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Nota di contenuto	Introduction: the evangelical problem with beauty -- Gregory of Nyssa (c. 330-430): the beauty of the infinite God -- Augustine of Hippo (c. 354-430): Ascetic wariness and worries -- Pseudo-Dionysius the Areopagite (5th-6th centuries): the porous nature of God's beauty -- The Medieval era and Thomas Aquinas (1225-1274): beauty in our eyes and minds -- Post-patristic interlude: an explosion of Christian art and aesthetic -- The Reformation: correcting and overcorrecting aesthetic abuse -- Jonathan Edwards (1703-1758): the wonder of God's beautifying beauty: the Holy Spirit -- Immanuel Kant (1724-1804): the beauty of the human person's ability to perceive beauty -- Paul Evdokimov (1901-1970): beauty through iconic lenses -- Hans Urs von Balthasar: Jesus Christ: the supreme source of all beauty.
Sommario/riassunto	Too many Christians are afraid of beauty. This fear disconnects these Christians from their larger culture, a culture that is increasingly visual, increasingly aware of the presence and power of images, and more commonly fascinated by the power of beauty and form. This historical-theological overview presents the thought of ten theologians and one philosopher in an attempt to give Christians helpful vocabulary concerning beauty and aesthetics. It is time to use beauty and aesthetics for the mission of Christ! And yet rather than simply parrot the larger post-Christian culture, Christians and churches need to employ beauty and aesthetics in a manner that echoes God's own revelation: creation and redemption through Jesus Christ. We need to

develop a sensitivity that can perceive beauties ignored. We need theological framing that both respects the glory of God's handiwork and keeps it from becoming idolatrous. We need to live with wonder for the bounty that routinely surrounds us. In short, we need eyes to see.
