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Assignment Title Page

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INSTRUCTOR: Damien Casey

STUDENT NUMBER: **S00036140**

STUDENT NAME: Geoffrey Madden

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In accordance with University Academic Regulation 4.4 I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person or myself, nor material which to a substantial extent has been accepted for the award of any other unit, degree or diploma of a university or any other institute of higher learning, except where due acknowledgment is made in the text.

I have made and retained a copy of this original assignment.

Signature of Student:

Date: 13/5/2006

Whenever I get gloomy with the state of the world, I think about the arrivals gate at Heathrow airport. General opinion is starting to make out that we live in a world of hatred and greed, but I don't see that. Seems to me that love is everywhere. Often it's not particularly dignified or newsworthy, but it's always there. Fathers and sons, mothers and daughters, husbands and wives, boyfriends, girlfriends, old friends.¹

It is the relations between a mother and the baby in her womb, between children and parents, between wife and husband, and between members of the church community that are analogous to relations in God.²

The Trinity is a functional concept that grew out the need to make some sort of sense out of the unexpected encounter people had with Jesus. In the centuries when Christendom claimed to provide universal truth, the need for this explanation effectively disappeared. God, like power in the world, was monarchical and distant and a truly awesome, fear inducing entity. Participation in community was normative but involuntary and for the vast majority of humanity their place in life was fixed by war, landlessness, poverty and political impotence. If the Trinity was considered at all it was as “dogma to be believed rather than the living focus of life and thought.”³ With the gradual recognition that these absolutes were merely part of constructs that defined power relationships, in a process powered by the enlightenment, modernism and now postmodernism, the wisdom of the Trinity has become once again a viable and necessary functional idea. At its most practical it encompasses a means of participating in God with consequences for our attitude to creation and each other. It is a vehicle that, divorced from metaphysics, allows a means to be Christian in a neoprotestant tradition, criticising toxic ideas of person

¹ *Love Actually*. (film) Working Title Films (2003). A movie of truly Trinitarian mutuality and interconnection!

² Paul Fiddes, *Participating in God: A Pastoral Doctrine of the Trinity* (London: Darton, Longman & Todd, 2000), 50.

³ Colin Gunton, *The Promise of Trinitarian Theology* (Edinburgh: T&T Clark, 1991), 3.

and oppressive regimes that appeal to idolatrous absolutes.⁴ Trinity provides an illumination of the Reign of God in which people echo the self-emptying of the Father, in that, while being autonomous agents, they voluntarily give of themselves to become part of the abundantly fruitful interchange of the choice to be community.

Don Cupitt professes the Trinity an irrelevance⁵. Braving a post-modern landscape encompassing the truly abysmal task of being “smarter than your god”⁶, he nevertheless does allow that a potential religious practice can be evaluated by “its values, its inner logic, and the life-possibilities that it opens up.”⁷ Cupitt’s emphasis on individual autonomy⁸ may have blinded him to possibilities of rethinking the Trinity as participation, but it will be useful to apply his criteria to the task as it reveals the practical usefulness of the Trinity as the way of being in God and a framework for creating society.

For all the activities of Nicea and Chalcedon to formalise the idea, the Trinity arose as a practical response to Jesus. A few Jewish people who thought they knew what God was in monotheistic terms came across a life that could only be appreciated as something that was God, as love, for them. It was still the same God but experienced in a renewed form.⁹ They had a resurrection experience, a call to action that could continue to be experienced long after Jesus’ death. God was now experienced not as:

the God they thought they knew, a God of monolithic power and awesome judgment, but the God of self-giving and self-yielding Love,

⁴ Anne Carr, *Transforming Grace* (San Francisco: Harper Collins, 1988), 156.

⁵ Don Cupitt, *After God: The Future of Religion* (London: Weidenfeld & Nicolson, 1997), 81.

⁶ Cupitt, *After God*, 85.

⁷ Don Cupitt, *The Sea of Faith*, (London: British Broadcasting Corporation, 1984), 272.

⁸ Daniel Hardy, “Theology through Philosophy,” in David Ford (ed) *The Modern Theologians Vol 2* (Oxford: Basil Blackwell, 1989), 63.

⁹ Colin Gunton, *Father, Son and Holy Spirit* (London: T & T Clark, 2003), 6.

whose Love was revealed as refusing to be anything but itself, no matter the injustice, injury or insult perpetrated against it, or the forces of evil opposed to it.¹⁰

The experience was the Spirit proceeding from God, seen as Father, in relation with Jesus, seen as God's Son, and was present in very early Christian blessings. (2 Cor 13:13) It speaks volumes of the depth of this formulation that it is still not sorted out, will never be exhausted as fully explored and yet can be lived.¹¹

There have been many approaches that have become obstacles in this process, such as a literalising of the symbolic language into "a mindbending mathematical puzzle"¹², a tendency to separate God as spirit from the world as material¹³, and the tendency of reason to separate thoughts of God from existence and man's history.¹⁴ The greatest stumbling block, perhaps, is that if Trinitarian thought has anything to do with an external theistic God, then it is at least an impertinence and most certainly irrelevant and disconnected from our existence.

Rahner, rather, is adamant that there "*must* be a connection between Trinity and man" and that grace is "a *self*-communication of God...in Christ and his spirit."¹⁵ This self-communication is the very "Godness of God."¹⁶

LaCugna clarifies:

Trinitarian theology is par excellence a theology of relationship: God to us, we to God, we to each other. The doctrine of the Trinity affirms that the 'essence' of God is relational, other-ward, that God exists as diverse persons united in a communion of freedom, love and knowledge.¹⁷

¹⁰ Anne Hunt, "The Christian Trinity," in Damien Casey, Gerard Hall and Anne Hunt (eds) *Foundations of Christian Faith* (Southbank, Victoria: Social Science Press, 2004), 73.

¹¹ Hunt "Christian Trinity", 76.

¹² Elizabeth Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: Crossroads, 1992), 192.

¹³ Joseph Bracken "Creatio Ex Nihilo: A Field-Orientated Approach," *Dialog: A Journal of Theology* 44 (2005), 247.

¹⁴ Eberhard Jüngel in Catherine LaCugna, "Current Trends in Trinitarian Theology," *Religious Studies Review* 13 (1987), 141.

¹⁵ Karl Rahner, *The Trinity* (London: Burns and Oates, 1970) 21-22.

¹⁶ Karl Rahner, *Foundations of Christian Faith* (London: Darton, Longman and Todd, 1978), 120.

¹⁷ Catherine LaCugna, *God For Us* (San Francisco: Harper Collins, 1993), 243.

Combining this insight with the redundancy of metaphysics, if it is to point to something ideal beyond reality,¹⁸ we have in the Trinity an ongoing becoming of creation in contingent mutuality that is never complete and free of simple resolution.

We can say that the Trinity is in creation because the Father creates all things from the inexhaustible source of his life and love, through the Son in whom all things are enclosed as in an eternal prototype, by the Holy Spirit which unites all things from the heart and leads them back to the Father.¹⁹

Even this traditional procession Father-Son-Spirit by no means exhausts the symbolic possibilities with alternative expressions for the pre-Easter circumstance (Father-Spirit-Son) and eschatologically (Spirit-Son-Father).²⁰

It [is] possible to conceive of the Trinitarian persons in different patterns of relation from a set of sequential processions. Instead, the three interweave each other in various patterns of saving activity and can be spoken about in concepts such as giving over, and receiving back, being obedient and being glorified, witnessing, filling and actively glorifying.²¹

Perichoresis is truly the “dance of desire”²² and this love is an activity in which all creation participates. Our participation in this dance is our divination, our participation in God. Here, Rahner’s axiom that the “‘immanent’ Trinity is the ‘economic’ Trinity”²³ is essential to our thinking as it confirms that there is no other God than that which reaches out to creation.²⁴ Otherwise theosis is unthinkable. With it the possibility exists to engage the mystery, to live a life that enlarges rather than diminishes the interaction between each other and the rest of creation. Whatever we can know of God is created in this relationship with creation: both humanity and the cosmos.

¹⁸ Damien Casey, “The Post-modern Universal: An Incarnational View,” *Pacifica* 16 (2003), 258.

¹⁹ Leonardo Boff, *Trinity and Society* (Maryknoll, New York: Orbis Books, 1988), 230.

²⁰ Johnson, *She Who Is*, 195.

²¹ Johnson, *She Who Is*, 195.

²² Belden Lane, “Biodiversity and The Holy Trinity,” *America* 185.20 (2001), 10.

²³ Rahner, *Trinity*, 22.

²⁴ Johnson, *She Who Is*, 199.

An understanding of God as Trinity as applied to the natural world challenges the tradition of a monarchical monotheistic God's right to give us dominion. (Gen 1:28) Humanity is not important enough for that, our potential for the required overarching knowledge too meagre:

Science is inherently open-ended and exploratory, and makes mistakes every day. Indeed that will always be its fate, according to the bare bones logic of Kurt Gödel's second incompleteness theorem. Gödel's theorem establishes that the full validity of any system, including a scientific one, cannot be demonstrated from within that system itself.²⁵

From a more religious perspective, it could simply be recognised as the risk of idolatry about absolutes. Because we cannot access greater than the universe as we know it, we must accept that God, while in creation as perceived, is necessarily greater than that. Our knowledge is always limited and our truths inherently subject to change, so we are in no position to expect absolute control of our world.

Nevertheless "this creation is 'within' God; at its height and its roots."²⁶

What we do know might even be seen as a new way of appreciating vestiges of the Trinity in thermodynamics²⁷, in the nonlinearity and the contingent nature of chaos theory showing that the universe is evolving and indeterminate²⁸, and in the symbiotic nature of all life.²⁹ The Trinity serves as the basis for a "vast network of interlocking... fields of activity ...from the submicroscopic ...to the intergalactic."³⁰ Our responsibility therefore in living lives taken up into the mutuality of Trinity is to recognise in humility that our part in nature should not be supreme, as it is only ever part of the song. If we misunderstand God as the dominating Lord of creation, we risk seeing ourselves in that image and see our world as meaningful

²⁵ Timothy Ferris, *Coming of Age in the Milky Way* (London: The Bodley Head, 1988), 384.

²⁶ François-Xavier Durrwell, *Holy Spirit of God* (London: Geoffrey Chapman, 1986), 140.

²⁷ James Salmon and Nicole Schmitz-Moorman, "Evolution as revelation of a Triune God," *Zygon* 37 (2002), 869.

²⁸ James Gleik, *Chaos: Making a New Science* (New York: Penguin, 1987), 6.

²⁹ Dennis Edwards, *The God of Evolution* (New York: Paulist Press, 1999), 28.

³⁰ Bracken "Creatio Ex Nihilo," 248.

only as we humans consume it.³¹ The frailty of the earth needs to be comprehended: with Julian of Norwich we need to see creation “as small as if it had been a hazel nut; so little I thought it might have perished.”³² If we are in God’s image in Trinitarian terms, our participation in God’s expression through nature becomes one way in which we are divine. This means that structures that perpetuate abuse of nature are an offence against the God that is in us. It is part of the original sin of our society that it is collectively so arrogant that it stains the future with deforestation, over fishing, strip mining and ultimately, the greatest threat of all, global warming. The triumphalism of the modern idea of progress is little advanced on thinking God has given us dominion. A reconnection via the Trinity with the wisdom tradition has provided a cogent critique of this approach and looks to a theology that “prizes the diversity of living creatures in creation.”³³

As the human species reaches plague proportions, the possibility of limits to the abuse of the mutuality as displayed within the Trinity rebounds on us. The wrath of God stands revealed as our desire to stand outside the necessary symbiosis of creation. The postmodern rediscovery of the crucial need to define ourselves in relativity with the cosmos is just possibly our salvation at a practical level.

The relationship between humanity as part of nature and persons as sexual beings can be viewed through the mutuality of the Trinity. Certainly, overpopulation in the face of finite resources requires that participation in the creation of life be viewed beyond the biological drive to reproduce and the traditional roles of wives and children as property, that have encouraged codification of reproductive mores into religious duties. The miracle of contraception, for all its limitations, has provided a means to exercise conscience in

³¹ Gunton, *Promise of Trinitarian Theology* 13.

³² Julian of Norwich *Revelations of Divine Love* (Cambridge: D S Brewer, 1998), 30.

³³ Hunt “Christian Trinity”, 80.

reproduction and in the West at least has made remarkable changes in birth rates and participation of women in society. The insight that our participation in God requires reverence to all life means that, from a biological perspective, human reproduction needs to be controlled. The technical means for this are relevant only as they relate to absence of coercion and freedom in choice. In the current circumstances the decision to limit family size can be as self-giving to the earth and creation as the giving of a parent is in the decision to have children.

Sexual intercourse as a modality of communion between individuals is redolent of Trinitarian interchange. The reproductive, pathological and emotional consequences of sex gone wrong mean it obviously cannot be trivialised and needs to be approached with mutuality of self-revelation, leading to both pleasure and acceptance of biological consequences. Sex is vulnerability and appropriate as mutual communication only when this weakness is shared.³⁴ To receive this grace of pleasure requires relinquishing control:

In this experience we have a particularly intense case of the helplessness of the ego alone. For my body to be the cause of joy, the end of homecoming, for me, it must be there for someone else, must be perceived, accepted, nurtured...we are pleased because we are pleasing.³⁵

The seriousness of consequences requires a high degree of commitment between the participants, but the tragicomic nature of sex grounds it in the blood and muck of commonplace. The blessing of pleasure as a means of God's creation has the potential to take this too up in to God. Both the choice not to be powerful, when that is an option, and the choice to be open, when that can be withheld, are aspects of Trinitarian exchange seen in the incarnation and the action of the spirit.

³⁴ Karen LeBacqz in John Spong, *Living in Sin* (San Francisco: Harper Collins, 1988), 213.

³⁵ Rowan Williams, "The Body's Grace" in Eugene Rogers (ed.) *Theology and Sexuality: Classic and Contemporary Readings* (Oxford: Blackwell, 2002), 313.

Interpersonal relations of a therapeutic kind have found Trinitarian underpinnings and implicit criticism of paternalistic styles of therapy. Pembroke³⁶ notes aspects of counselling in which the positive mirroring of aspects of the clients personality can be seen as an act of loving communion. He also finds the relations of the Trinity a useful model for the need to make room for people's individuality as much as getting close to them.³⁷ Healing relationships are expressive of the Trinitarian ethic when power arrangements created by differences in knowledge are acknowledged as differences in kind rather than being redolent of power structures. The therapist or doctor may have knowledge of a treatment paradigm but the client or patient knows the sense experience of the event that precipitates the encounter. Practically, this means that for a doctor, for example, to truly help someone, they have to relinquish control of the consultation, be silent and listen to the narrative of the illness and so try to match the vulnerability of the patient. Trinitarian love can exist here where there is mutuality in the decision and the presence of agapic love.

That many individuals have broken free in the modern world from the shackles of a preordered society has been of great benefit. In the modern West, we have trouble conceiving a society where individual rights are completely in thrall to the collective good as determined by those in power. Individualism encourages creativity, cross-pollination of ideas and the potential for freedom in decision-making. The losses involved when a place in an organic society is forgone, however, are not insubstantial. The lostness and rootlessness of aspects of modern society are revealed in the cult of nostalgia and yearning for the golden era.³⁸

³⁶ Neil Pembroke, "Trinity, Love, and Pastoral Mirroring," *Pastoral Psychology* 53(2004), 173.

³⁷ Neil Pembroke, "Trinity, Polyphony and Pastoral Relationships," *The Journal of Pastoral Care and Counselling* 58 (2004), 178.

³⁸ Don Cupitt, "Clinging to the Enchanted World" *The Guardian* 27 Dec 2001.

<http://education.guardian.co.uk/higher/socialsciences/0,,624991,00.html> accessed 30/4/2006.

Certainly tradition, as it was expressed through organic society, had a wisdom born of centuries of coping skills. When survival depended on your contribution to your community at a micro level, the identification with the group was essential. The usual model of this identification meant the demonising of the other to harden the solidarity of the group. In Girardian terms, the event of Jesus' life and death potentially makes this sacred violence redundant and opens up the idea of community to universal application.³⁹ The idea of Trinity allows the retention of the benefits of the individual to coexist with an appreciation of the need for relationship that has been lost. Within the Trinity particularity is preserved within communion and such an idea leads to the thought that we can be most ourselves when in union with others.⁴⁰

The sacrament of Eucharist, when seen as commitment to a community and Christian unity⁴¹ and worship itself, are expressions of a relational Trinitarian activity in which our activity as participants in the liturgy is “worship in the Son and through the Spirit.”⁴² Our lives are lifted up into Father in the consecration only to the extent that our lives are given, as memorialised in the procession of the gifts.⁴³ Coming together in this way is absolutely an opportunity to experience, as a choice, a place in a mutually supportive group. Our sacraments point to the idea that God is not in our midst when less than two are present.

Radical autonomy is illusory. As unpredictable as the weather, our lives and thoughts are affected by the chaotic input of genetics and environment. “To think

³⁹ Rob Moore, “The Theory of Rene Girard and its Theological Implications – Part II” www.kyrie.com/outer/girard/Girard_and_Theology_Part_II.pdf p 8. accessed 6.5.2006

⁴⁰ Salmon and Schmitz-Moorman, “Evolution,” 868.

⁴¹ Joseph Martos, *Doors to the Sacred* (New York: Image Books, 1982), 247.

⁴² Gunton, *Promise of Trinitarian Theology* 5.

⁴³ Frank Andersen, *Eucharist: Participating in the Mystery* (Mulgrave, Vic: John Garratt Publishing, 1998), 49.

of persons is to think in terms of relations”⁴⁴: even our deepest beliefs are defined in relation to others’ ideas and life events that are outside our control. The surprising recent discovery of memory neurones, that show how we are hardwired for empathy, suggests the biological imperative of relationship.⁴⁵ If the enlightenment told us that it was the individual and self-reflection that mattered, then the ecstatic self-communication of the Trinity shows us that we can still be a unique individual as a “centre of communication”⁴⁶ instead of being self centred.

This leads to:

the discovery in ourselves of an openness or response to a third person which we can hardly credit as coming from ourselves except by virtue of the indwelling of a second in us.⁴⁷

The need to be in command of our lives as a controlling myth is fundamentally flawed and counterproductive with the dysfunctional manifestations of obsessive-compulsive disorder hovering in the margins. The uncertain nature of all life as understood through the indeterminacy of the Trinity relieves the possibility, and indeed the burden, of need for control and the retention of autonomy, and allows the possibility of the Taoist ideal of acting with spontaneity and naturalness⁴⁸. The aim is not to insist on control, but to be part of a community where voluntary self-giving to the whole is the Trinitarian plan for individual expression. The more we are in situations where sacramentally, liturgically and practically fear is overcome, the more grace allows the decision to open greater areas of our life to personal kenosis. Trinitarian thought leads to service as an expression being in God. Trinitarian thought is so other focussed that

⁴⁴ Gunton, *Promise of Trinitarian Theology* 11.

⁴⁵ Alvin Goldman, “Mirror Systems, Social Understanding and Social Cognition.” <http://www.interdisciplines.org/mirror/papers/3/printable/paper> accessed 5.5.2006

⁴⁶ Fiddes, *Participating in God*, 22.

⁴⁷ S. Mark Helm, “The Depth of the Riches: Trinity and Religious Ends,” *Modern Theology* 17 (2001), 44.

⁴⁸ Ninian Smart, *The World's Religions* (Cambridge: Cambridge University Press, 1989), 113.

it is a corrective to the wheel of material desire, a window to a Buddhist corrective to acquisitiveness. Ideally, a community functioning on this level provides the material needs of all; practically, the enterprise is a risk at the personal level. We have a model for this dangerous life, in Jesus' practice of open commensality amongst the outcasts of his society.⁴⁹

The society of the future, towards which man has been journeying with painful hesitant steps ever since history began, could be expressed in terms of the symbols used here for the Omega Point of its journey: "concordant by virtue of community, neither confused nor divided, in such a way that the good of one is the good of all, because the needs and hopes of one touch upon the needs and hopes of all." In other words we have arrived at the experience we were looking for in order to put a name on that which the Trinitarian formulas suggested. That experience, still a hope and an unfulfilled thing, is the concrete experience of *society*.⁵⁰

Trinitarian politics, as applied to this striving towards society, recognise the need for structures only in so far as they ensure freedom from both top down totalitarianism and capitalist acquisitiveness, to encourage society at a human level to behave as giving other-wards. Criticism that such participation in a triune God is naïve idealism because it suggests debate and conflict aren't normal concomitants of society⁵¹ misses the point that this idea itself is the greatest challenge to institutions of oppression. Political systems are all, at best; flawed attempts at bettering society and all are challenged by Trinitarian thought.⁵² The fear of the Right that this thought challenges their assumptions in particular is well founded. Our materialistic world has not learned how to live in God's gift of creation rather

⁴⁹ John Dominic Crossan, *Jesus: A Revolutionary Biography* (San Francisco: Harper Collins, 1994), 69.

⁵⁰ Juan Segundo, *Our Idea of God* (Maryknoll, NY: Orbis Books, 1974), 66. The "quote" is rearrangement of "The Merciful Trinity" formula that he quotes on page 64.

⁵¹ Mark Chapman, "The Social Doctrine of the Trinity: Some Problems," *Anglican Theological Review* 83 (2001), 248.

⁵² David Cunningham, *These Three are One* (Oxford: Blackwell, 1998), 53.

than use it to fuel unquenchable desire for things that only separate us from other people.⁵³

It seems the possibility of getting beyond individualistic society is, like all soteriological ideals involving God's reign, always not yet and incomplete, but what a potential! Living Trinity means that you are in the practical thoughts and actions of everyone you know instead of just your own limited world. It means through Eucharist this participation can be memorialised, recapitulated and taken into the mystery of Christ. It means your world is constantly enlarged by the stories of your society now and with the stories of every tradition as expressed through religion and art in time and space that you have the opportunity to experience. It means the unlimited fissile potential of human culture is there to be unleashed if the deadening graphite influence of absolutes, be they economic, religious or governmental, can be removed from the reactor. It is so open to pluralism that it includes the possibility that "a triune God actually wills different religious ends for different people."⁵⁴ It is the faith that moves mountains (Matt 17: 20) and the dangerous and unpredictable overgrowth of the mustard plant (Mark 4: 30-32).

Historical liberation... finds practical expression in participation by the many... in the advancement of human dignity... A society structured on these grounds could be the sacrament of the Trinity... But as long as the present social inequalities remain, faith in the Trinity will mean criticism of all injustices and a source of inspiration for basic changes.⁵⁵

⁵³ Gunton, *Father, Son and Holy Spirit* 10.

⁵⁴ Fred Saunders, "Trinity Talk, Again," *Dialog* 44(2005), 266.

⁵⁵ Boff, *Trinity and Society*, 13.

The closest point to a resolution in Cupitt's television series, "The Sea of Faith", is the end of the penultimate episode, "Religion Shock".⁵⁶ In a scene weirdly prescient of the end of the film "Love Actually"⁵⁷, Cupitt moves from the joy of reunions at Heathrow to its deserted Chapel of Saint George and a "solitary seeker meditating in a bare room."⁵⁸ After having looked at the contemporary trends in Religion, little changed to today, Cupitt spoke about the popularity of Eastern religion in the West:

They reacted against a Christianity that had become cold and authoritarian. Its God seemed so remote that it had nothing better to offer than dogmas to be believed on authority. By contrast India seemed to provide something better... The discovery of Indian mysticism led to a parallel rediscovery of Christian mysticism. If the Indian said in the end the externals fall away, God and the self, Brahmin and Atma are one, the Christian can reply, God dwells in our hearts. Such language is, of course, obscure and ambiguous. What's it mean? It seems to imply that your God is an image of what you are to become, the God of your spiritual quest. Through a disciplined practice of religion you can purify your consciousness, your powers, your sympathies and so gradually close the old gap between God and man until there's just one divine human reality.⁵⁹

It is ironic, perhaps, that Cupitt's somewhat solitary vision led to the Sea of Faith as a movement. A Trinitarian approach shows as less ascetic way of achieving his thrilling aims in a Christian context that is the very antithesis of authoritarian. Rewind the tape back to the arrivals area of Heathrow and viewed through the lens of the finale of "Love Actually", you might hear the strains of Brian Wilson's "God Only Knows." The answer to the Beach Boys' speculation, "God only knows what I'd be without you?"⁶⁰ is surely "nothing" – if God is involved as Trinity then I can only exist in relation to you. Trinitarian values and

⁵⁶ Don Cupitt, *The Sea of Faith* (Television series) BBC television in association with Lionheart Television International, 1984.

⁵⁷ *Love Actually*. (film) Working Title Films (2003).

⁵⁸ Cupitt, *Sea of Faith* BBC television, 1984.

⁵⁹ Cupitt, *Sea of Faith* BBC television, 1984.

⁶⁰ Brian Wilson and Tony Asher, "God Only Knows," *Beach Boys Complete* (New York: Wise Publications, 1975), 96.

their internal logic open up life possibilities that make participation in the life of our community and our world, participation in God. Rather than a bare chapel and a solitary seeker, I prefer the image of an excruciating hall full of adolescents too fearful to leave their respective walls, and one brave soul crossing the floor, risking all to enter the dance.

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