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*Cover image: From Ars Vitae: The Fate of Inwardness and the Return of the Ancient Arts of Living (see page 1 in this catalog). Pannini "Gallery with views of modern Rome," Erich Lessing / Art Resource, NY*

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ELISABETH LASCH-QUINN is professor of history at Syracuse University. She is the author of numerous essays and books, including Black Neighbors (winner of the Berkshire prize) and Race Experts.

“In Ars Vitae, Elisabeth Lasch-Quinn provides a new way for us to think about the ways in which modern Americans strive to find meaning in, and strive to realize the potential of, their lives. The book sets into relief the peculiar ways in which Americans grasp at the question of how to live and ultimately calls for a new inwardness in American life. This is a masterwork of a book.”

—Susan McWilliams, author of The American Road Trip and American Political Thought

“Elisabeth Lasch-Quinn displays here an amazing familiarity with a vast and technical scholarly literature on ancient philosophy—not only on its relevance to everyday life in present-day America. Her understanding of such sources is juxtaposed with her insight into present-day popular culture—it’s all quite astonishing.”

—Daniel Walker Howe, Pulitzer Prize-winning author of What Hath God Wrought

The ancient Roman philosopher Cicero wrote that philosophy is \textit{ars vitae}, the art of living. Today, signs of stress and duress point to a full-fledged crisis for individuals and communities while current modes of making sense of our lives prove inadequate. Yet, in this time of alienation and spiritual longing, we can glimpse signs of a renewed interest in ancient approaches to the art of living.

In this ambitious and timely book, Elisabeth Lasch-Quinn engages both general readers and scholars on the topic of well-being. She examines the reappearance of ancient philosophical thought in contemporary American culture, probing whether new stirrings of Gnosticism, Stoicism, Epicureanism, Cynicism, and Platonism present a true alternative to our current therapeutic culture of self-help and consumerism. Do the ancient philosophies represent a counter-tradition to today’s culture, auguring a new cultural vibrancy, or do they merely solidify a modern way of life that has little use for inwardness—the cultivation of an inner life—stemming from those older traditions? Tracing the contours of this cultural resurgence and exploring a range of sources, from scholarship to self-help manuals, films, and other artifacts of popular culture, this book asks whether ancient philosophies can point us in important new directions.

\textit{Ars Vitae} sounds a clarion call to take back philosophy as part of our everyday lives. It proposes a way to do so, sifting through the ruins of long-forgotten and recent history alike for any shards helpful in piecing together the coherence of a moral framework that allows us ways to move forward toward the life we want and need.
Shabtai Shavit, director of the Mossad from 1989–1996, is one of the most influential leaders to shape the recent history of the State of Israel. In this entertaining and engaging book, Shavit combines memoir with sober reflection to reveal what happened during the seven years he led what is widely recognized today as one of the most powerful and proficient intelligence agencies in the world. Shavit provides an inside account of his intelligence and geostrategic philosophy, the operations he directed, and anecdotes about his family, colleagues, and time spent in, among other places, the United States as a graduate student and at the CIA.

Shavit’s tenure occurred during many crucial junctures in the history of the Middle East, including the collapse of the Soviet Union and the end of the Cold War era; the first Gulf War and Prime Minister Yitzhak Shamir’s navigation of the state and the Israeli Defense Forces (IDF) during the conflict; the peace agreement with Jordan, in which the Mossad played a central role; and the assassination of Prime Minister Yitzhak Rabin. Shavit offers a broad sweep of the integral importance of intelligence in these historical settings and reflects on the role that intelligence can and should play in Israel’s future against Islamist terrorism and Iran’s eschatological vision.

Head of the Mossad is a compelling guide to the reach of and limits facing intelligence practitioners, government officials, and activists throughout Israel and the Middle East. This is an essential book for everyone who cares for Israel’s security and future, and everyone who is interested in intelligence gathering and covert action.
SHABTAI SHAVIT has over fifty years of experience in international security and counterterrorism and is an internationally recognized authority in the field. He served in the Mossad, Israel’s prestigious intelligence agency, for thirty-two years, eventually rising to the position of director. Previously, he served in the IDF, the Israeli Defense Forces, retiring after a distinguished service in “Sayeret Matkal,” Israel’s elite special forces and SWAT unit.

“The book captures the thoughtful and lucid reflections of the former director of the Mossad regarding the role that intelligence can and should play in the decision-making process in Israel.”

—Clive Jones, author of Britain and the Yemen Civil War, 1962–1965

“Shabtai Shavit’s firsthand account is fascinating, a compelling read for historians, intelligence professionals, and those of us who enjoy a real-life spy thriller.”

—Martin S. Indyk, former American ambassador to Israel

“Head of the Mossad is a gripping book drilling deep down into central intelligence issues. I highly recommend reading this truly special book.”

—Eli Amir, author of Jasmine and Scapegoat
THE RED WHEEL
March 1917
Node III, Book 1

ALEKSANDR SOLZHENITSYN
Translated by Marian Schwartz

The Center for Ethics and Culture
Solzhenitsyn Series

ALEKSANDR SOLZHENITSYN (1918–2008), Nobel Prize–winner, was a Soviet political prisoner from 1945 to 1953.

“This third installment of The Red Wheel, Aleksandr Solzhenitsyn’s narrative of the events leading to the Russian Revolution, is remarkable in its complexity. The novel presents a polyphonic kaleidoscope of people, places, and events, some real, some fictitious.”

—Society Journal

“Almost moment by moment, we follow historical and fictional characters from March 8 to March 11, 1917, as chaos unfolds. Although the Kadets think that history must fulfill a story known in advance, Solzhenitsyn shows us a mass of discrepant incidents that fit no coherent narrative.”

—The New Criterion

“In the first volume of March 1917, well translated by Marian Schwartz, many haunting passages can be found, such as Nicholas II’s confrontation with the icon of Christ following his tormented abdication.”

—Times Literary Supplement

“Only a great work of art like The Red Wheel can convey the soul of a lawless mob that has lost all sense of measure.... This action-packed account . . . tells the story of one moment in which the failure of good men to act made all the difference in the world.”

—National Review

Also by Aleksandr Solzhenitsyn

NEW IN PAPERBACK

— A Choice Outstanding Academic Title —
ALEKSANDR SOLZHENITSYN (1918–2008), Nobel Prize–winner, was a Soviet political prisoner from 1945 to 1953. His story One Day in the Life of Ivan Denisovich (1962) made him famous, and The Gulag Archipelago (1973) further unmasked Communism and played a critical role in its eventual defeat. Solzhenitsyn was exiled to the West in 1974. He ultimately published dozens of plays, poems, novels, and works of history, nonfiction, and memoir, including In the First Circle, Cancer Ward, The Red Wheel, The Oak and the Calf, and Between Two Millstones, Book 1: Sketches of Exile, 1974–1978 (University of Notre Dame Press, 2018).

This compelling account concludes Nobel prize–winner Aleksandr Solzhenitsyn’s literary memoirs of his years in the West after his forced exile from the USSR following the publication of The Gulag Archipelago. The book reflects both the pain of separation from his Russian homeland and the chasm of miscomprehension between him and Western opinion-makers.

Book 2 picks up the story of Solzhenitsyn’s remarkable life after the raucous publicity over his 1978 Harvard address has died down. The author parries attacks from the Soviet state as well as from recent émigrés who, according to Solzhenitsyn, defame Russian culture, history, and religion. He shares his unvarnished view of several infamous episodes, such as a sabotaged meeting with Ronald Reagan, aborted Senate hearings into Radio Liberty, and Gorbachev’s protracted refusal to allow The Gulag Archipelago to be published back home. There is also a captivating chapter detailing Solzhenitsyn’s trips to Japan, Taiwan, and Great Britain, including meetings with Margaret Thatcher and Prince Charles and Princess Diana. Meanwhile, the central themes of Book 1 course through this volume, too—the immense artistic quandary of fashioning the Red Wheel, staunch Western hostility to the historical and future Russia, and the challenges of raising his three sons in the language and spirit of Russia while cut off from the homeland in a remote corner of rural New England. The book concludes in 1994, as Solzhenitsyn bids farewell to the West in a valedictory series of speeches and meetings with world leaders, including John Paul II, and prepares at last to return home with his beloved wife Natalia, full of misgivings about what use he can be in the first chaotic years of post-Communist Russia, but never wavering in his conviction that, in the long run, his books would speak, influence, and convince. This vibrant, faithful, and long-awaited first English translation of Between Two Millstones, Book 2, will fascinate Solzhenitsyn’s many admirers, as well as those interested in twentieth-century history, Russian history, and literature in general.
For many Americans of both right and left political persuasions, the Russian bear is more of a bugbear. On the right, the country is still mentally represented by Soviet domination. On the left, it is a harbor for reactionary values and neo-imperial visions. The reality, however, is that, despite Russia’s political failures, its rich history of culture, religion, and philosophical reflection—even during the darkest days of the Gulag—have been a deposit of wisdom for American artists, religious thinkers, and political philosophers probing what it means to be human in America.

Aleksandr Solzhenitsyn stands out as the key figure in this conversation, as both a Russian literary giant and an exile from Russia living in America for two decades. This anthology reconsiders Solzhenitsyn’s work from a variety of perspectives—his faith, his politics, and the influences and context of his literature—to provide a prophetic vision for our current national confusion over universal ideals. In Solzhenitsyn and American Culture: The Russian Soul in the West, David P. Deavel and Jessica Hooten Wilson have collected essays from the foremost scholars and thinkers of comparative studies who have been tracking what Americans have borrowed and learned from Solzhenitsyn as well as his fellow Russians. The book offers a consideration of what we have in common—the truth, goodness, and beauty America has drawn from Russian culture and from masters such as Solzhenitsyn—and will suggest to readers what we can still learn and what we must preserve. The book will interest fans of Solzhenitsyn and scholars across disciplines, and it can be used in courses on Solzhenitsyn or Russian literature more broadly.

RICHARD W. EDWARDS IV is a project archaeologist for Commonwealth Heritage Group.

"Using a suite of analytical approaches, Richard Edwards’s Indigenous Life around the Great Lakes tackles many of the notions that have grown around the perceived cultural differences in cultural distinction distributed up and down the Mississippi river basin. He has drawn on an impressive array of data and research to support his arguments."

—James A. Brown, co-author of Cahokia

In Indigenous Life around the Great Lakes, Richard W. Edwards explores how the inhabitants of the western Great Lakes region responded to the challenges of climate change, social change, and the increasingly violent physical landscape. As a case study, Edwards focuses on a group living in the Koshkonong Locality in what is now southeastern Wisconsin. Edwards contextualizes Koshkonong within the larger Oneota framework and in relation to the other groups living in the western Great Lakes and surrounding regions. Making use of a canine surrogacy approach, which avoids the destruction of human remains, Edwards analyzes the nature of groups’ subsistence systems, the role of agriculture, and the risk-management strategies that were developed to face the challenges of their day. Based on this analysis, Edwards proposes how the inhabitants of this region organized themselves and how they interacted with neighboring groups. Edwards ultimately shows how the Oneota groups were far more agricultural than previously thought and also demonstrates how the maize agriculture of these groups was related to the structure of their societies.

INDIGENOUS LIFE AROUND THE GREAT LAKES

War, Climate, and Culture

RICHARD W. EDWARDS IV

Midwest Archaeological Perspectives

SEPTEMBER

328 pages | 6x9 | 26 tables, 34 figures

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JAMES T. CONNELLY, C.S.C., is the congregational archivist for the Congregation of Holy Cross. He is the author and editor of a number of books, including *The Chronicles of Notre Dame du Lac* by Edward Sorin, C.S.C. (University of Notre Dame Press, 1992); *The University of Portland: A Century of Teaching, Faith, and Service*; and *Basile Moreau and the Congregation of Holy Cross*.

“This is an important contribution to the history of the order from its early days in Le Mans, France, to its international institutional footprint at the end of the twentieth century. James Connelly has produced an important, incredibly well-researched volume.”

—William B. Kurtz, co-editor of *Soldiers of the Cross, the Authoritative Text*

In 1837, Basile Moreau, C.S.C., founded the Congregation of Holy Cross (C.S.C.), a community of Catholic priests and brothers to minister to and educate the people of France devastated by the French Revolution. During the centuries that followed, the Congregation expanded its mission around the globe to educate and evangelize, including the establishment in 1842 of the Congregation’s first educational institution in America—the University of Notre Dame. This sweeping book, written by the skilled historian and archivist James T. Connelly, C.S.C., offers the first complete history of the Congregation, covering nearly two centuries from 1820 to 2018.

Throughout this volume, Connelly focuses on the ministry of the Congregation rather than on its ministers, although some important individuals are discussed, including Jacques-François Dujarié; Sr. Mary of the Seven Dolors, M.S.C.; André Bessette, C.S.C.; and Edward Sorin, C.S.C. Within a few short years of founding the Congregation, Moreau sent the priests, brothers, and sisters from France to Algeria, the United States, Canada, Italy, and East Bengal. Connelly chronicles in great detail the suppression of all religious orders in France in 1903 and demonstrates how the Congregation shifted its subsequent expansion efforts to North America. Numerous educational institutions, parishes, and other ministries were founded in the United States and Canada during these decades. In 1943, Holy Cross again extended its work to South America. With the most recent establishment of a religious presence in the Philippines in 2008, Holy Cross today serves in sixteen different countries on five continents. The book describes the beatification of Basil Moreau, C.S.C, on September 15, 2007, and the canonization of André Bessette, C.S.C. on October 17, 2010. The book will interest C.S.C. members and historians of Catholic history. Anyone who wants to learn about the origins of the University of Notre Dame will want to read this definitive history of the Congregation.
THOMAS E. BLANTZ, C.S.C., is professor emeritus of history at the University of Notre Dame. He is the author of George N. Shuster: On the Side of Truth (1993) and A Priest in Public Service: Francis J. Haas and the New Deal (1982), both published by the University of Notre Dame Press.

“A great university deserves a great institutional history. This work fills the void. And, as a case study, it fleshes out some legacies of Catholic higher education as part of the development of American higher education writ large.”

—John Thelin, author of A History of American Higher Education

“Father Thomas Blantz’s new history of Notre Dame does justice to the university’s storied past.”

—Philip Gleason, author of Contending With Modernity

Thomas Blantz’s monumental The University of Notre Dame: A History tells the story of the renowned Catholic university’s growth and development from a primitive grade school and high school founded in 1842 by the Congregation of Holy Cross in the wilds of northern Indiana to the acclaimed undergraduate and research institution it became by the early twenty-first century. Its growth was not always smooth—slowed at times by wars, financial challenges, fires, and illnesses. It is the story of both a successful institution and the men and women who made it so: Father Edward Sorin, the twenty-eight-year-old French priest and visionary founder; Father William Corby, later two-term Notre Dame president, who gave absolution to the soldiers of the Irish Brigade at the Battle of Gettysburg; the hundreds of Holy Cross brothers, sisters, and priests whose faithful service in classrooms, student residence halls, and across campus kept the university progressing through difficult years; a dedicated lay faculty teaching too many classes for too few dollars to assure the university would survive; Knute Rockne, a successful chemistry teacher but an even more successful football coach, elevating Notre Dame to national athletic prominence; Father Theodore M. Hesburgh, president for thirty-five years; the 325 undergraduate young women who were the first to enroll at Notre Dame in 1972; and thousands of others.

Blantz captures the strong connections that exist between Notre Dame’s founding and early life and today’s university. Alumni, faculty, students, friends of the university, and fans of the Fighting Irish will want to own this indispensable, definitive history of one of America’s leading universities. Simultaneously detailed and documented yet lively and interesting, The University of Notre Dame: A History is the most complete and up-to-date history of the university available.
In *The Priority of the Person*, world-class philosopher David Walsh advances the argument set forth in his highly original philosophic meditation *Politics of the Person as the Politics of Being* (2015), that “person” is the central category of modern political thought and philosophy. This book is divided into three main parts. It begins with the political discovery of the inexhaustibility of persons, then explores the philosophic differentiation of the idea of the “person,” and finally traces the historical emergence of that idea through art, science, and faith. Walsh argues that, although the roots of the idea of “person” are found in the Greek concept of the mind and in the Christian conception of the soul, this notion is ultimately a distinctly modern achievement because it is only the modern turn toward interiority that illuminated the unique nature of persons as each being a world unto him- or herself. As Walsh shows, it is precisely this feature of persons that makes it possible for us to know and communicate with others. In this way alone can we become friends and, in friendship, build community.

By showing how the person is modernity’s central preoccupation, and in demonstrating how it is only as persons that we can truly give ourselves to others and thus develop real community, David Walsh’s *The Priority of the Person* makes an important contribution to current discussions in both political theory and philosophy. It will also appeal to students and scholars of theology and literature, and any groups interested in the person and personalism.
PIERRE MANENT is professor emeritus of political philosophy at the École des Hautes Études en Sciences Sociales. He is the author of numerous books, including Natural Law and Human Rights: Toward a Recovery of Practical Reason (University of Notre Dame Press, 2020).

PAUL SEATON is associate professor of philosophy at St. Mary’s Seminary and University. He has translated a number of works in French thought, especially political philosophy.

“Pierre Manent’s Montaigne is an extraordinary book. It stands out brilliantly among works in the history of ideas in form and in content.”

—Ralph C. Hancock, author of Calvin and the Foundations of Modern Politics

“Pierre Manent shows repeatedly how Montaigne’s views have come to inform much of what we take for granted in modern life. To know ourselves, we must know Montaigne. Manent proves an invigorating and sure guide.”

—Thomas Hibbs, author of Wagering on an Ironic God

In Montaigne: Life without Law, originally published in French in 2014 and now translated for the first time into English by Paul Seaton, Pierre Manent provides a careful reading of Montaigne’s three-volume work, Essays. Although Montaigne’s writing resists easy analysis—Montaigne includes seven essays before he even explicitly states the purpose of the Essays—Manent finds in it a subtle unity, and demonstrates both the philosophical depth of Montaigne’s reflections and the distinctive and even radical character of his central ideas. To show Montaigne’s unique contribution to political discourse, Manent compares his work to other influential modern philosophers, including Machiavelli, Hobbes, Pascal, and Rousseau. For example, whereas Hobbes proposed the modern state as necessary because of humanity’s supposedly natural condition in a “war of all against all,” Montaigne did not see the state as the remedy to civil-religious discord. But in fact, speculation on the state does not play a large role in the Essays. Rather, Montaigne’s philosophical reflection focuses on the concept of what he calls la condition humaine, the human condition. In Montaigne: Life without Law, Manent tracks how Montaigne develops this concept. Above all, Manent encompasses Montaigne’s analysis in three terms: virtue, pleasure, and death. As Manent shows, by deploying these and other categories, Montaigne’s Essays present not a philosophical system, but rather a new form of thinking and living, which provides us with a way of engaging in a truly thoughtful life.
The Spanish conquest has long been a source of polemic, ever since the early sixteenth century when Spanish jurists began theorizing the legal merits behind native dispossession in the Americas. But in The Business of Conquest: Empire, Love, and Law in the Atlantic World, Nicole D. Legnani demonstrates how the financing and partnerships behind early expeditions betray their own praxis of imperial power as a business, even as the laws of the Indies were being written. She interrogates how and why apologists of Spanish Christian empire, such as José de Acosta, found themselves justifying the Spanish conquest as little more than a joint venture between crown and church that relied on violent actors in pursuit of material profits but that nonetheless served to propagate Christianity in overseas territories. Focusing on cultural and economic factors at play, and examining not only the chroniclers of the era but also laws, contracts, theological treatises, histories, and chivalric fiction, Legnani traces the relationship between capital investment, monarchical power, and imperial scalability in the Conquest. In particular, she shows how the Christian virtue of caritas (love and charity of neighbor, and thus God) became confused with cupiditas (greed and lust), because love came to be understood as a form of wealth in the partnership between the crown and the church. In this partnership, the work of the conquistador became, ultimately, that of a traveling business agent for the Spanish empire whose excess from one venture capitalized the next. This business was thus the business of conquest, and featured entrepreneurial violence as its norm—not exception.

The Business of Conquest offers an original examination of this period, including the perspectives of both the creators of the colonial world (monarchs, venture capitalists, conquerors, and officials), of religious figures (such as Las Casas), and finally of indigenous points of view to show how a venture capital model can be used to analyze the partnership between crown and church. It will appeal to students and scholars of the early modern period, Latin American colonial studies, capitalism, history, and indigenous studies.
Antoine Frédéric Ozanam
RAYMOND L. SICKINGER

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“This collection . . . provides a good introduction to the thinker Berdyaev called Russia’s greatest philosopher . . . . The central essays of this collection focus on beauty in nature, the meaning of both beauty and of love, and an approach to aesthetics.”
—Religious Studies Review

“The translations of Soloviev’s texts are in clear, elegant English. One is able to get a grasp here of the genius of this often contradictory, controversial, and, in many ways, overshadowed personality and his thinking.”
—Cistercian Studies Quarterly

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“...effectively portrays Ozanam as a compassionate advocate for the poor and deftly highlights the powerful lessons in this 19th-century saint’s witness.”
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“[A] must-read not only for all Vincentians wishing to deepen their understanding of the society’s origins and ongoing mission, but also for anyone seeking an account of model Catholicism born in adversity and perfected through charity.”
—Catholic Library World
John Berryman and Robert Giroux
A Publishing Friendship

PATRICK SAMWAY, S.J.


“A fascinating, in-depth analysis of the editor who saw Berryman through the publication of all of his major works.”
—Paul Mariani, author of Dream Song

“As someone very familiar with John Berryman’s biography, there is much here that is already known, yet the new insights gained from bringing Giroux into play are genuinely significant. The illumination of the mid-century literary publishing scene, far beyond Giroux’s involvement with Berryman, is revelatory.”
—Peter Maber, New College of the Humanities

This engaging study provides new perspectives on the lives and work of two major figures in American poetry and publishing in the second half of the twentieth century: Robert Giroux (1914–2008), editor-in-chief of Harcourt, Brace and Company and later of Farrar, Straus and Giroux, and John Berryman (1914–1972), Pulitzer Prize–winning poet and Shakespearean scholar who also received a National Book Award and a Bollingen Prize for Poetry. From their first meeting as undergraduates at Columbia College in New York City in the early 1930s, Giroux and Berryman became lifelong friends and publishing partners. By incorporating either sections or whole letters of the correspondence between Berryman and Giroux into this book, Samway makes available for the first time a historical account of their relationship, including revealing portraits of their personal lives.

As Giroux edited over a dozen books by Berryman, his letters to the poet were often filled with editorial details and pertinent observations, emanating from his genuine affection for his friend, whose talent he never doubted, even as Berryman endured prolonged periods of hospitalization due to his alcoholism. Giroux gave Berryman the greatest gift he could: sustained encouragement to continue writing without trying to manipulate or discourage him in any way. But Giroux also had a deep-seated secret desire to surpass the essays written about Shakespeare by Berryman, as well as the book on Shakespeare written by their mutual professor Mark Van Doren. Samway’s fascinating account of a gifted but troubled poet and his devoted yet conflicted editor will interest fans of Berryman and all readers and students of American poetry.
JOSEPH E. DAVIS is research professor of sociology at the University of Virginia. He is the author, most recently, of Chemically Imbalanced: Everyday Suffering, Medication, and Our Troubled Quest for Self-Mastery.

PAUL SCHERZ is associate professor of moral theology and ethics at the Catholic University of America. He is the author of Science and Christian Ethics.

“In this important and provocative book, the editors and authors make a compelling case for a much needed ‘ethics of aging’ that holistically addresses the unique character of the aging process and its role in defining a ‘good life.’”

—Daniel B. Hinshaw, MD, author of Touch and the Healing of the World

Although philosophy, religion, and civic cultures used to help people prepare for aging and dying well, this is no longer the case. Today, aging is frequently seen as a problem to be solved and death as a harsh reality to be masked. In part, our cultural confusion is rooted in an inadequate conception of the human person, which is based on a notion of absolute individual autonomy that cannot but fail in the face of the dependency that comes with aging and decline at the end of life. To help correct the ethical impoverishment at the root of our contemporary social confusion, The Evening of Life provides an interdisciplinary examination of the challenges of aging and dying well. It calls for a re-envisioning of cultural concepts, practices, and virtues that embraces decline, dependency, and finitude rather than stigmatizes them. Bringing together the work of sociologists, anthropologists, philosophers, theologians, and medical practitioners, this collection of essays develops an interrelated set of conceptual tools to discuss the challenges posed today to aging and dying well, such as flourishing, temporality, narrative, and friendship. Above all, it proposes a positive understanding of thriving in old age that is rooted in our shared vulnerability as human beings. It also suggests how some of these tools and concepts can be deployed to create a medical system that better responds to our contemporary needs. The Evening of Life will interest bioethicists, medical practitioners, clinicians, and others involved in the care of the aging and dying.

In this engaging book, Amber Reed provides a new perspective on South Africa’s democracy by exploring Black residents’ nostalgia for apartheid in the rural Eastern Cape. Reed looks at a surprising phenomenon encountered in post-apartheid South Africa: despite the Department of Education mandating curricula meant to orient youth to the values of civic responsibility and liberal democracy, those who are actually responsible for teaching this material (and the students taking it) often resist it as being the imposition of “white” values. These teachers and students do not see liberal democracy as a type of freedom, but rather as destructive of their own “African culture”—whereas apartheid, it is believed, at least allowed for cultural expression. In the rural Eastern Cape, Reed observes, resistance to democracy occurs alongside nostalgia for apartheid among the very citizens who were most disenfranchised by the late racist, authoritarian regime. Examining a rural town in the former Transkei homeland and the urban offices of the Sonke Gender Justice Network in Cape Town, Reed argues that nostalgic memories of a time when African culture was not under attack, combined with the socioeconomic failures of the post-apartheid state, set the stage for the current political ambivalence in South Africa. This book is more than a case study: it also shows how, in a global context in which nationalism and support for authoritarianism continue to rise, the threat posed to liberal democracy in South Africa has wider implications for thinking about democracy more broadly.

_Nostalgia after Apartheid_ offers a unique approach on how the attempted post-apartheid reforms have failed rural Black South Africans, and how this failure has led to a nostalgia for the very conditions that once oppressed them. It will interest scholars of African studies, postcolonial studies, anthropology, and education, as well as general readers interested in South African history and politics.
ROBERT W. HEFNER is professor of global affairs and anthropology at the Pardee School of Global Affairs at Boston University. He is the author or editor of some twenty books on Muslim politics, ethics, and history.

ZAINAL ABIDIN BAGIR is director of the Center for Religious and Cross-cultural Studies at Universitas Gadjah Mada, Yogyakarta, Indonesia. He is the author and editor of a number of books, including Aspirations for Modernity and Prosperity.

“Indonesian Pluralities does a remarkable job providing a broad range of case studies from areas that have been so important for religious pluralism in Indonesia. This is a stimulating, intellectually rich, and coherent volume.”

—James B. Hoesterey, author of Rebranding Islam

The crisis of multiculturalism in the West and the failure of the Arab uprisings in the Middle East have pushed the question of how to live peacefully within a diverse society to the forefront of global discussion. Against this backdrop, Indonesia has taken on a particular importance: with a population of 265 million people (87.7 percent of whom are Muslim), Indonesia is both the largest Muslim-majority country in the world and the third largest democracy. In light of its return to electoral democracy from the authoritarianism of the former New Order regime, some analysts have argued that Indonesia offers clear proof of the compatibility of Islam and democracy. Skeptics argue, however, that the growing religious intolerance that has marred the country’s political transition discredits any claim of the country to democratic exemplarity. Based on a twenty-month project carried out in several regions of Indonesia, Indonesian Pluralities: Islam, Citizenship, and Democracy shows that, in assessing the quality and dynamics of democracy and citizenship in Indonesia today, we must examine not only elections and official politics, but also the less formal, yet more pervasive, processes of social recognition at work in this deeply plural society. The contributors demonstrate that, in fact, citizen ethics are not static discourses but living traditions that co-evolve in relation to broader patterns of politics, gender, religious resurgence, and ethnicity in society.

Indonesian Pluralities offers important insights on the state of Indonesian politics and society more than twenty years after its return to democracy. It will appeal to political scholars, public analysts, and those interested in Islam, Southeast Asia, citizenship, and peace and conflict studies around the world.

CONTRIBUTORS: Robert W. Hefner, Erica M. Larson, Kelli Swazey, Mohammad Iqbal Ahnaf, Marthen Tahun, Alimatul Qibtiyah, and Zainal Abidin Bagir
The Practice of Human Development and Dignity

EDITED BY
PAOLO G. CAROZZA AND CLEMENS SEDMAK

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PAOLO G. CAROZZA is professor of law at the University of Notre Dame and co-author of Italian Constitutional Justice in Global Context.

CLEMENS SEDMAK is professor of social ethics at the University of Notre Dame and author of The Capacity to be Displaced.

“The Practice of Human Development and Dignity is a very timely book and starts a fascinating conversation. Doing dignity is a question of presence and relationship. Any intervention then should begin by offering my presence, my hearth, and that deep form of listening that opens the source of our shared dignity.”

—Mathias Nebel, co-editor of Searching for the Common Good

Although deeply contested in many ways, the concept of human dignity has emerged as a key idea in fields such as bioethics and human rights. It has been largely absent, however, from literature on development studies. The essays contained in The Practice of Human Development and Dignity fill this gap by showing the implications of human dignity for international development theory, policy, and practice. Pushing against ideas of development that privilege the efficiency of systems that accelerate economic growth at the expense of human persons and their agency, the essays in this volume show how development work without sensitivity to human dignity is blind. Rather, genuine development must advance human flourishing and not only promote economic betterment. At the same time, the essays in this book also demonstrate that human dignity is an empty concept considered apart from real human experiences and practices. This volume therefore considers the meaning of human dignity inductively in light of development practice, rather than simply providing a theory or philosophy of human dignity in the abstract. It asks not only “what is dignity” but also “how can dignity be done?”

Through a unique multidisciplinary dialogue, The Practice of Human Development and Dignity offers a dialectical and systematic examination of human dignity that moves beyond the current impasse in thinking about the theory and practice of human dignity. It will appeal to scholars in the social sciences, philosophy, and legal and development theory, and also to those who work in development around the globe.

THEODORA HAWKSLEY is head of social and environmental justice programming at the London Jesuit Centre. She is co-editor of Peacebuilding and the Arts.

“Theodora Hawksley reflects on the theological themes of consolation, forgiveness, and solidarity and the role they ought to play in contemporary peacebuilding. Peacebuilding and Catholic Social Teaching also skillfully draws on the experience of peacebuilders in places such as Northern Ireland and Colombia, infusing the manuscript with realism and practicality.”

—Matthew Shadle, author of The Origins of War

The Roman Catholic Church, with its two billion plus members, global reach, and centralized organization, could be one of the world’s most significant forces in global peacemaking, and yet its robust tradition of social teaching on peace is not widely known. In Peacebuilding and Catholic Social Teaching, Theodora Hawksley aims to make that tradition better known and understood, and to encourage its continued development in light of the lived experience of Catholics engaged in peacebuilding and conflict transformation worldwide.

The first part of this book analyzes the development of Catholic social teaching on peace from the time of the early Church fathers to the present, drawing attention to points of tension and areas in need of development. The second part engages in constructive theological work, exploring how the existing tradition might develop in order to support the efforts of Catholic peacebuilders and respond to the distinctive challenges of contemporary conflict.

Peacebuilding and Catholic Social Teaching is one of the first scholarly monographs dedicated exclusively to theology, ethics, and peacebuilding. It will appeal to students and academics who specialize in Catholic social teaching and peacebuilding, to practitioners of Catholic peacebuilding, and to anyone with an interest in religion and peacebuilding more generally.
WILLIAM FRANKE is professor of comparative literature and religious studies at Vanderbilt University. He is the author and editor of numerous books, including *A Philosophy of the Unsayable* (University of Notre Dame Press, 2014).

“Most impressive is what has now become William Franke’s hallmark: an erudite interdisciplinarity that moves with seeming ease between various disciplines within the humanities in order to reach a more comprehensive position from which to examine any one issue. *On the Universality of What Is Not* brings a strong career focused on apophatic thinking to an important high point.”

—Andrew W. Hass, author of *Hegel and the Art of Negotiation*

Branching out from his earlier works providing a history and a theory of apophatic thinking, William Franke’s newest book pursues applications across a variety of communicative media, historical periods, geographical regions, and academic disciplines—moving from the literary humanities and cultural theory and politics to more empirical fields such as historical anthropology, evolutionary biology, and cognitive science. *On the Universality of What Is Not: The Apophatic Turn in Critical Thinking* is an original philosophical reflection that shows how intransigent deadlocks debated in each of these arenas can be broken through thanks to the uncanny insights of apophatic vision. Leveraging Franke’s distinctive method of philosophical, religious, and literary thinking and practice, *On the Universality of What Is Not* proposes a radically unsettling approach to answering (or suspending) perennial questions of philosophy and religion, as well as to dealing with some of our most pressing dilemmas at present at the university and in the socio-political sphere. In a style of exposition that is as lucid as it is poetic, deep-rooted tensions between alterity and equality in all these areas are exposed and transcended.
FRED DALLMAYR is Packey J. Dee Professor Emeritus in philosophy and political science at the University of Notre Dame. He is the author and editor of over fifty books, including *Spiritual Guides: Pathfinders in the Desert* (University of Notre Dame Press, 2017).

“*Horizons of Difference* is a probing study of the crisis of our time, revolving around scientific, technological, economic, political, and cultural globalization. Many studies have focused on one or more of these dimensions, but only Dallmayr’s approach dives deeply into the cultural roots of ‘Western’ modernity and its alleged ‘clash’ with ‘non-Western’ traditions.”

—David Ingram, author of *World Crisis and Underdevelopment*

In his latest book, *Horizons of Difference: Engaging with Others*, Fred Dallmayr argues that the dialogue between religious and secular commitments, between faith and reason, is particularly important in our time because both faith and reason can give rise to dangerous and destructive types of extremism, fanaticism, or idolatry. In this interdisciplinary and cross-cultural synthesis of philosophy, religious thought, and political theory, Dallmayr neither accepts the “clash of cultures” dichotomy nor denies the reality of cultural tensions. Instead, operating from the standpoint of philosophical hermeneutics, he embraces cultural difference as a necessary condition and opportunity for mutual cross-cultural dialogue and learning.

In part 1, “Relationality and Difference,” Dallmayr explores the emergence of diverse loyalties and attachments in different social and cultural contexts. The assumption is not that different commitments are necessarily synchronized or “naturally” compatible but rather that they are held together precisely by their difference and potential antagonism. Part 2, “Engagement through Dialogue and Interaction,” dwells on the major means of mediating between the alternatives of radical separation and radical sameness: the means of dialogue and hermeneutical interpretation of understanding. In this respect, the emphasis shifts to leading philosophers of dialogue such as Gadamer, Bernhard Waldenfels, and Merleau-Ponty.

In a world where the absolutizing of the ego encourages selfish egotism that can lead to aggressive war-mongering, *Horizons of Difference* shows how the categories of “difference” and “relationality” can be used to build a genuine and peaceful democracy based on dialogue and interaction instead of radical autonomy and elitism.
“Disputes in Bioethics is a real contribution to the field of analytic ethics, in defense of the Christian faith’s insistence that human beings are worthy of respect from conception until natural death.”
—Kevin Flannery, S.J., author of Action and Character according to Aristotle

“Disputes in Bioethics addresses pressing topics in the medical arena. The book will interest students and scholars in medical ethics, nursing ethics, and moral theology.”
—Thomas Cavanaugh, author of Hippocrates’ Oath and Asclepius’ Snake

Disputes in Bioethics tackles some of the most debated questions in contemporary scholarship about the beginning and end of life. This collection of essays takes up questions about the dawn of human life, including: Should we make children with three (or more) parents? Is it better never to have been born? and Is the so-called ‘after-birth’ abortion wrong? This volume also asks about the dusk of human life: Is ‘death with dignity’ a dangerous euphemism? Should euthanasia be permitted for children? and Does assisted suicide harm those who do not choose to die? Still other questions are asked concerning recent views that health care professionals should not have a right to conscientiously object to legal and accepted medical practices. Finally, the book addresses questions about separating conjoined twins as well as the issue of whether the species of an individual makes a difference for the individual’s moral status.

Christopher Kaczor critiques some of the most recent and influential positions in bioethics, while eschewing both consequentialism and principilism. Rooted in the Catholic principle that faith and reason are harmonious, this book shows how Catholic bioethical teaching is rationally defensible in terms that people of good will, secular or religious, can accept. Proceeding from a natural law perspective, Kaczor defends the inherent dignity of all human beings and argues that they merit the protection of their basic human goods because of that inherent dignity. Philosophers interested in applied ethics, as well as students and professors of law, will profit from reading Disputes in Bioethics. The book aims to be both philosophically sophisticated and accessible for students and experienced researchers alike.
SEBASTIAN SELVÉN is an independent researcher in biblical studies.

“It is astounding how well-versed Sebastian Selvén is in both Jewish and Christian liturgy. While I was reading about the former, I was being taught new facts and theology about Jewish ritual; while I was reading about the latter, I could have closed my eyes and believed it was being written by a Christian liturgical scholar.”

—David Fagerberg, author of Liturgical Mysticism

Although it is well known that the Bible is used in Jewish and Christian liturgy, the role of the liturgy as a form of biblical interpretation is not well recognized. Liturgy has the potential to be far more influential than commentary in shaping how people perceive the meaning of scriptural texts; yet this genre of biblical reception remains severely understudied. In Liturgy and Biblical Interpretation: The Sanctus and the Qedushah, Sebastian Selvén shows how the actual use of the Hebrew Bible in Jewish and Christian liturgical traditions, architecture, music, and choreography shape our sense of what the Bible means. To do so, he offers a case study of Isaiah 6:3, tracing the text’s lines of influence in the qedushah liturgies of Ashkenazi Judaism and in the Sanctus as used in three church traditions (pre-1969 Roman Catholicism, Anglicanism, and Lutheranism). Focusing on liturgy as something that is lived and experienced, rather than something written about in worship or rubric manuals, this study deploys methodological frameworks from performance and theater studies, as well as Clifford Geertz’s concept of “thick description” from the field of anthropology, to show how liturgy functions as a form of biblical exegesis—indeed, as even the most influential form of it.

Working at the crossroads of liturgical and biblical studies, and making novel use of relevant methodologies from other disciplines to shed new light on how the liturgy provides a way of reading the Bible, Liturgy and Biblical Interpretation offers a study that is the first of its kind. It will interest scholars of the Bible, liturgy, and church history, as well as Jewish and Christian clergy.
Henri de Lubac and the Drama of Human Existence

JORDAN HILLEBERT

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JORDAN HILLEBERT is Director of Formation at St. Padarn’s Institute and an honorary lecturer in theology at Cardiff University. He is the editor of T&T Clark Companion to Henri de Lubac.

“Jordan Hillebert has identified the core, unifying element of de Lubac’s project. Henri de Lubac and the Drama of Human Existence will be a touchstone for any future assessment and evaluation of de Lubac’s writings.”

—Matthew Levering, author of Aquinas’s Eschatological Ethics and the Virtue of Temperance

The French Jesuit Henri de Lubac was one of the most influential theologians of the twentieth century. The publication of his Sur-naturel in 1946, addressing the issue of the interrelation of nature and the supernatural, precipitated one of the most far-reaching theological debates of the century, culminating in a new historical, methodological, and theological consensus on the topic. And yet the question continues to be debated: How should de Lubac’s position be understood? Although many have suggested that de Lubac saw human nature as always-already graced, in Henri de Lubac and the Drama of Human Existence, Jordan Hillebert advances a new reading of de Lubac’s theology of the supernatural that is at variance with most prevailing interpretations. Through his analysis of how a “hermeneutics of human existence” pervades de Lubac’s writings, Hillebert argues that, in de Lubac’s theology, the relation between the human being and humanity’s supernatural finality is best considered in terms of the “supernatural insufficiency of human nature.” In this way, Hillebert demonstrates that de Lubac’s theology of the supernatural offers a via media between neo-scholastic “extrinsicism” on the one hand and post-conciliar “intrinsicism” on the other.

Although some authors have drawn attention to the theme of human existence in de Lubac’s writings, Henri de Lubac and the Drama of Human Existence is an original study that shows how a hermeneutics of human existence provides an interpretative key to his writings—especially in regard to the controversial question of the relation of nature and the supernatural. Due to the book’s broad ecumenical appeal, it will interest scholars in the fields of modern theology and, more specifically, Roman Catholic theology.
RYAN G. DUNS, SJ, is assistant professor of theology at Marquette University.

“Ryan Duns rightfully reads William Desmond as not only giving us ideas for consideration but ways of being in the world that open cracks if not breakthroughs onto a wider and deeper reality.”
—Christopher Ben Simpson, editor of The William Desmond Reader

“This book offers a penetrating, yet entirely accessible, account of not only William Desmond’s metaxological metaphysics, but more importantly how Desmond’s metaphysics serves to heal those forms of theological discourse that have become malnourished by the neglect of the practice of spiritual exercising.”
—Brendan Sammon, co-editor of William Desmond and Contemporary Theology

In A Secular Age, Charles Taylor, faced with contemporary challenges to belief in God, issues a call for “new and unprecedented itineraries” that might be capable of leading seekers to encounter God. In Spiritual Exercises for a Secular Age, Ryan G. Duns demonstrates that William Desmond’s philosophy has the resources to offer a compelling response to Taylor. To show how, Duns makes use of the work of Pierre Hadot. In Hadot’s view, the point of philosophy is “not to inform but to form”—that is, not to provide abstract answers to abstruse questions but rather to form the human being such that she can approach reality as such in a new way. Drawing on Hadot, Duns frames Desmond’s metaphysical thought as a form of spiritual exercise. So framed, Duns argues, Desmond’s metaphysics attunes its readers to perceive disclosure of the divine in the everyday. In this way, Desmond’s metaphysics is not about conjuring a different reality but instead leads readers to behold reality itself in a different way by helping them to encounter the presence of God, who abides in, and is disclosed through, all things in the world.

Spiritual Exercises for a Secular Age offers a readable and engaging introduction to the thought of Charles Taylor and William Desmond, and demonstrates how practicing metaphysics can be understood as a form of spiritual exercise that renews in its practitioners attentiveness to God in all things. As a unique contribution at the crossroads of theology and philosophy, it will appeal to readers in continental philosophy, theology, and religious studies broadly.
KAREN A. WINSTEAD is professor of English at the Ohio State University. She is the author and translator of a number of books, including The Life of Saint Katherine of Alexandria by John Capgrave (University of Notre Dame Press, 2011).

“Fifteenth-Century Lives is one of the most original studies of later medieval sanctity I have encountered. Karen Winstead analyzes ways in which fifteenth-century hagiographical texts, often considered staid, dull, and conservative, are instead highly innovative.”

—Nancy Bradley Warren, author of Chaucer and Religious Controversies in the Medieval and Early Modern Eras

In Fifteenth-Century Lives, Karen A. Winstead identifies and explores a major shift in the writing of Middle English saints’ lives. As she demonstrates, starting in the 1410s and ’20s, hagiography became more character-oriented, more morally complex, more deeply embedded in history, and more politically and socially engaged. Further, it became more self-consciously literary and began to feature women more prominently—and not only traditional virgin martyrs but also matrons and contemporary holy women. Winstead shows that this literature placed a premium on scholarship and teaching. Hagiography celebrated educators and scholars more than ever before and became a vehicle for educating readers about Christian dogma. Focusing both on authors well known, such as John Lydgate and Margery Kempe, and on others less known, such as Osbern Bokenham and John Capgrave, Winstead argues that the values promoted by fifteenth-century hagiography helped to shape the reformist impulses that eventually produced the Reformation. Moreover, these values continued to influence post-Reformation hagiography, both Protestant and Catholic, well into the seventeenth century.

In exploring these trends in fifteenth-century hagiography, identifying the factors that contributed to their emergence, and tracing their influence in later periods, Fifteenth-Century Lives marks an important contribution to visionary scholarship on fifteenth-century literature. It will appeal to students and scholars of late medieval English literature and late medieval religion.
DAVID AERS is James B. Duke Professor of English and Historical Theology with appointments in both the English Department and in the Divinity School at Duke University. His many publications include *Salvation and Sin: Augustine, Langland, and Fourteenth-Century Theology* (2009) and *Beyond Reformation?: An Essay on William Langland's Piers Plowman and the End of Constantinian Christianity* (2015), both published by the University of Notre Dame Press.

“This is a marvelous and original monograph, both deeply learned and eloquently written; I have no doubt that *Versions of Election* will be of interest to a wide range of scholars and students of religious history and thought, both in the medieval and early modern periods.”
—Nicolette Zeeman, author of *The Arts of Disruption*

Because of the way in which predestination and reprobation became central issues in the Protestant Reformation (especially within Calvinist churches), these themes have often been studied primarily in that historical context. In *Versions of Election: From Langland and Aquinas to Calvin and Milton*, David Aers takes a longer view of these key issues in Christian theology. With meticulous attention to the texts of medieval and early modern theologians, poets, and popular writers, this book argues that we can understand the full complexity of the history of various teachings on the doctrine of election only through a detailed diachronic study that takes account of multiple periods and disciplines. Throughout this wide-ranging study, Aers examines how various versions of predestination and reprobation emerge and re-emerge in Christian tradition from the Middle Ages through the seventeenth century. Starting with incisive readings of medieval works by figures such as William Langland, Thomas Aquinas, and Robert Holcot, and continuing on to a nuanced consideration of texts by Protestant thinkers and writers like John Calvin, Arthur Dent, William Twisse, and John Milton (among others), Aers traces the twisting and unpredictable history of some prominent versions of predestination and reprobation across the divide of the Reformation and through a wide variety of genres. In so doing, Aers offers not only a detailed study of election but also important insights into how Christian tradition is made, unmade, and remade.

*Versions of Election* is an original cross-disciplinary study that touches upon the fields of literature, theology, ethics, and politics, and makes important contributions to the study of both medieval and early modern intellectual and literary history. It will appeal to academics in these various fields, as well as clergy and other educated readers from across a wide variety of denominations.
Studies in the Age of Chaucer is the annual yearbook of the New Chaucer Society, publishing articles on the writing of Chaucer and his contemporaries, their antecedents and successors, and their intellectual and social contexts. More generally, articles explore the culture and writing of later medieval Britain (1200–1500). SAC also includes an annotated bibliography and reviews of Chaucer-related publications.

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