

*HENRI DE LUBAC*

*A BRIEF CATECHESIS ON*  
**NATURE  
& GRACE**

*IGNATIUS*



# Brief Catechesis On Nature And Grace

**Jonathan R. Heaps**



## **Brief Catechesis On Nature And Grace:**

A Brief Catechesis on Nature and Grace Henri de Lubac, 1984 The great twentieth century theologian Henri de Lubac sought in this work to clarify the relationship between nature and grace a relationship he thought had been greatly misunderstood by certain theologians De Lubac's insights revolutionized the modern discussion of nature and grace and they influenced thinkers such as John Paul II and Benedict XVI as well as Hans Urs von Balthasar This book written after the Second Vatican Council and toward the end of de Lubac's long life summarizes and extends key ideas he sought to recover from the classical sources of early and medieval Christianity Confronted with distortions of Christian teaching de Lubac repudiates on the one hand the extreme of radically opposing nature and grace as if grace were entirely alien to nature and on the other hand the extreme of radically confusing them A Brief Catechesis on Nature and Grace also contains appendices including de Lubac's famous *The Council and the Parachurch* in which he examines widespread misinterpretations of the Second Vatican Council

**PREFACE**

**I Natural and the Supernatural**

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*The Political Dialogue of Nature and Grace* Caitlin Smith Gilson, 2015-09-24 The discourse between nature and grace finds its linguistic and existential podium in the political condition of human beings As Caitlin Smith Gilson shows it is in this arena that the perennial territorial struggle of faith and reason God and man man and state take place and it is here that the understanding of the personal as political as well as the political as personal finds its meaning And it is here too that the divine finds or is refused a home Any discussion of post secular society has its origins in this political dialogue between nature and grace the resolution of which might determine not only a future post secular society but one in which awe is re united to affection solidarity and fraternity Smith Gilson questions whether the idea of pure nature antecedently disregards the fact that grace enters existence and that this accomplishes a conversion in the metaphysical existential region of man's action and being This conversion alters how man acts as an affective moral intellectual social political and spiritual being State of nature theories transformed yet retained in the broader metaphysical and existential implications of the Hegelian Weltgeist are shown to be indebted to the ideological restrictedness of pure nature *natura pura* as providing the foremost adversary to any meaningful type of divine presence within the polis as well as inhibiting the phenomenological facticity of man as an open nature

**Everything Is Sacred** Bryan C Hollon, 2010-04-29 It is well known that Henri de Lubac's groundbreaking and highly controversial work on nature and grace had important implications for the Church's relationship to culture and was intended to remove a philosophical obstacle hindering Catholicism's faithful engagement with the secular world Hollon

addresses neglected aspects of de Lubac's theological renewal by examining the centrality and indispensability of spiritual exegesis in his work. In addition to exploring the historical and ecclesiastical context within which he worked, this book brings de Lubac into critical engagement with the more recent theological movements of postliberalism and radical orthodoxy.

Nature, Grace, and Secular Culture Christian C. Iradi, 2024-09-13. The relationship between nature and grace is a key debate in Fundamental theology. The understanding of how nature and grace relate to each other is also a critically important part in comprehending the underpinnings of Western secular culture and therefore how best to evangelise it. This book compares John Milbank and Joseph Ratzinger, two relatively recent theologians who have both drawn from the insights of Henri de Lubac and have attempted to address the challenge that secular culture presents to the mission of the church. In demonstrating and comparing how each author's approach to the nature-grace couplet consequently determines their respective approach to secular culture, it is hoped that responses to the challenge of secular culture might be more comprehensively considered.

**An Introduction to Vatican II as an Ongoing Theological Event** Matthew Levering, 2017. Contemporary scholars often refer to the event of Vatican II, but what kind of an event was it? In this first book of the new CUA Press series *Sacra Doctrina*, Matthew Levering leads his readers to see the Council as a theological event: a period of confirming and continuing God's self-revelation in Christ into a new historical era for the Church. This is an introduction to Vatican II with a detailed summary of each of its four central documents: the dogmatic constitutions followed by explanations of how to interpret them. In contrast to other introductions which pay little attention to the theological soil in which the documents of Vatican II germinated, Levering offers a reading of each conciliar Constitution in light of a key theological author from the era: René Latourelle SJ for *Dei Verbum*, persons and propositions; Louis Bouyer CO for *Sacrosanctum Concilium*, active participation; Yves Congar OP for *Lumen Gentium*, true and false reform; and Henri de Lubac SJ for *Gaudium et Spes*, nature and grace. This theological event is ongoing. Levering demonstrates by tracing in each chapter the theological debates that have stretched from the close of the council till the present and the difficulties the Church continues to encounter in encouraging an ever deeper participation in Jesus Christ on the part of all believers. In this light, the book's final chapter compares the historicist Massimo Faggioli and Christological Robert Imbelli's interpretations of Vatican II, arguing that historicism can undermine the Council's fundamental desire for a reform and renewal rooted in Christ. The conclusion addresses the concerns about secularization and loss of faith raised after the Council by Henri de Lubac, Joseph Ratzinger, and Yves Congar, arguing that contemporary Vatican II scholarship needs to take these concerns more seriously.

**God or the Divine?** Bernhard Nitsche, Marcus Schmücker, 2023-03-20. Is there a language of transcendence which does not fall under the well-worn categories of monism, theism, pantheism, biblical or pagan monotheism, personal or tripersonal God, or an impersonal absolute conceived as immanent and/or transcendent? The present set of studies from different fields of research centers on the question whether it is possible to speak at all of transcendence or a divinity and if it is, under what

limitations does such speech proceed In current discussion in theology and in philosophy of religion there is a pervasive awareness that the inherited terms and alternatives developed in the western tradition no longer facilitate an adequate understanding of the divine Increasing familiarity with the languages of immanence and transcendence under erasure in Hindu and Buddhist thought has further jumbled our coordinates while holding out the promise of a more subtle and vital engagement with the matter itself of religious inquiry A further long established distinction between personal and impersonal also takes on rich new hues in Asian contexts where the very notion of person may undergo unsettling critiques Transgressing the categories of personal and impersonal points to the mystical depth of religious traditions emphasizes their openness and reintegrates essential elements of both perspectives Advancing with curiosity and caution all the contributors take seriously the diversity of historical religious traditions while nevertheless searching for a fresh language that may connect these traditions and provide a common ground of understanding **Dialogue of Love** Eduardo J.

Echeverria,2010-01-01 The Dialogue of Love is written from the perspective of an evangelical Catholic Ecumenist Raised Catholic but having responded to the Gospel at L Abri Fellowship in 1970 Eduardo J Echeverria s journey took the paths of Reformed and then Anglo Catholic Christianity on his way back to full communion with the Catholic Church in 1992 Engaging in ecumenical conversation as a committed Roman Catholic whose views have been shaped by among others Romano Guardini John Paul II and Joseph Ratzinger Benedict XVI the author discusses in an articulate bracing and constructive manner the positions of representative thinkers in the Dutch neo Calvinist tradition of Reformed Christianity Herman Bavinck G C Berkouwer and Herman Dooyeweerd Fundamental issues of ecclesiology meaning and truth sacramental theology the relation between the Church and the world nature and grace and issues on the relation of faith and reason are examined with the aim of achieving clarification and understanding Readers will experience ecumenical Dialogue not simply as an exchange of ideas but also as an exchange of gifts indeed a dialogue of love John Paul II **The**

**Ambiguity of Being** Jonathan R. Heaps,2024-01-12 The debate in Catholic theology over the relationship between the natural and the supernatural has only occasionally engaged with Bernard Lonergan s philosophical and theological contributions on the topic The Ambiguity of Being argues that more detailed engagement with Lonergan s work implies an oversight in both the 20th and 21st century debates The Ambiguity of Being argues the controversy has failed to notice how the problem of the natural and the supernatural is in fact two problems The Ambiguity of Being takes both problems in their widest sense to be about action both divine and human The first problem asks how God can act in human action A question for Christians at least since St Augustine faced the Pelagian controversy Lonergan retrieved what he understood to be St Thomas Aquinas mature solution It is a solution gathering together a whole series of theological and philosophical developments into a subtle metaphysical theory of divine and human cooperation But the recent debates have resituated this problem and various interpretations of St Thomas s solution to it in a modern world with modern concerns about culture and

politics for the sake of answering a second intrinsically related but really distinct question what is God doing in human action Ambiguity finds that the recent controversy almost always finds participants attempting to deduce an answer to the second modern problem from the medieval metaphysical Thomist solution to the first By contrast The Ambiguity of Being argues at length the modern problem cannot be reduced to nor an answer deduced from its medieval metaphysical partner because the modern problem of the supernatural what is God doing in human action is a hermeneutical problem that calls out for a hermeneutical answer The Ambiguity of Being sketches a heuristic for what a fully adequate answer to this question would require suggesting a radical re conception of modern theology s scope

*T&T Clark Companion to Henri de Lubac* Jordan Hillebert, 2017-06-29 The T T Clark Companion to Henri de Lubac introduces the life and writings of one of the most influential theologians of the 20th century A highly controversial figure throughout the 1940s and 50s Henri de Lubac 1896 1991 played a prominent role during the Second Vatican Council and was appointed cardinal by Pope John Paul II in 1983 His work which covers an impressive range of theological philosophical and historical inquiries has left an indelible mark on modern Christian thought This volume including contributions from leading Catholic Protestant and Anglican scholars of de Lubac s work introduces readers to the key features of his theology By placing de Lubac s writings in both their immediate context and in conversation with contemporary theological debates these essays shed light on the theological ingenuity and continuing relevance of this important thinker

Bound for Beatitude A Thomistic Study in Eschatology and Ethics Reinhard Hütter, 2019 Bound for Beatitude is about St Thomas Aquinas s theology of beatitude and the journey thereto Consequently the work s topic is the meaning and purpose of human life embedded in that of the whole cosmos This study is not an antiquarian exercise in the thought of some sundry medieval thinker but an exercise of ressourcement in the philosophical and theological wisdom of one of the most profound theologians of the Catholic Church one whom the Church has canonized granted the title Doctor of the Church and for a long time regarded as the common doctor This exercise of ressourcement takes its methodological cues from the common doctor hence it is an integrated exercise of philosophical dogmatic and moral theology Its specific theological topic the ultimate human end perfect happiness beatitude and the journey thereto stands at the very heart of St Thomas s theology Far from being pass his theology of beatitude is of urgent pertinence as the crisis of humanity and of creation and the exile of God seems to approach its apogee By way of a presentation interpretation and defense of Thomas Aquinas s doctrine of beatitude and the journey thereto Bound for Beatitude advances an argument based on four theses 1 The loss of a theology of beatitude has greatly impoverished contemporary theology In order to succeed and flourish theology must recover a sound teleological orientation 2 In order to recover a sound teleological orientation theology must recover metaphysics as its privileged instrument 3 Thomas Aquinas provides a still pertinent model for how theology might achieve these goals in a metaphysically profound theology of beatitude and the beatific vision Finally 4 Aquinas s rich and sophisticated account of the virtues charts the journey to beatitude in a way that still has analytic force and striking

relevance in the early twenty first century

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