

# The Life of the Spirit

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Majestas Divina (IV) ( <i>concluded</i> ) ...	Eric Przywara, S.J.	1
The Unity of the Spiritual Life ...	H. C. Graef ...	5
The Redemption ( <i>continued</i> ) ...	Luis of Granada, O.P.	9
Reviews ... ..		12

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## MAJESTAS DIVINA

BY

ERICH PRZYWARA, S.J.

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

IV. LOVE (*concluded*).

Rich untainted unimpeded  
flows the torrent  
of genuine human love no less  
in giving and taking  
giving in giving to God  
taking in taking from God  
finding God  
in giving and taking  
"loving Him in all creatures and them all in Him."

In every truth  
this is the innermost power  
of this love-in-God  
that it "turns its eye to God  
and so to say leaves Him  
in order to serve Him  
in our neighbour"  
since "they stand higher  
in the service of our Creator and Lord  
who dedicate themselves  
in growing love  
to the help and service of all."

Nor is this torrent  
of human love  
something merely tolerated  
something that comes second to the love of God  
and needs all through a scrupulous drawing up of rules.

Love of men  
 is an outpouring  
 of the very love of God  
 and this were not love of God  
 did it not issue in love of man  
 for your brother  
 is "God  
 made visible on earth."

"God  
 no man hath ever seen  
 if we love one another  
 He abideth in us . . .  
 he that loves not his brother  
 whom he sees  
 how can he be loving God  
 whom he sees not."

This then is the perfection  
 of those that live in God  
 "that they dedicate themselves  
 as do the Angels  
 with supreme love and entire zeal  
 to the salvation and inner growth  
 of their fellow-men  
 and nevertheless abide  
 immoveable constant  
 untroubled by aught  
 like the Angels  
 who know neither passion nor distress  
 although they omit nothing that they can do  
 nothing that they ought to do  
 for our spiritual well-being and growth  
 but ever maintain themselves  
 in the perfect serenity of the Spirit  
 beholding the face of the Heavenly Father  
 enjoying Him without intermission  
 composed and undisturbed."

They "behold the face of God  
 in the face of man  
 in the light of the Divine Majesty  
 through the veils of human individuality  
 human limitation: human misery  
 the inscrutable God  
 in the riddle of His creatures."

Just because  
 "they love God  
 in all things"  
 their eye is clear  
 their ear is keen  
 their hand gentle as a mother's  
 to appreciate and sympathise with  
 another  
 in his own uniqueness  
 so that "every word and every gesture  
 is suited to him  
 and to him alone  
 is a holy love  
 which gives to every man  
 what is his own  
 in perfect understanding."

Just because  
 it is the Divine Majesty  
 whom they serve in their brother  
 in reverent love and loving reverence  
 "they are always disposed  
 to interpret favourably what another says  
 rather than to condemn it  
 and if no good interpretation be forthcoming to ask of the  
 other what he means by his words: and if his meaning is bad  
 to correct him with love: and if that do not suffice, to use  
 all suitable means to bring him to a proper understanding  
 and so to secure his salvation."

So too "it is their desire and endeavour  
 always to give to others the better part  
 accounting all others in their hearts as superior to them  
 trying to pay them exterior honour and reverence according to  
 their state  
 in simplicity and religious restraint  
 and by this mutual regard they will grow  
 in the spirit of prayer  
 praising God our Lord  
 whom each ought to recognise in another  
 as in His Image."  
 Just because  
 it is the Infinite Incomprehensible God  
 who in his "unsearchable ways"  
 manifests Himself  
 in the life and conduct of their brother

they are filled with reverence and restraint  
 when a human soul entrusts itself  
 to their guiding hand  
 full of a tender care not to disturb  
 the holy veil  
 hiding the "secret of the King"  
 that "holy ground"  
 which no created foot may tread  
 that "burning bush"  
 which keeps back every outstretched hand.

They kneel reverently  
 before the presence and activity of the Divine Majesty  
 in the soul entrusted to them  
 nor is their guidance  
 "a desire to lead others the way they are led  
 in the belief that that which is good for themselves  
 is good for every body"  
 but only a constant watchfulness  
 that undisturbed "the Creator and Lord may communicate  
 Himself  
 to the soul that has given herself to Him  
 admitting her to the embrace of His Love and Praise  
 fitting her for the way  
 along which she can best serve Him"  
 a quiet selfless  
 allowing of the Creator to work with His creature  
 and the creature with its Creator  
 directly  
 "lone with God alone."

And if they do lay a command upon another  
 it is no usurpation of God's guidance of another  
 but "man gives the exterior charge  
 God knows ways and means . . .  
 only act without hesitation  
 as the demands of the situation suggest  
 unhampered by rules and prescriptions"  
 since "only the unction of the Holy Spirit  
 and the prudence which the Lord imparts  
 to those who trust His Divine Majesty  
 ultimately teaches the true way."

The working of their love  
 is always permeated therefore  
 by the spirit of freedom

and like Guardian Angels  
 they lose not their peace  
 when their charge fails  
 in spite of all their efforts  
 they lose nothing of their prayerfulness  
 for all their sorrow."

Their whole life  
 is a life in God  
 who "is love  
 and therefore a life of love of man  
 inexhaustible imperishable  
 a life in God  
 who is inscrutable and incomprehensible  
 and therefore a life of adoration  
 of adoring reverence  
 for His secret ways  
 in the souls of men  
 a life in God  
 who is the sublime freedom  
 of His Own Divine Majesty  
 and therefore a life of majestic freedom  
 freedom in surrender  
 freedom in acceptance  
 "the higher freedom of the spirit  
 to find God without trouble  
 devotion and peace of soul  
 in God  
 the spirit of prayer in all things"  
 "the freedom of God's Children"  
 God  
 in all  
 all  
 in God.

THE END.

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## THE UNITY OF THE SPIRITUAL LIFE

By H. C. GRAEF.

"Perfection is one . . . All men are obliged to tend to perfection, to the one and the same kind of Christian perfection, but each one according to his vocation, state in life, grace of God, personal fervour". The unity in diversity of the spiritual life could not be stated more forcefully than in this quotation from the new book by the American scholar Pascal P. Parente.<sup>(1)</sup>

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1) Pascal P. Parente, S.T.D., *The Ascetical Life*. (B. Herder Book Co. 1944)