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— The Paraclete...  
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HOLY SPIRIT

ILLUSTRATING  
THE SEVEN GIFTS AND  
THE TWELVE FRUITS



**THE PARACLETE**  
**NOVENAS TO THE HOLY SPIRIT**

Illustrating

**THE SEVEN GIFTS**

**AND**

**THE TWELVE FRUITS**

By

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## Foreword

Paraclete, a Greek word, means literally "called upon" or unto; but practically, since our Lord referred His disciples for what they needed as Christians to the Holy Spirit, it must mean that He, the Holy Spirit, answers if asked or "called upon," (Wis 7,7) all our spiritual needs: Wisdom, understanding, counsel, power, knowledge, godliness, zeal. The word has been variously translated, according to what the translator thought was our most urgent or universal need, or judged from the context where the word is used, the Paraclete was answering or called upon to answer; hence, advocate, counsellor, helper, intercessor, comforter, exhorter.

The word best remains untranslated, because we have no word that really translates it. It has a meaning all its own. Paraclesis is as peculiar to the Paraclete as redemption is to the Redeemer. Knowing this, Christians will never neglect to call upon the Holy Spirit, particularly during the yearly Novena, (enjoined by Pope Leo XIII) which commemorates and re-enacts the time when the Church, redeemed, but orphan-like, was waiting and calling for the Paraclete of her inner life to come, and to be present with her and

in her forever, thereafter, present to answer her every need and call for the necessities and commodities and luxuries of her spiritual life.

Novena, a Latin word, an adjective derived from "novem" meaning nine, refers to a practice, common in the Church of praying for a special favor of Heaven nine consecutive days. The tenth is generally added as the one on which the favor is to be received; as it actually was received by the Apostles, who were the first to have "held out in prayer with Mary, the mother of Jesus, and His brethren" nine days; and then to have received the greatest of all great favors, the very gift of God, the Paraclete himself, on the tenth. It is a practice, therefore, of Apostolic precedent; and seemingly reflects the mind of Jesus Himself; since He charged them not to depart from Jerusalem; but to wait until they were "clothed with power from on high", to wait for the "Promise of the Father". Then after nine days He sent forth the Holy Spirit upon them. In the meantime He left them in suspense as to what the full nature of the Kingdom that was to come was to be. This expectancy was perhaps their best preparation for the most fruitful reception of the Holy Spirit;

a fact, which might be a hint to us, that a prolonged and profound preparation is necessary, if we want to open and to offer our souls fully to the "paraclesis of the Holy Spirit" (Acts 9,31), and have His Gifts fully realized in us.

To supply prayers and meditations for such novenas has been the purpose of these efforts; and at the same time to make known and current ideas and ideals, that should be known and current among the Christian people upon whom "the blessing of Abraham", "the promise of the Spirit thru the faith" has come (Gal 3,14).

His seven Gifts are here treated under the title of seven spirits, following the hint of Saint Thomas, referring us to the prophecy, where they are so called. As coming from the Holy Spirit they are indeed spirits, that is attitudes, dispositions, disposing and qualifying us for acts essential to Christian or supernatural life; but, as "implanted" (Jcl,21) in the human soul, they are powers, to be developed, "increased" (Col 2,19), as we cooperate, "trade with" them (Mt 25,15), till they become habits, virtues. With them we realize "the precious Ag (2,7) and exceeding great prom-

ises" (2 Pt 1,4) held out to all nations in the seed of Abraham (Gn 22,18) in Jesus Christ, from "whose fulness we all take", (Jn 1,16) "grace upon grace", till we "become partakers of divine nature" (2 Pt 1,4), even "filled unto all the fulness of God" (E 3,19), "unto the measure of the stature of the fulness of Christ" (E 4,13).

The positive rather than the negative side of Christianity has been set forth, so that people might better understand and appreciate the "unspeakable, (rather, the indescribable) gift of God" (2 Cor 9,15), and their own inestimable privilege of being Christians, "partakers of the Holy Spirit" (Heb 6,4) as live members of Christ's one body, the Church (E 1,23).

Neither are the ideas and ideals, here set forth, new. No, what you here find said has been said long ago by the "one Teacher" (Mt 23,10), Christ, speaking thru Himself and thru His Spirit in His many oracles in the Church of the ages. Only the setting and the string is new. The thoughts, like the Goodly Pearls in the parable, sought by a merchant, are old; but they have been gathered and are here strung together for your special benefit. And it is hoped that in this form like that of a glinting necklace



they will catch the eye, will set off the invaluable pearl of godliness, so that more people seeing it will be induced to "go and sell all they have to acquire it" (Mt 13,46).

Truth to tell, too few Christians think of godliness, of God-like behavior, as being a Christian privilege and duty. And also, too few may be found having the Wedding Garment on (Mt 22,11), when Christ, the king of glory, comes in to see His guests, and to assign them to their proper and final places in the brilliant banquet hall or eternity.

May these efforts help to open and to pave the way for Christians into full Christianity, into "the love of the Father, the grace of the Son, and the communication of the Holy Spirit" (2 Cor 13,13).

The Author.

N. B. In quoting Scripture the author has been more concerned about the meaning revealed than about the wording found in the Douay Version. In every instance he has consulted the original text, and has tried to re-think the thoughts as Prophet and Apostle thought them about the Paraclete and his paraclesis, and to express them in modern English. All quotations of importance, and even allusions, are marked with references to afford the reader if he looks the reference up an opportunity to do more thinking and gain more light on the indescribable gift of God.

## The Text

Our Lord said: 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. 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 shall see Me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you; but ye cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all truth. For He shall not speak of himself; but what things soever He shall hear He shall speak; and the things that are to come, He shall show you. He shall glorify Me; because He shall receive of mine, and shall show it to you (Jn 16,7-14).

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 (Is 11,2-3).

## The Text Revised

Our Lord said: It is well for you that I go away; for if I go not away, the Paraclete will not come to you; but if I go, I will send Him unto you. And coming He will show (enlighten) the world concerning sin, and concerning righteousness, and concerning judiciousness; concerning sin, since they believe not in Me; concerning righteousness, since I go to the Father, and ye behold Me no longer; concerning judiciousness, since the prince of this world hath been judged. Yet many things I have to say to you, but ye cannot bear them now. However when He, the Spirit of truth is come, He will guide you into all the truth; for He will not speak for Himself; but what things soever He shall hear, shall He speak, and the coming things He will declare to you. He will glorify Me; for He will take of mine, and declare it to you (Jn 16,7-14).

The Spirit of Yahweh shall rest upon Him: the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of godliness; and shall be-spirit Him with godliness (religion, the fear of Yahweh) (Is 11,2-3).

## Hymn to the Holy Spirit

Veni Creator Spiritus,  
Mentes tuorum visita,  
Imple superna gratia  
Quae tu creasti pectora.

Qui diceris Paraclitus  
Altissimi Donum Dei,  
Fons vivus, Ignis, Caritas,  
Et spiritalis Unctio.

10 Tu septiformis munere,  
Digitus Paternae dexteræ,  
Tu rite promissum Patris,  
Sermone ditans guttura.

Accende lumen sensibus,  
Infunde amorem cordibus,  
Infirma nostri corporis  
Virtute firmans perpeti.

Hostem repellas longius,  
Pacemque dones protinus;  
Ductore sic te praeviso  
Vitemus omne noxium.

Come, O Creator Spirit Blest!  
And in our soul take up Thy rest;  
Come, with Thy grace and heavenly aid,  
To fill the hearts which Thou has made.

Great Paraclete! to Thee we cry!  
O highest gift of God most high!  
O fount of life! O fire of love!  
And sweet anointing from above!

Thou in Thy seven fold gifts art known.  
Thee, Finger of God's hand, we own;  
The promise of the Father Thou!  
Who dost the tongue with pow'r endow.

Kindle our senses from above,  
And make our hearts o'erflow with love;  
With patience firm, and virtue high;  
The weakness of our flesh supply.

Far from us drive the foe we dread,  
And grant us Thy true peace instead;  
So shall we not, with Thee for guide,  
Turn from the path of life aside.

Per te sciamus da Patrem,  
Noscamus atque Filium,  
Teque utriusque Spiritum  
Credamus omni tempore.

Deo Patri sit gloria,  
Ejusque soli Filio,  
Cum Spiritu Paraclito  
Nunc et per omne saeculum. Amen.

O, may Thy grace on us bestow  
The Father and the Son to know,  
And Thee, through endless times confess'd  
Of both Th' eternal Spirit blest.

All glory, while the ages run,  
Be to the Father and the Son,  
The same, O Holy Ghost, to Thee,  
Now and through all eternity. Amen.

II

## Sequence

Veni Sancte Spiritus,  
Et emitte coelitus  
Lucis tuae radium.

Veni, Pater pauperum;  
Veni, dator numerum;  
Veni, lumen cordium.

Consolator optime,  
Dulcis, hospes animae  
Dulce refrigerium.

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

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

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

In labore requies,  
In aestu temperies,  
In fletu solatium.

O lux beatissima,  
Reple cordis intima  
Tuorum fidelium.

Sine tuo numine  
Nihil est in homine,  
Nihil est innoxium.

Lava quod est sordidum,  
Riga quod est aridum,  
Sana quod est saucium.

Flecte quod est rigidum,  
Fove quod est frigidum,  
Rege quod est devium.

De tuis fidelibus  
In te confidentibus  
Sacrum septenarium.

Da virtutis meritum,  
Da salutis exitum,  
Da perenne gaudium. Amen.

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 turn's to ill.

Heal our wounds — our strength renew;  
On our dryness pour Thy dew;  
Wash the strains 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.

## Hymn and Prayer to the Holy Spirit

(Tune: Rock of Ages, or  
Jesus, Savior, Pilot Me)

Holy Spirit, care for me. (1 Pt 5,7)  
Make me what I ought to be. (E 2,10)  
Let Thy Wisdom and Thy light (Is 11,2)  
Be my guide both day and night; (Ex 40,38)  
As in faith I onward plod, (Heb 11,13)  
On to where I'm home with God. (Mt 11,28)

Holy Spirit, see me thru. (Ex 23,20)  
Make me holy, good, and true. (Mic 6,8)  
Let Thy counsel and Thy might (2 Par 20,12)  
Be my guard both left and right; (1 Pt 1,5)  
As in hope I upward strive, (Prv 15,24)  
Up to where in Christ I thrive. (E 2,6)

Holy Spirit, from above, (Jc 1,17)  
In my heart shed forth Thy love. (Rm 5,5)  
Let Thy knowledge and Thy grace (2 Pt 3,18) (Hos 6,6)  
Free my soul from all that's base; (1 Thes 4,8)  
As Thou comest there to rest, (Rm 8,9)  
Thou my host as well as guest. (Neh 9,20-21)

Holy Spirit, fire divine, (2 Tm 1,6) (Acts 2,3)  
In my zeal both burn and shine. (Jn 5,5)  
Make me will and make me do, (Phil 2,13)  
As a Christian ought to do. (E 4,1)  
Make me do, till all is done, (Jr 1,7)  
Till the crown of life is won. (Apoc 2,10)

Holy Spirit, mystic Dove, (Jn 1,32) (Gn 8,10-12)  
Be my faith, my hope, my love. (1 Cor 13,10-13)  
Answer ev'ry need and call. (Mic 2,7)  
Be my guide, my guard, my all. (1 Cor 12,11)  
Be with me in all I meet; (Is 8,10)  
Thou, my God and Paraclete. (Jn 14,17)

### Indulged Prayers

#### Consecration to the Holy Spirit

O Holy Spirit, divine Spirit of light and  
love, I consecrate to Thee my understand-

ing, heart, and will, my whole being for time and eternity. May my understanding be always submissive to Thy heavenly inspirations, and to the teaching of the Catholic Church of which Thou art the infallible guide; and may my heart be ever inflamed with the love of God and of my neighbor; may my will be ever conformed to the divine will, and may my whole life be a faithful imitation of the life and virtues of Our Lord and Savior Jesus Christ to Whom with the Father and Thee be honor and glory forever. Amen. 300 days, once a day — Pius X, June 5, 1908.

Prayer to the Holy Spirit  
for the Propagation of the Faith

Holy Spirit, Spirit of truth, come into our hearts; shed the brightness of Thy light on all nations, that they may be one in faith and pleasing to Thee. 100 days, once a day — Leo XIII, July 31, 1897.

Prayer to the Holy Spirit for the Church

O Holy Spirit, Creator, be propitious to the Catholic Church, and by Thy heavenly power make it strong and secure against the attacks of its enemies, and renew in charity and grace the Spirit of Thy servants whom Thou has anointed, that they may glorify Thee and the Father and His only-



begotten Son, Jesus Christ, Our Lord.  
Amen. 300 days, once a day — Leo XIII,  
August 26, 1889.

### Invocation to the Holy Spirit

Come, O Holy Spirit, fill the hearts of  
Thy faithful, and kindle in them the fire  
of Thy love. 300 days, every time — Pius X,  
May 8, 1907.

### FIRST NOVENA

Illustrating the Seven Spirits or Gifts in  
their Meaning to us.

### INVOCATION

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

V. Send forth Thy Spirit, and they shall  
be created;

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

Let us pray. O God, Who hast taught the  
hearts of the faithful by the light of the  
Holy Spirit; grant us by the same Spirit to  
know what is right, and upon His consola-  
tion (guidance) ever to rejoice (Acts 15,31),  
thru Christ Our Lord. Amen.

### FIRST DAY

I tell you the truth: It is well for you that  
I go away; for if I go not away, the Par-

aclete will not come to you; but if I go, I will send Him to you (Jn 16,7).

With these words our Lord told His apostles, and tells us, that we need the Holy Spirit, that He has His own special work to do for us, a work which only He can do for us, and only will do after Jesus has finished His. To understand this, we must remember that each of the three Divine Persons shares in every work done for us. What is begun by the Father, is sustained by the Son, and completed by the Holy Spirit. Creation is therefore ascribed to the Father, salvation to the Son, and sanctification to the Holy Spirit. This work of the Spirit is very intimate, and very personal to us. For that work the Paraclete at first comes to us to show us concerning sin in the spirit of wisdom and understanding, then is with us to show us concerning righteousness in the spirit of counsel and power, then is in us to show us concerning judiciousness in the spirit of knowledge and godliness, and finally fills us unto all the fulness of God in the spirit of zeal. That is the program of the Paraclete; that is sanctification. And that is the explanation for the above words. Jesus is already thinking of sanctification, when taking leave of His apostles. "That

they be sanctified in the truth", was his farewell prayer (Jn 17,17).

When Jesus had effected our salvation, had restored the order of righteousness, as planned by the Father from the beginning, His task was finished; He said so on the cross. It was then well for us that He went away, and in His stead sent the Holy Spirit; that He, the Paraclete, might lead us into all the truth, and perfect us in the glory of Christ, in Christianity, sanctify us in the truth.

Remember, it is the Holy Spirit who gives, or lends, or communicates the gifts and glories of Heaven, and thus brings out in order and perfection whatever is being ordered and perfected. So He did the material world after its creation, when "He moved upon the face of the waters" (Gn 1,2); so He does human society after its salvation; since He came upon the Church in the form of "tongues as of fire" (Acts 2,3); so He does the individual soul in its sanctification, when "He sheds abroad in our hearts the love of God" (Rn 5,5). The world was ordered and perfected in the seven days; society is perfected by the seven sacraments, and the soul is so thru the seven Gifts.

Primeval matter needed the diverse workings of God to evolve into this beautiful world—this beautiful world, which we all love so well, tho not always so wisely. Outcast society needs the diverse ministrations of the Lord to develop into a universal brotherhood; a universal brotherhood, a thing we all are so quick to preach, but so slow to practice. Corrupt man needs the diverse gifts of the Spirit to unfold into the finished Christian—the finished Christian, whom we all admire so much in others, yet cultivate so little in ourselves. All, therefore, need the Paraclete for their final perfection.

Hence, when Christ had formed and planted the principles of salvation, for society and the soul, in the sacraments of the Church, as God has formed and planted the powers of creation in the elements of nature, He left them for the Spirit to develop, to develop unto fulness or perfection by His gifts or loans or communications, so that, as the fulness of the earth and the sky declareth the glory of God, so the fulness of the state and the Church may reflect the glory of Jesus, and the fulness of the man and the Christian may commend the glory of the Paraclete; and so God be glorified in all.

Alas, we, as free beings, may act along or act against, may assist or resist the Spirit in His efforts of perfecting. We may remain heathens, "waste and wild", or develop into Christians, "well ordered and well adorned". Hence the Apostle exhorts us: "Be ye perfected; be ye exhorted or paracleted; be ye like-minded; be ye peaceful; and the God of love and of peace shall be with you" (2 Cor 13,11). Yea, He shall be in you (1 Cor 6,19), to shed abroad in your hearts the grace of the Lord Jesus Christ, and the love of God, and the communication of the Holy Spirit.

Let us work and pray that God may grant us the gifts or loans or communications of the Holy Spirit:

## SECOND DAY

### His Efforts in Our Behalf

And coming he will show the world concerning sin, and concerning righteousness, and concerning judiciousness; concerning sin, since they believe not in Me; concerning righteousness, since I go to the Father, and ye shall behold Me no longer; concerning judiciousness, since the prince of this world hath been judged (Jn 16,9).

The purpose of the Spirit's coming has

been comprised in a verb, for which in our modern language we have no equivalent. The verb 'show' in its slang meaning of 'to make see' is the nearest we have to it. What it means we can gather from the many instances where the verb is used. Its underlying idea is that of an honest, yet not always of a successful, effort at enlightenment. And that is exactly the role of the Spirit with us mortals here on earth. He is ever trying to make us see the higher and better things; while we too often 'resist' Him, and 'grieve' Him, and even 'quench' Him. All this we do, because we are not always of good will, do not always let Him show us our errors and our duties and our chances; tho He go about it ever so kindly and quietly and cleverly. Yet, tho we rebel, He never quits us. He loves us. "With a love everlasting He loves us; therefore, His loving kindness towards us continues" (Jr 31,3).

He ever pursues us for our profit; for He wants us to share in His holiness, and subsequently in His blessedness. To bring this about He must often enough "show" us. "Whom God loveth He showeth, even as a father does his son, in whom he is much interested" (Prov 3,12). "His incorruptible Spirit is in all men, showing

vagrants little by little; and reminding truants of their failings He warns them, that turning away from their wickedness they may believe in Him" (Wis 12,2). He bears with us long and patiently, because He would have all men saved, "and come to the knowledge of the truth". He ever works to that end. "He sends forth His seven Spirits into all the earth" (Apoc 5,6), "to show Himself strong in behalf of them whose heart is perfect toward Him" (2 Par 16,9). He has the welfare and betterment of all, their sanctification (1 Thes 4,3), at heart. And His efforts of help range thru the whole scale of our spiritual need; from wisdom to understanding, from counsel to power, from knowledge to godliness, and zeal; from the depths of sin thru all grades of righteousness to the finer things of judiciousness.

The Holy Spirit 'comes' with this final purpose in view, to glorify Christ in Christians, to christianize mankind, to raise man above his natural state into communion with God. He consistently and constantly works to that end. While, however, He shows all men concerning sin, (concerning 'repentance unto life') (Acts 11,18), He can show concerning righteousness, (concerning the elements of life),

only such as hear Him, and believe in Christ; in Christ, the way, the truth, and the life. Those that hear and heed, and with His help judge and cast Satan out of their heart, He shows to the utmost. Those He helps all along the way; the called, unto repentance; the repentant, unto life; the live, unto perfection. "His delight is with the children of men" (Prv 8,31). He is always with them, if only they be with Him. If they are, all His efforts meet with success. It is a case of intimate co-operation and of close coordination. The crown of life is obtained only with His help, never without it.

They need Him, and He is ever ready to supply what they need, when 'called upon'. Even 'before they call, He answers' (Is 65,24); for He deals with them, as with sons, heeding their need more than their call. Unless they act in conjunction with Him, however, He does nothing; and unless He acts in them, they achieve nothing — nothing unto sanctification. But with Him they can do all things. Those that obey Him (Acts 5,32), He helps unstintingly. Those He 'shows' with a love and a care that is without measure; and unto a perfection and a blessedness that is without end. For the measure and the end is God.



'Of Him and by Him and unto Him are we all'.

Let us work and pray that God may grant us His Spirit to 'show' us:

### THIRD DAY

#### Effects and Evidence of the Spirit

Yet many things I have to say to you; but ye cannot bear them now. However, when He, the Spirit of truth, is come, He will guide you into all the truth; for He shall not speak for Himself; but what things soever He shall hear, He shall speak, and the coming things He shall declare unto you. He shall glorify me; for He shall take of mine, and shall declare it to you (Jn 16,12).

Having the above assurances concerning the Holy Spirit, can these assured effects anywhere be noted? Surely, only in people of good will, who do not resist Him, who let Him show them their errors and their duties and their chances, who want to be 'shown'. Therefore, these effects may be noted first of all in the Apostles. And what is the change effected in them when the Paraclete comes, and is no longer merely with them, but actually in them?

Behold, the very promise of our Lord

just quoted is at once fulfilled in them. They can now bear the many things, which Christ had yet to say unto them, but could not say at the time. They are now no longer too weak and too slow to understand. They are guided as if by one step into all the truth. They now no longer ask about, but go and preach the kingdom. They begin right from the time and the place, wherein the Spirit comes upon them.

It is as if they had been awakened from a dream, and looking around, realized the whole truth of the situation. They act as Christ said the Paraclete would act. They speak not from themselves; but what things soever they hear, they speak; speak the things they see right at hand, what the circumstances suggest and demand. They do so, because what they now see and hear, they understand, understand where it belongs in the counsel of God.

They declare the things as they come, not only seeing what is to be seen, but also doing what is to be done. They now no longer shrink back; but face the world, as Christ faced it, with a heart that knows no hesitating, no misgiving, no flinching, while they show the world concerning sin and concerning righteousness and con-

cerning judiciousness. They no longer fear, but rejoice that they are accounted worthy to suffer reproach for the Name of Jesus. Being free from selfish interests, their hearts are directed into the charity of God and into the patience (steadfastness) of Christ; into His way, His truth, and His life of righteousness.

In one word, they are changed into other Christs. They speak and act as He spoke and acted. And this fact is fairly evident to the world; for when dealing with them, men noted "that they had been with Jesus" (Acts 4,13). They saw in them what they had seen in Him. They saw in them His Spirit of wisdom and understanding, His Spirit of counsel and power, His Spirit of knowledge and godliness, and His Spirit of zeal for God. Christ is glorified in Christians. The Paraclete has taken the glory which is Christ, has taken from His fulness grace upon grace, and declared, divided it unto them; has clothed them with Christ's own character, has baptized them into Christ, and anointed them with His Holy Spirit and with His power.

New creatures are appearing on earth, Christians. Christ, having arisen in Himself, is now thru His Spirit arising also in

others''. The first man Adam became a living soul; but the last Adam has become a quickening Spirit'' (1 Cor 15,45), quickening humans into Christians. Christianity or the Church, consequently, as a manifestation of a new life, while it is the grace and glory of Christ, is the effect and evidence of the Spirit. The Nicene creed has, therefore, comprised the Spirit's evident effects into the word 'vivificans', which means quickening or 'making alive'. Indeed, the Spirit maketh alive, alive with a new life, not by creating new life, but by communicating His own eternal life, which is new for us, raising us above our natural state. Christians take over and reflect the glory of God (Jn 17,22), manifested in Christ, as crystals do the glory of light (1 Pt 2,9). We become partakers of divine nature by the Spirit dwelling in us.

Let us work and pray that God may grant His Spirit to dwell in us:

## FOURTH DAY

### The Spirit of Wisdom

The wisdom from above is first pure, then peaceable, proper, well-advised, overflowing with compassion and good fruits, impartial, unfeigned (Jc 3,17).

In these words Saint James describes the 'wisdom which is from above'. But he first described the wisdom which is from below, saying: "If ye have bitter jealousy and strife in your heart, do not make the mistake of boasting about it, and of being false to the truth. That is not the wisdom coming down from above; but is earthly, sensual, devilish."

Indeed, as people believe and act, so is their wisdom. If people believe that this earth is worth their while, their wisdom is earthly; if they believe that the pleasures of their senses is worth their while, their wisdom is sensual; if they believe that the devil's way of getting even with neighbors is worth their while, their wisdom is devilish. "As a man thinketh within himself, so is he" (Prv 23,7). His beliefs make him what he is. If his beliefs are inspired by his lower nature, he is a child of darkness; and his wisdom is from below. If his beliefs are inspired by his higher nature, he is a child of light; and his wisdom is from above.

Strange as it may be, everybody likes his own wisdom. "Men's minds are like their watches; none go just alike; but each believes his own." Still, we have learnt to

set our watches by the sun. Would to God that we had learnt to set our minds by Christ, the sun of righteousness. Time and tide wait for nobody. Neither does truth nor right adjust itself to our mind; but our mind must adjust itself to the truth. Where it makes no difference, have your way. But where the bounds are set and marked, respect the bounds. In fads and fashions do as you like; but in civilities, "do unto others as you would have others do unto you." Customs count for little, manners matter much; but morals mean everything. There not man but God is the surveyor. Yes, His Son Himself has staked morals off with rules, and with His own example.

Listen to His first parable! Significantly is it the first, teaching as it does the first lesson we must learn in religion. "To what shall I liken the men of this generation; to what are they like? They are like children in a market place, seated there and calling to one another in this way: 'We piped for you, and ye didn't dance; we wailed, and ye didn't weep'. For John the Baptist is come neither eating bread nor drinking wine; and ye say, He is crazy. The Son of man is come eating and drinking; and ye say, Look at the glutton and

winedrinker, the friend of publicans and sinners. "And justified is the wisdom by all her children" (Lc 7,31-35).

This parable calls to mind the proverb: "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits" (Prv 16,2). He weigheth the spirits behind these ways. Yes, He inspects the hearts (Rm 8,27). Too many people act as if morals were of man's making. They are not. The laws of holiness, like the laws of health, are made by God. This fact must be distinctly recognized, before we can be truly wise. "The fear of the Lord is the beginning, is the foundation, of wisdom" (Prv 9,10). This is the spirit which when weighed will not be found wanting. It will turn our thoughts in the right direction, and 'prepare our hearts for God'. It is the right attitude. It is true wisdom.

'The wisdom from above is first pure', that is sincere, wanting to know, opening to the truth; 'then peaceable', that is open also to the other side of the question; then 'proper', that is open as it should be, open to all sides of it; then "well-advised", that is open to conviction; then 'overflowing with compassion and good fruits', that is open-hearted and open-handed; then

'impartial', that is open and ready to do right by everybody; finally 'unfeigned', that is really open and ready, not merely pretending to be. Indeed, that is the wisdom from above, and is above human nature; it is the gift of the Holy Spirit.

Let us work and pray that God may give us the Spirit of wisdom:

## FIFTH DAY

### The Spirit of Understanding

His disciples asked Jesus what this parable might be. To whom He said: To you it is given to know the mysteries of the kingdom of God; but to the rest in parables; that seeing they may not see, and hearing may not understand (Lc 8,10).

Why was it not given to all alike to know the mysteries of the Kingdom? Surely, because God deals with men in religion the same way as He deals with them elsewhere. He places before them, within reach, what they need; but they must reach out to get it; they must do what they can themselves. As rich meat is stored up in the shell of hard nuts, so heavenly truth is wrapt up in the hull of earthly parables. It is there for all; but only the diligent get it, whereas the negligent do



not. It is not an empty phrase when our Lord says again and again: "He that hath ears to hear, let him hear" (Mt 11,15). "To him who hath shall be given, and he shall have in abundance; whilst from him who hath not shall be taken away even that which he hath" (Mt 13,12). He means to say: "Do what you can, work with the Spirit of Wisdom, (always 'hovering over the waters' of conscience,) and you will get the Spirit of understanding — and the other Gifts of the Holy Spirit, until 'filled unto all the fulness of God.' You have noticed that the disciples asked Jesus what this parable might be. Surely, that is why to them was given directly what to the rest was given in parables only.

To the open-minded, who like children are pure of heart and mind, wanting to know, God reveals, unveils, the mysteries of the Kingdom. To them He giveth His Spirit, "the Spirit that searcheth all things, yea, the deep things of God" (1 Cor 2,10). As they open their mind and heart for Him, the Holy Spirit is given to them. The Gifts of the Spirit are not thrown at men, but held out to them. As men reach out for them, they are given to them. We can even observe this. People see the light and the truth of the Gospel, only as they

begin to search. They do not understand the faith, till they go and listen to the Church; even as the disciples did to Jesus. That is the story of every convert. He will tell you, that his doubts and difficulties began to dissolve, as he began to look and to listen. "Pay attention to the preaching of the prophets", says Saint Peter (2 Pt 1,19), "as to a lantern lit in a murky place, till the day dawn, and the day-star arise in your heart". That is the way people learn Christianity, and get to understand the mysteries thereof. That is the way, 'the many are called, and the few are chosen'. There is the secret of predestination, and of reprobation. For on the other hand, they that neglect to look and to listen, begin to lose and to waste what they have, till they have not even good sense left. "He that gathereth not with Me, scattereth", said Jesus (Lc 11,23), speaking for the Paraclete, to all alike. Scattereth, indeed!

Talk to an unbeliever, to a worldling! and what do you find? No love of truth, not even a disposition for hearing the other side, is left. Wise in his own way, he ignores whatever you have to say. If anything, he can tell you, and does tell you all the scandals of the Church, but none of

her wonders, tho they outshine them a hundredfold. One side has become his study; not the glory of Christianity, but the shame of Christians so-called. Blindly he stumbles over facts, but the deep things of God never occur to him.

“Take heed, therefore, how ye hear”, warns our Lord again, “because whosoever hath to him shall be given; but from him who hath not shall be taken away even that which he thinketh he hath” (Lc 8,18). Yea, thinketh he hath! They that think they are wise, are not so. They will loaf, and lose what they have of faith and religion. Many would have arrived at understanding, had they not presumed to have already arrived. Except they be renewed in the spirit of their mind, be re-born, “they cannot see the kingdom of God”. “If ye were blind”, says our Lord to all such, “ye would not have sin; but now ye say, We see. Your sin remaineth” (Jn 9,41). There is more hope for a dunce than for a man who prides himself on his understanding.

Let us work and pray that God may grant us the Spirit of understanding:

## SIXTH DAY

### The Spirit of Counsel

It is God who worketh in you both to will and to do for the good will (Phil 2,13).

The above words of Saint Paul are preceded by the exhortation: "With fear and trembling work out your own salvation". He says 'with fear and trembling', to make sure that they be of good will. Yes, of good will — that's the thing. Too many people are not of good will, really do not want to pay the price of their salvation. For them 'the way of life' is too straight and too narrow; the Church is too strict. They do not really want to be Christians, because as Christians they could not do as they would like to do. They understand, but do not 'love the truth' (Jn 3,20). They cease to go along with the Spirit of truth, where the Spirit shows them work to do. Like Felix, the governor of Syria (Acts 24, 25), when he "heard Paul reason about righteousness and self-control, and the judgment to come", being frightened, they refer Him to a more convenient time.

They act as if they could remain neutral, neutral in the face of a crisis, when the truth is on trial before their very eyes, on trial for life and death. They act as if a

question of right or wrong may remain unanswered by them without consequence to themselves. Christ is sent from the Sanhedrin to Pilate, and from Pilate to Herod, and from Herod back to Pilate, and there bandied about, because people are not so much interested in what is right, as in what suits their selfish interests. Some ask questions, but without really seeking an answer, or without waiting for an answer. And because truth is not their quest, no answer from God is given them. An illustration of this we have in an incident recorded by three of the four Evangelists (Lc 20,1 -8): "It came to pass on one of those days, as Jesus was teaching the people and preaching the gospel, there came upon Him the chief priests and scribes with the elders; and they spake, saying to Him, tell us: By what authority doest thou these things? And He answered and said to them, I also will ask you a question; Tell me: The baptism of John, was it from heaven, or from men? And they reasoned with themselves, saying, If we say, from heaven: He will say, Why then did ye not believe him? But if we say, From men: all the people will stone us; for they are persuaded that John was a prophet. So they answered that they knew not whence it was. And Jesus said

to them, Niether tell I you by what authority I do these things". Here we see men dallying with the third Gift of the Holy Spirit, with counsel; for the root meaning of the Hebrew word for 'counsel' is to deliberate and to decide; of course, honestly.

The Spirit of counsel comes, after the Spirit of wisdom has turned us towards the truth, and the Spirit of understanding has shown us the import of the truth. We then have to decide whether we will accept and apply the uses of the truth; whether we will pay the price of our salvation; will 'sell all we have' to buy 'the treasure hidden in that field'. Christ indeed wants us to deliberate, before we decide. He was very explicit on this matter. 'The man who builds a tower, first sits down to compute the cost', He said (Lc 14,28). He warned the hasty man, corrected the hesitating man, and rebuked the half-hearted man. (Lc 9,57-62). After we have seen what is right, there can really be no other consideration than what is right. "If God is for us, who can be against us?" (Rm 8,31). His grace, His favor, should be enough for us in any predicament. So He told Saint Paul (2 Cor 12,9).

From Israel in the desert take a cue. "When the cloud was taken up from over the tabernacle, the children of Israel went onward, throughout all their journeys; but if the cloud was not taken up, then they journeyed not till the day that it was taken up" (Ex 40,36). God Himself had warned them to hearken to the voice of His angel who would go before them to keep them by the way (Ex 23,20). As Israel was led out of the slavery of Egypt into the liberty of the Promised Land, so will Christians be led out of the shameful slavery of their corrupt nature into the glorious liberty of God's children (Rm 8,21), if they must trust in God, and choose what's right.

Let us work and pray that God may grant us the Spirit of counsel.

## SEVENTH DAY

### The Spirit of Power

Ye shall receive power of the Holy Spirit coming upon you (Acts 1,8).

Thus spoke our Lord to His Apostles, assuring them of success as His witnesses. Indeed, the power and perseverance of the Apostles in their life and labors for Christ cannot be accounted for, except by admit-

ting a power and a light from on high to have been guiding and guarding them. Evidently God was working in them both to will and to do beyond their good will, beyond what they themselves otherwise would have willed and done. Facts bear this out.

They all had promised before, but only after the Holy Spirit came upon them, did they keep the promise rather to die than to deny their Lord and Master. They all had a chance to show their loyalty before, but the power only after. Then first were they strong enough to be martyrs, witnesses, for Christ unto the uttermost. Then first did they "resist unto blood, striving against sin" (Heb 12,5). Then first having been guided into all the truth, did they act out all the truth of the Gospel, whether it meant life or meant death to them. They rejoiced that they were accounted worthy to suffer reproach for the "Name". Clearly, they were "clothed with power from on high"; clearly, they were anointed in Christ with His Holy Spirit His power. In His counsel and His power and with they had overcome and dispossessed the giants of old, the world, the flesh, and the devil; and made them subject to themselves.



And that's what all Christians must do. After we have come, seen, and chosen, we must go and do the righteousness of God. After the Spirit of counsel has helped us to deliberate and to decide, the Spirit of power is ready to help us dare and do "the grace and the truth which came by Jesus Christ". Another step is to be taken on the "upward way" for those who would walk worthily of "the upward calling" wherewith Christians are called. There are many grades in the training school of the Paraclete, many graduations for the disciple of Christ, many degrees for the graduates of God. And all are to be won by actual tests. "Thru many tribulations must we enter into the kingdom of God", says the Apostle (Acts 14,22). "From the days of John the Baptist until now the kingdom of God suffereth violence; and the violent wrest it unto themselves", says our Lord (Mt 11,12).

But faced with doubts and dangers and difficulties, let us not quarrel and quail and quit, as did Israel in the desert at the very gates of the Promised Land. God is with us even more directly than He was with them. We "can do all things in Christ who empowers us" (Phil 4,13). With Him we are well able to go up against the

giants of old, the world, the flesh, and the devil, though "these adversaries are stronger and taller than we" (Nu 13,31). But before you go up, make sure God is with you, that you are right in your aims and your ambitions. You will stand in God's power, if you strive in God's counsel. Consult Him, then "empower yourself in the Lord, and in the majesty of His strength" (E 6,10). The war of Christ is won only with the weapons of Christ. Armed with His meekness and His humility and His propriety, with His Christianity, with His "righteousness on the right hand and on the left" (2 Cor 6,7), you shall more than win; you shall not only win the war against these giants; but shall even win people in their service over to your side. As good soldiers of Christ, therefore, "bring along every diligence, and in your faith work up the virtue" (2 Pt 1,5), work up every virtue of righteousness. Soon enough there will come a time when your strategy and your panoply, your faith and your virtue, will be tested. You will then either stand or fall before the assaults of these giants. The passions of the flesh will assert themselves, and the wisdom of the world under the sway of the Devil will advise a course of action in marriage or in business or in

politics, against the express counsel of God's Church, and against the plain voice of your own conscience; you will then overcome the world (Jn 5,5), or be overcome by the world; you will rule over the flesh (Rm 6,12), or be ruled over by the flesh; you will crush Satan under your heel (Rm 16,20), or be crushed by Satan under his heel. It will be the one or the other.

Let us work and pray that God may grant us the Spirit of power:

## EIGHTH DAY

### The Spirit of Knowledge

We all with unveiled face reflecting as a mirror the glory of the Lord are transformed into the same image from glory to glory, even as from the Lord Spirit (2 Cor 3,18).

Knowledge has been defined as an image of the truth, that is, a picture in our mind of all we have seen and heard and experienced, since first we began to take pictures, to get ideas and impressions; and stored them away in our mind. Where these pictures stay in our mind, when and while we are not conscious of them, nobody knows. But still when we want them back, we call them up, and they answer 'Here we are'.

We can re-create them in our mind, as God created things in the world, by a simple act of the will. These mental pictures or ideas, when often recalled and revived, become fixed or standards of truth for us, standards by which we measure, rules by which we judge new ideas brought up before our judgment. By them we judge these new ideas as to their truth or their value or their difference from older ones; that is, by comparing them. By so doing we can correct them, as we receive them, or we can correct already-received ones, when the newer ones are witnessed by greater authority or by stronger evidence; and thus complete them into fuller and truer pictures. This we can do in every branch of knowledge. As this process goes on, we develop so-to-say a new sense, so that our knowledge is no longer a mere memory, but almost a new faculty.

If this sense has been developed in things of Christ, we can instinctively and instantly tell what is in accord with Christian doctrine, when concerned about things to believe; and what is in accord with Christian morality, when concerned about ways to behave; that is, we can have a mental and moral image of Christ in us. Christ can be impressed upon our mind, till we

have so-to-say "the mind of Christ" (1 Cor 2,16); and He can be impressed upon our will, till we have so-to-say the will of Christ. When He is thus doubly impressed upon our whole soul, we are 'renewed unto knowledge' (Col 3,10), unto knowledge after the image of God. In other words, "Christ is formed in us" (Gal 4,19), as Saint Paul says. "The Spirit of knowledge rests upon us", as the Prophet speaks. Now you understand why God "desires this knowledge more than burnt offerings" (Hos 6,6). Now you understand why Saint Paul (Phil 3,8) prized this knowledge more than any other glory; in fact, counted all other glories as mere nothings in comparison. By this knowledge we become God-like, partakers of divine nature, know how to possess ourselves in holiness and honor, not in the passion of lust, as heathens who know not God (1 Thes 4,5).

It is a grand gift; but not given unless accepted, accepted by personal efforts. "Bringing along every diligence", says the Apostle, "work up in your virtue the knowledge, and in your knowledge the self-possession, and in your self-possession the stead-fastness" (2 Pt 1,5). Like swimming, everybody can learn it; but nobody does unless he actually attempts it. The power is

given to all; but the art is not. Well, yes, the art is also given, but only while the power is being exercised. Admiring Christ on Sundays is no more Christianity than admiring swimmers in a pool is swimming. No, Christianity comes with practice, with practising it every day of the week, and practising it sevenfold on Sundays. "Be ye doers of the word, and not hearers only, fooling your own selves", cries out the Apostle. "The doer of work shall be blessed in his doing" (Jc 1,25). He alone will learn to keep his head above water.

You may never have to know how to swim to save your life; but you will some day have to know how to be a Christian to save your soul. Salvation in both cases consists in knowing to use your head, to control your heart, and to exert yourself in the right way. Know that, and you are safe. You have what is needed; but you must know to apply it at the time. You must know how to keep from going down. Nobody can float. You must always work—work against the downward drag of selfishness; that is, in every instance you must love God, or right, above self, and your neighbor like self, exactly as Christ has taught it, and has done it in His life and in His death. That is the Spirit of knowl-

edge, by which you are a Christian (Jn 13,34), and are safe.

Let us work and pray that God may grant us the Spirit of knowledge.

## NINTH DAY

### The Spirit of Godliness

They who are according to the flesh mind the things of the flesh; but they who are according to the Spirit mind the things of the Spirit (Rm 8,5).

With these words the Apostle divides mankind into two classes, the carnal and the spiritual. Of course, no man is altogether carnal like an animal, nor altogether spiritual like an angel. Yet the one or the other is always uppermost in man. Which is which is clear from what he 'minds' most, is mostly interested in. Christ has told us that heathens worry about what they shall put on, and what they shall eat, and what they shall drink; but that Christians should not worry about these things; not, because they can do without them, but because they have other necessities more essential to them than clothes and food and water—and air, to mention another necessity, not mentioned by our Lord, essential for our earthly existence. Still, air supply hardly ever

becomes a worry, tho it is the most essential of all. We cannot live without air any time, not an hour, though we may live without water a week, and without food a month.

In His mercy God has so arranged matters that what we need most costs us least; and what we need least costs us most. This is thus also in spiritual matters. Virtue, which is least needed, tho indispensable for spiritual life, costs us the most pains; and it corresponds to food in natural life, as is clear from what our Lord, whose life is our light, says of Himself; "My meat is to do the will of Him who sent me, and to accomplish His work" (Jn 4,34). Faith costs us the next most efforts; and it answers to water, as we again can gather from the words of Christ, "He that believeth in Me shall never thirst" (Jn 6,35). And grace is like air, plentiful. It superabounds. We have it for the asking. We so-to-say breathe it, while praying for it.

Grace, faith, virtue, these three are the elements of spiritual life. These we should seek, according to the mind of our Lord; and these we will seek, if we are spiritual, says the Apostle. "Blessed are they that hunger and thirst after righteousness"



(Mt 5,6); blessed, not only "because they shall be filled"; but also, because it is a good sign of spiritual health. We may never cease to pray for grace, must regularly resupply our faith, and on every occasion practise virtue, if we want to "live godly in Christ Jesus".

We are no longer "mere men" (1 Cor 3,4), mere humans. We have been "changed" by the Spirit into new and other beings; not only changed, but "lifted up" (E 2,6) into a new and higher life. We are no longer "in flesh, but in Spirit" (Rm 8,9). The elements we now need for our life as Christians are spiritual. "For ye have died" from the lower life, says the Apostle, "and your life is hid with Christ in God" (Col 3,3). It is no longer the flesh, but the Spirit that matters for Christians. Not even "Christ after the flesh", but Christ after the Spirit is whom they know (2 Cor 5,16). They live by His Spirit (Gal 5,25). By His Spirit they have "granted unto them all things pertaining to life and godliness" (2 Pt 1,3): the grace, the faith, and the virtue. By His Spirit they "exercise themselves unto godliness" (1 Tm 4,7), while "taking over what is the width and the depth and the length and the height of Christ's righteousness, yea, of His love" (E 3,18); while taking over

Christ, as a dawning day does the sunlight, till like a "perfect day" (Prv 4,18) they are "filled unto all the fulness of God".

What an advantage we Christians have! The 'form of godliness' (2 Tm 3,4), yea, the pattern of every Gift is before us in Christ. While being true to that form, and to 'the power thereof', we "have the promise of this life and of the life to come" (1 Tm 4,8); for "godliness is profitable for all things". 'In godliness we can work up the brotherliness, and in brotherliness the love, and in love the paraclesis' and the zeal of the Lord, and in zeal be 'filled unto the fulness of God'.

Let us work and pray that God may grant us the Spirit of godliness.

## TENTH DAY

### The Spirit of Zeal

And they were all filled with the Holy Spirit, and they spake the word of God with boldness (Acts 4,31).

The sixth Gift having made man spiritual, the seventh and final Gift makes man delight in things spiritual, in God, in religion, in the fear of the Lord; and makes him show it by acts. The Spirit has filled

the vessel, the vessel of election, to overflowing with religion, so that it begins to flow over into, or to influence the world outside. "Out of the abundance of the heart the mouth speaketh".

Being full of God's Spirit the Christian cannot remain still or inactive. He takes up God's cause, breaking forth either singing His praises, or in preaching His wonders, or in running His errands. He prophesies, to use the words of Scripture. So it was with men "filled with the Holy Spirit" in the Old Testament. So it is with them in the New. As soon as they received the Gifts in full, or were filled with the Spirit, they acted—acted for God; they "spake the word of God with boldness", they stood up to speak for God, and against everything ungodly. Then religion, or the fear of the Lord, was the beginning of their wisdom, was the first and main thing with them. Then they feared, respected, regarded, valued, loved God above everything, and everybody. God was their first thought — God's honor and glory their first consideration. Walking with God, they worked for God. God was their all in all. Nowadays we call this frame of mind "zeal".

The presence of zeal, the final Gift, makes about the same difference for religion in the Church, as the presence of man, the last formed creature, does for culture in the world. "Old things pass away. Behold, all things become new". "The face of the earth is being renewed". Man is ever busy, busy creating wealth, providing for eventual needs and comforts; that is, the real man does so, true also in this respect to the likeness after which he has been created. God ever works. "My Father", says Christ "worketh even unto now, and I work" (Jn 5,17). In working, and in the kind of work, man shows how full he is of the Spirit, how spiritual he is, how much he partakes of divine nature. The more he creates, that is, the more he produces for useful service, or the more beings he careth and provideth for, the more he is like God. The more needs he can, rather does answer, the nearer he comes to the universal and eternal providence of God, to the paraclesis of the Paraclete.

As man in society is measured by the wealth he creates, so is the Christian measured in religion by the good he does. Wealth, in its condensed form, is money. Money is readily exchanged for whatever comforts a man may want. "Money", says

Scripture (Ecces 10,19), "answereth all things". So Christian zeal works to answer every need and call. "I am become all things to all men", said the most zealous Apostle (1 Cor 9,22), "that by all means I may save some". And Job, the ideal man of God, described in the Old Testament, said of Himself, "I was eyes to the blind, and feet I was to the lame". Everything to everybody only God can be; but he that is the most to the most is the most like God. And he will be so honored. "Blessed is that servant whom the Lord when He cometh shall find so doing. Verily I say unto you, He will place him over all that He hath" (Mt 24,46). He will share His throne (Apoc 3,21) and His glory with him. He will make him His special witness, His trusted herald, His choice vessel to bear His name before the nations. Since the Paraclete does not speak from Himself, He seeks men thru whom He may speak, and influence the world, thru whom He may show the world concerning sin, and concerning righteousness, and concerning judiciousness, until no longer might but right, no longer violence but justice, no longer selfishness but friendship, prevails in man's social relations, as described by the prophet under the symbolism of wild and tame animals living together (Is 11,6-9).

Let us work and pray that God may grant us the fulness of the Spirit.

### Prayer for the Gifts

Unto Thee, our Paraclete, we call. Answer our needs at all times. Without Thy continued care and sevenfold blessing we get nowhere, but into trouble. Fools at sea, we drift away from the truth, and lose our directions; we need Thy Spirit of wisdom. Out to see the world, we forget the light of Heaven, and darkness overtakes us (Jn 12,35); we need Thy Spirit of understanding. Proud of our own judgment, we spurn higher authority, and miss the way of life; we need Thy Spirit of counsel. Aware that we should and could do better, we delay to do better, and so waste what strength we have; we need Thy Spirit of power. Believing in every excellence we discount Christian righteousness (Phil 3,9) and so we fail in the one that counts; we need Thy Spirit of knowledge. Hoping for peace and happiness, we neglect the practice of religion, and so find not even rest; we need Thy Spirit of godliness. Loving our own interests too much, we interest ourselves in God too little, and so we fall into sin and sorrow and suffering; we need Thy Spirit of zeal.

Yes, without Thy sevenfold care, we get nowhere but into trouble; we are trapped by the Devil, are robbed of our inheritance, are hurt in health, and left naked and sick to the wind and weather of the world (Lc 10,30). Holy Paraclete, take us and keep us in Thy care. Make us seek the truth, see the light, choose the way, do the right, know the faith, live the hope, and have the love—the love of Christ, so that loving others as He has loved us we be Christians indeed. Amen.

#### ASPIRATIONS TO THE HOLY SPIRIT

Come, Holy Spirit, engage us with Thy wisdom, enlighten us with Thy understanding, encourage us with Thy counsel, enable us with Thy power, endow us with Thy knowledge, ennoble us with Thy godliness, enrich us with Thy zeal; fill us unto all the fulness of God.

Come, Spirit of God, give us wisdom for the light, understanding for the truth, counsel for the way, power for the right, knowledge for the grace, godliness for the life, zeal for the kingdom. Fill us unto all the fulness of God (E 3,19).

Come, Holy Paraclete, lend us Thy Seven Spirits (Rev 1,4); Thy Spirit of wisdom, that we look and listen to the voice of God

(Heb 3,7); Thy Spirit of understanding, that we see and hear the word of God; Thy Spirit of counsel that we judge and choose the way of God (Acts 18,25); Thy Spirit of power that we go and do the will of God (Rm 12,2); Thy Spirit of knowledge that we learn and master the love of God (Jn 2,5); Thy spirit of godliness that we have and live the life of God (E 4, 18); Thy Spirit of zeal, that we share and serve the glory of God (Rm 3,23). Fill us unto all the fulness of God.

Spirit of wisdom, make us seek Thy light; Spirit of understanding, make us find Thy truth; Spirit of counsel, make us choose Thy way; Spirit of power, make us do Thy will; Spirit of knowledge, make us master Thy love; Spirit of godliness, make us live Thy life; Spirit of zeal, make us serve Thy glory. Fill us unto all the fulness of God.

Holy Paraclete, come and glorify (Jn 16, 14) Christ in us, and us in Him, Christianize us; take of His fulness and declare His glory (Jn 17,22) unto us; His truth by Thy Spirit of wisdom and understanding; His way by Thy Spirit of counsel and power; His life by Thy Spirit of knowledge and godliness; His whole stature by Thy Spirit



of zeal. Make us seek and find His truth, choose and walk His way, know and live His life. Yes, clothe us with Christ (Rm 13,14), that we be found in Him, righteous with His righteousness (Phil 3,9), gracious with His grace, and glorious with His glory; filled unto all the fulness of God.

Holy Paraclete, order and adorn our inner world with grace and truth; as Thou didst the outer world with light and life; order our mind with truth by Thy Spirit of wisdom, with truth's secrets by Thy Spirit of understanding, and with truth's uses by Thy Spirit of counsel; adorn our will with grace by Thy Spirit of power, with the light of grace by Thy Spirit of knowledge, and with the life of grace by Thy Spirit of godliness; and by Thy Spirit of zeal fill us unto all the fulness of God.

Holy Paraclete, be our Emmanuel (Is 8,10), our God with us; be with us in Thy Spirit of wisdom and understanding, that we be called (Mt 22,14) unto life; be with us in Thy Spirit of counsel and power, that we be chosen (Col 3,12) unto perfection; be with us in Thy Spirit of knowledge and godliness that we be faithful (Apoc 17,14) unto the end; be with us in Thy Spirit of zeal that we make our call and choice (2

Pet 1,10) firm by working in faithfulness. Be with us always in all things. If Thou art with us, what can stand against us! With Thee and in Thee we shall do more than overcome (Rm 8,37); we shall not only overcome the powers of darkness, the forces of nature (2 Pet 2,20), but also take over the glories of light (Jn 1,5), the virtues of grace; yes, we shall learn and master the love of Christ (E 3,19); be filled unto all the fulness of God.

Spirit of wisdom and understanding, increase our faith (Lc 17,5); Spirit of counsel and power, strengthen our hope; Spirit of knowledge and godliness, enflame our love; Spirit of zeal, fill us unto all the fulness of God.

Come, Holy Paraclete, come in Thy sevenfold spirit; show the world (Jn 3,16), as Christ has shown Israel (Mt 15,24) concerning sin and concerning righteousness and concerning judiciousness (Jn 16,9). Show them concerning sin in Thy Spirit of wisdom and understanding, till they repent unto life (Acts 11,18) by believing in Christ (Jn 15,22); show them concerning righteousness in Thy Spirit of counsel and power, till they recognize Christ in His Church, and His brother and sister in

every person they meet (Mt 25,40); show them concerning judiciousness (cf Lc 11, 42) in Thy Spirit of knowledge and godliness, till, having judged and being through with the prince of this world, they discern the finer things of life, are judicious and compassionate and dependable (cf Mt 23, 23), convinced that regard for others is the most God-like glory of man (Mt 20,28). Show them in Thy Spirit of zeal, till being spiritual, they preach their religion by practising it, filled unto all the fulness of God. Glory be to God, to the Father thru the Son in the Holy Spirit (cf E 2,18), as it was in the beginning, is now and ever shall be, times without end. Amen.

## SECOND NOVENA

### WHAT ARE THE TWELVE FRUITS OF THE SPIRIT?

#### PRAYER

Come, Holy Spirit; shed abroad in our hearts a love like God's, a grace like Christ's, and a communication like Thine own.

V. Pour forth upon us the Spirit from on high;

R. And the wild waste shall become a fruitful field  
(Is 32,15).

Let us pray: O God, to whom every heart is open, and for whom every will is speech, and from whom no secret is hidden; cleanse the thoughts of our heart by pouring in Thy Holy Spirit, that we come to love

Thee wholly, and to praise Thee worthily — thru  
Christ our Lord. Amen.

Blessed is the Man:

Who hath not walked in the counsel of the un-  
godly,  
Nor stood in the way of sinners,  
Nor sat in the chair of pestilence.  
But his will is in the law of the Lord,  
And on His law he shall mediate day and night;  
And he shall be like a tree which is planted near  
the running waters,  
Which shall bring forth its fruit in due season,  
And his leaf shall not fall off:  
And all whatsoever he shall do, shall prosper (Ps. 1, 1).

Blessed the Man:

Who walketh not along in the counsel of culprits,  
And in the way of sinners standeth not around,  
And in the seat of scoffers sitteth not down;  
But whose interest is in the fear of God,  
And His law he considereth day and night;  
For he shall be like a tree planted by streams of  
water,  
That yieldeth its fruit in its season,  
And whose leaf falleth not;  
And all he doeth, shall prosper (Jr 17, 7-8).

They shall be called trees of righteousness, the  
planting of Yahveh, that He may be glorified (Is 61, 3).

## FIRST DAY

### Fruit or Fruits?

The Apostle lists them as charity, joy,  
peace; patience, benignity, goodness; lon-  
ganimity, mildness, faith; modesty, con-

tinency, chastity. But he says 'fruit', not 'fruits'; as if there were but one, tho he mentions twelve. Evidently, this way of speaking is not accidental, tho the reason is not clear to us. Elsewhere we can see why he says 'the fruits of your righteousness' (2 Cor 9,10) at one time, and 'the fruit of righteousness' (Phil 1,11) at another. In the first case righteousness is considered as producing the fruits; but in the second as the fruit produced. Moreover, in Greek two different nouns are used for fruit. The Apostle James, however, uses the same noun when he speaks of 'the wisdom which is from above' as 'overflowing with good fruits' (Jc 3,17); and then continues, 'the fruit of righteousness in peace is sown to them that make peace'. The prophets Jeremiah and Ezekiel speak of 'fruit', not 'fruits', when referring to virtue and the human character. So also speaks the Psalmist. The reason may be that in religion the Gift and the Giver are one. As the Gift of the Spirit is the Spirit himself; SO the FRUIT of the Spirit is the Spirit himself. The life of righteousness and the fruit of righteousness are one. They are one and considered one, because like light and fire, tho not the same, are yet always found together.

There is in the Holy Spirit at work in man, or 'in wisdom', as says Scripture (Wis 7,22), a spirit that is 'monogenes' and 'polymeres', Greek words, which we know not how to translate exactly into English. 'One in nature, manifold in His working', seems to be the interpretation of these words by an ancient liturgy, that of Saint Mark. Saint Basil has 'one in person, manifold in power'. Saint Cyril of Jerusalem, explaining why the Holy Spirit is compared to water says: "He is one in essence, many in effects". A more literal translation, and more in harmony with theology would be, 'one when going forth, many when communicated'. The Spirit is 'monogenes', when proceeding from the one source, like light from the sun; and 'polymeres', when shared by the many Christians. Like the sunlight, tho communicated to millions of plants, He is one. The fire of Pentecost was one, tho many flames were distributed among the Christians. There is a communication as well as there are distributions of the Holy Spirit. Many may take part in the communion or communication of the Spirit, yet the Spirit is not distributed, shared, communicated in parts. Like the soul in the body, He acts in all

Christian acts, yet He is only one. All Christians baptized into Christ are one body, and made to drink of one Spirit. The Christian virtues, called His fruit, are evidences of His life and power. To 'each Christian is the grace given according to the measure of the gift of Christ' (E 4,7). Each Christian is as Christ-like as he has taken from the fulness of Christ at the hand of the Spirit.

## SECOND DAY

### God Expects Fruits of Us

When our Lord compared His kingdom to a vine (Jn 15,5), and Christians to the branches thereof, He made it clear that Christians are expected to bear fruit. And that, unless they do, the kingdom will be taken away from them, and given to such who 'bring forth the fruits thereof' (Mt 21,43). He moreover made it clear that every branch that beareth, shall be pruned that it might bear more fruit. He spoke plainly when He said, "Herein is My Father glorified, that ye bear much fruit; and so BE My disciples" (Jn 15,8). Christ's disciples we are, therefore, when we glorify His Father by being fruitful in good works. And as disciples we must learn of the Master how to be fruitful, and how to glorify

God. Thru Him we are 'filled with the fruit of righteousness unto the glory and praise of God'. He expressly invites us to learn of Him. As the branch cannot bear fruit, except it abide in the vine; so neither can we bear fruit, fruit worthy of repentance, except we abide in Christ. But in Him and in union with His Spirit we can and must do so. The chief Apostle exhorts us emphatically 'to add all diligence on our part, to work up in our faith the virtue, and in our virtue the knowledge, and in our knowledge the self-control, and in our self-control the steadfastness, and in our steadfastness the godliness, and in our godliness the brotherliness, and in our brotherliness the love, (and in our love the paraclesis, the zeal). For if these are ours and abound', he says, 'they set us up to be neither without work nor without fruit unto the full knowledge of our Lord Jesus Christ' (2 Pt 1,7).

Of ourselves we have neither the grace nor the knowledge nor any of the Gifts to serve God in a well-pleasing manner. From the fulness of Christ we are taking, when we flourish and grow in any virtue. But we take, as the Spirit divides (1 Cor 12,11), apportions unto us. By the Spirit of faith the seed is rooted, by the Spirit of



hope the plant is cultivated, and by the Spirit of love the fruit is matured. It is the work of God. Christ says, "Every plant which My heavenly Father planted not, shall be rooted up" (Mt 15,13). The Prophet foretold the Christians would be 'called trees of righteousness, the planting of God, that He might be glorified in them'.

It is to be noted that the Prophet, that Christ Himself, that the Apostles all state and stress the fact that Christians in their virtues are to glorify God, are to show forth His excellences, are to distinguish themselves as His children by their works, and thus reflect the image of their Father, their partaking of the divine life and nature, the communication with the Father and His Son Jesus Christ, a communication of which the Holy Spirit is the principle.

### THIRD DAY

#### The Fruits are Distinctive

What are the distinctions of Christians, or how is the tree of Christian righteousness, which is of God, distinguished from other trees of righteousness, NOT of God? Of course, as the Lord says, it is distinguished by its fruits. 'Do men gather

grapes from thorns or figs from thistles'? It bears its own kind of fruit. Christian righteousness is, as its name implies, like that of Christ, that is, God-like, 'merciful and gracious, abundant in loving-kindness and truth' (Ex 34,6). It is quickened by a love such as God's, colored by a grace such as Christ's, and mellowed by a communication such as the Spirit's; and it shows this in its twelve distinctions: Love, joy, peace; longsuffering, kindness, goodness; meekness, patience, faithfulness; propriety, self-control, purity. (In this list the Latin terms of the Douay Version have been replaced by better English ones. Charity by love; benignity by kindness; longanimity by longsuffering; continency by self-control. Then, in view of the original text, mildness has been interpreted as meekness; faith as faithfulness; modesty as propriety; chastity as purity. Finally, patience and longsuffering have been transposed to make the order more logical. All of which will appear as the discussion proceeds.)

Love, the first distinction, is a love which is catholic, extending over all men alike, irrespective of sex, race, or color; like God's, not like man's. It is in Spirit, not in flesh, pure, as exemplified not even by

a mother, but by Christ Himself. We are to love one another even as HE loved us. Joy, the second distinction Jesus expressly calls His own, and declares put in us to make ours full (Jn 15,11). Our happiness and cheerfulness, however, can be full and final only when we rejoice in God, rejoice in what He rejoices, in the triumphs of the Holy Spirit. Peace, the third distinction, He also claims as given by Him, and given 'not as the world giveth' (Jn 14,27), by a simple greeting, or imposed from without, by law. No, it is of the Spirit, by choice. We must CHOOSE the way of God, before we can have 'the peace of God', the peace, 'which passeth all understanding (Phil 4,7).

Longsuffering, kindness, and goodness, are also not man-learned or self-produced. No, they draw their life and their light from God. To quote the Apostle (Tit 3,3): "We also were once foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another; but when the goodness and loving-kindness of our Savior God appeared He saved us, healed us, cured us, not because of works which we ourselves did in righteousness; but did in accord with His mercy thru the laver of regenera-

tion and renovation of the Holy Spirit, whom He poured out upon us profusely thru Jesus Christ our Lord, so that justified, made righteous, by His grace, by His loving-kindness, by being kind as He was kind, we might be heirs, as is our hope, of eternal life. That is to say, we are righteous, not by works done according to our notions, but done in accord with the grace learnt of Him. By His grace, by being kind as He was, are we righteous, righteous in the Christian sense.

As to patience or steadfastness, the Apostle prays, 'that the Lord Himself direct our hearts into the love of God and into the patience of Christ' (2 Thes 3,5). Only such love and only such patience is a fruit worthy of the name. As to meekness, Jesus Himself says, 'Learn of Me; for I am meek and humble of heart; and ye shall find rest for your souls' (Mt 11,29). As to faithfulness, He himself set the example, and teaches us: "He that is faithful in what is least, also in what is much is faithful" (Lc 16,10), and shall be trusted with the 'real thing'.

Propriety, self-control, and purity, the highest fruit on the tree of life, are particularly the product of the Christian Spirit.

Only He can produce the courteous gentlemen, one who does not behave himself unseemly; but who knows how to meet every situation as the need may be, so that his behavior 'give grace' (E 4,29) to such as experience his tact and even temper. Only He can train the Christian character unto noble knighthood in self-control, where the Christian is not provoked, but is able to rule his moods and passions, whatever the temptation may be, along or against his grain. Only He can chasten the noble knight, till he becomes a blessed angel, who 'gladdens not upon unrighteousness, but gladdens with the truth'; and edifies by his very presence, reproofing or approving, as the need may be, with an eye that reflects his soul's sincerity, the heavenly light of purity. These are the distinctions of Christian righteousness.

#### FOURTH DAY

##### Are They Fruits or Crops?

Are the fruits twelve distinctively or twelve successively? Are they fruits or crops? Saint John in the Apocalypse speaks of the tree of life as "yielding its fruit every month". That means twelve crops. That means twelve successively, not twelve simultaneously, or after each

other in time, not beside each other in place. Moreover, it is certain that a Christian can be loving, joyful, and peaceful; longsuffering, kind, and good, patient, meek, and faithful; proper, self-controlled and pure, at one and the same time; but he cannot show this all at one and the same time. He can show it only at different times as different occasions arise, that demand different answers to different needs. These different circumstances, therefore, also make every crop different. Not only the distinctions of Christian righteousness, but also its crops are more than twelve. However, twelve has been taken for convenience, in accord with the months of the year. The word 'fruit' suggested that number. Fruit ripens during certain months and seasons of the year. A Christian, however, like the fig tree in the Gospel, is expected by Christ to yield his fruit of righteousness whenever such is demanded. If he doesn't, he also, like the fig tree, will be cursed (Mt 21,19). For having failed our neighbor shall we be condemned on the day of Judgment (Mt 21,42-45). Love, such as God's, never faileth (1 Cor 13,8). Nothing is too much for such love. It rises above all trials. It not only bears more than twelve kinds, but

oftener than twelve times. It is continuous in its yield. "It ceases not from yielding fruit" (Jr 17,8), says the Prophet Jeremiah. Like figs, so favors may ripen continuously, not only every month, but every day and every hour. They should be ripe and ready for the hungry, whenever He comes, even if He comes out of season. The love of Christ which passeth knowing, recognized no seasons, but had all seasons for its own.

Still, all these successive crops and all these distinctive glories of Christian righteousness are not many, but one—one in so far as all draw their vigor and color and savor from the one source, from the Holy Spirit, from the river of water of life, 'proceeding out of the throne of God and of the Lamb' (Apoc 22,1). They are all quickened by a love that is godly, colored by a grace that is Christian, and mellowed by a communication that is spiritual. Love is their life, grace their glory, and communication their value. The love of God, the grace of Christ, and the communication of the Spirit are their vigor, color and savor.

Tho one in their source, these crops may be manifold in bounty. The yield

may be thirtyfold, sixtyfold, and even a hundredfold (Mc 4,8) in comparison to what has been 'sown unto the Spirit' (Gal 6,8). The bounty depends upon the soil (of the heart) where it grows, and upon the weather (of the mind) while it grows. But the crop may be harvested at any time. In fact the time element doesn't enter into the calculation; but only spirit, which is beyond the reach of time. 'The fruit of the light is in all goodness and justice and truth' (E 5,9); rather, if I may interpret the Apostle's Greek, yes, if I may change the sequence, and add to his count, in all trueness and goodness and rightness and—holiness. This addition, however, is not a mere whim on my part, since the same Apostle himself says elsewhere, that serving God we have our 'fruit unto sanctification', that is holiness, 'and the end, eternal life' (Rm 6,22). Neither is my change of the order so irreverent as might at first appear; for the Apostle may have reversed the logical order to more effectively 'reprove the unfruitful works of darkness' (E 5,11). There are, therefore, many fruits as well as many crops in Christian righteousness.

## FIFTH DAY

### Are They Nine or Twelve?

The number and sequence of the seasons



as well as that of the crops is not clearly stated in Scripture. They are not clearly stated in Scripture, because they are not clearly divided in fact. For the fruit, to be of the Light, only three conditions are mentioned, which I have made four, and have called seasons—to continue the simile. And the Greek text enumerates only nine crops or distinctions of the fruit, whereas the Latin version has twelve, and has two of them transposed.

Whether patience, not found in the original text, was added to more fully express the Greek 'makrothymia', meaning long-suffering, is very doubtful. And whether 'modesty', rather propriety, and 'purity', (also found in the Greek text), only expressed, together with 'self-control' to the mind of the translator, the full meaning of the original 'enkrateia', I hesitate to say. It is more likely that Saint Jerome, knowing his Scripture, supplied these virtues from other passages of Scripture where these virtues are stressed as Christian; and he supplied them to make up the number twelve, the months of the year, announced in prophecy, and mentioned in the Apocalypse; and thus made all texts agree.

Patience or the steadfastness (2 Th 3,5) of Christ was prayed for by the Apostle for the Thessalonians, to the end that they might 'come up to the mark'. And He besought the Corinthians, by the propriety of Christ (2 Cor 10,11), not to scandalize any one. So also he exhorted the Philip-pians (Phil 4,5). "Let your propriety be known to all men", he writes. 'Purity' he recommends to Timothy (1 Tm 4,12) as an effective grace in his ministry. 'Be an example to the faithful in purity'.

We must acknowledge that Saint Jerome has fittingly added these three virtues to the nine, if they were not originally there, because they nicely complete the grace of the Christian character; and, having twelve, we can bring three under each of the four headings listed above. Love, joy, and peace, prove the trueness; longsuffering, kindness, and goodness constitute the goodness; patience, meekness, and faithfulness show the righteousness; propriety, self-control and purity establish the holiness of the Christian character.

Nevertheless, tho they may be thus classified, all the virtues produced by the Spirit in Christian souls can hardly be numbered and named. Says Saint Augus-

tine: "The case is like an army of a commander, who sits within our mind. For as a commander does thru his army whatever he pleases to do, so our Lord Jesus Christ, beginning to dwell in our inner man, that is in our mind, uses these virtues as His ministers".

The tree of Christian righteousness bears in answer to demands; and demands may vary indefinitely. As the needs, so are the answers of the Spirit, so many and so varied. Only as the needs are answered may the virtues in all their distinctness and order be noted and appreciated. In principle all are alike. They are prompted by love. As long as the Sun of righteousness looketh down from heaven, and the wellspring of truth springeth out of the earth (Ps 84,12) to freshen the garden which Yahweh hath planted, and placed man in to cultivate (Gn 2,15), love will yield its increase to supply the demand, however varied and manifold the need. All that man has to do is to **CO-OPERATE WITH THIS SPIRIT OF LOVE, REDEEM THE TIME. OR EXPLOIT THE OPPORTUNITY AS IT COMES; LOVE HIS NEIGHBOR WHOEVER HE MAY BE; DO GOOD TO ALL, AS HE KNOWS HOW; AND LEND HIMSELF TO EVERY COMER, OF NONE DESPAIRING** (cf Greek-Lc 6,35).

## SIXTH DAY

### The Fruits Are Possible With God

Now don't think that this 'fruit', of being always helpful, is impossible of production. Without the paracletis of the Holy Spirit it is impossible; but Christians are never without God's help. Jesus has asked the Father, and He has given us another paraclete to be with us forever (Jn 14,16). "Yahweh hath comforted Zion; He hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of Yahweh (Is 51,3)".

Now if we trust in God, and use our resources, or rather what His Spirit supplies, "we shall be as a tree planted by the waters that spreadeth its roots by the river, and shall not notice when heat cometh; but its leaf shall be green; and shall not worry in the year of drought, neither shall cease from yielding fruit" (Jr 17,8). "For it is God who worketh in Christians both to will and to do for the good will" (Phil 2,13). Scripture assures us: "If righteousness one admireth, Wisdom's undertakings are achievements. For It instructeth in temperance and prudence, in justice and fortitude; than which nothing is more profitable in life for men" (Wis 8,7). These vir-

tues are the very funnels thru which the blessing of "the Spirit is poured out upon us from on high, and the wild waste becometh a fruitful field" (Is 32,15).

Faith working thru love (Gal 5,6) is indeed like the river of Eden flowing in all directions. Out of the ground thus watered "Yahweh maketh to grow every tree that is fair to behold and good to eat of" (Gn 2,9). When the love of God, that is a love such as God has exemplified in Jesus, "constrains us" (2 Cor 5,14), the faith of Christ, (that is a faith such as Christ has taught us), will send forth its waters to water the garden. And from thence it will part and become four heads, temperance and prudence, justice and fortitude; and thus water the world in which we are placed, placed to keep it and to dress it. It will water, not swamp.

Temperance will keep the stream of service within bounds; prudence will direct it to its proper end; justice will distribute it evenly; and fortitude will drive it to where it is needed. All the acts and habits of a Christian will be co-ordinated, because they will be quickened by the love of God (or of right), colored by the grace of Christ (or of kindness), and mellowed by

the communication of the Spirit (or of honesty). "By the river, upon the bank thereof, on this side and on that side, will grow every tree for food, whose leaf shall not wither, neither shall its fruit fail; it will bear twelve fruits, yielding its fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf for healing".

While the Prophets, Ezekiel (Ez 47,12) and John (Apoc 22,2), describe the tree of righteousness, well-watered, in the above words, the Apostle Paul tells us the fruit it bears: "love, joy, peace, longsuffering, kindness, goodness, patience, meekness, faith(fulness); propriety, self-control, purity". The fact that hope is not listed among these virtues is a hint that love and faith in this list are not to be understood as meaning the theological virtues; but virtues closely bound up with these spiritual endowments; namely, that love here means loving kindness, and faith, faithfulness. Plainly enough faith, hope, and love, understood as we do understand the theological virtues, can hardly be considered as the fruit; but rather as the root, trunk, and crown of the tree. They are not products of righteousness, but in com-

munion with the Spirit, they produce the righteousness itself.

## SEVENTH DAY

### Fruit vs. Leaf

The fact that humility, a virtue so much emphasized by Christ and His Apostles, is not listed among the fruits, suggests a further conclusion. Humility is a product of the Spirit; but perhaps not considered as a fruit. It may be considered the leaf of the tree, essential to the health of the tree, but not beneficial beyond that; good for the person, but not directly benefitting neighbors.

According to the Prophet the leaf is for healing. Now it is certain and clear to everyone, "experienced (Heb 5,13) in the word of righteousness", that nothing heals hurt feelings and a hurt soul as does humility. A person who is humble will admit his fault and his weakness, and thus open the way for truth and peace (Zech 8,19), open the door to God's forgiveness and favor. Humility is the very condition for God's life, health, and strength in the soul. It is indispensable. Without it the Paraclete will not quicken what is dead, heal what is hurt, strengthen what is weak. The leaf is the life of the tree. So humility

is the life of righteousness. "Blessed are the poor in Spirit, for theirs is the kingdom of heaven".

According to the mind of the Prophet and of the Apostle, therefore, we may divide Christian virtues into such as heal and such as feed, into leaves that heal the soul, and into fruits that feed society. As belonging to the former I would consider: humility, simplicity, sincerity; penitence, piety, resignation; soberness, thrift, perseverance; content, self-restraint, self-denial, all virtues mentioned and commended in the pages of Scripture. They right or heal the soul in its relation to God and to itself. They prevent and cure its disorders. They are the foliage of Christian righteousness, taking up the truth springing out of the earth, and converting it under the influence of 'the righteousness, that looketh down from heaven' (Ps 84,11), into the godliness which is genuine.

Humility, as already said, is the very life of righteousness. "God resisteth the haughty, but giveth grace to the humble" (1 Pet 5,5). As it is with humility, so it is with simplicity, and the rest of the above mentioned virtues. If we are simple as doves (Mt 10,16), listening to the voice of



the Spirit, speaking thru conscience and authority, we shall be from sin ever free and in every trouble safe. And if we are sincere, being what we are and acting out the truth as it wells up in our heart, we are on and will persevere on the straight and narrow path leading (Mt 7,14) to life. "Blessed are the pure in heart, for they shall see God" (Mt 5,8). And if we are penitent, turned away from the world and its defilements, working out our salvation with fear and trembling, God Himself will work in us both to will and to do for the good will (Phil 2,12). "Blessed are they that mourn, for they shall be comforted". And if we are pious, walking with God in reverence and obedience, ever seeking the things of the Spirit, all we need shall be added unto us. "Blessed are they that hunger and thirst after righteousness, for they shall be filled". And if we are resigned to our lot, grateful for what we have, and ready to suffer with Christ whatever may come, we shall with Him also enter into His joys. "Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven".

We see here, that while the Apostle listed the fruits only, our Lord in His Beatitudes considers both the fruit and

the leaf of righteousness. Both are the products of the CHRISTIAN SPIRIT.

## EIGHTH DAY

### Fruits vs. Beatitudes

Christ considers the leaf first, and the fruit next; because the leaf precedes and prepares the fruit. The humble are declared blessed before the meek; the penitent that mourn, and the pious that pant after God, before the merciful; the sincere that are pure in heart before the peacemakers. In the last Beatitude both the leaf that heals the soul, and the fruit that feeds society are considered. An abundant blessing is held out to those who suffer persecutions of the world for righteousness' sake, who suffer because they would 'live godly (2 Tm 3,12) in Christ Jesus'.

But to obtain and to retain the full blessing of Christ there are yet other virtues necessary besides those thus far explicitly treated. They are: soberness, thrift, perseverance; content, self-restraint, and self-denial. Unless these also flourish as a green leaf (Prv 11,28), godliness will not mature its fruit. The fruit will fall before it is ripe. Hear what the Apostle has to say about this: "Be sober,

watch. Your adversary, the devil, like a roaring lion goeth about seeking someone to devour" (1 Pet 5,8). When Christians are sober and watch, always keeping in mind what has been taught them in faith, they will never be surprised in sin, as was the Prodigal, and as was Peter, when they awakened to find themselves, the one feeding swine while starving himself, the other denying his Lord while betraying his own soul.

We next must be thrifty also. They that keep themselves busy, working (E 4,28) at what is good, have no time for the Devil. "We exhort you, brethren", writes the Apostle, "that ye take pride in quietly going about your business and in working with your own hands, that so you may walk becomingly, and have need (1 Th 4, 11) of nothing". And then there is perseverance. They that hold out in prayer (Acts 1,14) and in the work (1 Cor 15,58) of the Lord, even when weary, still longer and longer, will find angels ministering (Mt 4,11) unto them. So did Job, so did Tobit, so did our Lord, who is the shining model for all Christians in every virtue. "He that persevereth (Mt 24,13) unto the end, the same shall be saved". He shall be established in the truth of God, and exalted in

the glory of Christ. Particularly is this true, if he furthermore practices the virtues of content, of self-restraint, and of self-denial.

“Having food and raiment let us therewith be content”, advises the Apostle (1 Tm 6,8). “They that would be rich fall into temptation, and a trap, and many desires that are foolish and hurtful, which drown these men in destruction and perdition. They pierce themselves thru with many sorrows”. And if they are strong unto the inward man, restraining the outward man in his appetite and anger, in his avarice and ambition, from going too far; or if they are able to possess their vessel in sanctification and honor, not in the passion of lust (1 Th 4,4), God Himself will ‘paraclete their hearts and establish them in every good work and word (2 Th 2,17). And if they are abstemious, denying themselves even lawful pleasures for the sake (Mt 19,12) of the Kingdom, exercising themselves unto godliness, the Law-giver will give them a special blessing. He will transform them into His own image from glory to glory, so-to-say by the Lord Spirit (2 Cor 4,18).

## NINTH DAY

The Fruits are to be Cultivated

Self-denial is fundamental for a Chris-

tian. It is the principal lesson to be learnt in the school of Christ. The Master has so insisted on self-denial, that evidently it is the very condition of Christian life. Hear what He says (Lc 9,23): "If any man would come after Me, let him deny himself, and take up his cross, and follow Me. For who soever would save his life shall lose it; but who soever shall lose his life for My sake, the same shall save it". Every Christian therefore must learn self-denial, if he wishes to dress and to keep the garden (Gn 2,15) (1 Cor 3,9) of Yahveh, in which he is placed by an all-loving God, restored by an all-gracious Lord, and helped by an all-lending Paraclete.

Our soul as well as our body needs exercise. Wisely the Church, mother-like, insists much on days of fast and abstinence for her children; yea, commands, that they at times fast and abstain from lawful pleasures to strengthen their soul in the truth, and for the grace of God, that they mortify their members which are on earth (Col 3,5), and so quicken the powers which are from heaven. The inner life lives on the outer life. "Except the grain of wheat fallen into the ground die, it abideth alone. But if it die, it bareth much fruit" (Jn 12, 24). The nature of man or selfishness must

die that the grace of God might awaken to life, unfold its leaf of righteousness, and produce the fruit of the Spirit.

How foolish is the wisdom of those who wait till the next time to deny themselves, when, as they think, it will be more timely and easier to deny themselves. Redeem the time, rather "exploit the opportunity, because the days are evil", says the Apostle (E 5,16). To be good in the midst of evil, that's Christianity. "For this is grace (Christianity) if thru consciousness of God one endureth griefs, suffering unjustly", says the chief Apostle; "for what kind of glory is it, if sinning and buffeted, ye endure; but if doing right and suffering ye endure, that is grace with God. For unto this were ye called (as Christians, and for this are ye called Christians), because Christ also suffered for us, leaving you an example that ye should follow in His steps" (1 Pt 2,20-22). Not when it is easy but when it is hard, is the time to do the will of the Spirit. Then it is when the exertion counts. When it is hard to lose, and you could easily win, then through consciousness of God to accept rebuffs, that's humility. When it is easy to get even with a neighbor, but hard to forgive and forget, then for the love of Christ to choke your feelings, that's

charity. When you can easily afford the self-indulgence, and can hardly resist its appeal, then for the sake of the Spirit to forego the pleasure, that's self-denial. Humility, self-denial, charity; these are the Christian virtues that are essential for godliness. They are the leaf, the bloom, and the fruit; humility before God, denial of self, and charity toward your neighbor.

And remember, they do not grow of themselves. They must be cultivated; yes, cultivated—which is done by Prayer, Fasting, Almsgiving. "Blessed is every one who is found wholehearted in these", says an apostolic Father (2 K 116,4). 'Exercise yourself unto godliness' (1 Tm 4,7). Pray, while humbly resigned, like a child, before God. The attitude, "My will, not Thine be done" had turned Eden into a desert; but the prayer (Lc 22,42): "Not my will, but Thine be done" has reversed the situation. It has made Gethsemane the gateway to heaven. FAST, and so, soberly, like a judge, deny yourselves the pleasures of the moment for the sake of an eternity. Self-indulgence has brought down curses upon man, woman, and country; but self-denial will lift the curse, and leave a blessing behind (Joel 2,14). GIVE ALMS, and so, charitably, like a friend, treat your neigh-

bor as you would have him to treat you. Man's inhumanity to man makes countless thousands mourn, but Christ's charity to man reverses all that. It makes countless thousands smile again.

These are the exercises that set us and keep us aright in our relation with God, with self, and with neighbor. They make for righteousness in every direction. Not occasionally, therefore, but regularly, should these exercises be taken up. Pray always; but be humble, simple, sincere, penitent, pious, and resigned before God, as our Lord illustrated it in the parable of the Publican and Pharisee, that went up to the temple to pray. Fast often; and thus work up the virtues of soberness, thrift, perseverance, content, self-restraint, and self-denial, till you have yourself in power, knowing how to possess your body in sanctification and honor, not in the passion of lust, like heathens who know not God. Give alms, or be compassionate, on every occasion, that so you may flourish and grow (Col 1,10) by the knowledge of God in every virtue, made virtuous according to the might of His glory unto all patience and long-suffering. Never forget, the fruit depends upon the leaf for its life and health.



You now know the virtues which constitute the leaf of righteousness, the leaf (Apos 22,2) which is for healing, for healing and hallowing the soul in the Truth. These are not listed in the letter to the Galatians, because there the Apostle was primarily concerned with the grace of Christian life, with the social side of the Christian, with the relation of neighbor to neighbor, lest "biting and devouring one another they should be consumed (Gal 5,15) one by another".

## TENTH DAY

### The Fruits are Evidence of Grace or Loving Kindness

Indeed, the virtues listed as fruits show that they are for the benefit of others. All show this clearly, except the three not listed in the Greek text: patience (steadfastness), propriety, and purity. These adorn the person himself who has them. But they may also be exercised in behalf of others, and thus be numbered among the fruits, in which the Christian denies himself that he might answer the need of others. The fruits accentuate the grace, rather than the truth which came by Jesus Christ. "Ye know the grace of Christ, who tho he was rich yet for

our sake became poor that we thru His poverty might become rich" (2 Cor 8,9). The fruits are the virtues that grow out of the bloom of self-denial on the branches of love. They evidence love, not lust. Agape, not eros, is the Greek word. In these virtues Christians seek the welfare of others, not their own (2 Cor 12,14), to serve, not to be served, following Christ who said: 'I came not to be ministered unto, but to minister; and to give my life as a ransom for many' (Mt 20,28).

Note, that to be useful was in the mind of the Apostle the same as to be fruitful. 'Let our people', he writes to Titus (Tit 3, 14), 'learn to excel in good works for necessary uses, that they be not unfruitful'; 'unfruitful in spite of their knowledge of our Lord Jesus Christ', as Saint Peter seems to say. Usefulness is Christianity practically applied. 'Faithful is the word, and concerning these things I will have thee to speak with assurance, that they who have believed God set their mind on excelling in good works' (Tit 3,8). 'The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is pleasing to God and approved by men. Let us therefore follow

after things which make for peace, and things whereby we may edify one another' (Rm 14,19).

'Love', listed as the first fruit, therefore, means loving kindness, or if we choose the word charity, charitableness; 'joy' means joyfulness, making others happy; peace means peacefulness. 'Long-suffering' is as much magnanimity as it is longanimity. The long-suffering Christian, like God, 'wishes not that anyone should perish, but that all should come to repentance' (2 Pet 3,8); and he works to that end. 'Kindness' and 'goodness' bear the stamp of grace toward others plainly enough. 'Patience', 'meekness', and 'faithfulness' also come fully into their own when practised in behalf of others. And when 'propriety' is understood according to the Greek original, its graciousness is evident enough. Epikia is that even temper in man which disposes him to do the fitting thing in view of actual circumstances. 'Self-control' is that inward poise which enables a man to promote the good of others even at his own expense, protecting his neighbor even from his own natural desire. It enables him to do the truth and the grace in behalf of neighbors even when they in their ignorance would have it otherwise. And 'purity'

has no other will than good will, and shows this will in every twinkle of its eye.

The fruits of the Spirit therefore are outward proofs of a God-like, Christ-like, Spirit-like disposition toward neighbors. They are evidence of a love such as God's, who 'loved us while we were yet sinners' (Rm 5,8); of a grace such as Christ's, who spent (2 Cor 12,15) Himself for the good of all, even His enemies; of a communication such as the Spirit's, who lends Himself in His gifts to every comer, of none despairing.

Of course, to have such a disposition and to yield such fruit, your righteousness must indeed be planted like a tree in the garden of God, by the water course of His Spirit, and branching out in the sunlight of Christ. To be a friend and a brother to others in all circumstances of life is indeed a superhuman task. To realize this ideal, you must indeed be full of the Spirit; have the grace (Christianity), abounding in faith, hope, and love. The root, the trunk, and crown of the tree must be sound. Its foliage must be green and vigorous, able to turn the truth springing out of the earth, and the grace coming down from heaven, to full account. Your humility before God and your denial of self must be genuine.

Now, tho these virtues are sublime they are not beyond reach. They are given by God when prayed for, and at the same time worked on, by us. "Exercise yourselves unto godliness", says the Apostle.

The exercises, as already said, are prayer, fasting, and almsgiving; these three, the most telling of which is almsgiving; almsgiving, not in the sense of handing out mere pittance from our abundance; but going the full length of pity for others, sharing with them our time, our comforts, our strength, whatever we have. It means being a friend, a paraclete to them, a good samaritan, taking up their burdens, when they are too weak to help themselves. It means proving our love toward them as God has proven His toward us in Christ, yea, as He proves it toward us today in His Paraclete. It is godliness abloom, spending its fragrance (2 Cor 2, 14), the knowledge of God, in every place, and yielding its fruit as needs suggest it.

## PRAYER FOR THE FRUIT OF THE SPIRIT

Come, Holy Spirit, cause Thy righteousness, the fountain of bliss and blessing, ever to spring up in the center of our hearts; and divide its waters into the four heads

of temperance and prudence and justice and fortitude, so that every Christian virtue or every tree of righteousness, planted by the river of life upon the bank thereof, in this side and on that side, may grow and flourish. May its leaf never fall, and its fruit never fail.

Mature and color our faith and our virtue, like leaves and fruits, with Thy light from above in all trueness and goodness and rightness and holiness, till we are found worthy of God, (Wis 3,5) fit to be seen at the everlasting fair, for praise and glory and honor (1 Pet 1,7) in the light of Jesus Christ.

Mature and color in us that charity of heart, looking out for others in the struggle of life as we do for ourselves, and carrying their burdens, as Jesus did ours; thus fulfilling the Law; as Christ did, so let us Christians do.

Mature and color in us that joy of soul, welling up from a good conscience, and spreading happiness on all around, like a sunrise, rejoicing in the Lord; thus radiating the grace; as Christ did, so let us Christians do.

Mature and color in us that peace of mind, assuring while being assured of the

truth of God, the rock of ages, amidst the winds and waves of a changing world; thus living the faith; as Christ did, so let us Christians do.

Mature and color in us that long-suffering of a generous heart, taking no account of evil said or done against us, seeking not our own, but the good of others; as Christ did, so let us Christians do.

Mature and color in us that kindness of a noble soul, having help for all, because of a love for all, healing the hurt of mankind; as Christ did, so let us Christians do.

Mature and color in us that goodness of will, harboring no ill will, but excusing the accused as long as we can, sweetening the bitterness of society; as Christ did, so let us Christians do.

Mature and color in us that meekness of an even temper, well ruled at home and ruling well abroad, as Moses did, leading the way to the Promised Land; as Christ did, so let us Christians do.

Mature and color in us that patience of a solid character, never wearying of well-doing, possessing our soul, as Job did, whether crossed or crowned; as Christ did, so let us Christians do.

Mature and color in us that faithfulness of a sacred devotion, doing the common chores and doing them well, as Saint Joseph did, 'anything for God'; as Christ did, so let us Christians do.

Mature and color in us that propriety of ways and conduct, never offending, but ever finding what is proper before God and men with the sense of a Christened gentleman; as Christ did, so let us Christians do.

Mature and color in us that self-control in wants and moods, ruling our impulses for our own and for other's sake with the virtue of a sainted knight; as Christ did, so let us Christians do.

Mature and color in us that purity of thought and purpose, banishing the spirits of the lower world, and hallowing the atmosphere about our person with the eye of a blessed angel; as Christ did, so let us Christians do.

Oh Holy Spirit, so holy in Thyself that by Thy presence, pleas (Rm 8,26), and precepts Thou dost ever make holy all them that let Thee; grant that we also, being filled with Thy Spirit, may by our appearance, address, and action edify all around us.

As Christ did, so let us Christians do.









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