

Saints known to him, martyrs only excepted, and including even the most active Saints of the Society of Jesus, have had the higher "passive" states of mystic prayer. This testimony would indeed seem to support our thesis that the spiritual life is a unity, developing from the meditative prayer of spiritual infancy to the mystic states characteristic of heroic sanctity. That this life of prayer differs in details according to the nature of every individual, that the mystic prayer of a St. Vincent de Paul is different from that of a St. John of the Cross, is a proof rather than a contradiction of our view that the spiritual life is essentially organic. For only machine-made products are exactly alike, but both natural and supernatural organisms are the more differentiated, the higher they are, without losing their unity, which is organic, not mechanical.

Thus the spiritual life, from the first gropings after God of the child soul or of the newly converted sinner to the transforming union of the mystic with his Beloved, is one living unity, the unfolding of the seed of grace into the resplendent flower of charity hymned by St. Paul in his great canticle of Love. The flower looks, indeed, different from the seed, and, again from the little green shoot from which it develops—but for all that it is contained in the seed, and it would be bad botany to assume that a new principle must be superadded in order to explain the loveliness that springs from the humble brown grain. And if God produces such marvellous transformations in the natural order without breaking the unity of vegetative and animal life, why should He not do the same in the order of grace? Therefore we would liken the life of grace to the seamless robe of Christ, beautiful in its unity and simplicity, and as the vesture of the Lord that was made resplendent on Thabor, destined to be transformed into the life of glory in the eternal city whose light is the Lamb.

A TREATISE ON THE INEFFABLE MYSTERY OF OUR REDEMPTION

BY

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(*Translated by a Nun of Stanbrook.*)

CHAPTER IV (*continued*).

3 .

The benefit and dignity conferred on man by God through this sovereign Mystery.

So wonderful was the means chosen by Divine Wisdom for our salvation that from every point of view we shall always learn how appropriate and suitable it was and what blessings it brings us. Firstly, the Eternal Father thus provided us with a most perfect

and faithful Mediator between Himself and the human race, who could make firm and eternal peace between offended God and guilty man, for a perfect mediator must be trusty and pleasing to both parties. Then who could be more faithful than the Son of God, trustworthy and pleasing to God because He was true God; faithful and pleasing to men for He was true Man? Therefore it was He who made this stable friendship and peace between them; as the Apostle says, the Eternal Father made us pleasing to Him by means of His beloved Son. (Eph. 1, 5). For who else had we to make us pleasing and friendly save this our chief Friend, or holy except this Saint of saints, or just except He who was Justice itself? How could we be made beautiful save by this supreme beauty? Finally, who could make us the adopted sons of God but He who was God's own Son?

The Eternal Father thus gave us also a most faithful and acceptable Advocate and Priest in His divine esteem not only to obtain pardon for our sins, but to supply our endless needs and miseries that surround and crush us in this life, which might rather be called a lengthy death than life. What more faithful Advocate, and powerful Priest than the Son of God, who represented before His Father the sacred Humanity He took for our sake and whose precious wounds, suffered through His obedience, ever plead and intercede for us?

Thus also, man who was degraded and placed on a level with the beasts, whose actions he imitated, was honoured and in a certain way raised above the dignity of the angels, for as the Apostle says, "The Son of God did not take the nature of the angels, but of mankind." (Heb. VI). For as, when a monarch marries a poor woman, all her relatives are exalted, so when the King of heaven wedded humanity with so close a bond that in the two natures there is but one Person, mankind was so honoured that it could exclaim with the Prophet; "Thou, O Lord, art my glory and the lifter up of my head!" (Ps. III, 4).

4

The efficacy of Christ's satisfaction.

It would be well that we should now realize the efficacy of this satisfaction, so that our hope of grace and pardon may increase. We must know that our Lord God accepts and recompenses our good deeds rather in respect to the person who performs them than for the merits of the acts themselves. Thus God looked favourably on Abel and his actions, but as there was nothing in Cain to win favour, God did not regard his gifts. Thus we can understand how the sacrifice of His Only begotten Son pleased the Eternal Father if we remember that He loved His Son with an infinite tenderness, loving our Lord as He loved Himself, for

He saw in Him the same Substance and beauty. Hence it may be inferred that the Father's affection for His Son exceeded His hatred for all the sins of the world. Consequently His beloved Son's sacrifice more than equalled His displeasure at the crimes of the world, and He was more served and honoured by this service than offended by our sins. And since the life of this most merciful Redeemer, being divine, surpassed in value all the lives of the children of Adam, by offering it to His Father, Christ had restored to Him much more than men had stolen from Him in so far as was possible to them in their malice.

In this way our most merciful Redeemer made satisfaction for each sin, in general and separately, and by this copious atonement broke down the middle wall of partition (of our sins), between God and mankind, reconciling Him to us and calming His fury and wrath. That the tempest ceased raging when Jonas was cast into the sea, prefigures that when our true Joras was cast into the sea of His afflictions and Passion, the rage of divine wrath and indignation calmed at once. Thereupon God opened the portals of heaven to the thief, though they had been closed to the most saintly of souls since the beginning of the world. He then sent down the Holy Ghost, with all the riches of His gifts and graces, especially the gift of tongues, by which God, who had been unknown except in the small country of Judea was revealed and worshipped in every nation of the world. Our Saviour immediately gave His disciples power to forgive sins, as He had made satisfaction for them, and bade them "go into the whole world and preach the Gospel to every creature". (St. Mark XVI, 15); "Which Gospel", Saint Chrysostom declares, "is forgiveness of sins, satisfaction for the penalties incurred by them, the sanctification of mankind, justice, Redemption, adoption by God as His children, the inheritance of the Kingdom of heaven and brotherhood with the Son of God Himself." (In cap. 4 Matth.). The Gospel contains these and innumerable blessings and our Saviour ordered that it should be preached to all creatures, whether Jew or Gentile.

But it may be asked why, since He has made satisfaction so fully by His sacrifice, and has obtained pardon for sins, so many souls remain unforgiven and persevere so long in sin? We reply that this comes from no defect in Christ's satisfaction which was complete, but from man's ill will through which he perseveres in his evil courses and does not dispose himself, nor does he wish, to be forgiven. It is well known that the sun, so far as it is concerned on its own part, enlightens the whole world, but if I shut all the windows so that the light cannot enter, the fault is mine, not the sun's. The same may be said of Christ's atonement which suffices for a thousand worlds: the fault lies with the per-

son who does not dispose himself to receive it.

Here should be noticed the rule of Philosophy that universal causes do not communicate their virtue and influences except by means of other special causes. Thus the sun makes plants grow, but unless the farmer sows wheat or barley, neither of them will grow. Thus though the Passion of our Redeemer is the universal cause of all the spiritual blessings that have been or ever will be given, there is need for another cause to intervene that I may so dispose myself that by this means the grace and forgiveness obtained for us by our Saviour may be applied to me.

(To be continued).

REVIEWS

WORSHIP AND THE COMMON LIFE. By Eric Hayman. (Cambridge University Press; 7s. 6d.).

The most remarkable thing in this remarkable book is that the author arrives at such sound and fundamental conclusions from such slender premises. He writes as a Quaker, and, though he pleads for a sacramental life alleged to be found alike in Quakerism, Catholicism and Protestantism, his principles necessarily remove the sacraments from their objective grace-effecting reality to some inner attitude of the soul towards God. Dogma he treats with suspicion; faith should be free from an 'imposed creed'; and faith itself is distinguished from sure knowledge. Modernism finds expression too in the treatment of original sin in Genesis—the 'Creation saga', 'an ancient legend'. The freedom of love tends to set up the law as an opponent. Yet in spite of all these rickety principles the author builds up a solid thesis and the book should be read by all who are able to undertake solid reading. For his main theme, the integration of worship (looking Godwards) and the common life (looking manwards) should be dimmed into the mind of every convinced Christian. Integration has become a very man-centred term, but Mr. Hayman gives it a new orientation in God. He draws clearly the division between the denial of human nature implied in Karl Barth's exaggerated dualism and the proud optimism of the humanism which assumes an inherent perfectibility within man's control. He rejects both, and bases his middle way on the complete Christian offering of man, his nature and all, to God, without thought of its usefulness to God or man, unself-conscious. And thus "with the realisation of the completed offering worship waits before God and turns outward to the joy of human fellowship in Christ, and to the needs of that fellowship" (98). Therefore to live in the fellowship of Christ's Body is not pri-