

CROSS and CROWN

EDITED BY THE DOMINICAN FATHERS
OF THE
PROVINCE OF ST. AEBERT THE GREAT

VOLUME
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Ft.;

of the thing;» of God. Thirdly, lit- 17.14 ak<, he genvrous in the usee examples, and know well effects through which he can on occisi-- explain causes. Hence [the Apintlc] speaks of the *licnd of k,Kra!c.i^* which is rhe knowledge of the things of man: for 'rhe invisible things of God arc clearly seen, being understood by the things which are made' " (Ia Ilae, q. 111, a. 4).

Moreover, this most prudent warning and precept of our Consti- tutions must be continually kept in mind: "In all questions adherirc faithfully to the pure truth of faith with, submission of mind and hear to the magisterium of the Church nor only in its definitions but ah in its declarations, let our Brethren ever pursue the doctrine of th Angelic Doctor, clearly and strongly assert it, work untiringly for h acceptance, and in theology and philosophy firmly maintain it . avoiding in all things novelty of expression and science falsely so called" (no. 628).

As to complete fidelity to the directives of the Church, it is well ti recall these words of St. Thomas: "The very teaching of Catholic doctors has its authority from the Church; hence we must rest most on the authority of the Church than on the authority of Augustine o- Jeroine or any other doctor" (Ha Ilae, q. 10, a. 12). *A fortiori* this must be said of those teachers or writers who are far from possessing the authority of the above-mentioned doctors.

The very competent and devoted staff of editors will. We are confident, attend to all these points.

There remains for Us only to beg God's copious blessing on the editors, the contributors, and the readers of *Cross and Crown*.

Fr. E.M.MANIER. SUAREZ, O.P.
Master General

Rome, 15 February, 1949

The Crown of Life

RECENTLY I received a letter from the United States inviting me to write an article for a new magazine, *Cross and Crown*. Greatly honored by the request, I was even more intrigued by the name of the nev. revic-A and rhe desire t) know whit type of magazine it could be. (:)i learning it-> .iscerical-mx-tica! nature. I was profoundly moved by this Chrbnan paradox, that the New World, prosperous and, as has often been said, materialistic, so energetically dedicated to material things and to marvelous productions of technology, is now starting m pursuit of things far higher than its skyscrapers. more precious than its fold and minerals: in a word, it is more specifically interested m spiritual things.

I do not mean to say that rhe things of rhe spirit were n- r appreciated in the United States before this. The evangelical leaven has always made sentie. silent pmgrv" there and, in the course of jears, has profoundly penetrated rhe American Catholic soul. How many beautiful churches, schools, and c-d'ege.- flourish on Amvriein h :!l. The cause or explanation of this phenomenon h surety to be found in the mrcnsity ot tiic spiritual life of priors. ->i both, men and women religious, and of the faithful who by their personal sacrifices have labored for the diffusion of rhe Christian and Catholic faith in the United States.

However, the founding of this review gives evidence nf a desire for something more specific on the very nature of the spiritual Ide and on the princĭn.cs of the direction >-f sou's according to the scientific teaching of theology. I aia greatly pleased to see the sons of St. Dominic of the Province of St. Albert, both of whom were such great disciples of

the Blessed Virgin Mary, begin a magazine of this type. (I certainly be a Cross and a Crown for them) I am eternally wishing to follow the sound, lofty, and strong doctrine of the Doctor of the Church, our dear brother, St. Thomas Aquinas, the world greatly needs his reaching, that it may reach an understanding of the weighty problems confronting everyone,

To attain this solution, the final goal must first of all be clearly envisaged. Consequently I have decided to begin by discussing the end of our whole life, and, therefore, more particularly of our interior life.

In the present period of uncertainty, threatened, as we are, by a third world war, so close upon the two preceding ones, the Lord asks the believers to make an earnest effort to live more profoundly by the faith, that it may become firm, living, penetrating, and communicative. He asks this in order that we may help the many souls seeking the way of truth and salvation and quite frequently coming to us for light and comfort.

We Christians, must live more and more by our faith, by our trust in God and by His love and generous love of God and of our neighbor.

Let us do this by the power of the Holy Spirit, that we may not let our freedom be taken away by the temptations of the world, the flesh, and the devil.

We have no right to yield or surrender to the forces of evil. We are faced with the task of living a supernatural life and of communicating this life to others for their good in the world. Since, after all, souls are either saved or lost by the grace of God for eternity.

The Fathers and the Holy Spirit writers live often said that to advance, falls back. Why? Because the same thing is true for the Church.

He does not grow and become an abomination. He is formed by the Holy Spirit and must grow up to his sunire. If he does not grow up to his sunire, he will be lost.

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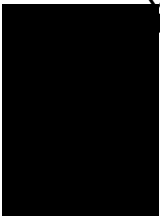
d*!?. r*k*ise ic is a supernatural law of the interior life that the
, TM who u advancing toward God should grow in charity and all
, ' . " end of " " We on earth, when he u ill lx judged ae-
according to his works, be they good or bad.

rIT . ^S BtrLLC' 'r 's highly fitting to discuss spiritual progress,
, that of sauetifyng grace, of charity, of the «her ritU and
. * " aTM 8"B" ' !h' > Inly (.host that always accompany eharitv
. o are Mnecttal «tΛ it. V1 thesc virr,,C) ζ
St. Thomas. Ufa. the five fingers ,lf , =

to® consideration should always be given first to the final end of
«hv Pro=ress' in v'ew of which the means are chosen, we can see
Moiinvf °r * * ;2t rñie beginning of i lis ministry in rhe Sermon on the
nn-inri 'tartCu 'Gth the evangelical beatitudes which are in us the
thevr,e °. eterna^ beatitude. Blessed are the poor in spirit, rhe meek,
rhe nU. °Cr tn'rsr ;l^rvr justice, the merciful, the clean of heart,
is the ^trs' dur suiter persecution for justice' sake, for theirs
"tt Go jll". nea'etf- I hey will be consoled, satiated: they will
h-.rniV ^ICV Uif' atuin ccernii beatitude. All men naturally desire
exist Th* °/ren they are deceived in seeking it where it Joes not
l:4i ti'enGpl5 Why.St' T("on)as begins his exposition of moral andspirit-
oath'XP tllC tFaCt "n ti:c ulri!nare end of life and of eternal

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ri-n. ^fOn'e"lv'ent'y. important to answer wei! rhe primordial ques-
W;IS nUn creted? Grain is made to nourish man. domestic
w,_ him in his labors, the nlow to till the land. But wbv
;asn'"mmade?T-h;g; inevitable question maybe veil or badlv answered,
be n.u-l4k* to examine it is to reply badly, to deviate from the goal to
t-n decrease, to annihilate oneself.

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7 - World. or radier the spirit of rhe world, has three answers, which
2 - ^ ω n..t suffice to give the happiness desired or to provide a

As;

foundation for duty. These answers may tempt us under a less gre' form, and it is well to recall them at the beginning, the better to see by contrast the grandeur of the true answer, which is that of the Gospel

The first answer given by the spirit of the world is so inferior that it attempts itself to correct this reply by the second, and lastly by the third, which is also deceiving.

The first of these answers states that man is made for pleasure, to enjoy earthly goods, pleasures of every kind. Among these, some very delicate ones are appreciated by the dilettante who, according to th' theory, would be the wise man. Man would have no duty toward a Being superior to himself; his good pleasure would be his rule, the was the maxim of paganism, especially in its decline, and there is appalling return to this maxim today. People desert the country where, they say. the work is too hard. They go to the cities to find, together with as little work as possible, all desirable pleasures: movies, gambling, sports, as if man were his own end and had to do nothing but what pleased him.

The critique of this moral <of pleasure, which is the negation of all iwralitv, is easy. Such conduct does not lead to the desired happiness. 'Fhe search for pleasure vi'.m.ur any higher rule leads to disillusion- menr. to weariness, tn ennui-ro that ennui which worldlings drag over ;! . l r' . world. bee...: .,v - - (i r l are impty and uti'citistk-d. Th-s boredom often leads even to disgu-t because people ask fn-m p01- firme ends what these cannot give. The result is rhe ruin of ind" .dual fife i-i' ^'vA " by the growing number of despondent -ouS. o? i'hi ide.). the rum of Gnilj. Ute (by birth control, divorce, rhe i.rftt - et .f children wirr.nur An; :l>:i.i mining >, the ruin .-f J.-l v the cm?' aiùsiruggk- -if clades, a 'truggk which om- timrdiv increases the '-rmc or tie necesriries of lire!: it also rtsuirs m birred V'O'vj :ten and v<-r.. l. arc. i divine law is no longer k.k?u"iicd'-.i even a natura. ■,f*. to pre^erve a certain order the pouce fures is c...-i'"«iIv increased within the c -antry. and armi- r. cts igiir^t foraeiww " 's l srsri; permanent war. at a r. l r v 'ln ■ ,r, g-.. f'face, attai bip'.v'ix-. nn.-; beer, proclaimed Kspcci- ai<v in rise last thirn ■:;s *Aηll 'iei *hes shr-wn w;-« πκη can

ifo by themselves when they wish to get along " can do is to tear each other to pieces.

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Thh answer to the problem of life is so ^^pōra! ^^is not perceives its inadequacy and seeks to correct t ILS that n"l sUjt that of the general interest. This second anSX''r^or the labor!"l^ raaiiC. made for the search for immediate pleasure, but he n' ^l(jrcn> of his earthly, individual, family, national interests η^ of ar no matter what cost, a desirable position f>r *'ccOlnes a HWUJrC tran- Accordingly for a number of people, virtue oi *' cnTCd assured livelihood, of a certain reputation s"" tpey ür'. quillitv in life. This is the theory of climber'..*

g J.ocs not

'''-^KηMΓ.

Wh.it is this theory worth? It one does >K ^q-iich i>». lead above egoism, either individual or collt-cl ^°r ^ Viv in cotn-

And tins egoism has never given j0L.s n>r λσηαK5 as t?c soul still remain empty, and disillusion!!! L^jf, m'.m je jncss i- vitb its consequences. Then, to excuse vir_

the noblest aspirations o» three Gospel and sacrifice no longer have any meaning-ths- v se;lsibil- re;> .-hich unite us to God and our neig (-,f an eSJ ir;tual and would be only the fruits of the jmagmatmn this is ury. Religion would no longer have *n! .,ll ...■lai patrimony of humuûty would h-l%c

people call progress. formuh«d in

Lisdy the spirit of the world proposes a ,-.M bn d^ip!>» the past by the Stoics and in modern tinn-S gevck>f>ncn' " T.ns answer tells us that man L made tor r" persona .. * r.-ty and the practice of his individual an soc adverb, for man "D iccomplish "relijiously." Here rcligm-l i- ^nve ΑΠ, if nuthûnse t teniams his own last end; he must love βv tjv.s route *,c i ■ncividualh, at least humanity which el,0 church believes in D ' i, w.v " V-pes in Him. and loves Him above «.

humanity, hopes in it, and loves it with a platonic or theoretical lu., above all else.⁴ The dignity of the human person would be the sunnii of evolution; there would be nothing above it, or only the Unknow- able, in regard to which we can not have special duties.”

This third reply is deceiving and false like the preceding one. It the answer of pride, which has never given happiness to anyone. Th>- ; man might love himself above all or love humanity more than in- humanity would have to be wisdom itself, truth itself, the sovereign good. Now humanity with its tares and its formidable reversions toward barbarism, so manifest in the last two world wars, is far fro>- being wisdom itself, truth itself, the sovereign good. Absolute evolu* tionisin says that humanity is God who is becoming, and who will never be, for He will always become. But to deny the existence of tbt true God is not sufficient to make Him cease to be. η This negation b an additional proof that man is appallingly limited from rhe physica: intellectual, and moral point of view; Xis still often perverse,' very se.tsiul, cruel, and, as H. Taine says, “When society deviates from th< Gospel, it becomes a cut-throat place and an evil place.”

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of the Creator and of His providence that man can attain the term of his destiny and find the truth and the good that do not pass.

The True Answer

St. Philip Neri excelled in lifting souls up to the consideration of their last end. One day near Rome he said to a peasant who was working in a sunlit field: "Why do you work so hard, Francesco?" "To have grain and to feed my family." "Nevertheless, my friend, in spite of all the grain that you and your family harvest, you will die." "Of course we shall." "And after death, what will there be for you and yours?" "After death?" "Yes. Recall what the catechism says: after death there will be either purgatory followed by heaven, or hell. So, my dear Francesco, you would do better to work not only to have grain and to feed your family, but also for God. The one does not hinder the other; on the contrary, you would work with greater zest, in peace, and with joy, if you were thinking that you were thereby earning eternal life. And at evening you would bring your children not only bread for their bodies, but food for their souls, and they would love you much more because they would see in you the image of God, our Father." St. Philip Neri spoke in the same manner to an officer whose greatest desire was to become a captain, and to a monsignor who was somewhat too eager for a nunciature and who did not think enough about God. To all he used to say: "And what do you desire after death?"

Consequently the three answers of the world to the problem of life have no value for the hereafter, neither have they any for the present life, which should prepare that of eternity. Divine revelation, which is preserved in its original form among all peoples in spite of the changes to which it has been subjected, tells us that there will be a judgment after death. This opinion was also that of the best philosophers of pagan antiquity, those who admitted a future life, which the modern world shockingly forgets, for it is as if immersed in fleeting and evanescent goods.

Recently a lady in Turin, out walking with her fine six-year-old
 ^nrrar.'ner a *hom i,ul
 *out the general situation in Europe The gentleman launched into a

THE CROWN OF LIFE

body and a

It God hid created us in a purely natural state v rational and immortal soul, but without the hfe ot £ know reived in baptism, even then, our last end would ha'-'- t|w God and to love Him. Bur we would have known ... iV_r.m reflection of His perfections in His creators. 7 * the first philosophers knew Him. He would hare ,,iit.-Piucnce "hwh Ciuse of the universe and of our nature, rh- l , \ptlmr o- ordered all things. W'c v.<><dJ Have ho re. ,r: on which "Oidd nts nature with rhe love of an inferior A ζ = up of .idmiraru^a- hare been friendship bur rather a sent...-ll ÿ-nlp\e intimacy "hich respect, and eraritude, without that sweet been the servants is in the heart of the children of God. V c ''l ðf God, but not Flis children by adoption. , pjfry. immensely

However, this narurtl last end i- *n -w' ? ,>|rjje propose to us- suprior to all that rhe spirit of rhe wor. , cnj an<J consequently Fire' of all. it is a spiritual and not a tn-l-cr ^r< withour ones pop- can be possessed by all and everyone in Par^ icah»usv. This 5Tnma" session of it injuring another's and eng.te w* mdentlv desired material -?■' | end therefore unires souls, w.iere.. end. and still more pride, divides them. vnowledge of God

.Moreover, this natural end of man docs not grow weary which would never produce satiety. - s pi)t weary of the -f the blue of the heavens, rhe.^lkr^ = ^'crror. And (mm. this .nmvldgc ot God. especially rttt J *k which would not weary knowledge normally proceeds a lo-e he heart either, since God is the sovereign goo

ta rhh nMral << radnn?l

I hysterics in regard to the intimate l infinite justice -and factions to subsist. H..'''. for odness and the per- houndle«s mercy-? How reconcik 0'' of a period of trial, rassi.-m of physical and of moral esi l " intellect would not be Y were to receive only natural ne- ^ God c of || I ' -ef-K.. T..# - y'..y I - ,.ηι.ηΛ co--re t^e .if.. « ere--l' al, truth find «nndness. creative cans hen, what happiness

CROSS AND CROWN

political dissertation not at all interesting to the Ltle girl, yho k , tueeine at her mother's skirts to go on. Finally her motnet said to her "Listen to this gentleman who is one of the best informed men m country." Looking up at him. the child asked. Sir. tun were ye created and placed'in the world?" Though a Catholic, the man momentarily at a loss for a reply; he was not expecting this questio... to which he had given little thought. Then looking directly at hr>:- the little gin ^.ii.-fro It:..: "Sir. you were crewed -and place..! in ik world to know God, to love Him, to serve Him. anil in rlus way - obtain eternal life." Ihe gentleman was delighted with the loftino- of her answer-, he remembered that he had learned it in the catéchisai- but hail never thought seriously about it. He believed he had been made especially- for politics, and now this child reminded him of the word of (ind ahum rite real last end of all our life.7

The Gospel does not answer the question about why we "ere created by telling ire that we were brought into bcinc to enjoy earthly things, or to make a position for ourselves on earth, or to develop our personality to the f.-Jl. Such things are only "the concupiscence of the flesh, ant! the concuniscence of the eyes, and the pride of life.'- to St. Jibril- ■■ re;*. ' I I ' < iv-■pj! •■r-' ,.l c f:■ h';-C: tel! ire s: v . . I " created to know God. to love Him, to serve Him, and in this way tn

The sole light <>f reason in itself suffices ro show us the falsity of the trorM*- maxims and to ret! us that nan's last end consists in knowing i ».-d md Viimw I Vn, abo-e dl else. The end of our intellect is, in fact. r.. km... -kt t-i... i:-d es- ecially xuprewc truth :n the measure in which tiiii truth incessible to ;t. Likewise our will re made to love -mJ will ■ | 'mv c u the so crei?n go.d. which l, God. in rhe me.w.e

in w; · Owistu' ce>w<i: 41 #ó r " .v »u lCt''r >> rtag'm.!> <2''-FIII'i' nj' e.Π i t- umes i?< - increv:-h Fjr ex.π -le, <<. <hw. tl> *>fc. «!wpb itf<<<.l. tx/r' r *ecenr " *k for - I rj |A : . Sfh» - it well. giv.'-g ;πκ

What the most powerful human reason and the intellect could not discover, divine revelation has discovered. According to revelation, our last end is to know God as He knows Himself, and to love Him as He loves Himself. The things of heaven about which we can only stammer on this earth. The children by adoption shall be configured to the only Son from all eternity; we shall share in His intimate life, as the firstborn amongst many brethren, as St. Paul says. Coming to us was not obliged to make us share in His intimate life, but by entirely gratuitous goodness He invites us.

St. Paul tells us: "Eye hath not seen, nor ear heard, **neither** entered into the heart of man what things God hath prepared that love Him. But to us God hath revealed them, by His the Spirit searcheth all things, yea, the deep things of God. Lord Himself says in the Gospel of St. John: "This is eternal life that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." St. John adds: "We know that, when He shall appear, we shall be like to Him: because we shall see Him face to face." The Psalmist had already said: "When Thy glory shall appear, we shall be satisfied when Thy glory shall appear."

We are, therefore, called to see God not merely in the mirror of created things, but as they may be, or only by His radiation in the hearts of pure spirits, but we are called to see God without the intermediary of any creature, more clearly indeed than we see here on earth. For God, being pure spirit, will immediately present in our intellect, which He will illumine at the moment that He gives it the power to see Him. Between Him and us there will not be even the intermediary of an idea, for the created idea can represent as He is in Himself. He who is infinite being, truth, wisdom, a pure flash of divinity and eternally subsistent, living and luminous source of all truth and of all created goods.

THE CROWN OF LIFE

ness. And we shall not be able to express our contemplation even by any interior word. This contemplation will be absolutely ineffable, for there is only one word that can express the divine essence, and that is the Word engendered from all eternity.

As a person who is absorbed by a spectacle of ravishing beauty cannot express it, so the immediate vision of the divine essence will be beyond all expression. And this first gaze on God will always be new, with an eternal freshness, for it will be measured by the single instant of immobile eternity. In eternity one instant does not pass and another does not arrive, there is no past or future, but an eternal present in its ever new freshness, like an eternal morning or an eternal springtime.

This face-to-face vision of God infinitely excels the most sublime philosophy and also the natural knowledge of the highest angels, who are called to see all the divine perfections together, in their eminent source; to see how the tenderest mercy and the most rigorous justice proceed from one and the same infinitely generous and infinitely holy love; how the same eminent quality of love in itself attributes in its appearance so contrary; how mercy and justice are united in all the works of God. The love we are called to see, even in its freest good pleasure, is identical with pure wisdom.

In this love there is nothing that is not wisdom, and in wisdom nothing that is not converted into love. We are called to see God in eternity, how His love is identical with the supreme good, loved by all, and how all divine wisdom is identical with the first truth and the first light. These perfections are but one in the Trinity, as the Father, the Son, and the Holy Spirit, and who alone could say to Moses: "Do not say to God, this is my God, for He is one."

We are called to contemplate this eminent and infinite love without absolute purity and sanctity, the sum of all goods, and without any trace of imperfection. In short, we are called to see the fecundity of the divine nature blossoming, and to contemplate the eternal generation of the Father and figure of His substance, to see the Father and of the Holy Ghost, term of the mutual communion. Son, indeed, as it were, the fruit of the Father's love.

THE CROWS OF 1-IFE

18 CROSS AND CROWN

Who can tell the love and joy that will be born in us o>' this
If we are delighted here on earth by the reflection of the infinite
visions shared by creatures, by the splendor of a sunlit ocean,
beauty of a starry sky, and even more by the spiritual splendors of
lives of the saints; what shall we feel when we see God, infinite
creative source of all the life of creation?

This joy will be that of so strong and absolute a love of God that
nothing will ever be able to diminish it, for it is the love of God
which will doubtless be composed of admiration, respect, gratitude, but especially
of friendship, with the simplicity and intimacy which it implies.
Even more, it will be the love which St. Irenaeus calls *eccelesias-
tica*, like the spiritual fusion of the glorified soul and God. In spite of the infinite distance between the Creator
and the creature. He will say to us: "Enter thou into the joy of the
Lord," and we shall enter into the infinite beatitude of (ioJ).

Our Saviour tells us in His sacerdotal prayer; "Now this is my
supper: this is my body which is given for you, this is my blood
of the new testament which is shed for you, for the remission of
sins." He knows Himself, and in loving Him as He loves Himself.
But this knowledge and supernatural love are possible only if God
speaks to our higher faculties and our souls. Even in the natural
order, the superior intellect and the will are only because he has a
spiritual soul. For we are capable of a divine knowledge and of a
divine love because we have received a participation in the divine
nature or the life of God. only if we have received a participation in the divine nature or the life of God.

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Father engenders a Son equal tn Himself, the W ord. o

ITM:all His nature, without dividing
Him to be "Light of light, true God of true God.
nt* He has willed to have in time adopted sons, according to .. , . P

not only moral and legal, but real and intimate
an exclusively gratuitous love, which makes us truly participate in the W
principle of His intimate life. As St. Paul says. \X m.n
He also predestinated to be made conformable to the image of o. * - .

that Ik might be the first-born amongst many brethren.
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• ho Im-c l im. It is what "eye hath, not seen, nor ear heard,
hearts could not naturally desire. It is what God has revealed to us

ll's 'Spirit, which "starcheth all things, yea, the deep things of the
family of God; they enter the cycle of
The elect belong to the very family of the Word in them; the Father
the blessed Trinity. God engenders His

the beatific vision will lift us to the
like us like the Holy Ghost;

The Holy Spirit it will be true to say that Jesus
in us as in a temple of glory; and at the
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we have in the initiation of spiritual progress.
it is sufficient to seek pleasure

W. circas the spirit of the world tells us that we must renounce infinitely
us that we must renounce infinitely

divine revelation teaches conformable to the image of His
to love Him as He loves

eternally. in an instant which will never pass and which will
csp its newness and its freshness like an eternal youth which

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Such is the message of the Son of God, but as the Parable of the Guests says: "The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage; and they would not come. . . . But they neglected, and went their way, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it he was angry and, sending his armies, he destroyed those murderers and burnt their city. Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find call to the marriage. - \c read the same message in the Magnificat: "He Iwt» filled the hungry with good things; and the rich He hath sent empty away/Poor people understand the divine message of the Gospel while those who are infatuated with their wealth or their pseudo*

refuse to receive it. This is the mystery of the divine call and of its results.

How can we attain so mighty an end as eternal life? Spiritual progress, and tend to this end only because it presupposes in us the seed of eternal life, which baptism gave us. In the natural order the seed contained in the acorn cannot become an oak unless it has the same nature as the oak. The man cannot become a man unless he has a rational soul, though the Spirit awakened in him. Similarly in the supernatural order the Christian on earth cannot become one of the blessed in heaven unless he has already received the seed, of eternal life. This is why all Christian tradition says: "Grana est semen storiæ" sanctification is the

consider this nature in its perfect state in the oak. In the same way, however, we must contemplate in the life of grace ever, here on earth is essentially the same as in heaven; it is the beginning of glory.

The life of grace and the life of glory are the same supernatural life in spite of two differences. Here on earth, we do not see God, but we know Him with certitude in the obscurity of faith. In addition, We hope one day to possess Him, but we can lose Him because of the fickleness of our free will. In spite of these two differences, it is the same life, for, when faith disappears to give place to vision, and hope gives place to the inamissible possession of God, sanctifying grace and charity, which are in the souls of the just, will endure forever, "Charity never falleth away." says St. Paul. Charity will never fall away; moreover, it is inseparable from sanctifying grace and is connected with the infused moral virtues and the seven gifts of the Holy

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This is why our Lord said to the Samaritan woman: "If thou didst know the gift of God, and who He is that saith to thee. Give Me to drink; thou verily wouldst have asked of Him, and He would have given thee living water. . . . He that shall drink of this water that I will give him, shall not thirst forever: but the water that I will give him, shall become in him a fountain of water springing up into life everlasting." Likewise, in the temple at Jerusalem. Jesus cried in a loud voice: "If any man thirst, let him come and drink of the water of life freely." He that believeth in Me, and that believeth in My Father who sent Me, shall have everlasting life, and shall not come into condemnation, but shall have passed from death unto life. This ascension recurs six times.

v. X 39; 6-4Π, 47. n. Tn @ < w. y Neither they -gdo in of God cometh not with the Word of God, which is with you. Behold here, or behold there. For 10, 200j wi Vl. £...s in you." Ry And charity is not of this world. Me beginning of the kingdom of mustard seed, which is in the world, but which begins in this world, like the mustard seed which is in the field - Menrdirrlv we must not be surprised

I C.or. r.;8.

"j-ra 7.37.

in rtjard to the Deity we are like men who do not know white light. ;:ir only the seven colors of the rainbow which proceed from it. In .kaven we shall sec the Deity as It is m Itself and in It rhe tnee dhine Persons. Even now They dwell in the ju>t son! as m a temple that is still dark, says St. Paul.^{3u} Our Lord says so: "If anyone love Ale, he will keep My word, and Aly Father will love him, and e will come ti> him, and will make Our abode with him." 'n At the same time Jesus promises to send us the ITolv Ghost. And from time to time, says St. Paul: "The Spirit Himself giverh testimony to our spirit, that we are the suns of God." -' He «jives us this testimony by the filial los e for Hvai which lie inspires in us.

Such is the nature of the life of grace, the seed of eternal life in us; wdthus we sec what the last end of spiritual progress is. the inamissible P^ess.on of God. Even now i\le perceive that the contemplation of ■«•veileJ mysteries. a contemplation proceeding from living faith n-tuinned by the gifts of knowledge, understanding, and wisdom, is in tie normal wav <>f sanctity, since these gifts are in all the iu.-t and grow '•multancousb, with charitv. which ought always to grow until our -eith and to last forever.

"piritual progress is nor made especially along rhe horizontal one of which advances toward an uncertain future <Jct us remember *!'it happened r<> ancient Greece after its decline i. Spiritual progress sh'k ic along rpe vertical line which, by true merit. links up the various Tr*nients of fleering rime with rhe single instant of immobile eternity. Froir. this poinr of view, sonic past centuries considerably surpass ours: r-ε first century with Jesus and rhe apostles; then the Golden Age of the teaching of the Fathers (the fourth and fifth centuries*; next, the r@st glorious period of rheology in the thirteenth century, in which r,e'c v-as also tl pyiaJ of saints. Those am«»ug us who have been called i&e prophets of the past," like Joseph de Maistre, repeat, in order to !f.-s up. rhe grandeur of file masters of other rimes, the elevation ot ■"-u- thought and nf their lives."A It is true that rhe world nas grown

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Sons Through the Cross

This decree, my brother, is buried from the eyes of everyone whose wit is not matured within love's flame. But since this target much is aimed at, and discerned but little, I will declare why such mode was more worthy.

Dante, *Parjdiso*. Canto VII

^HRISTTAXITY it the religion of the cross. Its very heart is the mystery of Caharv; ail its life-giving activity pulses with the flow 5' Christ s blood. With unfailing constancy the Church of Cod admin-

- every sacrament and performs every rite under the sign of Christ's
- ss. as a continual reminder that all holiness lives through the power
- His passmn. At the very outset of life, the water of baptism traces
- orm of a cross on the babe's head to vitalize its soul with the saving
- i v" RcdcmP»»n· at life's close, it is the cross of anointing
- ch seals the senses for death. Why the cross? Because Christianity
- xit the cross is a contradiction in terms.

assertion becomes strikingly clear as one studies the heroes of —istianity. God's saints. The stirring biographies of today strive to?■hauze these great men and women, breathing inn? each a vibrant læ^lhy. This tendency follows rhe spirit of our times; for the

,S seeking its own exaltation in rhe emergence of the individual.
' ■.H.re tne saints, too, have been psychoanah"zed. The method has n.ents. But not even our modern emancipation of the individual *|*l ever rob rhe saints of that common characteristic which is, at the

most personal to each: namely, conformity with Christ cru-