

HANS URS VON BALTHASAR

NEW ELUCIDATIONS



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New Elucidations

Alyssa Lyra Pitstick



New Elucidations:

NEW ELUCIDATIONS Hans Urs Von Balthasar, 1979 *Popular Mechanics*, 1924-04 *Popular Mechanics* inspires instructs and influences readers to help them master the modern world Whether it s practical DIY home improvement tips gadgets and digital technology information on the newest cars or the latest breakthroughs in science PM is the ultimate guide to our high tech lifestyle **Popular Mechanics Magazine**, 1924 *The Authority of the Saints* Pauline Dimech, 2017-05-18 Pauline Dimech explores whether and to what extent we may attribute authority to the saints but also how we may ensure that it is the saints and not the scoundrels whose influence persists and whose memory endures The thing that drives her research is the thought that history is full of examples of individuals who held positions of official authority that they did not deserve Dimech is convinced that Hans Urs von Balthasar can help us clarify the issues surrounding the authority of the saints Besides establishing Balthasar s involvement with the enterprise this book tries to establish the theological foundations upon which the authority of the saints would have to be based in theory and possibly already however implicitly based in practice *A Symphony of Distances* Christopher M. Hadley, Christopher M. Hadley, SJ, 2022-03-11 The two fold task of *A Symphony of Distances* is to provide an overview of Hans Urs von Balthasar s use of distance imagery with regard to personal distinctions in the Holy Trinity and to offer a critical analysis of him as a modern Catholic theologian A metaphor of distance integrates all of Balthasar s theological thought as a primary cipher for the many symbols through which he reads the Christian theological tradition in a trinitarian and eschatological mode The book follows a chronological four stage development of Balthasar s trinitarianism through the lens of this distance metaphor as it occurs across representative texts The critical analysis employs the conceit of a symphony of four musical movements that correspond to four varieties of theological distance These distances show certain correspondences of God s creation and redemption of the world marked by the first two distances with the relations of the divine persons to each other in the economy of salvation and in the eternal Trinity itself marked by the third and fourth distances Listening to the four movements of Balthasar s theological distances enables his readers to hear the themes of all four movements in the ascending order of richness complexity and inclusivity over the long development of his thought This fundamentally positive approach of *A Symphony of Distances* allows for a thorough critique of the internal consistency of Balthasar s applied method of the controversial use of gendered trinitarian notions in his speculations on divine pathos and of his adequacy to the tasks of modern theology The final judgment is that Balthasar s theology of distance can be accepted with reservations as a positive element of his contribution to contemporary trinitarian theology The book can thus serve as a critical reference for readers who find Balthasar s notion of trinitarian distance and indeed his trinitarianism as a whole to be compelling confusing or frustrating *The Judge*, 1924 *The Mathematical Monthly*, 1860 **The Literary Gazette and Journal of Belles Lettres, Arts, Sciences, &c**, 1836 **The Eschatological Judgment of Christ** Henry C. Anthony Karlson

III,2017-05-31 Hans Urs von Balthasar hopes that all might be saved Critics say that makes Balthasar a universalist and his universalism has become a hindrance for the evangelical mission of the church Why would anyone evangelize and seek to convert others to the Christian faith if it is assured that everyone will be saved Balthasar throughout his writings denied he was a universalist He said that there is no way to know if all will be saved or not Since God desires all will be saved we can hope all will be but until everyone has been judged there will be no way to know if God's desire will be accomplished Why Because God does not force salvation on anyone God gave humanity freedom and he will not remove it from anyone even if it means he risks losing some to perdition Balthasar's critics believe his denial was merely a pretense so that his speculations would not be condemned They do not take his denials seriously But should they Does he really believe it is possible some might be damned If so how By what means would anyone be damned **Epistemology** Nicholas Rescher,2003-10-09 A comprehensive introduction to the theory of knowledge The Athenaeum ,1842 *The Athenæum* ,1840 **"The" Athenaeum** James-Silk Buckingham,1841 Literary Gazette and Journal of Belles Lettres, Arts, Sciences, &c ,1836

Light in Darkness Alyssa Lyra Pitstick,2007-02-12 He descended into hell Hans Urs von Balthasar one of the most influential theologians of the twentieth century placed this affirmation of the Nicene Creed at the heart of his reflection on the world altering events of Holy Week asserting that this identification of God with the human experience is at the absolute center of the Christian faith Yet is such a descent to suffering really the essence of Catholic belief about the mystery of Holy Saturday Alyssa Lyra Pitstick's Light in Darkness the first comprehensive treatment of Balthasar's theology of Holy Saturday draws on the multiple yet unified resources of authoritative Catholic teaching on Christ's descent to challenge Balthasar's conclusions Pitstick conducts a thorough investigation of Balthasar's position that Christ suffered in his descent into hell and asks whether that is compatible with traditional teaching about Christ Light in Darkness is a thorough argument for the existence and authority of a traditional Catholic doctrine of Christ's descent as manifested in creeds statements of popes and councils Scripture and art from Eastern and Western traditions Pitstick's carefully argued contrarian work is sure to spur debate across the theological spectrum *And Still We Wait* Riyako Cecilia Hikota,2018-01-30 In response to the recent critiques made against Balthasar's interpretation of Christ's descent into hell on Holy Saturday this book argues that Balthasar does not intend to present a radical reinterpretation of the doctrine in contrast to the traditional teachings but rather intends to fully appreciate the in betweenness of Holy Saturday as the day of transition from the cross to the resurrection from the old aeon to the new The book further argues that this awareness of the in betweenness can be detected throughout Balthasar's theological corpus and provides a clue to interpret his thoughts on Christian discipleship and suffering After all the Christian existence is also characterized by the transition from the old aeon to the new from suffering to victory The Christian believes that their victory is already here and not here yet In this sense the Christian still lives in Holy Saturday Eventually we can deepen our understanding of Christian discipleship and suffering in the light of Holy

Saturday In short we could patiently endure our Holy Saturday because of Christ's Holy Saturday in hell **Gathered on the Road to Zion** Daniel Lee Hill, 2021-04-26 Churches are filled with human beings. It is as a community of human creatures that the church gathers together on Sunday mornings to worship the triune God, and it is as a community of creatures that its members participate in the church's liturgical life. However, merely noting that the church and human beings are related to one another leaves the nature of this relationship unresolved and undefined. And this raises an important question: How should the doctrine of the church inform our understanding of what it means to be human? This project is an exercise in ecclesio anthropology, albeit from a Free Church perspective. In it, Daniel Lee Hill seeks to discover how the nature, practices, mission, and telos of the church robustly inform our understanding of the human creature. **Flesh Made Word** Lauren Smelser White, 2022-08-16 This book delineates the individualist interpretation problem that has long beset Protestant biblical interpretation and engages theological resources that could serve to move beyond it. Lauren Smelser White argues that readers of Scripture, specifically those who long to submit their lives to God's transforming Word, which they believe the Bible discloses, ought to reckon with the participatory role that human bodies, corporeal and corporate, play in producing revelation's norms. Such a reckoning need not entail giving up on Scripture delivering the life-changing address of a divine Other. In support of that claim, White distills a picture of revelation as a divine-human discursive encounter, a process wherein our hermeneutic constructions are incorporated into the Word's self-disclosure and whereby interpreters who embrace this venture in vulnerability may experience graced transformation. She concludes by proposing that this Christomorphic interpretation process is analogous to a mother's embodied responsiveness in caring for her child. Such a hermeneutic paradigm suggests distinctive commitments from communities who desire to cooperate with the Holy Spirit in interpretive acts. **Discipleship and Imagination** David Brown, 2004 In this book, David Brown considers the ways in which biblical narratives have been presented and changed over the centuries. He then determines how these changes have impacted the understanding and practice of Christian discipleship. *Sacrifice and Community* Matthew Levering, 2008-04-15 This book explores the character of the Eucharist as communion in and through sacrifice. It will stimulate discussion because of its controversial critique of the dominant paradigm for Eucharistic theology, its reclamation of St. Thomas Aquinas's theology of the Eucharist, and its response to Pope John Paul II's *Ecclesia de Eucharistia*. Argues that the Eucharist cannot be separated from sacrifice and rediscovers the biblical connections between sacrifice and communion. Timed to coincide with the Year of the Eucharist proclaimed by Pope John Paul II, it reclaims the riches of St. Thomas Aquinas's theology of the Eucharist, which had recently been reduced to a metaphysical defence of transubstantiation.

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