

SOPHIA

- Solovyov
 - God's presence in the world is a given of existence, revealed in Christ
 - Thus, God must be already involved in the consciousness of each human being and must himself be constitutive of all religious thought and thus every religion contains some element of truth (Valliere, 150-151)
 - Christianity is the culmination of humanity's relationship to God (Valliere, 154).
 - The dogma of the Trinity is thus the expression of what was implicit in all religious striving (Valliere, 156)
 - Within the second person of the Trinity, there is an objectification, a world. In The Son, there is the idea (Logos) and its objectification or body (Sophia). Sophia is that through which the world is created. The world is its reflection and Sophia is the world reflected in God. (Valliere, 158-159)
- Bulgakov
 - Unfolding of the Trinity in history
 - Divine-human realization

PROCESS THEOLOGY

- Charles Hartshorne (1897-2000)
- Schubert Ogden (b. 1928)
- John Cobb, Jr. (b. 1925)
- Lewis Ford (b. 1933)

SOCIAL TRINITARIANISM

- William Hasker
- Heribert Mühlen- single shared consciousness
- Joseph Bracken
 - Bracken proposes understanding the being-in-community of persons in community as a higher level of being than individual substance, subsuming these substances without erasing their distinctiveness. The Trinity would thus be expressive of community at its most complete and of being at its most complete: being-in-community.

TRINITY AND APOPHATICISM

- Names fail when the approach God
- Our names belong only to human experience
- They must be adjusted as time and culture changes
- Names are always limiting because they belong to human articulation
- Words cannot convey God

PLURALISM

- Is the Trinity really God?
 - e.g. Roger Haight, Paul Knitter, John Hick
- God is the absolute
- Words are our best approximation for the absolute but are always culturally conditioned
- The words we use do not reflect the reality of God
- Each religion is an approximation of God
- Trinity reflects the Christian experience of God
- This cannot include all there is to be God
- Other experiences reflect different experiences of God
- All experiences of God have value

- No one name is better than the other

FEMINIST THEOLOGY

MARY DALY

- Irredeemable masculinity of the Trinity
- The names reflect a fundamentally masculine way of being
- Father, Son, and Spirit have no relevance for women
- The dogma is the divine enshrining of man's oppression of women

ELISABETH SCHÜSSLER FIORENZA

- Christian Scriptures and dogma were crafted in a patriarchal context
- They can give life, but then need to be reinterpreted to free them from their kyrio-centrism
- Women cannot accept the Trinity imaged as three men

CARTER HEYWARD

- Abstract dogmas about God remain detached from daily life
- Dogmas can and have often been used as tools of oppression and violence
- God needs to be discovered in our deepest concerns
- God is encounter in non-oppressive, erotic love

SALLIE MCFAGUE

- All names for God are metaphor
- Traditional names do not have meaning today
- New metaphors must be found
- Mother, Child, Friend

ELIZABETH A. JOHNSON, CSJ

- The Trinity is an essential dogma for Christianity
- Nonetheless, the dogma must be translated into the contemporary context
- Since masculinity is not part of the dogma, feminine names, also drawn from Scripture should be utilized as ways of explaining the dogma

ISSUES

- Can the traditional doctrine of God embrace women's reality?
- The problem of masculine names
- God beyond gender
- Balancing Tradition and contemporary issues

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