

Redeemer, whom they all firmly expected—i.e., they implicitly rested their faith upon the faith of the Synagogue, their spiritual Mother.

[36] Not a Mere Compilation: a Laborious and Original Task Involving Sustained Mental Effort:

The quotations which follow furnish a compendious survey of the Divine tradition preserved in the Synagogue. To the writer they represent a far more arduous task than the superficial observer might imagine. Their *compilation* was effected at the cost of long and laborious research. Their *classification*, according to the various subjects they belong to, was likewise the matter of protracted study. And a sustained mental effort is involved, not only in the bringing to a focus the widely scattered rays of pure Jewish tradition, but in the frequent pointing out of the *new lights, hitherto unnoticed*, which they cast upon many a point of Catholic doctrine.

Revelation taught Israel to believe that the Messianic light pervades *every* page of the Bible, even its seemingly most insignificant texts. Of that blessed light the Synagogue was the dispenser, up to the coming of Christ. Wherefore does it happen, as we shall see, that the pure old Hebrew traditions produce in the soul an indescribable emotion—a peculiar impression exclusively their own. They transfix the heart with awe and pathos. They thrill it through and through with the electric touch of Jehovah and with the personal magnetism of the promised Messiah.

Apropos of Holy Writ: It has ever been the ineradicable faith and changeless tradition of the Synagogue, as attested by the converted Rabbi Drach (*Harmonie*, vol. 2, p. 91), that Divine inspiration extends to *the very words* of the Holy Book. The same author adds that every Jewish convert sees an unquestionable allusion to, and endorsement of, that very same tradition in the solemn language of our Lord: "Amen I say unto you, till heaven and earth pass away, one *jot* or one *tittle* shall in no wise pass away from the Law, till all be fulfilled" (Matth. 5' 18).

This traditional view of Scriptural inspiration is not only the oldest, since it antedates Christianity by many centuries, but it is the most comprehensive and the most satisfactory as well—holding, as it does, that the Holy Spirit preaches continuously to all generations through both the matter and the *form* of Holy Writ, through *both* its substance and its *style*. Thus, for example, the Spirit of God Incarnate who is the author of the sermon on the Beatitudes, has been pleased, *subsequently*, to dictate to S. Matthew, and to S. Luke, in their inspired report of his sermon, *different* forms of narrative and of ex-