

## Editorial

As Lent draws to its close, our thoughts increasingly will turn to the Resurrection which completes it. Not then to the Passion? Of course: but this is simply the path leading to resurrection. Suffering, for our Lord, was indeed the way to glory: but it was no more than a way, not an end in itself, and meaningless apart from that to which it led. 'Ought not Christ to have suffered these things, and so enter into his glory?' (Lk. 24. 26), he told his disciples. Or more mysteriously still, 'For this reason the Father loves me, because I lay down my life that I may take it again' (Jn. 10. 17).

Here then we must have a pattern for our own sacrifices, since our whole life is Christ's before being made our own. Sacrifice for us, too, will mean giving of our best to God in order that he shall transform the gift and, in his Son, restore it. The bread is cast on the waters to be increased a hundredfold.

Yet this way of looking at sacrifice has become very foreign to us. So often the word means no more than giving-up; to introduce the reward would somehow be to spoil things. Probably this is because we normally think far too much in terms of motives and rewards, rather than first considering the objective character of what we do. In the case of sacrifice faith shows us, as we have seen, an objective pattern very different from the one we might prefer. In our Lord the pattern involved the giving-up of a life weighted, as was all men's, towards death, in order to be given new life for us. In the mass too, as we should expect, human gifts are made divine in order to be given back to men. Finally suffering and glory, both sides of sacrifice, must show themselves throughout our own life in Christ. In this season it is the suffering we think and act upon more particularly, but without ever dividing it from the whole.