

## Theology and the Drama of History

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.

BEN QUASH is Dean and Fellow of Peterhouse and lectures at the Faculty of Divinity, University of Cambridge. He is also Convenor of the Cambridge Interfaith Programme.



# Cambridge Studies in Christian Doctrine

Edited by

Professor Daniel W. Hardy, University of Cambridge

Cambridge Studies in Christian Doctrine is an important series which aims to engage critically with the traditional doctrines of Christianity, and at the same time to locate and make sense of them within a secular context. Without losing sight of the authority of scripture and the traditions of the church, the books in this series subject pertinent dogmas and credal statements to careful scrutiny, analysing them in light of the insights of both church and society, and thereby practise theology in the fullest sense of the word.

Titles published in the series

- Self and Salvation: Being Transformed DAVID F. FORD
- 2. Realist Christian Theology in a Postmodern Age SUE PATTERSON
- 3. Trinity and Truth
  BRUCE D. MARSHALL
- 4. Theology, Music and Time JEREMY S. BEGBIE
- 5. The Bible, Theology, and Faith: A Study of Abraham and Jesus R. W. L. MOBERLY
- 6. Bound to Sin: Abuse, Holocaust and the Christian Doctrine of Sin Alistair McFadyen
- Church, World and the Christian Life: Practical-Prophetic Ecclesiology

NICHOLAS M. HEALY



- 8. Theology and the Dialogue of Religions MICHAEL BARNES, SJ
- 9. A Political Theology of Nature Peter Scott
- 10. Worship as Meaning: A Liturgical Theology for Late Modernity
  GRAHAM HUGHES
- 11. God, the Mind's Desire: Reference, Reason and Christian Thinking PAUL D. JANZ
- 12. The Creativity of God: World, Eucharist, Reason OLIVER DAVIES
- 13. Theology and the Drama of History BEN QUASH

Forthcoming titles in the series
Remythologizing Theology: Divine Action and Authorship
KEVIN J. VANHOOZER
A Theology of Public Life
CHARLES T. MATHEWES
Theology, Society and the Church
DANIEL W. HARDY



# Theology and the Drama of History

BEN QUASH

Dean and Fellow of Peterhouse, Cambridge





> CAMBRIDGE UNIVERSITY PRESS Cambridge, New York, Melbourne, Madrid, Cape Town, Singapore, São Paulo

Cambridge University Press The Edinburgh Building, Cambridge CB2 2RU, UK

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org Information on this title: www.cambridge.org/9780521844345

© Ben Quash 2005

This book is in copyright. Subject to statutory exception and to the provisions of relevant collective licensing agreements, no reproduction of any part may take place without the written permission of Cambridge University Press.

First published 2005

Printed in the United Kingdom at the University Press, Cambridge

A catalogue record for this book is available from the British Library

Library of Congress cataloguing in publication data

ISBN-13 978-0-521-84434-5 hardback ISBN-10 0-521-84434-7 hardback

Cambridge University Press has no responsibility for the persistence or accuracy of URLs for external or third-party internet websites referred to in this book, and does not guarantee that any content on such websites is, or will remain, accurate or appropriate.



> This book is dedicated to my father, John, my sisters, Samantha and Meg, my brother, Toby, and most of all

> > to my mother, Marilyn.



## Contents

	Acknowledgements	page x1
	List of abbreviations	xiv
	Introduction	1
	Why history matters to theology	2
	Introducing the cast, the stage and the action	3
	Principal conversation partners	10
	Summary of chapters	16
1	Dramatizing theology	26
	The genre question: the Greeks	30
	The genre question: an emerging profile of the 'dramatic'	35
	The genre question: Hegel	39
	Theodramatics contra modernity	46
2	Freedom and indifference	
	The cast, the stage and the action, part I	52
	Ethical life and indifference	54
	Saints and world-historical individuals	60
	Indifference revisited	71
	Conclusion	<i>7</i> 9
3	Epic history and the question of tragedy	
	The cast, the stage and the action, part II	85
	The 'prosaic' and the 'dramatic' in Hegel	87
	History	93
	Glory	109
4	Eschatology and the existential register	
•	The cast, the stage and the action, part III	119
	Karl Barth: 'Tying up and locking in'	122
	The importance of the existential register	126

[ix]



#### x Contents

	'Theoretical reduction' as enemy of the existential register Von Balthasar as epic reader	132 137
	Freedom and sin: Barth and Von Balthasar newly compared	156
	Conclusion	162
5	Analogy's unaccountable scaffolding	165
	Identity and analogy	165
	'Unframeability' and 'surplus'	168
	Analogia entis: Erich Przywara and Karl Barth	172
	'Jacob's Ladder': Von Balthasar's exercise of analogy	179
	'Crystallized love': the dehistoricization of the Church	187
	Von Balthasar's double indemnity against drama	193
6	Theodramatics, history and the Holy Spirit	196
	Gerard Manley Hopkins and the wreck of the 'Deutschland'	198
	Divine legibility 1	206
	Pneumatology	210
	Postscript	219
	Select bibliography	222
	Index	231



# Acknowledgements

This book grew out of doctoral work on von Balthasar's *Theodramatik*. It was David Ford who led me to see how rewarding a piece of research on von Balthasar would be for a research student with a background in English literature as well as theology. Since then, he has been unfailingly generous and supportive as a supervisor and colleague, and I am deeply grateful for his guidance and friendship. Nicholas Lash also took a very valuable and constructive interest in my research when acting supervisor for two terms. I want to offer my sincere thanks to him.

I have debts to those who inspired me to love literature as well as theology. In the first category, I am particularly indebted to Adrian Barlow, Martin Golding, Chris Bristow and Adrian Poole (the latter two having awakened a particular fascination with tragedy). Sally Bushell helps to keep my literary interests alive, and has been a deeply appreciated companion from whose proof-reading, critical alertness and friendship I have benefitted repeatedly. David Cunningham was generous in the way he read a preliminary version of the book with patient attention and wrote extensive comments which helped in its transformation, and Graham Davies in Cambridge offered constructive remarks on my discussion of Job in chapter 4.

I learned to love reading, as well as arguing, imagining and having fun, in the home I grew up in. Loving thanks to the family I shared it with: my father, John, my sisters Meg and Samantha, my brother Toby and especially, with the greatest love and respect, my mother Marilyn. Thanks too to those who have become part of my family since those days and contributed in all sorts of ways to life's fullness and rewards: Neil, Emily, Charles and Mary, Victoria and Charlotte among them.

[xi]



#### xii Acknowledgements

Lively theological communities and friendships have been important to me at every stage of the last ten years. I owe a large debt of gratitude to Dan Hardy and Tim Jenkins in this regard: with David Ford they have been a very significant part of life and conversation during this time. Also, I am grateful to Michael Banner in ways both intellectual and personal, and to subsequent Peterhouse theologians, including John Milbank and Graham Ward. The Society for the Study of Theology and The Catholic Theological Association of Great Britain have provided valuable and convivial environments in which to try out and develop ideas.

My colleagues at Wesley House and Fitzwilliam College were extremely supportive during a period when much of this was written. In the company of Eckhard Zemmrich and Judith Heinemann (now also Zemmrich) I fell in love with Germany and was helped at a very early stage to enjoy doing theology there as well as here. A special sharing of intellectual adventures has been the gift of friendships with them, with Nick Adams and with Susannah Ticciati. They are all people with whom both life and theology keep opening up new dimensions. My doctoral examiners Rowan Williams and John Riches were encouraging and full of constructive comment when dealing with this material in an earlier form. Many gifted ordinands from Westcott House and Ridley Hall have helped me make room to write while responsible for the pastoral and liturgical life of two college chapels in succession, along with faithful and muchappreciated chapel officers. Then there are colleagues who, in countless and bountiful ways, have fed into my thinking through conversations and comments, and by letting me into their own intellectual worlds, as well as in a variety of practical capacities: Imogen Adkins, Nigel Biggar, Phillip Blond, James Carleton Paget, Oliver Davies, Hans-Anton Drewes, Bob Gibbs, the late Colin Gunton, Mike Higton, Steve Kepnes, Basit Koshul, Jason Lam, Riki Lange, Diana Lipton, David Mahan, Peter McEnhill, Mark McIntosh, Rachel Muers, Edward Oakes, Peter Ochs, Oliver O'Donovan, Chad Pecknold, Catherine Pickstock, Susanne Prankel, Randi Rashkover, Christine Rauer, Thomas Seville, Christiane Tietz-Steiding, Denys Turner, Markus and Jutte Vinzent, Jennifer Wallace, Sam Wells and Alice Wood, to name only some. Kate Brett, Susan Beer and their colleagues at Cambridge University Press have been efficient, astute and a pleasure to work with.

A British Academy research grant enabled me to do important work on the final stages of this book in Berlin. Parts of it were published in an earlier form in Gardner, L., Moss, D., Quash, J. B., Ward, G., *Balthasar at* 



Acknowledgements

xiii

the End of Modernity (Edinburgh: T and T Clark, 1999), as my ideas were developing, and in my article "Between the Brutely Given and the Brutally, Banally Free": Von Balthasar's Theology of Drama in Dialogue with Hegel' in Modern Theology 13:3 (1997). A section of chapter 4 appeared in an earlier form in New Blackfriars 79:923 (1998), and in Mike Higton and John McDowell (eds.), Conversing with Barth (Aldershot: Ashgate, 2004).

During the time of writing this book, I have been part of Christian communities which have helped turn my work into worship. Thank you to the people of Little St Mary's and the congregations of Fitzwilliam College Chapel and Peterhouse Chapel. Thank you to that band of fellow clergy who make up my 'cell group' and offer such support, wisdom and humour through it: Edward Dowler, Jon Lawson, Andrew Wilson and Jonathan Beswick. Special thanks to my sons, William and Joseph, for the delight they have brought me during the final stages of this book.

Comparatives are better praise than superlatives, because they acknowledge that *really* good things never stop yielding *more*. In my wife Susanna I have found ever-greater faithfulness and ever-greater love – both of them seemingly never exhausted. My love for and gratitude to her are ever-greater too.

Feast of St Augustine of Hippo 2004



### **Abbreviations**

Adrienne Erster Blick auf Adrienne von Speyr (Einsiedeln, 1967)

Affekt Der antirömische Affekt (Freiburg, 1974)

Barth Karl Barth: Darstellung und Deutung seiner Theologie

(Einsiedeln, 1976)

ET English translation

ExT Explorations in Theology I–IV (San Francisco, 1989–95)
GL The Glory of the Lord: A Theological Aesthetics 1–7 (1982–89)

Ganze Das Ganze im Fragment (Einsiedeln, 1963)
Geschichte Theologie der Geschichte (Einsiedeln, 1959)
H Herrlichkeit: Eine theologische Ästhetik I–III/2.2

(Einsiedeln, 1961–9)

'In Retrospect' in John Riches (ed.), The Analogy

of Beauty: The Theology of Hans Urs von Balthasar

(Edinburgh, 1986)

Maria für Heute (Freiburg, 1968)

'Mysterium' 'Mysterium Paschale' in J. Feiner and M. Löhrer (eds.),

*Mysterium Salutis III/2* (Einsiedeln/Cologne, 1970)

NK Neue Klarstellungen (Einsiedeln, 1979)

Reader The Von Balthasar Reader, Medard Kehl and Werner

Löser (eds.), Robert J. Daly and Fred Lawrence (trans.),

(Edinburgh: T&T Clark, 1982)

Skizzen Skizzen zur Theologie I-IV (Einsiedeln, 1960–74)

TD Theodramatik I-IV (Einsiedeln, 1973–83)

ThD Theo-Drama: Theological Dramatic Theory 1–5

(San Francisco, 1988–98)

TL Theologik I–III (Einsiedeln, 1983–7)

[xiv]