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**Recent Awards**

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We encounter many voices in life: from friends and family, from media, from co-workers, from other artists. In a highly connected global world, where people and entities are electronically enmeshed, we filter these voices constantly to get to what we determine to be the truth. Taking inspiration from pop culture, politics, art, and social media, Martin Ott mines daily existence as the inspiration and driving force behind *Underdays*.

*Underdays* is a dialogue of opposing forces: life/death, love/war, the personal/the political. Ott combines global concerns with personal ones, in conversation between poems or within them, to find meaning in his search for what drives us to love and hate each other. Within many of the poems, a second voice, expressed in italic, hints at an opposing force “under” the surface, or multiple voices in conversation with his older and younger selves—his *Underdays*—to chart a path forward. What results is a poetic heteroglossia expressing the richness of a complex world.

A former U.S. Army interrogator, Martin Ott is the author of six books of poetry and fiction. He lives in Los Angeles.

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**FRUITS OF LABORS**

My friend’s new heart rests in a crevice that housed the pacemaker; the wires fried his old thumper like a zapped alternator, doctors unsure this loaner will ever beat. *Blackberries float in a bowl on the counter, separating out the spiders and veiny leaves.* Later, he tells me that he has gone to some other place, a bifurcation of living and dead, subterranean with a zenith, invisible susurrus of some river, with trout, with kids splashing. *Thorns in those Michigan woods taught patience, fingers careful not to burst the berry’s juices.* There is one surgeon that goes in to save his legs with a pinnate precision, arteries flushed, and who stays at his bedside after rounds, after the new heart reboots. *The taste of the jam boiled and jarred from fly-filled afternoons fills us still.* He is unconscious for more than a week, with dreams that make me wonder about what will come after the jam disappears from the pantry, when childhood is near.

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“In Martin Ott’s new book of poems, *Underdays*, there’s nature, children, desire, war, and Los Angeles, but everything is shrouded with the speaker’s experiences as an interrogator in the military—an institution that leaves nothing untouched, even Ott’s haunting and dark poetry. But more importantly, Ott’s poetry is sonically beautiful and written with such a skilled hand—a hand that was meant to write the poetry of a gifted and haunted soul.”

—Victoria Chang, author of *The Boss*
The year 1915 marks the beginning of an unbroken tradition of singing on campus by the Notre Dame Glee Club. On December 11 of that year, under the direction of Samuel Ward Perrott, the Club gave a performance at Washington Hall that symbolized a new and important direction for the all-male ensemble. For the past century, this choral organization has served as an ambassador for Our Lady's university, delivering thrilling performances as one of the oldest glee clubs in the United States.

In *The Singing Irish*, Michael Alan Anderson brings to life the rich history and traditions of the Notre Dame Glee Club. Replete with over one hundred photographs, the stunning large-format book examines the early history of the ensemble before 1915, its robust membership, rehearsal and concert customs, and the contributions of its conductors through the decades. Anderson interviewed dozens of Glee Club alumni going back to the early 1950s to narrate the vibrant story of the group, while assembling a wealth of documents that detail the activities undertaken—and impressions made—by this extraordinary musical ensemble. The group’s famous appearances on the Ed Sullivan Show in the early 1950s marked the height of the Glee Club’s visibility; however, the ensemble continues to sell out national and international tours during fall and spring break, traveling to nearly every state in the United States and numerous countries in Europe, Asia, and Central America. Through its eclectic repertoire and polished singing, the Glee Club has achieved a lofty status among collegiate choral ensembles in the United States, beloved by students, members of the Notre Dame family, and friends and supporters of the university around the world. Combining the meaningful culture of Notre Dame with the highest standards of artistic excellence, *The Singing Irish* makes a wonderful keepsake for fans and alumni of the Notre Dame Glee Club as it enters its centennial year.

Michael Alan Anderson is associate professor of music at Eastman School of Music. He served as assistant conductor of the Notre Dame Glee Club from 1994 to 1997.

“One of the greatest assets we have here at Notre Dame is our Glee Club. Somehow, year in and year out, they come up with wonderful singers, great songs, and performances that are nothing short of fantastic. I don’t know what we can do to thank the men for their long hours over the years that the Club puts into practicing for their performances. May I say that I am grateful for all of the wonderful performances of the Glee Club, not just here on campus but around the world. I have enjoyed many of their performances each year and I never cease to be edified by their spirit and wonderful presentation.”

—Rev. Theodore Hesburgh, C.S.C. (1917–2015), President Emeritus of the University of Notre Dame
In The Choice of the Jews under Vichy, Adam Rayski buttresses his analysis of war-era archival materials with his own personal testimony. His research in the archives of the military, the Central Consistory of the Jews of France, the police, and Philippe Pétain demonstrates the Vichy government’s role as a zealous accomplice in the Nazi program of genocide. He documents the efforts and absence of efforts of French Protestant and Catholic groups on behalf of their Jewish countrymen; he also explores the prewar divide between French-born and immigrant Jews, manifested in cultural conflicts and mutual antagonism as well as in varied initial responses to Vichy’s antisemitic edicts and actions. Rayski reveals how these Jewish communities eventually set aside their differences and united to resist the Nazi threat.

“Adam Rayski’s . . . book is arguably the most detailed and comprehensive account of the history of the Jews and the Jewish resistance in Vichy France. The study incorporates multiple, previously inaccessible, unpublished primary sources, written as well as oral. Yet the book is also itself a first-hand testimony, an engaged biographic narrative presented by a participant and witness.”

—Journal of Contemporary History

“One of the most informed memoirs of the Occupation, the book is also a shrewd and detailed analysis. It is nuanced in its approach and yet ready to be decisive and provocative in its judgments. . . . This is both witness and history of exceptional provenance and quality.”

—The English Historical Review

“[A] rich and detailed description of the challenges faced by French Jewry during World War II. . . . [Rayski] pieces together the ‘hidden face’ of daily Jewish life under the Occupation and relates the experiences of those who went underground—an especially rich and valuable discussion as this phenomenon has rarely been studied. . . . This . . . important book is recommended for scholars of French history and Jewish and Holocaust studies.”

—Library Journal
Memoirs Red and White
Poland, the War, and After
Peter F. Dembowski

“Like the Polish flag, composed of two contrasting colors, red and white, my memoirs are cast in red and white. ‘Red’ treats largely my wartime life in Europe, life full of blood and death. My success in that part of my life was survival. ‘White’ represents my successful migration and peaceful life in America.” —from the Preface

Born after World War I into an educated and progressive Polish family, Peter F. Dembowski was a teenager during the joint occupation of Poland by Nazi Germany and the Soviet Union. His account of life as a young Polish soldier, as an immigrant to Canada, and finally as an American professor is a gripping narrative of life before, during, and after the horrors of World War II. Skillfully weaving a tapestry of emotion and history, Dembowski recounts the effects of loss: at age twelve, his father’s death; and later, the arrest of his mother and sister by the Gestapo and their execution in 1942 in the women’s concentration camp of Ravensbrück. Balancing those tragedies, Dembowski recalls the loving care given him by Janina Dembowska, the wife of his paternal uncle, as well as the inspiring strength of character he witnessed in his teachers and extended family.

Still a very young-looking teenager, Dembowski became involved with the Polish Underground in 1942. Suspected as a konspirator, he was incarcerated in Pawiak Prison and later, after a rare release, fought in the Warsaw Uprising of 1944. His on-the-ground account describes the deprivations Polish soldiers faced as well as the fierce patriotism they shared. With the defeat of the Uprising, he was deported to Sandbostel; once liberated, he joined the Polish Army in Italy, serving there for two years.

In 1947, Dembowski made the momentous decision not to return to Poland but rather to emigrate to Canada. We learn of his stint as a farmhand and, later, of his studies at the University of British Columbia in Vancouver. He continued his education in France, receiving a Doctorat de l’Université de Paris in Russian philology and, in 1960, a PhD from the University of California at Berkeley in medieval French. In tandem with his successful academic career teaching at the University of Toronto and at the University of Chicago, Dembowski describes his happy marriage and the joy of family life.

Peter F. Dembowski is a Distinguished Service Professor Emeritus at the University of Chicago. He is the author of Christians in the Warsaw Ghetto: An Epitaph for the Unremembered (2005), also published by the University of Notre Dame Press.
The Letters of Robert Giroux and Thomas Merton
Edited and Annotated by Patrick Samway, S.J.
Foreword by Jonathan Montaldo

From the time they first met as undergraduates at Columbia College in New York City in the mid-1930s, the noted editor Robert Giroux (1914–2008) and the Trappist monk and writer Thomas Merton (1915–1968) became friends. The Letters of Robert Giroux and Thomas Merton capture their personal and professional relationship, extending from the time of the publication of Merton’s 1948 best-selling spiritual autobiography, The Seven Storey Mountain, until a few months before Merton’s untimely death in December 1968. As editor-in-chief at Harcourt, Brace & Company and then at Farrar, Straus & Giroux, Giroux not only edited twenty-six of Merton’s books but served as an adviser to Merton as he dealt with unexpected problems with his religious superiors at the Abbey of Our Lady of Gethsemani in Kentucky, as well as those in France and Italy.

These letters, arranged chronologically, offer invaluable insights into the publishing process that brought some of Merton’s most important writings to his readers. Patrick Samway, S.J., had unparalleled access not only to the materials assembled here but to Giroux’s unpublished talks about Merton, which he uses to his advantage, especially in his beautifully crafted introduction that interweaves the stories of both men with a chronicle of their personal and collaborative relationship. The result is a rich and rewarding volume, which shows how Giroux helped Merton to become one of the greatest spiritual writers of the twentieth century.

Patrick Samway, S.J., professor emeritus of English at St. Joseph’s University in Philadelphia, is the author or editor/coeditor of twelve books, including Walker Percy: A Life, selected by the New York Times Book Review as one of the notable books of 1997.

Also by Thomas Merton:

Contemplation in a World of Action
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Simone Weil
Late Philosophical Writings

Simone Weil
Edited and with an Introduction by Eric O. Springsted
Translated by Eric O. Springsted and Lawrence E. Schmidt

Although trained as a philosopher, Simone Weil (1909–43) contributed to a wide range of subjects, resulting in a rich field of interdisciplinary Weil studies. Yet those coming to her work from such disciplines as sociology, history, political science, religious studies, French studies, and women's studies are often ignorant of or baffled by her philosophical investigations. In Simone Weil: Late Philosophical Writings, Eric O. Springsted presents a unique collection of Weil's writings, one concentrating on her explicitly philosophical thinking.

The essays are drawn chiefly from the time Weil spent in Marseille in 1940–42, as well as one written from London; most have been out of print for some time; three appear for the first time; all are newly translated. Beyond making important texts available, this selection provides the context for understanding Weil's thought as a whole. This volume is important not only for those with a general interest in Weil; it also specifically presents Weil as a philosopher, chiefly one interested in questions of the nature of value, moral thought, and the relation of faith and reason. What also appears through this judicious selection is an important confirmation that on many issues respecting the nature of philosophy, Weil, Wittgenstein, and Kierkegaard shared a great deal.

Eric O. Springsted is the librarian at the Center of Theological Inquiry and co-founder of the American Weil Society, where he was its president for over thirty years.

Of related interest:

Simone Weil
Attention to the Real
Robert Chenavier
Translated by Bernard E. Doering
104 pp • $20.00 pa

"This is an excellent book by one of the world's leading Simone Weil scholars. Eric O. Springsted has gathered Simone Weil's writings that focus explicitly on her conception of philosophy and its relation to both value and the transcendent. In doing so, he has provided a conceptual framework for understanding Weil's oeuvre as a whole, which challenges readers to reinvestigate their views on the nature of philosophy and value."

—Mario Von Der Ruhr, senior lecturer, College of Arts and Humanities, Swansea University
Politics of the Person as the Politics of Being
David Walsh

Readers expecting a traditional philosophical work will be surprised and delighted by David Walsh’s *Politics of the Person as the Politics of Being*, his highly original reflection on the transcendental nature of the person. A specialist in political theory, Walsh breaks new ground in this volume, arguing, as he says in the introduction, “that the person is transcendence, not only as an aspiration, but as his or her very reality. Nothing is higher. That is what *Politics of the Person as the Politics of Being* strives to acknowledge.” The analysis of the person is the foundation for thinking about political community and human dignity and rights.

Walsh establishes his notion of the person in the first four chapters. He begins with the question as to whether science can in any sense talk about persons. He then examines the person’s core activities, free choice and knowledge, and reassesses the claims of the natural sciences. He considers the ground of the person and of interpersonal relationships, including our relationship with God. The final three chapters explore the unfolding of the person, imaginatively in art, in the personal “time” of history, and in the “space” of politics.

*Politics of the Person as the Politics of Being* is a new way of philosophizing that is neither subjective nor objective but derived from the persons who can consider such perspectives. The book will interest students and scholars in contemporary political philosophy, philosophy of religion, and any groups interested in the person, personalism, and metaphysics.

David Walsh is professor of politics at the Catholic University of America. He is the author and editor of a number of books, including *The Modern Philosophical Revolution: The Luminosity of Existence.*

"Politics of the Person as the Politics of Being is a brilliant, eloquent, and luminous meditative study, filled necessarily with paradox, owing to the limitations of analysis and of language, of which Walsh is fully cognizant, on the meaning of the person. This is an outstanding piece of work by one of the foremost scholars of his generation."

—Barry Cooper, University of Calgary
The Contemplative Self after Michel Henry
A Phenomenological Theology
Joseph Rivera

In The Contemplative Self after Michel Henry: A Phenomenological Theology, Joseph Rivera provides a close and critical reconstruction of the philosophical anthropology of Michel Henry (1922–2002) while also addressing the question of how theology contributes to Henry's phenomenology. In conversation with other French figures such as Derrida, Marion, Lacoste, and Barbaras, Rivera undertakes a global thematic study of Henry's work. He shows how, for Henry, the theological debate is shifted onto a phenomenological problem, with a coincident will to pursue the epistemological efforts of Husserl and Heidegger.

The chapters tackle some of the most pressing debates in contemporary Continental philosophy, such as the “modern ego,” the nature and experience of temporality, and the constitution of the body and otherness, and how a theological discourse may illumine those anthropological structures. The book expands on the modern narrative of the self from Descartes to Nietzsche, opens up the particular lines of inquiry Henry advances in dialogue with those figures and phenomenology in particular, and highlights the surprising theological turns in Henry's late work on Christianity.

Because Henry's work is difficult, it is often misunderstood; Rivera's own vision of the self, one that is shaped by Henry but not in full agreement with him, advances insights internal to Henry but also brings into sharp focus many problematic points in Henry's phenomenological theology. An array of classical theological voices appear in the final chapters, such as St. Augustine, Tertullian, Irenaeus, Pseudo-Dionysius, and Gregory of Nyssa, all of whom are set in dialogue with Henry. A fresh and creative articulation of contemplation and selfhood, the volume is a valuable addition to the continuing conversation that seeks to build bridges between phenomenology and theology.

JOSEPH RIVERA is lecturer in systematic theology at Mater Dei Institute, Dublin City University.

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Joseph Stephen O'Leary
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“English-language scholarship on Michel Henry is growing rapidly but still nascent. Joseph Rivera's book is well positioned to be one of the early classics in the field; it does not merely introduce Henry but builds on what comparatively little has been written about his work. Rivera uses his introduction to Henry's thinking as a platform for his own truly critical and constructive project.”

—Jeffrey Allan Hanson,
Faculty of Theology and Philosophy, Australian Catholic University
Michael H. McCarthy has carefully studied the writings of Bernard Lonergan (Canadian philosopher-theologian, 1904–1984) for over fifty years. In his 1989 book, The Crisis of Philosophy, McCarthy argued for the superiority of Lonergan’s distinctive philosophical project to those of his analytic and phenomenological rivals. Now in Authenticity as Self-Transcendence: The Enduring Insights of Bernard Lonergan, he develops and expands his earlier argument with four new essays, designed to show Lonergan’s exceptional relevance to the cultural situation of late modernity.

The essays explore and appraise Lonergan’s cultural mission: to raise Catholic philosophy and theology to meet the intellectual challenges and standards of his time. Chapter 1, “The Tangled Knot of Old and New,” shows how Lonergan’s redemptive project strategically developed from the critical appropriation of our cultural heritage. In chapter 2, McCarthy locates Lonergan’s philosophical anthropology within the historical problematic created by Descartes, Kant, Hegel, Darwin, Nietzsche, and Wittgenstein. Through his profound analysis of human subjectivity, Lonergan identified a striking paradox at the heart of modern culture and sought to unravel it by a forceful defense of the human capacity for self-transcendence. In chapter 3, McCarthy clarifies the nature and origins of modern secularity and the unprecedented challenges it creates for religious faith. In the concluding chapter on the challenges of Catholic renewal, the central themes of Lonergan’s life work are brought together. After describing the Catholic struggle with modernity and John XXIII’s bracing call for aggiornamento, McCarthy examines Lonergan’s distinctive contributions to the philosophical and theological renewal of his church.

Michael H. McCarthy is professor emeritus of philosophy at Vassar College. He is the author of a number of books, including The Political Humanism of Hannah Arendt.
Youth Sport and Spirituality

Catholic Perspectives

Edited by Patrick Kelly, SJ

Unsportsmanlike behavior by student athletes or parents at youth sporting events happens with regularity these days. Much recent research reveals that young people are dropping out of sport at alarming rates due to the often toxic elements in the culture of youth sports. The timely, innovative essays in *Youth Sport and Spirituality* present a wide-ranging overview that draws on resources from Catholic spiritual and theological traditions to address problems such as these, as well as opportunities in youth sport in the United States.

The book consists of two sections. In the first, prominent scholars in philosophy, psychology, theology, and spirituality reflect on how youth sport contributes to the integral development of the person and his or her grasp of spiritual values or how it impedes such development and leads to desolation with respect to questions of meaning. The second half of the book consists of chapters written by coaches, athletic directors, and specialists working with youth coaches. These practitioners share how their approaches to working with youth in sport contribute to the integral development of their players and their openness to transcendent values. The essays examine coaching as ministry, youth sport and moral development, and how parents can act as partners in youth sports, among other topics. The book will interest coaches, athletic directors, and youth ministers in Catholic elementary and high schools in parish settings, as well as undergraduate and graduate students in education who are preparing to teach in Catholic schools.

Patrick Kelly, SJ, is associate professor of theology and religious studies at Seattle University. He is the author of *Catholic Perspectives on Sports: From Medieval to Modern Times*.

**Contributors:** Patrick Kelly, SJ, Daniel A. Dombrowski, Nicole M. LaVoi, Mike McNamee, Clark Power, David Light Shields, Brenda Light Bredemeier, Richard R. Gaillardetz, Kristin Komyatte Sheehan, Dobie Moser, Jim Yerkovich, Sherri Retif, James Charles Naggi, and Edward Hastings.

“This is a much-needed and very important book. As the first book of this kind in the English speaking world it will be welcomed by a range of individuals involved in sport. The book’s unique contribution is that it is the first time academics, coaches, and others have explicitly drawn on Catholic accounts from a range of disciplines to inform ideas on youth sport. We already have some excellent work on this topic informed by ideas from secular accounts and those of other Christian denominations; a Catholic perspective will be of great interest to those of that faith and of great importance to others who have little awareness of or do not fully understand this view.”

—Mark Stephen Nesti, Liverpool John Moores University
Race in Mind

Critical Essays

Paul Spickard

with Jeffrey Moniz and Ingrid Dineen-Wimberly

Race in Mind presents fourteen critical essays on race and mixed race by one of America’s most prolific and influential ethnic studies scholars. Collected in one volume are many of Paul Spickard’s theoretical writings over the past two decades. Ten of the articles have been revised and updated from previous publications. Four appear here for the first time. Spickard’s work embraces three overarching themes: race as biology versus race as something constructed by social and political relationships; race as a phenomenon that exists not just in the United States, but in every part of the world, and even in the relationships between nations; and the question of racial multiplicity.

These essays analyze how race affects people’s lives and relationships in all settings, from the United States to Great Britain and from Hawaii to Chinese Central Asia. They contemplate the racial positions in various societies of people called Black and people called White, of Asians and Pacific Islanders, and especially of those people whose racial ancestries and identifications are multiple. Here for the first time are Spickard’s trenchant analyses of the creation of race in the South Pacific, of DNA testing for racial ancestry, and of the meaning of multiplicity in the age of Barack Obama.

Paul Spickard is professor of history at the University of California, Santa Barbara. He is the author and editor of a number of books, including Global Mixed Race.

Of related interest:

Racial Thinking in the United States

Uncompleted Independence

Edited by Paul Spickard and G. Reginald Daniel

376 pp • $28.00 pa

The African American Intellectual Heritage
In Beyond Reformation? An Essay on William Langland's Piers Plowman and the End of Constantinian Christianity, David Aers presents a sustained and profound close reading of the final version of William Langland’s Piers Plowman, the most searching Christian poem of the Middle Ages in English. His reading, most unusually, seeks to explore the relations of Langland’s poem to both medieval and early modern reformations together with the ending of Constantinian Christianity.

Aers concentrates on Langland’s extraordinarily rich ecclesiastic politics and on his account of Christian virtues and the struggles of Conscience to discern how to go on in his often baffling culture. The poem’s complex allegory engages with most institutions and forms of life. In doing so, it explores moral languages and their relations to current practices and social tendencies. Langland’s vision conveys a strange sense that in his historical moment some moral concepts were being transformed and some traditions the author cherished were becoming unintelligible. Beyond Reformation? seeks to show how Langland grasped subtle shifts that were difficult to discern in the fourteenth century but were to become forces with a powerful future in shaping Western Christianity.

The essay form that Aers has chosen for his book contributes to the effectiveness of the argument he develops in tandem with the structure of Langland’s poem: he sustains and tests his argument in a series of steps or “passus,” a Langlandian mode of proceeding. His essay unfolds an argument about medieval and early modern forms of Constantinian Christianity and reformation, and the way in which Langland’s own vision of a secularizing, de-Christianizing late medieval church draws him toward the idea of a church of “fools,” beyond papacy, priesthood, hierarchy, and institutions. For Aers, Langland opens up serious diachronic issues concerning Christianity and culture. His essay includes a brief summary of the poem and modern translations alongside the original medieval English. It will challenge specialists on Langland’s poem and supply valuable resources of thought for anyone who continues to struggle with the church of today.

David Aers, as a master interpreter, shows us how he reads Langland and, while doing so, instructs us in how to read. His brilliant essay models for us how it is possible, and indeed desirable, to open the usually well-policed border between theological reflection and literary analysis and thereby aim at a fuller reading of what a life of faith encompasses. Along the way, we gain an appreciation of William Langland’s formidable Middle English epic masterpiece, Piers Plowman, and the riches it repays our careful attention.”

—James Wetzel, Augustinian Endowed Chair in the thought of St. Augustine and Professor of Philosophy, Villanova University
The Civic Cycles

Artisan Drama and Identity in Premodern England

Nicole R. Rice and Margaret Aziza Pappano

The civic religious drama of late medieval England—financed, produced, and performed by craftspeople—offers one of the earliest forms of written literature by a non-elite group in Europe. In this innovative study, Nicole R. Rice and Margaret Aziza Pappano trace an artisanal perspective on medieval and early modern civic relations, analyzing selected plays from the cities of York and Chester individually and from a comparative perspective, in dialogue with civic records. Positing a complex view of relations among merchants, established artisans, wage laborers, and women, the two authors show how artisans used the cycle plays to not only represent but also perform their interests, suggesting that the plays were the major means by which the artisans participated in civic polity.

In addition to examining selected plays in the context of artisanal social and economic practices, Rice and Pappano also address relations between performance and historical transformation, considering how these plays, staged for nearly two centuries, responded to changes in historical conditions. In particular, they pay attention to how the pressures of Reformist governments influenced the meaning and performance of the civic religious drama in both towns. Ultimately, the authors provide a new perspective on how artisans can be viewed as social actors and agents in England in the fifteenth and sixteenth centuries.

Nicole R. Rice is associate professor of English at St. John’s University. She is the author of Lay Piety and Religious Discipline in Middle English Literature.

Margaret Aziza Pappano is associate professor of English at Queen’s University.

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Sebastian Sobecki

272 pp • $38.00 pa
Psellos and the Patriarchs

*Letters and Funeral Orations for Keroullarios, Leichoudes, and Xiphilinos*

Michael Psellos
Translated by Anthony Kaldellis and Ioannis Polemis

**Psellos and the Patriarchs: Letters and Funeral Orations for Keroullarios, Leichoudes, and Xiphilinos** contains translations of the funeral orations written by Michael Psellos, the leading Byzantine intellectual of the eleventh century, for the three ecumenical patriarchs of Constantinople whom he knew best: Michael Keroullarios (1043–1058), Konstantinos Leichoudes (1059–1063), and Ioannes Xiphilinos (1064–1075). The orations are significant sources for the lives and reputations of these patriarchs; they are also a prime source for the educational reforms made by the emperor Konstantinos IX Monomachos in the mid-1040s, and for many events of that turbulent century that Psellos witnessed, including popular uprisings, plots, civil wars, and the battle with the Catholic legates in 1054. Never before translated into English, the orations and letters are introduced by a detailed analysis of Psellos’ historical relationships with the patriarchs and an interpretation of the works.

The orations are not only important historical sources: they are crucial specimens of Byzantine rhetoric in a period of transition, as well as being key texts in the corpus of Psellos himself. Psellos used them to score important points in support of his own philosophical agenda and to make broader claims about ethics and metaphysics and the role of learning in political and ecclesiastical life. The orations are here accompanied by translations of a long letter that Psellos wrote to Keroullarios and a pair of letters to Xiphilinos, in which he defended key aspects of his philosophical project.

**Anthony Kaldellis** is professor of classics at Ohio State University.

**Ioannis Polemis** is professor of Byzantine literature at the University of Athens.

“*This volume of translations, by two of the best contemporary experts on Psellos and his times, is an important addition to a growing body of scholarship on Byzantium in the eleventh century. Because of the four personalities involved, Psellos and the Patriarchs is an extremely valuable source for historians; it provides a wealth of material on such topics as the secular and ecclesiastical careers of leading intellectuals; relations between patriarch and emperor; the functioning of rhetoric at the highest levels in society; and not least, the personality, character, and literary prowess of Psellos himself.*”

—**John Duffy**, Dumbarton Oaks Professor of Byzantine Philology and Literature, Emeritus, Harvard University
During the past half century, Latin America has evolved from a region of political instability and frequent dictatorships into one of elected governments. Although its societies and economies have undergone sweeping changes, high levels of violence have remained a persistent problem. *Religious Responses to Violence: Human Rights in Latin America Past and Present* offers rich resources to understand how religion has perceived and addressed different forms of violence, from the political and state violence of the 1970s and 1980s to the drug traffickers and youth gangs of today. The contributors offer many fresh insights into contemporary criminal violence and reconsider past interpretations of political violence, liberation theology, and human rights in light of new questions and evidence.

In contrast to many other studies of violence, this book explores its moral dimensions—up close in lived experience—and the real consequences of human agency. Alexander Wilde provides a thoughtful substantive introduction, followed by thematic chapters on “rights,” “violence,” and case studies of ten countries throughout the region. The book breaks new ground examining common responses as well as differences between Catholic and Evangelical pastoral accompaniment. These new studies focus on the specifically religious character of their responses—how they relate their mission and faith to violence in different contexts—to better understand how and why they have taken action.

Alexander Wilde is research scholar in residence at the Center for Latin American and Latino Studies, American University. He is co-editor (with Scott Mainwaring) of *The Progressive Church in Latin America* (University of Notre Dame Press, 1989).

**Contributors:** Alexander Wilde, Daniel H. Levine, Robert Albro, Patrick William Kelly, Virginia Garrard-Burnett, Maria Soledad Catoggio, Gustavo Morello, S.J., Rafael Mafei Rabelo Queiroz, Elyssa Pachico, Javier Arellano-Yanguas, Winifred Tate, Robert Brenneman, Andrew Johnson, Amelia Frank-Vitale, and Kimberly Theidon.
Participatory Democracy in Brazil

Socioeconomic and Political Origins

J. Ricardo Tranjan

The largely successful trajectory of participatory democracy in post-1988 Brazil is well documented, but much less is known about its origins in the 1970s and early 1980s. In *Participatory Democracy in Brazil: Socioeconomic and Political Origins*, J. Ricardo Tranjan recounts the creation of participatory democracy in Brazil. He positions the well-known Porto Alegre participatory budgeting at the end of three interrelated and partially overlapping processes: a series of incremental steps toward broader political participation taking place throughout the twentieth century; short-lived and only partially successful attempts to promote citizen participation in municipal administration in the 1970s; and setbacks restricting direct citizen participation in the 1980s. What emerges is a clearly delineated history of how socioeconomic contexts shaped Brazil’s first participatory administrations.

Tranjan first examines Brazil’s long history of institutional exclusion of certain segments of the population and controlled inclusion of others, actions that fueled nationwide movements calling for direct citizen participation in the 1960s. He then presents three case studies of municipal administrations in the late 1970s and early 1980s that foreground the impact of socioeconomic factors in the emergence, design, and outcome of participatory initiatives. The contrast of these precursory experiences with the internationally known 1990s participatory models shows how participatory ideals and practices responded to the changing institutional context of the 1980s. The final part of his analysis places developments in participatory discourses and practices in the 1980s within the context of national-level political-institutional changes; in doing so, he helps bridge the gap between the local-level participatory democracy and democratization literatures.

J. Ricardo Tranjan is an independent scholar and a Toronto Urban Fellow.
Avoiding Governors
Federalism, Democracy, and Poverty Alleviation in Brazil and Argentina
Tracy Beck Fenwick

With the goal of showing the effect of domestic factors on the performance of poverty alleviation strategies in Latin America, Tracy Beck Fenwick explores the origins and rise of conditional cash transfer programs (CCTs) in the region, and then traces the politics and evolution of specific programs in Brazil and Argentina. Utilizing extensive field research and empirical analysis, Fenwick analyzes how federalism affects the ability of a national government to deliver CCTs.

One of Fenwick’s key findings is that broad institutional, structural, and political variables are more important in the success or failure of CCTs than the technical design of programs. Contrary to the mainstream interpretations of Brazilian federalism, her analysis shows that municipalities have contributed to the relative success of Bolsa Familia and its ability to be implemented territory-wide. Avoiding Governors probes the contrast with Argentina, where the structural, political, and fiscal incentives for national-local policy cooperation have not been adequate, at least this far, to sustain a CCT program that is conditional on human capital investments. She thus challenges the virtue of what is considered to be a mainly majoritarian democratic system.

By laying out the key factors that condition whether mayors either promote or undermine national policy objectives, Fenwick concludes that municipalities can either facilitate or block a national government’s ability to deliver targeted social policy goods and to pursue a poverty alleviation strategy. By distinguishing municipalities as separate actors, she presents a dynamic intergovernmental relationship; indeed, she identifies a power struggle between multiple levels of government and their electorates, not just a dichotomously framed two-level game of national versus subnational.

“Tracy Beck Fenwick makes a compelling argument about the conditions that either facilitate or retard one of the most important social policy innovations of the contemporary period, which is the turn toward the use of conditional cash transfers to break the intergenerational transmission of poverty. Her core interest in how different levels of government interact in the provision of social services has become a question of great import. With respect to the recent literatures on decentralization, federalism, and subnational governments in Latin America more generally, Avoiding Governors is by far the most sophisticated attempt yet to integrate municipal governments more directly into the theoretical frameworks we use to study intergovernmental relations.”

—Kent Eaton, professor of politics, University of California, Santa Cruz

TRACY BECK FENWICK is director of the Australian Centre for Federalism and lecturer in political science at the School of Politics and International Relations, Australian National University.
The Hunt in Arabic Poetry
From Heroic to Lyric to Metapoetic
Jaroslav Stetkevych

Among the world’s major literary traditions, Arabic poetry is perhaps unique in that the theme of the hunt runs in a continuous, if uneven, current from the pre-Islamic, oral tradition, dating as far back as the fifth century CE, through the coming of Islam in the seventh century and the Umayyad and ‘Abbāsīd caliphates, ultimately serving as a classical substrate for the radical Modernism of the twentieth century. This striking continuity of theme and motif of the pursuer—the hunter, companions, his steed, hounds, or falcon—and the pursued, whether the prey be oryx, onager, gazelle, hare, quail, or fox, is subject to dramatic transformations of poetic genre, structure, and sensibility throughout the arc of Arab cultural history. Through elegant translations and compelling interpretations, Jaroslav Stetkevych brings this dynamic Arabic tradition fully into the purview of contemporary cultural and humanistic studies.

In the chapters of Part I of *The Hunt in Arabic Poetry*, Stetkevych explores the divergent themes of the heroic and the anti-heroic hunter within the grand genre of archaic Arabic odes and its transformation with the transition to Islam to a poetics of sacrifice and redemption. Part II traces the emergent aesthetics of the free-standing hunt lyric within the courtly culture of the Umayyad and ‘Abbāsīd caliphates and the transition from description to imagism, concluding with the appearance of the long narrative hunt poem. Part III moves to the high Modernism of twentieth-century Arab free-verse poets and with it the reemergence of the classical theme of the hunt, now as a metaphor for the Modernist poet’s metapoetic pursuit of the poem itself.

Jaroslav Stetkevych is professor emeritus of Arabic literature at the University of Chicago.

“Jaroslav Stetkevych’s *The Hunt in Arabic Poetry* is an astounding achievement. Not only does he map the genealogy of the hunt as a poetic preoccupation with a number of thematic and semiotic markers and mechanisms; he also draws a history of cultural complexity through significant temporal signposts that happen to reflect on Arab political and social life. In the end, reading his book is no less than studying Arab cultural history through one significant poetic endeavor that distinguishes it among other cultures.”

—Muhsin al-Musawi,
Columbia University
It has long been recognized that J. R. R. Tolkien’s work is animated by a profound moral and religious vision. It is less clear that Tolkien’s vision confronts the leading philosophical and literary concerns addressed by modern writers and thinkers. This book seeks to resolve such uncertainty. It places modern writers and modern quandaries in lively engagement with the broad range of Tolkien’s work, while giving special attention to the textual particularities of his masterpiece, *The Lord of the Rings*.

In ways at once provocative and original, the contributors deal with major modern artists and philosophers, including Miguel de Cervantes, Friedrich Nietzsche, Emmanuel Levinas, Iris Murdoch, and James Joyce. The essays in *Tolkien among the Moderns* also point forward to postmodernism by examining its implications for Tolkien’s work. Looking backward, they show how Tolkien addresses two ancient questions: the problems of fate and freedom in a seemingly random universe, as well as Plato’s objection that art can neither depict truth nor underwrite morality. The volume is premised on the firm conviction that Tolkien is not a writer who will be soon surpassed and forgotten—exactly because he has a permanent dwelling place “among the moderns.”

**Ralph C. Wood** is University Professor of Theology and Literature at Baylor University. He is the author and editor of a number of books, including *Chesterton: The Nightmare Goodness of God*.

**Contributors:** Ralph C. Wood, Germaine Paulo Walsh, Helen Lasseter Freeh, Michael D. Thomas, Peter M. Candler, Jr., Phillip J. Donnelly, Dominic Manganiello, Scott H. Moore, and Joseph Tadie.
Evagrius and His Legacy
Edited by Joel Kalvesmaki and Robin Darling Young

Evagrius of Pontus (ca. 345–399) was a Greek-speaking monastic thinker and Christian theologian whose works formed the basis for much later reflection on monastic practice and thought in the Christian Near East, in Byzantium, and in the Latin West. His innovative collections of short chapters meant for meditation, scriptural commentaries in the form of scholia, extended discourses, and letters were widely translated and copied. Condemned posthumously by two ecumenical councils as a heretic along with Origen and Didymus of Alexandria, he was revered among Christians to the east of the Byzantine Empire, in Syria and Armenia, while only some of his writings endured in the Latin and Greek churches.

A student of the famed bishop-theologians Gregory of Nazianzus and Basil of Caesarea, Evagrius left the service of the urban church and settled in an Egyptian monastic compound. His teachers were veteran monks schooled in the tradition of Clement of Alexandria, Origen, and Anthony, and he enriched their legacy with the experience of the desert and with insight drawn from the entire Greek philosophical tradition, from Plato and Aristotle through Iamblichus.

Evagrius and His Legacy brings together essays by eminent scholars who explore selected aspects of Evagrius’s life and times and address his far-flung and controversial but long-lasting influence on Latin, Byzantine, and Syriac cultures in antiquity and the Middle Ages. Touching on points relevant to theology, philosophy, history, patristics, literary studies, and manuscript studies, Evagrius and His Legacy is also intended to catalyze further study of Evagrius within as large a context as possible.

Joel Kalvesmaki is editor in Byzantine Studies at Dumbarton Oaks.

Robin Darling Young is associate professor of theology and religious studies at Catholic University of America.


“The scholarship on Evagrius Ponticus has seen a veritable explosion in the last ten to fifteen years. Now recognized as a major fourth-century intellectual figure, Evagrius and his role within contemporary networks continue to be reassessed. Evagrius and His Legacy is a valuable contribution to that effort; focused and excellently structured, this splendid volume represents the state of the art of Evagrian scholarship while leading the way toward further inquiry.”

—Susanna Elm, professor of history and classics, University of California, Berkeley
Gregory the Great
Ascetic, Pastor, and First Man of Rome
George E. Demacopoulos

Gregory the Great (bishop of Rome from 590 to 604) is one of the most significant figures in the history of Christianity. His theological works framed medieval Christian attitudes toward mysticism, exegesis, and the role of the saints in the life of the church. The scale of Gregory's administrative activity in both the ecclesial and civic affairs of Rome also helped to make possible the formation of the medieval papacy. Gregory disciplined malcontent clerics, negotiated with barbarian rulers, and oversaw the administration of massive estates that employed thousands of workers. Scholars have often been perplexed by the two sides of Gregory—the monkish theologian and the calculating administrator. George E. Demacopoulos's study is the first to advance the argument that there is a clear connection between the pontiff's thought and his actions. By exploring unique aspects of Gregory's ascetic theology, wherein the summit of Christian perfection is viewed in terms of service to others, Demacopoulos argues that the very aspects of Gregory's theology that made him distinctive were precisely the factors that structured his responses to the practical crises of his day. With a comprehensive understanding of Christian history that resists the customary bifurcation between Christian East and Christian West, Demacopoulos situates Gregory within the broader movements of Christianity and the Roman world that characterize the shift from late antiquity to the early Middle Ages. This fresh reading of Gregory's extensive theological and practical works underscores the novelty and nuance of Gregory as thinker and bishop.

This original and eminently readable interpretation will be required reading for students and scholars of Gregory and sixth-century Christianity, historians of late antiquity, medievalists, ecclesiastical historians, and theologians.

George E. Demacopoulos is professor of theology at Fordham University. He is the author and editor of a number of books, including Five Models of Spiritual Direction in the Early Church (University of Notre Dame Press, 2007).

Also by George E. Demacopoulos:
Five Models of Spiritual Direction in the Early Church
288 pp • $30.00 pa
In *Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought*, Jennifer Newsome Martin offers the first systematic treatment and evaluation of the Swiss Catholic theologian’s complex relation to modern speculative Russian religious philosophy. Her constructive analysis proceeds through Balthasar’s critical reception of Vladimir Soloviev, Nicholai Berdyaev, and Sergei Bulgakov with respect to theological aesthetics, myth, eschatology, and Trinitarian discourse and examines how Balthasar adjudicates both the possibilities and the limits of theological appropriation, especially considering the degree to which these Russian thinkers have been influenced by German Idealism and Romanticism.

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

**JENNIFER NEWSOME MARTIN** is assistant professor of theology in the Program of Liberal Studies, University of Notre Dame.

“With her *Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought*, Jennifer Newsome Martin has produced an accomplished, literate, and original contribution that is much needed in Balthasar scholarship. To my knowledge, this is the only text on Balthasar and three important Russian Orthodox thinkers—Soloviev, Berdyaev, and Bulgakov—who engaged ancient Christianity with modern philosophical currents. Additionally, Martin brings to light aspects of Balthasar’s theological method that go beyond Balthasar’s own importance to broader issues in theology.”

—Anthony C. Sciglitano, Seton Hall University
THINKING PRAYER
THEOLOGY AND SPIRITUALITY AMID THE CRISIS OF MODERNITY
ANDREW PREVOT

Thinking Prayer
Theology and Spirituality amid the Crises of Modernity
Andrew Prevot

In Thinking Prayer, Andrew Prevot presents a new, integrated approach to Christian theology and spirituality, focusing on the centrality of prayer to theology in the modern age. Prevot’s clear and in-depth analysis of notable philosophical and theological thinkers’ responses to modernity through the theme of prayer charts a new spiritual path through the crises of modernity.

Prevot offers critical interpretations of Martin Heidegger, Hans Urs von Balthasar, Jean-Louis Chrétien, Johann Baptist Metz, Ignacio Ellacuría, and James Cone, among others, integrating their insights into a constructive synthesis. He explains how doxological and contemplative forms of prayer help one avoid dangers associated with metaphysics, including nihilism, conceptual idolatry, and the concealment of difference. He considers the powerful impact that the prayers of oppressed peoples have on their efforts to resist socioeconomic and racialized violence. The book upholds modern aspirations to critical freedom, while arguing that such freedom can best be preserved and deepened through prayerful interactions with the infinite freedom of God. Throughout, the book uncovers the contemplative dimensions of postmodern phenomenology and liberation theology and suggests how prayer shapes liberative ways of thinking (theology) and living (spirituality) that are crucial for the future of this crisis-ridden world.

Andrew Prevot is assistant professor of theology at Boston College.

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

—John Thiel, author of Icons of Hope: The “Last Things” in Catholic Imagination
Theo-Poetics
Hans Urs von Balthasar and the Risk of Art and Being
Anne M. Carpenter

Swiss theologian Hans Urs von Balthasar (1905–1988) originated much of twentieth- and twenty-first-century theology’s renewed interest in aesthetics. Von Balthasar’s theology is both poetic and philosophical, and while this combination is often recognized, it calls for an explanation. In Theo-Poetics: Hans Urs von Balthasar and the Risk of Art and Being, Anne M. Carpenter explores von Balthasar’s use of poetry and poetic language, and she offers a detailed analysis of his philosophical presuppositions. Carpenter argues that von Balthasar uses poets and poetic language to make theological arguments because this poetic way of speaking expresses metaphysical truth without reducing one to the other.

Carpenter begins with von Balthasar’s very early interests in music, literature, and philosophy, in particular his earliest work, The Development of the Musical Idea. She explores Glory of the Lord and the trilogy, moving through his despair over the possibility of reconciling art and theology. She uncovers the major characteristics of von Balthasar’s metaphysical thinking, discussing his interactions with Thomas Aquinas, Karl Barth, and Martin Heidegger to firmly link Christology, metaphysics, and the expressiveness of language.

The book concludes by marshaling its themes into a focused evaluation of von Balthasar’s “redeemed” theo-poetic as it comes to expression in the poetry of G. M. Hopkins. Carpenter resituates and reevaluates Hopkins’s poetry in a new context, placing him in the school of Aquinas rather than Scotus, and shows us how metaphysics is necessary for a vigorous understanding of language.

Anne M. Carpenter is assistant professor of Catholic systematic theology at Saint Mary’s College of California.

“Anne M. Carpenter turns a lot of difficult and abstruse research about Hans Urs von Balthasar in the scholarly literature into a lively and readable book. The volume achieves the goal of explaining the poetic form of von Balthasar’s writing, tracing it back to the centrality of the concept of expression in his philosophical theology. The special value of the book is that it explains new developments of von Balthasar and recent objections to von Balthasar in a way that makes them accessible, gathering a lot of diverse scholarship into a single quite short book.”

—Francesca Murphy, University of Notre Dame
Life in the Spirit
Trinitarian Grammar and Pneumatic Community in Hegel and Augustine
Douglas Finn

Since the nineteenth century, many philosophical and theological commentators have sought to trace lines of continuity between the Trinitarian thought of Augustine of Hippo (354–430) and G. W. F. Hegel (1770–1831). Many contemporary Christian theologians have also criticized Augustine’s Trinitarian theology generally and his doctrine of the Holy Spirit more specifically through this historical lens. At the same time, Hegelian Trinitarian conceptual dynamics have come to exert a strong influence over contemporary Trinitarian theology.

In Life in the Spirit, Douglas Finn seeks to redress several imbalances with respect to Augustine, imbalances that have one of their hermeneutic causes in a Hegelian-influenced theological tradition. Finn argues that common readings of Augustine focus too much on his De Trinitate, books 8–15, betraying a modern—and to some extent Hegelian—prejudice against considering sermons and biblical commentaries serious theological work. This broadening of Augustinian texts allows Finn to critique readings of Augustine that, on the one hand, narrow his Trinitarian theology to the so-called psychological analogy and thus chart him on a path to Descartes and Hegel, or, on the other hand, suggest he sacrifices a theology of the Trinitarian persons on the altar of divine substance. Augustine’s Trinitarian theology on Finn’s reading is one fully engaged with God’s work in history.

With this renewed understanding of Augustine’s Trinitarianism, Finn allows Augustine to interrogate Hegel with his concerns rather than only the other way around. In this ambitious study, Finn shows that Hegel’s rendition of Christianity systematically obviates whole swaths of Christian prayer and practice. He does this nonpolemically, carefully, and with meticulous attention to the texts of both great thinkers.

DOUGLAS FINN is assistant professor of theology at Boston College.
Desire, Faith, and the Darkness of God

Essays in Honor of Denys Turner

Edited by Eric Bugyis and David Newheiser

In the face of religious and cultural diversity, some doubt whether Christian faith remains possible today. Critics claim that religion is irrational and violent, and the loudest defenders of Christianity are equally strident. In response, Desire, Faith, and the Darkness of God: Essays in Honor of Denys Turner explores the uncertainty essential to Christian commitment; it suggests that faith is moved by a desire for that which cannot be known.

This approach is inspired by the tradition of Christian apophatic theology, which argues that language cannot capture divine transcendence. From this perspective, contemporary debates over God’s existence represent a dead end: if God is not simply another object in the world, then faith begins not in abstract certainty but in a love that exceeds the limits of knowledge.

The essays engage classic Christian thought alongside literary and philosophical sources ranging from Pseudo-Dionysius and Dante to Karl Marx and Jacques Derrida. Building on the work of Denys Turner, they indicate that the boundary between atheism and Christian thought is productively blurry. Instead of settling the stale dispute over whether religion is rationally justified, their work suggests instead that Christian life is an ethical and political practice impassioned by a God who transcends understanding.

ERIC BUGYIS is lecturer in religious studies at the University of Washington at Tacoma.

DAVID NEWHEISER is a postdoctoral research fellow at the Australian Catholic University.


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“Desire, Faith, and the Darkness of God: Essays in Honor of Denys Turner is a testament to the range of Denys Turner’s influence and the varieties of modes of argumentation with which his work is conversant. The volume will be read with pleasure by scholars in the history of Christianity, particularly of Christian mysticism, Christian theologians, and philosophers of religion, as well as scholars across a range of subdisciplines.”

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Fall Books 2015