

wards Belgium. Even in London when he was passing through he had to preach again. He called again at Littlemore on his journey back to Aston, and he had been cherishing hopes as he travelled home that he could arrange there to give a public mission himself in Oxford, perhaps with Newman and his other converts conspicuous in the congregation. He broached the proposal to the priest in charge of Oxford when he came back but the response was completely chilling. "He smiled—that was all!" Father Dominic reported sadly to his General in Rome.

THE MOTHER AND GOD

By

S. M. A., O.P.

There is a third aspect of our response to the Divine Motherhood. St. Thomas says, as we have already quoted, that God brought things into being in order that his Goodness might first of all be *communicated* to creatures and then be *represented* by them. He gives himself to us, in order that we may in turn give him to others; he shows us his Motherhood, which is only one aspect of, one way of looking at, the infinite perfection of his Being, and then he bids us be perfect as he is perfect. Just as our blessed Lady is at once the symbol and the instrument of God's Mother-Love, the sacrament of the divine Maternity, so also is each creature meant to be, in a lesser degree. Above all, this is the vocation of woman as such, just as man as such represents the divine Paternity. So that when woman refuses to be true to her own nature and strives to imitate those things which properly belong to man, in so far as she is not, and does not act, as God intends, she fails to fulfil her purpose in creation, she denies to him that accidental glory which he wishes to receive from her, "the praise of the Glory" of his Motherhood. And if this is true of every woman, still more does it apply to those whose human motherhood is a sharing in, and the instrument of, that "Motherhood in Kind", which Mother Julian appropriates to the Second Person of the Blessed Trinity as Creator. God creates souls for himself—*Omnia ad semetipsum Dominus operatus est*—and nourishes and cherishes them so that they may attain to that eternal union with him for which they are made. Therefore the human mother should bear in mind that her child is given not for her sake, nor for its own, but for God's; and all her love and care and education should have as their primary consideration not the life and growth of the body, but the development of the soul. Her child belongs to God before it belongs to her; he is the First Cause of its being, the parents only secondary causes; he has the first claim on its love and service and obedience. Mother Julian may have had this principle in mind, when she declared that, "In this I saw

that all the duty that we owe, by God's bidding, to Fatherhood and Motherhood, for (reasons of) God's Fatherhood and Motherhood, is fulfilled in true loving of God" (*Ch.* 60).

But if God is our "Mother in Kind", he is still more our "Mother by Grace"; and not only womankind alone, but every human being is called upon to reflect that Maternity, and to become not only Mother to men, but even Mother to God—"He is my MOTHER", says our Blessed Lord (*Mark* iii, 35). How is this possible? He himself has supplied the answer—"He that doeth the Will of my Father . . . He is my Mother" (*cf. Matt.* xii, 50). By his obedience to the Will of his Father, the Eternal Word, made flesh and born of a woman, redeemed the human race; and so by his death on Calvary he brought forth the "new creature", who is born "not of the will of the flesh, nor of the will of man, but of God" (*John* i, 13), a creature which is "another Christ", his own Mystical Body; "for Jesus is all that shall be saved, and all that shall be saved is Jesus" (*Mother Julian, Ch.* 51). Therefore, when by Grace, which involves the union of our will with the Will of God, we are incorporated in Christ and become 'another Christ', then also does He act in and through us, and we in and through Him. Thus we share in his redemptive activity, which is to share in his Motherhood and bring him to birth in souls. Just as his earthly Mother became on Calvary the Mother of the Mystical Christ, the Mother of each grace-redeemed soul, the Mother of the Son of God in each soul. That is the end of all Motherhood, natural and spiritual, of God's and of ours: to give to the Eternal Word "une humanité de surcroît", to use the untranslatable phrase of Sr. Elizabeth of the Trinity, in which he can be born again and renew all his mysteries. Or rather, there is only one Motherhood, the Divine Motherhood, in which, as in so much else, God deigns to use us creatures as his instruments, and to act in and through us.

ALMSGIVING

By

FRANCISCO DE VITORIA (c. 1480-1546).

Translated by WALTER SHEWRING.

[Vitoria's commentary on the *Summa* includes an elaborate discussion of the duty of almsgiving (on II-II, 32, 5). It is in many ways of great interest, but is too long and sometimes too intricate to encourage detailed translation here. I give in brief paraphrase the main steps of the reasoning, neglect some by-paths of argument, and translate in full one particularly vigorous passage. Actual quotations are given in inverted commas. I have thought it best throughout to render *extrema necessitas* by 'desperate need'. The term is technical, and is used of a state where without immediate help the sufferer is likely to die;