

fundamental difference between love of friendship and love of concupiscence, known to Aristotle and developed and refined by St. Thomas. The love of concupiscence or pleasure is demanding and urgent; it wants to get something and fasten on it for its own satisfaction. But the love of friendship is genuine love in which we wish good to someone else. This distinction, so clear to St. Thomas and all Christians up until the time of the rise of ethical subjectivism, is now coming back into its own through the experimentation of psychology. So Dr. Fromm can say that most people understand love as *being loved*, as pleasure, rather than *loving actively*, the love of friendship. The basic elements that he lists for the activity of love: care, responsibility, respect and knowledge, can be fulfilled only in the love of friendship. Through modern science and clinical psychology there is an evident return to sound theology.

But no matter how much we know about the art of loving, about the fundamental agreement between theology and psychology, discussion must end before the decisive step in loving is taken. Aware now of the capabilities and competence of the human powers of loving and the tremendous amount of practice and effort that must be expended to remain tuned to the needs and requirements of others, we are better equipped to understand the Gospel message. Realizing that we can never love others unless we first love ourselves, and that our love for God is only evidenced by our love for others, we might re-examine our own ideas about love, try to make them less subjective and sentimental, and then take those first decisive steps in a new approach to the Word of God: "A new commandment I give you that you love one another; that as I have loved you, you also love one another" (*John 13:34*).

—J. D. Campbell, O.P.

ALL YOU WHO THIRST

"Sheila, come home. Mother is dying."

Six words of a classified ad can sum up untold human misery.

The Church inserts her notices in the liturgy.

"Jerusalem, Jerusalem, be converted to the Lord thy God." ¹

IN THE CHURCH'S case, the children drifting away are the ones in peril. If the Church is sad it is because her children miss the point of life, and miss it by so much that often they think they have grasped it com-

pletely. The Church, to make us see our trouble, makes us lament with Jeremias,² shows us why we must come home.

Keen anguish for the overthrow of an unhappy race,
that dims the eye with tears,
that stirs my being to its depths,
as my heart goes out in boundless compassion!

I asked for light,
into deeper shadow the Lord's guidance led me.

Closely he fences me in,
beyond hope of rescue;
loads me with fetters;
cry out for mercy as I will,
prayer of mine wins no audience.

A problem: life entails estrangement, futility, insignificance.

In myriad ways, through all the ages, the Church unfolds the problem's resolution, presenting us with the fact of God made man, who died for us and rose the third day. The Church unfolds the answer. It does not scoff at the problem. Christianity does not make light of existential difficulties.

Delete a few key clauses, and even Fathers of the Church become facsimiles of contemporary philosophers of despair. Subtract a condition like "If Christ be not risen . . .," and extreme pessimism cannot be gainsaid. Take Christ out of history, a man's life becomes a long stroll down a chilly lane at dusk, with his own corpse in his arms.³ Now we walk alone no longer. For Christ is real, and since he lives, we live, and walk in the Spirit. The life of the Spirit is ours, and when our lives become Spiritual lives they become meaningful lives.⁴

Between the gift of the Spirit and Christ risen from the dead a mysterious relationship is present. The Resurrection has its unique role in the mystery of Christ. It is not merely a happy ending to the story of the Passion.

In this connection we could consider some punctuation.

Probably most of us will find the following reading of *John* vii, 37 ff. in our New Testaments:

Now on the last, the great day of the feast, Jesus stood and cried out, saying, "If anyone thirst, let him come to me and drink.

He who believes in me, as the Scripture says, *From within him there shall flow rivers of living water.*" He said this, however, of the Spirit who they who believed in him were to receive; for the Spirit had not yet been given, since Jesus had not yet been glorified.

The words, "He who believes in me," could grammatically be joined with what precedes them just as easily as with "from within him there shall flow . . ." The above quoted arrangement has water (the Spirit⁵) flowing from the believer; but if "He who believes in me" is joined to "let him come to me," it is evidently Christ himself from whom the waters flow. This latter sense is actually more ancient.⁶ The influence of Origen contributed to the abandoning of this latter sense and to the adopting of the other. Because of his Platonic background, Origen shied away from the interpretation which made a human Body the means of holiness. Modern exegetes⁷ and translation⁸ tend to restore the more ancient notion. The older tradition brings out not only that the giving of the Holy Spirit depends on Christ's glorification, but also that the link between the Spirit and ourselves is the glorified Body of Christ Himself. We are reminded of another place in St. John's writings:

Then I saw . . . a Lamb standing upright, yet slain (as I thought) in sacrifice . . . Then I heard . . . the voices of multitudes of angels, standing on every side of the throne, where the living figures and the elders were . . . crying aloud, Power and Godhead, wisdom and strength, honor and glory and blessing are his by right, the Lamb that was slain . . . The Lamb who dwells where the throne is shall be their shepherd, leading them out to the springs whose water is life.⁹

"Now on the last, the great day of the feast, Jesus stood and cried out . . ." Christ had an announcement to make. He was announcing the end was at hand to centuries of waiting. The crowds gathered for the feast could not miss the drift of what He was saying. Some thought He was the Prophet, some the Christ.¹⁰ Even the attendants sent to seize Him reported to the chief priests and Pharisees: "Never has man spoken as this man."¹¹ The feast itself had put them in mind of the Messiah. It was the Feast of Tabernacles, the greatest and most joyous of Israel. Agricultural in its beginnings¹² it had become connected with the fact of God's providing for them during the desert wanderings.¹³ It looked back to the days of manna from heaven, water from a cleft rock, before their homeland was reached; it looked ahead to the fulfillment of the promise, a messianic age when

water would abound more even than the feast of tabernacles requested in its liturgy. Included in the prayers were allusions to the Prophets, for instance, Zacharias:¹⁴

And it shall come to pass in that day, that living waters shall go out from Jerusalem.

All nations . . . shall go up . . . to adore the King, the Lord of hosts, and to keep the feast of tabernacles . . . He that shall not go up . . . to adore the King, the Lord of hosts, there shall be no rain upon them.

The forty-seventh chapter of Ezechiel also figured in this Jewish festal liturgy, being a description of the life-giving torrent that had its source in the Temple of the idealized Jerusalem.

During the feast at which our Lord was present, the people would have joined in the last psalm of the great Hallel, (Ps. 112-117), clapping their hands while the priest returned from the pool of Siloam with a golden jug of water.¹⁵ The trumpets sounded three times. The words of Isaias were recalled: "You shall draw waters with joy out of the fountains of salvation."¹⁶ And so our Lord's words were bound to excite even more a crowd already animated by the spirit of this liturgy.

The time was close for the messianic age. All that was needed was for Jesus to be glorified. And when was this?

When it was late in the same day, the first of the week, . . . Jesus came and stood in the midst and said to them, "Peace be to you!" And when he had said this, he showed them his hands and his side . . . (He) said to them, "Receive the Holy Spirit . . ." ¹⁷

It was done. With the atemporality that characterizes this climactic "hour" in the life of Christ, past, present and future reel from their contact with eternity. Christ has died, risen and been glorified, and has conferred the Spirit, that the world may know that He loves the Father, and does as the Father has commanded Him.¹⁸ It takes us time to catch up, and we stretch out the mystery in the liturgy from Holy Week to Pentecost.¹⁹ But we can discover indication of the awed approach to the Paschal mystery as it constitutes a single reality. The earliest Christians had only one liturgical feast, and that was for the Death and Resurrection. We see a hint of this approach in the liturgy of Good Friday, when, after the Passion is ended, the prayers begin: the Redemption is accomplished, and without transition the blessings of the Redemption begin to be distributed.

It is as though the Church strives to conform to Christ in this as in

all else. For as He hung on the Cross His divine intellect saw the entire drama of our world unfolded, and His divine will applied the merits of His act to all who would ever benefit from it. So too, His human soul, enjoying the beatific vision, saw as one thing His life, death, resurrection and glorification.

We can imitate Christ in this. We can live our baptismal vows for what they are—being buried with Christ; but only as a way of being glorified with Him. We can enter into the spiritual life as the beginning of our resurrection, but not to be completed till Christian death has crowned a life of Christian mortification. We can safeguard and nourish our endeavors by contact with the glorified Body of Christ, given us through the Mass, in which we,

[God's] holy people, calling to mind the blessed passion of the same Christ your Son, our Lord, and also his resurrection from hell, and glorious ascension into heaven, offer to your most excellent majesty, of your presents and gifts, a pure host, a holy host, a spotless host, the holy bread of eternal life, and the chalice of everlasting salvation.²⁰

In doing this we shall be fulfilling the most sacred words of all Scripture,²¹ taking in remembrance of Christ, and eating of His Body, drinking of His Blood, until He comes. We shall be bringing closer the day of His coming, the day when the Spirit will have filled all things. We shall be hastening the day when the Spirit can finish His work in us, and, having gone with us through life and into death, will raise us up to life without end.

—Francis Bailie, O.P.

¹ Cf. *Osee* xiv. 2.

² E.g., *Jer.* ii. 11; iii. 2, 7-8, given here.

³ See St. Ignatius of Antioch: *Smyrn.* v. 2. *The Apostolic Fathers*, New York, 1947, p. 120; *The Epistles of St. Clement of Rome and St. Ignatius of Antioch*, Westminster, 1946, p. 92.

⁴ Footnotes in *La Bible de Jerusalem*. Paris, 1956, throw light on the scriptural basis of relating the Holy Spirit and spiritual life. E.g., pp. 1491, 1497, 1499, 1501, 1525, and 1562.

⁵ For the Prophets' use of "to pour out the spirit," see: *Isa.* xxxii. 15; xlv. 3; *Zach.* xii. 10; *Joel* ii. 28.

⁶ Durrwell, *The Resurrection*, New York, 1960, p. 84.

⁷ Calmes, *Evangile selon Saint Jean*, Paris, 1904, pp. 271-3; Lagrange, *Evangile selon Saint Jean*, 2nd ed., Paris, 1925, pp. 214-217; Durrwell, *The Resurrection*, pp. 79-91.

⁸ E.g., *La Bible de Jerusalem*.

⁹ *Apoc.* v. 6, 11, 12; vii. 17.

¹⁰ *John* vii. 40, 41.

¹¹ *John* vii. 46.

¹² *Exod.* xxiii. 14-17.

¹³ *Lv.* xxiii. 33-44.

¹⁴ *Zach.* xiv. 8, 16, 17.

¹⁵ Durrwell, *The Resurrection*, p. 80.

¹⁶ *Isa.* xii. 3.

¹⁷ *John* xx. 19, 20, 22.

¹⁸ *John* xiv. 31.

¹⁹ By the three hundreds, Pentecost had evolved into an exceptionally important feast.

²⁰ The Canon of the Mass.

²¹ *Mt.* xxvi. 26-29; *Mk.* xiv. 22-25; *Lk.* xx. 14-20; *I Cor.* xi. 23-6; cf. Charles Burgard, *Scripture in the Liturgy*, Westminster, 1960, pp. 81-2.

THE HISTORY OF SALVATION

The sacredness of the Bible lies in its nature as the revealed word of God. The narratives of the Scriptures, however, contain events which extend over many thousands of years; contain oral and written traditions collected and transmitted by varied human authors of different times and places. Nevertheless, there is a unity in scriptural revelation which is from God Himself. As divine author, He inspired the human writers to convey the sacred message He intended. These human authors over the centuries ranged from patriarchs to kings, from prophets to priests, from lawyers to apostles. The sum of the story which these writings tell is a divine history: the story of God's dealings with men—the History of Salvation. Through this sketch runs the thread of divine mercy with unfaithful mankind. This article is presented as an outline to indicate the unity of the Bible. In the margin next to the text, the books of the Bible are listed which are connected with the period of history there discussed.

IN THE BEGINNING, God alone existed. He was perfect, completely happy in Himself, and certainly had no need of any creatures outside of Himself. Yet, in His unsearchable plans, He wanted to make

Genesis