

to suppose that the advance towards virtue is solely due to grace and the working of the Holy Spirit. There must also be a close co-operation between the human and the divine. 'No one, evidently', says His Holiness, 'can deny that the Holy Spirit of Jesus Christ is the only source from which all supernatural power flows into the Church and its members; for as the Psalmist says, "the Lord giveth grace and glory". But the unremitting perseverance of men in works of holiness, their eager progress in grace and virtue, and their strenuous efforts, not only to reach the summit of Christian perfection themselves, but also, in the measure of their power, to spur others to a similar achievement—all these effects the heavenly Spirit will not produce unless those men do their part with constant and energetic application. "Divine blessings", says St Ambrose (*Expositio Ev. sec. Luc.* iv, 49), "are not granted to those that sleep but to those that watch".'<sup>16</sup>

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FROM ST AUGUSTINE

Tam potenti enim natura deus fecit animam, ut ex eius plenissima beatitudine quae in fine temporum sanctis promittitur redundet enim in inferiorem naturam, quod est corpus.—*Ep.* cxviii, 14.

When touched by Grace, the soul such virtue knows,  
 Brimmed with beatitude it overflows  
 Even to the body. Even the dull flesh feels  
 New vigour, and new zest for life reveals.

JOHN SEARLE.

Cf.—'This grace is sometimes so great, that out of the fullness of devotion here given, not the mind only but the weak body also feels great increase of strength bestowed on it'.

*The Imitation.* Book iv, chapter 1.

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<sup>16</sup> Ibid.