

MARYHILL SCHOOL OF THEOLOGY

**DENIS EDWARDS' WISDOM CHRISTOLOGY:
AN EXPOSITION AND CRITIQUE**

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Spirit-Sophia, Jesus-Sophia and Mother-Sophia. She understands the Trinity as a communion of radical equality and mutuality, imaged on the model of friendship, and a totally shared life at the heart of the universe.⁷⁷

From these trinitarian theologians and their insights, Edwards appropriates the themes of mutuality, relationship, and intimacy among persons, and develops a position that enables trinitarian theology and ecological theology to converge. This will be the starting point of Edwards in the next chapter in developing his trinitarian ecological theology which is mainly grounded on Wisdom Christology.

CONCLUSION

This chapter gives us a clear background to Edwards' Christological reflections. The presentation is confined to the context, method and resources of Edwards in his development of a Wisdom Christology to address contemporary ecological concerns.

The ecological crisis is the primary context of Edwards' theologizing. He notes that excessive exploitation and consumption by the rich people, an economics of endless growth, and exponential population growth are the main causes of the ecological crisis. This serves as the starting-point for his scientific analysis and theological reflection. The method Edwards uses in his study follows the see-judge-act tradition, which develops in four steps, namely, experience, scientific analysis, theological reflection and action. This method aims to describe the reality of the ecological crisis, to understand it from horizons

⁷⁷ Johnson, *She Who Is*, 235.

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that forms of scientific analysis (natural and human sciences) provide, to develop theological reflections based on the analyzed experience, and at the end to propose an ecological praxis. This method is interdisciplinary and dialogical in nature.

Edwards used many sources. On the side of the natural and human sciences, he used cosmology, evolutionary biology, process philosophy, and the economics of sustainability. On the side of theology he used biblical theology, feminist theology, trinitarian theology and some insights from process theology. From these sources, Edwards attempted to articulate a Wisdom Christology that is Trinitarian and ecological. He wants a Christology that stands in the Judeo Christian tradition but also engages with the contemporary insights and challenges of science.

The following chapter will present the content of Edwards' Wisdom Christology and some of its implications.