

The Eucharist and the Rosary.

The Third Glorious Mystery.

The Descent of the Holy Ghost.



HE prospect, facing the Eleven as they came down from Mount Olivet after the Ascension of their Divine Master, seemed hopeless indeed. Nevertheless, the Resurrection had its work ; it had taught them implicated confidence in their Master's word. He had promised them a Comforter ; this was enough ! They went up into the Cenacle and began their preparations for Him who was to be sent.

The Holy Ghost, for He it was, is the mysterious principle of action that filled the life of the apostles with so many marvellous and sublime deeds. This same Spirit is communicated to us by the Sacraments. In Baptism, He implants within our soul, the germs of supernatural virtues. In confirmation, we receive the plenitude of His gifts and thereby our spiritual life is rendered more perfect. Though the Blessed Eucharist is, properly speaking, the Sacrament of the body and blood of Jesus Christ, yet, the Holy Spirit is present therein ; for wheresoever Jesus is, His Holy Spirit is.

St Thomas says that the Word begotten by God, is not an ordinary Word, but a Word that breathes forth love ; and this love is the Holy Spirit. Therefore, the intimate union we contract with Jesus Christ puts us in relation with His Spirit.

Our Lord, in taking possession of our soul by Holy Communion, fulfils in our favor the promise He made to His apostles : " I will send the Paraclete."

Is it not to this mystical life of Jesus Christ in our souls that we owe all the great works of Christianity ? Acts of intelligence, of strength and especially of love. Wheresoever the life of Jesus Christ is suspended or tarried we see these sublime works disappear or decline.