

## TUESDAY AFTER PENTECOST

The second effect produced by the Holy Spirit in a soul is to make it live and act through grace

### 45.1 First Point

In today's Gospel Jesus Christ declares that he has come that those who belong to him may have life and have it more abundantly.<sup>312</sup> This is also something we should attribute to the action of the Holy Spirit, who comes in a soul only to give it the life of grace and to cause it to act with grace.

Since we must be alive in order to act, the first impulse the Spirit of God must give to a heart when he takes possession of it is to produce the life of grace within it. For this reason Saint Paul calls him the Spirit of Life, and he adds that it was by this Spirit that he himself had been delivered from the law of sin.<sup>313</sup>

You should have been freed from this shameful law when you left the world and became free with the liberty of God's children,<sup>314</sup> a title with which Jesus Christ honors you.

Take care, then, to preserve this grace of freedom given to you, which Jesus Christ won for you with so much suffering. Do not subject yourself again to the yoke of the slavery<sup>315</sup> of sin; this would be to wrong Jesus, who merited the grace of freedom for you by all his agony. It would also sadden the Holy Spirit,<sup>316</sup> who has given this grace to you with such goodness.

### 45.2 Second Point

It is not enough for a person who has withdrawn from the world to live a life of grace; he must also oppose whatever might cause him to lose it. This is another effect brought about in him by the Holy Spirit. The flesh, says Saint Paul, fights with its desires against the spirit, and the spirit against the flesh, and they are opposed to one another.<sup>317</sup> For this reason, declares the same apostle, if by the Spirit you put to death the deeds of the flesh (that is, by the Spirit of God who dwells in you), you will live.<sup>318</sup>

This tells you that you cannot preserve the life of grace except by mortifying in yourself the inclinations of corrupt nature, what Saint Paul calls the flesh. The more you resist these inclinations, the more you will strengthen the life of grace in you.

It is also only in this way that you will belong entirely to Jesus Christ, because those who belong to Jesus Christ, as the same apostle says, have crucified their flesh with their vices and their passions.<sup>319</sup>

Mortify your members, then,<sup>320</sup> he continues, and you will avoid yielding to the desires of the flesh, and you will strengthen the life of grace within you.

### 45.3 Third Point

Although it is a very special effect of God's goodness to preserve you in his holy grace, still this is not sufficient for you in your profession. To live according to the spirit of your state, you must act under the influence of grace and make it plain that you are guided by the inspiration of the Spirit of God. This, says Saint Paul, is an indication that you are in God's grace. If you live by the Spirit, he says, then act by the Spirit.<sup>321</sup>

You must then act in such a way and have such watchfulness over yourself that nature will have no part in what you do, and there will be nothing in your conduct that is not produced by grace. Do you not do a great many things for purely human and natural motives, just because you feel like doing them? Do you do everything as being done in God's presence, as being done for God, and do you act as having nothing else to do but to please God?<sup>322</sup>

312 Jn 10:10  
313 Rom 8:2  
314 Rom 8:21  
315 Gal 5:1  
316 Eph 4:30  
317 Gal 5:17

318 Rom 8:11-13  
319 Gal 5:24  
320 Col 3:5  
321 Gal 5:25  
322 1 Cor 7:32