

INTRODUCTION TO HANS URS VON BALTHASAR

SAY IT IS
PENTECOST

*A Guide
Through
Balthasar's
Logic*



AIDAN NICHOLS OP

Say It Is Pentecost A Guide Through Balthasars Logic

Veronica Donnelly



Say It Is Pentecost A Guide Through Balthasars Logic:

Say it is Pentecost Balthasar's Logic Aidan Nichols, 2001-02-01 Here is a comprehensive summary and interpretation of Balthasar's logic Aidan Nichols also considers the way in which the early volume *The Truth of the World* points forward to the theological aesthetics and dramatics and also how *Theo Logic's* concluding volumes pick up the themes of *The Glory of the Lord* and *Theo Drama* He looks particularly at how Balthasar relates revelation of divine beauty and divine goodness to the unfolding of divine truth

Say it is Pentecost Aidan Nichols, 2001 This volume completes Aidan Nichols's presentation of the great theological trilogy of Hans Urs von Balthasar The book offers a summary and interpretation of Balthasar's logic and considers the way in which *The Truth of the World* points forward to theological aesthetics and dramatics **A**

Generous Symphony Christopher D. Denny, 2016-11-01 Hans Urs von Balthasar one of the preeminent theologians of Roman Catholic theology in the modern era constructed a theological world suffused by the literary vision carried across over 16 volumes of his magnum opus *A Generous Symphony* offers a balanced appraisal of Balthasar's literary achievement and explicates Balthasar's literary criticism as a distinctive theology of revelation which offers possibilities for understanding how divine presence may be manifested outside the canonical boundaries of Christian tradition The structure of *A Generous Symphony* is a chronological presentation of the Balthasarian canon of imaginative literature which allows readers to see how social and historical interests guide Balthasar's readings in the pre-Christian medieval and modern eras While other books have examined the systematic theology of Balthasar this book will examine the important question of how students of literature like Balthasar can be transformed into theologians by attending to the implicit presence of Christ in what Gerard Manley Hopkins poem *As kingfishers catch fire* called the ten thousand places Balthasar's deep investment in the uniqueness of Christian revelation is underlined while at the same time his aesthetic sympathies cause him to invest literature with quasi sacramental status

The Achievement of Hans Urs von Balthasar Levering, 2019 In *The Achievement of Hans Urs von Balthasar* Matthew Levering has written a book for theologically educated readers who mistrust von Balthasar or who mistrust von Balthasar's critics The book shows that von Balthasar's critics can and should benefit both from the rich and wide ranging conversations that mark his trilogy and from the critical and constructive engagement with German philosophical modernity offered by the trilogy In addition Levering hopes to show that those who mistrust von Balthasar's critics need to be more Balthasarian in their response to criticisms of the Swiss theologian **A Symphony of Distances**

Christopher M. Hadley, Christopher M. Hadley, SJ, 2022-03-11 The two fold task of *A Symphony of Distances* is to provide an overview of Hans Urs von Balthasar's use of distance imagery with regard to personal distinctions in the Holy Trinity and to offer a critical analysis of him as a modern Catholic theologian A metaphor of distance integrates all of Balthasar's theological thought as a primary cipher for the many symbols through which he reads the Christian theological tradition in a trinitarian and eschatological mode The book follows a chronological four stage development of Balthasar's trinitarianism

through the lens of this distance metaphor as it occurs across representative texts The critical analysis employs the conceit of a symphony of four musical movements that correspond to four varieties of theological distance These distances show certain correspondences of God's creation and redemption of the world marked by the first two distances with the relations of the divine persons to each other in the economy of salvation and in the eternal Trinity itself marked by the third and fourth distances Listening to the four movements of Balthasar's theological distances enables his readers to hear the themes of all four movements in the ascending order of richness complexity and inclusivity over the long development of his thought This fundamentally positive approach of *A Symphony of Distances* allows for a thorough critique of the internal consistency of Balthasar's applied method of the controversial use of gendered trinitarian notions in his speculations on divine pathos and of his adequacy to the tasks of modern theology The final judgment is that Balthasar's theology of distance can be accepted with reservations as a positive element of his contribution to contemporary trinitarian theology The book can thus serve as a critical reference for readers who find Balthasar's notion of trinitarian distance and indeed his trinitarianism as a whole to be compelling confusing or frustrating

Critical Theory After Habermas Dieter Freundlieb, Wayne Hudson, John F. Rundell, 2004-01-01 The essays in this book engage with the broad range of Jürgen Habermas' work including politics and the public sphere nature aesthetics the linguistic turn and the paradigm of intersubjectivity Each essay responds to particular difficulties with Habermas' approach to these topics Each contributor also draws on different theoretical and philosophical traditions in order to explore recent developments in critical theory

The Dramatizing of Theology Matthew S. Farlow, 2017-07-14 Matthew Farlow traces the thoughts of Balthasar and Barth so as to enter into the theological truth of God's Being in Act This exploration embarks on a journey into the reality of our Triune God who has engaged his creation so as to elicit fellow actors God seeking out humanity is God with us a truth that not only informs our theological endeavors but invites us into the dramatic performance of reconciliation As Farlow illumines God is an acting God who seeks fellow participants in his ongoing drama of salvation Through the dramatizing of theology the church and her theologians come to realize God's threefold movement revelation invitation and reconciliation It is a unified act that startles humanity and thus theology out of its spectator's seat so as to drag it onto the world's stage As Farlow discusses it is through the dramatizing of theology that we find ourselves best equipped to participate faithfully in the role of a lifetime

Divine Fruitfulness Aidan Nichols, 2007-02-22 Hans Urs von Balthasar is emerging as a colossus of twentieth century theology More and more of his works are being translated But as yet he is mainly known only through his great multi volume trilogy *Glory Theo Drama* and *Theo Logic* Aidan Nichols has treated each part of the trilogy and the early works in his widely acclaimed *Introduction to Hans Urs von Balthasar* In this final volume he explores all von Balthasar's later works Many of these works are extremely important although several are as yet untranslated and several as yet almost unknown Nichols ranges widely and comprehensively from journal articles to his major works such as *Apokalypse der deutschen Seele* to his final short works

The result is a wholly new perspective on von Balthasar a contextualising of his trilogy and an illumination of his whole life and work

Chalice of God Aidan Nichols, 2012 Over the course of a distinguished theological career Aidan Nichols has produced an array of masterful contributions to the fields of systematic theology ecclesiology theological aesthetics ecumenism liturgy and Scripture Now in *Chalice of God* he attempts to synthesize a lifetime of research teaching and scholarly reflection in a book that is both rigorously academic and intensely personal This is Nichols theological manifesto for the twenty first century Drawing together the insights of high scholasticism the mid twentieth century ressourcement movement a holistic reading of Scripture typical of the best patristic exegesis and the liturgical tradition and iconography of both East and West he presents a sound architecture for contemporary Catholic theology *Chalice of God* promises to enrich and challenge those who engage in the enterprise of theology for years to come

New Dictionary of Theology: Historical and Systematic (Second Edition), 2016-04-21 Since its first publication in 1988 the New Dictionary of Theology has been widely appreciated by students and readers as a trustworthy and informative guide After almost thirty years however there are many new writers issues and themes on the agenda for theology does not stand still Hence this completely revised second edition includes over 400 new articles in the full set of over 800 Many of the original articles have been expanded and updated and almost all have additional bibliographical references Since material on biblical theology is now covered at length in IVP's New Dictionary of Biblical Theology this volume is therefore more specifically a dictionary of historical and systematic theology The New Dictionary of Theology Historical and Systematic has an international team of contributors and many are acknowledged experts in their fields The Dictionary combines excellence in scholarship with a high standard of clarity and insight into current theological issues yet it avoids being unduly technical Students teachers and ministers as well as scholars and everyone seeking a better understanding of theology will value it as an indispensable reference work The volume is enhanced by a spacious and clear design an extensive and easy to use cross reference system and bibliographies which feature the best and most readily available works in English

Scattering the Seed Aidan Nichols, 2006 Aidan Nichols newest book in his ongoing Introduction to Hans Urs Von Balthasar series investigates Balthasar's early explorations of music and the other arts before launching into a ramifying but controlled survey of his often highly original interpretations of major philosophers and literary figures in the European tradition from the early modern period until the 1930s Balthasar seeks to discover elements of truth goodness and beauty in a rich range of figures He gives special attention to classical German philosophers such as Fichte Schelling Hegel and Nietzsche as well as to dramatists and novelists notably Goethe Schiller and Dostoevsky and to intellectual giants of his own century such as Bergson Scheler and Barth He also intends to prove that writers who had lost a living contact with the biblical revelation carried by Christianity were incapable of reconstituting a synthesis of ideas about the goal of man and the universe an accomplishment that could be taken for granted in the high medieval epoch view crucial enhancements of human understanding particularly in relation to

history and the human subject which must be factored into any new overall vision of the future of the human soul and indeed the human species in its cosmic environment

The Conversation of Faith and Reason Aidan Nichols, 2011 *Tending the Fire That Burns at the Center of the World* David F. White, 2022-07-29

Tending the Fire That Burns at the Center of the World engages the central question of Christian formation that is what kind of knowing is most likely to awaken and sustain Christian faith This book seeks to reclaim aesthetics beauty and creativity as the church's most native theological way of knowing and being which participates with God's own glory and creativity This book traces the prominence of aesthetics up until the dawn of the Enlightenment including recent theologians who reclaim aesthetics for theology and formation The book elaborates the aims and techniques of aesthetic approaches to teaching and learning in the church Finally this book cautions against overly determined rationalisms and moralisms that do not retain a sense of wonder delight and openness in the church's teaching liturgy and proclamation In this view the church does not simply regurgitate familiar texts political tropes or flattened doctrines but breaks into the world as Christ's body a parable a song a flash mob interrupting business as usual giving new expression to acts of care repentance forgiveness joy and communion awake to the beauty of God's gifts and inviting our worship

Saving Beauty Veronica Donnelly, 2007 Balthasar is one of the most influential of Catholic twentieth century theologians and his oeuvre is astonishing in its range and amplitude This together with a style of writing that is cyclic rather than systematic makes his work difficult to assimilate The author has overcome this obstacle by finding an integrating motif that makes coherent sense of the whole That motif is the concept of form The first section of the book deals with that form its genesis its meaning as a whole which is greater than the sum of its parts and as a revelation of the mystery of Being Section two shows how when the concept is applied christologically it signifies the incarnate form of Jesus as expressing the glory of the triune God the source of Being Section three which deals specifically with Balthasar's soteriology demonstrates how because of his mission to save a sinful world the form of Jesus has to undergo suffering and death and become apparently formless While indicating that the main lines of Balthasar's theology are rooted in tradition the book also illustrates the radicalness of his approach His dialogue with theologians and philosophers both ancient and modern is discussed and evaluated throughout

Understanding the Religious Priesthood Christian, OSB Raab, Brian E., SJ Daley, 2020-10-14

Most contemporary theologies of Holy Orders consider priesthood mainly in its diocesan context and most contemporary theologies of religious life do not consider how ordained ministry functions when it is internal rather than external to religious life Understanding the Religious Priesthood provides a history and theology of religious priesthood that contributes to our understanding of this vocation's identity and mission It uncovers what religious priesthood shares with diocesan priesthood and non ordained religious life and what makes it different from both those other vocations Christian Raab begins by tracing the history of religious priesthood from its origins in the early Church to the eve of the Second Vatican Council He demonstrates that religious priests often faced questions about how to reconcile their two callings but

that they also provided answers in their theologies and spiritualities of priesthood and religious life. Meanwhile they made key contributions to the Church's life and mission. Raab then investigates the teachings of the Second Vatican Council on priesthood and religious life. Observing that the Council presented priesthood according to a diocesan typology and presented religious life without sacerdotal associations, he argues that the lack of imagery of religious priesthood contributed to a post-conciliar vocational identity crisis among religious priests. He then seeks to remedy this lacuna by appealing to the biblical images for religious priesthood. Hans Urs von Balthasar offered in his theology of vocations. Raab argues that Balthasar's imagery is a promising way forward for understanding the identity and mission of religious priesthood. In a final part, Raab provides a substantial theological articulation of religious priesthood which illuminates its liturgical signification, ecclesial mediation and mission, and ministerial identity. Here he draws not only from Balthasar but also from Pope John Paul II, Yves Congar, Jean Marie Tillard, Brian Daley, and Guy Mansini to construct his profile.

Nothing Gained Is Eternal Anne M. Carpenter, 2022-09-13. In the decades since the declaration of the end of history, the West has been reminded time and again that history is not yet done with us. Time marches on, but the past keeps pace. The twin questions at the heart of the last two hundred years of philosophy and theology—What is history? What is tradition?—are more pressing now than when they were first posed. While most answers to these questions are methodological and descriptive, *Nothing Gained Is Eternal* presents an answer, both theological and theoretical, rooted in action, memory, and freedom. Drawing on the thought of some of the brightest lights of the twentieth century, such as Bernard Lonergan, Charles P. Guy, Maurice Blondel, and Hans Urs von Balthasar, Anne M. Carpenter argues for a new theory of tradition. It is a theory firmly moored to the ambiguities, contradictions, and varied fruits of the past. Carpenter shows that *ressourcement* to be a way, not only of retrieving the past, but of making moral judgments about both a former age and our own. The resulting account of tradition pushes back against sentimental and triumphalist interpretations of Christian patrimony. Yet this work also identifies the ways in which theology's turn to history is incomplete and confronts its own theory of tradition with decolonial criticism. Carpenter challenges readers to wrestle with whether tradition can persist when its colonialist practices are brought to light. And in asking this question, she offers hope for transforming the life of tradition in its wake.

The Cambridge Companion to Hans Urs von Balthasar Edward T. Oakes, S. J., David Moss, 2004-08-05. Hans Urs von Balthasar (1905–1988) is one of the most prolific, creative, and wide-ranging theologians of the twentieth century, who is just now coming to prominence. But because of his own daring speculations about the meaning of Christ's descent into hell after the crucifixion, about the uniqueness of Christ as savior of a pluralistic world, and because he draws so many of his resources for his theology from literature, drama, and philosophy, Balthasar has never been an easily categorized theologian. He is neither liberal nor conservative, neither Thomist nor modernist, and he seems to elude all attempts to capture the exact way he creatively reinterprets the tradition of Christian thought. For that reason, this *Companion* is singularly welcome, bringing together a wide range of theologians both to outline

and to assess the work of someone whom history will surely rank someday with Origen John Calvin and Karl Barth

Theology and the Drama of History Ben Quash, 2005-08-11 How can theology think and talk about history Building on the work of the major twentieth century theologian Hans Urs von Balthasar as well as entering into sharp critical debate with him this book sets out to examine the value and the potential of a theodramatic conception of history By engaging in dialogue not only with theologians and philosophers like von Balthasar Hegel and Barth but with poets and dramatists such as the Greek tragedians Shakespeare and Gerard Manley Hopkins the book makes its theological principles open and indebted to literary forms and seeks to show how such a theology might be applied to a world intrinsically and thoroughly historical By contrast with theologies that stand back from the contingencies of history and so fight shy of the uncertainties and openness of Christian existence this book's theology is committed to taking seriously the God who works in time **Kenosis in**

Theosis Sigurd Lefsrud, 2019-12-30 The perennial questions surrounding human identity and meaning have never before been so acute How we define ourselves is crucial since it determines our conception of society ethics sexuality in short our very notion of the good The traditional Christian teaching of deification powerfully addresses this theme by revealing the sacred dignity and purpose of all created life and providing a comprehensive vision of reality that extends from the individual to the cosmos Hans Urs von Balthasar is a valuable guide in elucidating the church's teaching on this vital subject Following the patristic tradition he focuses his attention on Jesus Christ whose kenotic descent in his incarnation and passion reveals both the loving character of God and the perfection of humanity Christ is the concrete analogy of being who in his two natures as God and man unites heaven and earth It is the Trinity however that brings to fruition the fullness of the meaning of theosis in Balthasar's theology The community of divine persons eternally deifies the cosmos by embracing and transforming it into the paradigm of all reality the imago trinitatis overcoming the distance between the created and uncreated while maintaining and honoring their difference [The Meaning of the World Is Love](#) Richard

Clements, 2022-05-01 Hans Urs von Balthasar 1905-1988 a prolific Catholic theologian from Switzerland has been called a new Father of the Church His work shaped not only by traditional theology and philosophy but by literature art and music made an impact on both Saint John Paul II and Pope Emeritus Benedict XVI Aidan Nichols O P describes Balthasar's fifteen volume masterwork the Trilogy as perhaps the high point of twentieth century Catholic theology Yet for all Balthasar's brilliance the core of his theology is extraordinarily simple love for God is love Love lies at the center of life indeed at the center of being itself For Balthasar the answers to all of man's big existential questions revolve around love The Meaning of the World Is Love compiled by psychologist Richard Clements brings Balthasar's meditations to a wider audience using brief excerpts from the theologian to walk readers through the landscape of divine love which is our home The path of love is the path of self gift as well as of truth goodness and beauty and it is the only way to genuine fulfillment Balthasar as Clements shows can point us to the very heart of reality God who gives himself to us without reserve

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