

Augsburg Fortress/Lexington Press
A Division of Rowman & Littlefield

Contracted Book

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WORKING TITLE: *The Trinity in Modern Catholic Theology*

PROPOSED LENGTH: 575 Pages

PROPOSED WORD COUNT: 200,000 Words

BOOK DESCRIPTION:

The Trinity in Modern Catholic Theology draws an historical and analytic landscape of Catholic Trinitarian theology from the 19th century to the present. After the Middle Ages, Catholic theology experienced a marginalization of the centrality and pertinence of the Trinity. It became an arcane “mystery,” largely disconnected from its rootedness in the economy of salvation and the practices of Christian life. This state of affairs made Trinitarian dogma vulnerable to various, even subversive appropriations. During the Enlightenment, Idealist and Romantic thinkers turned the Trinity into a vacated conceptual apparatus. No longer a mystery, it became a tool for their various socio-political and philosophical narratives of moral progress. The Catholic conception of the Trinity was also challenged by Liberal Protestantism and rationalist secularism, where it was drastically marginalized (cf. Schleiermacher) or entirely rejected (cf. Kant). The 19th century Catholic response came in the form of the Tübingen school’s turn to history in which the Trinity was rooted in the economy of salvation. By retrieving the early Christian approaches to the Trinity, the Tübingen theologians—especially Möhler and Staudenmaier—and others associated with them (such as Scheeben) restored the Trinity to its central place at the heart of Christian life. Catholic theology as a whole, however, remained unaffected by this significant recovery of its own tradition. It was not until the middle of the 20th century that Karl Rahner began the widespread Trinitarian renewal we are now experiencing. As a result, Catholic Trinitarian theology was reinvigorated through several movements: *ressourcement* (Congar), neo-Thomist (Emery), the expansion of the legacy of Tübingen (Kasper and Benedict XVI), and socio-political (Metz and Boff), among others (Balthasar). In this volume, I will tell the story of this recent flourishing of Trinitarian theology as it moves across the landscape of modern Catholic theology and theologians. This work will conclude with an analytic and schematic treatment of Catholic thinkers, set across twelve topics in Trinitarian theology.

MARKETING:

- **Audience:** Academic, in the fields of History of Christianity and Systematic Theology.
- **Competition:** No book currently available makes a strong survey of modern Catholic theology of the Trinity. The only comparable work is Stanley J. Grenz's *Rediscovering the Triune God: The Trinity in Contemporary Theology* (Minneapolis, MN: Augsburg Fortress, 2004). The volume I am proposing differs from that work in several important respects: (1) Grenz presents from a Protestant meta-narrative as opposed to a Catholic one; (2) his text, as an ecumenically diverse survey, does not offer sufficient space for a sustained treatment of Catholic figures and positions; (3) it does not offer an analytic comparison of Catholic positions on key issues in Trinitarian theology; (4) it does not offer a treatment of the Trinity *in modernity as such*, but only in select contemporary authors (I propose to encompass the 19th and 20th centuries, as well as contemporary authors); (5) a fresh survey will include figures who have made significant contributions after Grenz's publication, making it more comprehensive. Aside from Grenz, there are several other books that offer cursory treatments of our proposed theme in part, but no other book stands in real competition to this proposed volume. Several examples of minor, chapter-length treatments are::
 - Gerald O'Collins, SJ. *The Tripersonal God: Understanding and Interpreting the Trinity* (Mahwah, NJ: Paulist Press, 1999): "Our Modern Setting," 152-164.
 - —————. "The Holy Trinity: The State of the Questions," in Stephen T. Davis, Daniel Kendall, SJ, and Gerald O'Collins, SJ (eds). *The Trinity* (New York: Oxford University Press, 2004): 1-28.
 - M. John Farrelly, OSB. *The Trinity: Rediscovering the Central Christian Mystery* (New York: Rowman & Littlefield Publishers, Inc., 2005): "The Trinity: Theological Problematic," 1-30.

Also noteworthy: the substantial compilation of articles in the *Oxford Handbook of the Trinity*, ed. Gilles Emery, OP, and Matthew Levering, (New York: Oxford University Press, 2011) and the *Cambridge Companion to the Trinity*, ed. Peter Phan (New York: Cambridge University Press, 2011) cover some of the same ground. These texts, however, do not provide a synthetic treatment, nor do they treat of the particularly Catholic story of Trinitarian theology comprehensively, but only in selections. They provide a rich resource for my undertaking, but do not replace the need for the proposed volume.

SCHOLARLY ENDORSEMENTS FOR THIS VOLUME:

- Cyril O'Regan (Huisking Professor of Theology, Endowed Chair, in Systematic Theology and History of Christianity, University of Notre Dame).
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- John Betz (Associate Professor of Theology, in Systematic Theology, University of Notre Dame).

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The Introduction presents the different Catholic readings of Trinitarian theology after the High Middle Ages. The way that Catholic theologians narrate the history of trinitarian theology is related to the way they themselves conceive of the Trinity. As a general pattern, theologians depict a gradual exile-and-return narrative from early Christianity to modernity with respect to the centrality of Trinitarian theology. I will distinguish and closely examine three distinct explanations of the marginalization of the Trinity during this period. The “extra-mural” position (e.g. Kasper, Ratzinger) locates the problematic outside the Christian tradition, while the “intra-mural” position (e.g. Rahner, LaCugna) places the source within the Christian tradition itself. The third position is a hybrid (e.g. von Balthasar), which identifies particular facets of modernity as developments of the Christian tradition, thus creating a dual-narrative. The Introduction concludes with my own analysis of these positions, which then serves as a framework for the far more detailed survey and analysis that follows in the main body of the volume.

Part 1. 19th Century Trinitarian Theology x

Part 1 begins by depicting the tension between eternalism and history in 19th century Thomism, in order to show how this contributed to the separation of the Trinity from history and its relevance to Christian life. I will then describe the complex relations between this Neo-Thomistic separation and the philosophical use of the Trinity in Idealism and Romanticism, the marginalization of the Trinity in Liberal Protestantism, and its rejection in rationalist secularism. The initial Catholic response to these philosophical approaches to the Trinity came from the Tübingen theologians’ “turn to history.” Möhler demonstrates the constitutive Trinitarian dimension of ecclesiology and Christian practices in his depiction of the Church as the continuation of the Incarnation. Staudenmaier’s robust focus on God’s self-revelation in history roots the doctrinal statements about the Trinity in the concrete order of salvation. These figures also influenced theologians outside of the Tübingen school, such as Scheeben, whose emphasis on the Trinity as the Mystery at the center of all Christian mysteries casts a depth on all aspects of Christian life, which effectively resists any conceptual mastery (contra Hegel). This historical turn lays the groundwork for the 20th century, in which, after Karl Rahner, Catholic theology has once again placed the doctrine of the Trinity at the center of theology, as the encompassing horizon of all reflection and spirituality.

Chapter 1.	The Tension between Eternalism and History in 19 th Century Thomism	x
Chapter 2.	The Challenges of Idealism, Romanticism, Liberal Protestantism, and Secularism	x
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Chapter 5.	A Post-Idealist Catholic Synthesis: Matthias Scheeben	

Part 2. 20th Century Trinitarian Theology x

I will introduce Part 2 by describing how the treatment of the Trinity was largely restricted to the manual tradition, even in the early 20th century. The achievements of Tübingen remained at bay until certain evolutions in Thomism established the conditions for the turn to history (and thus the reception of Tübingen's legacy) on Thomistic grounds. I demonstrate how Bernard Lonergan's treatment of the Trinity is a first gesture at a renewed Trinitarian theology, insofar as his considerations are steeped more strongly in an historical framework. His influence was minimal, however, since, among other reasons, he remained in the manual tradition. It was not until Karl Rahner that we see the widespread return of Trinitarian theology. He was the catalyst for a series of reflections on the Trinity from different quarters: a renewal in early Trinitarian sources (Congar) and in historical Thomism (Emery), as well as an expansion of the legacy of Tübingen (Kasper and Benedict XVI). We also see the rise of Hans Urs von Balthasar, whose Trinitarian reflections exceed in breadth and quantity those of any other Catholic figure in the 20th century. The re-centralization of the Trinity has also led to the consideration of this mystery in its social-political and practical dimensions (Metz and Boff). This landscape of the 20th century is completed by an analysis of the most recent developments in Catholic Trinitarian theology. Some of the figures to be considered in this final chapter are: Anne Hunt, Bruce Marshall, Elizabeth Johnson, Gerald O'Collins, S.J., M. John Farrelly, O.S.B., Thomas Weinandy, among others.

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The third part is carried out in a more analytic register, by offering a thematic consideration of Catholic Trinitarian theology across modernity. It's arranged according to twelve topics of critical interest. This section more sharply illustrates the landscape of Catholic theology on each of these issues. In this part of the book, any Catholic theologian who contributes significantly to the topic is included, not just the figures treated earlier in the book. A theologian may not possess a full Trinitarian theology, but may nonetheless have spoken strongly in one of these areas. Each section will also articulate new directions in Trinitarian research and the current state of each question.

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