CONTENTS

Not by Nature but by Grace 1
I Want You to Be 2–3
A French Slave in Nazi Germany 4
Four Scraps of Bread 5
Monk’s Tale 6
Fifty Years with Father Hesburgh 7
Uncommon Prayer 8
St. Patrick’s Day 9
“The Soul Exceeds Its Circumstances” 10
Handbook of the Irish Revival 11
The Spirit, the Affections, and the Christian Tradition 12
René Girard, Unlikely Apologist 13
God at the Crossroads of Worldviews 14
 Debating Medieval Natural Law 15
Public Intellectuals in the Global Arena 16
Alasdair MacIntyre, Charles Taylor, and the Demise of Naturalism 17
Vico’s New Science of the Intersubjective World 18
Human Existence and Transcendence 19
Rousseau and Dignity 20
Verbs, Bones, and Brains 21
Savage Economy 22
A Descriptive Catalogue of the Medieval and Renaissance Manuscripts of the University of Notre Dame and Saint Mary’s College 23
The Problem of Evil 24
Eastern Orthodox Christianity and American Higher Education 25
Rationality in Science, Religion, and Everyday Life 26
Thomist Realism and the Linguistic Turn 26
Studies in the Age of Chaucer 30

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GILBERT C. MEILAENDER is senior research professor at Valparaiso University and Paul Ramsey Fellow at the Notre Dame Center for Ethics and Culture. His books include Meditations on Christ’s Words from the Cross, Should We Live Forever?: The Ethical Ambiguities of Aging, and Neither Beast Nor God: The Dignity of the Human Person.

“Gilbert Meilaender writes as a Christian, and he finds help in sorting through his perspective from Muslim and Jewish sources. His tone is patient (even when discussing arguments he finds wrongheaded), pulling out the best and the worst strands in questions regarding adoption, ART, and cryopreserved embryos. The chapters are informative and winsomely written. He has also notably managed to bring books I read to my daughters together with arcane theological documents that are relevant but tricky to introduce.”

—Amy Laura Hall, Duke Divinity School

Working from within the contours of Christian faith, this book examines the relation between two ways of forming families—through nature (by procreation) and through history (by adoption). Christians honor the biological tie between parents and children, for it is the work of God in creation. Yet Christians cannot forget that it is adoption, and not simply natural descent, that is at the center of the New Testament’s depiction of God’s grace. Gilbert Meilaender takes up a range of issues raised by the practice of adoption, always seeking to do justice to both nature and history in the formation of families, while keeping at the center of our vision the truth that it is not by nature but by grace that we can become adopted children of the one whom Jesus called his Father.

Meilaender begins with reflection on the puzzling relation of nature and history in forming families and proceeds to unpack the meaning of huiothesia, the word used in the New Testament to name the grace by which a follower of Jesus becomes an adopted child of God. That perspective is applied to a range of questions that regularly arise in Christian theological discussions of adoption: Is adoption only for the infertile? Should single persons adopt? Is it wise for adoption to take place across racial or national boundaries? Special attention is paid to the relation between adoption and new reproductive technologies and to what is called “embryo adoption.”

Interspersed between the chapters are letters written by the author to his own son by adoption. But if the argument of the book is taken seriously, these letters are written not to one who falls within a special category of “adopted son or daughter,” but to one who is, simply and entirely, a son or daughter.
TOMÁŠ HALÍK worked as a psychotherapist during the Communist regime in Czechoslovakia and at the same time was active in the underground church as a secretly ordained Catholic priest. Since the fall of the regime, he has served as general secretary to the Czech Conference of Bishops and was an advisor to Václav Havel. He has lectured at many universities throughout the world and is currently a professor of philosophy and sociology at Charles University. His books, which are best sellers in his own country, have been translated into many languages and have received several literary prizes.

“Tomáš Halik recovers the old insight of the church fathers that faith should be seen as a journey rather than a fixed dwelling. His meditation on this is full of fresh insights that renew old truths, and help us make surprising, biblical sense of our bafflement before the existential issues of faith. This is a book for our age.”
—Charles Taylor, emeritus, McGill University

“I think of Tomáš Halik as I think of C. S. Lewis, Thomas Merton, and Henri Nouwen—a rare combination of intellect along with an uncommon commitment never to betray the gene that unites us all as children of God.”
—Doris Donnelly, John Carroll University
In his two previous books translated into English, *Patience with God* and *Night of the Confessor*, bestselling Czech author and theologian Tomáš Halík focused on the relationship between faith and hope. Now, in *I Want You to Be*, Halík examines the connection between faith and love, meditating on a statement attributed to St. Augustine—*amo: volo, ut sis*, “I love you: I want you to be”—and its importance for contemporary Christian practice. Halík suggests that because God is not an object, love for him must be expressed through love of human beings. He calls for Christians to avoid isolating themselves from secular modernity and recommends instead that they embrace an active and loving engagement with nonbelievers through acts of servitude. At the same time, Halík critiques the drive for mere material success and suggests that love must become more than a private virtue in contemporary society. *I Want You to Be* considers the future of Western society, with its strong division between Christian and secular traditions, and recommends that Christians think of themselves as partners with nonbelievers.

Halík’s distinctive style is to present profound insights on religious themes in an accessible way to a lay audience. As in previous books, this volume links spiritual and theological/philosophical topics with a tentative diagnosis of our times. This is theology written on one’s knees; Halík is as much a spiritual writer as a theologian. *I Want You to Be* will interest both general and scholarly readers interested in questions of secularism and Christianity in modern life.

**FROM THE BOOK:**

“I address myself to those who *seek* the meaning of those words, whether they consider themselves believers (of whatever denomination, because I am sure that in all churches and religious groupings there are those who regard their faith not as ‘a possession’ but as a *method*, an ongoing journey), almost-believers or erstwhile believers (who in the course of their lives have lost their former religious certainties for one reason or another), doubters and agnostics, or nonbelievers (because in the multifarious world of ‘nonbelievers’ there are always those who don’t consider their unbelief a comfy bed at their life’s destination but are ‘people on a journey’). I address the people I meet around me every day who are *simul fideles et infideles*, believers and unbelievers at one and the same time. In other words, they are by no means religiously tone deaf: on their path of faith they know moments of God’s silence and their inner aridity; sometimes they lose their way and then find it again; they have unanswered questions and also experience moments of revolt. I address people who are obliged to call out again and again, like the man in the Gospel, ‘I believe; help my unbelief!’”
ELIE POULARD lives in France. JEAN V. POULARD, his brother and translator, is professor of political science at Indiana University Northwest.

"A French Slave in Nazi Germany: A Testimony addresses a significant though little-known page of French history during World War II. While many people know of the Vichy government and its collaboration with the Nazis—in particular the deportation of French Jews—few people realized then, and now, the extent of such collaboration. It would surprise many to learn that the Vichy government provided Germany with French citizens who were deported and forced into slave labor in wartime Germany. Poulard’s book confronts this unsavory part of French history and gives personal testimony to the terrible conditions under which the deported laborers existed."

—Michael Khodarkovsky, Loyola University Chicago

The Required Work Service Law, or Service du Travail Obligatoire, was passed in 1943 by the Vichy government of France under German occupation. Passage of the law confirmed the French government’s willing collaboration in providing the Nazi regime with French manpower to replace German workers sent to fight in the war. The result was the deportation of 600,000 young Frenchmen to Germany, where they worked under the harshest conditions.

Elie Poulard was one of the Frenchmen forced into labor by the Vichy government. Translated by his brother Jean V. Poulard, Elie’s memoir vividly captures the lives of a largely unrecognized group of people who suffered under the Nazis. He describes in great detail his ordeal at different work sites in the Ruhr region, the horrors that he witnessed, and the few Germans who were good to him. Through this account of one eyewitness on the ground, we gain a vivid picture of Allied bombing in the western part of Germany and its contribution to the gradual collapse and capitulation of Germany at the end of the war. Throughout his ordeal, Elie’s Catholic faith, good humor, and perseverance sustained him.

Little has been published in French or English about the use of foreign workers by the Nazi regime and their fate. The Poulards’ book makes an important contribution to the historiography of World War II, with its firsthand account of what foreign workers endured when they were sent to Nazi Germany. The memoir concludes with an explanation of the ongoing controversy in France over the opposition to the title Déporté du Travail, which those who experienced this forced deportation, like Elie, gave themselves after the war.
MAGDA HOLLANDER-LAFON, for over twenty years, has shared her experiences with thousands of high-school students. First published in French in 2012 as Quatre petits bouts de pain, Hollander-Lafon’s book has won two prestigious literary awards in France, including the 2012 Panorama-La Procure prize for books on spirituality. It has been translated into six languages and now into English.

Born in Hungary in 1927, Magda Hollander-Lafon was among the 437,000 Jews deported from Hungary between May and July 1944. Magda, her mother, and her younger sister survived a three-day deportation to Auschwitz-Birkenau; there, she was considered fit for work and so spared, while her mother and sister were sent straight to their deaths.

Hollander-Lafon recalls an experience she had in Birkenau: “A dying woman gestured to me: as she opened her hand to reveal four scraps of moldy bread, she said to me in a barely audible voice, ‘Take it. You are young. You must live to be a witness to what is happening here. You must tell people so that this never happens again in the world.’ I took those four scraps of bread and ate them in front of her. In her look I read both kindness and release. I was very young and did not understand what this act meant, or the responsibility that it represented.”

Years later, the memory of that woman’s act came to the fore, and Magda Hollander-Lafon could be silent no longer. In her words, she wrote her book not to obey the duty of remembering but in loyalty to the memory of those women and men who disappeared before her eyes. Her story is not a simple memoir or chronology of events. Instead, through a series of short chapters, she invites us to reflect on what she has endured. Often centered on one person or place, the scenes of brutality and horror she describes are intermixed with reflections of a more meditative cast. Four Scraps of Bread is both historical and deeply evocative, melancholic, and at times poetic in nature.

Following the text is a “Historical Note” with a chronology of the author’s life that complements her kaleidoscopic style. After liberation and a period in transit camps, she arrived in Belgium, where she remained. Eventually, she chose to be baptized a Christian and pursued a career as a child psychologist.

The author records a journey through extreme suffering and loss that led to radiant personal growth and a life of meaning. As she states: “Today I do not feel like a victim of the Holocaust but a witness reconciled with myself.” Her ability to confront her experiences and free herself from her trauma allowed her to embrace a life of hope and peace. Her account is, finally, an exhortation to us all to discover life-giving joy.
“The chronicle of an eighteen-year presidency that involves multiple visits to the White House, one-on-one conversations with the Holy Father, and visits with heads of state across the globe is inherently interesting, but Father Monk Malloy gives us much more. He casts light upon the complexity of operating a first-class modern university while remaining faithful to its mission as a Catholic university. He also helps us to remember that while all of this is happening, the inflection points that occur during everyone’s life continue: the loss attendant to his mother’s death, the emotional impact of the events of 9/11 and its aftermath, and the devastation felt at the revelations of the clergy abuse scandal. This is a must read for everyone interested in Notre Dame or the Congregation of Holy Cross.”

—Carol Ann Mooney, president, Saint Mary’s College

This long-awaited, last installment of Rev. Edward A. Malloy’s three-volume memoir examines his eighteen years as president of the University of Notre Dame from 1987 to 2005. In this candid and lively account, Malloy, or “Monk” to all who know him, shares his reflections on his presidency following the long-term leadership of Theodore M. Hesburgh, C.S.C.

Malloy describes his transition into the presidency, his approach to leadership, issues related to Catholic identity, the importance of fund-raising, and finding the proper balance in intercollegiate athletics. Communication issues were of paramount importance during Malloy’s tenure, and he discusses how he fostered good relationships with the surrounding community, and supported trustees, administration, faculty, and other important constituencies in the governance of the university. An inveterate multitasker, he also examines how he organized his office and schedule, worked with administrative associates, handled a busy domestic and international travel schedule, sustained his participation in numerous external boards, and kept in regular contact with alumni and friends of the university. Finally, he looks at controversial issues, providing an insider’s account of various challenges and crises, from personnel problems to NCAA sanctions to concerns about presidential succession. During nearly two decades, Father Malloy met with presidents and movie stars, sports legends, benefactors, and university employees, many of whom are mentioned in this book. Throughout this volume, Malloy’s love for Notre Dame and its students, faculty, and staff comes through clearly, along with his overwhelming sense of gratitude for the opportunity to lead a university where faith, community, and service are taken seriously and passed on from one generation to the next.
“Consider this slender book a mouth-watering appetizer for the volumes that will ultimately be written about Father Ted Hesburgh. If you knew the man, you will relish the fresh insights. If, somehow, you lived unaware in the same world with Father Ted, this book will be a revelation. Bob Schmuhl fails utterly in concealing his love and admiration for his friend of fifty years. Read on and you will understand why.”

—Ted Koppel, news anchor and journalist

“For those of us who had the honor of knowing Father Ted, we will never forget his wry humor, sage advice, and infectious faith. For those who did not, this book offers a sense of the man who was a mentor to me and countless others.”

—Condoleezza Rice, Thomas and Barbara Stephenson Senior Fellow, Hoover Institution, Stanford University, and former Secretary of State

For over half a century, Robert Schmuhl interviewed and wrote about Rev. Theodore M. Hesburgh, C.S.C., who served as the president of the University of Notre Dame from 1952 until 1987. Beginning as an undergraduate student during the 1960s, when he covered Hesburgh and Notre Dame for the Associated Press, to 2014 when he conducted his last visit with the frail ninety-seven-year-old priest, Schmuhl maintained a unique relationship with Father Hesburgh. Over time, Hesburgh’s meetings with Schmuhl evolved into a friendship, which is documented in this personal and warm-hearted portrait of the man who was for decades considered the most influential priest in America.

Fifty Years with Father Hesburgh: On and Off the Record contains excerpts and commentary from various interviews Schmuhl conducted with Father Hesburgh about his service as Notre Dame’s president, including the most difficult years of his presidency during the 1960s, when Notre Dame and other college campuses were in turmoil because of student protests against the Vietnam War and other issues. Knowing and working with four popes and nine U.S. presidents, Hesburgh was a moral force in virtually all major social issues of his day, including civil rights, peaceful uses of atomic energy, third-world development, and immigration reform. Schmuhl records Hesburgh’s candid reflections on the U.S. presidents with whom he worked and his assessment of the years after he left the university’s presidency and maintained an active life of service in retirement. Schmuhl expresses his devotion and respect in the chapters about Hesburgh’s twilight decades. He describes how Hesburgh dealt with macular degeneration and blindness in his later years, enlisting students to read the New York Times and other publications to him. During the 1990s and the first years of the twenty-first century, Father Ted was, as he liked to say, “everybody’s grandfather.” His open-door policy extended beyond students to faculty, staff, alumni, and campus visitors, and continued right up until the end of his life. Throughout the book, Schmuhl captures the essence, spirit, and humanity of a great leader.

ROBERT SCHMUHL is the Walter H. Annenberg–Edmund P. Joyce Chair in American Studies and Journalism at the University of Notre Dame, where he has taught since 1980. He is the author and editor of numerous books, including In So Many More Words: Arguments and Adventures, expanded edition (University of Notre Dame Press, 2010).
MICHAEL PLEKON is professor in the Department of Sociology and Anthropology and in the Program in Religion and Culture at Baruch College of the City University of New York. He is also an ordained priest in the Orthodox Church in America and the author or editor of a number of books, including Hidden Holiness and Saints As They Really Are: Voices of Holiness in Our Time, both published by the University of Notre Dame Press.

"Many books on prayer, even for a more academic audience, are rather thin on contemporary authors. This book does a fine job of looking carefully at a number of important, contemporary theologians (in a broad sense of this term) who write on this topic. This should be an important book for scholars, students, and thoughtful readers in the field of spirituality and spiritual theology. I think that many scholars and students in the various pastoral and practical theological disciplines would find it interesting and worth reading."

—Alan G. Padgett, Luther Seminary

In Uncommon Prayer: Prayer in Everyday Experience, Michael Plekon wants to change our minds on what constitutes prayer. In doing so, he makes a theological claim that commonplace aspects of the Christian life are best understood as prayer, thereby encouraging us to see that everyday life carries religious import; prayer and the religious life are not restricted to special places and times, but are open to all believers at all times.

Plekon examines the works of diverse authors, including many who have challenged the status quo of institutional churches. He asks us to listen to what poets, writers, activists, and others tell us about how they pray at work and at home, with colleagues, family, and friends, in all the experiences of life, from joy to suffering, sadness to hope. Among them are Sarah Coakley, Rowan Williams, Heather Havrilesky, Sara Miles, Thomas Merton, Mary Oliver, Christian Wiman, Mary Karr, Barbara Brown Taylor, Dorothy Day, Maria Skobtsova, Paul Evdokimov, Seraphim of Sarov, and Richard Rohr. Plekon argues that prayer encompasses a much wider variety of activity than formal and liturgical prayers and that, by recognizing such aspects of prayer, the believer is made more receptive to transformative aspects of prayerful attitudes.

FROM THE BOOK:

“What we will examine in this book—uncommon prayer—manifests the insight of a great tradition, namely, that it is possible to pray always and everywhere, and that the formal frameworks of books, scriptures as well as rites or services, do not restrict us. I intend to show in personal reminiscence precisely how these also come alive in everyday life.”
**THOMAS McGONIGLE** was born in 1944 in Brooklyn. His previous novels, reviewed in the *New York Times*, *New York Times Book Review*, *Los Angeles Times*, *Chicago Tribune*, and the *Voice Literary Supplement*, include *The Corpse Dream of N. Petkov* and *Going to Patchogue*. He lives in New York City.

“A retrospective portrait of a young Irish American in Dublin, *St. Patrick’s Day* combines the acute vision of the best fictional memoirs from both sides of the Atlantic Ocean. It has also Edward Dahlberg’s acid lucidity and the caustic tone of *A Fan’s Notes* by Frederick Exley. I make mention of these two uncommon American writers because Thomas McGonigle ranges with the lone rangers, the unique writers.”
—Julian Ríos, author of *Larva* and *The House of Ulysses*

“This is first-rate prose. From the evidence of both this book and his previously published novel *The Corpse Dream of N. Petkov*, we realize we are in the presence of a great novelist in Thomas McGonigle. He puts a certain period of Dublin literary history before our eyes with freshness and honesty. Not only that but by his skillful use of modernist techniques he gives the ‘Irish Novel’ a long outstanding and much deserved kick up the arse into the twenty-first century. I praise the work mightily.”
—Nuala Ní Dhomhnaill, former Ireland Professor of Poetry

On Saint Patrick’s Day, an Irish American writer visiting Dublin takes a day trip around the city and muses on death, sex, lost love, Irish immigrant history, and his younger days as a student in Europe. Like James Joyce’s *Ulysses*, Thomas McGonigle’s award-winning novel *St. Patrick’s Day* takes place on a single day, combining a stream-of-consciousness narrative with masterful old-fashioned storytelling, which samples the literary histories of both Ireland and America and the worlds they influence. *St. Patrick’s Day* relies on an interior monologue to portray the narrator’s often dark perceptions and fantasies; his memories of his family in Patchogue, New York, and of the women in his life; and his encounters throughout the day, as well as many years ago, with revelers, poets, African students, and working-class Dubliners.

Thomas McGonigle’s novel is a brilliant portrait of the uneasy alliance between the Irish and Irish Americans, the result of the centuries-old diaspora and immigration, which left unsettled the mysteries of origins and legacy. *St. Patrick’s Day* is a rollicking pub-crawl through multi-sexual contemporary Dublin, a novel full of passion, humor, and insight, which makes the reader the author’s accomplice, a witness to his heartfelt memorial to the fraught love affair between ancestors and generations. McGonigle tells the stories both countries need to hear. This particular St. Patrick’s Day is an unforgettable one.
“The Soul Exceeds Its Circumstances”
The Later Poetry of Seamus Heaney
EDITED BY EUGENE O’BRIEN

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EUGENE O’BRIEN is senior lecturer in the English Department and director of the Institute for Irish Studies at Mary Immaculate College, University of Limerick. He is the author and editor of numerous books, including Seamus Heaney as Aesthetic Thinker: A Study of the Prose and Seamus Heaney: Creating Irelands of the Mind.

“The scope and remit of ‘The Soul Exceeds Its Circumstances’ position it to make a welcome and timely contribution to scholarship on Seamus Heaney, whose death in 2013 brought to an end over five decades of creative output. Eugene O’Brien’s decision to devote a collection of essays to the later poetry thus promises to fill a gap in ‘Heaney Studies,’ extending coverage and suggesting some new directions in critical methodology.”
—Jason David Hall, University of Exeter

“the Soul Exceeds its Circumstances” brings together sixteen of the most prominent scholars who have written on Seamus Heaney to examine the Nobel Prize winner’s later poetry from a variety of critical and theoretical perspectives. While a great deal of attention has been devoted to Heaney’s early and middle poems—the Bog Poems in particular—this book focuses on the poetry collected in Heaney’s Seeing Things (1991), The Spirit Level (1996), Electric Light (2001), District and Circle (2006), and Human Chain (2010) as a thematically connected set of writings. The starting point of the essays in this collection is that these later poems can be grouped in terms of style, theme, approach, and intertextuality. They develop themes that were apparent in Heaney’s earlier work, but they also break with these themes and address issues that are radically different from those of the earlier collections.

The essays are divided into five sections, focusing on ideas of death, the later style, translation and transnational poetics, luminous things and gifts, and usual and unusual spaces. A number of the contributors see Heaney as stressing the literary over the actual and as always looking at the interstices and positions of liminality and complexity. His use of literary references in his later poetry exemplifies his search for literary avatars against whom he can test his own ideas and with whom he can enter into an aesthetic and ethical dialogue. The essayists cover a great deal of Heaney’s debts to classical and modern literature—in the original languages and in translations—and demonstrate the degree to which the streets on which Heaney walked and wrote were two-way: he was influenced by Virgil, Petrarch, Milosz, Wordsworth, Keats, Rilke, and others and, in turn, had an impact on contemporary poets. This remarkable collection will appeal to scholars and literary critics, undergraduates as well as graduate students, and to the many general readers of Heaney’s poetry.
DECLAN KIBERD is the Donald and Marilyn Keough Professor of Irish Studies and Professor of English and Irish Language and Literature at the University of Notre Dame. He is the author of numerous books, including, among others, *Inventing Ireland* and *Synge and the Irish Language*.

P. J. MATHEWS is senior lecturer in the School of English, Drama, and Film at University College Dublin. He is the author of *Revival: The Abbey Theatre, Sinn Féin, the Gaelic League and the Co-operative Movement* and editor of *The Cambridge Companion to J. M. Synge*.

“My hope is that in reading these pieces readers will be encouraged to go on to engage with the writers involved in more depth. What the editors have done is to have saved for us the evidence of some of the most sensitive, idealistic, often combative people of an extraordinary set of decades that ended a century of devastation and began a new century that presented both a promise and a set of conflicts whose consequences would endure into our own times.”

—Michael D. Higgins, the President of Ireland (from the book)

The Irish Revival of 1891 to 1922 was an extraordinary era of literary achievement and political ferment. This period generated not only a remarkable crop of poets and writers but also a range of innovative political thinkers and activists. The contributors to this period exchanged ideas and opinions about what Ireland was and could become, yet much of this discourse remains out of print, some of these voices almost forgotten. *Handbook of the Irish Revival: An Anthology of Irish Cultural and Political Writings 1891–1922* collects for the first time many of the essays, articles, and letters by renowned figures such as James Joyce, Maud Gonne, W. B. Yeats, George Bernard Shaw, Sean O’Casey, and J. M. Synge, among others. The anthology also contains pieces by less well-known individuals such as Stopford A. Brooke, Mary Colum, and Helena Molony. Many of the lesser known texts contextualize the social, political, and cultural lives, values, and aspirations of those involved in and on the periphery of the Revivalist movement. The introduction and commentary by Declan Kiberd and P. J. Mathews convey the ideas of a brilliant generation that, in spite of difficulty and demoralization, audaciously shaped a modern Ireland. Divided into sixteen sections covering issues as diverse as literature, religion, drama, education, women’s rights, and the 1916 Rising, this is the ultimate reference book for anyone with an interest in Irish literature and history.
The Spirit, the Affections, and the Christian Tradition

EDITED BY DALE M. COULTER AND AMOS YONG

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DALE M. COULTER is associate professor of historical theology at Regent University.

AMOS YONG is professor of theology and mission at Fuller Theological Seminary.

“This volume makes an original and substantial contribution to the related fields of history of Christianity and historical theology. The twelve essays gathered here present a compelling and interesting case for what Yong calls ‘a renewalist historiographic method’ in these disciplines. This is an indispensable collection for scholars and students alike.”

—Franklin T. Harkins, Boston College School of Theology and Ministry

This book explores the role of emotions and affections in the Christian tradition from historical and theological perspectives, especially related to the work of the Holy Spirit. Although historians and scholars from a range of traditions—including Wesleyan, Pentecostal, and Pietist—have engaged these issues, there has yet to be a sustained examination of the role of emotions and affectivity across the Christian tradition. By retrieving the complex discussion about affectivity in Christian tradition and bringing its many voices into dialogue within a contemporary ecumenical context, the contributors also point toward a number of new research trajectories.

The essays underscore the need to understand the shift in Western views of emotion that began in the late eighteenth century. They also explore in detail the vocabulary of affectivity as it has developed in the Christian tradition. As part of this development, the contributors reveal the importance of pneumatology in Western as well as Eastern Christianity, calling into question the idea of a pneumatological deficit advanced by some constructive theologians and addressing the relationship between affectivity and the pedagogical strategies that enable persons to cooperate with the work of grace in the soul. Finally, several essays explore the relationship between the erotic, the ecstatic, and affectivity in religious belief. This volume will interest scholars and students of historical theology, of emotions in theology, and of Christian renewal or charismatic movements.
GRANT KAPLAN is associate professor of theological studies at Saint Louis University.

“Grant Kaplan’s René Girard, Unlikely Apologist: Mimetic Theory and Fundamental Theology is an accessible and original work advancing the discussion of Girard and theology. Kaplan claims mimetic theory for Catholic theology and shows how it can strengthen Catholic theology by providing a powerful apologetic. Immensely helpful, too, is his situating of Girard’s work alongside formative theologians and other thinkers.”

—Scott Cowdell, author of René Girard and Secular Modernity: Christ, Culture, and Crisis

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.
God at the Crossroads of Worldviews
Toward a Different Debate about the Existence of God

PAUL SEUNGOH CHUNG

October
304 pages | 6x9
HARDBACK • 978-0-268-10056-8
$50.00 USD (SX)

PAUL SEUNGOH CHUNG is a sessional lecturer at St. Michael’s College in the University of Toronto.

“...no book to compare with God at the Crossroads of Worldviews. There are good books in the different areas of specialization that are involved in the discussion, but no book, to my knowledge, provides a comprehensive, systematic application of the new shift in theories of rationality to the debate on the existence of God between theists and scientific naturalists, and a new way of approaching the Five Ways as a result, which is precisely the original and significant contribution Paul Chung makes in this book.”

—Anselm Min, Maguire Distinguished Professor of Religion, Claremont Graduate University

Debates about the existence of God persist but remain at an impasse between opposing answers. God at the Crossroads of Worldviews reframes the debate from a new perspective, characterizing the way these positions have been defined and defended not as wrong, per se, but rather as odd or awkward. Paul Chung begins with a general survey of the philosophical debate regarding the existence of God, particularly as the first cause, and how this involves a bewildering array of often-incommensurable positions that differ on the meaning of key concepts, criteria of justification, and even on where to start the discussion. According to Chung, these positions are in fact arguments both from and against larger, more comprehensive intellectual positions, which in turn comprise a set of rival “worldviews.” Moreover, there is no neutral rationality completely independent of these worldviews and capable of resolving complex intellectual questions, such as that of the existence of God.

Building from Alasdair MacIntyre’s writings on rival intellectual traditions, Chung proposes that to argue about God, we must first stand at the “crossroads” of the different intellectual journeys of the particular rival worldviews in the debate, and that the “discovery” of such a crossroad itself constitutes an argument about the existence of God. Chung argues that this is what Thomas Aquinas accomplished in his Five Ways, which are often misunderstood as simple “proofs.” From such crossroads, the debate may proceed toward a more fruitful exploration of the question of God’s existence. Chung sketches out one such crossroad by suggesting ways in which Christianity and scientific naturalism can begin a mutual dialogue from a different direction. God at the Crossroads of Worldviews will be read by philosophers of religion, advanced undergraduate and graduate students, and theologians and general readers interested in the new atheism debates.
RICCARDO SACCENTI is a scholar at the Fondazione per le Scienze Religiose Giovanni XXIII in Bologna and teaches history of medieval philosophy at the University of Bologna.

“With exemplary scholarship, Riccardo Saccenti provides a clear and unbiased presentation of the evolution of natural law theory, practice, and interpretation from the Middle Ages to the present. His welcome and original work expands our understanding of how medieval natural law, and in particular how the relationship between natural rights and both the church and society, has been viewed by original authors and scholars. This is a valuable resource in its thorough and even-handed treatment of primary sources as well as its inclusion of the vast secondary literature.”

—Mark Clark, Catholic University of America

In Debating Medieval Natural Law: A Survey, Riccardo Saccenti examines and evaluates the major lines of interpretation of the medieval concepts of natural rights and natural law within the twentieth and early twenty-first centuries and explains how the major historiographical interpretations of *ius naturale* and *lex naturalis* have changed. His bibliographical survey analyzes not only the chronological evolution of various interpretations of natural law but also how they differ, in an effort to shed light on the historical debate and on the medieval roots of modern human rights theories.

Saccenti critically examines the historical analyses of the major historians of medieval political and legal thought while addressing how to further research on the subject. His perspective interlaces different disciplinary points of view: history of philosophy, as well as history of canon and civil law and history of theology. By focusing on a variety of disciplines, Saccenti creates an opportunity to evaluate each interpretation of medieval *lex naturalis* in terms of the area it enlightens and within specific cultural contexts. His survey is a basis for future studies concerning this topic and will be of interest to scholars of the history of law and, more generally, of the history of ideas in the twentieth century.
Public Intellectuals in the Global Arena
Professors or Pundits?
EDITED BY
MICHAEL C. DESCH

NOVEMBER
418 pages | 6x9
HARDBACK • 978-0-268-10024-7
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CONTRIBUTORS: Michael C. Desch, Jeremi Suri, Andrew J. Bacevich, Willy Lam, Enrique Krauze, Ahmad S. Moussalli, Patrick Baert, J. Bradford DeLong, Paul Horwitz, Kenneth R. Miller, Gilles Andréani, Mark Lilla, Michael Zuckert, Patrick J. Deneen, and Vittorio Hösle

MICHAEL C. DESCH is professor of political science at the University of Notre Dame.

“This is a first-rate contribution to the growing body of research on the phenomenon of public intellectuals. It clearly ranks high in a cohort of edited volumes that include Public Intellectuals: An Endangered Species? and The Public Intellectual and the Culture of Hope. Beyond appealing to public intellectuals, these essays are a rich interdisciplinary mix that will be of interest to scholars across a wide variety of fields in the social sciences and humanities.”
—Greg Russell, University of Oklahoma

What is a public intellectual? Where are they to be found? What accounts for the lament today that public intellectuals are either few in number or, worse, irrelevant? While there is a small literature on the role of public intellectuals, it is organized around various thinkers rather than focusing on different countries or the unique opportunities and challenges inherent in varied disciplines or professions. In Public Intellectuals in the Global Arena, Michael C. Desch has gathered a group of contributors to offer a timely and far-reaching reassessment of the role of public intellectuals in a variety of Western and non-Western settings. The contributors delineate the centrality of historical consciousness, philosophical self-understanding, and ethical imperatives for any intelligentsia who presume to speak the truth to power.

The first section provides in-depth studies of the role of public intellectuals in a variety of countries or regions, including the United States, Latin America, China, and the Islamic world. The essays in the second section take up the question of why public intellectuals vary so widely across different disciplines. These chapters chronicle changes in the disciplines of philosophy and economics, changes that “have combined to dethrone the former and elevate the latter as the preeminent homes of public intellectuals in the academy.” Also included are chapters that consider the evolving roles of the natural scientist, the former diplomat, and the blogger as public intellectuals. The final section provides concluding perspectives about the duties of public intellectuals in the twenty-first century.
JASON BLAKELY is assistant professor of political science at Pepperdine University.

“This book does an excellent job in identifying a real problem in mainstream political theory—its overly normative character and its separation from social science. It contains many original contributions to the field. I particularly liked the way in which the problems of naturalism are presented as institutional, cultural, and political as well as philosophical. The historical background to these problems is also interesting and sheds fresh light on the issues.”

—Nicholas Smith, Macquarie University

Today the ethical and normative concerns of everyday citizens are all too often sidelined from the study of political and social issues, driven out by an effort to create a more “scientific” study. This book offers a way for social scientists and political theorists to reintegrate the empirical and the normative, proposing a way out of the scientism that clouds our age. In Alasdair MacIntyre, Charles Taylor, and the Demise of Naturalism, Jason Blakely argues that the resources for overcoming this divide are found in the respective intellectual developments of Charles Taylor and Alasdair MacIntyre. Blakely examines their often parallel intellectual journeys, which led them to critically engage the British New Left, analytic philosophy, phenomenology, continental hermeneutics, and modern social science. Although MacIntyre and Taylor are not sui generis, Blakely claims they each present a new, revived humanism, one that insists on the creative agency of the human person against reductive, instrumental, technocratic, and scientistic ways of thinking. The recovery of certain key themes in these philosophers’ works generates a new political philosophy with which to face certain unprecedented problems of our age. Taylor’s and MacIntyre’s philosophies give social scientists working in all disciplines (from economics and sociology to political science and psychology) an alternative theoretical framework for conducting research.

Alasdair MacIntyre, Charles Taylor, and the Demise of Naturalism
Reunifying Political Theory and Social Science

JASON BLAKELY

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VITTORIO HÖSLE
Translated and Edited by Francis R. Hittinger, IV

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VITTORIO HÖSLE is Paul G. Kimball Professor of Arts and Letters in the Department of German Languages and Literatures, and concurrent professor of philosophy and political science at the University of Notre Dame. He is the author or editor of numerous books, including God as Reason: Essays in Philosophical Theology (2013), The Philosophical Dialogue: A Poetics and a Hermeneutics (2012), and Morals and Politics (2004), all published by the University of Notre Dame Press.

"Vico’s New Science of the Intersubjective World delivers a comprehensive treatment of Vico, which is neither too detailed and technical nor too superficial. The book gives a clear picture of what Vico wanted to say, where he might have been wrong or become obsolete, and what his true achievements are for which he still deserves praise.”
—Peter König, University of Heidelberg

Among the classics of the history of philosophy, the *Scienza nuova* (New Science) by Giambattista Vico (1668–1744) was largely neglected and generally misunderstood during the author’s lifetime. From the nineteenth century onwards Vico’s views found a wider audience, and today his influence is widespread in the humanities and social sciences. The New Science is often taught in courses at colleges and universities, both in philosophy and Italian departments and in general humanities courses. Despite the excellent English translations of this enigmatic book and numerous studies in English of Vico, many sections of the work remain challenging to the modern reader. *Vico’s New Science of the Intersubjective World* offers both an in-depth analysis of all the important ideas of the book and an evaluation of their contribution to our present understanding of the social world.

In the first chapter, Vittorio Hösle examines Vico’s life, sources, and writings. The second and third chapters discuss the concerns and problems of the *Scienza nuova*. The fourth chapter traces the broader history of Vico’s reception. Hösle facilitates the understanding of many passages in the work as well as the overarching structure of its claims, which are often dispersed over many sections. Hösle reformulates Vico’s vision in such a way that it is not only of historical interest but may inspire ongoing debates about the nature of the humanities and social sciences as well as many other issues on which Vico sheds light, from the relation of poetry and poetics to the development of law. This book will prepare students and scholars for a precise study of the *Scienza nuova*, equipping them with the necessary categories and context and familiarizing them with the most important problems in the critical debate on Vico’s philosophy.

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Also by Vittorio Hösle

*The Philosophical Dialogue: A Poetics and a Hermeneutics*

PAPER • 978-0-268-03097-1 • $35.00
WILLIAM C. HACKETT is Research Fellow and Lecturer in Philosophy at Australian Catholic University, Melbourne.

“Augmented by William C. Hackett’s comprehensive introduction to Jean Wahl and his summary of Wahl’s seminal Human Existence and Transcendence, we now have Wahl’s most important writings in English. The book presents the well-known ideas of transascendence and transdescendence and, in so doing, highlights the relevance of Wahl’s ‘philosophy of transcendence’ today. Remarkable for its anticipations of later French thought, Wahl’s work provides a key to much of what remains hidden in the tradition of twentieth-century French thought.”

—Leonard Richard Lawlor, Edwin Erle Sparks Professor of Philosophy, Penn State University

William C. Hackett’s English translation of Jean Wahl’s Existence humaine et transcendance (1944) brings back to life an all-but-forgotten book that provocatively explores the philosophical concept of transcendence. Based on what Emmanuel Levinas called “Wahl’s famous lecture” from 1937, Existence humaine et transcendance captured a watershed moment of European philosophy. Included in the book are Wahl’s remarkable original lecture and the debate that ensued, with significant contributions by Gabriel Marcel and Nicolai Berdyaev, as well as letters submitted on the occasion by Heidegger, Levinas, Jaspers, and other famous figures from that era.

Concerned above all with the ineradicable felt value of human experience by which any philosophical thesis is measured, Wahl makes a daring clarification of the concept of transcendence and explores its repercussions through a masterly appeal to many (often surprising) places within the entire history of Western thought. Apart from its intrinsic philosophical significance as a discussion of the concepts of being, the absolute, and transcendence, Wahl’s work is valuable insofar as it became a focal point for a great many other European intellectuals. Hackett has provided an annotated introduction to orient readers to this influential work of twentieth-century French philosophy and to one of its key figures.
**Rousseau and Dignity: Art Serving Humanity**

**EDITED BY JULIA V. DOUTHWAITE**

**JANUARY**

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**CONTRIBUTORS:** Andrew Billing, Philippe Brault, Julia V. Douthwaite, Esther Duflo, Faycal Falaky, Gabrielle Gopinath, Guillaume Herbaut, Jean-François Joly, Christopher Kelly, Charles R. Loving, Lea Malewitz, Serge Margel, Christie McDonald, Delphine Moreau, Daniel Philpott, Yves Prigent, Alison Rice, Johann Rousselot, Philip Stewart, Monica Townsend, Lauren Wester, Eva Yampolsky, Michaël Zumstein, students and schoolchildren in the United States, and participants in the documentary Entre nous.

**JULIA V. DOUTHWAITE** is professor of French and Francophone Studies at the University of Notre Dame.

"Rousseau and Dignity: Art Serving Humanity makes an important contribution to our understanding of Jean-Jacques Rousseau and his relevance to certain pressing contemporary crises. The volume’s unusual combination of scholarly essays on Rousseau, contemporary photojournalism, and film will appeal both to academic and non-academic audiences, all in the service of considering our philosophical past and our political present. The project’s ambitious and noble goal—extending decent and dignified treatment to the poorest and weakest among us—is to be embraced and commended."

—Ryan Patrick Hanley, Marquette University

*Rousseau and Dignity: Art Serving Humanity* is a richly illustrated volume relating a series of events—a photography exhibit, lectures, commentary, and audience reactions by people ages seven to ninety-two—held in the name of Jean-Jacques Rousseau’s tercentennial in 2012. Drawn together by the unexpected convergence of a lecture series and art exhibit held in South Bend, Indiana, and a documentary film that was shot simultaneously in Compiègne, France, the participants had several goals: to show why Rousseau’s moral philosophy is important for our time; to argue for the importance of subjective art forms such as photography, video letters, and autobiography; to reproduce the stunning photojournalism commissioned by Amnesty International to document and dignify people who suffer human rights abuses, such as substandard housing, nationless-ness, and ethnic prejudice; and to inspire new kinds of intergenerational teaching.

The book includes essays from world-renowned scholars on Jean-Jacques Rousseau; five chapters by photojournalists, which include fifty-four photographs from Egypt, India, Macedonia, Mexico, and Nigeria; and notes by youthful visitors to the exhibit. In the volume’s unorthodox combination of art and text, creation and reflection, the authors hope to elicit readers’ interest in, and commitment to, an engaged form of public humanities.
AGUSTÍN FUENTES is professor and chair of the Department of Anthropology at the University of Notre Dame.

AKU VISALA is a university researcher in the Faculty of Theology at the University of Helsinki, Finland.

“Editors Fuentes and Visala have led their contributors in producing a benchmark collection of essays on the contemporary understanding of human nature. Their work engages very different fields of study, from biology and anthropology to theology and philosophy, yet the authors clearly convey the idea that they are dealing with a shared set of questions while making the case for this transdisciplinary approach to the problem. Engaging and accessible, the volume opens up many opportunities for further exploration.”

—Robin W. Lovin, Cary M. Maguire University Professor of Ethics emeritus, Southern Methodist University

The last few decades have seen an unprecedented surge of empirical and philosophical research into the evolutionary history of Homo sapiens, the origins of the mind/brain, and human culture. This research and its popular interpretations have sparked heated debates about the nature of human beings and how knowledge about humans from the sciences and humanities should be properly understood. The goal of *Verbs, Bones, and Brains: Interdisciplinary Perspectives on Human Nature* is to engage these themes and present current debates, discussions, and discourse for a range of readers. The contributors bring the discussion to life with key experts outlining major concepts paired with cross-disciplinary commentaries in order to create a novel approach to thinking about, and with, human natures.

The intent of the contributors to this volume is not to enter into or adjudicate complex philosophical issues of an epistemological or metaphysical nature. Instead, their common concern is to set aside the rigid distinctions between biology and culture that have made such discussions problematic. First, informing their approach is an acknowledgment of the widespread disagreement about such basic metaphysical and epistemological questions as the existence of God, the nature of scientific knowledge, and the existence of essences, among other topics. Second, they try to identify and explicate the assumptions that enter into their conceptualizations of human nature. Throughout, they emphasize the importance of seeking a convergence in our views on human nature, despite metaphysical disagreements. They caution that if convergence eludes us and a common ground cannot be found, this is itself a relevant result: it would reveal to us how deeply our questions about ourselves are connected to our basic metaphysical assumptions. Instead, their focus is on how the interdisciplinary and possibly transdisciplinary conversation can be enhanced in order to identify and develop a common ground on what constitutes human nature.

**VERBS, BONES, AND BRAINS**

*Interdisciplinary Perspectives on Human Nature*

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**CONTRIBUTORS:** Neil Arner, Susan Blum, Warren Brown, James Calcagno, Kelly James Clark, Celia Deane-Drummond, Agustín Fuentes, Carl Gillett, Douglas Hedley, Tim Ingold, Ian Kuijt, Jonathan Marks, Markus Mühling, Darcia Narvaez, Lluis Oviedo, Grant Ramsey, Phillip R. Sloan, Richard Sosis, Brad D. Straw, Linda Sussman, Robert Sussman, J. Wentzel van Huyssteen, and Aku Visala
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WALTER WADIAK

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WALTER WADIAK is assistant professor of English at Nanyang Technological University, Singapore.

"With his Savage Economy: The Returns of Middle English Romance, Walter Wadiak delivers a dynamically written and intellectually sparkling study of medieval romance. Treating his materials with deftness, acuity, and theoretical sophistication, he engages the medieval texts with penetrating uses of theory in a way that will stimulate a number of important advances in work on medieval 'romance' and 'ballad' and, no doubt, medieval literature generally."

—Andrew Galloway, Cornell University

In Savage Economy: The Returns of Middle English Romance, Walter Wadiak traces the evolution of the medieval English romance from its thirteenth-century origins to 1500, and from a genre that affirmed aristocratic identity to one that appealed more broadly to an array of late medieval communities. Essential to this literary evolution is the concept and practice of “noble” gift-giving, which binds together knights and commoners in ways that both echo and displace the notorious violence of many of these stories.

Wadiak begins with the assumption that “romance” names a particular kind of chivalric fantasy to which violence is central, just as violence was instrumental to the formation and identity of the medieval warrior aristocracy. A traditional view is that the violence of romance stories is an expression of aristocratic privilege wielded by a military caste in its relations with one another as well as with those lower on the social scale. In this sense, violence is the aristocratic gift that underwrites and reaffirms the feudal power of a privileged group, with the noble gift performing the symbolic violence on which romance depends in order to present itself as both a coded threat and an expression of chivalric values.

Well-known examples of romance in Middle English, such as Sir Gawain and the Green Knight and Chaucer’s Knight’s Tale, are considered alongside more “popular” examples of the genre to demonstrate a surprising continuity of function across a range of social contexts. Wadiak charts a trajectory from violence aimed directly at securing feudal domination to the subtler and more diffuse modes of coercion that later English romances explore. Ultimately, this is a book about the ways in which romance lives on as an idea, even as the genre itself begins to lose ground at the close of the Middle Ages.
DAVID T. GURA is Curator of Ancient and Medieval Manuscripts in the Hesburgh Library and concurrent assistant professor in the Medieval Institute at the University of Notre Dame.

“David T. Gura’s fastidious and comprehensive treatment of the manuscripts he catalogues ranks among the very best scholarship I have ever encountered. Both the originality and exceptional detail of this catalogue convey its potential to be a model for similar cataloguing endeavors in the future. This is no mere ‘catalogue,’ in other words; on the contrary, it represents the future of manuscript taxonomy, a departure from anything I know of for any American collection of manuscripts.”

—Scott James Gwara, University of South Carolina

David T. Gura’s innovative catalogue describes the 288 medieval and Renaissance manuscripts held by the University of Notre Dame (Hesburgh Library and Snite Museum of Art) and Saint Mary’s College. Bound manuscripts, leaves, and fragments, which span the late eleventh through the sixteenth century and include bibles, books of hours, calendars, liturgical texts, and much more, are given thorough critical treatment and scholarly description. Organized by repository, each manuscript description is based on Gura’s intensive paleographical and codicological analyses, which address features such as material and support, collation, illumination, layout, script types, ownership history, book bindings, and bibliographical references. Scaled diagrams of distinct and variant ruling patterns and border arrangements are included with each catalogue entry to facilitate comparison with each other and with manuscripts outside the collection. Gura’s flexible schematic for analytical manuscript description presents the important aspects of particular genres of the manuscripts, distinguishes their uncommon features, and interprets them.

In his introduction to the catalogue, Gura provides a history of the formation of the manuscript collections, a scholarly overview organized by genre, and a detailed explanation of his analytical schematic. Paratextual materials allow readers to browse all manuscripts in the collections by repository, date, country or region of origin, language, and textual contents. Academic librarians, manuscript dealers and collectors, and the community of scholars, curators, and librarians who work with medieval and Renaissance manuscripts will find this an accessible and valuable resource.
MICHAEL L. PETERSON is professor of philosophy at Asbury Theological Seminary and managing editor of the journal *Faith and Philosophy*.

**PRAISE FOR THE FIRST EDITION:**

“No other anthology effectively organizes so many previously published essays and excerpts covering such a wide range of philosophical issues on the problem of evil. . . . For anyone seeking an entry into classical and contemporary philosophical literature on the problem of evil, this book is a great place to start.” —The Christian Scholar's Review

Of all the issues in the philosophy of religion, the problem of reconciling belief in God with evil in the world arguably commands more attention than any other. For over two decades, Michael L. Peterson’s *The Problem of Evil: Selected Readings* has been the most widely recognized and used anthology on the subject. Peterson’s expanded and updated second edition retains the key features of the original and presents the main positions and strategies in the latest philosophical literature on the subject. It will remain the most complete introduction to the subject as well as a resource for advanced study.

Peterson organizes his selection of classical and contemporary sources into four parts: important statements addressing the problem of evil from great literature and classical philosophy; debates based on the logical, evidential, and existential versions of the problem; major attempts to square God’s justice with the presence of evil, such as Augustinian, Irenaean, process, openness, and felix culpa theodicies; and debates on the problem of evil covering such concepts as a best possible world, natural evil and natural laws, gratuitous evil, the skeptical theist defense, and the bearing of biological evolution on the problem. The second edition includes classical excerpts from the book of Job, Voltaire, Dostoevsky, Augustine, Aquinas, Leibniz, and Hume, and twenty-five essays that have shaped the contemporary discussion, by J. L. Mackie, Alvin Plantinga, William Rowe, Marilyn Adams, John Hick, William Hasker, Paul Draper, Michael Bergmann, Eleonore Stump, Peter van Inwagen, and numerous others. Whether a professional philosopher, student, or interested layperson, the reader will be able to work through a number of issues related to how evil in the world affects belief in God.
ANN MITSAKOS BEZZERIDES is director of the Office of Vocation and Ministry at Hellenic College.

ELIZABETH H. PRODROMOU is visiting associate professor of conflict resolution at the Fletcher School of Law and Diplomacy, Tufts University.

“Seldom have so many scholars representing such a wide range of disciplines in the social sciences and the humanities (even the hard sciences) been brought together to address the important issue of faith and learning through the prism of various aspects of the Eastern Orthodox tradition. The fact that all but one of these contributors are themselves Orthodox Christian scholars provides ample proof that most likely representatives of Orthodox Christianity will be active participants in the ongoing debate addressing the crucial question of faith and the academy, or Athens and Jerusalem, to borrow Tertullian’s much abused epigrammatic description of the phenomenon. Eastern Orthodox Christianity and American Higher Education will be useful to the growing number of classes on Eastern Orthodox history and culture taught in American colleges and universities.” —Theofanis G. Stavrou, University of Minnesota

Over the last two decades, the American academy has engaged in a wide-ranging discourse on faith and learning, religion and higher education, and Christianity and the academy. Eastern Orthodox Christians, however, have rarely participated in these conversations. The contributors to this volume aim to reverse this trend by offering original insights from Orthodox Christian perspectives that contribute to the ongoing discussion about religion, higher education, and faith and learning in the United States.

The book is divided into two parts. Essays in the first part explore the historical experiences and theological traditions that inform (and sometimes explain) Orthodox approaches to the topic of religion and higher education—in ways that often set them apart from their Protestant and Roman Catholic counterparts. Those in the second part problematize and reflect on Orthodox thought and practice from diverse disciplinary contexts in contemporary higher education. The contributors to this volume offer provocative insights into philosophical questions about the relevance and application of Orthodox ideas in the religious and secular academy, as well as cross-disciplinary treatments of Orthodoxy as an identity marker, pedagogical framework, and teaching and research subject.
Rationality in Science, Religion, and Everyday Life
A Critical Evaluation of Four Models of Rationality
MIKAELE STENMARK

“This is a book which has succeeded admirably in presenting a philosophical topic in a way that is interesting and mind-stretching for the non-philosopher.” —Scottish Bulletin of Evangelical Theology

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MIKAELE STENMARK is professor in philosophy of religion and the dean of the Faculty of Theology at Uppsala University, Sweden.

Thomist Realism and the Linguistic Turn
Toward a More Perfect Form of Existence
JOHN P. O’CALLAGHAN

“This is a magnificent tour de force that engages head-on the attacks upon (and defence of) mental representationalism as the dominant epistemology of the modern period. . . . [T]his work constitutes the closest approximation currently available to a definitive ‘map of the territory’ of Anglo-American analytic epistemology, its fatal affiliation to the Cartesian theory of ideas, and a most persuasive argument for the distinctness of the Aristotelian-Thomist approach. [A] splendid achievement.” —The Heythrop Journal

“O’Callaghan offers an interpretation of Aquinas that is simultaneously traditional and innovative. [This] book undertakes a worthy effort to revitalize the traditional interpretation of Aquinas’s theory of cognition so that it can engage the contemporary debate about the relationship of language and thought to the world. His argument is timely . . . and it makes an important contribution to the field.” —The Thomist

“O’Callaghan writes as a passionate, penetrating, and faithful reader of St. Thomas. Thomists will have no difficulty recognizing the basic theses, but they will profit by following the careful development of these theses in dialogue with a number of contemporary philosophers.” —Review of Metaphysics

JOHN O’CALLAGHAN is director of the Jacques Maritain Center and associate professor of philosophy at the University of Notre Dame. He is co-editor of Recovering Nature: Essays in Natural Philosophy, Ethics, and Metaphysics in Honor of Ralph McInerny, also published by the University of Notre Dame Press.
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**SERIES INDEX**

<table>
<thead>
<tr>
<th>Series</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic Ideas for a Secular World</td>
<td>1</td>
</tr>
<tr>
<td>Notre Dame Review Book Prize</td>
<td>9</td>
</tr>
<tr>
<td>Thresholds in Philosophy and Theology</td>
<td>19</td>
</tr>
</tbody>
</table>

**TITLE INDEX**

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alasdair MacIntyre, Charles Taylor, and the Demise of Naturalism</td>
<td>17</td>
</tr>
<tr>
<td>Debating Medieval Natural Law</td>
<td>15</td>
</tr>
<tr>
<td>A Descriptive Catalogue of the Medieval and Renaissance Manuscripts</td>
<td>23</td>
</tr>
<tr>
<td>of the University of Notre Dame and Saint Mary’s College</td>
<td></td>
</tr>
<tr>
<td>Eastern Orthodox Christianity and American Higher Education</td>
<td>25</td>
</tr>
<tr>
<td>Fifty Years with Father Hesburgh</td>
<td>7</td>
</tr>
<tr>
<td>Four Scraps of Bread</td>
<td>5</td>
</tr>
<tr>
<td>A French Slave in Nazi Germany</td>
<td>4</td>
</tr>
<tr>
<td>God at the Crossroads of Worldviews</td>
<td>14</td>
</tr>
<tr>
<td>Handbook of the Irish Revival</td>
<td>11</td>
</tr>
<tr>
<td>Human Existence and Transcendence</td>
<td>19</td>
</tr>
<tr>
<td>I Want You to Be</td>
<td>2–3</td>
</tr>
<tr>
<td>Monk’s Tale</td>
<td>6</td>
</tr>
<tr>
<td>Not by Nature but by Grace</td>
<td>1</td>
</tr>
<tr>
<td>The Problem of Evil</td>
<td>24</td>
</tr>
<tr>
<td>Public Intellectuals in the Global Arena</td>
<td>16</td>
</tr>
<tr>
<td>Rationality in Science, Religion, and Everyday Life</td>
<td>26</td>
</tr>
<tr>
<td>René Girard, Unlikely Apologist</td>
<td>13</td>
</tr>
<tr>
<td>Rousseau and Dignity</td>
<td>20</td>
</tr>
<tr>
<td>St. Patrick’s Day</td>
<td>9</td>
</tr>
<tr>
<td>Savage Economy</td>
<td>22</td>
</tr>
<tr>
<td>“The Soul Exceeds Its Circumstances”</td>
<td>10</td>
</tr>
<tr>
<td>The Spirit, the Affections, and the Christian Tradition</td>
<td>12</td>
</tr>
<tr>
<td>Studies in the Age of Chaucer</td>
<td>30</td>
</tr>
<tr>
<td>Thomist Realism and the Linguistic Turn</td>
<td>26</td>
</tr>
<tr>
<td>Uncommon Prayer</td>
<td>8</td>
</tr>
<tr>
<td>Verbs, Bones, and Brains</td>
<td>21</td>
</tr>
<tr>
<td>Vico’s New Science of the Intersubjective World</td>
<td>18</td>
</tr>
<tr>
<td>Hösle, Vittorio</td>
<td>18</td>
</tr>
<tr>
<td>Kaplan, Grant</td>
<td>13</td>
</tr>
<tr>
<td>Kibert, Declan</td>
<td>11</td>
</tr>
<tr>
<td>Malloy, Edward A., C.S.C.</td>
<td>6</td>
</tr>
<tr>
<td>Mathews, P.J.</td>
<td>11</td>
</tr>
<tr>
<td>McGonigle, Thomas</td>
<td>9</td>
</tr>
<tr>
<td>Meilaender, Gilbert C.</td>
<td>1</td>
</tr>
<tr>
<td>O’Brien, Eugene</td>
<td>10</td>
</tr>
<tr>
<td>O’Callaghan, John P.</td>
<td>26</td>
</tr>
<tr>
<td>Peterson, Michael</td>
<td>24</td>
</tr>
<tr>
<td>Plekon, Michael</td>
<td>8</td>
</tr>
<tr>
<td>Poulard, Elie (Poulard, Jean V., trans &amp; edited)</td>
<td>4</td>
</tr>
<tr>
<td>Prodromou, Elizabeth H.</td>
<td>25</td>
</tr>
<tr>
<td>Saccenti, Riccardo</td>
<td>15</td>
</tr>
<tr>
<td>Schmuhl, Robert</td>
<td>7</td>
</tr>
<tr>
<td>Stemmark, Mikael</td>
<td>26</td>
</tr>
<tr>
<td>Visala, Aku</td>
<td>21</td>
</tr>
<tr>
<td>Wadiak, Walter</td>
<td>22</td>
</tr>
<tr>
<td>Wahl, Jean (Hackett, William C., trans &amp; edited)</td>
<td>19</td>
</tr>
<tr>
<td>Yong, Amos</td>
<td>12</td>
</tr>
</tbody>
</table>

**SUBJECT INDEX**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art</td>
<td>20</td>
</tr>
<tr>
<td>Anthropology</td>
<td>21</td>
</tr>
<tr>
<td>Autobiography</td>
<td>4, 6</td>
</tr>
<tr>
<td>Christian Ethics</td>
<td>1</td>
</tr>
<tr>
<td>European Studies</td>
<td>4</td>
</tr>
<tr>
<td>Fiction</td>
<td>9</td>
</tr>
<tr>
<td>General Interest</td>
<td>6, 7, 9</td>
</tr>
<tr>
<td>Higher Education</td>
<td>25</td>
</tr>
<tr>
<td>History</td>
<td>4</td>
</tr>
<tr>
<td>Holocaust Studies</td>
<td>5</td>
</tr>
<tr>
<td>Irish Studies</td>
<td>10, 11</td>
</tr>
<tr>
<td>Literary Criticism</td>
<td>10, 22</td>
</tr>
<tr>
<td>Medieval Studies</td>
<td>15, 22, 23</td>
</tr>
<tr>
<td>Memoir</td>
<td>5, 7</td>
</tr>
<tr>
<td>New in Paper</td>
<td>26</td>
</tr>
<tr>
<td>Philosophy</td>
<td>18, 19, 20</td>
</tr>
<tr>
<td>Philosophy of Religion</td>
<td>13, 14, 24</td>
</tr>
<tr>
<td>Poetry</td>
<td>10</td>
</tr>
<tr>
<td>Political Philosophy</td>
<td>15, 16, 17</td>
</tr>
<tr>
<td>Reference</td>
<td>23</td>
</tr>
<tr>
<td>Religion</td>
<td>21</td>
</tr>
<tr>
<td>Religion &amp; Society</td>
<td>25</td>
</tr>
<tr>
<td>Religion &amp; Theology</td>
<td>2–3, 8, 12</td>
</tr>
<tr>
<td>Science</td>
<td>21</td>
</tr>
<tr>
<td>Spirituality</td>
<td>2–3, 8, 12</td>
</tr>
</tbody>
</table>

**AUTHOR INDEX**

<table>
<thead>
<tr>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bezzeresides, Ann Mitsakos</td>
<td>25</td>
</tr>
<tr>
<td>Blakely, Jason</td>
<td>17</td>
</tr>
<tr>
<td>Chung, Paul Seungoh</td>
<td>14</td>
</tr>
<tr>
<td>Coulter, Dale M.</td>
<td>12</td>
</tr>
<tr>
<td>Desch, Michael C.</td>
<td>16</td>
</tr>
<tr>
<td>Douthwaite, Julia V.</td>
<td>20</td>
</tr>
<tr>
<td>Fuentes, Agustín</td>
<td>21</td>
</tr>
<tr>
<td>Gura, David T.</td>
<td>23</td>
</tr>
<tr>
<td>Halik, Tomáš (Turner, Gerald, trans)</td>
<td>2–3</td>
</tr>
<tr>
<td>Holland-Lafon, Magda (Fuller, Anthony T., trans)</td>
<td>5</td>
</tr>
</tbody>
</table>
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