You Are Gods
On Nature and Supernature
David Bentley Hart

Summary
David Bentley Hart offers an intense and thorough reflection upon the issue of the supernatural in Christian theology and doctrine.

In recent years, the theological—and, more specifically, Roman Catholic—question of the supernatural has made an astonishing return from seeming oblivion. David Bentley Hart’s You Are Gods presents a series of meditations on the vexed theological question of the relation of nature and supernature. In its merely controversial aspect, the book is intended most directly as a rejection of a certain Thomistic construal of that relation, as well as an argument in favor of a model of nature and supernature at once more Eastern and patristic, and also more in keeping with the healthier currents of mediaeval and modern Catholic thought. In its more constructive and confessedly radical aspects, the book makes a vigorous case for the all-but-complete eradication of every qualitative, ontological, or logical distinction between the natural and the supernatural in the life of spiritual creatures. It advances a radically monistic vision of Christian metaphysics but does so wholly on the basis of credal orthodoxy.

Hart, one of the most widely read theologians in America today, presents a bold gesture of resistance to the recent revival of what used to be called “two-tier Thomism,” especially in the Anglophone theological world. In this astute exercise in classical Christian orthodoxy, Hart takes the metaphysics of participation, high Trinitarianism, Christology, and the soteriological language of theosis to their inevitable logical conclusions. You Are Gods will provoke many readers interested in theological metaphysics. The book also offers a vision of Christian thought that draws on traditions (such as Vedanta) from which Christian philosophers and theologians, biblical scholars, and religious studies scholars still have a great deal to learn.

Contributor Bio
David Bentley Hart is an Eastern Orthodox scholar of religion and a philosopher, writer, and cultural commentator.

God
Eight Enduring Questions
C. Stephen Layman

Summary
This book explores a wide range of philosophical issues in their connection with theism, including views of free will, ethical theories, theories of mind, naturalism, and karma-plus-reincarnation.

In this clear and logical guide, C. Stephen Layman takes up eight important philosophical questions about God: Does God exist? Why does God permit evil? Why think God is good? Why is God hidden? What is God’s relationship to ethics? Is divine foreknowledge compatible with human free will? Do humans have souls? Does reincarnation provide the best explanation of suffering? Based on more than thirty years of experience in teaching undergraduates and in leading philosophical discussions related to God, Layman has arranged the text to deal with each of these eight questions in one or two chapters apiece.

Many philosophical works take up questions about God, but the chapters of this book plunge the reader very quickly into the arguments relevant to each question. Layman presents the arguments cogently and simply, yet without oversimplifying the issues. The book emphasizes strengths and weaknesses of both theism and its metaphysical rivals. Readers will gain a clearer understanding of theism and naturalism, and of their sometimes surprising implications. The book can be used as a text in philosophy of religion and introductory philosophy courses. Professional philosophers will find significant, novel arguments in many of the chapters.

Contributor Bio
C. Stephen Layman is professor emeritus of philosophy at Seattle Pacific University. He is the author of five books, including The Shape of the Good (University of Notre Dame Press, 1994) and, most recently, Philosophical Approaches to Atonement, Incarnation, and the Trinity.
Godsends
From Default Atheism to the Surprise of Revelation
William Desmond

Summary
Godsends is William Desmond’s newest addition to his masterwork on the borderlines between philosophy and theology.

For many years, William Desmond has been patiently constructing a philosophical project—replete with its own terminology, idiom, grammar, dialectic, and its metaxological transformation—in an attempt to reopen certain boundaries: between metaphysics and phenomenology, between philosophy of religion and philosophical theology, between the apocalyptic and the speculative, and between religious passion and systematic reasoning. In Godsends, Desmond’s newest addition to his ambitious masterwork, he presents an original reflection on what he calls the “companioning” of philosophy and religion. Throughout the book, he follows an itinerary that has something of an Augustinian likeness: from the exterior to the interior, from the inferior to the superior. The stations along the way include a grappling with the default atheism prevalent in contemporary intellectual culture; an exploration of the middle space, the metaxu between the finite and the infinite; a dwelling with solitudes as thresholds between selving and the sacred; a meditation on idiot wisdom and transcendence in an East-West perspective; an exploration of the different stresses in the mysticisms of Aurobindo and the Arnhem Mystical Sermons; a dream monologue of autonomy, a suite of Kantian and post-Kantian variations on the story of the prodigal son; a meditation on the beatitudes as exceeding virtue, in light of Aquinas’s understanding; and culminating in an exploration of Godsends as telling us something significant about the surprise of revelation in word, idea, and story. Godsends is written for thoughtful persons and scholars perplexed about the place of religion in our time and hopeful for some illuminating companionship from relevant philosophers.

Contributor Bio
William Desmond is the David R. Cook Chair in Philosophy at Villanova University, the Thomas A. F. Kelly Visiting Professor of Philosophy at Maynooth University, Ireland, and professor emeritus of philosophy at KU Leuven, Belgium.

Philosophy, Reasoned Belief, and Faith
An Introduction
Paul Herrick

Summary
This clear, readable introduction to philosophy presents a traditional theistic view of the existence of God.

There are many fine introductions to philosophy, but few are written for students of faith by a teacher who is sensitive to the intellectual challenges they face studying in an environment that is often hostile to religious belief. Many introductory texts present short, easy-to-refute synopses of the traditional arguments for God’s existence, the soul, free will, and objective moral value rooted in God’s nature, usually followed by strong objections stated as if they are the last word. This formula may make philosophy easier to digest, but it gives many students the impression that there are no longer any good reasons to accept the beliefs just mentioned.

Philosophy, Reasoned Belief, and Faith is written for philosophy instructors who want their students to take a deeper look at the classic theistic arguments and who believe that many traditional views can be rigorously defended against the strongest objections. The book is divided into four sections, focusing on philosophy of religion, an introduction to epistemology, philosophy of the human person, and philosophical ethics. The text challenges naturalism, the predominant outlook in the academic world today, while postmodernist relativism and skepticism are also examined and rejected. Students of faith—and students without faith—will deepen their worldviews by thoughtfully examining the philosophical arguments that are presented in this book. Philosophy, Reasoned Belief, and Faith will appeal to Christian teachers, analytic theists, home educators, and general readers interested in the classic arguments supporting a theistic worldview.

Contributor Bio
Paul Herrick is professor of philosophy at Shoreline Community College. He is the author of six previous textbooks in philosophy and logic, including The Many Worlds of Logic, Introduction to Logic, and Think with Socrates: An Introduction to Critical Thinking.
Sin
Gregory Mellema

Summary
This book brings clarification to our understanding of the nature of sin and will be of interest to nonphilosophers as well as philosophers.

Most of the scholarly literature on sin has focused on theological issues, making book-length philosophical treatments of the topic hard to find. Sin, the newest contribution by Gregory Mellema, fills the gap by providing a short and lively summary of what contemporary philosophers are saying about the relationship between the traditional theological category of sin and contemporary philosophical ethics. Mellema brings together contributions by a number of philosophers, including Marilyn Adams, Robert Adams, Rebecca DeYoung, Alvin Plantinga, Michael Rea, Eleonore Stump, and Richard Swinburne, into a coherent discussion that clarifies our understanding of the nature of sin. The topics covered include the doctrine of original sin, accessory sins, mortal (or cardinal) sins, and venial sins. Mellema also examines Islamic codes of ethics, which include a category of acts that are "discouraged," some of which qualify as sins, and the final chapter surveys the teachings of six major world religions concerning sin. The overarching link between the chapters is that sin is fundamentally connected to the subject matter of morality. Analyzing the points of connection is profitable not just to enhance our theoretical understanding of sin but to provide a greater depth of knowledge as to how the moral choices we make can more effectively help us avoid sin and contribute to lives that are satisfying and authentically worthwhile. This concise introduction to sin and moral wrongdoing will have a wide readership and is intended for use in introductory level philosophy, philosophy of religion, or theological ethics courses.

Contributor Bio
Gregory Mellema is professor emeritus of philosophy at Calvin University. Among other books, he is the author of Complicity and Moral Accountability (University of Notre Dame Press, 2016, 2021).

Complicity and Moral Accountability
Gregory Mellema

Summary
In Complicity and Moral Accountability, Gregory Mellema presents a philosophical approach to the moral issues involved in complicity. Starting with a taxonomy of Thomas Aquinas, according to whom there are nine ways for one to become complicit in the wrongdoing of another, Mellema analyzes each kind of complicity and examines the moral status of someone complicit in each of these ways. Mellema’s central argument is that one must perform a contributing action to qualify as an accomplice, and that it is always morally blameworthy to perform such an action. Additionally, he argues that an accomplice frequently bears moral responsibility for the outcome of the other’s wrongdoing, but he distinguishes this case from cases in which the accomplice is tainted by the wrongdoing of the principal actor. He further distinguishes between enabling, facilitating, and condoning harm, and introduces the concept of indirect complicity. Mellema tackles issues that are clearly important to any case of collective and shared responsibility and yet are rarely discussed in depth, and he always presents his arguments clearly, concisely, and engagingly. His account of the nonmoral as well as moral qualities of complicity in wrongdoing—especially of the many and varied ways in which principles and accomplices can interact—is highly illuminating. Liberally sprinkled with helpful and nuanced examples, Complicity and Moral Accountability vividly illustrates the many ways in which one may be complicit in wrongdoing.

Contributor Bio
Gregory Mellema is professor emeritus of philosophy at Calvin University. Among other books, he is the author of Sin (University of Notre Dame Press, 2021).
Gay, Catholic, and American
My Legal Battle for Marriage Equality and Inclusion
Greg Bourke

Summary

Catholic Greg Bourke’s profoundly moving memoir about growing up gay and overcoming discrimination in the battle for same-sex marriage in the US.

In this compelling and deeply affecting memoir, Greg Bourke recounts growing up in Louisville, Kentucky, and living as a gay Catholic. The book describes Bourke’s early struggles for acceptance as an out gay man living in the South during the 1980s and ’90s, his unplanned transformation into an outspoken gay rights activist after being dismissed as a troop leader from the Boy Scouts of America in 2012, and his historic role as one of the named plaintiffs in the landmark United States Supreme Court decision Obergefell vs. Hodges, which legalized same-sex marriage nationwide in 2015. After being ousted by the Boy Scouts of America (BSA), former Scoutmaster Bourke became a leader in the movement to amend antigay BSA membership policies. The Archdiocese of Louisville, because of its vigorous opposition to marriage equality, blocked Bourke’s return to leadership despite his impeccable long-term record as a distinguished boy scout leader. But while making their home in Louisville, Bourke and his husband, Michael De Leon, have been active members at Our Lady of Lourdes Catholic Church for more than three decades, and their family includes two adopted children who attended Lourdes school and were brought up in the faith. Over many years and challenges, this couple has managed to navigate the choppy waters of being openly gay while integrating into the fabric of their parish life community. Bourke is unapologetically Catholic, and his faith provides the framework for this inspiring story of how the Bourke De Leon family struggled to overcome antigay discrimination by both the BSA and the Catholic Church and fought to legalize same-sex marriage across the country.

Contributor Bio

Greg Bourke has had a long corporate career in information technology and management. He currently works as a health economist. Bourke and his husband, Michael De Leon, were named 2015 Persons of the Year by the National Catholic Reporter and have been active in establishing LGBTQ alumni networks at the University of Notre Dame, University of Louisville, University of Kentucky, and other organizations.

Religion and Politics Beyond the Culture Wars
New Directions in a Divided America
Darren Dochuk

Summary

This volume reframes the narrative that has too often dominated the field of historical study of religion and politics: the culture wars.

Influenced by culture war theories first introduced in the 1990s, much of the recent history of modern American religion and politics is written in a mode that takes for granted the enduring partisan divides that can blind us to the complex and dynamic intersections of faith and politics. The contributors to Religion and Politics Beyond the Culture Wars argue that such narratives do not tell the whole story of religion and politics in the modern age.

This collection of essays, authored by leading scholars in American religious and political history, challenges readers to look past familiar clashes over social issues to appreciate the ways in which faith has fueled twentieth-century U.S. politics beyond predictable partisan divides and across a spectrum of debates ranging from environment to labor, immigration to civil rights, domestic legislation to foreign policy. Offering fresh illustrations drawn from a range of innovative primary sources, theories, and methods, these essays emphasize that our rendering of religion and politics in the twentieth century must appreciate the intersectionality of identities, interests, and motivations that transpire and exist outside an unbending dualistic paradigm.

Contributors: Darren Dochuk, Janine Giordano Drake, Joseph Kip Kosek, Josef Sorett, Patrick Q. Mason, Wendy L. Wall, Mark Brilliant, Andrew Preston, Matthew Avery Sutton, Kathleen Sprows Cummings, Benjamin Francis-Fallon, Michelle Nickerson, Keith Makoto Woodhouse, Kate Bowler, and James T. Kloppenberg.

Contributor Bio

Darren Dochuk is the Andrew V. Tackes College Professor of History at the University of Notre Dame. He is editor and co-editor of a number of books, including American Evangelicalism: George Marsden and the State of American Religious History (University of Notre Dame Press, 2014).
Catholics without Rome
Old Catholics, Eastern Orthodox, Anglicans, and the Reunion Negotiations of the 1870s
Bryn Geffert, LeRoy Boerneke

Summary
Catholics without Rome examines the dawn of the modern, ecumenical age, when “Old Catholics,” unable to abide Rome’s new doctrine of papal infallibility, sought unity with other “catholics” in the Anglican and Eastern Orthodox churches.

In 1870, the First Vatican Council formally embraced and defined the dogma of papal infallibility. A small and vocal minority, comprised in large part of theologians from Germany and Switzerland, judged it uncatholic and unconscionable, and they abandoned the Roman Catholic Church, calling themselves “Old Catholics.” This study examines the Old Catholic Church’s efforts to create a new ecclesiastical structure, separate from Rome, while simultaneously seeking unity with other Christian confessions. Many who joined the Old Catholic movement had long argued for interconfessional dialogue, contemplating the possibility of uniting with Anglicans and the Eastern Orthodox. The reunion negotiations initiated by Old Catholics marked the beginning of the ecumenical age that continued well into the twentieth century. Bryn Geffert and LeRoy Boerneke focus on the Bonn Reunion Conferences of 1874 and 1875, including the complex run-up to those meetings and the events that transpired thereafter. Geffert and Boerneke masterfully situate the theological conversation in its wider historical and political context, including the religious leaders involved with the conferences, such as Döllinger, Newman, Pusey, Liddon, Wordsworth, Ianyshhev, Alekseev, and Bolotov, among others. The book demonstrates that the Bonn Conferences and the Old Catholic movement, though unsuccessful in their day, broke important theological ground still relevant to contemporary interchurch and ecumenical affairs. Catholics without Rome makes an original contribution to the study of ecumenism, the history of Christian doctrine, modern church history, and the political science of confessional fellowships.

Contributor Bio
Bryn Geffert is the dean of libraries and professor of history at the University of Vermont.

LeRoy Boerneke (1929–1983) was a professor at Martin Luther College. His 1977 dissertation formed the foundation for the present study.

Christian Identity, Piety, and Politics in Early Modern England
Robert E. Stillman

Summary
This book challenges the adequacy of identifying religious identity with confessional identity.

The Reformation complicated the issue of religious identity, especially among Christians for whom confessional violence at home and religious wars on the continent had made the darkness of confessionalization visible. Robert E. Stillman explores the identity of “Christians without names,” as well as their agency as cultural actors in order to recover their consequence for early modern religious, political, and poetic history.

Stillman argues that questions of religious identity have dominated historical and literary studies of the early modern period for over a decade. But his aim is not to resolve the controversies about early modern religious identity by negotiating new definitions of English Protestants, Catholics, or “moderate” and “radical” Puritans. Instead, he provides an understanding of the culture that produced such a heterogeneous range of believers by attending to particular figures, such as Antonio del Corro, John Harington, Henry Constable, and Aemilia Lanyer, who defined their pious identity by refusing to assume a partisan label for themselves. All of the figures in this study attempted as Christians to situate themselves beyond, between, or against particular confessions for reasons that both foreground pious motivations and inspire critical scrutiny. The desire to move beyond confessions enabled the birth of new political rhetorics promising inclusivity for the full range of England’s Christians and gained special prominence in the pursuit of a still-imaginary Great Britain. Christian Identity, Piety, and Politics in Early Modern England is a book that early modern literary scholars need to read. It will also interest students and scholars of history and religion.

Contributor Bio
Robert E. Stillman is professor of English at the University of Tennessee, Knoxville. He is author and editor of a number of books, including Philip Sidney and the Poetics of Renaissance Cosmopolitanism.
Translating Christ in the Middle Ages
Gender, Authorship, and the Visionary Text
Barbara Zimbalist

Summary
This study reveals how women’s visionary texts played a central role within medieval discourses of authorship, reading, and devotion.

From the twelfth to the fifteenth centuries, women across northern Europe began committing their visionary conversations with Christ to the written word. Translating Christ in this way required multiple transformations: divine speech into human language, aural event into textual artifact, visionary experience into linguistic record, and individual encounter into communal repetition. This ambitious study shows how women’s visionary texts form an underexamined literary tradition within medieval religious culture. Barbara Zimbalist demonstrates how, within this tradition, female visionaries developed new forms of authorship, reading, and devotion. Through these transformations, the female visionary authorized herself and her text, and performed a rhetorical imitatio Christi that offered models of interpretive practice and spoken devotion to her readers.

This literary-historical tradition has not yet been fully recognized on its own terms. By exploring its development in hagiography, visionary texts, and devotional literature, Zimbalist shows how this literary mode came to be not only possible but widespread and influential. She argues that women’s visionary translation reconfigured traditional hierarchies and positions of spiritual power for female authors and readers in ways that reverberated throughout late-medieval literary and religious cultures. In translating their visionary conversations with Christ into vernacular text, medieval women turned themselves into authors and devotional guides, and formed their readers into textual communities shaped by gendered visionary experiences and spoken imitatio Christi.

Contributor Bio
Barbara Zimbalist is associate professor of English at the University of Texas at El Paso.

Dante’s "Other Works"
Assessments and Interpretations
Zygmunt G. Barański, Theodore J. Cachey, Jr.

Summary
Prominent Dante scholars from the United States, Italy, and the United Kingdom contribute original essays to the first critical companion in English to Dante’s “other works.”

Rather than speak of Dante’s “minor works,” according to an age-old tradition of Dante scholarship going back at least to the eighteenth century, this volume puts forward the designation “other works” both in light of their enhanced status and as part of a general effort to reaffirm their value as autonomous works. Indeed, had Dante never written the Commedia, he would still be considered the most important writer of the late Middle Ages for the originality and inventiveness of the other works he wrote besides his monumental poem, including the Rime, the Fiore, the Detto d’amore, the Vita nova, the Epistles, the Convivio, the De vulgari eloquentia, the Monarchia, the Elegy, and the Questio de aqua et terra. Each contributor to this volume addresses one of the “other works” by presenting the principal interpretative trends and questions relating to the text, and by focusing on aspects of particular interest. Two essays on the relationship between the “other works” and the issues of philosophy and theology are included. Dante’s “Other Works” will interest Dantisti, medievalists, and literary scholars at every stage of their career.


Contributor Bio
Zygmunt G. Barański is Serena Professor of Italian Emeritus at the University of Cambridge and R. L. Canala Professor of Romance Languages & Literatures Emeritus at the University of Notre Dame.

Theodore J. Cachey, Jr., is Fabiano Collegiate Chair of Italian Studies and Ravarino Family Director of the Center for Italian Studies at the University of Notre Dame.
**Incomprehensible Certainty**

**Metaphysics and Hermeneutics of the Image**

Thomas Pfau

**Summary**

Thomas Pfau’s study of images and visual experience is a tour de force linking Platonic metaphysics to modern phenomenology and probing literary, philosophical, and theological accounts of visual experience from Plato to Rilke.

*Incomprehensible Certainty* presents a sustained reflection on the nature of images and the phenomenology of visual experience. Taking the “image” (εἰκόν) as the essential medium of art and literature and as foundational for the intuitive ways in which we make contact with our “lifeworld,” Thomas Pfau draws in equal measure on Platonic metaphysics and modern phenomenology to advance a series of interlocking claims. First, Pfau shows that, beginning with Plato’s later dialogues, being and appearance came to be understood as ontologically distinct from (but no longer opposed to) one another. Second, in contrast to the idol that is typically gazed at and visually consumed as an object of desire, this study positions the image (εἰκόν) as a medium whose intrinsic abundance and excess reveal to us its metaphysical function, namely, as the visible analogue of an invisible, numinous reality. Finally, the interpretations unfolded in this book (from Plato, Plotinus, Pseudo-Dionysius, John Damascene via Bernard of Clairvaux, Bonaventure, Julian of Norwich, and Nicholas of Cusa to modern writers and artists such as Goethe, Ruskin, Turner, Hopkins, Cézanne, and Rilke) affirm the essential complementarity of image and word, visual intuition and hermeneutic practice, in theology, philosophy, and literature. Like Pfau’s previous book, *Minding the Modern*, *Incomprehensible Certainty* is a major work. With over fifty illustrations, the book will interest students and scholars of philosophy, theology, literature, and art history.

**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. He is the author, editor, and translator of twelve books, including *Minding the Modern: Human Agency, Intellectual Traditions, and Responsible Knowledge* (University of Notre Dame Press, 2013, 2015).

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**Toward a Sacramental Poetics**

Regina M. Schwartz, Patrick J. McGrath

**Summary**

Distinguished theologians and literary scholars explore the workings of the sacred and the sacramental in language and literature.

What does a sacramental poetics offer that secular cultural theory, for all of its advances, may have missed? How does a sacred understanding of the world differ from a strictly secular one? This volume develops the theory of “sacramental poetics” advanced by Regina Schwartz in her 2008 book on English Reformation writers, taking the theory in new directions while demonstrating how enduring and widespread this poetics is.

*Toward a Sacramental Poetics* addresses two urgent questions we have inherited from a half century of secular critical thought. First, how do we understand the relationship between word and thing, sign and signified, other than as some naive direct representation or as a completely arbitrary language game? And, second, how can the subject experience the world beyond instrumentalizing it? The contributors conclude that a sacramental poetics responds to both questions, offering an understanding of the sign that, by pointing beyond itself, suggests wonder. The contributors explore a variety of topics in relation to sacramental poetics, including political theology, miracles, modernity, translation and transformation, and the metaphysics of love. They draw from diverse resources, from Dante to Hopkins, from Richard Hooker to Stoker’s *Dracula*, from the King James Bible to Wallace Stevens. *Toward a Sacramental Poetics* is an important contribution to studies of religion and literature, the sacred and the secular, literary theory, and theologies of aesthetics.

**Contributors:** Regina M. Schwartz, Patrick J. McGrath, Rowan Williams, Subha Mukherji, Stephen Little, Kevin Hart, John Milbank, Hent de Vries, Jean-Luc Marion, Ingolf U. Dalfelter, Lori Branch, and Paul Mariani.

**Contributor Bio**

Regina M. Schwartz is professor of English and law at Northwestern University.

Patrick J. McGrath is assistant professor of English at Southern Illinois University Carbondale.
**Eliot’s Angels**

George Eliot, René Girard, and Mimetic Desire  
Bernadette Waterman Ward

**Summary**

René Girard’s mimetic theory opens up ways to make sense of the tension between the progressive politics of George Eliot and the conservative moralism of her narratives.

In this innovative study, Bernadette Waterman Ward offers an original rereading of George Eliot’s work through the lens of René Girard’s theories of mimetic desire, violence, and the sacred. It is a fruitful mapping of a twentieth-century theorist onto a nineteenth-century novelist, revealing Eliot’s understanding of imitative desire, rivalry, idol-making, and sacrificial victimization as critical elements of the social mechanism. While the unresolved tensions between Eliot’s realism and her desire to believe in gradual social amelioration have often been studied, Ward is especially adept at articulating the details of such conflict in Eliot’s early novels. In particular, Ward emphasizes the clash between the ruthless mechanisms of mimetic desire and the idea of progress, or, as Eliot stated, “growing good”; Eliot’s Christian sympathy for sacrificial victims against her general rejection of Christianity; and her resort to “Nemesis” to evade the systemic injustice of the social sphere. The “angels” in the title are characters who appear to offer a humanist way forward in the absence of religious belief. They are represented, in Girardian terms, as figures who try to rise above the snares of the mimetic machine to imitate Christ’s self-sacrifice but are finally rendered ineffectual. Very few studies have tackled Eliot’s short fiction and narrative poetry. *Eliot’s Angels* gives the short fiction its due, and it will appeal to the community of scholars in mimetic and literary theory, Victorianists, and students of the novel.

**Contributor Bio**

Bernadette Waterman Ward is associate professor of English at the University of Dallas. She is the author of *World as Word: Philosophical Theology in the Poetry of Gerard Manley Hopkins*.

**Aquinas and the Infused Moral Virtues**

Angela McKay Knobel

**Summary**

This study locates Aquinas’s theory of infused and acquired virtue in his foundational understanding of nature and grace.

Aquinas holds that all the virtues are bestowed on humans by God along with the gift of sanctifying grace. Since he also holds, with Aristotle, that we can create virtuous dispositions in ourselves through our own repeated good acts, a question arises: How are we to understand the relationship between the virtues God infuses at the moment of grace and virtues that are gradually acquired over time? In this important book, Angela McKay Knobel provides a detailed examination of Aquinas’s theory of infused moral virtue, with special attention to the question of how the infused and acquired moral virtues are related. Part 1 examines Aquinas’s own explicit remarks about the infused and acquired virtues and considers whether and to what extent a coherent “theory” of the relationship between the infused and acquired virtues can be found in Aquinas. Knobel argues that while Aquinas says almost nothing about how the infused and acquired virtues are related, he clearly does believe that the “structure” of the infused virtues mirrors that of the acquired in important ways. Part 2 uses that structure to evaluate existing interpretations of Aquinas and argues that no existing account adequately captures Aquinas’s most fundamental commitments. Knobel ultimately argues that the correct account lies somewhere between the two most commonly advocated theories. Written primarily for students and scholars of moral philosophy and theology, the book will also appeal to readers interested in understanding Aquinas’s theory of virtue.

**Contributor Bio**

Angela McKay Knobel is associate professor of philosophy at the University of Dallas. She is co-editor of *Character: New Directions from Philosophy, Psychology, and Theology*.
The Eucharistic Sacrifice
Sergius Bulgakov, Mark Roosien

Summary
This first English translation represents Sergius Bulgakov’s final, fully developed word on the Eucharist.

The debate around the controversial doctrine of the Eucharist as sacrifice has dogged relations between Catholic, Orthodox, and Protestant churches since the Reformation. In *The Eucharistic Sacrifice*, the famous Russian theologian Sergius Bulgakov cuts through long-standing polemics surrounding the notion of the Eucharist as sacrifice and offers a stunningly original intervention rooted in his distinctive theological vision. This work, written in 1940, belongs to Bulgakov’s late period and is his last, and most discerning, word on eucharistic theology. His primary thesis is that the Eucharist is an extension of the sacrificial, self-giving love of God in the Trinity, or what he famously refers to as kenosis. Throughout the book, Bulgakov points to the fact that, although the eucharistic sacrifice at the Last Supper took place in time before the actual crucifixion of Christ, both events are part of a single act that occurs outside of time.

This is Bulgakov’s concluding volume of three works on the Eucharist. The other two, *The Eucharistic Dogma* and *The Holy Grail*, were translated and published together in 1997. This third volume was only first published in the original Russian version in 2005 and has remained unavailable in English until now. The introduction provides a brief history of Bulgakov’s theological career and a description of the structure of *The Eucharistic Sacrifice*. This clear and accessible translation will appeal to scholars and students of theology, ecumenism, and Russian religious thought.

Contributor Bio
Sergius Bulgakov (1871–1944) was one of the most prolific and original Eastern Orthodox theologians of the twentieth century, whose works continue to generate great scholarly interest among Orthodox and other Christians alike.

Mark Roosien is a lecturer in liturgical studies at the Yale Institute of Sacred Music and Yale Divinity School.

The Eucharistic Form of God
Hans Urs von Balthasar’s Sacramental Theology
Jonathan Martin Ciraulo

Summary
This study presents Hans Urs von Balthasar’s theology of the Eucharist and the liturgy is confronted with at least two obstacles. First, his reflections on the Eucharist are scattered throughout an immense and complex corpus of writings. Second, the most distinctive feature of his theology of the Eucharist is the inseparability of his sacramental theology from his speculative account of the central mysteries of the Christian faith. In *The Eucharistic Form of God*, the first book-length study to explore Balthasar’s eucharistic theology in English, Jonathan Martin Ciraulo brings together the fields of liturgical studies, sacramental theology, and systematic theology to examine both how the Eucharist functions in Balthasar’s theology in general and how it is in fact generative of his most unique and consequential theological positions. He demonstrates that Balthasar is a eucharistic theologian of the highest caliber, and that his contributions to sacramental theology, although little acknowledged today, have enormous potential to reshape many discussions in the field.

The chapters cover a range of themes not often included in sacramental theology, including the doctrine of the Trinity, the Incarnation, and soteriology. In addition to treating Balthasar’s own sources—Origen, Gregory of Nyssa, Pascal, Catherine of Siena, and Bernanos—Ciraulo brings Balthasar into conversation with contemporary Catholic sacramental theology, including the work of Louis-Marie Chauvet and Jean-Yves Lacoste. The overall result is a demanding but satisfying presentation of Balthasar’s contribution to sacramental theology. The audience for this volume is students and scholars who are interested in Balthasar’s thought as well as theologians who are working in the area of sacramental and liturgical theology.

Contributor Bio
Jonathan Martin Ciraulo is assistant professor of systematic theology at Saint Meinrad Seminary.
**Schism**

*Seventh-day Adventism in Post-Denominational China*

Christie Chui-Shan Chow

**Summary**

*Schism* is the first ethnographic and historical study of Seventh-day Adventism in China.

Scholars have been slow to consider Chinese Protestantism from a denominational standpoint. In *Schism*, the first monograph that documents the life of the Chinese Adventist denomination from the mid-1970s to the 2010s, Christie Chui-Shan Chow explores how Chinese Seventh-day Adventists have used schism as a tool to retain, revive, and recast their unique ecclesial identity in a religious habitat that resists diversity.

Based on unpublished archival materials, fieldwork, oral history, and social media research, Chow demonstrates how Chinese Adventists adhere to their denominational character both by recasting the theologies and faith practices that they inherited from American missionaries in the early twentieth century and by engaging with local politics and culture. This book locates the Adventist movement in broader Chinese sociopolitical and religious contexts and explores the multiple agents at work in the movement, including intrachurch divisions among Adventist believers, growing encounters between local and overseas Adventists, and the denomination’s ongoing interactions with local Chinese authorities and other Protestants. The Adventist schisms show that global Adventist theology and practices continue to inform their engagement with sociopolitical transformations and changes in China today.

*Schism* will compel scholars to reassess the existing interpretations of the history of Protestant Christianity in China during the Maoist years and the more recent developments during the Reform era. It will interest scholars and students of Chinese history and religion, global Christianity, American religion, and Seventh-day Adventism.

**Contributor Bio**

Christie Chui-Shan Chow received her doctorate in religion and society from Princeton Theological Seminary and is an independent scholar of global Christianity and Chinese religions.

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**Who Are My People?**

*Love, Violence, and Christianity in Sub-Saharan Africa*

Emmanuel Katongole

**Summary**

*Who Are My People?* explores the complex relationship between identity, violence, and Christianity in Africa.

In *Who Are My People?*, Emmanuel Katongole examines what it means to be both an African and a Christian in a continent that is often riddled with violence. The driving assumption behind the investigation is that the recurring forms of violence in Africa reflect an ongoing crisis of belonging. Katongole traces the crisis through three key markers of identity: ethnicity, religion, and land. He highlights the unique modernity of the crisis of belonging and reveals that its manifestations of ethnic, religious, and ecological violence are not three separate forms of violence but rather are modalities of the same crisis. This investigation shows that Christianity can generate and nurture alternative forms of community, nonviolent agency, and ecological possibilities.

The book is divided into two parts. Part One deals with the philosophical and theological issues related to the question of African identity. Part Two includes three chapters, each of which engages a form of violence, locating it within the broader story of modern sub-Saharan Africa. Each chapter includes stories of Christian individuals and communities who not only resist violence but are determined to heal its wounds and the burden of history shaped by Africa’s unique modernity. In doing so, they invent new forms of identity, new communities, and a new relationship with the land. This engaging, interdisciplinary study, combining philosophical analysis and theological exploration, along with theoretical argument and practical resources, will interest scholars and students of theology, peace studies, and African studies.

**Contributor Bio**

Emmanuel Katongole is professor of theology and peace studies at the Kroc Institute, Keough School of Global Affairs, and Department of Theology at the University of Notre Dame. He is author of several books, including *The Sacrifice of Africa: A Political Theology for Africa* and *Born from Lament: The Theology and Politics of Hope in Africa.*
**Action (1893)**

*Essay on a Critique of Life and a Science of Practice*

Maurice Blondel, Oliva Blanchette

**Summary**

This new edition of the English translation of Maurice Blondel’s *Action (1893)* remains a philosophical classic.

Action was once a common theme in philosophical reflection. It figured prominently in Aristotelian philosophy, and the medieval Scholastics built some of their key adages around it. But by the time French philosopher Maurice Blondel came to focus on it at the end of the nineteenth century, it had all but disappeared from the philosophical vocabulary. Today, it is no longer possible or legitimate to ignore action in philosophy as it was when Blondel defended and published his doctoral dissertation and most influential work, *L’Action: Essai d’une critique de la vie et d’une science de la pratique* (1893). Oliva Blanchette’s definitive English translation of *Action* was first published in 1984 to critical acclaim. This new edition contains Blanchette’s translation, corrections of minor errors in the first edition, and a new preface from the translator, describing what makes this early version of *Action* unique in all of Blondel’s writings and what has kept it in the forefront of those interested in studying Blondel and his philosophy of Christian religion. *Action (1893)* will appeal to philosophers, theologians, and those looking for spiritual reading, and it is an excellent study in reasoning for the more scientifically inclined.

**Contributor Bio**

Maurice Blondel (1861–1949) was a philosopher born in Dijon, France, and educated at the École Normale Supérieure. Blondel defended his thesis, *L’action*, in 1893 at the Sorbonne. Blondel at first was refused a university position on the grounds of having taken an improperly religious position in his philosophy but finally received a professorship in Aix in 1897. He was the author of a number of books, including *Philosophical Exigencies of Christian Religion* (University of Notre Dame Press, 2021).

Oliva Blanchette (1929–2021) was professor emeritus of philosophy at Boston College.

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**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.


**Contributor Bio**

Gary A. Anderson is Hesburgh Professor of Catholic Thought 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.
**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 professor of theology at Johnson University.

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**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 professor of theology at Saint Louis University. He is the author of a number of books, including *Answering the Enlightenment: The Catholic Recovery of Historical Revelation*. 
Theological Territories
A David Bentley Hart Digest
David Bentley Hart

Summary

Publishers Weekly Best Book in Religion 2020

Foreword Review's INDIES Book of the Year Award, Religion

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.

Regret
A Theology
Paul J. Griffiths

Summary

In this brilliant theological essay, Paul J. Griffiths takes the reader through all the stages of regret.

To various degrees, all human beings experience regret. In this concise theological grammar, Paul J. Griffiths analyzes this attitude toward the past and distinguishes its various kinds. He examines attitudes encapsulated in the phrase, “I would it were otherwise,” including regret, contrition, remorse, compunction, lament, and repentance. By using literature (especially poetry) and Christian theology, Griffiths shows both what is good about regret and what can be destructive about it. Griffiths argues that on the one hand regret can take the form of remorse—an agony produced by obsessive and ceaseless examination of the errors, sins, and omissions of the past. This kind of regret accomplishes nothing and produces only pain. On the other hand, when regret is coupled with contrition and genuine sorrow for past errors, it has the capacity both to transfigure the past—which is never merely past—and to open the future. Moreover, in thinking about the phenomenon of regret in the context of Christian theology, Griffiths focuses especially on the notion of the LORD's regret. Is it even reasonable to claim that the LORD regrets? Griffiths shows not only that it is but also that the LORD's regret should structure how we regret as human beings.

Griffiths investigates the work of Henry James, Emily Dickinson, Tomas Tranströmer, Paul Celan, Jane Austen, George Herbert, and Robert Frost to show how regret is not a negative feature of human life but rather is essential for human flourishing and ultimately is to be patterned on the LORD's regret. Regret: A Theology will be of interest to scholars and students of philosophy, theology, and literature, as well as to literate readers who want to understand the phenomenon of regret more deeply.

Contributor Bio

Paul J. Griffiths formerly held the Warren Chair of Catholic Theology at Duke Divinity School. He is the author of numerous books, including Christian Flesh and The Practice of Catholic Theology: A Modest Proposal.
Simone Weil for the Twenty-First Century
Eric O. Springsted

**Summary**
This in-depth study examines the social, religious, and philosophical thought of Simone Weil.

*Simone Weil for the Twenty-First Century* presents a comprehensive analysis of Weil’s interdisciplinary thought, focusing especially on the depth of its challenge to contemporary philosophical and religious studies. In a world where little is seen to have real meaning, Eric O. Springsted presents a critique of the unfocused nature of postmodern philosophy and argues that Weil’s thought is more significant than ever in showing how the world in which we live is, in fact, a world of mysteries. Springsted brings into focus the challenges of Weil’s original (and sometimes surprising) starting points, such as an Augustinian priority of goodness and love over being and intellect, and the importance of the Crucifixion. Springsted demonstrates how the mystical and spiritual aspects of Weil’s writings influence her social thought. For Weil, social and political questions cannot be separated from the supernatural. For her, rather, the world has a sacramental quality, such that life in the world is always a matter of life in God—and life in God, necessarily a way of life in the world.

*Simone Weil for the Twenty-First Century* is not simply a guide or introduction to Simone Weil. Rather, it is above all an argument for the importance of Weil’s thought in the contemporary world, showing how she helps us to understand the nature of our belonging to God (sometimes in very strange and unexpected ways), the importance of attention and love as the root of both the love of God and neighbor, the importance of being rooted in culture (and culture’s service to the soul in rooting it in the universe), and the need for human beings to understand themselves as communal beings, not as isolated thinkers or willers. It will be essential reading for scholars of Weil, and will also be of interest to philosophers and theologians.

**Contributor Bio**
Eric O. Springsted is the co-founder of the American Weil Society and served as its president for thirty-three years. After a career as a teacher, scholar, and pastor, he is retired and lives in Santa Fe, NM. He is the author and editor of a dozen previous books, including *Simone Weil: Late Philosophical Writings* (University of Notre Dame Press, 2015).

Philosophical Exigencies of Christian Religion
Maurice Blondel, Oliva Blanchette

**Summary**
*Philosophical Exigencies of Christian Religion* is a translation of two of Maurice Blondel’s essays. Blondel’s thinking played a significant role in the deliberations and arguments of the Second Vatican Council.

Although a towering figure in the history of twentieth-century Catholic thought, the later systematic works of Maurice Blondel have been largely inaccessible in the English-speaking world. Oliva Blanchette, who previously translated Blondel’s early groundbreaking work *Action* (1893), now offers the first English translation of the final work Blondel himself signed off on the day before he died, *Philosophical Exigencies of Christian Religion*. This work of transition from mere philosophy to a consideration of Christian religion consists of two main essays, *The Christian Sense* and the shorter *On Assimilation*, followed by a *Reconsideration and Global View* and an *Appendix: Clarifications and Admonitions* written in answer to an inquiry by a young scholar about method.

The first essay explores the Christian sense of the spiritual life and how Christian religion, even as supernatural, can come under the purview of critical philosophy. The second essay examines the move from analogy to assimilation in speaking of the Christian life. Blondel tackles the question: How does the human spirit combine with the divine spirit in such a way that neither is lost in the process?

*Philosophical Exigencies of Christian Religion* is critical for understanding Blondel’s thought. This high-quality translation and Blanchette’s concise preface will appeal not only to philosophers and theologians but also to spiritual writers and directors of spiritual retreats in the Ignatian and Jesuit traditions.

**Contributor Bio**
Maurice Blondel (1861–1949) was a philosopher born in Dijon, France, and educated at the École Normale Supérieure.

Oliva Blanchette was professor emeritus of philosophy at Boston College.
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).

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 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. Cassian's late ancient texts, written in the context of social, cultural, political, doctrinal, and environmental change, contribute to an ethics for fractured selves in uncertain times. In response to this environment, Cassian's practical asceticism provides a uniquely frank picture of human struggle in a world of contingency while also affirming human agency in ways that signaled a challenge to followers of his contemporary, Augustine of Hippo.

Niki Kasumi Clements brings these historical and textual analyses of Cassian's monastic works into conversation with contemporary debates at the intersection of the philosophy of religion and queer and feminist theories. Rather than focusing on interiority and renunciation of self, as scholars such as Michel Foucault read Cassian, Clements analyzes Cassian's texts by foregrounding practices of the body, the emotions, and the community. By focusing on lived experience in the practical ethics of Cassian, Clements demonstrates the importance of analyzing constructions of ethics in terms of cultivation alongside critical constructions of power. By challenging modern assumptions about Cassian's asceticism, *Sites of the Ascetic Self* contributes to questions of ethics, subjectivity, and 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.
Henri de Lubac and the Drama of Human Existence
Jordan Hillebert

Summary
The French Jesuit Henri de Lubac (1896–1991) was one of the most influential theologians of the twentieth century. The publication of his *Surnaturel* in 1946, addressing the issue of the interrelation of nature and the supernatural, precipitated one of the most far-reaching theological debates of the century, culminating in a new historical, methodological, and theological consensus on the topic. And yet the question continues to be debated: How should de Lubac’s position be understood? Although many have suggested that de Lubac saw human nature as always-already graced, in *Henri de Lubac and the Drama of Human Existence*, Jordan Hillebert advances a new reading of de Lubac’s theology of the supernatural that is at variance with most prevailing interpretations. Through his analysis of how a “hermeneutics of human existence” pervades de Lubac’s writings, Hillebert argues that, in de Lubac’s theology, the relation between the human being and humanity’s supernatural finality is best considered in terms of the “supernatural insufficiency of human nature.” In this way, Hillebert demonstrates that de Lubac’s theology of the supernatural offers a via media between neo-scholastic “extrinsicism” on the one hand and post-conciliar “intrinsicism” on the other.

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

Contributor Bio
Jordan Hillebert is director of formation at St. Padarn’s Institute and an honorary lecturer in theology at Cardiff University. He is the editor of *T&T Clark Companion to Henri de Lubac*.

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, 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. Approached in this way, studying Desmond’s metaphysics can transform how readers behold reality itself by attuning them to discern the presence of God, who can be sought, and 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 an 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.
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 idea of *analogia entis*, or analogy of being, shapes his view of ecclesiology. According to this theory, every creature is made of 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 the members of the Church conform to that analogical tension to varying degrees of fidelity. Przywara claims that *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 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 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.

Erich Przywara and Postmodern Natural Law
A History of the Metaphysics of Morals
Graham James McAleer

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.
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 published until now. In this insightful new book, The Trinitarian Theology of Hans Urs von Balthasar, Brendan McInerny fills this gap, situating Balthasar’s trinitarian theology in conversation with both the wider Christian theological tradition and 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.

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.
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, Girardians, and Christian peace activists.

Contributor Bio
Scott Cowdell is an Australian Anglican priest and a research professor in public and contextual theology at Charles Sturt University, Canberra.

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.
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 colonialization. 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.

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.
Married Priests in the Catholic Church
Adam A. J. DeVille

Summary
These essays offer a historically rigorous dismantling of Western claims about the superiority of celibate priests.

Although celibacy is often seen as a distinctive feature of the Catholic priesthood, both Catholic and Orthodox Churches in fact have rich and diverse traditions of married priests. The essays contained in *Married Priests in the Catholic Church* offer the most comprehensive treatment of these traditions to date. These essays, written by a wide-ranging group that includes historians, pastors, theologians, canon lawyers, and the wives and children of married Roman Catholic, Eastern Catholic, and Eastern Orthodox priests, offer diverse perspectives from many countries and traditions on the subject, including personal, historical, theological, and canonical accounts. As a collection, these essays push especially against two tendencies in thinking about married priesthood today. Against the idea that a married priesthood would solve every problem in Catholic clerical culture, this collection deromanticizes and demythologizes the notion of married priesthood. At the same time, against distinctively modern theological trends that posit the superiority, apostolicity, and "ontological" necessity of celibate priests, this collection refutes the claim that priestly ordination and celibacy must be so closely linked.


Contributor Bio
Adam A. J. DeVille is associate professor of theology and director of humanities at the University of Saint Francis. He is the author and editor of numerous books, including *Everything Hidden Shall Be Revealed: Ridding the Church of Abuses of Sex and Power and Orthodoxy and the Roman Papacy: Ut Unum Sint and the Prospects of East-West Unity* (University of Notre Dame Press, 2011).

Clothing the New World Church
Liturgical Textiles of Spanish America, 1520–1820
Maya Stanfield-Mazzi

Summary
The book provides the first broad survey of church textiles of Spanish America and demonstrates that, while overlooked, textiles were a vital part of visual culture in the Catholic Church.

When Catholic churches were built in the New World in the sixteenth century, they were furnished with rich textiles known in Spanish as "church clothing." These textile ornaments covered churches' altars, stairs, floors, and walls. Vestments clothed priests and church attendants, and garments clothed statues of saints. The value attached to these textiles, their constant use, and their stunning visual qualities suggest that they played a much greater role in the creation of the Latin American Church than has been previously recognized. In *Clothing the New World Church*, Maya Stanfield-Mazzi provides the first comprehensive survey of church adornment with textiles, addressing how these works helped establish Christianity in Spanish America and expand it over four centuries. Including more than 180 photos, this book examines both imported and indigenous textiles used in the church, compiling works that are now scattered around the world and reconstructing their original contexts. Stanfield-Mazzi delves into the hybrid or mestizo qualities of these cloths and argues that when local weavers or embroiderers in the Americas created church textiles they did so consciously, with the understanding that they were creating a new church through their work.

The chapters are divided by textile type, including embroidery, featherwork, tapestry, painted cotton, and cotton lace. In the first chapter, on woven silk, we see how a "silk standard" was established on the basis of priestly preferences for this imported cloth. The second chapter explains how Spanish-style embroidery was introduced in the New World and mastered by local artisans. The following chapters show that, in select times and places, spectacular local textile types were adapted for the church, reflecting ancestral aesthetic and ideological patterns.

Contributor Bio
Maya Stanfield-Mazzi is an associate professor of art history at the University of Florida.
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 Barelvī-Deobandī polemic. The Barelvī and Deobandī 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 Barelvī-Deobandī 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.

Muhammad Reconsidered
A Christian Perspective on Islamic Prophecy
Anna Bonta Moreland

Summary
Muhammad Reconsidered rectifies the failures of scholarly attempts to understand Islam in the West and to take Islamic theology seriously. Engaging 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. Without either appropriating the prophet as an unwitting Christian or reducing both Christianity and Islam to a common denominator, Moreland studies Muhammad within a Christian theology of revelation. This lens leads to a more sophisticated understanding of Islam, one that honors the integrity of the Catholic tradition and 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. Muhammad Reconsidered 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.
Indonesian Pluralities
Islam, Citizenship, and Democracy
Robert W. Hefner, Zainal Abidin Bagir

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

Contributors: Robert W. Hefner, Erica M. Larson, Kelli Swazey, Mohammad Iqbal Ahnaf, Marthen Tahun, Alimatul Qibtiyah, and Zainal Abidin Bagir

Contributor Bio
Robert W. Hefner is professor of anthropology and world affairs at the Pardee School of Global Affairs at Boston University.

Zainal Abidin Bagir is director of the Indonesian Consortium for Religious Studies and teaches at the Center for Religious and Cross-Cultural Studies, Graduate School, Universitas Gadjah Mada, Yogyakarta.

Medicine and Shariah
A Dialogue in Islamic Bioethics
Aasim I. Padela

Summary
Medicine and Shariah brings together experts from various fields, including clinicians, Islamic studies experts, and Muslim theologians, to analyze the interaction of the doctors and jurists who are forging the field of Islamic bioethics.

Although much ink has been spilled in generating Islamic responses to bioethical questions and in analyzing fatwas, Islamic bioethics still remains an emerging field. How are Islamic bioethical norms to be generated? Are Islamic bioethical writings to be considered as part of the broader academic discourse in bioethics? What even is the scope of Islamic bioethics? Taking up these and related questions, the essays in Medicine and Shariah provide the groundwork for a more robust field. The volume begins by furnishing concepts and terms needed to map out the discourse. It concludes by offering a multidisciplinary model for ethical deliberation that accounts for the various disciplines needed to derive Islamic moral norms and to understand biomedical contexts. In between these bookends, contributors apply various analytic, empirical, and normative lenses to examine the interaction between biomedical knowledge (represented by physicians) and Islamic law (represented by jurists) in Islamic bioethical deliberation.

By providing a multidisciplinary model for generating Islamic bioethics rulings, Medicine and Shariah provides the critical foundations for an Islamic bioethics that better attends to specific biomedical contexts and also accurately reflects the moral vision of Islam.


Contributor Bio
Aasim I. Padela is professor of emergency medicine, bioethics, and humanities at the Medical College of Wisconsin. He is also director of the Initiative on Islam and Medicine and co-editor of Islam and Biomedicine.
Summary

Confucianism and Catholicism, among the most influential religious traditions, share an intricate relationship. Beginning with the work of Matteo Ricci (1552–1610), the nature of this relationship has generated great debate. These ten essays synthesize in a single volume this historic conversation. Written by specialists in both traditions, the essays are organized into two groups. Those in the first group focus primarily on the historical and cultural contexts in which Confucianism and Catholicism encountered one another in the four major Confucian cultures of East Asia: China, Vietnam, Korea, and Japan. The essays in the second part offer comparative and constructive studies of specific figures, texts, and issues in the Confucian and Catholic traditions from both theological and philosophical perspectives. By bringing these historical and constructive perspectives together, Confucianism and Catholicism: Reinvigorating the Dialogue seeks not only to understand better the past dialogue between these traditions, but also to renew the conversation between them today.

In light of the unprecedented expansion of Eastern Asian influence in recent decades, and considering the myriad of challenges and new opportunities faced by both the Confucian and Catholic traditions in a world that is rapidly becoming globalized, this volume could not be more timely.


Contributor Bio

Michael R. Slater is associate professor of theology at Georgetown University.

Erin M. Cline is professor of comparative ethics and theology at Georgetown University and senior research fellow at the Berkley Center for Religion, Peace, and World Affairs.

Philip J. Ivanhoe is the Distinguished Chair Professor in the College of Confucian Studies and Eastern Philosophy at Sungkyunkwan University.

Summary

In this 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. He 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, Balthasar in Light of Early Confucianism employs Confucian and Balthasarian resources to push the Christological conversation forward. Students and scholars of systematic theology, theologically educated readers interested in the encounter between Christianity and Chinese culture, and comparative theologians will all want to read this exceptional book.

Contributor Bio

Joshua R. Brown is assistant professor of theology at Mount St. Mary’s University.
Beyond East and West
John C.H. Wu

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 foreword 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 topics as diverse as Chinese literature (including a translation of the Tao Teh Ching) and law. 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.
**Faith, Nationalism, and the Future of Liberal Democracy**

David M. Elcott, C. Colt Anderson, Tobias Cremer, Volker Haarmann

**Summary**

*Faith, Nationalism, and the Future of Liberal Democracy* highlights the use of religious identity to fuel the rise of illiberal, nationalist, and populist democracy.

In *Faith, Nationalism, and the Future of Liberal Democracy*, David Elcott, C. Colt Anderson, Tobias Cremer, and Volker Haarmann present a pragmatic and modernist exploration of how religion engages in the public square. Elcott and his co-authors are concerned about the ways religious identity is being used to foster the exclusion of individuals and communities from citizenship, political representation, and a role in determining public policy. They examine the ways religious identity is weaponized to fuel populist revolts against a political, social, and economic order that values democracy in a global and strikingly diverse world. Included is a history and political analysis of religion, politics, and policies in Europe and the United States that foster this illiberal rebellion.

The authors explore what constitutes a constructive religious voice in the political arena, even in nurturing patriotism and democracy, and what undermines and threatens liberal democracies. To lay the groundwork for a religious response, the book offers chapters showing how Catholicism, Protestantism, and Judaism can nourish liberal democracy. The authors encourage people of faith to promote foundational support for the institutions and values of the democratic enterprise from within their own religious traditions and to stand against the hostility and cruelty that historically have resulted when religious zealotry and state power combine.

*Faith, Nationalism, and the Future of Liberal Democracy* is intended for readers who value democracy and are concerned about growing threats to it, and especially for people of faith and religious leaders, as well as for scholars of political science, religion, and democracy.

**Contributor Bio**

David Elcott is the Taub Professor of Practice in Public Service and Leadership at the Wagner School of Public Service at NYU and director of the Advocacy and Political Action specialization.

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**U.S.-Vatican Relations, 1975–1980**

A Diplomatic Study

P. Peter Sarros

**Summary**

This book explores the bilateral relations between the United States and the Vatican from 1975 to 1980, a turbulent period that had two presidents, three presidential envoys, and three popes. This previously untold story shows how the United States and the Vatican worked quietly together behind the scenes to influence the international response to major issues of the day. Peter Sarros examines the Iran hostage crisis, the tensions of the Cold War, the Helsinki process, and the Beagle Channel dispute, among other issues. These interactions produced a tacit alliance in the foreign policies of the United States and the Vatican even before the establishment of full diplomatic relations. This unique book is based largely on official documents from the archives of the Office of the U.S. Special Envoy of the United States to the Vatican, supplemented by Sarros’s contemporaneous diaries, notes, and other unpublished sources.

The confidential consultations at the Vatican by three special envoys and by Sarros in his role as chargé and ambassador at the Vatican were critical in obtaining Vatican support on major international issues. The Vatican also derived substantial benefits from the partnership through U.S. support of Vatican initiatives in Lebanon and elsewhere, and by U.S. policies that gave Vatican diplomacy the flexibility to play a larger role in the international sphere. Sarros concludes that American diplomacy was successful at the Holy See during this period because it took advantage of the Vatican’s overarching international strategy, which was to increase its influence through support for the global balance of power while blocking the expansion of Soviet power and communism in Europe. *U.S.-Vatican Relations, 1975–1980* will be of interest to students and scholars of history and political science, especially in the fields of diplomatic relations and church history.

**Contributor Bio**

P. Peter Sarros is a retired Senior U.S. Foreign Service officer whose career spanned four decades. From 1975 to 1980 he served as chargé and ambassador of the Presidential Mission at the Vatican. He was Diplomat-in-Residence at the Johns Hopkins School of Advanced International Studies and taught diplomacy at George Mason University.
Horizons of Difference
Engaging with Others
Fred Dallmayr

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

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

In a world where the absolutizing of the ego encourages selfish egotism that can lead to aggressive warmongering, *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).

Value and Vulnerability
An Interfaith Dialogue on Human Dignity
Matthew R. Petruscek, Jonathan Rothchild

Summary
*Value and Vulnerability* brings together scholars of many religions—including Catholicism, Buddhism, Judaism, Hinduism, Eastern Orthodoxy, Protestantism, Islam, and Humanism—to identify and examine conceptions and interpretations of dignity within different religious and philosophical perspectives and their applications to contemporary issues of conflict, such as gendered, religious, and racial violence, immigration, ecology, and religious peacemaking. *Value and Vulnerability* also includes response chapters that clarify and refine these interpretations from interfaith perspectives. Through this volume, Matthew R. Petruscek and Jonathan Rothchild offer recommendations for advancing the conversation about dignity within and among traditions and for addressing urgent global issues and threats to dignity. Together, Petruscek, Rothchild, and the contributors create a comparative framework constituted by seven questions: What sources justify dignity's existence, nature, and purpose? What is the relationship between the divine and human dignity? What is the relationship between dignity and the human body? Is dignity vulnerable or invulnerable to moral harm? Is dignity inherent or attained? Is dignity universal and equal? Is dignity practical? Through its systematic, comparative, interdisciplinary, and practical dimensions, *Value and Vulnerability* fills in the gaps in contemporary theological, philosophical, and ethical discourses on dignity.


Contributor Bio
Matthew R. Petruscek is an associate professor of theological studies at Loyola Marymount University.

Jonathan Rothchild is a professor of theological studies at Loyola Marymount University. He is co-editor of *Doing Justice to Mercy: Religion, Law, and Criminal Justice*. 
**Disputes in Bioethics**
*Abortion, Euthanasia, and Other Controversies*
Christopher Kaczor

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

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

**Contributor Bio**
Christopher Kaczor is professor of philosophy at Loyola Marymount University. He is the author of a number of books, including *A Defense of Dignity: Creating Life, Destroying Life, and Protecting the Rights of Conscience* (University of Notre Dame Press, 2013).

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**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.
The Nature of Human Persons

Metaphysics and Bioethics
Jason T. Eberl

Summary
Is there a shared nature common to all human beings? What essential qualities might define this nature? These questions are among the most widely discussed topics in the history of philosophy and remain subjects of perennial interest and controversy. *The Nature of Human Persons* offers a metaphysical investigation of the composition of the human essence. For a human being to exist, does it require an immaterial mind, a physical body, a functioning brain, a soul? Jason Eberl also considers the criterion of identity for a developing human being—that is, what is required for a human being to continue existing as a person despite undergoing physical and psychological changes over time? Eberl's investigation presents and defends a theoretical perspective from the thirteenth-century philosopher and theologian Thomas Aquinas. Advancing beyond descriptive historical analysis, this book places Aquinas's account of human nature into direct comparison with several prominent contemporary theories: substance dualism, emergentism, animalism, constitutionalism, four-dimensionalism, and embodied mind theory. These theories inform various conclusions regarding when human beings first come into existence—at conception, during gestation, or after birth—and how we ought to define death for human beings. Finally, each of these viewpoints offers a distinctive rationale as to whether, and if so how, human beings may survive death. Ultimately, Eberl argues that the Thomistic account of human nature addresses the matters of human nature and survival in a much more holistic and desirable way than the other theories and offers a cohesive portrait of one's continued existence from conception through life to death and beyond.

Contributor Bio
Jason T. Eberl is professor of health care ethics and director of the Albert Gnaegi Center for Health Care Ethics at Saint Louis University. He is the author of a number of books, including *Contemporary Controversies in Catholic Bioethics*.

Peacebuilding and Catholic Social Teaching

Theodora Hawksley

Summary
The Roman Catholic Church, with its global reach, centralized organization, and more than 1.4 billion members, could be one of the world's most significant forces in global peacemaking, and yet its robust tradition of social teaching on peace is not widely known. In *Peacebuilding and Catholic Social Teaching*, Theodora Hawksley aims to make that tradition better known and understood, and to encourage its continued development in light of the lived experience of Catholics engaged in peacebuilding and conflict transformation worldwide.

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

*Peacebuilding and Catholic Social Teaching* is one of the first scholarly monographs dedicated exclusively to theology, ethics, and peacebuilding. It will appeal to students and academics who specialize in Catholic social teaching and peacebuilding, to practitioners of Catholic peacebuilding, and to anyone with an interest in religion and peacebuilding more generally.

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*. 
Antoine Frédéric Ozanam

Raymond L. Sickinger

Summary
Raymond Sickinger’s biography of Antoine Frédéric Ozanam is more than a chronological account of Ozanam’s relatively brief but extraordinary life. It is also a comprehensive study of a man who touched many lives as a teacher, writer, and principal founder of the Society of St. Vincent de Paul.

Ozanam’s life encompassed a particularly turbulent time in French history, and he was a witness to two major political upheavals—the overthrow of the Bourbon dynasty that brought Louis Philippe to power in 1830, and the end of Louis Philippe’s “Bourgeois Monarchy” as a result of the 1848 Revolutions. This book examines Ozanam’s life in a number of ways. First, it explores the various roles he played throughout his life—son, sibling, student, member of and an inspiration for the Society of St. Vincent de Paul, spouse and father, scholar, and spokesperson for the common people. Second, it examines the lessons he learned in his life, including the importance of friendship, the meaning of solidarity, and the role and purpose of suffering, among many others that he shares with those who study his thought and work. It concludes with an account of Ozanam’s enduring legacy.

Antoine Frédéric Ozanam feared that he would not have a fruitful career, but his legacy remains a powerful testimony to his greatness. This book will interest scholars wishing to know more about Ozanam and the period in which he lived, as well as a wider audience, including those who are aware of or are members of the Society of St. Vincent de Paul.

Contributor Bio
Raymond Sickinger is professor of history at Providence College.

Versions of Election

From Langland and Aquinas to Calvin and Milton

David Aers

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

Versions of Election is an original, cross-disciplinary study that touches upon the fields of literature, theology, ethics, and politics, and makes important contributions to the study of both medieval and early modern intellectual and literary history. It will appeal to academics in these fields, as well as clergy and other educated readers from a wide variety of denominations.

Contributor Bio
David Aers is James B. Duke Distinguished Professor of English and Historical Theology with appointments in both the English Department and in the Divinity School at Duke University.
**Fifteenth-Century Lives**
*Writing Sainthood in England*
Karen A. Winstead

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

In exploring these trends in fifteenth-century hagiography, identifying the factors that contributed to their emergence, and tracing their influence in later periods, *Fifteenth-Century Lives* marks an important contribution to revisionary scholarship on fifteenth-century literature. It will appeal to students and scholars of late medieval English literature and late medieval religion.

**Contributor Bio**
Karen A. Winstead is professor of English at the Ohio State University. She is the author and translator of a number of books, including *The Life of Saint Katherine of Alexandria* by John Capgrave (University of Notre Dame Press, 2011).

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**The History of the Congregation of Holy Cross**
James T. Connelly C.S.C.

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

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

**Contributor Bio**
James T. Connelly, C.S.C., is the congregational archivist for the Congregation of Holy Cross.
**A Greek Thomist**
_Providence in Gennadios Scholarios_

Matthew C. Briel

**Summary**
Matthew Briel examines, for the first time, the appropriation and modification of Thomas Aquinas’s understanding of providence by fifteenth-century Greek Orthodox theologian Gennadios Scholarios. Briel investigates the intersection of Aquinas’s theology, the legacy of Greek patristic and later theological traditions, and the use of Aristotle’s philosophy by Latin and Greek Christian thinkers in the thirteenth to fifteenth centuries. _A Greek Thomist_ reconsiders our current understanding of later Byzantine theology by reconfiguring the construction of what constitutes “orthodoxy” within a pro- or anti-Western paradigm. The fruit of this appropriation of Aquinas enriches extant sources for historical and contemporary assessments of Orthodox theology. Moreover, Scholarios’s grafting of Thomas onto the later Greek theological tradition changes the account of grace and freedom in Thomistic moral theology. The particular kind of Thomism that Scholarios develops avoids the later vexing issues in the West of the de auxiliis controversy by replacing the Augustinian theology of grace with the highly developed Greek theological concept of synergy. _A Greek Thomist_ is perfect for students and scholars of Greek Orthodoxy, Greek theological traditions, and the continued influence of Thomas Aquinas.

**Contributor Bio**
Matthew C. Briel is assistant professor of theology at Assumption College.

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**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 the Horace Tracy Pitkin Professor Emeritus of Historical Theology at Yale University and a lecturer in religion at Princeton University.
From the Underground Church to Freedom
Tomáš Halík, Gerald Turner

Summary
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.

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 Byzantine Catholic Seminary of Saints Cyril and Methodius.
Emergence
Towards A New Metaphysics and Philosophy of Science
Mariusz Tabaczek

Summary
Over the last several decades, the theories of emergence and downward causation have become arguably the most popular conceptual tools in scientific and philosophical attempts to explain the nature and character of global organization observed in various biological phenomena, from individual cell organization to ecological systems. The theory of emergence acknowledges the reality of layered strata or levels of systems, which are consequences of the appearance of an interacting range of novel qualities.

A closer analysis of emergentism, however, reveals a number of philosophical problems facing this theory. In Emergence, Mariusz Tabaczek offers a thorough analysis of these problems and a constructive proposal of a new metaphysical foundation for both the classic downward causation-based and the new dynamical depth accounts of emergence theory, developed by Terrence Deacon. Tabaczek suggests ways in which both theoretical models of emergentism can be grounded in the classical and the new (dispositionalist) versions of Aristotelianism. This book will have an eager audience in metaphysicians working both in the analytic and the Thomistic traditions, as well as philosophers of science and biology interested in emergence theory and causation.

Contributor Bio
Mariusz Tabaczek, O.P., is a friar preacher, professor of theology, and member of the Thomistic Institute at the Pontifical University of Saint Thomas Aquinas in Rome. He is the author of Divine Action and Emergence: An Alternative to Panentheism (University of Notre Dame Press, 2019).

Divine Action and Emergence
An Alternative to Panentheism
Mariusz Tabaczek

Summary
Divine Action and Emergence puts the classical Aristotelian-Thomistic tradition in conversation with current philosophy and theology.

As a middle path between classical theism and pantheism, the panentheistic turn in the twentieth century has been described as a “quiet revolution.” Today, in fact, many theologians hold that the world is “in” God (who, at the same time, is more than the world). Panentheism has been especially influential in the dialogue between theology and the natural sciences. Many have seen panentheism as compatible with emergentism, and thus have brought the two together in developing models of divine action that do not abrogate the regularities of processes of the natural world. In Divine Action and Emergence, Mariusz Tabaczek argues that, as inspiring and intriguing as emergentist panentheism is, it requires deeper examination. He begins by looking at the wonder of emergence (which calls into question the overly reductionist attitude in natural science) and by reflecting philosophically on emergence theory in light of classical and new Aristotelianism. Moving in a theological direction, Tabaczek then offers a critical evaluation of emergentist panentheism and a constructive proposal for how to reinterpret the idea of divine action as inspired by the theory of emergence with reference to the classical Aristotelian-Thomistic understanding of God’s action in the universe.

Through a unique interdisciplinary approach that puts theology and the natural sciences into a dialogue through philosophy, Divine Action and Emergence offers a comprehensive evaluation of panentheism. It then puts forward an original reinterpretation of emergence theory, thus setting forth a constructive proposal for reinterpreting the concept of divine action that is currently espoused by emergence theory.

Contributor Bio
Mariusz Tabaczek, O.P., is a friar preacher, professor of theology, and member of the Thomistic Institute at the Pontifical University of Saint Thomas Aquinas in Rome. He is the author of Emergence: Towards A New Metaphysics and Philosophy of Science (University of Notre Dame Press, 2019).
Death
A Reader
Mary Ann G. Cutter

Summary
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.

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 conjoint 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.


Contributor Bio
Ann W. Astell is professor of theology at the University of Notre Dame.
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*.

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 was the inaugural director of the Loyola Institute, Trinity College Dublin.

Fáinche Ryan is the 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*?
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.

Faith and Science at Notre Dame
John Zahm, Evolution, and the Catholic Church
John P. Slattery

Summary
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.
Liturgy and Biblical Interpretation
The Sanctus and the Qedushah
Sebastian Selvén

Summary
What happens to the Bible when it is used in worship? What does music, choreography, the stringing together of texts, and the architectural setting itself, do to our sense of what the Bible means—and how does that influence our reading of it outside of worship? In Liturgy and Biblical Interpretation, Sebastian Selvén answers questions concerning how the Hebrew Bible is used in Jewish and Christian liturgical traditions and the impact this then has on biblical studies. This work addresses the neglect of liturgy and ritual in reception studies and makes the case that liturgy is one of the major influential forms of biblical reception. The case text is Isaiah 6:3 and its journey through the history of worship.

By looking at the Qedushah liturgies in Ashkenazi Judaism and the Sanctus in three church traditions—(pre-1969) Roman Catholicism, Anglicanism (the Church of England), and Lutheranism (Martin Luther, and the Church of Sweden)—influential lines of reception are followed through history. Because the focus is on lived liturgy, not only are worship manuals and prayer books investigated but also architecture, music, and choreography. With an eye to modern-day uses, Selvén traces the historical developments of liturgical traditions. To do this, he has used methodological frameworks from the realm of anthropology. Liturgy, this study argues, plays a significant role in how scholars, clergy, and lay people receive the Bible, and how we understand the way it is to be read and sometimes even edited.

Liturgy and Biblical Interpretation will interest scholars of the Bible, liturgy, and church history, as well as Jewish and Christian clergy.

Contributor Bio
Sebastian Selvén received his doctorate in divinity from the University of Cambridge and is an independent researcher in biblical studies.

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 Edward Harris is a fellow of the Kirby Laing Institute 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.
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