

Now, however, I wonder if we shouldn't have a look at ourselves, if we shouldn't think about his body, because he is also us (*quia et nos ipse est*). After all, if we weren't him, this wouldn't be true: When you did it for one of the least of mine, you did it for me (Mt 25:40). If we weren't him, this wouldn't be true: Saul, Saul, why are you persecuting me? (Acts 9:4). So we too are him, because we are his organs, because we are his body, because he is our head, because the whole Christ is both head and body. —s. 133.8



For what is 'And for them do I sanctify myself' since they themselves, too, are myself? —*Jo. eu. tr.* 108.5

Listen to the Apostle Paul speaking to the faithful: "You are the body of Christ, member for member." [1 Cor. 12.27] If you, therefore, are Christ's body and members, it is your own mystery that is placed on the Lord's table! It is your own mystery that you are receiving! You are saying "Amen" to what you are... When you hear "The body of Christ", you reply "Amen." Be a member of Christ's body, then, so that your "Amen" may ring true! But what role does the bread play? "The bread is one, and we, though many, are one body." [1 Cor. 10.17] Understand and rejoice: unity, truth, faithfulness, love. "One bread," Paul says. What is this one bread? Is it not the "one body," formed from many? Remember: bread doesn't come from a single grain, but from many. When you received exorcism, you were "ground." When you were baptized, you were "leavened." When you received the fire of the Holy Spirit, you were "baked." Be what you see; receive what you are. —s. 272

One Christ Loving Himself: St. Augustine's Theology of Deification

Thomas Aquinas Lecture

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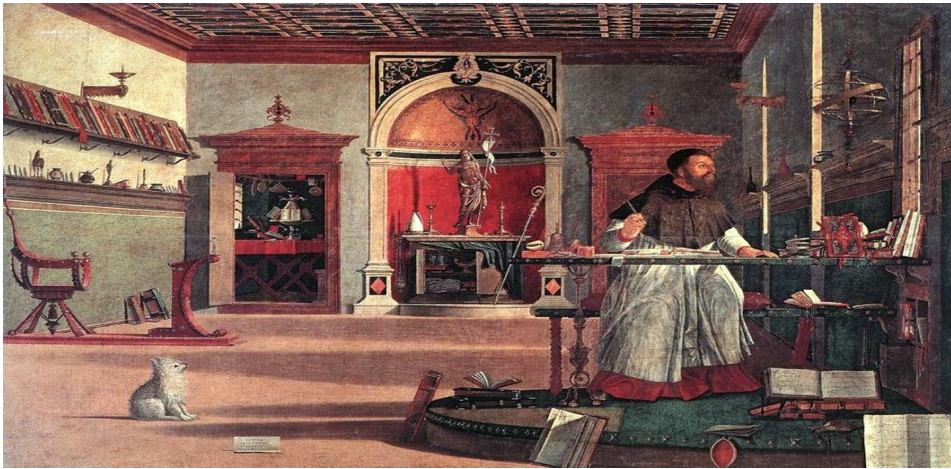
For through the law I died to the law, that I might live for God. I have been crucified with Christ; yet I live, no longer I, but Christ who lives in me. —Gal 2:19-20

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father...

The Word became flesh to make us "*partakers of the divine nature*" (2 Pet 1:4): "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 [adoption], might become a son or daughter of God" (St. Irenaeus). "For the Son of God became man so that we might become God" (St. Athanasius). "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" (St. Thomas Aquinas). —CCC §460

Reason: Does it not seem to you that your image in a mirror [*imago tua in speculo*] wants, in a way, to be you and is false because it is not? **Augustine:** That certainly seems so. **Reason:** Do not all pictures and replicas of that kind and all artists' works of that type strive to be that in whose likeness they are made? **Augustine:** I am completely convinced that they do. —*Sol.* 2.9.17

Seeking God in a perverse imitation of almighty God, what is the human person after if not to be the only one to whom all the rest [of creation] is subject? If he would have only unhesitatingly imitated God by living by his precepts, all created things would have been his and he would not have come to such a deformity so as to fear that fiend who wants to conquer men and women. This shows that pride also has a certain appetite for unity and omnipotence. . . (Gen 3:5)—*uer. rel.* 45.84



...still, it was not enough for our God to promise us divinity in himself, unless he also took on our infirmity, as though to say, “Do you want to know how much I love you, how certain you ought to be that I am going to give you my divine reality? I took to myself your mortal reality.” We mustn’t find it incredible, brothers and sisters, that human beings become gods, that is, that those who were human beings become gods.—s. 23B1

He who justifies is the same who deifies because by justifying he made [human persons] into children of God: *he gave them power to become children of God* (Jn 1:12). if we are made God’s children, we are made gods: but this is through the grace of the one who adopts and not through the nature of the one who begets. For there is only one son of God: our Lord and savior Jesus Christ. . . The rest who have been made into gods are thus made by his grace and not born from his own substance, so as to be what he is, but they come to him through [his] generosity and are thus Christ’s coheirs.—*en. Ps.* 49.2.

You didn’t have anything to live by, and he didn’t have anything to die with. What a marvelous exchange [*o magna mutatio*]! Live by what is his, because he died with what is yours.— s. 265D

later making us sharers in himself, but first becoming a participant in us. We had nothing of our own by which we could live, nor did he have anything from himself by which he could die. Therefore he struck a wonderful exchange with us by means of a mutual participation: ours was what allowed him to die, his is what allowed us to live.—s. 218C.1

... was made so small that he could be born of a woman; but he [was not separated from] the Father... O man, on whose account God became man, you ought to consider yourself to be something great; but first come down low in order to go up high; because God too came down low when he became man. Stick close to your cure, imitate your master, acknowledge your Lord, embrace your brother, understand your God. That’s what he is, this one so great and so small...—s. 380.2



Let us thus rejoice and give thanks, for we have been made not Christians, but we have been made Christ.” — *Jo. eu. tr.* 21.8

“Natus” God / “Datus” God / “Factus” god

Through love we become conformed [*conformemur*] to God and out of this conformity and figuration and separation from the world we are no longer confounded by those things which should be subject to us. such conformity is through the holy spirit. “For hope,” says the Apostle, “does not disappoint, because the love of God has been poured into our hearts through the holy spirit that has been given to us.” —*mor.* 1.13.23