

BLACKFRIARS

SUPPLEMENT

THE LIFE OF THE SPIRIT

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MAJESTAS DIVINA

BY

ERICH PRZYWARA, S.J.

(*Translated by Thomas Corbishley, S.J.*)

III. SURRENDER (*concluded*).

3.

So there arises a new Throne of Majesty
upreared as it were by twin hands
Sin Mercy
a Throne that is based upon the race of Adam
the sinner
and yet the Throne of God
who is Mercy
"Christ our Lord
King Eternal"
not a Throne of blazing glory
of terrifying omnipotence
"clouds and darkness round about Him
justice and judgment the stablishing of His Throne
a fire going before Him
to burn His enemies all about
His lightnings flaming along all the ways of the earth
the mountains melting like wax before the Face of the Lord."
A Throne betokening
Sin conquered
Mercy conquering
Throne of God
who in poverty shame blood
expiates and pardons Sin.
"The Lord coming in greatest poverty
so that after toil hunger thirst heat cold

insult and disgrace

He may die upon the Cross
for me''

Christ the Lord

''on a broad place before Jerusalem
in a lowly place fair and winning.''

From service before the Throne of Glory
was creation thrust down
to affliction and suffering
because of its 'you shall be like God'
God

comes down from His height
to affliction and suffering
in order to raise the world in Himself
up to Himself
made like to Him the Crucified
it is raised up from the depths
of its sinfulness
up to Him
the Everlasting Mercy.

''My Will
is to make the whole world My own
to subdue all my enemies
and so to enter into the Glory of My Father''
''He who wishes to come with Me
must toil with Me
so that following Me in suffering
He may follow Me in Glory''

The Divine Majesty
becomes now for fallen man
only the Majesty of free pardon and mercy
''shining in the Face of Jesus Christ''
''Jesus Christ and Him Crucified''
so that the essence of fallen man's service of the Divine Majesty
is to be ''crucified with Christ''
since ''I live no longer but within me liveth Christ''
whence it is of supreme importance
''that I be not deaf to His Call
but prompt and ready
to do His Most Holy Will''

that ''I offer myself wholly for labour
seeking to be eminent in all service
of the Eternal King and Lord of all''
''if it be for Your greater Service and Praise
that I follow You
in shame and persecution and all poverty''

"that I may acquire a more intimate heartfelt knowledge
 of my Lord
 that I may love him more
 and follow Him more closely"
 a deep penetrating knowledge of the "true life"
 which He the highest and true Leader
 shows me"
 "that I may be chosen for His Company
 in the highest spiritual poverty
 and if it be His Divine Majesty's pleasure
 and He deign to choose and accept me
 no less in actual poverty
 in the bearing of shame and persecution
 to imitate Him therein
 if I can do so without sin or any offence
 against his Divine Majesty"
 not a love of poverty and shame and persecution
 but a love of the Everlasting Mercy
 in the Face of Christ
 poor shamed persecuted
 an ever more perfect departure from the sinful depths
 of myself
 a growing life
 in Him
 by Him
 in whom alone is the life of fallen man
 "Christ the life"
 a constant prayer
 to follow our Lord more closely
 to stamp His life more deeply
 upon myself
 a plunging with all one's senses
 into this one "true life"
 that they of themselves redolent of sin
 may become fragrant
 with His divine savour
 an identification with the Crucified
 "to bear pain with Christ full of pain
 to be broken with Christ broken
 to shed tears in inner affliction
 over Christ's affliction
 for me"
 an absorption in Christ
 risen
 forgetting all my own life
 "to have joy in none other than Christ our Lord

glorious and exulting”
 so that “he lives to Christ our Lord alone
 and has Him in place of parents brothers and all things
 thus his absorption in the God of Mercy is absorption in Christ
 [Crucified

“that I
 in order to be more intimately assimilated
 to Christ our Lord
 prefer and choose
 poverty with Christ poor
 rather than riches
 insults with Christ overwhelmed with insults
 rather than honour
 and I desire to be accounted
 a fool of no account
 for Christ’s sake
 who was first so accounted
 rather than one wise and prudent in this world”
 “to seize and desire with all one’s might
 that which Christ our Lord loved and embraced
 to be clothed with the garments and livery of the Lord
 for His love and reverence
 and if it can befall without offence to His Divine Majesty
 and without sin on the part of our neighbour
 to endure disgrace calumny and wrong
 (though without giving cause for it)
 since it is our love
 to resemble in some degree
 our Creator and Lord Jesus Christ
 to wear His garments and livery
 since He first wore them
 for our spiritual profit
 as an example for us to follow in all things
 so far as with God’s grace we can
 since He is the True Way
 that leads men to life”
 that in us “in the whole of our life
 and also in death
 God our Lord Jesus Christ be glorified
 His Will realised to the full.”

4.

But God shines in the face of Jesus Christ
 whose Body is the Church
 “Head and Body one Christ”
 ‘in Christ the Bridegroom’
 for the Church His Spouse

is one and the same Spirit
 leading and conducting us to the salvation of our souls'
 the same Spirit and Lord
 who gave the Ten Commandments
 King and Lord
 in our Holy Mother
 the Church.

Hence only then is your following of Christ
 your assimilation to Christ
 following of and assimilation to God
 "shining in the Face of Christ"
 only then absorption in the Everlasting Mercy
 when it is following of and assimilation to Him
 "as King and Lord in our Holy Mother the Church"
 when it takes place in you
 as "member of Christ's Body"
 so takes place that your thinking is the thinking of the Church
 your will Her will
 since only so is your thinking
 the thinking of Christ in God
 your willing the willing of Christ in God
 elevation from your sinful soul
 absorption into his sacred Self
 unity of thinking and willing with Christ
 "Head and Body one Christ"

and therefore and to that extent
 "with the Pope and our other Superiors"
 so that "in all things to which obedience in love can extend"
 we are entirely ready for His voice
 as if Christ our Lord were speaking
 (for it is to Him and out of love and reverence for Him
 that we practise obedience)
 "for from Christ is derived
 all well-ordered authority"
 "so that we regard every Superior
 as Christ's Vicar
 in interior reverence and love
 his will and judgment
 as the rule of our will and judgment
 so that these may be directed
 in accordance with the highest rule of every good will and judg-
 [ment.
 the Eternal Goodness and Wisdom"
 "recognising Christ our Lord
 in every Superior
 manifesting reverence and obedience

to the Divine Majesty of Him
 in entire surrender"
 for He alone it is for whose sake we obey
 whom we obey in all things
 Christ our God"

if then it is the greatness of God's Mercy
 in the Incarnation of our Lord Jesus Christ
 that we are raised up from the sinful depths of our own self
 elevated unto him as our better self
 His Hand in ours
 leading us nearer and nearer to Himself
 "to the love and service of the Divine Majesty in all things"
 and if Christ
 into Whom we are elevated and absorbed and grow
 "to the increase of God"
 "speaks in the Church and the Church in Christ"
 how then can our obedience to the Church
 in organic unity
 of thinking willing feeling
 with her
 be anything other for us fallen men
 than our "being carried and ruled
 by Divine Providence"
 in so far as and to the extent that "God speaks in man"
 not man in himself
 contrary to God

so that you respond with a heartfelt assent
 not only to the inner spiritual life of the Church
 but even to its exterior manifestations
 "hymns choir devotions hours veneration of relics
 stations pilgrimages indulgences jubilees candles fasting
 penance Church-decorations veneration of images"
 sharing in the whole breadth of her
 beyond space and time
 participating in the wisdom of her doctrine
 past as well as present
 past and present forms of asceticism
 ready and willing for silent submission
 to the divine decree
 as well as for courageous striving towards Him
 for swift-growing surrender of faith
 as for loving zeal for work
 as for the effort of one's own will
 for the stern constraint of holy fear
 as for the liberty of self-forgetting love
 reverence for "chance" creative energy

growth in faith	activity in love
leading by grace	free choice
holy fear	holy love
"inseparably one"	
not wedded to one method and one direction	
but broad as she is	
in whom is manifest	
God "all in all."	

Lo, such is the love of Jesus Christ
 in which you are elevated to God Himself
 that "love of our God and Lord Jesus Christ
 which binds Head and members
 into one whole
 uniting Head with members
 members one with another
 the same love which returns from God
 to spend itself upon all our fellow-men"
 G o d
 who is Love.

(To be continued.)

THIRD ORDERS AND THE APOSTOLATE OF CHRIST THE WORKER

BY

GERARD CORR, O.S.M.

The Apostolate of Christ the Worker merits high rank among the associations of the Church because it sees social work and holiness in their right perspective.

The apostle of Christ the Worker does not draw a great distinction between being holy and helping other people. His (or her) work for others is an essential part of the quest of sanctity.

To understand this fact it is necessary to recall that there are two kinds of associations. First, those which help us to be holy ourselves; second, those which are intended to help others. Of the two the former are the better. Thus it is better to enter a Religious Order than to help the Foreign Missions.

But the two kinds are not in practice separate, though they are different. We cannot become holy ourselves without helping others, because the perfection of one member of the Body of Christ draws others towards perfection; and we cannot easily—though, absolutely speaking, we can, alas—help others to be holy without growing holy ourselves.

The ideal, of course, is to give all our hearts to God and to love others because loving them is a part of the love of God. The nearer an association draws to this spirit the better it is. If its emphasis is on helping others it will be, by comparison, sub-