COME, O HOLY SPIRIT!

By Don Dolindo Ruotolo

Translated by Fr. Peter Damian M. Fehlner, FI

ACADEMY OF THE IMMACULATE
NEW BEDFORD, MA
2007
COME, O HOLY SPIRIT!

By Don Dolindo Ruotolo
# Table of Contents

Foreword to the Second Edition ................................................................. ix

Translator’s Note ......................................................................................... xi

A Word of Presentation ................................................................................. xii

**INTRODUCTION** ....................................................................................... 1

I. A Common Complaint .............................................................................. 3

II. Key Concepts .......................................................................................... 5

III. General Notions of the Sacraments ...................................................... 7

IV. General Notions on Confirmation ......................................................... 11

V. Nature of Christian Life .......................................................................... 13

VI. Christian Life: Its Organism and General Concept of Gifts of the Holy Spirit .................................................................................. 15

VII. Action of the Holy Spirit in the Soul: Synthesis ................................. 18

**THE GIFTS OF THE HOLY SPIRIT** ......................................................... 25

I. Necessity and Manner of Cultivating the Gifts of the Holy Spirit in Us ................................................................................................. 27

II. Gifts of Nature and Gifts of the Holy Spirit .......................................... 29

III. Gifts of the Holy Spirit: Number – Reason for This Number – Their Classification .............................................................................. 31


V. Means for Cultivating the Gift of Wisdom ........................................ 40

VI. Gift of Understanding and How to Cultivate It ................................ 44


VIII. Gift of Fortitude: Its Activity and Object – Necessity – Cultivation ......................................................................................... 54

IX. Gift of Knowledge: True Knowledge and the Science of the Saints – Object and Necessity of the Gift of Knowledge – Cultivation ......................................................................................... 64

X. Gift of Godliness: Its Nature – Effects – Necessity For All and Especially for Priests and Religious – Cultivation ................................. 71

XI. Gift of the Fear of the Lord: Its Nature – Grandeur Within
Foreword to the Second Edition

When the first edition of this small, but very popular book, was sold out, demand for it was such as to necessitate a new edition, unchanged except where account has been taken of the revised rite for administration of the Sacrament of Confirmation and current devotional prayers to the Holy Spirit.

Typographically, the lay-out of the new edition sets the various sections of the book and the respective chapters of each section in greater relief. Rather than a second edition, this volume should, strictly speaking, be classed as a reprint, insofar as the text composed by Father Dolindo has remained unaltered.

The author, who has always focused his innumerable writings on the majesty of God, on the Eucharistic and crucified Jesus, and on Our Lady, also finds in the Holy Spirit a key axis for his extraordinarily profound spirituality.

We need only recall his _Veni, Sancte Spiritus_, a work of 348 pages (33 meditations or elevations of the soul of the priest to the Holy Spirit: _elevatio mentis sacerdotalis seu ‘sursum cordis’ sacerdotis in Deum_),¹ originally part of a book written for priests,² substantially dogmatic in content, yet in the delicately balanced style of a lofty, contemplative teaching.

In this work, _Come, O Holy Spirit_, an indisputably orthodox theology is simply and clearly presented, uplifting the soul in authentically ascetical and mystical meditations. It is a work addressed to and particularly useful for those preparing for Confirmation, for catechists, and for all who wish to deepen the vivifying presence of the Holy Spirit in their souls and make him the very light of their existence.

---

¹ 3rd edition, Naples 1998
When the first edition of this book appeared in 1950, the Rev. Father Philip da Boriello, at the time Provincial of the Capuchins, wrote as follows: “I exhort Fr. Ruotolo to print thirty million copies of this book, *Come, O Holy Spirit*, so that a copy might be given to every Italian: it would mean the Christian renewal of Italy…”

*Naples, November 19, 1985*

*Fifteenth anniversary of the death of Don Dolindo*
Translator’s Note

Although written nearly sixty years ago, well in advance of Vatican II, this little work of Don Dolindo Ruotolo anticipates the very best, theoretically and practically, in what theologians call a renewed interest and stress on “pneumatology” or the person of the Holy Spirit in the economy of salvation, a presence and operation intimately and uniquely bound up with that of the Immaculate Virgin as Mother of God and Mother of the Church. From a purely practical standpoint, one need only glance at the chapter on the charisms of the Holy Spirit to appreciate the soundness and foresight of the author, whose cause for canonization is being actively promoted by the Archdiocese of Naples and the Franciscans of the Immaculate. Those seeking an authentic participation in the spirituality of Pentecost, of living their anointing by the Spirit of Christ in Baptism/Confirmation, will not be disappointed in this book.

In content and layout, the English translation conforms to the most recent Italian edition. Here and there, brief explanatory footnotes have been added by the translator, indicated by a [Tr. note] at the end of the note. Within the text, scriptural references and/or allusions have been supplied, without comment, where absent in the Italian editions.

*Marian Friary, New Bedford, MA, November 21, 2006*
A Word of Presentation

Whoever reads the few instructions of the Catechism on Confirmation will immediately grasp that this Sacrament serves to form perfect Christians and soldiers – knights of Jesus Christ. But if one observes the mass of Christians today, one must admit that a large number reveal themselves to be anything but perfect Christians and soldiers of Jesus Christ, in spite of having received the Sacrament of Confirmation. Their life is simply pagan, and out of human respect they have abased themselves to the point of fighting among the enemies of God. How did this come about? From abysmal ignorance and from the almost total absence of any preparation for the reception of this Sacrament; and it is necessary to add, from the lack of any care taken to cultivate and render it fruitful after having received it.

As a help to eliminating these problems, we offer this small volume, both for preparing souls more efficaciously for Confirmation and even more, we can say, to remind those already confirmed of their obligation to cultivate this Sacrament and restore it to life in them, so to bear fruit.

Those who receive Holy Communion feel the duty of making a fitting thanksgiving, and only in so doing, do they in fact, enjoy the fruits of the Eucharist. On the other hand, those who receive the Holy Spirit omit the obligatory thanksgiving more often than not, and immediately proceed to engage in excessive celebration; and thereafter, cease to give Confirmation even a passing thought for the remainder of life. Yet, our entire life ought to be a daily thanks to the Holy Spirit come to dwell in us; and every day, we should cultivate and make fruitful his gifts so as not to render his visit vain in practice.

Hence, we are not offering a theological treatise on the Holy Spirit, although what we say is taken from Sacred Theology. Rather, in an easy form within the grasp of all, we propose to
explain, by analogies and parallels, the teaching of the Church on the action of the Holy Spirit in us, on his gifts and on his fruits. Ours is a wide-ranging instruction on Confirmation, aiming at providing souls with their first notions of the quest, for perfection in their lives and for becoming Christians, and soldiers of Jesus Christ in their profession of faith. Ours is a wide-ranging and detailed instruction on the action of the Holy Spirit in us, because correspondence with this action in us is the secret for living in a Christ-like manner as true children of the Church. We implore the One and Triune God through the intercession of the All Holy Virgin Mary that these humble pages will penetrate the reader’s heart and accomplish a bit of good therein.

_Naples, March 25, 1949, Solemnity of the Annunciation_  
_Don Dolindo Ruotolo_
Introduction
I. A Common Complaint

Any right-living soul, that is, one living to glorify God and to do good, will notice the decline of Christian life and strongly feel its effects. Today, Christians are, indeed, an absolute majority in Italy and many take pride in this. It is, however, an undeniable fact that some are perverse, and as such, are actively aggressive within the Church, and in consequence, very dangerous to the Faith. The Christian majority does not succeed in overcoming or eliminating this hostility, despite the fact that a considerable number work zealously to accomplish that very goal. Why is this so? When an organism does not succeed in rejecting a sickness or infection that might afflict it, it is considered to be a weak and torpid organism. Antibiotics are vigorously administered and all forms of advanced medical technology are employed to overcome the infection, yet in spite of this, well-being is not restored because the organism is in such an advanced, weakened condition, life itself is wanting. As a result, the illness is virulent, invasive, and life-threatening.

This describes exactly what is happening to the modern world: life-threatening infections spread rapidly, but the healthy part which should react, either does not, or reacts insufficiently. The evil spreads; the people are corrupted; patterns of living decay and turn barbaric; immorality, impurity, anger, thievery, oppression, and murder team violently, like malignant tumors. All this virulence ends either in social upheaval or wars.
When physicians become aware of a progressive malignancy, they seek out the cause in order to overcome or eliminate it altogether, using every modern method of diagnoses available, no matter the cost: analyses, chemical tests, cat-scans, x-rays, lumbar punctures, surgeries, etc. What is the cause of Christian decay and of its virulence? It is the lack of Christian spirit, and consequently, of Christian life. From where does this originate? A sickness is always the result of a malfunctioning, perhaps of the liver, of the heart, of the lungs, of the circulation, or of the brain. If this disorder is not remedied, the illness will advance. In Christian life, there exists a grievous malfunction which brings about this decay and which, seemingly, no one notices: the supernatural life of Christians is impoverished, and absolutely wanting of the Holy Spirit. Christians don’t have a clue as to what Christian life is about, and are neither animated by grace nor by the gifts of the Holy Spirit. This is an undeniable fact, perfectly evident from the manner in which the majority receives the Sacrament of Confirmation. This vivifying Sacrament is approached in the greatest ignorance, and a clear symptom of this ignorance is the absence in bookstores of even a small work shedding full light on this Sacrament.\(^3\)

Confirmation is received in haste without proper dispositions of any kind, merely to obtain the required certificate for the marriage contract in the future. Prospective recipients distractedly approach this sacrament in a state of dissipation, chatting and laughing, with more concern for the

---

\(^3\) The comment of Don Dolindo is in reference to the situation in Italy in the late 40’s of the last century, in reference to solid and practical Catholic commentary on the gifts of the Holy Spirit and Christian life in the Spirit as fruit of the Sacrament of Confirmation. Curiously, the situation is not much different today as regards practical manuals on Confirmation as a basis for the cultivation of the interior life of the Christian, despite the increased number of works on the Holy Spirit in general and his charisms in particular. On the broader subject of the Holy Spirit and the cultivation of the interior life, there are a number of classic works available in English: the two volumes of Cardinal Manning on the interior and exterior mission of the Holy Spirit (19th century works) and the 20th century works: The Spirit and the Bride by Abbot Vonier (London 1937) and The Holy Ghost by E. Leen (New York 1939). [Tr. note.]
celebration to follow and the gift of their sponsor, than for the ineffable life conferred by the Holy Spirit, with his gifts and fruits, to activate and perfect that Christian life.

**II. Key Concepts**

It is not possible to form a clear idea of the action of the Holy Spirit in us without certain basic concepts which make it easy to understand this action. Anyone, for example, who seeks to activate a machine, must have some grasp of its component parts, their movements and the way to make them function. Now if this is necessary for work involving machines, it is even more so for the work of grace in us that we know the remote and proximate principles governing the action of God in the soul, and the nature of Christian life which is the objective for the sake of which the Holy Spirit comes into us and vivifies us with his grace and with his gifts. Let us begin with a glance at ourselves who are the subjects in whom the Holy Spirit works.

We are formed of soul and body. The body lives via its natural development and via the activity of its organs. The soul has a *natural* life in the activity of all its faculties, and also enjoys a *supernatural* life communicated to it by the goodness of God: the *life of grace*, or a sharing in the very life of God. This life does not deprive us of our free will. On earth, this life can grow in us and be perfected, just as in a field plants and trees grow from living shoots and bear fruit. Hence, we must *perfect ourselves* throughout the course of our mortal life, according to the state in which God has placed us and the mission we are to fulfill on earth, so as to enrich ourselves with merit and gain eternal life.

The process of becoming perfect entails an inner struggle, because composed of body and soul, united so as to form a single nature and person, our lower powers ardently tend to pleasure, whereas the higher to the good; and so, these powers often find themselves in conflict: flesh against spirit and spirit
against flesh; will against passion and passion against will. For this reason, the Holy Spirit calls this life a *warfare*.

The drives of the flesh and of the passions toward sensible pleasures, however, are not irresistible. The will, supported by the intellect, possesses a fourfold power of control over such passionate drives. First – the power of *foresight*, in anticipating dangerous emotions with prudent watchfulness; second – the powers of *inhibition* and of *moderation*, whereby one may forbid the eyes, for example, to look at dangerous images, and may control violent emotion suddenly aroused in the soul, for example, violent rage; third – the power of *stimulus*, to spur on resistance to evil; fourth – the power of *direction*, to guide the activity and drive of the passions toward good.

But a man does not fight this battle with these powers alone. By the goodness of God, he has been raised to a higher state and endowed with preternatural and supernatural gifts, which facilitate victorious combat. These gifts come to us from the Holy Spirit through the Redemption and merits of Jesus Christ, unite us with God, enable us to share his divine life, and make us capable of resisting evil and doing good.

An airplane is naturally heavy, indeed very heavy. Its weight forces it violently to the ground. But its wings and motor, with rudder, propellers, and flight instruments enable it to take off, overcoming gravity and launching it into the wide, blue heavens. Something similar happens in us: the flesh weighs us down; the spirit is poised for the soar on high, like the extended wings of the airplane. Without the motor, however, the airplane does not move; and without grace our soul does not ascend on high nor does it overcome the weight of matter and of the flesh. Grace is bestowed on us with the sacraments, and so it is necessary to have some notion of these great treasures, given to us by Jesus Christ our Redeemer.
III. General Notions of the Sacraments

The Lord, then, in his great mercy confers on us and increases grace in us by means of the sacraments. A sacrament is *a sensible sign, definitively instituted by Jesus Christ to signify and confer sanctifying grace*. The sacraments are seven: Baptism, Confirmation, the Eucharist, Penance (Reconciliation), Anointing of the Sick (Extreme Unction), Holy Orders, and Matrimony.

Constitutive elements of the sacraments are *the matter and form*. The matter is the element or sacramental sign. The form, or words, pronounced by the minister of the sacrament in applying the matter, determines the meaning of the sign precisely as sacrament, and confers on it the power to sanctify. For example, in Baptism the matter is water, and the form are the words: *I baptize you in the name of the Father and of the Son and of the Holy Spirit*. These words realize the sacrament here and now, and constituted as such, bestow the grace of rebirth and other graces annexed to this.

The sacraments are an immense gift from God, because from birth to death, they sanctify the entire course of life in its every aspect and provide us with the possibility of gaining eternal glory. All of them confer sanctifying or *common grace*, and *sacramental grace*, the grace distinctive of each sacrament. They can confer the first grace when the soul lacks this, as in the case of Baptism, or when the soul has lost grace, as is the case with Penance. They confer an increase of grace when the soul already possesses it, as in the case of the other five sacraments, or in the sacrament of Penance, when the person receiving it is already in the state of grace, because he does not have mortal sins on his soul. If a person in good faith believes he is in the state of grace while approaching the sacraments which require such a state as prerequisite, these sacraments would confer on such a person the first grace, provided the
person has in his soul at least attrition for his sins.\(^4\) Anointing of the Sick also confers the remission of mortal sins, when the person receiving this Sacrament is unable to confess his sins.

The sacramental grace proper to each sacrament, over and above sanctifying grace and the increase of sanctifying grace, is that grace corresponding to the special significance of each sacrament, insofar as it has been instituted for a specific purpose. Thus, we are reborn by means of Baptism; by means of Confirmation grace is increased in us and we are strengthened in the faith; through the Eucharist we are nourished supernaturally with the divine food of the Body and Blood of Jesus Christ; with Penance we are reborn to a lost grace; through Anointing of the Sick we are purified and strengthened in the face of death, and also supported in the trials consequent on misfortune and in bodily health, if such should be God's pleasure. Five sacraments are directed toward the spiritual perfection of the soul, while the other two, Holy Orders and Matrimony, are directed toward government and multiplication of the Church. The nature, then, of sacramental grace is identical with habitual grace, with the right to special, actual graces corresponding to the distinctive goal of each sacrament.

*Three sacraments imprint a character* and cannot be repeated: Baptism, Confirmation, and Sacred Orders. Character *is a spiritual sign and indelible mark on the soul, by which men are oriented toward the things of God and are differentiated among themselves.*

In order to be administered, every sacrament needs a minister, or someone who has the power and authority to administer it. The principal minister is always Jesus Christ who instituted the sacraments, and in whose name and authority

---

\(^4\) Attrition is sorrow for one's own sins, motivated supernaturally, for example, by the ugliness of sin or fear of hell, etc., but not directly by the sorrow for having offended God. It is a sorrow less noble and less perfect, because not motivated by the love of benevolence and friendship for God, but by fear; but united with the Sacrament it is sufficient for remitting the sins of the soul.
they are conferred by secondary ministers. The minister may be ordinary, when consecrated or deputized by virtue of his office to confer a sacrament; extraordinary, when he may confer it only in cases of necessity or by special privilege. Thus, in case of necessity, any man or woman, in possession of their senses, may legitimately, but not solemnly, baptize. In case of necessity also, and under special conditions, a pastor may confirm in virtue of a privilege granted by the Holy See.

It is necessary to consider and deepen, by way of example and analogy, one’s understanding of the nature and greatness of the sacraments, ineffable gifts of the Redemption, and sure means for harvesting its fruits. Jesus Christ, in fact, has not simply redeemed us, paying by His passion, the debt incurred by our sins, but has enriched us with extraordinary graces to support and to elevate our life throughout its entire course, from birth to death, as already mentioned. He is the Head and we are the members of the Church, His Mystical Body. By means of the sacraments, we directly participate in His life via seven distinct channels irrigating our souls, His mystical field, and rendering them lovely and fruitful in their every power and activity. The graces which He has given us in the sacraments are not a momentary, but a permanent benefaction.

A generous benefactor, desirous of assisting a poor person in such wise as to guarantee him a secure living, takes a sheet of paper from the house of the poor man, addresses it to the bank where he deposits his own wealth, affixes his seal and signature, and offers it to the poor man, so that he might, himself, visit the bank and request a sum of money. The poor person need do no more than present the note to the banker, countersign the note and receive what he needs. When all has been done in accord with the law, even by the poor man, the withdrawal is no longer an alms, but a right, based on the wealth, which from his labor and sacrifice, the generous benefactor had deposited in the bank.
If I wish to light a candle, I must touch the flame to the wick; if there is no obstacle, e.g., if the wick is not damp and the flame is near enough, surely the intended result will occur and the candle will be lit. Jesus Christ bestows on us the graces necessary for life and for the salvation of the soul with a gift that cannot fail: it is enough to supply the elements ordained by Him to participate in these gifts, and enough not to place any obstacle in order to receive them infallibly.

What is the paper money of a state or an annuity? It is a sensible sign, instituted by the state to indicate its wealth and to make it circulate in relation to the securities held in its vault. Whoever possesses such paper may not disdain it or tear it simply because it is paper, but must carefully guard it, because it is valuable. Anyone who would presume to print paper money on his own authority is a counterfeiter, and his paper money is rendered worthless, because it has no relevance to any securities of the state. If genuine paper money is hidden in a strong-box, for all practical purposes, it loses its value in not circulating. It is not gold; it is not a gem; it is a piece of paper. But if it is put into circulation, its value is restored, and the paper causes the wealth it represents to circulate, otherwise remaining defunct for lack of circulation.

If the paper is torn so as to no longer be recognizable, or if in its printing the ink gave out, or if it was not properly printed, even though printed in view of possessing a certain value, in reality, it is worthless. The wealth exists in the vaults of the state, but the title, for want of form, is worthless and incapable of circulation. Something similar happens in the case of the sacraments, sensible signs of that immense wealth, or a title to an annuity to be cashed when one has encountered or endured some misfortune.

To enjoy such an annuity, a deposit of funds must have taken place, the paper being but a sensible sign of this; the words printed on the paper a statement of its value; and last of all the signature and seal of the representative of the
state who is, as it were, the minister of that title. To have a sacrament, the prerequisites are the rich merits of Jesus, and hence, its divine institution: the sensible sign which expresses the communication of His wealth; the formulary which determines its value; and the minister who acts in the place of Jesus Christ and in His name, distributes the riches of His merits. An alteration or absence of one of these constitutive elements nullifies the sacrament, just as no current is produced in charging an electric battery if water is substituted for acid.

From these elementary and facile examples, the soul can, in some way, grasp the real grandeur and riches of the sacraments. Contemplating means of grace so great, expressed with such simple, sensible signs and with words still more simple, the soul can shake from itself that apathy and indifference which so often might smother it. On throwing a switch, or at the touch of a button, one can light thousands of lamps at a great distance and release formidable power. The touch is an act which, of itself, does not reveal such power; it is first necessary to believe this to assess its value. In such wise, he who receives a sacrament does not grasp what light is enkindled in the soul and what power of grace moves it, if he does not believe in the wonderful efficacy of the gift of God.

Among the sacraments, we shall specifically focus our attention here on Confirmation and, above all, on its wonderful effects.

**IV. General Notions on Confirmation**

Confirmation is a sacrament of the New Law whereby, through the anointing with oil and the imposition of hands by the bishop, the baptized is strengthened in grace and signed as a soldier of Jesus Christ. It is known as Chrism from the matter used in its conferral, or Sacred Chrism — a mixture of oil and balsam, especially blessed by the Bishop on Holy Thursday — and is called Confirmation because of the effects it produces in one
who receives it, in being confirmed and strengthened in the Faith by a particular grace of the Holy Spirit.

The matter of this Sacrament is the Sacred Chrism, the imposition of the hands of the bishop on those to be anointed and the actual anointing which he makes on their foreheads. The Sacred Chrism, before the actual anointing of the confirmands, is called remote matter, namely still at a distance and not yet applied. In this matter, the oil denotes the grace which is poured into the Christian to confirm him in the Faith; the balsam mixed with it is sweet-smelling and preserves from corruption, and so signifies that the life of a Christian must give off the pleasing scent of virtue and be preserved from the corruption of vice.

The imposition of the hands and the anointing are the proximate matter, or sensible sign of the Sacrament. With the action whereby the soul is anointed, it receives the Holy Spirit with his seven gifts, of which we shall speak at great length. The soul, as it were, is enlisted in the army of Jesus Christ, and precisely when its life develops and meets with the perils of temptation, the soul is strengthened and receives the grace to combat these perils and remain faithful in the state and mission to which God has called it. Even babies in danger of death, who receive this sacrament before attaining the use of reason, obtain the grace of the Holy Spirit, so that, at least with the suffering they endure in dying, they might be active for the glory of God and adorn themselves with a greater claim on glory.

Confirmation must be received by every Christian on reaching the age of reason. It is not a sacrament absolutely necessary for salvation, or as the theologians say, it is not necessary by a necessity of means for salvation. But it is necessary by a necessity of precept, because this is required by the laws of the Church. For the rest, it is in the best interest of the soul to receive this Sacrament, because without it, the Christian resembles an unarmed soldier lacking any kind of support,
exactly when life is at its most perilous. If Jesus Christ has given us this treasury of grace to sanctify and save us, who can overlook, or minimize its importance, without being guilty of sin?

To receive the sacrament of Confirmation, it is necessary to be baptized and to be instructed in the principal truths of the Catholic Faith, because one cannot defend a faith of which one is ignorant. It is also necessary to know, by heart, all the principal prayers: Our Father, Hail Mary, Creed, Acts of Faith, Hope, Charity, and Contrition, etc., because a Christian, fighting for Jesus Christ and for the Faith, without the weapons of combat, which are prayers, is inconceivable! Whoever is confirmed, must be in the state of grace, and so must confess and receive Communion. He must also have the intention, at least implicit, of receiving the Sacrament. If he receives Confirmation in the state of sin, he is validly confirmed, but commits a sacrilege, and is deprived of the graces and gifts of the Holy Spirit. These effects of sanctification remain suspended in him so long as he does not confess his sacrilegious act, and thus, make reparation for having committed that sin.

V. Nature of Christian Life

By receiving the sacrament of Confirmation, one becomes fully Christian and a soldier of Jesus Christ, not in act however, because Christian perfection is acquired little by little with the exercise of virtue, and one is a soldier of Christ when, in fact, one joins the combat in defense of the Faith.

In all truth, one should never believe that Christian life consists in having some sacred image in one’s home or wallet; or in reciting some prayer more or less distractedly; or perhaps in attending the Holy Sacrifice negligently, engaging in curious and flighty chatter to compensate for having to be present; or at other times, receiving Communion reluctantly. These things are superficial acts and manifestations of Christian life, minimal at best, but are not the life itself.
Christian life is thus defined by theologians, the teachers of supernatural truth: a participation in divine life, conferred by the Holy Spirit who dwells in us in virtue of the merits of Jesus Christ, and which we must cultivate in the face of tendencies opposing it. Being a participant in divine life, is supernatural life; and, therefore, is a life in which it is necessary to utilize the gifts of God to live in God and for God, to live in intimate union with Jesus Christ, and to imitate Him.

Because we do not immediately cease to be miserable and feel inclined toward evil due to a triple concupiscence in us, we cannot participate in divine life without combating this evil within ourselves and overcoming it. This combat is the exercise of virtue. It makes us grow in God through meritorious acts, and makes us feel the need of prayer and of the sacraments, which unite us to God and prepare us for the attainment of eternal life. Summarizing Christian life as follows, we will have a clearer concept of it: God works in us by dwelling in us, himself, through the Word Incarnate, through Mary Most Holy who is our Mother, and through the Angels and Saints who are our advocates. We live and work through God – fighting against concupiscence, the world, and the devil – sanctifying our actions, praying, and worthily receiving the Holy Sacraments.

God, as St. Thomas says [Summa, I, q. 8, a. 3], dwells naturally in his creatures: by his power, because all are subject to him; by his presence, because he sees all; by his essence, because he works everywhere, and because he is the fullness of being and the first cause of all that is real in creatures, continually communicating to them their being, life, and movement.5 In us Christians, God dwells more particularly by means of grace, which is a presence of a much higher and more intimate order. He is not only in us, but he gives himself to us so that we can enjoy him; he gives himself to us as Father, as friend, as collaborator and as sanctifier. He gives himself to us as Father,

---

5 The allusion is to a line from the discourse of St. Paul, recorded in Acts 17: 28. [Tr. note]
and we are *his adopted children*, the wonderful privilege that is the basis of our supernatural life. He gives himself to us as *friend*, speaking to us through the Church, and from within, through the Holy Spirit. He gives himself to us as *collaborator*, supplying for our impotence in the supernatural life, with his actual grace, enlightening us, strengthening us, and supporting us. Finally, he gives himself to us as *sanctifier*, bestowing upon us the Holy Spirit with his gifts.⁶

The Christian, then, who remains in the grace of God, and who, by corresponding with that grace, makes the gifts he has received bear fruit, is the temple of the One and Triune God; he is a kind of sacred enclosure reserved to God, a throne of mercy adorned by God with all the virtues. From this throne God is pleased to distribute all his heavenly favors.

**VI. Christian Life: Its Organism and General Concept of Gifts of the Holy Spirit**

In every life, a threefold element is found: a *vital principle* which is the source of life; *faculties* or powers which stimulate vital activities, and finally *actions* which are its extension and which contribute to its growth. In the supernatural order, God, who lives in us, produces these three elements in our souls: 1) he communicates to us *habitual grace* which serves in us as *vital supernatural principle*, and which divinizes, as it were, the very substance of our soul, making it fit, even if only remotely, for the beatific vision and for those acts which prepare for this vision. 2) From this grace flow the *infused virtues* and *gifts of the Holy Spirit*, which perfect our faculties, and which give us the power to perform actions godlike, supernatural, and meritorious. 3) To set these actions in motion God bestows on

---

⁶ The summary reflects the synthesis of St. Paul, Gal 4: 4–7, where the entire order of grace is brought into being through the maternal mediation of the “Woman,” viz., Mary Immaculate. [Tr. note]

⁷ The allusion is to the bride of the Canticle of Canticles, 4:12, 5:1, as an enclosed garden reserved to the bridegroom, a figure used to explain the relation of Mary Immaculate, the Church and every holy soul to Christ. [Tr. note]
us *actual graces* which enlighten our intelligence, strengthen our will, help us to work supernaturally, and thus increase the capital share of habitual grace imparted to us by God.

This is the *life of grace* which the Three Divine Persons, dwelling in us, are pleased to communicate to us, enriching us with supernatural gifts. This life, although distinct from natural life, *penetrates the soul in its entirety*, transforming and divinizing it, alikening itself to all that is good in nature, in education, and in habits acquired by the soul. The life of grace perfects and so makes all these elements supernatural, orientating them toward their final end which is the possession of God, by means of the beatific vision, and of the love which accompanies it. This is how supernatural life must guide natural life, for the same reason that less perfect beings are subordinated to those who are superior. Supernatural life can neither endure nor unfold, unless it can, in fact, *dominate* and retain under its *influence*, the activity of the intellect, of the will, and of the other faculties. For all this, nature is neither destroyed nor minimized, but exalted and perfected.

It is not possible to live in a Christian way and grow in perfection, without understanding well this organism of the supernatural life, just as it is not possible to start motors or initiate the takeoff of an airplane, lifting it above the earth and releasing it for flight, without knowing well how these machines function. In so many Christians, including souls consecrated to perfection, ignorance of supernatural life is the true cause of that naturalism and of that selfish and materialistic concept of life, which keeps us far from Christian life and perfection, and which accounts for that meager correspondence with the work of the Eternal Love of God in us. The saints are precisely those who have corresponded with grace; have been transformed by grace into new creatures; have been enriched by the generosity and mercy of God; and have been stimulated by his charity to act through a series of uninterrupted, actual graces.
Supernatural life, inserted into our soul by means of habitual grace, requires for its operation and development, powers of a supernatural kind which divine goodness grants us under the names of *infused virtues* and *gifts of the Holy Spirit*. Our natural powers, which of themselves can produce only natural acts, must be perfected and divinized by infused habits elevating and assisting them to operate supernaturally. These habits are: *the virtues* which, concurrent with actual grace, enable us to operate supernaturally; and *the gifts* which render us so docile to the action of the Holy Spirit, that guided by a kind of *divine instinct* we are moved and directed by this Divine Spirit.

Inveterate practice of the virtues, of mortification, and of prayer facilitate in our soul the acquisition of docility to the inspirations of the Holy Spirit, and give rise in us to a frequency and intensity in the exercise of the gifts of the Holy Spirit. In the practice of the virtues, grace leaves us active under the influence of prudence, while in the use of the gifts, grace primarily requires docility rather than activity, so that we might be guided and sustained by the Holy Spirit. A mother can avoid the fall of a tender child in two ways: she may teach him to walk, holding his arms so as to guide and support him; or she can pick him up in her arms, thwarting a danger, or she may carry him, because he is tired. So, too, does God deal with our soul. In the exercise of the virtues, leaving the initiative to us, he helps us to work according to the rules of prudence or reason illumined by Faith; with the gifts, it is he who commences the work in us, sending us illustrations and inspirations which work in us without our deliberation, requiring, however, our full and willing consent.

Using the examples of the Fathers of the Church, we can say that one who practices virtue, navigates by rowing on his own power. One who is activated by the gifts of the Holy Spirit navigates by sailing, moves more rapidly and relatively without effort, other than docilely following the direction of the wind. One who plays the harp, plucks the strings, and thus is alikened to one who, with order and prudence, practices
virtue supernaturally. One who offers the harp to an artist of
great renown allows him the freedom to play it magnificently
as he pleases, and thus is a likeness to one who, precisely in
being docile to the gifts of the Holy Spirit, gives himself to
God to be used according to God’s good pleasure.

From these concepts, one clearly perceives and better
understands what the gifts of the Holy Spirit actually are.
Theology defines them thus: *The gifts of the Holy Spirit are
supernatural habits which confer on the faculties such docility as to
obey promptly the inspirations of grace.* One and the same word
– gift – expresses two things: the soul passes under the action
of God and receives that action from God’s generous liberality
as *gift.* The soul, however, is active because it cultivates the gift
and desires to do the Divine Will; it is compliant with God
and energetic in working, docile to the Love which moves it,
and strong in overcoming self, so as to follow him without
setting up roadblocks.

**VII. Action of the Holy Spirit in the Soul: Synthesis**

In a materialistic age, and it is necessary to say, in a time
of unrestrained sexual license such as that in which we live, it
is very difficult to penetrate the soul with some idea of how
divine grace and the action of the Holy Spirit work in us.
Nonetheless, these concepts and knowledge are very essential
for Christian life, for its perfection, and for sanctity. If the soul
were to think just this: that the Holy Spirit truly dwells in it,
how could the soul possibly yearn for the pleasures of the flesh
and commit a sin of impurity? If the soul were to realize that
the Holy Spirit is guiding it, how could the soul not hold his
hands and allow itself to be directed? For this reason, even at
the risk of being redundant, we want to give here a synthesis
of all the actions of the Holy Spirit in us, so that the very
repetition of concepts makes the truth more evident.

1) *The Holy Spirit gives himself to the soul as Author of the
supernatural state,* without whom, and outside of whom, it is
not possible to please God or to work out one’s salvation. This self-communication is necessary, because no man can perform supernatural actions if God does not lift him above all the powers of nature, and by means of that elevation, render him active in living and working in a supernatural way.

To illustrate this by way of analogy, here is what also happens within a purely natural context: A man cannot attain a state beyond that of merely animalistic life without the elevation made possible by education and study. An academic degree raises him above the level of merely material life to that of art and science. He then is no longer a vulgar man who lives solely to eat, drink, and engage in demeaning activities; but he is a scientist who has raised himself to the knowledge of natural truths, and is an artist who discovers his home among the beauty and harmonies of art. The sum total of the knowledge and dispositions which uplifts him, imprints within him a certain permanent character, enabling him to reflect deeply and work nobly.

This character, lifting him to a superior state, gives us some idea of what, in us, is an elevation from the natural to the supernatural state, and of what, in us, is actual grace. The animalistic or carnal man becomes, via this grace, a spiritual man, and he who could not lift himself beyond simple, natural knowledge or the harmonies of created beauty, is now elevated to the plane of supernatural knowledge and the harmonies of eternal beauty. Educational institutions and university study lift a man to a higher state of culture and art. And the Church, through which and in which man lives the life of grace is, as it were, a wonderful institute in which God raises souls to supernatural life.

Such an elevation is the first operation for which the Holy Spirit gives himself to men; and it is realized by means of Baptism or the sacrament of Penance, since by means of these sacraments, the Spirit takes man out of the state of sin, transmits to him sanctifying grace, the supernatural virtues
and his gifts; constitutes him a child of God and gives him
the strength and power to live in a supernatural way. This
communication occurs in all the just: in babies at Baptism, and
in penitents with Confession, as soon as, via a true conversion,
they abandon sin.

2) The Holy Spirit gives himself to the soul as the Author
of supernatural actions. Although man, in fact, acquires
supernatural life with this first communication of which we
have just spoken, he is not yet capable of performing even one
supernatural action by himself without a new influence of the
Holy Spirit. Man is like a ship, says St. Basil, which even if
perfectly constructed and equipped with all that is necessary
for navigation, cannot move without a favorable wind. The
influence of the Holy Spirit is so necessary and universal, that
no one can do any good without it. St. Cyril of Jerusalem says:
This Consoler sent by God is the director, the teacher, the sanctifier
of all. All have need of him: Elijah and Isaiah among men, Gabriel
and Michael among the Archangels [Catecheses, 16].

Machinery is perfect when it is completely mounted and all
its parts connected. It represents a wonder of technology and
is the complete transformation of prime matter from which
it is made. He who sees prime matter in its raw state, finds
himself in the presence of unworked mass, jumbled rusting
heaps, heavy greenish blocks lying about the earth. This is
the natural state of matter. From an unformed and practically
useless condition, matter passes to a higher state in the forges,
in the electric ovens, under tooling or the power hammer,
and while remaining substantially what it was, acquires in its
transformation a new entity: it has been worked according to a
design precise in each of its parts; it has been structured in view
of an end which it must achieve, to be beheld all beautiful in
its ordered and harmonious construction. Although complete,
it still cannot move itself, nor produce without electric current,
nor without some kind of motor, even if only operated by
hand.
In an immensely higher sense, the soul in its elevation to the supernatural order by means of habitual grace, is that which is the *prime matter* of this noble transformation. That which is the current or motor for the already completed machine, is the action of the Holy Spirit, an action which actually brings to pass, supernatural actions in the soul. This action is known as the *actual* grace of the Holy Spirit. *Actual*, as the word itself declares, for each act, for every good action which must be accomplished, if only *to pronounce with devotion the name of Jesus*, as St. Paul expressly notes [I Cor 12: 3]. The Holy Spirit enlightens the intellect and forcefully touches the will; the soul is fascinated, feels persuaded, convinced, affected, softened, and passes from capacity to act to acting in fact, pronouncing in loving adoration the name of Jesus.

This influence of the Holy Spirit is so necessary, that no one can do any good without it. It is the wondrous power, the breath, the spirit, the energy which makes possible the harmonies of adoration and of love. Like an immense organ, it intones the praises of God on earth and in eternity, and fills the created spirits and souls with an ineffable joy and an unlimited happiness.\(^8\)

3) *The Holy Spirit gives himself to the soul as Author and Teacher in the way of faith.* His only aim is to lead the soul to holiness. Hence, he begins by prompting it with his holy inspirations to despise the goods of earth, to self-denial, to love of God and of neighbor, and to the exercise of other demanding virtues. The soul exercises itself in these virtues out of love for God and on the principles of Faith. Faith increases by means of the seven gifts of the Holy Spirit. This Eternal Love communicates to the soul a clear, infused light which illuminates the truths of the Faith to it. The soul believes with the simplicity and evidence of one who indeed sees,

---

\(^8\) From this simple illustration one can see how much harm is caused by the accursed spirit of naturalism and rationalism, of criticism and foolish scientism which seeps into souls today. The fruit of this spirit is a kind of abhorrence of the supernatural and the tendency to explain everything in terms of reason and natural powers.
considerably more than one who sees, because the soul lives by faith, savors it and tastes its harmonies, studies its grandeur in depth, beholds in its light the vanity of earthly things and all the meanness of human reasoning. The soul still remains in the dark; yet the dark is not darkness to it, but rather, the shadows of restful abandonment in God; just as shade, emerging during a day of burning and brilliant sunshine, provides respite.

In the noonday light and in the soft shade of this Faith, the Holy Spirit prompts the soul to good, touching and penetrating the heart, making pleasing that which is bitter in the exercise of virtue, and overcoming the pain and resistance of nature. With generous and magnanimous feelings, the Spirit arouses the soul to heroic actions, and responds with miracles to acts of confidence on its part. The soul hopes from God all good, loves him with its whole heart, becomes ever more attentive and docile to the operations of grace, grows in holiness, and can be drawn to the highest forms of contemplation.

With a few analogies, let us try to deepen these basic concepts, touching the operation of the Holy Spirit in us. A father prepares his son for life in society and in matters of the intellect. By educating him, he corrects and modifies the bad inclinations and disorderly habits of his son, and induces in him inclinations to courtesy, kindness, and generosity which he previously lacked. The son appears a changed person, and even though remaining physically as he was, in reality, he is different. He possesses virtuous habits and inclinations, but based on natural principles: fittingness, modesty, self-esteem, emulation, so as not to be the disgrace of the family, of the name he bears, of the office he occupies.

The infused virtues – those conferred by God on the faculties of the soul as supernatural habits, capable of enabling us to gain eternal life – are as it were, the supernatural education which the Lord himself gives us; are principles of action, as theology defines them, which God inserts in us to serve the soul
as supernatural powers, making it easy for the soul to perform meritorious acts.

Natural virtues are acquired with the repetition of the same acts, under the spur and vigilance of the educator; the supernatural virtues come from God who infuses them into the soul together with habitual grace. It is logical that God, in elevating us to the supernatural order with habitual grace, should give us those habits and those powers which are proportioned to that order, we might say, precisely so that we might not be a disgrace in the higher order. He who confers on a plebian a title of nobility takes care that the recipient learn how to speak well and act courteously, so as not to cut a shameful figure. The infused virtues give us a facility to perform acts of virtue promptly and joyfully; they give us the power to perform meritorious acts, and a certain inclination to perform them. By repeating acts of these virtues, they become ever more easy, not merely tending to the greater good as in the natural virtues, but to the friendship and glory of One and Triune God.

The virtues increase in the measure in which habitual grace increases in us. God produces this increase, when we receive the Sacraments, perform good works, and pray. Thus one comes, as St. Thomas says, to a more perfect and more active possession of the virtues, and these sink their roots in us more deeply, becoming more stable and fruitful. Venial sins block the exercise of the virtues; mortal sins undermine the foundations of those linked to charity. Faith and hope remain in the sinner, but in a state of inactivity, as a kind of anchor of salvation, provided one not sin directly against these two virtues.

From these concepts and those given previously, one sees clearly how the virtues differ from the gifts of the Holy Spirit. The virtues are powers directly active, inclining us to act according to the nature of our faculties, such that with the help of the graces conferred on us, we probe, reason, and work
in the same way as in the case of activity in the purely natural order, even if acting supernaturally.

One who paints with brushes that serve to produce masterpieces of art, holds and moves them in the same way as one who traces simple colored lines with them at the base of a gate. The portrait painter is an artist who lives in the higher order of art; the house painter is a manual laborer who applies a simple color with a certain symmetry.

The gifts of the Holy Spirit give the soul the docility to follow the promptings of actual grace, a grace which sets our faculties in motion without, however, depriving them of their freedom. In the virtues, we direct ourselves according to principles and rules of supernatural prudence, in such wise that we might reflect, consult, deliberate, choose, etc. Under the influence of the gifts, we let ourselves be guided instead by a divine motion which immediately, and without our reflection, makes us hasten to do this or that thing.
The Gifts of the Holy Spirit

9 The theological explanation of the gifts by St. Thomas (cf. Summa Theologica, IIa IIae) is found in the context of an exposition of the virtues. One may usefully compare this with a complementary exposition of virtues, gifts and beatitudes by St. Bonaventure, in summary form in his Breviloquium, part 5, ch. 4–6. In both Saints the discussion follows upon a discussion of grace, with particular stress on the gift of the Holy Spirit in St. Bonaventure consequent on the redemptive sacrifice of Jesus. [Tr. note]
the heart. We, therefore, O Eternal Love, because of our pressing need for thy help, have recourse to thy omnipotent goodness, and we implore thee to come as soon as possible to renew the face of this earth in misery.

Come, then, O Holy Spirit, and with thy divine splendors illumine the many souls blinded by the false maxims of the world. Come, and with the fire of thy love, enkindle, and with fervor, fill so many frozen souls. Come, and with the outpouring of thy sevenfold gift, sanctify the redeemed. Come, come, demolish and scatter the kingdom of Satan; bring to be a new era of faith and grace, and make the holy kingdom of God triumph across the earth. Amen.
List of Illustrations

Page 2
The Holy Spirit (1750s)
Oil on canvas, 64 x 48 cm
Private collection
GIAQUINTO, Corrado
A bozzetto for a ceiling for a church or noble house in Madrid

Page 26
The Annunciation (1490-95)
Oil on wood
Art Institute of Chicago, Chicago
MASTER OF MOULINS (Jean Hey)

Page 92
Baptism of Christ (1500-02)
Oil on canvas, 400 x 263 cm
Santa Corona, Vicenza
BELLINI, Giovanni

Page 116
Visitation (c. 1445)
Oil on oak panel, 57 x 36 cm
Museum der Bildenden Künste, Leipzig
WEYDEN, Rogier van der

Page 138
Pentecost
Panel, 110 x 84 cm
Museo del Prado, Madrid
JUAN DE FLANDES
The panel is from the church of St Lazarus in Palencia.
The author, Don Dolindo Ruotolo, Franciscan Tertiary, was born in Naples, October 6, 1882.

Ordained priest at a very early age, he lived his priesthood in an uninterrupted, intense, sacrificial testimony to God: in the Church which he loved heroically, and among souls for whom he expended the last energies of his poor health.

He wrote colossal commentaries and meditations on Sacred Scripture which have enjoyed enthusiastic praise, but also met strong criticism… But his masterpiece was an anthology of thoughts and reflections. Composed extemporaneously during contemplative moments of prayer and recollection, these analogies and reflections, like silent seeds so productive of incalculable good, have brought immense comfort to thousands and thousands of souls.

Until the very last days of a long life, he lived more than ever at the service of souls and of the world, surviving on next to nothing materially. He led a life consisting solely in a continuous and heroic sacrifice of intense pain, which up to the very end, did not prevent him from leaving his home in order to comfort the sick. A paralytic himself, and literally doubled over in pain, his legs were so bent and arthritic that his every step could not have been other than agony….

He died a holy death, November 19, 1970. The cause of his beatification has been opened.
A Selection of Books from the Academy of the Immaculate

A Month with Mary  Daily Meditations for a Profound Reform of the Heart in the School of Mary  by Don Dolindo Ruotolo  This little book was written by a holy Italian priest Father Dolindo Ruotolo (1882-1970). Originally written as spiritual thoughts to his spiritual daughter, the work is comprised of thirty-one meditations for the month of May. The month of Mary is the month of a profound reform of heart: we must leave ourselves and adorn ourselves with every virtue and every spiritual good.

Jesus Our Eucharistic Love  by Fr. Stefano Manelli, FI  A treasure of Eucharistic devotional writings and examples from the saints showing their stirring Eucharistic love and devotion. A valuable aid for reading meditatively before the Blessed Sacrament.

Who is Mary?  Fr. Gabriele M. Pellettieri, FI  This book is a concise marian catechism presented in a question/answer format. In this little work of love and scholarship the sweet mystery of Mary is unveiled in all its beauty and simplicity. It is a very helpful resource both for those who want to know the truth about Mary and those who want to instruct others.

Padre Pio of Pietrelcina  by Fr. Stefano Manelli, FI  This 144 page popular life of Padre Pio is packed with details about his life, spirituality, and charisms, by one who knew the Padre intimately. The author turned to Padre Pio for guidance in establishing a new Community, the Franciscans of the Immaculate.

Devotion to Our Lady  by Fr. Stefano M. Manelli, FI  This book is a must for all those who desire to know the beauty and value of marian devotion and want to increase their fervent love towards their heavenly Mother. Since it draws abundantly from the examples and writings of the saints, it offers the devotee a very concrete and practical aid for living out a truly marian life.
Do You Know Our Lady by Rev. Mother Francesca Perillo, FI This handy treatise (125 pages) covers the many rich references to Mary, as prefigured in the Old Testament women and prophecies and as found in the New Testament from the Annunciation to Pentecost. Mary’s role is seen ever beside her Divine Son, and the author shows how scripture supports Mary’s role as Mediatrix of all Graces. Though scripture scholars can read it with profit, it is an easy read for everyone. Every marian devotee should have a copy for quick reference.

Come Follow Me by Fr. Stefano Manelli, FI A book directed to any young person contemplating a religious vocation. Informative, with many inspiring illustrations and words from the lives and writings of the saints on the challenging vocation of total dedication in the following of Christ and His Immaculate Mother through the three vows of religion.

St. Maximilian Kolbe Martyr of Charity – Pneumatologist by Fr. Peter Damian Fehlner, FI A scholarly study of St. Maximilian’s teaching on the Holy Spirit and Our Lady; focus of contemporary criticism of the Saint and of his marian program of life and thought, both by conservatives as well as by liberals. The author, being a prominent Kolbe scholar, shows how Kolbe’s perspectives are in full continuity with those of St. Francis and the great Franciscan doctors of the Church. Thoroughly documented with extensive bibliography.

Saints And Marian Shrine Series
Edited by Bro. Francis Mary, FI

Padre Pio - The Wonder Worker The latest on this popular saint of our times including the two inspirational homilies given by Pope John Paul II during the beatification celebration in Rome. The first part of the book is a short biography. The second is on his spirituality, charisms, apostolate of the confessional, and his great works of charity.
A Handbook on Guadalupe  This well researched book on Guadalupe contains 40 topical chapters by leading experts on Guadalupe with new insights and the latest scientific findings. A number of chapters deal with Our Lady’s role as the patroness of the pro-life movement. Well illustrated.

Kolbe  Saint of the Immaculata  Of all the books in the Marian Saints and Shrines series, this one is the most controversial and thus the most needed in order to do justice to the Saint, whom Pope John Paul II spoke of as “the Saint of our difficult century [twentieth].” Is it true, as reported in a PBS documentary, that the Saint was anti-Semitic? What is the reason behind misrepresenting this great modern day Saint? Is a famous mariologist right in accusing the Saint of being in error by holding that Mary is the Mediatrix of all Graces? The book has over 35 chapters by over ten authors, giving an in-depth view of one of the greatest marian saints of all times.

For a complete listing of books, tapes and CD’s from the Academy of the Immaculate please refer to our catalog. Request a free catalog by email, letter, or phone via the contact information given below for the Academy of the Immaculate.

Special rates are available with 25% to 50% discount depending on the number of books, plus postage. For ordering books and further information on rates to book stores, schools and parishes: Academy of the Immaculate, 124 North Forke Dr., Advance, NC 27006, Phone/FAX (336)751-2990, E-mail mimike@pipeline.com. Quotations on bulk rates shipped directly by the box from the printery, contact: Franciscans of the Immaculate, P.O. Box 3003, New Bedford, MA 02741, (508)996-8274, FAX (508)996-8296, E-mail: ffi@marymediatrix.com. Website: www.marymediatrix.com.
The Academy of the Immaculate

The Academy of the Immaculate, founded in 1992, is inspired by and based on a project of St. Maximilian M. Kolbe (never realized by the Saint because of his death by martyrdom at the age of 47, August 14, 1941). Among its goals the Academy seeks to promote at every level the study of the Mystery of the Immaculate Conception and the universal maternal mediation of the Virgin Mother of God, and to sponsor publication and dissemination of the fruits of this research in every way possible.

The Academy of the Immaculate is a non-profit religious-charitable organization of the Roman Catholic Church, incorporated under the laws of the Commonwealth of Massachusetts, with its central office at Our Lady’s Chapel, POB 3003, New Bedford, MA 02741-3003.