

15. HEART OF JESUS,
IN WHOM DWELLS THE FULLNESS OF DIVINITY
Cor Iesu, in quo habitat omnis plenitudo divinitatis

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This litany introduces us to the mystery of Christ as the God-Man. It reaches a particular depth when we look at the Cross: “Behold the Man! Behold the Crucified One! Behold the Man totally stripped! Behold the Man ‘broken because of our sins!’ Behold the Man ‘covered with reproaches!’ And, at the same time: behold the God-Man! In Him dwells the fullness of divinity.”¹

Let us imagine Jesus Christ our Lord showing us His Sacred Heart with all His Divine attributes and perfections, and the three Divine Persons within Him: the Father, the Son and the Holy Spirit—the fullness of the Godhead.

Let us ask in this meditation, “Sacred Heart of Jesus! In whom dwells the fullness of divinity, I adore You from the abyss of my nothingness with profound humility and reverence, as my God and Lord, and I beseech You to permit me to dwell in You, so that You, my God and Lord, may also deign to dwell in me.”²

In his letter to the Colossians, St. Paul affirms that in Jesus Christ dwells the fullness of the Godhead: “See that no one deceives you by fallacious and vain philosophies, based on human traditions, on the elements of the world and not on Christ. For in Christ dwells all the fullness of the Godhead bodily, and you are filled with him, who is the head over every power and principality” (Col 2:8-10).

What is meant by “The Fullness of Divinity?”

St. Paul writes that in Christ “dwells all the fullness of the Godhead,” that is, the fullness of the divine perfections and the reunion of the three divine Persons in one divine nature.

But St. Paul also says that the fullness of the Godhead dwells in Christ “bodily,” since in Christ God became incarnate and manifested Himself in a tangible way.

That is why we can say that the Father is in the Son and in the Holy Spirit; and that the Son is in the Father and in the Holy Spirit; and that the Holy Spirit is in the Father and in the Son—because each of the three persons is in the same divine nature, and each is identified with it.

¹ St. John Paul II, *Heart of Jesus in whom dwells the fullness of Divinity*, Angelus September 15, 1985

² Ramón J. de Muñana, *Las Letanías del Sagrado Corazón de Jesús*, Meditation XV, *Corazón de Jesús en quien habita toda la plenitud de la divinidad*, p. 245

Where the Son is, so too are the Father and the Holy Spirit; therefore, we affirm that in the human nature of Jesus Christ, in His Divine Heart, there are also the Father and the Holy Spirit, although for different reasons.

As St. Francis de Sales explains, “Just as iron in the fire has the nature of iron and fire, and can be called iron and fire at the same time, so Jesus Christ is true God by reason of the fire of his divinity and true man by reason of the iron of his humanity. But as iron in the fire does not cease to be hard and heavy iron, however much it is united to fire, and fire does not cease to be luminous and burning fire, however much it is united to iron, so the humanity of Jesus Christ does not cease to be small and susceptible to suffering, although it is united to the divinity, and the divinity does not cease to be omnipotent and glorious, although it is united to the humanity.”³

This is the great mystery of the Holy Trinity, which we adore without understanding, but believing that “we only have been saved if Jesus Christ shares in His person the fullness of divine life.”⁴

Jesus Christ the Incarnate Word is the “Way” to go to the Father, and no one goes to the Father except through Him.⁵ Therefore, confessing the divinity of Jesus Christ should move us “to the practice of the virtues of transcendence: faith, hope and charity, and, from these, to the urgency of unceasing prayer and contemplation, and to the awareness of the need for active and passive purifications of the sense and the spirit.”⁶

How is divinity manifested in the Heart of Jesus?

Although the fullness of the divinity dwells in the whole humanity of Jesus Christ, that is, in his soul and in his body, we adore it mainly in his divine Heart, since it is the symbol of His will and love. His Sacred Heart “becomes like a sanctuary where the divine attributes are gathered and concentrated for the good of our souls.”⁷

We adore the divinity in His Sacred Heart because given our poor and miserable condition as sinners, we need a God who has compassion on us and grants us His forgiveness. These divine attributes—His love, mercy and forgiveness—are more palpable in His divine Heart. As St. Raphael Arnaiz wrote: “Only the fool who does not adore the Passion of Christ, the Cross of Christ, the Heart of Christ, can despair in his own affliction.”⁸

³ de Muñana, *Las Letanías del Sagrado Corazón de Jesús*, Meditation XV, *Corazón de Jesús en quien habita toda la plenitud de la divinidad*, p. 253-254.

⁴ St. John Paul II, Address to the International Theological Commission (10/06/1981), 4; OR (10/25/1981), p. 12.

⁵ Cf. Jn 14:6.

⁶ Institute of the Incarnate Word, *Directory of Spirituality*. “The Divinity of Jesus”, 22

⁷ de Muñana, *Las Letanías del Sagrado Corazón de Jesús*, Meditation XV, *Corazón de Jesús en quien habita toda la plenitud de la divinidad*, p. 257.

⁸ Juan Antonio Martínez Camino, *Ejercicios Espirituales con el Hermano Rafael*, In «Dios y mi alma» (April 7, 1938), 1144 (1147).

St. Augustine in his *Confessions* speaks about how the divinity is manifested to us in the heart of Jesus: “I asked the earth if it was my God, and it told me no, and all the things in it said the same thing. I asked the sea and the deeps and all the animals in them, and they said to me, ‘We are not your God; seek him above us.’ I asked the air and all the things that dwell in it, and it confessed and said, ‘I am not your God.’ I asked the sky, the sun, the moon and the stars, and they also said to me: ‘We are not your God.’ And at last I asked all things that are without me, and asked them to tell me of my God; and they all with loud voices said unto me, ‘He hath created us.’ I went forward and asked this machine of the world: Tell me, are you my God, or not? And it answered me with a loud voice: ‘It is not I, but by Him I am; He that thou seekest in me, He it is that made me. Seek Him over me, for He is the One who rules me and who made me.’”⁹

Jesus Christ said “I and the Father are one,”¹⁰ and “He who has seen me has seen the Father.”¹¹ This means that to be able to see God, to be able to meet him, we must do nothing more than approach the Heart of Jesus.

In this divine Heart we find God, but a God completely self-emptying, as St. Paul teaches us: “He humbled himself, taking the form of a servant and being made in the likeness of men.”¹² And it is precisely in this self-abasement of His divine Heart, broken by our sins, that we see the greatness of His love for us.

Our Lord, through his divine Heart, constantly calls us to conversion. He wants us to enter into His heart so that He can enter into us and thus take possession of our life. He embraces us paternally with the mercy of a good father, as the father with the prodigal son. He wants to give us the divine life of grace so that He can enter our heart and reign in it forever, in order that we may love him and seek to fulfill His holy will in all things.

End with a colloquy of love with Our Lord.

Jesus Christ, our God by the fullness of divinity and our brother by human nature, invites us to make our dwelling in His loveable Heart. And as for us? How are we to respond to His call?

“My God, who would rather me have no other life than that of your divine Heart—no other feeling, no other thinking, no other desiring...O my good Jesus! Allow me to enter into that sweet Heart, although I know that I do not deserve it because of my ingratitude and sins. But all the more: oblige me to enter, Lord, in spite of my resistance, with the omnipotent power of your grace. And if one day I should try to leave so holy a dwelling place, do not allow it, Lord; I would rather you take my life from me than this, for I only want life in order to use it in your divine service.”¹³

⁹ St. Augustine, *Confessions*, Book X, chapter V, no. 150.

¹⁰ Jn 10: 30

¹¹ Jn 14: 9

¹² Phil 2: 17

¹³ de Muñana, *Las Letanías del Sagrado Corazón de Jesús*, Meditation XV, *Corazón de Jesús en quien habita toda la plenitud de la divinidad*, p. 259.