

Ordinary transformed - Karl Rahner and the Christian vision of transcendence

W.B. Eerdmans - Karl Rahner

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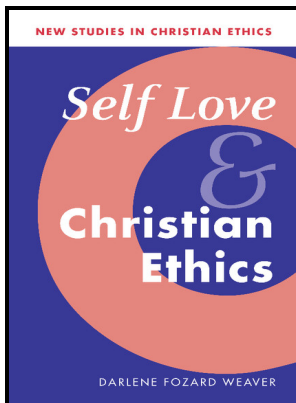
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Rahner, Karl, 1904--ordinary transformed - Karl Rahner and the Christian vision of transcendence

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Notes: Includes bibliographical references and index.

This edition was published in 1995



Filesize: 40.51 MB

Tags: #SPIRITUAL #AND #IGNATIAN
#DIMENSIONS #OF #RAHNER'S
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Ordinary Transformed

Transcendence and immanence can only be captured in relationship to each other. Mary Theresilde Skerry San Francisco: Ignatius, 1986.

Ordinary Transformed

Concerned with fidelity to the tradition and to Christian symbolism, some writers, for example, Hans Urs von Balthasar, accused him of anthropological reductionism. Symbols, however, are generally more than signs because they are intimately connected with what they symbolize. In so approaching us, transcendence makes room for itself in immanent, material, finite, creaturely reality.

Karl Rahner's Theology of Symbol and the Transcendent Function of C.G. Jung

After quickly completing a theological doctorate and habilitation, he began in 1937 to teach dogmatic theology. It invites us to retrieve Paul's articulation of his Resurrection experience in theology and the church today and reclaim its basis in mysticism. If this is true, we can use the theology of the real symbol but conclude differently than Rahner.

Reclaiming the mystical interpretation of the Resurrection

Also, one can conclude that the inner dynamism of man strives toward and is caused by his intrinsic transcendental, a transcendental that affirms a sacramental view of history and is grounded in the efficacy of the sacraments with the full range of the doctrinal heritage as its concrete and accurate expression. A truly rational approach to this dimension of our lives would allow us to explore the heights of our subjectivity with an open mind, while shedding the provincialism and dogmatism of our religious traditions in favor of free and rigorous inquiry. To pray is to practice holiness.

Retrieving Rahner for Orthodox Catholicism

Memories, Dreams, Reflections, page 4 Rahner, Karl.

Human Nature and Destiny

I prefer to leave open the question of whether this does justice, on the conceptual level, to what is particular and unique in the salvation history that has its center in Christ. It was not that long ago I sat in these very pews with the graduating class of 2003. And, it might be noted in passing, it is simply not empirically true that Christians do not say anything particular that can be opposed; that they say only what is universal.

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