

5- Who is Jesus?: Just a Good Man or Lord of Our Lives?

“But who do you say that I am?” (Mark 8:29)

This is the same question He personally asks each of us. How we personally answer profoundly affects how we live our lives.

O my Divine Savior,
Transform me into yourself.
May my hands be the hands of Jesus.
Grant that every faculty of my body
May serve only to glorify you.
Above all,
Transform my soul and all its powers
So that my memory, will, and affection
May be the memory, will, and affections
Of Jesus. I pray you
To destroy in me
All that is not of you.
Grant that I may live
But in you, by you, and for you,
So that I may truly say, with St. Paul,
'I live—now not I— But Christ lives in me.'
Amen.

(St. John Gabriel Perboyre, French priest, died martyr China September 11, 1840)

While many claim that Jesus is just a great moral teacher – like many others – He himself claimed to be God, I am - Yahweh. CS Lewis points out that this leaves us limited alternatives – either He lied (knowingly trying to deceive us), or He was deluded (insanely so), or He is who He claimed to be. Jesus has a dual nature – truly man and truly God. And yet He counted not His equality with God, but emptied Himself of His divinity. He so loved us that He humbled Himself to become man (incarnate), and more He accepted death, death on a cross. This hyperstatic union God – man has profound implications. Through Jesus death and resurrection the way is open for us to be redeemed, to become adopted sons and daughters - heirs of God.

In His ministry Jesus did things only God can do

- He rebuked Spirits
- He performed miracles
- He rose from the dead
- He revealed things only God could know
- He read people's hearts and mind
- He claimed to be God

Video Links:

Who do you say that I am – Ministry of the Wild Goose -Fr Dave Pivonka (29 mins)

<https://watch.formed.org/metanoia-a-journey-with-christ-into-conversion/videos/episode-1-who-do-you-say-that-i-am>

The Incarnation and Jesus Christ (In 90 Seconds) - Ryan Reeves (2.5 mins)

<https://youtu.be/DwFN5naa8Jg>

4 Reasons for the Incarnation – Edmund Mitchell (7 mins)

<https://youtu.be/VjDHmY7KevE>

How Can Jesus be Both God and Human? Bp Robert Barron (3 mins)

<https://www.youtube.com/watch?v=qX7q3yDoFD0>

Who is Jesus? Bp Robert Barron (6.5 mins)

<https://www.youtube.com/watch?v=4Y4xacvLUXo>

How could Jesus be fully God and fully human?? 3 Minute Theology (3.5 mins)

<https://www.youtube.com/watch?v=EtoevOdB7m0>

Who is Jesus? Dynamic Catholic (6.5 mins)

<https://www.youtube.com/watch?v=l0ZguZIFrao>

Reading:

Against Heresies (St. Irenaeus) > Book III, Chapter 1 (c 180 AD)

<http://www.newadvent.org/fathers/0103301.htm>

CS Lewis:

“A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would have to be a lunatic – on a level with a man who says he is a poached egg – or else he would be the Devil of Hell. You must make your choice. Either this man was and is, the Son of God; or else a madman or something worse.” (Mere Christianity III).

Suggested Scripture readings:

John 14:10 John 17:5 Philippians 2:6 Luke 5:22–24

Reading:

St Ignatius – General Audience (Benedict xvi) -St Peter's Square Wednesday, 14 March 2007

http://www.vatican.va/content/benedict-xvi/en/audiences/2007/documents/hf_ben-xvi_aud_20070314.html

St Ignatius Letter to the Ephesians:

https://www.orderofstignatius.org/files/Letters/Ignatius_to_Ephesians.pdf

Pliny the Younger – pagan historian writing to Roman Emperor Trajan at the beginning of the second century: see Letter [96] at <http://www.attalus.org/old/pliny10b.html>

BENEDICT XVI

GENERAL AUDIENCE

*St Peter's Square
Wednesday, 14 March 2007*

Saint Ignatius of Antioch

Dear Brothers and Sisters,

As we already did last Wednesday, we are speaking about the figures of the early Church. Last week we spoke of Pope Clement I, the third Successor of St Peter. Today, we will be speaking of St Ignatius, who was the third Bishop of Antioch from 70 to 107, the date of his martyrdom. At that time, Rome, Alexandria and Antioch were the three great metropolises of the Roman Empire. The Council of Nicea mentioned three "primacies": Rome, but also Alexandria and Antioch participated in a certain sense in a "primacy".

St Ignatius was Bishop of Antioch, which today is located in Turkey. Here in Antioch, as we know from the Acts of the Apostles, a flourishing Christian community developed. Its first Bishop was the Apostle Peter - or so tradition claims - and it was there that the disciples were "*for the first time called Christians*" (Acts 11: 26). Eusebius of Caesarea, a fourth-century historian, dedicated an entire chapter of his *Church History* to the life and literary works of Ignatius (cf. 3: 36).

Eusebius writes: "The Report says that he [Ignatius] was sent from Syria to Rome, and became food for wild beasts on account of his testimony to Christ. And as he made the journey through Asia under the strictest military surveillance" (he called the guards "ten leopards" in his *Letter to the Romans*, 5: 1), "he fortified the parishes in the various cities where he stopped by homilies and exhortations, and warned them above all to be especially on their guard against the heresies that were then beginning to prevail, and exhorted them to hold fast to the tradition of the Apostles".

The first place Ignatius stopped on the way to his martyrdom was the city of Smyrna, where St Polycarp, a disciple of St John, was Bishop. Here, Ignatius wrote four letters, respectively to the Churches of Ephesus, Magnesia, Tralli and Rome. "Having left Smyrna", Eusebius continues, Ignatius reached Troas and "wrote again": two letters to the Churches of Philadelphia and Smyrna, and one to Bishop Polycarp.

Thus, Eusebius completes the list of his letters, which have come down to us from the Church of the first century as a precious treasure. In reading these texts one feels the freshness of the faith of the generation which had still known the Apostles. In these letters, the ardent love of a saint can also be felt.

Lastly, the martyr travelled from Troas to Rome, where he was thrown to fierce wild animals in the Flavian Amphitheatre.

No Church Father has expressed the longing for *union* with Christ and for *life* in him with the intensity of Ignatius. We therefore read the Gospel passage on the vine, which according to John's Gospel is Jesus. In fact, two spiritual "currents" converge in Ignatius, that of Paul, straining with all his might for *union* with Christ, and that of John, concentrated on *life* in

him. In turn, these two currents translate into the *imitation* of Christ, whom Ignatius several times proclaimed as "my" or "our God".

Thus, Ignatius implores the Christians of Rome not to prevent his martyrdom since he is impatient "to attain to Jesus Christ". And he explains, "It is better for me to die on behalf of Jesus Christ than to reign over all the ends of the earth.... Him I seek, who died for us: him I desire, who rose again for our sake.... Permit me to be an imitator of the Passion of my God!" (*Romans*, 5-6).

One can perceive in these words on fire with love, the pronounced Christological "realism" typical of the Church of Antioch, more focused than ever on the Incarnation of the Son of God and on his true and concrete humanity: "Jesus Christ", St Ignatius wrote to the Smyrnaeans, "was *truly* of the seed of David", "he was *truly* born of a virgin", "and was *truly* nailed [to the Cross] for us" (1: 1). Ignatius' irresistible longing for union with Christ was the foundation of a real "mysticism of unity". He describes himself: "I therefore did what befitted me as a man devoted to unity" (*Philadelphians*, 8: 1).

For Ignatius unity was first and foremost a prerogative of God, who, since he exists as Three Persons, is One in absolute unity. Ignatius often used to repeat that God is unity and that in God alone is unity found in its pure and original state. Unity to be brought about on this earth by Christians is no more than an imitation as close as possible to the divine archetype.

Thus, Ignatius reached the point of being able to work out a vision of the Church strongly reminiscent of certain expressions in Clement of Rome's Letter to the Corinthians.

For example, he wrote to the Christians of Ephesus: "It is fitting that you should concur with the will of your Bishop, which you also do. For your justly renowned presbytery, worthy of God, is fitted as exactly to the Bishop as the strings are to the harp. Therefore, in your concord and harmonious love, Jesus Christ is sung. And man by man, you become a choir, that being harmonious in love and taking up the song of God in unison you may with one voice sing to the Father..." (4: 1-2).

And after recommending to the Smyrnaeans: "Let no man do anything connected with Church without the Bishop", he confides to Polycarp: "I offer my life for those who are submissive to the Bishop, to the presbyters, and to the deacons, and may I along with them obtain my portion in God! Labour together with one another; strive in company together; run together; suffer together; sleep together; and awake together as the stewards and associates and servants of God. Please him under whom you fight, and from whom you receive your wages. Let none of you be found a deserter. Let your Baptism endure as your arms; your faith as your helmet; your love as your spear; your patience as a complete panoply" (*Polycarp*, 6: 1-2).

Overall, it is possible to grasp in the *Letters* of Ignatius a sort of constant and fruitful dialectic between two characteristic aspects of Christian life: on the one hand, the hierarchical structure of the Ecclesial Community, and on the other, the fundamental unity that binds all the faithful in Christ.

Consequently, their roles cannot be opposed to one another. On the contrary, the insistence on communion among believers and of believers with their Pastors was constantly reformulated in eloquent images and analogies: the harp, strings, intonation, the concert,

the symphony. The special responsibility of Bishops, priests and deacons in building the community is clear.

This applies first of all to their invitation to love and unity. "Be one", Ignatius wrote to the Magnesians, echoing the prayer of Jesus at the Last Supper: "one supplication, one mind, one hope in love.... Therefore, all run together as into one temple of God, as to one altar, as to one Jesus Christ who came forth from one Father, and is with and has gone to one" (7: 1-2).

Ignatius was the first person in Christian literature to attribute to the Church the adjective "catholic" or "universal": "Wherever Jesus Christ is", he said, "there is the Catholic Church" (*Smyrnaeans*, 8: 2). And precisely in the service of unity to the Catholic Church, the Christian community of Rome exercised a sort of primacy of love: "The Church which presides in the place of the region of the Romans, and which is worthy of God, worthy of honour, worthy of the highest happiness... and which presides over love, is named from Christ, and from the Father..." (*Romans*, Prologue).

As can be seen, Ignatius is truly the "Doctor of Unity": unity of God and unity of Christ (despite the various heresies gaining ground which separated the human and the divine in Christ), unity of the Church, unity of the faithful in "faith and love, to which nothing is to be preferred" (*Smyrnaeans*, 6: 1).

Ultimately, Ignatius' realism invites the faithful of yesterday and today, invites us all, to make a gradual synthesis between *configuration to Christ* (union with him, life in him) and *dedication to his Church* (unity with the Bishop, generous service to the community and to the world).

To summarize, it is necessary to achieve a synthesis between *communion* of the Church within herself and *mission*, the proclamation of the Gospel to others, until the other speaks through one dimension and believers increasingly "have obtained the inseparable Spirit, who is Jesus Christ" (*Magnesians*, 15).

Imploring from the Lord this "grace of unity" and in the conviction that the whole Church presides in charity (cf. *Romans*, Prologue), I address to you yourselves the same hope with which Ignatius ended his *Letter to the Trallians*: "Love one another with an undivided heart. Let my spirit be sanctified by yours, not only now, but also when I shall attain to God.... In [Jesus Christ] may you be found unblemished" (13).

And let us pray that the Lord will help us to attain this unity and to be found at last unstained, because it is love that purifies souls.

I welcome all the English speaking visitors present today, including the Cardinals and Bishops of the *Vox Clara* committee, gathered in Rome to advise the Congregation for Divine Worship on the new English translation of the Roman Missal. I thank them and their assistants for their important work. Upon all of you I invoke God's abundant blessings of joy and peace.

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Catechism of the Catholic Church

There will be no further Revelation

66 "The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ."²⁸ Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries.

67 Throughout the ages, there have been so-called "private" revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.

Christian faith cannot accept "revelations" that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such "revelations".

I. WHY DID THE WORD BECOME FLESH?

456 With the Nicene Creed, we answer by confessing: "For us men and for our salvation he came down from heaven; by the power of the Holy Spirit, he became incarnate of the Virgin Mary, and was made man."

457 The Word became flesh for us *in order to save us by reconciling us with God*, who "loved us and sent his Son to be the expiation for our sins": "the Father has sent his Son as the Savior of the world", and "he was revealed to take away sins":⁷⁰

Sick, our nature demanded to be healed; fallen, to be raised up; dead, to rise again. We had lost the possession of the good; it was necessary for it to be given back to us. Closed in the darkness, it was necessary to bring us the light; captives, we awaited a Savior; prisoners, help; slaves, a liberator. Are these things minor or insignificant? Did they not move God to descend to human nature and visit it, since humanity was in so miserable and unhappy a state?⁷¹

458 The Word became flesh so *that thus we might know God's love*: "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him."⁷² "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."⁷³

459 The Word became flesh *to be our model of holiness*: "Take my yoke upon you, and learn from me." "I am the way, and the truth, and the life; no one comes to the Father, but by me."⁷⁴ On the mountain of the Transfiguration, the Father commands: "Listen to him!"⁷⁵ Jesus is the model for the Beatitudes and the norm of the new law: "Love one another as I have loved you."⁷⁶ This love implies an effective offering of oneself, after his example.⁷⁷

460 The Word became flesh to make us "*partakers of the divine nature*":⁷⁸ "For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God."⁷⁹ "For the Son of God became man so that we might become God."⁸⁰ "The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods."⁸¹

II. THE INCARNATION

461 Taking up St. John's expression, "The Word became flesh",⁸² the Church calls "Incarnation" the fact that the Son of God assumed a human nature in order to accomplish our salvation in it. In a hymn cited by St. Paul, the Church sings the mystery of the Incarnation:

Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.⁸³

462 The Letter to the Hebrews refers to the same mystery:

Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, Lo, I have come to do your will, O God."⁸⁴

463 Belief in the true Incarnation of the Son of God is the distinctive sign of Christian faith: "By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God."⁸⁵ Such is the joyous conviction of the Church from her beginning whenever she sings "the mystery of our religion": "He was manifested in the flesh."⁸⁶

III. TRUE GOD AND TRUE MAN

464 The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God. Jesus Christ is true God and true man.

During the first centuries, the Church had to defend and clarify this truth of faith against the heresies that falsified it.

465 The first heresies denied not so much Christ's divinity as his true humanity (Gnostic Docetism). From apostolic times the Christian faith has insisted on the true incarnation of God's Son "come in the flesh".⁸⁷ But already in the third century, the Church in a council at Antioch had to affirm against Paul of Samosata that Jesus Christ is Son of God by nature and not by adoption. The first ecumenical council of Nicaea in 325 confessed in its Creed that the Son of God is "begotten, not made, of the same substance (*homoousios*) as the Father", and condemned Arius, who had affirmed that the Son of God "came to be from things that were not" and that he was "from another substance" than that of the Father.⁸⁸

466 The Nestorian heresy regarded Christ as a human person joined to the divine person of God's Son. Opposing this heresy, St. Cyril of Alexandria and the third ecumenical council, at Ephesus in 431, confessed "that the Word, uniting to himself in his person the flesh animated by a rational soul, became man."⁸⁹ Christ's humanity has no other subject than the divine person of the Son of God, who assumed it and made it his own, from his conception. For this reason the Council of Ephesus proclaimed in 431 that Mary truly became the Mother of God by the human conception of the Son of God in her womb: "Mother of God, not that the nature of the Word or his divinity received the beginning of its existence from the holy Virgin, but that, since the holy body, animated by a rational soul, which the Word of God united to himself according to the hypostasis, was born from her, the Word is said to be born according to the flesh."⁹⁰

467 The Monophysites affirmed that the human nature had ceased to exist as such in Christ when the divine person of God's Son assumed it. Faced with this heresy, the fourth ecumenical council, at Chalcedon in 451, confessed:

Following the holy Fathers, we unanimously teach and confess one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, composed of rational soul and body; consubstantial with the Father as to his divinity and consubstantial with us as to his humanity; "like us in all things but sin". He was begotten from the Father before all ages as to his divinity and in these last days, for us and for our salvation, was born as to his humanity of the virgin Mary, the Mother of God.⁹¹

We confess that one and the same Christ, Lord, and only-begotten Son, is to be acknowledged in two natures without confusion, change, division or separation. The distinction between the natures was never abolished by their union, but rather the character proper to each of the two natures was preserved as they came together in one person (*prosopon*) and one hypostasis.⁹²

468 After the Council of Chalcedon, some made of Christ's human nature a kind of personal subject. Against them, the fifth ecumenical council, at Constantinople in 553, confessed that "there is but one *hypostasis* [or person], which is our Lord Jesus Christ, one of the Trinity."⁹³ Thus everything in Christ's human nature is to be attributed to his divine person as its proper subject, not only his miracles but also his sufferings and even his death: "He who was crucified in the flesh, our Lord Jesus Christ, is true God, Lord of glory, and *one of the Holy Trinity*."⁹⁴

469 The Church thus confesses that Jesus is inseparably true God and true man. He is truly the Son of God who, without ceasing to be God and Lord, became a man and our brother:

"What he was, he remained and what he was not, he assumed", sings the Roman Liturgy.⁹⁵ And the liturgy of St. John Chrysostom proclaims and sings: "O only-begotten Son and Word of God, immortal being, you who deigned for our salvation to become incarnate of the holy Mother of God and ever-virgin Mary, you who without change became man and were crucified, O Christ our God, you who by your death have crushed death, you who are one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us!"⁹⁶

IV. HOW IS THE SON OF GOD MAN?

470 Because "human nature was assumed, not absorbed",⁹⁷ in the mysterious union of the Incarnation, the Church was led over the course of centuries to confess the full reality of Christ's human soul, with its operations of intellect and will, and of his human body. In parallel fashion, she had to recall on each occasion that Christ's human nature belongs, as his own, to the divine person of the Son of God, who assumed it. Everything that Christ is and does in this nature derives from "one of the Trinity". The Son of God therefore communicates to his humanity his own personal mode of existence in the Trinity. In his soul as in his body, Christ thus expresses humanly the divine ways of the Trinity:⁹⁸

The Son of God. . . worked with human hands; he thought with a human mind. He acted with a human will, and with a human heart he loved. Born of the Virgin Mary, he has truly been made one of us, like to us in all things except sin.⁹⁹

Christ's soul and his human knowledge

471 Apollinarius of Laodicea asserted that in Christ the divine Word had replaced the soul or spirit. Against this error the Church confessed that the eternal Son also assumed a rational, human soul.¹⁰⁰

472 This human soul that the Son of God assumed is endowed with a true human knowledge. As such, this knowledge could not in itself be unlimited: it was exercised in the historical conditions of his existence in space and time. This is why the Son of God could, when he became man, "increase in wisdom and in stature, and in favor with God and man",¹⁰¹ and would even have to inquire for himself about what one in the human condition can learn only from experience.¹⁰² This corresponded to the reality of his voluntary emptying of himself, taking "the form of a slave".¹⁰³

473 But at the same time, this truly human knowledge of God's Son expressed the divine life of his person.¹⁰⁴ "The human nature of God's Son, *not by itself but by its union with the Word*, knew and showed forth in itself everything that pertains to God."¹⁰⁵ Such is first of all the case with the intimate and immediate knowledge that the Son of God made man has of his Father.¹⁰⁶ The Son in his human knowledge also showed the divine penetration he had into the secret thoughts of human hearts.¹⁰⁷

474 By its union to the divine wisdom in the person of the Word incarnate, Christ enjoyed in his human knowledge the fullness of understanding of the eternal plans he had come to reveal.¹⁰⁸ What he admitted to not knowing in this area, he elsewhere declared himself not sent to reveal.¹⁰⁹

Christ's human will

475 Similarly, at the sixth ecumenical council, Constantinople III in 681, the Church confessed that Christ possesses two wills and two natural operations, divine and human. They are not opposed to each other, but cooperate in such a way that the Word made flesh willed humanly in obedience to his Father all that he had decided divinely with the Father and the Holy Spirit for our salvation.¹¹⁰ Christ's human will "does not resist or oppose but rather submits to his divine and almighty will."¹¹¹

Christ's true body

476 Since the Word became flesh in assuming a true humanity, Christ's body was finite.¹¹² Therefore the human face of Jesus can be portrayed; at the seventh ecumenical council (Nicaea II in 787) the Church recognized its representation in holy images to be legitimate.¹¹³

477 At the same time the Church has always acknowledged that in the body of Jesus "we see our God made visible and so are caught up in love of the God we cannot see."¹¹⁴ The individual characteristics of Christ's

body express the divine person of God's Son. He has made the features of his human body his own, to the point that they can be venerated when portrayed in a holy image, for the believer "who venerates the icon is venerating in it the person of the one depicted".¹¹⁵

The heart of the Incarnate Word

478 Jesus knew and loved us each and all during his life, his agony and his Passion, and gave himself up for each one of us: "The Son of God. . . loved me and gave himself for me."¹¹⁶ He has loved us all with a human heart. For this reason, the Sacred Heart of Jesus, pierced by our sins and for our salvation,¹¹⁷ "is quite rightly considered the chief sign and symbol of that. . . love with which the divine Redeemer continually loves the eternal Father and all human beings" without exception.¹¹⁸

IN BRIEF

479 At the time appointed by God, the only Son of the Father, the eternal Word, that is, the Word and substantial Image of the Father, became incarnate; without losing his divine nature he has assumed human nature.

480 Jesus Christ is true God and true man, in the unity of his divine person; for this reason he is the one and only mediator between God and men.

481 Jesus Christ possesses two natures, one divine and the other human, not confused, but united in the one person of God's Son.

482 Christ, being true God and true man, has a human intellect and will, perfectly attuned and subject to his divine intellect and divine will, which he has in common with the Father and the Holy Spirit.

483 The Incarnation is therefore the mystery of the wonderful union of the divine and human natures in the one person of the Word.

70 1 Jn 4:10; 4:14; 3:5.

71 St. Gregory of Nyssa, *Orat. catech* 15: PG 45, 48B.

72 1 Jn 4:9.

73 Jn 3:16.

74 Mt 11:29; Jn 14:6.

75 Mk 9:7; cf. Dt 6:4-5.

76 Jn 15:12.

77 Cf. Mk 8:34.

78 2 Pt 1:4.

79 St. Irenaeus, *Adv. haeres.* 3, 19, 1: PG 7/1, 939.

80 St. Athanasius, *De inc.* 54, 3: PG 25, 192B.

81 St. Thomas Aquinas, *Opusc.* 57, 1-4.

82 Jn 1:14.

83 *Phil* 2:5-8; cf. *LH*, Saturday, Canticle at Evening Prayer.

84 *Heb* 10:5-7, citing *P*s 40:6-8 ([7-9] LXX).

85 1 Jn 4:2.

- 86 *1 Tim* 3:16.
87 Cf. *1 Jn* 4:2-3; *2 Jn* 7.
88 Council of Nicaea I (325): DS 130, 126.
89 Council of Ephesus (431): DS 250.
90 Council of Ephesus: DS 251.
91 Council of Chalcedon (451): DS 301; cf. *Heb* 4:15.
92 Council of Chalcedon: DS 302.
93 Council of Constantinople II (553): DS 424.
94 Council of Constantinople II (553): DS 432; cf. DS 424; Council of Ephesus, DS 255.
95 *LH*, 1 January, Antiphon for Morning Prayer; cf. St. Leo the Great, *Sermo in nat. Dom.* 1, 2; PL 54, 191-192.
96 Liturgy of St. John Chrysostom, Troparion "*O monogenes.*"
97 *GS* 22 § 2.
98 Cf. *Jn* 14:9-10.
99 *GS* 22 § 2.
100 Cf. Damasus 1: DS 149.
101 *Lk* 2:52.
102 Cf. *Mk* 6 38; 8 27; *Jn* 11:34; etc.
103 *Phil* 2:7.
104 Cf. St. Gregory the Great, "*Sicut aqua*" *ad Eulogium, Epist. Lib.* 10, 39 PL 77, 1097A ff.; DS 475.
105 St. Maximus the Confessor, *Qu. et dub.* 66: PG 90, 840A.
106 Cf. *Mk* 14:36; *Mt* 11:27; *Jn* 1:18; 8:55; etc.
107 Cf. *Mk* 2:8; *Jn* 2 25; 6:61; etc.
108 Cf. *Mk* 8:31; 9:31; 10:33-34; 14:18-20, 26-30.
109 Cf. *Mk* 13:32, *Acts* 1:7.
110 Cf. Council of Constantinople III (681): DS 556-559.
111 Council of Constantinople III: DS 556.
112 Cf. Council of the Lateran (649): DS 504.
113 Cf. *Gal* 3:1; cf. Council of Nicaea II (787): DS 600-603.
114 *Roman Missal*, Preface of Christmas I.
115 Council of Nicaea II: DS 601.
116 *Gal* 2:20.
117 Cf. *Jn* 19:34.
118 Pius XII, encyclical, *Haurietis aquas* (1956): DS 3924; cf. DS 3812.