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**Homily Preparation Notes**

(Much taken here from the commentary of St. Thomas Aquinas on the *Creed*)

a Catholic believes not only in God, Creator of heaven and earth, but also in his Son, Jesus Christ.

remember the Transfiguration and the baptism in Scripture: ♦ This is my beloved Son, in whom I am well pleased ♦ spoken by the Father from heaven on these two occasions

so the Apostles Creed and the Nicene Creed have asked professing: ♦ I believe in Jesus Christ, His only Son. ♦

Some errors in our history regarding the Son:

(Photinus) Christ was not the Son of God, but a good man, who led a good life, and doing God's will merited the title ♦ son ♦ by adoption ♦ but this ignores his eternity, existing before the Blessed Virgin ♦ and it does not allow him the same nature as God the Father ♦ but Scripture says he is begotten of the Father, therefore the same nature ♦ and Jesus says ♦ before Abraham was made, I am ♦ (John 8:58)

(Sabellius) said that it was the Father himself who became incarnate (Sabellianist modalism) ♦ but this takes away the Trinity ♦ contrary to Scripture where Jesus says ♦ I am not alone, but I and the Father who sent me ♦ (John 8:16) ♦ also contrary to the Nicene Creed phrase: ♦ God from God, light from light ♦

(Arius) said Christ was a mere creature ♦ not from eternity, but formed as the noblest of creatures, not the same nature with God the Father ♦ but this is contrary to Scripture where Jesus says ♦ I and the Father are one ♦ (John 10:30) ♦ also contrary to the Nicene Creed phrase ♦ true God from true God ♦ and ♦ consubstantial with the Father ♦, i.e., the same substance ♦

we must believe Christ is the only-begotten of God, true Son of God, always with the Father for all eternity, one person distinct from the person of the Father, but having the same divine nature

analogy of St. Thomas Aquinas whereby the soul of a man generates a word by the power of its intellect ♦ this is similar to the Father conceiving the Son for all eternity (although the analogy limps a little, because our words are temporary and unnecessary [accidental, philosophically speaking], but this Word of God is absolutely necessary and existing for all eternity)

St. Thomas Aquinas: ♦ Just as a sculptor works from a form which he has previously thought out, which is his word; so also God makes all things by his Word, as it were through His art: *All things were made by him* ♦ [John 1:3]

when you and I hear the words of Scripture, when we come to the sacraments of Baptism, Eucharist and Confession, Matrimony, Confirmation, Anointing of the Sick, Holy Orders ♦ when we allow into our minds holy words about Jesus Christ, the Trinity, the Blessed Virgin Mary, the saints, etc. ♦ when we allow our guardian angel and the Holy Spirit to inspire us to choose good (and avoid evil) at so many instances of the day, the goal is to encounter this Word who is God's Son ♦ to allow him to be formed in us... We are supposed to become this Jesus whom we profess!

Have you ever looked at a book detailing the work of a sculptor? A book detailing the pieces of Michelangelo, for example, will show you a sampling of art that was never finished by him. You might see a huge block of marble, some eight feet tall, that has a portion of a man's head, shoulders, and an arm seemingly reaching out from the rest of the unshaped material. The man in the block of marble is becoming what he was intended to be, but the artistic process got stopped for one reason or another. Each time the artist applies himself to the marble figure, more of the man appears. All of the moments categorized above (moments of the sacraments, choosing good works, prayer) are like the sculptor chipping away at the huge block of marble to make his man appear fully... to make Jesus Christ appear in us.

Here is a quote from St. John Eudes, explaining how all of the mysteries of the life of Christ are to be fulfilled in us individually, and corporately as the Church:

*We must strive*

## November 25, 2012 - Jesus Christ His Only Son Our Lord

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to follow and fulfill in ourselves the various stages of Christ's plan as well as his mysteries, and frequently beg him to bring them to completion in us and in the whole Church. For the mysteries of Jesus are not yet completely perfected and fulfilled. They are complete, indeed, in the person of Jesus, but not in us, who are his members, nor in the Church, which is his mystical body. The Son of God wills to give us a share in his mysteries and somehow to extend them to us. He wills to continue them in us and in his universal Church. This is brought about the first through the graces he has resolved to impart to us and then through the works he wishes to accomplish in us through these mysteries. This is his plan for fulfilling his mysteries in us.

in other words, by professing our faith in Jesus Christ, the only Son of God, we desire to become Him in a very real, mystical way

may the Eucharist we consume here today transform us more fully into Christ Himself.

example of the Blessed Virgin Mary:

= first, she heard what was said to her about the Holy Spirit coming upon her

= second, she gave her consent through faith her *fiat*

= third, she received and conceived the Word in her womb

= fourth, she brought forth the Word of God

= fifth, she nourished and cared for Him