

The Catholic University of America Press

New Books for Spring & Summer 2023

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CUA Press is a division of the Catholic University of America. Press books and journals publish high-quality scholarship in theology, philosophy, and the humanities. Our work is especially interesting to readers engaged in exploring faith, reason, and contemporary questions of enduring value.

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Cover image: "Landscape / Castle from the Meadows" by Joseph Mallord William Turner, c. 1845. Design by Olivia Schmitz.

Principles of Catholic Theology, Book 1

On the Nature of Theology

THOMAS JOSEPH WHITE, OP

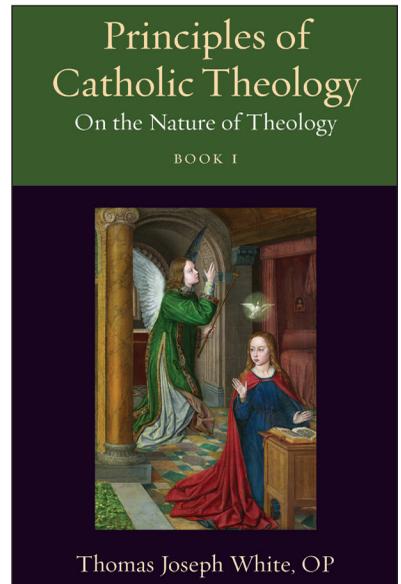
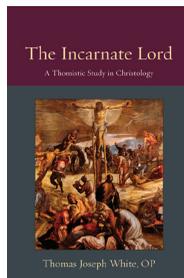
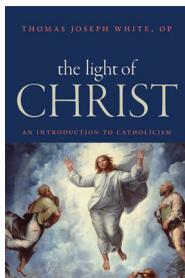
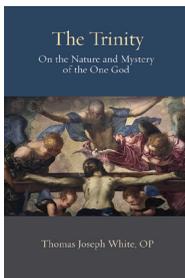
THOMISTIC RESSOURCEMENT SERIES

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

Catholic theology has to face a certain number of fundamental questions: what is the nature and content of Christian revelation, what are the sources of revelation, how are the mysteries of the faith to be understood in relation of one to another, and how do the truths of the Catholic faith relate to the acquisitions of natural reason? In the contemporary context, Catholic theology is marked by a diversity of approaches, many of which are seemingly incompatible or estranged from one another. How might we think about the unity of Catholic theology over and above the diversity of forms? What role, if any, can Aquinas play as a common doctor in facilitating exchanges between theological traditions in the Church?

Principles of Catholic Theology seeks to address directly the nature of Catholic theology and the challenge of its contemporary articulation with an eye towards its articulation in its Thomistic key. This book is also the first of a series of collections of essays by Thomas Joseph White, OP, extending over a range of fundamental topics in Catholic dogmatic theology.

ALSO BY THOMAS JOSEPH WHITE, OP



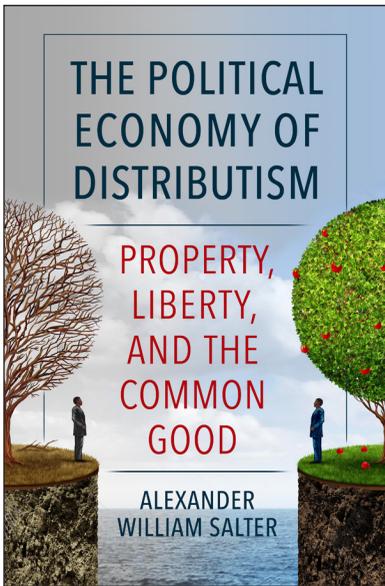
THOMAS JOSEPH WHITE, OP, is Rector, Pontifical University of St. Thomas, Angelicum, and the author of *The Trinity: On the Nature and Mystery of the One God*; *The Light of Christ: An Introduction to Catholicism* and *The Incarnate Lord: A Thomistic Study of Christology* (all CUA Press).

"A major contribution to theological writings in the Thomist tradition for the world today. White's writing style is extraordinarily hospitable, readable not only by theologians but by educated Christians of all sorts, from undergraduate majors through graduate students. This combination of scholarship and readability is remarkable."

—James Buckley, Loyola University Maryland

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The Political Economy of Distributism

Property, Liberty, and the
Common Good

ALEXANDER WILLIAM SALTER

*An original analysis of common-good capitalism,
Catholic social teaching, and distributism*

ALEXANDER WILLIAM SALTER is George G. Snyder Associate Professor of Economics in the Rawls College of Business at Texas Tech University, the Comparative Economics Research Fellow at TTU's Free Market Institute, and an associate editor of the *Journal of Private Enterprise*.

"A clear treatment of an incredibly complex and comprehensive set of ideas... Salter points with clarity to those that are currently engaging in the frontiers of scholarship while establishing an omission in the current literature from thinkers whose important contributions are missing from that conversation. Salter should be commended in taking on more controversial topics with examples that could be misunderstood if not treated carefully."

—Michael David Thomas, Creighton University

In recent years, prominent scholars, public intellectuals, and politicians have advocated reforming America's economic model to embrace "common-good capitalism." Catholic social teaching is a major influence on this movement. Is common-good capitalism compatible with the historical American commitments to private property rights and ordered liberty? What resources from Catholic social teaching can help orient free enterprise towards the common good? This book is the first scholarly inquiry into these exciting new questions.

We can better understand common-good capitalism by exploring the political economy of distributism. Formulated in the early 20th century by prominent Catholic intellectuals such as Hilaire Belloc and G.K. Chesterton, distributism emphasizes the importance of widely dispersed property ownership for human flourishing. Distributist thinkers, opposed both to capitalism and socialism, sought a humane approach to politics and economics that reflected the truths of Catholic social teaching.

Some of the distributists' claims about markets and government must be revised in light of contemporary social science. Nevertheless, their political-economic vision contains profound truths about the human condition which social scientists would be unwise to ignore. Distributism's insights about the nature of liberty and the social foundations of human dignity can improve ongoing conversations among economists, political scientists, and philosophers.

The Political Economy of Distributism explores distributism both as a research program and a blueprint for political-economic reform. As many are reconsidering the relationship between markets and government, this timely book demonstrates the perennial relevance of the Catholic intellectual tradition to public affairs. Academics, public servants, policy experts, and concerned citizens can all benefit from this timely study of common-good capitalism's prospects.

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Justice after War

Jus Post Bellum in the 21st Century

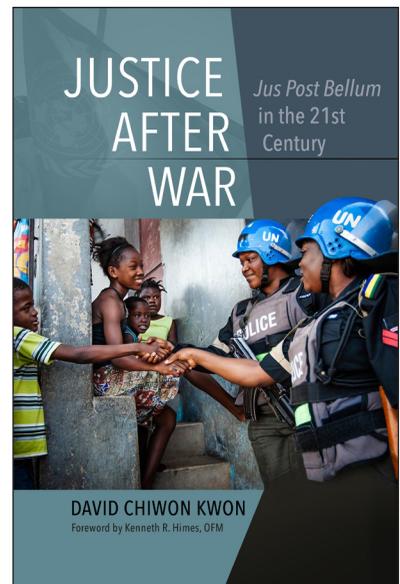
DAVID CHIWON KWON

FOREWORD BY KENNETH R. HIMES, OFM

A unique, multi-disciplinary, conversational approach to the ethics of war and peace

Justice after War is aimed especially at both undergraduate and graduate students, as well as the general audience who want to understand the significance of a recent development within the just war tradition, namely, the increasing attention given to the category of *jus post bellum* (postwar justice and peace). While examining the interrelated challenges of moral and social norms in both political and legal domains, as well as church practices, this work proposes an innovative methodology for linking theology, ethics, and social science so that the ideal and the real can inform each other in the ethics of war and peacebuilding. The main task of this project, then, is to identify what the author views as three key themes of *jus post bellum*, and three practices that are essential to implementing *jus post bellum* immediately after a war: just policing, just punishment, and just political participation.

David Kwon endeavors to challenge the view of those who suggest that reconciliation, mainly political reconciliation, is the foremost ambition of *jus post bellum*. Instead, he attempts to justify the proposition that achieving just policing, just punishment, and just political participation are essential to building a just peace, in which the fundamental characteristic must be human security. It thus demonstrates that human security is an oft-neglected theme in the recent discourse of moral theologians and that a more balanced understanding of *jus post bellum* will direct attention to the elements composing human security in a postwar context.



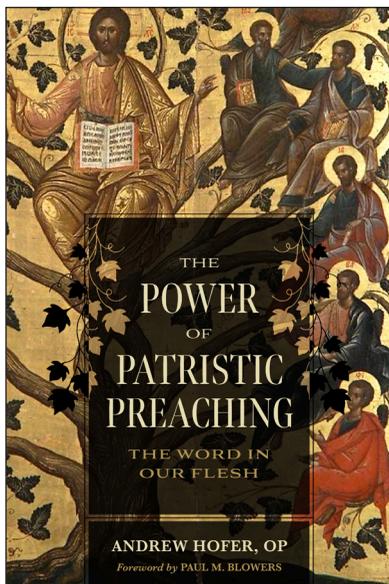
DAVID CHIWON KWON is assistant professor of theology and philosophy, Saint Mary's University of Minnesota. KENNETH R. HIMES, OFM, is professor of theology, Boston College.

"Theologian David Kwon now offers what is needed: a full and grounded theory of justice after war, one that looks historically to the best insights of the just war tradition as well as contemporaneously at efforts at creating peace in the wake of conflict and at the work of scholars and practitioners of peacebuilding and reconciliation. Kwon's argument, centering on human security and proffering three attendant practices, just policing, just punishment, and just political participation, likely will become the standard point of reference for readers considering this question."

—Daniel Philpott, University of Notre Dame

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The Power of Patristic Preaching

The Word in Our Flesh

ANDREW HOFER, OP

FOREWORD BY PAUL M. BLOWERS

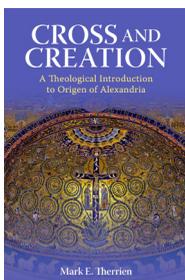
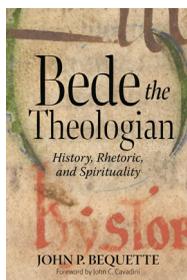
PATRISTIC THEOLOGY

ANDREW HOFER, OP, is associate professor of patristics and ancient languages at the Dominican House of Studies, Washington, DC, and the editor of *The Thomist*. PAUL M. BLOWERS is the Dean E. Walker Professor of Church History, Milligan University.

“In Hofer’s learned yet eminently accessible study, we encounter seven great patristic preachers who, despite their human faults, powerfully communicated the Word made flesh in their own flesh to empower their hearers to live more Christlike lives, in which God with the least of us is made visible. *The Power of Patristic Preaching* is a rich exploration that will inspire today’s proclaimers and hearers of the Word to embody more fully Christ’s presence in the world.”

—Jennifer Herdt, Yale University

ALSO IN THIS SERIES



A work of Catholic theology, open to ecumenical and pastoral benefits today, on the theme of incarnational preaching in early Christianity

The Word made flesh is manifested in the lives of those dedicated to his proclamation. *The Power of Patristic Preaching: The Word in Our Flesh* presents seven early preachers who show, by life and speech, the divine Word’s power at work in weak human life.

The book is inspired by this question preached by Origen, “For what does it profit if I should say that Jesus has come in that flesh alone which he received from Mary and I should not show also that he has come in this flesh of mine?” In seven chapters, *The Power of Patristic Preaching* studies the exemplars of Origen for holiness, Ephrem for the humility of repentance, Gregory of Nazianzus for purification and faith, John Chrysostom for the hope of salvation, Augustine for love, Leo the Great for love of the poor and the weak, and Gregory the Great for accepting our own weakness.

With an emphasis on the incarnation, deification through the virtues, and proclamation, *The Power of Patristic Preaching* serves as a resource for those dedicated to the ministry of the Word (clerical, religious, and lay), and as a text for students of early Christian theology and practices. A Catholic work for a broad ecumenical audience, the book gives a cry from the heart in a suffering Church traveling through a world that is passing away.

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The Thomistic Response to the Nouvelle Théologie

Concerning the Truth of Dogma and
the Nature of Theology

EDITED BY JON KIRWAN

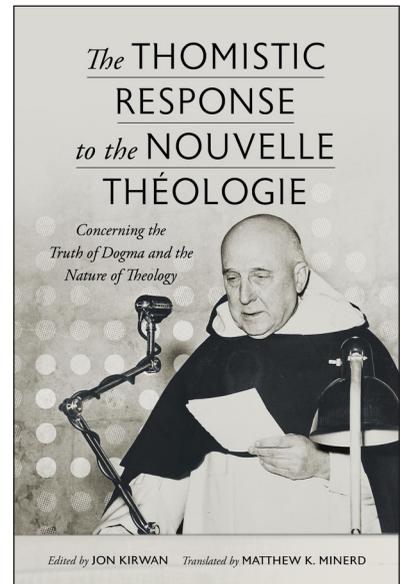
TRANSLATED BY MATTHEW K. MINERD

*Recovers the defining texts of the Dominican-Thomist
intervention in the Nouvelle Théologie affair*

The Thomistic Response to the Nouvelle Théologie: Concerning the Truth of Dogma and the Nature of Theology retrieves the most important and largely forgotten exchanges in the mid-20th-century debate surrounding ressourcement thinkers. It makes available new translations of works by the leading Thomists in the exchange: Dominican Fathers Reginald Garrigou-Lagrange, Michel Labourdette, Marie-Joseph Nicolas, and Raymond Bruckberger. In addition to a lengthy historical and theological introduction, the volume contains sixteen articles, thirteen of which have never appeared in English. All the major critical responses of the Dominican Thomists to the Nouvelle Théologie are here presented chronologically according to the primary debates carried on, respectively, in the journals *Revue Thomiste* and *Angelicum*. A lengthy introduction describes the unfolding of the entire debate, article by article, and explains and references the ressourcement interventions.

Unfortunately, the history of this important debate is largely surrounded by polemics, half-truths, caricatures, and journalistic sound-bites. In the articles gathered in this volume, along with the accompanying introduction, the Toulouse and Roman Dominicans speak in their own voice. The central theses that define the two sides of the debate are sympathetically set forth. However, the texts gathered here show the immense lengths to which the Thomists went to initiate an authentic and fraternal theological dialogue with the nouveaux théologiens. Frs. Labourdette and Nicolas repeatedly argued for the importance of ressourcement work: they applauded its historical efforts, and they were generally sympathetic and complimentary (although always pointed and persistent in gently expressing their concerns). Even Fr. Garrigou-Lagrange—whose infamous intervention is remembered as being a theological “atomic bomb”—is revealed as being no more guilty of escalation than the Dominicans’ interlocutors in their own responses to him and Fr. Labourdette.

This volume will greatly aid in the task of theological and historical reconstruction and will, undoubtedly, assist in a certain rapprochement between the two sides, as the essential texts, concerns, and theological arguments are made available in their entirety to professional and lay anglophone readers.



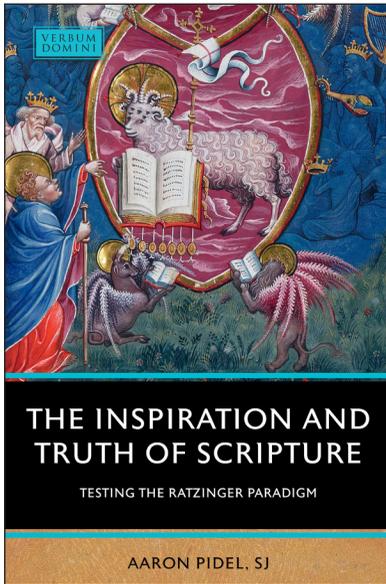
JON KIRWAN is assistant professor and Director of Graduate Programs in theology at the University of St. Thomas, TX. **MATTHEW K. MINERD** is professor of philosophy and moral theology, Byzantine Catholic Seminary of Ss. Cyril and Methodius, Pittsburgh, PA.

“Gives voice to a theological concern that has been marginalized, especially in post-conciliar academic theological discourse...As a great majority of these articles are only now appearing in English, a real historical-theological consideration of this debate can begin in the English-speaking world.”

—Andrew Meszaros, *St. Patrick’s College, Maynooth, Ireland*

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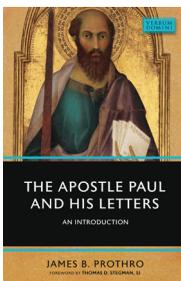
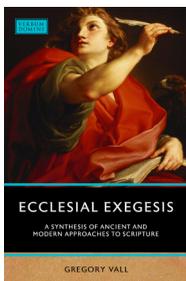


AARON PIDEL, SJ, is assistant professor of theology at Marquette University.

“This is a very significant contribution. The research is deep. It both offers an exposition of Ratzinger’s paradigm that has to be pieced together from scattered articles and a defense of the superiority of the paradigm, along with expositions of other competing paradigms. It is like offering three theses in one book.”

—Tracey Rowland, University of Notre Dame, Australia

ALSO IN THIS SERIES



The Inspiration and Truth of Scripture

Testing the Ratzinger Paradigm

AARON PIDEL, SJ

VERBUM DOMINI

Why Ratzinger’s take on the traditional doctrine of biblical inspiration best satisfies faith and reason

What does it mean to say that Scripture is God’s Word? And just how true is the Bible? Though sometimes dismissed as “fundamentalist” concerns, these questions also sent twentieth-century Catholic theology searching for a new paradigm of biblical inspiration. Theologians repeatedly attempted to reconcile the traditional conviction that the Bible shares in the omniscience of its divine author with scholarly findings that suggested otherwise. Joseph Ratzinger contributed both negatively and positively to this project, deconstructing the regnant manualist models of inspiration and constructing an alternative inspired by St. Bonaventure. The result is an ecclesial model of surprising comprehensiveness and balance. Indeed, *The Inspiration and Truth of Scripture* concludes that Ratzinger’s alternative provides the least inadequate paradigm currently on offer today.

The Inspiration and Truth of Scripture breaks new ground in several ways. First, it situates Ratzinger within a broader Catholic quest for a theology of inspiration, showing his model offers advantages even relative to those proposed by modern theology’s most eminent minds: John Henry Newman, Pierre Benoit, Karl Rahner, and David Tracy. Secondly, this book shows how Ratzinger’s paradigm generates “tests” for identifying the perennially valid affirmations of Scripture, and thus an approach to resolving disputed biblical questions. Must one who accepts the authority of Scripture believe in the Devil? Are the Marian dogmas really “in” Scripture? To what extent does Jesus’s prohibition of divorce still apply in today’s changed social circumstances? Just how historical are Gospel narratives, like the Last Supper, intended to be? The result is a book that bridges the gap between normative theology and historical exegesis.

Overall, *The Inspiration and Truth of Scripture* presents Ratzinger not as an unimaginative enforcer of doctrinal conclusions but as a creatively faithful theologian, whose reconfiguration of inspiration should serve as the point of departure for all future reflection on the subject.

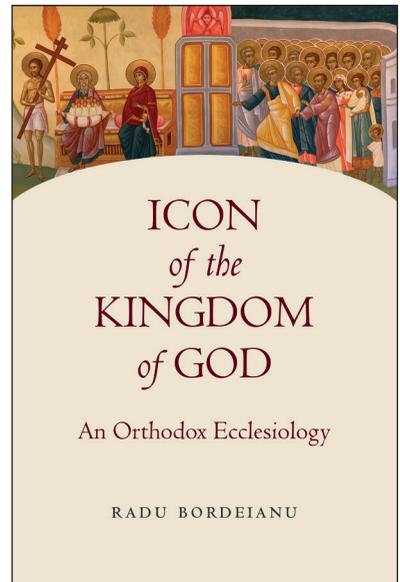
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Icon of the Kingdom of God

An Orthodox Ecclesiology

RADU BORDEIANU

STUDIES IN EASTERN CHRISTIANITY



Systemically addresses the most important themes of ecclesiology, resulting in a coherent account never before achieved

What is the Church? Some would answer this question by studying Scripture, Church history, and contemporary theologians, thus addressing the theological nature of the Church. Others would answer based on statistics, interviews, and personal observation, thus focusing on the experience of the Church. These theological and experiential perspectives are in tension, or at times even opposed. Whereas the first might speak about the local church as the diocese gathered in the Liturgy presided over by its bishop, the latter would describe the local church as the parish community celebrating the Liturgy together with the parish priest, never experiencing a sole liturgy that gathers an entire diocese around its bishop. Whereas a theologian might abstractly describe the Church as a reflection of the Trinity, a regular church-member might concretely experience the Church as a community that manifests the Kingdom of God in its outreach ministries. Radu Bordeianu attempts to bring these two perspectives together, starting from the concrete experience of the Church, engaging this experience with the theological tradition of the Church, extracting ecclesiological principles from this combined approach, and then highlighting concrete situations that reflect those standards or proposing correctives, when necessary.

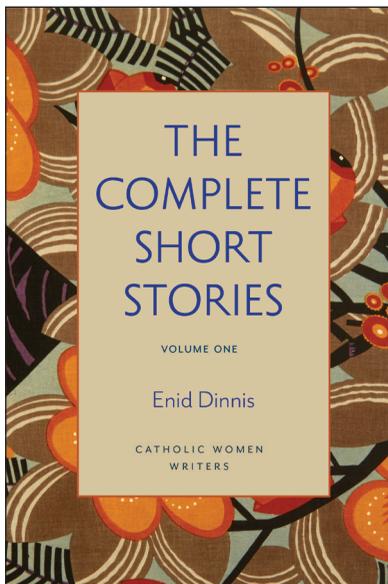
Without pretending to be a complete Orthodox ecclesiology, *Icon of the Kingdom of God* addresses the most important topics related to the Church. It progresses according to one's experience of the Church from baptism, to the family, parish, liturgy, and priesthood, followed by analyses of synodality and nationality. Arguing that the Church is an icon of the Kingdom of God, this volume brings together the past theological heritage and the present experience of the Church while having three methodological characteristics: experiential, Kingdom-centered, and ecumenical.

RADU BORDEIANU is associate professor at Duquesne University and editor of *It Is the Spirit Who Gives Life: New Directions in Pneumatology* (CUA Press).

"Fr. Radu's excellent book contributes to the study of Orthodox ecclesiology in significant ways. It offers an informed, grounded, and balanced overview of the current state of Orthodox ecclesiology and a strong treatment of the relationship between ordained ministers and the priesthood of all believers. It also makes a valuable contribution to Orthodox-Catholic dialogue by raising anew the possibility of Orthodoxy's responsible reciprocation in the allowance of the practice of limited inter-communion between Orthodox and Catholics, as the Catholic Church has permitted since Vatican II."

—William Cohen, University of Scranton

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The Complete Short Stories, Volume 1

ENID DINNIS

INTRODUCTION BY JULIA MESZAROS AND
BONNIE LANDER JOHNSON

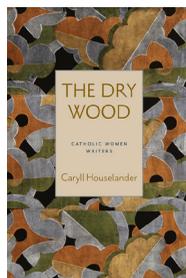
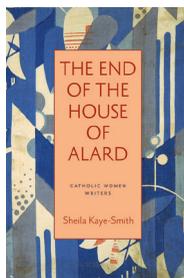
CATHOLIC WOMEN WRITERS

Some of the finest short stories from the Catholic Literary Revival

ENID DINNIS (1873-1942) was born in London, the daughter of an Anglican Vicar in Stepney. She was educated at a Belgian convent and converted to Catholicism, after which she joined a 'hidden' religious congregation, the Daughters of the Heart of Mary. Dinnis moved widely in the London literary world before and during the wars. For the last decades of her life, she was Mother Superior of the DHM house in Wimbledon.

Gathered here for the first time are the stories of Enid Dinnis, who lived and wrote in London throughout the first half of the 20th century. Few in London's literary scene knew that Dinnis was a nun but she lived most of her life in a small convent in Wimbledon with other well-known figures from the period, including Maud Petre. Dinnis wrote Catholic stories for readers of all ages. She is one of the finest lost authors of the Catholic Literary Revival. Dinnis's intervention in the short story genre is considerable. She weaves together fairy tale, myth, Catholic mysticism, epiphanic dialogue and everyday characterization to produce stories that are both simple and complex, both light-hearted and profound. Always concerned with 'the wonderful resourcefulness of the love of God', her stories proclaim the presence and workings of divine grace in the everyday lives of all people—old and young, sceptics and seekers, farmers and priests. Dinnis's stories show that God's love is the answer to all human struggles and quests. They illustrate what it means to receive love—human and divine—and to pass it on. Her work is filled with visions and confessions, miracles and conversions—but it is never overly pious or saccharine. Her characters are real people experiencing the truths proclaimed by the Catholic faith, which is always as marvelous as it is every-day. Enid Dinnis's stories reenchant the post-enlightenment world along Catholic lines. Her stories put the supernatural firmly back into the world in a way more needed than ever.

ALSO IN THIS SERIES

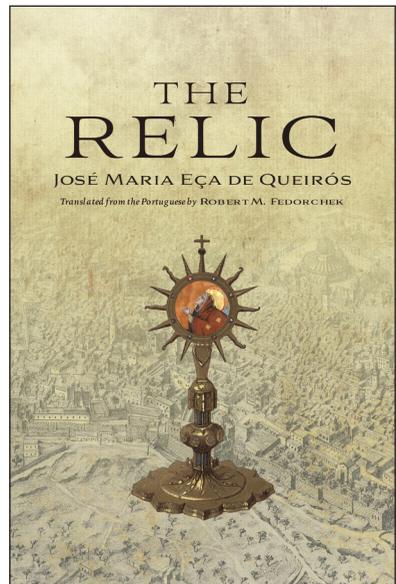


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The Relic

JOSÉ MARIA EÇA DE QUEIRÓS

TRANSLATED BY ROBERT M. FEDORCHEK



A new translation of this important work by Eça

The Relic tells the story of an orphaned young man, Teodorico Raposo, who is brought to Lisbon from a provincial town in Portugal to live with his aunt, a rigid, stern—and oftentimes—forbidding Catholic. Her devout circle of acquaintances is made up almost entirely of priests, many of whom are more concerned with appearances than spirituality. Seeking her and their approval, Teodorico is driven to attend Mass, say rosaries, and frequent churches, all the while awakening to sensuality, women, and the material life in conflict with “Auntie’s” devotions, which are—inwardly—devoid of the charity preached by Christ.

When Teodorico obtains a degree from the University of Coimbra, Auntie sends him to the Holy Land to search for a relic to cure her ills. He meets up with a learned German author and, after a sojourn to Egypt, the two make their way to the land trod by Jesus. It is there that Teodorico has the dream that takes up nearly one third of the novel: he witnesses the travails that lead to the Passion and Crucifixion, as well as the aftermath of Christ’s death.

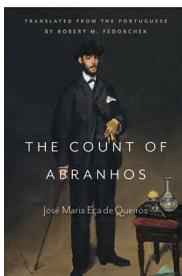
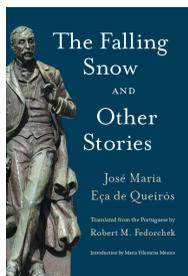
Faced now with his mission, Teodorico embarks on a search. He soon comes upon an item, a “true” relic authenticated by his German friend, the sanctity of which will send Auntie to the heights of spiritual bliss, so much so that she will make him her heir. But when Teodorico returns to Lisbon with it, deception awaits her as the result of a simple mistake that had been made, and disinheritance awaits him as a result of Auntie’s anger and vindictiveness.

JOSÉ MARIA EÇA DE QUEIRÓS (1845–1900) wrote novels, short stories, and critical works, and engaged in the literary life of his native Portugal while holding diplomatic posts in Havana, London, and Paris. **ROBERT M. FEDORCHEK** is professor emeritus of modern languages and literatures at Fairfield University and translator of *Don Álvaro, or the Force of Fate*; *Juanita la Larga*; *The Illusions of Doctor Faustino*; *The Count of Abranhos* and *The Falling Snow and other Stories* (all CUA Press).

“Fedorchek offers a highly accessible and readable translation...Although Eça was arguably the most prominent and influential realist writer of nineteenth-century Portugal, only a few of his works are studied and taught with regularity in the United States. This translation adds to the growing oeuvre of translations that make Eça’s work more accessible.”

—Anna-Lisa Halling, Brigham Young University

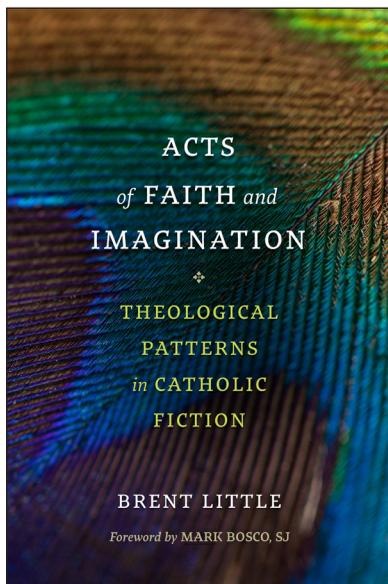
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Acts of Faith and Imagination

Theological Patterns in Catholic Fiction

BRENT LITTLE

FOREWORD BY MARK BOSCO, SJ

BRENT LITTLE is Associate Professor in Catholic Studies at Sacred Heart University (CT) and coeditor of *Revelation and Convergence: Flannery O'Connor and the Catholic Intellectual Tradition* (CUA Press). **MARK BOSCO, SJ**, is Vice President of Mission and Ministry at Georgetown University.

"One of the major contributions of *Acts of Faith and Imagination* for the field of religion and literature is that it goes beyond the standard fare of tracing the sacramental imagination in the usual suspects like Flannery O'Connor, Graham Greene, or Walker Percy and introduces the Catholic reader to lesser known but no less important writers like Uwem Akpan, Kristin Valdez Quade, and John L'Heureux, among others."

—Jennifer Newsome Martin, University of Notre Dame

An exploration of faith in modern and contemporary Catholic fiction

Acts of Faith and Imagination wagers that fiction written by Catholic authors assists readers to reflect critically on the question: "what is faith?" To speak of a person's "faith-life" is to speak of change and development. As a narrative form, literature can illustrate the dynamics of faith, which remains in flux over the course of one's life. Because human beings must possess faith in something (whether religious or not), it inevitably has a narrative structure—faith ebbs and flows, flourishes and decays, develops and stagnates.

Through an exploration of more than a dozen Catholic authors' novels and short stories, Brent Little argues that Catholic fiction encourages the reader to reflect upon their faith holistically, that is, the way faith informs one's affections, and how a person conceives and interacts with the world as embodied beings. Amidst the diverse stories of modern and contemporary fiction, a consistent pattern emerges: Catholic fiction portrays faith—at its most fundamental, often unconscious, level—as an act of the imagination. Faith is the way one imagines themselves, others, and creation. A person's primary faith conditions how they live in the world, regardless of the level of conscious reflection, and regardless of whether this is a "religious" faith.

Acts of Faith and Imagination investigates the creative depth and vitality of the Catholic literary imagination by bringing late modern Catholic authors into dialogue with more contemporary ones. Readers will then consider well-known works, such as those by Graham Greene, Flannery O'Connor, and Muriel Spark in the fresh light of contemporary stories by Toni Morrison, Alice McDermott, Uwem Akpan, and several others.

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Étienne Gilson

An Intellectual and Political Biography

FLORIAN MICHEL

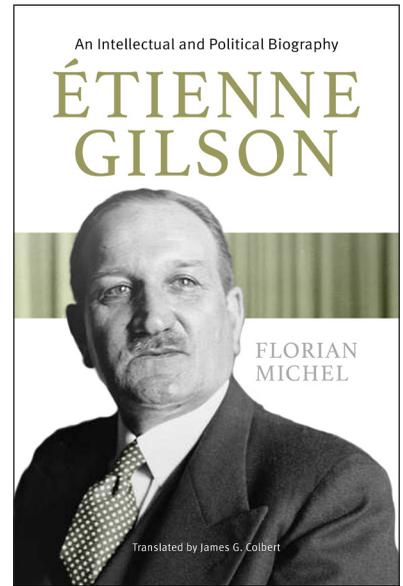
TRANSLATED BY JAMES G. COLBERT

An English translation of this influential biography of Étienne Gilson

Étienne Gilson (1884-1978) was a French philosopher and historian of philosophy, as well as a scholar of medieval philosophy. In 1946 he attained the distinction of being elected an “Immortal” (member) of the Académie française. He was nominated for the Nobel Prize in Literature in 1959 and 1964.

This major biography of Gilson was first published in France in 2018, and now arrives in a long-anticipated English translation. Florian Michel traces Gilson’s life through his time as a professor at the College de France and member of the French Academy. Gilson was a prisoner of war in Germany, was one of the first to describe the horrors of the famine in Ukraine (1922), created an institute of medieval studies in Toronto, published hundreds of articles in the French daily press and took part in the founding conferences of the United Nations. He was neither for Sartre nor for Aron, and advocated, when the NATO agreements were signed, for the neutrality and non-alignment of Europe. Gilson did not hesitate to engage in quarrels with the bishops and allows us to understand how one passes from a critical modernism before the First World War to a liberal Thomism and to the Vatican Council II.

James G. Colbert, who translated Gilson’s *The Metamorphosis of the City of God*, offers a careful and measured translation to bring this important work to an English speaking audience.



FLORIAN MICHEL is associate professor of modern history at the University Paris 1 Panthéon Sorbonne. **JAMES G. COLBERT** is emeritus professor of philosophy at Fitchburg State University in Massachusetts, and the translator of Étienne Gilson’s *The Metamorphosis of the City of God* (CUA Press).

“Florian Michel’s welcome book offers a wider perspective on Gilson...his presentation of Gilson as a political thinker and activist is certainly one of the most valuable elements in a valuable book.”

—*Times Literary Supplement*

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A Historian and His World

A Life of Christopher Dawson

1889-1970



Christina Scott

Introduction by Joseph T. Stuart

A Historian and His World

A Life of Christopher Dawson,
1889-1970

CHRISTINA SCOTT

INTRODUCTION BY JOSEPH T. STUART

WORKS OF CHRISTOPHER DAWSON

A sensitive portrait of a complex and fascinating scholar

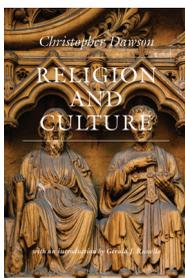
CHRISTINA SCOTT co-edited *Religion and World History*, a posthumous collection of Dawson's writings and, in 1984, published the present biography of her father. Scott was awarded an Honorary Doctorate in Humanities by St Mary's College, Notre Dame, Indiana, the first institution of higher education in the United States to shape Dawson's ideas into an undergraduate program. **JOSEPH T. STUART** is associate professor of history and Fellow of Catholic Studies at the University of Mary in Bismarck, North Dakota and the author of *Christopher Dawson: A Cultural Mind in the Age of the Great War* (CUA Press).

The English cultural historian Christopher Dawson (1889-1970) was an independent scholar and the author of more than twenty books. He served as assistant lecturer in the History of Culture, University College, Exeter (1925), Forwood Lecturer in the Philosophy of Religion, University of Liverpool (1934), Gifford Lecturer at the University of Edinburgh (1947-1949), and as Professor of Catholic Studies at Harvard University (1958-1962). He was elected Fellow of the British Academy in 1943 and edited the *Dublin Review* during the Second World War.

Unlike other English Christian converts of the twentieth century who excelled in literature, like G.K. Chesterton or C.S. Lewis, Dawson turned to the social sciences. He drew from the new idea of culture as a common way of life emerging from anthropology at the time of the Great War to shape a new approach to history. His study of the intimate relationship between religion and culture throughout world history shaped his trenchant criticisms of his own times. He wrote in 1955 that "the first step in the transformation of culture is a change in the pattern of culture within the mind, for this is the seed out of which there spring new forms of life which ultimately change the social way of life and thus create a new culture." Dawson's engagement with anthropology and the idea of culture marked an important moment of development in the Catholic intellectual tradition.

Christina Scott shows that Dawson is best understood as he himself interpreted his historical subjects—in the context of "the spiritual world in which he lived, the ideas that moved him, and the faith that inspired his action." Dawson was not a historian of ideas for their own sake; he had a passionate belief in their liberating power. *A Historian and His World* will be of interest to intellectual historians, historians of religion and culture, and students of modern Catholic thought. The Introduction is written by Dawson scholar Joseph T. Stuart and the book is graced by a postscript by Christopher Dawson reflecting upon the meaning of his work.

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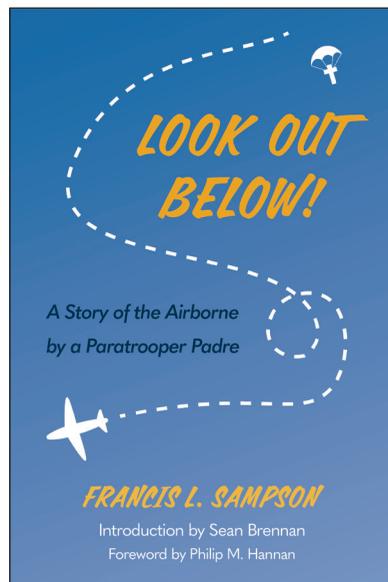
Look Out Below!

A Story of the Airborne by a
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FRANCIS L. SAMPSON

INTRODUCTION BY SEAN BRENNAN

FOREWORD BY PHILIP M. HANNAN



Bringing this fascinating autobiography back into print!

A veteran of the Second World War and the Korean War, Francis L. Sampson was a real-life hero whose exploits inspired one of the most famous war films of all time, *Saving Private Ryan*. From rural beginnings in northwestern Iowa and an education at Notre Dame, Sampson's life would take him to the battlefields of Normandy on D-Day, the ambitious failure of Operation Market Garden, the harshness of a winter as a POW of the Germans during the closing stages of the Second World War, and the fall of North Korean capital Pyongyang in the early stages of the Korean War. Part of the very rare breed of Parachute Chaplains, in his case with the 101st Airborne Division, Sampson spent much of his career as an army chaplain in the center of maelstroms of the 20th century. Throughout it all, Sampson offered a valuable Christian witness in the darkest of times and the most difficult of circumstances.

This second edition of *Look Out Below!* contains material on his service during the Korean War and occupation duty in Germany and Japan as well as the Second World War, with a new historical introduction by University of Scranton Professor Sean Brennan.

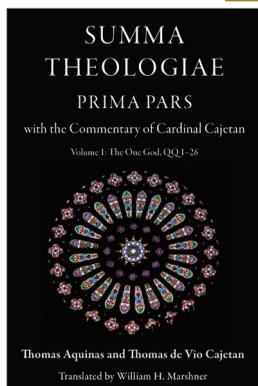
FRANCIS L. SAMPSON (1912 -1996) was a Catholic priest and an American Army officer who served as the 12th Chief of Chaplains of the United States Army from 1967 - 1971. His real-life story of rescuing a young soldier, Frederick "Fritz" Niland, became the inspiration for the film *Saving Private Ryan*. **SEAN BRENNAN** is professor of history at the University of Scranton and the author of *The Priest Who Put Europe Back Together: The Life of Fabian Flynn, CP* (CUA Press). **PHILIP M. HANNAN** (1913-2011) was auxiliary bishop of the Archdiocese of Washington from 1956 -1965 and archbishop of the Archdiocese of New Orleans from 1965 -1988.

"The amazing success of Father Sampson is explained by his uncanny ability to identify himself completely with the paratroopers and thus 'gain all for Christ.' His exploits and escapes were legendary, but these were secondary to his constant care of the souls of all his men."

—from the foreword by Philip M. Hannan

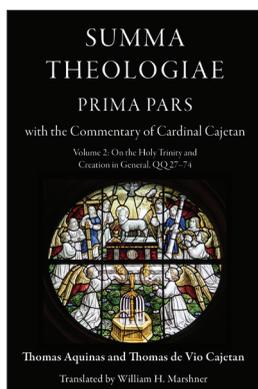
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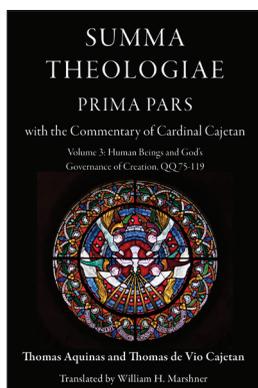
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The first English edition of the Prima Pars with Cajetan's commentary included

When Leo XIII promulgated *Aeterni Patris* in 1879, he stipulated that the “Leonine,” or official, edition of the *Summa* should always be printed in conjunction with Cajetan’s *Commentary*. For five hundred years they were studied together. Generations were trained by reading through the *Summa* article by article with Cajetan’s commentaries in hand. Early printed editions of the *Summa* typically included them in a Talmudic arrangement, as marginal text running around each article by Aquinas. This edition imitates that example.

Recently, serious thinkers of all denominations—and none—have found new reasons to be interested in St. Thomas. His text is deceptively simple, yet important issues are handled in every article, sometimes below the surface. Cajetan extracts these hidden issues, and explains and elaborates on them with remarkable affinity to modern analytical philosophy. Part of that affinity lies in the use of modal logic, a tool whose importance was overlooked between the Renaissance and the twentieth century. The time is ripe for an analytically-inspired translation of Thomas: hence this volume.

Never until now has Cajetan’s *Commentary* been put into English in its entirety. William Marshner’s translation is consistent with fidelity to the technical force of the original. The translator’s footnotes acknowledge what empirical science has made obsolete in the work of St. Thomas, and also make clear how much today’s science would have saved Thomas useless labor. This volume will, for the first time, make Cajetan’s help available to the modern reader.

WILLIAM H. MARSHNER is emeritus professor of theology at Christendom College, Front Royal, VA, and editor of *Defending the Faith: An Anti-Modernist Anthology* (CUA Press).

The Passion of Love in the *Summa Theologiae* of Thomas Aquinas

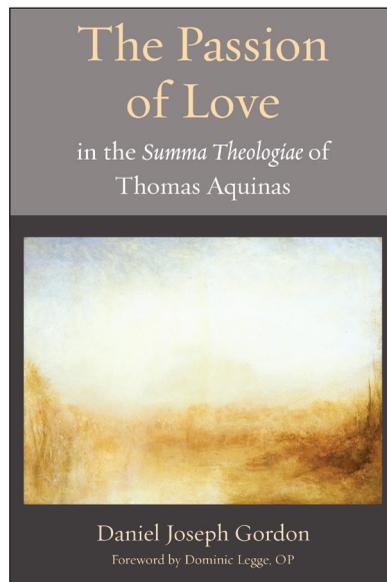
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This book is an introduction to three questions on love according to St. Thomas Aquinas (*Summa Theologiae* I-II, qq. 26–28). These three questions reflect on the nature of love (q. 26), the causes of love (q. 27), and the effects of love (q. 28). It is thus an introduction to the entire phenomenon of love, both as a bodily passion and an act of the will. The purpose is to present the Thomistic and broadly scholastic account of human and divine love from a philosophical and theological perspective. It aims to be a theological and philosophical study of the topic, useful both for a graduate/professional audience, as part of an undergraduate or graduate course, and for the educated reader. The thesis of the book is that, contrary to contemporary conceptions, not all loves are created equal. Some loves perfect us and some loves corrupt us. The worth of a love depends on its object and end. St. Thomas thus presents an objective and teleological account of human and divine love that is of philosophical and theological interest. The method is broadly exegetical, presenting a careful reading of the text and supplying the philosophical and theological background which the text of Aquinas assumes. The scope of the work is limited to three questions (*ST* I-II, qq. 26–28). References to interpretative disputes of Aquinas and references to further resources in the secondary literature will be mostly limited to the footnotes, making the body of the text accessible to more readers.

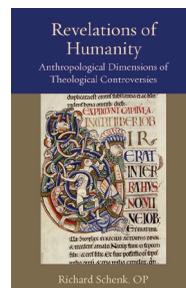
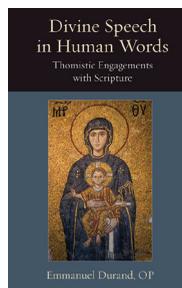


DANIEL JOSEPH GORDON is a PhD student at the University of Notre Dame. **DOMINIC LEGGE, OP**, is the Director of the Thomistic Institute and Assistant Professor in Systematic Theology at the Pontifical Faculty of the Immaculate Conception in Washington, DC.

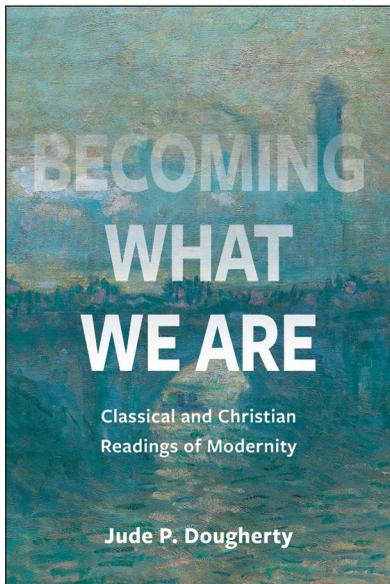
“Gordon’s contribution to this topic is that it takes up the passion of love as opposed to another exposition of charity in St. Thomas, and gives a truly theological and deeply Thomistic treatment of this topic. Overall, the real advantages of this text are its clarity and its ability to make elevated theological themes accessible and really human.”

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Becoming What We Are

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JUDE P. DOUGHERTY

The final writings of Jude Dougherty

JUDE P. DOUGHERTY (1930-2021) was Dean Emeritus of the School of Philosophy at The Catholic University of America. He served as editor-in-chief of *The Review of Metaphysics* for forty-four years.

“Serves as a model for personal reflection, coming from a formidable scholar, both on an impressive range of academic studies, literature, and also on contentious current events.”

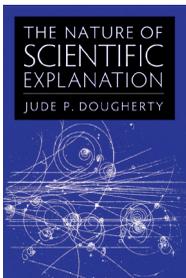
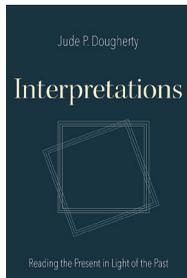
—James G. Hanink, editor of *Restoring Ancient Beauty: The Revival of Thomistic Theology*

Becoming What We Are is a collection of essays and reviews written in the last decade by the late Jude Dougherty, which convey a perspective on contemporary events and literature, written from a classical and Christian perspective. These essays convey a worldview much in need of restating when, according to Dougherty, Western society seems to have lost its bearings, in its legislative assemblies and in its judicial systems as well. Dougherty writes as a philosopher, specifically as one who has devoted most of his life to the study of metaphysics.

In these pages, Dougherty examines the Jacobians, the empirical world of Hume, Locke, Hobbes, and Kant, and the metaphysics of Plato, Aristotle, the Stoics, and Aquinas, which open one to God and provide one with a moral compass. He also critiques the work of Karl Marx, Sigmund Freud and John Dewey.

Becoming What We Are spends some time inquiring into the character of a few great men viz. George Washington, Charles De Gaulle and Moses Maimonides. Dougherty draws upon and shows respect for numerous contemporary authors who are engaged in research and analysis similar to his. The intent is, with the aid of these thinkers, to restate some ancient but neglected truths. But more than that, it is to show that true science is possible, that nature and human nature yield to human enquiry, that science is not to be confused with description and prediction.

ALSO BY JUDE P. DOUGHERTY



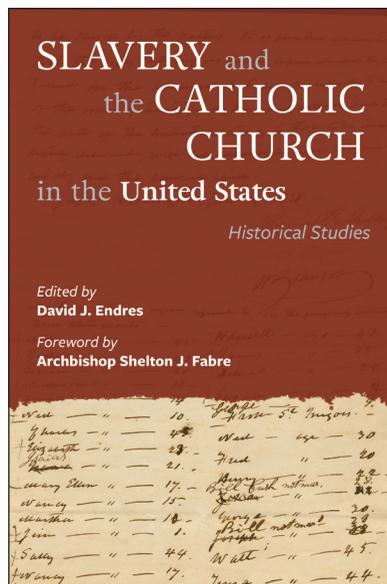
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Slavery and the Catholic Church in the United States

Historical Studies

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FOREWORD BY ARCHBISHOP SHELTON J. FABRE



Historical studies of the U.S. Catholic Church's relationship to slavery, abolition, and emancipation

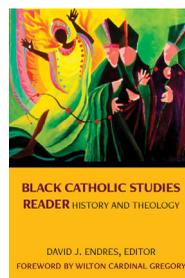
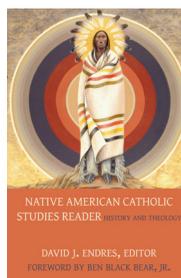
The intertwining of U.S. Catholicism and race-based slavery is a painful aspect of the Church's history. Many scholars have shied away from this uncomfortable topic, but in recent years a cadre of historians have studied Catholics' varied roles: as enslaved persons, slaveholders, defenders of slavery, and, in a few cases, advocates of abolition and emancipation.

This collection of nine essays is divided into three sections: enslaved persons and slaveholders, debating abolition and emancipation, and historians and historiography. The studies, many of which are informed by recent archival discoveries, offer a model for historians seeking to understand the relationship between slavery and the Church, not only topically but in terms of methods, contexts, and resources. They contribute to a broader understanding of religion's role in race-based slavery and, in doing so, will assist scholars, teachers, and students in the contemporary discussion involving slavery, racism, and their legacies.

Slavery and the Catholic Church in the United States witnesses the fragility of humanity, which is capable of freedom or slavery, brotherhood or hatred. Yet each chapter offers a ray of hope, suggesting how we might acknowledge and respond to this difficult history.

DAVID J. ENDRES is dean of Mount St. Mary's Seminary of the West/Athenaeum of Ohio and editor of *U.S. Catholic Historian*. **ARCHBISHOP SHELTON J. FABRE** is archbishop of Louisville, Kentucky, and chair of the U.S. Conference of Catholic Bishops' Ad Hoc Committee Against Racism.

ALSO EDITED BY DAVID J. ENDRES

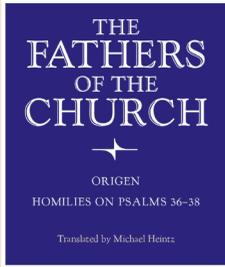


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MICHAEL HEINTZ is academic dean at Mount St. Mary's University, Maryland.

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This volume includes a robust introduction and complements the work of Joseph Trigg, whose translation from the original Greek of the cache of homilies discovered in Codex Monacensis 314 has recently appeared in this series.

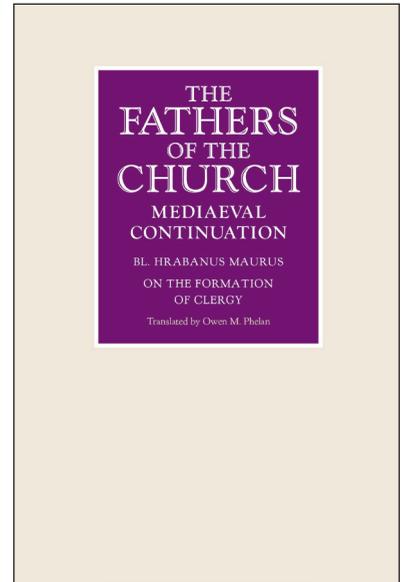
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First English translation of this pedagogical masterpiece

Among the intellectuals of the Carolingian Renaissance of the ninth century, few are as prolific and influential as Hrabanus Maurus (c.780-856), a monk and abbot of the monastery of Fulda and then archbishop of Mainz. Most famous among modern authors as the putative author of the hymn “Come, Holy Ghost,” Hrabanus was highly esteemed by generations of medieval intellectuals, including Dante, who located the archbishop among St. Bonaventure’s cohort in the sphere of the Sun.

This volume presents for the first time in English translation Hrabanus’s pedagogical masterpiece *On the Formation of Clergy* (*De institutione clericorum*). Unveiled on the Feast of All Saints in 819, at the dedication of the great Salvator basilica, Hrabanus’s work addresses the most important focuses of the Carolingian Renaissance: education and ecclesiastical reform. The treatise promotes a careful balance between classical training and Christian ethics and features the robust pedagogy of the early medieval monastic curriculum. At points it even offers glimpses into the energetic environment of Fulda’s classrooms. *On the Formation of Clergy* also supplies a program for ecclesiastical reform. It provides readers with a primer on ecclesiastical hierarchy and liturgy, providing glosses on church offices and explanations of important church activities.

Hrabanus divided his opus into three books. Book One explains Holy Orders. It lays out the distinctions between clergy and laity, enumerates the ranks of the priesthood, describes clerical vesture, and explores the sacraments. Book Two examines priestly life. It considers ascetic disciplines appropriate for priests at different grades, describes expected prayer routines, and identifies important doctrinal teachings and principal liturgical feasts. Book Three treats biblical studies and preaching. It lays out a curriculum for the liberal arts, connects the liberal arts to catechetics and homiletics, and integrates academic study with moral instruction.

OWEN M. PHELAN is professor of theology at Mount St. Mary’s University, Maryland.

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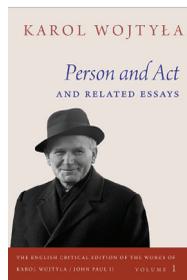
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KAROL WOJTYŁA/POPE JOHN PAUL II (1920–2005) was head of the Catholic Church and sovereign of the Vatican City State from 1978 to 2005. **GRZEGORZ IGNATIK** is associate professor of theology at the Pontifical College Josephinum, Columbus, OH. **ANTONIO LÓPEZ, FSCB**, is Provost of the Pontifical John Paul II Institute for Studies on Marriage and Family at The Catholic University of America.

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The Catholic University of America Press is honored to publish the English Critical Edition of the Works of Karol Wojtyła/John Paul II. Under the auspices of an international editorial board, the English Critical Edition will comprise more than 20 volumes, covering all of John Paul's writings and correspondence in the years before and during his papacy.

This collection is essential for several reasons. First, gaining access to the saint's writings has posed significant challenges. Except for official papal addresses and documents preserved and disseminated by the Vatican, St. John Paul's works have been published in a large number of different venues, often with limited dissemination. Many documents need a new translation. In addition, English-language audiences have faced the challenge—even in the case of published texts—of dealing with several languages, various translations, and textual idiosyncrasies.

The second volume of the series presents Wojtyła's lectures at the Catholic University of Lublin and his works on Max Scheler. This volume consists of three parts: Karol Wojtyła's lectures at the Lublin University from 1954 to 1957 (during three academic years); Wojtyła's articles related to the ethical issues discussed in the Lublin lectures; and his habilitation thesis on Max Scheler, from 1953, with other essays related more closely to Scheler's thought.

As was the case with Volume 1, Volume 2 also relies on the original manuscripts and typescripts of Wojtyła's works. These original texts were compared with the Polish published editions, and all significant differences between them have been marked in the scholarly apparatus. Some of the essays in this volume have never been previously published in English, while some others have never been published before.

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On Being's Passions in General and
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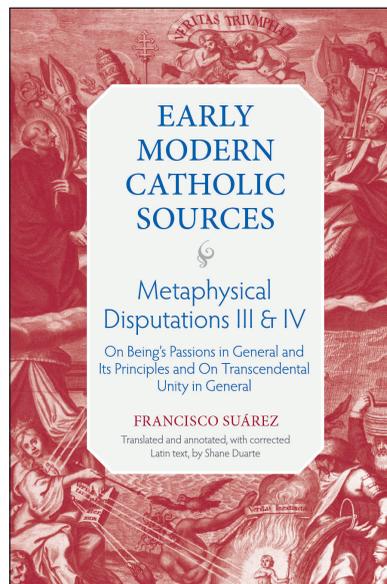
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FRANCISCO SUÁREZ (1548-1617) was a Spanish Jesuit priest, philosopher and theologian, one of the leading figures of the School of Salamanca movement. **SHANE DUARTE** is the translator of *Metaphysical Disputations I - IV* (CUA Press).

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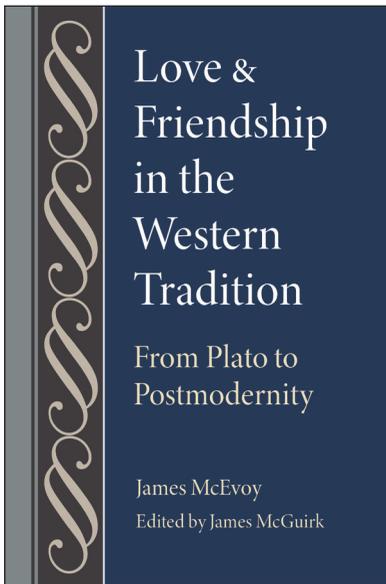
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JAMES MCEVOY (1943-2010) held chairs of philosophy at The Queen's University Belfast, Louvain, and Maynooth. **JAMES MCGUIRK** is professor of philosophy at Nord University, Norway.

"There is much that McEvoy contributes to the history of friendship from classical antiquity to modernity. He is particularly adept at tracing the use of specific terms, e.g., *philia*, *agape*, in the course of the philosophical tradition and distinguishing the various senses and uses given to the terms by various writers...meticulous footnotes and a generous use of primary and secondary sources."

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As the author was primarily a medievalist, a great deal of the focus of the essays is on the development of the theme of friendship in the Middle Ages (in the thought of Augustine, Aquinas, Aelred of Rievaulx, Henry of Ghent, Robert Grosseteste, etc.). However, this focus, while valuable in itself, also serves to connect philosophical perspectives on friendship from before and after the Middle Ages. It connects to the time before inasmuch as much of the work done on friendship in the Middle Ages is anchored in interpretations of Aristotle and Plato, and it connects to the time after by providing a counterpoint to the modern paradigm of what constitutes the philosophical life.

The collection combines historical with thematic approaches to scholarship on this issue and is one of the only books of its kind to do so. It is unique in its historical sweep and will prove to be a canonical source for further research on this topic.

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An essential resource on North African Christianity in late antiquity

This book serves two purposes: first, it celebrates the career of the late Maureen Tilley; second, it provides a “state of the field” look at some of the latest scholarship on Christian North Africa in late antiquity. The chapters, written by both senior scholars and the next generation of North African researchers, fills gaps in some of our understandings of the colorful people, places, and disputes that arose in the unique environment of Christian North Africa. The book centers around Augustine, Donatist studies, and North African biblical interpretation, representing Tilley’s major areas of interest, while also ensuring coverage of Tertullian (a major figure in the North African church and one of Tilley’s hobby-horses) and the pilgrimages to North Africa and other places. It contributes to the fields by providing new scholarship from some of the biggest names in Christian North Africa studies (Patout Burns, Robin Jensen, Bill Tabbernee, Anthony Dupont, and Allan Fitzgerald) and in Patristic/early Christian studies writ large (Blake Leyerle and Geoffrey Dunn) while demonstrating the new trajectories of Christian North Africa research from early career (Alden Bass) and emerging (Colum Dever) scholars. The editors were Tilley’s dissertation director (the late Liz Clark) and one of her last mentees (Zach Smith), so the entire collection has a meta-view of academic genealogy—knowledge flowing from Tilley’s mentor, through colleagues and mentees, and down through and to the next generation who carry on those legacies.

ELIZABETH A. CLARK (1938-2021) was John Carlisle Kilgo Professor of Religion, Emerita, Duke University. **ZACHARY B. SMITH** is associate professor of theology and of classical and near eastern studies, Creighton University.

“This rich volume will certainly contribute greatly to the study of both Christian Roman North Africa and Roman North Africa. Maureen Tilley’s research has always been of the greatest importance. The nine contributions in this volume all emphasize a great number of core aspects of her highly original research.”

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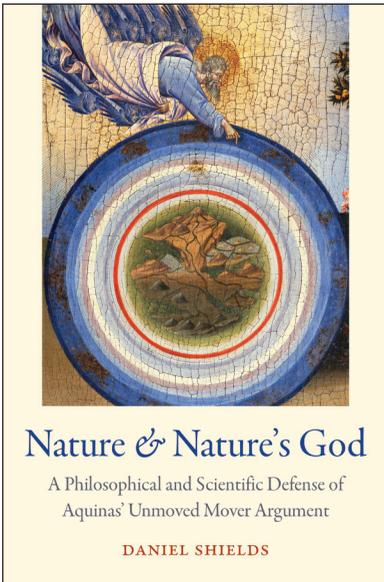
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DANIEL SHIELDS

A new interpretation of Aquinas' flagship argument for God's existence, defended with the aid of modern science

DANIEL SHIELDS is assistant professor at Wyoming Catholic College.

"Daniel Shields presents a careful and thorough treatment of a variety of difficult scientific topics. He takes a generally historical approach to each, describing the development of the disciplines with an eye to deeper philosophical questions that the scientific developments brought up for those scientists. Shields then provides a Thomistic reading of these topics trying to see them in light of and in continuity with Thomistic Natural philosophy. His contribution will hopefully spur deeper reflection and discussion on these difficult questions."

—Thomas Davenport, *OP*, Pontifical University of St. Thomas Aquinas, Rome

Aquinas' first proof for God's existence is usually interpreted as a metaphysical argument immune to any objections coming from empirical science. Connections to Aquinas' own historical understanding of physics and cosmology are ignored or downplayed. *Nature and Nature's God* proposes a natural philosophical interpretation of Aquinas' argument more sensitive to the broader context of Aquinas' work and yielding a more historically accurate account of the argument. Paradoxically, the book also shows that, on such an interpretation, Aquinas' argument is not only consistent with modern science, but actually confirmed by the history of science, from classical mechanics through 19th century thermodynamics to contemporary cosmology.

The first part of the book considers Aquinas' argument in its historical context, exploring the key principles that everything in motion is moved by something else and that an infinite regress of causes is impossible. The structure of the First Way is analyzed and the argument is connected both with Aquinas' Third Way—a new interpretation of which is also proposed—and Aquinas' second proof from motion in the *Summa contra Gentiles*.

The second part of the book tracks the history of modern science from Copernicus to today, showing how Aquinas' argument fared at each major turn. The first chapter shows how Newton's understanding of inertia and conservation of momentum supports the idea that motion cannot continue forever without God's causality, and integrates a modern understanding of inertia and gravity with the principles of Thomistic natural philosophy. The second chapter considers the first and second laws of thermodynamics, showing how they too support Aquinas' contention that motion cannot continue forever without God's causality. The final chapter turns to modern biology as well as cosmological fine-tuning to show that modern science also continues to support Aquinas' teleological argument. The result is not only a satisfying defense of Aquinas' natural philosophical proofs for God's existence, but a primer on the broader project of integrating Thomistic natural philosophy with modern science.

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Spiraling into God

Bonaventure on Grace, Hierarchy,
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KATHARINE WRISLEY SHELBY

Provides a systematic account of St. Bonaventure's doctrine of grace, drawing from across his writings

Spiraling into God: Bonaventure on Grace, Hierarchy, and Holiness offers a systematic account of the Seraphic Doctor's doctrine of grace across his speculative-academic, mystical, hagiographical, and pastoral texts. It does so by arguing that an account of this kind can only be provided by also attending to his theology of hierarchy, a methodology derived from Bonaventure's claim in the *Major Legend of St. Francis* that Francis of Assisi was a "*vir hierarchicus*," or hierarchical man. As the book explores in great depth, this appellation relies upon Bonaventure's reading of a Victorine Dionysian interpreter by the name of Thomas Gallus, whose "angelic anthropology"—or notion of the hierarchical soul—becomes a crucial component within the Seraphic Doctor's teaching on grace as he interprets the sanctity of St. Francis. Throughout the course of his career, Bonaventure will define sanctifying grace as a created "inflowing" (*influentia*) that "hierarchizes" human beings by purifying, illuminating, and perfecting them from within, thus causing them to become a similitude of the Trinity. This book explains what this means and why it matters.

Most existing scholarship on this subject in Bonaventure's thought interprets it as a subtopic with respect to other themes—for example, with respect to his Christology or his Trinitarian theology—rather than taking the time to understand his doctrine of grace in its own right. Alternatively, scholarly treatments of his doctrine of grace will treat it at length, but will only examine the topic as it appears in his more speculative-academic texts—most especially his *Commentary on the Sentences* or his famous *Itinerarium Mentis in Deum*—without bringing these into conversation with his pastoral works, sermon literature, or hagiographical texts. *Spiraling Into God* provides the first unified treatment of Bonaventure's doctrine of grace across all these different genres of his known corpus, and in so doing, fills a massive lacuna in both Bonaventurian scholarship and in the field of medieval historical theology.



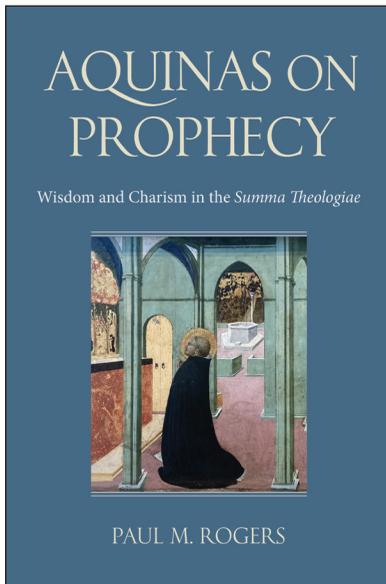
KATHARINE WRISLEY SHELBY is an independent scholar.

"Makes a significant contribution to the field of Bonaventure studies in general, and to his theology of grace specifically. Like other seminal books, this analysis will be referenced for years to come. A pleasure to read!"

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PAUL M. ROGERS is a post-doctoral researcher at Emmanuel College, Cambridge.

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PAUL M. ROGERS

A full theological appraisal of Thomas's account of prophecy that identifies its centrality to his Summa Theologiae

Aquinas on Prophecy: Wisdom and Charism in the Summa Theologiae argues that a lacuna exists (especially among Anglophone scholars of Aquinas) that neglects to identify his most famous work as a prophetic witness to the transformative effect of Christian theology. Through a detailed examination of Aquinas's treatment of prophecy in the *Summa Theologiae* (II-II, QQ.171-174), Paul Rogers reveals how prophetic testimony is central to the understanding of Christian revelation, faith, and theology, since it presents an initial (and historically-rooted) model for a Christian pedagogy that attempts to affect intellectual and moral transformation through communicating knowledge about God.

The theologian thus conceived by Aquinas exercises analogously a prophetic, and hence social, function among Christian believers that has a special care for their spiritual and moral guidance. In contrast to readings of Aquinas that portray him as overly reliant on Aristotelian gnoseology (e.g., Jenkins 1997), Rogers lays out a reading more in line with recent 'ressourcement' Thomistic interpreters that identifies in his account of prophecy a creative adaptation of Arabic-Aristotelian gnoseology in the service of clarifying difficulties that had arisen in the thirteenth century surrounding the reception of a patristic (and predominantly Augustinian) tradition of prophetic illumination or vision. In the hands of Aquinas, the traditional Augustinian theory of prophetic illumination was re-envisioned and reinvigorated, which in turn allowed him to reassert confidently prophecy's status as certain knowledge (*scientia*) that required its own distinct 'light', comparable to the light of natural reason and the lights of faith and glory.

Highlighting prophecy in Aquinas's thought helps especially to refocus today's readers on how knowledge of the final end as revealed was for Aquinas the ultimate moral objective shared by both the prophet and theologian: a point that is best appreciated when his account of prophecy is related back to his understanding of sacred doctrine and faith as a whole—the book's central task.

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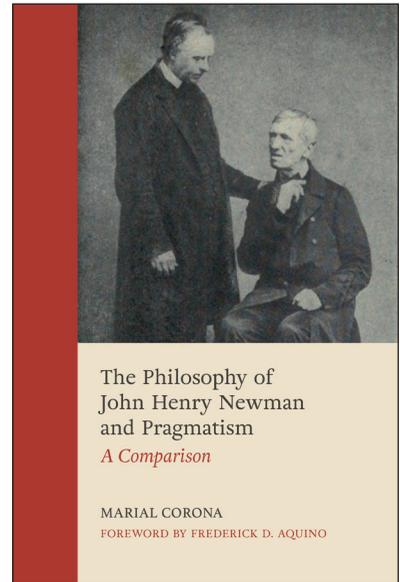
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The Philosophy of John Henry Newman and Pragmatism

A Comparison

MARIAL CORONA

FOREWORD BY **FREDERICK D. AQUINO**



Places Newman in conversation with the pragmatic tradition, bringing forth several lines of concurrence and revealing the richness of his philosophical insights

In recent years, interest in John Henry Newman as a philosopher has gained momentum. This work places his philosophical insights in conversation with philosophers from the pragmatic tradition, particularly with C.S. Peirce, the classical pragmatists, and those who have followed their line, and shows several lines of concurrence. It argues that Newman overcame the modern philosophy of his time by reconnecting to the Aristotelian tradition in a very similar way to how Peirce did it fifty years later and the new pragmatists a century after.

Without claiming that Newman is a pragmatist philosopher, pragmatism is used as a foil, or point of access, to delve into Newman's philosophy and bring forth the richness of his thought while placing him in the canon of philosophy. This approach deepens the understanding of his philosophical contributions and widens their reach to circles that have previously not engaged with him. Further, this study provides a means to understand pragmatism's resources from a seldom-used vantage point and perhaps appreciate its fruitfulness in a new way.

Much emphasis is placed in Newman's texts that refer to his search for and commitment to the truth. The particular nuances of his thought that are brought to light showcase the effective intellectual resources that his writings contain. Newman does not provide ready-made answers to today's questions, but the way he analyzes and engages with the quandaries of his time can point us to creative and fruitful ways of engaging with those of our times.

MARIAL CORONA is adjunct professor for the Institute of Pastoral Studies at Loyola University, Chicago. **FREDERICK D. AQUINO** is a professor in the graduate school of theology at Abilene Christian University.

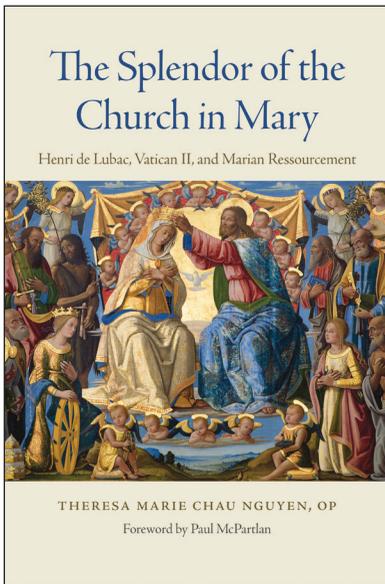
"A carefully written and insightful discussion of John Henry Newman's philosophy against the conceptual background supplied by classical American pragmatism...an important and novel contribution to scholarship."

—Michael L. Raposa, *Lehigh University*

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The Splendor of the Church in Mary

Henri de Lubac, Vatican II, and Marian Ressourcement

THERESA MARIE CHAU NGUYEN, OP

FOREWORD BY PAUL MCPARTLAN

A sustained study of Henri de Lubac's formative influence on the Marian Ecclesiology of Vatican II

THERESA MARIE CHAU NGUYEN, OP, is assistant professor of theology at the University of St. Thomas (TX). **PAUL MCPARTLAN** is Carl J. Peter Professor of Systematic Theology and Ecumenism at The Catholic University of America.

"A forensic and erudite account of de Lubac's Marian ecclesiology, its emergence as part of his overall work of ressourcement and its place in the Second Vatican Council's overarching ecclesiological vision as well as in what has developed since then in post-conciliar theologies of the church...will make a significant contribution to a particular type of ecclesiological study."

—Gemma Simmonds, CJ, *The Margaret Beaufort Institute of Theology*

Henri de Lubac, SJ, (1896-1991) is one of the most renowned theologians of the twentieth century. Numerous studies have been undertaken to examine his many contributions to theology, but little attention has been paid to the specific topic of the relationship of the Blessed Virgin Mary and the Church in his writings. This was a topic that gave rise to contentious discussion at the Second Vatican Council, and although the Council fathers approved the integration of Marian doctrine into the Dogmatic Constitution on the Church, this synthesis of Mariology and ecclesiology has been largely neglected in theology today.

The Splendor of the Church in Mary retrieves de Lubac's Marian ecclesiology and revives an understanding and appreciation of its enduring influence at the Vatican Council and beyond. The first part examines de Lubac's pre-conciliar works which evince a steady biblical and patristic *ressourcement* of Marian themes. It also explores his writings on Teilhard de Chardin's *Eternal Feminine*, Christian mysticism, and Amida Buddhism and discovers in them the essential building blocks of his Marian thought. The second part turns to the Second Vatican Council and post-conciliar developments. Rereading the debates and texts of *Lumen Gentium* through a Marian lens brings to light the extent of de Lubac's influence: *Méditation sur l'Eglise* (1953), his principal work on Mary and the Church, anticipated the structure and content of *Lumen Gentium* a decade before the Council.

De Lubac's writings provided a theological compass for the Council fathers, and they continue to provide direction and orientation for ecclesiological discourse today. *The Splendor of the Church in Mary* culminates in a constructive analysis of one of the most pressing pastoral and ecclesiological questions of our times: the question of the relationship of the universal and particular churches. Directly engaging the crucial debate between then-Cardinal Ratzinger and Cardinal Kasper, it proposes that de Lubac's Mariology effectively offers a new perspective and a refreshing path forward. Attentive to the mystical identification of Mary and the Church, de Lubac's *ressourcement* has the potential to re-enchant and advance contemporary theology in new and significant ways.

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John Tracy Ellis

An American Catholic Reformer

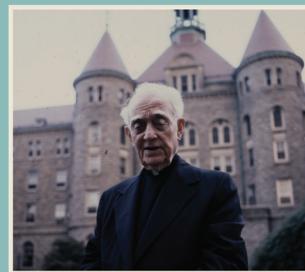
THOMAS J. SHELLEY

Describes the life and significance of John Tracy Ellis, among the foremost historians of American Catholicism in the 20th Century

For several decades prior to his death in October 1992, Monsignor John Tracy Ellis was the most prominent historian of American Catholicism. His bibliography lists 395 published works, including seventeen books, most famously, *American Catholics and the Intellectual Life*, a scathing indictment of the mediocrity of Catholic higher education and a clarion call for American Catholics to make a greater contribution to American intellectual life. Ellis's ecumenically-minded scholarship led to his election in 1969 as the President of both the American Catholic Historical Association and the predominantly Protestant American Society of Church History.

As a professor at the Catholic University of America, Ellis trained numerous graduate students, who made their own contributions to American Catholic history, and he also furthered the careers of several talented young church historians. Especially in his later years, during the polarized atmosphere that followed Vatican II, Ellis became an outspoken but balanced advocate of reform in the Church, urging greater transparency and honesty, collegiality on the diocesan level, a role for the laity in the selection of bishops, reassessment of church teaching on birth control, decentralization to provide an enhanced role for the local churches, and an eloquent defense of religious freedom and the American Catholic commitment to separation of church and state.

His fellow church historian, Jay P. Dolan, remarked that Ellis "used history as an instrument to promote changes he believed necessary for American Catholicism...No other historian of American Catholicism matched Ellis in this regard."



John Tracy Ellis

An American Catholic Reformer

THOMAS J. SHELLEY

THOMAS J. SHELLEY (1937-2022) was emeritus professor of history at Fordham University and author of *Greenwich Village Catholics: St. Joseph's Church and the Evolution of an Urban Faith Community, 1829-2002* (CUA Press).

"Thomas Shelley's contribution is the unveiling of Ellis' thinking and motivation behind his public pronouncements and personal decisions, as well as his influence on younger historians. The biography is also an overview of American Catholic historiography in the twentieth century. In view of Ellis' prominence this biography is a significant contribution to our knowledge of the history of American Catholicism."

—Monsignor Robert Trisco, *The Catholic University of America*

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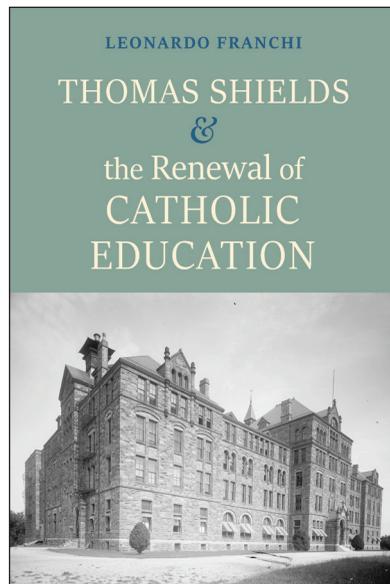
The life and work of Rev. Thomas Shields is an inspiration to those in the field of Catholic education today

This book explores the contribution of the Rev. Dr. Thomas Shields (1862-1921) to Catholic education in the United States of America in the late 19th and early 20th century.

Fr. Shields was a pioneer in combining a career as an academic at The Catholic University of America with the publication of many resources for schools. Given his pioneering role in aligning Catholic educational thought with emerging insights in the sciences, and his multi-layered commitment to Catholic education as scholar, author of textbooks and founder of initiatives in the field of Teacher Education, it seems fitting that his considerable body of work should be the subject of fresh scholarly investigation.

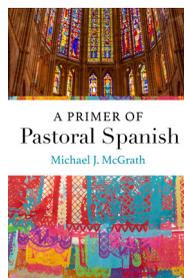
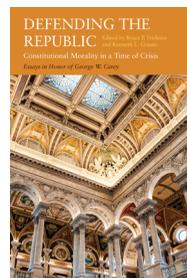
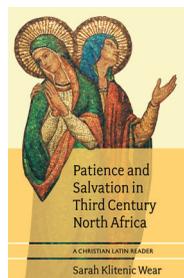
The book is in five parts. Part 1, "Catholicism as an Educational Movement," sets out the contours of the intellectual climate in which Shields operated and presents Catholicism as a dynamic educational movement. Part 2, "Responding to Progressive Thought," explores the relationship between Progressivism and Catholic Education, showing how the Catholic Church responded to the challenges presented by Progressive thought. Part 3, "Shields and the Reform of Pedagogy," examines both Shields' general pedagogical principles and how they relate to Catholic education. Part 4, "Forming Teachers in Heart and Mind," considers Shields' ideas on Catholic Teacher Formation, exploring issues such as culture, vocation, method and curriculum. Part 5, "The Catholic Education Series," explores selected examples from Shields' Catholic Education Series to identify how his material for schools reflected, to a greater or lesser extent, his wider educational ideas.

As the present age is also witness to considerable and deep-rooted challenges to Catholic education and, indeed to the Catholic understanding of the human person, Shields' work will inspire contemporary reform-minded Catholic educators to reassess and develop the mission of Catholic education in light of the traditions of the Church.



LEONARDO FRANCHI is a lecturer in Religious Education at Glasgow University.

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JOHN TOMARCHIO is on the teaching faculty at St. John's College, Annapolis, MD and author of *A Sourcebook for Ancient Greek: Grammar, Poetry, and Prose* (Catholic Education Press).



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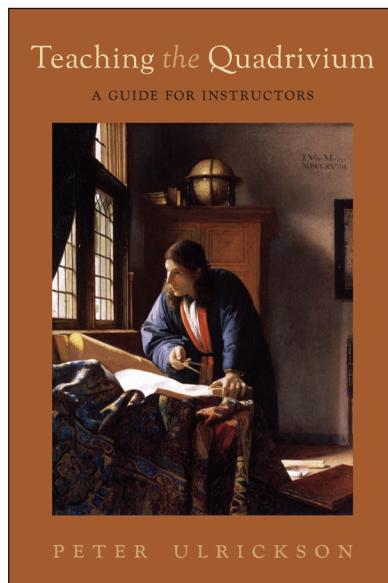


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Some users of this book are confident in their grasp of mathematics and natural science. For them, the essays will clarify the unity of mathematical activity over time and reveal the old roots of new developments. Other users of this book, including some parents who school their children at home, find mathematics intimidating. The clear structure of the lesson plans, and the support of the companion essays, give them the confidence to lead students through a demanding but doable course of study.

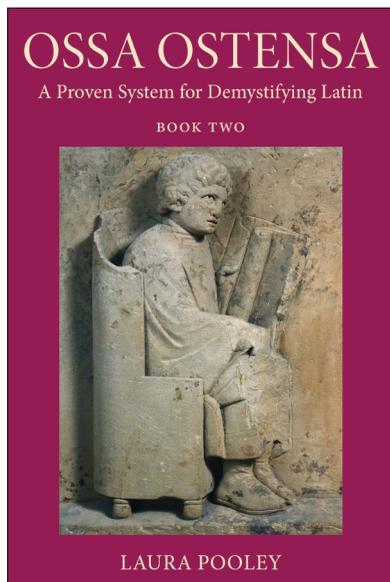
The British mathematician John Edensor Littlewood remarked that one finds in the ancient mathematicians not “clever schoolboys” but rather “Fellows of another College.” This guide invites all teachers of the quadrivium to join the enduring mathematical culture of Littlewood and his predecessors, and to witness for themselves the significance and vitality of a tradition as old as Pythagoras.

PETER ULRICKSON is assistant professor of mathematics at The Catholic University of America.



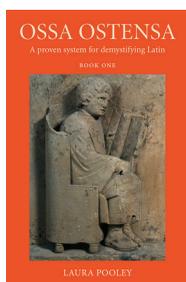
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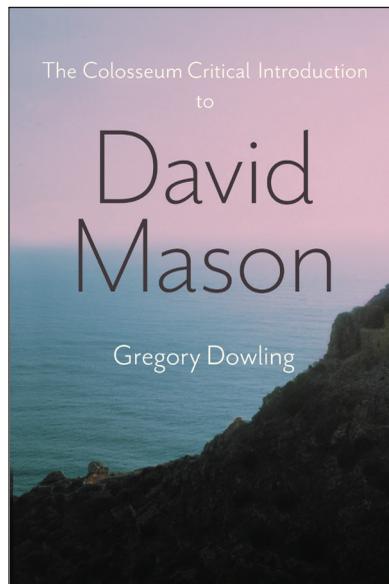
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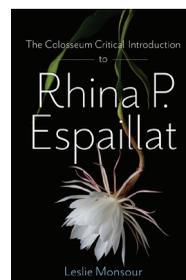
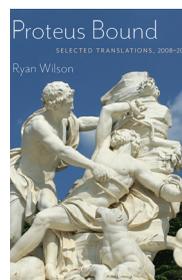
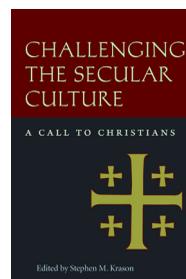
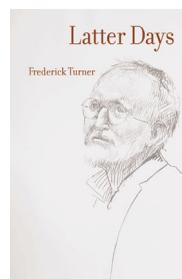
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GREGORY DOWLING is an associate professor at Università Ca’ Foscari di Venezia, Italy.

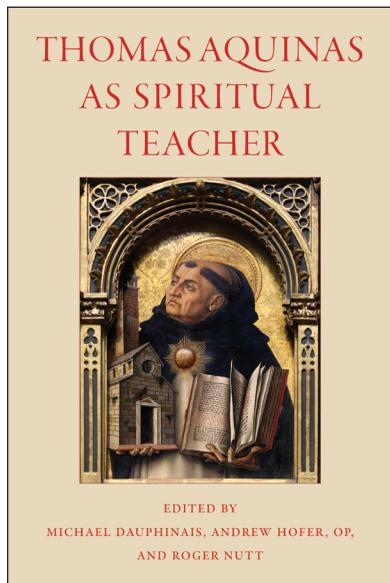
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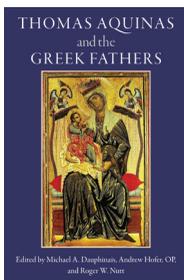
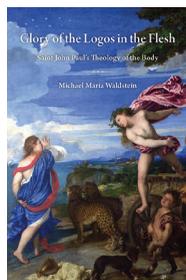
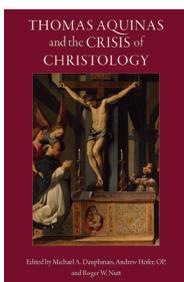
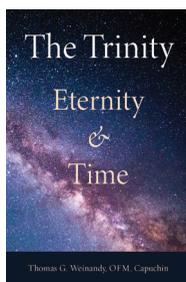
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St. Thomas Aquinas preaches in his sermon *Puer Iesus*, “just as your father begot you bodily, your teacher begot you spiritually.” St. Thomas himself has been blessed with prodigious fecundity through the centuries for his teaching in the Holy Spirit. Always, he leads us to think of the Blessed Trinity and all things from God’s own view.

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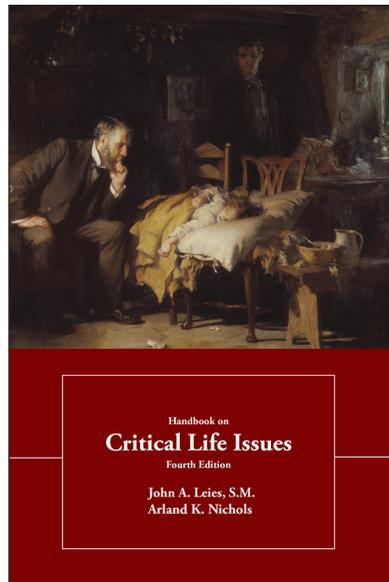


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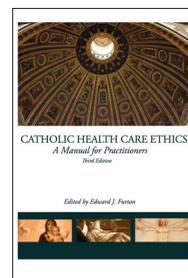
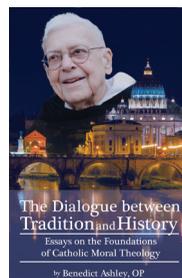
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JOHN A. LEIES (1926–2021) was a Marianist priest, high school teacher and chaplain, and long-time professor at St. Mary’s University in San Antonio, Texas, where he became university president. ARLAND K. NICHOLS is a former student of Fr. Leies and is the founder and president of the St. John Paul II Foundation.

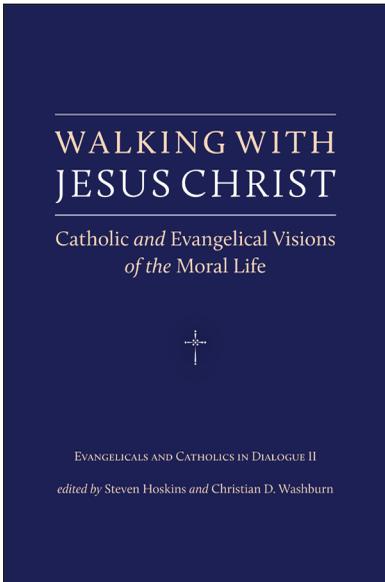
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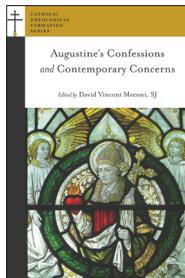
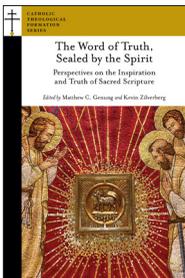
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Walking with Jesus Christ: Catholic and Evangelical Visions of the Moral Life is the collected essays and consensus statements of the second round of the National Evangelical-Catholic Dialogue. In 2021 the National Evangelical-Catholic Dialogue completed its four-year round of discussion on the moral life at the University of St. Thomas in St. Paul, MN. Sessions were held each year on the following topics. In 2017, the dialogue discussed the norms governing the moral life. In 2018, the dialogue discussed sexual ethics. In 2019, the dialogue discussed social ethics. Finally, in 2021 the dialogue discussed the relationship of the moral life to eschatology. At each of the annual meetings, members presented background papers that formed the basis of that meeting's discussion and became starting points for constructing a common statement. These common statements and background papers make up this book.

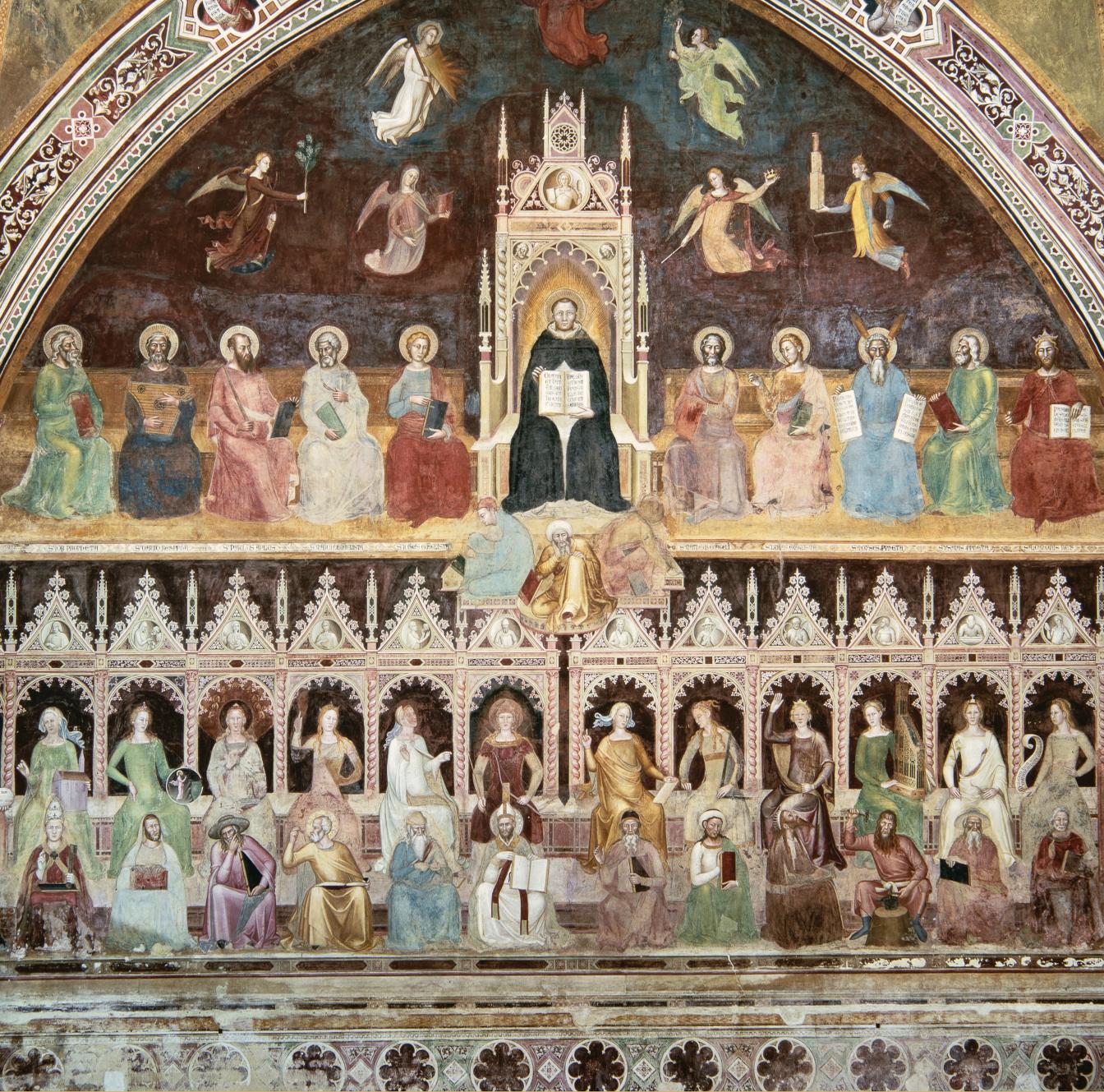
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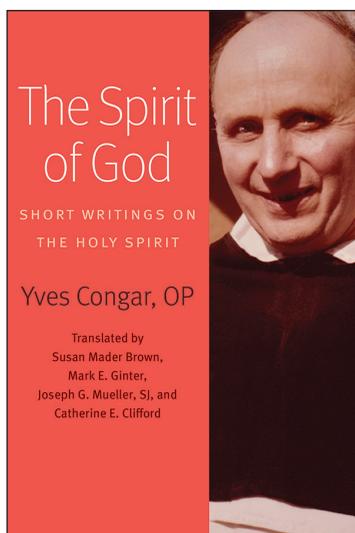


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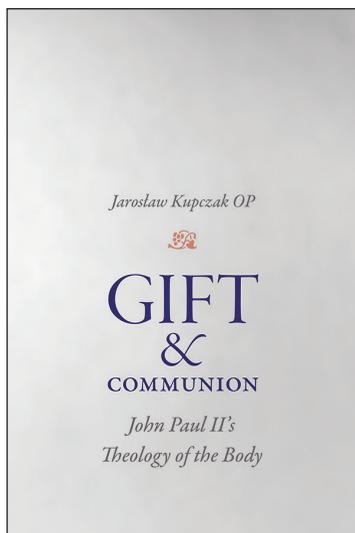
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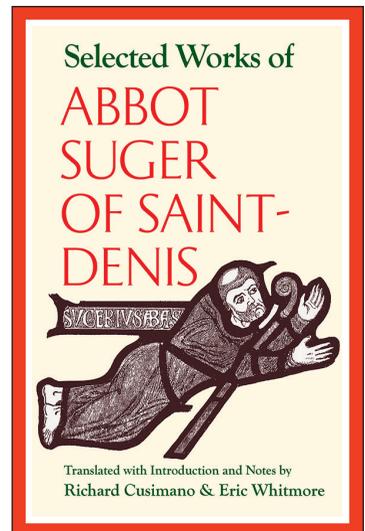
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RICHARD CUSIMANO is professor of history emeritus at the University of Louisiana at Lafayette and co-editor of *Suger's Deeds of Louis the Fat* (CUA Press). ERIC WHITMORE is retired from a career as an adjunct professor of history at the University of Louisiana at Lafayette.



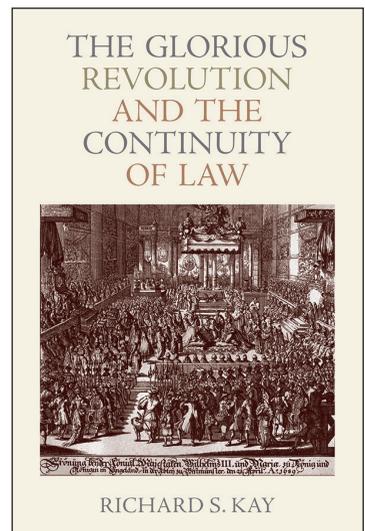
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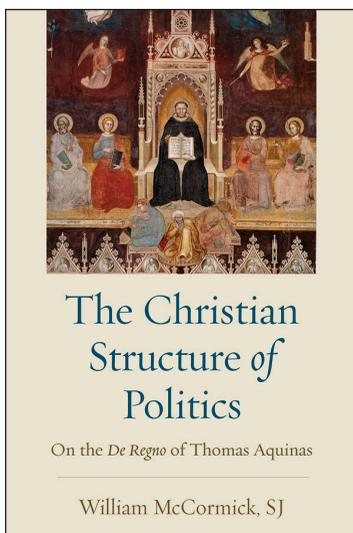
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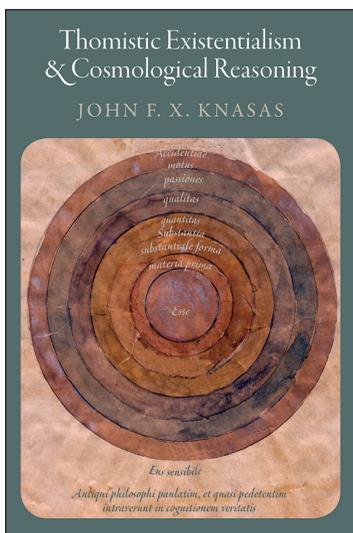
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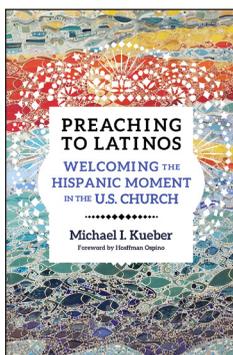
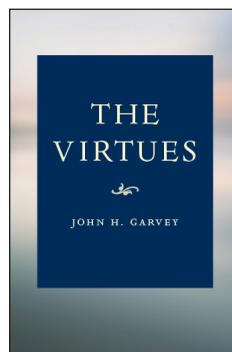
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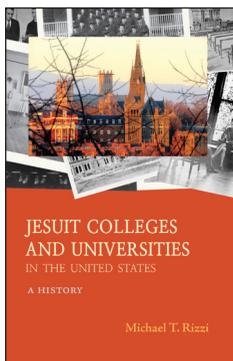
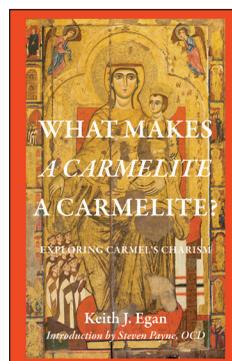
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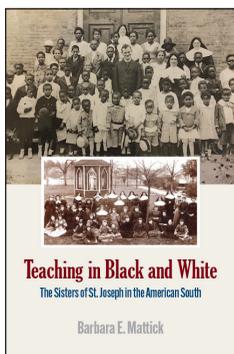
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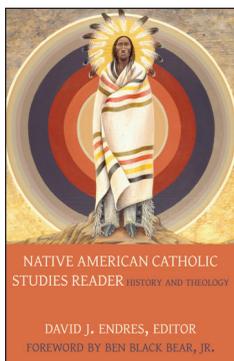
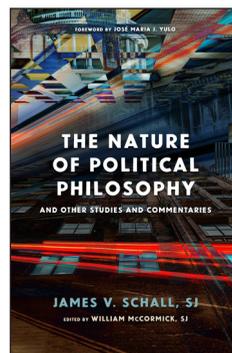
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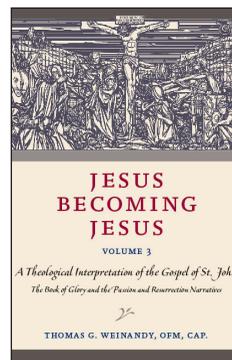
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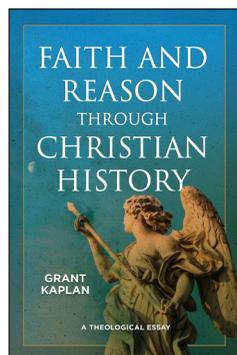
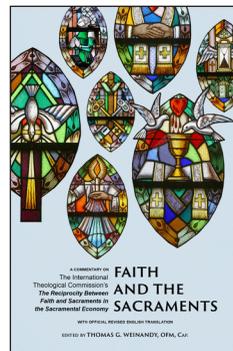
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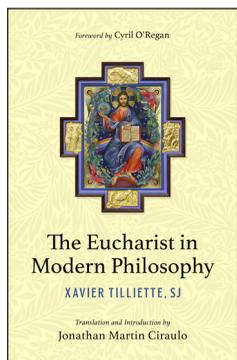
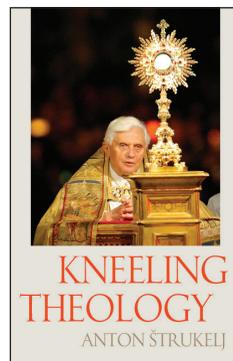
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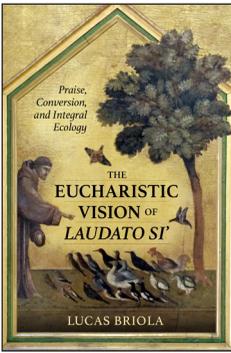
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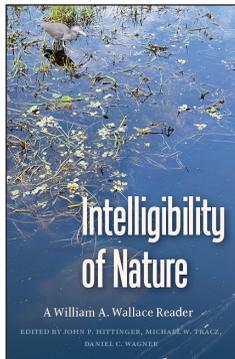
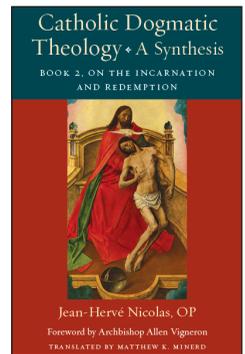
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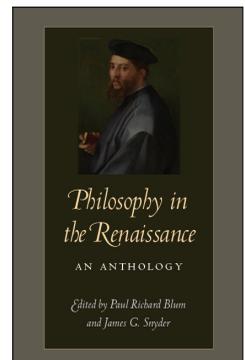
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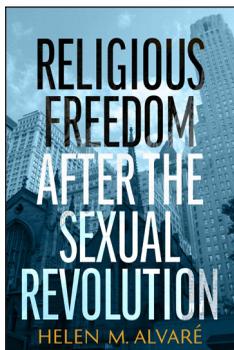
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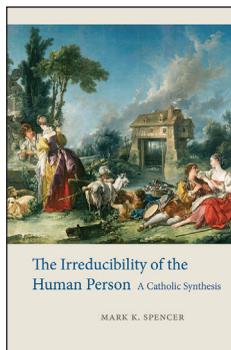
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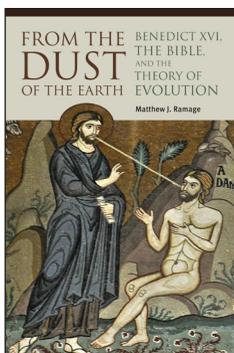
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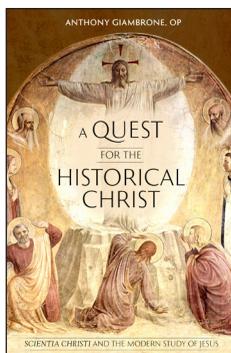


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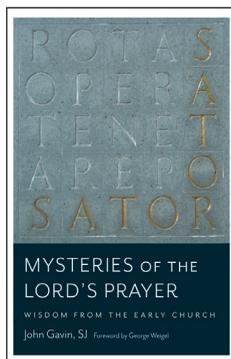
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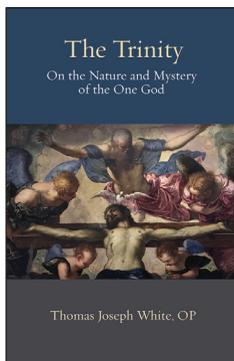


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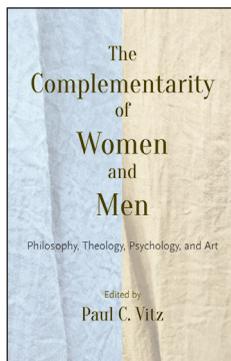


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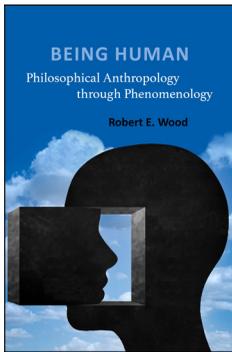
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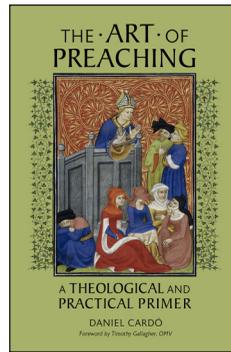
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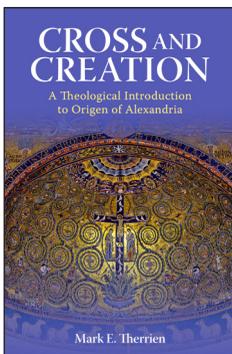
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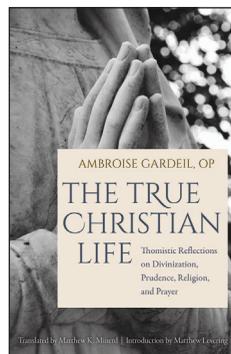
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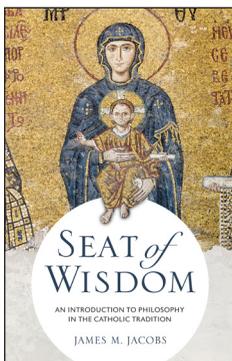
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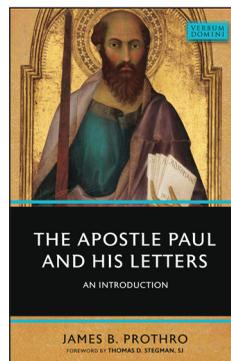
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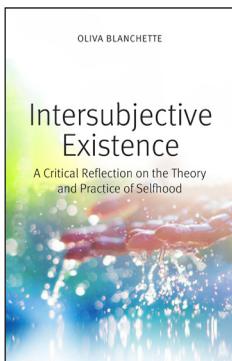
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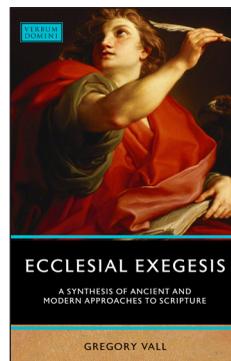
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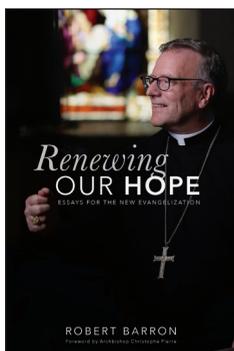


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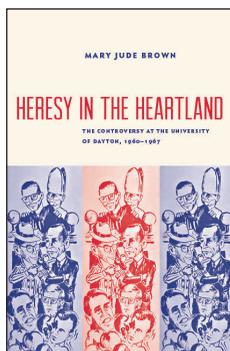


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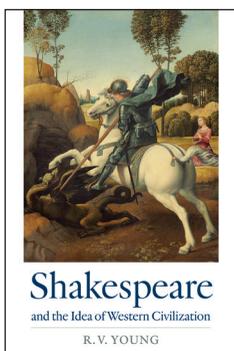


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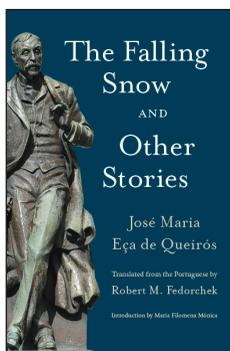
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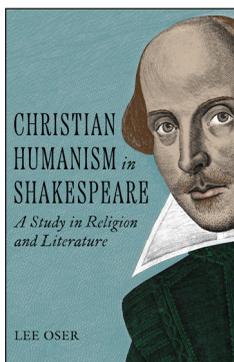
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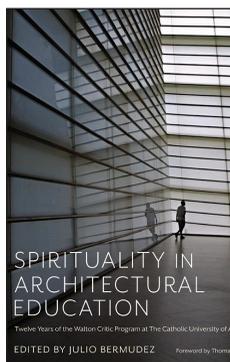


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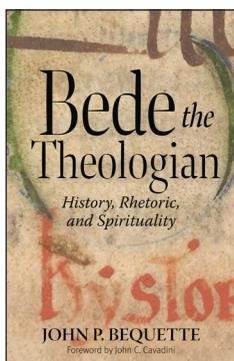


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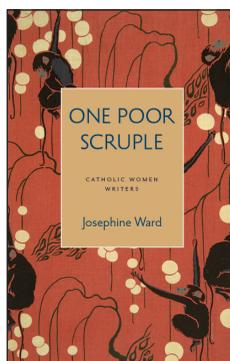


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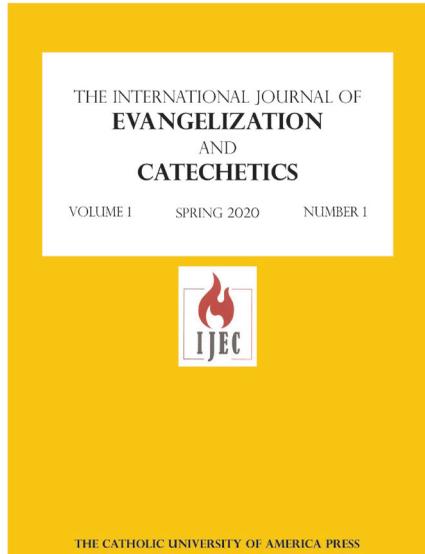
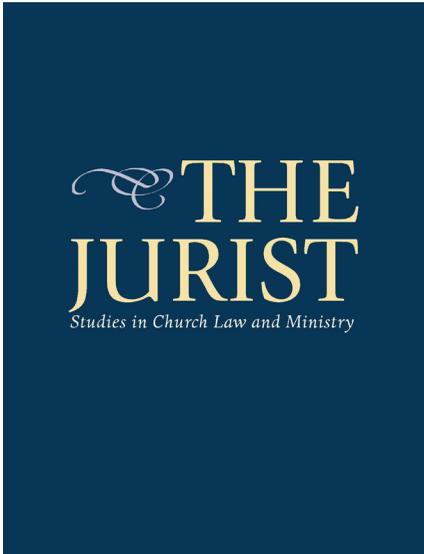
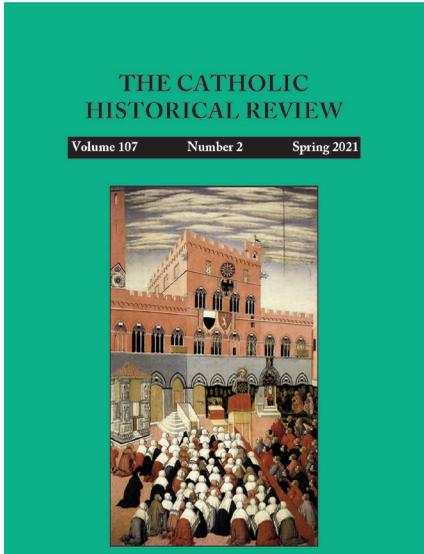
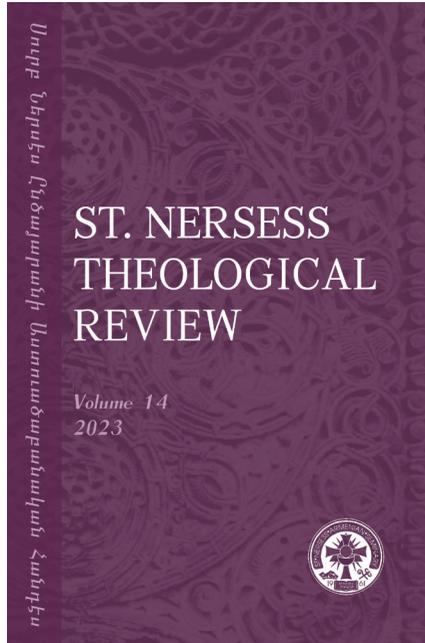
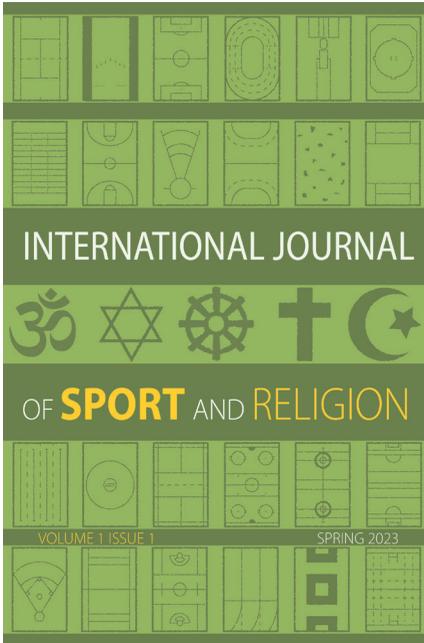
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