

Teodramatica 1 Prolegomenos Gloria Teodramatica T

Prayer
A Theology of History
Love Alone Is Credible
Man Before God
The Living and True God
The Cult of the Serpent
The Cambridge Companion to Hans Urs Von Balthasar
The Suffering of the Impassible God
Mysterium Paschale
Hans Urs Von Balthasar
Jesus Christ in Modern Thought
Truth is Symphonic
I Believe in the Holy Spirit
The Meaning of Saints
You Have Words of Eternal Life
The Trotula
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Cybertheology
Theology of Karl Barth
Heart of the World
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The Heresy of Orthodoxy (Foreword by I. Howard Marshall)
The Workers' Movement
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Theo-Drama: Theological Dramatic Theory, Vol. 1
Religion and Diversity in Canada
Trinity and Society
Pattern of Redemption
On Famous Women
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The Book of Divine Works
Theo-Logic, Vol. 1
Commentary on the Book of the Prophet Isaiah
Freedom and Flourishing
Karl Barth on Theology and Philosophy
Love Alone: The Way of Revelation
The Christian and Anxiety
Karl Barth's Christological Ecclesiology
A Short Primer for Unsettled Laymen
The Journey of Modern Theology

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2012-06-12 Hans Urs Von Balthasar This is perhaps the best and most comprehensive book on prayer ever written. From the persons of the Trinity through the Incarnation to the Church and the very structure of the human person, this book is a powerful synthesis of what prayer is and how to pray. The testament of a great theologian on something which is most personal and interior, contemplative prayer. In this modern classic, von Balthasar illumines the nature and practice of contemplative prayer in explicit and vital connection with the mysteries of Christian revelation. His extraordinary flair for drawing spiritual implications from the most profound theological insights is brilliantly displayed on so many of its pages. This is a book on prayer that stimulates our yearning for God as it points us toward ever-deepening and authentic encounters with Him. - Margaret M.

Turek, S.T.D., Associate Professor of Systematic Theology, St. Patrick's Seminary and University
2017-01-12 Hans Urs Von Balthasar Man has long wrestled with the problem of finding meaning in history. It is not surprising that, as a Christian, Hans Urs von Balthasar finds the meaning of history in Christ, its center and Lord. What may surprise and stimulate us is the theological mastery with which von Balthasar traces the effects of Christ's lordship upon the daily life of the Christian. In this book we have one of the indispensable sources for understanding Balthasar's Catholic Christocentrism. Here we find elaboration of the striking statement that Jesus Christ is "the Idea made concrete, personal, historical: universale concretum et personale" which means that Christ is the universally valid in the here and now. Characteristic of von Balthasar, the book inspires spiritually as much as it informs theologically. Von Balthasar follows Saint Irenaeus in viewing theology through the drama of history, and presents Jesus Christ as the norm by which all history?secular history as well as salvation history?ought to be interpreted. As God, Jesus is the universal norm for all humanity who stands outside of history; as man he became particular within history. By seeking to become one with him, our own history becomes meaningful, purposeful, and significant.

2012-09-04 Hans Urs Von Balthasar In Hans Urs von Balthasar's masterwork, The Glory of the Lord, the great theologian used the term "theological aesthetic" to describe what he believed to be the most accurate method of interpreting the concept of divine love, as opposed to approaches founded on historical or scientific grounds. In this newly translated book, von Balthasar delves deeper into this exploration of what love means, what makes the divine love of God, and how we must become lovers of God in the footsteps of saints like Francis de Sales, John of the Cross and Therese of Lisieux. Based in the theological aesthetic form, Love Alone is Credible brings a fresh perspective on an oft-explored subject. A deeply insightful and profound theological meditation that serves to both deepen and inform the faith of the believer.

2012-04-30 Adrienne Von Speyr In Man Before God, the ; mystic Adrienne von Speyr ; offers her reflections on this personal encounter with the ; God who is eternal love. Acknowledging the limitations of ; man in the face of the boundlessness of God, she considers ; both the various ways God continues to speak to man-through ; his Word in Scripture, through his Son in the sacraments, ; though saints and neighbors-as well as the necessity for ; man to respond. Through her guidance, we come to see every ; circumstance as an invitation to encounter and worship ; God. From this perspective she explores with clarity and ; simplicity such topics as: the meaning of ; prayer and contemplation living in the ; Word the relationship between discipleship and ; Eucharist the place of Mary and the ; Church the meaning of work and the religious life, ; joy and truth, knowledge and ; darkness

2010 Luis F. Ladaria This is a New Revised Edition in which the Author explains how the Trinity (one

God in three persons, Father, Son, and Holy Spirit) is the central mystery of the Christian faith that enlightens all other mysteries of the faith. An understanding of the Trinity is essential for the protection and defense of the divine/human person of Jesus Christ and his saving work. This book documents the historical development of the doctrine of the Trinity and its significance for the Christian faith. In a broad and systematic way, Ladaria traces the debates within the early Christian church as the concept of the Trinity developed. He also reflects on the great masters of church tradition concerning their understanding of the Trinity and is in dialogue with various contemporary theologians on this subject. This book has been written especially for theological students and professors as an aid in grasping the Trinitarian formulation both historically and theologically and to assist in deepening their faith and reflection in the mystery of God.

1983-01-01 Balaji Mundkur

2004-08-05 Edward T. Oakes 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.

2004-03-12 Paul L. Gavriluk The Suffering of the Impassible God provides a major reconsideration of the issue of divine suffering and divine emotions in the early Church Fathers. Patristic writers are commonly criticized for falling prey to Hellenistic philosophy and uncritically accepting the claim that God cannot suffer or feel emotions. Gavriluk shows that this view represents a misreading of evidence. In contrast, he construes the development of patristic thought as a series of dialectical turning points taken to safeguard the paradox of God's voluntary and salvific suffering in the Incarnation.

2012-09-19 Hans Urs Von Balthasar This is an account, at once rigorously theological and warmly devotional, of the death and resurrection of Christ, and their significance for the Christian life. Von Balthasar offers sharp insights into some current controversies-for example, the 'bodiliness' of the Resurrection-and spiritual inspiration for the year round. This scholarly reflection of the climax of the Christian year is an established classic of contemporary Catholic theology.

1995 Angelo Scola This volume by Angelo Scola, a longtime friend of Balthasar and a leading scholar of his work, provides the most penetrating introduction to the vast writings of the great Catholic theologian available anywhere. Scola beautifully captures Balthasar's "theological style" and offers a reading of Balthasar that passes through the most important phases of his writings: theological, philosophical, and artistic. Intended to serve as an examination of the "form" of Balthasar's philosophical and theological approach rather than as a detailed overview of his themes and theses, this study will be an invaluable aid to students and scholars seeking to understanding the complex body of Balthasar's work. FROM THE CRITICS "Balthasar's thought is complex, and Angelo Scola gives us a helpful guide." - New Oxford Review "An invaluable introduction to the theological style which permeates Balthasar's writings.... A "must" for the serious student of Balthasar, Scola's text represents an invaluable addition to college and university libraries." - Catholic Library World

1990 John Macquarrie In this long-awaited book, John Macquarrie turns to one of the few areas of Christian theology to which he has not yet devoted systematic attention that of christology.

1987-01-01 Hans Urs von Balthasar Von Balthasar shows the tension between the necessary unity in Christianity and the diversity that should and must exist. Today when most people talk about pluralism and really mean dissent and rebellion, von Balthasar shows how genuine variety is both possible and desirable within Catholic unity.

1997 Yves Congar "I Believe in the Holy Spirit" is a major treatise on the topic by one of the great

theologians of the century. Yves Congar's book is one of the few comprehensive treatments of the Church's understanding of the Spirit and the working of the Spirit in the life of the Church by a Roman Catholic theologian, providing "indispensable resources for the development of a Spirit-sensitive theology" (Robert Imbelli).

1980 Lawrence Cunningham Discusses how the lives of saints can play an integral part in the spiritual growth of individuals and communities of faith.

2012-11-09 Hans Urs Von Balthasar The highly-respected Swiss theologian provides short, profound meditations on numerous scriptural passages throughout the New Testament. The simplicity and wisdom of these meditations demonstrates that, although he was a great theologian, von Balthasar was deeply interested in sustaining the spiritual lives of modern men and women in this difficult time of the Church. "These beautiful meditations of Fr. von Balthasar are a wonderful testament to his spirit—a spirit of great love of the Lord and his Church, and a spirit of the deepest wisdom and discernment for our times. Turn wherever you like in these pages and I believe you will find the spiritual nourishment which our souls need so much today. People cry out for the authentic food which can only come from inspired and prayerful pondering on the living message of Jesus. In *You Have Words of Eternal Life* there is such good food in plenty." - Sister Brieghe McKenna, O.S.C., Author, *Miracles Do Happen* "An outstanding example of Biblical theology that is both useful for the laity and faithful to the Church. It shows that something rich and true lies between scripture scholarship and systematic theology." - Professor Scott Hahn, University of Steubenville "These New Testament meditations are vintage von Balthasar, but more readily, more easily grasped by non-theologians. He brings to his scriptural commentary a fresh depth of insight that most biblical technicians simply do not have." - Fr. Thomas Dubay, Author, *Fire Within*

2001-04-16 Trotula The Trotula was the most influential compendium on women's medicine in medieval Europe. Scholarly debate has long focused on the traditional attribution of the work to the mysterious Trotula, said to have been the first female professor of medicine in eleventh- or twelfth-century Salerno, just south of Naples, then the leading center of medical learning in Europe. Yet as Monica H. Green reveals in her introduction to this first edition of the Latin text since the sixteenth century, and the first English translation of the book ever based upon a medieval form of the text, the Trotula is not a single treatise but an ensemble of three independent works, each by a different author. To varying degrees, these three works reflect the synthesis of indigenous practices of southern Italians with the new theories, practices, and medicinal substances coming out of the Arabic world. Arguing that these texts can be understood only within the intellectual and social context that produced them, Green analyzes them against the background of historical gynecological literature as well as current knowledge about women's lives in twelfth-century southern Italy. She examines the history and composition of the three works and introduces the reader to the medical culture of medieval Salerno from which they emerged. Among her findings is that the second of the three texts, "On the Treatments for Women," does derive from the work of a Salernitan woman healer named Trota. However, the other two texts—"On the Conditions of Women" and "On Women's Cosmetics"—are probably of male authorship, a fact indicating the complex gender relations surrounding the production and use of knowledge about the female body. Through an exhaustive study of the extant manuscripts of the Trotula, Green presents a critical edition of the so-called standardized Trotula ensemble, a composite form of the texts that was produced in the mid-thirteenth century and circulated widely in learned circles. The facing-page complete English translation makes the work accessible to a broad audience of readers interested in medieval history, women's studies, and premodern systems of medical thought and practice.

2011-03-29 Walker Percy Writings on the South, Catholicism, and more from the National Book Award winner: "His nonfiction is always entertaining and enlightening" (Library Journal). Published just after Walker Percy's death, *Signposts in a Strange Land* takes readers through the philosophical, religious, and literary ideas of one of the South's most profound and unique thinkers. Each essay is laced with wit and insight into the human condition. From race relations and the mysteries of existence, to Catholicism and the joys of drinking bourbon, this collection offers a

window into the underpinnings of Percy's celebrated novels and brings to light the stirring thoughts and voice of a giant of twentieth century literature.

2014-09-19 Antonio Spadaro Because the Internet has changed and is changing the ways in which we think and act, it must also be changing the ways in which we think Christianity and its theology. Cybertheology is the first book to explore this process from a Catholic point of view. Drawing on the theoretical work of authors such as Marshall McLuhan, Peter Levy, and Teilhard de Chardin, it questions how technologies redefine not only the ways in which we do things but also our being and therefore the way we perceive reality, the world, others, and God. "Does the digital revolution affect faith in any sense?" Spadaro asks. His answer is an emphatic Yes. But how, then, are we to live well in the age of the Internet? Spadaro delves deeply into various dimensions of the impact of the Net on the Church and its organization, on our understanding of revelation, grace, liturgy, the sacraments, and other classical theological themes. He rightly points out that the digital environment is not merely an external instrument that facilitates human communication or a purely virtual world, but part of the daily experience of many people, a new "anthropological space" that is reshaping the way we think, know, and express ourselves. Naturally, this calls for a new understanding of faith so that it makes sense to people who live and work in the digital media environment. In developing the notion of cybertheology, Spadaro seeks to propose an intelligence of faith (*intellectus fidei*) in the era of the Internet. The book's chapters include reflections on man the decoder and the search engines of God, networked existence and the mystical body, hacker ethics and Christian vision, sacraments and "virtual presence," and the theological challenges of collective intelligence.

2013-05-22 Hans Urs Von Balthasar Written in 1951 (with a second edition in 1961), this book takes its place within an impressive array of attempts to wrestle with Karl Barth's theology from a Catholic point of view. The book adopts the twofold strategy of presenting an exposition of "the whole of Barth's thought," while doing so for the purpose of a confessional dialogue among theologians. Not to be construed as an "Introduction to the Theology of Karl Barth," Balthasar's effort is to provide a Catholic response which, though not "official", nonetheless seeks to express a common direction and movement within Catholicism. The Theology of Karl Barth shows how a rethinking of basic issues in fundamental theology-concerning the relation of nature and grace, philosophy and theology, the "analogy of being" and the "analogy of faith"-might lead to a rapprochement between the two great rivers of Christianity, without compromising the center of gravity of either. In the process the book makes a major contribution to renewed understanding of Christianity in a secularized modern world. Co-published with Communio Books. "This reflection by one of the century's great Catholic theologians on the theology of one of the century's great Protestant theologians is an example of ecumenical dialogue at its best. One finds here a sympathetic and at the same time faithfully Catholic discussion of the major issues surrounding Barth's christocentricity. The appearance of an unabridged English translation of this book could hardly be more timely for the current religious situation in North America." - David L. Schindler, Gagnon Professor of Fundamental Theology, John Paul II Institute "No one should think he can quickly dispose of questions posed here offhandedly. It was precisely because writers were in the habit during the time of the Reformation of theologizing with a hammer that the split in the Church became irreparable. And to work at overcoming this split means much effort. Only the patient need apply." - Hans Urs von Balthasar

1979 Hans Urs von Balthasar A great Catholic theologian speaks from the heart about the Heart of Christ, in a profound and lyrical meditation on Our Lord's love for his Bride the Church.

1964-08 Paul Pope Encyclical Letter of Paul VI. Paths Of The Church.riendshipossible way.nd application.nd more.

2010-06-09 Andreas J. Köstenberger Beginning with Walter Bauer in 1934, the denial of clear orthodoxy in early Christianity has shaped and largely defined modern New Testament criticism, recently given new life through the work of spokesmen like Bart Ehrman. Spreading from academia into mainstream media, the suggestion that diversity of doctrine in the early church led to many competing orthodoxies is indicative of today's postmodern relativism. Authors Köstenberger and Kruger engage Ehrman and others in this polemic against a dogged adherence to popular ideals of

diversity. Köstenberger and Kruger's accessible and careful scholarship not only counters the "Bauer Thesis" using its own terms, but also engages overlooked evidence from the New Testament. Their conclusions are drawn from analysis of the evidence of unity in the New Testament, the formation and closing of the canon, and the methodology and integrity of the recording and distribution of religious texts within the early church.

1987-10-08 Alain Touraine Social research study on the crisis of the labour movement and trade unionism in France and future developments in a postindustrial society - examines the social class consciousness and the new social structure of the French working class; comments on trade union attitudes and policies in the industrial sector. Bibliography.

2011-03-29 David Schindler This collection of essays, gathered under the auspices of *Communio* editors, represents the most wide-ranging study of the life and work of Balthasar. The twenty contributors include highly respected theologians, philosophers and bishops from around the world such as Henri Cardinal de Lubac, S.J., Walter Kasper, Louis Dupre, Joseph Cardinal Ratzinger (now Pope Benedict XVI), and Pope John Paul II. "...meeting Balthasar was for me the beginning of a lifelong friendship I can only be thankful for. Never again have I found anyone with such a comprehensive theological and humanistic education as Balthasar and de Lubac, and I cannot even begin to say how much I owe to my encounter with them." - Joseph Ratzinger (Pope Benedict XVI)

1988-01-01 Hans Urs von Balthasar This is the introduction to the second part of the trilogy which is von Balthasar's major work. The *Glory of the Lord* approaches revelation from the standpoint of the beautiful. The final part of the trilogy, the *Theo-Logic*, will treat Christian revelation from the standpoint of the true. In this first volume von Balthasar shows how many of the trends of modern theology (e.g. *òeventÓ*, *òhistoryÓ*, *òorthopraxyÓ*, *òdialogueÓ*, *òpolitical theologyÓ*) point to an understanding of human and cosmic reality as a divine drama. He will then consider objections to such a theological dramatic theory and also the relationship between the Church and the theatre. This volume assembles the materials and the themes that will make it possible in subsequent volumes to develop this theological dramatic theory. "Émeeting Balthasar was for me the beginning of a lifelong friendship I can only be thankful for. Never again have I found anyone with such a comprehensive theological and humanistic education as Balthasar and de Lubac, and I cannot even begin to say how much I owe to my encounter with them." ÑJoseph Ratzinger (Pope Benedict XVI) Ê

2008 Lori Gail Beaman Canada officially prides itself on being a multicultural nation, welcoming people from all around the world, and enshrining that status in its Charter of Rights and Freedoms as well as in an array of laws and policies that aim to protect citizens from discrimination on various grounds, including race, cultural origin, sexual orientation, and religion. This volume explores the intersection of these diversities, foregrounding religion as the primary focus of analysis. Taking as their point of departure the contested meaning and implications of the term diversity, the various contributions address issues such as the power relations that diversity implies, the cultural context that limits the understanding and practical acceptance of religious diversity, and how Canada compares in these matters to other countries. Taken together the essays therefore elucidate the Canadian case while also having relevance for understanding this critical issue globally.

2005-04-11 Leonardo Boff In this book, Brazilian Leonardo Boff, Franciscan priest and professor of theology, joins other contemporary theologians in defending both the truth and the practical value of the doctrine of the Trinity. For Boff, the community of Father, Son, and Holy Spirit is not only the truth about God; it is also the prototype of human community dreamed of by those who wish to improve society, the model for any just, egalitarian (while respecting differences) social organization. Frequently expressing agreement with Moltmann's 'The Trinity and the Kingdom', Boff argues that true and relevant Trinitarian faith must begin not with the oneness, but with the threeness of God; not with theistic speculation about God as the solitary One, but with openness to the self-revelation of God as a community or society of divine persons, who are what they are in their co-existence, co-relatedness, and self-surrender to each other. Boff also suggests how a social doctrine of the Trinity enables us to overcome the conflict between individualistic capitalism and collectivistic socialism, oppressor and oppressed, male and female, church authorities and church

members.

1997-03-01 Edward T. Oakes When set against the wider background of twentieth-century theology, the figures of Hans Urs von Balthasar comes across as rather isolated, even lonely. This largely, though not entirely, due to the accidents of his biography: borne in Lucerne, Switzerland, on 12 August 1905 of an upper-middle class family of noble stock, he quickly became known for his precocious talents in music and literature.

2011 Giovanni Boccaccio "This first collection of biographies exclusively of women, both mythological and historical, was written by Giovanni Boccaccio, author to the "Decameron," between 1361 and 1362. It includes 106 biographies ranging from Eve to Boccaccio's contemporary, Queen Giovanna I of Naples"--Provided by publisher.

2020-01-11 Marie de France ** A Christian Classic ** ** Active Table of Contents ** This book comes complete with a Touch-or-Click Table of Contents, divided by each section. The Lais of Marie de France are a series of twelve short narrative Breton lais by the poet Marie de France. They are written in the Anglo-Norman and were probably composed in the late 12th century. The short, narrative poems generally focus on glorifying the concept of courtly love through the adventures of their main characters. Despite her stature in Anglo-Norman literature and medieval French literature generally, little is known of Marie herself, though it is thought that she was born in France and wrote in England. Marie de France's lais, told in octosyllabic, or eight syllable verse, are notable for their celebration of love, individuality of character, and vividness of description - hallmarks of the emerging literature of the times. Five different manuscripts contain one or more of the lais, but only one, Harley 978, a thirteenth century manuscript housed in the British Library, preserves all twelve. It has been suggested that if the author had indeed arranged the Lais as presented in Harley 978, that she may have chosen this overall structure to contrast the positive and negative actions that can result from love. In this manuscript, the odd lais — "Guigemar," "Le Fresne," etc. — praise the characters who express love for other people. By comparison, the even lais, such as "Equitan," "Bisclavret" and so on, warn how love that is limited to oneself can lead to misfortune. The Harley 978 manuscript also includes a 56-line prologue in which Marie describes the impetus for her composition of the lais. In the prologue, Marie writes that she was inspired by the example of the ancient Greeks and Romans to create something that would be both entertaining and morally instructive. She also states her desire to preserve for posterity the tales that she has heard. Two of Marie's lais - "Lanval," a very popular work that was adapted several times over the years (including the Middle English Sir Launfal), and "Chevrefoil" ("The Honeysuckle"), a short composition about Tristan and Iseult - mention King Arthur and his Knights of the Round Table. Marie's lais were precursors to later works on the subject, and Marie was probably a contemporary of Chrétien de Troyes, another writer of Arthurian tales. You can buy other wonderful religious books from Wyatt North Publishing! Enjoy.

2018-10-16 St. Hildegard of Bingen Completed in 1173, The Book of Divine Works (Liber Divinorum Operum) is the culmination of the Visionary's Doctor's theological project, offered here for the first time in a complete and scholarly English translation. The first part explores the intricate physical and spiritual relationships between the cosmos and the human person, with the famous image of the universal Man standing astride the cosmic spheres. The second part examines the rewards for virtue and the punishments for vice, mapped onto a geography of purgatory, hellmouth, and the road to the heavenly city. At the end of each Hildegard writes extensive commentaries on the Prologue to John's Gospel (Part 1) and the first chapter of Genesis (Part 2)—the only premodern woman to have done so. Finally, the third part tells the history of salvation, imagined as the City of God standing next to the mountain of God's foreknowledge, with Divine Love reigning over all.

2000-01-01 Hans Urs von Balthasar Theo-Logic is the third and crowning part of the great trilogy of the masterwork of theologian Hans Urs von Balthasar, following his first two parts, The Glory of the Lord and Theo-Drama. This is the third volume of Theo-Logic. Theo-Logic is a variation of theology, it being about not so much what man says about God, but what God speaks about himself. Balthasar does not address the truth about God until he first reflects on the beauty of God (The Glory of the

Lord). Then he follows with his reflections on the great drama of our salvation and the goodness and mercy of the God who saves us (Theo-Drama). Now, in this work, he is ready to reflect on the truth that God reveals about himself, which is not something abstract or theoretical, but rather the concrete and mysterious richness of God's being as a personal and loving God.

2018-02-07 Jean Calvin This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

2017-11-09 Robert Leigh Freedom is vital both to Karl Barth's theology and to modern religion, politics, and culture. Leigh describes how Barth's lifelong fascination by freedom culminated in a fresh, daring engagement with it in his last completed book, volume IV/3 of the massive Church Dogmatics—which is probably the most important work of Christian theology in the twentieth century. That volume builds on Barth's earlier work but also goes beyond it in ways that have not yet been appreciated. Leigh shows how this mature theology of Barth not only responds profoundly to key questions about freedom, both in philosophy and theology, but also opens up a rich, habitable understanding of Jesus Christ, and of life in relationship with him, that is prophetic for the twenty-first century. This involves a dynamic integration of knowing with being, being with action, truth with witness, individual with community, and divine initiative with human flourishing. At the heart of this life with God is participation in the asymmetrical yet utterly reciprocal interaction between human beings and the God who loves them in freedom. Leigh succeeds both in describing this participation convincingly and in demonstrating its provocative attractiveness.

2012-12-06 Kenneth Oakes This book is an analysis of Karl Barth's understanding of the relationship between theology and philosophy. Kenneth Oakes shows the complexity and variability of Barth's thoughts on theology and philosophy and challenges the typical views that Barth was either too hostile towards philosophy or too indebted to it.

2010-07-01 Hans Urs von Balthasar What differentiates Christianity from other religions? Key to Christian self-understanding is the recognition of the importance and glorification of divine love. In this sketch Balthasar presents a theological aesthetic that covers both the study of perception and the self-expression of divine glory. Christian belief is thus re-assessed through the lens which sees the glory of God's love.

2011-09-20 Hans Urs Von Balthasar From Luther to Kierkegaard, from Heidegger to Sartre, the theme of anguish has dominated both philosophy and spiritual theology. In our "societies of depression" where individuals confront their own loneliness, this theme has recently regained its intensity. In these dense and luminous pages, he is not content merely to show how much this feeling is profoundly inscribed in the heart and the word of God—from the Psalms to the Gospels—but he enters into intimate dialogue with contemporary thought and in particular its existentialist expression. For Balthasar, the Christian faith does not offer a ready made response, but is simultaneously a journey through the torment of the cross and the liberation from fear by the gift of grace. In the wake of a Bernanos, or a Péguy, Balthasar emphasizes how much confidence in God leads to a hope which is inexhaustible.

2017-03-02 Kimlyn J. Bender Many of Barth's theological themes, such as revelation and election, have received numerous scholarly examinations, whilst Barth's doctrine of the church has been largely ignored. Yet, Barth entitled his massive systematic theological opus the Church Dogmatics,

and the church was a central element of his thought from first to last. This book seeks to fill a lacuna in studies of Barth's theology, presenting the first comprehensive examination of Karl Barth's doctrine of the church in over three decades. Kimlyn Bender examines Barth's ecclesiological thought, from his early theological treatises to his massive unfinished dogmatics, in light of his interaction with both Roman Catholicism and Protestant Liberalism. A special emphasis is placed upon Barth's mature ecclesiology in the Church Dogmatics.

2020-08-04 Hans Urs von Balthasar Hans Urs von Balthasar addresses the critical issues that have been unsettling the Catholic laity since the Second Vatican Council. In a clear and readable manner, he focuses on the core elements of the faith: the Word of God; the life, death, and resurrection of Christ; the sacraments; the structure of the Church; and Mary. Speaking plainly about the polarization within the Catholic Church, he also discusses the various ideological trends—such as liberalism, progressivism, and traditionalism—that have undermined the confidence and the unity of the faithful. "In this Primer, Balthasar addresses today's faithful laity who feel that [the] solidity of the Church is shifting beneath their feet. He speaks to those who fear that the Church has done what she ought not to do: that she is in fact relaxing her demands in order to win favor, not from God, but from man. Into this situation Balthasar re-proposes the 'form' of Jesus Christ as revealed in his Church. This form is 'only the whole': the whole, concrete reality of Christ, conveyed within Catholic tradition. This form is 'spun from three strands' of Word, sacrament, and ecclesial authority. These three provide the Church with the ability to remain on course despite the winds blowing through history." — Angela Franks, Ph.D., From the Foreword

2013-11-01 Roger E. Olson Modernity has been an age of revolutions—political, scientific, industrial and philosophical. Consequently, it has also been an age of revolutions in theology, as Christians attempt to make sense of their faith in light of the cultural upheavals around them, what Walter Lippman once called the "acids of modernity." Modern theology is the result of this struggle to think responsibly about God within the modern cultural ethos. In this major revision and expansion of the classic 20th Century Theology (1992), co-authored with Stanley J. Grenz, Roger Olson widens the scope of the story to include a fuller account of modernity, more material on the nineteenth century and an engagement with postmodernity. More importantly, the entire narrative is now recast in terms of how theologians have accommodated or rejected the Enlightenment and scientific revolutions. With that question in mind, Olson guides us on the epic journey of modern theology, from the liberal "reconstruction" of theology that originated with Friedrich Schleiermacher to the postliberal and postmodern "deconstruction" of modern theology that continues today. The Journey of Modern Theology is vintage Olson: eminently readable, panoramic in scope, at once original and balanced, and marked throughout by a passionate concern for the church's faithfulness to the gospel of Jesus Christ. This will no doubt become another standard text in historical theology.