

he has so hardly gathered together. But my heirs may do as they like with the heritage I leave them; I don't care a rap. I understand, as you do, that there is a certain measure to be guarded. The old adage says too: *Grasp all, lose all*, but that is no reason to let all go. Economy wisely regulated, savings that do not encroach on our neighbour's necessities, they are not only inoffensive, they are indispensable. We know how those end who do not think of the morrow: in misery and the work-house! One does not die every day; in the meantime, a man must live. If he listened to you, he would fold his arms and wait for the quails, already roasted, to fall into his mouth! You know such a thing has never happened; and it is not God who feeds those who have done nothing to make sure of their bread.

But yes, it has happened, precisely and exactly, although the quails were not roasted in advance. And it is just God—and none other—who feeds those who have done nothing, in defiance of his promises, to make sure of their bread for the morrow.

A TREATISE ON THE INEFFABLE MYSTERY OF OUR REDEMPTION

By

LUIS OF GRANADA

(*Translated by a Nun of Stanbrook Abbey*).

CHAPTER VII (*cont.*).

4.

The cause of Christ's ardent love and its effects.

Now let us see the effects of this love. Among them first, as I said, that Christ took upon himself the debts incurred by our sins and made satisfaction for them. As a figure of this, Holy Scripture tells us that when the whole land of Egypt was destroyed by a plague of locusts, and Moses prayed for a remedy, God sent a burning wind that blew the locusts into the Red Sea where they were all drowned. What does this mean but what the Prophet said of our Lord, "He will put away all our iniquities: and he will cast away all our sins into the bottom of the sea" (*Mich. vii, 19*). This was the *Red Sea*, to show us they were drowned in the sea of Christ's precious Blood.

The second effect was that our Lord took for himself the sorrow and sufferings and gave us the fruit and merit gained by them. What follows must be told on our knees with eyes raised to heaven, for it was that the Lord did for men what a slave does for his Master. He works all day to earn money which he gives to his owner and is left unpaid for his labour. This is what our most pitiful Redeemer did for us. Could our Lord's charity have reached further than this? Who could have done this but God, whose goodness and charity surpass our understanding?

The third effect was that Christ died physically in order that

man should not die spiritually and eternally. As Saint Augustine said, "Thou didst love me, Lord, better than thyself, since thou didst will to die for me". And although the Divinity neither suffered nor could suffer, yet this sacred Humanity, which he loved more than all created things, suffered. Yet for all this he offered it in sacrifice to deliver us from the death we all owed by the death of him who owed nothing.

Seneca relates that when, during the civil war in Rome some furious soldiers entered a senator's house to slay him, one of his slaves put on his dress and ring to deceive them and thus offered his life for his master. I ask, if the slave recovered from his wounds, what reward ought his master to give him for such extraordinary loyalty? If he was a just man he would scarce have thought it possible to repay such affection.

Let us consider this from another point of view. Suppose that the Master had done this for his slave, or even that a king should have done it for a slave, what would men say of it? They would call it extremely foolish and even mad, considering the different ranks of a king and a slave. Then I ask you, which is the greatest contrast, that between the King and his slave or that between God and man? The answer is obvious, for everyone knows there is no proportion or comparison between the finite and the infinite. Then if men would think the King was raving mad who gave his life for a slave, what shall we say when we see God lay down his life for men? As we cannot suppose that infinite Wisdom was raving mad, we must needs see in this infinite goodness and charity. But when the devout soul has reached this conclusion it stays there, it rests, it slumbers, it goes out of itself and goes no further. For amid all the marvels and conjectures concerning this Mystery, this to my mind is the most wonderful and has the greatest power to melt a heart of iron. If the soul wishes to understand it further, let it remember that this sovereign Monarch gave his life, not for a faithful slave, but for a bad one and that though he could have redeemed him by many other ways, he chose the one most costly to himself because it would be far more helpful to such a slave than any other. This fact, with those we know already, discloses to us an incomprehensible and boundless ocean and abyss of the goodness and charity of our God and Lord. Thus, as I said, we must cast off our shoes and turn our eyes from all created goodness when we wish to meditate upon the goodness and perfections of the Creator.

Let him who seeks to know the origin of the Saviour's love for mankind read the preceding chapter. There he will find the fount and roots of this love, which comes from the immensity of the riches and graces bestowed on the Sacred Humanity of Christ, his great love and obedience his eternal Father and his ardent desire for God's glory. These four reasons account for

Christ's boundless love. To understand this more clearly, consider what love and desire for the salvation of souls was felt by some of the Saints. For instance by Saint Dominic, who was consumed like a burning torch by grief for the loss of souls. Think of the charity of Saint Paul (of whom we shall speak later on), who said he wished to be an anathema from Christ for the salvation of his brethren (*Rom.* ix. 3). Moses besought God to forgive the Jews their trespass or strike him out of the book. (*Exod.* xxxii, 31, 32). Remember Saint Catherine of Sienna, who kissed the ground that preachers trod on because it was their office to save souls, and begged our Lord to block the gate of hell with her body so that no one could enter. But as Christ's charity surpasses that of all the Saints in proportion to his dignity, what must be his longing for man's salvation and how willingly must he have offered to die for them. He revealed this love and desire by his words to the disciples when they asked him to eat: "My meat is to do the will of him that sent me, that I may perfect his work", which was the Redemption of mankind.

(To be continued).

REVIEWS

SAINT PAUL; SAINT JEAN. By P. Ignace Beaufays, O.F.M. (Editions Universitaires, Brussels, 1944; each 36 Fr.B).

These two books, published at the very end of the occupation (*Imprimatur*, July 1st, 1944), represent courses of lectures given to a Brussels study-circle in 1923-1925. It is of interest to observe that neither in the material production of the books or in a word of their pages is there any trace of war conditions or mentality.

Both books might be described as "haute vulgarisation", they do not profess to contain original scholarship, but their object is to "situer" the writings of the Apostles in their proper social, historical, religious and topographical background. This is very well done in a graphic and exciting way. The writer has visited the places in question (he has written other books on the Holy Land), and is able to insert plenty of local colour. The chapters on social and religious background are always well supported by referenced texts to contemporary authors.

The story of St Paul begins with a good account of the commercial Jews in the Roman Empire and of the general state of religion (mystery-religions, &c.) and society (slavery, &c.) at the time, with a graphic description of Roman depravity in the 1st century. St. Paul's character and activities, together with those of his companions, especially Peter and Luke, are portrayed with frequent paraphrase of the text (a little fanciful sometimes?), and the linking of the Epistles with St. Paul's travels is helpful (*Gal* is late). The final chapter is a good attempt at analysing