

"for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation **perfect through suffering.**" (Heb. II, 10). Why? First, that He, by the grace of God, should taste death for every man," but, chiefly, that His brethren might know Him to be indeed True Man, as well as True God: that there is no sorrow in which He has not shared; that it is through suffering that we must be perfected, even as He was.

What authority, we ask, could even Saint Paul have for such a statement? None other than his Lord's own words, as recorded by Saint Luke: "The same day there came certain of the Pharisees, saying unto Him, Get Thee out, and depart hence: for Herod will kill Thee. And He said unto them, Go ye, and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, **and the third day I shall be perfected.**" (C. XIII, 31, 32).

But the mystery does not end here, nor does Saint Paul hesitate to say more. "Though He were a son, **yet He earned His obedience by the things which He suffered,**" (Heb. V, 8). That "need" to learn obedience was, of course, part of the unfathomable mystery of His Incarnation, whereby "He humbled Himself, and became "obedient unto death" (Philip, II, 8); whereby "He went down to Nazareth, and was subject" to His Mother and to Saint Joseph. And, if He "learned obedience by the things which He suffered"; if, in some real sense, passing our comprehension, He "needed" so to learn, how much greater need have we to learn the same lesson; "O dust, learn to be obedient." So Saint Bernard, in his first homily in praise of the Virgin Mother, as quoted by Thomas à Kempis in his chapter on "the obedience of one in humble subjection, after the example of Jesus Christ." (Bk III, C. XIII).

It was a meritorious sorrow. It is true, of course, that all that Our Lord did and suffered was meritorious, but His sorrow has a deeper meaning still; it was necessary, as well as meritorious; a necessary condition of His after glory, as of ours. "If we suffer, we shall also reign with Him." Saint Paul, in speaking of Our Lord's obedience unto death, "even the death of the Cross," goes on to say: "Wherefore" — because of His obedience — "God hath highly exalted him." And of "our light affliction," light, surely, even to the nothingness, compared with the sorrow that is like no other sorrow, he says, that "it worketh for us a far more exceeding and eternal weight of glory" (Cor. IV, 17); and that the sufferings