

The Trinitarian Discssion

Nicaean Creed (As revised in Constantinople in 381)

We believe in **one God**, the Father almighty, maker of heaven and earth, of all things visible and invisible.

And in one Lord Jesus Christ, the only Son of God, begotten from the Father before all ages, **God from God, Light from Light, true God from true God, begotten, not made; of the same essence as the Father.** Through him all things were made. For us and for our salvation he came down from heaven; he became incarnate by the Holy Spirit and the virgin Mary, and was made human. He was crucified for us under Pontius Pilate; he suffered and was buried. The third day he rose again, according to the Scriptures. He ascended to heaven and is seated at the right hand of the Father. He will come again with glory to judge the living and the dead. His kingdom will never end.

And we believe in the Holy Spirit, the Lord, the giver of life. **He proceeds from the Father and the Son,** and with the Father and the Son is worshiped and glorified. He spoke through the prophets.

We believe in one holy catholic and apostolic church. We affirm one baptism for the forgiveness of sins. We look forward to the resurrection of the dead, and to life in the world to come. Amen.

Chalcedonian Definition (Creed) 451

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; **consubstantial [co-essential]** with the Father according to the Godhead, and **consubstantial with us according to the Manhood**; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, **but rather the property of each nature being preserved, and concurring in one Person and one Subsistence,** not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.

ousias – essence or reality so Jesus is **“homousian to patri”** of the same essence/reality as God and in the Chalcedonian, is **“Homousian to hemin”** of the same essence as us, human beings.

Prosopa – means person and each part of the Trinity maintains its own, personhood or **“hypostasis”**.

Arius (256-336?) Arius believed that the Logos (Jesus as the Word) had a beginning and was thus not eternal. This meant that while he could attest that somehow Jesus was God, he was not co-equal with God, but was below God.

Hilary of Poitiers (310-367?) Hilary was an early Christian bishop who worked diligently to remove all traces of Arian theology and leadership from the church. He also made the first accepted translation of the Greek concepts of the Trinity into Latin.