

was also debated. Referring to a *New York Times* op-ed article by Anita Hill (June 6, sect. A, p. 31, col. 1) that appeared the day of the seminar, several participants drew parallels to the insider/outsider dynamic with the women who broke the silence in the FBI (post-9/11) and Enron (postbankruptcy) scandals.

The Seminar concluded with the annual presentation of the Ann O'Hara Graff Memorial Award. This year's recipient was Mary Ann Hinsdale of Boston College.

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#### TRINITARIAN THEOLOGY

- Topic: New Directions for Trinitarian Theology  
 Convener: Nancy A. Dallavalle, Fairfield University  
 Moderator: Miguel Diaz, St. Vincent de Paul Regional Seminary  
 Presenters: M. John Farrelly, St. Anselm's Abbey  
 Ralph Del Colle, Marquette University

Two presentations on the notion of time and temporality provided a clear focus for this session. John Farrelly's presentation, "Time and the Trinity's Saving Presence," had as its thesis the idea that "how one conceives time and its relation to human fulfillment influences the way one will relate the mysteries to each other." Classically, the Trinity was related to salvation and creation in the context of the "exitus-reditus" schema. But, he continued, if we interpret the coming of the Trinity to us in relation to the kingdom of God we can present it in a context more appropriate to our period of historical consciousness. Drawing particularly on the Gospel and Letters of John, Farrelly, noted that in the early Church, the first meaning of salvation was what Jesus would do when he comes again, but quickly it was realized that what he will do then he is doing now, in part, that is, bringing about the fulfillment and liberation of history. While the Father comes to us now through the exalted Christ and the Holy Spirit, these come to us somewhat differently, a difference anticipated in the ways God's Word and Spirit are operative in creation. This scripture-based understanding of time provides some fruitful contact points, Farrelly suggested, with some insights of modern cosmology.

Ralph Del Colle, in a presentation titled "Trinity and Temporality: Issues and Questions," explored the relationship between God's eternity and temporality in a trinitarian perspective. Rejecting the notion of eternity as the "negation of time" or "timeless eternity," he proposed that God's eternity, while not dependent on temporality, is indeed the basis for time and therefore possesses the capacity for time. By understanding time as duration and the capacity for encounter, he

argued, a specifically trinitarian explication of God's eternity and temporality requires that we turn to their foundation in the eternal processions of the trinitarian relations. His approach to this task blended the speculative insights of Matthias Scheeben and Karl Barth, using the latter's notion of God's eternity embracing pretemporality, supratemporality and posttemporality to move to an accounting of God's temporality. For Del Colle, "Trinitarian differentiation implicates an eternity ready for time," indeed, the temporal missions of the Son and the Spirit then serve to elucidate the transformation of time on its way to eschatological fulfillment. His presentation concluded with a consideration of ecclesial time, which is constituted by the presence of Christ and the communion of saints.

Discussion followed the presentations. One questioner asked whether we need to believe that creation had a beginning, noting that Thomas seems to think that Scripture would answer this question affirmatively. The term "aeon" as an alternate mode of the existence of creatures before God, or a human way of participating in God, was noted, as was the need to frame this question in terms of a final consummation and the significance of the glorified humanity of Christ. Others wondered whether these categories would maintain or blur creaturely distinctions. This led to a question about divine foreknowledge including the question of radical contingency. In response, the presence of God to the whole of creation was noted, based on Thomas' observations about knowledge in relation to causation.

Another saw the question as raising the issue of the experience of God as both one of presence and absence. It was observed that God exercises a certain reticence in creation, allowing it to be other than God. Del Colle observed in response that the absence of God does have a face, that of the Crucified.

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