

Novena in Honor of God the Holy Spirit

Prayers and Daily Meditations from:

The Paraclete: A Manual of Instruction and Devotion

By Father Marianus Fiege, O.M.CAP.

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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.