

GOD ONE AND TRIUNE

BASIC TABLE OF CONTENTS

(Detailed table of contents immediately follows.)

INTRODUCTION

One CONTEMPLATING GOD AS MYSTERY. Page 1

RETRIEVALS FROM THE PAST

Two SETTING THE STAGE FOR THE GOSPEL. Page 23

Three GOD IN THE NEW TESTAMENT. Page 59

Four FATHERS AND COUNCILS: FOUNDATIONS. Page 83

Five WESTERN CHURCH: DEVELOPMENTS :. Page 107

Six 20th CENTURY APPROACHES Page 141

CONTEMPORARY EXPLORATIONS

Seven NEWER DOCTRINAL APPROACHES FOR TODAY. Page 159

Eight IMPLICATIONS FOR CHURCH LIFE TODAY. Page 177

CONCLUSION

Chapter Nine SPEAKING ABOUT GOD AS MYSTERY. Page 199

A DETAILED TABLE OF CONTENTS

1: CONTEMPLATING GOD AS MYSTERY. 1

1 REVELATION AND MYSTERY. 2

1.1 HUMAN SELF-DISCLOSURE 2

1.1.1 Preparation. 3

1.1.2	Beginning.....	4
1.1.3	Development.....	4
1.1.4	Fulfillment.....	5
1.2	<i>DIVINE SELF-DISCLOSURE</i>	5
1.2.1	The similarities.....	5
1.2.2	The dissimilarities.....	6
1.3	<i>THE MODALITIES OF GOD'S SELF-DISCLOSURE</i>	7
1.3.1	Unfolding in time.....	7
	-Desire for God.....	8
	-Falling in Love with God.....	9
	-Living in the Love of God.....	9
	-Fulfillment in Face to Face Encounter with God.....	10
1.3.2	Inner-Outer Dynamic.....	10
1.4	<i>GENERAL AND SPECIAL PROVIDENCE</i>	11
1.4.1	Religious knowledge:.....	12
1.4.2	General Providence.....	12
1.4.3	Special Providence: Emergence of Revealed Truth.....	13
1.4.4	Special Providence: Development of Revealed Truth:.....	16
2	IMPLICATIONS FOR OUR STUDY.....	17
2.1	<i>METHOD</i>	17
2.2	<i>CONTENT</i>	19
2.3	<i>OUTLINE OF THE BOOK</i>	21

2: SETTING THE STAGE FOR THE GOSPEL..... 23

1	THE BROADER CONTEXT.....	23
1.1	<i>HUMANITY'S JOURNEY TOWARDS ITS DEVELOPMENT</i>	24
1.2	<i>THE TWO STAGES OF REVELATION: GOSPEL AND ESCHATON</i>	26
2	GOD IN THE OLD TESTAMENT.....	28
2.1	<i>FOUNDATIONAL EXPERIENCES OF THE HEBREW PEOPLE</i>	28
2.2	<i>EVOLUTION IN HEBREW MONOTHEISM</i>	30
2.2.1	Initial Polytheistic Context.....	30
2.2.2	Earlier Practical Monotheism: The Jealous God.....	31
	-Covenant with Abraham.....	32
	-Covenant with Moses.....	33
	-Covenant and Nature.....	33
2.2.3	Later Theoretical Monotheism: The Only God.....	34
2.2.4	A lengthy and painful journey.....	35
2.3	<i>NAMES OF GOD</i>	36
2.3.1	Significance of the Name.....	36
2.3.2	EI/Elohim: The Semitic Substrate.....	36

2.3.3	YHWH.	37
2.4	ATTRIBUTES OF GOD.	40
2.4.1	God is utterly jealous.	42
2.4.2	God is utterly powerful.	42
3	FORESHADOWING THE NEW TESTAMENT.	43
3.1	THE COSMIC POWERS OF GOD.	43
3.1.1	The Spirit of God.	46
3.1.2	The Word of God.	47
3.1.3	The Wisdom of God.	48
3.2	GOD AS FATHER.	51
3.2.1	Father in relation to son.	51
3.2.2	Father in relation to mother.	53
4	THE WAY FORWARD.	56
3:	<u>GOD IN THE NEW TESTAMENT.</u>	59
1	THE TRAJECTORY IN BROAD LINES.	59
1.1	FROM OLD TO NEW TESTAMENT ON GOD.	60
1.2	EARLY SCRIPTURAL TRACES OF THE TRINITY.	61
1.3	JESUS OF HISTORY / CHRIST OF FAITH.	64
2	JESUS OF HISTORY.	66
2.1	KINGDOM: the mission of Jesus.	66
2.2	ABBA: basis for the Father/Son relationship.	66
2.3	MONOTHEISM INTENSIFIED.	67
2.4	AMEN: basis for the Son.	69
2.5	ANOINTING: basis for the Spirit.	70
3	CHRIST OF FAITH.	71
3.1	FOUNDATIONAL EVENT(S): PASCHAL MYSTERY AND PENTECOST.	71
3.1.1	One Event or Two Events.	71
3.1.2	Death.	72
3.1.3	Resurrection.	72
3.1.4	Pentecost.	72
3.1.5	The Broader Context.	73
	-Eschaton.	73
	-Love.	73
	-Kenosis.	73
3.2	CHRIST OF FAITH: TRINITARIAN DEVELOPMENTS.	74
3.2.1	Father/Son relation.	75
	-Pre-Resurrection.	75
	-Post-resurrection.	76
	-Later Developments.	77
3.2.2	Spirit/Son, Spirit/Father relation.	78

3.2.3	The Three grouped together.	78
3.3	<i>THE TRINITY IN THE DYNAMIC OF CHRISTIAN LIFE.</i>	80
3.4	<i>CONCLUSION: AN EMERGING TRINITARIAN PATTERN.</i>	82
	-Jesus as Lord.	82
	-The indwelling Spirit.	82

4: FATHERS & COUNCILS:
SETTING FOUNDATIONS. 83

1	CONTINUITY WITH THE NEW TESTAMENT.	83
2	A BROADER PERSPECTIVE.	84
2.1	<i>CREEDS AND DOCTRINAL DEVELOPMENT.</i>	84
2.1.1	Creedal Formulas in the NT.	84
2.1.2	Creeds: Originally Baptismal.	84
2.1.3	Creeds: Instruments for Discerning Orthodoxy.	84
2.1.4	Creeds: Later Eucharistic Usage.	85
2.2	<i>UNDERLYING SHIFT AT WORK.</i>	85
2.2.1	Functional/Ontological.	85
2.2.2	Economic/Immanent.	85
2.2.3	Role of Hellenistic Thought.	86
3	UNDERLYING NOTIONS OF GOD.	86
3.1	<i>CONTRASTING JUDAEO-CHRISTIAN AND HELLENISTIC APPROACHES TO GOD.</i>	87
3.1.1	God's Descent to Us / Our Ascent to God.	87
3.1.2	Personal / Impersonal.	87
3.1.3	Relational / Self-Enclosed.	87
3.1.4	Involved / Impassible.	88
3.1.5	Living / Immortal.	88
3.1.6	Eternal as Faithful / Eternal as Timeless.	88
3.2	<i>PARADOX: BOTH / AND RATHER THAN EITHER / OR.</i>	89
3.3	<i>RELATING THE JUDAEO-CHRISTIAN AND THE HELLENISTIC VIEWS ON GOD.</i>	89
3.3.1	Old Testament Antecedents.	89
3.3.2	The Role of Heresy.	90
3.3.3	Strategy of the Church in Response.	91
4	EMERGENCE OF A THEOLOGY OF THE TRINITY.	92
4.1	<i>CONSUBSTANTIALITY.</i>	92
4.2	<i>PERSONS / RELATIONS.</i>	93
4.3	<i>PROCESSIONS.</i>	93
5	TOWARDS CONSUBSTANTIALITY.	93
5.1	<i>BEFORE THE COUNCIL OF NICAEA.</i>	93
5.1.1	Tertullian.	94
5.1.2	Origen.	94

5.2	<i>THE COUNCIL OF NICAEA (325)</i>	94
5.2.1	Arius and Subordination of the Son.	95
5.2.2	Nicene Creed and Consubstantiality of the Son.	95
5.3	<i>AFTER THE COUNCIL OF NICAEA</i>	96
5.3.1	Complex Quarrels on Consubstantiality.	96
5.3.2	Athanasius.	96
5.3.3	The Pneumatomachi.	96
5.4	<i>CONSTANTINOPLE I (381)</i>	97
6	TOWARDS NATURE AND PERSONS/RELATIONS.	97
6.1	<i>REMAINING TERMINOLOGICAL ISSUES</i>	97
6.1.1	The ambiguity of the Nicene <i>Homoousios</i>	98
6.1.2	The unclarity of Greek terminology.	98
6.1.3	Translation issues between Latin and Greek	98
6.2	<i>FURTHER ADVANCES</i>	98
6.2.1	The Ousia/Hypostasis distinction.	98
	-Its formulation within the Greek world.	98
	-Its correlation with the Latin formula.	99
6.2.2	Personal Properties.	101
	-Fatherhood/Sonship/Sanctification.	101
	-Unbegottenness/Generation/ Procession or Mission.	101
6.2.3	Relations.	102
7	TOWARDS THE PROCESSIONS.	104
7.1	<i>GENERATION OF THE SON</i>	105
7.2	<i>PROCESSION OF THE SPIRIT</i>	105
<u>5: FURTHER DEVELOPMENTS</u>		
<u>IN THE WESTERN CHURCH</u>		107
1	THE FILIOQUE: HARDENING OF THE EAST/WEST CONTRAST.	107
1.1	<i>A BRIEF HISTORY</i>	108
1.2	<i>BACKGROUND</i>	109
1.2.1	Divergent theological approaches.	109
1.2.2	Linguistic confusion.	109
1.3	<i>FOREGROUND</i>	110
1.4	<i>ECCLESIOLOGICAL IMPLICATIONS</i> <i>OF THE FILIOQUE DIVIDE</i>	111
2	AUGUSTINE.	112
2.1	<i>AUGUSTINE'S CONTEXT</i>	112
2.2	<i>AUGUSTINE'S APPROACH TO THE TRINITY</i>	113
2.2.1	The basis of his doctrine.	113
2.2.2	Appropriated attributes.	113
2.2.3	Missions/Processions.	114
2.2.4	<i>Filioque</i>	115

2.3	<i>MODELS FOR THE TRINITY.</i>	116
2.3.1	The significance of models.	116
2.3.2	Lover / Beloved / Love.	116
2.3.3	Self / Knowledge / Love.	117
2.3.4	Remembering self / Knowing self / Loving self.	118
2.3.5	Remembering God / Knowing God / Loving God.	119
2.3.6	The psychological analogies and Augustine's life.	120
2.4	<i>AUGUSTINE'S LEGACY.</i>	121
3	RICHARD OF ST. VICTOR.	122
3.1	<i>RICHARD'S BACKGROUND.</i>	123
3.2	<i>RICHARD'S APPROACH.</i>	123
3.3	<i>RICHARD'S INTERPERSONAL ANALOGY.</i>	124
4	BONAVENTURE.	126
4.1	<i>ELEMENTS OF BONAVENTURE'S TRINITARIAN THOUGHT.</i>	126
4.1.1	Fontal plenitude.	127
4.1.2	Emanation by way of nature.	127
4.1.3	Emanation by way of will.	127
4.2	<i>COMPARISON WITH AQUINAS.</i>	127
5	THOMAS AQUINAS.	128
5.1	<i>SETTING OF THOMAS' THEOLOGY OF THE TRINITY.</i>	128
5.2	<i>THOMAS' PSYCHOLOGICAL ANALOGY.</i>	130
5.2.1	Procession of the inner word.	131
5.2.2	Procession of love.	133
5.2.3	Shared characteristics of the processions.	134
5.3	<i>PERSONS AND RELATIONS.</i>	134
5.4	<i>MISSIONS.</i>	135
6	SUMMATION: STANDARD MANUALS ON THE TRINITY.	135
6.1	<i>THE PRIMACY OF RELATION.</i>	136
6.2	<i>THE FILIOQUE.</i>	137
6.3	<i>FOUR RELATIONS, THREE PERSONS.</i>	137
6.4	<i>PROCESSIONS AND MISSIONS.</i>	139
<u>6: TWENTIETH CENTURY APPROACHES</u>		
<u>TO THE TRIUNE GOD.</u>		141
1	APPROACHES BASED ON THE MYSTERIES OF THE FAITH.	142
1.1	<i>THE TRINITY AND OUR FINAL END: JUAN LUIS SEGUNDO.</i>	142
1.2	GOD'S SELF-COMMUNICATION & SELF-REVELATION.	143
1.2.1	Karl Rahner.	144
1.2.2	Karl Barth.	147
1.3	<i>THE PASCHAL MYSTERY: HANS URS VON BALTHASAR.</i>	149

2	APPROACHES SEEKING AN INTEGRAL ANALOGY.	151
2.1	<i>THE INTER-PERSONAL ANALOGY OF HERIBERT MÜHLEN:</i>	
	<i>I-THOU-WE.</i>	152
2.1.1	Heribert Mühlen's teaching.	152
2.1.2	Building on Mühlen's teaching.	154
2.1.3	Walter Kasper.	155
2.2	<i>INTRA-PERSONAL ANALOGY: FURTHER DEVELOPMENTS.</i>	156
2.2.1	Lonergan on the Psychological Analogy.	156
2.2.2	Lonergan and Crowe on the missions.	157

7: NEWER DOCTRINAL APPROACHES FOR TODAY. 159

1	SALVATION HISTORY AND THE TRINITY.	159
1.1	<i>THE TRINITARIAN PATTERN OF SALVATION HISTORY:</i>	
	<i>FIVE STAGES.</i>	160
1.1.1	Five expressions of these phases.	162
	-Traditionally used prepositional phrases.	162
	-Events of salvation history.	163
	-Personal experience of salvation history.	163
	-Reworking of Rahner's categories.	164
	-Psychological analogy.	164
1.1.2	Emanation and return.	164
1.2	<i>REORDERING THE PERSONS?.</i>	165
1.2.1	Crowe's proposal.	166
1.2.2	The silent Father.	168
1.2.3	Why only three?	168
1.3	<i>VISIBLE AND INVISIBLE SENDING.</i>	169
1.4	<i>THE FILIOQUE REVISITED.</i>	170
2	THE TRINITARIAN DYNAMIC AS A DANCE.	172
3	INTEGRATION OF THE ANALOGIES.	173

8: IMPLICATIONS
FOR CHURCH LIFE TODAY. 177

1	NAMING THE TRIUNE GOD	
	IN A POST-PATRIARCHAL SOCIETY.	177
1.1	<i>BACKGROUND: PSYCHOLOGICAL & HISTORICAL ISSUES.</i>	178
1.1.1	Patriarchy in the Hebrew scriptures.	178
1.1.2	A broader context for understanding patriarchy:	
	Erich Neumann.	179
1.1.3	The contemporary feminist movement.	180
1.2	<i>CONTEMPORARY ISSUES IN THE FOREGROUND.</i>	182
1.2.1	Current Approaches.	184
1.2.2	The Persons of the Trinity	
	as inclusive of Male/Female.	185

	-FIRST PERSON.	185
	-SECOND PERSON.	186
	-THIRD PERSON.	188
1.2.3	Concluding caveats.	189
2	THE TRINITY AND WORLD RELIGIONS.	190
2.1	<i>BACKGROUND: CURRENT CHRISTIAN STANCES</i>	
	<i>TOWARDS WORLD RELIGIONS.</i>	190
2.1.1	Replacement or christocentric exclusivism.	191
2.1.2	Fulfilment or christocentric exclusivism.	191
2.1.3	Mutuality/acceptance or theocentric relativism.	192
2.2	<i>FOREGROUND: A RESPONSE TO THESE STANCES.</i>	193
2.2.1	Inadequacy of christocentric exclusivism.	193
2.2.2	Helpfulness of christocentric inclusivism.	193
2.2.3	Issues with theocentric relativism.	194
2.2.4	Striking a balance.	196
	<u>9: SPEAKING ABOUT THE MYSTERY.</u>	199
1	ON SPEAKING TO AND ABOUT GOD.	199
1.1	<i>MODES OF AFFIRMATION.</i>	200
1.2	<i>PROPER, APPROPRIATED, AND ESSENTIAL ATTRIBUTES.</i>	203
1.3	<i>CHURCH TEACHING ON SPEAKING ABOUT GOD.</i>	205
2	COINCIDENCE OF OPPOSITES IN GOD:	
	A THEME BOTH OLD AND NEW.	208
2.1	<i>PERENNIAL ISSUES.</i>	208
2.1.1	Quantitative and qualitative mindsets.	208
2.1.2	Traditional coincidence of opposites in God.	210
	-Self-sufficiency – Relationality.	211
	-Detachment – Involvement.	211
	-Immutability – Change.	211
	-Power – Vulnerability.	212
2.2	<i>CONTEMPORARY REFINEMENTS.</i>	213
2.2.1	Process thought.	213
2.2.2	A response to process thought.	214
	-Greek dynamic revisited.	215
	-Judeo-Christian dynamic revisited.	215
2.3	<i>THE TRINITY AS INVOLVING</i>	
	<i>COINCIDENCE OF OPPOSITES.</i>	217