

MODERN CHRISTOLOGIES

Christology

20TH CENTURY RENEWAL IN CHRISTOLOGY

NEED FOR RENEWAL

- The testimony of Jesus: red letter editions of the Gospels
- The importance of miracles
- The emphasis on obedience to Jesus' commands
- Holding together divinity and humanity
- "Christology from above" which provokes the desire for a "Christology from below"

KARL RAHNER

- Making sense of incarnation in an evolutionary view of the world
 - There is a unique relationship between the Word of God, the second person of the Trinity, and creation.
 - There is a certain mystery about the human that cannot be encompassed in a definition.
 - Humans are by nature oriented towards the fullness of reality, "the absolute mystery whom we call God." (216)
- The incarnation is the completion and fulfilment of the nature human tendency to transcendence:
 - "The Incarnation of God is the unique and highest instance of the actualization of the essence of human reality, which consists in this: that man is insofar as he abandons himself to the absolute mystery whom we call God." (218)
 - Traditional theology holds that "without a change in itself, the Logos assumes something which as a created reality does become: the human nature of Jesus." (220)
 - The fact that God can become something in spite of his immutability must be seen as the height of his perfection.
- The creative act of God is dependent upon his ability to give himself to that which is not himself:
 - "Therefore his capacity to be creator, that is, the capacity merely to establish the other without giving himself, is only a derived, delimited and secondary possibility which ultimately is grounded in this real and primordial possibility of God, namely, to be able to give himself to what is not God, and thereby really to have his own history in the other, but as his own history." (222)
 - Creatures are "the grammar of God's possible self-expression." (223)
- The Word is God's immanent self-expression and thus is his external self-expression. (223)
 - "The possibility that there be men is grounded in the greater, more comprehensive and more radical possibility of God to express himself in the Logos which becomes a creature." (223)
 - The humanity of the Logos "is that which comes to be and is constituted in its essence and existence if and insofar as the Logos empties himself." (224)
 - The human is "that which comes to be when God's self-expression, his Word, is uttered into the emptiness of the Godless void in love" (224); "When God wants to be what is not God, man comes to be" (225).

Quotations and references are from Foundations of the Christian Faith

- Christology as anthropology
 - The humanity of Jesus as the image of the Father
 - The self-communication of the Father

HANS URS VON BALTHASAR

- The drama of human existence
 - God as playwright
 - Dignity of humanity in the battle with evil
- The Holy Saturday event
 - God's oneness with humanity
 - Self-emptying into the abandonment of sin
 - The Son is damned
- The world as cruciform
 - The glory of God revealed in the cross
 - The nature of humanity revealed in the cross

EDWARD SCHILLEBEECKX

- Coming to terms with the humanity of Jesus
- Abba experience
- Obedience to the Father
- Kenosis of self-consciousness
- Suffering as chosen but not desired