Theological Territories
A David Bentley Hart Digest
David Bentley Hart

Summary
In Theological Territories, David Bentley Hart, one of America's most eminent contemporary writers on religion, reflects on the state of theology "at the borders" of other fields of discourse—metaphysics, philosophy of mind, science, the arts, ethics, and biblical hermeneutics in particular. The book advances many of Hart's larger theological projects, developing and deepening numerous dimensions of his previous work. Theological Territories constitutes something of a manifesto regarding the manner in which theology should engage other fields of concern and scholarship.

The essays are divided into five sections on the nature of theology, the relations between theology and science, the connections between gospel and culture, literary representations of and engagements with transcendence, and the New Testament. Hart responds to influential books, theologians, philosophers, and poets, including Rowan Williams, Jean-Luc Marion, Tomáš Halík, Sergei Bulgakov, Jennifer Newsome Martin, and David Jones, among others. The twenty-six chapters are drawn from live addresses delivered in various settings. Most of the material has never been printed before, and those parts that have appear here in expanded form. Throughout, these essays show how Hart's mind works with the academic veneer of more formal pieces stripped away. The book will appeal to both academic and non-academic readers interested in the place of theology in the modern world.

Contributor Bio
David Bentley Hart is an Eastern Orthodox scholar of religion and a philosopher, writer, and cultural commentator. He is the author and translator of fifteen books, including That All Shall Be Saved: Heaven, Hell, and Universal Salvation.
Theology after Colonization
Bediako, Barth, and the Future of Theological Reflection
Tim Hartman

Summary
Tim Hartman’s *Theology after Colonization* uses a comparative approach to examine two theologians, one from Europe and one from Africa, to gain insight into our contemporary theological situation. Hartman examines how the loss of cultural hegemony through rising pluralism and secularization has undermined the interconnection of the Christian faith with political power and how globalization undermined the expansive (and expanding) mindset of colonization. Hartman engages Swiss-German theologian Karl Barth (1886–1968), whose work responded to the challenges of Christendom and the increasing secularization of Europe by articulating an early post-Christendom theology based on God’s self-revelation in Jesus Christ, not on official institutional structures (including the church) or societal consensus. In a similar way, Ghanaian theologian Kwame Bediako (1945–2008) offered a post-colonial theology. He wrote from the perspective of the global South while the Christian faith was growing exponentially following the departure of Western missionaries from Africa. For Bediako, the infinite translatability of the gospel of Jesus Christ leads to the renewal of Christianity as a non-Western religion, not a product of colonization.

Many Western theologies find themselves unable to respond to increasing secularization and intensifying globalization because they are based on the very assumptions of uniformity and parochialism (sometimes called “orthodoxy”) that are being challenged. Hartman claims Bediako and Barth can serve as helpful guides for contemporary theological reflection as the consensus surrounding this theological complex disintegrates further. Collectively, their work points the way toward contemporary theological reflection that is Christological, contextual, cultural, constructive, and collaborative. As one of the first books to examine the work of Bediako, this study will interest students and scholars of Christian theology, African studies, and postcolonial studies.

Contributor Bio
Tim Hartman is assistant professor of theology at Columbia Theological Seminary.
Summary

Scholarly attempts to understand Islam in the West over the past several years have failed to take Islamic theology seriously. This book engages Islam from deep within the Christian tradition by addressing the question of the prophethood of Muhammad. Anna Bonta Moreland calls for a retrieval of Thomistic thought on prophecy to view Muhammad within a Christian theology of revelation, without either appropriating the prophet as an unwitting Christian or reducing both Christianity and Islam to a common denominator. This historical recovery leads to a more sophisticated understanding of Islam, one that honors the integrity of the Catholic tradition and, through that integrity, argues for the possibility in principle of Muhammad as a religious prophet.

Moreland sets the stage for this inquiry through an intertextual reading of the key Vatican II documents on Islam and on Christian revelation. She then uses Aquinas's treatment of prophecy to address the case of whether Muhammad is a prophet in Christian terms. The book examines the work of several Christian theologians, including W. Montgomery Watt, Hans Küng, Kenneth Cragg, David Kerr, and Jacques Jomier, O.P., and then draws upon the practice of analogical reasoning in the theology of religious pluralism to show that a term in one religion—in this case "prophecy"—can have purchase in another religious tradition. Muhammad Reconsidered not only is a constructive contribution to Catholic theology but also has enormous potential to help scholars reframe and comprehend Christian-Muslim relations.

Contributor Bio

Anna Bonta Moreland is associate professor of theology at Villanova University. She is the author of Known by Nature: Thomas Aquinas on Knowledge of God.
Defending Muhammad in Modernity
SherAli Tareen, Margrit Pernau

Summary
In this groundbreaking study, SherAli Tareen presents the most comprehensive and theoretically engaged work to date on what is arguably the most long-running, complex, and contentious dispute in modern Islam: the Barelvi-Deobandi polemic. The Barelvi and Deobandi groups are two normative orientations/reform movements with beginnings in colonial South Asia. Almost two hundred years separate the beginnings of this polemic from the present. Its specter, however, continues to haunt the religious sensibilities of postcolonial South Asian Muslims in profound ways, both in the region and in diaspora communities around the world.

Defending Muhammad in Modernity challenges the commonplace tendency to view such moments of intra-Muslim contest through the prism of problematic yet powerful liberal secular binaries like legal/mystical, moderate/extremist, and reformist/traditionalist. Tareen argues that the Barelvi-Deobandi polemic was instead animated by what he calls “competing political theologies” that articulated—during a moment in Indian Muslim history marked by the loss and crisis of political sovereignty—contrasting visions of the normative relationship between divine sovereignty, prophetic charisma, and the practice of everyday life. Based on the close reading of previously unexplored print and manuscript sources in Arabic, Persian, and Urdu spanning the late eighteenth and the entirety of the nineteenth century, this book intervenes in and integrates the often-disparate fields of religious studies, Islamic studies, South Asian studies, critical secularism studies, and political theology.

Contributor Bio
SherAli Tareen is associate professor of religious studies at Franklin and Marshall College. He is co-editor of Imagining the Public in Modern South Asia. Margrit Pernau is a senior researcher at the Max Planck Institute for Human Development.
Beyond East and West
John C.H. Wu, John Wu, Jr.

Summary
When John C. H. Wu’s spiritual autobiography Beyond East and West was published in 1951, it became an instant Catholic best seller and was compared to Thomas Merton’s The Seven Storey Mountain, which had appeared four years earlier. It was also hailed as the new Confession of St. Augustine for its moving description of Wu’s conversion in 1937 and early years as a Catholic. This new edition, including a foreward written by Wu’s son John Wu, Jr., makes this profoundly beautiful book by one of the most influential Chinese lay Catholic intellectuals of the twentieth century available for a new generation of readers hungry for spiritual sustenance. Beyond East and West recounts the story of Wu’s early life in Ningpo, China, his family and friendships, education and law career, drafting of the constitution of the Republic of China, translation of the Bible into classical Chinese in collaboration with Chinese president Chiang Kai-Shek, and his role as China’s delegate to the Holy See. In passages of arresting beauty, the book reveals the development of his thought and the progress of his growth toward love of God, arriving through experience at the conclusion that the wisdom in all of China’s traditions, especially Confucian thought, Taoism, and Buddhism, point to universal truths that come from, and are fulfilled in, Christ. In Beyond East and West, Wu develops a synthesis between Catholicism and the ancient culture of the Orient. A sublime expression of faith, here is a book for anyone who seeks the peace of the spirit, a memorable book whose ideas will linger long after its pages are closed.

Contributor Bio
John C. H. Wu (1899-1986) was a diplomat, scholar, and authority on international law. He wrote works in Chinese, English, French, and German on Christian spirituality, Chinese literature (including a translation of the Tao Teh Ching), and legal topics. A graduate of the University of Michigan Law School, he was the principal author of the constitution of the Republic of China. He maintained a correspondence with U.S. Supreme Court Justice Oliver Wendell Holmes, Jr., and later produced scholarly work examining Holmes’s legal thought.
Confucianism and Catholicism
Reinvigorating the Dialogue
Michael R. Slater, Erin M. Cline, Philip J. Ivanho...
Jesuit Kaddish

Jesuits, Jews, and Holocaust Remembrance
James Bernauer, S.J.

Summary

While much has been written about the Catholic Church and the Holocaust, little has been published about the hostile role of priests, in particular Jesuits, toward Jews and Judaism. Jesuit Kaddish is a long overdue study that looks at Jesuit hostility toward Judaism before the Shoah, and then examines the development of a new understanding of the Catholic Church’s relation to Judaism that culminated with Vatican II’s landmark decree Nostra aetate. James Bernauer’s study is historically accurate and spiritually ambitious in its desire to have this story of the Jesuits’ relation to Jews and Judaism contribute to interreligious reconciliation.

At the end of the twentieth century, Pope John Paul II called the Catholic Church to examine its responsibility for anti-Semitism that led to the Shoah. In this study, Bernauer undertakes such a self-examination as a member of the Jesuit order. This new book demonstrates the way in which Jesuit hostility operated, examining Jesuit moral theology’s dualistic approach to sexuality and, in the case of Nazi Germany, the articulation of an unholy alliance between a sexualizing and a Judaizing of German culture. Bernauer then identifies an influential group of Jesuits whose thought and action contributed to the developments in Catholic teaching about Judaism that eventually led to the watershed moment of Nostra aetate. At the heart of this transformation after World War II was the Jesuit Cardinal Augustin Bea. But leading to this change of view were earlier Jesuit spiritual insurrections against Nazism. This book concludes with a proposed statement of repentance from the Jesuits and an appendix presenting the fifteen Jesuits who have been honored as “Righteous Among the Nations” by Israel’s Yad Vashem Holocaust Center. Jesuit Kaddish offers a crucial contribution to the fields of Catholicism and Nazism, Catholic-Jewish relations, Jesuit history, and the history of anti-Semitism in Europe.

Contributor Bio

James Bernauer, S.J., is the Kraft Family Professor of Philosophy and director of the Center for Christian-Jewish Learning at Boston College. He is the author, editor, and co-editor of a number of books, including The Tragic Couple: Encounters Between Jews and Jesuits.
The Epiclesis Debate at the Council of Florence
Christiaan Kappes

Summary

The Epiclesis Debate at the Council of Florence is the first in-depth investigation into both the Greek and the Latin sides of the debate about the moment of Eucharistic transubstantiation at the Council of Florence. Christiaan Kappes examines the life and times of the central figures of the debate, Mark Eugenicus and John Torquemada, and assesses their doctrinal authority. Kappes presents a patristic and Scholastic analysis of Torquemada’s Florentine writings, revealing heretofore-unknown features of the debate and the full background to its treatises. The most important feature of the investigation involves Eugenicus. Kappes investigates his theological method and sources for the first time to give an accurate appraisal of the strength of Mark’s theological positions in the context of his own time and contemporary methods. The investigation into both traditions allows for an informed evaluation of more recent developments in the official teaching of the Roman Catholic Church in light of these historical sources. Kappes provides a historically contextual and contemporary proposal for solutions to the former impasse in light of the principles rediscovered within Eugenicus’s works. This monograph speaks to contemporary theological debates surrounding transubstantiation and related theological matters, and provides a historical framework to understand these debates.

The Epiclesis Debate at the Council of Florence will interest specialists in theology, especially those with a background in and familiarity with the council and related historical themes, and is essential for any ecumenical library.

Contributor Bio

Christiaan Kappes is academic dean of the SS Cyril and Methodius Byzantine Catholic Seminary.
The Church in Pluralist Society
Social and Political Roles
Cornelius J. Casey, Fáinche Ryan

Summary
Vatican II opened new pathways to engagement with societies shaped by modernity. Its project could be read as an attempt to interpret the stance of the church in relation to the whole project of modernity. The fundamental presumption of this collection of essays is that it is timely, indeed imperative, to keep alive the question of the church’s self-understanding in its journey alongside "the complex, often rebellious, always restless mind of the modern world." Cornelius J. Casey and Fáinche Ryan have assembled some of the most prominent commentators on ecclesiastical and social-political engagements from the fields of theology, political philosophy, social theory, and cultural criticism. The contributors present differing perspectives on the role of the church. Some argue that pluralism is here to stay. Others point out that the liberal pluralism of contemporary society is aggressively powered by global corporate consumerism. This book, with its variety of voices, explores these issues largely from within the Catholic tradition. The role of the church in a pluralist society is a narrative that is being written by many people at many different levels of the church.

Contributors: J. Bryan Hehir, Terry Eagleton, Patrick J. Deneen, Hans Joas, William T. Cavanaugh, Massimo Faggioli, Fáinche Ryan, Patrick Riordan, and Cornelius J. Casey

Contributor Bio
Cornelius J. Casey is the inaugural director of the Loyola Institute, Trinity College Dublin.
Fáinche Ryan is the current director of the Loyola Institute, Trinity College Dublin. She is author and editor of a number of books, including The Eucharist: What Do We Believe?
Horizons of Difference
Engaging with Others
Fred Dallmayr

Summary
In Fred Dallmayr's newest book, *Horizons of Difference: Engaging with Others*, he 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.

Contributor Bio
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).
Peacebuilding and Catholic Social Teaching
Theodora Hawksley

Summary
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 analyses 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.

Contributor Bio
Theodora Hawksley is head of social and environmental justice programming at the London Jesuit Centre. She is co-editor of *Peacebuilding and the Arts*. 
Thinking Prayer
Theology and Spirituality amid the Crises of Modernity
Andrew Prevot

Summary
In Thinking Prayer, Andrew Prevot presents a new, integrated approach to Christian theology and spirituality, focusing on the centrality of prayer to theology in the modern age. Prevot's clear and in-depth analysis of notable philosophical and theological thinkers' responses to modernity through the theme of prayer charts a new spiritual path through the crises of modernity. Prevot offers critical interpretations of Martin Heidegger, Hans Urs von Balthasar, Jean-Louis Chrétien, Johann Baptist Metz, Ignacio Ellacuría, and James Cone, among others, integrating their insights into a constructive synthesis. He explains how doxological and contemplative forms of prayer help one avoid dangers associated with metaphysics, including nihilism, conceptual idolatry, and the concealment of difference. He considers the powerful impact that the prayers of oppressed peoples have on their efforts to resist socioeconomic and racialized violence. The book upholds modern aspirations to critical freedom, while arguing that such freedom can best be preserved and deepened through prayerful interactions with the infinite freedom of God. Throughout, the book uncovers the contemplative dimensions of postmodern phenomenology and liberation theology and suggests how prayer shapes liberative ways of thinking (theology) and living (spirituality) that are crucial for the future of this crisis-ridden world.

"Andrew Prevot presents a range of theological and philosophical interlocutors with a depth of scholarly knowledge that makes the reading of these pages an engaging tour of the last eighty years of theological and philosophical thought. There is insightful analysis of the text's announced focus on prayer, a theme that is usually addressed in popular books on practical theology but rarely in a sophisticated monograph like the present work. The impressive achievement of Thinking Prayer is the sweeping range of its scholarship, presented in interpretive sophistication and communicated in flourishing style." —John Thiel, author of Icons of Hope: The "Last Things" in Catholic Imagination

"Drawing on an impressive range of theological and philosophical sources, Andrew Prevot argues for the indispensability of prayer to both Christian theology and social praxis. He insists that, more specifically, Christian theology and social praxis must be rooted in the 'spirituality that emerges from the prayerful struggles of many Christian communities of the poor and oppressed.' Such a preferential option for the poor itself demands a reintegration of theology and spirituality. The sustained intellectual rigor, spiritual depth, and prophetic courage of this scholarship will no doubt establish Prevot as a leading voice among a new generation of Christian theologians."
—Roberto Goizueta, Margaret O'Brien Flatley Professor of Catholic Theology, Boston College

"This ambitious and ultimately successful book will fundamentally change how theologians understand prayer. Prevot handles the most complex philosophical and theological figures with skill, from Heidegger to Balthasar, from Cone to Marion. Writing about prayer tends to be fluffy or dismissive, but Prevot manages to be both rigorous and graceful. As the title advertises, this book brings t...

Contributor Bio
Andrew Prevot is assistant professor of theology at Boston College.
Saving Fear in Christian Spirituality
Ann W. Astell

Summary
Hailed in Sacred Scripture as the “beginning of wisdom” (Ps 111:10), the “fear of the Lord” is seldom mentioned and little understood today. A gift of the Spirit and a moral virtue or disposition, the “fear of the Lord” also frequently entails emotional experiences of differing kinds: compunction, dread, reverence, wonderment, and awe. Starting with the Bible itself, this collection of seventeen essays explores the place of holy fear in Christian spirituality from the early church to the present and argues that this fear is paradoxically linked in various ways to fear’s seeming opposite, love. Indeed, the charged dynamic of love and fear accounts for different experiences and expressions of Christian life in response to changing historical circumstances and events.

The writings of the theologians, mystics, philosophers, saints, and artists studied here reveal the relationship between the fear and the love of God to be profoundly challenging and mysterious, its elements paradoxically conjoined in a creative tension with each other, but also tending to oscillate back-and-forth in the history of Christian spirituality as first one, then the other, comes to the fore, sometimes to correct a perceived imbalance, sometimes at the risk of losing its companion altogether. Given this historical pattern, clearly evident in these chronologically arranged essays, the palpable absence of a discourse of holy fear from the mainstream theological landscape should give us pause and invite us to consider if and how—under what aspect, in which contexts—a holy fear, inseparable from love, might be regained or discovered anew within Christian spirituality as a remedy both for a crippling anxiety and for a presumptive recklessness. This book will be of interest to students and scholars of Christian spirituality, theology, biblical studies, religious studies, and religion and literature.


Contributor Bio
Ann W. Astell is professor of theology at University of Notre Dame. She is the author, editor, and translator of fifteen books, including Sacrifice, Scripture, and Substitution: Readings in Ancient Judaism and Christianity, co-edited with Sandor Goodhart (University of Notre Dame Press, 2011).
**Spiritual Exercises for a Secular Age**  
*Desmond and the Quest for God*  
Ryan G. Duns, SJ

**Summary**  
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.

**Contributor Bio**  
Ryan G. Duns, SJ, is assistant professor of theology at Marquette University.
William Desmond and Contemporary Theology
Christopher Ben Simpson, Brendan Thomas Sammon

Summary
In *William Desmond and Contemporary Theology*, Christopher Simpson and Brendan Sammon coordinate, through a collection of scholarly essays, a timely exploration of William Desmond’s work on theology and metaphysics, bringing the disciplines of philosophy and theology together in new and vital ways. The book examines the contribution that Desmond’s metaphysics makes to contemporary theological discourse and to the renewal of metaphysics.

A central issue for the contributors is the renewal of metaphysics within the post-metaphysical, or anti-metaphysical, context of late modernity. This volume not only capably demonstrates the viability of the metaphysical tradition but also illuminates its effectiveness and value in dealing with the many issues in contemporary theological conversation. *William Desmond and Contemporary Theology* presents Desmond’s contemporary, yet historically aware, continental metaphysics as able to provide revealing insights for the discussion of the relation between philosophy and theology. Simpson and Sammon argue, moreover, that Desmond’s contribution to linking these two fields makes his an important voice in the academic conversation. Students and scholars of Desmond, contemporary philosophy, theology, and literature will find much to provoke thought in this collection.


Contributor Bio
Christopher Ben Simpson is professor of philosophical theology at Lincoln Christian University.
Brendan Thomas Sammon is assistant professor of systematic theology at St. Joseph's College.
Sites of the Ascetic Self
John Cassian and Christian Ethical Formation
Niki Kasumi Clements

Summary
Sites of the Ascetic Self reconsiders contemporary debates about ethics and subjectivity in an extended engagement with the works of fifth-century ascetic, John Cassian (ca. 360–ca. 435), whose stories of extreme asceticism and transformative religious experience by desert elders helped to establish Christian monastic forms of life. The social, cultural, political, doctrinal, and rhetorical milieus shaping Cassian’s late ancient understanding allow us to read his works as an ethics for fractured selves in uncertain times. Cassian’s practical asceticism provides a uniquely frank picture of human struggle in a world of contingency while also affirming human possibility in ways that signaled a challenge to followers of his contemporary, Augustine of Hippo.

Niki Kasumi Clements brings historical and textual analyses into conversation with contemporary theoretical debates, most notably French philosopher Michel Foucault’s readings of Cassian as anticipating modern subjectivity vis-à-vis attention to obedience, submission, and self-renunciation. Instead of focusing on interiority and confession, Clements’s engagement with Cassian’s ethics contributes to contemporary framings of religion as practice-centered, sharing methodological innovations with scholarship in the philosophy of religion that foregrounds the work of the body, the emotions, and intersociality alongside the role of critical reflection. With a focus on the lived experience and practical ethics of Cassian, Clements argues for constructions of ethics in asceticism as a lens to both critique and deepen our understanding of constructions of power—following the critical moves that Foucault himself develops. By challenging modern assumptions about Cassian’s asceticism, Sites of the Ascetic Self proposes a new way to think about questions of ethics, subjectivity, and ethical agency in the study of religion today.

Contributor Bio
Niki Kasumi Clements is the Watt J. and Lilly G. Jackson Assistant Professor of Religion and the Allison Sarofim Assistant Professor of Distinguished Teaching in the Humanities at Rice University.
Aquinas's Eschatological Ethics and the Virtue of Temperance
Matthew Levering

Summary
In Aquinas’s Eschatological Ethics and the Virtue of Temperance, Matthew Levering argues that Catholic ethics make sense only in light of the biblical worldview that Jesus has inaugurated the kingdom of God by pouring out his spirit. Jesus has made it possible for us to know and obey God’s law for human flourishing as individuals and communities. He has reoriented our lives toward the goal of beatific communion with him in charity, which affects the exercise of the moral virtues that pertain to human flourishing.

Without the context of the inaugurated kingdom, Catholic ethics as traditionally conceived will seem like an effort to find a middle ground between legalistic rigorism and relativistic laxism, which is especially the case with the virtue of temperance, the focus of Levering’s book. After an opening chapter on the eschatological/biblical character of Catholic ethics, the ensuing chapters engage Aquinas’s theology of temperance in the Summa theologiae, which identifies and examines a number of virtues associated with temperance. Levering demonstrates that the theology of temperance is profoundly biblical, and that Aquinas’s theology of temperance relies for its intelligibility upon Christ’s inauguration of the kingdom of God as the graced fulfillment of our created nature. The book develops new vistas for scholars and students interested in moral theology.

Contributor Bio
Matthew Levering is the James N. and Mary D. Perry, Jr. Chair of Theology at Mundelein Seminary. He is the author of four previous books with the University of Notre Dame Press, including Mary’s Bodily Assumption (2014).
**Maurice Blondel**  
*Transforming Catholic Tradition*  
Robert C. Koerpel

**Summary**

During the past few decades there has been renewed interest in the twentieth-century French Catholic philosopher Maurice Blondel (1861–1949) and his influence on modern and contemporary theology, but little scholarship has been published in the English-speaking world. In *Maurice Blondel: Transforming Catholic Tradition*, Robert Koerpel examines Blondel’s work, the historical and theological development of the idea of tradition in modern Catholicism, tradition’s relation to reason and revelation, and Blondel’s influence on Catholicism’s understanding of tradition. The book presents aspects of Blondel’s thought that deserve to be more widely known and contributes to important debates in current theology on modern French Catholic thought and the emerging conversations surrounding them. Koerpel looks to the cultural context from which Blondel’s thought emerges by situating it within the broader conceptual, historical, and theological developments of modernity. He examines the problem of reason and revelation in modern Catholicism, the role and nature of tradition, and the relationships between theology and history, truth and change, nature and grace, and scripture and the development of doctrine.

This book provides readers with an appreciation of Blondel’s conceptually creative answer to how tradition represents the Word of God in human history and why it is one of his most important contributions to modern and contemporary theology. They will discover how his contribution restores the animated vitality between the institutional and liturgical dimensions of tradition essential to the living, dynamic nature of Catholicism.

**Contributor Bio**

Robert C. Koerpel is adjunct professor of theology at the University of St. Thomas. He is co-editor of *Contemplating the Future of Moral Theology: Essays in Honor of Brian V. Johnstone, CSsR*. 
René Girard and the Nonviolent God
Scott Cowdell

Summary
In his latest book on the ground-breaking work of René Girard (1923–2015), Scott Cowdell sets out a new perspective on mimetic theory and theology: he develops the proposed connection between Girardian thought and theological dramatic theory in new directions, engaging with issues of evolutionary suffering and divine providence, inclusive Christian uniqueness, God’s judgment, nonviolent atonement, and the spiritual life. Cowdell reveals a powerful, illuminating, and life-enhancing synergy between mimetic theory and Christianity at its best.

With religion widely seen as increasingly violent and intransigent, the true Christian emphasis on divine solidarity, mercy, and healing is in danger of being lost. René Girard provides a countervailing voice. He emerges from Cowdell’s study not only as a necessary dialogue partner for theology today, but as a global prophet offering hope and challenge in equal measure.

René Girard was a Catholic cultural theorist whose mimetic theory achieved a powerful symbiosis of social science with scripture and theology, yielding a unique perspective on humanity’s origins, violent history, and future prospects. Cowdell maps this synergy, revealing theological themes present from Girard’s earliest writings to the latest, less-familiar publications. He resolves a number of theological challenges to Girard’s work, engaging mimetic theory in fruitful dialogue with key themes, movements, and thinkers in theology today.

Bringing a distinctive Anglican voice to a largely Catholic debate, Cowdell gives an orthodox theological account of Girard’s intellectual achievement, bearing witness to Christianity’s nonviolent God. This book will be of great interest to theologians, seminarians and clergy of all traditions, Giradians, and Christian peace activists.

Contributor Bio
Scott Cowdell is an Anglican priest and a research professor in public and contextual theology at Charles Sturt University in Canberra, Australia. He is the author of René Girard and Secular Modernity (University of Notre Dame Press, 2013).
René Girard, Unlikely Apologist
Mimetic Theory and Fundamental Theology
Grant Kaplan

Summary
Since the late 1970s, theologians have been attempting to integrate mimetic theory into different fields of theology, yet a distrust of mimetic theory persists in some theological camps. In René Girard, Unlikely Apologist: Mimetic Theory and Fundamental Theology, Grant Kaplan brings mimetic theory into conversation with theology both to elucidate the relevance of mimetic theory for the discipline of fundamental theology and to understand the work of René Girard within a theological framework. Rather than focus on Christology or atonement theory as the locus of interaction between Girard and theology, Kaplan centers his discussion on the apologetic quality of mimetic theory and the impact of mimetic theory on fundamental theology, the subdiscipline that grew to replace apologetics. His book explores the relation between Girard and fundamental theology in several keys. In one, it understands mimetic theory as a heuristic device that allows theological narratives and positions to become more intelligible and, by so doing, makes theology more persuasive. In another key, Kaplan shows how mimetic theory, when placed in dialogue with particular theologians, can advance theological discussion in areas where mimetic theory has seldom been invoked. On this level the book performs a dialogue with theology that both revisits earlier theological efforts and also demonstrates how mimetic theory brings valuable dimensions to questions of fundamental theology.

Contributor Bio
Grant Kaplan is associate professor of theological studies at Saint Louis University.
Summary
Graham McAleer’s *Erich Przywara and Postmodern Natural Law* is the first work to present in an accessible way the thinking of Erich Przywara (1889-1972) for an English-speaking audience. Przywara’s work remains little known to a broad Catholic audience, but it had a major impact on many of the most celebrated theologians of the twentieth century, including Hans Urs von Balthasar, Karl Rahner, Edith Stein, and Karl Barth. Przywara’s ground-breaking text *Analogia Entis* (The analogy of being) brought theological metaphysics into the modern era. While the concept of "analogy of being" is typically understood in static terms, McAleer explores how Przywara transformed it into something dynamic. McAleer shows the extension of Przywara’s thought into a range of disciplines: from a new theory of natural law to an explanation of how misunderstanding the analogy of being lies at the foundation of the puzzles of modernity and postmodernity. He demonstrates, through Przywara’s conceptual framework, how contemporary moral problems, such as those surrounding robots, Islam and sumptuary laws, Nazism (including fascism and race), embryos, migration, and body modification, among others, are shaped by the failure of Western thought to address metaphysical quandaries. McAleer updates Przywara for a new audience searching for solutions to the failing humanism of the current age. This book will be of interest to intellectuals and scholars in a wide range of disciplines within philosophy or theology, and will appeal especially to those interested in systematic and moral theology.

Contributor Bio
Graham James McAleer is professor of philosophy at Loyola University Maryland.
**Church of the Ever Greater God**  
The Ecclesiology of Erich Przywara  
Aaron Pidel, S.J.

**Summary**
In *Church of the Ever Greater God*, Aaron Pidel offers the first major English-language study of the ecclesiology of Erich Przywara, S.J., one of the most important Catholic theologians of the twentieth century. As Pidel shows, Przywara's ecclesiology was thoroughly shaped by his idea of the *analogia entis* ("analogy of being"). According to this idea, every creature is constituted by the various tensions or polarities in its being. Creatures flourish when these tensions are in equilibrium but transgress their creaturely limits when they absolutize one polarity over the other. Pidel demonstrates how Przywara used the concept of analogia entis to describe the structure and rhythm of the Catholic Church. In Przywara's view, the Church too is essentially constituted by her tensions or polarities. And yet, the members of the Church may conform to that analogical tension to a lesser or greater degree of fidelity. Przywara claims that the *analogia entis* not only describes the Church as she is but also can be used as a criterion for discerning the spiritual health of the Church by helping her to see where her equilibrium has become imbalanced. Pidel maintains that Przywara himself thought that the biggest risk to the Church's analogical equilibrium in the last century was a de-emphasis of the typically Ignatian ideas of reverence for the Divine Majesty and missionary extraversion. Przywara's Ignatian vision of the Church is presented as a corrective to this one-sided imbalance. In drawing attention to Przywara's metaphysically informed and deeply Ignatian ecclesiology, Pidel's study will appeal not only to scholars of Przywara but also to all those who study ecclesiology and Catholic theology more broadly.

**Contributor Bio**
Aaron Pidel, S.J., is an assistant professor in theology at Marquette University.
The Trinitarian Theology of Hans Urs von Balthasar
An Introduction
Brendan McInerny

Summary
Although scholarship has long recognized the centrality of the Trinity in the theology of Hans Urs von Balthasar, no sustained treatment of this theme has been undertaken. In this insightful new study, Brendan McInerny fills this gap, situating Balthasar’s Trinitarian theology in conversation both with the wider Christian theological tradition and with his non-Christian intellectual contemporaries. Drawing from across Balthasar’s extensive body of works, McInerny argues that Balthasar’s vivid description of the immanent Trinity provides a way to speak of how “God is love” in himself, beyond his relationship to creatures. He then shows how Balthasar’s speculation into the immanent Trinity serves as the substructure of his theology of deification. For Balthasar, what we say about the inner life of God matters because we are called to share in that very life through Christ and the Holy Spirit, to the glory of God the Father. Finally, responding to the criticisms that Balthasar’s speculations into the inner life of God are without warrant, McInerny argues that Balthasar’s bold Trinitarian claims are actually a vehicle for apophatic theology. Balthasar’s vivid description of the triune God does not transgress the boundaries of theological discourse. Rather, it manifests God’s ever-greater incomprehensibility through verbal excess, oxymoron, and paradox.

Contributor Bio
Brendan McInerny teaches theology at Holy Family Catholic High School in Victoria, Minnesota. He has published and lectured widely on the work of Hans Urs von Balthasar.
Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought
Jennifer Newsome Martin

Summary
In Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought, Jennifer Newsome Martin offers the first systematic treatment and evaluation of the Swiss Catholic theologian’s complex relation to modern speculative Russian religious philosophy. Her constructive analysis proceeds through Balthasar’s critical reception of Vladimir Soloviev, Nicholai Berdyaev, and Sergei Bulgakov with respect to theological aesthetics, myth, eschatology, and Trinitarian discourse and examines how Balthasar adjudicates both the possibilities and the limits of theological appropriation, especially considering the degree to which these Russian thinkers have been influenced by German Idealism and Romanticism.

Martin argues that Balthasar’s creative reception and modulation of the thought of these Russian philosophers is indicative of a broad speculative tendency in his work that deserves further attention. In this respect, Martin consciously challenges the prevailing view of Balthasar as a fundamentally conservative or nostalgic thinker. In her discussion of the relation between tradition and theological speculation, Martin also draws upon the understudied relation between Balthasar and F. W. J. Schelling, especially as Schelling’s form of Idealism was passed down through the Russian thinkers. In doing so, she persuasively recasts Balthasar as an ecumenical, creatively anti-nostalgic theologian hospitable to the richness of contributions from extra-magisterial and non-Catholic sources.

Contributor Bio
Jennifer Newsome Martin is an assistant professor in the Program of Liberal Studies with a concurrent appointment in the Department of Theology, University of Notre Dame.
Balthasar in Light of Early Confucianism
Joshua R. Brown

Summary
In this unique and original study, Joshua Brown seeks to demonstrate the fruitfulness of Chinese philosophy for Christian theology by using Confucianism to reread, reassess, and ultimately expand the Christology of the twentieth-century Catholic theologian Hans Urs von Balthasar. Taking up the critically important Confucian idea of xiao (filial piety), Brown argues that this concept can be used to engage anew Balthasar’s treatment of the doctrine of Christ’s filial obedience, thus leading us to new Christological insights. To this end, Brown first offers in-depth studies of the early Confucian idea of xiao and of Balthasar’s Christology on their own terms and in their own contexts. The author then proposes that Confucianism affirms certain aspects of Balthasar’s insights into Christ’s filial obedience. Brown also shows how the Confucian understanding of xiao provides reasons to criticize some of Balthasar’s controversial claims, such as his account of intra-Trinitarian obedience. Ultimately, by rereading Balthasar’s Christology through the lens of xiao, this work employs Confucian and Balthasarian resources to push the Christological conversation forward. This book is written for students and scholars of systematic theology, theologically educated readers interested in the encounter between Christianity and Chinese culture, and comparative theologians.

Contributor Bio
Joshua R. Brown is assistant professor of theology at Mount St. Mary’s University.
Theo-Poetics
Hans Urs von Balthasar and the Risk of Art and Being
Anne M. Carpenter

Summary
Swiss theologian Hans Urs von Balthasar (1905–1988) originated much of twentieth-and twenty-first-century theology's renewed interest in aesthetics. Von Balthasar's theology is both poetic and philosophical, and while this combination is often recognized, it calls for an explanation. In *Theo-Poetics: Hans Urs von Balthasar and the Risk of Art and Being*, Anne M. Carpenter explores von Balthasar's use of poetry and poetic language, and she offers a detailed analysis of his philosophical presuppositions. Carpenter argues that von Balthasar uses poets and poetic language to make theological arguments because this poetic way of speaking expresses metaphysical truth without reducing one to the other. Carpenter begins with von Balthasar's very early interests in music, literature, and philosophy, in particular his work, *Apocalypse of the German Soul*. She explores *Glory of the Lord* and the trilogy, moving through his despair over the possibility of reconciling art and theology. She uncovers the major characteristics of von Balthasar's metaphysical thinking, discussing his interactions with Thomas Aquinas, Karl Barth, and Martin Heidegger to firmly link Christology, metaphysics, and the expressiveness of language. The book concludes by marshaling its themes into a focused evaluation of von Balthasar's "redeemed" theo-poetic as it comes to expression in the poetry of G. M. Hopkins. Carpenter resituates and reevaluates Hopkins's poetry in a new context, placing him in the school of Aquinas rather than Scotus, and shows us how metaphysics is necessary for a vigorous understanding of language.

"How do we value the theological in artistic works? In this book Anne Carpenter creates a significant map to the expansive landscape proposed by theological aesthetics. As she reenacts the "interplay" of poetry and philosophy yielding theology in von Balthasar and his interlocutors, Carpenter points toward the incarnated beauty of human creativity and the inherent unity of reason and heart. Through her careful 'untangling' of the role of the poetic in making theologizing possible, Carpenter confirms gravitas on the utterances of artists known and unknown, whose creative abundance overflows providing us new and important vistas into the in-breaking glory of God." —Cecilia González-Andrieu, Loyola Marymount University

"This is a beautifully written work engaging von Balthasar's attempt to wed aesthetics back into the essence of theology. Carpenter presents a sophisticated and creative study of the importance of the aesthetics of the written word in order to reveal the importance of von Balthasar's project but also to advance it. The work presents a clear overview of the heart of von Balthasar's work, but also a fresh application of it through an analysis of poetry. The book provides a rich source for contemplating the eternal Word, God's most creative act of poetry uttered eternally." —John Dadosky, Regis College/University of Toronto

"Anne M. Carpenter turns a lot of difficult and abstruse research about Hans Urs von Balthasar in the scholarly literature into a lively and readable book. The volume achieves the goal of explaining the poetic form of von Balthasar's writing, tracing it back to the centrality of the conce...

Contributor Bio
Anne M. Carpenter is assistant professor of Catholic systematic theology at Saint Mary's College of California.
Intention, Character, and Double Effect
Lawrence Masek

Summary
The principle of double effect has a long history, from scholastic disputations about self-defense and scandal to current debates about terrorism, torture, euthanasia, and abortion. Despite being widely debated, the principle remains poorly understood. In *Intention, Character, and Double Effect*, Lawrence Masek combines theoretical and applied questions into a systematic defense of the principle that does not depend on appeals to authority or intuitions about cases. Masek argues that actions can be wrong because they corrupt the agent's character and that one must consider the agent's perspective to determine which effects the agent intends. This defense of the principle clears up common confusions and overcomes critics' objections, including confusions about trolley and transplant cases and objections from neuroscience and moral psychology. This book will interest scholars and students in different fields of study, including moral philosophy, action theory, moral theology, and moral psychology. Its discussion of contemporary ethical issues and sparse use of technical jargon make it suitable for undergraduate and graduate courses in applied ethics. The appendix summarizes the main cases that have been used to illustrate or to criticize the principle of double effect.

Contributor Bio
Lawrence Masek is professor of philosophy at Ohio Dominican University.
Minding the Modern
Human Agency, Intellectual Traditions, and Responsible Knowledge
Thomas Pfau

Summary
In this brilliant study, Thomas Pfau argues that the loss of foundational concepts in classical and medieval Aristotelian philosophy caused a fateful separation between reason and will in European thought. Pfau traces the evolution and eventual deterioration of key concepts of human agency—will, person, judgment, action—from antiquity through Scholasticism and on to eighteenth-century moral theory and its critical revision in the works of Samuel Taylor Coleridge. Featuring extended critical discussions of Aristotle, Gnosticism, Augustine, Aquinas, Ockham, Hobbes, Shaftesbury, Mandeville, Hutcheson, Hume, Adam Smith, and Coleridge, this study contends that the humanistic concepts these writers seek to elucidate acquire meaning and significance only inasmuch as we are prepared positively to engage (rather than historicize) their previous usages. Beginning with the rise of theological (and, eventually, secular) voluntarism, modern thought appears increasingly reluctant and, in time, unable to engage the deep history of its own underlying conceptions, thus leaving our understanding of the nature and function of humanistic inquiry increasingly frayed and incoherent. One consequence of this shift is to leave the moral self-expression of intellectual elites and ordinary citizens alike stunted, which in turn has fueled the widespread notion that moral and ethical concerns are but a special branch of inquiry largely determined by opinion rather than dialogical reasoning, judgment, and practice.

A clear sign of this regression is the present crisis in the study of the humanities, whose role is overwhelmingly conceived (and negatively appraised) in terms of scientific theories, methods, and objectives. The ultimate casualty of this reductionism has been the very idea of personhood and the disappearance of an adequate ethical language. *Minding the Modern* is not merely a chapter in the history of ideas; it is a thorough phenomenological and metaphysical study of the roots of today’s predicaments.

Contributor Bio
Thomas Pfau is the Alice Mary Baldwin Professor of English and professor of German at Duke University, with a secondary appointment on the Duke Divinity School faculty.
Morality Truly Christian, Truly African
Foundational, Methodological, and Theological Considerations
Paulinus Ikechukwu Odozor, C.S.Sp.

Summary
Given the largely Eurocentric nature of moral theology in the history of the Roman Catholic Church, what will it take to invest the theological community in the history and moral challenges of the Church in other parts of the world, especially Africa? What is to be gained for the whole Church when this happens in a deep and lasting way? In this timely and important study, Paulinus Ikechukwu Odozor brings greater theological clarity to the issue of the relationship between Christianity and African tradition in the area of ethical foundations. He also provides a constructive example of what fundamental moral theology done from an African and Christian (especially Catholic) moral theological point of view could look like.

Following a brief history of the development of African Christian theology, Odozor examines responses of African theologians to African tradition and Christian responses to the reality of non-Christian religions. In a context where the African religious experience and heritage are powerful sources of meaning and identity, Christian evangelization raises questions both about the African primal religions and about Christianity itself and its claims. Odozor takes up the subject of moral reasoning in an African Christian theological ethics and concludes with case studies that show how the African Church has tried to inculturate moral discourse on a religiously pluralistic continent and relate the healing gospel message to African situations. Students and scholars of moral theology and ethics and church leaders will profit from the issues raised in *Morality Truly Christian, Truly African*.

Contributor Bio
Paulinus Ikechukwu Odozor, C.S.Sp., is associate professor of moral theology, the theology of world church, and Africana studies at the University of Notre Dame.
The Christian Moral Life
Directions for the Journey to Happiness
John Rziha

Summary
To take a journey, travelers must know where they are, where they are going, and how to get there. Moral theology examines the same three truths. The Christian Moral Life is a handbook for moral theology that uses the theme of a journey to explain its key ethical concepts. First, humans begin with their creation in the image of God. Secondly, the goal of the journey is explained as a loving union with God, to achieve a share in his eternal happiness. Third and finally, the majority of the book examines how to attain this goal. Within the journey motif, the book covers the moral principles essential for attaining true happiness. Based on an examination of the moral methodology in the bible, the book discusses the importance of participating in divine nature through grace in order to attain eternal happiness. It further notes the role of law, virtue, and the gifts of the Holy Spirit in guiding and transforming humans into friends of God, who participate in his happiness. Following this section on moral theology in general, the book analyzes the individual virtues to give more concrete guidance. The entire project builds upon the insights of great Christian thinkers, such as Thomas Aquinas, Thérèse of Lisieux, and John Paul II, to uncover the moral wisdom in scripture and to show people how to be truly happy both in this life and the next. This book will be of great interest to undergraduate students of moral theology, priests and seminarians, parents and teachers seeking to raise and to form happy children, and anyone interested in discovering the meaning of true happiness.

Contributor Bio
John Rziha is professor of theology at Benedictine College and author of Perfecting Human Actions: St. Thomas Aquinas on Human Participation in Eternal Law.
Fate and Free Will
A Defense of Theological Determinism
Heath White

Summary
In *Fate and Free Will*, Heath White explores and defends a traditional view of God's relationship to creation that has in recent years fallen out of favor. White argues that theological determinism—the idea that God is directly responsible for every detail of history and existence—is relevant to concepts such as human responsibility, freedom, and justice; the meaning of life; and theodicy. Defending theological determinism from the perspective of traditional orthodox Christianity, White clarifies this view, positions it within scripture, and argues positively for it through considerations about divine attributes and via the idea of an ex nihilo creation.

White addresses objections to theological determinism by presenting nuanced and insightful counterarguments. He asserts that theological determinism does not undermine practices of criminal punishment, destroy human responsibility, render life meaningless, or hinder freedom. While the book does not attempt to answer every dilemma concerning evil or hell, it effectively grapples with them. To make his case for theological determinism, White relies on theories of free will, moral responsibility, and a meaningful life. He uses clear commonsense language and vivid illustrations to bring to light the conditions of meaning and purpose in our lives and the metaphysics of God's relationship to the world. This original book will appeal to the philosophical community as well as students and scholars of theology.

Contributor Bio
Heath White is professor of philosophy at the University of North Carolina, Wilmington, and the author of a number of books, including *Inferentialism and Practical Reason: Towards a New Theory of Practical Reasoning, Intention, Desire, and Evaluative Belief*. 
God, Mystery, and Mystification
Denys Turner

Summary
In God, Mystery, and Mystification, Denys Turner presents eight essays covering the major issues of philosophical and practical theology that he has focused on over the fifty years of his academic career. While a somewhat heterogeneous collection, the chapters are loosely linked by a focus on the mystery of God and on distinguishing that mystery from merely idolatrous mystifications.

The book covers three main fields: theological epistemology, medieval and early modern mystical theologies, and the relation of Christian belief to natural science and politics. Turner develops the implications of a moderate realist account of theological knowledge as distinct from a fashionable, postmodernist epistemology. This modern realist epistemology is embodied in connections between theoretical, speculative theologies and the practice of the Christian faith in a number of different ways, but mainly as bearing upon the practical, lived connections between faith and reason, between reason and the mystical, between faith and science, and among faith, prayer, and politics. Scholars and advanced students of theology, religious studies, the history of ideas, and medieval thought will be interested in this book.

Contributor Bio
Denys Turner is Horace Tracy Pitkin Professor Emeritus at Yale University, and a lecturer in religion at Princeton University.
Sacrifice and Delight in the Mystical Theologies of Anna Maria van Schurman and Madame Jeanne Guyon
Bo Karen Lee

Summary
In this compelling study of two seventeenth-century female mystics, Bo Karen Lee examines the writings of Anna Maria van Schurman and Madame Jeanne Guyon, who, despite different religious formations, came to similar conclusions about the experience of God in contemplative prayer. Van Schurman was born into a Dutch Calvinist family and became a superb scriptural commentator before undergoing a dramatic religious conversion and joining the Labadist community, a Pietistic movement. Guyon was a French layperson whose thought would be identified with Quietism—a spiritual path that was looked upon with suspicion both by the French Catholic Church and by Rome.

Lee analyzes and compares the themes of self-denial and self-annihilation in the writings of these two mystics. In van Schurman’s case, the focus is on the distinction between scholastic knowledge of God and the _intima notitia Dei_ accessible only by radical self-denial. In Guyon's case, it is on the union with God that is accessible only through a painful self-annihilation. For both authors, Lee demonstrates that the desire for enjoyment of God plays an important role as the engine of the soul's progress away from self-centeredness. The appendices offer facing Latin and English translations of two letters by van Schurman and a selection from her _Eukleria_.

Contributor Bio
Bo Karen Lee is associate professor of spirituality and historical theology at Princeton Theological Seminary.
Rethinking the Medieval Legacy for Contemporary Theology
Anselm K. Min

Summary
In Rethinking the Medieval Legacy for Contemporary Theology, six distinguished theologians bridge medieval and contemporary theologies by developing the theological significance of medieval insights in response to contemporary issues. Their nuanced readings of medieval texts, extended to major theological issues of our time, provide examples of the retrieval of the medieval tradition, an essential part of any contemporary theological reconstruction.

Barbara Newman extends the theology of *perichoresis* or mutual indwelling to illuminate the relationship between donor and recipient in the case of organ transplants; Marilyn McCord Adams applies insights about divine friendship to the perennial issue of horrendous evil; and Kevin Madigan brings principles of medieval exegesis to bear on the contemporary historical critical approach to biblical interpretation. Ingolf U. Dalferth applies insights from the doctrine of divine omnipotence and creation *ex nihilo* to deconstruct Heidegger’s limitation of the possibilities of authentic existence to historical facticity. Pim Valkenberg explores the possibilities of a theological encounter between Christianity and Islam in the works of Aquinas and Nicholas of Cusa; and Anselm K. Min applies the analogical insights of Aquinas on the nature and limits of human knowledge of God to a critique of contemporary theologies that claim to know either too little or too much about God.

Contributor Bio
Anselm K. Min is the John D. and Lilian Maguire Distinguished Professor of Religion at Claremont Graduate University.
God and the Teaching of Theology
Divine Pedagogy in 1 Corinthians 1-4
Steven Edward Harris

Summary
Theologians today are facing a crisis of identity. Are they members of the academy or the church? Is it still possible to be members of both? In God and the Teaching of Theology, Steven Harris argues a way through the impasse by encompassing both church and academy within the umbrella of the divine economy. To accomplish this, Harris uses St. Paul’s description of this economy in the opening chapters of his first letter to the Corinthians.

Through Paul’s discussion of wisdom, the Spirit, and the apostles’ role in sharing that divine wisdom, theologians of the patristic, medieval, and Reformation eras found a description of their own work as educators; they discovered that they too had roles within the same divine economy.

This book thus offers a rich description of the teaching of theology as part of God’s own divine pedagogy, stretching from God the teacher himself, through the nature of students and teachers of theology, to the goal of this pedagogy: human salvation in the knowledge of God. In addressing the current identity crisis of theology faculties, Harris looks backward in order to chart a way forward. His book will appeal to academic theologians, and to theological and church educators, pastors, and Christians interested in the relationship between academic study and their faith.

Contributor Bio
Steven Harris is a fellow of the Kirby Laing Centre for Christian Ethics and research scholar at Wycliffe College, University of Toronto.
Theological Hermeneutics and the Book of Numbers as Christian Scripture
Richard S. Briggs

Summary
How should Christian readers of scripture hold appropriate and constructive tensions between exegetical, critical, hermeneutical, and theological concerns? This book seeks to develop the current lively discussion of theological hermeneutics by taking an extended test case, the book of Numbers, and seeing what it means in practice to hold all these concerns together. In the process the book attempts to reconceive the genre of "commentary" by combining focused attention to the details of the text with particular engagement with theological and hermeneutical concerns arising in and through the interpretive work. The book focuses on the main narrative elements of Numbers 11–25, although other passages are included (Numbers 5, 6, 33). With its mix of genres and its challenging theological perspectives, Numbers offers a range of difficult cases for traditional Christian hermeneutics. Briggs argues that the Christian practice of reading scripture requires engagement with broad theological concerns, and brings into his discussion Frei, Auerbach, Barth, Ricoeur, Volf, and many other biblical scholars. The book highlights several key formational theological questions to which Numbers provides illuminating answers: What is the significance and nature of trust in God? How does holiness (mediated in Numbers through the priesthood) challenge and redefine our sense of what is right, or "fair"? To what extent is it helpful to conceptualize life with God as a journey through a wilderness, of whatever sort? Finally, short of whatever promised land we may be, what is the context and role of blessing?

Contributor Bio
Richard S. Briggs is lecturer in Old Testament and director of Biblical Studies at Cranmer Hall, St. John’s College, Durham University. He is the author of a number of books, including The Virtuous Reader: Old Testament Narrative and Interpretive Virtue.
Divine Scripture in Human Understanding
A Systematic Theology of the Christian Bible
Joseph K. Gordon

Summary
Divine Scripture in Human Understanding addresses the confusing plurality of contemporary approaches to Christian Scripture—both within and outside the academy—by articulating a traditionally grounded, constructive systematic theology of Christian Scripture. Utilizing primarily the methodological resources of Bernard Lonergan and traditional Christian doctrines of Scripture recovered by Henri de Lubac, it draws upon achievements in historical critical study of Scripture, studies of the material history of Christian Scripture, reflection on philosophical hermeneutics and philosophical and theological anthropology, and other resources to articulate a unified but open horizon for understanding Christian Scripture today.

Following an overview of the contemporary situation of Christian Scripture, Joseph Gordon identifies intellectual precedents for the work in the writings of Irenaeus, Origen, and Augustine, who all locate Scripture in the economic work of the God to whom it bears witness by interpreting it through the Rule of Faith. Subsequent chapters draw on Scripture itself; classical sources such as Irenaeus, Origen, Augustine, and Aquinas; the fruit of recent studies on the history of Scripture; and the work of recent scholars and theologians to provide a contemporary Christian articulation of the divine and human locations of Christian Scripture and the material history and intelligibility and purpose of Scripture in those locations. The resulting constructive position can serve as a heuristic for affirming the achievements of traditional, historical-critical, and contextual readings of Scripture and provides a basis for addressing issues relatively underemphasized by those respective approaches.

Contributor Bio
Joseph K. Gordon is associate professor of theology at Johnson University.
Óscar Romero’s Theological Vision
Liberation and the Transfiguration of the Poor
Edgardo Colón-Emeric

Summary
On March 24, 1980, Archbishop Óscar Romero was assassinated as he celebrated mass in El Salvador. As the Catholic Church prepares to declare Romero a saint, Colón-Emeric explores the life and thought of Romero and his theological vision, which finds its focus in the mystery of the transfiguration.

Romero is now understood to be one of the founders of liberation theology, which interprets Scripture through the plight of the poor. His theological vision is most succinctly expressed by his saying, “Gloria Dei, vivens pauper”: “The glory of God is the poor who lives.” God’s glory was first revealed through Christ to a landless tenant farmer, a market woman, and an unemployed laborer, and they received the power to shine from the church to the world.

Colón-Emeric’s study is an exercise in what Latino/a theologians call ressourcement from the margins, or a return to theological foundations. One of the first Latin American Church Fathers, Romero’s theological vision is a sign of the emergence of Christianity in the Global South from “reflection” Church to “source” Church. The hope for this study is that scholars in the fields of theology, religious studies, and Latin American studies will be captivated by the doctrine of this humble pastor and inspired to think more clearly and act more decisively in solidarity with the poor.

Contributor Bio
Edgardo Colón-Emeric is director of the Center for Reconciliation at Duke Divinity School.
Faith and Science at Notre Dame
John Zahm, Evolution, and the Catholic Church
John P. Slattery

Summary
No other book has gone into such depth in probing the story of the Catholic Church’s censorship of the attempts by the Notre Dame priest and scholar John Zahm to demonstrate that Catholic teaching, generally speaking, is consonant with Darwin’s evolutionary science.

The Reverend John Augustine Zahm, CSC, (1851--1921) was a Holy Cross priest, an author, a South American explorer, and a science professor and vice president at the University of Notre Dame, the latter at the age of twenty-five. Through his scientific writings, Zahm argued that Roman Catholicism was fully compatible with an evolutionary view of biological systems. Ultimately Zahm’s ideas were not accepted in his lifetime and he was prohibited from discussing evolution and Catholicism, although he remained an active priest for more than two decades after his censure.

In Faith and Science at Notre Dame: John Zahm, Evolution, and the Catholic Church, John Slattery charts the rise and fall of Zahm, examining his ascension to international fame in bridging evolution and Catholicism and shedding new light on his ultimate downfall via censure by the Congregation of the Index of Prohibited Books. Slattery presents previously unknown archival letters and reports that allow Zahm’s censure to be fully understood in the light of broader scientific, theological, and philosophical movements within the Catholic Church and around the world.

Faith and Science at Notre Dame weaves together a vast array of threads to tell a compelling new story of the late nineteenth century. The result is a complex and thrilling tale of Neo-Scholasticism, Notre Dame, empirical science, and the simple faith of an Indiana priest. The book, which includes a new translation of the 1864 Syllabus of Errors, will appeal to those interested in Notre Dame and Catholic history, scholars of science and religion, and general readers seeking to understand the relationship between faith and science.

Contributor Bio
John P. Slattery is a senior program associate with the Dialogue on Science, Ethics, and Religion Program of the American Association for the Advancement of Science.
Untangling Twinning
What Science Tells Us about the Nature of Human Embryos
Maureen L. Condic

Summary
Scientists and philosophers have long struggled to answer the questions of when human life begins and when human life has inherent value. The phenomenon of identical (monozygotic) twinning presents a significant challenge to the view that human life and human personhood begin at conception. The fact that a single embryo can split to generate two (or more) genetically identical embryos seems to defy the notion that prior to splitting an embryo can be a single human individual. In Untangling Twinning, Maureen Condic looks at the questions raised by human twinning based on a unique synthesis of molecular developmental biology and Aristotelian philosophy. She begins with a brief historical analysis of the current scientific perspective on the embryo and proceeds to address the major philosophic and scientific concerns regarding human twinning and embryo fusion: Is the embryo one human or two (or even more)? Does the original embryo die, and if not, which of the twins is the original? Who are the parents of the twins? What do twins, chimeras, cloning, and asexual reproduction in humans mean? And what does the science of human embryology say about human ensoulment, human individuality, and human value? Condic's original approach makes a unique contribution to the discussion of human value and human individuality, and offers a clear, evidence-based resolution to questions raised by human twinning. The book is written for students and scholars of bioethics, scientists, theologians, and attorneys who are involved in questions surrounding the human embryo.

Contributor Bio
Maureen L. Condic is associate professor of neurobiology at the University of Utah.
Mary on the Eve of the Second Vatican Council
John C. Cavadini, Danielle M. Peters

Summary
The Blessed Virgin Mary is uniquely associated with Catholicism, and the century preceding the Second Vatican Council was arguably the most fertile era for Catholic Marian studies. In 1964, Pope John Paul VI published the Dogmatic Constitution on the Church, or *Lumen Gentium* (LG), the eighth chapter of which presents the most comprehensive magisterial teaching on the Blessed Virgin Mary. As part of its Marian Initiative, the Institute for Church Life at the University of Notre Dame invited scholars to a conference held at Notre Dame in October 2013 to reflect the rich Marian legacy on the eve of the Second Vatican Council.

The essays unanimously stress that the Blessed Virgin Mary is not merely a peripheral figure in Christian faith and in the panorama of theology. More than fifty years after *Lumen Gentium*, students of theology as well as Marian devotees take their bearings from this document in order to promote the person of Mary and the study of Mariology, as well as grow in authentic Marian piety. This book will have great appeal to students and scholars of Catholic theology and history, particularly those interested in Mariology.


Contributor Bio
John Cavadini is professor of theology at the University of Notre Dame and editor of *Explorations in the Theology of Benedict XVI* (2013) and *Who Do You Say That I Am?* (2004), both published by University of Notre Dame Press.
Danielle M. Peters is a postdoctoral research fellow at the Institute for Church Life at the University of Notre Dame.
Summary

It may seem surprising to discover that a Catholic cardinal was a novelist, and Newman advanced this as an obstacle to his own canonization: "Saints are not literary men," he wrote, "they do not love the classics, they do not write Tales." He was only fit "to black the saints' shoes—if Saint Philip uses blacking, in heaven." The background to *Loss and Gain* was a controversial one. Newman wrote the book in part to provide a title for publication by James Burns, of the later celebrated firm of Burns and Oates, who had lost his stable of Anglican authors by converting in 1847 to Catholicism. An understanding of the novel requires some knowledge of its Oxford background, of the university setting, which was compared in the fierceness of its loyalties by Newman's friend Richard Church to a Renaissance Italian city, implying an assassin with a stiletto round every corner. In short, there is a sense in which, in spite of its fictional character, *Loss and Gain* is a work of controversy, full of echoes of old battles over whether the Thirty-Nine Articles of Religion and the *Book of Common Prayer* should be interpreted in a "Catholic" or a "Protestant" sense. It is a response, like Newman's other works, to a challenge, and so its hero, Charles Reding, as a student in Oxford, passes through the hands of the representatives of a number of Anglican parties and schools of theology before resolving his doubts in Rome.

Contributor Bio

John Henry Newman, Cong. Orat., was an Anglican priest, poet and theologian and later a Catholic cardinal, who was an important and controversial figure in the religious history of England in the 19th century.

Sheridan Gilley is an Emeritus Reader in Theology at the University of Durham, an Honorary Fellow in Catholic History in its Catholic Studies Centre, a Fellow of the Royal Historical Society, and past president (2010-2011) of the Ecclesiastical History Society. Author of many books, many on Newman, he has published more than two hundred articles on modern English and Irish and Christian history.
From the Underground Church to Freedom
Tomáš Halík, Gerald Turner

Summary
International best-selling author and theologian shares for the first time the dramatic story of his life as a secretly ordained priest in Communist Czechoslovakia.

International best-selling author and theologian Tomáš Halík shares for the first time the dramatic story of his life as a secretly ordained priest in Communist Czechoslovakia. Inspired by Augustine's candid presentation of his own life, Halík writes about his spiritual journey within a framework of philosophical theology; his work has been compared to that of C. S. Lewis, Thomas Merton, and Henri Nouwen. Born in Prague in 1948, Halík spent his childhood under Stalinism. He describes his conversion to Christianity during the time of communist persecution of the church, his secret study of theology, and secret priesthood ordination in East Germany (even his mother was not allowed to know that her son was a priest). Halík speaks candidly of his doubts and crises of faith as well as of his conflicts within the church. He worked as a psychotherapist for over a decade and, at the same time, was active in the underground church and in the dissident movement with the legendary Cardinal Tomášek and Václav Havel, who proposed Halík as his successor to the Czech presidency. Since the fall of the regime, Halík has served as general secretary to the Czech Conference of Bishops and was an advisor to John Paul II and Václav Havel.

Woven throughout Halík's story is the turbulent history of the church and society in the heart of Europe: the 1968 Prague Spring, the occupation of Czechoslovakia, the self-immolation of his classmate Jan Palach, the "flying university," the 1989 Velvet Revolution, and the difficult transition from totalitarian communist regime to democracy. Thomas Halík was a direct witness to many of these events, and he provides valuable testimony about the backdrop of political events and personal memories of the key figures of that time. This volume is a must-read for anyone interested in Halík and the church as it was behind the Iron Curtain, as well as in where the church as a whole is headed today.

Contributor Bio
Tomáš Halík is a Czech Roman Catholic priest, philosopher, theologian, and scholar. He is a professor of sociology at Charles University in Prague, pastor of the Academic Parish by St. Salvator Church in Prague, president of the Czech Christian Academy, and a winner of the Templeton Prize. His books, which are bestsellers in his own country, have been translated into nineteen languages and have received several literary prizes. He is the author of numerous books, including I Want You to Be: On the God of Love (University of Notre Dame Press, 2016), winner of the Catholic Press Association Book Award in Theology and Foreword Reviews' INDIES Book of the Year Award in Philosophy.

Gerald Turner has translated numerous authors from Czechoslovakia, including Václav Havel, Ivan Klíma, and Ludvík Vaculík, among others. He received the US PEN Translation Award in 2004.
I Want You to Be
On the God of Love
Gerald Turner, Tomáš Halík

Summary
In his two previous books translated into English, Patience with God and Night of the Confessor, best-selling Czech author and theologian Tomáš Halík focused on the relationship between faith and hope. Now, in I Want You to Be, Halík examines the connection between faith and love, meditating on a statement attributed to St. Augustine—*amo, volo ut sis*, “I love you: I want you to be”—and its importance for contemporary Christian practice. Halík suggests that because God is not an object, love for him must be expressed through love of human beings. He calls for Christians to avoid isolating themselves from secular modernity and recommends instead that they embrace an active and loving engagement with nonbelievers through acts of servitude. At the same time, Halík critiques the drive for mere material success and suggests that love must become more than a private virtue in contemporary society. I Want You to Be considers the future of Western society, with its strong division between Christian and secular traditions, and recommends that Christians think of themselves as partners with nonbelievers. Halik’s distinctive style is to present profound insights on religious themes in an accessible way to a lay audience. As in previous books, this volume links spiritual and theological/philosophical topics with a tentative diagnosis of our times. This is theology written on one’s knees; Halik is as much a spiritual writer as a theologian. I Want You to Be will interest both general and scholarly readers interested in questions of secularism and Christianity in modern life.

Contributor Bio
Under the pseudonym of A.G. Brain, Gerald Turner has translated numerous banned authors from Communist Czechoslovakia, including Václav Havel, Ivan Klíma, and Ludvík Vaculík. His many published translations include Tomáš Halík’s Patience with God (2009) and Night of the Confessor (2012). He received the US PEN Translation Award in 2004.

Tomáš Halík worked as a psychotherapist during the Communist regime in Czechoslovakia and at the same time was active in the underground church as a secretly ordained Catholic priest. Since the fall of the regime, he has served as general secretary to the Czech Conference of Bishops and was an advisor to Václav Havel. He has lectured at many universities throughout the world and is currently a professor of philosophy and sociology at Charles University. His books, which are best sellers in his own country, have been translated into many languages and have received several literary prizes.
Death
A Reader
Mary Ann G. Cutter

Summary
There is significant interest today in questions regarding how to think about death. There is a popular market in death and dying resources in bookstores, including Elisabeth Kubler-Ross's On Death and Dying (1969) and Mitch Albom's Tuesday's with Morrie (1997). There is a market for a reader on dea...

Despite the fact that we all die, humans do not share the same view of death. In Death: A Reader, Mary Ann G. Cutter explores prominent themes that emerge and reemerge in the history of ideas regarding the nature of death from prominent global perspectives that span ancient to contemporary discussions. Thirteen themes are presented in order to convey a sense of major views of death that are found in the philosophical and sacred literature of Asia, the Near and Middle East, and the West. Each chapter contains the context of the theme, primary source selections, reflections, and suggestions for further reading.

Four features of this volume distinguish it from other philosophical texts on death. First, Cutter provides a culturally diverse selection of primary source readings on the nature of death. Second, along with the more traditional discussions of death, she provides discussion on emerging topics in death studies—namely, medical immortality and digital immortality. Third, she presents some of the key ethical issues regarding death, notably suicide, treatment refusal, and physician-assisted suicide, through the lens of the nature of death. Finally, she offers engaging practical exercises that challenge readers to think through their own personal and legal wishes regarding death and dying.

Contributor Bio
Mary Ann G. Cutter is professor of philosophy at the University of Colorado, Colorado Springs. She is the author and co-author of a number of books, including Thinking through Breast Cancer: A Philosophical Exploration of Diagnosis, Treatment, and Survival.
The Problem of Evil
Selected Readings, Second Edition
Michael L. Peterson

Summary
Of all the issues in the philosophy of religion, the problem of reconciling belief in God with evil in the world arguably commands more attention than any other. For over two decades, Michael L. Peterson’s The Problem of Evil: Selected Readings has been the most widely recognized and used anthology on the subject. Peterson’s expanded and updated second edition retains the key features of the original and presents the main positions and strategies in the latest philosophical literature on the subject. It will remain the most complete introduction to the subject as well as a resource for advanced study. Peterson organizes his selection of classical and contemporary sources into four parts: important statements addressing the problem of evil from great literature and classical philosophy; debates based on the logical, evidential, and existential versions of the problem; major attempts to square God’s justice with the presence of evil, such as Augustinian, Irenaean, process, openness, and felix culpa theodicies; and debates on the problem of evil covering such concepts as a best possible world, natural evil and natural laws, gratuitous evil, the skeptical theist defense, and the bearing of biological evolution on the problem. The second edition includes classical excerpts from the book of Job, Voltaire, Dostoevsky, Augustine, Aquinas, Leibniz, and Hume, and twenty-five essays that have shaped the contemporary discussion, by J. L. Mackie, Alvin Plantinga, William Rowe, Marilyn Adams, John Hick, William Hasker, Paul Draper, Michael Bergmann, Eleonore Stump, Peter van Inwagen, and numerous others. Whether a professional philosopher, student, or interested layperson, the reader will be able to work through a number of issues related to how evil in the world affects belief in God.

Contributor Bio
Michael L. Peterson is professor of philosophy at Asbury Theological Seminary and managing editor of the journal Faith and Philosophy.
Creation ex nihilo
Origins, Development, Contemporary Challenges
Gary A. Anderson, Markus Bockmuehl

Summary
The phrase "creation ex nihilo" refers to the primarily Christian notion of God's creation of everything from nothing. Creation ex nihilo: Origins, Development, Contemporary Challenges presents the findings of a joint research project at Oxford University and the University of Notre Dame in 2014-2015. The doctrine of creation ex nihilo has met with criticism and revisionary theories in recent years, from the worlds of science, theology, and philosophy. This volume concentrates on several key areas: the relationship of the doctrine to its purported biblical sources, how the doctrine emerged in the first several centuries of the Common Era, why the doctrine came under heavy criticism in the modern era, how some theologians have responded to the objections, and the relationship of the doctrine to claims of modern science, for example, the fundamental law of physics that matter cannot be created from nothing.

Although the Bible never expressly states that God made everything from nothing, various texts are taken to imply that the universe came into existence by divine command and was not assembled from preexisting matter or energy. The contributors to this volume approach this topic from a range of perspectives, from exposition to defense of the doctrine itself.

This is a unique and fascinating work whose aim is to present the reader with a compelling set of arguments for why the doctrine should remain central to the grammar of contemporary Christian theology. As such, the book will appeal to theologians as well as those interested in the relationship between theology and science.


Contributor Bio
Gary A. Anderson is Hesburgh Professor of Theology at the University of Notre Dame. Markus Bockmuehl is Dean Ireland's Professor of the Exegesis of Holy Scripture at the University of Oxford and a Fellow of Keble College.
America and the Just War Tradition
A History of U.S. Conflicts
Mark David Hall, J. Daryl Charles

Summary
America and the Just War Tradition examines and evaluates each of America’s major wars from a just war perspective. Using moral analysis that is anchored in the just war tradition, the contributors provide careful historical analysis evaluating individual conflicts.

Each chapter explores the causes of a particular war, the degree to which the justice of the conflict was a subject of debate at the time, and the extent to which the war measured up to traditional *ad bellum* and *in bello* criteria. Where appropriate, contributors offer *post bellum* considerations, insofar as justice is concerned with helping to offer a better peace and end result than what had existed prior to the conflict.

This fascinating exploration offers policy guidance for the use of force in the world today, and will be of keen interest to historians, political scientists, philosophers, and theologians, as well as policy makers and the general reading public.


Contributor Bio
Mark David Hall is Herbert Hoover Distinguished Professor of Politics at George Fox University and co-editor of *Forgotten Founders on Religion and Public Life* (University of Notre Dame Press, 2009).

J. Daryl Charles serves as the Acton Institute affiliated scholar in theology and ethics, and is a contributing editor to *Providence: A Journal of Christianity and American Foreign Policy*. He is the author of *Between Pacifism and Jihad: Just War and Christian Tradition* and co-author of *The Just War Tradition: An Introduction*. 
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