

INSIGHTS OF TWO CHURCH DENOMINATIONAL FIGURES ON THE AESTHETICS OF TRIUNE IN HANS URS VON BALTHASAR

Enjeli Putri Amisani ^{*1}

Institut Agama Kristen Negeri Palangka Raya, Indonesia
enjeli.putri.amisani@iaknpky.ac.id

Nazareth Dealova

Institut Agama Kristen Negeri Palangka Raya, Indonesia
nazareth.dealova@iaknpky.ac.id

Nani Sunarsi

Institut Agama Kristen Negeri Palangka Raya, Indonesia
nani.sunarsi@iaknpky.ac.id

Yosep Anthonius

Institut Agama Kristen Negeri Palangka Raya, Indonesia
yosep.anthonius@iaknpky.ac.id

Vernike Niatda Zebua

Institut Agama Kristen Negeri Palangka Raya, Indonesia
vernike.niatda.zebua@iaknpky.ac.id

Aprianto Wirawan

Institut Agama Kristen Negeri Palangka Raya, Indonesia
aprianto.wirawan@iaknpky.ac.id

Reynhard Malau

Institut Agama Kristen Negeri Palangka Raya, Indonesia
reynhard.malau@iaknpky.ac.id

Abstract

Background of this research is to find out and explain the views of several church denomination figures about the aesthetics of the Trinity related to theology according to Hans Urs Von Balthar. One religion is Protestant Christianity but different church denominations and of course also different worship procedures. In this paper, the differences between the church denominations will not be explored. The main thing is that all church denominations believe in the Triune God. Instead, let's look for sources from the leaders of each church denomination, to find out how they view the aesthetics of the Trinity related to theology and which will unite the existing differences. The sources taken are from several journals consisting of English and Indonesian journals. In addition, researchers conducted direct interviews and written interviews with several church denomination leaders from the Kalimantan Evangelis Church (GKE) and the Seventh-day Adventist Church or better known as the Adventist Church.

Keywords: aesthetics, church denominations, divisiveness, God and/or Trinitarian

¹ Correspondence author

INTRODUCTION

Hans Urs von Balthasar, a theologian and philosopher who earned his Ph.D. from the University of Vienna in Berlin, thought of spirituality as something deeply personal (Von Balthasar, 1947). He is even the author of 60 books on history, classical literature and aesthetics (Garcia, 2023). His most recent achievement was being awarded as a Cardinal by Pope John Paul II in 1988. Christians are followers of Christ who believe in the Trinity. How one God has three personalities, namely God the Father, God the Son/Lord Jesus Christ and the Holy Spirit.

The authors saw several differences between the Kalimantan Evangelical Church (GKE) and the Adventist Church (Darnita & Triadi, 2023; Kristin et al., 2022). One of them is namely, the day of worship for the GKE is on Sunday while the Adventist Church is on Saturday (Kristin et al., 2022; Natalia, 2021; Pradita & Veronica, 2023; Pransinartha, 2022; Rahmelia, Prasetiawati, et al., 2023; Sriwijayanti, 2023; Sulistyowati et al., 2021; Susila, 2022b; T. Telhalia, 2016, 2023; S. N. Tumbol & Wainarisi, 2023). The determination of the sabbath day certainly has fundamental reasons from the Bible according to the point of view of each church.

However, the authors are interested in asking their views on beauty/aesthetics related to theology (Auret, 2020; Magdalena et al., 2022; Munte, Natalia, et al., 2023; Purnama, 2020). After six days of creation of heaven and earth and its contents. Stopped on the seventh day and established the Sabbath for all people as a memorial of creation. The fourth commandment of God's unchangeable law demands the sanctification of the seventh-day Sabbath as a day of complete rest for mankind. Worship and service in accordance with the teachings and customs of Jesus. Lord of the Sabbath.

The Sabbath is a day of joyful fellowship with God and with others, where we gather together in the temple to praise and glorify the name of the Lord . It is a symbol of redemption in Jesus Christ (Angellyna, 2021; Angellyna & Tumbol, 2022; S. Tumbol, 2020; TUMBOL, 2022; Wainarisi & Tumbol, 2022b, 2022a). The sabbath is an ongoing sign of the eternal covenant between Him and His people.

The sun rising in the east and setting in the west is a celebration of God's act of creation and redemption (M. T. Telhalia, 2017a, 2017b; T. Telhalia, 2016, 2023; T. Telhalia & Natalia, 2021, 2022; Wainarisi, 2023; Wainarisi et al., 2022, 2023; Wainarisi, 2021a, 2021c, 2021b, 2021d; WK GINTER et al., 2009). The Adventist Church believes that the seventh day of the week, Saturday, is the biblical Sabbath which God established "[f]or the sublime intention of enriching the relationship between God and human beings".

The authors examine that the Sabbath is a recurring message in the Bible that is mentioned in the Creation story, at Mount Sinai, in the ministry of Jesus Christ, and in the ministry of the apostles. The Sabbath serves as a weekly memorial to Creation and is a symbol of redemption, both from Egyptian slavery and the bondage of sin.

By keeping the Sabbath, people are reminded of how God made them holy, just as he did for the Sabbath. Adventists demonstrate their loyalty to God by keeping the commandments in the Ten Commandments. The Sabbath is also a time for Adventists to spend with God and with each other. The reason why Protestant Christians worship on Sunday:

Sunday worship is the fulfillment of Israel's worship in the Old Testament. Sunday worship is the day of the resurrection of Jesus Christ that should be celebrated as written in the gospels. Many

Christians or church members still do not understand that Sunday worship is the main way humans communicate with God the creator.

Balthasar also talked about the concept of God's revelation, also known as the manifestation of God Himself, which is very difficult for humans to understand, hence the need for an earthly link. The incarnation and crucifixion of Jesus Christ on the Cross is a transition from the aesthetic to the dramatic which means that God gathers and makes perfect everything of value in his creation which is revealed in the vision of all humans. This fact is revealed in God's *kenosis*, the mystery of the Incarnation and Crucifixion..

RESEARCH METHOD

This research method is qualitative in nature by exploring information from the views of pastors and seventh-day Adventists as primary sources. The search for data is through interviews and articles/journals as source material for this research. Then, researchers examined Hans Urs Von Balthasar's thoughts on the aesthetics of the Trinity through existing references (Von Balthasar, 2013). The authors talked about the Trinity, aesthetics, differences, church denominations. The authors ask how the view of the aesthetics or beauty of the Trinity relates to theology.

RESULT AND DISCUSSION

Aesthetics and Trinity

The authors inquired regarding the aesthetics or beauty of the Trinity as it relates to theology. Erkch (pseudonym), one of the Pastors (ecclesiastical position) attached to the Adventist Church, said:

“Pernyataan Allah melalui Trinitas, satu kesatuan dan satu pemikiran yang merupakan keindahan itu sendiri, keindahan yang dimaksudkan disini adalah kasih, kasih yang tidak mementingkan diri sendiri, sehingga dalam Trinitas tidak ada yang bertentangan”

Erkch/itrw/AestheticsandTrinity

The authors saw thoughts other than those of the Adventist pastor (Erikch), Okchtavlhany, a pastor of one of the Kalimantan churches said:

“Kehadiran Allah di dunia melalui Yesus Kristus, merupakan perwujudan yang indah bagi manusia untuk melihat kemuliaan. Allah yang Trinitaris”

Okchtavlhany/itrw/AestheticsandTrinity

Based on the thoughts of both pastors from two diverse dominions, they emphasize the beauty of the unexplained by not limiting the movement, terminology or boundaries that Christians often limit about or something when talking about the Trinity in Christianity (Susila, 2022c, 2022a, 2022b; Susila & Pradita, 2022; Susila & Risvan, 2022). The Trinity known in Father, Son, and Holy Spirit, although there were tensions in the first century that questioned the Trinitarian (position, claim, material object, and person), but in writing this simple paper (Cole, 2021; Darma et al., 2023; Munte

& Wirawan, 2022; Tirayoh et al., 2023; Wirawan, 2021; Wirawan et al., 2023). The authors is not debating the repetition of legacy issues passed down from previous centuries.

The thoughts of the two religious figures from various domination so far. The authors raises the opening and closing narrative of the interview that the Unreachable God, the Mystery is God who is far beyond the restrictions or objective God (PAHAN et al., 2014; Pattiasina, 2021; Pattiasina et al., 2022; Plantinga et al., 2019; Prakosa, 2022; Prakosa et al., 2023; SUGIYANTO et al., 2014; Volf, 2000). Thus, the location of the Trinity for the author is located in the aesthetic part. In more detail, it is found in the aesthetics offered by Baltasar.

But why was the crucifixion on a Friday? It was probably due to the fact that Passover fell on a Friday. In the time of the Israelites, Friday fell on the 14th of the first month of each year. So the feast day could change, but it just happened that in those years, the Passover fell on a Friday. In other words, Friday is not a holy day. How come it's a great day? It happened because Jesus was crucified on a Friday. If what happens is that the Passover celebration, which symbolizes the death of Jesus on the Cross, falls on the 14th day of the Sabbath month, according to the tradition of the Israelites every year.

In the drama of the crucifixion, it was actually foretold long ago that the Savior must die in place of the death of sinful mankind beginning from the Garden of Eden when Adam and Eve fell into sin. Therefore, God made the first sacrifice in Genesis 3 verse 21, the first sacrifice. In place of the death of Adam and Eve. It symbolizes the death of the Savior, Jesus Christ. As Jesus Christ died on the cross, He died on account of sin and He was willing to die as the Savior of sinful mankind. The love of God is without compulsion.

The beginning of why philosophers discuss the topic of aesthetics is due to the emergence of Balthasar's scheme, namely a scheme based on beauty that can enlighten the different perspectives of church theology at present (Fitriana et al., 2023; Fransisko et al., 2024; Hasan et al., 2023; Istiniyah et al., 2023; Kurniati et al., 2023; Manik et al., 2023; Melliani, Munthe, et al., 2023; Merdiasih et al., 2022; Munte, 2017, 2018, 2021a, 2021a, 2021b, 2022c, 2022a, 2022b; Munte, Natalia, et al., 2023; Munte, Saputra, et al., 2023; Munte, 2023a, 2023b; Munte & Korsina, 2022; Munte & Monica, 2023; Peryanto et al., 2023; Putri et al., 2023; Riska et al., 2023; Simanjuntak, 2019; Sinta et al., 2023; Sulistyowati et al., 2022; Tekerop et al., 2019; Trisiana et al., 2023; Von Balthasar, 2009).

Balthasar stated that God first describes himself as the Creator of the universe and this creation is objective and permanent and cannot be revoked by anyone. This embodiment of God, this embodiment takes on the form of the world itself. Revelation/instruction is an extremely brief concept difficult for human beings to grasp without an earthly connection (Andriany et al., 2023; Anggreni, 2023; Awak et al., 2023; Dela et al., 2022; Keristina et al., 2023; Kristiani et al., 2023; Melliani, Christian, et al., 2023; Melliani, Munthe, et al., 2023; Monica, 2023; Munte, Saputra, et al., 2023; Nursusanti et al., 2022; Palit et al., 2023; Pengky et al., 2023; Pernando et al., 2022; Samuel et al., 2023; D. A. Saputra et al., 2023; J. Saputra & Sukarno, 2019; Siburian et al., 2023; Suriani & Betaubun, 2022; Tamara et al., 2022; Veronika et al., 2023). As Jesus Christ is the embodiment of God's revelation/instructions, Balthasar's assumption of the church is that it is only meant to be the conduit of God's instructions from Christ. According to Balthasar, Christ is the embodiment of God's own guidance.

Hans Urs Von Balthasar explained human aspirations in terms of hope. Hope symbolizes the link between human history and the Triune God who came down to earth and lived in the world as Jesus (Nugrahu, 2020, 2021, 2022). It tells the meaning of life that has actually crossed the dimensional boundary between space-time in the world. Instead, Jesus incarnated and became the hope of human fulfillment (Andiny, 2020, 2023; Dandung et al., 2022; Kamayuda & Sulistyowati, 2015; Nugrahu et al., 2023; Sepniwati, 2022; Sulistyowati et al., 2021; Utami, 2022; Utami et al., n.d.). And the discussion is not far from the concept of Theo-drama, which is Balthasar's way of expressing his thoughts and explaining them theologically.

Balthasar's emphasized role of Jesus as the "decisive center" is crucial in the history of the world and includes the dimensions of history at that time (Ginting, 2010; Khalfiah, 2020; Pahan, 2020, 2021; PAHAN et al., 2014; Pahan & Prasetya, 2023; Sari & Ginting, 2023; Sarmauli et al., 2022; Timan Herdi Ginting et al., 2022; Von Balthasar, 1947; Wahyudi et al., 2023). The turmoil of history and the destiny of the Church world are determined by the history and uniqueness of the person of Jesus himself.

The existence of Jesus is meaningful in life, the thought of salvation as a heavenly treasure is not so contrasting from humans. The scripture shows Jesus being rejected by his people in the city of Nazareth. Although rejected, the name of salvation cannot be canceled easily, for the end of the world and Jerusalem are symbols of the history of salvation that has been experienced by the Jewish people and arrived before Jesus.

Salvation in Jesus is from an end or called eschatological which would get all its fulfillment in Christ with a specified time, of course no one knows when the end of this fulfillment will occur. Balthasar also explained that Jesus not only fulfills the history of the salvation of the Israelites but Jesus' salvation is very broad, people who are not Jews will also get the same salvation (Adellia et al., 2023; Pradita & Veronica, 2023; Veronica, 2022). History also says, all the people of Israel and those who are not have also been fulfilled by Christ (Adellia et al., 2023; Dandi & Veronica, 2023; Merdias, 2013, 2022; Merdias et al., 2017, 2022; Merdias & Kristiani, 2021; Netanyahu & Susanto, 2022; Pattiasina et al., 2022; Susanto et al., 2022). Jesus was born into the world because he wanted to fulfill the history of salvation in the Old Testament. All of God's own actions, appearances, and promises of salvation appeared in Jesus.

The world is not always seen as an individual act but always happens within the framework of the trinity relationship between Himself, the Father and the Holy Spirit. Jesus' coming to earth was an initiative of God the Father (Richards, 2016; von Soden et al., n.d.). Jesus showed his deep love for God the Father by following the mission the Father gave him. The Holy Spirit deepens the understanding and comprehension of Christ's work in Christ's disciples.

In addition, the Holy Spirit plays the role of proclaiming or amplifying Christ's work in the world. Christ's work in the world is where Christ's action finds its fulfillment. These fulfillments invariably take place within the framework of the Trinity (Cole, 2021; Langi et al., n.d.; Pongoh, 2023; Rahmelia et al., 2022; Simanjorang et al., 2020; Triadi et al., 2022). Humanity's salvation and future are always tied to its relationship with Christ. Implicitly, this relationship is also linked to God the Father and the Holy Spirit as "missionaries".

Balthasar, Trinitarian, and Human Hope

Reflecting on the Gospel of Saint John, Balthasar emphasized the word "if" in Jesus' words (Batuwael et al., 2019; Langi et al., n.d.; Mukuan et al., 2022; Pongoh, n.d., 2022a, 2022b; Suratinoyo et al., 2019). Salvation is only real if Christ's disciples are faithful and hold fast to His word.¹⁰ Christ's presence in history confirms the existence of God's word in time and space (Sihombing, 2015, 2019, 2022).

It comprised the entire world of history (Eribka et al., 2023; Hendrik et al., 2022; Magdalena et al., 2022; Mamarimbing et al., 2023; Mariani, 2023, 2020, 2022a, 2022b; Meilan & Mariani, 2023; Pransinartha, 2022; Pransinartha et al., 2023; Rosen et al., 2023; Salmanezer et al., 2023; D. A. Saputra et al., 2023; E. J. Saputra et al., 2023; Saputri et al., 2023; M. T. Sarmauli, n.d.; S. Sarmauli, 2016; S. Sarmauli & Pransinartha, 2022; Seruyanti et al., 2023; Silipta et al., 2021, 2023; Sinta et al., 2023; Sriekaningsih et al., 2019; Sulistyowati et al., 2022). Jesus, the embodiment of God's word, is present and reigns throughout time, present, previous, and upcoming. Balthasar referred to Jesus' own words: "[Heaven and earth] passed away, but My Word will not pass away" (Richards, 2016; von Soden et al., n.d.). Jesus Christ, Mediator of human hope.

The specificity of Christian hope is found in its intimate relationship with the person of Jesus Christ. This relationship also represents the hope of not making a leap from the temporal to the eternal (Andiny, 2020, 2023; Dandung et al., 2022; Darma et al., 2023; Lumbanraja, 2021; Malau, 2021, 2023; Munte, Natalia, et al., 2023; Munte & Wirawan, 2022; Supardi, n.d., 2014, 2022; Supardi et al., 2023; Teriasi et al., 2022; Tirayoh et al., 2023; Trisiana et al., 2023; Wirawan, 2021; Wirawan et al., 2023). Jesus Christ came to earth to become a human being at the intersection of the temporal and eternal worlds. Jesus, as the Son of God, came down from heaven and brought people to eternity and nothing else. In addition, the human image of God living in the world, in accordance with God's intention, is constantly invited to participate in eternal life.

Christ's cross and redemption liberated people from the shackles of sin that prevented them from attaining eternal life. Human pilgrimage around the world is a mission towards eternal life (Carolina et al., 2023; Colina, 2015, 2016, 2021; Dinata et al., 2023; Fernando et al., 2023; Lana et al., 2023; Lumbantobing, 2022; Manuputty et al., 2023; Melliani, Christian, et al., 2023; Nopitri & Irdayani, 2023; Octaviana et al., 2023; Pattiasina et al., 2022; Politon, 2022; Pradita, 2021; Pradita & Veronica, 2023; Rahmelia, Prasetiawati, et al., 2023; Reggina & Indriani, 2023; Rudie, 2021; Sarmauli et al., 2022; Selawaisa, 2023; Susila & Pradita, 2022; Tedy et al., 2023; Timan Herdi Ginting et al., 2022; Tobing, 2015; Triani et al., 2023). Furthermore, Heaven also stimulates the world to actualize the transcendent potential it was originally given. Balthasar cited the example of saints who, while living on earth, realized the form of life in heaven. The ultimate example of the Saints is of course Jesus Christ. In Christ incarnate and risen from the dead, heaven and the new world are essentially intertwined.

Jesus embodies an eternal presence in time not only as the Son who fulfills the mission of the Holy Trinity in the world, but also as "the Perfect One, the Head of the Church on earth." Heaven and earth" (Haloho, 2016, 2022c, 2022a, 2022b, 2023; Haloho et al., 2013; Supardi, n.d., 2014, 2022; Supardi et al., 2023; Teriasi et al., 2022; Verhoef, 2021). Through Christ's presence in time, human beings are essentially included in the "event" of the Trinity. Christ's obedience to the Father's will benefits mankind. Temporal time is included in eternity and perpetuity. Through His resurrection, Jesus reunited all earthly time with Himself in eternal life.

This reality allows for various forms of loss that have no solid foundation. The Church, through its institutions, sacraments, umbrella and members, is the way and means to find eternal life. Eternity is not only in the future (Angellyna & Tumbol, 2022; Setinawati et al., 2021; Surya, 2020, 2021, 2023b, 2023a; Surya & Setinawati, 2021; S. Tumbol, 2020; S. N. Tumbol & Wainarisi, 2023; Wainarisi & Tumbol, 2022b, 2022a). From here on earth, human beings can participate in eternal life through the celebration of the holy liturgy, prayer, and pious deeds. Balthasar sees all these as forms of life characterized by the Trinitarian model: through prayer and moral action, humans participate in the divine life. For in the world humans can participate in eternity through liturgical celebrations.

Balthasar elaborated on the idea of Christian hope. The distinctiveness of Balthasar's idea of hope is based on the risen Christ. Christ's resurrection includes the resurrection of the body, soul and existential life (Apandie & Rahmelia, 2020, 2022; Teriasi et al., 2022). This is in contrast to the hope of the Platonic tradition which yearns for immortality but to achieve it requires humans to lose their physical bodies (Kristin et al., 2022; Marilyn, 2018, 2020; Prasetiawati, 2020, 2022; Rahmelia, 2020; Rahmelia, Prihadi, et al., 2023; Rahmelia & Agustina, 2022; Rahmelia & Apandie, 2023; Rahmelia & Prasetiawati, 2021). Christian hope is centered on God, who in His love and mercy gives people an identity as disciples of the risen Christ. The hope of human salvation is also a hope that is linked to the salvation of the world..

CONCLUSION

Two points of view from church denomination figures who both graduated from Theology, they are both pastors but chose to serve in different churches. Although there are some differences between the GKE and the Seventh-day Adventist Church. One of the differences is that the day of worship at the GKE is Sunday while the Seventh-day Adventist Church is on Saturday. Here the authors also connect these two churches with the Theory of Beauty according to Hans Urs Von Balthasar, the authors conclude that all churches are applying the beauty of beauty to the Trinity, because Balthasar himself alludes a little to the state of the Church today in order to be able to apply the beauty of the Trinity and not always discuss centered on the book alone, and the Church is able to present teachings about beauty itself. The Church is concerned with this issue as it relates to the salvation that Christ performed and was willing to redeem and save mankind from sin. Therefore, maintaining and discussing the beauty of the Trinity in the sermon is imperative for the Church.

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