

# FOREWORD

*KIRSTEEN KIM*

**T**hird Article Theology is a new, exciting, and ambitious project. It attempts nothing more and nothing less than to reflect upon the whole of Christian theology from the perspective of pneumatology. We have become accustomed to theologies of the Holy Spirit—although just fifty years ago these were novel and somewhat daring. The Third Article has been scrutinized in various ways for what it reveals about the Spirit: the Spirit's co-equality with the Father and the Son, salvific authority, life-giving quality, prophetic voice, manifestation in the church, and forgiving, restoring, and divinizing power. We have used biblical

sources to discuss the baptism in/of or fullness of the Spirit; the Spirit's gifts and fruit; empowerment and liberation by the Spirit; the Spirit of reconciliation, truth, accompaniment, and unity; Spirit in creation; and so on. We have mined the church fathers and the mystics for insight and we have examined contemporary manifestations of the Spirit, especially in Renewal movements. We have explored the meaning of "spirit," the quality of holiness, the role of the Spirit in the Trinity, the most appropriate gender terms to use for the Spirit, the relationship of the Holy Spirit to other spirits, and the Spirit's relation to culture, religion, and nature.

There is plenty more pneumatology to be explored, but Third Article Theology is not only pneumatology. It is an attempt to redo the whole of theology, beginning with what we understand about the Holy Spirit. Instead of starting with God the Father, Third Article Theology will cover the Creed backwards. In the economy of God, we do in any case begin that way. Since the Spirit is life itself, we living beings are bound to start there. Moreover, the incarnation itself began with the Spirit's overshadowing Mary. In our Christian experience, we are moved by the Spirit, who leads us to Christ, who reveals the Father.

However, since the development of ideas about the immanent Trinity, theology has been approached from the other direction—as the Creed shows. And at least since Aquinas, we have begun with God as one, and only after that have we considered the processions—first of the Son and then of the Spirit. The Spirit, apparently the last, applies to us all that has been revealed and then finishes the job. Karl Barth famously departed from the traditional pattern when he began with the Word of God or Christology and constructed his Second Article Theology. Despite what some critics suggested, his works were not merely an extended Christology but covered the whole of theology. Tantalizingly, at the

end of his life, Barth suggested that he could do it all again beginning with the Spirit. More recently Lyle Dabney of Marquette University has proposed Third Article Theology and others have followed suit. Now there is a network for the task and Myk Habets is to be congratulated on bringing together the first of what, it is hoped, will be many works of Third Article Theology.

The chapters in this volume deal with the method of Third Article Theology, philosophical considerations, and biblical sources, before approaching different subdisciplines—anthropology, spirituality, ecclesiology, and public theology—through the lens of the Third Article. Christology is central to the book and pivotal to this endeavor. This is because of the logic of the Trinity: if the three persons are a unity, then Third Article Theology will be intimately related to Christology. In fact, as Habets points out, Spirit Christology could be regarded as the first achievement of Third Article Theology. Its recent development from ancient sources, especially as I see it by Asian theologians, is a reminder that not everyone approaches theology from the immanent Trinity. The refreshing approach taken here is most welcome and I am sure it will stimulate many further investigations in this new field.