

### Texts on the Holy Spirit

In the following hymn to the Holy Spirit one can find 12 different actions of the Holy Spirit on the human body (see what is underlined in bold in the Latin text).

#### Latin text

Veni, Sancte Spiritus,  
 et emitte caelitus  
 lucis tuae radium.  
 Veni, pater pauperum,  
 veni, dator munerum,  
 veni, lumen cordium.  
**Consolator optime**,  
 dulcis hospes animae,  
 dulce **refrigerium**.  
 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.  
 Da tuis fidelibus,  
 in te confidentibus,  
 sacrum septenarium.  
**Da virtutis meritum**,  
 da salutis exitum,  
 da perenne gaudium.

#### English version

Come, Holy Spirit,  
 send forth the heavenly  
 radiance of your light.  
 Come, father of the poor,  
 come, giver of gifts,  
 come, light of the heart.  
 Greatest comforter,  
 sweet guest of the soul,  
 sweet consolation.  
 In labor, rest,  
 in heat, temperance,  
 in tears, solace.  
 O most blessed light,  
 fill the inmost heart  
 of your faithful.  
 Without your grace,  
 there is nothing in us,  
 nothing that is not harmful.  
 Cleanse that which is unclean,  
 water that which is dry,  
 heal that which is wounded.  
 Bend that which is inflexible,  
 fire that which is chilled,  
 correct what goes astray.  
 Give to your faithful,  
 those who trust in you,  
 the sevenfold gifts.  
 Grant the reward of virtue,  
 grant the deliverance of salvation,  
 grant eternal joy.

The following two texts taken from the greats St Augustine and St Thomas Aquinas are texts where both see a parallel between the 7 Gifts of the Holy Spirit and the 7 demands of the Our Father. The order of correspondence I would follow is more "straightforward" according to the order of the Our Father. Acting in the mind are, from the highest to the lowest: Wisdom (*sapientia*), Understanding (*intellectus*), Knowledge (*scientia*), Counsel (*consilium*); acting in the will are: Piety (*pietas*), Fortitude (*fortitudo*), Fear of the Lord (*timor Domini*).

### Saint Augustine on the Sermon of the Mountain (Book II chapter 11)

"38. The sevenfold number of these petitions also seems to me to correspond to that sevenfold number out of which the whole sermon before us has had its rise.

- For if it is the **fear of God** through which **the poor in spirit** are blessed, inasmuch as **theirs is the kingdom of heaven**; let us ask that **the name of God may be hallowed** among men through that "fear which is clean, enduring for ever."

- If it is **piety** through which the meek are blessed, inasmuch as they shall inherit the earth; let us ask that **His kingdom may come**, whether it be over ourselves, that we may become meek, and not resist Him, or whether it be from heaven to earth in the splendour of the Lord's advent, in which we shall rejoice, and shall be praised, when He says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." For "in the Lord," says the prophet, "shall my soul be praised; the meek shall hear thereof, and be glad."

- If it is **knowledge** through which those who mourn are blessed, inasmuch as they shall be comforted; let us pray that **His will may be done as in heaven so in earth**, because when the body, which is as it were the earth, shall agree in a final and complete peace with the soul, which is as it were heaven, we shall not mourn: for there is no other mourning belonging to this present time, except when these contend against each other, and compel us to say, "I see another law in my members, warring against the law of my mind;" and to testify our grief with tearful voice, "O wretched man that I am! who shall deliver me from the body of this death?"

- If it is **fortitude** through which those are blessed who hunger and thirst after righteousness, inasmuch as they shall be filled; let us pray that **our daily bread may be given to us to-day**, by which, supported and sustained, we may be able to reach that most abundant fullness.

- If it is **prudence** [counsel] through which the merciful are blessed, inasmuch as they shall obtain mercy; let us **forgive their debts to our debtors**, and let us pray that ours may be forgiven to us.

- If it is **understanding** through which the pure in heart are blessed, inasmuch as they shall see God; let us pray **not to be led into temptation**, lest we should have a double heart, in not seeking after a single good, to which we may refer all our actings, but at the same time pursuing things temporal and earthly. For temptations arising from those things which seem to men burdensome and calamitous, have no power over us, if those other temptations have no power which befall us through the enticements of such things as men count good and cause for rejoicing.

- If it is **wisdom** through which the peacemakers are blessed, inasmuch as they shall be called the children of God; let us pray that we may be **freed from evil**, for that very freedom will make us free, i.e. sons of God, so that we may cry in the spirit of adoption, "Abba, Father."

39. Nor are we indeed carelessly to pass by the circumstance, that of all those sentences in which the Lord has taught us to pray, He has judged that that one is chiefly to be commended which has reference to the forgiveness of sins: in which He would have us to be merciful, because it is the only wisdom for escaping misery. For in no other sentence do we pray in such a way that we, as it were, enter into a compact with God: for we say, "Forgive us, as we also forgive." And if we lie in that compact, the whole prayer is fruitless. For He speaks thus: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

(Saint Augustine, *On the Sermon of the Mountain*, Book II, Chapter 11))

**Thomas Aquinas:**

“Augustine (De Serm. Dom. in Monte ii, 11) adapts the seven petitions to the gifts and beatitudes. He says:

"If it is **fear God** whereby **blessed are the poor in spirit**, let us ask that **God's name be hallowed** among men with a chaste fear.

If it is **piety** whereby **blessed are the meek**, let us ask that **His kingdom may come**, so that we become meek and no longer resist Him.

If it is **knowledge** whereby **blessed are they that mourn**, let us pray that **His will be done**, for thus we shall mourn no more.

If it is **fortitude** whereby **blessed are they that hunger**, let us pray that **our daily bread be given to us**.

If it is **counsel** whereby **blessed are the merciful**, let us **forgive the trespasses of others that our own may be forgiven**.

If it is **understanding** whereby **blessed are the pure in heart**, let us pray lest we have a double heart by seeking after worldly things which are the occasion of our **temptations**.

If it is **wisdom** whereby **blessed are the peacemakers** for they shall be called the children of God, let us pray to be **delivered from evil**: for if we be delivered we shall by that very fact become the free children of God.”

(St Thomas Aquinas, *Summa Theologica*, II-II, Q83 a.9)

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One can also use the Act of oblation of St Therese, in order to receive the Holy Spirit. Let us remember that the “Merciful Love” is just simply the Holy Spirit himself. (the last part of it, in bold, is the more powerful part)

**ACT OF OBLATION TO MERCIFUL LOVE**  
**J.M.J.T.**

*Offering of myself as a Victim of Holocaust to God's Merciful Love*

O My God! Most Blessed Trinity, I desire to *Love* You and make You *Loved*, to work for the glory of Holy Church by saving souls on earth and liberating those suffering in purgatory. I desire to accomplish Your will perfectly and to reach the degree of glory You have prepared for me in Your Kingdom. I desire, in a word, to be a saint, but I feel my helplessness and I beg You, O my God! to be Yourself my *Sanctity!*

Since You loved me so much as to give me Your only Son as my Savior and my Spouse, the infinite treasures of His merits are mine. I offer them to You with gladness, begging You to look upon me only in the Face of Jesus and in His heart burning with *Love*.

I offer You, too, all the merits of the saints (in heaven and on earth), their acts of *Love*, and those of the holy angels. Finally, I offer You, *O Blessed Trinity!* the *Love* and merits of the *Blessed Virgin, my dear Mother*. It is to her I abandon my offering, begging her to present it to You. Her Divine Son, my *Beloved Spouse*, told us in the days of His mortal life: "*Whatever you ask the Father in my name he will give it to you!*" I am certain, then, that You will grant my desires; I know, O my God! that *the more You want to give, the more You make us desire*. I feel in my heart immense desires and it is with confidence I ask You to come and take possession of my soul. Ah! I cannot receive Holy Communion as often as I desire, but, Lord, are You not *all-powerful?* Remain in me as in a tabernacle and never separate Yourself from Your little victim.

I want to console You for the ingratitude of the wicked, and I beg of You to take away my freedom to displease You. If through weakness I sometimes fall, may Your *Divine Glance* cleanse my soul immediately, consuming all my imperfections like the fire that transforms everything into itself.

I thank You, O my God! for all the graces You have granted me, especially the grace of making me pass through the crucible of suffering. It is with joy I shall contemplate You on the Last Day carrying the sceptre of Your Cross. Since You deigned to give me a share in this very precious Cross, I hope in heaven to resemble You and to see shining in my glorified body the sacred stigmata of Your Passion.

After earth's Exile, I hope to go and enjoy You in the Fatherland, but I do not want to lay up merits for heaven. I want to work for Your *Love alone* with the one purpose of pleasing You, consoling Your Sacred Heart, and saving souls who will love You eternally.

In the evening of this life, I shall appear before You with empty hands, for I do not ask You, Lord, to count my works. All our justice is stained in Your eyes. I wish, then, to be clothed in Your own *Justice* and to receive from Your *Love* the eternal possession of *Yourself*. I want no other *Throne*, no other *Crown* but *You, my Beloved!*

Time is nothing in Your eyes, and a single day is like a thousand years. You can, then, in one instant prepare me to appear before You.

**In order to live in one single act of perfect Love, I OFFER MYSELF AS A VICTIM OF HOLOCAUST TO YOUR MERCIFUL LOVE, asking You to consume me incessantly, allowing the waves of *infinite tenderness* shut up within You to overflow into my soul, and that thus I may become a *martyr* of Your *Love*, O my God!**

**May this martyrdom, after having prepared me to appear before You, finally cause me to die and may my soul take its flight without any delay into the eternal embrace of *Your Merciful Love*.**

**I want, O my *Beloved*, at each beat of my heart to renew this offering to You an infinite number of times, until the shadows having disappeared I may be able to tell You of my *Love* in an *Eternal Face to Face!***

Marie, Françoise, Therese of the Child Jesus  
and the Holy Face, unworthy Carmelite religious.

This 9th day of June, Feast of the Most Holy Trinity,  
In the year of grace, 1895.