ABSTRACT

The aim of this thesis is to explore Gunton’s Trinitarian theology and its understanding of modernity and post-modernity. It will analyze the general characteristics and the model of relationship of Gunton’s theory of the Trinity, discuss the possibility of Gunton’s Trinitarian theology as a solution of the problems caused by modernity and post-modernity, and try to figure out the value and the difficulties of his thought, especially in the context of the modern and post-modern Chinese academic world in Mainland China.

It contains six main chapters: Chapter 1 gives a brief definition of two important concepts: modernity/post-modernity and Trinity, and delimits the scope of the main topics of this thesis. Chapter 2 gives a detailed examination of Gunton’s analysis of modern cultural problems according to the following structure: modernity’s disengagement, the disappearance of the other, and the sickness of relatedness and the rootless will (the loss of meaning and truth). Chapter 3 moves in a different direction and discusses the three persons of the Trinity and analyzes the Trinitarian model in Gunton’s theological system. As a continuation of Chapter 2, Chapter 4 discusses how the Trinitarian theology can (and at what level it can) overcome the crises in modern and post-modern culture. Chapter 5 provides an overall evaluation of Gunton’s Trinitarian theology. Finally, chapter 6 provides some theological insights for the Chinese academic world which is concerned with the evaluation of modern and post-modern culture. In that chapter Trinitarian theology is able to be constructively involved in the reflection on and the transformation of the process of cultural life, and realizes a genuine dialogue between the ideas/faith of Christianity and the culture of
modernity. Therefore, it is very significant to introduce Gunton's Trinitarian theology to the Mainland Chinese academics, and so it would be helpful to make a comprehensive and in-depth theological study which this dissertation seeks to accomplish.
ACKNOWLEDGEMENTS

Completing this thesis involved efforts from many people, and I wish to express my gratitude and appreciation to all of them.

First and foremost, I would like to express my sincere appreciation to my supervisor, Prof. Kwan Kai Man. He is the most important person to me for my continuous study and improvement in research qualities. I would like to thank him for his wise guidance, patient training, constant confidence, and generous finance supports.

I obliged to express heartfelt gratitude to my co-supervisor, Dr. Ellen Zhang for her valuable guidance and encouragement in my study. Prof. Lauren Pfister spent a lot of time reading and examining my thesis. His precious comments and corrections were crucial to my thesis. Special thanks should be given to him. Without his help, this dissertation couldn’t be possible.

I’d like to acknowledge my examiners, Prof. Lai Panchiu, Prof. Kung Lap Yan, and Dr. Ng Wai Hong, for their time, their questions and their suggestions. I’m also in great debts to express my gratitude to Prof. Lo Ping Cheung, Dr. William Ng and Dr. Kwok Wai Luen.

And my thanks extend to all staff’s and the departmental secretaries, Ms. Florence Leung, Ms. Rachel Wong and Ms. Yam Ling.

Last but not least, a special thank to my family and friends. You have helped me tremendously by reminding me of the other important things in life. Your support has enabled me to achieve so many wonderful things that I couldn’t have done on my own.
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