

2+6: understanding

the teaching of these  
concepts as "...that"

2+8 In similar vein Klaus

5-3 repatterning

15+3,4 my my

16+3 encounter separation

in God. Elsewhere I propose a process image of the Trinity. Here I conclude by saying that all our concepts and symbols, those of process theology and those of all other serious theologies, express our confession of, and commitment to, the God whose love is always greater than we are able to conceive.

(The following *post scriptum* was prepared by Fr. Schoonenberg as an addendum to this digest; it represents his own thought in his own words, and does not necessarily reflect the opinions of the Editors.)

I am very happy that I may use this occasion to make a short remark on my, rather tentative, idea of an "evolving Trinity" or, more exactly, of God becoming trinitarian by self-communication.

As I did in my book, *The Christ* (New York: Herder and Herder, 1971) I wish to start from Jesus a being (a) a *human* person (not only having a human nature) and nevertheless (b) being *one* person. This means that God's Word or Logos unites himself with the man Jesus (from his very beginning) in such a

way that not two but only one person comes about (the Word *becomes*). Therefore we have to consider the Logos in his pre-existence as being able to bring about such a union. I think this can be done more appropriately by considering the Logos as a power (*avtynamis*) - a mode of presence of God to the world, rather than as a person already distinct from the Father. This includes that the Logos personalizes himself through the incarnation.

This view reassumes in some way trinitarian views proposed by others (such as Hippolytus, Tertullian and Marcellus of Ancyra, (N.L.). I do not admit the eschatological "re-absorption" of the Trinity with Marcellus.) According to them the Logos was Reason in God before creation became Word through creation as Son through the incarnation. I think such a view of the Logos and similar one of the Spirit are compatible with the *homousion* at Nicaea because the *being* (which God can unfold and expand) in self-communication, as has been proposed in the above article.

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Schoonenberg's PS to Theol Digest 23/ 1 1975  
of "Process or history in God?" pp 38-44  
p. 44.

Piet SCHOONENBERG

Hij is een God van Mensen

's-Hertogenbosch: Malmberg, 1969

Ein Gott der Menschen

Zurich/Einsiedeln/Köln: Benziger, 1969

The Christ

New York: Herder and Herder, 1971

Il est le Dieu des hommes

Paris: Cerf, 1973