

JOSEPH H. WONG



HARVEY D. EGAN



THE
Christology
AND
Mystical Theology
OF
Karl Rahner

Mysticism And Christology

Rudolf Steiner



Mysticism And Christology:

Mysticism and Christology Evelyn Underhill, 2005-12 This scarce antiquarian book is a facsimile reprint of the original Due to its age it may contain imperfections such as marks notations marginalia and flawed pages Because we believe this work is culturally important we have made it available as part of our commitment for protecting preserving and promoting the world s literature in affordable high quality modern editions that are true to the original work *Christian Mysticism and Incarnational Theology* Dr Louise Nelstrop, Dr Simon D Podmore, 2013-12-28 This book examines the relationship between transcendence and immanence within Christian mystical and apophatic writings Original essays from a range of leading established and emerging scholars in the field focus on the roles of language signs and images and consider how mystical theology might contribute to contemporary reflection on the Word incarnate This collection of essays re examines works from such canonical figures as Eckhart Augustine Plotinus Pseudo Dionysius Nicolas of Cusa Teresa of Avila John of the Cross Julian of Norwich along with the philosophical thought of Iris Murdoch Jacques Lacan and Martin Heidegger and the contemporary phenomena of the Emerging Church Presenting new readings of key ideas in mystical theology and renewed engagement with the visionary and the everyday the therapeutic and the transformative these essays question how we might think about what may lie between transcendence and immanence *Christian Mysticism* Louise Nelstrop, Kevin J. Magill, Bradley B. Onishi, 2009 This book introduces students to Christian mysticism and modern critical responses to it Christianity has a rich tradition of mystical theology that first emerged in the writings of the early church fathers and flourished during the Middle Ages Today Christian mysticism is increasingly recognised as an important Christian heritage relevant to today s spiritual seekers *Mysticism in Christianity* William Kaye Fleming, 1913 *The Riddle of Christian Mystical Experience* Paul Mommaers, 2003 A distinctive feature of mystical experience is that it is imageless Mystics of various traditions witness indeed to their going beyond all intermediaries so as to enjoy immediate union Understandably the idea of imageless immediacy is attractive and it is especially in vogue with those who hope to discover that different religious spiritualities converge if only the particularity of say the Christian way would be left behind However a crucial question arises here If mystical union consists in simply transcending what is part and parcel of the human condition where is its relevance Is the mystic as such in a position to be his or her human self thinking and loving enjoying and suffering Can he or she be active in the world of humankind Obviously it is especially in the Christian tradition that this matter comes to the fore as a radical difficulty For here there is the divine Image and Mediator so much so that the Humanity of Jesus ought to be integral to a person s union with God Perhaps the Christian mystic is such an extraordinary figure that the Humanity and all other images and intermediaries are for him or her at best a stepping stone that is bound to disappear The Riddle of Christian Mystical Experience aims to clarify this issue by analyzing the writings of such visionaries as Julian of Norwich Teresa of Avila and Maria Petyt of the ecstasy minded masters Richard of Saint Victor Bernard of Clairvaux and Bonaventure

describing Francis of Assisi's experience of the cream of the Flemish mystics namely Hadewijch and Jan van Ruusbroec. Nevertheless the preference for the mystical text does not prevent the Riddle from drawing on the insights of modern philosophers such as Jean Paul Sartre and Jean Luc Marion when treating of images and idols or Michael Polanyi and Ludwig Wittgenstein when reflecting on intermediaries. The main result of this procedure may come as a surprise. Far from turning into a detached creature who forgets about the Humanity and the human, the full fledged mystic is as a Flemish mystic puts it wholly in God where he rests in enjoyment and wholly in himself where he loves with works. Experiencing union with intermediary and without intermediary, the true Christian mystic is unimaged as well as imaged upon the humanity of our Lord through heartfelt affection. *The Christology and Mystical Theology of Karl Rahner* Joseph H. Wong, Harvey D. Egan, 2020-06-23. The Christology and Mystical Theology of Karl Rahner delineates what Rahner means by the mysticism of daily life, the mysticism of the masses, the mysticism of the classical masters, the difference between infused and awakened contemplation, the relation of mysticism to Christian perfection and Rahner's controversial view that the mystical life does not require a special grace. It explores how Rahner embraces the person of Jesus Christ whom Rahner sees as Christianity's center both with his acute theological mind but also with his Jesuit heart. Who has better defined the human person as the ability to be God in the world understood Jesus' humanity as God's human in the world and boldly stated the difference between Jesus and other human beings that is only he is God's humanity in the world. The book also looks at Rahner's view of Jesus as the absolute savior, his ascending and descending Christology, his creative re-interpretation of Christ's death and resurrection, his seeking Christology and his controversial anonymous Christian theory. Finally it emphasizes the influence of St Ignatius of Loyola on Rahner's thinking. Ignatius's Spiritual Exercises, especially their emphasis on God working immediately with the person, its Christology and the rules for the discernment of spirits, plays a key role in Rahner's overall theological view. Few Catholic theologians have taken Christian saints and mystics as theological sources as seriously as Rahner has.

Christian Mystics Ursula King, 2001. Ursula King's *Christian Mystics* offers a distinctive perspective on spirituality. The author presents the Christian mystical tradition through short biographies of its great figures, biographies which are highly readable without oversimplifying the ideas of these great figures. This is an outstanding entryway into the rich and deep world of Christian mysticism recommended for readers of all backgrounds. Michael Sells, Professor of Comparative Religions, Haverford College. *Light from Light* Louis K. Dupré, James A. Wiseman, 2001. In this revised edition of a longtime bestselling anthology of Christian mysticism, editors Louis Dupré and James Wiseman bring together selections from the writings of twenty-three of the most important Christian mystics from Origen of Alexandria in the third century to Thomas Merton in the twentieth. This edition retains most of the authors included in the first addition but has replaced some authors from that edition with ones that will be of greater interest to readers today, e.g. Francis and Clare of Assisi, Francis de Sales and Jane de Chantal and Evelyn Underhill. A general introduction discusses the place of mysticism within the Christian

life as a whole while individual chapter introductions place the mystical writers in their historical context and relate their works to others in the anthology In addition the editors have completely updated the bibliographies at the end of each chapter Students and teachers of spirituality as well as persons interested in their own spiritual growth will welcome this popular revised resource because it makes readily available in one volume major works by important Christian mystical writers Like its predecessor it is sure to be welcomed in the academic world and spiritual and devotional circles *Christian Mysticism* Harvey D. Egan SJ, 1998-09-16 Christian mysticism is unique in its view of Jesus death and resurrection as the very cause and exemplar of the mystical life in all its purity Jesus saving death on the cross exemplifies the mystical letting go of everything consoling tangible and finite in order to surrender totally to the mystery of the Father's unconditional love In this introduction to Christian mysticism Reverend Harvey Egan S J presents four Christian mystics as paradigms of the classical tradition St Ignatius of Loyola St Teresa of Avila St John of the Cross and the unknown author of the Cloud of Unknowing From this foundation he moves to two contemporary figures Thomas Merton and Pierre Teilhard de Chardin each of whom reflects a contemporary transposition of the two mystical traditions the apophatic which emphasizes the radical difference between God and creatures and the kataphatic which emphasizes the similarity between God and creatures **Mystic, Rebel, Saint** : José C. Nieto, 1979 Soundings in the Christian Mystical Tradition Harvey D. Egan, 2010-10-01 Called in a special way to listen to God's whispers the mystics amplify not only what it means to be baptized into the life death and resurrection of Jesus Christ and to having the Trinity living in them but also what is deepest in the human spirit Mystics experience themselves as an infinite question to which only God is the answer as an immense longing that only Love can quench as a nothing in the face of the No Thing They are God's fools troubadours the great artists and poets of the interior life whose learned ignorance articulates the art of loving God neighbor self the Church and the world In *Soundings in the Christian Mystical Tradition* Harvey Egan draws on fifty years of reading and teaching the mystics to sketch the varieties and passion of the mystical life across more than two millennia Through their stories and words Egan reveals that all were conscious of the paradox of human identity supremely and unsurpassably manifested in the God Man that the genuinely human is disclosed only through surrender to God and that the search for God cannot bypass the genuinely human Harvey D Egan SJ is the author of numerous works on Christian mysticism and the thought of Karl Rahner He is currently professor of systematic and mystical theology at Boston College **Aspects of Christian Mysticism** William Major Scott, 1907 *Aspects of Christian Mysticism* by William Major Scott first published in 1907 is a rare manuscript the original residing in one of the great libraries of the world This book is a reproduction of that original which has been scanned and cleaned by state of the art publishing tools for better readability and enhanced appreciation Restoration Editors mission is to bring long out of print manuscripts back to life Some smudges annotations or unclear text may still exist due to permanent damage to the original work We believe the literary significance of the text justifies offering this reproduction allowing a new generation to

appreciate it The Riddle of Christian Mystical Experience Paul Mommaers, 2002-12-18 A fascinating study of Christian mysticism Anyone engaged in the study of Christian mysticism or of its historical figures encounters a recurring puzzle or riddle How can mystical experience of imageless realms be reconciled with the real bodily presence of Jesus Christ How can people raised to heights surpassing the corporeal continue to experience the lowly pleasure of a human body Paul Mommaers s in depth study of mysticism seeks to resolve this apparent paradox Through careful readings of great Christian mystics Julian of Norwich Teresa of Avila Bernard of Clairvaux Francis of Assisi Richard of Saint Victor and especially the Flemish mystics Hadewijch and Jan van Ruusbroec Mommaers uncovers the unity that exists between life in the present world and life in union with the divine He also provides an original explanation of the role of Jesus humanity in mediating the Christian mystical experience Practical as well as theological this book is both a fascinating look into the minds of several heroes of the faith and a unique devotional tool for those seeking their experiences for themselves *Jesus in Our Western Culture* Edward Schillebeeckx, 1987 This the shortest of Edward Schillebeeckx s books so far represents a distillation of his previous thought and contains important anticipations of the long awaited third volume of his great trilogy which is nearing completion The fact that it was delivered in spring 1986 as the Abraham Kuyper lectures in Amsterdam accounts not only for its brevity but also for its clarity Here those who have so far been put off exploring the work of one of the greatest living theologians will find an admirable introduction and those who have struggled with his larger volumes will find an account which goes straight to the heart of the matter Beginning from our modern world for one of his new slogans is Outside the world there is no salvation Professor Schillebeeckx looks at the place of God in contemporary culture he then moves back to look at the life of Jesus and the way in which it has been responded to by the church A final chapter the longest looks first at ethics then at the tension between mysticism and politics commitment to both of which is vital for Christians today and shows how these three dimensions together must provide the framework for their life Edward Schillebeeckx is a Dominican and Professor Emeritus of Theology and the History of Theology in the University of Nijmegen Not of this World James S. Cutsinger, 2003 Anthology of nearly two thousand years of Christian mystical writings from Catholic Eastern Orthodox and Protestant perspectives **Exploring Lost Dimensions in Christian Mysticism** Dr Louise Nelstrop, Dr Simon D Podmore, 2013-12-28 Mystical theology has developed through a range of meanings from the hidden dimensions of divine significance in the community s interpretation of its scriptures to the much later science of the soul s ascent into communion with God The thinkers and questions addressed in this book draws us into the heart of a complicated beautiful and often tantalisingly unfinished conversation continuing over centuries and often brushing allusively into parallel concerns in other religions Raising fundamental matters of epistemology representation metaphysics and divine reality contributors approach the mystical from postmodern feminist sociological and historical perspectives through thinkers such as Meister Eckhart Thomas Aquinas Catherine of Siena Ignatius of Loyola William James Evelyn Underhill Ernst Troeltsch Rudolf Otto Jacques

Derrida Jean Luc Marion and Jean Louis Chr tien Medieval and early modern radical prophetic approaches are also explored This book includes new essays by Sarah Apetrei Tina Beattie Raphel Cadenhead Oliver Davies Philip Endean Brian FitzGerald Ann Loades George Pattison Simon D Podmore Joel D S Rasmussen and Johannes Zachhuber

Christianity as mystical fact and the mysteries of antiquity Rudolf Steiner, 2016-11-10 Because of his sense of the interconnectedness of the spiritual world with nature art medicine and all the rest of life Rudolf Steiner was a profound polymath In his seminal study Christianity as Mystical Fact he turned his esoteric genius to interpreting the Christ event as the turning point in the world s spiritual history an incarnation whose significance he saw transcending all religions Bishop Frederick H Borsch professor of New Testament and chair of Anglican Studies Lutheran Theological Seminary Philadelphia As simultaneously mysticism and fact Christianity is a breakthrough in the historical development of humanity for which the mysteries with the results that they brought about form a prior evolutionary stage Rudolf Steiner During the fall and winter of 1901 1902 Steiner gave a series of lectures called Christianity As Mystical Fact to members of the Theosophical Society The lectures were rewritten and issued as a book later that year They mark a watershed in the development of Western esotericism Steiner wrote of the idea behind his book The title Christianity As Mystical Fact was one I gave to this work eight years ago when I gathered together the content of lectures given in 1902 It was meant to indicate the special approach adopted in the book Its theme is not just the mystical side of Christianity in a historical presentation It was meant to show from the standpoint of a mystical awareness how Christianity came into being Behind this was the idea that spiritual happenings were factors in the emergence of Christianity which could only be observed from such a point of view It is for the book itself to demonstrate that by mystical I do not in any way imply a vague intuition rather than strict scientific argument In many circles mysticism is understood as just that and therefore it is distinguished from the concerns of all genuine science In this book however I use the term to mean a presentation of spiritual reality a reality accessible only to a knowledge drawn from the sources of spiritual life itself Anyone who denies the possibility of such knowledge in principle will find its contents hard to comprehend any reader who accepts the idea that mysticism may coexist with the clarity of the natural sciences may acknowledge that the mystical aspect of Christianity must be described mystically This is a fundamental book in Steiner s own development in that of Western esotericism and for our understanding of the Christ event Readers will find the evolutionary development from the ancient Mysteries through the great Greek philosophers to the events portrayed in the Gospels Included are an informative introduction and annotated notes by Andrew Welburn and an afterword by Michael Debus a priest of the Christian Community who summarizes the book and places it in context

Mysticism in the Gospel of John Jey Kanagaraj, 1998-04-01 This is the first detailed study of Johannine mysticism against a Palestinian Jewish background has been previously undertaken This book investigates whether there was a mystical practice in first century Palestine and whether John can be better understood in the light of such practice if there was any In analysis two strands of Jewish

mysticism the early forms of Ma aseh Merkabah and of Ma aseh Bereshit emerge as existing in first century Palestine While the former narrates by means of Ezek 1 the experience of seeing God in His kingly glory the latter describes the same experience by using Gen 1 This book consists of three parts Part one analyses Hellenistic mysticism as expressed by the Hermetica and Hellenistic Jewish mysticism as presented by Philo Part two traces the important elements of Merkabah mysticism from the later Hekhalot literature and the Jewish and Christian writings belonging to 2 cent BCE 1 cent CE by defining the term mysticism in terms of the fourteen aspects of Jewish mysticism an exegetical study of seven themes is undertaken in Part Three The study shows that the conceptual parallels in John with Hellenistic mysticism and Hellenistic Jewish mysticism are very slender but indicates John's polemical motive against the Merkabah mystics of his time He calls them to believe in Jesus as the Christ the Son of God by proclaiming that the divine glory claimed by them to be revealed in human like form on the throne is now visible in the historical person Jesus particularly in his death on the Cross Thus Jewish Throne mysticism seems to have been reinterpreted by John as Cross mysticism

Mysticism and the New Age George A. Maloney, 1991 Everyone has heard of the occult inspired New Age Movement How many people have heard of the authentic orthodox Catholic New Age Movement that does in reality what the others only claim to do This book describes a Christian spirituality that restores for us the sense of God's sacred presence in all of creation This spirituality is based on the Bible and on the church's ancient system of Logos mysticism taught by such figures as St Maximus the Confessor and Teilhard de Chardin Father Maloney shows how the members of Christ's Body can with God's grace reach mystical states of consciousness and cooperate in the ongoing divine plan of creation

An Introduction to Christian Mysticism Jason M. Baxter, 2021-03-16 This brief accessibly written volume introduces key figures texts and themes of the mystical tradition and shows how and why the mystics can speak to the church today Jason Baxter an expert educator and storyteller explains that the mystical tradition offers a more robust understanding of God than our current shallow conceptions Featuring engagement with primary sources and suitable for use in a variety of courses this book argues that the mystics have much to say to contemporary Christians searching for authentic modes of spirituality

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