NOTES

TRINITY AND HISTORY

From its earliest reflections on the Trinity, the Christian community has been convinced that we cannot understand what "divinity" means outside of understanding what God—Father, Son, and Spirit—is doing with humanity. And its primary belief about what God is doing is that God is sharing the divine life with human flesh and blood, and, in doing so, "saves" what is most in need of saving.

The term "saves" has had different meanings over the centuries, but we Christians have usually employed the analogy of interpersonal encounter for our understanding of what God does and what therefore God is. Wherever there is significant encounter between human persons, there are also real, interpersonal effects and a growing mutual understanding. Our understanding of others grows, to a great extent, through understanding what is happening to ourselves. In a similar fashion, ever since the covenants of the Old Testament, the fundamental conviction of our spiritual ancestors has been that God is acting in such a way that not only are we saved from what threatens us, but we learn an intimate truth about the One who does the saving. And we learn it precisely through understanding the "salvation" God works in us. Every salvific event also reveals God, and there are no valid revelations of God that do not arise from salvific experience. It is these saving, life-sharing, historical acts of God that are the starting point of Trinitarian theology.[1]

KINDS OF TRINITARIAN INQUIRY

Anyone reading the history of Trinitarian theology cannot help but notice that our forebears have attended to salvific experience with both reverence and intelligence. And this is as it should be. If we are to actually receive the "salvation" offered us by God, we need to locate which experiences in human living the gospel and the saintly witnesses refer to, so that we may approach them with due reverence. But in order to locate these salvific experiences, we also need to understand the different purposes behind the expressions in our tradition and the different cognitive frameworks in which those expressions appeared. We have each been born into a linguistic world where these expressions have preceded our personal experience. Therefore they tend to channel our attention in specific directions and give us ready-made metaphors, insights, feelings, and propositions with which we can express our experience of God's

[1] This soteriological view of the Trinity is well summarized by Bertrand de Margerie, *The Christian Trinity in History* (Still River, Mass.: St. Bede's, 1982) 46, 60, 350–53.

saving acts. But unless we intelligently retrieve the origins of these traditional expressions and see in our own experience the mysteries to which they point, we cannot reverence the entire breadth of God's saving action among us which our ancestors perceived.

This work of intelligence has developed over the years, and that development unfolded in two different ways. First, our understanding of God's work in us has been simply growing by successive additions of insights. For example, if we were to ask what we have learned about the relation between Jesus and the Spirit, we could survey the history, beginning from Scripture, and find an expanding body of understanding (though not without setbacks). But before we would get very far in our investigation, we would discover the other kind of development. There have occurred several fundamental transformations in what the ideal of understanding is itself. For example, the kind of understanding spoken of in Mark's Gospel, the kind the disciples find so difficult to achieve, is quite different from the kind presented by the great early councils. These, in turn, are different from the kind reached by Aquinas. And again, his is different from the kind we aim at achieving today.

In all these transformations in the ideal of understanding, we Christians have tried not to let go of the original kind found in the New Testament. I am speaking, for example, of the kind of understanding that comes from hearing what God is saying in the cross and resurrection of Jesus. I am speaking of the deepest meaning in such words as "The Father and I are one," "Turn the other cheek," and "I will give you another Advocate." In every great Christian era, theologians have developed the relevant philosophic techniques precisely in order to insure that the Good News might reach its hearers with the kerygmatic power it had in the beginning.

In the patristic period alone we can discern three such developments of philosophic technique, although they do overlap somewhat.[2] The Councils of Nicaea and First Constantinople developed a dogmatic technique for expressing clearly just what Christian belief was concerning the divine status of Christ and the Spirit, without committing themselves to philosophical explanations of how God can be three and yet one. At the same time, practically all the patristic theologians, from the second-

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[2] Frederick Crowe lists four achievements, each of which has roots in Scripture and receives a systematic organization in Aquinas: (1) the equality of the "persons" (Nicaea and Constantinople I); (2) the distinction of the persons by relation only (Cappadocians); (3) grounding these relations in a "coming from," in "procession" (Gregory of Nyssa); and (4) understanding the persons-in-relation by analogy (Augustine). See his *Doctrine of the Most Holy Trinity* (Toronto: Regis College, 1965) chaps. 2, 3, 4, 5 respectively; especially the summaries (in Latin) pp. 80–82, 99–100, 116–18, 131–33. He acknowledges his debt to Bernard Lonergan, *De Deo trino: Pars analytica* (Rome: Gregorian University, 1964).

century apologists right up to Augustine, were forced to develop philosophical terminology (for example, "person," "nature," "substance," "hypostasis") for expressing and understanding Christian belief. Again at the same time, we find a growing interest in the development of analogies for Trinitarian relations, beginning from simple scriptural analogs of "word," "image," and "spirit" and reaching a high point in Augustine's explorations of integral analogies drawn from the trinitarian *imago Dei* in human consciousness.

In Aquinas' day these patristic questions re-emerged, but not because patristic answers to each of them were inadequate. Rather it was because all the questions taken together begged answers that were coherent with one another. In other words, there arose a need to develop an entire philosophical system, one more sound than Augustinian Neoplatonism, with which to organize Christian doctrine.

Finally, in our own day, not only have the questions changed but the need for adequate system has re-emerged in a fashion of which Augustine and Aquinas never dreamed. Few today wonder about the Trinity-in-Itself. Questions about the equality of the "persons" in divinity, how they are distinguished from one another, and who proceeds from whom make for interesting reading about the past, and doubtless give intellectual credibility to the credal statements we make in church, but they have already been well answered and new questions have arisen. Our new questions are more functional and historical—that is, they spring from an empirical mind-set that wonders how things work and from a historical mind-set that inquires how mind-sets themselves undergo fundamental transformations as history moves forward. For example, we wonder what "salvation" means in a world facing nuclear holocaust, ecological devastation, international terrorism, and gross imbalances in access to the world's resources. Does the Trinity as three "persons" have anything to do with all this? How does the Father "mission" the Divine Word and Holy Spirit to save this twentieth-century world?

One praiseworthy response is the effort to find the ideal of community in the Trinity.[3] While totalitarian communism aims at collectivity but not a true community of free persons, and while liberal democracy aims at individual freedom but not communal responsibility and the sharing of goods, Christian anthropology has tried to steer its way between these extremes by stressing the family of humankind under a God who is pre-eminently a community of three absolutely equal and free persons with a single mind and heart. And no doubt the ideal of a human community

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[3] See Heribert Mühlen, *Der Heilige Geist als Person* (Westfalen: Aschendorff, 1963), and Joseph Bracken, "The Holy Trinity as a Community of Divine Persons," *Heythrop Journal* 15 (1974) 166–82, 257–70. Bertrand de Margerie, *Christian Trinity* 274–95, suggests analogs of family intersubjectivity and ecclesial intersubjectivity.

modeled on the divine community meets a need every ordinary person feels for a palpable symbol of salvation today.

Still, the notion of community has been used more as an analogy for understanding the Trinity-in-Itself than as a functional understanding of how the three "persons" work human salvation. In other words, it belongs more to what we might call the Analogies Project than to the Missions Project.[4] And Vatican II has surely caught the temper of our times by proclaiming the missions and remaining silent about intra-Trinitarian processions and relations.[5] Besides, the community analogy itself can blind us to another contemporary idea of equal symbolic power over human living: the idea of progress. Progress connotes change, challenge, and the raising of ever-fresh questions. The idea of community pulls in the opposite direction: it connotes stability, co-operation, and the resolution of questions. The antinomy between these two all-encompassing ideas could be illustrated in practically any social problems we might consider. It is the recurring dichotomy between tradition and innovation, or how the new should enhance and perfect the old.

The trouble is, there appears to be no reigning symbol of equal force that expresses any integration of the tension between community and progress. In philosophic circles "dialectic" might serve well enough to connote the ongoingness of the task of achieving community and progress simultaneously. It might also highlight a realistic historical perspective over against the idealistic roots and hopes of the philosophers of community[6] and the proponents of progress. But we also need a relatively simple image for this historical dialectic in which the triune God "saves" humankind from its agonies. I see no better way than to return to the scriptural analogs of a "Word" spoken and a "Spirit" that hears. We are engaged in an open historical process that may or may not give either

[4] Prior to the twentieth-century notion of person as a distinct center of psychological consciousness (and the efforts of Barth, Rahner, Mühlen, Bracken, and Lonergan to make the necessary adjustments), the Analogies Project seems to have five discernible phases, each of which is defined by a different purpose. There is (1) the common-sense, symbolic phase, represented by Scripture, which looks for words with which to talk about and praise God. Next (2) there is the apologetic phase, in which analogies for the status of the Word were needed to defend Christian belief against Stoic and Jewish criticism. In (3) an antiheretical phase the critics are Christians themselves speculating on how the one eternal God can have parts or "persons" within the Godhead. With (4) Augustine the search for an integral analogy is no longer apologetic or antiheretical but the contemplative musings of a grand old man who seeks the face of God in all things. Finally (5) with Aquinas analogies move out of the limelight to serve as stagehands to an ordered system of questions and answers about the Christian faith, meeting more a systematic exigence than a contemplative exigence.

[5] De Margerie, *Christian Trinity* 224, cites *LG* 2-4 and *AG* 2-4.

[6] Joseph Bracken acknowledges his debt to Josiah Royce: see *What Are They Saying about the Trinity?* (New York: Paulist, 1979) 67.

progress or community. And yet we believe that God does speak to human beings and we human beings are free to respond as we please. However, if we prefer the image of "dialog" as the fundamental symbol for salvific world-process, we need to give it solid intellectual grounding. We must update this ancient scriptural image by relating it to a contemporary dialectical philosophy of history.

No doubt, the Christian theological tradition has always entertained the question of how God's Word and God's Spirit enter history. But today Christology seems to be blossoming in one camp while pneumatology blossoms in another. We need to bring them together and talk a unitary language about the one, indivisible God who saves. Our theology of the Holy Spirit has been almost completely based on the work and words of Jesus as reported in Scripture. Nevertheless, it is patently clear in both the OT and the NT that the Spirit was promised in history long before Jesus arrived. In other words, there had already been a history of revelatory events in which God's Spirit was encountered, welcomed, and waited for. (The same may be said for a great many religions today.) The "search for the historical Jesus" ought to have been complemented by a "search for the historical Spirit." But historiography and philosophy of history had been largely extrinsicist, so the realm of human interior acts was left to guesswork. That interior realm is indeed rather inaccessible to the historian, but we ought not ignore the constitutive role which inner wonder always played in history.

Furthermore, the notion of "history" itself has had different meanings, and these meanings have dominated soteriology. For Augustine, individual acts of virtue, especially of obedience and humility, had no intelligible connection with the course of secular history. Instead, faith took its stand on the raw belief that certain virtuous actions relate us meaningfully to God and neighbor, but not in a way that gives any functional understanding about how these actions also belong to and redeem human historical process.[7] For Joachim of Flora, anticipating the optimistic determinism of Marx and Spencer, history was unwinding in three preordained stages: the age of the Father, the age of the Son, and the age of the Spirit. Not until recently has anyone developed a speculative philosophy of history that makes sense to contemporary historiographers and still gives some intelligibility to the events we call "salvific." It must be neither agnostic, like Augustine's, nor determinist, like Joachim's.

[7] See Karl Löwith, *Meaning in History* (Chicago: University of Chicago, 1949) 166–73. In our own times Joseph Bracken has pointed out that even Jürgen Moltmann "merely states that human history is taken up into the inner life of God and thus becomes a part of the history of the Trinity itself. But he does not make clear, from any systematic point of view, how that is possible without sacrificing either divine transcendence or human freedom" (*What Are They Saying about the Trinity?* 33).

Rather it must regard history as intelligible to human inquiry and yet open to any eventualities.[8] I am thinking here mainly of Bernard Lonergan's view that history, like everything else created, is part and parcel of an intelligible but nondeterministic world design. And in his latest theological works Lonergan relates the missions of the Son and Spirit to this world design.[9] What I would like to do is organize and amplify what Lonergan seems merely to sketch.

A TRINITARIAN PHILOSOPHY OF HISTORY

Lonergan calls his conception of world design "emergent probability."[10] It is a conception that links together the two different ways that we understand the world of our experience. First, there is the direct kind by which we understand processes that seem to be governed by some law, like the laws in classical physics. Second, there is the indirect kind by which we understand sets of random events by statistical procedures. World design, then, is the emergence, according to probabilities, of ordered systems governed by laws—hence "emergent probability." There is no need to go into the ramifications of this world design here. For the present, it is enough to notice the advantage which such a view holds for a contemporary Christian philosophy of history. It allows for intelligibility in events we can deal with only statistically—the "chance" events that both Platonic and Aristotelian/Thomist minds thought would remain forever opaque to human understanding. It gives a speculative foundation to the Christian belief that historical events, especially events we call salvific, are not purely logical or predetermined outcomes of the past. For we believe in human freedom. And yet, for all that, salvific events are not divine interventions that interrupt the "laws" of ordinary historical development.

We are now in an excellent position for outlining that speculative philosophy of history. A little further on you will find a schematic diagram

[8] Some principal contemporary theologians who look to historical encounter with God in Christ Jesus for a fuller understanding of the Trinity are Robert W. Jenson, *The Triune Identity* (Philadelphia: Fortress, 1982); Eberhard Jüngel, *The Doctrine of the Trinity: God's Being Is in Becoming* (Grand Rapids: Eerdmans, 1976); Jürgen Moltmann, *Trinity and the Kingdom* (New York: Harper & Row, 1981); Wolfhart Pannenberg, "Die Subjektivität Gottes und die Trinitätslehre," in his *Grundfragen systematischer Theologie* 2 (Göttingen: Vandenhoeck & Ruprecht, 1980) 96–111; and Karl Rahner, *The Trinity* (London: Burns & Oates, 1970). For a review of Jüngel and Moltmann, see John J. O'Donnell, "The Doctrine of the Trinity in Recent German Theology," *Heythrop Journal* 23 (1982) 153–67.

[9] Bernard Lonergan, "Mission and the Spirit," in P. Huizing and W. Bassett, eds., *Experience of the Spirit* (Concilium 99; New York: Seabury, 1976) 69–77, and "Healing and Creating in History," in *3 Lectures* (Montreal: Thomas More Institute, 1975) 55–68.

[10] Bernard Lonergan, *Insight* (London: Longmans, Green, 1957) 207–11 and the leads in its index under "emergent probability."

that organizes the key parameters; you may want to refer to it as I explain the meaning of each of them.

For a first pair of parameters we need to look at two categories within Lonergan's notion of genetic method, that is, categories that are useful in explaining anything undergoing development.[11] Within the world design of emergent probability there can occur not only events; there can also occur sequences of events. Historical developments, obviously, are sequences of events. Now a sequence is constituted first by some event that instigates a change and then by an event that consolidates that change. The events that instigate change he calls "operators." An operator-event might be a neutron that arrives at the nucleus of an atom, or a neighbor that arrives at your doorstep; they precipitate a change. Events that consolidate a change he calls "integrators." An integrator-event would occur if, say, our atom were to absorb the neutron into its system or we welcomed the neighbor into our house. As is evident, the notion of operators and integrators is extremely general, but all the more widely applicable across the range and depth of created reality. We can say right away that to be addressed by God through the gospel would be an operator-event: it instigates a change without determining what the change must be. If we then embraced the Good News, that would be an integrator-event: it is a consolidation of a new way of living. Even to reject the Good News would be an integrator-event, since a hearer of the Word would have to consolidate a stance of hardheartedness.

For a second set of parameters I want to take Lonergan's distinction between one's own subjective conscious operations and the objective meanings and values to which these operations refer.[12] Our subjective operations, particularly our questions of how, why, whether, and should, constitute the immediate presence we feel to ourselves as we wonder about all kinds of things. They are felt initially as the interior questions but eventually as the interior satisfaction over having reached some answers. On the objective side stand the meanings and values to which our subjective insights, certitudes, and commitments refer. Inner wonder refers to concrete, objective reality. Objective reality is not present to us in the immediate fashion that our subjective operations are. On the
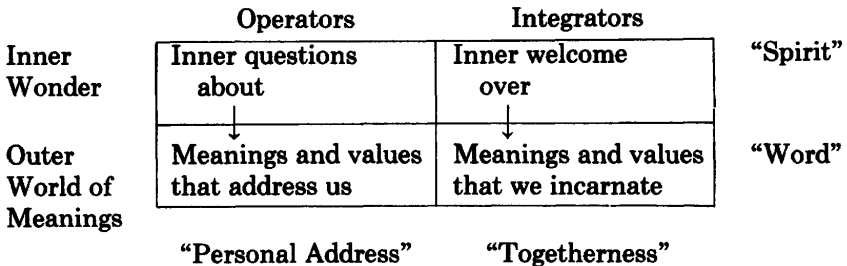
[11] Ibid. 451–79, esp. 463–67. Within Lonergan's notion of emergent probability, genetic method seems to be a first approximation to dialectical method (478). I am limiting the discussion here to the integrators and operators in genetic method. For an expansion to a full dialectical philosophy of history, see his treatment of the dialectic of community and the kinds of bias endemic to human consciousness, ibid. 207–44, 687–93, and *Method in Theology* (New York: Herder & Herder, 1972) 52–55, 116–18, 356–61.

[12] Lonergan's views on the distinction between subjectivity and objectivity are precise and fundamental to his entire work. For an initial idea, see *Insight* 375–77 and *Method in Theology* 262–65.

contrary, it is mediated to us precisely by our subjective operations of insight, judgment, and decision. So being human is a matter of subjective operations immediate to consciousness responding to objective reality mediated to us by those operations. For example, the Good News is not merely an "objective" reality impinging itself on a subjective *tabula rasa.* It addresses our inner wonder, just as our inner religious wonder seeks objective good news.

We have spoken of two pairs of parameters: (1) operators and integrators and (2) inner wonder and outer world of meanings. Let us now bring them together. Is it not true that each person's complete biography, if it could be written, would be a function of the actual interior wonder that occurred about objective meanings which addressed that person? That is, what makes us the persons we are is the history of our questions from within and the history of our situations from without. The same is true for a community of persons. Any actual community is constituted by the unique series of interior questions that played upon a unique chain of matters of objective significance. Finally, the same is true of all human history. The rise and fall of peoples, understood as meaningful history and not mere chronology, has depended on the actual inner wonder that responded to concrete instances of objective meaning and value.

Human history, then, as well as the biography of any individual within it, can be conceived speculatively as the interplay of subjective workings of mind and heart with objective situations that bear meaning and value. But this interplay occurs in two alternating modes. Either we are raising questions or we are embodying answers. So history can also be conceived as a sequence of operator-events and integrator-events alternating with each other. The operator-events are constituted by people raising interior questions about objective meaning and value, and the integrator-events are constituted by people interiorly welcoming certain objective meanings and values in a way that really guides their behavior. We can diagram this dialectical structure of history like this:[13]

	Operators	Integrators	
Inner Wonder	Inner questions about ↓	Inner welcome over ↓	"Spirit"
Outer World of Meanings	Meanings and values that address us	Meanings and values that we incarnate	"Word"
	"Personal Address"	"Togetherness"	

[13] I have already published this schema, relating it to the life of prayer, in *We Cannot Find Words: Foundations of Prayer* (New Jersey: Dimension, 1981) 94.

With this at least plausible ordering of the constituents of historical process in mind, we can ask where God's "Word" and "Spirit" enter history.[14] (On the right and bottom, I have put these theological parameters in quotation marks. On the left and top, I have left without quotation marks the general anthropological parameters to which they correspond.)

In the vast majority of scriptural instances, as well as in religious language today, the "Spirit" is a principle of reception. As such, we can associate it with "Inner Wonder" in the chart. The "Spirit" very seldom is reported in Scripture to deliver a message; rather it disposes men and women to receive a message. At times this "Spirit" is portrayed as seeking, groaning, or wondering. In these cases the person who suffers this charismatic longing within does so on account of some external situation: disorder among one's family, illness, a rebuke, good example of others, an invitation to love. At other times the "Spirit" rejoices, welcomes, or is at rest because of what is received. Then the person has received and embraced something meaningful, and not just passively but actively, so that the meaning becomes a part of his or her actions. In the first case, when the "Spirit" seeks and groans, we could say that a person is under "Personal Address" from God. Something in the world of meanings is laying claim upon a conscience designed for meaningful living. An operator-event is at work. In the second case, when the "Spirit" actually embraces anything meaningful, we could say that a person is in "Togetherness" with God. An integrator-event is at work. The person incarnates the meanings embraced. It seems, then, that the mission of God's "Spirit" is experienced in our inner and immediately-felt wonder, be it the suffering kind that still searches or the enjoyable kind that appreciates the meanings embraced. God is present to us in the unmediated fashion that our own dynamic wonder is.

Regarding God's "Word," religious people of all stripes have taken the created world and all the meaningfulness within it as God's address upon us; so we can associate it with "Outer World of Meanings" in the chart. The Israelites conceived the world itself as springing from God's "Word." And they sought this Word for special occasions and welcomed covenants as codifications of it. Christians came to regard Christ Jesus as God's Word in that same technical sense,[15] though in a way that spoke to everything before and after it in history. Pannenberg has conceived history itself as God's Word and sees the Christ-event and all the events hermeneutically linked to it as bringing that Word to bear on human

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[14] An anticipation of what Lonergan says in "Mission and the Spirit" and "Healing and Creating in History" can be found in *Method in Theology* 112–15, 119, 327.

[15] Frederick Crowe, *Theology of the Christian Word* (New York: Paulist, 1978) 22–34, 144.

minds in historically-conditioned situations.[16] We can see that this Word of God can act either as operator or as integrator. As operator, the Word comes to us as challenging historical situations that raise questions for change: for example, when a prophetic voice protests that nuclear arms build-up threatens world survival. In such situations we are under God's "Personal Address." As integrator, this Word becomes embodied in our own living and speaks to others as we embrace the values we consider to be truly God's own: for example, when we commit ourselves to a life of nonviolence. Then we are in "Togetherness" with God. Thus God's Word enters history in the fashion of meanings and values that first address us through tradition and the witness of others and then become part of us as they guide our actions in time and space and we become witnesses to divine values ourselves. So, besides the unmediated presence of God within human wonder, there is also the presence of God mediated to us by our acts of meaning and appreciation.

Earlier I said that the image of salvation as dialog would maintain, on the symbolic level, the tension between community and progress that characterizes all history. We can now see why this is so. In a dialog, people alternate between conversations that instigate change (when the parties are struggling with unanswered questions) and conversations that consolidate change (when the parties reach consensus and share commitments). The values in the idea of progress are contained in the conversations that instigate change, and the values in the idea of community are contained in the conversations that consolidate change. But the values in the idea of dialog encompass them both.

In this dialog, salvation is a process in which we are addressed by God's Word and God's Spirit working in conjunction, and, should we respond to that address, we become part of God's address to others. Notice that salvific process is an intelligible continuation of historical process itself. This makes it possible to integrate a theology of history with a philosophy of history. This scheme is not meant as an analytical tool by which we can be certain that God's Word and Spirit are working in this or that situation. Nor is it a dogmatic statement that means to substitute "history" for the Word which Christ Jesus is. Rather it is meant as an answer to the ancient question, how does God "save"?—but an answer that explains salvation in properly historical terms and properly Trinitarian terms.

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[16] See "Dogmatic Theses on the Doctrine of Revelation," in Wolfhart Pannenberg et al., eds., Revelation as History (New York: Macmillan, 1968) 125–58. I am in sympathy with his view that history is the medium of revelation, and yet I want to retain Barth's concern for the kerygmatic power and immediate presence of God's salvation. To put it succinctly, I am saying that God's presence is double: the immediate presence of the Spirit and the mediated presence of the Word.

Men and women of faith may understand more or less clearly that their own inner wonder and their own external historical situations are, in fact, God's gift of a doubly-processing self. Still, probably very few Christians think of historical process itself as God's idea for giving the real divine "self" to humanity. But I do think that this is not out of line with orthodox Christian doctrine. I have tried to conceive this doctrine in terms derived from a philosophy of history that grounds its categories in acts of meaning and can encompass acts of religious meaning as well. And I have tried to conceive of God's "presence" in history as active, salvific, doubly self-donating, and yet, by distinguishing operators and integrators, a presence that paradoxically honors our freedom to reject God.

RETRIEVING THE TRADITION

Earlier I expressed some concern that the new should enhance and perfect the old. So it seems appropriate here to give a short list of traditional Christian doctrines formulated in the categories I have worked out. This list may demonstrate how a variety of traditional doctrines can be understood within the framework of a world-historical view that gives history its due, that keeps salvation-experience at the center, and that is fully Trinitarian. But even though I have taken pains to express these doctrines in terms that are coherently grounded in a philosophy of history, the purpose of doctrines is not to establish coherence. It is ultimately to provoke our commitment, our action, and our hope as we live in a world beset by sin. Such doctrines may have been worked out in apologetic and defensive contexts, but their "truth" refers to the continuing actions of a Someone upon world history. We cannot regard these actions as mere "revelation," as though we receive the living God in knowledge only. Revelation, as I said in the beginning, is the cognitive dimension of an experience of being saved, a salvation that God cannot work without our heartfelt and intelligent co-operation. In short, orthodoxy here is meant not only to serve but to incite orthopraxy.

1) We experience God's Spirit (we experience "grace") in a twofold fashion: as inner questions and as inner welcome (prevenient and co-operative grace).

2) We are related to Christ Jesus in a twofold fashion: as "being addressed" through the mediation of the Church (being evangelized) and as bearing his significance to others in "togetherness" with him in our persons (being missioned).

3) We are united with God (we share in divine nature) insofar as we welcome, through the power of the Spirit, the meanings and values (the gospel) of Christ Jesus.

4) We are united with God not only when we embody the gospel in our

lives (integrator) but also when we suffer the desire for transcendent meaning and value in human history (operator).

5) Doing God's will is not a matter of behaving in an outward fashion that God commands. Nor is it discovering a fact about God's state of mind. To "do God's will" is an act of togetherness with God. We truly and freely choose, with the appreciation engendered by God's Spirit, the meanings and values that God as unoriginate "chooses."

6) The mission of the Word is effective wherever persons meet with and recognize the intelligible, the real, and the truly valuable. So the mission of the Word is completely consonant with any human culture and with any rational and moral life on any possible planet yet undiscovered.

7) The mission of the Word culminates in the person of Christ Jesus because, through him, God truly gives the divine self personally, that is, freely, completely, and irrevocably in love.

8) The mission of the Word is not complete with Jesus. Jesus is the definitive and unique mediator in whom God addresses history, and that personal address is mediated to succeeding generations through Scripture and tradition. That address effects integrations in specific times and places wherever people welcome the divine meanings and values they can incorporate in their own existential situations. Insofar as they do this, they share in the Word of God (become members of the Body of Christ) which continues to address humanity.

9) While all persons are under God's personal address (salvation is offered to all), not all are necessarily in togetherness with God (salvation is not effected where it is freely and deliberately rejected).

10) We experience sin in a twofold fashion: the sin of disparaging the meanings and values in our history as they present themselves to our wondering spirit (sin against the Word) and the sin of suppressing the inner desire, the wondering spirit itself (sin against the Spirit, which is intrinsically "unforgivable" because it destroys all openness to meaning and value).

11) God remains permanently transcendent to human history inasmuch as no concrete togetherness exhausts the possibility of further personal address.

It is an uneasy feeling to look ahead in Trinitarian theology while still sensing the awesome presence of Augustine behind us. He spent the last twenty years of his life lovingly and prayerfully contemplating the Trinity-in-Itself. I have perhaps flippantly suggested that the Analogies Project has given way to the Missions Project. And yet, within the Missions Project itself, there lies a vision of the Trinity-in-Itself.

Karl Rahner has proposed the methodological principle that whatever we understand of the "economic" Trinity will necessarily contain some

understanding of the "immanent" Trinity.[17] In other words, within our understanding of the missions lies a vision of the Trinity-in-Itself. The reason we can say this, he says, is that Christians have always believed that God actually shares the divine self with humanity. Salvific events are not mere effects that God somehow produces in us without any intelligible relation to the inner divine life. (God "saves" not by mere efficient causality but by a kind of formal causality: the salvific effects in us bear the Trinitarian form of the cause.)

What kind of understanding might this be? Unlike the Analogies Project, I am not trying to defend the possibility of a triune divinity, nor are we looking strictly for something in the created world to help us understand the uncreated Trinity. In fact, I am pointing to something we know very well is uncreated, namely, the saving "persons" of Christ Jesus and the Holy Spirit, and saying that what we understand of these will be an understanding of the real God. The nature of this understanding may yet be analogical, but it also enables us to point to Christ Jesus in history and to the Holy Spirit in religious experience and say: "There— that one—is the real object of my desire to understand and love the all-transcendent God." Such understanding is analogical because we do not enjoy a univocal and unrevisable understanding of the meaning of our experience of transcendence. But we know at least that the data we aim to understand is the very data that perfect understanding of God would intelligently grasp.

We can call this kind of understanding "heuristic indication." It indicates where the reliable data on God lies by pointing to salvific experience. And it gives at least a heuristic expectation that God always "saves" through the double mission of the Word in history and the Spirit in hearts. So the Missions Project does yield a vision of the inner divine life, even though the terms of the vision are found in everyday experience: God is of such a nature that when divinity gives itself outside of itself, there results a humanity constituted by inner wonder responding to objective meanings and values. God therefore is a doubly-processing giver of the divine self. And the differences between the source of these two processions and each of the "persons" who proceed are real differences in God. We can indicate them heuristically by pointing to our experience of salvation. The "Spirit" is whatever in God moves us to long for and welcome the all-transcendent. The "Word" is whatever in God bears the all-transcendent to us in objective historical situations. And the "Source" is whatever in God brings forth the "Spirit" and "Word" and calls us back with them.

What this means for a historical-minded Trinitarian spirituality is this. We can rely on our inner wonder and on the objective gospel values

[17] Rahner, *The Trinity* 21–24.

embodied by Jesus and his disciples to give us absolutely everything we really need. At any point in time we may not have much personal certitude about the value of our own behavior. But as long as we are prepared for the conversations and activities that raise questions (Personal Address) as well as the conversations and activities that celebrate answers (Togetherness), we can be assured that the divine Word and Spirit are carrying out the saving work they were sent to accomplish. History, precisely because of its permanent tension between stability and change, between community and progress, between the old and new, is a dialog of salvation between the Trinity and humanity.

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