

LECTURE THE FIRST

who pays the price

SUPPLEMENT

SELECTED WORKS OF PATRISTIC
AND MEDIÆVAL THEOLOGY

beauty for ashes

contents

Irenæus • *Adversus Hæreses*

Origen • *In Matthæum*

Gregory of Nyssa • *Oratio Catechetica*

Gustav Aulén • *Christus Victor*

Wipo of Burgundy • *Victimæ Paschali Laudes*

Julian of Norwich • *Revelations of Divine Love*

Thomas à Kempis • *De imitatione Christi*

adversus hæreses

IRENÆUS (ΕΙΡΗΝΑῖΟΣ) + CA. A.D. 180

One of the first great theologians after the New Testament whose writings survive, Irenæus championed the developing proto-orthodoxy against the Gnostic “heretics”—of course, a polemical label we apply with hindsight. He was notably the first to champion the canonicity of all four Gospels. Originally composed in Greek, only fragments of his Adversus Hæreses survive; a complete original is preserved in Latin.

LIBER III, 16.9

per passionem reconciliavit nos Deo

BOOK III, 16.9

By His passion He has reconciled us to God.

LIBER III, 18.6

Luctatus est enim, et vicit : erat enim homo ¹pro patribus certans, et per ²obedientiam, inobedientiam ³persolvens: alligavit enim fortem, et solvit infirmos, et salutem donavit plasmati suo, destruens peccatum.

BOOK III, 18.6

For He fought and conquered; for He was man contending for the fathers, and through obedience doing away with disobedience completely: for He bound the strong man, and set free the weak, and endowed His own handiwork with salvation, by destroying sin.

LIBER III, 23.1

2. Necesse ergo fuit, Dominum ad perditam ovem venientem, et tante dispositionis recapitulationem facientem, et suum plasma requirentem, illum ipsum hominem salvare, qui factus fuerat secundum imaginem et similitudinem ejus, id est, Adam ⁶adimplentem tempora ejus condemnationis, quæ facta fuerat propter inobedientiam, quæ Pater posuit in sua potestate: quoniam et omnis dispositio salutis, quæ circa hominem fuit, secundum placitum fiebat Patris, uti non vinceretur Deus, neque infirmaretur ars ejus. Si enim qui factus fuerat a Deo homo ut viveret, hic amittens vitam Iesu ¹a serpente qui depravaverat eum, jam non revertetur ad vitam, sed in totum projectus esset morti, victus esset Deus, et superasset serpentis nequitia voluntatem Dei. Sed quoniam Deus invictus et magnanimus est, magnanimem quidem se exhibuit ad correptionem hominis et probationem omnium, quemadmodum prediximus; per secundum autem hominem alligavit fortem, et diripuit ejus vasa, et evacuavit mortem vivificans eum hominem qui fuerat mortificatus. Primum enim possessio- nis ejus vas Adam factus est, quem et tenebat sub sua potestate, hoc est, prævaricationem inique inferens ei, et per ²occasione- immortality mortificationem faciens in eum. Etenim promi- tens futuros eos tanquam deos, quod ei non est omnino possibile, mortem fecit in eis: unde et justa a Deo ³recaptivatus, qui hominem captivum duxerat; solitus est autem condemnationis vin- culis, qui captivus ductus fuerat homo.

BOOK III, 23.1

It was necessary, therefore, that the Lord, coming to the lost sheep, and making recapitulation of so comprehensive a dispensation, and seeking after His own handiwork, should save that very man who had been created after His image and likeness, that is, Adam, filling up the times of His condemnation, which had been incurred through disobedience—[times] "which the Father had placed in His own power." [This was necessary,] too, inasmuch as the whole economy of salvation regarding man came to pass according to the good pleasure of the Father, in order that God might not be conquered, nor His wisdom lessened, [in the estimation of His creatures.] For if man, who had been created by God that he might live, after losing life, through being injured by the serpent that had corrupted him, should not any more return to life, but should be utterly [and for ever] abandoned to death, God would [in that case] have been conquered, and the wickedness of the serpent would have prevailed over the will of God. But inasmuch as God is invincible and long-suffering, He did indeed show Himself to be long-suffering in the matter of the correction of man and the probation of all, as I have already observed; and by means of the second man did He bind the strong man, and spoiled his goods, and abolished death, vivifying that man who had been in a state of death. For at the first Adam became a vessel in his (Satan's) possession, whom he did also hold under his power, that is, by bringing sin on him iniquitously, and under colour of immortality entailing death upon him. For, while promising that they should be as gods, which

was in no way possible for him to be, he wrought death in them: wherefore he who had led man captive, was justly captured in his turn by God; but man, who had been led captive, was loosed from the bonds of condemnation.

LIBER IV, 33.4

1. **JUDICABIT** autem et Ebionitas: quomodo possunt salvari, nisi Deus est qui salutem illorum super terram operatus est? Et ²quemadmodum homo transiet in Deum, si non Deus in hominem? ²Quemadmodum autem relinquet mortis generationem, si non ³in novam generationem mire et inopinatae a Deo, in signum autem salutis, datam, quae est ex Virgine per fidem regenerationem? Vel quam adoptionem accipient a Deo, permanentes in hac ⁴genesis, quae est secundum hominem in hoc mundo? Quomodo autem plus quam Salomon, aut plus quam Jona habebat, ⁵et Dominus erat David, qui ejusdem cum ipsis fuit substantia? Quomodo autem ⁶eum qui adversus homines fortis erat, qui non solum vicit hominem, sed et detinebat eum sub sua potestate, devicit, et eum quidem qui vicerat vicit, eum vero qui fuerat fuerat hominem dimisit, nisi superior fuisset eo homine qui fuerat vietus? Melior autem eo homine qui secundum similitudinem Dei factus est, et praezellentior quisnam sit alius nisi ¹Filius Dei, ad cuius similitudinem factus est homo? Et propter hoc ²in fine ipse ostendit similitudinem, Filius Dei factus est homo, antiquam plasmationem in semetipsum suscipiens, quemadmodum ³ostendimus in eo libro qui est hoc superior.

BOOK IV, 33.4

He will judge also the Ebionites; for how can they be saved unless it was God who wrought out their salvation upon earth? Or how shall man pass into God, unless God has passed into man? And how shall he (man) escape from the generation subject to death, if not by means of a new generation, given in a wonderful and unexpected manner (but as a sign of salvation) by God—that regeneration which flows from the virgin through faith? ... How, too, could He have subdued him who was stronger than men, who had not only overcome man, but also retained him under his power, and conquered him who had conquered, while he set free mankind who had been conquered, unless He had been greater than man who had thus been vanquished? But who else is superior to, and more eminent than, that man who was formed after the likeness of God, except the Son of God, after whose image man was created? And for this reason He did in these last days exhibit the similitude; the Son of God was made man, assuming the ancient production [of His hands] into His own nature

LIBER V, 1.1

augmentum accipientes, qui nunc ³nuper facti sumus ⁴a solo optimo et bono, et ab eo qui habet donationem incorruptibilitatis, in eam quae est ad eum similitudinem facti, (prae-destinati quidem, ut essemus qui nondum eramus, secundum prae-scientiam Patris,) facti autem ⁵initium facture, accepimus in praecognitis temporibus secundum ministracionem Verbi, qui est perfectus in omnibus, quoniam Verbum potens, et homo verus, sanguine suo rationabiliter redimens nos, redemptionem semetipsum dedit pro his, qui in captivitatem ducti sunt. Et quoniam injuste dominabatur nobis apostasia, et cum natura essemus Dei omnipotentis, alienavit nos contra naturam, suos proprios ¹nos faciens discipulos, potens in omnibus Dei Verbum; et non deficiens in sua justitia, juste etiam adversus ipsam conversus est apostasiam, ea quae sunt sua redimens ab ea, non cum vi, quemadmodum illa initio dominabatur nostri, ea quae non erant sua insatiabiliter rapiens, sed secundum suadelam, quemadmodum decebat Deum suadentem, et non vim inferentem, ²accipere quae vellet; ³ut neque quod est justum confringeretur, neque antiqua plasmatio Dei deperiret.

BOOK V, 1.1

We — who were but lately created by the only best and good Being, by Him also who has the gift of immortality, having been formed after His likeness (predestinated, according to the prescience of the Father, that we, who had as yet no existence, might come into being), and made the first-fruits of creation — have received, in the times known beforehand, [the blessings of salvation] according to the ministration of the Word, who is perfect in all things, as the mighty Word, and very man, who, redeeming us by His own blood in a manner consonant to reason, gave Himself as a redemption for those who had been led into captivity. And since the apostasy tyrannized over us unjustly, and, though we were by nature the property of the omnipotent God, alienated us contrary to nature, rendering us its own disciples, the Word of God, powerful in all things, and not defective with regard to His own justice, did righteously turn against that apostasy, and redeem from it His own property, not by violent means, as the [apostasy] had obtained dominion over us at the beginning, when it insatiably snatched away what was not its own, but by means of persuasion, as became a

Suo igitur sanguine ⁴redimente nos Domino, et dante animam suam pro nostra anima, et carnem suam pro nostris carnibus, et effundente Spiritum Patris in adunctionem et communionem Dei et ⁵hominis, ad homines quidem ⁶deponente Deum per Spiritum, ad Deum autem rursus ⁷imponente hominem per suam incarnationem, et firme et vere in adventu suo donante nobis incorruptelam, per communionem quae est ad ⁸Deum, perierunt omnes hæreticorum doctrinæ.

God of counsel, who does not use violent means to obtain what He desires; so that neither should justice be infringed upon, nor the ancient handiwork of God go to destruction.

Since the Lord thus has redeemed us through His own blood, giving His soul for our souls, and His flesh for our flesh, and has also poured out the Spirit of the Father for the union and communion of God and man, imparting indeed God to men by means of the Spirit, and, on the other hand, attaching man to God by His own incarnation, and bestowing upon us at His coming immortality durably and truly, by means of communion with God—all the doctrines of the heretics fall to ruin.

in matthaum

ORIGEN (ὈΡΙΓΕΝΗΣ) + CA. A.D. 180

Origen lived during a season of intense persecution and martyrdom for the primitive church, and his writings preserve his philosophical and speculative approach to solving thorny theological problems. He is also one of the earliest Christian apologists, often responding point-by-point to his adversary in a precise model mimicked thenceforward by his successors on all sides of similar debates. However, he stirred up enough controversy with his opinions that much of holy writ was allegorical and that salvation was universal to preclude his canonization.

BOOK XVI, 8

But to whom did He give His soul as a ransom for many? Surely not to God. Could it, then, be to the Evil One? For he had us in his power, until the ransom for us should be given to him, even the life (or soul) of Jesus, since he (the Evil One) had been deceived, and led to suppose that he was capable of mastering that soul, and he did not see that to hold Him involved a trial of strength greater than he was equal to. Therefore also death, though he thought he had prevailed against Him, no longer lords over Him, He (Christ) having become free among the dead and stronger than the power of death, and so much stronger than death that all who will amongst those who are mastered by death may also follow Him (i.e. out of Hades, out of death's domain), death no longer prevailing against them. For every one who is with Jesus is unassailable by death.

oratio catechetica

GREGORY OF NYSSA + CA. A.D. 383

Brother to Basil the Great and contemporary of Gregory of Nazianzus, Gregory of Nyssa made significant contributions to both the developing doctrine of the Trinity and the Nicene Creed. He is particularly revered in the Eastern Orthodox tradition.

βιβλίον κγ'

CHAPTER XXIII

ταῦτην τὴν δύναμιν καθορῶν, ὁ ἔχθρὸς ἐν ἑκείνῳ πλεῖον καὶ ἀνωθεν ἐπιμαρτυρούσας τῷ ὑπερφυεῖ τῆς ὄξιας ἐκ τῶν ἀρράτων φωνᾶς, καὶ τῶν τῆς φύσεως ἀρρωστημάτων διόρθωσιν ἀπραγμάτευτόν τινα καὶ φιλήν, ἐν ῥήματι μόνῳ καὶ ὄρμῃ τοῦ θελήματος παρ' αὐτοῦ γνωμένην, τὴν τε τῶν τεθνηκότων ἐπὶ τὸν βίον ἀνάλογον, καὶ τὴν τῶν καταδίκων ἀνάρρουσιν, καὶ τὸν κατὰ τῶν δαιμόνων φόβον, καὶ τῶν κατὰ τὸν δέρα παθῶν τὴν ἔξουσιαν, καὶ τὴν διὰ θαλάσσης πορείαν, οὐ διαχωροῦντος ἐφ' ἐκάτερα τοῦ προσεγγισμὸν τῆς ὑπερεχούσης δυνάμεως· καὶ τὴν ἡρέμα διὰ τῶν θαυμάτων ἐπὶ τὸ μεῖζον διαλάμπονταν δύναμιν κατανοήσας, ἐπιθυμητὸν μᾶλλον ἡ φοβερὸν τὸ φανὲν εἶναι νομίση. ὅρας ὅπως τὸ ἀγαθὸν τῷ δίκαιῳ συνέζευκται καὶ τὸ σοφὸν τούτων οὐκ ἀποκέκριται. τὸ γὰρ διὰ τῆς τοῦ σώματος περιβολῆς χωρητὴν τὴν θείαν δύναμιν ἐπινοήσαι γενέσθαι, ὡς ἀνὴρ ὑπὲρ ἡμῶν οἰκονομίᾳ μὴ παραποδισθεῖ τῷ φόβῳ τῆς θεικῆς ἐπιφανείας, πάντων κατὰ ταῦτὸν τὴν ἀπόδειξιν ἔχει, τοῦ ἀγαθοῦ, τοῦ σοφοῦ, τοῦ δικαίου. τὸ μὲν γὰρ ἐλέοςθα σῶσαι τῆς ἀγαθότητος ἐστι μαρτυρία· τὸ δὲ συναλλαγματικὴν ποιήσασθαι τὴν τοῦ κρατουμένου λύτρωσιν τὸ δίκαιον δείκνυσι· τὸ δὲ χωρητὸν δι' ἐπινοίας ποιῆσαι τῷ ἔχθρῳ τὸ ἀχώρητον τῆς ἀνωτάτω σοφίας τὴν ἀπόδειξιν ἔχει.

The Enemy, therefore, beholding in Him such power, saw also in Him an opportunity for an advance, in the exchange, upon the value of what he held. For this reason he chooses Him as a ransom for those who were shut up in the prison of death. But it was out of his power to look on the unclouded aspect of God; he must see in Him some portion of that fleshly nature which through sin he had so long held in bondage. Therefore it was that the Deity was invested with the flesh, in order, that is, to secure that he, by looking upon something congenial and kindred to himself, might have no fears in approaching that supereminent power; and might yet by perceiving that power, showing as it did, yet only gradually, more and more splendour in the miracles, deem what was seen an object of desire rather than of fear. Thus, you see how goodness was conjoined with justice, and how wisdom was not divorced from them. For to have devised that the Divine power should have been containable in the envelopment of a body, to the end that the Dispensation in our behalf might not be thwarted through any fear inspired by the Deity actually appearing, affords a demonstration of all these qualities at once-goodness, wisdom, justice. His choosing to save man is a testimony of his goodness; His making the redemption of the captive a matter of exchange exhibits His justice, while the invention whereby He enabled the Enemy to apprehend that of which he was before incapable, is a manifestation of supreme wisdom.

βιβλίον κς'

CHAPTER XXVI

26. Ἀλλ' ἵστως τις ἐν τῷ τῆς δικαιοσύνης τε καὶ σοφίας ἐξετάσει τῆς κατὰ τὴν οἰκονομίαν ταῦτην θεωρουμένης ἐνάγεται πρὸς τὸ νομίσαι απάτην τινὰ τὴν τοιαύτην μέθοδον ἐπινεοῦσθαι ὑπὲρ ἡμῶν τῷ θεῷ· τὸ γὰρ μὴ γυμνῇ τῇ θεότητι, ἀλλ' ὑπὸ τῆς ἀνθρωπίνης φύσεως

kekakalumēnij, ἀγνοηθέντα παρὰ τοῦ ἔχθροῦ, τὸν θεὸν ἐντὸς τοῦ κρατοῦντος γενέσθαι απάτη τίς ἐστι τρόπον τινὰ καὶ παραλογισμός, ἐπειπέρ τιστον τῶν ἀπατώντων ἐστὶ τὸ πρὸς ἔτερον τὰ τῶν ἐπιβούλευομένων ἀλπίδας τρέπειν καὶ ἀλλο παρὰ τὸ ἀλπισθὲν κατεργάζεσθαι. ἀλλ' ὁ πρὸς τὴν ἀλήθειαν βλέπων πάντων μάλιστα καὶ power, is in some measure a fraud and a surprise; seeing that τούτῳ τῇ δικαιοσύνῃ τε καὶ τῆς σοφίας εἶναι συνθήτη it is the peculiar way with those who want to deceive to divert in another direction the expectations of their intended

σεται. δικαίου μὲν γάρ ἔστι τὸ κατ' αἰξίαν ἐκάστῳ victims, and then to effect something quite different from νέμειν, σοφοῦ δὲ τὸ μήτε παρατρέπειν τὸ δίκαιον, μήτε τὸν ἀγαθὸν τῆς φιλανθρωπίας σκοπὸν ἀποχωρίζειν τῆς what these latter expected. But he who has regard for truth κατὰ τὸ δίκαιον κρίσεως, ἀλλὰ συνάπτειν ἀλλήλοις will agree that the essential qualities of justice and wisdom εὐηγχάνως ἀμφότερα, τῇ μὲν δικαιοσύνῃ τὸ κατ' αἰξίαν ἀντιδόδοντα, τῇ δὲ ἀγαθότητι τοῦ σκοποῦ τῆς φιλανθρωπίας οὐκ ἔξισταμενον.

are before all things these; viz. of justice, to give to every one according to his due; of wisdom, not to pervert justice, and yet at the same time not to dissociate the benevolent aim of the love of mankind from the verdict of justice, but skilfully to combine both these requisites together, in regard to justice returning the due recompense, in regard to kindness not swerving from the aim of that love of man.

* * *

εἰ γάρ καὶ παρ' ἀμφοτέρων φαρ- So in this instance, by the reasonable rule of justice, he who μάκου μίξις ἐν τροφῇ γίνεται, ἀλλὰ πρὸς τὸν σκοπὸν practised deception receives in return that very treatment, οὗτον καὶ ἐνταῦθα τῷ μὲν κατὰ τὸ δίκαιον λόγῳ the seeds of which he had himself sown of his own free will. ὁ ἀπατεῖν ἀντιλαμβάνει, ὃν τὰ σπέρματα διὰ τῆς ιδίας He who first deceived man by the bait of sensual pleasure is προαιρέσεως κατεβάλετο· ἀπατᾶται γάρ καὶ αὐτὸς τῷ τοῦ ἀνθρώπου προβλήματι ὁ πραπατήσας τὸν ἀνθρώπον himself deceived by the presentment of the human form. But τῷ τῆς ἡδονῆς δελεάσματι· ὁ δὲ σκοπὸς τῶν γυνομένων ἐπὶ τὸ κρείττον τὴν παραλλαγὴν ἔχει. ὁ μὲν γάρ ἐπὶ as regards the aim and purpose of what took place, a change διαφθορᾷ τῆς φύσεως τὴν ἀπάτην ἐνήργησεν, ὁ δὲ in the direction of the nobler is involved; for whereas he, the δίκαιος ἄμα καὶ ἀγαθὸς καὶ σοφὸς ἐπὶ σωτηρίᾳ τοῦ enemy, effected his deception for the ruin of our nature, He καταφθαρέντος τῇ ἐπινοίᾳ τῆς ἀπάτης ἔχριστο, οὐ Who is at once the just, and good, and wise one, used His μόνον τὸν ἀπολωλότα διὰ τούτων ἐνεργετῶν, ἀλλὰ καὶ πορεία device, in which there was deception, for the salvation of τοῦ προσεγγίσασι τῇ ζωῇ μὲν τὸν θάνατον, τῷ φωτὶ δὲ him who had perished, and thus not only conferred benefit τὸ σκότος, τῇ ἀφαροσίᾳ δὲ τὴν φθοράν, ἀφανισμὸς μὲν τοῦ χείρους γίνεται καὶ εἰς τὸ μὴ ὃν μεταχώρησις, on the lost one, but on him, too, who had wrought our ruin. ὥφελεια δὲ τοῦ ἀπὸ τούτων καθαρισμένου. καθάπερ γάρ, For from this approximation of death to life, of darkness to ἀπιμοτέρας ὅλης τῷ χρυσῷ καταμιχθείσης, τῇ διὰ τοῦ πυρὸς δαπάνῃ τὸ ἀλλότριον τε καὶ ἀπόβλητον οἱ θεραπευταὶ τοῦ χρυσού καταναλώσαστες πάλιν ἐπανάγουσι πρὸς τὴν κατὰ φύσιν λαμπτόντα τὴν προτιμότερα ὥλην· οὐκὶς ἄπονος μέντοι γίνεται ἡ διάκρισις, χρόνῳ τοῦ πυρὸς τῇ ἀναλωτικῇ δυνάμει τὸ νόθον ἔξαφανίζοντος, τὸν ἀλλὰ θεραπεία τίς ἔστι τοῦ χρυσού τὸ ἑκτακῆναι αὐτὸ τὸ ἐπὶ λύμη τοῦ κάλλον ἔγκειμενον· κατὰ τὸν αὐτὸν τρόπον, θανάτου καὶ φθορᾶς καὶ σκότους καὶ εἴ τι κακίας ἔγκονον τῷ εὑρετῷ τοῦ κακοῦ περιφύνετων, ὁ προσεγγισμὸς τῆς θείας δυνάμεως πυρὸς δίκην ἀφανισμὸν τοῦ παρὰ φύσιν κατεργασάμενος εἰνεργετεῖ τῇ καθάρσει τὴν φύσιν, καὶ ἐπίπονος ἡ διάκρισις ἡ οὐκοῦν οὐδὲ ἀν παρ' αὐτοῦ τοῦ ἀντικειμένου μὴ εἶναι δίκαιον τε καὶ σωτήριον τὸ γεγονός ἀμφιβλώτο, ἐπειρ εἰς αἰσθήσους τῆς εὐεργεσίας ἔλθοι. οὐνὶ γὰρ καθάπερ οἱ ἐπὶ θεραπείᾳ τεμνόμενοι τε καὶ καιώμενοι χαλεπαίνουσι τοῖς θεραπεύουσι, τῇ ὀδύνῃ τῆς τομῆς δριμυσσόμενοι, εἰ δὲ τὸ διάγενον διὰ τούτων προσεγγένεστο καὶ ἡ τῆς καύσεως ἀληγόδων παρέλθοι, χάριν εἰσονται τοῖς τὴν θεραπείαν ἐπ' αὐτῶν ἐνεργήσασι.

foreign and refuse part in the consuming fire, and so restore the more precious substance to its natural lustre: (not that the separation is effected without difficulty, for it takes time for the fire by its melting force to cause the baser matter to disappear; but for all that, this melting away of the actual thing that was embedded in it to the injury of its beauty is a kind of healing of the gold.) In the same way when death, and corruption, and darkness, and every other offshoot of evil had grown into the nature of the author of evil, the approach of the Divine power, acting like fire, and making that unnatural accretion to disappear, thus by purgation of the evil becomes a blessing to that nature, though the separation is agonizing. Therefore even the adversary himself will not be likely to dispute that what took place was both just and salutary, that is, if he shall have attained to a perception of the boon.

christus victor

GUSTAV AULÉN • A.D. 1930

Aulén argued in several lectures which became the book Christus Victor that the mediæval and modern understanding of the ransom model was in fact flawed, and that a mystical, irrational drama was instead implied. He eloquently develops this thesis as a contender for a new understanding of Jesus' work; the main criticism of his book is that he unfairly represents the rational Western theories, such as penal substitution.

There is a form of the idea of the Atonement which this account of the matter either ignores altogether or treats with very much less than justice, but whose suppression falsifies the whole perspective, and produces a version of the history which is seriously misleading. This type of view may be described provisionally as the 'dramatic.' Its central theme is the idea of the Atonement as a Divine conflict and victory; Christ – Christus Victor – fights against and triumphs over the evil powers of the world, the 'tyrants' under which mankind is in bondage and suffering, and in Him God reconciles the world to Himself. Two points here require to be pressed with special emphasis: first, that this is a doctrine of Atonement in the full and proper sense, and second, that this idea of the Atonement has a clear and distinct character, of its own, quite different from the other two types.

First, then, it must not be taken for granted that this idea may rightly be called only a doctrine of salvation, in contrast with the later development of a doctrine of Atonement properly so called. Certainly it describes a work of salvation, a drama of salvation; but this salvation is at the same time an atonement in the full sense of the word, for it is a work wherein God reconciles the world to Himself, and is at the same time reconciled. The background of the idea is dualistic;¹ God is pictured as in Christ carrying through a victorious conflict against powers of evil which are hostile to His will. This constitutes Atonement, because the drama is a cosmic drama, and the victory over the hostile powers brings to pass a new relation, a relation of reconciliation, between God and the world; and, still more, because in a measure the hostile powers are regarded as in the service of the Will of God the Judge of all, and the executants of His judgment. Seen from this side, the triumph over the opposing powers is regarded as a reconciling of God Himself; He is reconciled by the very act in which He reconciles the world to Himself.

Secondly, it is to be affirmed that this 'dramatic' view of the Atonement is a special type, sharply distinct from both the other types. We shall illustrate its character fully in the course of these lectures; for the present a preliminary sketch must suffice.

The most marked difference between the 'dramatic' type and the so-called 'objective' type lies in the fact that it represents the work of Atonement or reconciliation as from first to last a work of God Himself, a *continuous* Divine work; while according to the other view, the act of Atonement has indeed its origin in God's will, but is, in its carrying-out, an offering made to God by

¹ [Dualism] is not used in the sense of a metaphysical Dualism between the Infinite and the finite, or between spirit and matter; nor, again, in the sense of the absolute Dualism between Good and Evil ... It is used in the sense in which the idea constantly occurs in Scripture, of the opposition between God and that which in His own created world resists His will; between the Divine Love and the rebellion of created wills against Him ...

Christ as man and on man's behalf, and may therefore be called a *discontinuous* Divine work.

On the other hand, it scarcely needs to be said that this 'dramatic' type stands in sharp contrast with the 'subjective' type of view. It does not set forth only or chiefly a change taking place in men; it describes a complete change in the situation, a change in the relation between God and the world, and a change also in God's own attitude. The idea is, indeed, thoroughly 'objective'; and its objectivity is further emphasised by the fact that the Atonement is not regarded as affecting men primarily as individuals, but is set forth as a drama of a world's salvation.

Since, then, the objective character of the 'dramatic' type is definite and emphatic, it can hardly help to a clear understanding of the history of the idea of Atonement to reserve the term 'objective Atonement' for the type of view which commonly bears that name. The result can only be a confusion of two views of the Atonement which need to be clearly distinguished. I shall therefore refer to the type of view commonly called objective as the 'Latin' type, because it arose and was developed on Western, Latin soil, and to the dualistic-dramatic view as 'the classic idea' of the Atonement.

The classic idea has in reality held a place in the history of Christian doctrine whose importance it would not be easy to exaggerate. Though it is expressed in a variety of forms, not all of which are equally fruitful, there can be no dispute that it is the dominant idea of the Atonement throughout the early church period. It is also in reality, as I shall hope to show, the dominant idea in the New Testament; for it did not suddenly spring into being in the early church, or arrive as an importation from some outside source. It was, in fact, the ruling idea of the Atonement for the first thousand years of Christian history. In the Middle Ages it was gradually ousted from its place in the theological teaching of the church, but it survived still in her devotional language and in her art. It confronts us again, more vigorously and profoundly expressed than ever before, in Martin Luther, and it constitutes an important part of his expression of the Christian faith. It has therefore every right to claim the title of the *classic Christian idea of the Atonement*. But if this be the case, any account of the history of the doctrine which does not give full consideration to this type of view cannot fail to be seriously misleading.

(*Christus Victor*, p. 4)

The classic idea of salvation is that the victory which Christ gained once for all is continued in the work of the Holy Spirit, and its fruits reaped. . . . The victory of Christ over the powers of evil is an eternal victory, therefore present as well as past. Therefore Justification and Atonement are really one and the same thing; Justification is simply the Atonement brought into the present, so that here and now the Blessing of God prevails over the Curse. (*Christus Victor*, p. 150)

The Atonement is set forth as the Divine victory over the powers that hold men in bondage. Yet at the same time these very powers are in a measure executants of His own judgment on sin. This opposition reaches its climax in the tension between the Divine Love and the Divine Wrath. . . . The Divine Love prevails over the Wrath, the Blessing overcomes the Curse, by the way of the Divine self-oblation and sacrifice. The redeeming work of Christ shows how much the Atonement 'costs' God. (*Christus Victor*, p. 153)

victimæ paschali laudes

WIPO OF BURGUNDY + 11TH CENTURY

This is one of only four medieval sequences preserved in the Missale Romanum after the Counter-Reformation Council of Trent (1545-63).

780

Dominica Resurrectionis.

Non repetitur Alleluia, sed statim dicitur :

Séq.

1.

V

Ictimæ paschá-li láudes * immolent Christi- áni.

Agnus redémít óves : Chrístus ínnocens Pátri reconcili- ávit peccatóres. Mors et ví-ta du-élo conflixére mirán- do : dux vítae mórtu-us, régnat vívus. Dic nóbis Marí- a,

quid vidísti in ví-a? Sepúlcrum Chrísti vivéntis, et gló-

ri-am vídi resurgéntis : Angé-licos téstes, sudá-ri- um, et

véstes. Surréxit Chrístus spes mé- a: praecédet sú-os in Ga-

lilaé- am. Scímus Chrístum surrexisse a mórtu- is vere :

tu nóbis, víctor Rex, mi-se-ré-re. Amen. (Alle-lú-ia.)

To the Paschal victim
let Christians offer up their songs of praise.

The Lamb has redeemed the sheep:
Christ who is without sin
has reconciled sinners to the Father.

Death and life have fought
a huge battle;
The Prince of Life was dead,
but lives and reigns.

Tell us, Mary,
what did you see on your way?

The tomb of Christ, who is alive,
and I saw the glory of his rising;
Angels standing as witnesses,
the shroud and linen cloth.

Christ my hope has risen:
He has gone to Galilee before you.

[More trust should be placed
in truthful Mary
than in a deceitful crowd of Jews.]

Truly, we know Christ has risen
from the dead:
O King and victor, have mercy on us.
Amen. Alleluia.

revelations of Divine love

JULIAN OF NORWICH + A.D. 1395

"A simple creature unlettered", the anchoress now known to history as Julian is actually anonymous: her designation arises from the church to which she was attached in life. Julian experienced a deathly illness at the age of thirty, and during her recovery was privileged to a series of visions of the divine. Revelations of Divine Love was the first published work in the English language composed by a woman.

THE FIRST SHOWING

Then came sodeinlie to my minde, that I should desire the seconde wound of our Lords gift, and of his grace, that my bodie might be fulfilled with mind and feeling of his blessed passion, as I had before praied. For I would that his paines were my paines with compassion, and afterwards longing to God.

Thus thought me, that I might with his grace have the wounds that I had before desired. But in this I desired never no bodilie sight; ne no manner shewing of God, but compassion, as me thought that a kind soule might have with our Lord Jesu, that for love would become a deadlie man with him. I desired to suffer living in my deadlie bodie, as God would give me grace.

AND in this, sodeinlie I saw the red blood running down from under the garland, hott and freshly, plenteouslie and livelie, right as it was in the time that the garland of thornes was pressed on his blessed head, right so both God and man the same that suffered for me. I conceaved trulie and mightilie that it was himself that shewed it me without any meane.

And in the same shewing, sodeinlie the Trinitie fulfilled my heart most of joy: and so I understood it shall be in heaven without end to all that shall come there. For the Trinitie is God. God is the

CHAPTER III

Then came suddenly to my mind that I should desire the second wound of our Lord's gracious gift: that my body might be fulfilled with mind and feeling of His blessed Passion. For I would that His pains were my pains, with compassion and afterward longing to God. But in this I desired never bodily sight nor shewing of God, but compassion such as a kind soul might have with our Lord Jesus, that for love would be a mortal man: and therefore I desired to suffer with Him.

CHAPTER IV

IN this [moment] suddenly I saw the red blood trickle down from under the Garland hot and freshly and right plenteously, as it were in the time of His Passion when the Garland of thorns was pressed on His blessed head who was both God and Man, the same that suffered thus for me. I conceived truly and mightily that it was Himself shewed it me, without any mean.

And in the same Shewing suddenly the Trinity fulfilled my heart most of joy. And so I understood it shall be in heaven without end to all that shall come there.

And in this he shewed a litle thing, the quantitie of a hasel-nutt, lying in the palme of my hand, as me seemed; and it was as round as a ball. I looked theron with the eie of my understanding, and thought, "What may this be?" and it was answered generallie thus:

'It is all that is made.' I marvelled how it might last: for me thought it might sodenlie have fallen to naught for littenes.

And I was answered in my understanding, 'It lasteth, and ever shall: for God loveth it. And so hath all thing being by the love of God.'

In this litle thing I sawe three propeties.

The *first* is, that God made it.

The *second* is, that God loveth it.

The *third* is, that God keepeth it.

But, what beheld I therein? verilie the Maker, the Keeper, the Lover. For till I am substanciallie united to him, I maie never have full rest, ne verie blisse; that is to saie, that I be so fastned to him, that there be right nought that is made betweene my God and mee.

This litle thing that is made, me thought it might have fallen to naught for littenes.

Of this needeth us to have knowledge, that us liketh naught all thing that is made, for to love God, and have God that is unmade.

For this is the cause which we be not all in ease of heart and soule: for we seeke here rest in this thing that is so litle, wherein no rest is in: and we know not our God that is all mighty, all wise, and all good, for he is verie rest.

God will be known, and him liketh that we rest us in him.

For all that is beneath him, sufficeth not us.

And this is the cause why that no soule is in rest till it is naughted of all things that are made: when she is wilfullie naughted for love to have him that is all, then is she able to receave ghostlie rest.

CHAPTER V

HE shewed me a little thing, the quantity of an hazel-nut, in the palm of my hand; and it was as round as a ball. I looked thereupon with eye of my understanding, and thought: *What may this be?* And it was answered generally thus: *It is all that is made.* I marvelled how it might last, for methought it might suddenly have fallen to naught for littleness. And I was answered in my understanding: *It lasteth, and ever shall [last] for that God loveth it.* And so All-thing hath the Being by the love of God.

In this Little Thing I saw three properties. The first is that God made it, the second is that God loveth it, the third, that God keepeth it. But what is to me verily the Maker, the Keeper, and the Lover,—I cannot tell; for till I am Substantially oned²⁷ to Him, I may never have full rest nor very bliss: that is to say, till I be so fastened to Him, that there is right nought that is made betwixt my God and me.

It needeth us to have knowing of the littleness of creatures and to hold as nought all-thing that is made, for to love and have God that is unmade. For this is the cause why we be not all in ease of heart and soul: that we seek here rest in those things that are so litle, wherein is no rest, and know not our God that is All-mighty, All-wise, All-good. For He is the Very Rest. God willeth to be known, and it pleaseth Him that we rest in Him; for all that is beneath Him sufficeth not us. And this is the cause why that no soul is rested till it is made nought as to all things that are made. When it is willingly made nought, for love, to have Him that is all, then is it able to receive spiritual rest.

THE THIRTEENTH SHOWING

The Twenty-seventh Chapter

AND after this our Lord brought to my mind the longing that I had to him before; and I saw nothing letted me but sin. And so I beheld generally in us all; and methought, if sin had not been, we should all have been clean and like to our Lord as he made us. And thus in my folly, before this time, often I wondred why, by the great foresaid wisdom of God, the beginning of sin was not letted, for then thought me that all should have been well. This stirring was much to be forsaken; and nevertheless, mourning and sorrow I made therefore, without reason and discretion; but Jesu, that in this vision informed me of all that me needed, answered by this word, and said, ‘*Sin is behovely, but all shall be well, and all shall be well, and all manner of thing shall be well.*’ In this naked word sin, our Lord brought to my mind generally all that is not good; and the shameful despite, and the uttermost tribulation that he bare for us in this life, and his dying, and all his pains and passion bodily and ghostly, and the pains of all his creatures ghostly and bodily. For we be all in part troubled, and we shall be troubled following our master Jesu, till we be full purged of our deadly flesh, and of all our inward affections, which be not very good. And the beholding of this with all the pains that ever were, or ever shall be. And with all this I understood the passion of Christ, for the most pain and overpassing. And all this was shewed in a touch and readily passed over into comfort; for our good Lord would not that the soul were afraid of this ugly sight. But I saw not sin; for I believe it had no manner of substance, ne no part of being, ne it might not be known but by the pain that is caused thereof: and this pain is something as to my sight for a time, for it purgeth and maketh us to know our self, and ask mercy. For the passion of our Lord is comfort to us against all this, and so is his blessed will. And for the tender love that our good Lord hath to all that shall be saved; he comforteth readily and sweetly, meaning thus: ‘*It is true, that sin is cause of all this pain; but all shall be well, and all manner of thing shall be well.*’ These words were shewed full tenderly, shewing no manner of blame to me, ne to none that shall be safe. Then were it great unkindness of me to blame or wonder on God

CHAPTER XXVII

AFTER this the Lord brought to my mind the longing that I had to Him afore. And I saw that nothing letted me but sin. And so I looked, generally, upon us all, and methought: *If sin had not been, we should all have been clean and like to our Lord, as He made us.*

And thus, in my folly, afore this time often I wondered why by the great foreseeing wisdom of God the beginning of sin was not letted: for then, methought, all should have been well. This stirring [of mind] was much to be forsaken, but nevertheless mourning and sorrow I made therefor, without reason and discretion.

But Jesus, who in this Vision informed me of all that is needful to me, answered by this word and said: *It behoved that there should be sin; but all shall be well, and all shall be well, and all manner of thing shall be well.*

In this naked word *sin*, our Lord brought to my mind, generally, *all that is not good*, and the shameful despite and the utter nougting that He bare for us in this life, and His dying; and all the pains and passions of all His creatures, ghostly and bodily; (for we be all partly nougting, and we shall be nougting following our Master, Jesus, till we be full purged, that is to say, till we be fully nougting of our deadly flesh and of all our inward affections which are not very good;) and the beholding of this, with all pains that ever were or ever shall be,—and with all these I understand the Passion of Christ for most pain, and overpassing. All this was shewed in a touch and quickly passed over into comfort: for our good Lord would not that the soul were affeared of this terrible sight.

But I saw not *sin*: for I believe it hath no manner of substance nor no part of being, nor could it be known but by the pain it is cause of.

And thus pain, it is something, as to my sight, for a time; for it purgeth, and maketh us to know ourselves and to ask mercy. For the Passion of our Lord is comfort to us against all this, and so is His blessed will.

And for the tender love that our good Lord hath to

and all his pains and passion bodily and ghostly, and the pains of all his creatures ghostly and bodily. For we be all in part troubled, and we shall be troubled following our master Jesu, till we be full purged of our deadly flesh, and of all our inward affections, which be not very good. And the beholding of this with all the pains that ever were, or ever shall be. And with all this I understood the passion of Christ, for the most pain and overpassing. And all this was shewed in a touch and readily passed over into comfort; for our good Lord would not that the soul were afraid of this ugly sight. But I saw not sin; for I believe it had no manner of substance, ne no part of being, ne it might not be known but by the pain that is caused thereof: and this pain is something as to my sight for a time, for it purgeth and maketh us to know our self, and ask mercy. For the passion of our Lord is comfort to us against all this, and so is his blessed will. And for the tender love that our good Lord hath to all that shall be saved; he comforteth readily and sweetly, meaning thus: '*It is true, that sin is cause of all this pain; but all shall be well, and all manner of thing shall be well.*' These words were shewed full tenderly, shewing no manner of blame to me, ne to none that shall be safe. Then were it great unkindness of me to blame or wonder on God of my sin, sithen he blameth not me for sin. And in these same words, I saw an high marvellous privity hid in God: which privity, he shall openly make, and shall be known to us in heaven. In which knowing we shall verily see the cause why he suffered sin to come. In which sight, we shall endlessly have joy.

all that shall be saved, He comforteth readily and sweetly, signifying thus: *It is sooth that sin is cause of all this pain; but all shall be well, and all shall be well, and all manner [of] thing shall be well.*

These words were said full tenderly, showing no manner of blame to me nor to any that shall be saved. Then were it a great unkindness to blame or wonder on God for my sin, since He blameth not me for sin.

And in these words I saw a marvellous high mystery hid in God, which mystery He shall openly make known to us in Heaven: in which knowing we shall verily see the cause why He suffered sin to come. In which sight we shall endlessly joy in our Lord God.

The Twenty-eighth Chapter

THUS I saw, how Christ hath compassion on us for the cause of sin. And right as I was before in the passion of Christ fulfilled with pain and compassion; like in this I was in party fulfilled with compassion of all my even Christen. For full well he loveth people that shall be saved; that is to say, Gods servants, Holy Church shall be shaked in sorrow, and anguish, and tribulation in this world, as men shaketh a cloath in the wind: and as to this our Lord answered, shewing on this manner; '*Ah, a great thing shall I make hereof in heaven of endless worship, and of everlasting joy.*' Ye, so far forth I saw that our Lord enjoyeth of the tribulation of his servants with pity and compassion; and to each person that he loveth to his bliss for to bring, he layeth on him something that is no lack in his sight; whereby they be lowed and despised in this world, scorned and mocked, and cast out. And this he doth for to let the harm that they should take of the pomp, and of the pride, and of the vain glory of this wretched life, and make their way ready to come to heaven in bliss without end everlasting. For he saith, '*I shall all to [wholly] break you from your vain affections, and your vicious pride, and after that I shall gather you, and make you meek and mild, clean and holy by oning to me.*' And then saw I that each kind compassion that man hath on his even Christian with charity, it is Christ in him; that each manner [of] naughting that was shewed in his passion, it was shewed again here in this compassion. Wherein were two manner of understandings in our Lords meaning; that one was the bliss that we be brought to, wherein he will that we enjoy. That other is for comfort in our pain; for he will that we wit that all shall turn us to worship and to profit, by the virtue of his passion. And that we wit that we suffered right naught alone, but with him, and see him our ground. And that we see his pains and his tribulation pass so far all that we may suffer, that it may not be full thought. And the well beholding of this will save us from grudging and dispair in the feeling of our pains: and if we see verily that our sin deserveth it, yet his love excuseth us, and of his great courtesie he doth away all our blame, and beholdeth us with ruth and pitty, as children, innocents and unloathful.

CHAPTER XXVIII

THUS I saw how Christ hath compassion on us for the cause of sin. And right as I was afore in the [Shewing of the] Passion of Christ fulfilled with pain and compassion, like so in this [sight] I was fulfilled, in part, with compassion of all mine even-Christians—for that well, well beloved people that shall be saved. For God's servants, Holy Church, shall be shaken in sorrow and anguish, tribulation in this world, as men shake a cloth in the wind.

And as to this our Lord answered in this manner: *A great thing shall I make hereof in Heaven of endless worship and everlasting joys.*

Yea, so far forth I saw, that our Lord joyeth of the tribulations of His servants, with ruth and compassion. On each person that He loveth, to His bliss for to bring [them], He layeth something that is no blame in His sight, whereby they are blamed and despised in this world, scorned, mocked,⁹⁸ and outcasted. And this He doeth for to hinder the harm that they should take from the pomp and the vain-glory of this wretched life, and make their way ready to come to Heaven, and up-raise them in His bliss everlasting. For He saith: *I shall wholly break you of your vain affections and your vicious pride; and after that I shall together gather you, and make you mild and meek, clean and holy, by oneing to me.*

And then I saw that each kind compassion that man hath on his even-Christians with charity, it is Christ in him.

That same noughting that was shewed in His Passion, it was shewed again here in this Compassion. Wherein were two manner of understandings in our Lord's meaning. The one was the bliss that we are brought to, wherein He willetteth that we rejoice. The other is for comfort in our pain: for He willetteth that we perceive that it shall all be turned to worship and profit by virtue of His passion, that we perceive that we suffer not alone but with Him, and see Him to be our Ground, and that we see His pains and His noughting passeth so far all that we may suffer, that it may not be fully thought.

The beholding of this will save us from

The Twenty-ninth Chapter

BUT in this I stood beholding generally, sweenly and mourningly, saying thus to our Lord in my meaning with full great dread; ‘Ah good Lord, how might all be well for the great harm that is to come by sin to thy creatures?’ And here I desired as I durst, to have some more open declaring, wherewith that I might be eased in this. And to this our blessed Lord answered full meekly, and with full lovely cheer; and shewed that Adam’s sin was the most harm that ever was done, or ever shall be into the world’s end: and also he shewed that this is openly known in all Holy Church in earth. Furthermore, he learned that I should behold the glorious asseethe; for this asseeth-making is more pleasing to the blessed God-head, and more worshipful for man’s salvation without comparison, than ever was the sin of Adams harmful. Then meaneth our blessed Lord thus, and in this teaching; that we should take heed to this: ‘*For sithen that I have made well by the most harm; then it is my will that thou know thereby that I shall make well all that is less.*’

murmuring and despair in the feeling of our pains. And if we see soothly that our sin deserveth it, yet His love excuseth us, and of His great courtesy He doeth away all our blame, and beholdeth us with ruth and pity as children innocent and unloathful.

CHAPTER XXIX

BUT in this I stood beholding things general, troublosly and mourning, saying thus to our Lord in my meaning, with full great dread: *Ah! good Lord, how might all be well, for the great hurt that is come, by sin, to the creature?* And here I desired, as far as I durst, to have some more open declaring wherewith I might be eased in this matter.

And to this our blessed Lord answered full meekly and with full lovely cheer, and shewed that Adam’s sin was the most harm that ever was done, or ever shall be, to the world’s end; and also He shewed that this [sin] is openly known in all Holy Church on earth. Furthermore He taught that I should behold the glorious Satisfaction: for this Amends-making is more pleasing to God and more worshipful, without comparison, than ever was the sin of Adam harmful. Then signifieth our blessed Lord thus in this teaching, that we should take heed to this: *For since I have made well the most harm, then it is my will that thou know thereby that I shall make well all that is less.*

The Thirtieth Chapter

HE gave understanding of two parties, *that one party* is our Saviour and our salvation. This blessed part is open, clear, fair, and light, and plenteous; for all mankind that is of good will, and that shall be, is comprehended in this part. Hereto we be bound of God, and drawn and counselled, and learned inwardly by the Holy Ghost, and outward by Holy Church in the same grace. In this will our Lord that we be occupied and joying in him, for he joyeth in us: and the more plenteously that we take of this with reverence and meekness, the more thank we deserve of him, and the more speed to our self. And thus may we see and enjoy our part in our Lord. *That other* is hid and sparred from us; that is to say, all that is besides our salvation; for that is our Lord's privy counsel, and it longeth to the royal lordship of God to have his privy counsels in peace. And it longeth to his servants for obedience and reverence not to will to know his counsels. Our Lord hath pity and compassion on us, for that some creatures make them so busie therein; and I am sure if we wist how greatly we should please him, and ease ourself to leave it, we would. The saints in heaven they will nothing wit [but what our Lord will shew them; and also their charity and their desire is ruled after the will of our Lord: and thus ought we, that our will be like to them; then shall we nothing will, ne desire but the will of our Lord, like as they do; for we be all one in Gods meaning. And here I was learned, that I should only enjoy in our blessed Saviour Jesu, and trust in him for all thing.

CHAPTER XXX

HE gave me understanding of two parts [of truth]. The one part is our Saviour and our salvation. This blessed part is open and clear and fair and light, and plenteous,—for all mankind that is of good will, and shall be, is comprehended in this part. Hereto are we bounden of God, and drawn and counselled and taught inwardly by the Holy Ghost and outwardly by Holy Church in the same grace. In this willeth our Lord that we be occupied, joying in Him; for He enjoyeth in us. The more plenteously that we take of this, with reverence and meekness, the more thanks we earn of Him and the more speed to ourselves, thus—may we say—enjoying *our* part of our Lord. The other [part] is hid and shut up from us: that is to say, all that is beside our salvation. For it is our Lord's privy counsel, and it belongeth to the royal lordship of God to have His privy counsel in peace, and it belongeth to His servant, for obedience and reverence, not to learn¹⁰² wholly His counsel. Our Lord hath pity and compassion on us for that some creatures make themselves so busy therein; and I am sure if we knew how much we should please Him and ease ourselves by leaving it, we would. The 60 saints that be in Heaven, they will to know nothing but that which our Lord willeth to shew them: and also their charity and their desire is ruled after the will of our Lord: and thus ought we to will, like to them. Then shall we nothing will nor desire but the will of our Lord, as they do: for we are all one in God's seeing.

And here was I learned that we shall trust and rejoice only in our Saviour, blessed Jesus, for all thing.

The Thirty-first Chapter

AND thus our good Lord answered to all the questions and doubts that I might make, saying full comfortably: ‘*I may make all thing well; and I can make all thing well; and I shall make all thing well; and I will make all thing well; and thou shalt see thyself that all manner of thing shall be well.*’

There he saith, ‘*I may,*’ I understand for the Father; and there he saith, ‘*I can,*’ I understand for the Son; and there he saith, ‘*I will,*’ I understand for the Holy Ghost; and there he saith ‘*I shall,*’ I understand the unity of the blessed Trinity; three persons and one truth: and there he saith, ‘*Thou shalt see thyself,*’ I understand the coming of all mankind that shall be saved into the blessed Trinity. And in these five words, God will that we be enclosed in rest, and peace. And thus shall the ghostly thirst of Christ have an end; for this is the ghostly thirst of Christ, the love-longing that lasteth and ever shall, till we see that sight at dooms-day; for we that shall be safe, and shall be Christ’s joy and his bliss, been yet here; and some be to come, and so shall some be into that day. Therefore this is his thirst, and love-longing of us all together here in him to our endless bliss, as to my sight; for we be not now fully as whole in him as we shall be then; for we know in our faith, and also it was shewed in all, that Christ Jesu was both God and man: and aneynst the Godhead he is himself highest bliss, and was fro without beginning, and shall be without end: which very endless bliss may never be highe nor lowed in itself. And this was plenteously seen in every shewing, and namely in the xiith. where he saith, ‘*I it am that is highest.*’ And as aneynst Christs manhood; it is known in our faith, and also shewed that he through the vertue of the Godhead, for love to bring us to his bliss, suffered pains and passion, and died.

And these be the works of Christs manhood, wherein he enjoyeth. And that shewed he in the ixth where he saith, ‘*It is a joy, a bliss, and endless liking to me, that ever I suffered passion for thee.*’ And this is the bliss of Christs works: and thus he

CHAPTER XXXI

AND thus our good Lord answered to all the questions and doubts that I might make, saying full comfortably: *I may make all thing well, I can make all thing well, I will make all thing well, and I shall make all thing well; and thou shalt see thyself that all manner of thing shall be well.*

In that He saith, *I may,* I understand [it] for the Father; and in that He saith, *I can,* I understand [it] for the Son; and where He saith, *I will,* I understand [it] for the Holy Ghost; and where He saith, *I shall,* I understand [it] for the unity of the blessed Trinity: three Persons and one Truth; and where He saith, *Thou shalt see thyself,* I understand the oneing of all mankind that shall be saved unto the blessed Trinity. And in these five words God willeth we be enclosed in rest and in peace.

Thus shall the Spiritual Thirst of Christ have an end. For this is the Spiritual Thirst of Christ: the love-longing that lasteth, and ever shall, till we see that sight on Doomsday. For we that shall be saved and shall be Christ’s joy and His bliss, some be yet here and some be to come, and so shall some be, unto that day. Therefore this is His thirst and love-longing, to have us altogether whole in Him, to His bliss,—as to my sight. For we be not now as fully whole in Him as we shall be then.

For we know in our Faith, and also it was shewed in all [the Revelations] that Christ Jesus is both God and man. And anent the Godhead, He is Himself highest bliss, and was, from without beginning, and shall be, without end: which endless bliss may never be heightened nor lowered in itself. For this was plenteously seen in every Shewing, and specially in the Twelfth, where He saith: *I am that [which] is highest.* And anent Christ’s Manhood, it is known in our Faith, and also [it was] shewed, that He, with the virtue of Godhead, for love, to bring us to His bliss suffered pains and passions, and died. And these be the works of Christ’s Manhood wherein He rejoiceth; and that shewed He in the Ninth Revelation,

meaneth; there he saith in the same shewing, ‘*We be his bliss, we be his meed, we be his worship, we be his crown.*’ For as aneynst that Christ is our head, he is glorified and unpassible: and as aneynst his body, in which all his members be knit, he is not yet full glorified, ne all unpassible: for the same thirst and longing that he had upon the roode-tree (which desire longing and thirst as to my sight, was in him from without beginning) the same hath he yet, and shall into the time that the last soul that shall be saved is come up to his bliss. For as truly as there is a property in God of ruth and pity; as verily there is a property in God of thirst and longing: and of the vertue of this longing in Christ, we have to long again to him, without which no soul cometh to heaven. And this property of longing and thirst cometh of the endless goodness of God; right as the property of pity cometh of his endless goodness: and though he have longing and pity, they been sundry properties, as to my sight. And in this standeth the point of ghostly thirst, which is lasting in him as long as we be in need, us drawing up to his bliss. And all this was seen in shewing of compassion, for that shall cease at doomsday. Thus he hath ruth and compassion on us; and he hath longing to have us; but his wisdom and his love suffer not the same to come till the best time.

where He saith: *It is a joy and bliss and endless pleasing to me that ever I suffered Passion for thee.* And this is the bliss of Christ’s works, and thus he signifieth where He saith in that same Shewing: we be His bliss, we be His meed, we be His worship, we be His crown.

For anent that Christ is our Head, He is glorified and impassible; and anent His Body in which all His members are knit, He is not yet fully glorified nor all impassible. Therefore the same desire and thirst that He had upon the Cross (which desire, longing, and thirst, as to my sight, was in Him from without beginning) the same hath He yet, and shall [have] unto the time that the last soul that shall be saved is come up to His bliss.

For as verily as there is a property in God of ruth and pity, so verily there is a property in God of thirst and longing. (And of the virtue of this longing in Christ, we have to long again to Him: without which no soul cometh to Heaven.) And this property of longing and thirst cometh of the endless Goodness of God, even as the property of pity cometh of His endless Goodness. And though longing and pity are two sundry properties, as to my sight, in this standeth the point of the Spiritual Thirst: which is *desire in Him as long as we be in need*, drawing us up to His bliss. And all this was seen in the Shewing of Compassion: for that shall cease on Doomsday.

Thus He hath ruth and compassion on us, and He hath longing to have us; but His wisdom and His love suffereth not the end to come till the best time.

The Thirty-second Chapter

ONE time our good Lord said, '*All manner of thing shall be well:*' and another time he said, '*Thou shalt see thy self, that all manner of thing shall be well.*' And in these two the soul took sundry manner of understanding. One was this; that he will, we wit that not only he taketh heed to noble things and to great, but also to little and to small, to low and to simple, and to one and to other. And so meaneth he in that he saith, '*All manner of thing shall be well;*' for he will that we wit that the least thing shall not be forgotten. Another understanding is this; that there be many deeds evil done in our sight, and so great harms take, that it seemeth to us that it were impossible that ever it should come to a good end. And upon this we look, sorrow and mourn therefore; so that we cannot rest us in the blissful beholding of God as we should do. And the cause is this; that the use of our reason is now so blind, so low, and so simple, that we cannot know the high marvellous wisdom, the might and the goodness of the blissful Trinity. And this meaneth he where he saith, '*Thou shalt see thy self, that all manner of thing shall be well.*' As if he said, take now faithfully and trustfully, and at the last end thou shalt be verily in fulhead of joy. And thus in the same five words beforesaid, '*I may make all thing well;*' I understand a mighty comfort of all works of our Lord God that are for to come. There is a deed, the which the blessed Trinity shall do in the last day, as to my sight: and what the deed shall be, and how it shall be done, it is unknown of all creatures which are beneath Christ, and shall be till when it shall be done. The goodness and the love of our Lord God will, that we wit that it shall be: and the might, and the wisdom of him by the same love will hill it, and hide it from us what it shall be, and how it shall be done. And the cause why he will we wit it thus is, for he will we be the more eased in our soul, and peaceable in love, leaving the beholding of all tempests that might let us of true enjoying in him. This is the great deed ordeined of our Lord God fro without beginning, treasured and hid in his blessed breast, only known to himself; by which deed, he shall make all thing well, for right as the blessed Trinity made all thing of naught, right so the same blessed Trinity shall make well all that is not well. And in this sight I marvelled greatly, and beheld our faith, meaning thus; Our faith is grounded in Gods word, and it longeth to our faith, that we

CHAPTER XXXII

ONE time our good Lord said: *All thing shall be well;* and another time he said: *Thou shalt see thyself that all MANNER [of] thing shall be well;* and in these two [sayings] the soul took sundry understandings.

One was that He willeth we know that not only He taketh heed to noble things and to great, but also to little and to small, to low and to simple, to one and to other. And so meaneth He in that He saith: *ALL MANNER OF THINGS shall be well.* For He willeth we know that the least thing shall not be forgotten.

Another understanding is this, that there be deeds evil done in our sight, and so great harms taken, that it seemeth to us that it were impossible that ever it should come to good end. And upon this we look, sorrowing and mourning therefor, so that we cannot resign us unto the blissful beholding of God as we should do. And the cause of this is that the use of our reason is now so blind, so low, and so simple, that we cannot know that high marvellous Wisdom, the Might and the Goodness of the blissful Trinity. And thus signifieth He when He saith: *THOU SHALT SEE THYSELF if all manner of things shall be well.* As if He said: *Take now heed faithfully and trustingly, and at the last end thou shalt verily see it in fulness of joy.*

And thus in these same five words aforesaid: *I may make all things well*, etc., I understand a mighty comfort of all the works of our Lord God that are yet to come. There is a Deed the which the blessed Trinity shall do in the last Day, as to my sight, and when the Deed shall be, and how it shall be done, is unknown of all creatures that are beneath Christ, and shall be till when it is done.

[“The Goodness and the Love of our Lord God” will that we wit [know] that it shall be; And the “Might and the Wisdom of him by the same Love will” hill [conceal] it, and hide it from us what it shall be, “and how it shall be done.”]

And the cause why He willeth that we know [this Deed shall be], is for that He would have us the more eased in our soul and [the more] set at peace

believe that Gods word shall be saved in all thing: and one point of our faith is, that many creatures shall be damned, as angels that fell out of heaven for pride, which be now fiends; and many in earth that dyeth out of the faith of Holy Church; that is to say, those that be heathen: and also many that hath received Christendome, and liveth unchristen life, and so dyeth out of charity; all these shall be damned to hell without end, as Holy Church teacheth me to believe: and standing all this, methought it was unpossible that all manner of thing should be well, as our Lord shewed in this time. And as to this, I had no other answer in shewing of our Lord but this; '*That, that is impossible to thee, is not impossible to mee; I shall save my word in all thing, and I shall make all thing well.*' And in this I was taught by the grace of God, that I should stedfastly hold me in the faith as I had before understood. And therewith, that I should stand and sadly believe, that all manner thing shall be well, as our Lord shewed in the same time; for this is the great deed that our Lord God shall do: in which deed he shall save his word in all thing; and he shall make well all that is not well. But what the deed shall be, and how it shall be done, there is no creature beneath Christ that wot it, ne shall wit it till it is done, as to the understanding that I took of our Lords meaning in this time.

in love—leaving the beholding of all troublous things that might keep us back from true enjoying of Him. This is that Great Deed ordained of our Lord God from without beginning, treasured and hid in His blessed breast, only known to Himself: by which He shall make all things well.

For like as the blissful Trinity made all things of nought, right so the same blessed Trinity shall make well all that is not well.

And in this sight I marvelled greatly and beheld our Faith, marvelling thus: Our Faith is grounded in God's word, and it belongeth to our Faith that we believe that God's word shall be saved in all things; and one point of our Faith is that many creatures shall be condemned: as angels that fell out of Heaven for pride, which be now fiends; and man in earth that dieth out of the Faith of Holy Church: that is to say, they that be heathen men; and also man that hath received christendom and liveth unchristian life and so dieth out of charity: all these shall be condemned to hell without end, as Holy Church teacheth me to believe. And all this [so] standing, methought it was impossible that all manner of things should be well, as our Lord shewed in the same time.

And as to this I had no other answer in Shewing of our Lord God but this: *That which is impossible to thee is not impossible to me: I shall save my word in all things and I shall make all things well.* Thus I was taught, by the grace of God, that I should steadfastly hold me in the Faith as I had aforesaid understood, [and] therewith that I should firmly believe that all things shall be well, as our Lord shewed in the same time.

For this is the Great Deed that our Lord shall do, in which Deed He shall save His word and He shall make all well that is not well. How it shall be done there is no creature beneath Christ that knoweth it, nor shall know it till it is done; according to the understanding that I took of our Lord's meaning in this time.

de imitatione christi

THOMAS À KEMPIS + CA. 1418–27

The Imitation of Christ is the most widely read and translated devotional work after the Bible.

LIBER II. CAPITULUM XII.

DE REGIA VIA SANCTÆ CRUCIS

DURUS hic multis videtur sermo. *Abnego temet ipsum, tolle crucem tuam et sequere Jesum.* Sed multo durius erit audire illud extreum verbum: *Discedite a me, omnes maledicti, in ignem æternum.* Qui enim modo libenter audiunt verbum crucis, et sequuntur, tunc non timebunt ab auditione æternæ damnationis. Hoc signum crucis erit in cælo, cum Dominus ad judicandum venerit. Tunc omnes servi crucis, qui se Crucifixo conformaverunt in vita, ad Christum accedent judicem cum magna fiducia.

2. Quid igitur times tollere crucem, per quam itur ad Regnum? In cruce salus. In cruce vita. In cruce protectio ab hostibus. In cruce robur mentis. In cruce gaudium spiritus. In cruce virtus summa. In cruce perfectio sanctitatis. Non est salus animae, nec spes æternæ vitæ, nisi in cruce. Tolle ergo crucem et sequere Jesum, et ibis in vitam æternam. Præcessit ille bajulans sibi crucem, et mortuus est pro te in cruce, ut tu etiam portes crucem, et mori affectes in cruce. Quia, si commortuus fueris in cruce, etiam cum illo pariter vives, et si socius fueris pœ, socius eris et gloriæ.

3. Ecce in cruce totum jacet, et non est alia via ad vitam, et ad veram et internam pacem, nisi via sanctæ crucis, et quotidianæ mortificationis. Ambula ubi vis, quære quodcumque volueris, et non invenies altiore viam supra, nec securiorem infra, nisi viam sanctæ crucis. Dispone et ordina omnia secundum velle tuum et videre, et non invenies, nisi semper aliquid pati debere aut sponte aut invite et ita crucem semper invenies. Aut enim in corpore dolorem senties, aut in anima spiritus tribulationem sustinebis.

CHAPTER XII.

OF THE ROYAL ROAD OF THE HOLY CROSS.⁴



ARD does this injunction seem to many: "Deny thyself, take up thy cross, and follow Jesus."⁵

But much harder will it be to hear that last speech: "Depart from Me, ye cursed, into everlasting fire."⁶ Those indeed who now cheerfully listen to the teaching of the cross, and follow it, will not then fear to hear their eternal damnation.

When the Lord shall come to judgment this sign of the cross will be in the heavens. Then will all the servants of the cross, who have in life conformed themselves to Him Who was crucified, approach Christ the Judge with great confidence.

2. Why then dost thou fear to take up the cross, through which lies the road to Heaven? In the cross there is safety, in the cross there is life, in the cross there is protection from the enemy, in the cross there is heavenly mildness, in the cross there is mental strength, in the cross there is spiritual joy, in the cross there is consummate virtue, in the cross there is perfect sanctity.

There is no safety for the soul, there is no hope of eternal life, unless it be in the cross. Take up therefore thy cross and follow Jesus, and thou shalt reach eternal life.

He hath gone before, He hath borne His cross, He hath died for thee upon the cross, that thou too mayest bear thy cross, and that thou mayest desire to die upon thy cross.

For if thou hast died with Him, with Him shalt thou also live; if thou hast been the companion of His suffering, thou shalt be the companion of His glory also.

3. Behold all depends upon the cross, all lies in dying upon it. There is no other road to life and to true internal peace than the road of the blessed cross and daily mortification.

Go where thou wilt, search after anything thou desirest, no loftier road above, no surer road below, wilt thou find than the road of the blessed cross.

Arrange and order everything according to thy will and pleasure, thou shalt surely always find something to suffer, whether willingly or no, and thus shalt thou always find a cross; for either thou shalt suffer pain in thy body, or in thy soul thou shalt endure mental anguish.

4. Interdum a Deo relinquoris, interdum a proximo exercitaberis, et quod amplius est sæpe tibimetipsi gravis eris. Nec tamen aliquo remedio vel solatio liberari seu alleviari poteris, sed donec Deus voluerit, oportet ut sustineas. Vult enim Deus ut tribulationem sine consolatione discas pati, et illi totaliter te subjicias et humilior ex tribulatione fias. Nemo ita cordialiter sentit passionem Christi, sicut is cui contigerit similia pati. Crux igitur semper parata est, et ubique te exspectat. Non potes effugere ubicumque cucurreris, quia ubicumque veneris, temetipsum tecum portas, et semper te ipsum invenies. Converte te supra, converte te infra, converte te extra et intra, et in his omnibus invenies crucem, et necesse est te ubicumque tenere patientiam, si internam vis habere pacem et perpetuam promereri coronam.

5. Si libenter crucem portas, portabit te, et deducet te ad desideratum finem, ubi scilicet finis patiënt erit. Si invite portas, onus tibi facis, et te ipsum magis gravas, et tamen oportet ut sustineas. Si abjicis unam crucem, aliam proculdubio invenies, et forsitan graviorem.

6. Credis tu evadere, quod nemo mortalium potuit præterire? Quis Sanctorum in mundo sine cruce et tribulatione fuit? Nec enim Dominus noster Jesus Christus una hora sine dolore passionis fuit, quamdiu vixit. *Opertebat autem Christum pati, et resurgere a mortuis, et ita intrare in gloriam suam.* Et quomodo tu aliam viam crucem quæris, quam hanc regiam, quæ est via sanctæ crucis.

7. Tota vita Christi crux fuit, et martyrium, et tu tibi quæris requiem, et gaudium? Erras, erras si aliud quæris quam pati tribulationes, quia tota ista vita mortalis plena est miseriis, et circumsignata crucibus. Et quanto quis altius in spiritu profecerit, tanto graviores cruces sæpe inveniet, quia exilii sui poena magis ex amore crescit.

8. Sed tamen iste sic multipliciter afflictus, non est sine lavamine consolationis, quia fructum magnum sibi sentit accrescere ex sufferentia suæ crucis. Nondum sponte illi se subjicit, omne onus tribula-

4. Sometimes thou shalt be left by thy God, sometimes thou shalt be worried by thy neighbour, and, what is yet more, oftentimes thou shalt be burdensome to thyself; and yet by no remedy, by no solace, shalt thou be able to get freedom or respite, but must suffer as long as God willeth.

God willeth that thou shalt learn to suffer tribulation without consolation, and that thou shouldest subject thyself entirely to Him, and that thou shouldest become more humble from thy tribulation. No man so deeply feels Christ's passion as he whose lot has been to endure similar sufferings.

The cross then is always ready and everywhere awaits thee. Thou canst not flee from it whithersoever thou mayest run, because thou carriest thyself, and wilt always find thyself, wherever thou dost go.

Turn thyself upward or downward, turn thyself to the outer world or to thyself, under all circumstances thou wilt find the cross, and must needs have patience everywhere, if thou desire to enjoy peace of mind, and to gain an everlasting crown.¹

5. Dost thou cheerfully bear thy cross? Then will it bear thee and conduct thee to the wished-for goal, where shall be an end of suffering, though here there never shall.

Dost thou bear the cross unwillingly? Thou makest a burden for thyself, and addest to thy trouble; and yet thou must bear it.

If thou throw away one cross, thou wilt without doubt find another, aye, and perchance a worse.

6. Dost thou trust to avoid what no mortal ever could escape?

Who of the saints lived on this earth without a cross, without tribulation?

Not one hour was Jesus Christ, our Lord, free from the pain of suffering, as long as He lived on earth.¹

"It behoved Christ" (He Himself says) "to suffer, and to rise from the dead,"² and so to enter into His glory. How then canst thou seek some other road than this road, the road of the holy cross?

7. Christ's whole life was a cross, was a martyrdom; and thou, dost thou seek for peace and joy?

Thou errest, thou errest, if thou dost seek for aught but to suffer tribulation; for the whole life of mortal man is full of misery, is surrounded with crosses.³ And when a man has soared higher in spirit he often finds the heavier crosses, because the pain of exile increases with his love.

8. Yet is this man not without some relief of consolation, though he is so oft afflicted, because he feels a very great increase in the fruit resulting from bearing his cross; for whilst he subjects himself to it of his own choice, all the burden of tribulation is turned into an assurance of divine consolation.

tionis in fiduciam divinæ consolationis convertitur. Et quanto caro magis per tribulationem atteritur, tanto amplius spiritus per internam consolationem roboratur. Et nonnunquam in tantum confortatur ex affectu tribulationis, et adversitatis ob amorem conformitatis crucis Christi, ut non sine dolore, et tribulatione esse vellet, quoniam se tantum acceptiorem Deo reddit, quanto dura, et graviora plura pro eo ferre poterit. Non est istud virtus hominis, sed gratia Christi, quæ tanta potest, et agit in carne fragili, ut quod naturaliter semper abhorret et fugit, hoc fervore spiritus aggrediatur et diligit.

9. Non est secundum hominem crucem portare, crucem amare, corpus castigare, et servituti subjicere, honores fugere, contumelias libenter sustinere, se ipsum despicere, et despici optare, aduersa quæquæ cum damnis perpeti, et nihil prosperitatis in hoc mundo desiderare. Si ad te ipsum respicis, nihil hujusmodi ex te poteris. Sed si in Domino confidis, dabitur tibi fortitudo de cælo, et subcipientur ditioni tuæ mundus et caro, sed nec inimicum diabolum timebis, si fueris fide armatus, et cruce Jesu signatus.

10. Pone ergo te sicut fidelis et bonus servus Christi ad portandum viriliter crucem Domini tui pro te ex amore crucifixi. Præpara te ad toleranda multa adversa, et varia incommoda in hac misera vita, quia sic tecum erit ubicumque, et sic revera eum invenies ubicumque latueris. Oportet te ita esse, et non est remedium evadendi a tribulatione malorum, et dolore, quam ut te patiaris. Calicem Domini affectanter bibe, si amicus ejus esse, et partem cum eo habere desideras. Consolationes Deo committe, faciat ipse cum talibus sicut sibi magis placuerit. Tu vero pone te ad sustinendum tribulatones, et reputa eas maximas consolationes, quia *non sunt condignæ passiones hujus temporis ad futuram gloriam, quæ revelabitur in nobis*, promerendam, etiam si omnes solus posses sustinere.

11. Quando ad hoc veneris, quod tribulatio tibi dulcis erit et sapiet pro Christo, tunc bene tecum esse exstima, quia invenisti paradisum in terra. Quamdiu tibi pati grave est et fugere quærvis, tamdiu male habebis, et sequentur te ubique tribulationes.

12. Si ponis te ad quod esse debes, videlicet ad patiendum, et moriendum, fiet cito melius, et

Again, the more the flesh is worn out by affliction, the more is the spirit strengthened by internal grace.

Sometimes so much comfort is derived from tribulation and adversity, because of the desire of conformity to the cross of Christ, that there is no desire to escape grief and tribulation, from the belief that in proportion to a man's power of suffering much and oft, for God's sake, he becomes the more acceptable to Him.

Not man's virtue, but Christ's grace, it is that can effect so much in the frail flesh as to make it, through the fervour of the spirit, like and seek that which by nature it always abhors and avoids.

9. It is not man's nature to bear the cross, to love the cross, to punish the body and reduce it to slavery; it is not man's nature to avoid honour, cheerfully to bear insult, to despise himself, and to desire to be despised; it is not man's nature to bear adversity and loss, and not to desire any prosperity in this world.

If thou look to thyself nothing of this sort wilt thou be able to do; but if thou trust in the Lord, strength shall be given thee from heaven, and the world and the flesh shall be subjected to thy power. Neither shalt thou fear thine enemy the devil, if thou be armed with faith, and signed with the cross of Christ.

10. Set thyself therefore, like a good and faithful servant of Christ, manfully to bear thy Lord's cross; thy Lord for love of thee was crucified for thee.

Prepare thyself to bear many troubles and varied trials in this life of misery, for thus will it be with thee wherever thou art, and this wilt thou truly find wherever thou mayest be concealed.

Thus must it be, and there is no remedy, no means of escape from tribulation, and sorrow, and evil, other than patience. Drink the Lord's cup with affection, if thou desire to be His friend, and to have part with Him.

Leave consolations to God, let Him do with them as seemeth to Him best.

But thou, do thou set thyself to bear tribulation, and look upon it as the greatest consolation; for "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us,"¹ nor would they be so if thou alone coldest bear all.

11. When thou hast arrived at this point, that trouble is pleasant to thee for Christ's sake, and agreeable, then indeed begin to reflect that thou hast found a paradise on earth.

As long as to suffer is a hard task, and thou seekest to avoid suffering, so long will it be ill with thee, and the escape from suffering will pursue thee everywhere.

12. If thou settest thyself to what thou oughtest, namely, to suffer and to die, it shall soon be well with thee, and thou shalt find peace.

pacem invenies.

15. Si quidem aliquid melius et utilius saluti hominum quam pati fuisset, Christus utique verbo et exemplo ostendisset. Nam et se sequentes discipulos omnesque eum sequi cupientes, manifeste ad crucem portandam hortatur, et dicit: *Si quis vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me.* Omnibus ergo perfectis et scrutatis sit ista finalis conclusio: *quoniam per multas tribulationes oportet nos intrare in regnum Dei.* Amen.

15. Had there indeed been anything better for man's salvation than to suffer, anything more useful, Christ would have shown it by precept and example; for both the disciples who followed Him, and all those who desire to follow Him, He clearly exhorts to bear the cross, saying: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."¹

Therefore let this be the final conclusion for all who have read and examined the matter:² "That we must through much tribulation enter into the kingdom of God."³

