

## Pentecost.

Many and astonishing are the works which the infinite love for man has prompted God to perform in our favor. They can be reduced, however, to three: the Creation, which is attributed to the Father; our Redemption, which was accomplished by the Divine Son, and the Mission of the Holy Ghost.

And since we poor mortals, taken up with and attached, as we are, to worldly affairs, are so very liable to forget even the most important facts, if they are not within the sphere of our senses, our Holy Church has instituted and celebrates each succeeding year her various feasts in order to recall to our minds these different works performed by the Almighty in behalf of manhood, so that, considering these works, we may understand how much God loves us, and hence be moved to sentiments of gratitude and love toward our loving heavenly Father.

Thus, for instance, on the feast of the Nativity of our Lord, on Christmas, we are reminded of our Redeemer's birth in the stable of Bethlehem; or on Good Friday the Holy Church makes us witness in spirit the awful and sublime drama that was acted on Calvary twenty centuries ago, and on the feast of Pentecost we are called upon by her to consider the sending of the Holy Ghost.

Our Divine Saviour had already accomplished our redemption. He had already prepared the means by which all men were to save their immortal souls; He had instructed the twelve Apostles; had commanded them to preach His salutary doctrine to all nations and to continue His mission of leading souls to heaven. And having thus accomplished the object of his coming into this world, He returned in triumph to His heavenly kingdom. But before leaving His Apostles He promised to send them another Paraclete, the Spirit of truth, who would teach them all things. Ten days after the Ascension, this event took place, the Holy Ghost descended upon the Apostles; the Spirit of truth, of comfort and of strength, as Christ had called the Holy Ghost, was given to them.

What does the sending of this Spirit mean to us?

The sad consequence of the first sin in the Garden of Eden was the loss of sanctifying grace. The Holy Ghost departed from the souls of our first parents, leaving in His stead a darkened mind, a saddened heart and weakened powers. What man, therefore, stood most in need of was light, consolation and strength; and these are the precious gifts the Holy Ghost has brought with Him on Pentecost; these he is ever since bestowing on man, and will continue to do so until the end of time. With right, therefore, our Divine Master could call Him the Spirit of truth, of comfort and of strength.

The Holy Ghost enlightens us. Such was the spiritual blindness with which man's mind was struck after rebelling against his Creator, as to prevent him from seeing the path he had to follow in order to serve his Maker and attain his own happiness, a fact which is amply proved by the early history of the human race. Paganism, idolatry, the most superstitious and absurd notions were in vogue until in the midst of this darkness there appeared Christ, the Light of the world, as S. John solemnly calls Him. "In Him was the life, and the life was the light of men." Christ's teaching made the way of salvation clearly visible. The Eternal Truth disclosed to man his noble end, made known to him his high destiny and pointed out the means to reach it. But in order that this divine doctrine, that these means of salvation might come within the reach of all future generations—for Christ wants all men to be saved—our Divine Master commands twelve chosen men to go and teach all nations, to apply to them the means of sanctification. "Go and teach all nations and baptize them \* \* \* and teach them to keep all things whatsoever I have commanded you." (Math. 28; 19, 20.)

But is not this gigantic task, the conversion of the whole world, the preaching of Christ's doctrine to all nations