

Pentecost, made new beings of them, and enabled them to renew the face of the world. *Emittes Spiritum tuum et creabuntur, et renovabis faciem terræ.*

“ But was not the sending of that Divine Spirit to the inmates of the Cœnaculum an act of the Saviour’s love? The source whence that life-giving flood poured into the hearts of the Apostles was the adorable Heart of Jesus; and if it is to flow again over this parched earth of ours, it can spring from no other fountain head. Hence it is, that from the Heart of Jesus we must ask this grace. Of all the prayers we can address Him there is none more in keeping with His own desires.” *

But what are we to understand by this *Christian Spirit* which is the object of this month’s General Intention? We meet frequently in ascetic authors with the expressions *the Christian Spirit, the Catholic Spirit, the Spirit of faith* and others similar.

They all relate to the dispositions with which the Holy Ghost endows faithful souls, where, by sanctifying grace, He has taken up His abode. Never does He remain inactive in the soul of the Christian. Unceasingly does He work therein to fashion it to the likeness of Jesus Christ; to make it feel, desire and love whatever the Heart of Jesus desires, loves and feels. He creates in the soul, which is docile to His influence and to divine promptings, god-like faculties which enable it to perceive and have a liking for objects which are beyond the reach of the senses. These faculties and heavenly aspirations, taken in their complexity, go to make up what is called the *Christian Spirit*. St. Paul terms them simply *the Spirit* in those oft recurring passages of his epistles, where he shows the spirit within us struggling against the flesh, and constituting within us the new man ever at war with the old. The strength of these heavenly

* *Regne Social*, p. 418.