

## RICHARD OF ST. VICTOR (D. 1173)

- Love is the nature of God. Since true love must be interpersonal, then God must be interpersonal. True love is not love shared between two, therefore, God must be three. (See Farrelly, 105)
- Love of desire wants a thing, love of friendship wants another person, perfect love is altruistic and needs a third. (Hill, 79) As he writes in 3.11, “in mutual love that is very fervent there is nothing rarer, nothing more excellent than that you wish another to be equally loved by him whom you love supremely and by whom you are loved supremely.” The highest love, condilection, is found “when a third is loved concordantly and socially by two, and the affection of the two flows together in the kindling of a third love” (3.19). Quotes from Fortman, 193.
- At the heart of the divine being is goodness, which by nature shares itself. This is the insight of the neo-platonic *bonum est diffusivum sui*. The source of the relations is the Father, who is the only unoriginate. (see Hill, 79).
- He develops Boethius’s definition of a person (individual substance or subsistence of a rational nature) into the statement that “a divine person is an incommunicable existence of the divine nature” (Fortman, 191). Unity of like things is according to the mode of being, while diversity is according to the mode of existence. Existence introduces difference and personal distinction.

## THE FRANCISCAN TRADITION

## ALEXANDER OF HALES (D. 1245)

- Franciscan scholastic approach
- Processions conceived in terms of *bonum est diffusivum sui* (Fortman, 211)
  - Diffusion is both personal, in the procession of the persons, and essential, in the act of creation (Fortman, 211)
- The Trinity is the principle of diffusion, one who diffuses, one by which the diffusion happens, and one that is the quasi medium of this diffusion (Fortman, 211, *Summa* n. 319, ad 4)
- Goodness communicates either by way of nature or by way of will or affection, the second requiring cooperation (Fortman, 211)
- Threeness shows the perfection of charity, dilection and condilection (Fortman, 212, *Summa* n. 317 ad 1)
- He emphasizes the unitive and connecting aspects of the relations, rather than their opposition, holding that in the trinity there is supreme “*germanitas* and connection” (Fortman, 212)

## BONAVENTURE (D. 1274)

- Trinity is confirmed by reflection on divine “simplicity, primacy, perfection, and beatitude” (Fortman, 213)
- “By reason of its simplicity the essence is communicable and able to be in several” (*In sent.* 1, d. 2, a. 1, q. 2, Fortman, 213)
- The Son is Word because speaking is akin to generating; the Spirit is love because the movement of the will is perfected in love (Fortman, 214-215)
- Generation in God is by fecundity of nature; procession by fecundity of affection (Fortman, 215)
- Nature is the substance; one having nature is the person (Fortman, 215)
- The properties distinguish the persons, the properties being relations since they are incommunicable. It is unclear whether the relations constitute the persons or reveal persons already constituted by their origin (Fortman, 215-216)

## DUNS SCOTUS (D. 1308)

- The two processions are so because there are two ways of producing: by nature and by will (Fortman, 221)
  - They are distinct because “they have opposite ways of principiating” (*Oxon.* 1, d. 2, q. 7, quoted in Fortman, 221)
  - The first is by the knowing of the divine intellect, thus is called memory, which has an operative and a productive aspect; the former is common to the divine nature, the second is proper to the Father (Fortman, 221)

- The second is the loving the divine essence, thus called love, which has an operative and a productive aspect: the former is common to the divine nature, the second is proper to the Father and Son together (Fortman, 221)
- The Word is Son because the speaking of the Word is a natural production (Fortman, 222)
- The Father and Son spirate not because they love each other but because they love the divine essence (*Oxon.* 1, d. 12, q. 1, n. 2, Fortman, 222)
- Person (*Oxon.* 3, d. 1, q. 1, n. 10, Fortman, 222)
  - “Scotus accepts Richard of St. Victor’s definition of person, ‘an incommunicable existence of an intellectual nature,’ but he insists that the word ‘incommunicable’ negates all communicability, and hence ‘a divine person not only involves a negation of actual and aptitudinal communication but also a repugnance to communication *ut quod* (as human nature is communicated to Peter and Paul) and *ut quo* (as in the human nature of Christ). But such a repugnance cannot be had except through a positive entity, and so it follows that a divine person is never without such an entity.”
- In God there are 7 real relations: paternity, filiation, active spiration, passive spiration, identity, equality, likeness (Fortman, 222)
- The Spirit is distinguished from the Son not only by the common spiration but also by constitution and procession (Fortman, 222)

#### WILLIAM OF OCKHAM (D. C. 1349)

- Difference of person and relation in God is not reasonable (Fortman, 223)
- Things can be said about God not through reason but on the authority of Scripture or Church authority (Fortman, 223)

### THE DOMINICAN TRADITION

#### PETER LOMBARD (D. 1160)

- Rehearsal of previous positions.

### THE DOMINICAN TRADITION

#### ALBERT THE GREAT (D. 1280)

- The Son proceeds by way of nature; the Spirit by way of love (*Summa*, 1, tr. 7, q. 31, m. 2, Sol., cited in Fortman, 203)
- He differentiates between Son and Spirit by saying that “to be generated means not merely to be produced in likeness of nature (as the Holy Spirit is) but in likeness of nature by means of a likeness-producing operation (as the Son is but the Holy Spirit is not)” according to Fortman (203). This becomes the basic way of distinguishing between the two in later theology.
- Though there are two spirators, there is only one Spirit because the two spirate as one principle. (Fortman, 203)
- He cannot decide upon a definition of person (Fortman, 203-204)
  - Boethius: individual substance of a rational nature
  - Richard of St. Victor: incommunicable existence of an intellectual nature
  - Richard of St. Victor: *per se* alone existant according to some mode of rational existence
  - Abelard: hypostasis that is distinct by an incommunicable property pertaining to dignity

## THOMAS AQUINAS (D. 1274)

### ARRANGEMENT OF DE DEO UNO AND DE DEO TRINO

Knowledge of God: we can direct our mind to God through perfections but the mode in which they are in God cannot be grasped by us (see Kelly, 122)

#### Processions (2, ST 1a, 27)

- Better thought in terms of intellectual emanation (1.27.1, quoted in Kelly, 124, also Fortman, 206).
- The intellect conceives and the will loves (1.27.3)
- These must not depend on some external reality.
- Akin to knowing and loving oneself (1.37.1) self-expression and self-possession (Kelly, 125)
- This movement completes an intellectual nature and loving depends upon a prior knowing
- Intellectual conception produces a likeness in nature, volitional act is a movement, it is an impulse-producing act and so not generation (Fortman, 206: "For the first time in trinitarian history there is a clear-cut differentiation of divine generation and divine procession in terms of the intimate life of the triune God.")
- Fortman (207) cites Penido as claiming that in this understanding of God the mind is able to attain to an almost certain analogical relationship to the divine being. See M. T.-L. Penido, "La Valeur de la Théorie 'Psychologique' de la Trinité," » *Ephrem Th Lov* 8 (1931) : 16.

#### Relations (4, ST 1a, 28)

- Processions produce relations
- Generation, filiation, spiration, procession
- R. Garrigou-Lagrange explains how relations can create a real distinction while maintaining the same essence by referring to an equilateral triangle, where "the three equal angles are actually the same as a fourth, namely, the surface of the triangle, but are really distinguished from each other because of relative opposition" (*The Trinity and God the Creator*, St. Louis, 1952, 137, quoted in Fortman, 208).

#### Persons (3, ST 1a 29-30)

- Three distinctly subsisting realities (Kelly, 128)
- A person is "a distinct subsistent in an intellectual nature" (Fortman, 208). See ST 1a, 29.1, *De potential* 9.4. This, Fortman says, shows the basic elements of personhood ("essential ontological notes of a person"): incommunicability, substantiality, intellectuality.
- He also says that a person is a subsisting relation, since person refers to what is distinct in that nature (ST 1a, 29.4, Fortman, 208-209).
- In spirating, the Father and Son are united as one principle
- Paternity, filiation, and procession constitute the persons; spiration is shared

#### Notions (5, ST 1a, 32)

- Shows the distinctiveness of the persons
- Unoriginateness, Fatherhood, Common Spiration, Sonship, procession

#### Missions (2 + 2, ST 1a, 43)

- Invisible and visible missions of the Son and the Spirit
- They are dependent on "a procession of origin and a new way of existing" (ST 1a, 43, Fortman, 209). The new way of existing refers to the creature.
- Sanctifying grace makes the Son and Spirit present in the creature
- The eternal procession is "prolonged into time" (Kelly, 133)
- Existence in a new way in the world

## COUNCILS

### SECOND COUNCIL OF LYONS (1274)

- Michael Palaeologus declared that the Spirit proceeds from the Father and the Son.
- The Constitution on the Procession of the Holy Spirit declared that the Spirit proceeds from Father and Son as from one principle, one spiration. It declares that this has always been the faith of the Church, both Latin and Greek (Fortman, 218-219)

## COUNCIL OF FLORENCE (1438-1445)

- Agreement on the *filioque* was achieved by the assertion that “from the Son” is equivalent in the Fathers to “through the Son” (Fortman, 224-225)
- The council decreed that the Son as well as the Father is the cause or principle of the Spirit (Fortman, 225)
- The *Decree for the Jacobites* affirmed that the Father and Son are one principle of the Spirit as the Father, Son, and Spirit are one principle of creation, that the coinherence Father, Son, and Spirit is due to their unity of essence, and that “everything is one where opposition of relation does not intervene”. (Fortman, 226)

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