excels to the Holy Ghost.

Not that all perfections and external operations are not common to the divine persons; for "the operations of the Trinity are indivisible, even as the essence of the Trinity is indivisible." Because as the three divine persons "are inseparable, so do they act inseparably." St. Augustine.

But by a certain comparison, and a kind of affinity between the operations and the properties of the persons, these operations are attributed, or, as it is said, "appropriated" to one person rather than to the others. Just as we make use of the traces of similarity or likeness which we find in creatures for the manifestation of the divine persons, so do we use their essential attributes; and this manifestation of the persons by their essential attributes is called "appropriation." In this manner the Father, who is "the principal of the Godhead," (St. Thomas Aquinas) is also the efficient cause of all things, of the Incarnation of the Word, and the sanctification of souls; "of Him are all things," of Him referring to the Father. St. Thomas Aquinas.

But the Son, the Word, the Image of God, is also the exemplary cause, whence all creatures borrow their form and beauty, their order and harmony. He is for us the way, the truth, and the life; the reconciler of man with God. "By Him are all things" by Him referring to the Son.

The Holy Ghost is the ultimate cause of all things, since, as the will and all other things finally rest in their end, so He, who is the divine goodness and the mutual love of the Father and the Son, completes and perfects, by His strong yet gentle power, the secret

work of man's eternal salvation. "In Him are all things," in Him referring to the Holy Ghost.

Say Seven Our Fathers for Seven Gifts of the Holy Ghost.

THIRD DAY OF THE NOVENA

I

Having thus paid the due tribute of faith and worship owing to the Blessed Trinity, and which ought to be more and more inculcated upon the Christian people, We now turn to the exposition of the power of the Holy Ghost.

And, first of all, we must look to Christ, the Founder of the Church and Redeemer of our race. Among the external operations of God, the highest of all is the mystery of the Incarnation of the Word, in which the splendor of the divine perfections shines forth so brightly, that nothing more sublime can even be imagined, nothing else could have been more salutary to the human race.

Now this work, although belonging to the whole Trinity, is still appropriated especially to the Holy Ghost, so that the gospels thus speak of the Blessed Virgin: "She was found with child of the Holy Ghost," and "that which is conceived in her is of the Holy Ghost." Matthew 18, 2.

And this is rightly attributed to Him who is the Love of the Father and the Son, since the "great mystery of piety" proceeds from the infinite love of God towards man, as St. John tells us: "God so loved the world as to give His only begotten son." John 3, 16.

II

Moreover, human nature was thereby elevated to a personal union with the Word; and this dignity is given, not on account of any merits, but entirely and absolute-

ly through grace, and therefore, as it were, through the special gift of the Holy Ghost. On this point St. Augustine writes: "The manner in which Christ was born of the Holy Ghost, indicates to us the grace of God, by which humanity, with no antecedent merits, at the first moment of its existence, was united with the Word of God by so intimate a personal union that He who was the Son of God was also the Son of man."

By the operation of the Holy Spirit, not only was the conception of Christ accomplished, but also the sanctification of His soul, which in Holy Scripture is called His anointing. Wherefore all His actions were "performed in the Holy Ghost," and especially the sacrifice of Himself: "Christ, through the Holy Ghost, offered Himself without spot to God." Hebrews 9, 14.

III

Considering this, no one can be surprised that all the gifts of the Holy Ghost inundated the soul of Christ. In Him resided the absolute fulness of grace, in the greatest and most efficacious manner possible; in Him were all the treasures of wisdom and knowledge, graces freely given, virtues, and all other gifts foretold in the prophecies of Isaias, and also signified in that miraculous dove, which appeared at the Jordan, when Christ by His Baptism consecrated its waters for a new sacrament.

On this the words of St. Augustine may appropriately be quoted: "It would be absurd to say that Christ received the Holy Ghost when He was already thirty years of age, for He came to His Baptism without sin, and therefore not without the Holy Ghost. At this time then, (that is at His Baptism) He was pleased to prefigure His Church, in which those especially who are baptized receive the Holy Ghost."

Therefore by the conspicuous apparition of the Holy Ghost over Christ and by His invisible power in His soul, the twofold mission of the Spirit is foreshadowed,

namely, His outward and visible mission in the Church, and His secret indwelling in the souls of the just.

Say Seven Our Fathers for Seven Gifts of the Holy Ghost.

FOURTH DAY OF THE NOVENA

I

The Church, which already conceived, came forth from the side of the second Adam in His sleep on the cross, first showed herself before the eyes of men on the great day of Pentecost. On that day the Holy Ghost began to manifest His gifts in the mystic body of Christ, by that miraculous outpouring, already foreseen by the prophet Joel, for, the Paraclete "sat upon the apostles as though new spiritual crowns were placed upon their heads in tongues of fire." St. Cyril.

Then the apostles "descended from the mountain," as St. John Chrysostom writes, "not bearing in their hands tables of stone like Moses, but carrying the spirit in their mind, and pouring forth the treasure and fountain of doctrines and graces."

Thus was fully accomplished that last promise of Christ to His apostles of sending the Holy Ghost, who was to complete, and, as it were, to seal the deposit of doctrine committed to them under His inspiration. "I have yet many things to say to you, but you cannot bear them now; but when He, the Spirit of Truth, shall come, He will teach you all truth." John 16, 12, 13.

II

For He who is the Spirit of truth, inasmuch as He proceeded both from the Father, who is the eternally True, and from the Son, who is the substantial Truth, receiveth from each both His essence and the fulness of truth. This truth He communicates to His Church, guarding her by His all-powerful help from ever falling into error, and aiding her to foster daily more and more

the germs of divine doctrine, and to make them fruitful for the welfare of the peoples.

And since the welfare of the peoples, for which the Church was established, absolutely requires that this office should be continued for all time, the Holy Ghost perpetually supplies life and strength to preserve and increase the Church. "I will ask the Father, and He will give you another Paraclete, that He may abide with you forever, the Spirit of Truth." John 14, 16, 17.

III

By Him the bishops are constituted, and by their ministry are multiplied not only the children, but also the fathers, that is to say, the priests, to rule and feed the Church by that blood, wherewith Christ has redeemed her. "The Holy Ghost hath placed you bishops to rule the Church of God, which He hath purchased with His own blood." Acts 20, 28.

And both bishops and priests, by the miraculous gift of the Spirit, have the power of absolving sins, according to the words of Christ to the apostles: "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose you shall retain they are retained." John 20, 22, 23.

That the Church is a divine institution is most clearly proved by the splendor and glory of those gifts and graces with which she is adorned, and whose author and giver is the Holy Ghost. Let it suffice to state that as Christ is the Head of the Church, so is the Holy Ghost her soul. "What the soul is in our body, that is the Holy Ghost in Christ's body, the Church." St. Augustine.

This being so, no further and fuller "manifestation and revelation of the divine Spirit" may be imagined or expected; for, that which now takes place in the Church is the most perfect possible, and will last until that day, when the Church herself, having passed

through her militant career, shall be taken up into the joy of the saints triumphing in heaven.

Say Seven Our Fathers for Seven Gifts of the Holy Ghost.

FIFTH DAY OF THE NOVENA

I

The manner and extent of the action of the Holy Ghost in individual souls is no less wonderful, although somewhat more difficult to understand inasmuch as it is entirely invisible. This outpouring of the Spirit is so abundant, that Christ Himself, from whose gift it proceeds, compares it to an overflowing river, according to those words of St. John: "He hath believeth in me, as the Scripture saith, out of his midst shall flow rivers of living water;" to which testimony the evangelist adds the explanation: "Now this He said of the Spirit which they should receive who believe in Him." John 7, 38, 39.

It is indeed true that in those of the just who lived before Christ, the Holy Ghost resided by grace, as we read in the Scriptures concerning the prophets, Zachary, John the Baptist, Simeon and Anna; so that on Pentecost the Holy Ghost did not communicate Himself in such a way "as then for the first time to begin to dwell in the saints, but by pouring Himself forth more abundantly: crowning, not beginning His gifts; not commenting a new work, but giving more abundantly." St. Leo the Great.

But if they also were numbered among the children of God, they were in a state like that of servants, for "as long as the heir is a child, he differeth nothing from a servant, but is under tutors and governors." Galatians 4, 1, 2.

II

Moreover not only was their justice derived from the merits of Christ who was to come, but the communi-

cation of the Holy Ghost after Christ was much more abundant, just as the price surpasses in value the earnest, and the reality excels the image. Wherefore St. John declares: "As yet the spirit was not given, because Jesus was not yet glorified." John 7, 39.

So soon, therefore, as Christ, "ascending on high", entered into possession of the glory of His kingdom, which He had won with so much labor, He munificently opened out the treasures of the Holy Ghost: "He gave gifts to men." Ephesians 4, 8.

For, that giving or sending forth of the Holy Ghost after Christ's glorification was to be such as had never been before; not that there had been none before, but it had not been of the same kind.

III

Human nature is by necessity the servant of God: "The creature is a servant, we are the servants of God by nature." (St. Cyril.) On account, however, of original sin, our whole nature has fallen into such guilt and dishonor, that we had become the enemies of God. "We were by nature the children of wrath." Ephesians 2, 3.

There was no power which could raise us and deliver us from this ruin and eternal destruction. But God, the Creator of mankind and infinitely merciful, did this through His only begotten Son, by whose benefit it was brought about that man was restored to that rank and dignity whence he had fallen, and was adorned with still more abundant graces.

No one can express the greatness of this work of divine grace in the souls of men. Wherefore, both in Holy Scripture and in the writings of the Fathers, men are styled regenerated, new creatures, partakers of the divine nature, children of God, godlike, and similar epithets.

Now these great blessings are justly attributed as especially belonging to the Holy Ghost. He is "the

Spirit of adoption of sons, whereby we cry: Abba, Father." He fills our hearts with the sweetness of paternal love: "The Spirit Himself giveth testimony to our spirit that we are the sons of God." Romans 8, 15, 16.

This truth accords with the similitude observed by the Angelic Doctor between both operations of the Holy Ghost; for, through Him "Christ was conceived in holiness to be by nature the Son of God," and "others are sanctified to be the sons of God by adoption." St. Thomas. This spiritual generation proceeds from love in a much more noble manner than the natural; namely, from uncreated love.

Say Seven Our Fathers for Seven Gifts of the Holy Ghost.

SIXTH DAY OF THE NOVENA

I

The beginning of this regeneration and renovation of man is by Baptism. In the sacrament, when the unclean spirit has been expelled from the soul, the Holy Ghost enters in and makes it like to Himself. "That which is born of the Spirit, is spirit." John 3, 6.

The same Spirit gives Himself more abundantly in Confirmation, strengthening and confirming Christian life; from which proceeded the victory of the martyrs, and the triumph of the virgins over temptation and corruption. We have said that the Holy Ghost gives Himself: "the charity of God is poured out into our hearts by the Holy Ghost who is given to us." Romans 5, 5.

For, He not only brings to us His divine gifts, but is the Author of them, and is Himself the supreme gift, who, proceeding from the mutual love of the Father and the Son, is justly believed to be and is called "Gift of God most high." To show the nature and efficacy of this gift it is well to recall the explanation given by the

Doctors of the Church of the words of Holy Scripture. They say that God is present and exists in all things "by His power, in so far as all things are subject to His power; by His presence, inasmuch as all things are naked and open to His eyes; by His essence, inasmuch as He is present to all as the cause of their being." St. Thomas.

II

But God is in man, not only as in inanimate things, but because He is more fully known and loved by him, since even by nature we spontaneously love, desire, and seek after the good. Moreover, God by grace resides in the just soul as in a temple, in a most intimate and peculiar manner.

From this proceeds that union of affection, by which the soul adheres most closely to God, more so than the friend is united to his most loving and beloved friend, and enjoys God in all fulness and sweetness. Now this wonderful union, which is properly called "indwelling", differing only in degree or state from that with which God beatifies the saints in heaven, although it is most certainly produced by the presence of the whole Blessed Trinity,—“We will come to him and make our abode with him.” (John 14, 23)—nevertheless is attributed in a peculiar manner to the Holy Ghost.

For, whilst traces of divine power and wisdom appear even in the wicked man, charity, which, as it were, is the special mark of the Holy Ghost, is shared only by the just. In harmony with this, the same Spirit is called holy, for He, the first and supreme Love, moves souls and leads them to sanctity, which ultimately consists in the love of God. Wherefore, the Apostle, when calling us the temple of God, does not expressly mention the Father, or the Son, or the Holy Ghost: “Know ye not that your members are the temple of the Holy Ghost, who is in you, whom you have from God?” I Corinthians 6, 19.

The fulness of divine gifts is in many ways a consequence of the indwelling of the Holy Ghost in the souls of the just. For, as St. Thomas teaches, "when the Holy Ghost proceedeth as love, He proceedeth in the character of the first gift; whence Augustine saith that through the gift which is the Holy Ghost, many other special gifts are distributed among the members of Christ." Among these gifts are those secret warnings and invitations which from time to time are excited in our minds and hearts by the inspiration of the Holy Ghost.

Without these there is no beginning of a good life, no progress, no arriving at eternal salvation. And since these words and admonitions are uttered in the soul in an exceedingly secret manner, they are sometimes aptly compared in Holy Writ to the breathing of a coming breeze, and the Angelic Doctor likens them to the movements of the heart which are wholly hidden in the living body. "Thy heart has a certain hidden power, and therefore the Holy Ghost, who invisibly vivifies and unites the Church, is compared to the heart." St. Thomas.

III

More than this, the just man, that is to say he who lives the life of divine grace, and acts by the fitting virtues as by means of faculties, has need of those seven gifts, which are properly attributed to the Holy Ghost. By means of them the soul is furnished and strengthened so as to be able to obey more easily and promptly His voice and impulse. Wherefore these gifts are of such efficacy that they lead the just man to the highest degree of sanctity; and of such excellence that they continue to exist even in heaven, though in a more perfect way.

By means of these gifts the soul is excited and encouraged to seek after and attain the evangelical beatitudes, which, like the flowers that come forth in

the springtime, are the signs and harbingers of eternal beatitude.

Lastly there are those blessed fruits, enumerated by the Apostle, which the Spirit, even in this mortal life, produces and shows forth in the just; fruits filled with all sweetness and joy, inasmuch as they proceed from the Spirit, "who is in the Trinity the sweetness of both Father and Son, filling all creatures with infinite fulness and profusion." St. Augustine.

The divine Spirit, proceeding from the Father and the Word in eternal light of sanctity, Himself both Love and Gift, after having manifested Himself through the veils of figures in the Old Testament, poured forth all His fulness upon Christ and upon His mystic Body, the Church; and called back by His presence and grace men who were going away in wickedness and corruption, with such salutary effect that, being no longer of the earth earthy, they relished and desired quite other things, becoming of heaven heavenly.

Say Seven Our Fathers for Seven Gifts of the Holy Ghost.

SEVENTH DAY OF THE NOVENA

I

These sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost towards us, certainly demand that we should direct towards Him the highest homage of our love and devotion. Christians may do this most effectually if they will daily strive to know Him, to love Him, and to implore Him more earnestly; for which reason may this Our exhortation, flowing spontaneously from a paternal heart, reach their ears.

Perchance there are still to be found among them, even nowadays, some who, if asked, as were those of old by St. Paul the Apostle, whether they have received the Holy Ghost, might answer in like manner: "We have

not so much as heard whether there be a Holy Ghost." Acts 19, 2.

At least there are certainly many who are very deficient in their knoweldge of Him. They frequently use His name in their religious practises, but their faith is involved in much darkness. Wherefore all preachers and those having care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost, avoiding however difficult and subtle controversies, and eschewing the dangerous folly of those who rashly endeavor to pry into divine mysteries.

What should be chiefly dwelt upon and clearly explained is the multitude and greatness of the benefits which have been bestowed, and are constantly bestowed upon us by this divine Giver, so that errors and ignorance concerning matters of such moment may be entirely dispelled as unworthy of the "children of light".

We urge this not only because it affects a mystery by which we are directly guided to eternal life, and which must therefore be firmly believed, but also because the more clearly and fully the good is known, the more earnestly it is loved.

II

Now we owe to the Holy Ghost, as we mentioned in the second place, love, because He is God: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength." Deuteronomy 6, 5.

He is also to be loved because He is the substantial, eternal, primal Love, and nothing is more lovable than love. And this all the more because He has overwhelmed us with the greatest benefits, which both testify to the benevolence of the Giver, and claim the gratitude of the receiver. This love has a twofold and most conspicuous utility. In the first place it will excite us to acquire daily a clearer knowledge about the

Holy Ghost; for, as the Angelic Doctor says, "the lover is not content with the superficial knowledge of the beloved, but striveth to inquire intimately into all that appertains to the beloved, and thus to penetrate into the interior; as is said of the Holy Ghost, who is the love of God, that He searcheth even the profound things of God." In the second place it will obtain for us a still more abundant supply of heavenly gifts; for, as a narrow heart contracteth the hand of the giver, a grateful and mindful heart causeth it to expand.

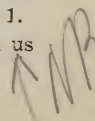
Yet we must strive that this love should be of such a nature as not to consist merely in dry speculations of external observances, but rather to run forward towards action, and especially to fly from sin, which is in a more special manner offensive to the Holy Spirit. For, whatever we are, that we are by the divine goodness; and this goodness is specially attributed to the Holy Ghost. The sinner offends this his Benefactor, abusing His gifts; and taking advantage of His goodness becomes more hardened in sin day by day.

III

Again, since He is the Spirit of Truth, whosoever faileth by weakness or ignorance may perhaps have some excuse before Almighty God; but he who resists the truth through malice and turns away from it, sins most grievously against the Holy Ghost.

In our day this sin has become so frequent that those dark times seem to have come which were foretold by St. Paul, in which men, blinded by the just judgment of God, should take falsehood for truth, and should believe in the "prince of the world", who is a liar and the father thereof, as a teacher of truth: "God shall send them the operation of error, to believe lying." II Thessalonians 2, 10. "In the last times some shall depart from the faith; giving heed to the spirits of error and the doctrines of devils." I Timothy 4, 1.

But since the Holy Ghost, as We said, dwells in us



as in His temple, We must repeat the warning of the Apostle: "Grieve not the Holy Spirit of God, whereby you are sealed." Ephesians, 4, 30.

Nor is it enough to fly from sin; every Christian ought to shine with the splendor of virtue so as to be pleasing to so great and so beneficent a guest: and first of all with chastity and holiness, for chaste and holy things befit the temple. Hence the words of the Apostle: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are"—a terrible, indeed, but a just warning.

Say Seven Our Fathers for Seven Gifts of the Holy Ghost.

EIGHTH DAY OF THE NOVENA

I

Lastly, we ought to pray and invoke the Holy Spirit, for each one of us greatly needs His protection and His help. The more a man is deficient in wisdom, weak in strength, borne down with trouble, prone to sin, so ought he the more to fly to Him, who is the never-ceasing fount of light, strength, consolation and holiness.

And chiefly that first requisite of man, the forgiveness of sins, must be sought for from Him: "It is the special character of the Holy Ghost that he is the Gift of the Father and of the Son. Now, the remission of sins is given by the Holy Ghost as by the Gift of God." St. Thomas. Concerning this Spirit the words of the liturgy are very explicit: "For He is the remission of all sins."

II

How He should be invoked is clearly taught by the Church, who addresses Him in humble supplication,

calling upon Him by the sweetest of names: "Come, father of the poor! Come, Giver of gifts! Come, Light of our hearts! O best of Consolers, sweet Guest of the soul, our refreshment!"

She earnestly implores Him to wash, heal, water our minds and hearts, and to give us who trust in Him "the merit of virtue, the acquirement of salvation, and joy everlasting." Nor can it be in any way doubted that He will listen to such a prayer, since we read the words written by His own inspiration: "The Spirit Himself asketh for us with unspeakable groanings." Romans 8, 26.

III

Lastly we ought confidently and continually to beg of Him to illuminate us daily more and more with His light, and inflame us with His charity: for, thus inspired with faith and love, we may press onward earnestly towards our eternal reward, since He "is the pledge of our inheritance." Ephesians 1, 14.

Say Seven Our Fathers for Seven Gifts of the Holy Ghost.

NINTH DAY OF THE NOVENA

I

Such, Venerable Brethren, are the teachings and exhortations which We have seen good to utter, in order to stimulate devotion to the Holy Ghost. We have no doubt that, chiefly by means of your zeal and earnestness, they will bear abundant fruit among Christian peoples. We ourselves shall never in the future fail to labor towards so important an end; and it is even Our Intention, in whatever ways may appear suitable, to further cultivate and extend this admirable work of piety. Meanwhile, as two years ago, in Our letter "Provida Matris", We recommended to Catholics special prayers at the Feast of Pentecost, for the reunion of

Christendom, so now We desire to make certain further decrees on the same subject.

II

Wherefore, We decree and command that throughout the whole Catholic Church, this year and in every subsequent year, a novena shall take place before Whitsunday, in all parish churches, and also, if the local ordinaries think fit, in other churches and oratories. To all who take part in this novena, and duly pray for Our intention, We grant each day an indulgence of seven years and seven quarantines; moreover, a plenary indulgence on any of the days of the novena, or on Whitsunday itself, or on any day during the octave; provided they shall have received the Sacrament of Penance and the Holy Eucharist, and devoutly prayed for Our intention.

We will that those who are legitimately prevented from attending the novena, or who are in places where the devotions cannot, in the judgment of the ordinary, be conveniently carried out in church, shall equally enjoy the same benefits, provided they make the novena privately and observe the other conditions.

Moreover We are pleased to grant in perpetuity from the Treasury of the Church, that whosoever daily during the octave of Pentecost up to Trinity Sunday inclusive offer publicly or privately prayers according to their devotions to the Holy Ghost and satisfy the above conditions, shall a second time gain each of the same indulgences. All these indulgences We also permit to be applied as suffrages for the souls in purgatory.

III

And now Our mind and heart turn back to those hopes with which We began, and for the accomplishment of which We earnestly pray, and will continue to pray to the Holy Ghost. Unite then, Venerable Breth-

ren, your prayers with Ours, and at your Exhortation let all Christian peoples add their prayers also, invoking the powerful and ever acceptable intercession of the Blessed Virgin. You know well the intimate and wonderful relations existing between her and the Holy Ghost, so that she is justly called His spouse.

The intercession of the Blessed Virgin was of great avail both in the mystery of the Incarnation, and in the coming of the Holy Ghost upon the apostles. May she continue to strengthen our prayers with her suffrages, that in the midst of all the stress and trouble of the nations, those divine prodigies may be happily revived by the Holy Ghost, which were foretold in the words of David: "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth." Psalm 103, 30.

As a pledge of divine favor and a testimony of Our affection, Venerable Brethren, to you, to your clergy and people, We gladly impart in the Lord the Apostolic Benediction.

Say Seven Our Fathers for Seven Gifts of the Holy Ghost.

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