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Cover image: Church at Montigny-sur-Loing (L’Église de Montigny-sur-Loing) (1898) by Paul Cézanne. Original from Barnes Foundation. Digitally enhanced by rawpixel. Catalog Design by Olivia Schmitz.
Unity in Christ
Bishops, Synodality, and Communion

**Archbishop Anthony Fisher, OP**

**Foreword by Cardinal Mario Grech**

Archbishop Anthony Fisher explores what "episcopal togetherness" looks like

What does episcopal fraternity and communio look like? This central question is explored through the erudition and experience of Archbishop Anthony Fisher, Catholic Archbishop of Sydney, Australia. *Unity in Christ*, based upon a series of addresses given to the United States Conference of Catholic Bishops (USCCB) at their Special Assembly in 2022, delves into the themes associated with episcopal unity. By surveying the Christian tradition, beginning with the scriptures and then through various periods (Apostolic generation, patristic, scholastic, Vatican II, and recent post Vatican II developments such as synodality), a coherent picture of episcopal togetherness is presented. What becomes clear is that unity among Christ’s disciples and their successors is not simply an ideal but rather a constitutive element of their office. They are called to love as Christ loved, expressed above all through genuine friendship with one another. The consequences of this fraternity and communio have implications in areas such as spirituality, preaching, and fraternal correction, among others. This second feature, the implications of episcopal fraternity and communio, are explored through Archbishop Fisher’s twenty years of experience as a bishop of the Catholic Church. By providing concrete examples of lived episcopal fraternity and communio, Fisher offers a glimpse into both the challenges and fruits of living out Christ’s call that “they might all be one” (Jn 17:21).

Anthony Fisher, OP, is Archbishop of Sydney (Australia), and has published 10 books, over 100 academic articles, as well as over 400 newspaper and magazine articles. Cardinal Mario Grech is General Secretary of the Synod of Bishops.

“...A great deal of learning and experience is distilled into its brief but substantial chapters. At a time when bishops themselves have been very much under scrutiny, both in the US and elsewhere, *Unity in Christ* offers a valuable and revealing window into episcopal life, and into the relationships and self-understanding of bishops themselves.”

—Rev. Paul McPartlan, Carl J. Peter Professor of Systematic Theology and Ecumenism at The Catholic University of America
Principles of Catholic Theology, Book 2
On the Rational Credibility of Christianity

THOMAS JOSEPH WHITE, OP

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

Can a philosopher defend the rational warrant for belief in Christianity? Is it reasonable to be religious? Is it philosophically responsible to be a Christian who believes in the mystery of the Trinity? Principles of Catholic Theology explores these questions in a systematic way by considering questions of ultimate explanation. Why not hold that modern atheistic naturalism provides the best explanation of reality? Or, if there is a transcendent first principle that explains all of reality, is it impersonal rather than personal? Contrastingly, if monotheism constitutes the best explanation for created being, how can we reasonably believe in any particular revelation concerning God? What are the criteria for rational belief in revelation?

Thomas Joseph White, OP, considers these questions by exploring a series of topics: the transcendentals (existence, oneness, truth, goodness, beauty); the rational argument for the existence of God; the immateriality and subsistence after death of the personal soul of the human being; the historical and conceptual coherence of Trinitarian doctrine; and the reasonableness of the natural desire to see God. The aim of Principles of Catholic Theology, Book 2 is to place contemporary natural reason in profound dialogue with the Catholic faith and to think about ways that we can consent to the profound mystery of the Holy Trinity that are in robust concord with the knowledge obtained from philosophical, scientific, and historical sources.

ALSO BY THOMAS JOSEPH WHITE, OP
Catholic Modernism and the Irish “Avant-Garde”

The Achievement of Brian Coffey, Denis Devlin, and Thomas MacGreevy

JAMES MATTHEW WILSON

The definitive account of three Irish modernist poets as they forged a union of advanced aesthetics and ancient faith in the twentieth century

This study constitutes the first-ever definitive account of the life and work of Irish modernist poets Thomas MacGreevy, Brian Coffey, and Denis Devlin. Apprenticed to the likes of W.B. Yeats, T.S. Eliot, James Joyce, and Samuel Beckett, all three writers worked at the center of modernist letters in England, France, and the United States, but did so from a distinctive perspective. They all wrote with a deep commitment to the intellectual life of Catholicism and saw the new movement in the arts as making possible for the first time a rich sacramental expression of the divine beauty in aesthetic form. MacGreevy spent his life trying to voice the Augustinian vision he found in *The City of God*. Coffey, a student of neo-Thomist philosopher Jacques Maritain, married scholastic thought and densely wrought poetics to give form and solution to the alienation of modern life. Devlin contemplated the world with the eyes of Montaigne and the heart of Pascal as he searched for a poetry that could realize the divine presence in the experience of the modern person. Taken together, MacGreevy, Coffey, and Devlin exemplify the modern Catholic intellectual seeking to engage the modern world on its own terms while drawing the age toward fulfillment within the mystery and splendor of the Church. They stand apart from their Irish contemporaries for their religious seriousness and cosmopolitan openness of European modernism. They lay bare the theological potencies of modern art and do so with a sophistication and insight distinctive to themselves.

Although MacGreevy, Coffey, and Devlin have received considerable critical attention in the past, this is the first book to study their work comprehensively, from MacGreevy’s early poems and essays on Joyce and Eliot to Coffey’s essays in the neo-scholastic philosophy of science, and on to Devlin’s late poetic attempts to realize Dante’s divine vision in a Europe shattered by war and modern doubt.

James Matthew Wilson is Cullen Foundation Chair in English Literature and the Founding Director of the Master of Fine Arts program in Creative Writing at the University of Saint Thomas, Houston and the author of *The Vision of the Soul: Truth, Goodness, and Beauty in the Western Tradition* (CUA Press).

“Wilson brings to his subject considerable expertise in the theological and philosophical contexts of Catholicism. These authors’ relationship with the Catholic Church, and the dialogue between Irish and European Catholicism, are illuminated to fascinating ends.”

—Sarah Bennett, Durham University

ALSO BY JAMES MATTHEW WILSON

The Achievement of Brian Coffey, Denis Devlin, and Thomas MacGreevy

Cullen Foundation Chair in English Literature

The Vision of the Soul: Truth, Goodness, and Beauty in the Western Tradition

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Pellegrino’s Clinical Bioethics
A Compendium

EDMUND D. PELLEGRINO

Edmund D. Pellegrino (1920-2013) was an American bioethicist and academic who served as the 11th president of The Catholic University of America from 1978-1982. For 35 years, Pellegrino was a distinguished professor of medicine and medical ethics at Georgetown University. G. KEVIN DONOVAN is Professor Emeritus and immediate past Director of the Pellegrino Center for Clinical Bioethics. DAVID G. MILLER is Associate Director for Academic Programs and Administrator at the Pellegrino Center. CLAUDIA RUIZ SOTOMAYOR is Chief of the Clinical Ethics Consultation service of the Pellegrino Center for Clinical Bioethics, as well as Assistant Professor of Internal Medicine at Georgetown University Medical Center.

At last, the clinical bioethics papers of Edmund Pellegrino are gathered by topic into a single volume

Pellegrino’s Clinical Bioethics: A Compendium offers, for the first time, a collection of the landmark articles in clinical bioethics authored by the physician and philosopher, Edmund D Pellegrino. As one of the founding figures of modern medical ethics, Dr. Pellegrino gained international renown for his deeply reflective scholarship and for his public service in developing the field. In over 600 scholarly papers and two dozen books, he touched on topics in medical ethics, philosophy, and theology. Previous attempts to collect his work gave rise to a mixed assortment of his thoughts. This volume focuses purely on those topics in clinical bioethics that are sought after by healthcare professionals, professional and graduate students in these fields, and those involved with clinical bioethics in hospitals and clinics. His legacy and profound influence in the proper practice of the field of medicine is thus made accessible to present and subsequent generations.

Contributors

F. Daniel Davis, Chief Bioethics Officer, Geisinger Health
G. Kevin Donovan, Pellegrino Center for Clinical Bioethics, Georgetown University
Kevin T. FitzGerald, Creighton University
John Keown, Pellegrino Center for Clinical Bioethics, Georgetown University
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Claudia Ruiz Sotomayor, Georgetown University
Daniel P. Sulmasy, Georgetown University
Joseph Tham, Pontifical Regina Apostolorum, Rome, Italy
Sarah B. Vittone, Georgetown University

“Pellegrino’s contribution is significant, deeply relevant, surprisingly timely, and notably prescient. For this reason alone, the gathering of these essays together in one volume is a worthwhile project...demonstrates the cohesive thought of a serious and foundational figure in the field.”

—John Hardt, Loyola University Chicago Stritch School of Medicine
Rethinking Cooperation with Evil
A Virtue-Based Approach

RYAN CONNORS

CATHOLIC MORAL THOUGHT

Answers to tough moral questions, using the virtues as their foundation

Rethinking Cooperation with Evil: A Virtue-Based Approach applies Thomistic virtue theory to today’s most challenging questions of cooperation with evil.

For centuries, moralists have struggled to determine the conditions necessary to justify moral cooperation with evil. The English Jesuit Henry Davis even observed: “[T]here is no more difficult question than this in the whole range of Moral Theology.” This important book addresses this challenge by applying the virtue-based method of moral reasoning of St. Thomas Aquinas to issues of cooperation with evil.

Those who pastor souls report frequently receiving questions from attentive believers about whether a particular human action inadvertently contributes to some moral evil. Examples of potentially immoral cooperation with evil include whether one may shop at a particular franchise known for its support of abortion, whether Catholics may attend civil marriages outside the Church, or whether an organization may submit to government mandates that health insurance include payment for immoral practices.

Although recent moralists have tackled specific topics related to cooperation with evil, agreement on an overall common paradigm has not yet been reached. Rethinking Cooperation with Evil proposes a method for Christian believers and others to approach these questions from the foundation of the thought of St. Thomas Aquinas and the magisterial teaching of the Catholic Church. This text provides both an overall method for how to understand the issue of cooperation as well as practical counsel for specific cases.

Rethinking Cooperation with Evil advances the theological conversation on this topic from both speculative and practical vantage points. To facilitate his argument, Connors utilizes historical analyses that contrast Aquinas’s method of moral reasoning with that of the casuist treatment of cooperation. Consequently, the book includes numerous case studies that will be of interest both to moral theologians and readers new to the topic.

Ryan Connors is a priest of the Diocese of Providence (RI) and professor of moral theology at St. John’s Seminary (Boston).

“This book is a well written text that tackles a crucial set of questions for the contemporary Church with an organized and clearly executed take on the matters at hand.”

—Christopher Kaczor, author of Thomas Aquinas on Faith, Hope and Love and Thomas Aquinas on the Cardinal Virtues (CUA Press)

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Marco Benini is research professor of liturgical studies and sacramental theology at The Catholic University of America. Brian McNeil is an Augustinian Canon Regular and a parish priest in Munich. He has translated eighty books and numerous articles into English. Michael C. Witczak is associate professor of liturgical studies at The Catholic University of America.

“This superbly structured volume is eminently scholarly, but also conveys an urgent sense of Christocentrism.”

—Antiphon (review of the German edition)

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Liturgical Hermeneutics of Sacred Scripture seeks to contribute not only to the comparison of the Roman, Ambrosian, and Byzantine Rites regarding the Word of God, but to the overall “liturgical approach” to Scripture. As such, it promotes an interdisciplinary dialogue of liturgical and biblical studies.
The Development of Dogma
A Systematic Account

**Guy Mansini, OSB**

**SACRA DOCTRINA**

*Why dogma develops and how we know developments keep the truth of revelation*

*The Development of Dogma* examines the nature of dogmatic statements and the causes of development. It devotes particular attention to the emergence of the form of dogmatic statements at the Council of Nicaea, but notes how this form is anticipated in the New Testament. It situates dogma and its development within the matrix of the great fundamental theological realities of Scripture, Tradition, and Magisterium. Fr. Mansini examines at some length how the Church comes to recognize a development as a genuine development rather than as a distortion of the word of God. *The Development of Dogma* is especially valuable today for its discussion and defense of the philosophical presuppositions of dogma, which are often simply presupposed but should not be ignored in a complete account of development. These presuppositions touch on fundamental philosophical issues, including the nature of knowledge, the objectivity and trustworthiness of names, and the various logical forms employed in understanding how development is related to a closed revelation. The historicity of human knowledge is also addressed, and the role of dogma itself in heading off the extreme relativism the historical nature of man is supposed to imply for ecclesial faith and life. The Church’s dogma about dogma enunciated at the First Vatican Council is also examined. The role of certain fundamental concepts in understanding the possibility of the irreformability of dogma it speaks of is expressly addressed—concepts in principle accessible to all human beings and that enable a trans-cultural, trans-temporal proposal and reception of revealed truth.

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Patriotism is a Catholic Virtue
Irish-American Catholics and the Church in the Era of the Great War, 1900-1918

THOMAS J. ROWLAND

Provides the most comprehensive coverage of issues confronting Irish-Americans and the American Catholic Church during the Progressive Era and First World War

Most of the literature concerning the momentous challenges facing Irish-American Catholics in the first two decades of the twentieth century pay but scant attention to the role played in addressing them by the American Church. Among the myriad political, social, cultural and economic issues confronting Irish-American Catholics none stand out as prominently as the unabated burden of combatting scurrilous attacks upon them by nativist forces, proving themselves as loyal American citizens, and navigating the perilous waves in advancing the course of directing Irish-American nationalism and the cause of Ireland’s freedom.

Patriotism is a Catholic Virtue ferrets out the impact the institutional Church played in affecting the course of action Irish-American Catholics took regarding these three crucial missions. This study provides extensive evidence of how the relentless defense of Catholic virtue was conducted primarily by diocesan newspapers. Similarly, the mission of promoting Catholics as loyal American citizens was largely left in the hands of the American hierarchy, its clergy, newspapers and Catholic societies and affiliates. Lastly, this book provides evidence that the Church may well have played the decisive role in guiding its Irish-American faithful along paths that, while conservatively promoting Irish nationalism, did not jeopardize an “American First” policy for Catholics. All of this was accomplished in the crucible of an emerging worldwide war.

“By looking at long neglected but vital sources, Thomas Rowland offers us an entirely new and critically important perspective on the role Irish-American Catholics played in Ireland’s struggle for independence during the tumultuous years of World War I. In doing so he not only provides a new understanding of the Irish nationalist movement in America but fresh insights into how Irish-American Catholics adapted to American life.”

—Timothy J. Meagher, The Catholic University of America
Veiled Leadership
Katharine Drexel, the Sisters of the Blessed Sacrament, and Race Relations

Amanda Bresie

Katharine Drexel and the Sisters of the Blessed Sacrament challenged the Church to reimagine its mission in the United States to include addressing racial bias.

On the rainy morning of October 1, 2000, Pope John Paul II canonized Mother Katharine Drexel. Born into a wealthy Philadelphia family, Drexel bucked society and formed the Sisters of the Blessed Sacrament for Indians and Colored People. Her compelling personal story has excited many biographers who have highlighted her holiness and cataloged her good deeds. During her life, newspapers called her the “Millionaire Nun,” and much of the literature on Drexel and the Sisters of the Blessed Sacrament exalts Katharine Drexel’s disbursement of her vast fortune to benefit Black and Indigenous people. The often repeated stories of a riches to rags holy woman miss the true significance of what Mother Katharine and the Sisters of the Blessed Sacrament attempted. Drexel was not merely the ATM of Catholic Home Missions; rather, she challenged the hierarchy to reimagine its mission in the United States. In an era when the Church controlled the actions and censored the opinions of women religious, they had to listen to Mother Katharine. Most writing on Drexel and the SBS focus on Drexel’s spiritual journey, but Veiled Leadership traces the daily operations of her charitable empire and looks at how the Sisters implemented Drexel’s vision in the field. The SBS were not always welcomed in the communities they served, and they experienced conflict from both white supremacists and the people they wanted to aid.

Veiled Leadership examines the lives of Mother Katharine and her congregation within the context of larger constructs of gender, race, religion, reform, and national identity. It explores what happens when a non-dominant culture tries to impose its views and morals on other non-dominant cultures. In other words, as outliers themselves—they were semi-cloistered Catholic women from primarily immigrant backgrounds in a culture that regarded their lifestyles as alien and unnatural—their attempts to Americanize and assimilate Black and Indigenous people, whose families had been in the country for generations longer than the nuns’ own, adds complexity to our understanding of cultural hegemony.

Amanda Bresie is the current President of the Texas Catholic Historical Association and teaches at the Greenhill School, Addison, TX.

“Offers a desperately needed feminist reclamation of the startling breadth and ambition of Drexel’s work, which serves as a welcome counterpoint to the prevailing narrative of a saintly, passive heiress who renounces her personal fortune in sacrificial service to the church.”

—Mark Clatterbuck, Montclair State University
Piers Plowman
The A Version, Revised Edition

A new translation with introduction and notes by Michael Calabrese

William Langland
A new modern English translation of the A Version of the classic medieval poem, Piers Plowman, designed for students, teachers and general readers

“Langland has offered us a truly Catholic consideration of the great struggle that is human existence, one that requires, first and foremost, God’s grace, but also our cooperation.” — Crisis Magazine

“Calabrese’s translation of Piers Plowman is an admirable addition to the world of Langland’s material archive, and one that I think will help students—particularly introductory ones—begin to work thoughtfully and to care about the poem.” — Digital Philology

“Piers Plowman is a veritable treasure trove of comments about fundamental ethics and morality at a difficult moment of time, the late fourteenth century...the new translation by Calabrese immediately invites one to restart our reading of this monumental text.” — Mediaevistik

“A hugely entertaining, and inviting, romp through the earliest version of Langland’s great Middle English poem. Calabrese’s engaging approach will surely lure many students into the world of Piers Plowman, as is his primary, and urgent, intention. There is something very alive here that one will not find in many other places. Calabrese’s book is a high point in this rich area of Piers Plowman’s history.” — The Medieval Review

“Michael Calabrese’s book satisfies a long-standing need for a modern, affordable, student-friendly translation of the A version of Piers Plowman. The volume is a concise introduction to Langland studies, translating the most accessible (and teachable) version of Piers and supplementing it with information useful to students.” — Speculum

Michael Calabrese is professor of English, California State University, Los Angeles, and author of An Introduction to Piers Plowman.

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CATHOLIC UNIVERSITY OF AMERICA PRESS
A Contemporary Introduction to Thomistic Metaphysics

Michael Gorman

A preliminary presentation of the core ideas of Thomistic metaphysics

*A Contemporary Introduction to Thomistic Metaphysics* provides the reader with a presentation of key themes in Thomistic metaphysics. There are many such books, but this one is, to use a phrase Michael Gorman has adopted, “analytic-facing,” as in it presents things in dialogue with analytic philosophy. Sometimes that means disagreeing with analytic proposals (for example, possible worlds), and sometimes it means agreeing with them (for instance, making ample use of Ryle’s notion of “systematically misleading expressions”).

What’s more, it (gently) takes a somewhat deflationary attitude towards many things metaphysicians like to talk about, such as accidents, universals, and the like. By “deflationary” Gorman means that such items are taken seriously, but their ontological status is taken down a notch: features, universals, possible worlds, and other such things are understood in terms of what substances are and what substances are not. Substances are “basic beings,” and other things are what they are only in relation to substances. Of course this is Aristotle 101, but metaphysicians, Aristotelians included, often slip into treating non-substances as mini-substances, and Gorman pushes back against this throughout.

*A Contemporary Introduction to Thomistic Metaphysics* begins by explaining what philosophy is, what metaphysics is, and how these relate to other kinds of thinking. It then moves through a series of topics, ending with a brief look at applications of metaphysical thinking in theology.

---

Michael Gorman is ordinary professor of philosophy at The Catholic University of America.

“This book is excellent. Each year I teach 2-3 sections of metaphysics, aimed primarily but not exclusively at seminarians who need to know metaphysics to flourish in their later theological training. This book is perfect; I fully expect to be teaching it for years to come.”

—Tim Pawl, University of St. Thomas
Altar and Church
Principles of Liturgy from Early Christianity

Stefan Heid

Stefan Heid is Rector of the Pontifical Institute of Christian Archaeology, Rome.

“A detailed examination of the role of Christian altars for the Eucharist in ritual and art

An altar is a place of sacrifice or an offering table as a place of worship for deities. Whether what Christians use in worship today may be an altar is a matter of dispute among the denominations. Since the liturgical reform of the Second Vatican Council, the altar has been the focus of many redesigns of Catholic church rooms.

In doing so, one likes to orientate oneself on the early church. The Council refers to the “norm of the fathers”. But how can this be reconciled with the widespread opinion that Christianity did not know any cult and no sacrifices in the beginning, but only love and sin feasts, celebrated in house churches? Only at a late stage, since the time of Emperor Constantine, did a real state cult with sacrifices, altars and magnificent sacred spaces develop, and the church still suffers from this historical ballast today. But is this really true? Or are these not rather clichés that need to be critically questioned? This volume cuts a few paths through the thicket and arrives at results that are as surprising as they are stimulating.

“Heid is extremely meticulous in this work. The evidence he supplies is quite simply overwhelming. His command of the material is probably second to none. Altar and Church: Principles of Liturgy from Early Christianity is both necessary and magisterial."

—Emery A. de Gaál, Mundelein Seminary

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Exegetical Epistles, Volume 1

St. Jerome
Translated by Thomas P. Scheck

Fathers of the Church, Volume 147

Contains new translations of St. Jerome’s epistles

The Nicene and Post-Nicene Fathers series of the 19th century rendered into English many of Jerome’s treatises and letters while bypassing his biblical commentaries, as well as some of his most important exegetical letters. This omission, which was not helpful to scholarship, was probably due to the great length of these works. Although the problem was partly remedied by some new English translations of the 20th century, the present volume and its forthcoming continuation (Exegetical Epistles, Volume 2) fill a significant lacuna by translating into English the Scriptural exegesis that Jerome conveyed in his relatively unknown epistles, many of which were composed in response to queries he had received from various correspondents. Many of these letters are presented here in English for the first time.

Based on the Hilberg edition, this volume contains new translations, introduced and annotated, of Jerome’s Epistles 18-21, 25-30, 34-37, 42, 53, 55-56, 59, 64-65, 72-74, and 78. The second volume, to appear in Spring 2024, will offer nine more epistles. Together, these two volumes will present two newly translated letters from the famous exchange with Augustine over the meaning of Galatians 2:11-14 (Ep. 56 in volume 1 and Ep. 112 in volume 2). Overall, this collection hopes to serve as a useful introduction to Jerome’s approach to the interpretation of both the Old and New Testaments. Some letters focus on the historical meaning of Pauline and Gospel texts while others contain allegorical expositions of Old Testament passages. Jerome’s competence as a Hebrew scholar will become evident to the reader of these volumes as well as his thorough acquaintance with the antecedent Greek and Latin Christian exegetical traditions.

Thomas P. Scheck is Senior Fellow of The St. Paul Center for Biblical Theology, and an Upper School Latin Teacher at Naples Classical Academy (FL).

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Writings on the Apocalypse
Cassiodorus, St. Gregory the Great, and Anonymous Greek Scholia
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Fathers of the Church, Vol. 144
Cloth $45.00 978-0-8132-3491-5
Pierre de Bérulle (1575–1629) is one of the foremost personalities of early modern Catholicism. As the founder of the “French school” of spirituality, he has exercised a profound influence on the Church from the seventeenth century to the present day. Until now, however, very little of Bérulle’s writings have been available in English. This volume provides the first complete English translation of his best-known work, first printed in Paris in 1623 titled *Discourses on the State and Grandeurs of Jesus, by the Ineffable Union of the Deity with Humanity, and the Submission and Servitude that Is Due Him and His Most Holy Mother in Response to This Wondrous State*. Composed in his maturity, this work expresses Bérulle’s theology of the Man-God, whose self-emptying has enabled us to become “capable” of God.

In contrast to other spiritual writers who taught that mystical union with God follows the extinction of all sensory and conceptual awareness and all activity of willing, Bérulle’s focus is on the faithful soul’s participation in what he calls Jesus’ “states,” or inner dispositions. The state that Bérulle describes and honors supremely in this text is Jesus’ state of self-emptying in the mystery of the Incarnation. In the hypostatic union, our humanity in Christ is lifted up to heaven, and Christ is the first fruit of humanity-made-divine, the “firstborn among many brethren.” Through him we become children of God by adoption, participants in God’s divine being.

This is an outstanding translation, conveying not only the meaning but also the beauty and rhetorical features of the original. The *Discourses* will repay reading as a poignant source of personal devotion, a primary text of the Catholic Reformation, and a classic of spiritual theology.
On Slavery and the Slave Trade

De iustitia et iure, Book 1, Treatise 2, Disputations 32–40

Luis de Molina
Translated by Daniel Schwartz and Jörg A. Tellkamp

EARLY MODERN CATHOLIC SOURCES

The first English translation of one of the earliest well-informed legal and moral analyses of African slavery

In his monumental On Justice and Rights, the Jesuit Luis de Molina (1535-1600) discussed the legal and ethical aspects of the Portuguese trade in African and Asian enslaved persons. Molina surveys, develops, and problematizes the criteria necessary for the legitimate possession, sale, and purchase of human freedom. He insists that, even under legally valid slavery, persons who have sold or lost their freedom have inalienable rights as human beings, such as the freedom to make contracts, to marry, and even, under certain circumstances, to sue their owners in court. Molina also devotes attention to the ways in which slavery could be ended and whether and under what circumstances slaves had the right to escape from their owners. Well-informed about the political structures and customs of many peoples in Africa, as well as Japan, China, and India, Molina paints a detailed picture of Portuguese trade. He gives specific accounts of the origins and development of the slave trade, region by region, and of the nature of the relationship between local rulers and the Portuguese kingdom. In doing so, he carefully describes the deception, coercion, and general indifference that pervades this trade regarding the rights of these people. It also attempts to identify the political, ecclesiastical, and market agents involved in this great injustice and their varying degrees of culpability. While Molina does not condemn slavery as a legal institution, the deeply flawed and even immoral behavior of sellers, buyers, regulators, and political rulers both in Portugal and in the slave-supplying regions that Molina denounces casts a heavy shadow on the morality of the trade.

Luis de Molina (1535-1600) was a Spanish Jesuit priest and scholastic. Daniel Schwartz is professor of political science and international relations at the Hebrew University of Jerusalem. Jörg A. Tellkamp is professor of philosophy at Metropolitan Autonomous University, Mexico.
A Defense of the Catholic Religion

The Necessity, Existence, and Limits of an Infallible Church

Beda Mayr, OSB

Translated by Ulrich L. Lehner

EARLY MODERN CATHOLIC SOURCES

Beda Mayr, OSB (1742-1794) was a Bavarian Benedictine philosopher, apologist, and poet. Ulrich L. Lehner is Warren Foundation Professor of Theology at the University of Notre Dame and co-editor of The Catholic Enlightenment: A Global Anthology (CUA Press).

Translated from the German for the first time

The Benedictine Beda Mayr, OSB (1742–1794) was one of the main figures of the German Catholic Enlightenment. He was not only the first Catholic to wrestle with the challenges of Reimarus and Lessing, but also the first to develop an ecumenical methodology for a reunion of the churches. This text, translated from the German original for the first time, presents a theologian who intentionally went to the margins of orthodoxy in order to allow for more interconfessional dialogue. Mayr argued that Catholic theology should follow minority opinions for unsettled dogmatic questions, which would allow for easier union agreements with Protestant churches. Moreover, he suggested limiting ecclesial infallibility to directly revealed truths, thereby reducing the authoritative truth claims of conciliar or papal decisions.

Although the study of Catholic Enlightenment is booming among historians and theologians, too few texts are available in reliable translations. A major strength of this edition is not only that its introduction familiarizes the reader to the colorful landscape of eighteenth-century theological discussions, but it also presents the entire text of Mayr’s book (with the exception of its appendix), thereby allowing the reader to see the strengths and weaknesses of Enlightenment ecumenism.

Mayr’s A Defense of the Catholic Religion was put on the Index of Forbidden Books, on which it remained until the 20th Century. It invites readers to a modern, non-scholastic way of theologizing for the sake of Christian unity.
The Exposition of 1 John and An Exposition upon Matthew V-VII

William Tyndale
Edited by J. Christopher Warner

INDEPENDENT WORKS OF WILLIAM TYNDALE

A modern scholarly edition of William Tyndale’s most important works of biblical commentary

The Exposition of 1 John and An Exposition upon Matthew V-VII are William Tyndale’s two major exegetical writings, published respectively in 1531 and 1533 in Antwerp. By this period, Tyndale’s English translations of the New Testament and Pentateuch had both been printed, and he was preparing a revised version of the former to be published in 1534. Among the books he produced in the interim are these verse-by-verse commentaries on St. John’s first epistle and on Jesus’s Sermon on the Mount. In them Tyndale characteristically alternates between fierce polemics and solemn homilies that together, as has been claimed, amount to the most complete articulation of his theological positions. This volume replaces the nineteenth-century editions on which scholars and students have long relied by providing an original-spelling text of each Exposition with notes recording substantive textual variants in all sixteenth-century editions; an introduction and extensive commentary documenting, in particular, parallels and differences between the two texts and Tyndale’s other works, the works of Luther and other reform theologians, and the works of the Church Fathers and others; plus a comprehensive glossary, appendices, and indices.

William Tyndale (c. 1494–c. 1536) was an English biblical scholar and linguist who became a leading figure in the Protestant Reformation. J. Christopher Warner is professor of English, Le Moyne College, Syracuse, NY.

ALSO IN THIS SERIES
Historical monograph: Canon Law in the Age of Reforms (c. 1000 to c. 1150) by Christof Rolker. This monograph addresses the history of canon law in Western Europe between ca. 1000 and ca. 1150, specifically the collections compiled and the councils held in that time. The main part consists of an analysis of all major collections, taking into account their formal and material sources, the social and political context of their origin, the manuscript transmission, and their general reception. As most collections are not available in reliable editions, a considerable part of the discussion involves the analysis of medieval manuscripts. Specialized research is available for many but not all these works and tends to be scattered across miscellaneous publications in English, German, French, Italian, and Spanish; one purpose of the book is thus to provide relatively uniform, up-to-date accounts of all major collections of the period. At the same time, the book argues that the collections are much more directly influenced by the social milieus from which they emerged and that more groups were involved in the development of high medieval canon law than it has previously been thought. In particular, the book seeks to replace the still widely held belief that the development of canon law in the century before Gratian’s Decretum (c. 1140) was largely driven by the Reform papacy. Instead, it is crucial to take into account the contribution of bishops, monks, and other groups with often conflicting interests. Put briefly, local needs and conflicts played a considerably more important role than central (papal) “reform”, on which older scholarship has largely focused.

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Describes the reception and application of inquisition in England from the thirteenth century onwards

After inquisitorial procedure was introduced at the Fourth Lateran Council in Rome in 1215 (the same year as England’s first Magna Carta), virtually all court trials initiated by bishops and their subordinates were inquisitions. That meant that accusers were no longer needed. Rather, the judges themselves leveled charges against persons when they were publicly suspected of specific offenses like fornication, witchcraft, or simony. Secret crimes were off limits, including sins of thought (like holding a heretical belief). Defendants were allowed full defenses if they denied charges. These canonical rules were systematically violated by heresy inquisitors in France and elsewhere, especially by forcing self-incrimination. But in England, due process was generally honored and the rights of defendants preserved, though with notable exceptions.

In this book, noted forensic historian Henry Ansgar Kelly describes the reception and application of inquisition in England from the thirteenth century onwards and analyzes all levels of trial proceedings, both minor and major, from accusations of sexual offenses and cheating on tithes to matters of religious dissent. He covers the trials of the Knights Templar early in the fourteenth century and the prosecutions of followers of John Wyclif at the end of the century. He details how the alleged crimes of “criminous clerics” were handled and demonstrates that the judicial actions concerning Henry VIII’s marriages were inquisitions in which the king himself and his queens were defendants. Trials of Alice Kyteler, Margery Kempe, Eleanor Cobham, and Anne Askew are explained, as are the unjust trials condemning Bishop Reginald Pecock of error and heresy (1457-59) and Richard Hunne for defending English Bibles (1514). Kelly deals with the trials of Lutheran dissidents at the time of Thomas More’s chancellorship and bishops under Edward VI and Queen Mary, including those against Stephen Gardiner and Thomas Cranmer. Under Queen Elizabeth, Kelly shows, there was a return to the letter of papal canon law (which was not true of the papal curia). In his conclusion, he responds to the strictures of Sir John Baker against inquisitorial procedure, and argues that it compares favorably to the common-law trial by jury.

Henry Ansgar Kelly is Distinguished Research Professor at UCLA, a former recipient of a Guggenheim Fellowship, and the author of seventeen books.

“The sheer breadth of coverage is intriguing, the technicalities of canonistic procedure are worthy of serious attention, and the evidence employed is extensive. I know of no recent study which would compete, especially with its depth of coverage. This is a significant contribution.”

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Peter Comestor’s Lectures on the Glossed Gospel of John

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Peter Comestor
Translated by David M. Foley

Texts and Studies in High Medieval Scholastic Thought

A wide-ranging study of Peter Comestor’s lectures on the Gospel of John, as well as a translation of these previously unprinted biblical glosses

This monograph encompasses the first critical edition, translation, and historical study of a series of lectures from the cathedral school of Notre-Dame, Peter Comestor’s Glosses on the Glossed Gospel of John. Delivered in Paris in the mid-1150s, Comestor’s expansive lecture course on the Glossa ordinaria on the Gospel of John has survived in no fewer than seventeen manuscript witnesses, being preserved in the form of continuous transcripts taken in shorthand by a student-reporter (reportationes). The editor has selected the fifteen best witnesses to produce a critical edition and translation of the first chapter of Comestor’s lectures on the Gospel of John. In addition to the text of the original lectures, the edition includes appendices containing accretions to the lecture materials added by Comestor and his students, as well as the corresponding text of the Glossa ordinaria from which Comestor lectured.

The Latin text and translation of Peter Comestor’s lectures are preceded by a wide-ranging critical study of the historical and intellectual context of Comestor’s biblical teaching. This study begins with an outline of Comestor’s scholastic career and known works, with a detailed introduction to his Gospel lectures and the relevant historiography. Subsequently, a survey is made of the intellectual landscape of Comestor’s lectures: namely, the tradition of biblical teaching originating at the School of Laon, preserved in the Glossa ordinaria, and developed in the classroom by Peter Lombard and a succession of Parisian masters, notably Comestor himself. The following section examines the portion of the lectures presented in this book, encompassing an overview of its contents and structure, a description of Comestor’s teaching method and scholastic setting, a study of the text’s sources, and a consideration of Comestor’s participation and reception in the scholastic tradition. The final chapters contain a careful description of the manuscripts and editorial principles adopted in the Latin edition and translation.

Peter Comestor (1100-1178) was a twelfth-century French theological writer and university teacher. David Foley has a Ph.D. from the University of Toronto in Medieval Studies and is a translator for Angelus Press, Saskatoon, Canada.

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Ministry to the Sick and Dying in the Late Medieval Church

Thomas M. Izbicki

A treatment on the sacramental care the late medieval Church gave the sick and dying

The focus of this volume is on ministry to the sick and dying in the later Middle Ages, especially providing them with the sacraments. Medieval writers linked illness to sin and its forgiveness. The priest, as physician of souls, was expected to heal the soul, preparing it for the hereafter. His ministry might also effect healing of bodies, when that healing did not endanger the soul. This book treats how a priest prepared to visit sick persons and went to them in procession with the Eucharist and oil of the sick. The priest was to comfort the patient and, if death was imminent, prepare the soul for the hereafter. Canon law, theology, and ritual sources are employed. Three sacraments—penance, viaticum (final communion), and extreme unction (anointing of the sick)—are treated in detail. Sick-bed confession was designed to forgive the ailing person's mortal sins. A priest could absolve a dying person of all sins, even those reserved to a bishop or the pope. Viaticum was to strengthen a suffering Christian for life's last conflict, that between angels and demons for the soul of the dying person. The deathbed thus was a spiritual battlefield. Extreme unction was reserved for those in danger of death, relieving the soul of venial sins or “the remains of sin,” even after confession and absolution. The commendatio animae (commendation of the soul) used with the dying was to usher the soul into the afterlife. Many works have been written about attitudes toward death, dying, and the afterlife in the Middle Ages. Likewise, there is a good deal of literature about individual sacraments. This study aims at bridging between these literatures, with a focus on the priest and parishioner in both theory and practice at the sickbed.

“This is a learned and well-written volume by a highly experienced scholar whose research in both primary and secondary sources is exceptionally wide, deep, and up-to-date. The geographical breadth and textual depth of this survey, which includes not only major and less well-known figures and texts on canon law and theology but also sermons, manuals for preachers, legislation of church councils and synods, visitation records, rulings of individual prelates, saints’ lives and more, gives this study a range that puts it in a class of its own, with a coverage not found in previous treatments of its subject.”

—Marcia Colish, author of Faith, Fiction, and Force in Medieval Baptism Debates (CUA Press)
Law and Religion in a Secular Age

Rafael Domingo

A valuable antidote against any legal doctrine that diminishes the spiritual dimension of law and justice

Law and Religion in a Secular Age seeks to restore the connection between spirituality and justice, religion and law, theology and jurisprudence, and natural law and positive law by building a new bridge suitable for pluralistic societies in the secular age. The author argues for a multidimensional view of reality that includes legal, political, moral, and spiritual dimensions of human nature and society. Each of these dimensions of life needs to recognize the existence, influence, and function of the others, which act as a filter or check on the excesses of each other. This multidimensionality of reality clarifies why no legal theory can fully account for law from the legal dimension alone, just as no moral theory makes perfect sense of morality from the moral dimension—and, for that matter, nothing in physics can fully interpret the physical dimension of reality. The premises of a legal system cannot be fully explained by the legal dimension alone because the fundamental conditions and qualities of justice, freedom, and dignity touch all the dimensions of reality in which the human person acts, including the moral and the spiritual, not just the legal. Building on this multidimensional theory of reality, the author explores the core differences and the essential interconnections between law, morality, religion, and spirituality and some of the legal implications of these connections.

Rafael Domingo reminds readers of the vital role of religion in shaping the conceptual framework of Western legal systems, underscores the spirit of Christianity that inspired legal institutions, principles, and values, and recalls the contributions of specific Christian jurists as central figures for the development of justice in society.

Law and Religion in a Secular Age aims to be a valuable antidote against the dominant legal positivism that has cornered public morality, the defiant secularism that has marginalized religion, and any other legal doctrine that diminishes the spiritual dimension of law and justice.

Rafael Domingo is the Alvaro d’Ors Professor of Law at the University of Navarra, Spain.

“These essays, born of Rafael Domingo’s long reflection on religion and society, are a precious contribution to the study of the cultural conditions required for the maintenance of a healthy pluralistic polity. They are both an education on liberalism’s debt to religion and a caution against neglecting the seedbeds of civic virtue.”

—Mary Ann Glendon, Learned Hand Professor emerita, Harvard University

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On the Day of Atonement, two goats were brought before the high priest at the temple. One was chosen as the goat for the Lord, a spotless sacrifice, and the other was set aside for Azazel, doomed to bear sins into the wilderness. Jewish Temple Theology and the Mystery of the Cross shows how a theological appreciation for the two movements of Yom Kippur makes it possible to identify the paradox at the heart of Christian soteriology: in his single atoning act, Jesus Christ fulfills the role of both goats, without confusion, without division. Appreciation for this paradox helps illuminate many of the doctrinal debates in the history of Christian soteriology and offers a compelling way forward.

Jewish Temple Theology and the Mystery of the Cross begins with a survey of biblical geography: first, a rich theological pilgrimage to Mount Zion, the home of beauty, goodness, and truth, and then to the surrounding desert, the wilderness of sin and sorrow. To appreciate the Yom Kippur liturgy, and to understand the priestly word “atonement,” one must be oriented by this cosmic stage. Drawing on the best modern historical-critical scholarship, this volume reveals the wonders hidden in Leviticus and shows how a sophisticated theological interpretation of this book leads to breakthroughs in our understanding of Christ’s saving work.

Seeing the mystery of the cross from the perspective of the ancient Jewish scriptures has surprising results. For example, Richard Barry shows how Hans Urs von Balthasar’s controversial theology of Holy Saturday is a compelling development of Azazel-goat soteriology; it is not only biblically licit but is in some ways mandated by the logic of Yom Kippur. At the same time, David Bentley Hart is celebrated for the way he powerfully advances modern YHWH-goat soteriology, yet obedience to the logic of Yom Kippur also necessitates a nuanced biblical critique of his muscular universalism.

How can Christ fulfill the seemingly contradictory movements of both goats in a single saving work? Grappling with that question, Jewish Temple Theology and the Mystery of the Cross seeks to draw nearer to the heart of the mystery of salvation.
The Way of Humility
St. Augustine’s Theology of Preaching

Charles G. Kim, Jr.

Examines how Augustine embodied the virtues he found in the scriptures in the proclamation of the Word made flesh

For Augustine, that the Word became flesh transformed a merely human understanding of the virtues and grounds all virtue in humility. The Way of Humility: Augustine’s Theology of Preaching explores how this truth became a new paradigm for understanding the scriptures and thus, how Augustine embodied the virtue in the preaching of the scriptures. One of Augustine’s most devoted students, Possidius, said that anyone can learn from reading Augustine, but “those were able to profit still more who could hear him speak in church and see him with their own eyes. Truly, he was indeed one of those of whom it is written, ‘speak this way and act the same way.’” The Way of Humility searches for evidence of the virtue of humility in action through the preaching of the humble Word in the sermons of Augustine.

Many know of Augustine through his more famous treatises, but few have encountered the Doctor of Grace where he had his most immediate impact: preaching. The Way of Humility follows the sermons through several traditional theological loci—ecclesiology, Christology, soteriology—to uncover what can be learned about Augustine’s theology through the way he preached to a mixed audience of urbanites and rustics, many of whom did not have the benefit of a formal education. Throughout the book, we see the interplay between Augustine’s action in speech and Augustine’s more direct statements on his theology of Preaching. Through handing over Christ in his sermons, he became himself an example of humility for the congregation on their journey toward the final end for all people, the Beatific Vision.

Charles G. Kim, Jr. is assistant professor of theology and classical languages at Saint Louis University.

“A highly significant contribution to Augustinian scholarship. Augustine’s preaching is of increasing interest to the academy and to a wider readership. Kim has focused on a key idea that needs to be heard more clearly: humility. Augustine’s emphasis on humility deserves greater attention in our world marked by pride in diverse ways.”

Patristic Exegesis in Context
Exploring the Genres of Early Christian Biblical Interpretation

Edited by Miriam De Cock and Elizabeth Klein

CUA STUDIES IN EARLY CHRISTIANITY

Explores the nature of biblical interpretation within a variety of early Christian literary genres

The essays of Patristic Exegesis in Context examine the biblical exegesis of early Christians beyond the formal genre of biblical commentary. The past couple of decades have seen a broadening of perspective on the study of patristic exegesis; the phenomenon is increasingly situated within its various literary contexts and genres, and the definition of what counts as patristic exegesis is therefore widened. This volume thus situates itself within this emerging scholarly tradition, which aims not to give an account of exegetical strategies and methodologies as found primarily in exegetical commentaries and homilies, but to demonstrate the highly sophisticated nature of biblical exegesis in other genres, and the manifold uses to which this exegesis was put. Ancient Christian authors lived and breathed scripture; it served as their primary source of theological and liturgical vocabulary, their way of processing the world, their social ethic, and their mode of constructing self and communal identity. Scripture therefore permeates all ancient Christian literature, regardless of genre, and the various contexts in which interpretation of scripture took place resulted in a wide variety of uses in the church’s authoritative texts. The essays in this volume demonstrate the interpretive skill, creativity, and sophistication of early Christian authors in a myriad of other early Christian genres, such as poetry, paraphrase, hymns, martyr accounts, homilies, prophetic vision accounts, monastic writings, argumentative treatises, encomia, apocalypses, and catenae. Accordingly, the volume aims to help the modern person, who is used to hearing the Bible explained in explicitly expository situations (for example, in academic commentaries or religious sermons) to become more habituated to ancient ways of interacting with and expounding the biblical text. These essays attempt to contextualize various types of patristic exegesis, in order for us to glimpse the complex and diverse uses of the Bible in this period.

Miriam De Cock is assistant professor of New Testament and Early Christianity at Dublin City University. Elizabeth Klein is assistant professor of theology at the Augustine Institute Graduate School.

“Each essay is a marvelous case study in its own right. These essays are fresh analyses by authors who are specialists in the early Christian writers and texts on which they are composing their essays... an exceptional quality of scholarship.”

—Paul Blowers, Emmanuel Christian Seminary at Milligan University

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The Personalism of Edith Stein
A Synthesis of Thomism and Phenomenology

Robert McNamara

Edith Stein’s life and thought intersect with many important movements of life and thought in the twentieth century. Through her life and eventual martyrdom, she gave witness to the primacy of truth and faith in the face of political totalitarianism. In her philosophical works, she contributed to a synthesis of phenomenological thought with the thought of Aquinas while also progressively advancing a compelling form of philosophical personalism. As a result, Stein represents one of the most important Catholic thinkers of the twentieth century and is a figure of growing fascination and devotion among believers and nonbelievers alike.

The Personalism of Edith Stein is an investigation of Stein’s mature philosophical anthropology, exploring her engagement with the thought of Aquinas and Thomism while maintaining the phenomenological mode of investigation. Through a careful examination of Stein’s later works under the themes of human nature, the human individual, and the human being’s relation to God, McNamara shows that Stein’s mature personalism is considerably expanded and substantiated by her assimilation of key anthropological and metaphysical teachings of Thomism, and, conversely, that Stein significantly develops and deepens these same teachings through a phenomenological reconsideration of each from a personalist perspective.

As a whole, the study reveals the profound accord between Stein’s mature thought and the received teachings of Aquinas while yet carefully attending to the remaining differences between them. Ultimately, the author proposes that Stein imbues the teachings of Aquinas with a fundamental personalization such that her mature anthropology can be understood as a Thomistically informed personalism that represents a significant, original contribution to the anthropological dimension of the philosophia perennis.

Robert McNamara is associate professor at Franciscan University of Steubenville and Associate Member of Faculty at the International Theological Institute and the Maryvale Institute.

“Makes an excellent contribution to Stein studies by 1) offering a comprehensive overview and detailed analysis of Stein’s anthropology, 2) comparing and contrasting Stein’s thought with parallel themes in Thomism, and 3) highlighting the development of Stein’s positions through the phases of her writing.”

—Thomas Gricoski, OSB, author of Being Unfolded: Edith Stein on the Meaning of Being (CUA Press)

An exploration of what it means to be a human person, under the guidance of Edith Stein and Thomas Aquinas, through a synthesis of phenomenology and metaphysics

Edith Stein’s life and thought intersect with many important movements of life and thought in the twentieth century. Through her life and eventual martyrdom, she gave witness to the primacy of truth and faith in the face of political totalitarianism. In her philosophical works, she contributed to a synthesis of phenomenological thought with the thought of Aquinas while also progressively advancing a compelling form of philosophical personalism. As a result, Stein represents one of the most important Catholic thinkers of the twentieth century and is a figure of growing fascination and devotion among believers and nonbelievers alike.

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ALSO IN THIS SERIES
Ignatius of Loyola and Thomas Aquinas
A Jesuit Ressourcement

Edited by Justin M. Anderson, Matthew Levering, and Aaron Pidel, SJ

Offers a reassessment of Ignatius of Loyola’s often underestimated affinity for Thomas Aquinas and the Thomistic tradition

Though the relationship between Jesuits and Dominicans has historically been marked by theological controversy, Ignatius of Loyola, the founder of the Jesuits, shows remarkable affinity for the Thomistic tradition, the tradition advanced above all by the Dominican order. When writing the Jesuit Constitutions, in fact, Ignatius made Thomas Aquinas’s Summa Theologiae the primary textbook for Jesuit theological formation. The contributions to this volume—originating from Jesuits, Dominicans, and lay scholars alike—explore different aspects of the complex yet illuminating relationship between Ignatius and Thomas. The themes range from the general relationship between the early Jesuits and scholastic theology to the attempts by Francisco de Toledo, the first Jesuit cardinal, to apply Thomistic reasoning to the religious and legal status of Jewish converts to Christianity. Other contributions compare Ignatius and Thomas on topics of significant interest for dogmatic, sacramental, and spiritual theology: spiritual experience, the ordering of the passions, the use of the imagination, prudence and discernment of spirits, frequent communion, Mariology, the “hierarchical church,” and the limits of obedience.

Students of Ignatius of Loyola, Thomas Aquinas, second scholasticism, Christian-Jewish relations, and spiritual theology in general will find this volume an invaluable contribution.

Justin M. Anderson is associate professor and Chair of Moral Theology at Immaculate Conception Seminary School of Theology at Seton Hall University. Matthew Levering holds the James N. and Mary D. Perry Jr. Chair of Theology at Mundelein Seminary and is the author and editor of a wide range of scholarly books. Aaron Pidel, SJ, is assistant professor of theology at Marquette University and author of The Inspiration and Truth of Scripture: Testing the Ratzinger Paradigm (CUA Press).

“Fills an interesting and timely niche, showing how two different traditions within Catholicism (both alive and well) intersect more than one might expect.”

—Dylan Schrader, author of A Thomistic Christocentrism: Recovering the Carmelites of Salamanca on the Logic of the Incarnation (CUA Press)

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Trinitarian Ecclesiology

Charles Journet, the Divine Missions, and the Mystery of the Church

JOHN F. O’NEILL

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A theological understanding of the mystery of the Church in light of the speculative principles of Trinitarian theology according to the mind of the Angelic Doctor

Venerable Fulton Sheen once famously said that “There are not one hundred people in the United States who hate the Catholic Church, but there are millions who hate what they wrongly perceive the Catholic Church to be—which is, of course, quite a different thing.” What is the true understanding of the mystery of the Church? In Lumen Gentium, the Church famously identifies herself as the sacrament of salvation, and various attempts have been made at developing an ecclesiology rooted in this idea. One approach, prominent in the opening chapter of Lumen Gentium, is the relation of the Church to the Trinity in light of the divine missions, especially those of the Incarnation and Pentecost.

Trinitarian Ecclesiology is an example of this approach to the mystery of the Church that places the divine missions at the head and the heart of the work. The order of Journet’s work is based on the four causes of the Church. Journet situates the treatise on the hierarchy in its proper place as belonging to the efficient cause of the Church in order to treat the more central mystery of the Church in her formal and material causes, namely the sanctifying gift of fully Christic charity and its visible manifestation.

While Journet’s magisterial work may already be identified as a Trinitarian Ecclesiology, recent research into the Trinitarian theology of St. Thomas Aquinas has deepened our understanding of his teaching, particularly in the way that creatures can relate to the divine persons in the divine missions. With a clearer understanding of the relation of creatures to the divine persons rooted in grace and its effects, a deeper vision of the mystery of the Church emerges, one that sees the Church as the visible mission of the Holy Spirit, inseparably joined with the visible mission of the Son in the Incarnation. The Great Mystery of Christ and the Church is the unity of the visible missions of the Son and the Spirit who have been sent into the world for our salvation.
In this volume, Fr. Franck Quoëx responds to Joseph Ratzinger’s call for a renewed appreciation of liturgical rite. A student of Pierre Gy, OP, he brings to this study of Aquinas’s liturgical theology a rare combination of expert knowledge of liturgical sources, liturgical history, and the best of modern historical-critical research guided by sound theological judgment. Fr. Quoëx frames his study with an overview of the problem of rite in modern theological-anthropological discourse before turning to Aquinas’ theory of worship in the treatise on the virtue of religion. He then explores Aquinas’s doctrine on the cultic dimensions of the Eucharist and other sacraments in his sacramental theology more broadly, finishing with a close study of the mass commentary of the Tertia Pars.

Although there has been increasing attention to Thomas’s treatment of religion as a virtue, none have approached him from an anthropological angle with a focus on the nature of liturgical rite, or fully exploited the perspectives of liturgical scholarship to shed light on sacramental theology. Quoëx’s work, as the work of a Thomist, liturgist, and medievalist well versed in medieval liturgical development and in the genre of often-allegorical liturgical commentary, opens up this crucial but neglected facet of Aquinas’s theological synthesis. Few books have been published on Aquinas’s liturgical theology. Now that interest in Aquinas’s virtue theory and sacramental theology is growing rapidly, Quoëx’s studies are an invitation to further reflection on the topic of Aquinas’s liturgical theology with its manifold ramifications for and connections with other theological topics in his Summa, including his theological anthropology, his soteriology, his treatment of the Old and New Laws, and his account of the virtue of religion in connection with the other virtues.

"I am not aware of another work that uses this theological-anthropological lens to shed light on Thomas’s treatment of the sacraments and the Mass in the Tertia Pars. Quoëx proves himself to be well-acquainted not only with the breadth of Thomas’s works, but also with medieval historical sources and twentieth-century journal articles (from before the Second Vatican Council) on Thomas’s sacramental and liturgical theology.”

—Michon M. Matthiesen, author of Sacrifice as Gift: Eucharist, Grace, and Contemplative Prayer in Maurice de la Taille (CUA Press)
Metaphysics as Mediating Dialogue

Oliva Blanchette
Edited by Cathal Doherty

Studies in Philosophy and The History of Philosophy

Oliva Blanchette’s final collection of essays

Metaphysics is not often spoken of as a venue for dialogue about anything, let alone culture or religion, which are more readily associated with phenomenology or hermeneutics in contemporary thinking. This collection of essays, however, by the late Boston College philosopher Oliva Blanchette, maintains the absolute necessity of metaphysics as a prerequisite for examining any particular “realm of being,” in all areas of human inquiry, from the particular sciences to historical cultures and religions. Blanchette proposes metaphysics as a fundamental and necessary level of intelligence presupposed in any exercise of judgment, discourse, or dialogue among rational beings. At the same time, he defends the idea that dialogue is the first and most fundamental form in which such reasoning takes place in human experience on a radically intersubjective level through language.

Metaphysics is not an abstraction removed from human experience. Rather, it is a science in its own right, defining itself in relation to “being as being,” its subject matter, as it depends on all the particular sciences and bodies of knowledge. Firmly standing on the ground of human experience, and on the human person as primary analogate of being, it opens up an entire realm of questioning that the particular sciences and bodies of knowledge, operating in functional separation, cannot pose on their own, especially when they take, in a reductionist fashion, their own object to be the prime analogate.

Metaphysics, in fact, insinuates itself into each and every particular science in exploring its own subject matter of “being as being” in the analogical sense, advancing to more and more complex stages of analogy through dialogue among different spirits and cultures, reaching its terminus in the transcendent aspect of spirit and religion. In this sense, metaphysics has much to say to theologians: without metaphysics, theology reduces to mere superstition.

Oliva Blanchette (1929-2021) was professor of philosophy at Boston College. Cathal Doherty is Emmet J. and Martha Doerr Chair of Theology at Marquette University.

“While this work can be read as a collection of essays, each of which is relatively free standing and can be read on its own, together they form a constellation of explorations and reflections whose character reveals a recurrent theme, or set of themes, as well as a particular orientation in thinking. A significant contribution...a worthy addition to the significant body of work Blanchette has already produced from the same sources of inspiration.”

—William Desmond, author of The Voiding of Being: The Doing and Undoing of Metaphysics in Modernity (CUA Press)

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“Individually, the essays make contributions across a range of topics in metaphysics. Collectively, the volume holds together thematically: each contribution makes some reference to Wippel’s scholarship, and the organization makes clear that the diverse topics cover the range of Wippel’s methodological exposition of Thomistic metaphysics. The result admirably combines three features which rarely coincide in a Festschrift: a collection of essays which (a) constitute an effective tribute to the honoree, (b) are thematically coherent, and (c) are of consistently high quality as valuable contributions to scholarship.”

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Maryann Corbett spent almost thirty-five years working for the Office of the Revisor of Statutes of the Minnesota Legislature. She is the author of three chapbooks and six full-length books of poetry. She lives in Saint Paul, Minnesota.

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This new situation demands a rethinking on the part of American Catholics of their place in America and their relationship with American society. These essays seek to assist with this challenging task by casting light on this new situation and exploring its implications for the Church in America.

Kenneth L. Grasso is professor of political science at Texas State University. Thomas F.X. Varacalli is assistant professor of great books at Belmont Abbey College.

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FREDERICK LAURITZEN is a historian at the Scuola Grande di San Marco, Venezia, Italy.

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