

SAY IT IS PENTECOST. A GUIDE THROUGH BALTHASAR'S LOGIC. By Aidan Nichols, O.P. Washington: Catholic University of America, 2001. Pp. ix, 227. \$23.95.

The first volume of Balthasar's *Theo-Logic* (2000) is not a text for beginners. For that reason, Nichols's guide is a welcome sequel to his guides on Balthasar's *Esthetics* (1998) and *Dramatics* (2000). Originally published in 1947, Balthasar's *Wahrheit der Welt* was republished in 1985 as the philosophical foundation of his theology of truth. Since his Trilogy explicates an analogy between the finite and the infinite, N. studies the analogical relationship between worldly and divine truth as found in Balthasar's Logics. In *Wahrheit der Welt*, Balthasar's answer to Rahner's *Geist in Welt*. Being unfolds its truth as nature, freedom, mystery, and participation. Hence N. demonstrates (in several short chapters) how, for Balthasar, the truth of Being is given with the nature of things but uncovered only in the interplay of subject and object—an event that highlights the difference between the finite and infinite—and how it exceeds attempts to grasp it in images and language, since it is ultimately a participation in infinite truth. While Balthasar's text is fairly demanding, N., conscious that much of Balthasar's thought will be alien to the contemporary reader, manages to render it accessible.

Part 2 expertly unpacks *Wahrheit Gottes* (1985), the second volume of the Logics, from an explicitly theological perspective. It confirms the claims of the first volume and explores Balthasar's argument that the truth revealed by God in the man Jesus is the ultimate norm of worldly truth. Not that the Spirit is excluded from this mainly christological section, for there is a helpful reminder at regular intervals that the truth in question is trinitarian: the incarnate Son is understood by Balthasar to be the exegesis of the Father which is further interpreted by the Spirit. Nor is the humanity of Jesus taken to be simply another representation of God's truth. Rather it is made clear that, for Balthasar, Jesus—the analogy of being in person—is its very appearing. In addition, Balthasar's *ana-logic* is shown to lean on the dialogical thought of Rosenzweig, Buber, Ebner, and Marcel, rather than on Hegel's dialectic. While this argument is something of an epistemic affair, N. points out that Balthasar's *cate-logic* is quite different. In it, Jesus is understood to fulfill the Trinity's work in the world as the unifier of the polar tensions in cosmic being (Maximus), the fulfiller of the arts and sciences (Bonaventure), the key to the trinitarian structure of history (Rupert of Deutz), and the founder of a new relation between the world and God (Nicholas of Cusa). There is also a good study of Balthasar's idea of the hypostatic union and a welcome critique of Balthasar's conception of the human knowledge of Christ; here N. reveals his preference for the more generous account by Aquinas.

The Spirit's entry into the Logics in *Der Geist der Wahrheit* (1987) is examined in part 3. While N. recognizes that Balthasar allows for an anonymous working of a *Pneuma spermatikon*, he concentrates here on Balthasar's idea of the Spirit as exegete of the truth of the incarnate Son

Say It Is Pentecost A Guide Through Balthasars Logic

Didier Musso



Say It Is Pentecost A Guide Through Balthasars Logic:

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. **Von Balthasar & the Option for the Poor** Todd Walatka, 2017 Hans Urs von Balthasar's vast corpus of theological philosophical literary and pastoral writings remains one of the most impressive achievements in 20th century thought. In light of liberation theology and now the papacy of Francis however a theological affirmation of the option for the poor remains dangerously weak in Balthasar's corpus. Von Balthasar and the Option for the Poor offers a sympathetic reforming of Balthasar's account of the drama of salvation what he calls theodramatics in response to this weakness. **The Cambridge Companion to Hans Urs Von Balthasar** Edward T. Oakes, David Moss, 2004-08-05 Publisher's description 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.

Theological Aesthetics After Von Balthasar O. V. Bychkov, James Fodor, 2008 This collection of essays by distinguished authors explores the present day field of theological aesthetics from von Balthasar's contribution and parallel developments to correctives and alternatives to his approach. A tribute to von Balthasar's own project expands into a dialogue with ancient and medieval traditions in search of revelatory aesthetics. The contributors outline challenges to his approach including Protestant perspectives and introduce new ways of viewing the field of theological aesthetics which ultimately opens up to the idea of concrete cultural contexts and practical human needs determining the use of the arts and aesthetic sensibilities in theology. **Say it is Pentecost** Aidan Nichols, 2001 *Say It Is Pentecost* completes Aidan Nichols's presentation of the great theological trilogy of Hans Urs von Balthasar. This book offers a comprehensive summary and interpretation of Balthasar's logic. 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. The book concludes with a retrospective review of the trilogy as a whole. Praise for Aidan Nichols's Introduction to Hans Urs von Balthasar series. The definitive commentary on Balthasar's great theological trilogy. Let no one

now complain that they do not know how to find their way through the works of Balthasar Father Nichols is at hand as a trustworthy guide John Saward author of *The Way of the Lamb* These volumes confirm Aidan Nichols as an authoritative guide to the writings of Balthasar Heythrop Journal Fr Nichols s latest book the first work on Balthasar devoted exclusively to Theo Logic to be published in any language should be warmly received Fr Nichols not only presents Balthasar s thought systematically but provides numerous examples and other explanatory notes that make it easier to grasp Say It Is Pentecost is particularly attentive to Balthasar s insistence on constantly relating the unfolding of divine truth to the revelation of beauty and goodness throughout history Crisis Aidan Nichols O P is prior of the Dominican community at Blackfriars Cambridge Readers will find that the metaphysics explained by Nichols provides a key to a fuller understanding of the earlier parts of Balthasar s trilogy This alone makes Say It Is Pentecost essential reading for those seeking a deeper understanding of Balthasar s work as a whole Theology While Balthasar s text is fairly demanding Nicholas manages to render it accessible A fine introduction to Balthasar s theology of truth Nicholas is to be commended for his scholarly yet accessible companions to the Esthetics the Dramatics and now the Logics Theological Studies Like a river in spring fed from countless mountain torrents Balthasar s trilogy sustains a vigorous prose to the very end through fifteen volumes What can be turbulent and disorienting in this adventure Nichols has transformed into a gentle flowing stream According to Nichols reckoning Balthasar s dogmatics is due to be an essential thread in the future Catholic tapestry For this reason a guide such as Nichols provides an ancillary service that should prove to have a long shelf life Josephinum Journal of Theology

The Eschatological Judgment of Christ Henry C. Anthony Karlson III, 2017-05-31 Hans Urs von Balthasar hopes that all might be saved Critics say that makes Balthasar a universalist and his universalism has become a hindrance for the evangelical mission of the church Why would anyone evangelize and seek to convert others to the Christian faith if it is assured that everyone will be saved Balthasar throughout his writings denied he was a universalist He said that there is no way to know if all will be saved or not Since God desires all will be saved we can hope all will be but until everyone has been judged there will be no way to know if God s desire will be accomplished Why Because God does not force salvation on anyone God gave humanity freedom and he will not remove it from anyone even if it means he risks losing some to perdition Balthasar s critics believe his denial was merely a pretense so that his speculations would not be condemned They do not take his denials seriously But should they Does he really believe it is possible some might be damned If so how By what means would anyone be damned Hans Urs Von Balthasar's Theological Aesthetics William Thomas Dickens, 2003 Critically assessing Balthasar s interpretation of scripture in *The Glory of the Lord A Theological Aesthetics* Dickens demonstrates the extent to which his approach to scripture abides by certain pre modern interpretive conventions The Art of Theology Stephan van Erp, 2004 Art and theology are two different ways of making meaning Art is a matter of inspiration and intuition It needs neither standards nor guidelines It does not follow predictable patterns nor is it determined by any specific goal Theology is similar in that it

generates meaning in order to understand and communicate faith It explores the continuities and discontinuities between divine and human creations through metaphors images and the play of ideas Unlike art however theology is primarily a matter of reason It follows patterns of consistency and coherence and is shaped by the will to clarify and explain Can art offer a way of understanding the nature of theology despite these differences The twentieth century Swiss theologian Hans Urs von Balthasar 1905 1988 wrote a seven volume masterpiece on theological aesthetics He restructured theology around basic aesthetic concepts like form and beauty The present study offers a critical analysis of Balthasar s work against the background of contemporary debates on theological foundations The author approaches this task through a careful rereading of two of Balthasar s key sources Nicholas of Cusa and Friedrich Wilhelm Joseph Schelling In this way the author rediscovers hidden undercurrents in modernity from Renaissance aesthetics to German Idealism The result is a theological aesthetics rooted in tradition and capable of understanding and communicating faith in the face of present day challenges **The**

Systematic Thought of Hans Urs Von Balthasar Kevin Mongrain,2002 Is there a single driving force unifying the diverse writings of Hans Urs von Balthasar Kevin Mongrain points to von Balthasar s retrieval of Irenaeus of Lyons In Irenaeus von Balthasar found inspiration for a genuinely Christian theology that resists the recurring danger of gnosticism while honoring the Mystery of God *Choice* ,2001 **Discovering Aquinas** Aidan Nichols,2002 Thomas Aquinas is one of the great

figures in western thought whose ideas continue to exert a powerful influence Discovering Aquinas is a lively and authoritative introduction to his life and thought that not only establishes his historical importance but shows why so many see him as a vital partner in contemporary debates about the future of Christianity *Current contents Arts and Humanities*

,2002 **International Bibliography of Book Reviews of Scholarly Literature Chiefly in the Fields of Arts and Humanities and the Social Sciences** ,2001 Das Schweizer Buch ,2004 **The Book Review Digest** ,2003 *The Catholic Periodical and Literature Index* ,2002 *Heythrop Journal* ,2001 A select book list appears quarterly

Theologische Revue ,2006 American Book Publishing Record ,2001 **The British National Bibliography** Arthur James Wells,2002

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