

CROSS AND CROWN

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A THOMISTIC QUARTERLY OF SPIRITUAL THEOLOGY

EDITED BY THE DOMINICAN FATHERS

OF THE

PROVINCE OF ST. ALBERT THE GREAT

VOLUME

1951

B. HERDER BOOK CO.

ST. LOUIS 2, MO.

Publishers

mon people, at common things, divine sparks flashing at even- hu.o contact with men or with the world. There is a divine way to i with others: with God, with men, and with the world. God Hi"., has shown it clearly in the works of nature and supcrnarurc. It ' been lived in detail and with divine perfection by the Son of God ms. man. For its utter human perfection, there is the perfect life ut :s .Mother of God; lest we be abashed by such models, there is the quit, obscure Joseph to make the lesson plain to the most hesitant. 'II divinization of our social life, this at-homeness in rhe family of G ' is the Holy Spirit's gift of Piety; a gift not given to be idle; a ç proper to every one in the state of grace; and a gift that does in :X work on every level of Christian life.

W a t i t . r F a r r j j j . , O P .

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The Heresy of Action

CH R I S T I A N perfection is the fullness of the supernatural life which is communicated to man by grace and unites him to God by making him a participant in the divine nature and raises him to the noble dignity of a son of God and heir of all His goods. Whence ir k !lov. t that Christian perfection is substantially the perfection of the interior life of grace whose principal act is charity, which unites us to God.

Not attending to this truth, many people go to extremes in their application of the doctrine on the necessity of external works in the spiritual life. To judge from their lives, one would think that sanctity consisted in the number of virtuous acts performed; yet it not infrequently happens that the very ones who are so busily engaged in the active life are in reality very weak in the true Christian life and at a low degree of perfection. Their works are mere routine and lack the vitalizing impulse of divine charity. That activity plays an important role in the spiritual life, no one would gainsay, but if that activity is not imbued with the true spirit of charity which springs fro" ri-- i-- terior life of grace, it will be t,unrated with self-love and . Tx interior life of grace must be the nucleus of the spiritual life because it is grace and charity which make men holy, not good works. Spiritual writers as authoritative as St. John of the Cross, St. Francis de Sales, and Sr. Theresa of Avila have insisted on this rime and time again.

There is another but smaller group wh ' i T . ; < - - < - i r z y c ' l - 'ists essentially in the exercises of the contcm::." - i f . . . ri' . . f . iow n ideal of their own making, passing long hours in pra'ker and silent r.-rolkctim " hde negker. 'g . duties of their ' -ire G life. Generally urn ' i v spend w: c m : I - : - ' (rcises, not ' . ' I L C i . - c : t h e - / F a c e G - > d " r s e t y p t - r t e . . . n . : r f . . . c r e v expentree tender feeling* pccnct*. If G . d v . c ? . . s ^ n d t h e m

a bit of purgation or suffering, they would immediately hasten to fit another exercise more to their liking. Such people despise the activities of others and condemn them for an excessively active life. But when the present Pope has broadly hinted at the "heresy of action" in some quarters, he has no less strongly insinuated that steps must be taken to avoid undue emphasis on the contemplative exercises of the spiritual life.

We intend here to examine the true role and function of external activity in the spiritual life in the light of man's obligation to strive after perfection. We shall discover that it is impossible to make a neat division of the spiritual life into contemplative and active or into ascetical and mystical. There has been too much division and separation, what is needed is a clear view of the unity and harmony of the spiritual life and a recognition of the fact that there is but one and the same road which leads to perfection through the various phases of the Christian life. Nor does this mean that we discard the traditional and time-honored distinctions; we accept them and use them, but we never allow them to militate against the unity and continuity of the spiritual life in its growth from the seed to the full flowering.

Nature of Christian Perfection

In order to discuss the soul's activity in relation to Christian perfection we must understand at the outset in what that perfection consists. And since the nature of a thing can be known from its goal, we need only turn to the words of Christ to discover the meaning of Christian perfection: "Be you therefore perfect, as also your heavenly Father is perfect." In other words, each Christian is called to a participation in the very life of God. In the perfection of His Father, Christ placed no artificial divisions in that perfection, and the call was given not to imitate Him but to share His life. It was re-echoed later from the cross when the sacred blood was shed, not for a few, but for all.

sinful Adam and under Satan's dominion, we have been reborn and washed clean by the waters of the Holy Ghost. Though born into the natural order, we have been lifted up by grace, the vital principle of our spiritual life, to a new order which is essentially supernatural. And whereas by grace we were given a real and formal participation in the life of God, by the infused virtues and the gifts of the Holy Ghost we have received a share in His divine activity so that we can know and love Him supernaturally and serve Him meritoriously. This array of supernatural faculties completes our spiritual organism and makes us apt for growth in perfection. But in addition to these interior functions, we have also the following external helps: the sacraments, which give or increase grace; the commandments and evangelical counsels, which are the laws of the spiritual life; and Christ, who is our pattern and model.

Our perfection, then, consists in the closest possible union with God, even to the point of transformation, and He stands ever ready to bestow more and more Grace upon us until that transformation is realized. Here on earth, our union with God is effected by embracing Him with the two supernatural arms of knowledge and love: faith and charity. But since our union with God is not fully realized in its perfection from the first infusion of Grace, it must be effected through growth or progress in the spiritual life. This progress, in sum, connotes a cooperation with grace and the meriting of new graces through the workings of the virtues and the gifts. In a word, growth in perfection entails some kind of activity.

Now the root and foundation of every kind of activity is some kind of love. There must be an impulse toward an object, an attraction, a compulsion which will be the impetus of action. In the supernatural order charity is the inclination which directly reaches out to God and draws us to Him while at the same time it draws with it all else that we have or do. For that reason, charity is called the form of the virtues and the bond of perfection. Faith, it is true, also unites us to God, but it brings Him into our minds from the aspect of this or that divine truth; charity carries our heart out to God as He is in Himself.

The States of Life

Granted that the Christian must grow in perfection through the activity of charity, all men do not exercise their charity in the same manner or condition of life. This leads quite logically to the general division of life into active and contemplative and, when applied to the exercise of charity and growth in Christian perfection, it means simply that the life of the individual Christian will be characterized by the predominance of either the interior or the exterior acts of charity. In the mystical body, says St. Paul, we are not all one and the same member, but many; for if all were one member, where would be the body: Further, wherever there is a diversity of functions and members, there will also be found a gradation of excellence.

Without discussing the detailed types of particular vocations which fall under the general division of life, we shall content ourselves with a consideration of the active and contemplative phases of life, for these lie at the very core of the problem of the relationship between external activity and Christian perfection. We insist, however, that we are not confined ourselves to active and contemplative religious orders and therefore we do not exclude from our considerations the layman or the parish priest. Each and every Christian, regardless of his particular vocation in life, can be classified as either active or contemplative.

Summarizing the doctrine of St. Thomas, we may say that the division of man's life into contemplative and active is based on the intellect, which is in turn divided into speculative and practical. The end of knowledge is either the knowledge itself of truth, and this pertains to the speculative intellect, or knowledge in relation to some kind of action, and this pertains to the practical intellect. Now certain men are especially intent on the contemplation of truth, whereas others are particularly concerned with external actions; from this it follows that man's life is fittingly divided into active and contemplative. "As in even mixture one of the simples predominates, so too in the mean

■ See I Cor. 13:12-5.

■ See Ha Ha, q. 179-82.

state of life sometimes the contemplative, sometimes the active element, abounds."⁴

The one act whereby the contemplative life is completed and from which it derives its unity is the contemplation of truth, although there are several acts which lead up to this final one: the understanding of principles, the deduction of conclusions from these principles, and finally the contemplation of the truth itself. But prior to these intellectual activities which lead directly to contemplation, a man must perform other acts:

Man reaches the knowledge of truth in two ways. First, by means of things received from another. In this way, as regards the things he receives from God, he needs *prayer*, . . . while as regards the things he receives from man, he needs *hearing*, in so far as he receives from the spoken word, and *reading*, in so far as he receives from the tradition of Holy Writ. Secondly, he needs to apply himself by his personal study, and thus he requires *meditation*.

In addition to these activities, the moral virtues have a role to play in the contemplative life, although they do not belong to its very essence because the end of the contemplative life is the contemplation of truth.

The moral virtues belong to the contemplative life dispositively. For the act of contemplation, wherein the contemplative life essentially consists, is hindered both by the impetuosity of the passions which withdraw the intellect's intention from intelligible to sensible things, and by outward disturbances. Now the moral virtues curb the impetuosity of the passions, and quell the disturbance of outward occupations.⁶

Consequently four things pertain to the contemplative life: first, the moral virtues so far as by their exercise a man disposes himself for contemplation; secondly, the other acts exclusive of contemplation, such as meditation, study, reading of Scripture, and hearing divine truth expounded; thirdly, consideration of the divine effects in the visible

* See *ibid.*, q. 179, a. 1 ad 2 (trans. English Dominicans, Benziger edition). "All the occupations of human actions, if directed to the requirements of the present life in accord with right reason, belong to the active life which provides for the necessities of the present life by means of well-ordered activity. If, on the other hand, they minister to any concupiscence whatever, they belong to the life of pleasure, which is distinct from the active life. Those human occupations that are directed to the consideration of truth belong to the contemplative life" ad 5.

⁴ See *ibid.*, q. 180, a. 5 ad A.

⁶ See *ibid.*, a. 2.

ail which is the contempt-
 universe; and fourthly, the complement. Thomas points out that a-
 tran of dime truth .«If ' Fmally, Sc θ{ ftc
 though the coutemptave hfe corneas <***>X . oci

it has its beginning in the appetite, since u « tliat reason 5t Grego..
 is urged to the contemplation of Goa- * God because in loving Un-
 makes contemplation consist in the love «1¹ since the end correspond
 M are afW to gaze on H. beauty.

to the bepmung, the term of contempta®” Ac c
 m the appetite. This is the ultimate penecti i . t
 life; that is, that the divine truth is not only seen ut ov .
 and see that the Lord is sweet.”⁹

As has been stated, the active and the contemplative life differ a-
 cording to the occupations of men bent on different ends: rhe con-
 templation of truth or the external works of the active life. Obvious-...
 me mural virtues, although they pertain disporirively to the contem-
 plative hfe, belong essentially to the active life, because they are chief)
 directed to external activity. And since justice directs a man in his icB-
 cions with his fellow men, it is the chief virtue of the active life,
 the active life is defined with reference to our relations with other
 people. It consists in these things, not exclusively, but principally "

But if the active life is inspired by passion, self-interest, or self-love,
 “■en it is in opposition, not only to the interior life, but also to the
 true active life. For it is not the proximate or immediate end but the
 •d-j- ,u- end „ h ;k...t-β. ar-i t-e final orientation of rhe actlic '...
 u to gi-ry jnot even to an increase of grace on earth); that is, beautif-
 «mon ui'n G.»d_ Act this ultimate or tinal end of the active and con-
 's. . . . \1.1, ;i:t ti c pr- ate -r n-...c;iate en. I.. Own.
 fore it i- «ce and rhe .sxne ultimate end for both Lives; perfection arJ
 union ir. glory; but the in-;nc<kre end vf the active hfe » the expres-
 sion of chanty for oats r.righU.r whereas the immwdute end of the
 contemptme life κ tiw expression of love of God. Yet h is to be rr-

...entirely that there can be no true contemplative life without the virtues, and the virtues without the interior life are imperfect.¹²

It is of utmost importance to remember that the contemplative aspect of life is not reserved for periods of prayer nor is it peculiar to the contemplative state. Some persons, although living an active life, also cultivate the contemplative aspect, as is evident from the lives of St. Brigid and St. Catherine of Siena. Others in the contemplative state reach such a peak of charity that they forego divine consolations, although they greatly desire it, in order to serve God in the salvation of souls, as is witnessed in the life of St. Bernard. But the contemplative life is comparatively rare, and the charity of most active persons is effective rather than affective. On the other hand, those who pass from the active to the contemplative exercises usually build a more solid foundation because as a rule they are less given to sentimentality. Therefore, although a man can admirably prepare for contemplation in the contemplative state, true contemplative mystics are also found in the active state. Indeed, it is difficult to say whether the proportion of saints in the contemplative state is greater than in the active state.

Action and Perfection

The essence of the active and contemplative is likely to be identical. If contemplation is also a type of action. Basically it is more than recollection in God or the interior life consciously and therefore, before proceeding to a consideration of the relative

¹² "The *finis operis* are the *finis operantis* of both lives; i.e., the perfection of the interior life and the *finis operis* of the active life is the love of God. Therefore, in the contemplative state and the *operis* are one and the same, giving the contemplative life. However, St. Thomas points out (III Sent., disc. 36, art. 1) that in the way of salvation must to some extent partake of the precept is contained in the precept: *Vacate et zicte quum ego smi*:

¹³ See II ad fr. "But I am straitened between two: having a desire to be like Christ, a thing by far the better. But to abide still in the flesh, as I wish myself to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh" (Rom. 7:5).
¹⁴ See I Cor. 13:5.

eicc'dence of the active and contemplative lives and their role in Cnn?
tian perfection, it will be necessary to understand clearly the denniue..
and division of action.

The word "action" is anibiguous if one contuses the nominat den--
tion or the tulganv accepted meaning with the real and scientific U'..
mtion. Action, the philos>>«pliers say, can be ot two kinds; immanente-
transient. These tvpcs are essentially diderent and have only an a-
alologic.il likeness transient action belongs to the category ot -action a-
merits the name purcly ano simply. It designates that action vena-
is wrought another, a patient, in which the elfect of the actum -
produced and to which it communicates its motion or power. This-
the action whereby we act upon material things. It is, as its name U'..
plies, a passing or transitory movement.

Flinhcnn-itc, iu>t only is the patient perfected by the action be-
tint same action bespeak' a deiim-e perfection in rhe agent performi'..;
o v <-xr. Inc pence!u.'t or the agent, therefore, must be antecedent #
f.-v activity as its prnunic or source. But the total ctfect of the transie'..
ac-a-r. > suw. # m the p.rx-it; ill tn.it ene agent can acquire thronq
.;, rr.tnsc.nt .ids a greater tacihrv i.<r subsequent actions, l inai;..
O:c patent is c:y r. trar-aent action as i> the agent iim-cll
l>e pmi.inri'n#; t -n.r ;t in. is ri be a philanthropist; t"
#q'o nc r:>v pvt.-.s :- ;-duiru c. e;:e there will be no apostolat'
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l p-v v.;-x I- m i.r.-u. n # exivrn.u panent for its function or
p. Ou. i.-c i<g:.. ar.: ci.;. rhe agent. Indeed, philosophical:
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I' < 'ucn-'; -c;... pprt-ction of the agent him-'d
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-;..!o -?m # i.cmg # pv.,-n.;:-ry. In this wav the acts
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; -; -; # # -;:nr .ut=>.n. ami nr rhe states of li

THE HERESY OF ACTION

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Jected immediately to God (e.g., charity, gift of piety)

... characterized by the interior acts of the virtues and
... (e.g., 'Patience', temperance). The
... acts especially ...
... -eiv ord^d



... be the eternal
works of ... 'virtue of justice and the ...
... that already treated
... to practice the immanent
... life, or those who spend their

active life ... of the immanent and transient act ...
... the active and the ...
guidance' ... We love al ...
... of the ...

... to the active life. ...
... This is ... in persons ...
... because either
... exercise of the moral virtues will drain ...
... and establish a state of equilibrium and ...

... and ...
... rather, they
... That ...
... life ...
... (as dispositions), and no perfect ...
... without the interior ...

... the CONTEMPLATIVE LIFE
... doctrine and distinctions, the excellence of
... Hence ...
... reason of the ...

... of the Struggle for Perfection,

d. is itself the highest form of activity. . . . The repose and absence of
 Jhici-sive thought which rhe mystics emphasize in their experiences should
 icr be confused with the state of mental inertia. . . . Sharing the divine
 «rets, the contemplative reproduce. < on the creature; y level something of
 ie immobility of God IIm'-'elt gazing eternally into His own essence.
 Sbt... an immobility of potentiality, of having perfections yet t.> acquire,
 hit the immobility of act, of being in a state to which, there is nothing to
 ltd.-l

The third reason for the excellence of the contemplative life, name-
 ■the effects of its activity, is evident from what has already been said
 c-nreming immanent and transient action. It is better by far to perfect
 fies intellect through study than to paint pictures; so also it is much
 -rre excellent, all things being equal, to go directly to God through
 'iidi ind charitv than to perform the corporal works of mercy.

Be'ore leaving the consideration of the states of life, we must sav a
 ■'tri about the "mixed" life. Although St. Thomas speaks of this as-
 P-Kor lite when treating of the kinds of religious orders,²¹ it is by no
 ■'f's restricted to the doister. Indeed, it belongs generically to rhe
 ■ -e ute because it is characterized by external activity which is di-
 -y d to tie salvation of souls, but it is the eminent degree of the active
 if so far as it is activity proceeding bv way of overflow from con-
 Waûon.

Accordingly we must sav that rhe work of the active life is twofold. One
 — "°°l the fulness of contemplation, such as teaching and preach-
 ^nc)' t^s wrk ,s more excellent than simple contemplation. For
 -> tetter to enlighten than merely to shine, so it is better to give
 y .i** ^',s of one's contemplation than merely to contemplate.
 ini)' ' active life consists entirely in outward occupation.
 ' j t l! C a:r'r'sciv*ng« receiving guests, and the like, which are less ex-
 l the works of contemplation, except in cases of necessity.³³

“; Thomas had made reference to a type of activity
 - 2 1 ^' the contemplative life 'by way of addition,'³³ but

QW*«1.. O.SB *The Loze of Goâ* lNew York: Longmans, Green

*. < . . . ? . 1 < .

^4./**^^. T- -S3, a. ô.

» See *ibid.*

” ' q' l s-. a. i ld ,

lie insists that these external occupations must not cause the
 forcike conremplarimi. Speakin of the mixed life, However. he π.-λ.-
 all.iu.ir.ee only for those external activities by which a man imparts
 other, tlte verv truths which he has contemplated. The exercises ◊³ ■
 mixed hie. therefore, will be restricted to preaching, reaching. ■
 writing ami their allied activities.²⁴ The mixed lite is the most excel.²⁵
 e-ai'-t. 'iivnrly. not by reason of the activity of preaching and rcaea'-
 ts such. but Because these activities, although external act <?n<. are r---
 \A a proi-:-,gation of the contemplative life.

Sr. Xu'_.:-tr.c. Sr. Grcg.irv and Sr. IkrnarJ arc among tb.? grcinst Cil."
 t:n c-n'ei'.plitives but each, c-f rh.se men combined with their conrem'
 rit n a life of prndi'urts aerh it-. Th ":- were not dreamer, ihsorlx'
 hcivenly tliinss while i'an>'r.nc oppnrnr.eries f*?r wc!!-d. ■'n? ar- :-;nd ir'-
 I like Chn.r Tüü''-c't th.v wire ever ar t'?'e 'serviec of mtn. and just ro ':-'
 •i';-e.v'mr <>-ηκη;pl!rē>η did n- * dimin;<h Ilis activité. <> cüld they -"-'
 •_p-η d-t ivt.b.c '-ft- -i'h.'it k-sinj the fruits of the contrivin'ant e. ir;-
 d:i- r-t ica! the "mixed' life, if by that is meant the di-connected a'-
 'fely".....; lternit;-π i;- pcfodic pra-er with external «joo<i w>rk<- G'i-
 -;-; ' ?h.. - <: in w'm.h i!xv remained at home while they vf-
 ii-... i l--T me-, dr - w l an, r-d:band o. unity by box. were tuin;-
 n - l k: "i t'a-irx. lb-... r-g: d-rime.. of Christ in that their c
 ■■■ n i-; t'ü- ir.c'r.t'i'v r< i - am>vle... The l:g- v b.r'h 4/".

... m. ■ p:tm c. t-r ; | | v, | tr>.m -p; abundance (■ c'in-xm-, ;v t-n.
 -xi -■. V- l-... <>■;:-du d'v, y--m fr-... the direct v-or-bip <f G-
 ■ ■ c-m-g li-i r-r b.i-g d-i-i-c :ru:b. vb.en i* or.cc-d< fr-'
 ' n'm.-c ■■■■■, -y n ■ is :b.r v. Incl m—r -af all
 are confonved to the likeness of Christ.**

Λ - ■ : - me tt m :; gc-er.ci.iy rrdv.cv.=k ti- rhe active lire.
 excellence over the contemplative and active lives in no wav militates
 ■_■■■■ ■■■ r--r *!-? niat: ^ ■ r-o-rr ■ xcelle.-r than
 : V l - - - - - It - - - - - >λλ already 'oc-;', sac-' of rhe mix»"

sists in the *act* of charity;!" which is an immanent activity' directed immediately to God and which, therefore, pertains to the contemporary life. But when charity is perfect, it does not remain idle, for true love is expansive, and hence the prodigious activity in the lives of many of the saints.

It has been pointed out that "The formula of the two lives, the active and the contemplative, derives from Greek philosophy and according to its original Greek conception does not fit exactly on to the Christian life. The implied antithesis between them is rightly understood and must result in a complex view of the multifarious ways of serving God which fails to take account of their diversity. St. Augustine, in his treatment of the scriptural story of Martha and Mary, and St. Thomas, divide human activity into an exercise of either the contemplative or practical activities. We are aware that the complexities of every-day life cannot be fitted into such a neatly tabulated scheme, in practice man pursues a perpetual contemplation as he is of unremitting activity. His life is composed of the whole, it is directed towards the contemplative activity; when, as a whole, it is directed towards the practical activity; external work'. But it is an error to regard action and contemplation as mutually exclusive. It is unfortunately true, as St. Thomas points out, that our external activities often obscure the purity of contemplation; but we must not conclude that men who are continually engaged in each of these activities are indifferent to the other. The mind is directed from its direct preoccupation with God to the world by the activity of charity, and it is upon activity with a certain reluctance that the mind is directed to charity. The mind cannot be directed to the natural activity of the world without the aid of the mortal mind of man. The sensitive life is the result of the activity of the mind to let it be."

I "...e. the active mind is directed to the contemplative over the world. The mind is directed to the contemplative by the activity of charity. The mind cannot be directed to the natural activity of the world without the aid of the mortal mind of man. The sensitive life is the result of the activity of the mind to let it be."

ion or union with the

congest impulses to virtue. Secondly, since contemplation is by its nature superior to action, there can never be an age in the Church their roles will be reversed. Therefore it is erroneous to speak of "spirituality of action" if by this is meant the exclusion of contemplative activity. External activity may be and is a disposition to congelation and perfection but it can never be the very essence of action. Action can also be an overflow from the perfect interior life. As St. Gregory puts it: "The more a soul is with divine contemplation, with the more ardor does it consecrate itself to action. Only in the beginners and in the imperfect the one be injurious to the other. . . . In the perfect, this opposition disappears."³

The Apostolate

The word apostolate may be understood in a twofold manner: taken the narrow sense to the priestly ministry, but in a wide sense it embraces religious who are not priests as well as the specifically lay apostolate. Hence we speak of the lay apostolate. The lay apostolate may be either strictly doctrinal (as in the mixed life) or it may signify the external works of justice and the corporal works of mercy. It is in the latter whereby the apostolate belongs essentially to the active life, and therefore our consideration of the apostolate, and therefore our consideration should be equally to priests, religious, and the laity."

It is so possible extremes regarding man's activity in relation to the divine order. Judaism would justify man by good works alone;

³ St. Gregory, *Dialogues*, 2:1 f. 100.

⁴ St. Thomas Aquinas, *Summa Theologiae*, II-II, q. 182, a. 1, ad 2. "The priestly office, inasmuch as it is directed to the divine worship, is not of itself directed to the neighbor, but it is directed to the neighbor inasmuch as the priest, in the course of his office, exercises many 'mixed' activities in the course of his ministry, teaching divine truths, writing, and whatever has been prescribed for the mixed life, will pertain to all priests in regard to the abundance of contemplation. The same is true of the layman who treats the divine truth as a *profane* in writing or teaching, and inasmuch as he has the office or mission that the priest has. Our conclusion does not apply to the doctrinal or sacramental ministry to those other activities of his life whereby, under the impulse of charity, he attends to the corporal and spiritual needs of his neighbor."

Protestantism would justify man by faith alone, thus denying the
 sitv and value of good works. The latter was embraced and fobow.,
 by the Quicists and Illuminists and was specifically condemned by t.'
 Church in various declarations; the former was also condemned by i-
 Church under the title of Americanism, although it is by far the i-0-'
 obdurate «: the two. In fact, the heresy of action still re-echoes aino.-
 some misguided Catholic actionists and priest-workers. Fundamenta!..
 both, extremes would make man's justification and sanctification son-
 riling purely external, as if the supernatural order and grace were
 destruction of man's nature and personality'.

From the very nature of the acre in which we live, rhe traditi"-
 doctrine <» C"*»d works can make little impression on the mind of i",""
 cm man. Yet. without an appreciation of this doctrine, one can hareo
 h-rm a true c'timate of the riches of Christian spirituality, rather, it'
 almost inevitable that men should fall headions into rhe heresy
 .action. It is bur lf»v'.c.'l rha*. a materialistic age should Io·Ti upon mo..."
 mcnr and mtmtiry as the great realities. When millions of people <7-
 rr.nr.ed to Inn'; upon the b.ttest achievements in the raturai science-
 ri'c error:!" .,i m;n s worth and when power and wealth are raKcn ·'
 t: e ■■■; r.w.mrc r)t a «uccs-tul life, it is nor to be expected that f.l.c-
 v emremplare Inc av.rh tny treac-ire of accuracv. Acrivity is c- > :'
 ny me spe..f arid, cmcier.cy and «-l..mtitv in which, it is done, ra*·?·-
 t·l e, in r;: r · n to .!/? ct-ccr on the worker and its value in lumnr
 I ve 'e.'c **p-tr:c** icics ire transferred to the domain of moral ac-
 f.■■■■ b .. **pr**.-Tica: war., not the virr.'"ii' man. who is worthy 11
 Vit-·; ;m! m.ir.it?■'. 'he mar, wh·, ect things done. The true -ip"
 mrcmec -* ■■■' v:r".e< < b.s- r.f. and charity become^ a p:'':
 ---:~: t-..?l q"---? we, toward one" ncit'hbor and union v-!?:

Till., HIRINY (»1- AC I ION

..... ►-! i' i' iudjeercit zeal

•.tilat-

; ifl Cbri^ti in. per*.

7." hr,lv and always act under the ;;ipit>·v <gt i. ; et >: ■'dtbA'tyh
 «'ill be gtc.it'. t aluable. a'..I vmu.-eimi-. in d
 ■ ini.v they rr.-v 'ppear Ivu. iòb' and eonic.'ip ibw. Or. i:,c <-irJ'.v.
 ■ V.·k·s thit wrHeed fl'uill. l P-C.I. t iSCimig Hi -·.ncro-ity ;u
 " t.t'Xigh they π:·iv appear grind. "C J«d Hi 0l to rhe hi-
 h'xreforc. if our perfecti'·η i· n'·vuided. owing
 pate, then the ijio mi exc-.U.cnt v- orbs w ivc'i w i
 : :et,·re God. However (^tentaiious they π·λ> r.critor-
 " ata-.iil... As St. Tiii.nn- -.ns. "-n |<? ' *
 ■ iM ric grace thar itri"Π'Λ u ·' u-...**.
 dur a.uce. our works are more and mote inn ual charity·
 t-heyVe -Js< t;:,·. pure and vir.d. more free the dust of earth
 tapi. A >·i increasing grace and giory. · I I niorc .ind more
 f-ri'.y. the more Infer and nmde the v..^ λ
 - by ch.intv, the i-iore nicironuu»
 ;'s ·."rue of re'ii-ji-m surin-'CS all the orner nw.ral ' ·. A ~ } ,r

>> * < > h ih.ir <·>n life >> < l <<<< inul^S * >> t ~

tr-e / itself. v.hcreas rhe exterior arnal
 e 57. ighc intention and purin· of heart. . . . Of
 «.·! without the spirit of prayer. which irri-
 guée and rhe ardur of charity; nor docs the
 Ou! with th s alrcr die situation. Indeed, such works can
 t t ahÿvrb the soul that
 .■·id even liant'.:u .buhim for sclf-

·n "·rvor anj devotion arc rhe;r<>eiv»... ..eased, especially in
 "" '·■srd good works and the pious practices that i...·ve been
 ■■ r : o o,·...* r r■ ■■:·- it- 'f: ' l' >si l'...
 ---l't'nient...! emptiness as well as ro slum the many routine de-
 rwdi!·' introduced but that arc opposed to the Chri'tian

spirit and the mind of the Church. The Church desires that these things serve as a preparation for and not as an obstacle to divine inspiration.

Hence, the value of all external activity stems from the interior heart, and, as we have seen, the interior life consists essentially in grace and formally in charity. The two are inseparably connected, since charity is in a sense grace in action. The manner, therefore, in which we understand charity will color our entire concept of the apostolate and its relation to Christian perfection.

Charity is not, as some have maintained, an absolutely disinterested love in the sense that we should love God for Himself alone without any consideration at all for our part in the union of that love. An absolutely disinterested love is an impossibility. Neither is charity toward one's neighbor a love of neighbor for his sake alone. The disinterestedness of charity must be understood in the sense that we love our neighbor for the love of God and in that we love God as our greatest good and ultimate happiness. In order that charity is that we love God for His own sake and neighbor and ourselves more than neighbor. Therefore, we do not stir up rivalry in our charitable deeds, but we seek unity, yet our detachment can never be such that it absconds from the

union with God. It is not a selfishness since charity and truth are inseparable.

Till. HFKΓ5Y OF ACI LOS

·>

c.nuual repetition of rer.ii.» aers. .dthouga not able to weaken or de-
<'jy cnariv directly <for it ;s ,m infused virtue), will eventually
..r-jit.-for a fall and invite the growth of evil habits. Chanty, tiere-
I-'e. must not lie dormant; it must be ever active and directing us to
.iiprcme end.

Ey the moral goodne.v> or badness of our actions do we have status as
■tn, by them shall we be judged in eternity if not also in time. . . . It is
turions that religion can make an emotional and intellectual appeal while
ing the moral character practically untouched. A liturgical revival, for
pie, is not necessarily a sign of a renewal <f re gions spirit nor an
"trwt in Catholic philosophy a proof of the divine pcdilecti.-n, even a two
two for "jnysticbni" ami the refinements of spiriruaiitv is compatible with
apses from obvious duty. . . . Only when vie have laid firm hold ot the
-tied virtues of prudence, justice, iortituJc and temperance may we safe-
■ -vt out course ior the 'rars. Chantv. a., well a- faith, must die without

"Orks. And good work. Kn.m->i,iV(s arc the i,sue of moral character.
F.i^ac.™ ir.iin habitual sim . . . is an indivpuwible condition of leading
I t-vy Christi tn hie. but ;t :s a c.-ndition and net its end and object. The
- 't' :c -icnkicd m .-,me measure at least even in this world, is a union
vr.: ;n knowledge and love by comparison with which the closest
->.a λ union,-. is but a shadow and a symbol. This is the fundamental
niora.iry. it >houid be the light of all our seeing. The
"■■■r.gi.t vices i,nj accpurement of virtues, the more or less painful pro-
v, inch arc part of the law of life, rake on a new meaning
.■ sun from tub angle. J hey are no more than the tests of the lover
■Is*- " l^S lJel°'cd, the trials of rhe w-ytarer on his journey home.
3ij' 'n e stress of our present existence are not to be avoided on the

We are citizens of another world, but they must be viewed in rela-
to that world. . . . Grace surrounds our actions with an eternal weight
., "Or>'.but ne'cr substitutes it-elf for them. Even though we be raised
F«tK:patio ,n the divine life we have as vet no security of tenure.
v.χ|. Jfl w:;;,~h each r. 'n lives, the love in his heart, and the deeds
Reveal both arc rhe -iirrest s'gn-po-ts cf the way in which he is travel-
ÿ| , " ~"fc"y-.iay -action» are rhe instrument, bv which »e fashion for
· à »f. it.v.-ort'.I destiny and climb ro the sucranit of the everlasting

-lienf:~ therefore. one cannot "peak of a spiritual formation by
or the aposti>larc -and omit the interior activity. In

CROSS AND CROWN

^the r Activ^A^*#i recoll«ion in God, prayer, and moniiciation arc essential
"the η *S not ^e' k presupposes life. So Pope Pius XI stated tru:
olic \CF-vi^N\θi onc's personal perfection is the principal aim of Crh-
active ρ°η''<. From this it can be seen that a perfect and fruitful
source °r aPOSÍ°fare presupposes contemplation as an aid anû l .
charity ° fciiciac>': the perfection of the virtues must proceed from
union*hcý never reach, their full development without intinu&
■ph ir^l God through pr.ivcr and recollection.

r.ircl\- °re s'k'u's that arc hut slightly amicable to the interior l.e 1
'ir>wî;Vl^rO^Uct 'asking fruits, however much zeal they manifest rd
dlldc 'h'ch they display, for their activity
c.ln gp.e ^perfections and human considerations. Actually, a persra
Ci>rding "hat he possesses and he can influence others only ac-
the fni:ts° °Λ η dispositions. If a soul is imperfect and dissipate!-
Bess.; g °c produces will give evidence of its poverty and vweak-
'>v ll c,'n' oî abnegation and rhe interior life, the soul
tribute or world'y views and puts on Jesus Christ, it can di-
u . u n << trt-i%ures of rhe divine heart with which it is alw.ivs in eom-
'-->it;X, Y.
Out 'v. Wc**| len "■'.η |< cr.en π. others will not be the souls owa.
inev fr.... ' *st'og riches or God. Such a soul will dispense more bless-
or years \ * T ,Π a r' .": oî'lcrs iess PC!fect could do in month?
bur\aj =>= "u u'hidi perfect in its union with God cannot help
On ab? *n r' ua· v' 35 t'ie Messed Mother.

'D:Ver ÎUnti' who v nOî sufficiently united with God w£
have ιπ: " of however tt ->cn he may labor. Iie will
ch....: : -o (ηΛJ inJ * < w® be unable to lead souls effica-
r,, e>...“ -h® required purity of intention, he will iX<.
λ · 't?' : 'htC for ** Love nf worit on what
' U n r ,kt t u c':trrn,d Ktivkfc< nf his)ife an end in them-

can i,λ τ.. - "t-p<.. ?...? * rhu need* r.f r.R interior
c .%. fhe afui at- If 'he wro'e mi ning f the pr.:s.:..... :
■; :rr-t. " - **a.Ter.s tn *c. A,f sicrific,, de**

view of «he good of souls? It seems to be e
 tschment of the priest in view

areto love God more than self or neighbor and love ouisci'^
 than our neighbor. One must not confuse the meaning of self-sacrifice
 and detachment, however. Self-love and undue attachment to creatures
 are an obstacle to the apostokte and it is in this scr.«c that every priest
 most practice self-sacrifice and detachment; but the law of charity
 ita remains; we must love God first and then self and nnnlly our neigh-
 bor. In all that he does, the priest should first of all seek God and he
 neiudes bas neighbor in his love of God as one who can snare in this
 love.

further, the apostolate can sanctify the priest only so far as it brings
 whit an increase of charity. No pope has ever said: "Give yourself to
 ;;;« spostoiate that you inav be perfect." but -'Sanctify and perfect
 yourself so that your apostolate may be fruitful." So the Church ones
 ;"-propose perfection as a result of'zcaL but as a requisite for the fruit-
 less of Zeal. Qn]v truc zeai which flows from an intense charity can
 •....acts which will increase charitv and overcome die obstaeæ to

Wohte.« Therefore, unless the ardent love of neighbor implies
 l « ardent love of God. the apostle's zeal is only apparent or merely
 a'ot^> something that flows from an active temperanwr.t.

, y* mterior life and the apostolate mutually influence and counter-
 "«ce t3ch other: the active life of the apostolate disposing tor an
 nj grice and charity: the interior life regulating the apostolate.

■ the Christian en-aged in the works of the apostolate must
 C;_7-'- phv to the pracrices of asceticism through the «erace of rhe
 #! '-ircues, both acquired and infused, for tnis is th*. oa.} •un- Cs,n-
 ':Q-cr excesses. He must likewise make use of the contempmtne ex-
 the interior life anj «weicically pt*y«r' the

v ; ; ÔHne trurb. Then, if he is faithful in these

ī '-?i! euCataaily bccome the Oi .Vof die earth and true
 , he hirrii will be in very truth tne 0

l · ij- U.e world.

O.P.