

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 far-reaching conversions.

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## A TREATISE ON THE INEFFABLE MYSTERY OF OUR REDEMPTION

By

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

