



## THE INFINITY OF THE COMPENSATION

The infinity of the offense would have remained veiled from our sight if the mystery of redemption had not come to manifest it. It is so true that, outside of this relation with the mystery, the infinity of the offense could not be clearly known.

Hence, we learn the depths of our evil only at the moment when we discover the remedy God has prepared for us. There is a certain proportion, in fact, between, on the one hand, the malice of our faults, which are finite and unequal by reason of their nature, object, and circumstance, but infinite and equal by the fact that each of them violates the forever infinite right of the Divine Majesty.

Though finite the actions of Christ because united to His infinite nature is infinite in dignity. Only because Christ had to pay for our sins can we meditate at the profundity of the offense made to God by sin. Done by someone inferior to Christ we call it deliverance. But done by Christ it is called redemption, says St. Thomas Aquinas.

When did it ever happen that a man had confidence in God and was lost?

St. Alphonsus Liguori

## THE "EXULTET"

No song is lovier to the hearts of the baptized than the "exultet" that is sung on Easter Vigil. It announces the superabundance of Christ's redemption.

This satisfaction will be truly superabundant with respect to the homage that God receives from Christ alone, in whom the whole of creation is, in a sense, summed up. Christ's love was greater than his slayers' malice and therefore the value of his Passion in atoning surpassed the murderous guilt of those who crucified him so that Christ's suffering was a sufficient and superabundant atonement for his murderer's crime.

This satisfaction is superabundant by the fact that, thanks to him, God now receives from man himself more glory than opprobrium.

This satisfaction bestows on us better gifts than those we lost.

## SERMON *in a sentence*

What then do you possess in possessing God? I say that in possessing God you possess what is in God. And what is in God? Glory and riches.

All things pass away like a shadow.... Find among earthly things that which will remain, that which will satisfy desire, and I will admit to you that blessedness is there; but it cannot be found. Wrongly, therefore, do they think that blessedness is in earthly things.

The saints have God as their possession, and He is sufficient for them.

If [people] had perfect faith they would live as about to depart from this world soon, not as to possess it for ever.

Whatever confers blessedness, that is the chief good.

They must be esteemed to have lost their sense, who either pursuing abundance, or fearing lack of temporal goods, lose those which are eternal.

Because wealth is not ours but God's, God would have us stewards of His wealth, and not lords.

Human reason is very deficient in things concerning God. A sign of this is that philosophers in their researches, by natural investigation, into human affairs, have fallen into many errors, and have disagreed among themselves.... It was necessary for Divine matters to be delivered to them by way of faith, being told to them, as it were by God Himself Who cannot lie.

Eternal salvation takes precedence of temporal good.

The soul that is a deserter from God, must necessarily turn to other things.

We ought not to place our treasure in that which passes away, but in that which abides forever. Which then is better? To place it on earth where its security is doubtful, or in Heaven where it will be certainly preserved?

The treasure *in which are hidden all the treasures of wisdom and knowledge*, is either God the Word, who seems hid in Christ's Flesh or the Holy Scriptures.... Be rich in the knowledge of God.

St. Thomas Aquinas

