

Grace and Lived Christianity in the Theology of Karl Rahner and Leonardo Boff

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In their writings, the 20th century neo-Thomist, Karl Rahner, and the present-day Latin American liberationist, Leonardo Boff, offer rich insights into the theology of grace. This essay provides a comparative study of grace and its implications for lived Christianity in the thought of Rahner and Boff. Rahner and Boff developed their theologies of grace within the context of the historical periods in which they lived. Rahner articulated his understanding of grace in response to the particularistic view that characterized teaching on grace in his day. Based on the fact that whole continents of people lived outside the realm of Christianity, Rahner conceptualized the notion of grace in universalistic terms. During Rahner's lifetime, Church teaching concerning grace was in agreement with *The Constitution on the Catholic Faith*, a First Vatican Council document that espoused a dualistic understanding of reality. According to this document, two orders exist: the natural and the supernatural, nature and grace. The document maintains that grace is extrinsic or added to human nature. In response to this teaching, Karl Rahner developed a theology that views grace as the offer of God's love that is intrinsic to existent human nature.

Leonardo Boff also developed his theology of grace within a specific historical context, that is, the situation of oppression prevalent in twentieth century Latin America. The Second Vatican Council document, *Gaudium et Spes*, served as a catalyst for Boff's theological reflections on grace. This document emphasizes the "this worldly" nature of grace by stressing the importance of humankind's working in the here and now to develop a more just world order. Likewise, Boff's theology of grace insists that all efforts to transform sinful social, economic, political, and religious structures into liberating ones manifest grace in this world. What follows focuses on Rahner and Boff's exploration of: the relational and Trinitarian, universal and gratuitous nature of grace; the primacy of experience in relationship to grace; nature and grace as inseparable realities; and the incarnate Logos as the archetype of grace. Within the context of these similarities, some variances in Boff and Rahner's theologies of grace are noted. The study concludes with a discussion of these theologians' understanding of the meaning and practice of Christianity in relationship to grace and a brief critique of their work in this area of theology.

The Relational and Trinitarian Nature of Grace

Karl Rahner and Leonardo Boff present the reality of grace in a relational and Trinitarian way. Rahner grounds his theology of grace in his notion of the "supernatural existential," by which he means that, prior to any response on the part of persons, human existence is endowed by God with the capacity to accept God's gratuitous offer of self-communication in love. According to Rahner, human beings "freely choose to ratify or to reject that orientation which is itself the free gift of a loving God, but the orientation remains structured into their being."¹ In essence, Rahner views the "supernatural existential" as God's gift of the abiding human possibility of the experience of encounter with God. Since God is Trinity, God's self-communication to humankind in grace is threefold.² According to Rahner, the immanent Trinity, i.e., God in God's inner life, communicates self in the history or economy of salvation. God the Father shares self in the Incarnation of the Son and, likewise, the Father and the Son communicate themselves in the bestowal of the Spirit upon humankind.

For Rahner, it is precisely as Mystery that the Triune God draws near to persons in grace. Rahner states:

There is really only one question, whether this God wanted to be merely the eternally distant one, or whether beyond that he wanted to be the innermost center of our existence in free grace and in self-communication. But our whole existence, born by this question, calls for the affirmation of this second possibility as actually realized. It calls out to this mystery, which remains a mystery.³

Like Rahner, Boff describes grace relationally. For Boff, grace is the loving encounter between God and human beings in a relationship of mutual, ongoing revelation. Grace involves the "history of two freedoms, the meeting of two loves."⁴ By means of grace, a person participates in the mystery of the inner life of the Trinity.⁵ Boff and Rahner agree that grace enables a person to experience the transformative, enduring, liberating love of the Triune God who is Mystery.

According to Leonardo Boff, in the intra-Trinitarian life, the Father, Son, and Spirit experience love in totally freeing and self-diffusive ways. By means of an offer of love, the Trinity chooses to share its inner life with humanity. Along with Rahner, Boff emphasizes that the Triune God is vulnerable, inasmuch as God awaits each person's response to the divine offer of love, which is grace. Boff maintains that each person who accepts the love of the Triune God is called to love others in the free, nonviolent, open, and vulnerable way in which the Triune God loves. Boff writes:

For human beings, participation in God means being able to possess what in God is being; that is to say, it means being able to love radically, to give oneself permanently and to commune openly with all things. It means being able ... to possess the 'cortesia' of God, ... to deal kindly and lovingly with all, even the unjust and the ungrateful (Luke 6:35).⁶

Boff insists that, first and foremost, loving others is a labor of justice, since it entails being and acting in solidarity with those denied their basic human rights.

Grace as Transformative

In their theologies, Boff and Rahner highlight the transformative nature of grace. Grace provides opportunities for persons to deepen their freedom. For Rahner, freedom, which lies at the heart of being human, is the "power to decide about oneself and to actualize oneself."⁷ It is the capacity to grow by making decisions to love. As William V. Dych, a scholar on Rahner's writings, explains: "Freedom is the capacity 'to be' oneself in the most active sense of the verb 'to be,' 'doing' oneself or 'selving'..."⁸

According to Rahner, the exercise of freedom offers the possibility of deciding for or against oneself, i.e., or saying "yes" or "no" to oneself.⁹ In so doing, one says "yes" or "no" to God. Saying "yes" to self, and, thereby, to God is an event of grace. Every such authentically free act forms eternity. In Rahner's own words: "Freedom is an event of something eternal. In our passages through the multiplicity of the temporal, ... we are forming the eternity which we ourselves are becoming."¹⁰ Rahner emphasizes the fact that God profoundly respects each person's freedom. Hence, God patiently awaits each one's response to God's self-offer of love. Rahner explains:

The free act by which God's self-communication is accepted is itself the gift of God and can only be realized as grace. Nevertheless, God gives and can give himself only by giving us the act of our freedom which accepts him. Hence, grace happens essentially and can exist only as the deliverance of freedom towards God.¹¹

According to Rahner, a person's affirmative response to God's offer of grace divinizes him or her, since it involves the liberative act of letting self be grasped by Holy Mystery. Through grace, one shares in God's holiness.¹²

In the exercise of human freedom, God is present as the ground or horizon of one's being. Each time one chooses to act lovingly, one becomes freer. Growth in authentic freedom, which is growth in grace, both shapes one's destiny and is the work of a lifetime. In his theology, Boff concurs with Rahner that the choice to love is the exercise of genuine freedom. In their theologies, Rahner and Boff also include a social understanding of grace. Boff treats this transforming dimension of grace from the perspective of Latin American liberation theology. Rahner does so from the lens of the diaspora situation of Christians who live in circumstances wherein such realities as materialism and apathy toward religion offer little support for their personal commitment to following Jesus. Rahner touches on the social dimension of grace when he asserts that "love of neighbor... is realized in deed and action; it has a sociological dimension, and must be realized in justice and the maintenance of a sphere of freedom for the others..."¹³

Boff grounds his understanding of social grace in his Trinitarian theology. As a communion of Persons, the Triune God "lays the foundation for a society of brothers and sisters, of equals, in which dialogue and consensus are the basic constituents of living together in both the world and the Church."¹⁴ Boff insists that "Only a society of sisters and brothers whose social fabric is woven out of participation and communion... can justifiably claim to be an image and likeness (albeit pale) of the Trinity."¹⁵ For Boff, the Trinitarian community serves as a model of participation and equality diametrically opposed to the blatant disregard of human dignity and rights by societies and institutions that create and maintain oppressive structures. For Boff, social grace entails the quest for integral liberation through the unmasking of ideologies and structures abusive of human dignity. Social grace includes "yearning to attain ... a more just and fraternal society."¹⁶ Social grace seeks to effect the liberation of people "from economic, cultural, social, political, psychological, and religious determinisms that play havoc with their freedom, enslave them and block the road to humanization."¹⁷ In this regard, Boff emphatically declares that

... in proportion as economic and social structures foster a greater participation by all in the economy and in society and create a greater symmetry among groups of persons, in that same proportion they signify, to the eyes of faith, the presence of grace and the realization, in seed, of the Kingdom of God.¹⁸

The Universal and Gratuitous Nature of Grace

According to Karl Rahner and Leonardo Boff, God's offer of grace is universal, that is, for all persons everywhere at all time. Rahner's understanding of the universal nature of God's offer of grace includes his notion of the "anonymous Christian." For Rahner, the "anonymous Christian" is Christian because the grace that she or he receives is related to Christ, though the person is unaware of this fact. According to Rahner, one who says "yes" to self by accepting his or her humanity also says "yes," at least implicitly or anonymously, to God's loving offer of self-communication. Boff agrees with Rahner that anyone who affirms his or her humanity, in effect, accepts God's loving self-communication of grace. Rahner and Boff stress the gratuity of grace. Both assert that, by means of grace, God freely shares self with those whom God has created. Rahner reflects that the Triune God's self-bestowal in love to human beings is unmerited. According to Rahner, the Trinity's deepest desire is that each person experience the ecstasy of intimate communion with Godself.

Grace and the Primacy of Experience

In both Rahner and Boff's theologies of grace, experience is of primary importance. For Rahner, grace manifests itself in the day-to-day events of human life. Likewise, the operative principle in Boff's theology is that real life experiences are the locus of grace. For Boff, grace clearly manifests itself in the struggles of oppressed people to achieve religious, economic, political, and social liberation. Boff and Rahner emphasize the fact that a person's self-transcending responses to the concerns of the neighbor are visible signs of grace. Rahner stresses that, in the very act of loving another, one is reborn; one becomes a new self. Likewise, Boff notes that it is God's liberating grace that sustains a person in his or her efforts to love the neighbor who suffers from oppression of any kind.

Nature and Grace

Essential to Boff's theology of grace is his insistence that nature is suffused with grace.¹⁹ In a similar fashion, Rahner insists that God created the natural order to be the locus of God's presence in the world. According to Rahner, nature and grace, though existentially inseparable, are distinct realities. Regarding this, Rahner writes:

Grace is something really distinct from nature, given without obligation by God to nature, which confers, primarily upon man and through him in a secondary sense upon the world, a participation in the divine nature and divine life. Grace and nature stand thus over against each other, as in a true sense, adequately distinguishable entities.²⁰

The Incarnate Logos: Archetype of Grace

Rahner and Boff view the historical Jesus as the paradigm of grace. According to Rahner, Jesus represents the fullest possible manifestation of grace. In the Incarnation of the Logos, God, who is primordial Mystery, drew near to human beings in utter immanence. Rahner reflects that "It has been revealed in Jesus Christ that this absolute, abiding Mystery can exist not only in the guise of distant aloofness, but also as absolute proximity to us, through the divine self-communication."²¹ In his person, Jesus definitively revealed the meaning of grace by rendering it incarnate in his very flesh. As Rahner explains, "Jesus is that person who, in and through ... his obedience, his prayer and his freely accepted destiny to die, ... lived out the acceptance of the grace bestowed on him by God."²²

Rahner describes the Incarnation as proto-grace, i.e., the archetype of all grace.²³ By means of the Incarnation, God graciously inserted self into human history. In and through Jesus, human nature achieved its apogee in terms of engracement, since, in Jesus' very person, grace became completely actualized.

According to Rahner, "The Incarnation of God is... the unique, supreme case of the total actualization of human reality, which consists of the fact that man is insofar as he gives up himself."²⁴ This is so since Jesus' continual going out of self in love of others demonstrated his ecstatic way of being. For Rahner, Jesus' ultimate kenotic act was his crucifixion wherein he surrendered himself to the mystery of God. According to Rahner, the Crucified One, who "sank into death, into the incomprehensibility of God,"²⁵ is the irrevocable sign of the victorious activity of grace in the world. For Rahner, it is the crucified/resurrected Jesus who mediates grace to humankind. In Boff's theology, the image of Jesus as liberator serves as the hermeneutic principle for developing a Christology from within the context of the oppression that has dominated Latin American society in recent times.

Boff's concern is that his image of Jesus relate to the lived experience of present-day Latin Americans. Boff depicts Jesus as an imaginative, original, critical thinker who grounded his words and deeds in his extraordinary good sense. Boff stresses that Jesus' life, relationships, attitudes, and actions testified to the self-donating love that is the essence of the Trinity. Regarding this, Boff asserts:

Jesus reveals ... himself as Son by, in the name of the Father, giving a start to the Kingdom in history, a Kingdom of freedom, of communion with outcasts and full confidence in the Father. In this task, he also shows the liberating action of the Spirit.²⁶

In his theology, Boff stresses that Jesus' attitudes and actions incarnated the radical pro-existence of the Father, i.e., the love of the Father for all. Likewise, Jesus communicated the plenitude of the love of the Spirit. In essence, for Boff, the incarnated Logos' teachings, healings, and other miracle workings manifested the love that characterizes both the inner life of the Trinity and the relationship of the Trinity to the world. Jesus' ecstatic existence included his commitment to a preferential love of poor persons. To this end, he challenged religious and social structures of his day that denied such persons their dignity and rights. In a word, Jesus' person and activities embodied what it means to live out a grace-filled praxis of love.

In their writings, Boff and Rahner emphasize that Jesus' crucifixion/ resurrection experience evidences the liberating power of grace. For Boff, through Jesus' suffering and death, he divested himself of any power against oppression except the power of love. According to Boff, by freely taking up the cross of death, Jesus realized his humanity in the most complete way, since to be fully human is to be radically free. Through his death, Jesus taught the truth that every cross human beings embrace in love is a pathway to liberation.

In Boff's christology, the risen Jesus inaugurated a new order. By experiencing in his being the goal of humanization, i.e., openness to God to the point of being completely filled by God, Jesus revealed that true human nature and destiny is to witness to the divine milieu in one's very being. Boff reflects upon what this means in today's world when he asserts:

Wherever people see the good, justice, humanitarian love, solidarity, communion, and understanding between people, wherever they dedicate themselves to overcoming their own egoism, making this world more human and fraternal and opening themselves to the normative Transcendent in their lives, then we can say, with all certainty, that the resurrected one is present, because the cause for which he lived, suffered, was tried and executed, is being carried forward.²⁷

More so than Rahner, Boff emphasizes that the resurrection reveals the cosmic dimension of Christ. According to Boff, by means of the resurrection, the pneumatic Christ emerged, for whom the body is no longer a limit but rather a total cosmic presence and communion with all reality.²⁸ The resurrected, cosmic Christ attained the goal toward which all the forces of evolution point, i.e., definitive liberation.

Grace and Lived Christianity

For Rahner and Boff, the Christian life is one of responsiveness to grace. According to both theologians, the Christian life entails following Jesus rather than merely ascribing to a theory about him. Christian disciples accept Jesus as the ultimate truth of their existence by making his law of love the law of their being.²⁹ Followers of Jesus who accept the cup of suffering that life offers consequently share in his triumph of life over death. In his writings, Rahner insists that the essential task of the Christian is to "be a human being whose depths are divine."³⁰ The Christian realizes that "every human, historical experience... mediates God's presence to us and our presence to the absolute mystery."³¹ The Christian is aware that all the adventures, absurdities, and incomprehensibilities of human life³² can be apertures to the transcendent God. In and through daily experiences, one is able to know God better.

Rahner contends that Christians are called to become mystics attuned to God's graced Holy Mystery in daily life. The mysticism of everyday life includes

...experiences of 'aloneness'... when everything is 'called into question,' ... when the silence resounds more penetratingly than the accustomed din of everyday life ... when one is brought face to face with one's own freedom and responsibility."³³

Rahner's understanding of grace in relationship to lived Christianity includes love of God and neighbor. According to Rahner, "an ultimate transcendental of the person radicalized by grace into the mystery of God and self-renunciation in love of neighbor represent the two aspects of the one Christian life."³⁴ Neighborly love is an act in which one experiences God directly and transcendentially.³⁵ It is a "response to God's love [and] is sustained by God's love itself."³⁶ The act of loving one's neighbor, which contains the whole mystery of human being,³⁷ is an experience of the grace of salvation.

For Rahner, just as loving God and neighbor is essential to lived Christianity, so, too, prayer, the fundamental act whereby a person surrenders his or her whole being and life to God who is Mystery,³⁸ is integral to human life. To be able to embrace the ineffable One in prayer, a person must let go and forget self. Regarding this, Rahner reflects:

When and where a person accepts himself in the totality of his existence and so experiences himself as one confronted with the incomprehensible mystery embracing his existence and letting him submerge himself more and more deeply in this mystery in knowledge and freedom, he is living out what prayer really is and means.³⁹

Rahner counsels pray-ers to open their hearts to God in silence in order to hear God's word. He advises them to learn to pray the everyday by experiencing it in a recollected way.⁴⁰ Thus, Rahner encourages pray-ers to speak to God about their needs, life, obligations, loved ones, feelings, the world and its needs, dearly deceased, etc.⁴¹ For Boff, as for Rahner, lived Christianity entails following Christ by adhering to his person and message. Along with Rahner, Boff insists that one who lives Christianity must seek to consistently concretize the "reality that Jesus of Nazareth thematized, radicalized, and exemplified"⁴² of centering self in God and others. For Boff, true followers of Christ attempt to express in their lives qualities Jesus exemplified in his life such as "openness to God and others; love without limits; a critical spirit in confronting the current social and religious situation ... and the primacy of persons over things."⁴³

According to Boff, following Jesus is a serious and radical commitment wherein one proclaims the "utopia of the Kingdom as the real and complete meaning of the world"⁴⁴ and seeks to translate this utopia into practice by contributing to the transformation of the world on the personal, social and cosmic level.⁴⁵ Boff reflects that utopic praxis is beatitudinal when he writes: "Faith demands that we look profoundly into the face of our brothers and sisters; love them; give them food, drink, and clothing; visit them in prison. For in so doing, we are being host to and serving Christ himself."⁴⁶

For Boff, following Jesus necessitates entering into the "world of the other, ... especially in relation to those most punished by life and history, the most needy."⁴⁷ The true disciple of Christ embraces a praxis that promotes liberation from suffering, division, sin, and death, and liberation for life, love, grace, and plenitude in God.⁴⁸ In their theologies, Rahner and Boff insist that anyone who aspires to embody Christian values in his or her life must nurture a spirituality of continuous conversion. For Boff, such conversion includes responding with ethical indignation to the "scandal of poverty and exploitation"⁴⁹ that exists in the world and working so that all human beings are able to "eat at least one meal a day, have a roof over their heads, and be helped with basic health care."⁵⁰ Boff concurs with Rahner that willingness to shoulder the cross of suffering is integral to lived Christianity. For Boff, embracing the cross of Christ today means being and acting in solidarity with the crucified in our world, i.e., with those who are violated and impoverished by means of the denial of their human rights. In essence, to carry Christ's cross is to align oneself, in fidelity to truth and justice, with such persons' liberative cause.

One way in which Boff, more explicitly than Rahner, views lived Christianity is through the lens of ecology. Of note, however, is the fact that Rahner does underscore the fact that the global community must collaborate in building a better world. Regarding this, Rahner stresses that "The task of completing creation ... appears as an intrinsic element in the one total redemption and divinizing will of God for a world in which his self-bestowal is achieved."⁵¹ In his eco-theological writings, Boff emphasizes that all that exists is created to be a symbol of the divine presence that inhabits the universe. According to Boff, the creator, cosmic God dwells in the universe and draws it "toward ever more complex, participatory, and communing forms."⁵² For Boff, the spirituality of lived Christianity demands that human beings embrace an attitude of "deep reverence and kinship toward the universe and ... compassion and affection toward all members of the cosmic and planetary community."⁵³ Such awareness of cosmic kinship will lead to human beings' collaboration as a global group in efforts to secure the common good, which is the welfare of the cosmic community.

In his writings, Boff stresses that working for the cosmic good entails affirming the mystery of the universe through engaging in efforts to protect it. This attitude of ecological affirmation grounds itself in deep sensitivity to the interconnectedness of all that exists. Thus, for Boff, lived Christianity demands cosmic solidarity, since everything exists in a grand web of relationship. Regarding this, Boff writes:

The ecological question has to do with reaching a new level of globalization, of world awareness and conscience, where there is a universal understanding of the importance of the earth as a whole, the welfare of nature and of humankind, the interdependence of all, and the apocalyptic catastrophe menacing all creation.⁵⁴

According to Boff, inhabitants of the earth who live Christianity must discover the ecological dimensions of their responsibility for the integrity of everything that exists.

Opting for planet earth entails losing oneself in its wonders by adopting an attitude of gratitude for the "grandeur, majesty, rationality, and beauty of the cosmos and everything in it."⁵⁵ It means exercising a healing posture toward earth whenever it is wounded through assaults on its integrity.⁵⁶ In his writings, Boff declares it imperative that the global community develop an economy of sufficiency respectful both of the life of nature and humankind. Boff also underscores the need for human beings, as conservators of creation,⁵⁷ to explore and adopt ethical uses of ever-increasing scientific and technological advances as integral to the ongoing redemption of the earth.⁵⁸ Through immersion in and caring for the world, human beings encounter and honor God and, hence, find their own fulfillment.

In essence, for Boff eco-spirituality requires that humankind embrace a new order based on relationships among everything that exists in God's universe. By living in and by the grace of such consciousness, human beings will contribute to the liberation of the universe so that it might enjoy fuller forms of life and communion. Concerning this, Boff prophetically declares:

Either humankind enters on a vast process of socialization, with an open-ended and, therefore, cosmic democracy (living together with the stones, the plants, the waters, and the clouds, as brothers and sisters), and thereby preserves the sacred gift of being and life for all, or it runs the risk of a nuclear holocaust.⁵⁹

Conclusion

In their theologies, Karl Rahner and Leonardo Boff affirm that grace is both mediated historically and operative wherever genuine love and freedom exist. What follows is a brief reflection on some of the strengths and weaknesses in Boff and Rahner's theology of grace. One of these theologians' strengths is the fact that they do not reify grace. Rather, Rahner and Boff explore the essence of grace in terms of relationality. Rahner especially examines grace in terms of surrender to Absolute Mystery and Boff and Rahner both highlight that grace manifested in the love of neighbor is an expression of love of God. Another plus in Rahner and Boff's theology of grace is that they view it in universal terms and, thus, expand the horizon of God's self-offer beyond the boundaries of Christianity. Additionally, both theologians explore the meaning of lived Christianity as a response to grace. To his credit, Boff develops an understanding of lived Christianity to include a preferential option for both poor persons and the cosmos.

A weakness in Boff's theology of grace is that he fails to develop its prayerful dimension beyond his treatment of the Our Father from a liberationist perspective in his work entitled *The Lord's Prayer: The Prayer of Integral Liberation*. Likewise, it is notable that Rahner's theology of grace less than adequately treats grace from a socio-political perspective. In conclusion, both Karl Rahner and Leonardo Boff masterfully present a theology of grace that has the potential to profoundly impact those who seriously commit themselves to living out their Christianity in faith and love. The fact that both Rahner and Boff ground their theologies of grace in their understanding of the Trinity and Christology enables those who choose to follow Christ to more deeply explore and more completely embrace the implications such theologies have for gospel living in today's world.

Notes

¹ Kern R. Trembath, "Was the Incarnation Redundant: A Catholic and an Evangelical Response (Karl Rahner and E.J. Cornell)," *Horizons* 13 (1986):48. See also William V. Dych, *Karl Rahner* (Collegeville, Mn.: The Liturgical Press, 1992), 36. Dych reflects that, for Rahner, grace is an existential that is "part of the very definition of the human in its historical existence." See also Robert Kress, *A Rahner Handbook* (Atlanta, Ga.: John Knox Press, 1982), 32-36.

² See Karl Rahner, *The Trinity*, trans. Joseph Donceel (New York: Crossroad, 1998), 146 where he explains that, for Rahner, God is Trinity through three ways of subsisting.

³ Karl Rahner, *Foundations of Christian Faith*, trans. William V. Dych (New York: Crossroad, 1984), 12. See also the "Introduction," xiii, to *The Trinity* by Rahner where Catherine Mowry LaCugna explains that, for Rahner, "The indwelling of the divine persons in grace makes the graced person as close to God as possible without erasing the ontological difference between God and creature."

⁴ Leonardo Boff, *Liberating Grace* (Maryknoll, N.Y.: Orbis Books, 1979), 3.

⁵ *Ibid.*, 183.

⁶ *Ibid.* 182.

⁷ Rahner, *Foundations of Christian Faith*, 38.

⁸ William V. Dych, "The Achievement of Karl Rahner," *Theology Digest* 31 (1984): 327.

⁹ See Karl Rahner, "Theology of Freedom," *Theological Investigations* (hereafter *TI*) 6 (Baltimore, Md.: Helicon Press, 1969), 212.

¹⁰ Rahner, *Foundations of Christian Faith*, 96.

¹¹ Karl Rahner, *Grace in Freedom* (New York: Herder and Herder, 1969), 231.

¹² Karl Rahner, "Religious Enthusiasm and the Experience of Grace," *TI* 16 (Baltimore, Md.: Helicon Press, 1979), 40.

- ¹³ Karl Rahner, "Justification and World Development from a Catholic Viewpoint," TI 18 (New York: Crossroad, 1983), 270.
- ¹⁴ Boff, Trinity and Society (Maryknoll, NY: Orbis Books, 1988), 151.
- ¹⁵ *Ibid.*, 120.
- ¹⁶ Boff, Liberating Grace, 82.
- ¹⁷ S. Duffy, "Ministry, Grace and the Process of Humanization," Review for Religious 35 (1976):531.
- ¹⁸ Leonardo and Clodovis Boff, Salvation and Liberation (Maryknoll, N.Y.: Orbis Books, 1984), 19.
- ¹⁹ See Boff, Liberating Grace, 28.
- ²⁰ Karl Rahner, The Christian Commitment: Essays in Pastoral Theology (New York: Sheed and Ward, 1963), 40.
- ²¹ Karl Rahner, "The Concept of Mystery in Catholic Theology," TI 4 (Baltimore, Md.: Helicon Press, 1966), 72.
- ²² Rahner, Foundations of Christian Faith, 195.
- ²³ See Charles Meyer, "The Status of Grace Today," Chicago Studies 7(1968):35.
- ²⁴ Rahner, "On the Theology of the Incarnation," TI 4:110.
- ²⁵ Rahner, The Love of Jesus and the Love of Neighbor (NY: Crossroad, 1983), 45. See also Harvey D. Egan, S.J., Karl Rahner: The Mystic of Everyday Life (New York: Crossroad, 1998), 135. Here Egan explores Rahner's understanding of Jesus' cross as the "symbol of God's irrevocable will to communicate himself to us as unconditional love."
- ²⁶ Boff, Trinity and Society, 33.
- ²⁷ Leonardo Boff, Jesus Christ Liberator: A Critical Christology for Our Time (Maryknoll, NY: Orbis Books, 1978), 219.
- ²⁸ *Ibid.*, 210.
- ²⁹ See William V. Dych, Karl Rahner, 61.
- ³⁰ Rahner, Foundations of Christian Faith, 403.
- ³¹ Michael Skelley, The Liturgy of the World: Karl Rahner's Theology of Worship (Collegeville, Mn.: The Liturgical Press, 1991), 87.
- ³² See Rahner, Foundations of Christian Faith, 402.
- ³³ Karl Rahner, "The Experience of God Today," TI 11 (New York: Crossroad, 1982), 157. See also Harvey Egan, S.J., "The Devout Christian of the Future will be a Mystic,': Mysticism and Karl Rahner's Theology," in Theology and Discovery: Essays in Honor of Karl Rahner, S.J., ed. William J. Kelly, S.J. (Milwaukee: Marquette University Press, 1980), 148. Here, Egan stresses that mysticism is always a gift (grace) that entails submerging oneself in God who is the source of each person.
- ³⁴ Karl Rahner, "The Spirituality of the Priest in the Light of His Office," TI 19 (Baltimore, Md.: Helicon Press, 1977), 137.
- ³⁵ See Rahner, The Practice of Faith : A Handbook of Contemporary Spirituality (NY: Crossroad, 1983), 112.
- ³⁶ Karl Rahner, "The Commandment of Love in Relationship to the Other Commandments," TI 4:456.
- ³⁷ See Karl Rahner, "Reflections on the Unity of the Love of Neighbor and the Love of God," TI 6:242.
- ³⁸ See Rahner, Christian at the Crossroads (New York: Seabury Press, 1975), 59.
- ³⁹ *Ibid.*, 52.
- ⁴⁰ See Karl Rahner, The Need and the Blessing of Prayer (Collegeville, Mn.: the Liturgical Press, 1997), 45.
- ⁴¹ *Ibid.*, 43. See also Rahner, "The Apostolate of Prayer," TI 3 (Baltimore, Md.: Helicon Press, 1961), 21 where he characterizes the prayer of petition as the "highest, the most divinely human form of prayer."
- ⁴² Boff, Jesus Christ Liberator, 253.
- ⁴³ *Ibid.*, 97. See also Leonardo Boff, Cry of the Earth, Cry of the Poor (Maryknoll, N.Y.: Orbis Books, 1997), 192. Here, Boff asserts that "loving a person ... entails loving the mystery that he or she bears: God the Trinity."
- ⁴⁴ Boff, Jesus Christ Liberator, 291.
- ⁴⁵ *Ibid.*
- ⁴⁶ *Ibid.*, 218.
- ⁴⁷ Leonardo Boff, Ecology and Liberation: A New Paradigm (Maryknoll, N.Y.: Orbis Books, 1995), 107.
- ⁴⁸ See Boff, Jesus Christ Liberator, 281.
- ⁴⁹ Boff, Salvation and Liberation, 48.
- ⁵⁰ Boff, Ecology and Liberation, 128.
- ⁵¹ Karl Rahner, "The Theological Problems Entailed in the Idea of the 'New Earth'," TI 10 (New York: The Seabury Press, 1977), 271.
- ⁵² Boff, Cry of the Earth, Cry of the Poor, 148.
- ⁵³ *Ibid.*, 203.
- ⁵⁴ Boff, Ecology and Liberation, 7-8.
- ⁵⁵ Boff, Cry of the Earth, Cry of the Poor, 200.
- ⁵⁶ *Ibid.*, 191.
- ⁵⁷ See Boff, Ecology and Liberation, 32.
- ⁵⁸ *Ibid.*, 128.
- ⁵⁹ *Ibid.*, 114.