

are consistent with Radner's focus on receiving the concrete in the present, not on speculations on either the past or future. Nevertheless, faith is a movement through time, and Radner does a service to the Church by reminding her that Christianity is indeed a 'way' that must be journeyed in the course of our lives and deaths, and that the name of our Way is Christ.

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**Michael Mawson and Philip G. Ziegler (eds.), *Christ, Church and World: New Studies in Bonhoeffer's Theology and Ethics* (London: Bloomsbury T&T Clark, 2016), pp. 216, ISBN 978-0567665911. £80.00**

This collection of papers reflects current streams in Bonhoeffer research. The book draws from two short conferences held during the winter of 2015–16 at the University of Aberdeen under the same name. The gathered researchers represent the myriad of veins incumbent to Bonhoeffer studies. While the volume rests largely on questions of systematic theology, forays into ethics and historical theology punctuate the collection.

Mawson and Ziegler arranged the papers in thematic groupings. The first trio of Tietz, Holmes, and Plant turn to Bonhoeffer's investigations of Christology. Christiane Tietz states, 'Bonhoeffer is a theologian who conceives the task of theology fundamentally as thinking about Christ' (p. 9). From this assertion, she works through the place of Christ in Bonhoeffer's theology, a presence always concrete and in contact with the other. The historical and concrete Christ is the only grounding of reality for Christianity and the Christian life. Christopher Holmes builds upon Bonhoeffer's aversion to a metaphysical Christ and explores Bonhoeffer's treatment of Chalcedon and 'negative Christology'. Holmes suggests that danger lies in following too stringently behind Bonhoeffer. Positive Christology, which Bonhoeffer espouses, detracts from the inherent mystery of

the Godhead that Chalcedon seeks to protect. Finally, Stephen Plant moves from Chalcedon to Nicaea to engage Bonhoeffer's proposal that the task for contemporary theologians is 'to construct a positive Christology' (p. 46) alongside Lewis Ayres' work on Nicaea and its subsequent impact on theological development. While both approach Nicaea and metaphysics from different vantage points, Plant views these juxtapositions as helpful tensions and not mutually exclusive claims for theological inquiry.

The second triad concentrates 'upon a neglected but substantive theme', that of Bonhoeffer's doctrine of sin (p. 4). The opening chapter, from Eva Harastra, draws from Bonhoeffer's utilisation of sin in the *Ethics* manuscripts. Harastra turns to the question of guilt and the distinction between 'being in Adam' versus 'being in Christ' with the role of conscience in its natural state, 'in Adam', versus its renewed state, 'in Christ'. Harastra's work argues that sin/guilt is thus overcome, per Bonhoeffer, on the cross where Christ is fully identified with Adam and thus 'transforms Adam's reality' (p. 74). Tom Greggs follows with an examination of the role of bearing sin in Bonhoeffer's ecclesiology. Greggs builds upon Bonhoeffer's claim that sin causes horizontal division. Justification of sin requires not only reconciliation in Christ to God (the vertical separation) but reconciliation with the other (the horizontal). The Church, then, exemplifies the horizontal reconciliation of justified sinners. Thus, ecclesiology is inherently connected with hamartiology within Bonhoeffer's thought (p. 94). Finally, Philip Ziegler explores Bonhoeffer's metaethics and soteriology. These converge in Bonhoeffer's moral theology. Moral and ethical theology results from the fall into sin and humanity's attempts to grasp what is ethical/moral and yet beyond their comprehension. Ziegler proposes that Bonhoeffer, then, does not reject moral theology but rather places it within the framework of soteriology.

The final three chapters are less structured around a concrete theme. Rather, they place Bonhoeffer within the context of theological ethics. Michael Mawson explores Bonhoeffer's 'creaturely account of personhood' within the field of disability theology. Mawson argues that the account of relationality of creatures in *Creation and Fall* mitigates some historic, problematic anthropologies of bearing the image of God. While the characterisation of humans as 'being in God's image'

can theologically undermine the personhood of those with disabilities in ways that suggest that their disabilities need to be altered or removed to truly bear God's image. Bonhoeffer's account, by placing the *imago Dei* within the context of relationality, provides a more helpful anthropology by suggesting that all within relationships bear the image of God, regardless of disability or able-ness. Michael DeJonge addresses the question of political theology in his investigation of "The Church and the Jewish Question". DeJonge draws upon Bonhoeffer's use of Luther to posit that the church's speaking out against the state reflects the failing character of the state. Based in Luther's theology, the church protects the Gospel through reminding the state to rightly practice the law. Thus, the church critiques the state precisely when this characteristic of the state is suspended. The final chapter is a historical piece from Andreas Pangritz. He situates Bonhoeffer within the context of other theologians in the 1930s who worked on behalf of the Jews. Of note, Pangritz highlights the contributions of Elisabeth Schmitz and Wilhelm Vischer as two 'forgotten' voices in the modern academy.

As a collection of conference papers, the volume accomplishes what it sets out to do, namely to present currents in modern Bonhoeffer scholarship. The weakest section is perhaps the final three papers. This, however, does not result from a lack of solid papers, but rather a lack of thematic cohesion that the first two sections demonstrate. Given that the editors introduce the volume as a collection from a conference series without a specific direction or theme, the first two sections may be simply happy accidents of scholarship. Furthermore, the first and second sections feel more connected than the third section. Although the second section looks at sin, within Bonhoeffer's corpus, sin is always presented alongside Christ, and thus alongside Christological discourse. The connections between these six papers further the disconnect of the third section. This is perhaps the danger of arranging a volume in this manner, because the thoughts attended to in the third section are some of the more readily accessible and engaging exercises for current streams of research.

There are far too many streams of thought within this short volume to adequately analyse within a review. Those interested in specific areas of Bonhoeffer scholarship will naturally be drawn to those chapters

dedicated to specific subjects. This is both a strength and a weakness of the volume. Readers of the second section benefit from reading Bonhoeffer's more philosophical works, while ethicists are likely to find a home in the latter chapters. Overall, the volume accomplishes its task of presenting a variety of Bonhoeffer scholarship that those engaging with the material will likely find instructive.

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