

Novena in Honor of

God
the
Holy
Spirit

The Novena in Honor of God the Holy Spirit from:
The Paraclete:
A Manual of Instruction and Devotion
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Daily Opening Prayer:

The Sequence Veni, Sancte Spiritus

(literal version)

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

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

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

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

O Thou, most blissful light,
Fill the inner most hearts
Of Thy faithful.

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

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

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

Give unto Thy faithful,
Who put their trust in Thee,
Thy most sacred sevenfold gift.

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

First day of the novena

1. “Come, O Holy Spirit.”

The term “Holy Spirit” expresses both the personality of the Third Person of the Blessed Trinity, as well as His Divine Mission.

His Divine Personality.

The first person of the Blessed Trinity is called the Father, and the Second the Son, on account of the mutual relationship between them, the Son being begotten of the father from all eternity. The Third Divine Person, however, is simply called the Holy Ghost, the Holy Spirit. This does not, at first sight, appear to be a distinctive name, and yet it is so.

As a Second Person proceeds from the First by way of generation, that is, for the reason called the Son of the Eternal Father, so the Third Divine Person proceeds from the First and from the Second by way of spiration, or breathing, that is, therefore, rightly called the Breath, or Spirit, of the Father and of the Son.

Again, as the Son is the expression of the Eternal Mind of the Father, and is, for that reason, called the Eternal Word, the Eternal Wisdom, the Eternal Truth, so the Third Person is the expression of the Divine Will of the Father and of the Son, and is, therefore, called the Uncreated Love and Holiness of the Godhead.

Hence, the term, “Holy Spirit,” or the Divine Spirit of Love and Holiness, fully expresses His Divine Personality.

His Divine Mission.

As the Son proceeds from the Father, and has, by Him, been sent on earth to redeem mankind and merit for men Divine grace, so the Holy Spirit, who proceeds from the Father and the Son, has been sent on earth by the Father and the Son to sanctify men, by applying to their souls, the merits of their Divine Redeemer.

By His personal in dwelling in the hearts of men, He clothes their souls with the garment of sanctifying grace, and, by His constant assistance, He gives them all the actual graces they need to work out their eternal salvation.

He is, therefore, rightly called the Holy Spirit; for he is the spirit, the Breath of God, quickening the souls of men into a new life, the life of justice and holiness. Hence, holy scripture, speaking of the creation of man, says; *“God breathed into his face, the breath of life, and the man became a living soul;”* and concerning the foundation of the Church, are the regeneration of man, it says; *“And there came a sound from heaven, as of a mighty wind coming...and they were all filled with the Holy Ghost,”* God, the Father and the Son, so to speak, breathing down the Divine Spirit to take up His abode in the hearts of men and filling them with His Divine Love and Holiness.

Then go on your knees, and adore the Holy Ghost with all your heart and soul; for He is your God, consubstantial, co-eternal with the Father and the Son, to Whom the honor and glory for ever more.

Thank Him for all He is doing for you; for He is your Sanctifier. To Him you owe everything directly. Be guided by Him. Yield to His Divine operations. Make use of the graces and blessing He bestows upon you.

2. If the Holy Ghost be sent, why ask him to come?

If He has already take possession of your soul by His personal in dwelling why ask Him again and again; Come take possession of our souls!

The reason is this; God gave you freedom, and He so respects this gift that He does nothing in your regard against your own free will. True, He gave you existence, and, along with your existence, countless blessings of soul and body, without first consulting you.

But ever, since the moment that you were able to employ the gift of freedom, *“He has left you in the hand of your own counsel,”* so that now He will not save you, unless you, of your own free will, desire it.

Therefore, although the Holy Ghost has been sent to you, He will not come to abide with you, unless you are willing to receive Him, and to say to Him with all humility; Come, Holy Ghost! fill my soul with Thy Divine Presence. If you desire an increase a sanctifying grace, you must say; Come, Holy Ghost! Do Thou strengthen, within me, the life of grace. If you need the assistance of His actual grace, again, you must say; Come, Holy Ghost! Help me by the all powerful aid of Thy Divine Grace.

If you ever have the misfortune to drive Him away from your soul by grievous sin, then more than ever must you cry out to Him; Come, Holy Spirit! Fill my heart with sorrow, repentance, and restore unto me, the life of grace and the joy of Thy salvation.

Hence be ever constant in imploring the aid of the Holy Ghost. Make it a practice to call upon the Divine Spirit at once whenever you need a special assistance; Come, Holy Ghost! Assist me by Thy Holy grace. Incline, unto mine aid, O God. Oh Lord, make haste to help me.

3. *"And from heaven send forth of Thy light one ray."*

When the Holy Ghost, bestows upon you, His grace, He first illumines your mind to show you what to do or what to avoid, and then moves and strengthens your will, so that, of your own free will, you may do what you know to be right.

The Holy Ghost may, under this aspect, be said to be to your soul with the sun is to the physical world. The sun primarily gives light, but along with the light, it also in parts warmth in heat, renders the earth fertile to yield fruit in due season, and fills all terrestrial beings with joy and gladness.

Thus, in like manner, when you are under the genial influence of God, the Holy Ghost, your mind is enlightened, your heart is set on fire with Divine charity, your soul is unable to bring forth fruits of virtue in good works, and your entire being is, in consequence, flooded with peace and joy in the Lord.

But again bear in mind, that Grace is not given to you unless you ask for it. Hence, once more you are taught to look up to the Holy Ghost, on His throne of Love above and to beseech Him to send into your poor ignorant and sinful soul, if but one single ray of His heavenly light.

For His Divine grace is like Himself, all powerful, so that one single ray suffices to light up the darkness of your mind, give life and activity to your will, and fill you with His heavenly comfort.

Then say to Him with all earnestness and humility; "Come, O Holy Spirit! Send down from heaven, but one ray of Thy Divine Light, that I may know what Thou wishes me to do, and be enable to do it. Amen.

Second day of the novena

1. *"Come Thou Father of the poor"*

These words remind you of your poverty. But are you really poor? Surely, there can be no poverty greater than yours. What are you of yourself? What have you of yourself? What can you do of yourself? The answer to each question is alike: absolutely nothing. Of course, you are void of all good, natural, and supernatural. Left to yourself, you can do nothing deserving the least reward, either temporal or eternal.

Of course, you are left defenseless in the midst of your enemies, a prey to misery and wretchedness, to death and all evils — a just penalty due to sin. Left to yourself, you cannot even pray aright and call upon God to help you in your poverty and misery. Yet be not dismayed. There is One Who will be a tender, loving Father to you. It is the Holy Ghost. Hence, Jesus Christ, in promising Him, had said; "I will not leave you orphans." This Divine Spirit will fill you with the heavenly riches of His Divine grace. He will take you "under the shadow of His wings, and protect you as the apple of His eye." Yet first humbly acknowledge your poverty. Humility is truth, and you are poor in very truth.

Then turn to the Divine Spirit with sentiments of true humility, and earnestly implore Him to enrich your poverty by the riches of His Divine grace. Say to him thus; Come, O Holy Spirit, Thou Father of the poor! Come fill my poverty-stricken soul out of the plenty of Thy heavenly riches.

2. *"Come, Thou Giver of Gifts"*

What are the gifts of the Holy Ghost? or rather, what is there, and the order of nature, or of grace, that is not His gift? All that is bright and beautiful, good and perfect, has been made so by Him. The grace and comeliness of the human body, the grandeur and nobility of the human soul, these are His gifts.

The creations of man's genius in arts and sciences, are inspirations caught from the Divine Spirit. But what about the supernatural gifts of grace, virtue, holiness, and perfection? Who can enumerate them? Who can fathom them? Who can describe them? Consider the life of the ordinary Christian and his daily struggles for mastery over himself. He may fall now and again; but he rises as often. "The spirit is willing, the flesh is

weak". Yes, he is weak and frail. But he is, nevertheless, in thorough earnest. His will is strong and determined. And he continues to the end, in spite of all obstacles. Now the light, strength, peace, joy, and comfort he experiences on earth, and the glory and happiness in store for him in heaven; all these are the gifts of the Holy Ghost.

Between the life of the ordinary Christian and the lives of those great Servants of God whom Holy Church has glorified, and placed upon her altars for our veneration, encouragement, and imitation — what a vast range of grace and perfection, of extraordinary favors, and privileges opens itself out to our view till we are lost in the dizzy heights of sublime virtue and heroic sanctity. All this is, once more, an effect of the gifts of the Holy Ghost.

If you are, therefore, still poor in grace and perfection, whose fault is it but your own? If you really desire to lead a life of virtue, and still find yourself chained down by the fetters of sin, whose fault is it but your own? The Holy Ghost offers you His Divine gifts in abundance. True, as there are not two individuals who are altogether alike, neither does the Divine Spirit deal with all men in the same manner. He accommodates His gifts to the particular needs and conditions of each individual; yet to everyone He offers more than enough.

Then, once more, approach the Divine Spirit with a humble and contrite heart, and a grateful acknowledgment of all past favors, and say with all confidence: Come O Holy Spirit! Thou Giver of gifts! Bestow upon me out of the inexhaustible treasury of Thy Divine gifts whatever ever Thou knowest to be needful for me, for Thy greater honor and glory, the salvation of my own poor soul, and the welfare of my fellow-men.

3. *"Come. Thou Light of hearts."*

What would we do without light? Without light, all would be dark and dreary, cold and miserable. But with light, everything becomes lightsome and joyful. Yet what is the light of the heart? It is love. Hence it is written: "Love God, and your heart shall be enlightened;" and, again: "He that loveth, his brother, abideth in the light."

Love, therefore, is the light that floods the heart of man with the sunshine of peace and contentment. Yet not everything which bears the name of love is love in reality. The love which alone can fill man's heart with true joy and happiness, is that heaven-born love, "the charity of God, diffused in our hearts by the Holy Ghost." It is, once more, a special gift of the

Holy Ghost, by which we are enabled to love God, for His own sake, above all things, and our neighbors as ourselves, for God's sake.

When, therefore, this Divine Spirit of Love and Charity personally dwells in your soul, how can it remain darksome and wretched? The Holy Ghost Himself is the light of your heart, enkindling within you the fire of Divine love.

Then again call upon Him to abide with you: Come, O Holy Spirit! Thou Light of hearts! Set my heart all on fire with Divine love. Then shall I love, as I ought, enjoy true peace and happiness, and shed abroad the same upon all with whom I shall come in contact.

Third day of the novena

1. *“Oh, thou best comforter.”*

What a fearful havoc did not sin make of God's a beautiful creation! What a sad spectacle does not now this earth present! How deeply has not our own human nature been wounded and degraded! Yes, there is now nothing but misery and wretchedness, pain and sorrow, and finally death with all its dread surroundings. Assuredly, we could not bear up, left to ourselves. If there was no one to look up to for comfort, nearly everyone would, sooner or later, fall a prey to black despair. Yet be not faint-hearted.

The Holy Ghost is your Comforter, and of all comforters the best. True, He will not set you free from your present miseries as long as you live in this valley of tears. Now you must suffer. There is no other choice left. Then bear the ills of this life patiently, out of love for God, in atonement for sin, and in union with the sufferings of your Crucified Redeemer. In this, the Holy Ghost will most certainly assist you by the might of His all-powerful grace.

Yet, you must not fail to invoke His aid. When, therefore, the cross hangs heavily upon your weak shoulders, and weighs you down to the ground with its burden; when trials and afflictions overwhelm you; when grief and sadness tend your heart; when temptations, endeavor to allure you away from God: aye, and when sin actually holds you in enslaved and gives you to taste of its bitterness—oh! then call upon Him who is your true and only Comforter: Come, Holy Ghost, Oh, Thou best Comforter! Strengthen me in my weakness! Uphold me in my misery! Deliver me from sin! Comfort me in my distress! Thou art my Helper and my Protector!

2. *"Thou, the soul's sweet Guest."*

The Holy Ghost is your Comforter. But how does He comfort you? Not at a distance, or from afar, but right within your soul. Not through the instrumentality of others, or even by His gifts, but by His own Divine Presence. Yes, He personally comes to take up His abode within you. Your soul becomes His tabernacle, your very body His living temple. Do you understand what this means?

When Solomon dedicated the Temple he had built, "the glory of the Lord filled the house of God " in the form of a cloud, and thus God dwell with His chosen people. At the sight of this, Solomon cried out: "Is it credible then that God should dwell with men on the Earth? If heaven, and the heavens of heavens, cannot contain Thee, how much less this house which I have built?"

If Solomon was amazed at the thought that God should condescend to dwell with His people, what should not be the sentiments of wonder and admiration, awe, and of love and thanksgiving, when you reflect that He "whom the heavens of heavens cannot contain" has actually condescended to abide in your soul! And for what purpose?

To dedicate you as His living temple, to enable, elevate and enrich your entire being with the plentitude of His gifts, to comfort you on earth and crown you with everlasting bliss in heaven.

Yet, bear in mind, the Holy Ghost wishes to come to you as a guest. But no guest comes unbidden. He will not, therefore, come to you unless you invite Him. Then say to Him with all humility: Come, O Holy Ghost! Be thou the sweet guest of my poor soul. Abide with me always. I thank Thee for having condescended to regard the lowliness of Thy servant. I adore Thee truly present within the tabernacle of my soul. May I never offend you again, but thank, praise and glorify Thee forever.

3. *"Sweet Refreshment, Thou"*

The Holy Ghost is your Comforter. He comforts you by His personal indwelling. He Himself is your soul's sweet Refreshment. Do you realize this?

When you are in sorrow and distress, where do you look for comfort? Do you not, at times, turn to creatures, and forget Him Who alone can give peace to your soul? And how is it that you sometimes murmur and

complain? If you would only look up to the Divine Spirit and bear in mind that He gives you Himself to comfort your soul, all things would become sweet and easy to you.

Then say again: Come, O Holy Ghost! Be Thou my soul's sweet Refreshment! Abide with me during my weary sojourn in this valley of tears. Stand by me especially when the shadows of death fall upon me. Forget me not when Divine Justice detains me for a time in the cleansing flames of Purgatory. Fan my soul, O Celestial Dove, with Thy wings so as to temper the ardor of the avenging fire, and inspire others to comfort me with their prayers. And when the fiery breath of Thy Love has consumed within my soul all earthly dross and stains of sin, then be Thou my soul's sweet Refreshment forever in the glory of The Heavenly Kingdom.

Fourth day of the novena

1. *"Thou art Rest in labor."*

Labor has been imposed on man from the beginning. "The Lord God took man and put him into the paradise of pleasure, to dress it, and to keep it." Then labor was an occupation of delight and enjoyment; but after the fall, it became a toilsome burden."Cursed is the Earth in Thy work...With labor and toil shalt thou eat thereof... Thorns and thistles shall bring it forth...In the sweat of thy face shalt thou eat bread." Labor is now a penance and across, and most men submit it only through sheer necessity. Who will support you in labor, and give you rest? Behold, the Holy Ghost Himself is your Rest in labor. He enlightens your mind to understand that labor is a command imposed upon you by God, and that the fatigues, toils and worries accompanying it are now a penalty due to sin. And in proportion as he enlightened your mind, he strengthens your will, so that you may avoid idleness, employ your time in honest and useful labor, and accept its hardships in all humble submission to God's Holy Will, without ever a murmur or complaint.

The Divine Spirit will, moreover, sanctify your labor, so as to make it productive of supernatural merit and reward. If you consecrate to God your daily toil, it will obtain for you many special graces, it will satisfy for sin, lessen the temporal debt due to sin, and lay up for you a treasure in heaven. Even the material result of your labor will be blessed by God, so that you may have enough for your own daily needs, and yet be able to spare something to bestow in charity on your poorer Brethren. In this manner, the Holy Ghost is Rest in your labor here below, and will be your eternal Rest hereafter in heaven. Then labor manfully and courageously in the Holy Ghost, so as to enter into his rest.

2. *"Thou art Shelter from the heat."*

There is heat, which is the result of strife and conflict. Man's life on earth is a continual warfare. You are surrounded by enemies on all sides, enemies from within, and from without. You have to contend against the evil tendencies of your corrupt nature. You have to wrestle with the spirits of darkness. You have to defend yourself against the allurements of this world.

The battle is almost continual and uninterrupted. It lasts as long as life itself will last. Your enemies are powerful. The battle is fierce. Who is to be your shelter in the heat of the battle, but the Holy Ghost? He will protect you under the covert of his wings, and defend you against all your enemies as a hen guards her little ones against the birds of prey. He will enable you to fight the good fight, and obtain the palm of victory. When temptation, therefore, lays hold on you, when the heat of the conflict seems to exhaust and oppress you, do not fail to call upon the Holy Ghost to be your shelter from the heat.

There is heat, which results from the human passions. Passions, in themselves, are not sinful; on the contrary, they are useful, and even necessary. Without them, nothing great, noble or sublime, would have ever been achieved by men. But human passions are blind; they must be controlled and kept in proper check; otherwise they will, like an untamed and bridled horse, run away with you, and bring disaster upon you. But to bridle and tame the passions, and keep them in proper check, is, at times, most difficult.

Experience proves it, but too well. Who will assist you? Once more the Holy Ghost. By the power of His Divine Grace, He will temper the ardor and glow of your passions, subject them to the dictates of right reason, and compel them to submit to the yolk of God's Holy law.

And not infrequently has the Holy Ghost even literally been a shelter from physical heat, as we read in the acts of many, holy martyrs. By a special miracle, the Holy Ghost, so tempered the heat of the fire that some of them walked upon burning coals as upon a path strewn with roses, and remained on her in the midst of devouring flames as though taking of most refreshing bath.

When he, therefore, oppresses you with its stifling atmosphere call upon the Holy Ghost to come and abide within your very soul to be your shelter from the heat.

3. *"Thou art solace in our weeping"*

There are tears which are bitter and painful. They arise from the sorrows and afflictions of this life, from the loss of temporal goods, or the departure of someone near and dear to us. Such tears are natural, and not to be condemned, provided they are kept within bounds, according to the dictates of reason and faith. Never yield to excessive and unreasonable grief. Do not weep like those that have no hope. If temporal misfortunes follow you, call upon the Holy Ghost. He is your solace in this vale of tears.

But there are, also, tears which are sweet and consoling.

These are the tears of compunction for sin. Such tears are precious; for they touch the heart of God and wash away the stain of guilt.

These are the tears of compassion at the sorrows of your fellow-men. Such tears are noble; for they lead to heroic deeds of charity and self-sacrifice in the service of your neighbor.

These are the tears of grief and lament, arising from the consideration of Christ's bitter Passion and Death: or of the many offenses by which the Divine Majesty is constantly being outraged by men. Such tears are good and holy; before they bring you nearer to God.

There are the tears of holy joy and desire which spring from the contemplation of Divine and heavenly things. Such tears are sublime; for they raise you above all mundane affairs and give you here on earth already a foretaste of the joys of heaven.

All these kinds of tears are in themselves a special gift of the Holy Ghost. Then humbly asked the Divine Spirit to grant you this gift which of itself is an unfailing source of sweet joy and comfort in the Holy Ghost. Of such as possess this gift, it is written: "Blessed are they that mourn: for they shall be comforted."

Fifth day of the novena

"O Thou, most blissful Light! Fill the inmost hearts of Thy faithful."

The sense of sight is, indeed, most precious. Without it, we should be plunged in continual darkness. The beauties of nature, and the creations of art, would be without charm or meaning. Even our other senses would, in a manner, be crippled, as they depend, in a great measure, on the sense of sight.

Yet what would sight itself be without light? Take away light, and even the keenest sight would be of no avail. All things would lie buried in impenetrable darkness. But as soon as light appears, all things are seen in their full reality, and the heart is filled with gladness at the vision of beauty spread out before its view. Light is therefore the medium in which, and by which, we'd behold things and rejoice at seeing them. Hence light is a most blissful thing.

Do you see God? Not directly, at present, or face-to-face. To gaze directly on the ravishing beauty of His Divine Countenance is the happy lot of the Blessed in heaven. But you are still on this earth. You can now only see Him, as if it were, from afar, and hence very imperfectly.

Do you know God? Yes, you do know something concerning God. But this knowledge also is, at present, very limited and imperfect, on account of the manner in which you obtain this knowledge.

And yet, even the faint glimpse that you now have of God, and the little knowledge you possess of Him, comes to you in, and by, the Holy Ghost. He is your Light.

You know, God, both naturally and supernaturally. Naturally from the consideration of created things, and supernaturally by faith.

You look around you and you behold a certain degree of goodness and perfection in every creature. But since God made all things as they are, your very reason tells you that he must be far and away above all creatures, and must, of necessity, surpass, in an infinite degree, all creatures and goodness and perfection.

Hence, in the goodness and perfection of finite and created things, you catch a glimpse of the infinite goodness and perfection of God. But is not the Holy Ghost He who completes all things and endows them with goodness and perfection? The goodness and perfection of created things are, therefore, an immediate gift of the Holy Ghost. And since in them, you see God, however imperfectly, it follows that you also do so in the Light of the Holy Spirit.

But you also know God, supernaturally. For He has revealed Himself to man in a supernatural manner. The knowledge you thus obtain, though still imperfect, is certainly far superior to the knowledge you have of Him naturally from the consideration of creatures.

Yet how do you know God supernaturally? It is by Faith. But is not Faith a special gift of the Holy Ghost, which He Himself directly infused into your soul along with sanctifying grace at the moment of Baptism and which He perfected in the Sacrament of Confirmation?

Your Faith is based upon the fact of Divine Revelation. But was it not the Holy Ghost by whom Divine Revelation has, at any time, been made known to men? He is the Author of the inspired writings. He has preserved pure and intact the Sacred Truths that have been handed down to us by Divine Tradition.

Divine Revelation was completed by Jesus Christ and His Apostles. But has not Jesus Christ Himself been given to you by the Holy Ghost? And did not the Holy Ghost come down upon the Apostles in a special manner, as the Spirit of Truth, to teach them all things?

Divine Revelation is inviolably, guarded, and infallibly communicated to men by the living voice of the Church of Jesus Christ. But to whom does the Church owe her existence? Who makes her infallible? Who keeps her from even the least shadow of error? Who communicates to the Sovereign Pontiff, the Head of God's True Church, the gift of personal infallibility, so that he may safely feed the lambs and the sheep entrusted to his keeping by the Divine Shepherd? It is the Holy Ghost.

Thus, you perceive that, in the supernatural order of things, it is, likewise, the Holy Ghost, in Whom, and by Whom you know God.

And what is meant by that beatific Vision, or happy-making sight, by which the Blessed see God in heaven and are happy with Him for ever? It means this, that in heaven, the Holy Ghost will communicate Himself to your soul in so full and complete a measure that He Himself will be the very Light of your soul, in which and by which, you will see God, face to face, in all his glorious Reality, take full possession of Him, and enjoy Him for all eternity and unspeakable joy and happiness. The Holy Ghost will thus be the most blissful Light, in which, and by which, you shall enjoy the sight of God forever.

In this manner, the Divine Spirit is the Light by which you now come to know God, in order to love and serve Him on earth; and having been led by Him to the knowledge of God now, He will hereafter be the Light leading you to the Beatific Vision.

Hence, it is written: "The light of Thy countenance, O Lord, is signed upon us: Thou hast given gladness in my heart...For with Thee is the Fountain of Life, and in Thy Light, we shall see Light."

Then call upon the Divine Spirit to be your Light. Pray to Him, likewise, on behalf of all men. Say to Him with all fervor and devotion: Come, O Holy Spirit! O Thou, most blissful Light! Come and fill the inmost hearts of Thy faithful, that they may rejoice in Thy Light, now and forever more.

Sixth day of the novena

1. *"Unless Thou givest, there is naught in man, but what is sinful."*
Since every gift of nature and of grace, that ever has been, can, or will be, bestowed upon you, proceeds from the Divine Spirit, it follows that, without Him, you are nothing; or if you wish to claim anything as your own, it is your sins and miseries.

In so far as God made you, you were made aright and filled with every blessing. If, therefore, you are now subject to sin and misery, this is your handiwork. Then, once more, humbly acknowledge your own nothingness and sinfulness, and your utter dependence on the Holy Ghost, and say to Him again with all fervor and devotion: Come, O Holy Spirit! Be Thou my Assistance; for without Thee, I am nothing but sin and misery.

2. *"Wash thou what is stained."*

It is sin which defiles the human soul. Original sin has, like a universal deluge, swept over the whole human race and now causes each soul that is born into this world to come into existence without that supernatural beauty and perfection which God had bestowed upon man in the beginning.

Actual sin adds to that original defilement, or, once more, disfigures the soul after has been adorned with Divine Grace. Mortal sin blocks out entirely that supernatural beauty and perfection with which a soul is endowed when in the state of grace. Venial sin soils and stains the white garment of sanctifying grace.

Who cleanses your soul from sin? It is the Holy Ghost. For He applies to you, the infinite merits of your Divine Redeemer, and washes, so to speak, your soul in the Blood of Jesus Christ.

Are you in sin? Oh! delay not to call upon the Divine Spirit. Diligently employ the means of pardon and reconciliation, and then pray to Him and fervently say: Come, O Holy Spirit! Cleanse my sinful soul from all stain and guilt of sin. Wash me yet more from my iniquity, and cleanse me from my sin. Wash me, and I shall be made whiter than snow.

3. *"Water what is parched."*

Look around you on a hot summer's day. All nature is languid. Vegetation seems to be withered and dried up. The soil is furrowed with deep cracks. What is amiss? The earth is parched and thirsts for rain. Such as a state of a soul that suffers from dryness and aridity. All spiritual activity seems to have died out. The soul finds no relish in doing what is right. It has, in fact, almost become barren of every good.

What is needed? The vivifying and refreshing showers of Divine grace. Yet why does the Holy Ghost, that Heavenly Cloud, withhold, at times, the outpouring of His grace, and leaves your soul parched and withered? It is chiefly because you have grown careless and neglectful in prayer. You pray but seldom; and when you pray you do so in a listless manner. There is no heart in it. You hardly know yourself what you are about. Surely, that is not prayer. No wonder that your prayers are not answered. No wonder that your soul becomes "like earth that is without water."

Yet bear in mind that even prayer itself is a special gift of the Holy Ghost; for, without Him you cannot pray aright, or even know what you should ask for in prayer.

Then rouse yourself, and, with all the intensity of your being, call upon the Divine Spirit to grant you the gift, and the spirit of prayer, so that you may pray, on all occasions, in a manner pleasing to God. Such prayer will pierce the Cloud and draw down upon you the refreshing showers of heavenly grace. Then will your soul be clothed with verdure and bring forth an abundance of good fruit in due season.

4. *"Healed Thou what is wounded."*

Original sin inflicted a deep wound on the human soul. The mind was darkened, the will, enfeebled and enslaved, all power for good impaired, and human nature rendered prone to evil. By your own actual sins, you make the case still worse; for you add wound upon wound.

Your Divine Savior is the Good Samaritan that took compassion upon you. He bound up your wounds, pouring in oil and wine, and carried you to the Inn to be taken care of and nursed. Yes, the Church of Christ is the Divine Sanitarium where you will find in an infallible remedy for all the wounds and ailments of your soul.

The priests of God's Church are the legitimate Physicians authorized by God to probe your wounds and apply the remedies. The Word of God and the Divine Sacraments are the remedies they employ. But who is it that actually applies to your soul internally the soothing and healing balm of Divine Grace? This is the Holy Ghost.

Then do your best to make use of all the means prepared for you by your Divine Samaritan; but do not fail at the same time, to call upon the Holy Ghost, the Divine Physician of your soul, and say to Him: Come, O Holy Spirit! Thou heavenly Physician of my poor soul! Heal Thou the wounds inflicted on my soul by sin, that it may be strengthened, and live only for God.

Seventh day of the novena

1. *"Bend thou what is rigid."*

Sin darkens the mind, hardens the heart, and renders the will stiff and stubborn so as to refuse to submit to God's holy will and yield to the guidance of His Divine Spirit. Obstinacy is, therefore, a common ingredient of every sin. But obstinacy sometimes reaches such a degree as to constitute a special sin. Of this sin, the Jews as a nation were guilty in a particular manner, which made St. Stephen say to them: "With a stiff neck and uncircumcised heart and ears, you always resist the Holy Ghost. As your fathers did, so do you also." This sin of obstinately is usually fatal; for it is one of the sins directly opposed to the Holy Ghost.

Are you stubborn and obstinate? You may not have gone quite so far as to resist the Holy Ghost entirely. But are there not a number of small infidelities of which you are guilty, almost every day, though small they should not be called; called; for it is no small matter to resist the Holy Ghost, and you do resist Him each time you fall into deliberate venial sins.

Are you not stubborn and obstinate, when you refuse to correct certain faults and when you are displeased at being reprimanded even by those who have a right to do so? Does not this clearly show that your heart is still attached to sin?

Are you not stubborn and obstinate when you display a certain coldness and harshness in the intercourse with your fellowmen, when you refuse to be reconciled to them, when you are hard and over-exacting with regard to those who owe you anything?

Examine yourself well, and do not refuse to acknowledge that, in many ways, your will has become stubborn and obstinate. Then beg and implore the Divine Spirit to render your will pliable to the influence of His Divine grace.

Ask Him to give you the grace so to hate sin as to avoid every deliberate venial sin and correct yourself of your failings and shortcomings. Ask him to make you docile and obedient so as to put no obstacles to the workings of His Divine grace, but always follow His inspirations. Ask him to make you meek and humble, kind, and gentle, loving and forgiving. Thus will the Holy Ghost bend in your regard that which is rigid and render it yielding to his loving influence.

2. *"Warm Thou what is cold."*

Selfishness is a dangerous and insidious vice; and yet, like obstinacy, it enters, in some degree or another, into every sin. He who is selfish, thinks only of himself, loves only himself, works only for himself, and since all his motives are concentrated upon self, there is no room left either for God or for his fellow-men.

Selfishness, therefore, dries up the very root and source of true charity, which is the love of God and of one's neighbor. And is not every sin opposed to charity? But selfishness always becomes at times a special sin, and a sin, which unfortunately is not uncommon.

But what is the effect of selfishness upon the human heart? Love enlarges the heart and renders sensible to the claims of God and man. Selfishness narrows the heart and makes it insensible to divine and human claims. Love sets the heart all on fire and makes its gentle influence to be felt all around. Selfishness, dries up all gentle feelings, makes the heart cold, and diffuses an atmosphere of icy chill. Love brings with it its own reward, for it fills the heart with joy and gladness. Selfishness brings in its train its own punishment; for it causes misery and wretchedness. Love is the very life of the human heart. Selfishness is it to death. In fact, the selfish are said to have no heart.

Are you not selfish in many ways? When will you cease to be so? Call upon the Divine Spirit of Love to breathe upon your cold heart, and to melt that icy crust of selfishness. Thus He will warm that which is cold and make you aglow with the fire of His own Divine Love.

3. *"Guide Thou what is erring."*

Sin causes man to turn aside from God and turn to creatures. The sinner forgets that God alone is his true end and destiny, and fixes all his attention upon creatures as though he were made for them. He loses sight of heaven, his true home, and attaches himself to the things of this earth, as though he would live forever on this earth. He becomes indifferent about the eternal interests of his immortal soul and labors only for the perishable goods of this world. All such have gone astray altogether.

You may have not turned aside from God entirely, and yet be as an erring sheep that has gone astray. To allow too much liberty to your thoughts and desires, not to keep a proper check on your imaginations and passions, not to watch sufficiently over your senses and appetites, to think too much of the necessities of your perishable body, to be engrossed too much with the cares of this world, to allow your heart to be attached to trifles: all this turns aside, distracts you and hinders your progress on the way to heaven.

Then pray to the Divine Spirit to lead you into the right path that leads straight to your heavenly country. Ask Him for the grace to have your eyes always fixed on God, your first beginning and last end, and to do all your actions with a pure motive of pleasing God and saving your immortal soul.

Be guided in all things by the Holy Ghost. Devotedly obey God's Holy Church and faithfully submit to all lawful authority. Thus He guides externally. Be careful to hear and obey the inspirations of Divine grace, by which He guides you internally. Thus the Divine Spirit will guide in you that which is erring. And if He be your guide, you will never stray from the right path, but infallibly reach your final end and destiny.

Eighth day of the novena

"Give unto Thy faithful, who put their trust in Thee, Thy most sacred sevenfold gift"

Along with sanctifying grace, the Holy Ghost infuses into your soul, the three theological virtues: faith, hope, and charity, and the germ of every other virtue, especially of the four great Cardinal virtues: Prudence, Justice, Fortitude, and Temperance. Now the Seven Gifts of the Holy Ghost are bestowed upon you in order to assist you and the practice of the seven important virtues. It is thus the Divine Spirit places you wholly under His guidance and makes you capable of performing the most sublime and heroic deeds of virtue and perfection, and reach an eminent degree of holiness.

The gift of Understanding endows you with a keen insight into the hidden meaning of the revealed Truths of Religion, and thereby assists you in the practice of the Virtue of Faith.

The gift of Knowledge shows you how to set a right value on all things as viewed in the light of Divine Revelations, and thereby assists you in the practice of the Virtue of Hope.

The gift of Wisdom places all things before you in their relation to God, their first beginning and last end, and in relation to each other, and thereby assists you in the practice of the Virtue of Charity.

The gift of Counsel shows you what to do or to avoid under particular circumstances, and thereby assist you in the practice of the Virtue of Prudence.

The gift of Piety moves you to give to God that filial love and service you owe Him as your heavenly Father and respect each other as members of that universal Family, of which God is the Father, and thereby assist you in the practice of the Virtue of Justice which inclines the will to give everyone his due.

The gift of Fortitude imparts you special strength to overcome all difficulties in the practice of virtue, and thereby assists you in the practice of a virtue Fortitude.

The gift of Fear of the Lord, by making you sensible of your own nothingness as compared to the infinite majesty of God, keeps you in your right place, moderates your passions and desires, and thereby assist you in the practice of the Virtue of Temperance.

Do you realize what all this means? Oh, how can you ever sufficiently thank the Divine Spirit for all the aid He is constantly giving you.

You were born a slave to sin and misery. The Holy Ghost washed away sin, raised you to the dignity of the sonship of God and gave you a right to the eternal inheritance of heaven. But what can you do towards the attainment of heaven, if left to yourself, and yet you must do something.

Hence, the Holy Ghost Himself enables you to believe in God, to hope in Him, and to love Him above everything, and likewise to acquire and to practice every other virtue. But the practice of virtue also is, at times, very difficult, and even painful to poor human nature. This obstacle has likewise been removed by the Divine Spirit by bestowing upon you seven special gifts, which will render the practice of virtue sweet and easy. If with all this Divine Assistance, you fail to lead a good and virtuous life and reach heaven hereafter, surely the fault can only be your own.

Yet you must ever bear in mind that if you actually wish to possess the Seven Gifts of the Holy Ghost, you must employ Him by humble and fervent prayer to bestow them upon you and enable you to use them. It is in the Sacrament of Confirmation that He grants you these Seven Gifts in a special manner. For it is then he strengthen you within the life of grace, so as to practice virtue and spite of all obstacles. But even then He will give them only in proportion to the fervor and earnestness of the prayers with which you be teach Him to come to you. Yet at other times, you must also pray to Him for these Gifts; in fact, you should do so continually, for you need them continually. And the Holy Ghost, bestows upon you afresh His Divine Gifts each time you need them, and asked for them by humble prayer.

But here you are reminded to pray, not merely for yourself individually, but for all the faithful of the Holy Ghost, who put their trust in Him. "Grant onto Thy faithful who put their trust in Thee, the most Sacred Sevenfold Gift."

Who are the faithful of the Holy Ghost? Those whom He filled with faith in the Sacrament of Baptism. Hence, you should pray first on behalf of all the members of God's Church that the Holy Ghost who imbued them with faith, would please to complete His work in them by granting them His Seven Gifts which will enable them to practice and profess their faith openly in spite of all opposition and contradiction. And among the faithful you pray for those and special manner who have placed all their confidence in the Power of the Divine Spirit.

But while praying for those who already belong to the true faith, surely you will not forget to pray for those who are still deprived of the inestimable blessings of God's true Faith.

Then pray to the Holy Ghost and say to Him: Come, O Holy Ghost, fill the whole earth and lead all men to the knowledge of the one true Faith.

Come, oh Holy Ghost, and fill Thou the hearts of Thy faithful.
Without Thee, we can do nothing.

In Thee do we put all our trust.

Give unto us Thy most Sacred Sevenfold Gift.

Give us the spirit of understanding that we may believe in Thee more firmly.

Give us the spirit of Knowledge that we may hope in Thee more confidently.

Give us the spirit of Wisdom that we may love Thee more ardently.

Give us the spirit of Counsel that we may be more prudent all our actions.

Give us the spirit of Piety that we may be more just in all our dealings in regard to God and to men.

Give us the spirit of Fortitude that we may be able to overcome more easily all obstacles in the way of virtue.

Give us the spirit of the Fear of the Lord, that we may be more moderate in all things.

Thus assist us all continually, O Divine Spirit, by Thy sevenfold Gift, that we may glorify Thee on earth by a good and virtuous life and be glorified by Thee in the kingdom of heaven.

Ninth day of the novena

1. *"Give thou virtue its reward."*

Virtues are but as a means to the end. It is by the practice of virtue, that you become virtuous, are made fruitful in every good work and pleasing in God's sight, and merit for yourself an increase of grace on earth and of glory in heaven.

Virtues are therefore, the seeds; good works, deserving of everlasting life, the fruits thereof. But it is not the Holy Ghost who implants every virtue in your soul, and renders its practice, sweet and easy? And if thus the Holy Ghost is the primary author of virtue, then the fruit of virtue must, likewise, be ascribed to him.

He it is, therefore, who makes you good and virtuous, and renders you fruitful in every good work and pleasing in God's sight. He it is that rewards your soul now already with an increase of holiness and perfection and an assurance of an eternal recompense in heaven. Thus the reward of virtue is, likewise, a special gift of the Holy Ghost. Let this consideration, be another motive of returning sincere thanks to the Divine Spirit for all He is doing for you. Let it also be another motive of keeping you in true humility. For even if you reached the very pinnacle of sanctity, and we were favored like St. Paul, to be rapt up into the third heaven, and to see and hear things it is not given to men to see and hear, it would be sinful for you to glory and such thing as though it was your own work entirely, but you should be truthful in saying with the same Saint: "For myself, I will glory in nothing but in my infirmities."

Then humbly acknowledge all this and say with all sincerity: O Divine Spirit of Holiness and perfection, who has been pleased to be beautify my soul with the gift of every virtue and hast rendered its practice, sweet and easy, I humbly beseech Thee: Do Thou, likewise, complete the work Thou has wrought in me, and bestow upon me the sweet reward of virtue in time and in eternity.

2. *"Grant a happy end."*

To begin well is good; to continue in well-being, is better: but to persevere in grace and virtue to the end, is best. Hence the Divine Spirit Himself declares: "He that shall persevere to the end, the same shall be saved;" and again: "To him that persevereth I will give the crown of life." A happy end and a holy death is, therefore, the most important thing. Yes, "precious in the sight of God is the death of His saints."

But who will enable you to persevere unto the end and to die a good and happy death? None other but the Divine Spirit. Final perseverance is, indeed, one of the special graces of the Holy Ghost, and of all graces, the most important and essential in your regard. If, therefore, you earnestly desire to secure a happy end, you must, once more, have recourse to prayer. And you may rest assured that if you persevere and daily praying for the grace of a happy death, you will infallibly persevere in all good to the end, and die a good and happy death.

Then say to the Holy Ghost with all fervor and earnestness: Never depart from me, O Divine Spirit, but stay with me all the days of my life. Be thou with me, especially at the moment of my death. Oh! Grant onto me the grace of perseverance to the end that I may live and die in Thy grace and friendship and remain forever united to Thee in Thy heavenly glory.

3. *"Grant eternal happiness."*

If, by the grace of the Holy Ghost, you persevere unto the end, and die a good and happy death, you will undoubtably enter into eternal happiness. Your soul may be detained for a while in Purgatory, to be thoroughly cleansed from every stain of sin and rendered fit to appear in God's most holy sight. But when the debt due to Divine Justice has been fully paid, your soul will at once be admitted into the everlasting joys of heaven. And this will be the crowning gift of the Holy Ghost.

Through Him, you are now helped and assisted in every possible way to lead a good life, and die a holy death. Through Him, therefore, the joys and glory of heaven will, likewise, be communicated to you. He is the Light, in which, and through which, you shall see the Uncreated, Eternal Light, God Himself, face-to-face.

He is the Link that will then unite you forever to God, so as never to be separated from Him. In Him, you will then wholly be made one with God so as to partake of God's own Life, Glory, and Happiness forevermore. For He who is the Love of the Father and of the Son, will then fully communicate Himself to you, so that the Uncreated Love of the Godhead will permeate every nerve and fiber of your entire being.

Being plunged in that infinite ocean of God's Eternal Love, you will then fully realize God's infinite Love in your regard, and then will you, too, fully love God with all the energy of your whole being. Then will you, moreover, meet in loving embrace and fond intercourse with the countless choirs of bright, angelic Spirits, and the vast array of the Saints and Blessed of God, and with those who were near and dear, to you on earth and from whom you were parted for a time, and the and the Holy Ghost Himself will be that boundless Ocean of Infinite Love, uniting all to God, and God to all, and each to each other, and everlasting bliss and glory, causing each soul to thrill through and through with ecstasies of joy and happiness unutterable.

Poor, indeed, is all human language to convey even the least idea of the glory and happiness of heaven. For "eye have not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God has prepared for them that love Him."

But one of your body? Is it to be overlooked? It is not your body part of yourself, taking now its own share in the burdensome toils of this mortal life? Has not your body, likewise been sanctified? Is it not the living temple of the Holy Ghost? And shall that living temple of His be a prey to death forever? Certainly not. True, it must die and return to the eEarth in which it came. For "dust thou art, and unto dust thou shall return." Such is the just sentence of God upon all mankind on account of sin. But your body shall not remain in the tomb forever; it shall rise again, and "in this very flesh you shall see your Savior," and be united to God forever.

And the resurrection of your body at the last day is, likewise, the special work of the Holy Ghost, the Life-giver. At that day, the Spirit of God will breathe upon the face of the earth: and, in the twinkling of an eye, the bodies of the dead will be quickened into life again, and endowed with perpetual youth and immortality.

Then, if you are of the number of the elect, your body will not only be raised to life again, but will also be glorified, and made altogether alike to the risen body of Christ. Your body will then shine more brilliantly than the sun, move from place to place more swiftly than the flash of lightning, be able to pass through massive rocks, more easily than the light entering through glass, and be adorned with beauty and immortality forever. Then will your body, too, have a share in the pleasures and the delights of the heavenly Paradise. Thus you will then live forever in the sunshine of God's own Love for all ages to come.

If now sometimes this exile here below appears too long and wearisome, if now sometimes the miseries of this life seemed to press too heavily upon you, then lift up your head and catch a glimpse of that eternal glory and happiness, which awaits you on high, prepared for you already by the Divine Spirit of Love. It will cheer you, buoy you up with hope, and enable you to bear the ills of this life patiently, till the Spirit shall release you from this exile and conduct you to your Father's home.

Yet pray. Pray most earnestly. Pray without ceasing. Come, O Divine Spirit! Come, and abide in me. Take up Thy abode in my soul in body, so that, in soul and body, I shall ever be united to Thee and in Thee, to God, my first beginning, and my last end, so that when I die I may die in union with Thee and be crowned by Thee with eternal happiness.

Yea, O most loving spirit! Love of the Father and of the Son, grant onto me, Thy most unworthy servant, when life is over, eternal happiness in heaven.

Amen. So be it. Hallelujah. Praise be God forever more.

