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SPRING & SUMMER • 2024

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# Theology as an Ecclesial Discipline

Ressourcement and Dialogue

J. AUGUSTINE DI NOIA  
EDITED BY JAMES LE GRYS

THOMISTIC RESSOURCEMENT SERIES

*A collection of Archbishop Di Noia's key theological essays*

The practice of theology depends in part on asking the right questions. Not any sorts of questions, not idle questions, nor questions framed entirely by our own experience or the great issues of our times, but good theological questions focus the mind of the inquirer on the endlessly intelligible self-revelation of God to which the Sacred Scripture bears witness. Our own questions and the great questions of our times have a place, as long as they are purged of the ideological outlooks that can suppress or obscure the questions that the *sacra pagina* itself presses upon us.

Among the essays gathered in *Theology as an Ecclesial Discipline*, the first set directs the reader's attention precisely to questions that trace the distinctive features of the nature of theology itself. What are the principles and scope of the field of theology as practiced by believers in an ecclesial context? Are historical-critical methods of exegesis compatible with a properly theological interpretation of the Scriptures? How can theology have a place in the academy as an intellectual discipline if the Magisterium seems to limit the scope of its inquiries? The second part considers a range of questions that preoccupy contemporary Protestant and Catholic theologians. Can the names Father, Son and Holy Spirit be replaced by more inclusive titles in doctrine and liturgy? By placing humanity at the center of theological investigation, is Christian humanism distinct from secular humanism? How can we be guilty of a sin committed by our first ancestors? Can the Christian vision of procreative human sexuality survive the cultural onslaught of the sexual revolution? The questions in the third part of this book arise from Catholic dialogue with non-Christian religions, or with other Christian communities, or with conceptions of a cosmos in ecological crisis. Is there a future for Catholic theology of religions? How can people who do not believe in Christ be saved? Is the cosmos a safe environment for human beings, or, alternatively, how can the cosmos be protected from human depredation? Can the concept of "church" stretch far enough to encompass Christian communities that see themselves as strictly local and independent bodies?

## Theology as an Ecclesial Discipline

Ressourcement and Dialogue



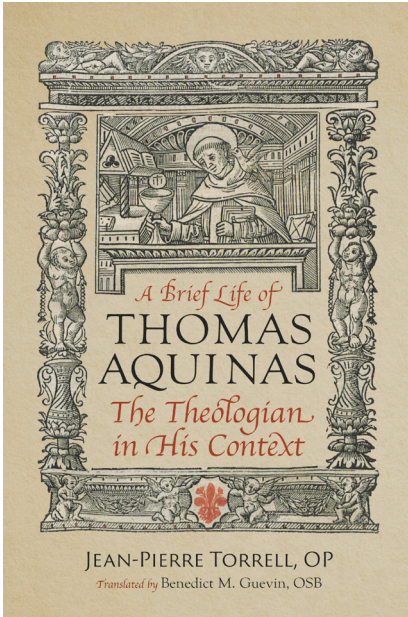
J. Augustine Di Noia, OP

J. AUGUSTINE DI NOIA was for many years Adjunct Secretary of the Congregation for the Doctrine of the Faith. JAMES LE GRYS is a Theological Advisor, Secretariat for Doctrine and Pastoral Practices, U.S. Conference of Catholic Bishops.

"Di Noia's contribution is multilayered and significant. This is one of those very rare collections of essays that is much more than a 'collection.' DiNoia is in touch with a full range of theological scholarship. But he also has a striking ability to move between the sources of the Catholic faith and the concerns of both theologians and more ordinary folk interested in what theologians are up to."

—James J. Buckley, Loyola University Maryland

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EBOOK 978-0-8132-3791-6  
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# A Brief Life of Aquinas

The Theologian in His  
Context

**JEAN-PIERRE TORRELL, OP**  
TRANSLATED BY BENEDICT M. GUEVIN, OSB

*A condensed version of the life of St. Thomas by the  
preeminent Aquinas scholar*

**JEAN-PIERRE TORRELL, OP**, is author of the standard two volume biography of Aquinas, published in English by CUA Press. The Press also published his *Aquinas's Summa: Background, Structure, and Reception* in 2005. He has many other books in French. **BENEDICT M. GUEVIN, OSB**, is professor of theology at Saint Anselm College.

"Torrell provides the gold standard for research on the life of Aquinas. His interpretation of Aquinas's achievement ranks among the most accepted among scholars and students."

—Romanus Cessario, OP, St. John's Seminary

As the title suggests, Jean-Pierre Torrell, OP, who has already written the most highly-regarded contemporary two-volume introduction to the life and works of Saint Thomas, has composed a shorter book that captures the essence of the career of the Angelic Doctor for a more general audience. Torrell follows a biographical outline of the saint, although he also includes brief accounts of what the author takes to be the most important features of Aquinas's teachings.

Part biography, part travelog, part theology, Jean-Pierre Torrell, OP's *A Brief Life of Thomas Aquinas* is a multi-faceted look at the life and the writings of Saint Thomas Aquinas. Torrell's hope is that his biography of the doctor communis intertwined with his theological examination of Aquinas's writings will enable the reader to understand the person behind the writer and the writer behind the person. Aquinas's life, Torrell claims, can shed light on his work with respect not only to their number, or to the varied topics he writes about, but to their content as well. It would be inaccurate to view Aquinas hiding behind a mountain of books in the cells he occupied in the various houses he inhabited around the Dominican world. He taught, he preached, he debated, he faced a number of conflicts of ideas that were not of his own making, but out of which would come some of his best-known writings. Torrell's unique approach makes accessible one of the greatest minds of our tradition and the richness of the legacy he left the Church.

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# Principles of Catholic Theology, Book 3

*On God, Trinity, Creation, and Christ*

THOMAS JOSEPH WHITE, OP

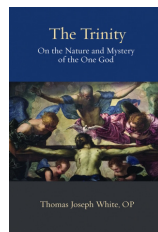
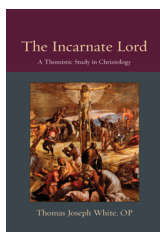
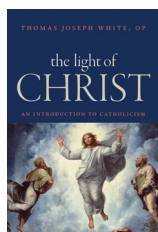
THOMISTIC RESSOURCEMENT SERIES

*What is Catholic theology in its essence, and how does the Thomistic tradition contribute to its task?*

What if anything can human beings know about God, either by way of philosophical reasoning or by divine revelation? How does the mystery of the Incarnation illuminate our understanding of the nature and mystery of God and the nature and destiny of the human person? The essays in this book explore topics pertaining to the nature of God, apophatic theology, divine simplicity and the holy Trinity, divine beauty, and the beauty of creation. The book also contains a series of speculative considerations of Christology: Why did God become human? How ought we understand the two natures of Christ and the topic of the communication of idioms (attribution of both divine and human properties to one person)? There is also a sustained treatment of Jesus' human knowledge and voluntary freedom. Did Jesus understand his own lordship and his unity with the Father and the Holy Spirit, and if so, how? Did Christ's human will always accord with the divine will, and what significance does this idea have for our understanding of the redemption effected by Christ for the whole human race? Through these explorations, principles drawn from Thomas Aquinas and from Thomistic tradition are taken into account as key resources for the adjudication of contemporary theological challenges.

*Principles of Catholic Theology, Book 3* is a continuation of Fr. Thomas Joseph White's collection of essays, extending over a range of fundamental topics in Catholic dogmatic theology.

ALSO BY THOMAS JOSEPH WHITE, OP



## Principles of Catholic Theology

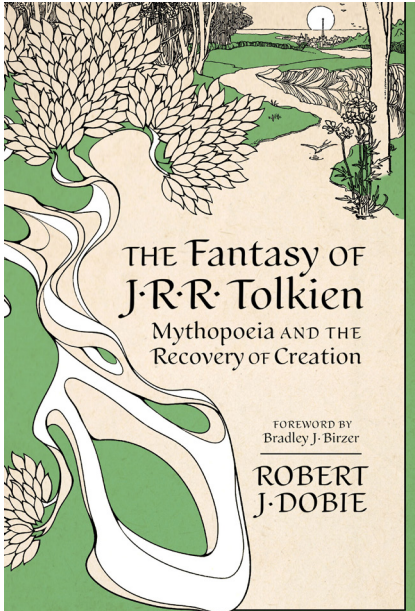
Book 3, On God, Trinity,  
Creation, and Christ



Thomas Joseph White, OP

THOMAS JOSEPH WHITE, OP, is Rector, Pontifical University of St. Thomas, Angelicum, and the author of *The Trinity: On the Nature and Mystery of the One God*; *The Light of Christ: An Introduction to Catholicism* and *The Incarnate Lord: A Thomistic Study of Christology* (all CUA Press).

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**ROBERT J. DOBIE** is Professor and Chair, School of Arts and Sciences at LaSalle University, and author of *Thinking through Revelation: Islamic, Jewish, and Christian Philosophy in the Middle Ages* and *Logos and Revelation: Ibn 'Arabi, Meister Eckhart, and Mystical Hermeneutics* (CUA Press). **BRADLEY J. BIRZER** is the Russell Amos Kirk Chair in American Studies at Hillsdale College.

"Dobie's extensive philosophical discussion of recovery in several areas—language, nature, hope, etc.—is, I believe, an original contribution to studies of Tolkien. The principal audience is Christian readers of Tolkien. A secondary audience may be academic theologians and philosophers of Tolkien who are open to exploring Tolkien's philosophy of myth and recovery. I can see it being assigned by these faculty to their undergraduate students, or at least recommended."

—Christopher A. Snyder, author of *Hobbit Virtues: Rediscovering Virtue Ethics through Tolkien*

# The Fantasy of J.R.R. Tolkien

## Mythopoeia and the Recovery of Creation

**ROBERT J. DOBIE**

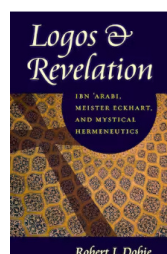
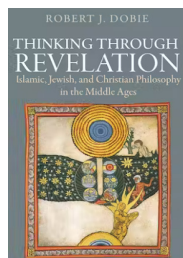
**FOREWORD BY BRADLEY J. BIRZER**

*A comprehensive account of how Tolkienian fantasy recovers the truth, beauty and strangeness of our world*

At the heart of Tolkienian fantasy is "recovery," a "cleaning of the windows" of our perception that we may learn to see the world again in all its strange and bewildering beauty. And, for Tolkien, to recover the world anew is to recover a sense of the world as a meaningful act of creation by a living and loving Creator. How does Tolkien accomplish this? Through "sub-creation" or mythopoeia, the "fashioning of myth." For it is in creating an imaginary world ourselves through poetry, fairy-story and myth that we come to "see" our "primary world" as itself an act of creation. In short, mythopoetic creation, far from being "lies breathed through silver," uncovers for us the truth of our world as a story of creation.

This book is the first sustained attempt to show not only the centrality of recovery to Tolkien's fantasy but the way in which his fantasy affects that primal recovery in every reader. In doing so, this book not only reveals the marvelous philosophical and theological riches that underlie Tolkien's fantasy but shows how his mythopoetic fiction allows the recovery and enactment of these riches in our own lives. In these pages we learn how Tolkien's fantasy addresses fundamental problems such as the relation of language to reality, the nature of evil, the distinction between time and eternity and its relation to death and immortality, the paradox of necessity and free will in human action and the grounds for providential hope in a "happy ending." Indeed, *The Fantasy of J.R.R. Tolkien* shows how for Tolkien fantasy has within itself a healing power through which intellectual, moral and existential paradoxes are resolved and our intellectual and perceptual faculties are made whole again so that they may participate with renewed vigor in the life-giving work of creation of every sort.

Also by Robert J. Dobie



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# Hockey Priest

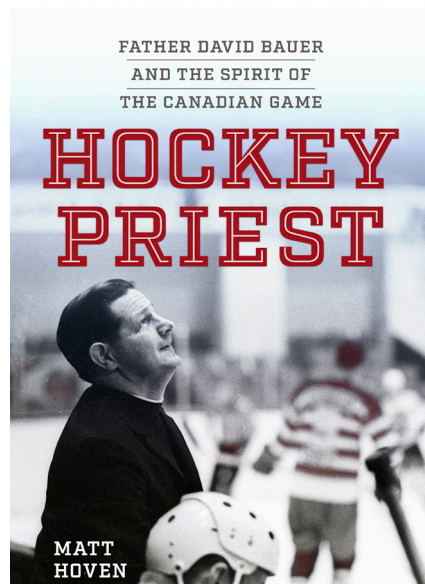
## Father David Bauer and the Spirit of the Canadian Game

MATT HOVEN

*An in-depth look at the chronic problems in Canadian hockey by one of its most significant thinkers*

Born in Waterloo, Ontario, in 1924, to a prominent family, David Bauer attended St. Michael's College-School run by the Basilian Fathers of Toronto. After serving in World War II, Bauer joined the religious community and coached its St. Michael's Majors to a national championship in 1961. Influenced by philosophers like Jacques Maritain, Bauer tried to find solutions to problems created within elite hockey and thus founded Canada's first ever National Team program. This team countered the cutthroat ideals of hockey's powerbrokers and set out to return Canada to international glory. The team represented the nation at several global tournaments and three Winter Olympic Games. Bauer was posthumously inducted into the Hockey Hall of Fame in 1989.

*Hockey Priest* looks past simply understanding Bauer as a do-gooder or hockey innovator. It shows how he attempted to create a different stream of hockey that could better support youth and so build up the nation. Archival research for the book uncovered Bauer-written hockey reports, speeches, and notes that detail his thinking about the game and his politicking to bring about change in it. Interviews with dozens of associates and family members told the story of his bold efforts to take on the National Hockey League. Despite his work being undermined by some supporters of the corporate game, Bauer offered a vision for Canada's sport that remains an important counterpoint in the sport's history and its ongoing challenges.

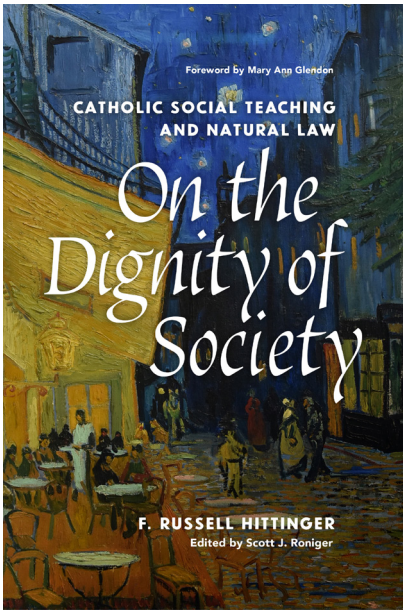


MATT HOVEN is an associate professor at St. Joseph's College, Alberta, Canada.

"Hoven demonstrates both a convincing grasp on what made Bauer tick as well as very sound command of the complexities of amateur hockey administration in the mid- and late twentieth century and its turbulent relationship with professional interests in the National Hockey League. The contribution is new and fresh; it is also significant."

- Andrew Holman, Bridgewater State University

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**F. RUSSELL HITTINGER** is Emeritus Professor of Religion at the University of Tulsa, and the Executive Director of the Institute for Human Ecology at The Catholic University of America. **SCOTT J. RONIGER** is associate professor of philosophy at Loyola Marymount University, Los Angeles. **MARY ANN GLENDON** is the Learned Hand Professor of Law, Emeita at Harvard Law School and a former United States Ambassador to the Holy See.

# On the Dignity of Society

Catholic Social Teaching and Natural Law

**F. RUSSELL HITTINGER**

**EDITED BY SCOTT J. RONIGER**

**FOREWORD BY MARY ANN GLENDON**

*A magisterial collection of essays on Catholic social teaching by F. Russell Hittinger*

In this collection of essays, Francis Russell Hittinger shows that Catholic social teaching is not only an articulate defense of the dignity of the human person, but perhaps more fundamentally an elucidation of the dignity of society. Indeed, Hittinger enables us to see that one cannot properly defend the dignity of the person without also showing the dignity of societies in which human persons – as naturally familial, political, and ecclesial animals – seek their own perfection in communion with others. Hittinger has been a renowned scholar of Catholic social doctrine for some time now, and the essays presented here are the fruit of his mature thinking on the topic over the course of many years. As each chapter shows, Hittinger's historically important body of work on Catholic moral and social philosophy and theology is rooted in natural law theory and Thomistic philosophy, but also animated by St. Augustine's thought and thus consistently sensitive to historical contexts and arenas for moral and theological disputation. These magisterial essays therefore integrate historical studies of the development of Catholic social teaching with systematic exposition of the theological coherence of that tradition, while also articulating the essential role of philosophy and natural law within both.

The volume is divided into three parts. The first part is comprised of six essays on Catholic social teaching, the second part is made up of six essays on natural law and its role in social doctrine, and the third part includes two essays discussing the first principles of the Church's teaching on social issues. This collection will no doubt become a standard in the field of scholarship on Catholic social teaching.

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# A Catechism for Health Care

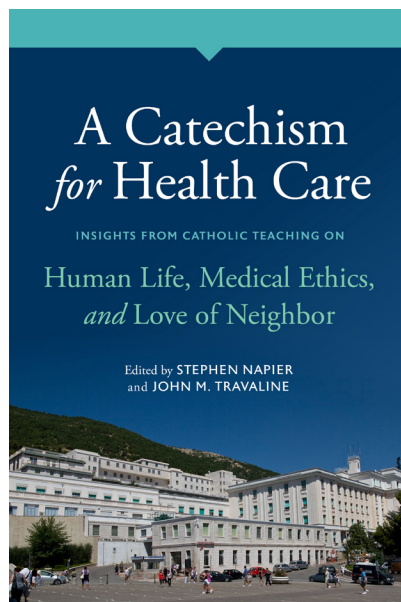
Insights from Catholic Teaching on Human Life, Medical Ethics, and Love of Neighbor

EDITED BY STEPHEN NAPIER AND JOHN M. TRAVALINE

*Provides clear and concise answers to many of the commonly encountered health care ethical questions of our present time*

The Catholic Church's teachings on ethical issues arising in healthcare delivery and biomedical science are distributed across a plethora of different places ranging from papal allocutions, encyclicals, instructions by the Congregation for the Doctrine of the Faith, and guidance documents authored by various congregations of bishops. Furthermore, they are distributed throughout time ranging from, for example, the *Didache* (or teaching of the 12 apostles, circa 1st Century), to Pope Pius XII's address in 1954 addressing ethical issues in transplantation, and onto the 2009 instruction entitled *Dignitas personae*. It is difficult for a wider audience to make sense of these sources on the various issues arising in healthcare delivery and scientific research, but the editors of *A Catechism for Health Care* have collated them in a way that makes them easier to understand.

The purpose of this book is to present the teachings of the Catholic Church as they pertain to ethical issues arising in the healthcare and biomedical sciences. The premise of the project is that the Catholic Church's teaching speaks in an accessible way to a wide range of people concerned about healthcare ethics. It is important to present these teachings concisely. The book is ordered around numerous questions concerning the most common practices in health care that have ethical dimensions. It then provides concise answers to these questions as are found in various magisterial Church documents. These answers are refreshingly clear and to the point.



STEPHEN NAPIER is associate professor of philosophy at Villanova University. JOHN M. TRAVALINE is professor of medicine at Temple University's School of Medicine and co-editor of *Catholic Witness in Health Care: Practicing Medicine in Truth and Love* (CUA Press).

"Napier and Travaline address the most important issues in Catholic medical ethics through the actual language of the Magisterium. A helpful resource for health care practitioners looking to see what the Church teaches about their field and perhaps more general audiences trying to learn more about the ethics of healthcare."

—Paul Scherz, The University of Virginia

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# Catholic Dogmatic Theology ♦ A Synthesis

BOOK 3. ON THE CHURCH  
AND THE SACRAMENTS



Jean-Hervé Nicolas, OP

Foreword by Archbishop Allen Vigneron

TRANSLATED BY MATTHEW K. MINERD

**JEAN-HERVÉ NICOLAS, OP (1910-2001)** was professor of dogmatics at the University of Fribourg. **MATTHEW K. MINERD** is professor of philosophy and moral theology at Byzantine Catholic Seminary. **JOSEPH CARDINAL RATZINGER** was Pope Emeritus Benedict XVI. **ARCHBISHOP ALLEN VIGNERON** is the Archbishop of Detroit.

# Catholic Dogmatic Theology: A Synthesis Book 3

On the Church and the Sacraments

JEAN-HERVÉ NICOLAS, OP

TRANSLATED BY MATTHEW K. MINERD

THOMISTIC RESSOURCEMENT SERIES

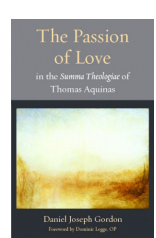
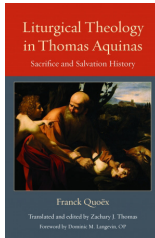
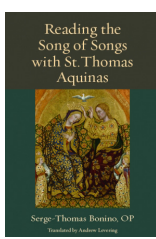
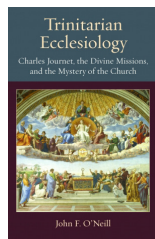
*A Thomist master presents a unified introduction to Dogmatic theology in this multi-volume work*

Every discipline, including theology, requires a synthetic overview of its acquisitions and open questions, a kind of “topography” to guide the new student and refresh the gaze of specialists. In his *Synthèse dogmatique*, Fr. Jean-Hervé Nicolas, OP (1910-2001) presents just such a map of Thomistic theology, focusing on the central topics of Dogmatic Theology: The One and Triune God, Christology, Mariology, Ecclesiology, the Sacraments, and the Last Things. Drawing on decades of research and teaching, Fr. Nicolas synthetically presents these topics from a faithfully Thomistic perspective. While broadly and genially engaging the theological literature of the 20th century, he nonetheless remains deeply indebted to the Thomistic school that would have formed him in his youth as a theologian. This provides the reader with an unparalleled theological vision, masterfully bringing forth, at once, what is new and what is classical.

*Catholic Theology: A Dogmatic Synthesis* is being published in English as a multi-volume work. In this volume, Fr. Nicolas takes up the *raison d'être* for the mission of the Holy Spirit: the work of sanctification in and through the Church, the mystical body of Christ and sacrament of salvation. In the ecclesiology articulated in this volume, he presents a theology of the Church that is at once wholly Thomistic and also faithful to the great themes of the Second Vatican Council, drawing especially from the works of Journet, Congar, and Bouyer, in critical dialogue with other theologians of his day. He then presents a complete and detailed sacramental theology, both concerning the nature of the sacraments in general, as well as concerning each sacrament in particular, carefully striving to balance positive and scholastic theology.

Serving as a professor for decades, including at the University of Fribourg, Fr. Nicolas was at once a profound scholar and a masterful pedagogue. Gathering the work of a lifetime into a single pedagogical narrative, Fr. Nicolas's *Catholic Theology: A Dogmatic Synthesis* provides a resource for students and scholars alike. In view of the hyper-specialization of theology today, this series of volumes provides readers with a synthetic and sapiential overview of the fundamentals of dogmatic theology from a robust and profound Thomistic perspective.

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# The Unity of Faith

Essays for the Building Up  
of the Body of Christ

THOMAS G. WEINANDY, OFM, CAP.

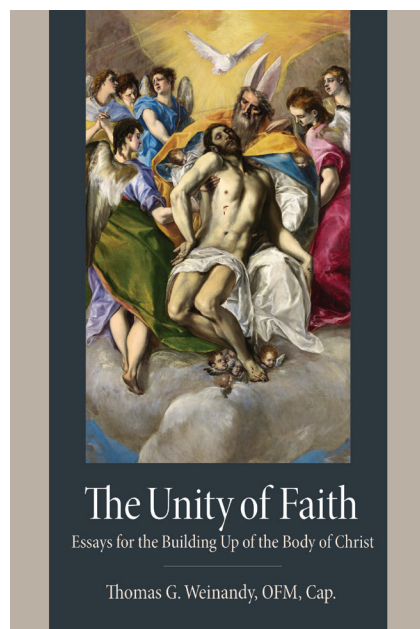
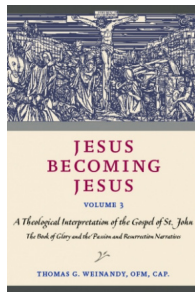
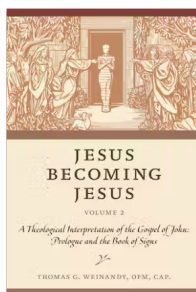
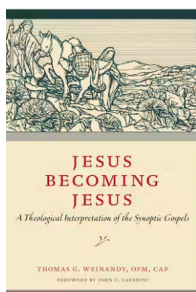
*A collection of Fr. Weinandy's recent essays*

In this volume, *The Unity of Faith: Essays for the Building Up of the Body of Christ*, Thomas G. Weinandy, OFM, Cap., has compiled a theologically significant medley of essays. The title is taken from Ephesians 4:11–13 (“And his gifts were ... for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God....”). The “unity of faith” in this book refers both to the interrelation between the truths of the faith, whether Trinitarian, Christological, or ecclesiological, and to unity among those who hold the faith.

The first section deals with the Trinity, usually with ecumenical questions in mind, ranging from the question of the filioque to the trinitarian thought of Johnathan Edwards. The second section presents the author's mature judgments in a topic for which Weinandy has become notable—the impassability of God and the human suffering of Christ. The third looks at other aspects of Christology with the help of patristic writers, but for sake of the contemporary theological milieu. For example, what is the relationship between the Incarnation and soteriology? What is the nature of Christ's human consciousness and knowledge? How does Paul perceive the primacy of Christ within his Christological hymns?

The fourth section turns to the unity between faith and reason. In doing Catholic theology, how do theologians apply reason when contemplating the mysteries of faith? What is the philosophical and theological significance of Pope John Paul II's encyclical, *Fides et Ratio*? The final section turns to the life of believers in the unity of faith, with topics such as Henri de Lubac's contributions to ecclesiology, the sacramentality of the Catholic priesthood, the very delicate issue of the need for conversion and the Jews in relationship to the Church, and the Christian family as a domestic church, taking up the roles of priest, prophet, and king. Weinandy invariably writes in a clear and engaging manner, so much so that these essays will bring to the greater knowledge of God not only academics and students of theology, but also the educated laity.

ALSO BY THOMAS G. WEINANDY, OFM, CAP.

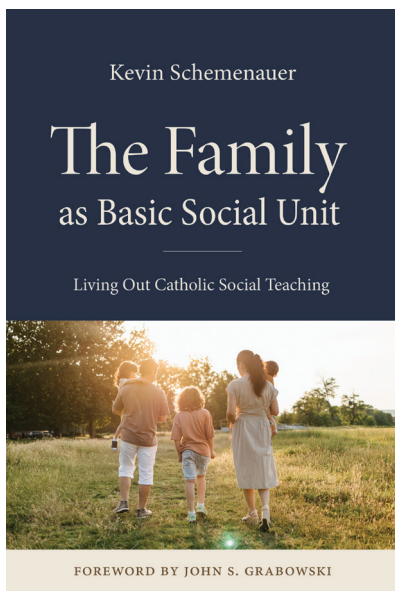


THOMAS G. WEINANDY, OFM, CAP., is a highly regarded theologian and scholar who has published widely in academic presses and journals.

“Weinandy is already well known in theological circles, it is hard for me to imagine a Catholic theologian writing on any of the topics addressed within these pages without consulting Weinandy – and these same theologians will be interested in the contribution these essays makes to topics Weinandy may have addressed in his books.”

—James J. Buckley, professor emeritus, Loyola University Maryland

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# The Family as Basic Social Unit

Living Out Catholic Social Teaching

KEVIN SCHEMENAUER

FOREWORD BY JOHN S. GRABOWSKI

*Analyzes the relationship between family life and Catholic social ethics*

KEVIN SCHEMENAUER is associate professor of systematic theology at Saint Meinrad Seminary and School of Theology, St. Meinrad, IN. JOHN S. GRABOWSKI is associate professor of moral theology and ethics at The Catholic University of America.

"Applies critical, serious moral theological thinking to the everydayness of the family's internal and external social character and responsibilities. His application of traditional CST principles to the quotidian workings of the family itself is a novel, important contribution. Schemenauer can do so because the family is authentically a social community already. Taking that fact seriously allows for such a refreshing project."

—Kent Lasnoski, author of *Vocation to Virtue: Christian Marriage as a Consecrated Life* (CUA Press).

*The Family as Basic Social Unit* seeks to take seriously the claim that a family is a basic social unit. As a basic social unit, a family is both internally social, and socially interdependent with other communities. Since a family is a basic social unit, Schemenauer proposes that family life is a location for applying Catholic social teaching. Kevin Schemenauer specifically applies Catholic social principles concerning the dignity of work and peacemaking to household labor and violence among siblings, and he reflects on how individuals feed the hungry and care for the sick when they care for their family members. In the second part of the volume, Schemenauer describes the social interdependence of families. He analyzes the relationship between families and the Church, civil society, the economy, and the state. Schemenauer proposes that the question for families is not whether to engage with other social communities but how to do so well. He explicitly highlights how consumer capitalism creates obstacles for families attempting to live as a basic social unit. Then, employing the categories of infused simplicity and moral cooperation, he provides a framework for discerning family engagement with broader society. Finally, Schemenauer analyzes the relationship between family commitments and social ministry. Working from the family outward, Schemenauer describes how family commitments can motivate broader social service, but then employs the example of families involved in the Catholic Worker Movement to reflect on the joys and dangers of balancing commitment to one's family with social ministry focused on the urgent needs of those outside of one's household.

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# Meditation as Spiritual Therapy

Bernard of Clairvaux's  
*De Consideratione*

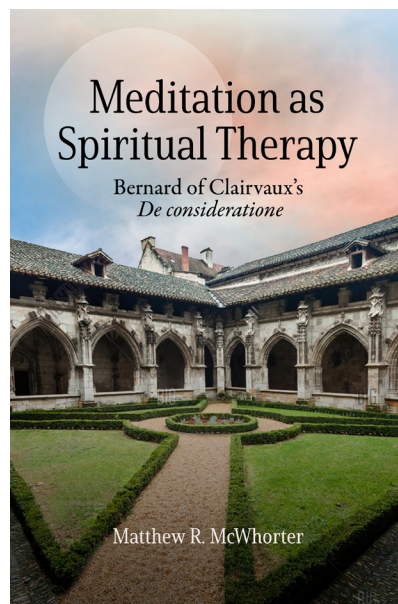
MATTHEW R. McWHORTER

*Establishes a bridge from Catholic monastic spirituality to contemporary spiritual direction, as well as to contemporary clinical psychotherapy and mental health practice*

Christian persons today might seek spiritual development and ponder the benefit of mindfulness exercises but also maintain concerns if they perceive such exercises to originate from other religious traditions. Such persons may not be aware of a long tradition of meditation practice in Christianity that promotes personal growth.

This spiritual tradition receives a careful formulation by Christian monastic authors in the twelfth century. One such teaching on meditation is found in the treatise *De consideratione* written by St. Bernard of Clairvaux (d. 1153) to Pope Eugene III (d. 1153). In textual passages where St. Bernard exhibits a clear concern for the mental health of the Pope (due to numerous ongoing ecclesial, political, and military problems), St. Bernard reminds Eugene III of his original monastic vocation and the meditation exercises associated with that vocation. The advice that St. Bernard gives to Eugene III can be received today in a way that provides a structure for Christian meditation practice which is relevant for personal development, spiritual direction, and civil psychotherapy that integrates a client's spirituality into the course of treatment. St. Bernard thus might be interpreted as a teacher of a kind of Christian mindfulness that can benefit both a person's mental health as well as a person's relationship with God. *Meditation as Spiritual Therapy* examines the historical context of Bernard's work, his purpose for writing it, as well as the numerous Christian sources he drew upon to formulate his teaching. Bernard's teaching on the course of meditation itself is explored in depth and in dialogue with his other treatises, letters, and sermons.

Lastly, a contemporary summary of Bernard's teaching is provided with reflections concerning the relationship of this teaching to contemporary spiritual direction and spiritually integrated civil psychotherapy.

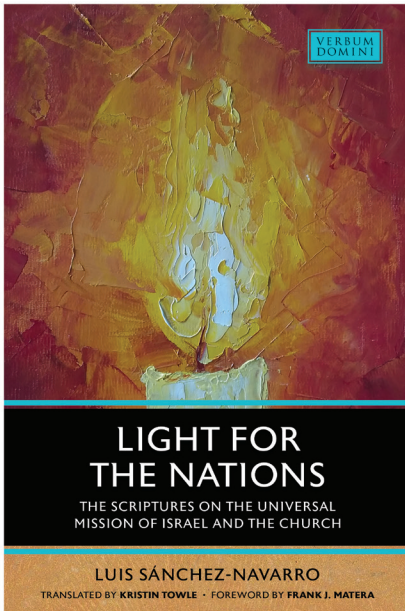


MATTHEW R. McWHORTER is assistant professor at Divine Mercy University.

"McWhorter's contribution is twofold. First, the presentation of Bernard's concept and plan for meditation shines a light on our practices in spiritual direction and psychotherapy. And it's not 'just' Bernard that we learn from. As the text makes clear, Bernard belongs to a vibrant tradition, and these authors, some earlier than Bernard, others his contemporaries, also have something to say about meditation. As a result, we get a 'world,' not only a text. It's as if a light were shone on us that comes from the 12th century. Second, the text addresses modern psychology with great mastery of the scholarship. And not only current scholarship, as the inclusion of earlier psychologists, such as Thomas Verner Moore, who drew upon the scholastic tradition in his understanding of 'civil psychotherapy' in his day. *Meditation as Spiritual Therapy* is extraordinary."

—Robert Kugelmann, University of Dallas

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# Light for the Nations

The Scriptures on the Universal Mission of Israel and the Church

LUIS SÁNCHEZ-NAVARRO

FOREWORD BY FRANK J. MATERA

TRANSLATED BY KRISTIN TOWLE

VERBUM DOMINI

*A synthetic and global vision of the Gospel of Christ as a light for every person, for every time, for every culture and nation*

LUIS SÁNCHEZ-NAVARRO is Professor of New Testament at the San Dámaso University, Madrid. FRANK J. MATERA is Professor Emeritus of Biblical Studies at The Catholic University of America. KRISTIN TOWLE is adjunct professor of theology at St. Paul Seminary School of Divinity.

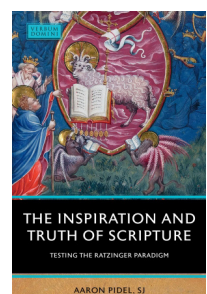
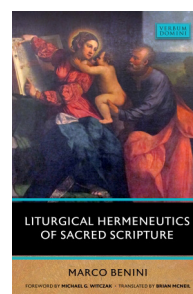
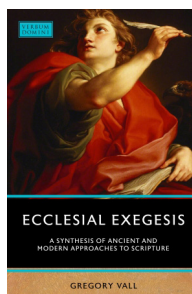
"Accessible to teachers or professors of theology, seminarians, and catechists. Additionally, the work is student-friendly and accessible to any person without a specific theological background. It is a good text for exploring a theological vision of universal salvation to all nations at once rooted in the Old Testament and New Testament traditions."

—Dempsey Rosales Acosta, University of St. Thomas, Houston, TX

Universality belongs to the very being of the Catholic Church. This claim of the Gospel is rooted in the ministry of Jesus, witnessed to by the canonical Gospels and the other books of the New Testament, all of which present the universal openness of salvation as a fulfillment of the Scriptures of Israel. In this book, after addressing the universality of salvation in the writings of the Old Covenant, we examine the differentiated and concordant witness of the synoptic Gospels, John and Paul, as well as the Letter to the Hebrews and the Apocalypse. In this way, we intend to show how this apostolic witness responds to the will of the Lord Jesus, while highlighting its harmony with Torah, Prophets and Writings.

*Light for the Nations*, by reviewing the main biblical passages on the universal dimension of salvation, aims to show how the fact that the Gospel of Jesus Christ has a claim to universality does not diminish, but rather enhances, the importance of the people of the first Covenant: Israel is called to be an active mediator of salvation. The canonical perspective is based on a differentiated exegetical study of each testimony. The scope is broad, since this theme of biblical theology is also relevant for Christology and soteriology, for anthropology and for ecclesiology. The main contribution lies in showing how the various biblical testimonies, in their diversity (which is fully taken into account), offer at the same time a concurring testimony on this fundamental question of Christian theology, forming a true symphony within its polyphony.

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# John Chrysostom

Theologian of the Eucharist

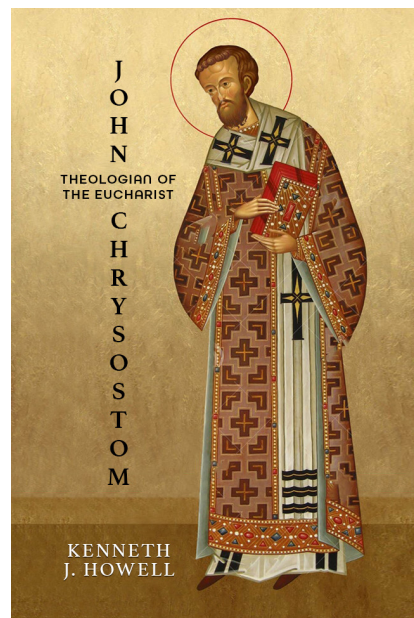
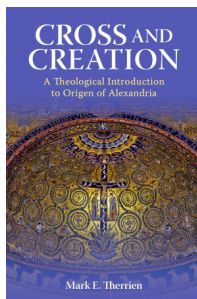
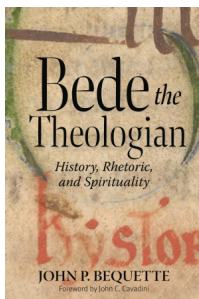
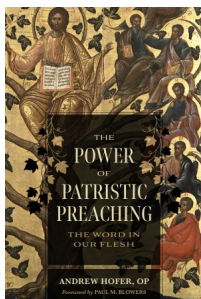
KENNETH J. HOWELL

PATRISTIC THEOLOGY

*For the first time, Chrysostom's theology of the Eucharist stands out in bold relief*

Despite the fact that John Chrysostom wrote more on the Eucharist than any other Greek Church Father, there has never been a full treatment of his doctrine in English. In this book, Kenneth Howell brings together a wide array of sources from which he develops a many-sided portrait of Chrysostom's eucharistic thought. While the Antiochene preacher assumed the real presence and the sacrificial nature of the Eucharist, he focused more on the moral and spiritual implications of communion. At the root of his theology lies the conviction that the Eucharist with its home in the liturgy is the extension of Christ's incarnate life through space and time. All that Christ accomplished in his life, death, and resurrection is present and available to the communing Christian who stands in union with the angelic hosts in the liturgy of the church. John's preaching at times reaches encomiastic proportions as he never tires of praising the benefits and power of the Eucharist and he deftly applies the sacrament to the struggle of virtue and vice as he explores both the invitation and the obstacles to communion. Among the moral implications of the Eucharist, John seems to distinguish well between sins arising from human weakness versus malicious dispositions freely chosen. He is especially keen to exhort his hearers to lay aside the remembrance of evil (*mnesikakia*) done to them in their past lives. Humility and forbearance are two essential virtues in arriving at forgiveness of past injuries. And lack of forgiveness is like greed in that both constitute a turn in on oneself. The Eucharist demands love of neighbor and active ministry to the less fortunate of the world. For John, God is interested in golden souls more than golden chalices.

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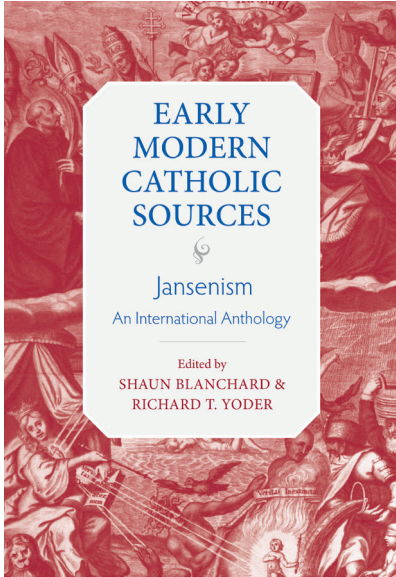


**KENNETH J. HOWELL** is Academic Director of the Eucharist Project and President of the Pontifical Studies Foundation.

"Howell provides a significant contribution to scholarship on Chrysostom and on the early Church's teaching on the Eucharist in a way that benefits disciplines in the academy (e.g., patristics, sacramental theology) and also is admirably accessible to general audiences of Christians from both East and West."

—Andrew Hofer, OP, author of *The Power of Patristic Preaching: The Word in Our Flesh* (CUA Press).

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# On the Moderation of Reason in Religious Matters

LUDOVICO ANTONIO MURATORI

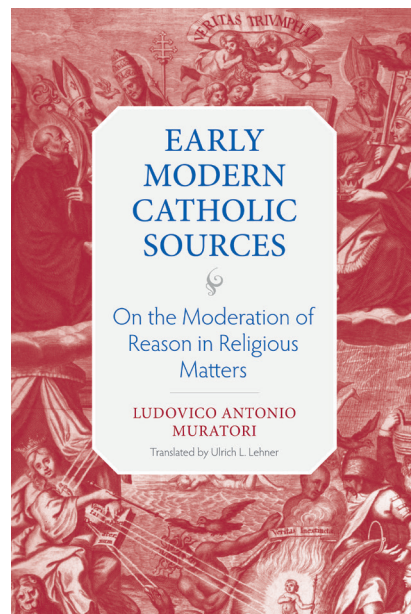
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LUDOVICO ANTONIO MURATORI (1672 –1750) was an Italian Catholic priest, historian and scholar. ULRICH L. LEHNER is Warren Foundation Professor of Theology at the University of Notre Dame and translator of *A Defense of the Catholic Religion: The Necessity, Existence, and Limits of an Infallible Church* (CUA Press).

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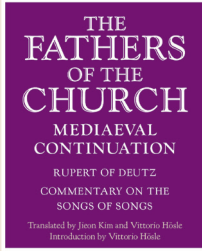
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This is the first English translation of a major work by Rupert of Deutz, arguably the most prolific Christian author since Augustine. During his lifetime, which spanned the eleventh and twelfth centuries, Rupert engaged in controversies on the Eucharist and on predestination and composed works on the Trinity, salvation in Christ, and other major theological topics. An ardent defender of a monastic theology that focused on the interpretation of Scripture and the liturgy, Rupert is well known also for his distinctive hermeneutical approach to the Bible. His Commentary on the Song of Songs builds on the long Hebrew-Christian tradition of allegorical interpretation of this Old Testament book but adds a radically original dimension to it: it interprets the text as a dialogue between Jesus and Mary and unfolds in this context a novel approach to Mary, who is presented as the teacher of the apostles and assumed to have participated in the Apostolic Council, described in Acts 15.

Rupert has prefaced his commentary with a letter to Thietmar, bishop of Verden (in northern Germany), as well as a prologue in which he reflects on his experience of being called to perform this exegetical task. The complete translation by Jieon Kim and Vittorio Hösle of this major work (up to now translated only into German) is preceded by an introduction that discusses Rupert's life and works, as well as the history of the interpretation of the Song of Songs, and offers hermeneutical reflections on Rupert's methodology.

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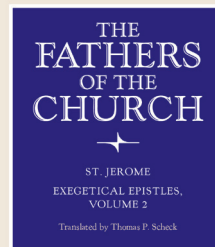
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**THOMAS P. SCHECK** is a Senior Fellow of The St. Paul Center for Biblical Theology, and an Upper School Latin Teacher at Naples Classical Academy, Naples FL.

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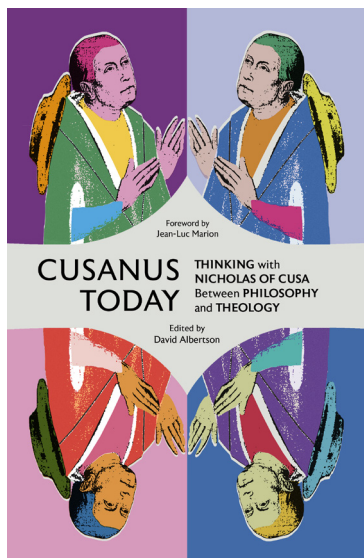
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**DAVID ALBERTSON** is associate professor of religion, University of Southern California. **JEAN-LUC MARION** is a French philosopher and Roman Catholic theologian.

"A significant contribution. Nicholas of Cusa is a figure who often gets appropriated by modern audiences in strange new ways—sometimes as an arch-humanist of the 'Renaissance,' other times as the inventor of 'modernity.' This volume avoids such caricatures by placing Cusanus within his proper late medieval context, while also attending closely to the unique contributions he did make—concerning the concept of infinity, for instance—to a culture that was in the midst of transforming into something that we could no longer properly call 'medieval.'"

—Sean Hannan, MacEwan University, Edmonton, Canada

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# Cusanus Today

Thinking with Nicholas of Cusa between  
Philosophy and Theology

EDITED BY **DAVID ALBERTSON**

FOREWORD BY **JEAN-LUC MARION**

*A collection of essays on Cusanus by some of the top scholars in the field*

In the late nineteenth century, German philosophers rediscovered the writings of the great Renaissance cardinal, Nicholas of Cusa (1401-1464). There they encountered an exciting voice with fresh perspectives on divine immanence and the power of the human mind. Immediately they hailed Cardinal Cusanus as the first modern thinker, a brilliant rival to the French Descartes. He sketched a new spirituality that engaged geometry, painting, and the natural sciences. He anticipated Copernicanism and even life on other planets. From 1927 to 2005, the critical edition of his works cleared the way for decades of international research.

Through that scholarship, however, we have learned to view Cusanus less as a pathbreaking modern philosopher than as a medieval contemplative with a gift for recasting ancient traditions. Meanwhile, over the course of the twentieth century, German and French readers already delved into his books. A series of leading minds—from Erich Przywara to Hans-Georg Gadamer to Jacques Lacan—found their own thinking stimulated by the cardinal's innovations. Even while the historians' portrait of Nicholas shifted from modern to medieval, he emerged as a contemporary interlocutor for moderns and post-moderns. To understand his story is to watch an eccentric medieval voice re-enter modern Christianity and inspire those outside it.

Nicholas of Cusa remains a valuable resource for the future of Christian thought and practice. His writings anticipate themes in continental philosophy of religion, and he almost seems our contemporary regarding the theological turn in phenomenology or the meaning of interreligious dialogue. This book examines how Cusan thought reappeared first in Germany and France, then in Japan and the Americas. It also hosts the next round of engagement by some of today's most original Christian thinkers: Emmanuel Falque, John Milbank, and David Bentley Hart.

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# Nicholas of Cusa's *On Learned Ignorance*

A Commentary on *De docta ignorantia*

Karsten Harries

*A commentary on the major work of a thinker on the threshold of the modern age, whose key insights have not lost their relevance*

This is the first commentary to have been written on Nicholas of Cusa's most famous work, *On Learned Ignorance*. This fact testifies to the difficulty of what has long been recognized to be the most significant philosophical text produced by the Renaissance. While there are many passages in the work that can be cited in support of Cassirer's celebration of Cusanus as the first modern philosopher, that judgment is challenged by the way his work is rooted in a faith and a tradition likely to strike us as thoroughly medieval. This commentary shows how closely the two are linked. Despite the many ways in which what the cardinal has to say belongs to a past that the progress of reason would seem to have left irrecoverably behind, it yet provides us with a continuing challenge. Key to *On Learned Ignorance* is the incommensurability of the infinite and the finite, of God and creation. Cusanus lets us recognize the essential transcendence of reality, so different from the ontology implied by Descartes' insistence on clear and distinct understanding, which has presided over the progress of science and has helped shape our world. What makes Cusanus' thought important is not the way it anticipates modernity, but the way it challenges often taken-for-granted presuppositions of our worldview. If it is impossible to deny the countless ways in which our science and technology have given us ever deeper insights into the mysteries of nature and improved our lives, it is equally impossible to deny that this very progress today endangers this fragile earth and the quality of our lives. Cusanus can help us preserve our humanity.

KARSTEN HARRIES

## Nicholas of Cusa's *On Learned Ignorance*

A Commentary on *De docta ignorantia*

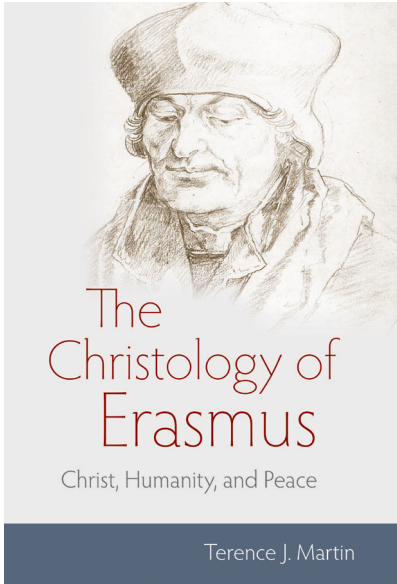


KARSTEN HARRIES is the Howard H. Newman Professor of Philosophy Emeritus at Yale University.

"A magisterial contribution to the body of work on the philosophy of Nicholas of Cusa. Written in an inviting style that will encourage a broad readership, and it will also be of paramount interest to the community of Cusanus scholars, who will experience it as a profound gift."

—Elizabeth Brient, University of Georgia

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# The Christology of Erasmus

CHRIST, HUMANITY, AND PEACE

TERENCE J. MARTIN

*For historians and theologians alike, a retrieval of the singular Christology of Erasmus*

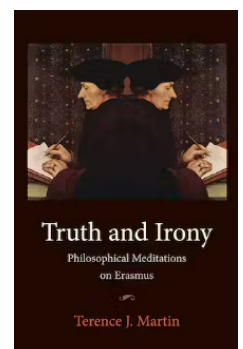
TERENCE J. MARTIN is professor emeritus of Religious Studies, Saint Mary's College (Ind.) and author of *Truth and Irony: Philosophical Meditations on Erasmus* (CUA Press).

"Martin does an excellent job of unpacking Erasmus's Christology from his broad range of writings. There has not been a book-length study of Erasmus's Christology and this is a significant scholarly contribution that will be appreciated by specialists in the field and anyone interested in Reformation era theology."

—Gregory Dodds, Walla Walla University

Nothing is more central to the religious thinking of Erasmus of Rotterdam than the reality of Christ—in his eyes, that supreme revelation of divine mercy embodied in the life of Jesus of Nazareth to which Christian scriptures variously testify, but also the divine presence undergirding that life-centering ethic of love and peace, what Erasmus calls the "philosophy of Christ." The purpose of this book is to distill the Christological elements from his vast corpus in a manner that shows the range, coherence, and value of Erasmus' thinking on Christological questions. While Erasmus works within the broad parameters of orthodox teaching, his critical skills with languages, accent on rhetoric in theology, keen sense of irony, appreciation for the limits of human knowledge, incipient sense of history, emphasis on the welfare of humanity, and passionate defense of peace, give his work a distinctive stamp and thereby make a singular contribution to the history of Christology. What Erasmus contributes to discussions of the divinity of Christ is a counsel of restraint in metaphysical speculation, an accent on the revelatory breadth of the eternal Word of God, and an invitation to think of Christ incarnate as the eloquent oration of God. But the central impulse of the Christology of Erasmus is the affirmation of the full incarnation of Christ in human existence, abstaining as much as possible from docetic insulation of the divine from the struggles of human experience, in order to highlight the redemptive capacity of Christ for the transformation of human life. With that, the ethical capstone of Erasmus' reflections on Christ centers on the responsibility to imitate Christ's love for others, and thus for advancing the cause of peace in personal and social life. This books adds the voice of this remarkable Catholic humanist to the history of theological discussions in the early modern era, while also restoring its rightful place in the broader history of Christology.

ALSO BY TERENCE J. MARTIN



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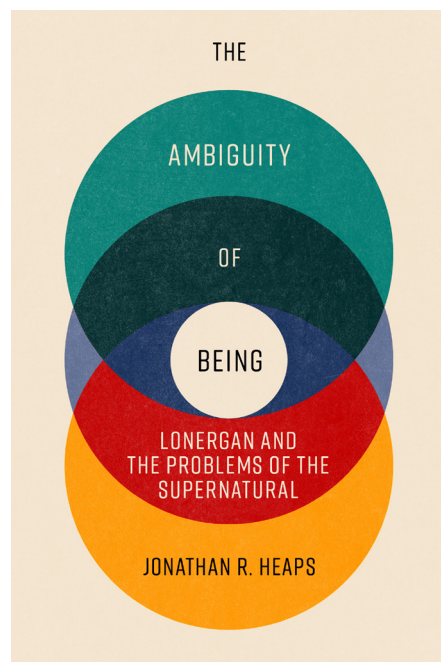
# The Ambiguity of Being

Lonergan and the Problems of the Supernatural

JONATHAN R. HEAPS

*A radical re-framing of the 20th- and 21st-century natural/supernatural debates*

The debate in Catholic theology over the relationship between the natural and the supernatural has only occasionally engaged with Bernard Lonergan's philosophical and theological contributions on the topic. *The Ambiguity of Being* argues that more detailed engagement with Lonergan's work implies an oversight in both the 20th- and 21st-century debates. *Ambiguity* argues the controversy has failed to notice how the problem of the natural and the supernatural is, in fact, two problems. *Ambiguity* takes both problems in their widest sense to be about action—both divine and human. The first problem asks how God can act in human action. A question for Christians at least since St. Augustine faced the Pelagian controversy, Lonergan retrieved what he understood to be St. Thomas Aquinas' mature solution. It is a solution gathering together a whole series of theological and philosophical developments into a subtle metaphysical theory of divine and human cooperation. But the recent debates have resituated this problem (and various interpretations of St. Thomas's solution to it) in a modern world with modern concerns about culture and politics for the sake of answering a second, intrinsically related, but really distinct question: what is God doing in human action? *Ambiguity* finds that the recent controversy almost always finds participants attempting to deduce an answer to the second, modern problem from the medieval, metaphysical Thomist solution to the first. By contrast, *Ambiguity* argues at length the modern problem cannot be reduced to, nor an answer deduced from its medieval, metaphysical partner because the modern problem of the supernatural—what is God doing in human action?—is a hermeneutical problem that calls out for a hermeneutical answer. *Ambiguity* sketches a heuristic for what a fully adequate answer to this question would require, suggesting a radical re-conception of modern theology's scope.



JONATHAN R. HEAPS is the Director of the Lonergan Institute, Seton Hall University.

"This work is an exercise in original, basic theological research, meticulously and intricately argued, and visionary in its conclusion. Heaps proves to be a masterful expounder of Thomist metaphysics while subtly discerning within the metaphysical analyses implications that open onto the further horizons of meaning, history, and culture and, finally, God's redemptive activity within them."  
—William Loewe, The Catholic University of America

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## Peace in the Thought of Thomas Aquinas

Philosophy, Theology, and Ethics



John M. Meinert

Foreword by Gregory M. Reichberg

# Peace in the Thought of Thomas Aquinas

Philosophy, Theology, and Ethics

JOHN M. MEINERT

FOREWORD BY GREGORY M. REICHBERG

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*The first book-length scholarly study on Aquinas and  
peace*

JOHN M. MEINERT is associate professor of theology at Benedictine College. GREGORY M. REICHBERG is Research Professor at the Peace Research Institute, Oslo.

"Meinert's scholarship is deep, and has commanded the wide scope of Thomas's writings, both in terms of their quantity and their differentiation (both philosophical and theological). In fact, the comprehensivity of the citation is the highest that I have recently seen. He has looked through an impressive range of secondary sources, too. Meinert knows and cites commentators, printed secondary sources, and primary sources (including Greek)."

—Mark Johnson, Marquette University

What does Aquinas have to teach us on the topic of peace? Looking over the scholarly literature, one would think very little. Most Thomists ignore Aquinas's thought on peace. Most peace researchers summarily dismiss Aquinas. *Peace in the Thought of Thomas Aquinas* challenges both these trends and offers the first book length study of peace in Aquinas's thought.

John Meinert outlines Aquinas's historical predecessors, then provides an exposition and interpretation of the full scope of Aquinas's thought on peace: metaphysics, Trinitarian theology, Christology, Pneumatology, ecclesiology, natural theology, ethics, and sacramental theology. What emerges from this extended study is a new vision of Aquinas's work. *Peace in the Thought of Thomas Aquinas* establishes Aquinas as an indispensable dialogue partner for anyone thinking rigorously about the theology, philosophy, and ethics of peace. As Aquinas himself says, "observe peace and you will come to salvation."

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# Paradise in Purgatory

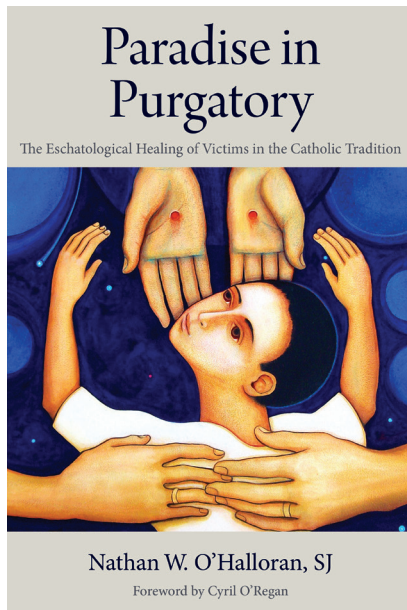
## The Eschatological Healing of Victims in the Catholic Tradition

**NATHAN W. O'HALLORAN, SJ**  
**FOREWORD BY CYRIL O' REGAN**

*Makes the groundbreaking case that Purgatory is not just for purifying the effects of sin but is also for healing the wounds of victims*

The claim of this book is that it is a precondition for Heaven that victims experience an eschatological healing of their other-inflicted wounds. Nathan O'Halloran, SJ, argues that the best theological space in which to locate this eschatological healing is in what he terms *Paradise-in-Purgatory*. The doctrine of Purgatory developed as a postmortem theological category for addressing sins committed after baptism and for which adequate penance has not been completed before death. In its full doctrinal articulations at Lyons II, Florence, and Trent, Purgatory is a doctrine concerned with personal, self-inflicted sin. Victims, on the other hand, require healing from other-inflicted sin rather than self-inflicted sin. For this reason, a certain expansion of this Catholic doctrine is required to make theological space for victims.

O'Halloran argues that he has found that theological space within the Church's ample tradition. The wellspring from which the doctrine of Purgatory emerged contains a richer content than has been represented thus far by conciliar definitions. *Paradise in Purgatory* maintains that the soteriological logic out of which Purgatory developed can be extended also to the postmortem healing of victims, and the soteriological logic of the New Testament supports this conclusion. Using as fundamental touchstones the wiping away of victims' tears in the Book of Revelation, and the healing of Dinocrates through the prayers of his sister Perpetua in the *Passion of Perpetua and Felicity*, O'Halloran argues that victims must have an opportunity to experience full postmortem salvation from other-inflicted sin. The volume concludes that Purgatory can be theologically expanded to include a Paradise-in-Purgatory, i.e., a process that heals the other-inflicted wounds of sin which victims carry with them through death. The wounds of victims cannot be eschatologically discarded but must be subjected to the healing salvation which Christ came to offer.



**NATHAN W. O'HALLORAN, SJ**, is an independent scholar. **CYRIL J. O'REGAN** is the Catherine F. Huisling Professor of Theology at the University of Notre Dame.

"To my knowledge, this topic has not been treated in depth on its own, but has only been broached as part of discussions of purgatory/the afterlife/the intermediate state in books dedicated to other questions or to eschatology more generally. *Paradise in Purgatory* is unique and the contribution is quite significant."

—Brett Sakelld , Archdiocese of Regina

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Anthony R. Lusvardi, SJ

## BAPTISM OF DESIRE AND CHRISTIAN SALVATION



**ANTHONY R. LUSVARDI, SJ**, is assistant theology instructor at the Pontifical Gregorian University, Rome.

"Offers a very accurate historical analysis of the doctrine of baptism of desire, starting with St. Ambrose and St. Augustine up to Vatican II. Lusvardi does not only give information about the different Fathers and theologians but delineates a clear leading thread that allows us to follow the development of the idea. The analyses are precise, the bibliography is abundant and well chosen, the documentation is excellent, the theological approach very sound."

—José Granados, author of *Introduction to Sacramental Theology: Signs of Christ in the Flesh* (CUA Press).

# Baptism of Desire and Christian Salvation

**ANTHONY R. LUSVARDI, SJ**

*Traces the history of the doctrine of baptism of desire from the New Testament to Vatican II*

Belief in the necessity of baptism for salvation is rooted in the New Testament and was forcefully affirmed by the Church Fathers, yet today this belief is treated with unease if not ignored altogether. Over the course of centuries, Catholic theology has wrestled with a doctrine—baptism of desire—that both preserves this fundamental principle and allows for salvation in hard cases, such as catechumens dying unexpectedly. *Baptism of Desire and Christian Salvation* traces this doctrine's varied history, from its genesis in a fourth century funeral oration given by Ambrose of Milan to its uneasy position in the Anonymous Christianity of Karl Rahner.

More than a history, however, this book raises questions about the nature of religious ritual and the sacraments, the mission of the Church, and the essence of salvation. Arguing that theologians of the past two centuries have tended to downplay the role of the sacraments when discussing salvation, Lusvardi suggests that baptism should remain our theological starting point. Engaging with the theological tradition and at times challenging the conventional wisdom, *Baptism of Desire and Christian Salvation* shows how such a sacramental approach can offer credible—and sometimes surprising—responses to questions related to the salvation of non-Christians, the fate of unbaptized infants, and the relevance of the Church's mission today.

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# Whose Sacrifice is the Eucharist?

The Offering of Christ and His Church in Catholic and Methodist Theology

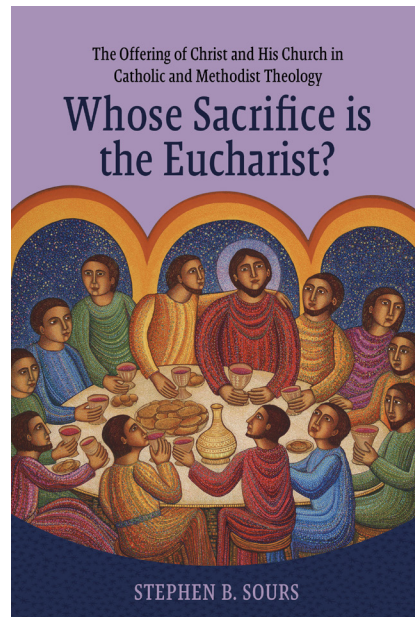
STEPHEN B. SOURS

FOREWORD BY EDGARDO COLÓN-EMERIC

*Discerns and assesses the points of convergence and divergence between Catholics and Methodists on the doctrine of eucharistic sacrifice*

This book explores what Catholics and Methodists believe about eucharistic sacrifice. Eucharistic sacrifice refers to the offering that Christ and his church make in the celebration of the Lord's Supper. It is, therefore, both a Christian doctrine and a church practice. The sacrificial dimension of the sacrament comes both from Christ's sacrifice on the cross and from his self-offering at the Last Supper in which Christ gives himself to the Father on behalf of his people. "This is my body, which is given for you" (Luke 22:19). The eucharist is a sacrificial meal because in the bread and cup Christians are united to the body and blood of Christ that was sacrificed for them on the cross. Moreover, the resurrected Lord is really present with his people in the eucharist, and while his historic crucifixion is an event in the past, Jesus' salvation continues and his grace is given to his people in the sacrament, "for this is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:28). Catholics and Methodists believe that Jesus instructs his followers to repeat his words and actions from the Last Supper in their celebration of the eucharist, but a long running assumption is that Catholics and Methodists—following the historic Reformation schism—are deeply divided over eucharistic sacrifice.

This book challenges that assumption by analyzing what these churches teach on eucharistic sacrifice from historical, sacramental, liturgical, and ecumenical perspectives. Key figures like Thomas Aquinas and John Wesley help define eucharistic sacrifice in each tradition. Subsequently, authoritative texts such as ecclesial statements, eucharistic prayers, and hymns further specify what Catholics and Methodists believe they are doing when they offer the eucharist to God. Sours argues that far from being divided, Catholics and Methodists have much in common regarding this controversial doctrine.



STEPHEN B. SOURS is professor and chair of religion at Huntingdon College, Alabama. EDGARDO COLÓN-EMERIC is Dean of Duke Divinity School.

"Sours' argument is that the Methodist re-appropriation of Wesley on Eucharistic sacrifice is a valuable return to sources and something that brings Methodism closer to the Catholic Church. A significant contribution - the fact that this realization comes from a Methodist professor adds credibility to his observations."

—Sr. Albert Marie Surmanski, University of St. Thomas, Houston, TX

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# BLESSED MARY AND THE MONKS OF ENGLAND

BENEDICTINES & CISTERCIANS, 1000–1215



MATTHEW J. MILLS

**MATTHEW J. MILLS** is Head of Development at Durham Cathedral and Honorary Fellow in the Department of Theology and Religion, Durham.

“This contribution to the history of Marian doctrine and devotion contributes to the construction of an overview of the development of Marian doctrine and devotion in the West in general. There are many studies of particular medieval authors, or particular times and places, but rather few publications that give a broader picture of the Virgin’s cult in the high middle ages. *Blessed Mary and the Monks of England* constitutes a very useful step between the very particular and the more general. Additionally, this study contributes to what, in England, is a growing interest in English, or British, theology. And finally, it illustrates important aspects of Marian devotion that have sometimes been overlooked: for example, the use of Mary as an exemplar for male devotees.”

—Sarah Jane Boss, Director of the Centre for Marian Studies, University of Roehampton

# Blessed Mary and the Monks of England

*Benedictines and Cistercians,  
1000–1215*

**MATTHEW J. MILLS**

*A vision of Mary, in doctrine and devotion, as she was seen by the sons of St Benedict, before and after the Norman Conquest*

In the study of historical Mariology, the monastic communities of England before and after the Norman conquest receive too little attention. Classic surveys, such as Hilda Graef’s, *Mary: A History of Doctrine and Devotion* (2 vols, orig. 1963, 1965), highlight key figures and developments; and a fine book by Mary Clayton, *The Cult of the Virgin Mary in Anglo-Saxon England* (1990), takes scholarship as far as the early-eleventh century. The present volume, building upon such works, delves more deeply into the prayerful, intellectual and artistic contemplation of Mary during the age of monasticism, roughly the two hundred years prior to the advent of the mendicant orders in the thirteenth century. In the history of England, this was a time of high drama: conquest, power struggle, martyrdom; for English monasticism, it was marked by suppression, reform and renewal, patronage, and new currents of prayer and thought. Against this backdrop, Matthew Mills uncovers many vibrant contributions to Marian doctrine and devotion by theologians and communities living according to the sixth-century *Rule of St Benedict*: the Benedictines and their successors, the Cistercians, who arrived in England in 1128. In a thematic unfolding of Mary’s life and identity, from conception to assumption and intercession, a picture emerges of a Mariology shaped by the constant of monastic liturgy, anchored in deep biblical and patristic wisdom, cherished and transmitted by the Englishman, St Bede (d. 735), and animated by profound love. Towering figures, St Anselm (d. 1109) and St Ælred (d. 1167), are placed within a wider landscape, alongside lesser-known but still significant individuals, including the Cistercian abbot, John of Forde (d. 1214), royal confessor and pioneer of Marian exegesis of the Song of Songs. England’s monastic Mariology was colored by Greek as well as Latin influences and touched by key experiences of the contemporary church at large: apocalyptic disappointment, eleventh-century reform (sometimes called, ‘Gregorian’), sacramentalism, intense yearning for salvation. This book also sheds light upon the significance of Mary for medieval monks’ understanding of their own profession; their mother and their lady, she was, in addition, their icon and exemplar of life in St Benedict’s ‘school for the Lord’s service’ (*Rule*, Prol. 45).

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# Love Seeking Understanding

Aquinas, Balthasar, and the Renewal of Sapiential Theology

EDITED BY MICHAEL ALTENBURGER AND  
JACOB W. WOOD

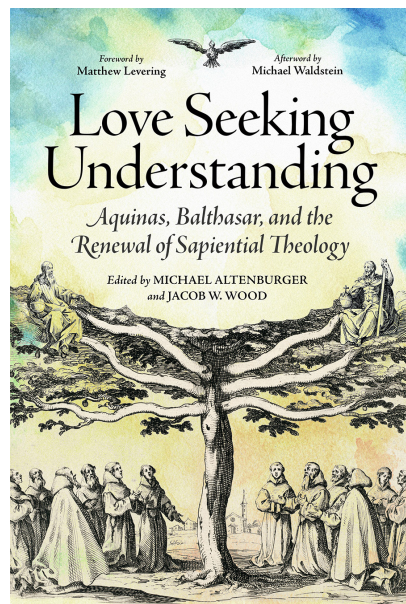
FOREWORD BY MATTHEW LEVERING

AFTERWORD BY MICHAEL WALDSTEIN

*In this edited volume, contemporary scholars of St. Thomas Aquinas and Hans Urs von Balthasar bring these two foundational theologians into an irenic and constructive dialogue*

As Catholic theology emerged from the crisis of modernity, theologians turned to both patristic and medieval sources to recover lost wisdom from the theological tradition, and adapt it to the challenges of an age that separated reason from faith, the practice of theology from the spiritual life. In time, Thomas Aquinas and Hans Urs von Balthasar became the patrons of two very different approaches to this challenge. St. Thomas Aquinas offering contemporary theologians an approach rooted in the patristic-medieval Latin synthesis of Augustine and Aristotle that also draws on the East, and von Balthasar offering contemporary theologians a patristic-modern approach rooted in the Eastern theological synthesis of Maximus the Confessor and Erich Przywara, that also draws on the West. Although Aquinas and Balthasar, together with their contemporary followers, sought to unite reason and faith, theology and prayer, contemporary Thomists and Balthasarians have tended to diverge widely from one another, often with a polemical spirit. How should one understand the theological genius of St. Thomas Aquinas and Hans Urs von Balthasar today? How can two of the greatest theologians in the Catholic tradition be brought together in more fruitful and peaceful dialogue?

This edited volume comprises contributions from a range of scholars who elucidate the depth and breadth of two of the most prominent figures of the Catholic tradition today. A scholar from each school of thought contributes an essay on a particular theme: Metaphysics, Trinity, Revelation, Christology, Anthropology, Evil, and Eschatology. By presenting the two essays side by side, this volume provides the contemporary reader with an opportunity to better engage both thinkers and understand disagreements and areas for constructive movement forward. The tone of the volume is intentionally irenic, seeking points of constructive dialogue, and opening new pathways to the renewal of sapiential theology through a fruitful synthesis of Thomistic and Balthasarian thought.



**MICHAEL ALTENBURGER** is an independent scholar. **JACOB W. WOOD** is associate professor of theology at Franciscan University of Steubenville, and author of *To Stir a Restless Heart: Thomas Aquinas and Henri de Lubac on Nature, Grace, and the Desire for God* (CUA Press).

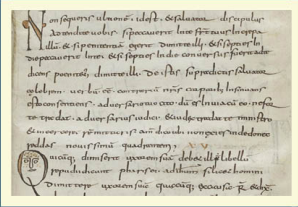
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# COLLECTIO CCCC CAPITULORUM

The Collection in 400 Chapters:  
Introduction and Text



EDITED BY SVEN MEEDER

SVEN MEEDER is Lecturer in  
Medieval History at Radboud  
University Nijmegen.

# Collectio CCCC capitulorum, The Collection in 400 Chapters

Introduction and Text

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*The first critical edition and study of the eighth-century canonical Collection in 400 chapters, which serves as an important witness to the canonical vitality of the Carolingian period*

Surviving in three ninth-century manuscripts, the collection of canon law known as the *Collectio 400 capitulorum* is a remarkable and understudied witness to the scholarly vitality of the Carolingian period. Its 404 chapters offer ecclesiastical rules and moral guidelines taken from an unusually wide variety of authoritative sources. In addition to the customary canonical texts, such as the acts of the ecumenical councils and papal letters, the compiler of this collection drew his canons from the bible, Roman law, local Gallic synods, the Church Fathers, as well as Frankish and Insular penitential works.

Although the *Collectio 400 capitulorum* is a so-called systematic collection, eminent scholars of canon law commented on its lack of structure. Even 'with the best will in the world', the collection's system eluded them. Despite its flaws, however, there is evidence that the collection gained some popularity in the ninth century, apparently providing the basis for the *Poenitentiale Martenianum*, directly or indirectly influencing Hrabanus Maurus and Benedictus Levita. The ninth-century appreciation is understandable for, as one of the many products of the vigorous canonical activity of the eighth and ninth centuries, the *Collectio 400 capitulorum* impresses in its handling of the canonical material as well as the breadth of sources and the topics covered.

This book constitutes the first in-depth study of this intriguing canonical collection, with a detailed description of the extant manuscript witnesses, its sources, and its influence. The critical edition offers scholars of the early Middle Ages in general and canon law in particular access to an instructive, if unpolished, product of Carolingian legal thought.

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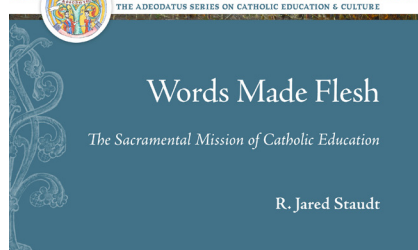
## The Sacramental Mission of Catholic Education

R. JARED STAUDT

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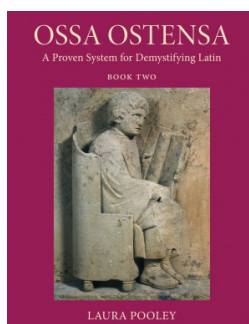
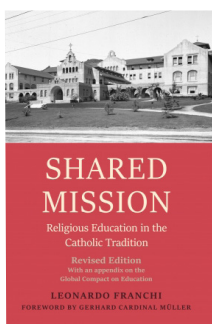
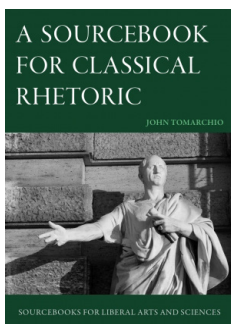
*Catholic education seeks nothing less than the transformation of the entire person, body and soul, into the likeness of Christ, preparing the student to reshape the world in sacramental fashion.*

Forming souls and building culture together form the sacramental mission of Catholic education. These profoundly related goals are laid out by the Church for education, following the general sacramental principle that permeates the whole of Catholic life. This approach seeks conformity to the Logos, the divine mind, that shapes the way disciples think, imagine, and pray. Guided by this approach, the student will be able to contemplate the truth of reality in a holistic and integrated fashion. As sacramental, it also leads to a concrete embodiment in the life of the Christian community and the daily actions of the disciple. A sacramental approach to education draws together the inner and outer life: mind and body, soul and culture, prayer and work, salvation and mission, the individual and community. For the future of society and renewal within the Church, we need nothing less than a reintegration of the person and our communities through the renewal of education, forming students deeply rooted in our heritage and prepared to hand it on in creative ways.



R. JARED STAUDT is the Director of Content for Exodus 90 and the editor of *Renewing Catholic Schools: How to Regain a Catholic Vision in a Secular Age* (Catholic Education Press).

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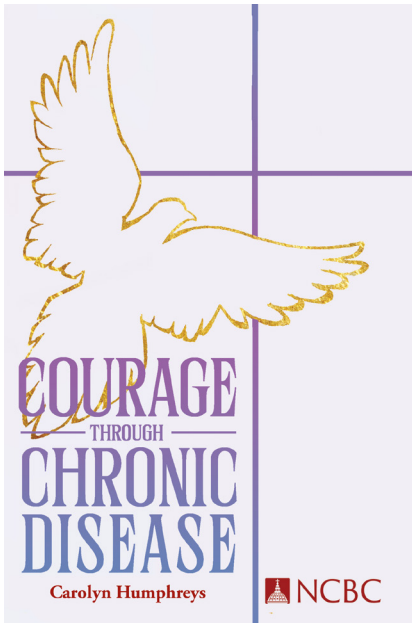
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*Provides sound, inspirational and practical advice on how to live successfully with a serious chronic condition*

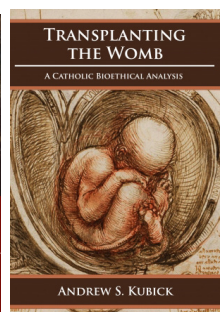
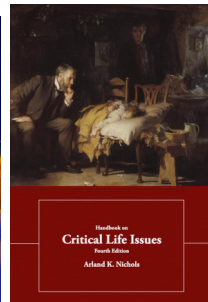
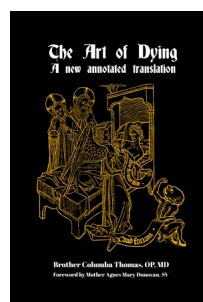
*Courage through Chronic Disease* is an inspirational book with sound practical advice on how to live successfully with a serious chronic condition. With stirring accounts of those who have excelled in life despite their afflictions, Humphrey's thoughtful reflections will be a source of encouragement not only for those with life-long illness but also for others who are challenged by injury, loss of a loved one, or the effects of aging. Life presents us, inevitably, with discouragements, some much more challenging than others. Humphreys' steady voice of support and consolation serves as a source of strength through these trials. So too does her practical advice for managing daily life, which includes steps for simplifying food preparation, self-care, and mobility. What is most valuable, however, is her call to accept with humble endurance and hope the pains and difficulties of physical disability.

The book takes us from the initial diagnosis and its disorienting implications through the process of gradual adjustment that is necessary to continue to live a productive and joyous life. No one should be identified with a chronic illness, Humphrey emphasizes, because each of us is a person, regardless of condition. Those who want to understand how to respect and interact with those who suffer from persistent ill health would do well to have this bracing volume on their shelves. It is a must-have for those in healthcare, social work, long-term health facilities, and other areas where chronic disease is prevalent.



CAROLYN HUMPHREYS, OCDS, OTR/L, is a Discalced Carmelite, secular, and a registered occupational therapist. She is the author of the books *From Ash to Fire: A Contemporary Journey through the Interior Castle of Teresa of Avila*, *Carmel Land of the Soul: Living Contemplatively in Today's World*, *Mystics in the Making: Lay Women in Today's Church*, *Living through Cancer: A Practical Guide to Cancer Related Concerns*; and *Everyday Holiness: A Guide to Living Here and Getting to Eternity*. She has had a chronic, progressive disease since she was a teenager.

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# Humanae Vitae and Catholic Sexual Morality

A Response to the Pontifical Academy for Life's *Etica teologica della Vita*

EDITED BY ROBERT L. FASTIGGI AND  
MATTHEW LEVERING

SAPIENTIA PRESS OF AVE MARIA UNIVERSITY

*An examination of Catholic theology*

In December 2022, a group of Catholic scholars gathered in Rome to take part in a conference titled "A Response to the Pontifical Academy for Life's Publication, *Etica teologica della Vita. Scrittura, tradizione, sfide pratiche*." The conference attempted to pursue in more depth the certain questions touched on in *Etica teologica*.

The chapters are divided into four parts, reflecting different approaches to responding to these questions. Part I covers foundational issues, part II discusses the doctrinal dimension, part III takes a look at the anthropological dimension, and part IV examines the beauty and wisdom of Catholic sexual morality. All of the chapters seek to defend authentic Catholic sexual morality grounded in the natural law, Sacred Scripture, tradition, and the Magisterium. The authors seek to uphold the teachings of *Humanae vitae* and *Veritatis splendor* with an authentic Catholic understanding of the theology of the body, the meaning of conscience, and the sacredness of marriage and human sexuality.

## CONTRIBUTORS

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## HUMANAE VITAE and Catholic Sexual Morality

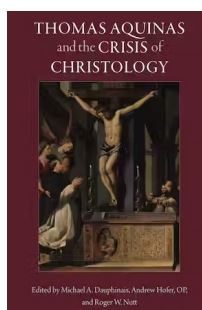
A Response to the Pontifical Academy for Life's *Etica Teologica della Vita*



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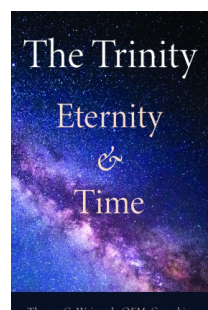
**ROBERT L. FASTIGGI** is a professor of dogmatic theology at Sacred Heart Major Seminary in Detroit, Michigan. **MATTHEW LEVERING** holds the James N. Jr. and Mary D. Perry Chair of Theology at the University of St. Mary of the Lake/Mundelein Seminary in Mundelein, Illinois.

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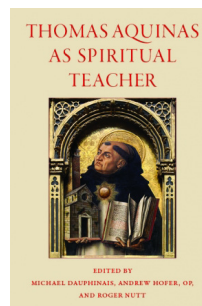
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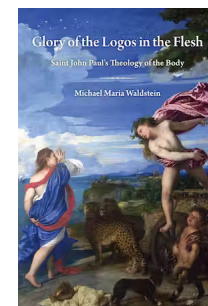
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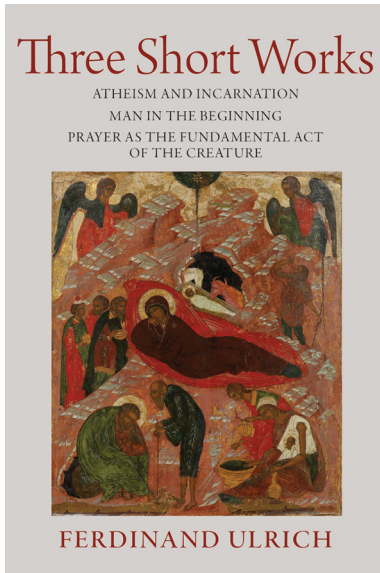


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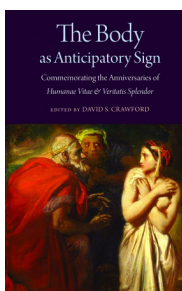
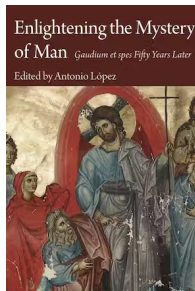
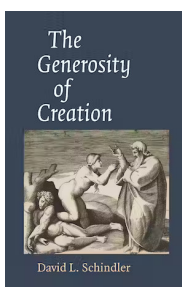
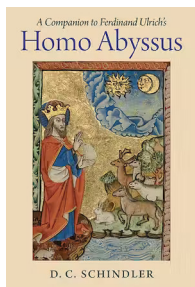
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**FERDINAND ULRICH (1931-2020)** was a German Catholic philosopher and professor at the University of Regensburg. **ANDREW SHIVONE** is President of St. Jerome Institute, Washington, DC. **ROBERT VAN ALSTYNE, SJ**, is a priest of the USA West Province of the Society of Jesus and a doctoral candidate in philosophy at Boston College. **D.C. SCHINDLER** is professor of metaphysics and anthropology at Pontifical John Paul II Institute for Studies on Marriage and Family, Washington, DC

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*The next set of English translations from this influential German philosopher*

Ferdinand Ulrich has been hailed by some as one of the greatest Catholic philosophers of the Twentieth Century. Though he ceased writing in the 1980s, his works are only now being translated into English. The three works collected in this volume present dimensions of Ulrich's unique philosophical anthropology, which he developed in the light of the metaphysics laid out in *Homo Abyssus*. The first work, *Atheism and Incarnation*, reflects on man's personal and cultural attempt to be fully human in the context of contemporary culture, showing how the question of God emerges right at the heart of this effort. The second work, *Man in the Beginning: Towards a Philosophical Anthropology of Childhood*, offers a remarkable metaphysical exploration of the child's development of personality in relation to his mother and father, in critical dialogue with several "prophets" of modern thought: Hegel, Marx, Nietzsche, and Freud. He shows that, far from presenting a problem that needs to be resolved or overcome, the child reveals a fundamental truth about human existence: namely, that we become ourselves in receiving ourselves from others. The third work, *Prayer as the Fundamental Act of the Creature*, presents what Hans Urs von Balthasar called a "summa" on prayer, which contains everything essential. One of the things that makes Ulrich's essay unique is his rooting of prayer, and so the encounter with God, in the person's very act of existence. This approach brings to light depths of the spiritual life that have rarely been explored before. Altogether, the three works offer a pathway into Ulrich's philosophy that is more accessible than that given in *Homo Abyssus*, and show some of the concrete implications of that earlier, groundbreaking work.

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# The Transcendent Mystery of God's Word

A Critical Synthesis of  
Antioch and Alexandria

EDITED BY JOHN W. MARTENS AND PAUL  
V. NISKANEN

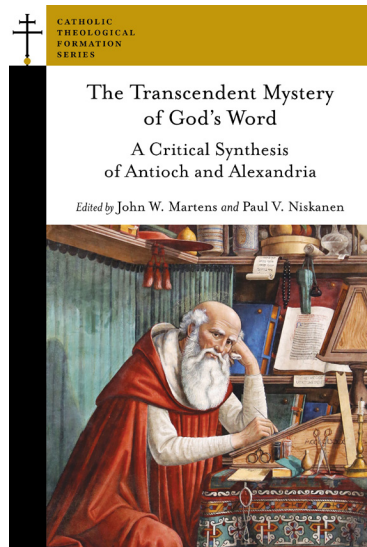
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*Brings together in critical synthesis historical biblical  
methods*

Historical-critical methods in biblical scholarship are associated with numerous intellectual movements, such as rationalism, positivism, and historical relativism, that minimize or reject the sacred and revealed nature of Scripture. Ben F. Meyer noted, however, as have official Church documents, that modern biblical techniques are essential for locating the literal, that is, the intended sense of the biblical texts. He likened these modern methods to the ancient Antiochene school's focus on the literal sense.

But to focus on "Antioch" alone does not account for Scripture's theological depth, religious context, or fulfillment of the promises of God. Biblical interpretation associated with ancient "Alexandria" offers a focus on the transcendent mystery of God's word, often lacking in current biblical scholarship, but Meyer noted that ancient allegorical interpretation cannot simply be borrowed today since it often lacks a sense of historic change and development.

This book is not about patristic reception of the Bible in Antioch and Alexandria, but the need to bring together in critical synthesis historical biblical methods that seek to understand the literal sense in all of its fullness and also incorporate methods of interpretation that take seriously the biblical texts as revelatory of God's word for our salvation. "Antioch" and "Alexandria" are representative in this book of interpretive stances that pay attention to historical context, change, and development and are open to transcendence in order to offer the salvific power of Scripture to readers in our own day.

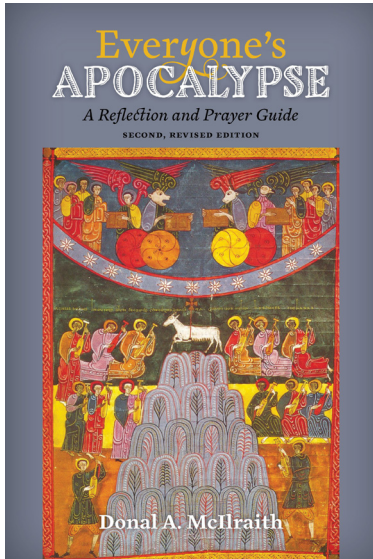


**JOHN W. MARTENS**, is professor of theology and director of the Centre for Christian Engagement at St. Mark's College at the University of British Columbia in Vancouver, Canada. He is a general editor of the newly published *Liturgy and Life Study Bible*. **PAUL V. NISKANEN**, is professor of theology at the University of St. Thomas in St. Paul, Minnesota. He is the author of *Isaiah 56-66 in the Berit Olam series*.

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**DONAL A. MCILRAITH** is a Columban missionary from Macroom, Ireland. He has taught in seminaries in St. Paul, MN; New York; Philadelphia; Sydney; and Suva, Fiji, where he currently teaches for the Pacific Regional Seminary.

# Everyone's Apocalypse

A Reflection and Prayer Guide,  
second, revised edition

**DONAL A. MCILRAITH**

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*In this easy-to-read introduction for beginners, modern scholarship and the Church's tradition meet to help readers understand and pray through this demanding part of God's Word*

*Everyone's Apocalypse* attempts to respond to the request of *Dei Verbum* 22 that "Easy access to Sacred Scripture should be provided for all the faithful." In this easy-to-read introduction for beginners, modern scholarship and the Church's tradition meet to help readers understand and pray through this demanding part of God's Word.

Following Ugo Vanni's proved structure, the two parts of the Apocalypse (chapters 1–3 and 4–22) are presented in seven chapters. The opening two chapters show John's vision of the Risen Jesus as Son of Man and his words to the seven churches of Asia Minor. Chapter three presents the vital section, full of worship, of the throne vision of God as creator and of Jesus, slaughtered and risen, as redeemer. The opening of the seven seals by the Lamb, the four horsemen, the Risen Jesus, the destruction wrought by the seven trumpets, the three signs of the Woman, the Dragon, and the seven angels with the seven bowls of wrath are dealt with in the next three chapters. The final chapter outlines the climax of the book. Harlot Babylon, the evil city, is judged and falls and, following the intervention of the bridegroom Lamb and the removal of God's enemies, the marriage of the Lamb reaches its fulfillment when the prepared wife becomes the possessed bride. In the imagery of this text, the kingdom has come.

Uniquely, this book reads the entire Apocalypse in a nuptial manner. This is a love story. Jesus, the lover, following the pattern of Jewish marriage in the first century, helps his espoused wife, the seven churches, to persevere in their nuptial response of love to him, their first love. After coming through the tribulation, they finally become his beloved, possessed Bride, filled with glory. This eschatological union of love is humankind's destiny.

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# Worthy Lamb

An Exegetical-Spiritual Commentary  
on John's Apocalypse

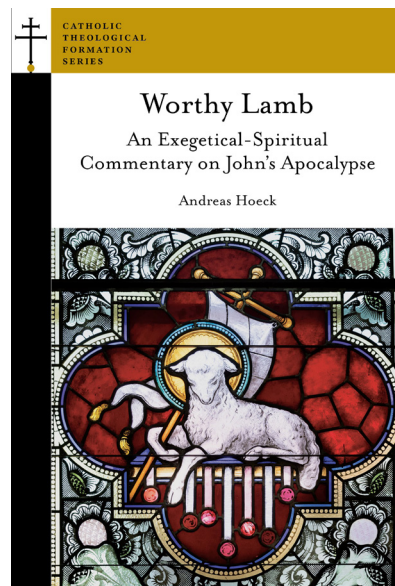
ANDREAS HOECK

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*A systematic commentary on the Apocalypse of Saint John, examining each chapter and verse based on the original Greek and Latin texts*

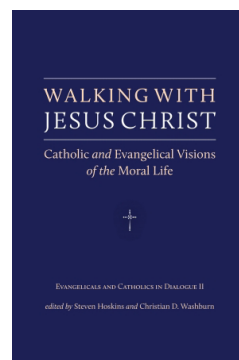
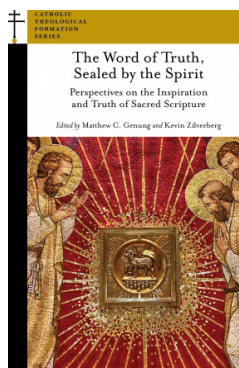
This book is a systematic commentary on the Apocalypse of Saint John, examining each chapter and verse based on the original Greek and Latin texts. The underlying hermeneutic is an idealist or allegorical point of view that does not attempt to identify apocalyptic imagery with concrete historical events. Rather, symbols and metaphors are interpreted, with attention to their intertextuality, as paradigmatic of the epic battle between the forces of light and darkness, good and evil, the dragon and the Lamb, playing out not only in the vicissitudes of the world today, but also and especially in one's personal life. Rather than focusing on sterile symbolisms, the book attempts to inspire a more radical discipleship of Jesus by applying the eschatological imagery to the realm of spiritual discernment. John's Apocalypse is certainly considered the grand New Testament Theology of History, but here its ethical dualism is mainly taken as a challenge for the interior life, to enter into the worship before the throne of Christ the Lamb, and to realize that where evil makes war against the principles of good, God will remain in control at all times.

The author has drawn on two commentators whose work has not been translated and made widely accessible until now, Rupert of Deutz and Adrienne von Speyr. The book aims to relay Revelation's message of Christ-centered faithfulness and perseverance, of virtue and holiness, once addressed to the seven churches in Asia, to a contemporary readership.



ANDREAS HOECK is professor and chair of Sacred Scripture at Saint John Vianney Theological Seminary in Denver, Colorado. He is the author of *The Descent of the New Jerusalem: A Discourse Analysis of Rev 21:1–22:5*, and other publications on John's Gospel and Paul's Letters; he is the co-author of *Come and See Catholic Bible Study: Ezekiel, Hebrews, Revelation*, and co-editor of *The Didache Bible*.

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# Mother Teresa's General Letters to Her Sisters

EDITED BY BRIAN KOLODIEJCHUK, MC

MOTHER TERESA INSTITUTE



## Mother Teresa's General Letters to Her Sisters

Edited by Fr. Brian Kolodiejchuk, MC

**BRIAN KOLODIEJCHUK, MC**, is the director of the Mother Teresa of Calcutta Center.

*An inspiring collection of letters Mother Teresa wrote to her congregation*

*Mother Teresa's General Letters to Her Sisters* is a collection of Mother Teresa's circular letters to the members of her religious congregation, the Missionaries of Charity Sisters. Not intended for those outside her community, they were written informally and spontaneously, often with little editing. It was for Mother Teresa a way of "being present" to the members of her rapidly expanding religious order. Seemingly of little interest except for those to whom they were addressed, the letters reveal the spiritual depth and pragmatic leadership of one of the most popular modern saints, as well as the inner dynamics underlying one of the most flourishing religious congregations of the last century. At the same time, and perhaps surprisingly, these letters may also prove to be worthwhile reading for a wider audience.

Something of God's wisdom and love seems to shine through Mother Teresa's guidance and counsels, giving the reader light and help even though he or she is not living the same religious life as one of the Sisters. Mother Teresa's unpolished statements are at times humble and at times humbling. They inspire confidence and encourage generosity. Many a time they are humorous but more often challenging. They are sprinkled with serene joy but also permeated with deep pain. She delighted in her Sisters' accomplishments yet did not shy away from correcting even the smallest flaw, which didn't escape her very observant eye. Sometimes she sounded just like a mother, full of tender loving care, and at other times more like a commander in chief, exhibiting an iron will and uncompromising determination. In either case, her followers seemed to have been drawn into the mystery of her charism, endeavoring to keep pace with her. Was it the attraction of what could be termed as her "leadership style" in the unremitting service of the poorest of the poor, or the perceived love of a mother's heart that made her so unanimously loved and admired by the members of her congregation? Or was it both? The letters will reveal the answer!

Inspiring in their simplicity, the letters may well serve as a treasure trove where anyone from a reflective scholar to a caring mother of a family may find satisfaction for their spiritual palate. The attractiveness of perennial truth often makes Mother Teresa's presentation of traditional spiritual themes likewise relevant for contemporary needs. In the context of Mother Teresa's statement that "we are created for greater things, to love and to be loved," these letters will help the reader discover and experience God's presence through the little miracles of His love in one's daily life. They will inspire us "to put our love into living action," sharing His love with all those we meet, and so make our lives "something beautiful for God."

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# Mother Teresa: Just a Pencil in God's Hand

Reflections in Honor of a Saint

EDITED BY BRIAN KOLODIEJCHUK, MC

*An inspired collection of papers from the inaugural symposium of the Mother Teresa Institute*

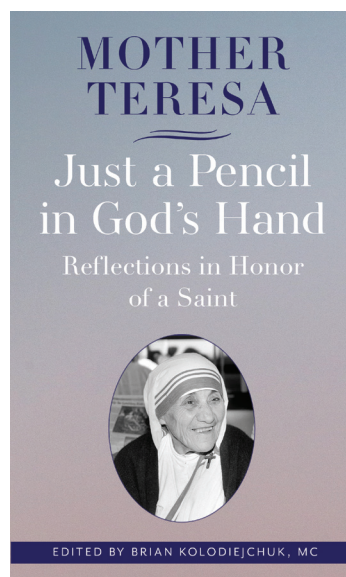
This anthology contains a collection of intellectual explorations honoring the enduring legacy of Mother Teresa. The symposium, held on September 10th, 2022 at the Catholic University of America (CUA), brought together leading scholars to speak of Mother Teresa's legacy to produce the following papers, each shedding light on a life characterized by compassion, selflessness, and devoted service to the poorest of the poor, the forgotten, and the outcast of society.

The keynote address by George Weigel, "Mother Teresa and John Paul II: Lessons for Our Troubled Times," uncovers the lessons from the partnership of two great saints and their efforts to make way for Love in a dark world. "Mother Teresa: Holiness, Process of Canonization, and Miracle," by the postulator of her cause, Fr. Brian Kolodiejchuk, MC, explores the nature of holiness, several characteristics of Mother Teresa's holiness and the process that led to her canonization in 2016. In "Praxiological Approach to the Poor: Mother Teresa's authentic retrieval of Christian praxis through faith, hope, and charity," presented by Fr. Darren Dentino, MC, we delve into Mother Teresa's profound relationship with the underprivileged, showcasing a service approach that transcends simple social work and touches and heals the physical and inner wounds of many.

Janice Breidenbach, a professor at Ave Maria University, sheds light on her own experience as a mother and explains Mother Teresa's deep understanding of motherhood in her paper "Mother Teresa's Philosophy of Motherhood." "Mother Teresa: A Carmelite Perspective" by CUA professor, Fr. Stephen Payne, OCD, explores the connections between Mother Teresa and the Carmelite tradition, highlighting the influence of Carmelite spirituality on her life and journey. Jim Towe's paper delves into Mother Teresa's motherhood and her humanity, emphasizing how her ordinary yet profound acts of love and compassion were reflective of her saintly character.

In the annual conference held the following year, Catholic University of America professor Bradley Gregory, examines the phrase "you did it to me" from the judgment scene in the gospel of Matthew (25:40) which Mother Teresa would refer to as "the gospel on five fingers." Drawing on the rich theological resources of Scripture and the Church's tradition, Professor Bradley expounds on how this passage relates to the gospel of grace, which calls us into God's work of redeeming and healing the world.

Each paper testifies to Mother Teresa's enduring legacy as a reflection of God's love in the world, providing readers an opportunity to contemplate her steadfast dedication and honor the legacy of one of the 20th century's most profound figures.



BRIAN KOLODIEJCHUK, MC,  
is the director of the Mother  
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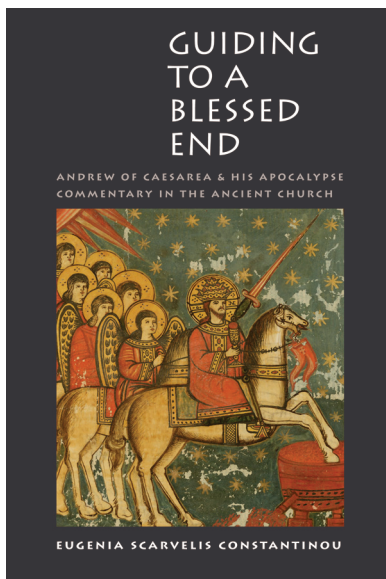


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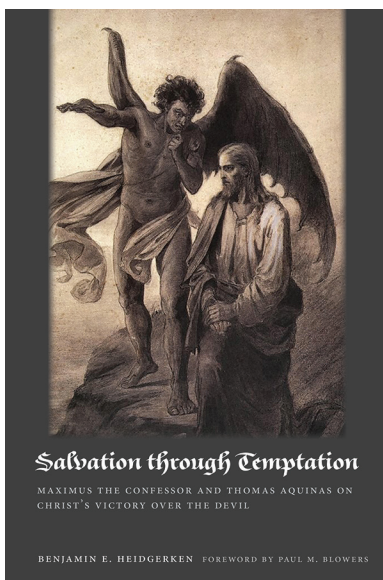
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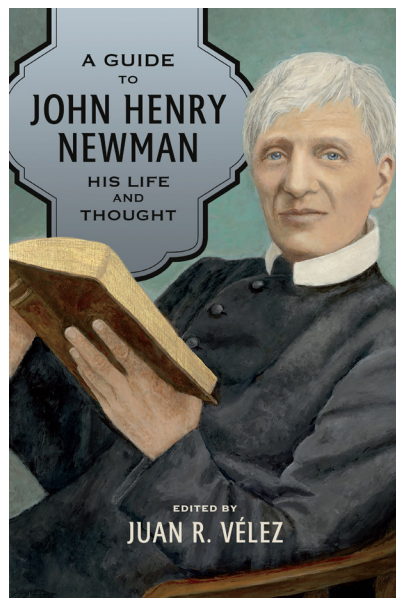
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**Juan R. Vélez**, a priest of the Prelature of Opus Dei, is an independent scholar and author of *Passion for Truth*, *the Life of John Henry Newman* and *Holiness in a Secular Age*, *the Witness of Cardinal Newman*.



“The essays encompass just about everything needed to understand Newman’s life and impact, from contribution to the Tractarian movement, his *Via Media*, his multiple conversions, his role as an educator historian, theologian, philosopher, and prominent cleric; and, of course, his writings on the development of doctrine. It is, in short, an excellent introduction to one of the most important Catholic thinkers and saints of the nineteenth century.” - *Catholic World Report*

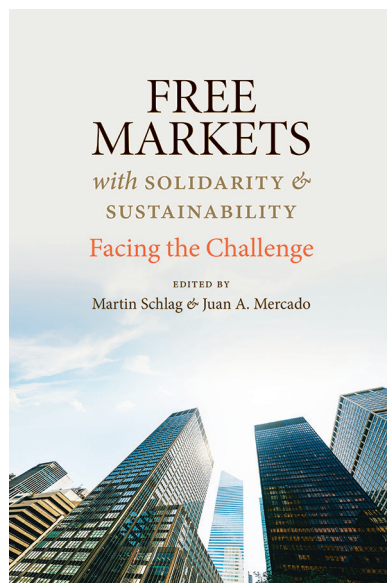
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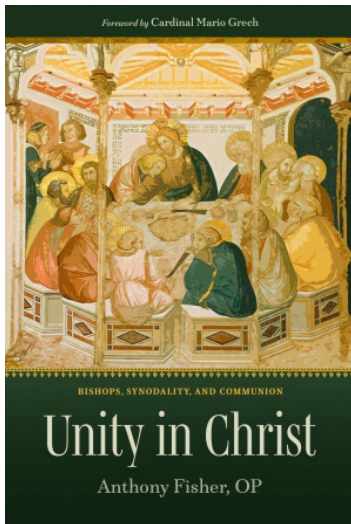
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**Monsignor Martin Schlag** is the Alan W. Moss Endowed Chair for Catholic Social Thought, University of St. Thomas, MN. **Juan A. Mercado** is associate professor of modern philosophy at the Pontifical University of the Holy Cross.



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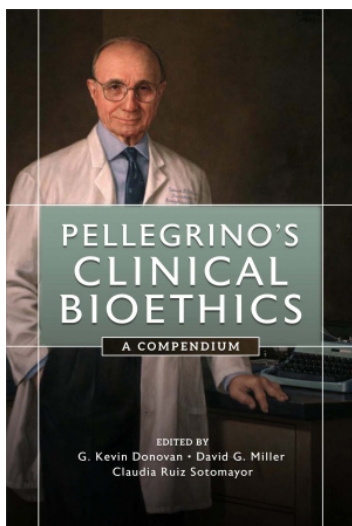
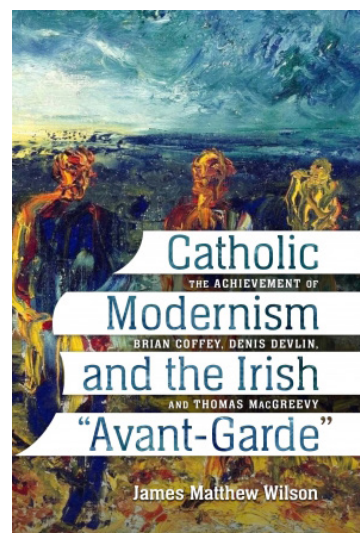
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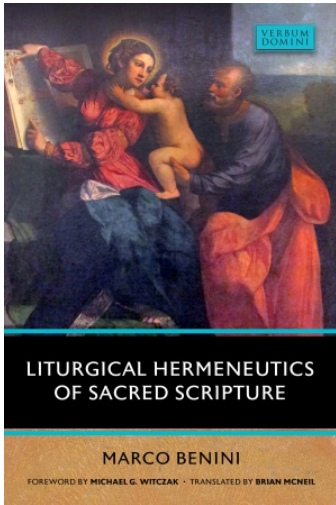
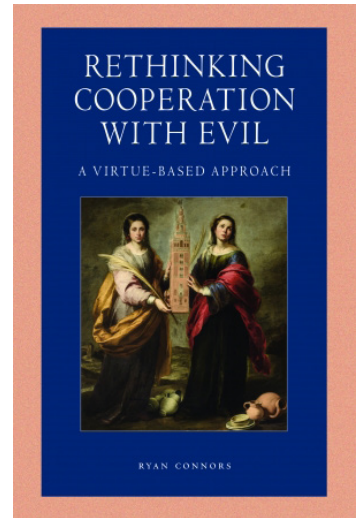
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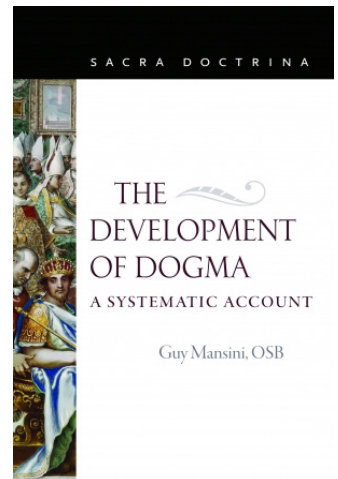
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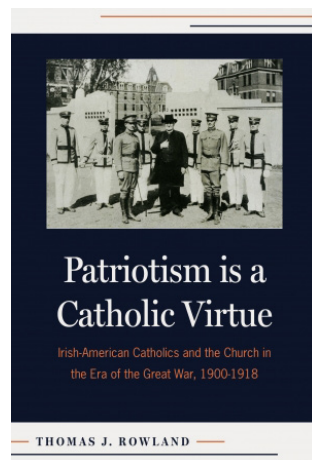
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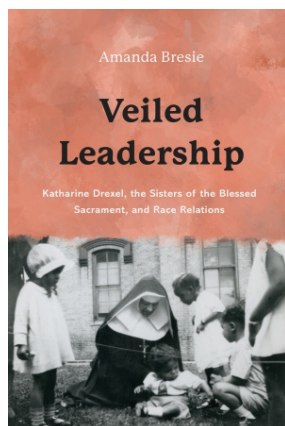
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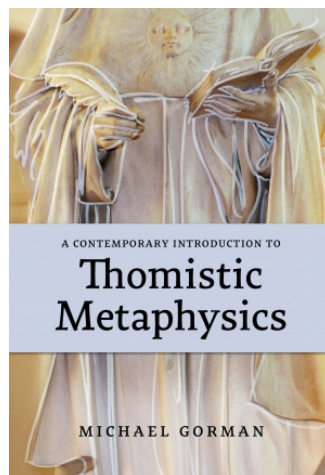


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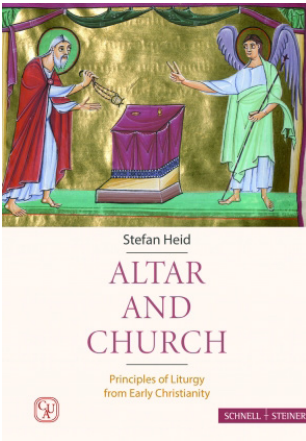
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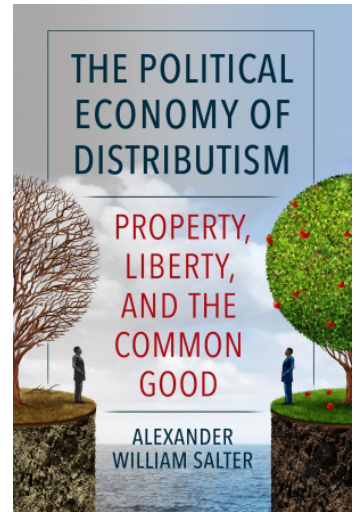
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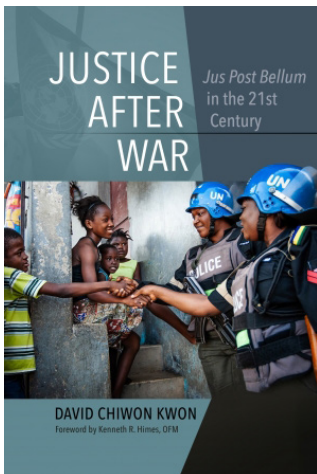
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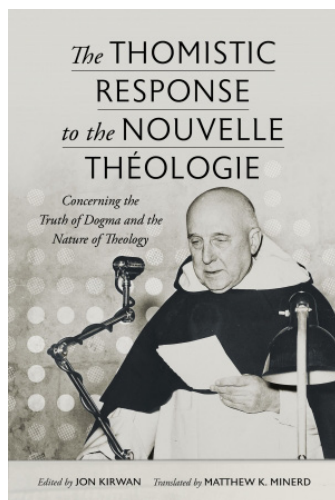
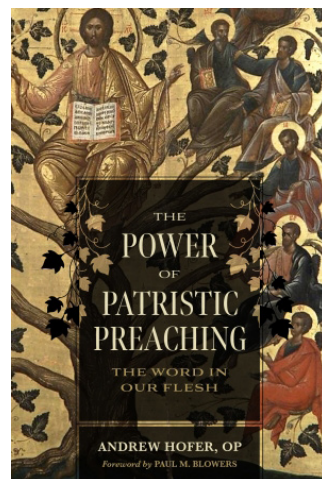
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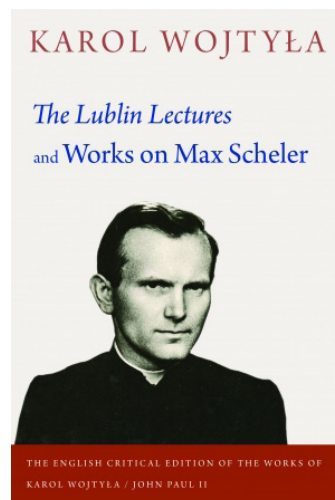
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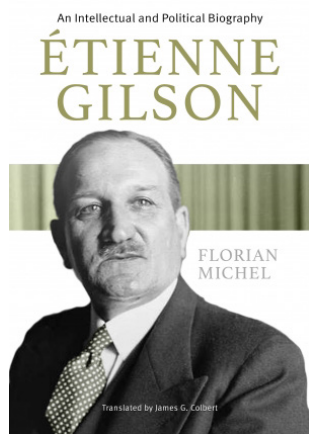
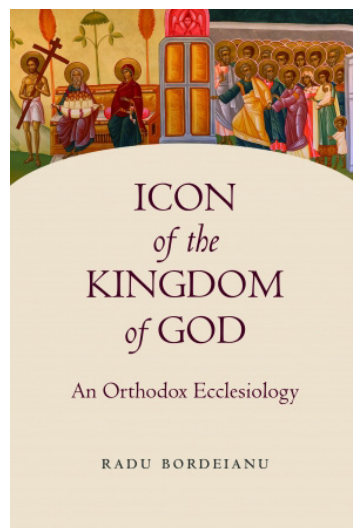
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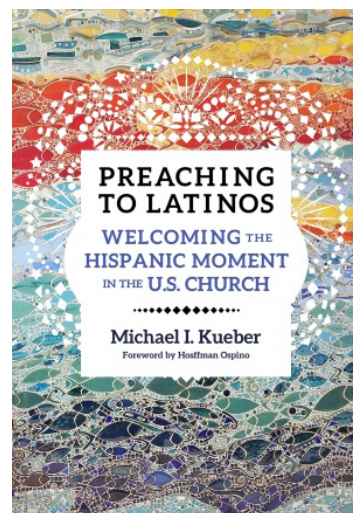
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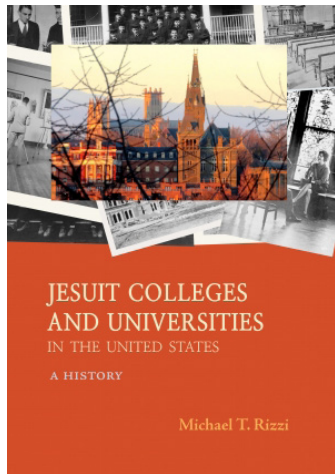
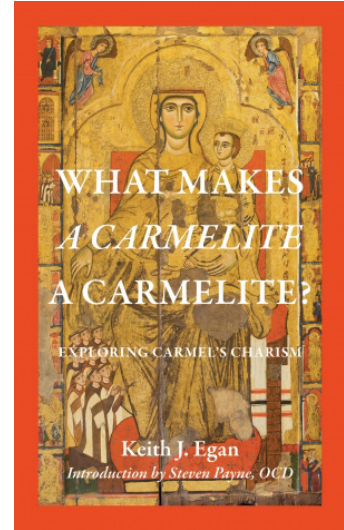
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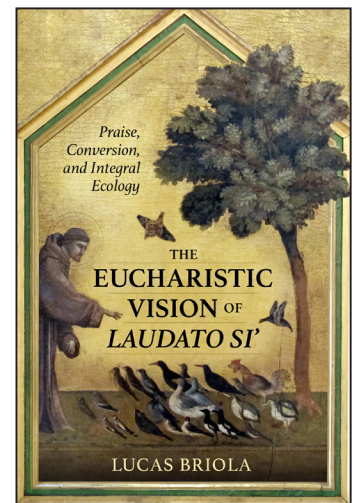
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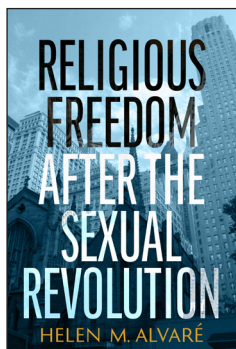
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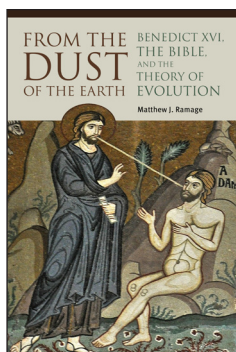
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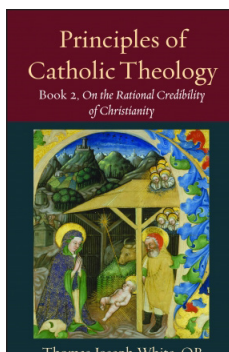
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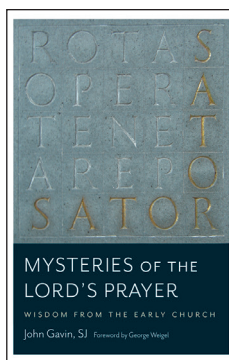
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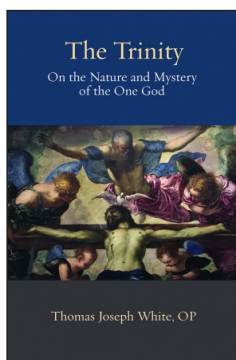
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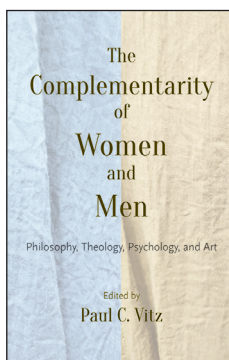
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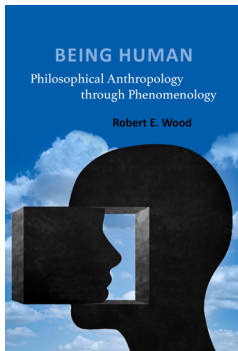
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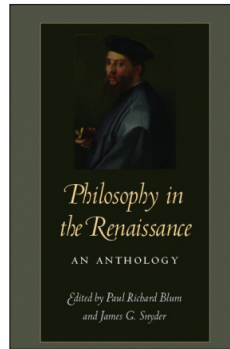
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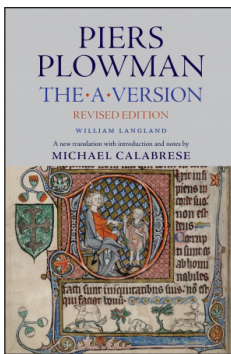
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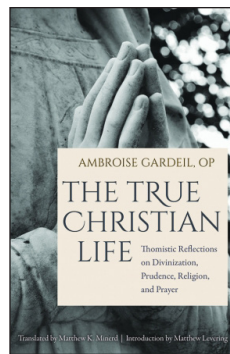
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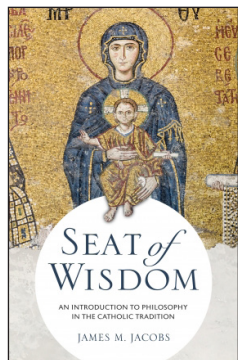
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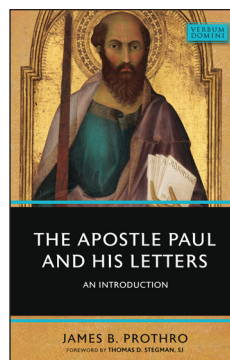
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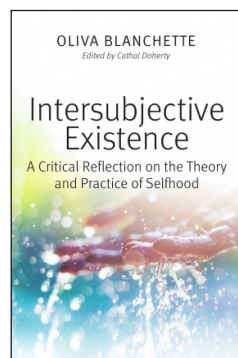
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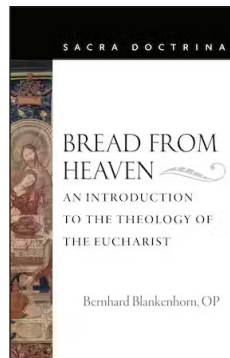
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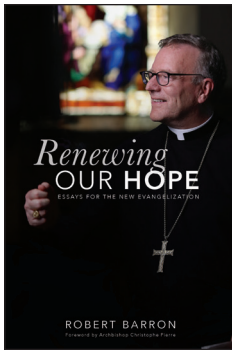
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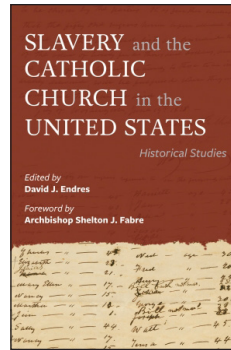
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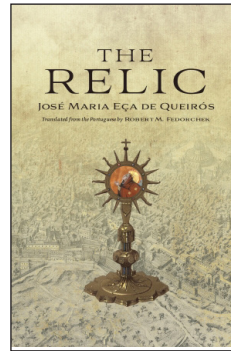
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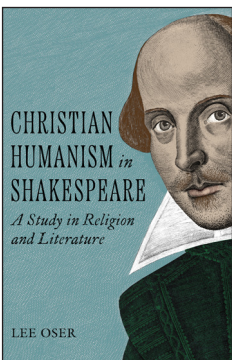
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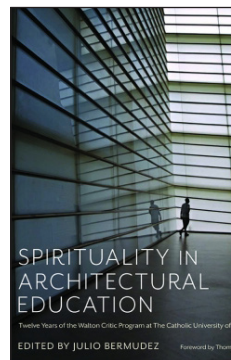
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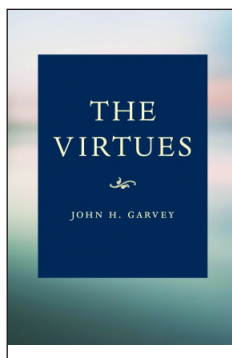
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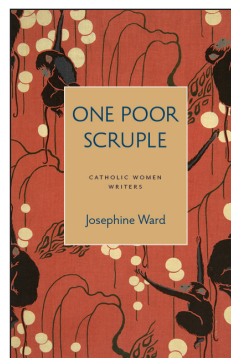
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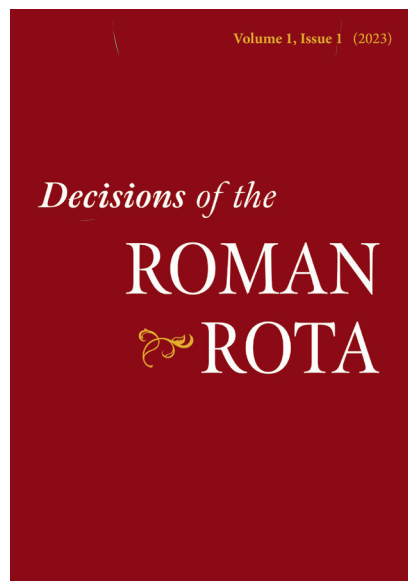
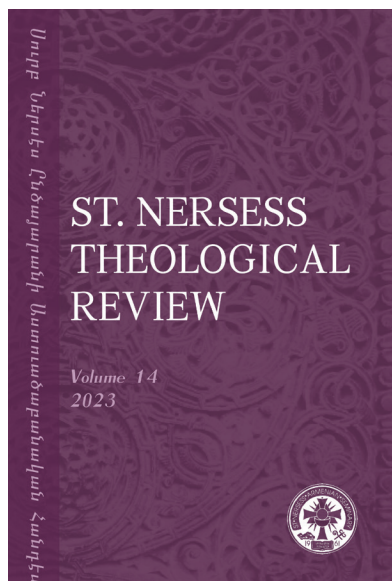
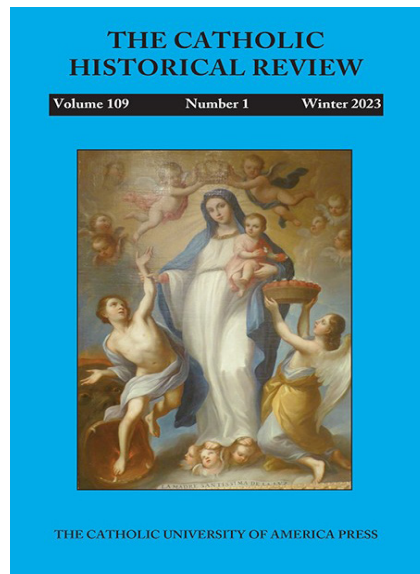
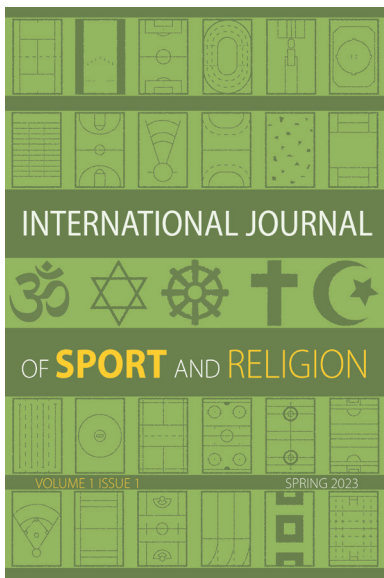
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