

Trinity of St. Augustine of Hippo: A mystery and escape?

Jesus: the Son of God, he's also God.

The mystery of the Trinity. The explanation of St. Augustine.

The Baptism of Jesus, Father, Son, and Holy Spirit, inseparable, but in this passage, they do not seem unified.  
Also, all of their works are clearly separated.

One Essence, but three Persons(Augustine prefers, more precise. ) / Substances(Nicea), have their own distinct works.

Over against the Greek formulation from Nicea of one essence (**ousia**), three substances (**hypostases**), Augustine preferred the expression in Latin which was one essence (**essentia**), three persons (**personae**).

Gk. hypostasis = Lat. Substantia

Memory	Intellect / Understanding	Will / Direct
One Mind 類比神的三一；目的不在證明神是三一，乃在幫助人瞭解神絕對的一又真正的三。		
To: Remember a story	Understood words	Will yourself to recall that story
Remember the concept	To: Understand a concept	Will yourself to understand it
Remember what you are willing	Understand what you are willing	To: Will or Desire something
These acts can never be fully separated, so too with God. Inseparable in what they do. Single divine operation, shows forth what is proper to him in the Trinity. Especially: Son's Incarnation and the gift of the Holy Spirit.		
奧氏在討論三一神位格時強調：三一神的位格在神格裡關係密切。祂們本體相同，但因子從父生，所以子稱為子，父稱為父；聖靈又從父子而出，是父子的共同恩賜及溝通，因此有稱謂的區別。 奧氏說：聖父、聖子、聖靈是完全處於平等地位。在三位一體中沒有先後及高低的分別。聖子也完全是上帝，祂不同的特性是永遠為聖父所生。 奧氏在討論聖靈的位格時，肯定聖靈也完全是上帝，祂的特性是從父子而出（拉丁文 filioque），是父子的「互愛」，是結合祂們的同質繫帶。		
Father in Creation	Son on the Cross	Spirit at Pentecost
Never divorce each other.		
Father reveals Son	Son reveals Father	Father and Son are

		revealed by the Holy Spirit
<p>The persons of the Trinity(hypostases) are likened把...比作 to primary substances.</p> <p>此著名的從父、子而出的教義廣被西方教會接受，卻被東方教會拒絕。其原因不完全是思想不同，乃是教權及尊重的問題。</p> <p>Rational part of Human soul: by mind, knowledge knows itself, love loves itself.</p>		
Trinity of God and Trinity of Lover		
Father	Son	Spirit
Unoriginate	only-Begotten	Gift of God, Proceeds from God the Father and the Son.
Lover	Beloved	Love that binds them together into one.
Trinity of Mind, Knowledge, and Love		
Mind	Knowledge	Love
<p>Mind knows itself, and loves itself. Those three are inseparable from another.</p> <p>Each of them is a substance, all together are one essence.</p>		
<p>奧氏從他的人格形上學發展出三個階段的人類比三一的組合：1. 〈心靈，心靈對自己的知識，心靈對自己的愛〉 2. 〈心靈已存的知識記憶，心靈對自己的悟性瞭解，自知所產生的意志行動〉 3. 〈心靈記憶，認識，愛神本身〉。這三組類比都是從一〈一個生命、一個心靈及一個本質〉出發的三個真實因素，且彼此相連。奧氏自己最滿意的則是第三組類比。</p>		
Principle of the Godhead	Receives the Godhead entirely from the Father, OF GOD: God of God, True light of true light, wisdom of wisdom, Word of Word.	Proceeds from God the Father, receives everything of the Father. Also proceeds from the Son.
<p>Every action of God: Is the action of Trinity. Is the action of each person within it. e.g., creation and redemption.</p>		
<p>God is God's own essence simply and immutably 不可改变的, Not "God is wise", but God is God's own wisdom. "To be" and "To be wise" are one and the same. "To be" and "To be just" are one and the same. "To be" and "To be almighty" are one and the same. אהיה אֶשֶׁר אֶהְיֶה, יהוה</p>		
