

REDEMPTION 4

Merit, Redemption, Sacrifice, Love of God and patience of Christ

“Wherefore when he cometh into the world, he saith: Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me: Holocausts for sin did not please thee. Then said I: Behold I come: in the head of the book it is written of me: that I should do thy will, O God... In the which will, we are sanctified by the oblation of the body of Jesus Christ once” (Heb.10:5-7).

The meritorious cause of our justification is the merit of our Lord, Who freely reconciles us to God in His blood. He shows us that there is no merit without liberty, but a liberty supernaturally enlightened by Charity. Consequently, the ultimate source of merit is in the Love of Charity and not in suffering or difficulties that are mere occasions.

The Cross was not necessary for our Redemption, the bloodshed was *use-less*. However, this *use-lessness* alone manifests in *full-ness* the Mystery of true Love, which gives and gives Itself, without self-interest, to give and give Itself.

The Lamb sacrificed and risen is the great victor. *“Thou art worthy, O Lord, to take the book, and to open the seals thereof; because Thou wast slain, and hast redeemed us to God, in Thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to our God a kingdom and priests, and we shall reign on the earth” (Ap 5:9-10).*

“The head and members, says St Thomas, are as one mystic person; and therefore Christ's satisfaction belongs to all the faithful as being His members. Also, in so far as any two men are one in charity, the one can atone for the other” (III Qu.48 a.2). The glory of the whole mystical body of Christ comes from the blood of the Lamb. This glory is one, as the victory is one. The glory of the Head rebounds on all the members and that of the members on the Head, which is the matter of the New Canticle: *“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God the Almighty hath reigned. Let us be glad and rejoice, and give glory to Him; for the marriage of the Lamb is come, and His wife hath prepared herself. And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints” (Ap 19:6-8).* *“And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will shew thee the bride, the wife of the Lamb. And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God... And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb. (Ap 21:9-10 & 22)*

There are two conditions for the substitute satisfaction. The first is the solidarity between the culprit and the innocent. The second is the acceptance of this solidarity by

the offended person. Only the first condition requires an answer, which is our love, everything else is superabundantly given.

Our only duty is to unite ourselves in charity with what Christ was not obliged to suffer, but could and wanted to suffer in this supreme and overabundant reparation. This is called for us compunction or habitual contrition of the heart and virtue of penance.

It would be a guilty illusion to neglect our works of satisfaction for our sins and to live a life without fasting, almsgiving, prayers, duty of state and patiently accepting evils and trials of this life in union with Christ. However, *“before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins”* (1Pet.4:8).

Satisfaction must be considered according to the scale of the Mystical Body, a Catholic cannot be an individualist ignoring the needs of his neighbor of the commandment of Christ.

“One might think that it is because I have not sinned that I have such great confidence in the Good Lord. Say, Mother, that if I had committed all possible crimes I would always have the same confidence, I feel that all this multitude of offenses would be like a drop of water thrown into a fiery brazier. You will then recount the story of the converted sinner who died of love; The souls will understand at once, for it is such a striking example of what I would like to say, but these things cannot be expressed” (St Thérèse of the Child Jesus, Carnet Jaune 711).

“I would never have believed that it was possible to suffer so much! never! never! I can only explain this by the ardent desires I had for saving souls” (St Thérèse of the Child Jesus, Carnet Jaune 930).