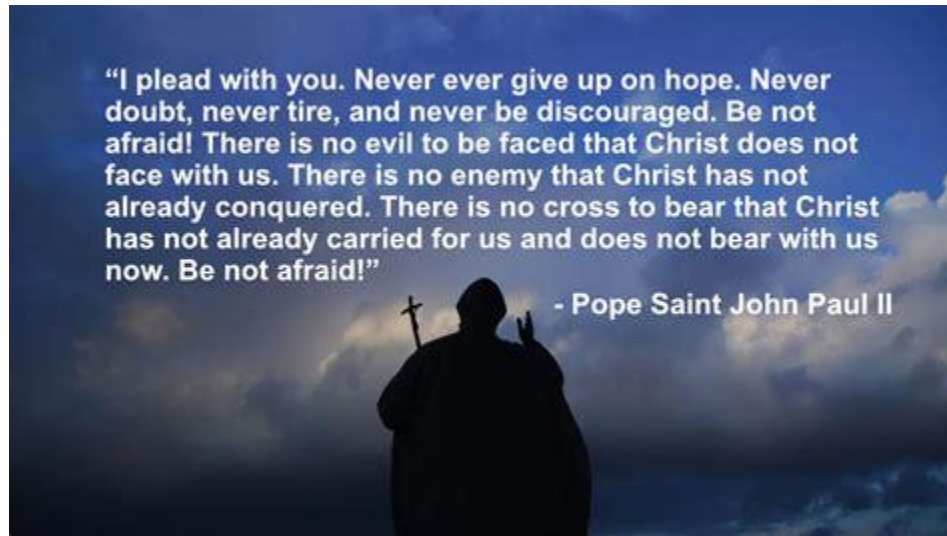


FROM FATHER JOHN: “Bless the LORD, my soul; all my being, bless his holy name! Bless the LORD, my soul; and do not forget all his gifts, who pardons all your sins, and heals all your ills, who redeems your life from the pit, and crowns you with mercy and compassion, who fills your days with good things, so your youth is renewed like the eagle’s.” (Psalm 103:1 – 5)



Wednesday was the Memorial of St. Peter Chrysologus, Bishop and Doctor of the Church. Only thirty-seven saints have ever been named a Doctor of the Church. Therefore, Doctors of the Church are extremely significant in the teaching, history and esteem of the Church.

The word Chrysologus literally means “*Of Golden Speech*.” St. Peter Chrysologus was born around the year 380 AD at Imola in Emilia, entered the priesthood and was ordained as the Bishop of Ravenna in 424 AD and died circa 450 AD. One hundred and seventy (170) of his homilies have survived through the intervening centuries. It is a rare thing to have that many documents from the works of a saint who lived during that early period survive.

St. Peter was given the title Chrysologus, “*Of Golden Speech*”, because he was such a great homilist and had an exceptional talent to preach. He gave a short homily entitled *The Incarnation and Human Dignity* which I find to be particularly uplifting and inspiring. I thought I would share it with you because in it he explains to us that our Blessed Mother conceived and bore our Lord Jesus into the world through the power of God with the purpose of bringing about our salvation and the restoration of our human nature. He goes on to speak of the many things that God has done for us; that God did for the sake of our Well-Being and our Good. I hope you find his homily as uplifting as I do (the bold/italics are my emphasis).

May God Bless you and all those who love the Lord.

From the homily The Incarnation and Human Dignity by Saint Peter Chrysologus, Bishop and Doctor of the Church.

“A virgin conceived, bore a son, and yet remained a virgin. This is no common occurrence, but a sign; no reason here, but God’s power, for he is the cause, and not nature. It is a special event, not shared by others; it is divine, not human. Christ’s birth was not necessity, but an expression of omnipotence, a sacrament of piety for the redemption of men. He who made man without generation from pure clay made man again and was born from a pure body. The hand that assumed clay to make our flesh deigned to assume a body for our salvation.

That the Creator is in his creature and God is in the flesh brings dignity to man without dishonor to him who made him.

Why then, man, are you so worthless in your own eyes and yet ***so precious to God***? Why render yourself such dishonor when you are ***honored by him***? Why do you ask how you were created and do not seek to know why you were made? Was not this entire visible universe ***made for your dwelling***? ***It was for you*** that the light dispelled the overshadowing gloom; ***for your sake*** was the night regulated and the day measured, and ***for you were*** the heavens embellished with the varying brilliance of the sun, the moon and the stars. The earth was adorned with flowers, groves and fruit; and the constant marvelous variety of lovely living things was created in the air, the fields, and the seas ***for you***, lest sad solitude destroy the joy of God's new creation. And the Creator still works to devise things that ***can add to your glory***. He has ***made you*** in his image ***that you might in your person*** make the invisible Creator present on earth; ***he has made you his legate***, so that the vast empire of the world might have the Lord's representative. Then in his mercy God assumed what he made in you; he wanted now to be truly manifest in man, just as he had wished to be revealed in man as in an image. Now he would be in reality what he had submitted to be in symbol.

And so Christ is born that by his birth he might ***restore our nature***. He became a child, was fed, and grew that he might inaugurate the one perfect age to remain forever as he had created it. He supports man ***that man might no longer fall***. And the creature he had formed of earth ***he now makes heavenly***; and what he had endowed with a human soul he now vivifies to become a heavenly spirit. In this way ***he fully raised man to God***, and left in him neither sin, nor death, nor travail, nor pain, nor anything earthly, with the grace of our Lord Christ Jesus, who lives and reigns with the Father in the unity of the Holy Spirit, now and forever, for all the ages of eternity. Amen."