

less generosity of soul and the clearness of vision that turns our eyes outwards from ourselves to seek God in the lowest creature; it is only perfect when we give ourselves, our love, our energy, our talents, not for what we gain, not for creatures in themselves, but in God. So long as our eyes are turned to the Lover of Calvary we shall suffer that pang of world-weariness which will lead us back to Him. Prophets are not lacking nowadays, but it is a safe reading of the signs of the times that God has a not very obscure purpose in breaking a complacent, self-centred world upon the wheel of two wars,

“Let him be rich and weary, that at least
If goodness lead him not, yet weariness
May toss him to my breast”.

A TREATISE ON THE INEFFABLE MYSTERY OF OUR REDEMPTION

BY

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CHAPTER IV. (*Continued*).

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The admirable proportion found by Divine Wisdom in this Mystery between the atonement and the sin, which deprived the devil of his prey by means of justice.

Besides what has been said, in the manner of this remedy the plan of divine wisdom and justice is wonderfully evident, since God ordained that our blessings should come to us in the same manner as our ills, so that as by one man came sin and death, justice and life should come through the sanctity of another man. For it was not reasonable that holiness should have less efficacy as a remedy than guilt had for injury, that mercy should not compete with justice, or that if justice condemned the multitude for one man's sin, mercy should not suffice to save the many by the sanctity of one person.

Nor are there wanting other congruities that show how justly sin was exonerated and man redeemed. For as the pride of the first man, who, though but a man, sought to usurp the semblance of God, condemned his whole race, so the humility of the other Man who, though very God, lowered Himself to take on humanity, and saved us all, so far as lay with Him. For no humility could be found so radically opposed to such pride as this. As the man who by the law of nature was subject to God, exempted himself from this duty by his disobedience, thus injuring us all, so the obedience of the second Man, who by the same law was exempt from all subjection, obtained pardon and justification for us all. The Apostle says, “As by the disobedience of one man, many were made sinners: so also by the obedience of one, many

shall be made just". (Rom. v, 19).

Divine Wisdom thus ordained that there should be this marvellous correspondence and proportion between the atonement and the crime. Eusebius writes eloquently on this in a Paschal homily, in which, speaking on the part of the Redeemer, he says: "Disobedient man stretched forth his hand to the forbidden tree: then I stretched forth my innocent hands on the tree of the cross. By means of that wood the sin was committed; by the other wood may it be abolished. Man sinned, allured by the sweetness of the forbidden tree; his guilt was atoned for by the gall and vinegar tasted in return. Man was condemned for his sinful pride of seeking to usurp God's likeness. Our Divinity humbled itself for that sin of pride, and offered Its Majesty to atone for the offence against that Majesty. More than that; man owes the debt of death, and that debt must be paid. For this I took Humanity and offered my death for what man owed. Then, lest the devil might have some charge to level against his captive, Satan stretched forth his fiendish power against the Tree of Life, so that by these two titles man was redeemed; by the blood of the Crucified and by the malice of the devil who procured Christ's death. Thus by means of My Passion the demon was condemned and man was delivered." So far Eusebius. In these words of Eusebius, besides other appropriate remarks, we see that man was freed from Satan not only by the power of Christ, but also by right of justice, for as he overcame mankind by deception, he too was deceived. For as God allowed man to eat of all the trees save one, He gave the devil leave to take all men conceived in sin to his kingdom, but as this concession was granted only as regards sin, He who was sinless was exempted. The devil, seeing that our Lord was subject to suffering and death, the punishment for guilt, believed that He was a sinner and therefore brought about His death, but having procured the death of the Man whom he was forbidden to kill, was justly deprived of his former right and mankind was justly freed from the power Satan had possessed.

God divinely revealed this to holy Job, saying: "Canst thou draw out the leviathan with a hook as I will capture him?" (Job, xl, 20). This enormous sea monster typifies the devil whom God caught with His hook. This hook was God-made-Man, and the bait was the sacred Humanity subjected to the penalties of mortal life incurred by our sins. But the iron hook was the power of His Divinity hidden within the bait. The demon, seeing this sacred Humanity undergo pain, thought He must be guilty and procured His death by means of his subjects, not understanding that within Christ's mortal nature dwelt the Immortal. Thus by biting this, the devil himself was bitten and devouring the bait was caught by the hook. Thus God fished and caught this

gigantic whale which had swallowed nearly all mankind, and withdrew from Satan's kingdom the rich plunder of the holy Fathers who had been detained in some part of it through the fall of the human race. Hence he who had conquered man by deception was deceived by Christ, conquered, and despoiled.

It was also singularly appropriate that the Saviour should have destroyed the devil by his own weapons. For by sin the evil one had brought death and punishment into the world, and Christ by taking them on Himself vanquished Satan, who had caused them. Therefore the Apostle says that our Lord "in the likeness of sinful flesh and of sin hath condemned sin in the flesh" (Rom. viii, 3), that is, by taking on Himself the punishment incurred by sin, He redeemed us and obtained forgiveness for us, which is to cut off the head of Goliath by Goliath's own sword.

(To be continued).

REVIEWS

LITURGY AND PERSONALITY. By Dietrich von Hildebrand. (Longmans: 12s. 6d.).

This book is slighter than its title and price would suggest. It reviews some of the essential realities that underly liturgical prayer, though the word 'value' appears far too frequently to allow us to penetrate deeply into these realities. The author limits his study to the power of the liturgy in forming personality; he understands by personality the full perfection of human qualities as seen in the saint, and he distinguishes this firmly from the philosophical concept of Person. Consequently, although there is much about sanctity and transformation into Christ, a great deal of the book is concerned with one aspect of the natural ethics of worship. While much is said about adoring love and loving adoration, the simple treatment of the relation between the moral virtue of religion (by which we adore) and the theological virtue of charity (by which we love) is entirely omitted. Such a specialised dissertation is justified if the reader has studied the question in the way the author presupposes; but it adds to the difficulty of understanding the anglicised German in which he writes. Thus: "While the specific glorification of God is contained more implicitly in adoring love, and the latter is more like an ultimate and suitable response to God's endless glory and holiness—the act of praising, lauding and thanksgiving is an expressed gesture of glorification, a personal realisation of that very gesture which is objectively conveyed through values." (pp 15-16).

It is confusing too that the author insists upon his own specialised meaning of personality so as to condemn any other use of the word. It would have brought balance to the treatment of 'communion' through the liturgy, in which the 'solitary' man is