

notice his moving, transformative, reconciling intentions even in his more well known and speculative works.

The ensuing discussion of the presentation focused on the relationship of spirituality, wisdom, and knowledge.

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#### TRINITARIAN THEOLOGY

- Topic: The Catholic Reception  
of the Trinitarian Theology of John Zizioulas  
Convener: Anthony Keaty, St. John's Seminary  
Moderator: Cara Anthony, University of St. Thomas  
Presenters: Elizabeth Groppe, Xavier University  
Earl Muller, Sacred Heart Major Seminary

Elizabeth Groppe began by observing that we inhabit a postmodern world in which "freedom" has lost a clear meaning, a world in which we oscillate, as Reinhard Hutter describes in a recent issue of *Modern Theology*, between a Promethean dream of expansion of freedom and the nightmare of a totally eclipsed freedom. In such a world John Zizioulas offers us a Trinitarian theology that identifies ontological freedom as love. In his reconstruction of the origins of the Trinitarian tradition, Zizioulas emphasizes the importance of the patristic position that "person" rather than "substance" is the ultimate ontological category, and that God the Father begets the Son from the freedom of love, transcending the pagan cosmology of the Greek philosophers in which true freedom was impossible to conceive. Groppe argued that Zizioulas's theology of freedom is an important alternative to modern assumptions that freedom means autonomy and choice. At the same time, his theology of freedom as love could be carried out more consistently in his Trinitarian theology and theological anthropology.

Earl Muller offered three criticisms of Zizioulas's Trinitarian theology. The first criticism questioned the accuracy of Zizioulas's reading of patristic sources. One of the most extensive critiques, by Lucian Turcescu, challenges Zizioulas's reading of the Cappadocians, in particular, Gregory of Nyssa. The second criticism questioned Zizioulas's characterization of Western theology. Here, Muller argued that the charge made by Zizioulas that in Western theology the essence of God is a fourth reality in God does not hold for a Western theologian such as Thomas Aquinas. The third criticism questioned Zizioulas's understanding of the procession of the Holy Spirit. While accepting the filioque on the level of the economy of salvation, Zizioulas denies the filioque on the level of the immanent

Trinity. Muller noted problems both with Zizioulas's scriptural exegesis and with the theological coherence of his position.

The discussion began with a concern over Zizioulas's disassociation of immanent and economic Trinity. It was suggested by one participant that any statement about the immanent Trinity not derived from the economic Trinity would be Gnosticism. Groppe pointed out that Zizioulas bases his Trinitarian theology on eucharistic worship, which from Groppe's point of view is an element of the economy of salvation. Another participant argued that perhaps Zizioulas's disassociation of immanent and economic Trinity was meant to remind us that the Trinitarian life of God is inexhaustible mystery.

The question of freedom in God was also raised. One participant suggested that God's decision to be as communion is the act by which Father, Son, and Holy Spirit exist. Such an act ensures the ontological freedom of the Son and Spirit, even though Son and Spirit are from the Father. Groppe maintained that by identifying freedom with the Father's unoriginateness, Zizioulas implicitly denies ontological freedom to the Son and Spirit. Furthermore, Muller observed, Zizioulas's emphasis on the monarchy of the Father seems to contradict his emphasis on communion. Another participant, taking up Muller's observation that there is no necessity in God according to Zizioulas, suggested that we should not limit ourselves to the distinction between necessity and freedom, thereby reducing the meaning of freedom to free choice. If the meaning of freedom is reduced to free choice, then the Father generates the Son out of the Father's free choice. Muller agreed that this was Zizioulas's position, problematic as it is. Groppe suggested that for Zizioulas the Father generates the Son not out of free choice but out of a freedom of love that overcomes the opposition between free choice and necessity. Finally, one participant suggested that distinguishing between created and uncreated origination might preserve the ontological freedom of Son and Spirit.

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#### MISSIOLOGY AND MISSION THEOLOGY

- Topic: Reconciliation: Missiological Gift and Challenge  
 Conveners: Stephen Bevans, Catholic Theological Union  
 Colleen Mary Mallon, St. John's University, New York  
 Moderator: Colleen Mary Mallon, St. John's University, New York  
 Presenters: David Burrell, University of Notre Dame  
 Tim Muldoon, Mt. Aloysius College  
 Respondent: Jeanne Evans, Marymount Manhattan College