Recent Award Winners

POETRY AND PEACE
Michael Longley, Seamus Heaney, and Northern Ireland
Richard Rankin Russell
Winner, 2011 South Central Modern Language Association Book Award
Winner, 2011 South Atlantic Modern Language Association Book Award

PUBLIC WORKS
Infrastructure, Irish Modernism, and the Postcolonial
Michael Rubenstein
Winner, 2011 Modernist Studies Association Book Prize

IN ENVY COUNTRY
Joan Frank
Winner, 2010 ForeWord Magazine's Book of the Year Award, Short Stories Category

DEATH AND CONVERSION IN THE ANDES
Lima and Cuzco, 1532–1670
Gabriela Ramos
Winner, 2011 Howard F. Cline Prize awarded by the Conference on Latin American History (CLAH)

THE XARIPU COMMUNITY ACROSS BORDERS
Labor Migration, Community, and Family
Manuel Barajas
Honorable Mention, 2011 Distinguished Book Award Committee, American Sociological Association Sociology of Latino/a Section

THE LONG AND THE SHORT OF IT
Joseph A. Dane
Cover Winner, 2011 AAUP Book, Jacket, and Journal Show

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“During the first three months of 1972 a trial took place in the middle district of Pennsylvania: THE UNITED STATES OF AMERICA versus Eqbal Ahmad, Philip Berrigan, Elizabeth McAlister, Neil McLaughlin, Anthony Scoblick, Mary Cain Scoblick, Joseph Wenderoth. The defendants stood accused of conspiring to raid federal offices, to bomb government property, and to kidnap presidential advisor Henry Kissinger. Six of those seven individuals are, or were, Roman Catholic clergy—priests and nuns. Members of the new ‘Catholic Left.’” —from the introduction

When The Harrisburg 7 and the New Catholic Left was originally published in 1972, it remained on The New York Times Book Review “New and Recommended” list for six weeks and was selected as one of the Notable Books of the Year. Now, forty years later, William O’Rourke’s book eloquently speaks to a new generation of readers interested in American history and the religious anti-war protest movements of the Vietnam era.

O’Rourke brings to life the seven anti-war activists, who were vigorously prosecuted for alleged criminal plots, filling in the drama of the case, the trial, the events, the demonstrations, the panels, and the people. O’Rourke includes a new afterword that presents a sketch of the evolution of protest groups from the 1960s and 1970s, including the history of the New Catholic Left for the past four decades, claiming that “[a]fter the Harrisburg trial, the New Catholic Left became the New Catholic Right.”

WILLIAM O’ROURKE is professor of English at the University of Notre Dame and the founding director of the graduate creative writing program. He has published four novels and five works of nonfiction, as well as editing two anthologies. He has been awarded two National Endowment for the Arts fellowships for his fiction, as well as other literary prizes.
The New Orleans Sisters of the Holy Family
African American Missionaries to the Garifuna of Belize

Edward T. Brett

The Sisters of the Holy Family, founded in New Orleans in 1842, were the first African American Catholics to serve as missionaries. This story of their little-known missionary efforts in Belize from 1898 to 2008 builds upon their already distinguished work, through the Archdiocese of New Orleans, of teaching slaves and free people of color, caring for orphans and the elderly, and tending to the poor and needy.

Utilizing previously unpublished archival documents along with extensive personal correspondence and interviews, Edward T. Brett has produced a fascinating account of the 110-year mission of the Sisters of the Holy Family to the Garifuna people of Belize. Brett discusses the foundation and growth of the struggling order in New Orleans up to the sisters’ decision in 1898 to accept a teaching commitment in the Stann Creek District of what was then British Honduras. The early history of the British Honduras mission concentrates especially on Mother Austin Jones, the superior responsible for expanding the order’s work into the mission field.

In examining the Belizean mission from the eve of the Second Vatican Council through the post–Vatican II years, Brett sensitively chronicles the sisters’ efforts to conform to the spirit of the council and describes the creative innovations that the Holy Family community introduced into the Belizean educational system. In the final chapter he looks at the congregation’s efforts to sustain its missionary work in the face of the shortage of new religious vocations.

Brett’s study is more than just a chronicle of the Holy Family Sisters’ accomplishments in Belize. He treats the issues of racism and gender discrimination that the African American congregation encountered both within the church and in society, demonstrating how the sisters survived and even thrived by learning how to skillfully negotiate with the white, dominant power structure.

Edward T. Brett is professor of history at La Roche College. He is the author or co-author of a number of books, including The U.S. Catholic Press on Central America: From Cold War Anticommunism to Social Justice (University of Notre Dame Press, 2003).

“The Holy Family Sisters made a large contribution to the education of women in the Belizean mission, and work with the poor eventually drew the Sisters back to their original charism. In the appendices, Edward T. Brett names the women who served in the mission and their dates of service, identifies women from the Belizean mission who entered religious life, and includes tributes written by some laity regarding the sisters’ mission. The book will interest students and scholars in women’s studies, Afro-Caribbean history, regional history of the South, the history of missions, education, and American Catholic history.”

—Angelyn Dries, O.S.F., Saint Louis University
Saints As They Really Are
Voices of Holiness in Our Time
Michael Plekon

In his new book, *Saints As They Really Are*, priest and scholar Michael Plekon traces the spiritual journeys of several American Christians, using their memoirs and other writings. These “saints-in-the-making” show all their doubts and imperfections as they reflect on their search for God and their efforts to lead holy lives. They are gifted yet ordinary women and men trying to follow Christ within their flawed and broken humanity—“saints as they really are,” as Dorothy Day put it.

*Saints As They Really Are* is the third book in Plekon’s critically acclaimed series on saints and holiness in our time. He draws on the autobiographical work of Dorothy Day, Peter Berger, Thomas Merton, Kathleen Norris, and Barbara Brown Taylor, among others, as well as from his own experiences as a Carmelite seminarian and brother. Plekon shares the power of these individuals’ stories as they unfold. The book offers a strong argument that our failings and weaknesses are not disqualifications to holiness. Plekon further confronts the institutional church and its relationship to individuals seeking God, focusing on some of the challenges to this search—the destructive potential of religion and religious institutions, as well as our personal tendencies to extremism, overwork, pious obsessions, and legalism. But he also underscores the healing qualities of faith and the spiritual life. Plekon’s insights will help readers better understand their own spiritual pilgrimages as they learn how others have dealt with the trials and joys of their path to everyday holiness.

Michael Plekon is a professor in the department of sociology/anthropology and the Program in Religion and Culture at Baruch College, City University of New York. He is also an ordained priest in the Orthodox Church in America. He is the author or editor of a number of books, including *Hidden Holiness* (University of Notre Dame Press, 2009) and *Living Icons: Persons of Faith in the Eastern Church* (University of Notre Dame Press, 2002).

“This is the third in a progression of books by Michael Plekon that have served to expand our understanding of saints and holiness. In this new book, he has taken yet a further step in relating holiness to ordinary or everyday life by showing the contours of grace, or the harmonics of holiness, revealed in the Christian journey of a number of contemporary Christian memoirists. He shows how the gospel story of death-resurrection is written in the journey of ordinary Christians.”

—Robert Ellsberg, author of *All Saints*
Christianity and Secular Reason
Classical Themes and Modern Developments
EDITED BY JEFFREY BLOECHL

What is secularity? Might it yield or define a distinctive form of reasoning? If so, would that form of reasoning belong essentially to our modern age, or would it instead have a considerably older lineage? And what might be the relation of that form of reasoning, whatever its lineage, to the Christian thinking that is often said to oppose it? In the present volume, these and related questions are addressed by a distinguished group of scholars working primarily within the Roman Catholic theological tradition and from the perspectives of Continental philosophy. As a whole, the volume constitutes a conversation among thinkers who agree in their concerns but not necessarily their conclusions. Taken individually, each essay concentrates on a range of historical developments with close attention to their intellectual and sometimes pedagogical implications. Secular reason, they argue, is neither the antipode of Christian thought nor a stable and well-resolved component of it. Christian thinking may engage with secular reason as the site of profound difficulties, but on occasion will also learn from it as a source of new insight.

Christianity and Secular Reason contributes to the contemporary discussion of secularity prompted especially by Charles Taylor’s book A Secular Age. Unlike Taylor’s work, however, this collection concentrates specifically on secular reason and explicitly on its relation to Christianity. In this sense, it is closer to Michael J. Buckley’s At the Origins of Modern Atheism or, to a lesser degree, Louis Dupré’s Passage to Modernity, which concern themselves with broad cultural developments.

CONTRIBUTORS: Jeffrey Bloechl, Adriaan T. Peperzak, Peter J. Casarella, Kevin Corrigan, Cyril O’Regan, Jean-Yves Lacoste, Kevin Hart, Anthony J. Kelly, James Swindal, and Frederick G. Lawrence.

JEFFREY BLOECHL is associate professor of philosophy at Boston College. He is the author or editor of a number of volumes, including Religious Experience and the End of Metaphysics.

“This volume offers a variety of perspectives, some historical, some normative/constructive, on the questions of the relations between politics/culture/religion and the relations between self-hood/humanity/world. The essays are, without exception, of high quality in both scholarly-exegetical terms and constructive-normative ones.”

—Paul Griffiths, Duke Divinity School
In this philosophical tour de force, Joseph J. Godfrey argues that trusting is a matter of what a person does—well or badly—and not at heart a matter of beliefs about someone. And believing someone’s words is a manner of trusting. Trusting is central to the practice of theistic religion. And when trusting is analyzed and recognized as receptivity to enhancement, we uncover important links between ethics, social theory, epistemology, ontological modeling, fiducial argumentation regarding God, and modes of religious faith, and thus realize an expanded philosophy of religion.


Employing tools of analytic, Continental, and Thomistic philosophy, Godfrey offers a wide-ranging reflection on the nature of trust. By proposing that trust directed towards people and reliance on language and the word of others connect with the fiducial core of religion, the book is a sustained exercise in trust seeking understanding.

“Anyone interested in the concept of trust and its role in human relationships, religious experiences, and the nature of knowledge, among other related topics, cannot afford to ignore Joseph Godfrey’s extensive study. This book will have wide appeal, not only in the areas of phenomenology and existentialism, but also in theology, religious studies, and literature.”

—Brendan Sweetman, Rockhurst University

JOSEPH J. GODFREY, S.J., professor of philosophy, and the Reverend Joseph S. Hogan, S.J., Chair in Philosophy, at Saint Joseph’s University.
The Persistence of the Sacred in Modern Thought
Edited by Chris L. Firestone and Nathan A. Jacobs

In *The Persistence of the Sacred in Modern Thought*, Chris L. Firestone, Nathan A. Jacobs, and thirteen other contributors examine the role of God in the thought of major European philosophers from the seventeenth to the nineteenth century. The philosophers considered are, by and large, not orthodox theists; they are highly influential freethinkers, emancipated by an age no longer tethered to the authority of church and state. While acknowledging this fact, the contributors are united in arguing that this is only one side of a complex story. To redress the imbalance of attention to secularism among crucial modern thinkers and to consolidate a more theologically informed view of modernity, they focus on the centrality of the sacred (theology and God) in the thought of these philosophers. The essays, each in its own way, argue that the major figures in modernity are theologically astute, bent not on removing God from philosophy but on putting faith and reason on a more sure footing in light of advancements in science and a perceived need to rethink the relationship between God and world.

By highlighting and defending the theologically affirmative dimensions of thinkers such as Thomas Hobbes, Gottfried Leibniz, John Locke, Immanuel Kant, F. W. J. Schelling, G. W. F. Hegel, and others, the essayists present a forceful and timely correction of widely accepted interpretations of these philosophers. To ignore or downplay the theological dimensions of the philosophical works they address, they argue, distorts our understanding of modern thought.

**CONTRIBUTORS:** Nicholas Adams, Hubert Bost, Philip Clayton, John Cottingham, Yolanda Estes, Chris L. Firestone, Lee Hardy, Peter C. Hodgson, Nathan A. Jacobs, Jacqueline Mariña, A. P. Martinich, Richard A. Muller, Myron B. Penner, Stephen D. Snobelen, Nicholas Wolterstorff.

**CHRIS L. FIRESTONE** is associate professor of philosophy at Trinity International University, Deerfield, Illinois.

**NATHAN A. JACOBS** is assistant professor of biblical and religious studies at Trinity International University, Deerfield, Illinois.

“Over the past twenty-five years there has been a gradual change in the study of modern philosophy toward recognizing the centrality of our relation to God in the work of most of the major modern thinkers of the period. *The Persistence of the Sacred in Modern Thought* is a timely and useful collection that has the potential to crystallize this important development in the study of modern philosophy.”

—John E. Hare, Yale Divinity School
Although physicalism has been the dominant position in recent work in the philosophy of mind, this dominance has not prevented a small but growing number of philosophers from arguing that physicalism is untenable for several reasons: both ontologically and epistemologically it cannot reduce mentality to the realm of the physical, and its attempts to reduce subjectivity to objectivity have thoroughly failed. The contributors to After Physicalism provide powerful alternatives to the physicalist account of the human mind from a dualistic point of view and argue that the reductive and naturalistic paradigm in philosophy has lost its force.

The essays in this collection all firmly engage in a priori metaphysics. Those by Uwe Meixner, E. J. Lowe, John Foster, Alvin Plantinga, and Richard Swinburne are concerned with ways to establish the truth of dualism. Essays by William Hasker, A. D. Smith, and Howard Robinson deal with the relation between physicalism and dualism. Benedikt Paul Göcke argues that the “I” is not a particular and Stephen Priest that “I have to understand myself not as a thing but as no-thing-ness.” In the final essay, Thomas Schärtl argues that there are limits to dualism as indicated by the concept of resurrection. By including two classical essays by Plantinga and Swinburne, the volume conveniently brings together some of the best and the newest thinking in making the philosophical case for dualism.


BENEDIKT PAUL GÖCKE is a junior research fellow in philosophy at Blackfriars Hall, Oxford University.

“[This is] a remarkable book, which can be used as a textbook in philosophy of mind as well as in philosophy of religion courses, and which also opens up the debate in an original way among colleagues at an advanced level.”
—Fergus Kerr, University of Edinburgh
The Case of Galileo
A Closed Question?
ANNIBALE FANTOLI
Translated by George V. Coyne, S.J.

The “Galileo Affair” has been the locus of various and opposing appraisals for centuries: some view it as a historical event emblematic of the obscurantism of the Catholic Church, opposed a priori to the progress of science; others consider it a tragic reciprocal misunderstanding between Galileo, an arrogant and troublesome defender of the Copernican theory, and his theologian adversaries, who were prisoners of a narrow interpretation of scripture. In The Case of Galileo: A Closed Question? Annibale Fantoli presents a wide range of scientific, philosophical, and theological factors that played an important role in Galileo’s trial, all set within the historical progression of Galileo’s writing and personal interactions with his contemporaries. Fantoli traces the growth in Galileo Galilei’s thought and actions as he embraced the new worldview presented in On the Revolutions of the Heavenly Spheres, the epoch-making work of the great Polish astronomer Nicolaus Copernicus.

Fantoli delivers a sophisticated analysis of the intellectual milieu of the day, describes the Catholic Church’s condemnation of Copernicanism (1616) and of Galileo (1633), and assesses the church’s slow acceptance of the Copernican worldview. Fantoli criticizes the 1992 treatment by Cardinal Poupard and Pope John Paul II of the reports of the Commission for the Study of the Galileo Case and concludes that the Galileo Affair, far from being a closed question, remains more than ever a challenge to the church as it confronts the wider and more complex intellectual and ethical problems posed by the contemporary progress of science and technology. In clear and accessible prose geared to a wide readership, Fantoli has distilled forty years of scholarly research into a fascinating recounting of one of the most famous cases in the history of science.

ANNIBALE FANTOLI, an internationally known Galileo scholar, is adjunct professor of philosophy at the University of Victoria. An English edition of his biography Galileo: For Copernicanism and for the Church was published in 1994 by the Vatican Observatory and distributed by the University of Notre Dame Press. It has since reached a third edition and been translated into several languages.
According to Robert John Russell, one of the foremost scholars on relating Christian theology and science, the topic of “time and eternity” is central to the relation between God and the world in two ways. First, it involves the notion of the divine eternity as the supratemporal source of creaturely time. Second, it involves the eternity of the eschatological New Creation beginning with the bodily Resurrection of Jesus in relation to creaturely time. The key to Russell’s engagement with these issues, and the purpose of this book, is to explore Wolfhart Pannenberg’s treatment of time and eternity in relation to mathematics, physics, and cosmology.

*Time in Eternity* is the first book-length exposition of Russell’s unique method for relating Christian theology and the natural sciences, which he calls “creative mutual interaction” (CMI). This method first calls for a reformulation of theology in light of science and then for the delineation of possible topics for research in science drawing on this reformulated theology. Accordingly, Russell first reformulates Pannenberg’s discussion of the divine attributes—eternity and omnipresence—in light of the way time and space are treated in mathematics, physics, and cosmology. This leads him to construct a correlation of eternity and omnipresence in light of the spacetime framework of Einstein’s special relativity. In the process he proposes a new flowing time interpretation of relativity to counter the usual block universe interpretation supported by most physicists and philosophers of science. Russell also replaces Pannenberg’s use of Hegel’s concept of infinity in relation to the divine attributes—eternity drawn from the mathematics of Georg Cantor. Russell then addresses the enormous challenge raised by Big Bang cosmology to Christian eschatology. In response, he draws on Pannenberg’s interpretation both of the Resurrection as a proleptic manifestation of the eschatological New Creation within history and the present as the arrival of the future. Russell shows how such a reformulated understanding of theology can shed light on possible directions for fundamental research in physics and cosmology. These lead him to explore preconditions in contemporary physics research for the possibility of duration, copresence, retroactive causality, and prolepsis in nature.

**Robert John Russell** is the Ian G. Barbour Professor of Theology and Science in residence at the Graduate Theological Union, Berkeley. He is the author or co-editor of seventeen books, including *Cosmology from Alpha to Omega: Theology and Science in Creative Mutual Interaction* and *Resurrection: Theological and Scientific Assessments*. He is also the founder and director of the Center for Theology and the Natural Sciences.
Moses Mendelssohn (1725–1786) is considered the foremost representative of Jewish Enlightenment. In *No Religion without Idolatry*, Gideon Freudenthal offers a novel interpretation of Mendelssohn’s general philosophy and discusses for the first time Mendelssohn’s semiotic interpretation of idolatry in his *Jerusalem* and in his Hebrew biblical commentary. Mendelssohn emerges from this study as an original philosopher, not a shallow popularizer of rationalist metaphysics, as he is sometimes portrayed. Of special and lasting value is his semiotic theory of idolatry.

From a semiotic perspective, both idolatry and enlightenment are necessary constituents of religion. Idolatry ascribes to religious symbols an intrinsic value: enlightenment maintains that symbols are conventional and merely signify religious content but do not share its properties and value. Without enlightenment, religion degenerates to fetishism; without idolatry it turns into philosophy and frustrates religious experience. Freudenthal demonstrates that in Mendelssohn’s view, Judaism is the optimal religious synthesis. It consists of transient ceremonies of a “living script.” Its ceremonies are symbols, but they are not permanent objects that could be venerated. Jewish ceremonies thus provide a religious experience but frustrate fetishism. Throughout the book, Freudenthal fruitfully contrasts Mendelssohn’s views on religion and philosophy with those of his contemporary critic and opponent, Salomon Maimon. *No Religion without Idolatry* breaks new ground in Mendelssohn studies. It will interest students and scholars in philosophy of religion, Judaism, and semiotics.

**GIDEON FREUDENTHAL** is professor at the Cohn Institute for the History and Philosophy of Science and Ideas, Tel-Aviv University.

“The book is brilliant in its clarity and simplicity, an homage to Mendelssohn and a rediscovery of the sophistication of his conception of common sense.”

—Michael Zank, Boston University
Reason, Tradition, and the Good
MacIntyre’s Tradition-Constified Reason and Frankfurt School Critical Theory
JEFFERY L. NICHOLAS

In *Reason, Tradition, and the Good*, Jeffery L. Nicholas addresses the failure of reason in modernity to bring about a just society, a society in which people can attain fulfillment. Developing the critical theory of the Frankfurt School, Nicholas argues that we rely too heavily on a conception of rationality that is divorced from tradition and, therefore, incapable of judging ends. Without the ability to judge ends, we cannot engage in debate about the good life or the proper goods that we as individuals and as a society should pursue.

Nicholas claims that the project of enlightenment—defined as the promotion of autonomous reason—failed because it was based on a deformed notion of reason as mere rationality, and that a critical theory of society aimed at human emancipation must turn to substantive reason, a reason constituted by and constitutive of tradition. To find a reason capable of judging ends, Nicholas suggests, we must turn to Alasdair MacIntyre’s Thomistic-Aristotelianism. Substantive reason comprises thinking and acting on the set of standards and beliefs within a particular tradition. It is the impossibility of enlightenment rationality to evaluate ends and the possibility of substantive reason to evaluate ends that makes the one unsuitable and the other suitable for a critical theory of society. Nicholas’s compelling argument, written in accessible language, remains committed to the promise of reason to help individuals achieve a good and just society and a good life. This requires, however, a complete revolution in the way we approach social life.

JEFFERY L. NICHOLAS is associate professor of philosophy at Mount Angel Seminary.

“Jeffery Nicholas has written an important and valuable book that invites its readers to discover the difficulties of late modern Western thought from the perspective of twentieth-century critical theory, and to consider a response to those difficulties drawn from the work of Alasdair MacIntyre and Charles Taylor.”

—Christopher Stephen Lutz, Saint Meinrad Seminary and School of Theology
In Rawlsian Political Analysis: Rethinking the Microfoundations of Social Science, Paul Clements develops a new, morally grounded model of political and social analysis as a critique of and improvement on both neoclassical economics and rational choice theory. What if practical reason is based not only on interests and ideas of the good, as these theories have it, but also on principles and sentiments of right? The answer, Clements argues, requires a radical reorientation of social science from the idea of interests to the idea of social justice.

According to Clements, systematic weaknesses in neoclassical economics and rational choice theory are due to their limited model of choice. According to such theories in the utilitarian tradition, all our practical decisions aim to maximize the satisfaction of our interests. These neo-utilitarian approaches focus on how we promote our interests, but, Clements argues, our ideas of right, cognitively represented in principles, contribute independently and no less fundamentally to our practical decisions.

The most significant challenge to utilitarianism in the last half century is found in John Rawls's Theory of Justice and Political Liberalism, in which Rawls builds on Kant's concept of practical reason. Clements extends Rawls's moral theory and his critique of utilitarianism by arguing for social analysis based on the Kantian and Rawlsian model of choice. To illustrate the explanatory power of his model, he presents three detailed case studies: a program analysis of the Grameen Bank of Bangladesh, a political economy analysis of the causes of poverty in the Indian state of Bihar, and a problem-based analysis of the ethics and politics of climate change. He concludes by exploring the broad implications of social analysis grounded in a concept of social justice.

Paul Clements is professor of political science at Western Michigan University.

“Paul Clements’s Rawlsian Political Analysis mounts an important intervention into the philosophy of the social sciences, challenging the tired fact/value, empirical/normative binaries that continue to impoverish social analysis. His insistence that social analysis must engage both facts and norms, the empirical and the normative, the good and the right, interest and principle—and that empirical social scientists must engage constructively on questions of autonomy and social justice—is noble and ultimately essential if social science is to justify its place in the years to come.”
—Fonna Forman-Barzilai, University of California, San Diego
Cicero’s Practical Philosophy
EDITED BY WALTER NICGORSKI

Cicero’s Practical Philosophy marks a revival over the last two generations of serious scholarly interest in Cicero’s political thought. Its nine original essays by a multidisciplinary group of distinguished international scholars manifest close study of Cicero’s philosophical writings and great appreciation for him as a creative thinker, one from whom we can continue to learn. This collection focuses initially on Cicero’s major work of political theory, his De Re Publica, and the key moral virtues that shape his ethics, but the contributors attend to all of Cicero’s primary writings on political community, law, the ultimate good, and moral duties. Room is also made for Cicero’s extensive writings on the art of rhetoric, which he explicitly draws into the orbit of his philosophical writings. Cicero’s concern with the divine, with epistemological issues, and with competing analyses of the human soul are among the matters necessarily encountered in pursuing, with Cicero, the large questions of moral and political philosophy, namely, what is the good and genuinely happy life and how are our communities to be rightly ordered.

The volume also reprints Walter Nicgorski’s classic essay “Cicero and the Rebirth of Political Philosophy,” which helped spark the current revival of interest in Cicero the philosopher.


WALTER NICGORSKI is professor in the program of liberal studies and concurrent professor of political science at the University of Notre Dame.

“This well-planned and exceptionally well-written collection of articles brings together leading Cicero scholars of our day on a carefully chosen set of topics. As such, this book is an invaluable account of the current state of Cicero studies, while advancing those studies.”

—Gerard Wegemer, University of Dallas
Dark Faith
New Essays on Flannery O’Connor’s
The Violent Bear It Away
EDITED BY SUSAN SRIGLEY

Dark Faith: New Essays on Flannery O’Connor’s The Violent Bear It Away is a rich study of O’Connor’s second novel by nine scholars in the fields of American literature, theology, and religious studies. Each essay is a penetrating look at the complexity of O’Connor’s religious vision, taking seriously the darker turns of faith, the meaning of violence, and the centrality of love in her work. The thematic approach to the novel makes this an excellent companion to The Violent Bear It Away. Students and general readers alike will find new insights and thoughtful analyses of O’Connor’s haunting novel.

Richard Giannone’s opening essay sets the tone with a study of three of O’Connor’s most memorable characters, Hazel Motes, The Misfit, and Francis Tarwater, and their spiritual struggles to find meaning amid the darkness of their unbelief. John F. Desmond and Gary M. Ciuba address the complex question of family relations. Jason Peters analyzes abstraction in the novel, and Ruthann Knechel Johansen compares O’Connor’s work with essays by Simone Weil on the topic of affliction. Scott Huelin approaches the novel from the perspective of theological ethics. P. Travis Kroeker and Karl E. Martin explore its biblical themes, and Susan Srigley ends the collection with a study of the relationships between the living and the dead.


SUSAN SRIGLEY is associate professor in the department of religions and cultures at Nipissing University. She is the author of Flannery O’Connor’s Sacramental Art (University of Notre Dame Press, 2005).

“Dark Faith: New Essays on Flannery O’Connor’s The Violent Bear It Away will make a welcome companion to Michael Kreyling’s collection New Essays on Wise Blood. The essays in Susan Srigley’s ‘new essays’ will assist critics and readers probing the complex terrain of violence not only in O’Connor’s second (and last) novel, but in all her fiction. Serious students of the novel or of O’Connor’s thought and artistry will find numerous rewards in its pages.”

—Joseph M. Flora, University of North Carolina at Chapel Hill
In Dark Again in Wonder
The Poetry of René Char and George Oppen
ROBERT BAKER

At the center of In Dark Again in Wonder are readings of René Char (1907–89) and George Oppen (1908–82). Both of these poets achieved recognition at a young age, Char among the French surrealists in the 1930s, Oppen among the American objectivists in the same decade. Both were independent individuals who, having found their way to communities of inventive writers, stepped back and shaped their own idiosyncratic paths. Both responded decisively to the social upheavals of the 1930s and 1940s. Oppen committed himself to radical politics in the 1930s, a decision that, as it turned out, led to his not writing poetry for nearly twenty-five years. Char fought in the Resistance in the 1940s. Both, in their mature work, developed a kind of poetry that is at once a love poetry, a meditative poetry, and a poetry of encounter.

The concluding chapter of the book places the questions raised by Char’s and Oppen’s work in a larger context, tracing the cultural history that shapes our modern experience of inhabiting a tension between a historical and a metaphysical horizon of experience, or, as this appears in a different but related light, a tension between a sociological and an existential understanding of our lives. Char and Oppen are both poets concerned with the old philosophical questions that are still with us—the nature of spiritual freedom, the gathering of the self in relation to death, the meditation on the whole, the turn to Nature as the open space of the whole under the conditions of modernity, the clarification of the ground of vision in eros and love, and the search for the good life—while at the same time they fully engage the social predicaments and promises of their world.

ROBERT BAKER is associate professor of English at the University of Montana.

“This is a brilliant, erudite, beautifully written, and compelling book, one that makes an important contribution to our understanding not only of the two poets on whom it focuses but of the period they inhabit and that we, as their inheritors, continue to inhabit. Robert Baker wears his considerable learning lightly, but he has deep knowledge both of the history of European and American poetry and of the history of philosophy. He has thought deeply and passionately about poetry, philosophy, history, and the ways in which they intertwine.”

—Henry Weinfield, University of Notre Dame
More than any other secular story of the Middle Ages, the tale of Tristan and Isolde fascinated its audience. Adaptations in poetry, prose, and drama were widespread in western European vernacular languages. Visual portrayals of the story appear not only in manuscripts and printed books, but in individual pictures and pictorial narratives, and on an amazing array of objects including stained glass, wall paintings, tiles, tapestries, ivory boxes, combs, mirrors, shoes, and misericords.

The pan-European and cross-media nature of the surviving medieval evidence is not adequately reflected in current Tristan scholarship, which largely follows disciplinary and linguistic lines. The contributors to *Visuality and Materiality in the Story of Tristan and Isolde* seek to address this problem by opening a cross-disciplinary dialogue and by proposing a new set of intellectual coordinates—the concepts of materiality and visuality—without losing sight of the historical specificity or the aesthetic character of individual works of art and literature. Their theoretical paradigm allows them to survey the richness of the surviving evidence from a variety of disciplinary approaches, while offering new perspectives on the nature of representation in medieval culture. Enriched by numerous illustrations, this volume is an important examination of the story of Tristan and Isolde in the European context of its visual and textual transmission.

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**JUTTA EMING** is professor at the Freie Universität Berlin, Fachbereich Philosophie und Geisteswissenschaften, Institut für Deutsche und Niederländische Philologie.

**ANN MARIE RASMUSSEN** is professor in the Department of Germanic Languages and Literature at Duke University.

**KATHRYN STARKEY** is associate professor in the Department of Germanic Languages and Literatures, University of North Carolina at Chapel Hill.
Costume historians and literary critics have sharpened understandings of dress as it constructs bodies and identities, but none has considered how representations of clothing in medieval literature respond to clerical discourses that sought to regulate contemporary aristocratic fashion. In *Sartorial Strategies: Outfitting Aristocrats and Fashioning Conduct in Late Medieval Literature*, Nicole D. Smith establishes that writers of romances redirect the negative depictions of the courtly body found in clerical chronicles and penitential writings into positive images that convey virtue.

Smith structures her book around two key moments in fashion history: the transformation of expensive attire by lacing, knotting, and belting in the twelfth century and by form-fitting tailoring in the fourteenth. She selects two literary texts in French from the twelfth and thirteenth centuries—Marie de France’s *Guigemar* and Heldris of Cornuaille’s *Roman de Silence*—and two in English from the fourteenth century—*Sir Gawain and the Green Knight* and Chaucer’s *The Parson’s Tale*—for analysis in light of these changes in fashion.

While religious and political documents decried the immorality inherent in sumptuous clothing and attempted to restrain the behavior of individuals wearing stylish garments, the literature selected by Smith reimagines fashion-savvy aristocrats as models of morally sound behavior in a pedagogical program advanced not by preachers but by poets. Smith argues that each poet responds directly to the accusations of religious narratives that luxurious garments hinder the soul. Smith also offers original readings of lesser-known penitential guides, such as the *Clensyng of Mannes Sowle* and the *Memoriale Credencium*, thus illustrating an extensive conversation between romance and penitential guides.

**NICOLE D. SMITH** is assistant professor of English at the University of North Texas.
Miserere Mei
The Penitential Psalms in Late Medieval and Early Modern England

CLARE COSTLEY KING’OO

In Miserere Mei, Clare Costley King’oo examines the critical importance of the Penitential Psalms in England between the end of the fourteenth and the beginning of the seventeenth century. During this period, the Penitential Psalms inspired an enormous amount of creative and intellectual work: in addition to being copied and illustrated in Books of Hours and other prayer books, they were expounded in commentaries, imitated in vernacular translations and paraphrases, rendered into lyric poetry, and even modified for singing. Miserere Mei explores these numerous transformations in materiality and genre. Combining the resources of close literary analysis with those of the history of the book, it reveals not only that the Penitential Psalms lay at the heart of Reformation-age debates over the nature of repentance, but also, and more significantly, that they constituted a site of theological, political, artistic, and poetic engagement across the many polarities that are often said to separate late medieval from early modern culture.

Miserere Mei features twenty-five illustrations and provides new analyses of works based on the Penitential Psalms by several key writers of the time, including Richard Maidstone, Thomas Brampton, John Fisher, Martin Luther, Sir Thomas Wyatt, George Gascoigne, Sir John Harington, and Richard Verstegan. It will be of value to anyone interested in the interpretation, adaptation, and appropriation of biblical literature; the development of religious plurality in the West; the emergence of modernity; and the periodization of Western culture. Students and scholars in the fields of literature, religion, history, art history, and the history of material texts will find Miserere Mei particularly instructive and compelling.

CLARE COSTLEY KING’OO is assistant professor of English at the University of Connecticut.

“Seldom have I read a first book of such subtlety and sustained by such learning, particularly welcome for the way it so easily and gracefully crosses the artificial barriers we raise between the Middle Ages and the Renaissance. This is an original and often touching study of biblical materials that have seen a surge of interest. Those interested in the Psalms, in art history, in David, in translation, to say nothing of early modern sexuality, should rush to read it.”

—Anne Lake Prescott, Barnard College and Columbia University
The Island Garden
England’s Language of Nation from Gildas to Marvell
LYNN STALEY

For centuries England’s writers used the metaphor of their country as an island garden to engage in a self-conscious debate about national identity. In *The Island Garden: England’s Language of Nation from Gildas to Marvell*, Lynn Staley suggests that the trope of Britain as an island garden catalyzed two crucial historical perspectives and thus analytic modes: as isolated and vulnerable, England stood in a potentially hostile relation to the world outside its encircling sea; as semi-enclosed and permeable, it also accepted recuperative relationships with those who moved across its boundaries. Identifying the concept of enclosure as key to Britain’s language of place, Staley traces the shifting meanings of this concept in medieval and early modern histories, treatises, and poems.

Beginning with Gildas in the sixth century, Staley maintains that the metaphor of England as the island garden was complicated first by Bede in the eighth century and later by historians, polemicists, and antiquarians. It allowed them to debate the nature of England’s identity in language whose point might be subversive but that was beyond royal retribution. During the reign of Edward III, William Langland employed the subjects and anxieties linked to the island garden metaphor to create an alternative image of England as a semi-enclosed garden in need of proper cultivation. Staley demonstrates that Langland’s translation of the metaphor for nation from a discreet and royal space into a communally productive half-acre was reformulated by writers such as Chaucer, Hoccleve, Tusser, Johnson, and Marvell, as well as others, to explore the tensions in England’s social and political institutions.

From the early thirteenth to the seventeenth centuries, English treatments of the biblical story of Susanna capture this self-conscious use of metaphorical language and suggest a perspective on law, individual rights, and conscience that is ultimately crucial to England’s self-conception and description. Staley identifies in literary discourse a persistent argument for England as a garden that is enclosed yet not isolated, and that is protected by a law whose ideal is a common good that even kings must serve. *The Island Garden* is a fascinating and focused exploration of the ways in which authors have developed a language of place to construct England’s cultural, social, and political identity.

LYNN STALEY is Harrington and Shirley Drake Professor of the Humanities in the Department of English, Colgate University.
What Is a Book?
The Study of Early Printed Books

JOSEPH A. DANE

Joseph A. Dane’s *What Is a Book?* is an introduction to the study of books produced during the period of the hand press, dating from around 1450 through 1800. Using his own bibliographic interests as a guide, Dane selects illustrative examples primarily from fifteenth-century books, books of particular interest to students of English literature, and books central to the development of Anglo-American bibliography. Part I of *What Is a Book?* covers the basic procedures of printing and the parts of the physical book—size, paper, type, illustration; Part II treats the history of book-copies—from cataloging conventions and provenance to electronic media and their implications for the study of books.

Dane begins with the central distinction between a “book-copy”—the particular, individual, physical book—and a “book”—the abstract category that organizes these copies into editions, whereby each copy is interchangeable with any other. Among other issues, Dane addresses such basic questions as: How do students, bibliographers, and collectors discuss these things? And when is it legitimate to generalize on the basis of particular examples? Dane considers each issue in terms of a practical example or question a reader might confront: How do you identify books on the basis of typography? What is the status of paper evidence? How are the various elements on the page defined? What are the implications of the images available in an online database? And, significantly, how does a scholar’s personal experience with books challenge or conform to the standard language of book history and bibliography?

Dane’s accessible and lively tour of the field is a useful guide for all students of book history, from the beginner to the specialist.

JOSEPH A. DANE is professor of English at the University of Southern California. He is the author of a number of books, including *The Long and the Short of It: A Practical Guide to European Versification Systems* (University of Notre Dame Press, 2010).
Holy Scripture and the Quest for Authority at the End of the Middle Ages

IAN CHRISTOPHER LEVY

All participants in late medieval debates recognized Holy Scripture as the principal authority in matters of Catholic doctrine. Popes, theologians, lawyers—all were bound by the divine truth it conveyed. Yet the church possessed no absolute means of determining the final authoritative meaning of the biblical text—hence the range of appeals to antiquity, to the papacy, and to councils, none of which were ultimately conclusive. Authority in the late medieval church was a vexing issue precisely because it was not resolved.

Ian Christopher Levy’s book focuses on the quest for such authority between 1370 and 1430, from John Wyclif to Thomas Netter, thereby encompassing the struggle over Holy Scripture waged between Wycliffites and Hussites on the one hand, and their British and Continental opponents on the other. Levy demonstrates that the Wycliffite/Husite “heretics” and their opponents—the theologians William Woodford, Thomas Netter, and Jean Gerson—in fact shared a large and undisputed common ground. They held recognized licenses of expertise, venerated tradition, esteemed the church fathers, and embraced Holy Scripture as the ultimate authority in Christendom. What is more, they utilized similar hermeneutical strategies with regard to authorial intention, the literal sense, and the appeal to the fathers and holy doctors in order to open up the text. Yet it is precisely this commonality, according to Levy, that rendered the situation virtually intractable; he argues that the erroneous assumption persists today that Netter and Gerson spoke for “the church,” whereas Wyclif and Hus sought to destroy it.

Levy’s sophisticated study in historical theology, which reconsiders the paradigm of heresy and orthodoxy, offers a necessary adjustment in our view of church authority at the turn of the fifteenth century.

IAN CHRISTOPHER LEVY is associate professor of theology at Providence College, Providence, Rhode Island.

“In Holy Scripture and the Quest for Authority at the End of the Middle Ages, Ian Christopher Levy reveals the crux of a late medieval quandary regarding ecclesial authority. He perceptively shows how theologians and the Catholic Church were mired in a nearly intractable constellation of issues involving scriptural interpretation, appeals to tradition, development of doctrine, the question of concrete, visible instruments of authority, and the role of canon law and university theologians. This highly original contribution treats themes and issues at an immensely complex and important juncture in the development of early modern religious thought and practice, the ramifications of which are still very much with us today.”

—Boyd Taylor Coolman, Boston College
The Beguine, the Angel, and the Inquisitor
The Trials of Marguerite Porete and Guiard of Cressonessart
SEAN L. FIELD

On 31 May 1310, at the Place de Grève in Paris, the Dominican inquisitor William of Paris read out a sentence that declared Marguerite “called Porete,” a beguine from Hainault, to be a relapsed heretic, released her to secular authority for punishment, and ordered that all copies of a book she had written be confiscated. William next consigned Guiard of Cressonessart, an apocalyptic activist in the tradition of Joachim of Fiore and a would-be defender of Marguerite, to perpetual imprisonment. Over several months, William of Paris conducted inquisitorial processes against them, complete with multiple consultations of experts in theology and canon law. Though Guiard recanted at the last moment and thus saved his life, Marguerite went to her execution the day after her sentencing.

The Beguine, the Angel, and the Inquisitor is an analysis of the inquisitorial trials, their political as well as ecclesiastical context, and their historical significance. Marguerite Porete was the first female Christian mystic burned at the stake after authoring a book, and the survival of her work makes her case absolutely unique. The Mirror of Simple Souls, rediscovered in the twentieth century and reconnected to Marguerite’s name only a half-century ago, is now recognized as one of the most daring, vibrant, and original examples of the vernacular theology and beguine mysticism that emerged in late thirteenth-century Christian Europe.

Field provides a new and detailed reconstruction of hitherto neglected aspects of Marguerite’s life, particularly of her trial, as well as the first extended consideration of her inquisitor’s maneuvers and motivations. Additionally, he gives the first complete English translation of all of the trial documents and relevant contemporary chronicles, as well as the first English translation of Arnau of Vilanova’s intriguing “Letter to Those Wearing the Leather Belt,” directed to Guiard’s supporters and urging them to submit to ecclesiastical authority.

SEAN L. FIELD is associate professor of history at the University of Vermont. He is the editor and translator of The Writings of Agnes of Harcourt: The Life of Isabelle of France and the Letter on Louis IX and Longchamp and author of Isabelle of France: Capetian Sanctity and Franciscan Identity in the Thirteenth Century, both published by the University of Notre Dame Press.
In his new book, John S. Dunne asks:

“So what is eternal consciousness? It is, I take it, consciousness of the eternal in us. If time is ‘a changing image of eternity,’ as Plato says, the changing image of the human being is like The Voyage of Life, four paintings by Thomas Cole, showing childhood, youth, adulthood, and age. The eternal in us is the person going through these phases. It is the vertical dimension of the life, as in the title scene of War and Peace where Prince Andre lay on the battlefield looking up into the peaceful sky, perceiving peace in the midst of war. If the horizontal dimension is time and the vertical dimension is eternity, then eternal consciousness is awareness of the vertical dimension. What is more, the vertical dimension carries through the horizontal, as the person walks through life upright instead of being dragged through in ‘quiet desperation.’ Willingness and hope, accordingly, is willingness to walk through upright with hope in the face of death and darkness.” —from the book

What can I know? What should I do? What may I hope? Dunne explores these questions in his characteristic hermeneutic method, finding the answer in “the words of eternal life” (John 6:68). It is the life of the spirit that is the eternal in us, the inner life of knowing and loving, the life of hope and peace and friendship and intelligence. “If there were no eternal consciousness in a man,” Kierkegaard says, “what then would life be but despair?” John Dunne adds, if there is eternal consciousness in us, on the other hand, there is hope. To readers of John Dunne’s books, Eternal Consciousness will be the latest installment chronicling his spiritual journey; to readers new to Dunne’s oeuvre, it will be a lively introduction to the distinctive voice and thought of an inspiring author.

JOHN S. DUNNE is the John A. O’Brien Professor of Theology at the University of Notre Dame and the author of twenty books, including Deep Rhythm and the Riddle of Eternal Life (2008) and A Vision Quest (2006), also published by the University of Notre Dame Press.
Go Forth and Do Good
Memorable Notre Dame Commencement Addresses
EDITED BY
WILSON D. MISCAMBLE, C.S.C.
Foreword by Theodore M. Hesburgh, C.S.C.
Reflection by Edward A. Malloy, C.S.C.

Although the first proper Notre Dame commencement—conferring degrees on two candidates—took place in 1849, General William Tecumseh Sherman was Notre Dame's first graduation speaker with a truly national reputation. He attended Notre Dame's ceremony in 1865, just months after accepting the surrender of General Joseph E. Johnston's Confederate army. Sherman, whose sons had been students at Notre Dame, came less to give an address than to utter words of thanks for the kindness shown to his family, who had found refuge in the area during the war. When prevailed upon to speak he offered some extemporaneous remarks, calling on Notre Dame graduates and students to "be ready at all times to perform bravely the battle of life."

Go Forth and Do Good: Memorable Notre Dame Commencement Addresses brings together twenty-four notable graduation speeches, ranging from the words General Sherman delivered in 1865 to President George W. Bush’s remarks in 2001. Also included in this fine collection is a letter sent to 1986 graduates by Mother Teresa and Father Theodore M. Hesburgh’s final charge to the graduating class of 1987. Wilson D. Miscamble, C.S.C., provides a delightful introduction that clarifies the importance of the selected speeches and places them in the context of the history of both Notre Dame and the world.

This inspiring volume belongs on the shelves of all Notre Dame alumni and makes a perfect graduation gift.

WILSON D. MISCAMBLE, C.S.C., is professor of history and former rector and superior of Moreau Seminary at the University of Notre Dame.

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Spirits in the Grass
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“Novels about baseball or small-town life often fall prey to a too-easy sentimentality and a tendency toward soft-focus prose. Meissner tackles both these topics but, remarkably, avoids both flaws. Luke is a thirty-something dreamer living a desultory life in a small Wisconsin town and wishing his high-school baseball career hadn’t ended. Now he’s helping build a new ball field and hoping to get a second chance in a local amateur league. But when he finds bone shards in the turf, it appears that the field may be a Native American burial ground; caught between representatives of the local Indian tribe, who want to purify the ground, and the town’s mayor, who wants to protect his plans for a new highway, Luke sees his dream fading yet again. Meanwhile, his girlfriend, Louise, is fed up with the town and with Luke’s inability to keep his mind out of the ‘dream-smeared sky.’ Meissner handles all his story lines—the centerfielder manqué, the ‘spirits in the grass,’ the troubled romance, the fight with city hall—with admirable subtlety, sidestepping the multiple clichés that can so easily attach themselves to all of these themes. This is a quiet novel but an emotionally powerful one, rich with ambiguity and with the scent of felt life.” —starred review in Booklist

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BILL MEISSNER has won numerous awards for his writing, including PEN/NEA Syndicated Fiction Awards. He is the author of two previous books of fiction, Hitting into the Wind and The Road to Cosmos (University of Notre Dame Press, 2006), and four books of poetry, including American Compass (University of Notre Dame Press, 2004). He is director of creative writing at St. Cloud State University.

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