

Imples et instruis
 Certos in dubiis
 Firmas in subitis,
 Regis in licitis.

Tu ordo decorans
 Omnia,
 Decor ordinans et ornans
 Omnia,
 Dicta, facta, cogitata,
 Dicta veritate,
 Facta honestate,
 Cogitata puritate.
 Donum bonum,
 Bonum perfectum,
 Dans intellectum,
 Dans et affectum.
 Dirigens rectum,
 Formans affectum.
 Firmans provectum,
 Et ad portas Paradisi
 Coronans dilectum.
 Amen.

Thou givest light and knowledge to thy faithful servants when in doubt; thou strengthenest them when taken unawares; thou guidest them when doing what is right.

Thou art Order, that beautifiest all things; thou art Beauty, that ordainest all things,—said, done, or thought; giving truth to what is said, honesty to what is done, purity to what is thought.

Thou art the good and perfect Gift, giving both understanding and love.

Thou guidest man to truth, thou formest his love. Thou confirmest him in good, and, having made him deserving of thy love, thou crownest him at heaven's gate. Amen.

THE GIFT OF GODLINESS.

The gift of the Fear of God is intended as a cure for our pride; the gift of Godliness is infused into our souls by the Holy Ghost, in order that we may resist self-love, which is one of the passions of our fallen nature, and the second hindrance to our union with God. The heart of a Christian is not made to be either cold or indifferent; it must be affectionate and devoted; otherwise, it can never attain the perfection for which God, who is Love, has graciously created it.

The Holy Ghost, therefore, puts the Gift of Godliness into the soul, by inspiring it with a filial affection for her Creator. *You have received*, says the Apostle, *the Spirit of adoption of Sons, whereby we*

cry to our God, *Abba ! Father !*¹ This disposition makes the soul alive to whatsoever regards God's honour. It enables man to nourish within him a sorrow for his sins, in consideration of the divine mercy which has borne with and forgiven him, and of the Sufferings and Death of his Redeemer. It makes him thirst for God's glory to be ever spreading ; he would, if he could, bring all his fellow-creatures to adore this God ; he feels most keenly every insult that is offered to so dear a King. His greatest joy is to see others growing in their love and devotedness in the service of the sovereign Good. He is filled with filial submission to his Heavenly Father, whose every will he is most ready to do, cheerfully resigned to whatsoever he may appoint.

His Faith is unhesitating and fervent. Affectionately docile to the Church, he is always in the disposition of mind to abandon his most cherished ideas the moment he discovers them to be, in any way, out of harmony with her teaching or practice, for he has an instinctive horror of novelties and insubordination.

This devotedness to God, which results from the gift of Godliness, and unites the soul to her Creator by filial love, makes her love all God's creatures, inasmuch as they are the work of his hands and belong to him.

The Blessed in heaven hold the first place in the fraternal affection of such a Christian. He has a most tender love for the holy Mother of God, and is zealous for her honour ; he venerates the Saints ; he is a warm admirer of the courage of the Martyrs, and of the heroic actions of the servants of God ; he delights in reading of their miracles, and has a devotion to their sacred Relics.

¹ Rom. viii. 15.

But his love is not limited to the citizens of heaven ; it is extended also to his fellow-creatures here on earth, for the gift of Godliness makes him find Jesus in them. He is kind to every one, without exception. He forgives injuries, bears with the imperfections of others, and, where an excuse is possible for his neighbour, he makes it. He has compassion on the poor, and is attentive to the sick. His whole conduct is the index of a sterling warm-heartedness, that weeps with them that weep, and rejoices with them that rejoice.

All this is found in those, who use thy gift of Godliness, O Holy Spirit ! By infusing it into our souls, thou enablest us to withstand the workings of our self-love, which would corrupt the heart ; thou preservest us from that odious indifference to every one around us, which dries up all feeling ; thou drivest from us the sentiments of jealousy and hatred. Yes, Godliness inspired us with a filial love for our Creator, that softened the heart ; and every creature of God became dear to us. O Blessed Paraclete ! grant that this Gift may produce its rich fruits in us ! Never permit us to stifle it by the love of self. Our Jesus has told us that his heavenly Father *maketh his sun to rise upon the good and bad* :¹ he would have us take this divine generosity as our model : do thou, therefore, foster within us that germ of devotedness, kindness and sympathy, which we received from thee on the day of our Baptism, when thou first tookest possession of our souls !

¹ St. Matth. v. 45.