

ALL THE ECONOMY of the supernatural order, the whole magnificent plan of God for repairing the dignity of human nature even more admirably than when He elevated it in the beginning, is expressed in those beautiful words of the Canon of the Mass: "Through Him, and with Him, and in Him, be unto Thee, O God the Father almighty, in the unity of the Holy Spirit, all honor and glory." The glory of the Father: a new glory, superior to that of the natural order because it is of the supernatural, the divine order—this is the end of the Incarnation and of the Redemption, of the Church and of the sanctification of souls. The whole mystery of Christ has this most exalted end. He Himself teaches us that He came to glorify the Father; and when He had completed the divine poem to the glory of the Father by completing His mortal life, He wished, in the immensity of His filial tenderness, that this poem of glory should not end, that its harmonies should continue to resound, strong and immortal, throughout eternity.

But only the voice of Jesus can intone that canticle; only through Him can the Father receive that glory. All those who in time and eternity will glorify the Father will do it through Him. Through Him the men of the Old Testament glorified God; through Him the Church has glorified Him and will continue to glorify Him.

It is necessary, then, for the voices of souls to be united to the voice of Jesus that they may ascend to the Father, that they may ring with the divine accent that is pleasing to Him. All glorification of the Father is done through Jesus. "Without Me you can do nothing" (John 15:5). Without Him there is no spotless purity, no selfless love, no heroic sacrifice. Without Him nothing exists, nothing is of value in the divine order.

In His desire to glorify the Father, in His tenderness for souls, Jesus did more than give them His merits and unite Himself with them to intone the hymn of glorification: He united Himself with souls in an ineffable manner so that every voice might be His voice, every love His love, and all glory His glory;

that in Him the heavenly Father might receive all honor and glory.

Fully to glorify the Father, it is necessary to be transformed into Jesus; because the glorification of the Father is His work, and "in order to do the work of Jesus it is necessary to be Jesus," according to the profound words of Monsignor Gay.

The end of the sanctification of souls is the glory of the Father; the essence of that marvelous work is transformation into Jesus. This is a work of light, of wisdom; for the Word of God is the Wisdom of the Father, the Light of light, the Brightness of eternal light. To be transformed into Jesus is to bear His image, uncreated Wisdom, graven in our souls with strokes of divine light.

Undoubtedly, through sanctifying grace itself, which is a participation in the divine nature, we resemble God and possess Him; but the further, special assimilation with each one of the divine Persons and individual possession of them comes from supernatural gifts that have sanctifying grace as their origin. Light and its beneficence come to us from a heavenly body; but its richness, the caress of its warmth, its ultimate efficacy, come from the different elements in the ray. So also grace, with its retinue of gifts, produces all the supernatural wonders in our soul, makes us resemble the divine Son, and, more marvelous than the sun's ray, brings us to the very focal point from whence it springs.

The gifts that make us resemble each one of the divine Persons are distinct. The gifts of understanding trace on the soul the image of the Word, who is the Light of wisdom, and by a special mission make us possess uncreated Wisdom. The gifts of love make us resemble the Holy Spirit, who is infinite Love, and by opening the way to His mission, put us in the most happy possession of Him. That is the way Saint Thomas teaches this truth:

"The soul is made like to God by grace. Hence for a divine Person to be sent to anyone by grace, there must needs be a likening of the soul to the divine Person who is sent, by some gift of grace. Because the Holy Ghost is Love, the soul is assimilated to the Holy Ghost by the gift of charity. Hence the mission of the Holy Ghost is according to the mode of charity. Whereas the Son is the Word; not any sort of word, but one who breathes forth Love . . . Thus the Son is sent, not in accordance with every and any kind of intellectual perfection, but according to the intellectual illumination which breaks forth into the affection of love."

As St. Thomas notes above, the divine likeness of the Word

does not shine on the soul from any source of light as such, but only from the light of love: from the loving knowledge which gives us in a certain sense the sweet experience of God, and which inflames the heart with the fire of holy affections. Therefore St. Thomas adds: "Hence St. Augustine plainly says (*De Trinitate*, IV, 20) 'The Son is sent whenever He is Known and perceived by anyone.' Now, perception implies a certain experimental knowledge; and this is properly called wisdom, as it were a sweet knowledge."

The image of the Word—uncreated Wisdom—is the participated Wisdom which communicates to us the most excellent of the gifts of the Spirit. "Now men are called the children of God in so far as they participate in the likeness of the only-begotten and natural Son of God, according to Rom. 8:29, 'whom he foreknew . . . to be made conformable to the image of his Son,' who is wisdom begotten. Hence by participating in the gift of wisdom, man attains to the sonship of God."

Through the gift of wisdom the soul becomes like to the Word and possesses Him, for by that gift there is a mission of the Son of God. To be transformed into Jesus is therefore to share fully the gift of wisdom. But this gift has its roots in charity; it is the light that springs forth from love, that grows when love increases, that reaches the fullness of its splendor when charity has attained its perfect development. One who possesses the gift of wisdom sees because he loves; he knows divine things because he is intimately united to them, because he savors and enjoys them in an ineffable way. He sees because "he looks through the eyes of his beloved," as someone has said in the inimitable language of love. St. Thomas says in his austere and very exact style: "The infused wisdom which is a gift, is not the cause but the effect of charity."

Charity, created likeness of the Holy Spirit and foundation for the possession of infinite Love and intimacy with Him, leads us to wisdom, which gives us the image, the possession, and the intimacy of the Word of God. The Holy Spirit takes us to Jesus; He makes us Jesus by transforming us into Him. This is His work; nobody can be conformed to Jesus except in the unity of the Holy Spirit. "Likewise," says St. Thomas, "the Holy Ghost is called the Spirit of adoption in so far as we receive from him the likeness of the natural Son, who is the begotten Wisdom."

This is the divine cycle in the sanctification of souls: nobody can go to the Father except through Jesus; nobody can go to

Jesus except through the Holy Spirit. Through Jesus, with Jesus, and in Jesus souls glorify the Father in the unity of the Holy Spirit forever and ever.

All the supernatural virtues and all the gifts of the Holy Spirit come to the soul with Him. It is through the virtues, first of all, that the Holy Spirit purifies souls so that charity may freely develop in them and the Spirit Himself may be able to strengthen and to perfect in them His loving possession. When the soul has been purified through the virtues, the Holy Spirit more surely possesses it. Now, by means of His gifts, He purifies it more thoroughly and harmonizes everything until, in perfect peace, penetrated with charity, now sovereign in it, and fully possessed by the Holy Spirit, the soul is transformed into Jesus through the fullness of the gift of wisdom.

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The soul transformed into Jesus can do the work of Jesus, which is to glorify the Father. Thus the divine Jesus leads souls to the Father, in whom all perfection is consummated, because all things find their happiness when they return to their beginning.

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The above passages have been selected from an outstanding contemporary study of the work of the Holy Ghost in the sanctification of man—*The Sanctifier*, by Luis M. Martinez, late Archbishop of Mexico (translated by Sr. M. Aquinas, O.S.U.). This brief excerpt is printed with the kind permission of the publishers—copyright 1957 by St. Anthony's Guild, Paterson, N. J.