

QUESTIONS AND ANSWERS

How are the two apparently contradictory sayings of our Lord to be reconciled: 'He that is not with me is against me' (Matt. xii, 30; Luke xi, 23). 'He that is not against you is for you' (Mark ix, 39; Luke ix, 23). And which of these should be applied to co-operation with non-Catholics in Christian Action?

Both these sayings are connected by the evangelists with accounts of exorcisms, but their contexts are different, and it is from a study of these contexts that the apparent contradiction is resolved. In the first case, our Lord has been accused of casting out a devil by the power of Beelzeboul. He shows that such a charge is ridiculous. In the first place for Satan to fight against himself is sheer suicide; secondly Christ has only done what others have done, and these have been held in honour; thirdly his action has shown Him to be more powerful than the devil, and only good can triumph over evil. If then, their accusation is so obviously false, then malice can be the only reason for their making it. In the second case, John complains that a certain exorcist was casting out devils by the use of Christ's name, although he was not one of Christ's disciples. They have gone so far as to take action against him. But why? If he uses the name of Christ then he cannot be one of those who abuse Christ. True, he is not one of their company; but this is through no malice, and if he bears no malice, then he is not on the side of the enemy. In the struggle between good and evil, neutrality is impossible; all those therefore who bear no malice towards Christ are, to that extent, refusing to co-operate with the enemy of Christ. The sayings might be thus paraphrased: 'He that is not with me, because he deliberately refuses my invitation to follow me, is my enemy', and 'He who bears no malice towards you, who does not refuse to join you for any evil motives, is on your side'. If it were considered desirable to apply either of these sayings to co-operation with non-Catholics in Christian Action, the second would be chosen, since it refers to those whose differences do not arise from ill-will, and who reverence the name of Christ, even though they are not counted among the company of disciples He has gathered together.

T. WORDEN.

'A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father' (John xvi, 16). The Vulgate has 'videbitis' in both places for the words rendered in English by 'shall see', although the Greek Testament uses two different words. In the first place it uses θεωρεῖτε and in the second ὄψεσθε. Is there some shade of meaning which the Evangelist intended to convey by the use of two different words, which has become lost in translation?

These words of our Lord refer to His departure by death and to his return by His resurrection. The last phrase 'because I go to the