

# The Holy Ghost Prayer Book

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PRAYERS AND DEVOTIONS  
TO THE HOLY GHOST

*by*

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## INTRODUCTION

THIS work not only supplies the faithful with a number of very beautiful prayers to the Holy Ghost, it also brings to their notice and stresses a very important dogmatic truth. The prayers reveal the universal activity of the Holy Spirit in the life of the Christian. By what in theology is called "the law of appropriation," the effective agency in the economy of redemption is attributed to the Third Divine Person. That this appropriation is not the indulgence of mere poetic fancy on the part of the theologian is made manifest by the words of our Divine Saviour, at the close of the Last Supper.

It goes without saying that there is an indivisible oneness in all the activities of the Divine Nature, as exercised outside the circle of the Divine Life proper. Yet the utter distinction of the Divine Persons from one another is a truth on the same level as the absolute oneness

of the Divine Nature which each possesses in its fullness. The Second Person alone became incarnate. Neither the Father nor the Holy Ghost took flesh. On the Son alone, through the humanity He assumed devolved the role of cancelling out sin and meriting redemption for mankind. His part in this divine drama ended, in a certain sense, with His ascension into heaven. The Third Divine Person then appears on the stage as the chief protagonist in all the succeeding scenes which have their dénouement in eternity. He carries out the work of redemption by forming the souls of men to the life won for them by Christ: He had inaugurated the work of redemption by forming Christ Himself in the womb of Mary.

All this is adumbrated in the Saviour's parting words to His apostles on the eve of His death. He intimated to them that, in a mysterious manner, His own part in their supernatural formation was

drawing to a close, and that His place in that work was to pass to another. As the Word of God, that is the Living Expression of what God is, it had been for Him to reveal God and God's mind. He had spent three years developing for them and for others the divine message. He had spoken clearly: men heard His words: but their souls did not lay hold of the implications of what He had said to them. The apostles caught the terms but missed the meaning of the sentences which were woven of these terms. Jesus says so explicitly: what is more He implies that it could not but be so. "I have yet many things to say to you, but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you the truth. . . . The Holy Ghost will teach you all things and bring all things to your mind, whatsoever I shall have said to you." (St. John XVI. 12, 13, and XIV. 26). Christ's exposition of

Divine Truth was but part of a whole process. He revealed: it belonged to Another to carry that supernatural doctrine into the very spirit of men and to cause the intelligence to be illuminated by it. The apprehension of Christ's meaning which was to come only after Christ's exaltation is to be due entirely to the active intervention of the Third Divine Person. Not only does the Holy Spirit enlighten the mind, He, as well, strengthens the will, so that it does not falter in face of the rude discipline of life that becomes of obligation on the apprehension of the Divine Truths. The moral code of Jesus is the logical consequence of the lofty status which He reveals as the condition of man when redeemed. *Noblesse oblige*. Born of water and the Holy Ghost, the Christian is an adopted child of God and co-heir with Christ. His actions must, of moral necessity, be stamped with the dignity that is his. But no external teaching, no stirring

exhortation, will suffice to enable the Christian to play worthily the part that has been assigned to him. There is needed for this a divine energy working from within. The Holy Spirit imparts this divine energy. The Passion generated the exhaustless reservoirs of the divine power. The Holy Spirit engineers the connections between these reservoirs and the soul of man.

The whole of a man's deliberate life and not merely the specifically religious parts of it, contribute to the work of educating a man to be a worthy citizen of heaven. All division of a Christian's activities into secular and religious is artificial. Whether he eats or drinks or whatsoever else he does, he must do in the spirit of a child of God. All must be invested with a Godward tendency. Every act of his whether concerned directly with God or directly with the concerns of human life, is meant by God to have its effect in forming and perfecting the Christian character.

The whole life of redeemed man, in God's design, is meant to be formative of him for heaven. It is the Holy Ghost whose inspirations can infuse that formative quality into men's actions. It is He, therefore, that presides over the whole area of human activity with a view to giving it an eternal significance and an eternal value. In a word, the Holy Ghost intervenes, when redemption has been won, to mould life to the form that it must have, if it is to adapt man for heaven.

It is the specific work of the Spirit of Jesus to form the Christian to be a Christian. Christ when leaving His apostles told them that they would not be deprived of a guide. Another would succeed Him, to lead them heavenwards. Their orphan state would end with the coming of that other. History reveals how this promise of Christ has been verified. The apostles were changed men after Pentecost. All the truth of Christ, henceforth, came from them without

error or without hesitation. But it was not only to them that Christ's promise was made. It was given in a certain proportion, to all the faithful of all times. The action of the Holy Ghost is revealed in that quasi-instinctive knowledge of the profound truths of supernatural religion which is discernible in those Christians who strive to shape their lives after Christ's teaching. Their enlightenment and their understanding of transcendental truths, are the bewilderment and the envy of those who are wise only with the wisdom of this earth.

Man's life is rightly lived when it bears him on undeviatingly to the Beatific Vision. The virtue of Prudence is needed to regulate life in this sense. The Spirit of Jesus infuses the virtue of Prudence into the activities of the whole Mystical Body of Christ and into each member of that Body. The Christian will order the affairs of his life — even in their temporal aspect, aright when he wills to submit

himself to the guidance of the Holy Spirit. For the temporal life and the eternal are meant, in God's plan to form one indivisible whole. Temporal affairs are of interest to the Holy Ghost as well as eternal affairs, for the former prepare for the latter. The temporal furnishes men with the threads out of which the eternal is woven. The Holy Spirit presides at the loom. He sends the shuttle of divine grace through the Christian's doings and sufferings, weaving them into a divine pattern. When a man in all his decisions, enterprises and actions calls upon the Holy Ghost to enlighten and direct him, he lives a life on earth that will prove a progress towards heaven. It is most fitting that there should be, as there is in this prayerbook, an appropriate prayer to the Holy Spirit, for all the ordinary needs of life.

The Saviour gave the name Paraclete to the Third Divine Person. The word means one who exhorts and comforts. There is need

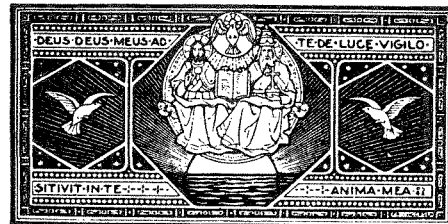
of fortitude on the part of the follower of Christ if he is to force his actions and his trials into that mould which shall give them a heavenly form and stamp them with eternity. The Holy Spirit is the Spirit of Force. He inspires courage and heroic endurance into his devout clients. This action of His was made manifest at the beginning of the Church's career. On the morning of Pentecost the timorous apostles were transformed into fearless champions of the faith. Not only was darkness dispelled from their minds, fear was also dispelled from their hearts. They found themselves emboldened to risk persecution and death in the establishment of the Kingdom of Christ. The Holy Spirit exhorts them to that enterprise: so too He heartens the individual Christian to establish the reign of God in his soul.

The path through life of the follower of Christ is a path plentifully strewn with trials and sorrows.





"Suddenly there came a sound from Heaven, and there appeared, parted tongues of fire: and, sat upon every one of them. And, they were all filled with the Holy Ghost." (Acts II. 2-4).



## Morning Prayers

✠ In the name of the Father and of the Son and of the Holy Ghost. Amen.

Holy, holy, holy, Lord God of hosts: the earth is full of thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost.

### INTENTION

**O** HOLY Ghost, Divine Spirit of light and love, I consecrate to thee my mind, heart and will, my whole being for time and for eternity. May my mind be ever docile to thy divine inspirations and to the teachings of the holy Catholic Church whose infallible guide thou

art; my heart ever inflamed with the love of God and of my neighbor; my will ever conformable to the divine will; and my whole life 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.

**Q**UERNAL Spirit, increase within my soul, faith, hope and charity, that I may believe ever firmly the truths which thou hast revealed, hope ever confidently in thy divine promises, and love sincerely thee, my God, and all my fellow men who were created to thy image and likeness. Amen.

#### ACT OF FAITH

**O** MY God, I firmly believe all the sacred truths which thy holy Catholic Church believes and teaches, because thou hast revealed them who canst neither deceive nor be deceived. Amen.

#### ACT OF HOPE

**O** MY God, relying on thy infinite goodness and promises, I hope to obtain the pardon of my sins, the assistance of thy grace and life everlasting, through the merits of Jesus Christ, our Lord and Redeemer. Amen.

#### ACT OF CHARITY

**O** MY God, I love thee above all things, with my whole heart and soul, because thou art infinitely perfect and worthy of all my love; I love my neighbor as myself for the love of thee. Amen.

#### OUR FATHER

**O** UR Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

them the fire of thy love.

Y Send forth thy Spirit and they shall be created.

R And thou shalt renew the face of the earth.

#### LET US PRAY

**M**AY the power of the Holy Ghost be ever with us, we beseech thee, O God, and may he, in his mercy, cleanse our hearts and save us from all dangers; through our Lord Jesus Christ, who with thee and the same Holy Ghost, liveth and reigneth, one God, world without end. Amen.

#### COMMENDATION

These prayers, Eternal Spirit, I have offered to thee, loving thee and praising thee and adoring thee, in thy beauty and thy majesty, in thy light and thy strength. I pray, Divine Spirit, that thou wilt always visit us with thy inspirations, and guide us by thy counsel, that one day we may dwell with thee forever in the heavenly kingdom. Amen.

## Rosary of the Holy Ghost

*(Indulgences—7 years and 7 quarantines for reciting the rosary. A Plenary Indulgence on Pentecost or any day within the octave can be gained by those who habitually recite this rosary on ordinary conditions, i.e., confession—communion—prayers for intentions of the Pope. (Leo XIII. April 8, 1902.)*

#### METHOD OF RECITING THE ROSARY OF THE HOLY GHOST

✠ In the name of the Father and of the Son and of the Holy Ghost. Amen.

#### ACT OF CONTRITION

**O** MY God, I am very sorry I have sinned against thee, because thou art so good; by the help of thy grace I will not sin again.

#### HYMN

Come, Holy Ghost, Creator come,  
From thy bright heavenly throne;  
Come take possession of our souls  
And make them all thine own.

Thou who art called the Paraclete,  
Best gift of God above;  
The living spring, the living fire,  
Sweet unction and true love.

Thou who art sevenfold in thy grace,  
Finger of God's right hand;  
His promise, teaching little ones  
To speak and understand.

O guide our minds with thy blest light  
With love our hearts inflame;  
And with thy strength which ne'er decays  
Confirm our mortal frame.

Far from us drive our hellish foe,  
True peace unto us bring;  
And through all perils lead us safe,  
Beneath thy sacred wing.

Through thee may we the Father know;  
Through thee th' eternal Son,  
And thee the Spirit of them both;  
Thrice blessed three in one.

Now to the Father and the Son,  
Who rose from death, be glory given,  
With thee O holy Comforter,  
Henceforth by all in earth and heaven.  
Amen.

Y 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 didst teach the  
hearts of thy faithful by the  
light of thy Holy Spirit, grant us  
by the same Spirit, to have a right

judgment in all things, and ever-  
more to rejoice in his holy comfort,  
through Jesus Christ our Lord.  
Amen.

#### THE FIRST MYSTERY

*By the Holy Ghost is Jesus conceived  
of the Virgin Mary.*

**M**EDITATION—"The Holy Ghost  
shall come upon thee, and the  
power of the Most High shall over-  
shadow thee. And therefore also  
the Holy which shall be born of  
thee shall be called the Son of God."  
(Luke I. 35).

Practice—Diligently implore the  
aid of the Divine Spirit and Mary's  
intercession to enable you to imi-  
tate the virtues of Jesus Christ, the  
Model of the elect, so that you may  
be made conformable to the Image  
of the Son of God.

*Our Father (once). Hail Mary (once).  
Glory be to the Father (7 times).*

#### THE SECOND MYSTERY

*The Spirit of the Lord rested upon Jesus.*

**M**EDITATION—"And Jesus be-  
ing baptized forthwith came