

**LEX CREDENDI; A
SEQUEL TO
LEX ORANDI**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649370245

Lex credendi; a sequel to Lex orandi by George Tyrrell

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

GEORGE TYRRELL

**LEX CREDENDI; A
SEQUEL TO
LEX ORANDI**

WORKS BY THE REV. GEORGE TYRRELL

LEX ORANDI; OR, PRAYER AND CREED

Crown 8vo. 5s. net

HARD SAYINGS:

A SELECTION OF MEDITATIONS AND STUDIES

Sixth Impression. Crown 8vo. 5s. net

NOVA ET VETERA: INFORMAL MEDITATIONS

Fourth Edition. Crown 8vo. 5s. net

THE FAITH OF THE MILLIONS

ESSAYS

First and Second Series. Crown 8vo. 5s. net each.

FIRST SERIES: Introduction—1. A more Excellent Way—2. Wiseman; his Aims and Methods—3. The Prospects of Reason—4. "Liberal" Catholicism—5. "Rationalism in Religion"—6. Sabatier on the Vitality of Dogmas—7. Authority and Evolution, the Life of Catholic Dogma—8. "The Mind of the Church"—9. The Use of Scholasticism—10. The Relation of Theology to Devotion—11. What is Mysticism?—12. The True and the False Mysticism.

SECOND SERIES: 13. Juliana of Norwich—14. Poet and Mystic—15. Two Estimates of Catholic Life—16. A Life of De Lamennais—17. Lippo, the Man and the Artist—18. Through Art to Faith—19. Tracts for the Million—20. An Apostle of Naturalism—21. "The Making of Religion"—22. Adaptability as a Proof of Religion—23. Idealism in Straits.

ALSO

COMPILED AND EDITED WITH ADDITIONS BY M. D. PETRE

THE SOUL'S ORBIT;
OR, MAN'S JOURNEY TO GOD

Crown 8vo. 4s. 6d. net

LONGMANS, GREEN, & CO.
LONDON, NEW YORK, AND BOMBAY

LEX CREDENDI

A SEQUEL TO
LEX ORANDI

BY
GEORGE TYRRELL

AUTHOR OF "NOVA ET VETRA," "HARD SAYINGS,"
ETC.

"LOOKING UNTO JESUS, THE AUTHOR AND FINISHER
OF OUR FAITH."—*Heb. XI.*

LONGMANS, GREEN, AND CO.
39 PATERNOSTER ROW, LONDON
NEW YORK AND BOMBAY

1906

All rights reserved

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

CONTENTS

PART I

"THE SPIRIT OF CHRIST"

	PAGE
I. THE SCOPE	1
II. THE METHOD	4
III. THE MEANING OF "SPIRIT"	8
IV. CHRIST'S SPIRIT AS FEELING	15
V. CHRIST "ACCORDING TO THE SPIRIT"	21
VI. SENTIMENTALISM	25
VII. "MYSTICALITY"	31
VIII. "PRACTICALITY"	38
IX. "CARITAS DEI"	43
X. "NEW TESTAMENT CHRISTIANITY"	47
XI. HOLINESS AND TRUTH	54
XII. THE PERFECTION OF MANHOOD	61
XIII. THE SUPERMAN, FALSE AND TRUE	68
XIV. RÉSUMÉ	72

PART II

THE PRAYER OF CHRIST

I. THE PERFECT PRAYER	82
II. DEFECTIVE TYPES	88
III. THE INVOCATION	101

IV. THE FIRST PETITION	132
V. THE SECOND PETITION	151
VI. THE THIRD PETITION	178
VII. THE FOURTH PETITION	199
VIII. THE FIFTH PETITION	214
IX. THE SIXTH PETITION	227
X. THE SEVENTH PETITION	235
XI. RESULTS	241

CONCLUSION—LEX ORANDI	251
-------------------------------	-----

PREFACE

THE title which I have chosen for this volume needs some explanation. In "Lex Orandi" I endeavoured to show how the Christian Creed had been, not entirely, but principally shaped by the exigencies of the devout life; and how it ought therefore to be viewed primarily as a Law of Prayer or of practical devotion, and only secondarily as a theology. My intention was far more practical than apologetic. I wrote in the interest of that growing number of earnestly religious persons whose impatience with theological disputes, and whose conviction that the Gospel means deeds rather than words or theories, lead them to look upon the Creed with a cold eye; to view it as belonging more to the outward life of the Visible Church than to the inward life of the individual Christian; to regard it as the sword of militant orthodoxy rather than as a subtle factor of the very same Spirit of Charity in whose name they would fain thrust that dividing sword into its scabbard. There (and still more explicitly elsewhere in subsequent occasional articles and reviews) I emphasized the importance of distinguishing between the "substance" of the Creed, which we owe to

revelation, and whose proper vehicle of expression is the language of prophecy and mystery rather than that of science or philosophy, and that "form" which the same Creed has necessarily and rightly received in consequence of becoming an object of theological reflection. Revelation offers us mysteries of Faith; theology endeavours to translate them from the language of prophecy into that of science, and to harmonize these translations with the whole system of our understanding. It is the "substance" of the Creed and not its "form" that Faith lays hold of as the food of the soul, the Bread of Life, the Word of God. If we accept the form it is only because we cannot draw water without a vessel. In the *Te Deum* and in other hymns and canticles of the Church we possess the Christian Creed more nearly in the prophetic language of revelation, and divested to a great extent of its theological setting. There we find it exercising its principal and original function of appealing, not so much to the understanding as to the imagination; not so much to the explicit reason of the mind as to the implicit reason of the heart. Thus we not only may and ought to, but we actually do separate the substance of the Creed from its theological or scientific form.

Again, in the interests of devotion, I frequently insisted on the danger of treating disjointed fragments or articulations of the Creed as independent wholes, intelligible and spiritually valuable even when divorced from their context. The possibility of doing