

sin had taken hold death might be abolished . . . for this reason our Lord took the same flesh and that of the first created man, so that he . . . might conquer by Adam, that by which Adam had struck us down" (*Demonst.* 31). "To renew man (he) accepted the economy of the Incarnation . . . that he might show an embodiment resembling Adam, and might be, as was written beforehand, man according to the image and likeness of God" (*Demonst.* 32).

Christ in the flesh is the true image, the prototype of man, and he "shows forth the image truly, since he became himself what was the image; and he re-established the similitude after a like manner, by assimilating man to the invisible Father by means of the visible Word" (*Adv. Haer.* V., 16:2). "So that what we had lost in Adam . . . we might recover in Christ" (*Adv. Haer.* III. 18:1).

It is thus quite clear that for St. Irenaeus the image includes the flesh as an essential part and that it refers above all to Christ, who came to us "not as he might have come, but as we were capable of beholding him."

It is this significance of Christ as the prototype by whom and in whom man and his history can alone be understood, that links the saint's doctrine with that of M. Saurat. Man and his history can only be interpreted in terms of Jesus Christ, and in that sense it is true that all history flows from Christ.

It remains for some modern theologian to assimilate the teaching of St. Irenaeus to the Augustinian-Thomist tradition, a task which was impossible for the medieval schoolman owing to the somewhat inexplicable lack of the texts of his works in the Middle Ages.

FROM ST. AUGUSTINE

"De Deo loquimur, quid mirum si non comprehendis? Si enim comprehendis, non est Deus." *Sermo CXVII*—3.

Often upon our lips we lightly frame,
 (Dread word) Th' Incommunicable Name:
 Yet mortal notes, how can we comprehend
 The Lord of Life within Whose glow we spend
 Our little day. Frail finite minds, if we
 Could comprehend, no mighty One were He.

JOHN SEARLE.