

often accompanies loss of the Christian story.

The second part of *Telling the Story* deals with the Gospel in the twilight of modernity. We are now at the fag end of the literary age, according to Walker, and in the full glare of electronic culture, having experienced the effects of telegraph, photograph, phone and film, leading to the secondary orality of television. Part of our present situation is the discussion about modernity and its demise. Walker proposes six indices of modernity: the rise of the nation state, the establishment of functional rationality as the *modus operandi* of the modern state, the emergence of structural pluralism, the emergence of cultural pluralism; the worldview and its dominant ideologies, and the growth of individualism. These are useful bench marks in order to assess whether post-modernity really is *post-modern*.

There is agreement among many commentators that classical modernity has changed and that the crucible for change was the advent of the consumer society in the 1950's. Walker has a very useful analysis of the emergence of consumerism in the West, poignantly suggesting that 'Perhaps a more telling symbol of late modernity than the giant national or supernational economic conglomerates is the shopping mall of America.' 'Malls are the cathedrals of late modernity, where people come to gaze and wonder in the sacred space, to offer homage and pay their dues to the gods of mammon.' (150) The bridge between consumerism and mass culture is mass media with the 1960's being the first real decade of a mass culture. There is no global culture only a global market.

So are we in a genuinely postmodern situation? Walker revisits his indices of modernity: there is genuine evidence for the demise of nation states, but it would be foolish to wager on it. Functional rationality is more institutionally secure but on a symbolic level it has been weakened. Religion will remain privatised but in the present instability there is an opportunity to work against this. Cultural pluralism is here to stay but is that true of tolerance? Science has been subsumed under functional rationality so that scientists are adjuncts of the market. 'Postmodernism has taken the academy, though not the world of mass culture, by storm. Its impact on late modernity is significant, but nowhere near as much, we would insist, as the way in which consumerism and mass culture have altered the nature of our societies.' (185) Thus, there is evidence of a shift to a new epoch, but there

will be continuities and discontinuities. This may involve a paradigm shift or more alarmingly, implosion.

But our responsibility is clear: 'we do not know if we are in the early chapters of our story, or the last one. As indwellers of the story, we are only asked to expect and eagerly await its conclusion, and not to predict what when it will occur.' (187). We must indwell the gospel story, which Walker suggests will involve 3 missionary imperatives: building new plausibility structures, renewing the liturgy—we need to recover a true iconography—and becoming a holy people.

This is a superb book, which calls for detailed interaction. The type of wide-ranging and interdisciplinary work it represents is desperately needed at this time if Christian academics and Christians in general are to find fruitful paths forward amidst the crisis of modernity/postmodernity. However it is demanding work, requiring a straddling of disciplines. Walker rises to this challenge admirably—this book is the deposit of a deep probing of many areas in remarkable depth. It is clearly shaped by Walker's orthodoxy, but that is primarily a strength and not a weakness. If I may be permitted one criticism; footnotes would have enhanced the text. Quotes are not properly referenced and some sources mentioned are not in the bibliography. But these minor points aside, one really does hope that *Telling the Story* will be widely read and attended to—there is too much at stake for it not to be.

Craig Bartholomew
Cheltenham, England

EuroJTh (1998) 7:2, 149–152

0960–2720

Yesterday and Today: A Study of Continuities in Christology

Colin Gunton

London: SPCK, 1997 second edition, vii & 247 pp., pb, £14. 99,
ISBN 0-281-05083-X

RÉSUMÉ

Voici une nouvelle édition du livre de Gunton, paru pour la première fois en 1983, avec une nouvelle préface et un épilogue. La question principale à laquelle il essaie de répondre est la suivante: Est-il encore possible aujourd'hui d'affirmer les vérités qui sont au coeur de la

christologie orthodoxe classique? Il répond par l'affirmative. Il y a trois thèmes dans le livre. Premièrement, l'auteur montre qu'il y a des parallèles entre les problèmes que pose la modernité et ceux auxquels étaient confrontés les pères de l'Église. Ainsi les christologies modernes reflètent bien des caractéristiques des christologies que les pères de l'Église combattaient. Les réponses de l'orthodoxie classique conservent donc toute leur pertinence. Le deuxième thème est celui de la relation entre la théologie et son contexte socioculturel. La théologie est façonnée par son contexte et utilise des modes de pensée tirés de ce contexte, mais, si elle demeure fidèle à ses racines, elle sera différente de son contexte pour avoir un message propre dans ce contexte et contribuer ainsi à la formation de la culture. Troisièmement, Gunton aborde le problème de la relation entre le Créateur et la créature à partir des concepts du temps et de l'éternité, de l'immanence et de la transcendance. Le livre comporte trois parties principales: la première traite de la méthodologie, la deuxième du contenu de la christologie et la troisième de la christologie et de la société.

L'ouvrage représente une contribution importante à la christologie. Ceci résulte en partie de ce qu'il combine l'analyse philosophique et un exposé théologique pénétrant. Les défenseurs de l'orthodoxie christologique n'accepteront pas tous sa formulation, en particulier sur les points suivants: il comprend la kénose comme une expression de la nature de Dieu, défend la thèse selon laquelle le savoir de Jésus-Christ n'était pas seulement limité mais faillible, et accepte l'idée que la christologie ait subi un développement considérable et présente des variations importantes dans le Nouveau Testament. On pourrait aussi remettre en question l'emploi, pour exprimer la séparation entre le Créateur et la créature, des catégories du temps et de l'éternité, ainsi que de l'immanence et de la transcendance. Le nouvel épilogue traite de plusieurs développements importants mais en ignore d'autres. Par exemple, la publication de la Théologie Systématique de Pannenberg aurait-elle une influence sur l'analyse et la critique que fait Gunton de la christologie de ce théologien? Un second domaine est négligé: ce qu'on appelle la troisième recherche du Jésus historique, qui met l'accent sur le lien entre la théologie et l'histoire, mais qui, dans la plupart des cas, reste en deçà de la christologie orthodoxe traditionnelle.

ZUSAMMENFASSUNG

Bei dem Titel handelt es sich um eine Neuauflage des Buches von 1983, versehen mit einem aktualisierten Vor- sowie Nachwort. Darin geht Gunton von der Frage aus, ob es heute noch möglich sei, den Wahrheitsanspruch der christologischen Kernaussagen in ihrem traditionellen Verständnis von Rechtgläubigkeit durchzuhalten. Gunton kommt zu einem positiven Ergebnis.

Das Buch behandelt drei Themenbereiche. Erstens wird auf die Parallelen zwischen den Herausforderungen der Moderne und denen der patristischen Zeit verwiesen. So seien viele Charakteristika moderner Christologien bereits den patristischen Theologen bekannt und von ihnen zurückgewiesen worden. Den Antworten klassischer Orthodoxie komme deshalb eine bleibende Bedeutung zu. Zweitens wird auf das Verhältnis von Theologie und dem soziokulturellen Kontext ihrer Formulierung eingegangen. Zwar seien theologische Aussagen jeweils durch die kulturell bedingten Sprachformen mitgeprägt. Aber wenn Theologie sich treu bleibt, wird sie sich vom jeweiligen Kontext unterscheiden und in der Lage sein, die Kultur mitzuprägen. Drittens wird das Problem der Beziehung von Gott und Mensch in den Kategorien von 'Zeit und Ewigkeit' und 'Immanenz und Transzendenz' beschrieben. Diese Themen werden in drei Abschnitten behandelt: methodische Fragen, die christologische Ergebnisse, Christologie und Gesellschaft.

Die Arbeit bleibt ein wichtiger Beitrag zur Christologie, auch wegen der Verbindung von philosophischer Analyse und theologischer Erkenntnis. Jedoch werden kaum alle, die sich für die klassische Christologie einsetzen, seinen Thesen zustimmen! wenn er z.B. kenosis als Wesensbeschreibung Gottes begreift, oder die Erkenntnis von Jesus Christus nicht nur als begrenzt, sondern als fehlbar bezeichnet, oder von einer beträchtlichen Verschiedenheit und Entwicklung der neutestamentlichen Christologie ausgeht. Anfragen sind auch geltend zu machen bezüglich der Kategorien 'Zeit und Ewigkeit' sowie 'Transzendenz und Immanenz', mit denen der Abstand zwischen Schöpfer und Geschöpf verdeutlicht wird. Das neue Nachwort geht auf einige wichtige neuere Entwicklungen ein, vernachlässigt aber andere. So wäre u.a. die Kritik von Pannenberg's Christologie sicher anders ausgefallen, hätte er dessen Systematic Theology berücksichtigt. Vernachlässigt wird auch die sog. dritte Frage nach dem historischen Jesus, die zwar die

Verbindung von Historie und Theologie betont, aber in den meisten Fällen im Ergebnis kaum den Erwartungen einer traditionellen Christologie entspricht.

Colin Gunton's work has made a significant contribution to contemporary systematic theological reflection, it is therefore a pleasure to see the new edition of his important, but out of print, text on issues in contemporary christology. Much of what Gunton wrote in 1983 is still of great relevance to contemporary debate. The revision has made no alteration to the original text but has rather added a new preface and epilogue that responds to new developments.

The basis question that Gunton attempts to answer is, is it still possible today to affirm the core truth claims made by classical christological orthodoxy? This question he answers with a strong yes. Fundamental to his approach are three themes that run throughout the book. The first is that there are many parallels between the challenges posed in the post-enlightenment context and the issues faced by the patristic theologians. The consequence of this is that in unexpected ways the modern christologies reflect the most problematic features of the christologies they claim to reject. This also means that the answers of classical orthodoxy still have relevance in contemporary theology. The second theme is the relationship between a theological formulation and its socio-cultural context. Gunton argues that theology is shaped by its context and that it can only address its context if it uses ideas and patterns of thought drawn from the context. Yet if it is true to the roots of the Christian faith it will stand distinct from the context in order to address it and thus contribute to the shaping of culture. Valid christologies need to maintain this difficult balance. The third theme is that Gunton sees the classical christological problem of the relationship between creator and creature in terms of the concepts of time and eternity, and immanence and transcendence. He argues that christologies shaped by platonic thought and contemporary christologies shaped by Kant and the enlightenment tradition, fall into the trap of dualistically identifying eternity and transcendence with God and time and immanence with creation. As a consequence they cannot do justice to the picture of Christ we find in the New Testament. Gunton continues to use these categories but argues that the concepts of time and space that underlie them need to be transformed in the

light of the biblical understanding of creator and creature. In this way the traditional language of the incarnation can be reaffirmed.

The book falls into three main sections, the first deals with issues of methodology, the second with the substance of christology and the third with issues of christology and society. In the first section he provides a penetrating analysis of the typology of christology from above and from below. He uses Rahner and Pannenberg as examples of the from below approach. He argues that these approaches end up affirming what they want to deny. They become 'degree christologies' which deny the genuine humanity of Christ in that his unique significance is seen in his possessing greater degrees of certain human qualities than other humans. The Christ of the christology from below is no longer a human being like us. Secondly they have difficulty in relating and distinguishing between who Jesus is and what he does. Gunton's analysis of christologies from above analyses the christologies of Hegel and classical orthodoxy. Here he argues that while the classical tradition is not without its problems it does provide a model that can do justice to both the full humanity of Jesus and his saving significance. He then moves on to deal with the debate on the historical Jesus and argues that to do justice to the presentation of Jesus in the New Testament one cannot separate theology from history. It is precisely here that the various searches for the historical Jesus fail in that they attempt to separate history and theology. Finally in this section he analyses the problem of dualism and duality. The second section deals with the content of christology. Gunton turns to the issues of time and eternity, and transcendence and immanence. He offers a penetrating critique of post enlightenment dualisms. Drawing on contemporary philosophical and scientific thinking he develops a model in which time and eternity, immanence and transcendence are not juxtaposed as polar opposites. In contrast he argues that it is possible to conceive of a co-presence of time and eternity and immanence and transcendence that reflects the biblical portrayal of God's presence and activity in the world, particularly as it is localised in Jesus Christ. He then seeks to respond to the epistemological problem of Lessing's ugly ditch. To do so he draws on the work of Michael Polanyi to argue that one cannot draw a distinction between the certain truths of reason and the accidental character of historical knowledge. All knowledge is contingent and participatory,

thus christological knowledge is obtained through personal participation in the reality of Christ in the context of the worshipping community. He uses this as a basis for discussing the use of models, metaphors and concepts in christology. The final section deals with how christology influences the way Christians ought to live in the world. Gunton argues that if we take christology seriously then this will shape our understanding of the nature of God as one whose nature is most fully expressed in the act of self-giving. Thus the incarnation and death of Christ are not denials or dilutions of Christ's deity but the fullest expressions of it. Thus self-giving ought to determine a Christian approach to life. He briefly outlines the implications of this for a Christian approach to politics. The new epilogue deals with issues raised by pluralism, feminism, post-modernism and concludes with an examination of the role of the Holy Spirit in christology.

The first edition of this book deservedly received praise as a major contribution to christology. While in some ways the debate has moved on since then, it retains its status as a major contribution to christological reflection. An important dimension of its significance arises from Gunton's ability to combine sophisticated philosophical analysis with theological insight and exposition. Yet he does this in a clear and readable manner. His defence of the relevance of orthodox christology in the contemporary world is as significant now as it was when the book was first published. Certainly not all defenders of christological orthodoxy would accept his formulation, particularly his understanding of *kenosis* as an expression of the nature of God (an idea he has developed in other works), his argument that Jesus Christ's knowledge was not only limited but fallible and his acceptance of considerable variation and development in New Testament christology. One could also question the use of the categories of time and eternity, and immanence and transcendence to express the divide between creator and creature. Gunton is obviously aware of the problem here as he attempts to develop a new understanding of the concepts involved. The usage possibly reflects his attempt to speak to the contemporary context using its own categories.

While the new epilogue does grapple with some significant developments one wonders how recent developments would impact his argument in other areas. For example, would the developments in Pannenberg's thought

expounded in his *Systematic Theology* affect Gunton's analysis and critique of his christology. It would also have been helpful to have his response to the so-called third quest for the historical Jesus that emphasises theology and history but in most cases fall short of traditional christological orthodoxy. These are minor reservations, this is a book that ought to be read by all who have an interest in christology. Its careful analysis must be taken seriously by all who would contribute to contemporary christological debate.

David Field
London

EuroJTh (1998) 7:2, 152-154

0960-2720

Biblisches Ethos im Zeitalter der Moralrevolution

Georg Huntemann

Neuhausen/Stuttgart: Hänssler, 1995,
716 pp., 68,—DM, pb.,
ISBN 3-7751-2313-X

RÉSUMÉ

Georg Huntemann, Professeur à Bâle et à Louvain, livre dans cette oeuvre volumineuse le contenu de ses cours et de ses recherches dans le domaine de l'éthique. L'importance de l'ouvrage réside dans la manière dont l'auteur se positionne face à l'histoire de la pensée chrétienne occidentale. Il est important à ses yeux que le christianisme se libère de l'emprise hellénistique dans les domaines suivants: la métaphysique, la conception des sacrements et celle de la hiérarchie. Mais, tandis que l'auteur de la présente recension relève avec louanges les propos d'Huntemann sur la technologie, il estime insuffisants ses développements sur les problèmes bioéthiques. Il regrette aussi que l'auteur reprenne, sans distance critique, des interprétations rabbiniques de textes du Nouveau Testament, dans cette contribution, par ailleurs très appréciée, au fondement d'une éthique chrétienne.

ZUSAMMENFASSUNG

Georg Huntemann, Professor in Basel und Leuven, hat mit diesem umfangreichen Werk eine Zusammenfassung seiner Vorlesungstätigkeit und Forschung auf dem Gebiet der Ethik vorgelegt. Die Stärke des Kompendiums liegt in der Art und Weise, wie sich der Verfasser der Auseinandersetzung mit der Geistesgeschichte des christlichen Abendlandes stellt. Wichtig ist für Huntemann, daß das Christen-