

these gifts and the particular efficacy and scope of each, as the theologians analyse them and spiritual writers describe them, is to realize more fully what God wills to do for us by means of them, and is a deep incentive to take the necessary steps for their acceptance to the very limit of our capacity to be perfected by them.

With this end in view we have made *The Sevenfold Gift* the general theme of the February number. The article with the title *Science in Holiness* is the first of a series upon each of the seven gifts severally which will appear at intervals. The article on *Confirmation* is a continuation of the similar series on the Sacraments which began in October last with *Baptism*. We all of us have a responsibility, in this matter, primarily to ourselves, but many of us as priests, teachers and above all as parents have a parallel responsibility for the young whom God has placed in our care. The meaning of the Sacraments of Baptism and Confirmation and the nature of the gifts they confer should never be left to be taken as a matter of course once the pre-Confirmation instruction has been given. It should be continuously and explicitly taught from the beginning, not in the abstract but in connection with personal relationships, the necessity and obligation of prayer and of the need of sorrow for sin. The knowledge of them can thus become, from an early age, a powerful means to the creation by grace of a vital centre in the spiritual life of the soul, living and dynamic because the heart and will are wholly *committed* to the following of Christ.



SCIENCE IN HOLINESS

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THE onlookers were amazed after the Apostles were filled with the Holy Ghost; they wondered, *saying one to another, What meaneth this? Others mocking said, These men are full of new wine.* With the commonsense answer, *These are not drunk as you suppose, seeing it is but the third hour of the day,* St Peter went on to give his hearers a dogmatic discourse on the Incarnation: it was not an uplift exhortation about moral values

nor a fine frenzy, but a down-to-the-earth statement of historic fact, followed by the uncompromising advice, *Do penance, and be baptized every one of you*. Then, he added, *you shall receive the gift of the Holy Ghost*.¹ There could be no more fitting preface to a series of studies, of which this is the first, on the seven Gifts of the Holy Ghost in the light of scientific Christian theology.

I

Their purpose is to meet the question, *What meaneth this?* Nothing can be voluntarily loved before it is somehow known, and St Thomas, developing St Gregory's thought, held that we cannot act virtuously unless we grasp what's what.² Yet when you open a work of systematic moral theology all may appear like so much dissection, a laying-bare of parts as far removed from single-minded devotion as the anatomical charts in a medical text-book are from the healthy, and therefore unselfconscious, functioning of the human body. Exactly catalogued and described, the sins are set out under the headings of the negative precepts which forbid them; the whole business of candour in personal relationships somehow seems to be tucked into the examinations of ways and means of avoiding the crime of bearing false witness against your neighbour. In the better sort of manuals the virtues themselves are the main topic, the vices being inserted as their dark contraries to throw them into relief. Even so you may be left with the impression that a stock set of postures and gestures have been picked out—like so many photographic stills of a ballet.

Such also may be the effect of the *Summa Theologica* of St Thomas, for though he set morality in a wider scene, the moving drama of God's world revealed in the living deeds of the Scriptures, he was not out to strike a sympathetic chord. Enlightenment, you may say, but scarcely warmth. His method was severely scientific, and much of it was analytic: he did to moral and mystical theology what Linnaeus did to botany.

Nevertheless a flower-lover is not content with colour and scent, but seeks to inquire into structures and to draw up classifications. The analogy holds good in the life of the spirit. We should reflect on God's gifts; we can look twice at them without thereby

¹ Acts 2, 12-38.

² 1a-2ae. Iviii. 4. References henceforth in this style are to the *Summa Theologica*.

looking a gift-horse in the mouth. For he speaks to us not only by the mysterious fact of his entrance into history and into the souls of his predilection, not only in the darkness of faith and the official statements of the Church which express some implications of Revelation in words suitable to our understanding, but also through the interpretations of saints and holy doctors which in the course of centuries have formed that body of doctrine known as Christian theology, *sacra doctrina*.

None of them pretended that God could be measured by our thoughts. That, however, was no excuse for leaving him in a blur. He is ineffable. He is also to be searched after. *The Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge?* and Job confessed, *I have uttered what I have understood not, but continued, Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.*¹ Hence the need of theology which studies God, an authentic science, superior to all others and no less reasonable.² *Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, God, beside thee, what thou hast prepared for them that wait upon thee.*³ Such things the reason cannot picture; all the same it can be compared to radar which penetrates beyond our murky horizon. A skipper who scorns its use in a fog hazards his ship, and it looks rather like tempting Providence—a sin of irreverence—to embark on a life of prayer and neglect the wits God has given us.⁴ *Study to show thyself approved unto God, a workman not to be ashamed, rightly handling the word of truth.*⁵

Fr Vincent McNabb entitled one of his books *The Craft of Prayer*, and indeed there is something workmanlike about theology. It has two tasks, one negative, to steer us away from *old wives' tales*;⁶ the other positive, to provision our devotion; *I muse on the works of thy hands, and stretch forth my hands unto thee.*⁷ Let us glance at both in turn.

II

*All scripture is given by inspiration of God, and is profitable for reproof, for correction.*⁸ More dangerous delusions have been read into religion than into any other human interest: it beats even sex.

¹ Job, 38, 1-42, 4.

² 1a. i. 1, 2, 5, 7, 8.

³ Isaias 64, 4.

⁴ 2a-2ac. xcvi. 1, 3.

⁵ 2 Tim. 2, 15.

⁶ 1 Tim. 4, 7.

⁷ Ps. 142, 5.

⁸ 2 Tim. 3, 16.

And the higher the flight the worse the crash. What morbid conditions have masqueraded in its name, what twisted heroisms and baseless fears have seemed to serve a devil rather than a god, what affronts to plain decency have been licensed by some mystical communion above the law. How vigilant the Church has been to prevent the separation of the prophetic from the apostolical and ruling office. How solicitous to bring sober doctrine to bear lest men in giving themselves over to the Spirit should forsake the Word. How sane the effect of theology when holiness has threatened to go queer. For it is better to be humdrum and true than ecstatically in error. It has ever been the same story, from the early age of the Montanists through the medieval Spirituals to the seventeenth-century Quietists. To pass from the sublime to the ridiculous is not difficult, from being possessed by the divinity to flinging off your clothes and dancing round a bonfire.¹

Let us not, however, pitch it too strongly or be pompous about the more startling aberrations of the religious impulse, but, pausing on some commoner forms of waywardness within the fold, take warning from temptations within our own experience. Consider first the contradiction of our profession by our practice. *Bless we God, even the Father, and curse we men, which are made after the likeness of God—my brethren, these things ought not to be.*² This is not necessarily an affair of hypocrisy, though that has to be watched for,³ nor of the modern vogue of religious publicists who quote the mystics in defence of the seedy, but rather part of the ordinary human difficulty of being an all-rounder. It is as though religious observances exhaust our energies and lower our standards in other fields of human life. Certainly they can be excessive, for with the virtue of religion, unlike charity, you can have too much of a good thing.⁴

Beacon Hill looks down on South Boston, a high-minded agnostic sniffs at a strongly religious culture not only for what he regards as superstition but also for casualness about ethical behaviour and social welfare. 'I don't like engaging Catholic maids', the lady of the house remarked—it was many years ago—'they know the difference between mortal and venial sin, and

1 See R. A. Knox, *Enthusiasm*. (Oxford, 1950.)

2 James 3, 9-10.

3 2a-2ae. cxi. 3, 4.

4 1a-2ae. lxiv. 1, 4; 2a-2ae. xxvii. 6; lxxxii. 5, ad 3; xcii. 1, ad 3; xciii. 2.

you can't trust them about little things.' But there are big things too. Not long ago a broadcaster advocated Morals without Religion. A character in one of Mr Osbert Lancaster's cartoons retorted that she preferred Religion without Morals. She spoke like a Catholic, and the point was worth making. But it is only a point, not a programme. *It must needs be that scandals come, but woe to that man by whom the offence cometh.*¹ Most of us have cause to examine our consciences here, and may profit from meditating on St James's Epistle.

Next consider a more delicate question. It has been said that the Best is the enemy of the Good. A sensitive person may perceive its half-truth when, reflecting on the difficulties of the religious life, he feels that its apparatus is an impediment to advance in ordinary virtue. The carapaces and the clutter, the capitularies and the caution add up to an effect like that on Graziani's army in the Western Desert, impressive on paper, yet painfully slow to push forward, and ready to crack when Wavell struck.

The life of the spirit is equally opens to the dangers of formalism. So many vouchers may have to be filled in that there is no time, or even taste, for the things that really matter. Devotion can be cumbered with too much serving. *Martha, Martha, thou art careful and troubled about many things: but one thing is necessary.*² Hence there are questions we should ask. Is the training in religious obedience actually directed to the freedom of the Gospel Law? Does the discipline of the community fit its members to take responsibility? The recreation-room, is it as charitable or well-mannered as the bar of a village pub? The code as honourable as Kipling's *If*...? Do religious instinctively say grace before and after meals when eating out? A minor matter, and we may say that a religious out of the cloister is like a fish out of water. But is the convent a kind of aquarium?

An orthodox monk, travelling in the company of an evangelical Englishman, was never observed to pray. When questioned he replied quite simply, 'Well, you see, I'm not in my monastery now.' He meant that for him public prayer was always a corporate act, and we too may hold that Prime and Compline take the place of the layman's morning and night prayers. Do they though? When so much is done for us we may do little ourselves. When the machine takes over we also may become automatic.

¹ Matt. 18, 7; 2a-2ac. xlili. 7.

² Luke 10, 40-41.

There is a jab in the joke about the thunderstorm which blew up over the church during the recitation of the Divine Office. 'Cessons l'Office, messieurs', the provost rapped on his choir-stall. 'Il faut prier.'

III

Perhaps those whose religious life is organized according to conventual observances most need to be reminded of the plain truths and precepts of Christian doctrine and morals. Plain, that is ordinary, the same for us as for everybody else. There is one highway, through Christ and his Church. Only in legends are there backstairs to salvation. Holiness starts with baptism, is constituted by sanctifying grace, and is perfected by charity; its teaching is not esoteric. There is nothing strange or extraordinary about Christian perfection as though it were a miracle or a *gratia gratis data*. Thus it is important to distinguish between the heart of holiness and mystical phenomena which, when genuine, are mere utilities despite the awe they may arouse.¹ How putting off they can be when, uncorrected by theology, they are made too prominent. *Except you see signs and wonders you will not believe.*² The reproof can be extended to those who identify a lesser cult with the Christian message or hail eccentricity as the very pattern of perfection.

The counsels themselves, as St Thomas taught, are not ends in themselves, but means or instruments to help us fulfil the two great commandments of the New Law, loving God with our whole heart and our neighbour as ourself.³ Love here means love in no qualified sense.⁴ It is not a vapour, high-faluting gesture, lonely ardour. Natural desire is its undercurrent.⁵ Wanting to be done good to, wanting to do good to, these are not enough.⁶ For it is friendship, and share and share alike is its condition.⁶ *Henceforth I call you not servants, for the servant knoweth not what the lord doth. But I have called you friends, for all things, whatsoever I have heard of my Father, I have made known to you.*⁷

True sacrifice, says St Augustine, is what we do to be conjoined to God in blessed fellowship.⁸ Sacrifice is neither worthy or just

1 1a-2ae. cxi. 1, 4, 5; cxiii. 10; 2a-2ae. clxxi. Prologue.

3 2a-2ae. clxxxiv. 3. *de Perfectione Vitae Spiritualis*, 1, 2, 13, 14.

4 1a-2ae. xxvi. 4.

6 2a-2ae. xxiii. 1. IV *Contra Gentes*, 22.

8 *de Civitate Dei*, x, 6.

2 John 4, 48.

5 1a. i. 8, ad 2.

7 John 15, 15.

if our heart is made a stone or the victims sought elsewhere. *To what purpose is the multitude of your sacrifices to me, saith the Lord. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them.*¹ We are hardening and ceasing to love when our zeal becomes nagging, and others say of us that we are a punishing sort of person—of ourselves as well as of others, for there are kinds of self-reproach which can make the listener thoroughly uncomfortable, as indeed, sometimes unconsciously, they are meant to. Nothing can be said for inhumanity disguised as charity.² It is of the very nature of friendship to be open and not hidden, said St Thomas; if it is not then it is something else.³ He was not trying to be cosy but to be exactly theological when he asserted that charity is the form, mover, mother, and root of all the virtues.⁴

*Though I have all faith so that I could move mountains, and have not charity, I am nothing. Though I bestow all my goods on the poor, and give my body to be burned, and have not charity, it profiteth me nothing.*⁵ The situation is worse if poverty becomes an excuse for thinking like a rentier, or chastity for squeamishness, or obedience for timidity. If, in short, the vows stiffen into defences so that we can safely avoid giving of ourselves, how then will they help us to receive the gifts of the Spirit?

IV

Real virtues, then, are all quickened by charity. They have also to be ruled by prudence, that virtue recommended so apologetically as though it were a restraint, though an excusable one, on our generosity. We forget that it is as much sinned against by overcautiousness and niggardliness as by fecklessness and waste.⁶ Ardent in its practical reasonableness, it starts from principles and tells the other virtues what to do.⁷ No other is called upon to be so energetic and so discreet, so firm and so supple, so severe and so humorous.⁸ The Fifty-two Sundays are more important than the Nine Fridays, exclaimed Fr Vincent McNabb with a characteristic fling. He was not being derogatory,

¹ Isaiah I, 11-14.

³ Commentary, in *Joannem*, xiii, 3.

⁵ 1 Cor. 13, 2-3.

⁷ 2a-2ae. xlvi. 6; xlix. 2, 3.

² 2a-2ae. cviii. 3, 4; clvii. 4; clix. 1.

⁴ 2a-2ae. xxiii. 7, 8. Disputations, *de Caritate*, 3.

⁶ 2a-2ae. lv. 6, 8.

⁸ 2a-2ae. xlix. 4; li. 4.

but merely keeping a sense of proportion. Such is the business of prudence, and for this it is instructed by faith and theology. 'Sister', said the priest, 'my advice is that you should read the Bible.' 'Oh, father', was the answer, 'but I have once, right the way through as well.' Well, that was something. All the same we can doubt whether pietist journalism is any sort of substitute for the Scriptures and the spiritual classics.

While we are speaking of prudence we may reflect that the risk is not remote of our being rather silly in our spiritual life. Canny St Teresa, who advised her daughters to prefer a sound theologian to a devout simpleton as convent chaplain. Best, of course, a serpent and dove in one. *Ideotes* has lost the good sense it once had for spiritual writers, for Dionysius or for Jeremy Taylor who wrote of 'the holy and innocent ideot, or plain easy people of the Laity'. *The Devine Louer, or the Sainctly Ideots Deuotions*, our smile at that seventeenth-century title can now be rather wry. Make no bones about it, the section in the library marked *Spiritual Reading* may offer a selection of sentimentalities in their way no less harmful than novelettes, which, after all, do set out to entertain, not to improve. To instruct is to build up, to make adult, and we are slighting no approved 'little way' when we say that orthodox theology has no use for psychological infantilism, all the worse, not better, when inculcated as second childhood.

'Look at the carriages', cried an old lady pointing to the new look of a British Railways express. 'They're painted red.' 'They always do that, dear', her companion comfortably replied, 'for the winter months.' Similarly there are endearing clichés and inventions in religion. The stars are chinks in the floor of heaven. St Patrick expelled all snakes from Ireland because there are none there now. Prayers written on wafers are embedded in jujubes and swallowed. The elephant is the type of chastity because of its long gestation. Job's seven sons and three daughters signify the seven Gifts and three theological virtues. Leah is the symbol of faith because she was bleary-eyed. The medievals relished such allegories, without however taking them too seriously, just as we can accommodate the sense of *many mansions in my Father's house*¹ to include toyshops and sweetshops.

But there is good nonsense and bad nonsense. Later on we shall

¹ John 14, 2.

have cause to stand up for the madcap moments in the life of devotion, when the soul is responsive to the play of the Spirit. Then contemplation is not excogitated and desire is not deliberate. Then prayer is completely at ease, and sometimes almost jaunty. At present we are considering a steady attitude, an habitual approach charged with the virtue of prudence. Most of us have a foolish streak, rarely more harmful than when it is solemnized, and a certain ethical frivolity spreads beneath the pretentiousness,

Trust in God, and keep your powder dry—famous advice, not that Cromwell's name is one to conjure by in Catholic circles. Take instead the foolish virgins, who brought their lamps but neglected to provide the oil.¹ If theology be nothing else but the fuel, so that we may *shine as lights in the world*,² it looks as though we might miss the wedding-feast without it. Then again there are various meanings to the parable about the children of this world who are wiser in their generation than the children of light.³ If only we had as much gumption in our religious life as they have in their worldly business—that is one of them.

V

So much for the purgative function of theology. Now for the tonic. All scripture is profitable, not only for correction, but also for instruction in righteousness.⁴ For reasoned thought is part of the texture of prayer. *I beseech you, St Paul urges us, that you present a living sacrifice, holy, acceptable to God, which is your reasonable service.*⁵ To think that the reason is cold or unreligious is a mistake, due partly to the fashion, no part of the Christian tradition, of locating it in the brain, and partly to the fact that believers have allowed themselves to be hustled too easily out of the scientific field. *Every creature is of God, and ought not to be refused.*⁶ We serve God with lop-sided activity if we leave out our reason, and only part of us is bent on him.

Of course theological thinking is not complete nourishment for contemplation. It is rather like salt, no sort of diet all by itself, too much of which can dry up our juices. Certainly it can be admitted that the subjects treated by scholasticism are left

¹ Matt. 25, 3.
⁴ 2 Tim. 3, 16.

² Phil. 2, 15.
⁵ Rom. 12, 1.

³ Luke 16, 8.
⁶ 1 Tim. 4, 4.

looking rather pickled. Nevertheless few of us have a surfeit, and the need is not for less theology, but for more and better. Rhetoric may persuade, or we may be moved by purely affective writing, but we are left at the mercy of other forces which may stir our sensibility. *I delight in the law of God, after the inward man, but I see another law in my members, warring against the law of my mind.*¹ God has put us in a world where many fascinations for the present are not on his side. Only sound theology can give lasting meaning to our lives, a meaning impregnable to moods.

Above all, dogmatic theology, which tells us about God, more than moral theology, which tells us what we should do.² This is a much more tangled and slippery matter. If only we could realize that God is simpler and firmer than we are, and clearer too. *In thy light we shall see the light.*³ He is a mystery, but we are a problem: there can be little doubt who is the more rewarding object of contemplation. If we let ourselves think—I do not say, if we think hard enough, for the method is to allow ourselves to go quiet and untaxing—we shall discover that the difficulties are in us, not in him.

Our Lord said that we were to be the salt of the earth and the light of the world. *But if the salt has lost its savour? It is thenceforth good for nothing. And men do not light a candle, and put it under a bushel*⁴. The Fathers of the Church bring the lesson home: we have to give an account, and first of all to ourselves, of the faith which is in us, *of our wisdom and understanding in the sight of the nations.*⁵ That means a manifest understanding, not an obscure and private sympathy.

It was all very well for Jeremiah to cry, *Ah, ah, ah, I cannot speak for I am a child.*⁶ He was called to proclaim a prophetic message of a Messiah yet to come, and in any case he did not remain inarticulate. Ours is no such prodigious vocation. *Who is wise and endued with knowledge among you? asks St James, let him show out of a good conversation his works with meekness of wisdom.*⁷ Instruction is one of the spiritual works of mercy, and how shall we instruct unless we ourselves are instructed? And how shall we be instructed and offer our reasonable service to God unless we are prepared to be intelligent?

1 Rom. 7, 22-3.

4 Matt. 5, 13-14.

2 Ia. i. 4, 7.

5 Deut. 4, 6.

7 James 3, 13.

3 Ps. 35, 10.

6 Jer. 1, 6.

VI

Intelligence means here what it does in other matters, the power of perceiving explanations for things and then of dealing with them. Afterwards we shall see that a special gift of the Spirit brings us to an understanding of spiritual things deeper than by rational inquiry, but there is nothing to suggest that it ever displaces commonsense and good judgment. We cannot live on will-power alone, except in an emergency; charity responds to the profound desires of the human organism, and among the signs of a vocation to the religious life are a good digestion and a sociable character. Similarly the mind cannot live on naked assents, but needs to be replenished with reasons and images.¹ Sometimes these are extinguished, but the dark nights of the soul are God's doing. Our part is to make things as bright as we can. *Jesus saith to them, Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.*²

Accordingly let us turn to theology, and in no bored spirit, for its subject is of perennial interest, as is shown by the fact that it crops up so soon in most serious conversations. If its technical development should be left to experts, its current application is to the life and prayer of the faithful. Its terms are not meant to be treated as museum-pieces; the theology of the Trinity when properly presented, no less than the Litany of Loretto, can prompt meditation. St John of the Cross was a mystic and a poet a master in both, yet how well he used the gear of scholasticism in the *Ascent of Mount Carmel*.

Divine truth is imparted to us through the commonplace rather than through fine flights of the mind.³ Time later to soar; at the beginning let us plant our feet firmly on the ground. St Thomas would not have us lofty. 'Therefore, like the ground should learners be low according to humility; *where humility is there also is wisdom.*⁴ And firm in soundness of sense; *be no more childish.*⁵ And fruitful, that the words of wisdom may strike root and yield good fruit; *what fell on good ground, these are they who in a good and honest heart hearing the word keep it and bring forth their fruit in patience.*⁶ Modesty is required, for they are instructed

1 Ia. lxxxiv. 7.

4 Prov. 11, 2.

2 John 12, 35.

5 Eph. 4, 14.

3 Ia. i. 9, ad 3.

6 Luke 8, 15.

through listening; *if thou wilt bend thine ear thou shalt receive instruction, and if thou lovest to hear thou shalt be wise.*¹ And judgment of the right sense of what is meant; *doth not our ear try thy words?*² Finally, fruitfulness of discovery, for a good listener takes much from the little he hears; *give occasion to a wise man, and wisdom will be added.*³

VII

Mark this, when we speak of the need for theology in the life of prayer we mean Catholic theology as it actually is, a living doctrine embodied in a long tradition and still developing in our own times. Of course there are golden periods, and there are good theologians and others not so good, though they may have the *imprimatur*, and some publishers have a better list than others, in quality if not in quantity. We can afford to be choosy, but we should watch our archaeological tastes lest we become spiritual snobs, and look down on everything written since St Augustine, or St Bernard, or St Thomas. This applies alike to private and to liturgical prayer.

Newman came to see that the appeal to the early centuries did not support his Anglican position; he was led to embrace the ever-present Church and its authority—not only the first four Councils but Trent and all. Similarly when we are about to study the operations of the Holy Ghost in the soul we shall be well-advised not to stop short at the doctrine of the Fathers without profit from the great Franciscan and Dominican doctors of the Middle Ages. They meditated deeply on the virtues, the Gifts, the fruits of the Spirit and the Beatitudes. It would be ungrateful to agree with their predecessor, William of Auvergne, who discouraged such speculation and bade us not deceive ourselves with mere questions of grammar.

We have to draw the line between the essential truths of faith, guaranteed by the Church, and theological statements supported by the evidence in their favour and the weight of their authors. So also we have to distinguish between truths which seem permanently to belong to the mind of the Church and convictions, appropriate at one period but irrelevant now, which are expressions of the time-spirit. Our feelings about the Spanish Inquisition,

1 Ecclus. 6, 33.

2 Job 12, 11.

3 Prov. 9, 9.

about the temporal overlordship of the Pope, about relics, and about the lot of noble pagans are not necessarily precisely the same as those of our forefathers. Hence we are not called upon to adopt what may be called the Scholastic Mood. Whether we have outgrown it, or whether we are not quite up to it, that is another question. We can sympathize with those writers who are restive at the logic-chopping of the thirteenth-century and afterwards. We can share their dissatisfaction with an elaboration of bloodless categories in a legalistic medium, and their liking for the genial humanism of the twelfth century. But we cannot disown our past.

The moral is that we should not allow ourselves to be intimidated by a host of minor writers, but keep our composure and listen to the great Scholastics from whom we have much to learn, not least when they are introspecting our loving intercourse with God. They were the first to bring a scientific psychology closely to bear, and their writings have profoundly influenced all the great schools of spirituality within the Church. They are not the Gospel, but we cannot dissociate ourselves from them, for we find perfection not as solitaries, but as living in and through a historic community. In this temper let us consider the teaching of St Thomas on the Gifts of the Holy Ghost, an original and lasting synthesis of elements from Scripture, the Fathers, and 'divine philosophy'. To this we can apply the text, *Hold fast the form of sound words which thou hast heard of me, in faith and in the love which is of Christ Jesus. Keep the good thing committed to thy trust by the Holy Ghost who dwelleth in us.*¹

¹ 2 Tim. I, 13-4.