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# Hans Urs Von Balthasar

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Von  
Balthasar

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**The Cambridge Companion to Hans Urs Von Balthasar**  
*Cambridge University Press*

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.

### **A Key to Balthasar**

#### **Hans Urs von Balthasar on Beauty, Goodness, and Truth**

*Baker Academic*

Hans Urs von Balthasar is widely recognized as perhaps the greatest Catholic theologian of the twentieth century. No writer has better revealed the spiritual greatness of the revelation to which the art of the church and the historic liturgies bear witness. Yet

students and nonspecialist readers often find Balthasar daunting and difficult. This volume is the ideal introduction to his work. It unlocks the treasure of his theology by focusing on the beautiful, the good, and the true. These are the three qualities of being around which his great trilogy--The Glory of the Lord, Theo-Drama, and Theo-Logic--revolves. Though brief, the book captures the essence of what Balthasar wished to say.

#### **Hans Urs Von Balthasar**

#### **A Theological Style**

*Wm. B. Eerdmans Publishing*

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

### **Prayer** *Ignatius Press*

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.

**Hans Urs Von Balthasar** *Burns & Oates*

This series offers a range of authoritative studies on people who have made an outstanding contribution to Christian thought and understanding. The series will range across the full spectrum of Christian thought to include Catholic and Protestant thinkers and to cover East and West, historical and contemporary figures. By and large, each volume will focus on a single "thinker", but occasionally the subject may be a movement or a school of thought. Hans Urs

von Balthasar (1905-88) is now acknowledged as one of the twentieth century's greatest Roman Catholic theologians -- along with such others as Yves Congar, Bernard Lonergan, and Karl Rahner. His voluminous writings deal with the whole range of Christian doctrine. The significance of Scripture, the notion of creation, the nature and purpose of people, the meaning of faith, the nature and work of Christ are all topics on which Balthasar has written. English translations of Balthasar's major works have only been available in the last twenty years. Until now, there has been no substantive English-language introduction to Balthasar's thinking.

Ideal for students and general readers, this book, at last, clearly illuminates the entire range of his achievement.

**Heart of the World**  
*Ignatius Press*

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.

**Light in Darkness**

**Hans Urs Von Balthasar and the Catholic Doctrine of Christ's Descent Into Hell**  
*Wm. B. Eerdmans Publishing*

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.

### **C. G. Jung and Hans Urs von Balthasar**

#### **God and evil - A critical comparison**

*Routledge*

This book brings together the work of

Carl Gustav Jung and Hans Urs von Balthasar, two of the most creative thinkers in psychology and theology in the twentieth century, to critically compare their ideas on the perennial question of God's involvement with evil. In later life Jung embarked on a project relating to Christianity, with psychotherapeutic and theological intentions, forming his collection of essays, *Symbolik des Geistes*, in which God and evil was a major theme. Balthasar gave significant attention to Jung's psychology in his own theological trilogy, but opposed the approach to God and evil that Jung presented. In this book Les Oglesby provides a thorough examination of convergences and

divergences in Jung and Balthasar's thinking, their different approaches to the origins and reality of evil, as well as their alternative theological orientations. The book culminates with a study of each man's understanding of the central event of Christianity, Christ's death on the Cross and his descent to the dead and discusses how Balthasar's 'vertical' and Jung's 'horizontal' approach to this major happening can be held together fruitfully with one another. Illustrating how analytical psychology and Christian theology can mutually enrich one another when they are held in creative tension, this book invites reflection on the meaning of the central symbol of

Christianity, and God's involvement with evil as an aid to integrated psychological living and theological maturity. It will prove fascinating for students of psychology and religion as well as for Jungian analysts and practical theologians.

### **Dare We Hope**

**"that All Men be Saved"? ; With, A Short Discourse on Hell** *Ignatius Press*

Includes criticism and interpretation of the views of the New Testament, Origen, Augustine, Thomas Aquinas, and Maurice Blondel on Hell, salvation, and damnation.

### **Dare We Hope - 2nd Edition**

*Ignatius Press*

This book is perhaps one of the most misunderstood works of Catholic theology of our time. Critics contend that von Balthasar espouses universalism, the idea that all men will certainly be saved. Yet, as von Balthasar insists, damnation is a real possibility for anyone. Indeed, he explores the nature of damnation with sobering clarity. At the same time, he contends that a deep understanding of God's merciful love and human freedom, and a careful reading of the Catholic tradition, point to the possibility—not the certainty—that, in the end, all men will accept the salvation Christ won for all. For this all-embracing salvation, von Balthasar says, we may dare hope, we must pray and with God's help we must work. The Catholic Church's teaching on hell has been generally neglected by theologians, with the notable exception of von Balthasar. He grounds his reflections clearly in Sacred Scripture and Catholic teaching. While the Church asserts that certain individuals are in heaven (the saints), she never declares a specific individual to be in hell. In fact, the Church hopes that in their final moments of life, even the greatest sinners would have repented of their terrible sins, and be saved. Sacred Scripture states, "God ... desires all men to be saved and to come to the knowledge of the truth. For there is one

God, and there is one mediator between God and man, the man Christ Jesus, who gave himself as a ransom for all" (1 Tim 2:4-5).

### **And Still We Wait**

**Hans Urs von Balthasar's Theology of Holy Saturday and Christian Discipleship** *Wipf and Stock Publishers*

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.

**Love Alone is Credible** *Ignatius Press*

In this newly translated book, von Balthasar delves deeper into this exploration of what love means, what comprises 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.

**Hans Urs Von Balthasar and Protestantism** *A&C Black*

This book examines Balthasar's engagement with Protestantism,

primarily in the persons of Martin Luther and Karl Barth, a topic which has not yet been given the attention it deserves. Furthermore, instead of focusing on particular theological issues, such as soteriology or ecclesiology, the book examines the implications of this engagement for Fundamental Theology. At the very root of Luther's confrontation with the Catholic Church of the Late Middle Ages, lies his antipathy for Aristotle and for "natural theology." In other words, the Protestant difference has as much to do with its suspicion of the treatment of faith and reason in Catholic thought as it does of the Catholic treatment of faith and

works. This is a suspicion that is only exacerbated in Barth's identification of the "analogy of being" with the Antichrist. Balthasar takes these criticisms very seriously, and, in addressing them, not only has much of relevance to say to the Catholic-Protestant differences, but also has much to say to the Yale-Chicago differences. In short, this study treats primarily Balthasar's dialogue with Luther and Barth, with the hope that this dialogue will shed light on the impasse that seems to have arisen between the so-called "correlation" and "revelocentric" schools of contemporary theology. If, indeed, Christ is the "concrete universal," then we

shouldn't have to decide between the two. Part of this proposal, then, is to emphasize the fact that Balthasar refuses to separate Fundamental and Dogmatic theology.

## **Credo**

### **Meditations on the Apostles' Creed** *Ignatius Press*

In the twelve months before his sudden death, Hans Urs von Balthasar had been writing a series of reflections on the twelve articles of the Apostles' Creed. These texts, which are undoubtedly among the last things he wrote, take on the character of a legacy, a spiritual testament. For they amount in their extraordinary compactness and

depth to a little "summa" of his theology. What he had set out in detail in numerous books over five decades, he summarizes here in contemplative plainness and simplicity. All the characteristics that make von Balthasar's work so distinctive and valuable are to be found here: breadth of vision, loveliness of style, and an intuitive-contemporary passion that allows him to "pray intellectually and think 'cordially'." In his warm and extensive introduction to the book, Medard Kehl speaks of von Balthasar's "unclouded, almost childlike joy in the richness and beauty of the Mystery" of the threefold God, which "is evidenced in his interpretation of

the creed."

**Epilogue** *Ignatius Press*

"An overview of Hans Urs von Balthasar's great masterwork trilogy, *The Glory of the Lord*, *Theo-Drama*, and *Theo-Logic*."--Jacket.

**You Crown the Year with Your Goodness**

**Radio Sermons** *Ignatius Press*

*You Crown the Year with Your Goodness* is a remarkable work, containing timely and timeless homilies for the liturgical year by a profound spiritual writer. Originally broadcast on the radio, the homilies in this volume span decades and represent some of the best of Father Hans Urs von Balthasar's preaching. They are

arranged to correspond with the Church's liturgical calendar, and include homilies on major feast days of Christ, his Mother, and the liturgical seasons. Each homily makes for insightful, informative, and inspirational spiritual reading, deepening the reader's appreciation for the Word of God and helping him to enter into the great Mystery of God. Also included are Father von Balthasar's Year's End Examination of Conscience and four talks on Jesus Christ, that address contemporary debates about the Lord. This work is a feast for the heart and the mind presented by a man described by Pope Benedict as "a priest who, in obedience and in a hidden life, never

sought personal approval, but rather in a true Ignatian spirit always desired the greater glory of God".

## **Life Out of Death**

### **Meditations on the Paschal Mystery**

*Ignatius Press*

Death and dying are inseparably linked with life. They are self-evident and at the same time cannot be grasped by reason alone - they are ordinary, and yet so incredible. In these meditations, the acclaimed theologian Hans Urs von Balthasar investigates this great mystery. He asks about the contradiction, inherent in all men, of wishing to achieve something "imperishable in transitoriness" and gives an answer culled

from the Scriptures and from the Church Fathers. In looking at this contradiction that appears to be irreconcilable from a purely human perspective, Balthasar tries to find something in the human existence that the Christian solution can take up, for if there was nothing, one would not see how Christianity could connect to our existence at all. This starting-point becomes fully visible and effective only when the Christian interpretation itself becomes evident, otherwise it remains open to dangerous misinterpretations. The emphasis lies in the word "mystery." The reader must meditate on these profound ideas which are demanding both in language and contents

- then the reading will inspire him with insights and prospects that will, while not resolving the paradox "that everything earthly is inscribed on the sand of transitoriness," will anchor it in the Christian faith, which claims that man is eternal and that God himself became man in the person of Jesus Christ to help us attain to that eternal life.

**The Office of Peter and the Structure of the Church, 2nd Edition** *Ignatius Press*

In this theological masterpiece on the ministry of the Pope (the Petrine Office) and the nature of the Church, the great Swiss theologian Hans Urs von Balthasar examines what he calls the anti-Roman

attitude—a widespread hostility toward the Papacy. Unfortunately, this attitude exists even within the Catholic Church. How should we understand this? More importantly, how should we overcome it? Hans Urs von Balthasar answers these questions by providing a balanced discussion of the Papacy's place in the Church. He shows how the Office of Peter is an essential aspect of the ongoing life and mission of Christ's Church. On the one hand, the Papacy is not "above" the Church, the author insists, nor is the mystery of the Church reducible to the Papacy. On the other hand, writes von Balthasar, the Petrine ministry of the Pope is a crucial element among other

indispensable, constitutive principles, which include what von Balthasar calls the Johannine and Pauline dimensions, and above all else on the Marian aspect of the Church. É

## **Hans Urs Von Balthasar**

### **His Life and Work** *Ignatius Press*

### **A Theology of History**

Man has always wrestled with the problem of finding meaning in history. It is not surprising that, as a Christian, von Balthasar finds the meaning of history in Christ, its Center and Lord. What may surprise—as it will surely stimulate—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, put otherwise, means that Christ is the universally valid in the here and now. Characteristic of Balthasar, the book inspires as much spiritually as it informs theologically.

### **Priestly Spirituality**

*Ignatius Press*

Priesthood and crisis are two words that appear to be very closely related. Or so it

has seemed for the past thirty years and more. The crisis in the priestly ministry is constantly showing new sides, however-the issue of the priest's own self-understanding, for example, the interplay of the various different vocations within the Church, and the struggle, in the face of a plethora of different offices and ministries, to discern what constitutes the specific priestly dimension and identity. Again and again, in his theological writings, Hans Urs von Balthasar has addressed the fundamental issues of office and ministry, of priesthood and discipleship. He has uncovered the foundations from a biblical and theological historical perspective

and has offered answers to the current problems of priestly existence. This book presents the confrontation with relevant trends, and at the same time the opposing current generated by von Balthasar, since he does not follow popular positions but instead gives us the very core of the Gospel and of revelation, like rye bread. In order to illuminate the spirituality and meaning of the life of the priest of today, von Balthasar goes back to the origins, to the apostles, to their calling, and above all to that moment from which their apostolic mission and their entire Christian existence originates, the Paschal mystery of Jesus. On the eve of his death, Jesus establishes the Eucharist and the priesthood; immediately after his Resurrection he bestows on the disciples the power to forgive sins, entrusts his sheep to Peter, and sends them out into the whole world. Thus von Balthasar considers the life and mission of today's priests in continuity not only with the first apostles, but above all, with Jesus himself. The person and mission of Jesus Christ stand at the center of priestly spirituality. Hence all the reflections in this work revolve unswervingly around Jesus Christ and his mission. Jesus is the source and norm of priestly existence. Only when God, made manifest in the figure

of the Savior Jesus Christ, is understood as the center from which this priestly existence springs, and only when this enduring center is proclaimed, can the bold presumption of the Lord in entrusting his mission to weak men be understood in confident trust and attract new followers, even in lean times.

### **Love Alone Is Credible**

**Hans Urs Von Balthasar as Interpreter of the Catholic Tradition**  
*Wm. B. Eerdmans Publishing*

In this volume David L. Schindler presents readers with a collection of essays garnered from the 2005 conference marking the centenary of Hans Urs von

Balthasar's birth. That conference hosted an international gathering of scholars, among them students, colleagues, friends, and critics of Balthasar, all making an effort to engage the fundamental questions of faith and reason in light of his influential contribution to Catholic theology. A wide range of topics is explored in light of the Christian mystery, including metaphysics and causality, the nature of rationality, the relationship between God and the world, and the meaning of the body. Featuring an impressive list of contributors, *Love Alone Is Credible* is a tribute to the profound relevance of Balthasar's thought.

### **Unless You Become**

**Like this Child**  
*Ignatius Press*

In one of the last books written before his death, the great theologian provides a moving and profound meditation on the theme of spiritual childhood. Somewhat startlingly, von Balthasar puts forth his conviction that the central mystery of Christianity is our transformation from world-wise, self-sufficient "adults" into abiding children of the Father of Jesus by the grace of their Spirit.

**The Ethical Thought of Hans Urs Von Balthasar** *Crossroad Publishing Company*

In this original study, a young theologian and ethicist introduces us to von Balthasar's views on ethics and suggests that he opens

up new possibilities and even redefines what it means to be ethical.

**The Analogy of Beauty**

**The Theology of Hans Urs Von Balthasar** *A&C Black*

Examines the whole range of von Balthasar's theology and provides a clear introduction to his work.

**The Theology of Karl Barth**

**Exposition and Interpretation**

*Ignatius Press*

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 BarthÊshows how a rethinking of basic issues in fundamental theologyÑconcerning the relation of nature and grace, philosophy and theology, the "analogy of being" and the "analogy of faith"Ñmight 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. "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."ÊÑ Hans Urs von Balthasar

**Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought**

*University of Notre Dame Press*

In *Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought*, Jennifer Newsome Martin offers the first systematic treatment and evaluation of the Swiss Catholic theologian's complex relation to modern speculative Russian religious philosophy. Her constructive analysis proceeds through Balthasar's critical reception of Vladimir Soloviev, Nikolai Berdyaev, and Sergei Bulgakov with respect to theological aesthetics, myth, eschatology, and Trinitarian discourse

and examines how Balthasar adjudicates both the possibilities and the limits of theological appropriation, especially considering the degree to which these Russian thinkers have been influenced by German Idealism and Romanticism. Martin argues that Balthasar's creative reception and modulation of the thought of these Russian philosophers is indicative of a broad speculative tendency in his work that deserves further attention. In this respect, Martin consciously challenges the prevailing view of Balthasar as a fundamentally conservative or nostalgic thinker. In her discussion of the relation between

tradition and theological speculation, Martin also draws upon the understudied relation between Balthasar and F. W. J. Schelling, especially as Schelling's form of Idealism was passed down through the Russian thinkers. In doing so, she persuasively recasts Balthasar as an ecumenical, creatively anti-nostalgic theologian hospitable to the richness of contributions from extra-magisterial and non-Catholic sources.

### **Laity: Beautiful, Good and True**

**Hans Urs Von Balthasar's Theology of the Laity** *Us Province of Missionary Oblate of Mary Immaculate*

In a time when Catholic Laity are being particularly challenged to develop as Laity, the Swiss theologian Hans Urs von Balthasar's work, drawing on Scripture and Tradition, offers a rich source of understanding of what it means to be a lay person; what it means to be a Catholic man or a Catholic woman; what it means to participate in liturgy. Most of all however his work offers a profound understanding of what it means to be in the world as a follower of Christ in his Church. Bevil Bramwell OMI offers an extensive survey of the theology of von Balthasar comparing it with other luminaries of the twentieth century such as Joseph Ratzinger, Karl Rahner SJ, Yves Congar OP, Henri de

Lubac SJ and John Paul II. There are also numerous references to the secondary literature and a substantial comparison with the teaching of the Second Vatican Council. This book is a tribute to one of the great theologians of the Twentieth century.

### **Love Itself Is Understanding**

#### **Hans Urs Von Balthasar's Theology of the Saints** *Fortress Press*

Hans Urs von Balthasar (1905-1988) sets out to reunite Truth and holiness by returning the saints to their proper place at the heart of philosophy, theology, and metaphysics. *Love Itself is Understanding* is one of the first systematic treatments

of Balthasar's theology of the saints. Matthew Rothaus Moser presents Balthasar as an alternative to Idealist philosophy, a thinker who develops a religious metaphysics in which the saints practices of prayer and contemplation are the chief mode of knowing that the Truth of Being is divine love. *Love Itself is Understanding* casts new light on dominant themes in Balthasar's thought and invites a renewed vision of the theological and metaphysical significance of the spiritual practices of prayer, obedience, and charity.

### **Pattern of Redemption**

#### **The Theology of Hans Urs von**

**Balthasar** *Bloomsbury Academic*

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.

**Christ's Descent into Hell**

**John Paul II, Joseph Ratzinger, and Hans Urs von Balthasar on the Theology of Holy Saturday** *Wm. B. Eerdmans Publishing*  
Pope John Paul II and

Joseph Ratzinger (now Pope Emeritus Benedict XVI) both held Hans Urs von Balthasar in high regard. Many assume that their praise of Balthasar implies approval of his theology of Holy Saturday, but in this book Lyra Pitstick shows that conclusion to be far from accurate. Pitstick studies the theological statements of John Paul II, Joseph Ratzinger, and Hans Urs von Balthasar regarding the creedal statement that Christ "descended into hell," and she shows that there are radical differences in their conclusions. She then addresses some important questions that arise from her findings: If one or more of them is wrong, who is it? What then should we make of the popes'

praise of Balthasar? If John Paul II and Benedict XVI have lauded someone with whom they disagreed, are there implications for papal infallibility? This careful, concise exploration of what three of the twentieth century's most famous Catholic theologians had to say about Christ's descent into hell provides a clear discussion on a difficult point of theological debate.

**The Achievement of Hans Urs von Balthasar** *Catholic University of America Press*

In *The Achievement of Hans Urs von Balthasar*, Matthew Levering has written a book for theologically educated readers who mistrust von Balthasar or who mistrust von

Balthasar's critics. The book shows that von Balthasar's critics can and should benefit both from the rich and wide-ranging conversations that mark his trilogy and from the critical and constructive engagement with German philosophical modernity offered by the trilogy. In addition, Levering hopes to show that those who mistrust von Balthasar's critics need to be more Balthasarian in their response to criticisms of the Swiss theologian.

**Christ and Analogy**

**The Christocentric Metaphysics of Hans Urs Von Balthasar** *Fortress Press*

In this volume, Junius Johnson presents an

analysis of von Balthasar's work in dogmatics and provides the structural linchpin for understanding the whole of this massive (and massively important) systematic theology by reconstructing the metaphysics of von Balthasar. Taking the person of Jesus Christ as the metaphysical starting point, the project highlights the fundamental connections to key doctrinal, historical, and philosophical issues. This is a critical volume for professors, scholars, and students in systematic theology, philosophical theology, and the study of twentieth-century Catholic and Protestant theology and history.

### **The Glory of the**

### **Lord: A Theological Aesthetics, Vol. 4**

**The Realm of Metaphysics in Antiquity** *Ignatius Press*

Probably the most important sustained piece of theological writing to appear since Karl Barth's *Church Dogmatics*, Von Balthasar's work restores aesthetics and contemplation to their rightful place in Christian theology. Armed with a remarkable knowledge of the theological and metaphysical traditions as well as of Western letters, von Balthasar shows how the Biblical vision of the divine glory, revealed in the crucified and risen Christ and reflected in the great theologies of the Christian tradition, fulfills and transcends

the perception of Being in Western Metaphysics. - Publisher.

## **The Trinitarian Theology of Hans Urs von Balthasar**

### **An Introduction** *University of Notre Dame Press*

Although scholarship has long recognized the centrality of the Trinity in the theology of Hans Urs von Balthasar, no sustained treatment of this theme has been published until now. In this insightful new book, *The Trinitarian Theology of Hans Urs von Balthasar*, Brendan McInerny fills this gap, situating Balthasar's trinitarian theology in conversation with both the wider Christian theological tradition and his non-Christian

intellectual contemporaries. Drawing from across Balthasar's extensive body of works, McInerny argues that Balthasar's vivid description of the immanent Trinity provides a way to speak of how "God is love" in himself, beyond his relationship to creatures. He then shows how Balthasar's speculation into the immanent Trinity serves as the substructure of his theology of deification. For Balthasar, what we say about the inner life of God matters because we are called to share in that very life through Christ and the Holy Spirit, to the glory of God the Father. Finally, responding to the criticisms that Balthasar's

speculations into the inner life of God are without warrant, McNerny argues that Balthasar's bold trinitarian claims are actually a vehicle for apophatic theology. Balthasar's vivid description of the triune God does not transgress the boundaries of theological discourse. Rather, it manifests God's ever-greater incomprehensibility through verbal excess, oxymoron, and paradox.

### **A Generous Symphony**

**Hans Urs von Balthasar's Literary Revelations** *Fortress Press*

Hans Urs von Balthasar, one of the preeminent theologians of Roman

Catholic theology in the modern era, constructed a theological world suffused by the literary, a vision carried across over 16 volumes of his magnum opus. *A Generous Symphony* offers a balanced appraisal of Balthasar's literary achievement and explicates Balthasar's literary criticism as a distinctive theology of revelation, which offers possibilities for understanding how divine presence may be manifested outside the canonical boundaries of Christian tradition. The structure of *A Generous Symphony* is a chronological presentation of the Balthasarian canon of imaginative literature, which allows readers to

see how social and historical interests guide Balthasar's readings in the pre-Christian, medieval, and modern eras. While other books have examined the systematic theology of Balthasar, this book will examine the important question of how students of literature, like Balthasar, can be transformed into theologians by attending to the implicit presence of Christ in what Gerard Manley Hopkins' poem "As kingfishers catch fire . . ." called "the ten thousand places." Balthasar's deep investment in the uniqueness of Christian revelation is underlined, while, at the same time, his aesthetic sympathies cause him to invest

literature with 'quasi-sacramental' status.

## **Hans Urs von Balthasar on the Spiritual Exercises**

### **An Anthology** *Ignatius Press*

"I would like one day," Hans Urs von Balthasar wrote in 1952, "to write a book on Ignatius of Loyola, the saint of whom I will always consider myself the least of sons." The Jesuit-formed theologian from Switzerland—widely considered one of the greatest thinkers and spiritual writers of modern times—never got the chance to fulfill this dream. Instead, Balthasar's whole theology, from *Theo-Drama* to *Dare We Hope "That All Men Be Saved"*, is imbued with the influence of Saint

Ignatius, founder of the Society of Jesus and author of the *Spiritual Exercises*, a multi-week retreat guide that has rejuvenated Catholic spirituality since the sixteenth century. Throughout Balthasar's priestly life, he led countless retreatants in the Ignatian Exercises, accompanying them in their discernment of God's call. This anthology is an aid for those either giving or making an Ignatian retreat. Full of citations and equipped with four indexes, as well as many texts never before translated into English, it sifts Balthasar's writings for insights into almost every element of Ignatius' "libretto", sometimes diving into themes scarcely explored by others.

Moreover, it maps out those hidden strains of Jesuit spirituality that run unnoticed through the theologian's oeuvre. Yet the book may help anyone at all who wants to engage more deeply with Jesus or come to grips with Church doctrine, for as Balthasar himself says, the *Spiritual Exercises* are both a "great school of Christocentric contemplation" and a "genuine interpretation of the deposit of the faith".

### **The Systematic Thought of Hans Urs Von Balthasar**

**An Irenaean Retrieval** *Herder & Herder*

As we near the bicentennial of Von Balthasar's birth, we welcome this brilliant study of how Von

Balthasar drew from the early church for his vision of what great theology should be.

## Word and Silence

### **Hans Urs Von Balthasar and the Spiritual Encounter Between East and West**

*Angelico Press/Second Spring*

Asked about the dialogue between Asian and Christian mysticisms, Hans Urs von Balthasar wrote: "The dialogue is possible. The question is: 'does selflessness mean emptiness, or (trinitarian) love.'" Word and Silence is an ascent to the fullness of the Christian vision, from the depths of natural and Christian wisdom and under the guidance of this great master of contemplative theology

of our time. It offers an overview of the human condition, and then broadens to explore the fullness of God's revelation, which overflows the deepest longings of the human heart, fully embracing the human as human, and leading it into the heart of God. "What one of the greatest theologians of our century--Hans Urs von Balthasar--says about what the world's religions mean for one another as pluralism intensifies their interaction--no other study comes close to the depth with which Word and Silence addresses that subject."--Huston Smith, author of *The World's Religions* "In this luminous book, Father Raymond Gawronski demonstrates the

fruitfulness of Balthasar's distinctive Christology, Mariology, and nuptial mysticism for a genuine Catholic theology of world religions; and in the process, he sheds much-needed light upon the mysteries of sexuality and gender, the spirituality of obedience, and the beauty of holiness."--Carol Zaleski, Professor of World Religions, Smith College; co-author of *Prayer: A History* "The Epistle to the Hebrews tells us that while 'in many and various ways God spoke of old to our fathers,' in 'these days he has spoken to us by a Son.' Meanwhile, at the heart of that word, spoken in and through the Son, sits the 'wordless word' of Christ's death and descent into hell. This paradox--that in revealing himself to us in both word and deed God makes His final word a wordless deed--lies at the center of this spellbinding and beautifully written book. As Raymond Gawronski succinctly puts it, 'The Word weds silence, as it were.' This book is no less relevant now than when it was first published in 1995. Indeed, not only is this one of the best books on Balthasar to date, it should also be required reading for anyone interested in the important dialogue between Christianity and the East."--Rodney Howsare, Professor of Theology, DeSales University; author of *Balthasar: A Guide for the Perplexed* A native of New York, Fr. Gawronski entered the

Maryland Province of the Society of Jesus in 1977, after studies in East Asian culture, and then graduate study in comparative religion with Huston Smith at Syracuse University. His doctoral studies were undertaken in Rome, and included work in Eastern Christian spirituality, which led in turn to a lifelong commitment to the theology of Hans Urs von Balthasar. He was professor of theology at Marquette University for thirteen years, during which time he helped design the Spirituality Year program for the St. John Vianney Seminary in Denver, where he then served as professor and spiritual director for eight years. He has published and lectured widely on issues of culture and

spirituality, and has for years served as an active retreat master, annually leading the full Spiritual Exercises of St. Ignatius. He is currently professor of dogmatic theology at St. Patrick's Seminary in Menlo Park, California, where he also gives spiritual direction.

### **The Eschatology of Hans Urs Von Balthasar**

**Eschatology as Communion** *Oxford University Press on Demand*

A helpful guide to the writings of perhaps the greatest Catholic theologian of the twentieth century. Healy shows how for Balthasar the ultimate form of 'the end' is given in Christ's eucharistic and

pneumatic gift of himself - a gift that simultaneously lays bare the mystery of God's trinitarian life and enables Christ to return to the Father in communion with the whole of creation.