

# Incarnation

## God with us

*Awake, mankind! For your sake God has become man. Awake, you who sleep, rise up from the dead, and Christ will enlighten you. I tell you again: for your sake, God became man. You would have suffered eternal death, had he not been born in time. Never would you have been freed from sinful flesh, had he not taken on himself the likeness of sinful flesh. You would have suffered everlasting unhappiness, had it not been for this mercy. You would never have returned to life, had he not shared your death. You would have been lost if he had not hastened 'to your aid. You would have perished, had he not come. Let us then joyfully celebrate the coming of our salvation and redemption. Let us celebrate the festive day on which he who is the great and eternal day came from the great and endless day of eternity into our own short day of time.*

*Saint Augustine of Hippo Sermo 185: PL 38, 997-999*





# Incarnation God with us

- Persona ("WITH US")
- God
- Relationship between man and God

# Points of study

- The reality of a man
- Concept of gift
- Possibility *to* and possibility *not to*
- Necessity of the existence of God
- Toward the meeting of a personal God
- Incarnation: Και ο λόγος σὰρξ ἐγένετο/And The Word Was Made Flesh - John (1:14)
- Narration of the Annunciation. Immanent Trinity and Economical Trinity



- Arius and the Council of Nicaea
- Language: *Sacrum / Profanum*
- *Theosis or divinisatio*
- Doxology / *glorificatio*

# Persona (“WITH US”)

- - Reality of a man: between joy and suffering
- -Christmas dinner and agape of the Christian community
- -Possibility to have / possibility to be / possibility not to be (Existentialism of Martin Heidegger )
- -Necessity of the existence of God (St. Thomas Aquinas)

# God

- Meeting God (“the starry heaven above me and the moral law within me” – Immanuel Kant and “ *inquietur cor* “ of Saint Augustine)
- “realism of divine love” and tension between Creation /recreation
- In-car-nation “The mystery of the Incarnation shows that God did not do this: he did not give some thing but he gave himself in his Only-Begotten Son. We find here our model for the giving so that our relationships, especially those that are most important, may be guided by giving love freely”. – Benedict XVI
- Narration of the Annunciation. Immanent Trinity and Economical Trinity

*Luke 1.26-38*: In the sixth month, the angel Gabriel was sent from *God* to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, favored one! The *Lord* is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with *God*. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High,\* and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?"\* And the angel said to her in reply, "*The holy Spirit* will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the *Son of God*. And behold, Elizabeth, your relative, has also conceived\* a son in her old age, and this is the sixth month for her who was called barren; for nothing will be impossible for God." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

# Relationship between man and God

- **Errors**

  - Arius and the Council of Nicaea 325

- **The righteousness of God with us (me / you/we)**

  - Language (*via positiva, via negativa via per excellentiae or eminentiae*)

  - Theosis or divinisatio*

  - Doxology or glorificatio*