

unity of the person of God and man. For the Son of God came down by taking human nature, but the Son of Man ascended according to His human nature to the sublimity of eternal life. And so He is the same Son of God who came down and Son of Man who went up' (St. Thomas, Comm. In Ep. ad Eph. c iv. lect. iii circa finem).

34 This same doctrine was set forth by our predecessor Leo the Great in these words: 'What principally contributed to the justification of mankind was that the only Begotten Son of God deigned to become the Son of Man, so that being God *smoosios* to the Father, that is of the same substance, the same [person] should exist as true man consubstantial with His mother in the flesh; we rejoice over both these things, since only by both are we saved; we admit no division of the visible from the invisible, the corporeal from the incorporeal, the passible from the impassible, the palpable from the impalpable, the form of the servant from the form of God. For although he remains the one from eternity, he began to be the other in time; these two have met in unity and can have neither separation nor end' (St. Leo. Sermon. 30, 6. PL. Liv, 233S).

35 Only, therefore, if we adhere to the holy inviolate faith, that there is one Person in Christ, that of the Word, in which two natures entirely distinct from each other, the divine and the human, distinct also in their properties and activities, converge--only if we adhere to this doctrine does the magnificence and the fatherly mercy of our ineffable redemption shine forth.

36 O height of the mercy and justice of God, who came to the rescue of

guilty creatures and made them sons unto Himself! How the heavens bent down towards us, the wintry frosts vanished, the flowers appeared in our land, and we became new men, a new creation, a new structure, a holy people, a heavenly offspring. Truly the Word suffered in His flesh and shed His blood on the cross and paid for us sinners to the Eternal Father the superabounding price of our satisfaction. Hence it is that the certain hope of salvation sheds its light on those who in genuine faith and ardent charity adhere to Him, and with the help of the graces that flow from Him, produce the fruits of justice.



8th of September, 1951

37 The very recalling of the memory of these distinguished and glorious events in the history of the Church naturally leads us to turn our thoughts to the Orientals with a yet more loving warmth of paternal affection. For the ecumenical council of Chalcedon is a monument of their outstanding glory, and one which, without doubt, will live throughout the ages. For in this council under the leadership of the Apostolic See, an assembly of 600 Oriental bishops vigilantly defended and wonderfully expounded against the rashness of the innovator, the doctrine of the unity of Christ, in whose person meet without confusion two distinct natures, the divine and the human. But alas! for long centuries many of those who dwell in the East have unhappily fallen away from the unity of the Mystical Body of Christ, of which the hypostatic union is the most luminous prototype. Would it not be holy, salutary and in accordance with the will of God that at last all these should return to the one sheepfold of Christ?