

Salvation Army had bruised their heel' are the energetic Catholics who brought to England the idea and practice of Houses of Hospitality. It is significant that St. Joseph's House of Hospitality (at 129 Malden Rd., London, N.W.5) has come to be looked upon as the headquarters of Christ the Worker. Tertiaries gravitating towards centres like that one are not leaving their proper Tertiary orbit. There they will find spiritual life and works "in the world"; they will find a sense of the union that should exist between the Laity's social and liturgical apostolate; a real attempt to practise the spiritual and corporal works of mercy in the Gospel spirit.

The Lay Apostolate is an indispensable means. As Mgr. Antoniutti said: "Priests can no longer alone accomplish the work of re-Christianisation with success; they must accept the collaboration of the laity." (5). The spirit of this great movement towards Christ is therefore the indispensable spirit. It is the spirit of this great movement towards Christ the Worker. It should be the spirit, also, of the modern Tertiary. The Third Order (to quote Pius XI) is "an *apostolate* of Christian life, of Christian faith, of Christian peace, carried into the family and into *every department* of life in the world." Every department. The words are well worth noting.

The Apostolate of Christ the Worker does not appeal only to, or for, those who take off their coats and get grimy in a factory, but to men and women in "every department of life in the world." It needs, and surely it deserves, the support of every hundred-per-cent Catholic, clerical or lay. A Tertiary Congregation, in any parish, can find in it that active expression of the love of God which will give them the feeling, the assurance, that they are *doing* something, *as* Tertiaries. The Apostolate of Christ the Worker was founded by a Tertiary (Fr. Schub, a secular priest belonging to the Third Order of St. Dominic); it would be fitting if Tertiaries took a leading part in establishing it throughout the world.

(5). At a conference in connection with the J.O.C. in Canada. Mgr. Antoniutti is Apostolic Delegate to Canada and Newfoundland.

A TREATISE ON THE INEFFABLE MYSTERY OF OUR REDEMPTION

BY

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(Translation by a Nun of Stanbrook Abbey)

CHAPTER IV

THE REMEDY FOR THIS DISEASE: CHRIST'S PERFECT SATISFACTION
AND REDEMPTION.

Man being in this miserable state, God, who could have left

him in it, did not choose to do so, but the accustomed bounty and mercy which had led Him to create men moved Him to restore them by the most sublime means possible. But we must always pre-suppose that in this, as in all God's other actions, He did not consider what He could do by His absolute power but what conformed best with the rectitude and laws of His wisdom, bounty and justice, in order that all His works should be as perfect as Himself. This applies specially to the work of our Redemption which excels the rest. This is the answer for ignorant men when they ask concerning this Mystery, "Could not God have found some other remedy without so much blood-shed and so dear a cost to Himself?" The answer is easy. "He could have done so, but He never looked at what He *could* do but at what best befitted His rectitude, wisdom, goodness and justice."

To understand this we must take for granted that our Lord has a two-fold aim in all His actions; His own glory and man's welfare. Hence whatever effects these best will be most fitting and worthy of Him. With His favour and help we shall explain how in the Redemption these have been most perfectly carried out. We shall speak first of the glory of God, which is the principal consideration and then of what concerns man's welfare and shall strive so to treat the subject as to arouse our devotion and love for this most merciful Redeemer.

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How eminently our Redeemer promoted the glory of His father in this Mystery.

To begin with the principal question, namely what affects the glory of God, it was requisite for this that satisfaction should be made in strict justice to the Majesty offended against throughout the ages, past, present and future, both by actual and by original sins. Their number, so far as the human race is concerned, may be called infinite, and what is more, each mortal sin is of infinite gravity, being an offence against infinite Majesty, for the greater the dignity of the person offended, the more grave is the offence.

Who, then, could have the power to satisfy the offended Majesty by such numberless offences, all of infinite gravity? Clearly unhappy man could not, in strict justice atone for a single sin, much less for so many, for besides his other shortcomings and defects, he was in disgrace and at enmity with God, and as the Apostle calls him, "a child of wrath," and from such persons God accepts neither service nor sacrifice, as in the case of Cain.

No angel could or ought to offer satisfaction, for many reasons. Firstly, it would not be fitting that the sin committed by human nature should be atoned for by the angelic nature. Besides this, the angel is a creature whose power is limited and finite; he is also an individual person, and for both reasons could

not in justice atone for a universal debt which is often infinite. Above all, even if he could have made satisfaction and redeemed mankind it would not have been right that God should have deprived Himself of this glory and bestowed it on a creature. Also, as He is the Giver of all our blessings, He wishes us to owe them all to Him, and love Him for them in return, or as Saint Anselm say, "Lest thy love should be divided between our Creator and our Redeemer, that same Lord chose to be thy Creator and thy Redeemer,"

Evidently, then, neither man nor angel could discharge this debt. As the debt was infinite, so must the payment and satisfaction be in proportion, or rectitude and justice would not be maintained. Infinite virtue was required. This is not to be found in creatures but solely in the Creator. But this could not satisfy nor merit, for these are the works of another and inferior nature, such as that of mankind. Then by what remedy, Lord, can man be justly atoned? Where shall we find a clue to this difficulty, for neither in heaven nor on earth, that is among angels or men, shall we discover it?

When creatures failed to find a remedy, the Creator, to whom nothing is impossible, discovered one. He found means to solve this great difficulty, and the means was worthy of His infinite wisdom, immense goodness and mercy. It was to unite our humanity with the Divine Word in one Being so as to communicate to the human nature infinite power and grace to atone for the infinite debt which was ours. So from the one nature was derived the power to merit and atone and from the other the abundance of grace that would render perfect satisfaction. Thus the satisfaction was most perfect and full according to the most rigorous justice because of the infinite dignity of the Person who made it. And the mercy was no less complete than the justice, for all that was paid and merited by the Son was bestowed gratis on the servant. Thus in this work justice and mercy are found in a perfection that could not have existed in any other form of Redemption. For if God had forgiven gratuitously, there would have been mercy but no justice, since such grave offences would have remained unpunished. But if men had been punished as they deserved, there would have been no place for mercy. But by the means chosen the two sisters and companions always found in the divine actions were united by the Son of God's subjecting Himself to justice and offering mercy to the slave. Thus God obtained perfect satisfaction and honour, and man, at another's cost, was copiously redeemed and delivered.

Thus from the merciful union of the Divine and human natures followed this perfect satisfaction. Mankind was in debt but destitute; God could have paid the debt, but could not and ought not to make satisfaction. But when God made Himself

man, we had in Him both Debtor and Creditor, for man owed the debt and God communicated to him the power to discharge it. Thus in the same nature that had committed sin was found its remedy and medicine, while man was exalted, since though he who sinned was man, He too who redeemed him was Man.

(*To be continued*).

REVIEWS

THE HEART OF MAN. By Gerald Vann, O.P. (Centenary Press: 6s.).

The present reviewer confesses to having a rooted distrust of all books in which a pet formula is rigorously applied, to life in all its manifestations, and made to explain its mysteries, its raptures and its pains. Such books cramp and confine rather than explain and enlarge. They impose a drab uniformity where nature has provided a riotous variety, and make mathematically correct and precise what is essentially wayward and untidy. Life cannot be measured in feet and inches. It cannot be analysed into chemical components. Yet there are fundamental laws governing man's life which must be observed if its development is not to be arrested: and these have to be applied with as much rigour as a mathematical formula to a scientific problem. Very rarely does one discover a book which lays down these laws without at the same time restricting and numbing the activities of life. Yet the latest book of Fr. Gerald Vann succeeds in doing it, and succeeds admirably. He has found a formula that fits physical life and spiritual life, family life and economic life, artistic life and political life, and that enlarges them all by merging them into the whole life of man. For what he wishes to build up is not a series of compartments, all segregated from each other and all independent in existence, but a whole life, a whole man, a whole family, a whole state, and a whole Church. It is this preoccupation with wholeness which makes *The Heart of Man* so much different and so much more valuable and practical than many other writings which are confessedly composed for the spiritual as contrasted with the normal needs of the ordinary individual. Fr. Vann does not believe that man can be divided up into separate parts: either a man is whole or he is hardly a man at all. And the tension which is set up by the usual consideration of man as belonging to different spheres and employing in them different faculties of his mind and body must be resolved before this wholeness can be fully restored, otherwise the personality is dislocated.

What makes wholeness possible is love and reverence: not love and reverence for any one thing in particular, but for everything: for the ugly as well as for the beautiful, for the dull and repulsive