The second is a knowledge of the other fellow's point of view, and this can only be obtained by meeting the other fellow on his own ground, making friends with him, and getting to know and sympathise with him. The third necessity is for good credentials in the material world—as good as those of the other fellow, and better, if possible, so that he will be prepared to respect our views. And these are obtained by hard work at our own respective jobs.

These are essential for any group which aims at producing potential Active Catholics (and I would stress the word potential, subject to God's decision). Others more exciting, such as speaking ability, literary style, specialist knowledge, etc., should also be cultivated. The Catholic so equipped (and it should not be forgotten that he is already at least attempting to be a Living Catholic) should produce very favourable results in his immediate surroundings, even if he never makes any farreaching conversions.

A TREATISE ON THE INEFFABLE MYSTERY OF OUR REDEMPTION

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LUIS OF GRANADA, O.P. (Translation by a Nun of Stanbrook Abbey) CHAPTER VII.

How in the sacred Passion the charity of Christ our Lord shines forth with special splendour.

After the goodness of Christ our Lord, his charity for mankind, which proceeds from his goodness, is seen. This shines forth so clearly in the Mysteries of his Incarnation and Passion that the Saints, especially Saint Augustine, assign it as their cause. (De Cat. Rudib. c.4). For the Saviour came, as he said, "to cast fire on the earth", and he knew that the surest way to kindle it was to show the depth of his love for us. We see this in profane love: those who wish to win it take every means of manifesting their affection for their beloved, as was done by our most merciful Redeemer who showed men how tenderly he loved them by this deed. This is why the Incarnation is specially attributed to the Holy Ghost, who is essentially love. In order to treat of this divine love, we must speak of its two grades or differences. The Saints declare there are two kinds of grace, the one prevenient (antecedent) by which our Lord prepares man for the renouncement of sin and for justification, the other consequent grace which remains with him after justification in order that he may perform good works and live as a child of God. Thus we may imagine two loves in our Lord, the one prevenient, the other consequent, for though 112

in him there is neither first nor last, past nor future, for all things are present to him, yet our minds find this order and succession in the nature of things, though it may not exist in them. Thus we attribute to him two kinds of love, the one prevenient which he felt for men before the grace of the Redemption when he determined, solely by his own bounty to redeem them, the other which we may call consequent that he bore for them after they had been redeemed, sanctified, and made participants of his Spirit, which is another cause of this love. We shall speak further of these two loves, for they are both most efficacious in kindling in our hearts love for this Lord to whom we were so dear.

What immense charity and mercy it was of our Lord so to love us as to determine to redeem us, contaminated as we were by all the vices, is told by the Apostle, "For scarce a just man will one die : yet perhaps for a good man someone would dare to die. But God commendeth his charity towards us: because when as yet we were sinners, according to the time, Christ died for us." (Romans V, 7-9).

Saint Paul enlarges more fully on this supreme benefit, taking into account the unworthiness of those on whom it was conferred. He writes to the Ephesians these divine words; "And you when you were dead in your offences and sins, wherein in time past you walked according to the course of this world, according to the power of the prince of this air, of the spirit that now worketh on the children of unbelief, in which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest: but God (who is rich in mercy), for his exceeding charity wherewith he loved us, even when we were dead in sins, hath quickened us together in Christ (by whose grace you are saved), and hath raised us up together, and hath made us sit together in the heavenly places through Christ That he might show in the ages to come the abundant Jesus. riches of his grace, in his bounty towards us in Christ Jesus" (Ephes. 1-7). In these words are united in one the three divine perfections, mercy, charity and goodness. By these it was decided in the consistory of the Most Blessed Trinity that this supreme benefit should be conferred on those who not only did not deserve it, but were utterly undeserving on account of the multitude of their sins.

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