

'PERSON' AND 'PERSONALITY' IN CHRISTOLOGY

by

ROWAN WILLIAMS

THIS paper was prompted by a reading of Professor Anthony Hanson's recent 'study in the doctrine of the Incarnation', *Grace and Truth*,¹ a careful and honest attempt to construct a Christology firmly grounded in the New Testament, but free from the limitations — as he sees them — imposed by the *Definitio Fidei* of Chalcedon. It is really rather invidious to select this, a much better book than most contemporary Christological essays, to bear the brunt of a critique of some very widespread assumptions; but Professor Hanson states with admirable clarity and characteristic forthrightness what appears to be the majority view of Chalcedonian and 'neo-Chalcedonian' Christology among modern dogmaticians, and, however unfair, it is at least convenient to use his work as a summary statement of this view. I do not propose to offer any programmatic suggestions in what follows, nor is it my intention to defend Chalcedon, and everything arising from it, uncritically and without qualification; I wish merely to question some of the pre-suppositions of the anti-Chalcedonians, and to suggest that in one important respect at least their understanding of the 'orthodox' scheme is mistaken.²

Professor Hanson begins, very reasonably, by asserting that any modern Christology must acknowledge as basic the fact that Jesus was a *man*, a human personality;³ and throughout his book he assumes and frequently repeats the assertion that 'orthodox' Christology denies that Jesus possessed a human personality. The 'one *prosopon* and one *hypostasis*' of the *Definitio* is the person of the Divine Word: the human *physis* of Christ is *anypostatos*, 'impersonal'. Chalcedon and its interpreters in the early Byzantine period (notably Leontius of Byzantium with his theory of *enypostasia*) therefore leave no way in which human personality may be attributed to Jesus: for

¹ S.P.C.K., (London, 1975).

² I must at this point acknowledge a heavy indebtedness to Professor Donald MacKinnon's 'Substance' in Christology — a Cross-Bench View', in *Christ, Faith and History*, ed. S. W. Sykes and J. P. Clayton, (Cambridge, 1972); and to chapter 4 of Professor John McIntyre's *The Shape of Christology* (London, 1966).

³ *Op. cit.*, pp. 2-3.

Preface To Personality Christology In

Aloysius Michael



Preface To Personality Christology In:

Jesus Christ in World History Jan A. B. Jongeneel, 2009 Based on the author's thesis Th D Leiden University 1971

Preface to Personality Surjit Singh, 1952 *Dictionary of Philosophy and Psychology: List of collaborators ; Editor's preface ; Table of contents ; Abbreviations ; Text, A-Laws* James Mark Baldwin, 1901 **Māyā in Radhakrishnan's**

Thought Donald A. Braue, 1984 **The Depth of the Human Person** Michael Welker, 2014-06-30 This volume brings together leading theologians biblical scholars scientists philosophers ethicists and others to explore the multidimensionality and depth of the human person Moving away from dualistic mind body spirit flesh natural mental anthropologies the book's contributors examine human personhood in terms of a complex flesh body mind heart soul conscience reason spirit spectrum The Depth of the Human Person begins with a provocative essay on the question Why is personhood conceptually difficult It then rises to the challenge of relating theological contributions on the subject to various scientific explorations Finally the book turns to contemporary theological ethical challenges discussing such subjects as human dignity embodiment gender stereotypes and human personhood at the edges of life Contributors Maria Antonaccio Warren S Brown Philip Clayton Volker Henning Dreier Markus Hefner Origen V Jathanna Malcolm Jeeves Isolde Karle Eiichi Katayanagi Andreas Kemmerling Stephan Kirste Bernd Oberdorfer John C Polkinghorne Jeffrey P Schloss Andreas Schle William Schweiker Gerd Theissen Gnter Thomas Frank Vogelsang Michael Welker Radhakrishnan on Hindu Moral Life and Action Aloysius Michael, 1979

An Introduction to Indian Christian Theology Robin H. S. Boyd, Robert Hugh Steele Boyd, 1969 **Radhakrishnan** Robert N. Minor, 1987-09-30 It is the thought of Sarvepalli Radhakrishnan that is most often presented in the West as Hinduism He was a remarkable man In addition to having been President of India while Nehru was Prime Minister and the Indian Ambassador to the Soviet Union he held the Spaulding Chair of Comparative Religion and Ethics at Oxford University And he continues to be a culture hero of India Radhakrishnan's thought developed in the context of his full life Robert Minor places his thought in that context His book traces the influences on him and the growth of his thought from his birth in Tirutani to his retirement to Madras The book contains a complete bibliography of Radhakrishnan's writings and of the secondary literature *Dictionary of Mission* Karl Muller, Theo Sundermeier, Stephen B. Bevans, Richard H. Bliese, 2006-01-30 Conceived and developed by two of Europe's most eminent missiologists in the country where the scientific and sustained study of mission first took shape the Dictionary of Mission represents the finest of the chorus of voices that comprise contemporary missiology The choice of topics and the authors to address them reflects what Christian mission has become a genuinely worldwide and ecumenical phenomenon That there would be entries on regional theological developments is indicative of how the world church is developing A host of other topics here explored show too how the landscape of mission is changing Taken as a whole then the Dictionary of Mission is a road map through this exciting and challenging terrain from the Foreword **Christians Meeting Hindus** Bob Robinson, 2011-06-16 With rare exceptions

serious intentional reflective and sustained interfaith encounter is a novel and recent enterprise This book looks in detail at one such encounter the intentional recent Hindu Christian dialog in India and asks why and how the practice of dialog came to replace previous attitudes of confrontation and monologue especially on the part of Christians Part I sets the encounter in its global context Part II offers a comprehensive and critical analysis of the actual encounter Part III draws on aspects of the Christian tradition as it critically examines the ways in which the dialog has been justified in Christological categories A final chapter discusses the future of the encounter Unlike many other works in the area of interfaith studies this work combines both descriptive detail of the actual encounter and critical theological analysis of the strengths and weakness of the dialog model

Hinduism and Christianity Panikkar, Raimon, 2019-06-26 The latest volume in the complete works of the internationally renowned philosopher of religion Raimon Panikkar

The Prologue of the Fourth Gospel Peter Phillips, 2006-04-01 This study explores the background to the interpretation of the Prologue of the Fourth Gospel and the various layers of meaning

Gregorianum, 1986

Towards a Theology in the Indian Context Antony Mookenthottam, 1980

The Acknowledged Christ of the Indian Renaissance M. M. Thomas, 1969

Prologue and Gospel Elizabeth Harris, 2004-12-30 The structure and content of the Johannine prologue determine the structure and content of the whole Gospel It provides the reader with seminal statements about the cosmic situation and God's plan for mankind statements which are explicated thereafter Elizabeth Harris demonstrates that a type of prologue found in ancient Greek literature could be the literary convention behind John 1 1 18

Jesus - God and Man, 1982-12-01 One of the most influential twentieth century studies on the doctrine of Christ this highly acclaimed work demonstrates Pannenberg's belief that at the heart of every Christian theology lies its teaching about Jesus Christ The second edition available for the first time in paperback contains an Afterword in which the author reviews other theologians responses to his thesis and methodology and shows the progression of his own interpretation

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An Introduction to Theology in Africa and the Kpelelogical Foundations of Christian Theology Charles Amarkwei, 2021-10-12 In this book African Christian theology is introduced as a Kpelelogical reflection about life in the context of Africa which exists in the context of the cosmos Kpelelogy is the ontological mode of being grasped by the agape of God in Christ by grace through faith in the power of the Holy Spirit By this mode African theology is introduced by way of a definition a principle of paradox and a description as well as a critical view of the works of African theologians It examines the issues of method criteria and sources of doing theology in Africa and introduces the method of Kpelelogy as an African theological method This is explored further as a holistic theological method that is conscious of its being in existence and its life in history that is driven by faith in the triune God in a pneumatic experience that has been termed in this book as the Kpelelogical ontological mode The book is ecumenical in view of its engagement with Christian tradition It presents a

Kpelelogical theology that is concretely African and universally Christian in the Okpelejen Wulormor the cosmic Jesus Christ who is and was but beyond the munus triplex Priest King and Prophet threefold office of Jesus Christ that is to come Hence it is a theology which embraces elements of Reformed Lutheran Methodist Pentecostal Charismatic Roman Catholic and Eastern Orthodox theological insights in the African context *Readings in Indian Christian Theology* Rasiah S. Sugirtharajah, Cecil Hargreaves, 1995 Contributed articles

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