

# Judos En La U R S S

The Immutability of God in the Theology of Hans Urs Von Balthasar  
Hans Urs von Balthasar on the Spiritual Exercises  
The Eschatology of Hans Urs von Balthasar  
The Achievement of Hans Urs von Balthasar  
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Senate documents  
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Hans Urs Von Balthasar  
Nicholas J. Healy  
Levering Glasgow (Mo.) Morrison Observatory  
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this study shows how the trinitarian theology of hans urs von balthasar opens up an aproach to the controverted question of god s immutability and impassibility which succeeds in respecting both the transcendence and the immanence of god contrary to both process thought and the classical thomist position von balthasar s scattered treatment is here presented thematically in a way which makes it clear that his idea of an analogous event in the trinitarian god in which we participate is a radical reinterpretation of

the traditional christian axiom of divine immutability in the course of outlining the distinctiveness of von balthasar s approach o hanlon introduces the reader to some of the fundamental themes of one of the major roman catholic theologians of this century who is still relatively unknown in the english speaking world

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 unifying centre of nicholas j healy s book is an analysis in dialogue with the metaphysics of thomas aquinas of balthasar s understanding of the analogy of being this discussion of analogy is framed by an interpretation of balthasar s trinitarian eschatology healy shows that the ultimate form of the end and thus the measure of all that is meant by eschatology 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

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

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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 nicholai 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

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