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INTRODUCTION

IN HIS ESSAY INCLUDED IN THIS ISSUE, Grant Kaplan suggests that Robert Doran's *The Trinity in History: A Theology of the Divine Missions* should, indeed, have a "seismic impact on contemporary discussions in pneumatology and in Trinitarian theology." "It is perhaps the most ambitious theological undertaking by a student of Lonergan," adds Kaplan, "since David Tracy's work in fundamental theology and hermeneutics, carried out in the 1970s and 1980s." A planned symposium on Doran's book at the 2014 West Coast Methods Institute, graciously hosted by Mark Morelli in Los Angeles, serendipitously coincided with our own editorial plans to devote a whole issue to this important work of Trinitarian theology. The essays by Jim Marsh, John Dadosky, and Neil Ormerod are refinements of what they presented at the WCMI. Grant Kaplan's and Jeremy Blackwood's contributions came later. All of the essays engage Doran's work from different angles, and do so, generously, creatively, and critically.

Over the last few decades, we have witnessed a renewed interest in Trinitarian theology among scholars from a variety of perspectives: a thick retrieval of patristic sources, a Thomist *ressourcement*, feminist questions concerning gendered language for the Trinity, ecumenical discussions about the Holy Spirit, especially between Eastern and Western traditions, interreligious dialogue, among many others. Despite this proliferation, Lonergan's voice in the conversation has not yet been fully heard. Nevertheless, the time seems ripe, especially in light of the University of Toronto Press's recent publication of volumes 11 and 12 of the Collected Works – *The Triune God: Doctrines* and *The Triune God: Systematics*, along with the work receiving special attention in this issue of *METHOD*, Robert M. Doran's *The Trinity in History: A Theology of Divine Missions*, volume 1, *Missions and Processions*. In this work, Doran creatively appropriates Lonergan's Trinitarian theology for our contemporary context and does so in conversation with other key contemporary thinkers (Girard, Balthasar, N.T. Wright, Rahner, to name a few). That said, Doran is not just appropriating Lonergan; he also exhibits a large dose of originality, building on his own previous works, most notably *Theology and the Dialectics of History* and *What Is Systematic Theology?* Let me suggest that the explanatory systematic theology presented in *The Trinity in History* might not only be received as intellectually rigorous and demanding,

which indeed it is, but also as a kind of spiritual or wisdom exercise – a text that challenges us to experience the basic realities discovered in interiorly and religiously differentiated consciousness as Trinitarian presence.

At the beginning of this introduction, I highlighted Kaplan's hope for a "seismic impact." Perhaps it is fitting to end with a thought from another one of our contributors. Neil Ormerod suggests elsewhere, and reiterates the same claim in this present issue, that the "four-point hypothesis" is "the most significant advance, together with the scale of values, in systematic theology since Aquinas." While the essays in this issue only begin to scratch the surface, our hope is that they communicate some sense of the gold mine – that is *The Trinity in History* – waiting to be critically explored. And, of course, Doran's own exploration is by no means complete. Volume 2, which we eagerly await, is well underway!

Randall S. Rosenberg
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TRINITARIAN LOVE IN THE DIALECTICS OF HISTORY

Jeremy W. Blackwood

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IN ROBERT M. DORAN'S *The Trinity in History*,¹ the list of references to "love" take up an entire half-page column in the index. "Charity," likewise, fills out half a page, and if one adds to these the references to "being in love," "being on the receiving end of love/being loved," "fifth level of consciousness," and "lovableness, and active spiration," one finds that the topic of love occupies a significant place in Doran's theology of the Trinity. This is hardly surprising in a text on the Trinitarian persons and their historical missions, where the Son is repeatedly affirmed to be *Verbum spirans Amorem*, but one could miss the central role of love as the lynchpin holding together Trinitarian persons, relations, and missions, on the one hand, and concrete incarnation of an authentic scale of values, on the other. In this first volume one of *The Trinity in History*, love is the link between our participation in triune life, a theory of history, the Law of the Cross, and the human subject.²

DORAN'S USE OF LOVE

Doran sets love as the keystone: it is both participation in Trinitarian life and the redemptive solution in the created world. The human subject serves

¹Robert M. Doran, *The Trinity in History: A Theology of the Divine Missions*, vol. 1, *Missions and Processions* (Toronto: University of Toronto Press, 2012).

²Doran directed my dissertation on Lonergan's understanding of love and the fifth level of consciousness, which I defended in March 2012. It was a blessing to know and work with him while he was finalizing the material that became volume 1 of *The Trinity in History*. However, the timing of both the dissertation and his book meant that we were unable to reference the completed versions of one other's arguments. This article is an attempt to rectify that situation and to clarify the role of love in Doran's theology in light of the position I developed in my dissertation.