

*“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”*

<b>Course</b>	<b>TOPICS IN CHRISTIAN DOCTRINE: THE TRINITY</b> THEO 0631 1P/1S
<b>Date, Time, and Delivery Format</b>	JANUARY 11 – APRIL 5, 2023 WEDNESDAYS, 11:15 AM – 2:05 PM IN-PERSON WITH SYNCHRONOUS ONLINE OPTION
<b>Instructor</b>	<b>PATRICK FRANKLIN, PhD</b> Telephone/voice mail: (416) 226-6620 Ext. 2172 Email: <a href="mailto:pfranklin@tyndale.ca">pfranklin@tyndale.ca</a>
<b>Class Information</b>	The classes will be in-person and livestreamed on Wednesdays from 11:15 AM – 2:05 PM.  Students may participate in live-streamed/in-person office hours as follows: Wednesdays, 2:15 PM – 3:15 PM or at a separate time by appointment.
<b>Course Material</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="#">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only.

## I. COURSE DESCRIPTION

A seminar in systematic theology in which one major Christian doctrine, such as the doctrine of the Trinity, Christ, salvation, etc., is studied.

This course provides an in-depth study of the doctrine of the Trinity, including its rootedness in Scripture, its development in church history, and its impact in contemporary theology and Christian/Church practice. Of particular importance will be the interconnection of the doctrine of the Trinity with other theological topics (e.g., revelation, bibliology, soteriology, ecclesiology, eschatology, etc.) and the significance of the Trinity for a theologically robust and contextually engaged missional framework.

Prerequisite: THEO 0531

## II. LEARNING OUTCOMES

At the end of the course, students will be able to:

1. Relate how the doctrine of the Trinity arose and why it matters theologically
2. Identify key terms, patterns, and names (theologians) in Trinitarian thought and writings
3. State and discuss important arguments and themes in primary and secondary texts
4. Differentiate and compare Trinitarianism to non-trinitarian heresies in church history
5. Compare and contrast popular God-language with traditional Trinitarian formulations
6. Appraise contemporary ideas and proposals concerning the Trinity, whether theological or with respect to Christian/Church practice
7. Formulate their own theological proposals contemporary issues and/or practices relevant to Trinitarian theology

## III. COURSE REQUIREMENTS

### A. REQUIRED READING

1. Required Course Texts:

Sanders, Fred. *The Triune God*. Grand Rapids: Zondervan, 2016. ISBN: 9780310491491.

Primary text excerpts available online (as PDF docs) on the course page in Moodle.

2. Additional Required Text for ThM Students:

Ayres, Lewis. [\*Nicaea and Its Legacy: An Approach to Fourth-Century Trinitarian Theology\*](#). Oxford/New York: Oxford University Press, 2004. ISBN: 9780198755067. [Available as an e-book via Tyndale Library. First-come-first-serve, only 3 concurrent users allowed.]

### B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends [www.stepbible.org](http://www.stepbible.org) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

### C. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

- Livestream attendance for the entire duration of the class at announced times
  - Headphones (preferred), built-in microphone, and web-camera
  - Well-lit and quiet room
  - Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
  - Full name displayed on Zoom and Microsoft Teams for attendance purposes\*
  - A commitment to having the camera on to foster community building\*
- \*exceptions with permission from professor

### D. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at [classes.tyndale.ca](https://classes.tyndale.ca).

### E. ASSIGNMENTS AND GRADING

#### 1. Reading Reflections (20%; 10 submissions total).

**This assignment is related to learning outcomes #2 and #3.**

Beginning with week 2 (Jan. 18), submit to the professor each week a one-paged, singled spaced (or two-paged, double spaced) reading reflection on the assigned primary text readings and articles (i.e., not the Sanders text, primarily) outlined in the table in Section IV.

Focus your reflection on 2-3 key themes (perhaps 1 theme per paragraph) that surface in the readings, either as individual themes tied to particular texts or as themes common to 2 or more of the readings.

Your reflection should identify and explicate key theological terms and why they are important, and/or what their practical significance might be. The main sources for this assignment are to be the primary text readings and articles, but if you wish you can draw on Sanders as well to help you in your reflection. Your reflection should demonstrate your reading of all texts assigned (mention them specifically). You are not required to hand in a reading reflection on the week of your presentation (see assignment 2), so you will hand in a total of 10 reading reflections.

## 2. Primary Text Analysis & Presentation (35%; Due on date of presentation)

### This assignment is related to outcomes #1-3 and #6

On the first day of class, each student will be assigned a primary text. There are two parts to this assignment: (i) a written text analysis (10 pages max.; worth 30%); and (ii) an oral presentation to the class (15 minutes; worth 5%).

Your written text analysis will include the following:

- a) An introduction to the author and the written text: whatever you can find on the date (or approximate date range) it was written, historical context, authorial purpose, and intended audience. (1-1.5 pages)
- b) A re-statement (in your own words) of the text's thesis or main theme. I.e., what's the 'big idea'? (1 paragraph)
- c) A description of how the author defends the thesis or expounds the main theme. Be sure to identify and explain key theological terms, major arguments, and contrasting positions the author seeks to critique. (5-6 pages)
- d) Your own theological reflection on the text. This might include how the text challenged or informed you, something you found compelling, inspiring, or disagreeable, or a reflection on the text's relevance to your own spiritual life or to the spiritual formation and mission of the contemporary church. Limit your discussion to two issues /applications. (2 pages)

Your presentation will take place on the day your text is assigned to the class (see the table in **Section IV** below). Present to the class a brief summary of your findings concerning (a-d) above. You just have 15 minutes, and the professor will hold you to this, so be sure that you practice the timing of your presentation. Visual aids (e.g., power point, a handout) are encouraged as they will enhance your presentation.

Additional requirements for ThM students: 1) A longer introductory section (5 pages; you should consult at least one biography/monograph about your author, in order to provide more detail about the context and key themes/concepts of the text); 2) In addition to the presentation, lead a class discussion on your primary text by preparing and asking 3 carefully crafted discussion questions.

## 3. Evaluation of a Hymn or Worship Song/Chorus (15%; Due March 8, 11:59 PM).

[This assignment excludes ThM students. They should complete #5 below instead.]

**This assignment is related to outcomes #5 and #6**

Choose a hymn or popular worship song/chorus that you have sung at church or some other worship gathering (e.g., a Tyndale chapel service). Be sure to include the full text of your hymn/song/chorus in an appendix to your paper. Submit a 5-paged paper (not including appendix) evaluating the hymn or song/chorus in light of the Trinitarian themes you have studied in the course.

Remember: Trinitarian theology is not just about ‘name-dropping’ the word ‘Trinity’ or simply using the names ‘Father,’ ‘Son,’ and ‘Holy Spirit.’ Rather, as the ‘grammar’ of the Christian Faith, it provides a framework and patterns for all Christian thought, expression, and action. So, in your evaluation, make use of the key Trinitarian themes discussed in Class 1 (and elaborated in the other course lectures and readings) and perhaps also the Trinitarian approach to worship discussed by James Torrance in Class 2’s required reading. For example, you might:

- Evaluate the use of the Trinitarian names (Father, Son, Spirit) for consistency or for theological coherence
- Evaluate the implicit theology of revelation, or grace, or participation, or divine action
- Does the hymn/song/chorus celebrate the missions of God (via Son and/or Spirit) in a way that discloses the Father in a helpful way?
- Does the hymn/song/chorus engage in Trinitarian reflection on the Old Testament? Does it do this well?
- Does the hymn/song/chorus reflect Trinitarian ‘grammar’ or any of the Trinitarian key themes? Does it violate these?
- If the hymn/song/chorus has a missional thrust, is it Trinitarian in nature or structure?

**4. Research Paper (30%; Due Apr. 5).**

**This assignment is related to outcomes #3, #6, and #7**

Students will write an 12-14 paged (excluding bibliography & title page) research paper (20-25 pages for ThM students) **EITHER** on an aspect of Trinitarian theology in relation to an important Trinitarian debate (e.g., the *filioque*, social trinitarianism, eternal subordinationism and its relation to gender, or socio-economics, etc., the Trinity in missionary dialogue with Muslims, the importance – or not – of theological reflection on the immanent Trinity, the question “is the doctrine of the Trinity ‘biblical’?”) **OR** a constructive paper articulating a Trinitarian theology of (or approach to) a practical topic or issue.

Examples might include:

- A Trinitarian approach to worship
- A Trinitarian theology of mission
- A Trinitarian theology of church
- A Trinitarian theology of Scripture and/or Hermeneutics
- A Trinitarian approach to prayer
- The Trinity and contemplative practices of Bible reading
- A Trinitarian theology of counselling (or some aspect of counselling or therapeutic approach or model)
- A Trinitarian approach to faith and works (or faith and obedience or social action)
- A Trinitarian approach to social justice or liberation theology

An excellent paper will: a) articulate a clear thesis statement and argue for it in a clear and compelling way; b) engage the Trinitarian thought of one major Trinitarian theologian (plus secondary literature to inform the discussion); c) identify and address problematic ideas and/or positions that you are hoping to correct; d) make use of adequate sources (at least one theological monograph and journal articles); and, e) draw out important implications of your position (both theological and practical).

ThM papers should be 20-25 pages in length, make use of at least 20 sources, and include at least 35 footnotes.

**See also** the research paper grading grid/rubric (posted in Moodle) for more specific criteria for how your paper will be marked.

**5. Additional Assignment for ThM Students Only** (15%; Due March 8; 11:59 PM).

ThM students should complete this assignment in place of assignment 3 above. Write a theological review of Lewis Ayres' *Nicaea and Its Legacy*. Your theological review should consist of three parts:

- a) Review (approx. 4-5 pages): Identify and describe in your own words the main thesis of the book. How does the author support the major thesis? Outline the argument and identify key concepts, themes, and developments.
- b) Critical engagement (2-3 pages): Engage critically with the author's argument, either in its entirety (the thesis) or with certain parts (supporting arguments, treatment of particular themes, etc.). Is the author fair in her/his treatment of the subject? Do you agree with the author's view(s)? Why or why not?

- c) Personal engagement (1-2 pages): How has reading this book impacted you *personally*? Did it challenge you? Frustrate you? Encourage you? Awaken curiosity? Deepen your knowledge and appreciation of the subject? Etc.

### Turnitin Text-Matching Software

Tyndale has a subscription to text-matching software called Turnitin. This software is used to ensure the originality of academic writing and to check that all of the sources used have been cited correctly. The instructor for this course will be using this software for the assignments that are submitted through your course resource page at [classes.tyndale.ca](http://classes.tyndale.ca). When you submit your assignment, you will see a summary of your submission, which includes the file(s) that you submitted as well as a similarity report generated by Turnitin.

Below are some useful resources:

- [Student](#) Guides for Turnitin via [classes.tyndale.ca](http://classes.tyndale.ca) course resource page
- Interpreting Similarity ([Guide](#), [Video](#), [Spectrum](#))

### F. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

### G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment	Weight	Due
Reading reflections (10 total)	20 %	Weekly (from Jan. 18)
Text Analysis & Presentation	35 %	TBD
Hymn / Song / Chorus evaluation (or Ayres paper for ThM students)	15 %	March 8
Research Paper	30 %	April 5
Total Grade	100 %	

## H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

### **Due dates & times (and late penalties):**

Assignments are to be uploaded to the assignment submission section of the course page in or Microsoft Word (preferred) or PDF format by 11:59 PM (Eastern Time) on the assigned due date. Papers submitted after 11:59 PM on the due date will receive a 1/3 grade deduction (i.e., B+ to B) per day (or part thereof) following the due date (to a maximum of 1.5 GP deduction per week). This late policy will apply to all assignments for which no extension has been granted. Extensions will be granted only for serious personal, family, or health situations.

### **Last Possible Date to Submit Assignments (no extensions possible beyond this date):**

From the Registrar's Office: Professors may NOT grant an extension to a student past the last day of exams (April 17, 2023). Requests for extensions past this date may be granted only by the Registrar. Students should submit an [Extension Request Form](#) to the Registrar's Office latest by April 17, 2023.

### **Formatting:**

Assignments must be double-spaced, typed in 12 pt Times New Roman font (10-pt for footnotes), with 1" margins. The standard citation method for theological papers uses footnotes (not parenthetical citations or endnotes) with a complete bibliography in the Chicago style (not APA style). For proper citation style, consult the [tip sheet, "Documenting Chicago Style"](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the [tip sheet, "How to Cite Sources in Theology"](#).

### **Academic Integrity**

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).



Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

## Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean’s Office ([aa@tyndale.ca](mailto:aa@tyndale.ca)) before proceeding.

## I. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student’s learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

## IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Class/ Date	Topic	Readings* (complete before class)
Class 1 Jan. 11	Introduction Why does the Trinity matter? Some Important Biblical Texts	Sanders, <i>The Triune God</i> , Introduction
Class 2 Jan. 18	Doxology as the Appropriate Posture for Trinitarian Reflection	Sanders, <i>The Triune God</i> , ch. 1 J. B. Torrance on Trinity & Worship
Class 3 Jan. 25	Trinity and Revelation	Sanders, <i>The Triune God</i> , chs. 2-3 Ireneaus, <i>Demonstration of Apostolic Preaching</i> Tertullian, <i>Against Praxeas</i> Origen, <i>On First Principles</i>
Class 4 Feb. 1	Trinitarian Heresies & the Emergence of Key Terms, Patterns,	Sanders, <i>The Triune God</i> , chs. 4-5 Athanasius, <i>Orations Against the</i>

	& Thinkers (1)	<i>Arians</i>
<b>Class 5</b> Feb. 8	Trinitarian Heresies & the Emergence of Key Terms, Patterns, & Thinkers (2)	Gregory of Nazianzus, <i>Theological Orations</i> Basil the Great, <i>On the Holy Spirit</i>
<b>Class 6</b> Feb. 15	Trinitarian Heresies & the Emergence of Key Terms, Patterns, & Thinkers (3)	Gregory of Nyssa, "On Not Three Gods" Augustine, "Sermon 52"; and <i>The Trinity</i>
<b>*Feb. 22*</b>	<b>Reading Day (No class)</b>	
<b>Class 7</b> Mar. 1	The <i>filioque</i> Controversy	Aquinas, <i>Summa Theologica</i> Calvin, <i>Institutes</i>
<b>Class 8</b> Mar. 8	Trinity, Scripture, & Hermeneutics <b>Due:</b> Assignment 3/5	Sanders, <i>The Triune God</i> , ch. 6 Webster, <i>Holy Scripture</i> Fowl, <i>Theological Interpretation</i>
<b>Class 9</b> Mar. 15	Is the Trinity in the Bible?	Sanders, <i>The Triune God</i> , chs. 7-8 Bates, <i>The Birth of the Trinity</i>
<b>Class 10</b> Mar. 22	Trinity, Community, and Church The 'Social' Trinity?	Moltmann, <i>Trinity and Society</i> Boff, <i>The Trinity and the Kingdom</i> González, "An 'Economic' Doctrine ..." Woodley, "... North American Indigenous Concepts of the Shalom Community of God" Coakley, "'Persons' in the 'Social' Doctrine ..." Franklin, <i>Being Human, Being Church</i>
<b>Class 11</b> Mar. 29	Trinity & Mission	Franklin, "The God Who Sends . . ."
<b>Class 12</b> Apr. 5	Trinity & Gender <b>Due:</b> Research Paper	E. Johnson, <i>She Who Is</i> Franklin, "Is God Male?" K. E. Johnson, "Trinitarian Agency and the Eternal Subordination of the Son"

\* Readings other than Sanders are posted online in PDF format in Moodle.

## V. SELECTED BIBLIOGRAPHY

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

## Course Readings Outlined in Section IV

Aquinas, St. Thomas. *Summa Theologica* (Benziger Bros. edition, 1947). Translated by Fathers of the English Dominican Province. Christian Classics Ethereal Library. Pages 331-48, 413-18,423-28. (Posted Online as PDF on the course page).

Athanasius. *Orations Against the Arians*, Book 1. In *The Trinitarian Controversy*. Translated and Edited by William G. Rusch. Philadelphia: Fortress, 1980. Read Sections 5-6, 9, 14, 16-20, 28, 34, 40-43, 47, 51, 64.

Augustine, St. *On the Trinity* (excerpt). In *The Christian Theology Reader*. Edited by Alister McGrath. Chichester, UK: Wiley-Blackwell, 2011. Pages 165-67 (posted as PDF on the course page).

\_\_\_\_\_. *Sermons III (51-94) on the New Testament*. In *The Works of Saint Augustine: A Translation for the 21<sup>st</sup> Century III/3*. Translated by Edmund Hill. Edited by John E. Rotelle. Brooklyn: New City, 1991. Pages 50-62 (posted online as PDF on the course page).

Basil the Great. *On the Holy Spirit* (XVI.37-40; XVIII.44-47; XIX.48-50). *NPNF2-08. Basil: Letters and Select Works*. Edited by Philip Schaff. Christian Classic Ethereal Library. (Posted online as PDF on the course page.)

Bates, Matthew W. *The Birth of the Trinity: Jesus, God, and Spirit in New Testament & Early Christian Interpretation of the Old Testament*. Oxford: Oxford University Press, 2016. Pages 13-27 (Posted online as PDF on the course page).

Boff, Leonardo. *Trinity and Society*. In *The Christian Theology Reader*. Edited by Alister McGrath. Chichester, UK: Wiley-Blackwell, 2011. Pages 196-97 (posted as PDF on the course page).

Calvin, John. *Institutes of the Christian Religion*. Translated by Henry Bevdridge. Christian Classics Ethereal Library. Chapter 13, sections 1-2, 4-5, 14-16, 20-25, 29 (posted online as PDF on the course page).

Coakley, Sarah. "'Persons' in the 'Social' Doctrine of the Trinity: A Critique of Current Analytic Discussion." In *The Trinity: An Interdisciplinary Symposium on the Trinity*. Edited by Stephen T. Davis, Daniel Kendall, and Gerald O'Collins. Oxford: Oxford University Press, 1999. Pages 123-30 (posted online as PDF on the course page).

Fowl, Stephen E. *Theological Interpretation of Scripture*. Eugene, OR: Cascade, 2009. Pages 1-12 (posted online as PDF on the course page).

Franklin, Patrick S. *Being Human, Being Church: The Significance of Theological Anthropology for Ecclesiology*. Milton Keynes, UK: Paternoster, 2016. Pages: 182-86, 197-206 (posted online as PDF on the course page).

- \_\_\_\_\_. "Is God Male?" Blog post available at: <http://juniaproject.com/is-god-male/>
- \_\_\_\_\_. "The God Who Sends is The God Who Loves: Mission as Participating in the Ecstatic Love of the Triune God." *Didaskalia* 28 (2017-18): 75-95. (Posted online as PDF)
- González, Justo L. *Mañana: Christian Theology from a Hispanic Perspective*. Nashville: Abingdon, 1990. Pages 110-15 (posted online as PDF on the course page).
- Gregory of Nazianzus. *The Five Theological Orations*. (Oration 31: On the Holy Spirit). Translated by Frederick Williams and Lionel Wickham. Crestwood, NY: St. Vladimir's Seminary Press, 2002. (Posted online as PDF on the course page.)
- Gregory of Nyssa. *Letter to Ablabius On Not Three Gods*. Christian Classics Ethereal Library. (Posted online as PDF on the course page.)
- Ireanaeus. *The Demonstration of Apostolic Preaching*. Christian Classics Ethereal Library (posted online as PDF on the course page).
- Johnson, Elizabeth A. *She Who Is: The Mystery of God in Feminist Theological Discourse*. New York, Crossroad, 1992. Pages 191-223 (posted online as PDF on the course page).
- Moltmann, Jürgen. *The Trinity and the Kingdom: The Doctrine of God*. San Francisco: Harper & Row, 1981. Pages 191-222 (posted online as PDF on the course page).
- Origen. *On First Principles*. ANF04: *Fathers of the Third Century*. Edited by Philip Schaff. Christian Classics Ethereal Library (posted online as PDF on the course page).
- Tertullian. *Against Praxeas*. ANF03. *Latin Christianity: Its Founder, Tertullian*. Edited by Philip Schaff. Christian Classics Ethereal Library (posted online as PDF on the course page).
- Webster, John. *Holy Scripture: A Dogmatic Sketch*. Cambridge: Cambridge University Press, 2003. Chapter 1 (pp. 5-41). Posted online as PDF on the course page. Also available as an e-book through Tyndale's library: <http://web.a.ebscohost.com/ehost/detail/detail?vid=0&sid=86e9bfb6-bff6-46ec-8d0f-c2a47d8c7b70%40sessionmgr4010&bdata=JnNpdGU9ZWlhvc3QtbGl2ZSszY29wZT1zaXRlAN=120541&db=nlebk>
- Woodley, Randy S. "Beyond *Homoiousios* and *Homoousios*: North American Indigenous Concepts of the Shalom Community of God." In *The Trinity Among the Nations: The Doctrine of God in the Majority World*, pp. 37-54. Edited by Gene L. Green, Stephen T. Pardue, and Khiok-Khng Yeo. Grand Rapids: Eerdmans, 2015. Available as an e-book through Tyndale's library:

<https://tyndale.on.worldcat.org/search?databaseList=638&queryString=trinity+among+the+nations>

### General Sources on the Trinity

- Anselm, and Gaunilo. *Proslogion: With the Replies of Gaunilo and Anselm*. Translated by Thomas Williams. Indianapolis, IN: Hackett, 2001.
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- Gregory of Nyssa, *Against Eunomius*, Book One and *On the Holy Trinity: To Eustathius and Letter 38*. (It was mis-identified as Basil's letter, so find it in Basil of Caesarea, *Letters and Select Works. Nicene and Post-Nicene Fathers*. Second Series. Vol. 8. Reprint. Grand Rapids, MI: Eerdmans, 1988, pp. 137-41).
- Grenz, Stanley J. *Theology for the Community of God*. Grand Rapids: Eerdmans, 1994. [Part 1: Theology: The Doctrine of God, pp. 27-123]
- Gunton, Colin E. *The Promise of Trinitarian Theology*. Edinburgh: T & T Clark, 1991.
- Holmes, Stephen R. *The Quest for the Trinity: The Doctrine of God in Scripture, History and Modernity*. Downers Grove: IVP Academic, 2012.
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## **OTHER ONLINE RESOURCES**

Tyndale's MTS Modular program has an excellent online [Christian Theology Reading Room](#), which has extensive links to material available as full text eBooks, as well as partial-text books available on Google Books. Reading rooms have also been established on the [Doctrine of the Trinity](#), as well as theologians [Dietrich Bonhoeffer](#), [Eberhard Jüngel](#), [John Howard Yoder](#), [Jürgen Moltmann](#), and [Karl Barth](#).

To search topically for relevant journal articles, book reviews or collected essays, use the comprehensive *ATLA Religion Database*, or the *Proquest Religious Database, Religious and Theological Abstracts* and *JSTOR*. [Full-text versions of many theological journals](#) and book reviews can be downloaded from these databases.

For **detailed bibliographies** to support *Christian Theology: An Introduction*, a **glossary** of theological terms, and **details of theologians** from *The Christian Theology Reader*, cf. [www.wiley.com/mcgrath](http://www.wiley.com/mcgrath)