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Cover art: Maceo Montoya, “Turning on one another,” Oil on canvas, 2013
Wild Track

New and Selected Poems

Kevin Hart

The poems of Kevin Hart have nurtured international poetry audiences for nearly four decades. Translations of Hart’s work have appeared in Chinese, French, German, Hebrew, Italian, and Vietnamese, among other languages, and bear witness to the growing interest in Hart’s poetry both in the United States and abroad. This volume performs a valuable service by bringing together the best of Hart’s work from seven published collections, some of them now out of print, and from his forthcoming book, Barefoot. It allows us to take the measure of his art: the careful balance Hart achieves between mystery and the real, a balance that is spiritual yet visceral, learned yet passionate; and his ability to meld redemption and hope, “always present, whether in the simple pleasures and small dignities of life or the larger questionings and confrontations of death” (The Australian).

Wild Track reveals a poet capable of articulating genuine feeling and considerable philosophical depth. This volume confirms Hart’s standing as one of the most sophisticated poets writing today.

Kevin Hart is the Edwin B. Kyle Professor of Christian Studies, Department of Religious Studies, University of Virginia. He is the author of ten volumes of poetry, including Morning Knowledge (University of Notre Dame Press, 2011). He has received multiple prizes for his poetry, including the Christopher Brennan Award and the Grace Leven Prize for Poetry.

WITH YOU

There are huge shadows hanging in your past,
In mine as well. A wind blows through the night
And morning finds them stuck just where they were.
Not even the sharpest nails can scrape them off.

I want to drive along those thin lost roads
That feel their way past damaged trees at night,
And leave those shadows in back rooms, with books
From high school that we’ll never read again,

So let’s turn left outside, as quick as death,
And see how far our ancient car will go:
Perhaps we’ll get down south, and get to smell
Those fields near Farmville where rich silence grows,

Perhaps we’ll pass the border, spluttering,
And find the Carolinas waiting there
And a fresh morning too. Who needs the bees?
With you the sun makes honey in our mouths.

“Kevin Hart’s poetry is lucid and accessible while giving voice to rich depths where mystery and being coalesce. It approaches the unapproachable, the impossible borders of experience, through praise and song, and sets the everyday experience of the real world in close proximity to a deeper world of spirit.” —Michael Brennan, author of The Imageless World
Rhina P. Espaillat, judge of the 2014 Andrés Montoya Poetry Prize, describes *Furious Dusk*, David Campos’s winning collection, as “a work whose five parts trace a son’s efforts—only partially successful—to fulfill his father’s expectations and—perhaps even more difficult—understand those expectations enough to forgive them.” The poet’s reflections are catalyzed by learning of his father’s impending death, which, in turn, forces him to examine his father’s expectations against his own evolving concept of what it means to be a man.

The poems’ speaker sifts through his past to find the speckles of memory that highlight the pressures to fit the mold of masculinity forged both by the Mexican culture of his father and the American culture he inhabits. The problematic norms of both rip the speaker in two directions as he recounts his father’s severe parenting, as he explores the inability to father a child, as he witnesses human suffering, as he overeats and confronts the effects on his body, and, finally, as he realizes what it means to transcend these expectations. The speaker’s epiphany frees him to reject masculine stereotypes and allows him to see himself simply as a human being. That realization, in turn, enables the speaker to see his father not only as “father,” “husband,” and “man,” but as a citizen of Earth.

Through Campos’s bold imagery and accessible language and themes, he memorably adds to the continuing conversation of the effects of cultural expectations on the children of immigrant parents.

**Furious Dusk**
**David Campos**

“A monster debut collection that refuses to go unnoticed, the same way one cannot divert their eyes from an anatomical dissection. In five deftly crafted sections, we are given an unflinching view at the poet’s own innards; from wrestling with eating disorders, to father-son relations, body image, and marriage, the tendons and ligaments of a life are exposed, and the red muscle of reality is left jutting toward you, the reader. Campos’s poetry is a physical experience, a glimmering mirror that forces us to call out our own dark secrets, to be accountable and ‘take comfort that we’re alive as animals.’ From the same literary stomping grounds and fertile groves that first produced the fearless and prophetic Andrés Montoya himself—emerges this new and necessary breed of luminary voice.” — Tim Z. Hernandez, author of *Mañana Means Heaven*

**David Campos** lives in Fresno, California, where he teaches English at Fresno City College. His poems have appeared in *The American Poetry Review*, *Boxcar Poetry Review*, *Huizache*, *The Packinghouse Review*, *Verdad*, *In the Grove*, and *Miramar*, among other journals and magazines.

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Times Beach
John Shoptaw

Times Beach is a personal, cultural, and environmental history of the Mississippi watershed, a poetic meditation on how the river is ceaselessly shaped by, and shaping, the lives around it. John Shoptaw guides us from the Mississippi’s headwaters in Lake Itasca to its delta in the Gulf of Mexico, from its aboriginal mounds to its present-day dams and levees, weaving together episodes in the life of the river—the New Madrid earthquakes of 1811 and 1812, the great floods of 1927 and 2010, the EPA’s eradication of the dioxin-laced town of Times Beach—with his own memories of growing up in the part of southeast Missouri known as the Bootheel.

A pivotal place in Times Beach is Shoptaw’s home county of New Madrid, a hardwood floodplain of the Lower Mississippi that, over time, has been drained, logged, and farmed. Still muggy and earthquake prone, “Swampeast Misery” is the poet’s autobiographical landscape where he picked cotton, was baptized in a drainage ditch, and worked in the lumber mill. It is also the place his education let him escape, delivering him to a life far away from the swampland to which these poems return. Through the overarching metaphor of “correction,” Shoptaw associates this education—teaching his dialectal tongue how to talk and write “correctly”—with the straightening and regulating of the river by the Army Corps of Engineers.

While informed by his education, Shoptaw’s poems regularly erode and evolve their traditional forms. In “Blues Haiku,” he crosses the syllabic haiku with the accentual blues tercet; in “Itasca,” he parodies Longfellow’s learned “Hiawatha”; in “Shuffle,” he delivers an outsized variation on the sestina; and, in “Heebie Jeebies,” he creates a jazzed rendition of a Miltonic masque. Delightful in its formal invention and informed by an ecopoetic urgency, the poems in Times Beach preserve history and place in renovative poetry of a high order.

JOHN SHOPTAW is a continuing lecturer in the Department of English at the University of California, Berkeley.

Also in the series:

Love beneath the Napalm
James D. Redwood
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"Times Beach is brimming, teeming with life. John Shoptaw, with breathtaking expanse and lasting intricacy, somehow writes a book in which we traverse the vastness of the American landscape—its gorgeous yet misguided rivers, its achingly honest and flawed humans, its forgotten bayous and wildlife—with a hand made nimble by reverence. In this, he revivifies American poetry into an optimism that is nearly as infinite as it is pained. This, however, is the only true kind of optimism, and how good it is to have a book of poetry that restores us into that abundance.” —Katie Ford, author of Colosseum and Blood Lyrics
INTELLECTUAL HISTORY

New in Paperback

Minding the Modern
Human Agency, Intellectual Traditions, and Responsible Knowledge
Thomas Pfau

"[L]ike Charles Taylor (A Secular Age) and Brad Gregory (The Unintended Reformation), Pfau is a man equipped for the enormous cartographic task of remapping the rise of modernity. . . . Minding the Modern is not history, nor is Pfau a historian. Instead, it is an extended, historically grounded close reading of texts that an accomplished literature professor is well equipped to provide. . . . Pfau focuses his wide-ranging account by choosing the (admittedly enormous) category of human personhood, and its corollaries of will and agency, as the vehicle in which he takes his tour of the ages. His express aim is ‘to capture the intrinsic idea of will and person through a series of forensic readings of representative arguments.’"
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"By returning the concerns of the ‘big books’ to literary studies, Pfau hopes to deliver the humanities in general from the methodological dead ends of historicism and reductionist approaches imported from the hard sciences. . . . Whether sympathetic or hostile to Pfau’s arguments, readers will find them a useful provocation. The ensuing debate, and the intellectual traditions it will engage, could help restore seriousness and urgency to the humanities."
—The Hedgehog Review

THOMAS PFAU is the Alice Mary Baldwin Professor of English and professor of German at Duke University, with a secondary appointment on the Duke Divinity School faculty. He is the author and editor of a number of books, including Romantic Moods: Paranoia, Trauma, and Melancholy, 1790–1840.

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FICTION / THEOLOGY

Loss and Gain
The Story of a Convert
John Henry Newman
Edited and Introduced by Sheridan Gilley

It may seem surprising to discover that a Catholic cardinal was a novelist, and Newman advanced this as an obstacle to his own canonization: “Saints are not literary men,” he wrote, “they do not love the classics, they do not write Tales.” He was only fit “to black the saints’ shoes—if Saint Philip uses blacking, in heaven.”

The background to Loss and Gain was a controversial one. Newman wrote the book in part to provide a title for publication by James Burns, of the later celebrated firm of Burns and Oates, who had lost his stable of Anglican authors by converting in 1847 to Catholicism.

An understanding of the novel requires some knowledge of its Oxford background, of the university setting, which was compared in the fierceness of its loyalties by Newman’s friend Richard Church to a Renaissance Italian city, implying an assassin with a stiletto round every corner. In short, there is a sense in which, in spite of its fictional character, Loss and Gain is a work of controversy, full of echoes of old battles over whether the Thirty-Nine Articles of Religion and the Book of Common Prayer should be interpreted in a “Catholic” or a “Protestant” sense. It is a response, like Newman’s other works, to a challenge, and so its hero, Charles Reding, as a student in Oxford, passes through the hands of the representatives of a number of Anglican parties and schools of theology before resolving his doubts in Rome.

SHERIDAN GILLEY is an Emeritus Reader in Theology at the University of Durham, an Honorary Fellow in Catholic History in its Catholic Studies Centre, a Fellow of the Royal Historical Society, and past president (2010–2011) of the Ecclesiastical History Society. Author of many books, many on Newman, he has published more than two hundred articles on modern English and Irish and Christian history.


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University of Notre Dame Press • Spring 2015
The Medieval Islamic Republic of Letters

*Arabic Knowledge Construction*

Muhsin J. al-Musawi

In *The Medieval Islamic Republic of Letters: Arabic Knowledge Construction*, Muhsin J. al-Musawi offers a groundbreaking study of literary heritage in the medieval and premodern Islamic period. Al-Musawi challenges the paradigm that considers the period from the fall of Baghdad in 1258 to the collapse of the Ottoman Empire in 1919 as an “Age of Decay” followed by an “Awakening” (*al-nahḍa*). His sweeping synthesis debunks this view by carefully documenting a “republic of letters” in the Islamic Near East and South Asia that was vibrant and dynamic, one varying considerably from the generally accepted image of a centuries-long period of intellectual and literary stagnation.

Al-Musawi argues that the massive cultural production of the period was not a random enterprise: instead, it arose due to an emerging and growing body of readers across Islamic lands who needed compendiums, lexicons, and commentaries to engage with scholars and writers. Scholars, too, developed their own networks to respond to each other and to their readers. Rather than addressing only the elite, this culture industry supported a common readership that enlarged the creative space and audience for prose and poetry in standard and colloquial Arabic. Works by craftsmen, artisans, and women appeared side by side with those by distinguished scholars and poets.

Through careful exploration of these networks, *The Medieval Islamic Republic of Letters* makes use of relevant theoretical frameworks to situate this culture in the ongoing discussion of non-Islamic and European efforts. Thorough, theoretically rigorous, and nuanced, al-Musawi’s book is an original contribution to a range of fields in Arabic and Islamic cultural history of the twelfth to eighteenth centuries.

MUHSIN J. AL-MUSAWI is professor of Arabic and comparative studies at Columbia University.

"Muhsin J. al-Musawi’s work systematizes a huge body of primary literary texts and current scholarship under a compelling and original thesis. *The Medieval Islamic Republic of Letters* will be the starting point for a new generation of scholarship on this six-hundred-year ‘republic of letters’ that stretched from India to North Africa."

—Suzanne P. Stetkevych, Sultan Qaboos bin Said Professor of Arabic and Islamic Studies, Georgetown University
Darwin in the Twenty-First Century

Nature, Humanity, and God

Edited by Phillip R. Sloan, Gerald McKenny, and Kathleen Eggleson

This collection of essays originated in conferences held at the Gregorian University in Rome and at the University of Notre Dame to commemorate the 150th anniversary of the publication of Charles Darwin’s On the Origin of Species. These essays, by leading scholars, assess the continuing relevance of Darwin’s work from the perspectives of biological science, history, philosophy, and theology. The contributors focus on three primary areas: developments in evolutionary biology that open up new ground for interdisciplinary dialogue; reflections on human evolution, with a particular focus on evolution and ethics; and new reflections on theology and evolution, particularly from a Roman Catholic perspective, drawing both on traditional perspectives and on new currents in Catholic theology.

PHILLIP R. SLOAN is professor emeritus in the Program of Liberal Studies and the graduate Program in History and Philosophy of Science at the University of Notre Dame.

GERALD McKENNY is the Walter Professor of Theology at the University of Notre Dame.

KATHLEEN EGGLESON is a research scientist with the Center for Nano Science and Technology (NDnano) and concurrent assistant professor with the ESTEEM (Engineering, Science, and Technology Entrepreneurship Excellence Master’s) program at the University of Notre Dame.

Setting Aside All Authority
Giovanni Battista Riccioli and the Science against Copernicus in the Age of Galileo
Christopher M. Graney

Setting Aside All Authority is an important account and analysis of seventeenth-century scientific arguments against the Copernican system. Christopher M. Graney challenges the long-standing ideas that opponents of the heliocentric ideas of Copernicus and Galileo were primarily motivated by religion or devotion to an outdated intellectual tradition, and that they were in continual retreat in the face of telescopic discoveries.

Graney calls on newly translated works by anti-Copernican writers of the time to demonstrate that science, not religion, played an important, and arguably predominant, role in the opposition to the Copernican system. Anti-Copernicans, building on the work of the Danish astronomer Tycho Brahe, were in fact able to build an increasingly strong scientific case against the heliocentric system at least through the middle of the seventeenth century, several decades after the advent of the telescope. The scientific case reached its apogee, Graney argues, in the 1651 New Almagest of the Italian Jesuit astronomer Giovanni Battista Riccioli, who used detailed telescopic observations of stars to construct a powerful scientific argument against Copernicus.

Setting Aside All Authority includes the first English translation of Monsignor Francesco Ingoli’s essay to Galileo (disputing the Copernican system on the eve of the Inquisition’s condemnation of it in 1616) and excerpts from Riccioli’s reports regarding his experiments with falling bodies.

CHRISTOPHER M. GRANEY is professor of physics at Jefferson Community and Technical College.

“Christopher M. Graney’s Setting Aside All Authority makes a fine contribution to the history of science and especially the history of astronomy. The case Graney presents for the rationality of denying Copernicanism, as late as the mid-seventeenth century, is cogent, and he presents a good deal of novel historical material that urges a reevaluation of a major figure—Riccioli. The book will interest not only historians but also philosophers of science and scientists in the relevant specialties (astronomy, physics) together with their students at both the undergraduate and graduate level.”

—Peter Barker, University of Oklahoma
The thirteenth-century logician Lambert of Auxerre was well known for his *Summa Lamberti*, or simply *Logica*, written in the mid-1250s, which became an authoritative textbook on logic in the Western tradition. Our knowledge of medieval logic comes in great part from Lambert’s *Logica* and three other texts: William of Sherwood’s *Introductiones in logicam*, Peter of Spain’s *Tractatus*, and Roger Bacon’s *Summulae dialecticae*. Of the four, Lambert’s work is the best example of question-summas that proceed principally by asking and answering questions on the subject matter. Thomas S. Maloney’s translation of *Logica*, the only complete translation of this work in any language, is a milestone in the study of medieval logic.

More than simply a translation, Maloney’s project is a critical, comprehensive study of Lambert’s logic situated in the context of his contemporaries and predecessors. As such, it offers a wealth of annotation and commentary. The lengthy introduction and extensive notes to the text explain the origin, theoretical context, and intricacies of the text and its doctrines. Maloney also addresses the disputed issues of authorship, date, and place of publication of the *Summa Lamberti* and makes available to the English-only audience the French, German, and Italian secondary sources—all translated—that are needed to enter the discussion.

**THOMAS S. MALONEY** is professor of philosophy at the University of Louisville. He is the editor and translator of a number of books, including *On Signs* by Roger Bacon.
Conventional and Ultimate Truth
A Key for Fundamental Theology
Joseph Stephen O’Leary

In Conventional and Ultimate Truth, Joseph Stephen O’Leary completes his trilogy on contemporary fundamental theology, which began with the volumes Questioning Back (1985) and Religious Pluralism and Christian Truth (1996). Common to all three works are dialogues with European philosophers Martin Heidegger, Jacques Derrida, G. W. F. Hegel, and the Madhyamaka school of Buddhism. In the current volume, O’Leary deals with the nature of theological rationality today, recommending the practice of reflective judgment, as opposed to systematic determinative judgment.

Inspired by the Buddhist notion of conventional truth, O’Leary claims that if we fully accept the fragility and conventionality of religious language, we can find a secure basis for a critical, reflective theology. This proposal is fleshed out in a dialogue with classical negative theology and with the implications of twentieth-century art and literature for religious epistemology. Embracing conventionality does not mean that the dimension of ultimacy is lost. The two are intimately conjoined in the Buddhist two-truths doctrine. Revisiting traditional sites of theological ultimacy, such as the authority of scripture and Christian dogma and the appeal to religious experience, O’Leary argues that we do justice to them only when we fully accept the conventionality of their historical articulation. By relating these traditions of thought to one another, O’Leary produces a new model for contemporary fundamental theology, one that will positively refocus and revitalize the field.

JOSEPH STEPHEN O’LEARY is The Roche Chair, Nanzan Institute for Religion and Culture, Nanzan University.

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“Works in comparative theology have begun to capture attention in theological circles, including the works of Francis Clooney, James Fredericks, John Keenan, and an increasing number of younger scholars, all writing with fresh insights in Christian theology as enriched by their intellectual sojourns into a religious tradition other than their own. O’Leary’s work can be taken in good company with these works, and is a significant contribution in this regard. It is a ‘must-read’ for those already engaged in comparative theology, and more so for all those in systematic theology who seek to bring their theological insights into conversation with wider circles of thought.”

—Ruben L. F. Habito, Perkins School of Theology, Southern Methodist University
Shakespeare and Abraham
Ken Jackson

In Shakespeare and Abraham, Ken Jackson illuminates William Shakespeare's dramatic fascination with the story of Abraham's near sacrifice of his son Isaac in Genesis 22. Themes of child killing fill Shakespeare's early plays: Genesis 22 informed Clifford's attack on young Rutland in 3 Henry 6; Hubert's providentially thwarted murder of Arthur in King John; and Aaron the Moor's surprising decision to spare his son amidst the filial slaughters of Titus Andronicus, among others.

However, the playwright's full engagement with the biblical narrative does not manifest itself exclusively in scenes involving the sacrifice of children or in verbal borrowings from the famously sparse story of Abraham. Jackson argues that the most important influence of Genesis 22 and its interpretive tradition is to be found in the conceptual framework that Shakespeare develops to explore relationships among ideas of religion, sovereignty, law, and justice. Jackson probes the Shakespearean texts from the vantage of modern theology and critical theory, while also orienting them toward the traditions concerning Abraham in Jewish, Pauline, patristic, medieval, and Reformation sources and early English drama. Consequently, the playwright's "Abrahamic explorations" become strikingly apparent in unexpected places such as the "trial" of Shylock in The Merchant of Venice and the bifurcated structure of Timon of Athens.

By situating Shakespeare in a complex genealogy that extends from ancient religion to postmodern philosophy, Jackson inserts Shakespeare into the larger contemporary conversation about religion in the modern world.

Ken Jackson is professor of English and associate dean of the graduate school at Wayne State University. He is co-editor, with Arthur F. Marotti, of Shakespeare and Religion: Early Modern and Postmodern Perspectives (2011), also published by the University of Notre Dame Press.

"Ken Jackson's Shakespeare and Abraham poses a powerful model for how a biblical hero can be recovered within a number of divergent dramatic contexts—both Shakespearean and medieval—as well as in philosophy and theology. Writing with great clarity about challenging ideas, Jackson has led us a great deal closer to understanding the meanings that the binding of Isaac held for Shakespeare." —Julia Reinhard Lupton, University of California, Irvine
Secularization without End
Beckett, Mann, Coetzee
Vincent P. Pecora

In Secularization without End: Beckett, Mann, Coetzee, Vincent P. Pecora elaborates an alternative history of the twentieth-century Western novel that explains the resurgence of Christian theological ideas. Standard accounts of secularization in the novel assume the gradual disappearance of religious themes through processes typically described as rationalization: philosophy and science replace faith. Pecora shows, however, that in the modern novels he examines, “secularization” ceases to mean emancipation from the prescientific ignorance or enchantment commonly associated with belief and signifies instead the shameful state of a humanity bereft of grace and undeserving of redemption.

His book focuses on the unpredictable and paradoxical rediscovery of theological perspectives in otherwise secular novels after 1945. The narratives he analyzes are all seemingly godless in their overt points of view, from Samuel Beckett’s Murphy to Thomas Mann’s Doktor Faustus to J. M. Coetzee’s The Childhood of Jesus. But, Pecora argues, these novels wind up producing varieties of religious doctrine drawn from Augustinian and Calvinist claims about primordial guilt and the impotence of human will. In the most artfully imaginative ways possible, Beckett, Mann, and Coetzee resist the apparently inevitable plot that so many others have constructed for the history of the novel, by which human existence is reduced to mundane and meaningless routines and nothing more. Instead, their writing invokes a religious past that turns secular modernity, and the novel itself, inside out.

VINCENT P. PECORA is the Gordon B. Hinckley Professor of British Literature and Culture at the University of Utah.

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N. Katherine Hayles
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“Secularization without End is a well-argued and provocative exploration of the modern novel grounded in a compelling set of theological reflections. Vincent P. Pecora discusses primarily Samuel Beckett’s trilogy (1950), Thomas Mann’s Dr. Faustus (1947), and various novels by J. M. Coetzee from the late twentieth and early twenty-first century. This is not just a set of three individual-author essays; it is about an alternative history of the novel that challenges the paradigms that have prevailed from Watt to Moretti.” —Russell Berman, Walter A. Haas Professor in the Humanities, Stanford University
Unwritten Verities
The Making of England’s Vernacular Legal Culture, 1463–1549
Sebastian Sobecki

In Unwritten Verities: The Making of England’s Vernacular Legal Culture, 1463–1549, Sebastian Sobecki argues that the commitment by English common law to an unwritten tradition, along with its association with Lancastrian political ideas of consensual government, generated a vernacular legal culture on the eve of the Reformation that challenged the centralizing ambitions of Tudor monarchs, the scriptural literalism of ardent Protestants, and the Latinity of English humanists.

Sobecki identifies the widespread dissemination of legal books and William Caxton’s printing of the Statutes of Henry VII as crucial events in the creation of a vernacular legal culture. He reveals the impact of medieval concepts of language, governance, and unwritten authority on such sixteenth-century humanists, reformers, playwrights, and legal writers as John Rastell, Thomas Elyot, Christopher St. German, Edmund Dudley, John Heywood, and Thomas Starkey. Unwritten Verities argues that three significant developments contributed to the emergence of a vernacular legal culture in fifteenth-century England: medieval literary theories of translation, a Lancastrian legacy of conciliar government, and an adherence to unwritten tradition. This vernacular legal culture, in turn, challenged the textual practices of English humanism and the early Reformation in the following century. Ultimately, the spread of vernacular law books found a response in the popular rebellions of 1549, at the helm of which often stood petitioners trained in legal writing.

Informed by new developments in medieval literature and early modern social history, Unwritten Verities sheds new light on law printing, John Fortescue’s constitutional thought, ideas of the commonwealth, and the role of French in medieval and Tudor England.

SEBASTIAN SOBECKI is professor of medieval literature and culture, University of Groningen, the Netherlands.

“Sebastian Sobecki’s Unwritten Verities is a persuasive and well-researched book that makes a valuable contribution to the field.”
—Emily Steiner, University of Pennsylvania

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Mysticism and Reform, 1400–1750
Edited by Sara S. Poor and Nigel Smith

The apparent disappearance of mysticism in the Protestant world after the Reformation used to be taken as an example of the arrival of modernity. However, as recent studies in history and literary history reveal, the “Reformation” was not experienced in such a drastically transformative manner, not least because the later Middle Ages itself was marked by a series of reform movements within the Catholic Church in which mysticism played a central role.

In Mysticism and Reform, 1400–1750, contributors show that it is more accurate to characterize the history of early modern mysticism as one in which relationships of continuity within transformations occurred. Rather than focus on the departures of the sixteenth-century Reformation from medieval traditions, the essays in this volume explore one of the most remarkable yet still under-studied chapters in its history: the survival and transformation of mysticism between the late Middle Ages and the early modern period.

With a focus on central and northern Europe, the essays engage such subjects as the relationship of Luther to mystical writing, the visual representation of mystical experience in fifteenth- and sixteenth-century art, mystical sermons by religious women of the Low Countries, Valentin Weigel’s recasting of Eckhartian Gelassenheit for a Lutheran audience, and the mysticism of English figures such as Gertrude More, Jane Lead, Elizabeth Hooten, and John Austin, the German Catharina Regina von Greiffenberg, and the German American Marie Christine Sauer.

SARA S. POOR is associate professor of German and director of the Program in Medieval Studies at Princeton University.

NIGEL SMITH is the William and Annie S. Paton Foundation Professor of Ancient and Modern Literature at Princeton University.

CONTRIBUTORS: Sarah Apetrei, Euan K. Cameron, Kirsten M. Christensen, Franz M. Eybl, Genelle C. Gertz, Jeffrey F. Hamburger, Hildegard Elisabeth Keller, Alana King, Niklaus Largier, Arthur F. Marotti, Sara S. Poor, Kees Schepers, Alison Shell, Nigel Smith, and Bethany Wiggins.

“Mysticism and Reform, 1400–1750 is an important and consistently insightful contribution to the fields of mysticism, of European and American cultural studies, of the history of religion, and of women’s studies. It offers new ways of thinking about the relationships between and among historical periods, texts, and national cultures.” —Lynn Staley, Harrington and Shirley Drake Professor of the Humanities and Medieval and Renaissance Studies, Colgate University
Open Your Heart
Religion and Cultural Poetics of Greater Mexico
David P. Sandell

In this ethnography of Catholic religious practice in Fresno, California, David P. Sandell unveils ritualized storytelling that Mexican and Mexican American people of faith use to cope with racism and poverty associated with colonial, capitalist, and modern social conditions. Based on in-depth interviews and extensive field research conducted in 2000 and 2001, Sandell’s work shows how people use story and religious ritual (including the Matachines dance, the Mass, the rosary, pilgrimage, and processions) to create a space in their lives free from oppression. These people give meaning to the expression “open your heart,” the book argues, through ritual and stories, enabling them to engage the mind and body in a movement toward, as one participant said, “the sacred center” of their lives.

Sandell argues that the storytelling represents a tradition of poetics that provides an alternative, emancipatory epistemology. Américo Paredes, for example, defined this tradition in his scholarship of border balladry. According to Paredes, storytelling with ritual elements raises a feature of performance characterized as a convivial disposition and shared sense of identity among people who call themselves Mexican not for national identification but for a cultural one, understood as “Greater Mexico.” Sandell contributes to this tradition and achieves an understanding of Greater Mexico characterized by people whose stories and rituals help them find common ground, unity, and wholeness through an open heart.

DAVID P. SANDELL is associate professor of anthropology at Texas Christian University.

“Open Your Heart is a major contribution to those of us working in the areas of ritual and religion, narrative, and individual life experiences. David P. Sandell is an anthropologist, and this is a beautiful, close ethnographic study of a group of people in the United States who are often badly misunderstood. He persuasively shows us how narrative and ritual work together to accomplish certain goals for the individuals who create and perform them for each other.” —Bevery J. Stoeltje, Indiana University

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In 1988, Brazil’s Constitution marked the formal establishment of a new democratic regime. In the ensuing two and a half decades, Brazilian citizens, civil society organizations, and public officials have undertaken the slow, arduous task of building new institutions to ensure that Brazilian citizens have access to rights that improve their quality of life, expand their voice and vote, change the distribution of public goods, and deepen the quality of democracy. Civil society activists and ordinary citizens now participate in a multitude of state-sanctioned institutions, including public policy management councils, public policy conferences, participatory budgeting programs, and legislative hearings. Activating Democracy in Brazil examines how the proliferation of democratic institutions in Belo Horizonte, Brazil, has transformed the way in which citizens, CSOs, and political parties work together to change the existing state.

According to Wampler, the 1988 Constitution marks the formal start of the participatory citizenship regime, but there has been tremendous variation in how citizens and public officials have carried it out. This book demonstrates that the variation results from the interplay of five factors: state formation, the development of civil society, government support for citizens’ use of their voice and vote, the degree of public resources available for spending on services and public goods, and the rules that regulate forms of participation, representation, and deliberation within participatory venues. By focusing on multiple democratic institutions over a twenty-year period, this book illustrates how the participatory citizenship regime generates political and social change.

BRIAN WAMPER is professor of political science at Boise State University. He is the author of Participatory Budgeting in Brazil: Contestation, Cooperation, and Accountability.

“Activating Democracy in Brazil is an original work. Brian Wampler uses a longitudinal qualitative study of the city of Belo Horizonte, Minas Gerais, Brazil—with which the author has maintained contact directly and indirectly for a long period—to address a number of contemporary challenges in the participation debate. It brings together interviews, observations, survey data, and social indicators to tell a complex story from a variety of different directions.” —Peter Spink, São Paulo School of Business Administration, Getulio Vargas Foundation

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Essays in Honor of Stephen T. Davis

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C. P. RULOFF is instructor of philosophy at Kwantlen Polytechnic University, Surrey, British Columbia, Canada.

Ten Philosophical Essays in the Christian Tradition

Frederick J. Crosson
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This volume gathers together ten philosophical essays by the late Frederick J. Crosson, scholar, author, and professor of philosophy in the Program of Liberal Studies and Department of Philosophy at the University of Notre Dame. Themes common to all are the nature of religion and its forms, its genealogy, and its history. The essays treat a range of authors, notably St. Augustine, Hume, and Newman—and especially the influence of Cicero, as the primary pre-Christian source of natural law teaching, on each of them. Taken together, the essays are also a reflection on some of the many kinds of hidden rhetorical qualities and structures that shape texts and require interpretation.

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FREDERICK J. CROSSON (1926–2009) was the Rev. John J. Cavanaugh, C.S.C., Professor Emeritus of Humanities in the Program of Liberal Studies at the University of Notre Dame.

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