Praying the Trinity: transforming feminist Trinitarian theologies

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ISSN: 0266-7177

Persistent identifiers:
DOI: 10.1111/moth.12135
When we pray to one member of the Trinity, the others hear our prayer as well, and respond in a way consistent with their person. Each member of the Trinity is a divine person and thus worthy of worship. The historic understanding of Trinitarian prayer is that prayer is both “to the Father, through the Son and in the Spirit” and “to the Father, to the Son, and to the Spirit.” I will show here just a bit of the historical data that supports the idea that all members of the Trinity were addressed in prayer in the Christian tradition. The Nicene Creed, accepted and used in the whole church since the 4th century, says of the Spirit: “who with the Father and the Son is worshiped and glorified.” Evangelicals are not as good at Trinitarian theology because too many and for too long they have ignored the great church tradition. What is also clear is that the Grudem-Ware-Burk-Strachan line is now under very serious investigation, and it is a pity that their tribe is so tight that their theology remains under-investigated. Bird and Harrower are ending the silence and are challenging the tribe. From Bird’s “Theologians of a Lesser Son” preface For a start, one wonders if it wise to divide perspectives into so-called “feminist” views of the Trinity in contradistinction to so-called “complementarian” views of the Trinity. I submit that this classification tells us more about the classifiers than it does about the status quaestionis in contemporary Trinitarian discussions. “Angling the Trinity from the Margin of Power: Vernacular Trinitarian Theology in Hadewijch of Brabant and Feminist Theology” - Nindyo Sasongko. Feminist Theology 2018, Vol. 26(2) 195–206. Date uploaded. Apr 29, 2018. Trinitarian Theology: East and West. For the Trinitarian theology of the Eastern Church, God the Father is seen as the source without source. Creation reflects the face of the Logos of the Father. Creation is directed by the Father's goodwill and benevolence through the medium of the Son and the Spirit. In the economy of the Trinity, the one God cannot be separated into the individual action of each person. Hence, the Fatherhood of God is none other than the one, entire Divine Being (McGuckin, 2008: 158, 161; cf. McGuckin, 2011: 53, 59).