

with them, there to contemplate the glory of our God and listen to the voice from above which they heard, that they might proclaim the glory of the Father. (*Ikos.*)

In a Pauline turn of thought the great mysteries of the Transfiguration are brought to a close. The Son who descended from his heavenly throne to compassionate men leads redeemed mankind to proclaim the glory of the Father, the author of all light.



OF THE STUDY AND USE OF CREATED THINGS

Translated and abridged from ST AMBROSE'S *Homiletic Commentary on the Hexaëmeron* by

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HOW then shall our thoughts be ordered in this matter of the Creation, and in what manner may we search as to the things which nature can accomplish? Let this be answered: that it is by the nature of Christ who, abounding in the fullness of his Godhead, hath all things done according to his Will, even the Will of his Father; by this standard alone and in no wise by the mere nature of the Universe, must we conduct ourselves. As in the sacred record, when he was seen to heal the leper and to pour new light upon the sightless, the people glorified not some course of medical cure, but, in astonishment at the power of the Lord, gave unto him only (as it is written) the glory, so even must we. Nor was it from calculations and computations, from estimates and assessments of the Egyptians, nor from the concurrence of the heavenly bodies, from astronomic observation, from enquiry into the balance of the elements and the proportion of matter, from none of these things did Moses hold the knowledge and the power when he stretched his hand forth to divide the Red Sea, and, so doing, obeyed the command of God. Whence also, possessing by simplicity and obedience, this holy power and godly cunning, he crieth of himself:

'Thy right hand, O Lord, hath waxed glorious in power:

'Thy right hand, O Lord, hath dashed into pieces the enemy!'

Thus and only thus, therefore, do ye, the congregation of the righteous, direct and elevate your minds. Into one way alone shall ye turn your spirit. For God seeth not after the manner of men nor with the human eye of limit and fallibility. God looketh unto the core, man only upon the outer side: and by this same rule, doth man not see and God doth. Thou hearest that God hath made and God hath seen, and hath seen that his work is good. What insolence then to pass judgment by the human eye of the things that he hath wrought, or (O human soul!) by argument and science to account them as thine own! Rather, what God saw and saw was good, that shalt thou deem above loose parley and all wanton use.

To God, all glory and all power! Amen.



SERMON FOR OUR LADY'S BIRTHDAY—II

ST BERNARD

HOW can that be', said Mary, 'since I have no knowledge of man?'—and in these words showed herself holy in body and spirit, a virgin without stain and vowed to remain so. The angel answered her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you.' 'Don't question me about it', he said. 'This plan is far beyond my reach, and no thought of mine can attain it. It is the Holy Spirit, not an angelic spirit, that will come upon you, and you will be overshadowed by the power of the Most High, not by any power of mine.'

Mary must not be content with a place among the angels; the parched earth cries out to her for relief that they could never give, and she will scarcely have left them behind when she will find what her soul longs for. I do not say 'scarcely' to imply that God is not infinitely greater than all his creatures, but because she will find nothing standing between him and the angels. So Mary must pass above virtues and dominations, cherubim and