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[Book Review of] *The Mystery Hidden for Ages in God*, by Paul M. Quay

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inclined. It opens up a new vista for physicians whose professional minds have been occupied over the past three decades with the suppression of fertility by drugs and devices and the "quick fix" of sterilization. In spite of these "advances in fertility control" marriages and less permanent unions have been put to the guillotine by all the trappings that have accomplished the sexual revolution.

As the author says the BOM is not a contraceptive method. It belongs in a class of its own because of its ability both to assist conception and to postpone it, while measuring up to the standards of effectiveness in avoiding pregnancy as determined by the terminology imposed by the proponents of contraception.

Dr. Hilgers has shown us how the BOM is an invaluable diagnostic tool. It also provides an answer to the current demand for the empowerment of women by education and putting them in control of their fertility, because the method does just that.

For those inclined to think that the BOM is just a passing fad, could I suggest a few minutes spent perusing the references at the end of this book? Many doctors have been mystified by women's charts presented to them as an aid in unraveling their complaints, not realizing what valuable information they contain. *The Scientific Foundations of the Ovulation Method* deserves careful reading by physicians if they are to keep abreast of significant advances in fertility and its control. For those who already have this knowledge, this publication offers a handy, compact book of reference for a method of fertility control whose time has come.

— Dr. Kevin Hume, KSG, FRACGP
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The Mystery Hidden for Ages in God

by Paul M. Quay, S.J.

American University Studies, Peter Land, N.Y. Pp. 438, \$63.95

For a world mired in self-absorption, Paul Quay's book is liberating. Although written for the professional theologian, the ideas presented as part of American University Studies' Theology and Religion Series combine ecclesiality and originality. The book culminates Quay's lifetime of prayer, study, and spiritual direction. In the personalist mode he utilizes his encyclopedic knowledge of scripture and patrology to teach about, and how to attain, the individual union to which God calls each one of us. Quay begins with the question of why Christianity is not more persuasive to non-believers, and examines the question not just from the point of view of the believer but of the object of our belief — God.

The seminal absence of the life of grace at the time of our conception limits our human vision. Original sin negated the love of God in all of us. Baptism begins the life of grace but leaves us the struggle to reach self-possession so as to be able to give ourselves to God, and to others, in true love. Quay shifts the perspective from man to God. In Chapter 3, he examines the inner structure of uncreated love: the loves between the Father and the Son, and the Son for the Father, and the love of the Spirit, which is the Glory of the Father and the Son. This chapter culminates in a novel and excellent solution of the *Filioque* controversy, proposing how the Holy Spirit, as the Glory of the Father and the Son can be viewed as the reciprocal praise of known excellence — the definition of Glory. Thus the Spirit can originate in the Father and be reflected in the Son in such a way that it appears to originate from the Son as well. The Love of the Trinity for Jesus the man extends through Him to all of Creation and becomes the source of our own love for the Trinity through the primal gift of Christ Himself in the Incarnation and our own Baptism.

Each Christian is called to recapitulate Christ's life, even as He recapitulated the entire life of Israel, and thus pass through many purifications to share in the Mystery of Christ. Because the Church is the new Israel, recapitulation must be within the Church, including its institutional aspect, a Church called to transcend as well as transform all cultures. When Western Christendom lost the understanding of the significance of the spiritual meaning of the Old Testament it became rigid, macho and authoritarian. The consequent loss of the feminine caused a lack of balance which of necessity emasculated Western Christendom. A lack of balance prevents reaching maturity. This

imbalance then was played out in the spiritual life of many who jumped directly into the New Testament without antecedent preparation, resembling infants who try to walk before they have learned to crawl. When persons behave as if they have already been transformed by grace, they overestimate their spiritual state. The consequent neglect of the ordinary by means of the Christian life which they think no longer need, delays or even prevents them from reaching the goal [which they imagine they have already attained.] Others may not know their faith well enough, and others still, not only Christians, but members of any religion, are capable of hypocrisy and corruption, using their religion to hide their own evil-doing from others and even from themselves.

However, depending on the measure of God's graces, at different times, and on Christians' own understanding of their faith and their generosity, they grow at very different rates in their recapitulation." Often even when adult in years, they will still behave "in ways that belonged to pre-Davidic Israel or to the late Monarchy and, as sinners, their sins may well partake of similar barbarity. Their Baptism inaugurated and made possible their recapitulative maturation, [but] it does not bring it to its fulfillment. For this, not only is grace needed, but their own free choices under grace to submit to the moral demands of what they believe.

While the problem of evil will remain with us, the basic problem is love. "How can God best lead the sinful and still free-willed creature, created for perfect love to such love?" The evil of sin, the free act of choice of what one knows to be wrong, is mysteriously an act of disordered love, putting some created good, one's own putative autonomy, or some other beloved creature, before the Uncreated Love that died to show us both how we are loved by Him and how to love Him in return. Psychic evils stem from original sin and our actual sin, but like physical evils, are intended to draw us out of ourselves, acknowledging our weakness and need. Recapitulation in Christ gradually heals the scars of sin, but more importantly trains us in generosity and love.

Most of us do not realize how deficient we are in love for each other or for God. But there is only one ultimate standard of comparison: the love of the Father for the Son, the Son's love for the Father, and the Holy Spirit's proceeding as the mutual Glory of Them both. It is that we might be saved from the hell of an eternal refusal of Their love that we must suffer and grow — and, thus, that we might ratify, by our own free choice, our being made in the Image and Likeness of that eternal Love for whom we were created from the beginning.

Reading this book is more than an intellectual exercise. It draws one to examine one's own beliefs, and opens the way to enter more deeply into the mystery of the Love of God.

— **Hanna Klaus, M.D.**
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