Karl Rahner And Liberation Theology

A highly insightful study of three major movements in Roman Catholic theology over the past thirty years. This fascinating work of theological scholarship offers an exceptionally broad scope and powerfully unifying theme. Gaspar Martinez first offers penetrating interpretations of three major contemporary theologians working on three continents, in quite dissimilar historical, cultural, social, and economic situations. Then he goes on to illustrate how Johannes Metz, Gustavo Gutierrez, and David Tracy each had a tensive ongoing relationship to the mid-twentieth century theologians and movements that formed them—Karl Rahner, nouvelle theologie, and Bernard Lonergan, respectively. Martinez brilliantly contextualizes each of these thinkers. In broad strokes, he sketches postwar Germany, postcolonial Peru, and the American century and shows how each man was formed by his era. He also examines the lines of influence and relationship between these theologians and some of their nontheological contemporaries: Metz and Adorno, Bloch, and Benjamin; Gutierrez and Paulo Freire, Jos T Marfa Arguedas; and Tracy and thinkers from Eliade and Ricoeur to Gadam and Derrida. Martinez convincingly illustrates how each of these theologians in recent years has focused more directly on the mystery of God, entailing greater emphasis in doing theology and mysticism, with the consequence that the more properly theological their theologies have become the more they have become negative theologies.

Rowland showcases here the dominant contemporary approaches to doing Catholic theology. Chapter 1 offers a summary of the two International Theological Commission (ITC) documents on the discipline of Catholic theology. These documents set the general principles which should govern any approach to Catholic theology (at least according to the ITC). The subsequent chapters each focus on one of four different approaches frequently found in contemporary Catholic academies: the approach of Thomists, members of the Communio milieu, members of the Concilium milieu and promoters of different varieties of Liberation Theology. Rowland's work is pitched at the level of first time students of theology who are trying to make sense of the methodological choices which undergird the different approaches to Catholic theology. Rowland concludes with four appendices: a list of all Doctors of the Church, a list of all encyclicals since the 19th century, a list of the documents of the Second Vatican Council, and a list of definitions of the various Christological heresies which were the subject of the debates of the early Church Councils. These appendices will provide useful reference tables for young scholars, including seminarians.

In this first of three volumes, Dorrien identifies the indigenous roots of American liberal theology and demonstrates a wider, longer-running tradition than has been thought. Dorrien takes shape in the nineteenth century, motivated by a desire to map a modernist "third way" between orthodoxy and rationalist deism/atheism. It is defined by its openness to modern intellectual inquiry; its commitment to the authority of individual reason and experience; its conception of Christianity as an ethical way of life; and its commitment to make Christianity credible and socially relevant to modern people. Dorrien takes a narrative approach and provides a biographical reading of important religious thinkers of the time, including William E. Channing, Ralph Waldo Emerson, Horace Bushnell, Henry Ward Beecher, Elizabeth Cady Stanton, and Charles Briggs. Dorrien notes that, although liberal theology moved into elite academic institutions, its conceptual foundations were laid in the pulpit rather than the classroom.

Philosophers of religion and theologians have long wrestled with the concept of revelation. Does God reveal truth to human subjects primarily through sacred texts or audible voices? Through inner experiences or pronouncements of religious leaders? What is the relationship between the truths given in revelation and those discoverable by reason? Revelation is a challenge not only to scholars, but also for churchgoers. How can we make the same God command one person to do one thing and another to do something quite different? In The Bridge, Michael McGowan explores how a number of great twentieth- and twenty-first-century thinkers understand the concept of revelation. Using insights from their work and some recent advances in literary theory and communication studies, he constructs a model of revelation in which "symbol" and "narrative" figure heavily. Ancient ideas are given new life in this contemporary explication of the nature of revelation, God as the Revealer, and revelation's implications.

This new theology reflects the many recent advances in our scientific understanding of what it is to be an embodied human being in the world. These bring us back to the question 'Where is Jesus Christ' and the emphasis upon the 'commissioning' Christ of calling and vocation of early Christianity. Theology of Transformation is both a systematic and a practical theology of active discipleship and vocation which, as a renewal of Christology, has implications across the full range of theological topics. The author argues that in our globalising world, contemporary Christian theology needs to reflect the science of our own day which points to the universal primacy of action in human life and experience. This allows the return of academic theology into the body of the Church in ways that are relevant across all the denominations and across the cultural and geographical boundaries of the old world and the new.

In this revised, expanded edition of a widely praised theological text, the major North American theologian Schubert Ogden presents a clear introduction to, and critique of, liberation theology. 'Faith and Freedom' lays out the basic requirements for any authentically Christian liberation theology. This revised edition eliminates gender-specific language for God and offers an important new chapter on Christology.

In this book George Newlands seeks to work out a modern restatement of a Christian understanding of God, Father, Son and Spirit. Evil on the scale experience in modern wars, and the awareness of the variety of transcendent values in the pluralism of the contemporary world, have tended to reinforce intellectual objections to traditional doctrines. If the whole picture must remain partly obscure to us, nevertheless we must continue to reflect on the character and activity of the God of the Christian faith and renew our attempts to describe and state beliefs. In the first part of his study Professor Newlands considers the sources of a Christian understanding of God and analyses the substantive content of the doctrine of God as creator and reconciler of the cosmos, as personal, self-differentiated, transcendent being. The second part reflects on christology and examines the social and ethical dimensions of the cost of discipleship. Throughout, Professor Newlands demonstrates the importance of thinking about God, not in unreflecting slogans but with all our intellectual resources.

Karl Rahner (1904–84) was one of the most significant theological voices of the twentieth century. For many his theology has come to symbolise the Catholic Church's entry into modernity. Part of his enduring appeal lies in his ability to reflect on a whole variety of issues in theology and spirituality and concentrate this plurality into a few basic convictions.
This Cambridge Companion provides an accessible introduction to the main themes of Rahner's work. Written by an international array of experts, it will be of interest to both students and scholars alike. Each chapter serves as a guide to its topic and recommends further reading for additional study. The contributors also assess Rahner's significance for contemporary theology by bringing his thought into dialogue with many current concerns including: religious pluralism, spirituality, postmodernity, ecumenism, ethics and developments in political and feminist theologies.

An Alternative Vision: An Interpretation of Liberation Theology offers a complete overview of the liberation theology movement that is ideally suited for a thorough study of the major questions and important theologians that have contributed to the debate. It outlines and brings together into a single unified account liberation theology's alternate vision for providing the possibility of meaningful historical existence for humans in the world today. The author translates the Christian vision of liberation theologians from Latin America into more general theological and cultural categories familiar to the English-speaking world, then shows how that vision makes a unified interpretation of Christian doctrine. First, liberation theology must be seen as a response to massive human suffering witnessed throughout the world today. This human agony is largely caused by human beings and the social and political structures we create, and liberation theology addresses this dilemma using the tradition of Christian wisdom and direct imperatives that have universal, transcultural significance. The second goal is achieved by showing the connection between liberation principles and the major doctrines of Christian belief, including God, Jesus Christ, faith, grace, the church, sacraments, ministry, and spirituality.

The dominant position of science in our culture has ended. In our postmodern world, belief that science will provide the answer to our problems and that progress is inevitable has been shaken, if not toppled. Optimism has been replaced by realism, creating a milieu for the development of intelligent Christian belief. Participating in the Trinity Institute's conference on The Church in a Postmodern Age, these six prominent scholars explore the breakdown of the basic tenets of the Enlightenment, the sorry state of biblical literacy in our culture, Christian faith in a pluralistic world, the relevance of the Bible today, and the role of the church in our age. Contributors include Robert N. Bellah, Diogenes Allen, George A. Lindbeck, James B. Miller, Sandra M. Schneider, and Rowan D. Williams.

This book provides a detailed examination of the central philosophical and theological themes of liberation theology. It covers the role of history and praxis, the dialectics of salvation and liberation, the concept of social and personal sin, Marxism, and the anthropology of concrete totality as the basis of theology.

“So God created humankind in his image, in the image of God he created them; male and female he created them.” — (Genesis 1:27)

For centuries, the creation story in Genesis 1 has been a foundation for Christian understandings of the human being. In particular, this egalitarian vision of women as well as men being created in the image of God has been a lynchpin to feminist claims for equality in the church and society. But as Michele Gonzalez shows, feminist theology has struggled against a long, contrary tradition, in which women's claim to represent the image of God was seen as deficient or secondary to men. In tracing the history of this contested theme, Gonzalez presents an introduction to the field of feminist anthropology. Ultimately, she argues, a new understanding of imago Dei in women must be rooted in a new understanding of God—grounded in, yet critical of, the Christian tradition.

A century has passed since Karl Rahner's birth, and two decades have passed since his death. Yet this remarkable theologian has left a legacy of wisdom as relevant today as it was during Rahner's time. In God in the World: A Guide to Karl Rahner's Theology, Thomas O'Meara looks anew at Rahner's insights and theological principles. Through O'Meara's clear and engaging style, readers will discover or rediscover, as the case may be, how invaluable Rahner is for the church today. Rahner's is a theology that considers both people and history as important. It is a theology that begins with grace as God's self-communication, God's gift of life shared with humankind. It is a theology that directly speaks to some of the tensions we as the church, the people of God, struggle with today: religious pluralism and salvation through Jesus Christ, the roles of priests and lay ecclesial ministers, the offices of bishops and popes, the movements of secular modernity and religious fundamentalism. O'Meara helps the reader find in Rahner a traditional revolutionary whose theology sees the depth, extent, and vitality of faith, hope and love in the hearts of all people. Thomas O'Meara, OP PhD, is the William K. Warren Professor of Theology Emeritus at the University of Notre Dame. He studied with Karl Rahner at the University of Munich and continues to receive numerous invitations to teach and speak on Rahner. Among his recent publications are A Theologian's Journey (Paulist, revised 2002), Theology of Ministry (Paulist, 1999), Thomas Aquinas Theologian (University of Notre Dame Press, 1997).

These essays by leading Latino/a theologians, both Protestant and Catholic, represent an exciting new stage in the development of Latino/a theological identity, while also making an important contribution to the wider cause of ecumenical dialogue. As Orlando Ospn observes, "No ecumenical relation or dialogue today in the United States can be truly reflective of our respective churches unless Latinos/as (and their faith and their lives) are acknowledged as indispensable and equal conversation partners." Among the themes discussed in this dialogue: God, the Holy Spirit, Mary, the Bible and Tradition, Grace and Justification, and Ecclesiology. Contributors: Efran Agoso (Hartford Seminary); Neomi DeAnda (DePaul University); Miguel H. Daz (St. John's University, Collegeville); Orlando O. Espn (University of San Diego); Roberta S. Goizueta (Boston College); Juan F. Martinez (Fuller Theological Seminary); Nstor Medina (University of Toronto); Carmen M Nanko-Fernndez (Catholic Theological Union); Mayra Rivera (Pacific School of Religion); Jos D. Rodriguez (Lutheran School of Theology); Jean-Pierre Ruiz (St. John's University, New York).
Karl Rahner SJ (1904-1984), perhaps the most influential figure in twentieth-century Roman Catholic theology, believed that the most significant influence on his work was Ignatius Loyola's Spiritual Exercises. This book casts significant new light on Rahner's achievement by presenting it against the background of the rediscovery of Ignatian spirituality in the middle decades of the twentieth century. It offers a fresh and contemporary theological interpretation of Ignatian retreat-giving, illuminating the creative new departures this ministry has taken in the last thirty years, as well as contributing to the lively current debate regarding the relationship between spirituality and speculative theology.

Emmanuel Levinas' Conceptual Affinities with Liberation Theology analyzes Levinas' work in relation to two important liberation theologians, Gustavo Gutiérrez and Jon Sobrino, whose scholarship, like his, needs to be brought into greater contemporary debate about the subject's encounter with the other. More specifically, this book argues that for Levinas, Gutiérrez, and Sobrino, commitment to the neighbor is the necessary context for understanding God. They posit the human other as the possibility of the subject's subjectivity. To be human is to act with love toward one's neighbor. Thus, the author articulates the possibility of reading Levinas' philosophy as a revaluation of one of the truths of Christianity: the concern for the humanity of every human person as expressed in Christian theology in general and liberation theology in particular. In order to show the relevance of Levinas' philosophy for Christian theology in general, the author discusses three Christian scholars, Enrique Dussel, Jean-Luc Marion, and Michael Purcell. Although they challenge some aspects of Levinas' philosophy, they nevertheless see its significance for Christian theological anthropology. The discussion concludes by proposing Levinas' philosophy and liberation theology's turn to the neighbor as significant for addressing contemporary socio-political and ethnic conflicts in sub-Saharan Africa.

Provides a more complete account of the human rights project that factors in the contribution of cosmopolitan Catholicism.

What are human rights? Can theology acknowledge human rights discourse? Is theological engagement with human rights justified? What place should this discourse occupy within ethics? Ethna Regan seeks to answer these questions about human rights, Christian theology, and philosophical ethics. The main purpose of this book is to justify and explore theological engagement with human rights. Regan illustrates how that engagement is both ecumenical and diverse, citing the emerging engagement with human rights discourse by evangelical theologians in response to the War on Terror. The book examines where the themes and concerns of key modern theologians—Karl Rahner, J. B. Metz, Jon Sobrino, and Ignacio Ellacuria—converge with the themes and concerns of those committed to the advancement of human rights. Regan also critically engages with the "disdain" for rights discourse that is found in the postliberal critiques of John Milbank and Stanley Hauerwas. This interdisciplinary volume will be of interest to students and scholars in the fields of systematic theology, theological ethics, human rights, religion and politics, and political theory.


Pieris confronts two of the most urgent and complex questions facing Christians today - so many poor people and so many religions. He believes that the approaches of the Christian Churches to these questions will determine whether Christianity will continue to have any relevance for Asia or not.

Since its emergence in the sixties of the last century, liberation theology in Latin America has paid little attention to the areas of aesthetics and art. At the same time, theological aesthetics seldom has been directly and explicitly concerned about the reality of the poor and the struggle for justice. This mutual disinterest between liberation theology and theological aesthetics is regrettable, because discerning a correlation between them would benefit both theological disciplines in their attempt to understand the saving action of God in the world. It is the intention of this book to fill that gap. A Theological Aesthetics of Liberation correlates liberation theology and theological aesthetics, exploring different themes such as the liberating power of art, and how the Spirit of God is involved in the process of liberation in and through art. This study is a critical reflection upon the question of the beauty of Jesus Christ, especially in relationship with the event of the cross, and upon its meaning for Christian life. This book analyzes such topics in conversation with important theologians: Gustavo Gutiérrez, Jon Sobrino, Karl Rahner, Hans Urs von Balthasar, Edward Schillebeeckx, and other contemporary Christian theologians who have explored these themes.

Does God have a specific plan for each of us, or is it more like general guidelines for all of us? How do my gifts and abilities, my personality and particular circumstances, impact my vocation? What is the role of the church in this process? What are the needs of the world that call us to respond? Awakening Vocation explores these questions and breathes new life into an ancient idea - rousing vocation from a centuries-long slumber.Required by the broad and inclusive mandate of the Second Vatican Council, the book traces the history of Catholic reflection on vocation and offers a constructive proposal for the present. In plain language, Edward Hahnenberg argues that Catholic thinking on vocation has been frustrated by a deficient theology of grace and that the key to reclaiming the notion of God's call today lies in a Vision of God's self-gift reaching across al of human history and into every human heart. Rethinking vocation in light of a revitalized theology of grace helps move beyond earlier dead ends, opening up new ways of imagining discipleship and discernment within our wonderfully diverse and yet deeply divided world.

Paul D. Molnar discusses issues related to the concepts of freedom and necessity in trinitarian doctrine. He considers the implications of "non-conceptual knowledge of God" by comparing the approaches of Karl Rahner and T. F. Torrance. He also reconsiders T. F. Torrance's "new" natural theology and illustrates why Christology must be central when discussing liberation theology. Further, he explores Catholic and Protestant relations by comparing the views of Edward Schillebeeckx, Walter Kasper and Karl Barth, as well as relations among Christians, Jews and Muslims by considering whether it is appropriate to claim that all three religions should be understood to be united under the concept of monotheism. Finally, he probes the controversial issues of how to name God in a way that underscores the full equality of women and men and how to understand "universalism" by placing Torrance and David Bentley Hart into conversation on that subject.

Joint Venture/s is a term used in the business world to describe two or more business enterprises that join hands and consolidate their management, operations, and labor force to increase their productivity, to offer a more diversified array of products, to increase their profitability, and be a more successful business enterprise in service to their employees and society at large. But it is not simply a matter of joining economic forces and resources. There has to be synergy, compatibility and complementarity in corporate strengths and weaknesses, in corporate missions and cultures, in corporate objectives and strategies such that the joint venture's result/s is something greater than the mere sum of their parts. This is true of joint venture/s in the academic world. Interdisciplinary studies are not mere combinations of academic departments. They are, or should be, the mutual enrichment and mutual correction of disciplines. They can be, and are, about expanding the horizons of a discipline beyond its narrow confines and/or correcting the misconceptions, values, and prescriptions of dogma by analyzing each discipline from the viewpoint of the others. This has been the basic assumption and the goal, the working framework and agenda behind the essays
gathered here, as they were in my earlier collections, Critical Intersections (2006) and Creative Fractures (2011). In my teaching and writing, I seek to bring to bear insights and perspectives from religious studies and the social sciences, their critical intersections, their creative fractures, and their joint ventures to elucidate discussions, controversies, and explanations. Whether and in what sense the Son of God might eternally submit to his Father's will is a question that has ignited a firestorm of controversy in today's evangelical academy. On one side stand those who regard the affirmation of any inequality whatsoever in the Godhead as a revival of ancient subordinationism. On the other stand persons who consider the Son functionally subordinate to the Father even within the immanent Trinity, without respect to the Incarnation, and regard their belief as integral to historic orthodoxy. Many evangelicals, moreover, view the issue of subordination within the Trinity as pivotal to contemporary disputes about the role of women in church, home, and state. If the relations of the divine persons constitute a paradigm for human life, persons on all sides of the gender question argue, human relations ought to reflect either the divine persons' exceptionless equality or their orderly differentiation of roles. At the same time, others consider the issues of equality in the Trinity and gender relations irrelevant to each other and accuse both complementarians and evangelical feminists of degrading the doctrine of the Trinity into a partisan weapon. The New Evangelical Subordinationism? gathers commentary on evangelical debates about equality and subordination in the Trinity from representatives of the gamut of perspectives just mentioned. Here, evangelical theologians, biblical scholars, and church historians of widely differing theological orientations address themselves to the panoply of questions raised by these debates. This volume, unprecedented in the breadth and depth of its coverage of the controversy over subordination in the Trinity, should become a standard source for teaching and research on its subject. Mysticism and Narcissism details the exceptional personal narrative of a long-serving Cenacle nun during a time of particular historical significance for the Catholic Church. The book's unique and original approach is highlighted by its application of psychoanalytic theory to questions of theological and Marian identity and relationality, exploring narcissism and mysticism within the context of religious life. In addition, it provides an excellent historical resource for the study of women's religious orders in the twentieth century and in analysing the impact of Vatican II on the self-understanding of all women. This is the creedal and seminal text of the movement which this later characterized as liberation theology. The book burst upon the scene in the early seventies, and was swiftly acknowledged as a pioneering and prophetic approach to theology which famously made an option for the poor, placing the exploited, the alienated, and the economically wretched at the centre of a programme where "the oppressed and maimed and blind and lame" were prioritized at the expense of those who either maintained the status quo or who abused the structures of power for their own ends. This powerful, compassionate and radical book attracted criticism for daring to mix politics and religion in so explicit a manner, but was also welcomed by those who had the capacity to see that its agenda was nothing more nor less than to give "good news to the poor", and redeem God's people from bondage. In carrying out a consummate retrieval of the best of Karl Rahner's theology, the editors and authors associated with this volume have performed a signal service, not just for the academic theological community but for all who resist the nostalgic lure of restoration and believe, like Rahner himself, that the way forward for Christianity is an open and ecumenical one.‘—Professor Emeritus Sean Freyne, Trinity College Dublin.

In the past one hundred years alone, more than 200 million people have been killed as a consequence of systematic repression, political revolutions, or ethnic or religious war. The legacy of such violence lingers long after the immediate conflict. Drawing on the author’s experiences of his native El Salvador, Liberation through Reconciliation builds on Jon Sobrino's thought to construct a Christian spirituality and theology of reconciliation that overcomes conflict by attending to the demands of truth, justice, and forgiveness. Although the environmental crisis has been recognized as an international threat, Christian attempts to reconcile their religious traditions and the earth are just beginning. 'Christian Faith and the Environment' challenges churches to take a stand for environmental concerns. Hill explores how twentieth-century theologians such as Karl Rahner, Bernard Lonergan, and Pierre Teilhard de Chardin have taught Christians to build bridges between Christianity and creation. Examining sacramental rites, church documents, and feminist theological insights on ecology, Hill outlines a Christian environmental spirituality and traces the ethical challenges posed by our new awareness of our environment. Proposing a new method for moral theology, Christina Astorga seeks to recast our understanding of the discipline by drawing from the faith vision of the entire theological enterprise, including scripture, dogmatic theology, social ethics, and spirituality. A compelling exploration of one of the central issues - if not 'the' central issue - facing theology in our time: the relation between transcendent salvation and temporal liberation. What does the salvation that the church proclaims mean for the poor of the world? In 'Divine Revolution', Dean Brackley presents in a comprehensive yet manageable way what Catholic theology has to say about this complex and urgent topic. He addresses the historical as well as the systematic dimensions of the question, providing insights that point toward an understanding of the issues that challenge conservative and liberal interpretations alike. In a work of great daring and clarity, Brackley surveys the confusion surrounding the social-historical dimension of salvation in Catholic thought. He shows the irony of the fact that, after 2,000 years, what salvation means for the poor in relationship to their concrete plight remains a 'quaestio disputata' for official, Magisterial teaching. Going deeply into the relationship of salvation and liberation, Brackley explores the thought of Maritain, Rahner, and Gutierrez to demonstrate how the 'sybolon' of the Reign of God that Jesus announces transcends the tired theological distinctions of all sides in the debate. Drawing from developments in feminist and Protestant theology, as well as contemporary social theory, 'Divine Revolution' offers a fresh understanding of what it means to participate in God's revolutionary reign. Catholic tradition, Brackley argues, has great potential to articulate a hope which responds to the suffering of the poor in our time. When conventional wisdom says compassion-fatigued Americans are tired of hearing about the poor, Brackley responds, The poor are far more tired of being poor. They, too, would like to move on to other things, but they cannot. To many people, Rahner's theology is somewhat enigmatic. They know on the one hand that it has inspired some of the most profound and responsive Christian pastoral action and spiritual insight in the twentieth century. At the same time, his writings, which he himself acknowledged to be mostly unschematic ("investigations" or "explorations" for the most part) seem inaccessible and bogged down in endless qualifications and philosophical constructs. This book takes the reader as its starting point and sets out to present the essential contribution of Karl Rahner to our lived understanding of Christianity. The first part of the book will attempt to contextualise Rahner both in terms of personal and of theological influences; this on the basis that all good theology is to some extent autobiographical, and that understanding the person is important to understanding his work. It will also summarise and present what Rahner has to say about living fully as human beings. This (second) chapter will help the reader to appreciate why working through the rest of the book will be worthwhile. The core of the book will be the three chapters on God, Christ and Church. In these contexts, key concepts will be elaborated, for instance, Rahner's understanding of the theology of symbol, his nature/grace, the trinity etc. The final part of the book
shows Rahner's enduring place in the history of Christian theology by elaborating the fruits of his work in pastoral and spiritual terms, and by taking seriously criticisms of his work from such diverse perspectives as Political or Liberation theology on the one hand and Hans Urs Von Balthasar on the other.