

must realize that the questions related to temperament which still remain unanswered are indeed many. Answers are being sought to these questions and will continue to be sought, for it is only natural to reach out to discover what makes a person act or react the way he does to a given situation; to reach down beneath a surface that has perhaps been covered up by a very virtuous or viceladen life; to find the physical cause or causes of these reactions if such exist. These are the questions and problems that now remain to be answered and solved.

Hence while such problems are still the object of great intellectual endeavors, one is not able to deny that since the time of the Greeks there has been little substantial change, not only in man's reactions and tendencies to reactions, but also in the classifications of these tendencies and reactions.

—Terence Ryan, O.P.

¹ Allport, G. W., *Personality*; New York, Henry Holt and Co., 1937, p. 63.

² *Ibid.*

³ Biot, R., M.D. and Galimard, P., M.D., *Medical Guide To Vocations*; Westminster, Maryland, The Newman Press, 1955, Robert P. Odenwald, M.D. trans. pp. 48 ff.

⁴ Kretschmer, Ernst., *Physique and Character*; New York, The Humanities Press Inc., E. Miller, trans. pp. 127 ff.

⁵ Berman, L., M.D., *The Glands Regulating Personality*; New York, 1930.

⁶ Sheldon, W. H., M.D., *The Varieties of Temperament*; New York, Harper and Brothers, 1942. pp. 20 ff.

THE ABIDING PRESENCE OF THE HOLY GHOST IN THE SOUL

Mode of the Holy Spirit's Presence: Object of Love

1. There is something that unites us more closely to our friends than knowledge does, and this is love. Knowledge may teach us about them, may unlock for us gradually throughout life ever more wonderful secrets of their goodness and strength and loyalty. But knowledge of itself pushes us irresistibly on to something more. The more we know of that which is worth knowing, the more we must love it. Now love is greater than knowledge whenever knowledge itself does not really unite us to the object of our knowledge, so that St. Paul can deliberately put charity

above faith, since faith is the knowledge of God by means of ideas which are themselves created and limited and inadequate, while charity sweeps us up and carries us right along to God Himself. Hence it was an axiom among the mediaeval theologians that love is more unifying than knowledge, so that in the real indwelling of the Holy Spirit in our hearts we must expect to find not only that He is the object of our intelligence, but also that He has a place in our hearts. Indeed, it is impossible to conceive any experimental knowledge which does not also include in it the notion of love.

2. This love or friendship between ourselves and the Holy Spirit, if by friendship we mean anything like that of which we have experience in our human relations, implies three things. First of all, friendship implies that we do not love people for what we can get out of them, for that would be an insult to a friend, for it would mean selfishness or even animal passion. Friendship implies that we come for what we can give far more than that we come for what we can get. We love because we have helped is more often the true order of the origins of friendship than we help because we have loved. Secondly, friendship to be complete must be mutual. There may indeed be love when some poor, forlorn soul is here never requited in its affection, but that is not what we mean by a friend or by friendship. Friendship implies action, a fellow feeling, a desire for each other, a sympathy. Thirdly, friendship also implies necessarily a common bond of likeness, or similiarity of condition or life, some equality. Of course it is evident from classic instances that friendship may exist between a shepherd lad and the son of a king (though perhaps Jonathan's princedom was very little removed from shepherd life), yet the very friendship itself must produce equality between them. Said the Latin proverb: "Friendship either finds, or makes men equal."

3. Now, therefore, to be perfectly literal in our use of the word, we must expect to find these things reproduced in our friendship with the Spirit of God; and, wonderful as it is, these things are reproduced. For God certainly loves us for no benefit that He can obtain from His love. He certainly had no need of us, nor do we in any sense fill up anything that is wanting to His life. Before we were, or the world was created, the Ever Blessed Three in One enjoyed to the full the complete peace and joy and energy of existence. We are no late development of His being, but only came because of His inherent goodness that was always prodigal of itself. He is our friend, not for His need, but for ours. He is our friend, not for what He could get, but for what He could

give—His life. Again, His friendship is certainly mutual, for as St. John tells: "Let us therefore love God because God first hath loved us" (*John* 4, 19). There is no yearning on our part which is not more than paralleled on His. I can say not only that I love God, but that He is my friend. Thirdly, I may even dare to assert that there is a common bond of likeness and equality between myself and Him. He has stooped to my level only that He may lift me to His own. He became Man that He might make man God, and so, equally, the Holy Spirit dwells in me that I may dwell in Him. "Friendship either finds, or makes men equal." It found us apart, it makes us one. He came divine, perfect, to me, human, imperfect. By grace I am raised to a supernatural level. I know Him in some sort as He is; I am immediately united to Him by the bond of love.

This Presence Is of the Same Nature As That in Heaven

1. This union, then, between God and my soul, effected by grace, is real and true. It is something more than faith can secure, a nearer relationship, a deeper, more personal knowledge, a more ardent and personal love. Indeed, so wonderful is the union effected that the teaching of the Church has been forcibly expressed in Pope Leo XIII's *Encyclical*, by saying that the only difference between it and the Vision of Heaven is a difference of condition or state, a difference purely accidental, not essential. Heaven, with all its meaning, its wonders of which eye and ear and heart are ignorant, can be begun here. Moreover, it must be insisted upon, that this is not merely given to chosen souls whose sanctity is so heroic as to qualify them for canonization; it is the heritage of every soul is a state of grace. When I step outside the confessional box after due repentance and the absolution of the priest, I am in a state of grace. At once, then, this blessed union takes effect. Within me is the Holy Spirit, dwelling there, sent, given. As the object of knowledge He can be experienced by me in a personal and familiar way. I can know Him even as I am known. As the object of love He becomes my friend, stooping to my level, lifting me to His. At once, then, though still in a merely rudimentary way, can dawn upon me the glories of my ultimate reward. Even already, upon earth, I have crossed the threshold of Heaven.

2. In order for me to enjoy that ultimate vision of God, two things will be necessary for me. First, I shall need to be strengthened so as to survive the splendor and joy of it. No man can see God and live, for like St. Paul on the road to Damascus, the splendor of the vision would obscure the sight. Just as tremendous noise will strain the hearing

of the ear, or an overbright light will dazzle the eyes to blindness, or an overwhelming joy will break the heart with happiness, so would the vision of God strike with annihilation the poor weak soul. Hence the light of glory, as it is called by the theologians, has to be brought into use. By this is meant that strengthening of the human faculties which enables them without harm to confront the Truth, Goodness, Power, Beauty of God. Secondly, this vision implies an immediate contact with God. It is no question simply of faith or hope, but of sight and possession, so that there should be no more veils, no more reproductions or reflections of God, but God Himself. Those two things sum up what we mean by the Beatific Vision. Now, then, if there is a similarity of kind between that union in heaven and the union that can be reflected on earth, then grace in this life must play the part of the light of glory in the next, and I must be able in consequence to enter into personal relations and immediate contact with God.

3. Such, then is the likeness between the indwelling of the Spirit on earth, and the beatific vision. Wherein comes the difference? The difference one may say is largely a difference of consciousness. Here on earth I have so much to distract me that I cannot possibly devote myself in the same way as then I shall be able to do. There are things here that have got to be done, and there is the body itself which can only stand a certain amount of concentration and intensity. If strained too much it just breaks down and fails. All this complicates and hampers me. But in heaven I shall take on something (of course a great deal intensified) of the consciousness and alertness of youth. A child can thoroughly enjoy itself, for it has got the happy faculty of forgetting the rest of life, all its troubles, anxieties, fears. Heaven, then means the lopping off of all those menaces, and the consequent full appreciation of God in knowledge and love. Hence I must not be disturbed if here on earth all these wonderful things which I learn about concerning the indwelling of the Holy Spirit do not seem to take place. It is very unfortunate that I do not appreciate them, but it is something at least to know that they are there. It is a nuisance that I do not see Him, but it is something at least to be certain He is within me.

This selection is an extract from THE ABIDING PRESENCE OF THE HOLY GHOST IN THE SOUL by the noted English Dominican, Father Bede Jarrett, O.P. We acknowledge the kindness of The Newman Press, Westminster, Maryland, for their permission to reprint it here—copyright 1943.