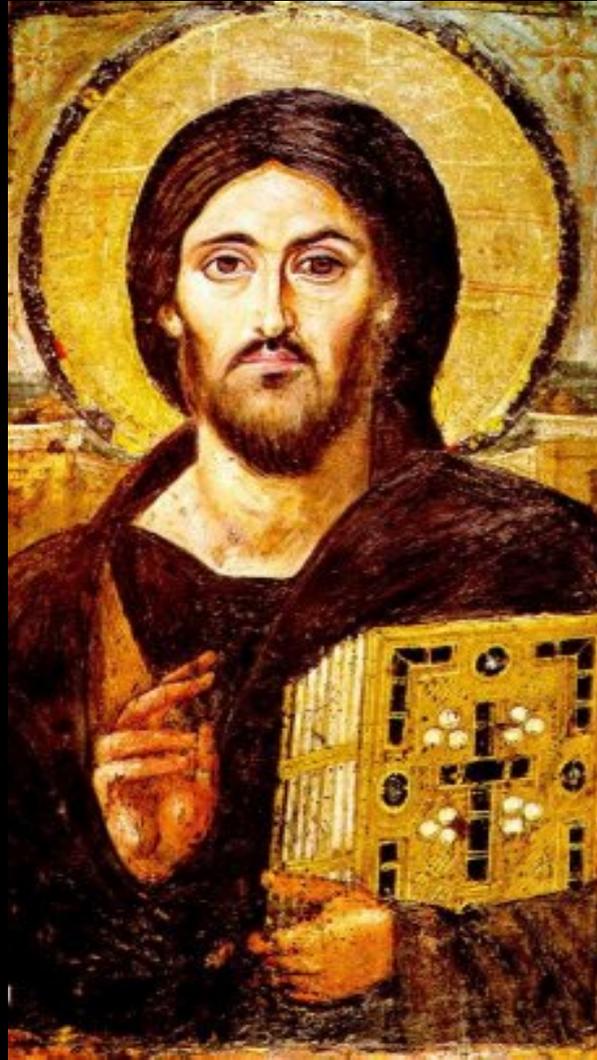


“Who do people say that I am?”

“Who do you say that I am?”





Christ and Adam

Jesus and the Old Testament

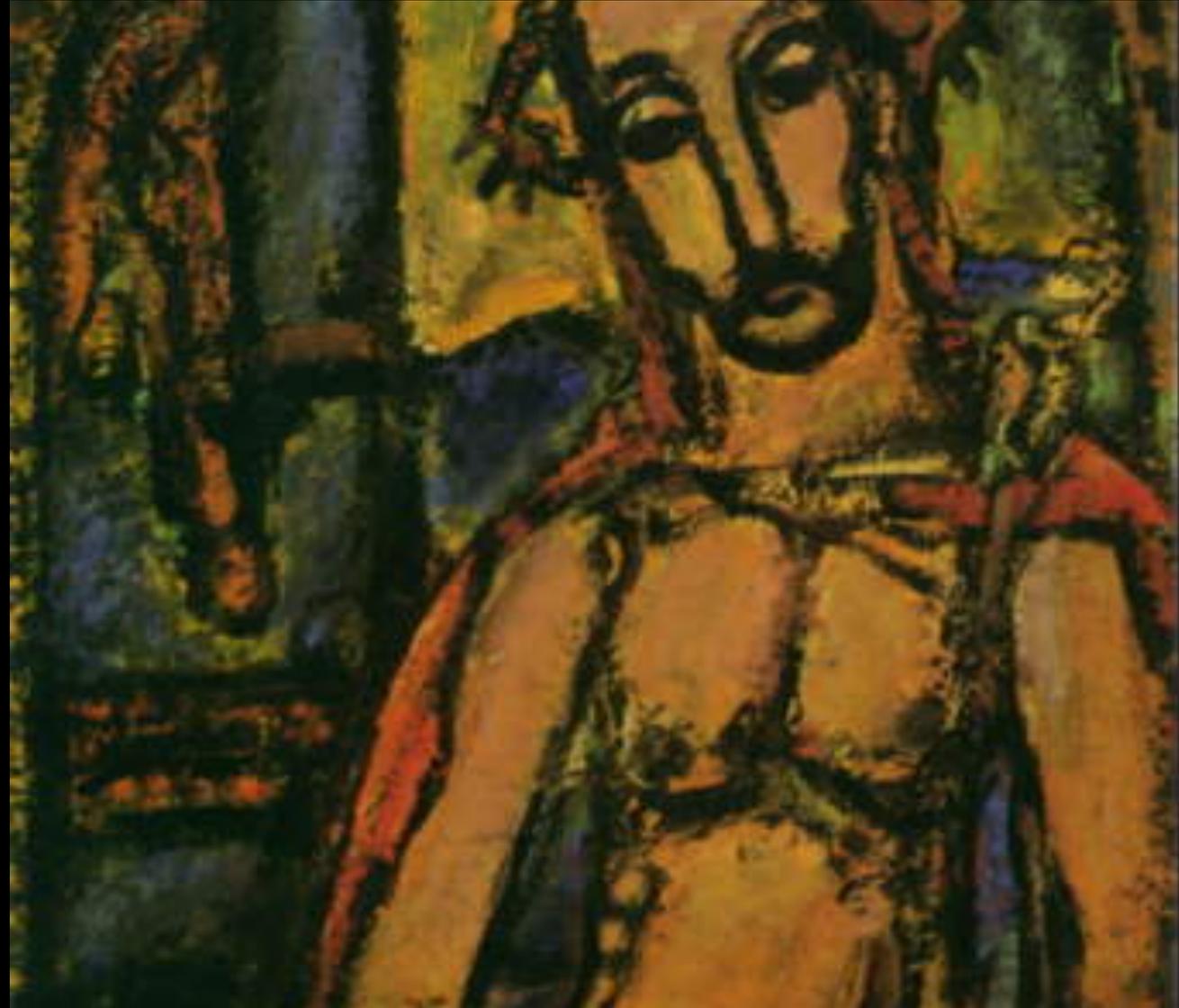
The Revelation of Jesus in the New Testament



Who Do You Say that I am?

The Church's
Answer:

- Fully Divine
- Fully Human
- One Person/Two
Natures



Early Heresies:

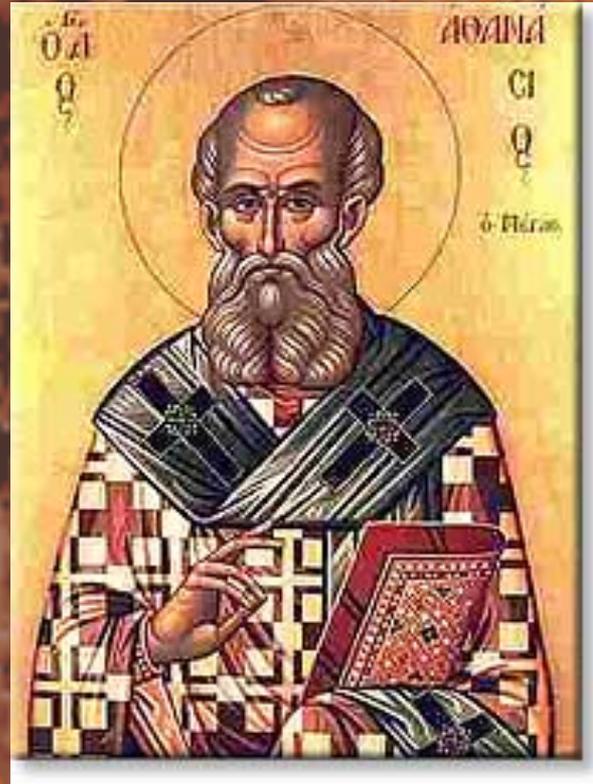
- Gnostic heresy: Docetism (1 John)
- Ebionism
- Sabellianism/paterpassionists
- Adoptionism

The Early Church: Post Constantine Heresies

Arianism and St Athanasius; the Council of Nicea (325 AD)

The First Axiom of Orthodoxy:

“Only God can save”



Apollinarianism and St Gregory Nanzianzen

The Second Axiom of
Orthodoxy:

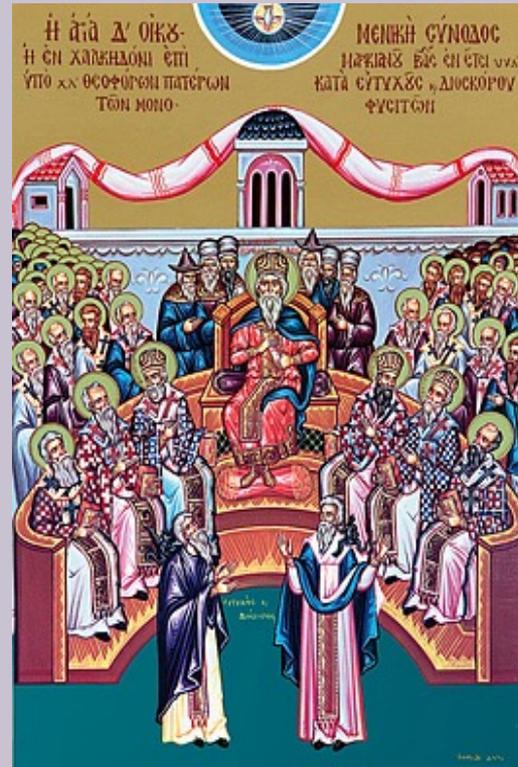
“ All that is not
assumed is not
saved.”



Nestorianism and
St Cyril of
Alexandria; the
Council of
Ephesus (431 AD)



Monophysitism
(Eutyches); the
Council of
Chalcedon (451
AD)(Pope St Leo
the Great)



Council of Chalcedon

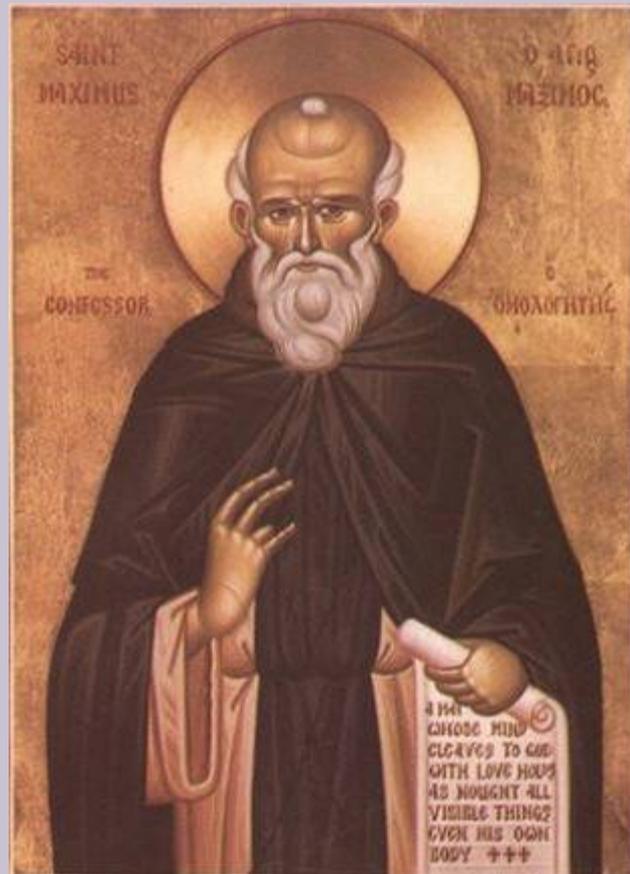
- Following the holy Fathers, we unanimously teach and confess one and the same Son, our Lord Jesus Christ: the same perfect in divinity and perfect in humanity, the same truly God and truly man, composed of rational soul and body; consubstantial with the Father as to his divinity and consubstantial with us as to his humanity; "like us in all things but sin". He was begotten from the Father before all ages as to his divinity and in these last days, for us and for our salvation, was born as to his humanity of the virgin Mary, the Mother of God.

Council of Chalcedon

- We confess that one and the same Christ, Lord, and only-begotten Son, is to be acknowledged in two natures without confusion, change, division or separation. The distinction between the natures was never abolished by their union, but rather the character proper to each of the two natures was preserved as they came together in one person (*prosopon*) and one hypostasis. (CCC #467)

Monothelism/Monergism
-ism and St Maximus
the Confessor;

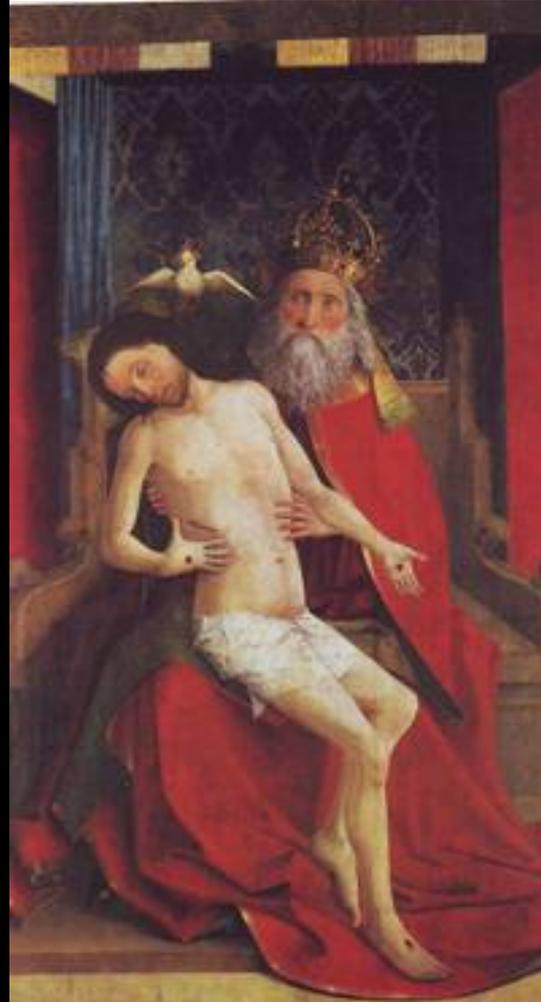
the Third Council of
Constantinople (681 AD)



Revelation of the Trinity

Divine Persons in NT

- a. The Father
- b. The Son
- c. The Holy Spirit



The Doctrine of the Trinity

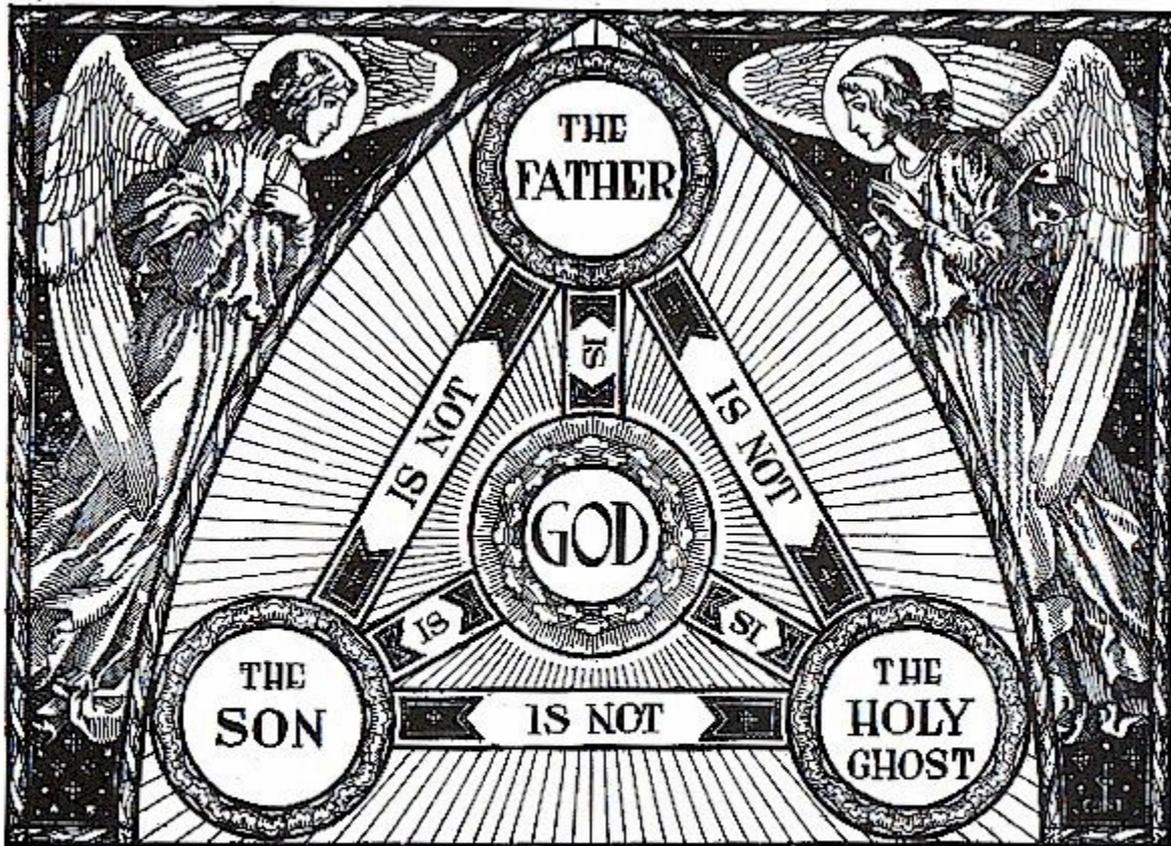
Essential Elements of the Doctrine of the Trinity

Trinitarian Heresies:

- Tritheism, Subordinationism
- Modalism, (Sabellianism/Patripassionism),)

The Dogma of the Holy Trinity

- Essence (Oneness)
- Person (Distinction: Father, Son, Holy Spirit)
- Relation (Paternity, Filiation, Spiration, Procession)



A good concrete illustration of the Blessed Trinity is an equilateral triangle. Such a triangle has three sides equal in every way, and yet distinct from each other. There are three sides, but only one triangle. As we see in this illustration, each Divine

Person is different from the other two, but all three are God. Each one is God, distinct from the two others, and yet one with them. The three Persons are equal in every way, with one nature and one substance: three Divine Persons, but only one God.

a. **Basic Principles**

- i. Person as subsistent relation
- ii. Relation as relative opposition
- iii. Procession/origin of the persons

b. **Trinity as alterity**

c. **Person, Being, and *Perichoresis***

- i. The level of essence
- ii. The level of relation

d. **An Impassible /Immutable Trinity**



Trinity and the Human Person

The Imago Dei

The Human Person: A
knowing and Loving
being



Trinity and the Human Person

The Psychological Analogy of the Trinity

- Intellect and Will
- The Word (knowledge) and Love

