

THE SEVEN GIFTS OF THE HOLY SPIRIT

Blessed Raymond Lull

God most glorious, You are the Lord of all that is, and You are worthy of being loved, remembered and understood above everything. With love, reverence and fear, here begins a book about the seven gifts given by the Holy Spirit.

FOREWORD

The Holy Spirit is a divine person, given by God to God himself, as He proceeds from God the Father and God the Son in an infinite and eternal procession. Therefore, it is appropriate to compose some sermons about the seven gifts that the Holy Spirit gives. These gifts are : (1) wisdom, (2) science, (3) intellect, (4) counsel, (5) fortitude, (6) compassion and (7) fear. Since we can know the gifts that the Holy Spirit gives, we can know the Holy Spirit, for the giver can indeed be known through the gifts. One who knows the giver can also know the gifts that the giver fittingly bestows. And the giver must be loved, understood, remembered, praised, honoured and served. Therefore, it is appropriate to compose sermons about the gifts given by the Holy Spirit, so that the people may know how to love, understand and remember God, and venerate, praise and serve the Holy Spirit.

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FIRST SERMON

ON WISDOM

If you want to preach about wisdom, you should first define wisdom, and choose the definition as the theme of the sermon. As we begin, let us pray the Holy Spirit to give me the grace to say, and to give you the grace to hear and put into practice these words spoken to His glory and honour and for the salvation of our souls. And to honour Our Lady, Holy Mary, with loving reverence, let us say a Hail Mary.

Wisdom is a gift that the Holy Spirit gives to man to enable him to understand and use wisely the good things that God gives by divine grace, such as wealth and honour. The Holy Spirit gives wisdom to the human intellect in a regulated way. Consequently, one who acquires the habits of wisdom, obtains regularity and order in his will, his memory and his lesser powers, namely: (1) sight, (2) hearing, (3) smell, (4) taste, (5) touch (6) affatus (voice), and (7) imagination, and in the entirety of their acts of (1) seeing, (2) hearing, (3) smelling, (4) tasting, (5) touching, (6) voicing and (7) imagining, as well as understanding, loving and remembering. Therefore, ignorance and stupidity cannot enter or reside in a wise, orderly and well-regulated person.

Wisdom is a form made of likenesses of loving and remembering that are its works. A wise man produces such works when he wisely understands, loves and remembers an object that is wisely understood, loved and remembered. Wisdom enables man to use his constituent powers to understand, love and remember God above everything. But stupidity, which is contrary to wisdom, does the opposite. Thus, we can recognize wisdom through its purpose and through its opposite, and we can know why the Holy Spirit gives wisdom. If the Holy Spirit gives wisdom so He can be wisely loved and remembered, He must also give wisdom so He can be wisely understood. As the Holy Spirit gives wisdom so that man can remember and love Him above

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everything else, He also gives wisdom so that man can understand Him above all other things. Therefore, it is wrong to say that man must not try to understand the Holy Spirit, God the Father and God the Son, and that he must merely believe in them. Believing does not rise to the same level as understanding, for understanding is infinitely removed from doubt, whereas believing and doubt have no infinite distance separating them. The Holy Spirit gives wisdom to man as an instrument for operating wisely, for man cannot do anything wisely if he has no wisdom.

Fire receives heat as its natural instrument for heating things, and man receives wisdom from the Holy Spirit as a moral instrument and intellectual habit for understanding God and His work far beyond man's natural capacity.

Science is subjected to wisdom because wisdom is the form that shapes science. Without wisdom, Science is not infinitely removed from stupidity. Many have indeed acquired science through the liberal or the mechanical arts, or by studying law or medicine. Nevertheless, they do not know how to use Science wisely, and one who does not use science wisely is making a stupid use of it.

Wisdom is a spiritual habit that no one can see or touch, for it has no color and no shape. No one can hear wisdom, because wisdom has no voice; no one can smell wisdom, because it has no fragrance; no one can taste it, because it has no flavour; no one can speak to it, because it has no language; nor can anyone imagine it, because it has no color and no shape. Then what is wisdom? Wisdom is not the object of any of the lower powers. Only the higher powers can objectify wisdom, for the intellect can understand it, the will can love it, and memory can remember it.

Wisdom lives on in man as long as the grace of the Holy Spirit, the giver of wisdom, is alive in man and inasmuch as man understands, remembers and loves it. However, if one understands and remembers wisdom without loving it, wisdom dies, for it cannot live in anyone

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without love, because the Holy Spirit, who gives wisdom, proceeds from the love of the Father and the Son.

We spoke of wisdom and we showed how the Holy Spirit gives wisdom, what wisdom is, what it consists of, and where it comes from. Now let us pray the Holy Spirit to grant us wisdom, as He is our Father. To honour Him with love and reverence, let us say one "Our Father...".

SECOND SERMON

ON SCIENCE

If you want to preach about science, you should first define science, and choose the definition as the theme of the sermon. First, let us pray the Holy Spirit to give me the grace to say, and to give you the grace to hear and put into practice these words spoken to His glory and honour, and for the salvation of our souls. And with love, reverence and honour for Our Lady, Holy Mary, let us say a Hail Mary.

Science is the habit of knowing the knowable; it is a general habit given by the Holy Spirit to His people. The rule of law and order is maintained among the people through science regulated with the virtues against the vices. Science shows us how to use the temporal goods given by the Holy Spirit. Science is general and includes many species, like Infused science that the Holy Spirit teaches directly, without any intermediary, to those upon whom He bestows it.

The Holy Spirit uses teachers as instruments to teach seven sciences called the liberal arts, comprising (1) Grammar, (2) Logic, (3) Rhetoric, (4) Music, (5) Arithmetic, (6) Geometry and (7) Astronomy.

The Holy Spirit gives science for defeating the vices with the help of the virtues and for opposing schisms and infidelity. The Holy Spirit gives science to princes to show them how to govern, and to soldiers to show them how to uphold justice and keep peace on earth. The Holy Spirit gives science to legislators, to show them which laws are proper and suitable for maintaining justice. The Holy Spirit gives science to physicians, to show them how to provide for health. The Holy Spirit gives political science, so that politics can serve as an instrument with which the people know how to maintain order in the city through fair privileges and good morals, as they provide for

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streets and public places, and perform the duties of civil government. The Holy Spirit gives science to the fathers of families, to assist them in governing and maintaining order in the family, and in providing for their wives and children.

The science that the Holy Spirit gives is comprised of many special sciences. For instance, the mechanical arts include writing, commerce, navigation, fishing, carpentry, work with wood, metal work, agriculture, animal husbandry and so forth. Without these arts, man could not survive and use the good gifts graciously bestowed by the Holy Spirit, like money, land, vineyards, animals and other such things.

The Holy Spirit gives sciences with goodness, greatness, duration, power, intellect, love, virtue, delight and truth. He gives them in this way because He is good, great, durable, powerful, wise, virtuous, true and glorious. Therefore, those who study the sciences given by the Holy Spirit must be good, and out of love for the Holy Spirit, they must do works that are great, durable, good, powerful, scientific, loving, virtuous, true and glorious, for these qualities sanctify good works. In this way, men worthily use the sciences given by the Holy Spirit.

The Holy Spirit gives the science of good morals, with which its gifts can serve in a good, great, durable, powerful and virtuous way through the acts of seeing, hearing, smelling, tasting, touching, speaking, imagining, understanding, loving and remembering. If an avaricious man receives science, his intellect receives this science from the Holy Spirit; and the Holy Spirit gives science to the intellect, so it may understand generosity, which is opposed to avarice. The avaricious man is guilty because he receives science from the Holy Spirit and then uses it with avarice.

The Holy Spirit gives taste for eating and drinking; but if a gluttonous man uses taste in a greedy way, he antagonizes the Holy Spirit who is the creator and giver of taste.

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The Holy Spirit gives pleasure through touch; but if a lustful man enjoys this pleasure in a lustful way, he commits a mortal sin against the Holy Spirit.

The Holy Spirit gives beauty to men and women, and He gives wealth and honour to families; but conceited persons commit the mortal sin of conceit against the Holy Spirit.

The Holy Spirit wants man to be diligent in cultivating virtues and avoiding vices, and in asking Him for indulgence and in having contrition. A person who neglects to do these things commits mortal sin.

The Holy Spirit does not want man to be envious of the good things He graciously bestows. He wants to give patience to those who are tempted by anger, and He wants to inspire true words to those who tell lies. However, if such persons reject the gifts, they commit mortal sin and are bound for eternal punishment in hell.

We spoke about science, now let us pray the Holy Spirit to give us science for venerating and serving Him. Let us honour the Holy Spirit with love and reverence by saying one Our Father.

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THIRD SERMON

ON INTELLECT

If you want to preach about intellect, then begin by stating its definition, which will serve as the theme for the sermon. First, let us pray the Holy Spirit to give me the grace to say, and to give you the grace to hear and put into practice these words said in His praise, and for the salvation of our souls. And to honour Our Lady, Holy Mary, with love and reverence, let us say a Hail Mary.

The intellect is a power whose function is to understand. Therefore, the Holy Spirit gives intellect to man to enable him to understand the understandable things he understands as the objects of his intellect.

The Holy Spirit gives faith, so that faith can help the intellect to understand God and his works. Man cannot see anything without light and space. Likewise, the human intellect cannot understand God, or the intrinsic operation that God has within himself, without the light of faith. This is because God is invisible and unimaginable. Even so, it is wrong to say that man in this mortal coil cannot understand God, the Holy Trinity, or the other Articles of the creed.

The Holy Spirit gives intellect to man for fulfilling his greater purpose. Therefore, the Holy Spirit gives man intellect to enable him to understand God and the Holy Trinity. This is ultimately the greatest objective whereby the intellect acquires its highest degree of nobility in the Holy Spirit. If the Holy Spirit gave man intellect for understanding the noblest objective, and if the intellect were unable to understand or apprehend it in this current life during which the Holy Spirit gives it understanding, then the Holy Spirit would not bestow intellect upon man in an orderly and holy manner, which is impossible. This impossibility reveals the fact that in this present lifetime, the human intellect, thanks to the gift that the Holy Spirit

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gives, is able to understand the holy divine Trinity in a holy, orderly and plausible manner.

Understanding is the intellect's natural act. Belief is an instrument that the Holy Spirit gives to the intellect for understanding things naturally, because a faculty cannot naturally act on its own without the help of an instrument. The intellect is naturally able to produce physical sciences with the lesser powers subjected to it, namely the powers of sight, hearing, smell, taste, touch, speech and imagination. Here, faith plays no instrumental part because the intellect is really nobler in natural goodness, greatness, power, duration, virtue etc., than any of the lesser faculties.

However, the intellect cannot build science about God or about angels without using faith as a necessary instrument for understanding them. The superior goodness, greatness, duration, power and virtue of God and of the angels lie far beyond the human intellect's reach. Nevertheless, in the light of faith, the human intellect can understand God the Father, God the Son and God the Holy Spirit, thanks to the gift of order and holiness that the Holy Spirit bestows.

The Holy Spirit gives the human intellect a natural property whereby it is more in harmony with the will through understanding than through believing. Hence, the human will can love what the intellect understands more than what it merely believes, as we compare understanding to belief. Therefore, it is wrong to say that man in this life must avoid understanding the Holy Trinity, in order to gain some greater merit that he would lose if he happened to understand the Holy Trinity. Those who say such things speak out against the Holy Spirit, inasmuch as they love acquiring merits more than they love understanding the Holy Spirit.

Understanding keeps the intellect infinitely far from ignorance, but belief keeps it near to doubt. Hence, the human intellect receives a greater gift from the Holy Spirit when the Holy Spirit gives it the grace of understanding than when the Holy Spirit gives it the grace of believing. The Holy Spirit gives faith to the intellect so it can believe the things it cannot understand because it is not prepared for

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understanding profound truths about God, as is the case with the intellect of a mechanic, a carpenter or a blacksmith.

However, to those whose intellect is well versed in natural science or theology, the Holy Spirit can give more grace through understanding than through believing; because believing serves to promote understanding. Believing is an instrument for understanding, whereas understanding is not an instrument for believing. This is what the prophet Isaiah meant when he said: "Unless you believe, you will not understand" (Is. 7, 9).

The intellect is more sanctified by understanding goodness than by believing in it. Hence, it receives a greater gift from the Holy Spirit when it understands divine goodness, than when it believes in it. The same applies to the other divine dignities and to the divine Trinity.

This sermon is not directed to the popular mentality that would be incapable of understanding it. It is directed to literate people, trained in the natural sciences and theology. We spoke of the gift of intellect that the Holy Spirit bestows, and of its operations. Now let us pray the Holy Spirit to give us the grace to understand Him, because He is our Father. In His love and honour, let us reverently say an "Our Father".

FOURTH SERMON

ON COUNSEL

If someone wants to preach about counsel, let him state its definition, which will serve as a theme for the sermon. First, let us pray the Holy Spirit to give me the grace to say, and to give you the grace to hear and put into practice these words spoken in His honour and for the salvation of our souls. With love and reverence, let us honour Our Lady, Holy Mary, and say a "Hail Mary".

Counsel is an instrument for sanctifying man's acts of understanding, loving and remembering, imagining, speaking, touching, tasting, smelling, hearing and seeing. Without such an instrument, man cannot use his ten natural powers in a holy way. Therefore, the Holy Spirit gives holy counsel, so that man can be holy in all his works, and so that with holiness he can serve and venerate God above everything, with all his powers.

The Holy Spirit does not advise anyone to choose between doing good or evil; rather, it advises choosing good deeds and avoiding evil ones, because holiness is infinitely removed from evil. The Holy Spirit advises man to make holy and sanctified use of the good graces He gives to man in a holy way. Whoever abuses good things in an unholy manner is guilty of vicious abuse; he is in a state of mortal sin and bound for eternal hellfire.

Counsel consists in propositions and questions even when it is not given by the Holy Spirit, but when given by the Holy Spirit, it consists in well determined propositions and questions. By this, you can tell if counsel comes from the Holy spirit. This doctrine is very useful to know, and worthy of loving and remembering.

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The Holy Spirit advises man to be just, because justice is holy. He advises man to be prudent, because prudence is holy; and likewise with the other virtues, which are holy habits for sanctifying one's life. The Holy Spirit does not advise man to be full of avarice, gluttony or other sins. A sinful man cannot continue honouring God by remembering, understanding and willing, for he continuously dishonours God.

As the Holy Spirit is good, He gives good counsel; as He is great, He gives great counsel; as He is durable, He gives lasting counsel; as He is powerful, He gives powerful counsel; as He is intelligent, He gives counsel for understanding things wisely; as He is love, He gives loving counsel; as He is virtue, He gives virtuous counsel; as He is truth, He gives true counsel; as He is glory, He gives glorious counsel; as He is perfection, He gives full and complete counsel. By this, one can tell if counsel comes from the Holy Spirit. With counsel given by the Holy Spirit, man begins what he wants to begin; and goes through the intermediate stages with holiness, and reaches the end in holiness. Just as sunlight or fire light up dark places, likewise, counsel from the Holy Spirit fully illumines the entirety of the beginning, middle and end. The Holy Spirit gives the greatest counsel that can possibly be given, so that His counsel is infinitely removed from sin.

Because the Holy Spirit proceeds from God the Father and God the Son, He proceeds from holiness and gives counsel with holiness. However, He cannot give counsel with holiness unless man receives it in a holy way in the entirety of his remembering, understanding and loving.

The Holy Spirit advises those in despair to hope for the forgiveness of their sins. However, He gives no counsel unless the sinner has hope in the Holy Spirit. With holiness, the Holy spirit gives counsel to the poor to make them rich in the Spirit. With holiness, the Holy Spirit gives counsel to those who are slandered so that they can be honoured in the Spirit. With holiness, the Holy Spirit advises those in grief to be cheerful in the Spirit. With holiness, the Holy Spirit advises those

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who are anxious to take rest in the Spirit. The Holy Spirit advises holy contrition, confession and satisfaction for sin.

The Holy Spirit advises prelates to continue honouring the Spirit with the same holiness as that with which the Holy Spirit continues honouring the prelates by giving them rank and status. The Holy Spirit advises leaders to continue honouring the Holy Spirit by ensuring that the Holy Spirit is honoured under their leadership. The Holy Spirit advises the religious to continue honouring the Holy Spirit without hypocrisy. The Holy Spirit advises judges to continue honouring the Holy Spirit through justice. The Holy Spirit advises soldiers to continue honouring the Holy Spirit with chivalry. The Holy Spirit advises clergymen to continue honouring the Holy Spirit in their clerical functions. The Holy Spirit advises popes, cardinals and kings to continue honouring the Holy Spirit in Jerusalem, in the kingdom of Egypt, along the Barabary coast and through all the lands of the Tartars. We spoke of the counsel that the Holy Spirit gives. Now let us pray the Holy Spirit in a holy manner, with the holiness He gives us, as He is our Father. And in love, reverence and honour for Him, let us say the "Our Father".

FIFTH SERMON

ON FORTITUDE

If anyone wants to preach about fortitude, let him state the definition of fortitude, which will serve as a theme for the sermon. First, let us pray the Holy Spirit to give me the grace to say, and to you the grace to hear and put into practice these words spoken in His honour and for the salvation of our souls. And in love, reverence and honour of Our Lady, Holy Mary, let us say a "Hail Mary".

The holy Spirit gives fortitude as an instrument with which man fortifies the strength of his natural constituent powers, namely the active powers of intellect, love, memory, imagination, speech, touch, taste, smell, hearing and sight. As these are simply naked potentials, they have no natural fortitude for doing virtuous works without a virtuous instrument, and this instrument is the fortitude that the Holy Spirit gives.

Faith is fortitude that the Holy spirit gives to the human intellect to enable its understanding to rise above its natural fortitude and understand God the Father, God the Son and God the Holy Spirit, three singular divine persons, who are one God, one essence, substance and nature, and to enable it to understand the other articles of faith with the fortitude of faith.

The Holy spirit gives charity to the human will, so it can love God above everything with the fortitude of charity, and its neighbour as itself.

The Holy Spirit gives hope to fortify memory, so that man can hope in God with the fortitude of hope and God can help him in his needs.

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The Holy Spirit gives fortitude to the sensitive and imaginative powers, so they can have different kinds of fortitude to produce sciences with the liberal and mechanical arts, law and medicine. The Holy Spirit gives fortitude for honouring the Ten God-given Commandments with it, for believing in the seven sacraments of the holy Church and for performing in full the seven works of mercy. The Holy Spirit gives justice as fortitude against injury; He gives prudence as fortitude against imprudence; He gives fortitude to the soul as fortitude against the soul's weakness, and He gives temperance as fortitude against gluttony.

The Holy Spirit gives holiness as fortitude against avarice, gluttony, lust, conceit, sloth, envy, anger and lying.

The Holy Spirit gave fortitude to Our Lady, when she conceived the Son of God. The Holy Spirit gave fortitude to the humanity of Jesus Christ on the cross, and with it He redeemed mankind, which had been lost. The Holy Spirit gives fortitude by strengthening good against evil. The Holy Spirit gives great fortitude against small fortitude. The Holy Spirit gives fortitude whereby man endures and perseveres in good morals against evil morals. The Holy Spirit gives fortitude against the temptations of the devil, the flesh and the world. The Holy Spirit gives the fortitude of fear, so that the fortitude of love can be gained through it. The Holy Spirit gives patience as fortitude against impatience. The Holy Spirit gives discretion as fortitude against indiscretion. The Holy Spirit gives wisdom as fortitude against stupidity. The Holy Spirit gives compassion as fortitude against impiety. The Holy Spirit gives wealth as fortitude against poverty. The Holy Spirit gives consolation as fortitude against dejection. The Holy Spirit gives counsel as fortitude against disinformation. The Holy Spirit gives joy as fortitude against sadness. The Holy Spirit gives dominion as fortitude against slavery. The Holy Spirit gives legality as fortitude against falseness. The Holy Spirit gives health as fortitude against illness. The Holy Spirit gives being as fortitude against non-being. The Holy Spirit gives life as fortitude against death. The Holy Spirit gives rain as fortitude against drought. The Holy Spirit gives peace as fortitude against war. The Holy Spirit

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gives rest as fortitude against anxiety and strife. The Holy Spirit gives good ways as fortitude against evil ways. The Holy Spirit gives love as fortitude against hate. The Holy Spirit gives free will for earning merit. The Holy Spirit gives the people as fortitude to the prince. We spoke about the fortitude given by the Holy Spirit. If anyone wants to know and find it, let them seek it along the paths described above; through these they will succeed in knowing and discovering it.

We showed what fortitude the Holy Spirit gives to virtuous people against sinners. Therefore, we pray the Holy Spirit to mercifully give us the fortitude to listen to Him, venerate Him and serve Him above everything, because He is our Father. With love, reverence and in His honour, let us say the "Our Father".

SIXTH SERMON

ON COMPASSION

If someone wants to preach about compassion, let them state the definition of compassion, which will serve as a theme for the sermon. First, let us pray the Holy Spirit to give me the grace to say, and to give you the grace to hear and put into practice these words spoken in His honour and for the salvation of our souls. And with love, reverence and in honour of Our Lady, Holy Mary, let us say "Hail Mary".

Compassion is an instrument with which one is compassionate to good men in great need. Compassion is a good and great instrument that the Holy Spirit compassionately gives to those who feel compassion, with tears and sighs, for their fellow men when they see them in need. The Holy Spirit is love, and He knows that a man who dies in sin will be deprived of all good things in hell. Therefore, He gives compassion to man, as His creature, so that he can be compassionate toward himself by feeling some concern for himself. The Holy Spirit gives some men as servants to others so that they can help each other and not lack any good thing. The Holy Spirit bestows the gift of compassion as an instrument for consolation, visitation, donation, mercy and forgiveness. The Holy Spirit gives compassion to the rich so that they can feel compassion and pity for the poor, because both are of the same human nature, and both can share the goodness of love in common. The Holy Spirit gives compassion to the poor man, so that he can feel concern for himself and have hope in the rich man, to whom the Holy spirit gives compassion so that both rich and poor can share through compassion. The Holy Spirit has no compassion for a man who has no compassion for himself and his neighbour, because compassion follows charity, as a daughter follows her mother. God the Holy Spirit proceeds from God the Father and

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God the Son through love, and the Holy Spirit is love. Hence, He gives compassion that proceeds as love when the rich man loves his poor neighbour. God the Holy spirit gives compassion, so that compassion can produce weeping and sighs with supplication to the Holy spirit for its bounties, prayer to the Holy Spirit to give gifts of grace to the poor, to enable them to get the food, clothes and shelter they need, and to heal the sick through the good gifts of grace, so they can serve God.

Since compassion is a blood relative of contrition, confession and satisfaction, the Holy Spirit gives compassion to make man merciful, gracious, giving and forgiving.

The Holy spirit gives compassion with goodness, to make it a good virtue. He gives it with greatness, to make it a great virtue. He gives it with duration, so that man can persevere in it. He gives it with power, to empower man to have sighs and tears. He gives it with intellect, so that man can understand compassion, and turn his will toward compassion. He gives it with love, so that this compassion is a loving compassion. He gives it with delight, to make it a habit of consolation.

The Holy Spirit gives compassion with justice against injury, prudence against imprudence, fortitude of the soul against weakness of the soul, temperance against intemperance, faith against infidelity, hope against despair, charity against iniquity, and wisdom against stupidity.

The Holy Spirit gives compassion with generosity against avarice, abstinence against gluttony, chastity against lust, humility against conceit, diligence against sloth, legality against envy, patience against anger, and truth against falsehood.

The Holy Spirit gives compassion, so that the anxious man can find rest through compassion. He gives compassion against hypocrisy; He gives compassion against vainglory; and He gives compassion against rudeness. The Holy Spirit gives compassion for bringing tears to the

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eyes and opening the ears to His powerful works; and so that rich men may not feel ashamed of associating with poor men; and so that food be given to the poor; and so that the poor be clothed; and so that man can apprehend and imagine the shortages and infirmities sustained by poor and needy people; and so that God be understood as a compassionate God; and so that God be loved for his compassion; and so that the gifts that God gives and the sins that He forgives be remembered.

The Holy Spirit gives compassion to prelates, so that they can exercise their prelates' functions in a pious manner. He gives compassion to princes, so that they can rule in a compassionate manner.

We showed in what ways the Holy Spirit gives compassion. Hence, the preacher should declare these ways to the people, so that they can have compassion and serve the Holy Spirit who gives it to them. This sermon is finished. Let us pray the Holy Spirit to give us compassion, as He is our Father. Now with love and reverence for Him, and in His honour, let us say the "Our Father".

SEVENTH SERMON

ON FEAR

If someone wants to preach about fear, let them state its definition, which will serve as a theme for the sermon. First, let us pray the Holy Spirit to give me the grace to say, and to give you the grace to hear and put into practice these words spoken in His honour and for the salvation of our souls. With love and reverence for Our Lady, Holy Mary, and in her honour, let us say a "Hail Mary".

Fear is the consequence of good and great love. The Holy Spirit gives this fear, so that man may fear losing the love of God above all other loves. Some fear losing paradise and going to hell, but this fear is not chiefly motivated by love of God, it is not a fear engendered by the love of God, and as such it is of little benefit for anyone to harbour this fear.

Fearing an enemy is not the same as fearing to lose a good friend. The former kind of fear is not given by the Holy Spirit, who rather gives the latter kind of fear, which makes one afraid to lose a good friend. The Holy Spirit gives fear with justice, so that justice can be loved. The Holy Spirit gives fear with prudence, so that man can fear losing his prudence. The Holy Spirit gives the fear that makes man afraid of losing the fortitude of his soul. The Holy Spirit gives fear to help exercise temperance. The Holy Spirit gives fear so that love for the articles of faith can grow. The Holy Spirit gives fear so that hope can be loved more and more. The Holy Spirit gives fear so that charity can be loved more and more. The Holy Spirit gives fear so that wisdom can be loved more and more.

An avaricious man's fear of poverty is not a gift of the Holy Spirit. However, the Holy Spirit gives fear to generous people, to increase

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their love of goodness and generosity. A glutton's fear of not having large quantities of food and drink is not a gift of the Holy Spirit, but the Holy Spirit gives man the fear of losing his sense of temperance. A lustful man's fear of being deprived of sex is not a gift of the Holy Spirit. On the contrary, the Holy Spirit endows man with a fear that helps him to love chastity. A conceited man's fear is not a gift of the Holy Spirit, but He gives man fear to help him to love humility. A slothful man's fear of sinking into poverty is not a gift of the Holy Spirit, who gives fear to the diligent man so that he can acquire wealth and serve God. An envious man's fear that keeps him from stealing the things he would like to steal is not a gift of the Holy Spirit, who endows man with a fear that helps him to love legality. An angry man's fear of killing someone is not given by the Holy Spirit, who endows man with the fear of disobeying God's commandment that man must have patience. A liar telling a lie feels fear that he would not feel if he were telling the truth; this fear is not a gift of the Holy Spirit, who endows man with a fear that makes him love the truth, and makes him afraid to lie because he loves the truth. A man's fear of enduring hardships in the service of God is not a gift of the Holy Spirit, who endows man with a fear of being idle and failing to serve God, so that he can aspire to face many hardships for the love of God.

Prelates must face great toil and anxiety in carrying out their duties well; and the fear felt by a prelate who is afraid of enduring this toil is not of the kind given by the Holy Spirit, who gives prelates the fear of having to account to God for the people entrusted to them. If a politician is afraid of being disgraced because he dishonours God, this fear is given by the Holy Spirit; but if he fears being disgraced because he honours God, the fear is given by the evil spirit. Fear of dying in sin is fear given by the Holy Spirit. Someone's fear of falling ill because he wants to be healthy in order to serve God, is a gift of the Holy Spirit. Loving oneself more than God is sinful love, and the fear engendered by such love comes from the evil spirit. Love for venerating oneself more than God does not engender the kind of fear that the Holy Spirit gives. If a Christian is afraid of not having the true faith, his fear is not given by the Holy Spirit, who endows him with a

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fear that makes him love his belief in the true faith. When a Christian is afraid that by understanding the faith, he would lose the merit gained by merely believing in it, his fear is not a gift of the Holy Spirit, because the Holy Spirit gives the kind of fear through which greater merit is acquired just by believing in God, rather than by believing in order to accumulate merit. Someone's fear that God will not want to forgive his sins is not a gift of the Holy Spirit, but an insinuation from the devil, who is a sinful spirit. The man who is afraid that people will laugh at him if he goes to work in God's service, has the kind of fear that is not given by the Holy Spirit, but rather by the devil, the world and the flesh.

We showed how the Holy Spirit gives fear, and how the Holy Spirit does not give fear. The preacher must declare these two ways to the people, so that they can fear losing God and God's love, and thereby losing every kind of good love. Therefore, we pray the Holy Spirit to give us the fear that is a consequence of His love, as He is our Father. With love and reverence for Him, and in His honour, let us say the "Our Father".

Raymond finished this book on the seven gifts of the Holy Spirit in the month of February, in the city of Majorca, in the year 1312 A.D. of the incarnation of Our Lord Jesus Christ.

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