## CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Realizing the Distinctive University</td>
<td>1</td>
</tr>
<tr>
<td>Disarming Beauty</td>
<td>2–3</td>
</tr>
<tr>
<td>Land!</td>
<td>4–5</td>
</tr>
<tr>
<td>Of Form &amp; Gather</td>
<td>6</td>
</tr>
<tr>
<td>Latinos in New York</td>
<td>7</td>
</tr>
<tr>
<td>The Christian Moral Life</td>
<td>8</td>
</tr>
<tr>
<td>What Is Ethically Demanded?</td>
<td>9</td>
</tr>
<tr>
<td>Work of Love</td>
<td>10</td>
</tr>
<tr>
<td>Mary on the Eve of the Second</td>
<td>11</td>
</tr>
<tr>
<td>Vatican Council</td>
<td>12</td>
</tr>
<tr>
<td>Antoine Frédéric Ozanam</td>
<td>13</td>
</tr>
<tr>
<td>Theology and Form</td>
<td>14</td>
</tr>
<tr>
<td>Remembering the Troubles</td>
<td>15</td>
</tr>
<tr>
<td>The Celtic Unconscious</td>
<td>16</td>
</tr>
<tr>
<td>Apocalypse Deferred</td>
<td>17</td>
</tr>
<tr>
<td>Religion, Tradition, and Restorative Justice in Sierra Leone</td>
<td>18</td>
</tr>
<tr>
<td>Modern Arabic Poetry</td>
<td>19</td>
</tr>
<tr>
<td>A Liberalism Safe for Catholicism?</td>
<td>20</td>
</tr>
<tr>
<td>Suspicious Moderate</td>
<td>21</td>
</tr>
<tr>
<td>Beyond the Inquisition</td>
<td>22</td>
</tr>
<tr>
<td>Volition's Face</td>
<td>23</td>
</tr>
<tr>
<td>Piers Plowman and the Poetics of Enigma</td>
<td>24</td>
</tr>
<tr>
<td>Conflicts of Devotion</td>
<td>25</td>
</tr>
<tr>
<td>Michael Psellos on Literature and Art</td>
<td>26</td>
</tr>
<tr>
<td>Studies in the Age of Chaucer</td>
<td>27–31</td>
</tr>
<tr>
<td>Recently Announced</td>
<td>32</td>
</tr>
<tr>
<td>Back in Print</td>
<td>33</td>
</tr>
<tr>
<td>New Digital Editions</td>
<td>34–35</td>
</tr>
<tr>
<td>Indexes</td>
<td></td>
</tr>
<tr>
<td>Sales Representatives</td>
<td>36</td>
</tr>
</tbody>
</table>

### Award Winning Titles

- **Winner of the 2016 Herman Dooyeweerd Prize from the Association for Reformational Philosophy**
  - **HERMAN DOOYEWERD**
    - Christian Philosopher of State and Civil Society
    - Jonathan Chaplin
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    - Nicole R. Rice and Margaret Aziza Pappano
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- **2016 Catholic Press Association Book Award, Second Place in Theology**
  - **2016 Illumination Book Award, Bronze in Theology**
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    - Michael H. McCarthy
    - 456 pp • $49.00 pa
- **2016 Catholic Press Association Book Award, Honorable Mention in History**
  - **GREGORY THE GREAT**
    - Ascetic, Pastor, and First Man of Rome
    - George E. Demacopoulos
    - 240 pp • $28.00 pa
MARK WILLIAM ROCHE is the Rev. Edmund P. Joyce, C.S.C., Professor of German Language and Literature and concurrent professor of philosophy at the University of Notre Dame. He is the author of a number of books, including Why Choose the Liberal Arts? (2010) and The Intellectual Appeal of Catholicism and the Idea of a Catholic University (2003), both published by the University of Notre Dame Press.

“I can’t think of another book about higher education so astute and persuasive about the importance of an institutional vision, and so clear-sighted about practices that help administrators as they struggle to attain it. Roche comprehensively discusses vision, hiring, advancement, curriculum, and perhaps most importantly, the development of internal processes that support collaboration, efficiency, and achievement.”

—Richard Finkelstein, dean of Arts and Sciences, University of Mary Washington

In Realizing the Distinctive University: Vision and Values, Strategy and Culture, Mark Roche changes the terms of the debate about American higher education. A former dean of the College of Arts and Letters at the University of Notre Dame, Roche argues for the importance of an institutional vision, not simply a brand, and while he extols the value of entrepreneurship, he defines it in contrast to the corporate drive toward commercialization and demands for business management models. Using the history of the German university to assess the need for, and implementation of, distinctive visions at American colleges and universities, Roche’s own vision benefits from his deep connection to both systems as well as his experience in the trenches working to realize the special mission of an American Catholic university. Roche makes a significant contribution by delineating means for moving such an institution from vision to implementation.

Roche provides a road map to creating a superb arts and sciences college within a major research university and offers a rich analysis of five principles that have shaped the modern American university: flexibility, competition, incentives, accountability, and community. He notes the challenges and problems that surface with these categories and includes ample illustration of both best practices and personal missteps. The book makes clear that even a compelling intellectual vision must always be linked to its embodiment in rhetoric, support structures, and community. Throughout this unique and appealing contribution to the literature on higher education, Roche avoids polemic and remains optimistic about the ways in which a faculty member serving in administration can make a positive difference.
JULIÁN CARRÓN is a Catholic priest and theologian from Spain. He is president of the Fraternity of Communion and Liberation, the successor to Father Luigi Giussani, who passed away in 2005. Carrón is professor of theology at the Catholic University of the Sacred Heart in Milan. He is the editor of Christ, God’s Companionship with Man by Luigi Giussani.

“Fr. Carrón reminds us in Disarming Beauty that Christianity is not a set of concepts or ethical prescriptions but an encounter with a person. He echoes Pope Francis in asking us ‘to think of reality first as beautiful, and only later as good and true.’ This is the meaning of the incarnation: that Beauty is made flesh.”

—John Garvey, president, Catholic University of America

In 2005, Father Julián Carrón became the leader of the global ecclesial movement Communion and Liberation, following the death of the movement’s founder, Father Luigi Giussani. Disarming Beauty is the English translation of an engaging and thought-provoking collection of essays by one of the principal Catholic leaders and intellectuals in the world today. Adapted from talks given by Fr. Carrón, these essays have been thoroughly reworked by the author to offer an organic presentation of a decade-long journey. They present the content of his elaboration of the gospel message in light of the tradition of Fr. Giussani, the teachings of the popes, and the urgent needs of contemporary people.

Carrón offers a broad diagnosis of challenges in society and then introduces their implications in contexts such as families, schools, workplaces, and political communities. In a dialogue with his listeners, he inspires and encourages them to lay out a new path for the Catholic Church and the world. Throughout his essays, Carrón addresses the most pressing questions facing theologians today and provides insights that will interest everyone, from the most devout to the firm nonbeliever. Grappling with the interaction of Christian faith and modern culture, Carrón treats in very real and concrete ways what is essential to maintaining and developing Christian faith, and he invites an ongoing conversation about the meaning of faith, truth, and freedom.
“These essays inspect with candor urgent problems like the ardent expression of a personal desire in a globalizing world, the disengagement of young people from an experience of personal transformation in the educational process, the spread of global terrorism and consumerism, and the loss of a palpable sense of the connection between Christian marriage and the common good. In sum, they are original and full of surprises for an educated reader trying to make sense of a cultural situation that challenges basic Christian claims on multiple levels. The book contains serious theological reflection upon the mystery of Christ presented in a wholly novel way.”

—Peter Casarella, author of Jesus Christ: The New Face of Social Progress

“Disarming Beauty is an unusual and unique book because it crosses so many different disciplinary areas. It presents a strikingly original and bracing view of what it means to be a Christian today, and the implications of that for living in a pluralistic world, for marriage and family life, for the meaning and ends of education, for labor, for politics, and other aspects of daily reality. Parts of the collection are reminiscent of recent books of cultural criticism by authors as different as Richard John Neuhaus or Christopher Lasch, but its critique is neither narrowly sectarian nor drily academic; rather, it presents in the first instance a broadly attractive, personal proposal of life.”

—Paolo Carozza, University of Notre Dame

“Disarming Beauty offers an incisive, much-needed analysis of the ironic fruit of the secular Enlightenment: in setting out, apart from Christianity, to ensure man’s freedom and to bolster his reason, it ended up chaining or perverting freedom and disconnecting reason from its necessary foundations in truth, history, and reality. Carrón writes with reference to Europe, but we in America must read carefully and be warned.”

—Louis Markos, Robert H. Ray Chair in Humanities, Houston Baptist University
JOHN CROWE RANSOM (1888–1974) was an American poet and critic whose book The New Criticism (1941) provided the name of the influential mid-twentieth-century school of criticism. He taught English at Vanderbilt University and at Kenyon College, where he founded and edited the literary magazine The Kenyon Review. He published numerous volumes of poetry, including Selected Poems (1945, 1969), which won a National Book Award.

JASON PETERS is professor of English and the Dorothy J. Parkander Chair in Literature at Augustana College.

The accomplished poet and scholar John Crowe Ransom made profound contributions to twentieth-century American literature. As a teacher at Vanderbilt University he was also a leading member of the Southern Agrarian movement and a contributor to the movement’s manifesto I’ll Take My Stand. Ransom’s Land! is a previously unpublished work that unites Ransom’s poetic sensibilities with an examination of economics at the height of the Great Depression. Politically charged with Ransom’s aesthetic beliefs about literature and his agrarian interpretation of economics, Land! was long thought to have been burned by its author after he failed to find a publisher. Thankfully, the manuscript was discovered, and we are now able to read this unique and interesting contribution to the Southern Agrarian revival.

After the publication of I’ll Take My Stand in 1930, Ransom, who provided the book’s Statement of Principles in addition to its lead essay, became convinced that the book had not adequately proposed an economic alternative to Northern industrialism, which had fairly obliterated the Southern way of life. Land! was Ransom’s attempt to fill this gap. In it he presents the weaknesses inherent in capitalism and argues convincingly that socialism is not only an inadequate alternative but inimical to American sensibilities. He proposes instead that agrarianism, which could flourish alongside capitalism, would relieve the problems of unemployment and the “permanently unemployed.” In particular, he argues that what he calls the “amphibian farmer”—who can survive in both a monetary and a non-monetary economy—would never, so long as he relied on himself for necessities, have to fear unemployment. America, Ransom claims, is unique in offering this opportunity because, unlike in European countries, land is plentiful.
“John Crowe Ransom’s Land!, an idiosyncratic view of American economics in the early twentieth century, which has been intelligently edited by Jason Peters, adds a rich and considerable dimension to Agrarianism. Mr. Ransom’s highly original argument unfolds in beautifully written prose as he presents the various forms of modern economic practices ranging from capitalism in Britain and the United States to socialism in Europe. Serious students of Ransom’s work will want to read this engaging and thought-provoking book.”

—George Core, retired editor of The Sewanee Review

“For students of American literature, for contemporary Agrarians, for historians of American ideas, and for all those who believe that a ‘third way economics’ deserves new attention in our raucous social-economic times, this is the equivalent to a musicologist’s discovery of a long-lost symphony by Mozart or Brahms. John Crowe Ransom’s 1932 essay Land! is insightful American history, at once splendidly old and remarkably fresh.”

—Allan C. Carlson, editor, The Family in America

“We owe Jay Collier and Jason Peters a debt of gratitude for a splendid edition of Land!, John Crowe Ransom’s Depression-era treatise on political economy. A wide range of Americans who find modernity at cross-purposes with traditional values hear the reverberations still. I’ll Take My Stand retains the power to ‘wake us up,’ and the audacity of the Southern Agrarians’ project is evident in Ransom’s economic sequel with its call to withdraw from the capitalist economy, to go forward by moving backward.”

—Paul V. Murphy, Grand Valley State University

“The question Ransom poses in Land! is as fundamental as it is perennial: how should people find their place in an economic order productive of the health and flourishing of the land and all its inhabitants? In proposing an agrarian solution, Ransom invites a rethinking of the bases of a sound and resilient culture. Far from being solely of historical interest, this text from the margins of mainstream economic thinking offers a fresh opportunity to reimagine the forms of our life together.”

—Norman Wirzba, Duke University Divinity School
FELICIA ZAMORA won the 2015 Tomaž Šalamun Prize from Verse, and authored the chapbooks *Imbibe (et alia) here* (2016) and *Moby-Dick Made Me Do It* (2010). Her poems have been published in *Columbia Poetry Review*, *Crazyhorse*, *Michigan Quarterly Review*, *North American Review*, *Pleiades*, *Poetry Northwest*, *Puerto del Sol*, and *TriQuarterly*, among others. Zamora lives in Colorado, where she is associate poetry editor for the *Colorado Review*. She holds an MFA in creative writing from Colorado State University.

*Of Form & Gather* marks the dazzling debut of Felicia Zamora, whose poems concern themselves with probing questions, not facile answers. Where does the self reside? What forms do we, as human beings, inhabit as we experience the world around us? Echoing the collection’s provocative title, final judge Edwin Torres writes: “Zamora has crafted a work that celebrates form as human evolution—the poem’s breath, the poet’s body—passing over time in a landscape thirsty for passage.” Privileging journey over destination, Zamora’s poems spur the reader to immerse herself in linguistic soundscapes where the physicality of the poems themselves is, in no small part, the point: poems that challenge us to navigate the word/world as both humans and things. Edwin Torres continues: “This is quietly revolutionary work. . . . A living palimpsest to newly awaken our social engagement.” With the publication of this volume, the Andrés Montoya Poetry Prize, now in its seventh edition, emphatically makes good on its aim to nurture the various paths that Latino/a poetry is taking in the twenty-first century.

**& WINGS MADE OF MATCHSTICKS**

In delicate bind, we seek questions to answers strung in fibers throughout our cells. You, dear reader, compose of cells *not human at all*: bacteria, archaea, methogens . . . what you carry inside, carries you. Microorganisms of wetlands, producing marsh gas, swirl in your gut. Picture paints the picture. We were made to be *made up of*: Let us swath ligature of tatters & answers, build a new vessel we call *body* & toss bundle off cliffs in synchronicity in prayer.
**Latinos in New York** was the first volume to provide a comprehensive view of the wide range of histories, experiences, and conditions of the changing mix of nationalities of the city’s Latino/a population. This new edition captures the most significant continuities, discontinuities, and changes of the last two decades in the city’s Latino/a population as a whole and among the various national groups, and is as timely and relevant as was the first edition.”

—Edna Acosta-Belén, University at Albany, SUNY

Significant changes in New York City’s Latino community have occurred since the first edition of *Latinos in New York: Communities in Transition* was published in 1996. The Latino population in metropolitan New York has increased from 1.7 million in the 1990s to over 2.4 million, constituting a third of the population spread over five boroughs. Puerto Ricans remain the largest subgroup, followed by Dominicans and Mexicans; however, Puerto Ricans are no longer the majority of New York’s Latinos as they were throughout most of the twentieth century.

*Latinos in New York: Communities in Transition,* second edition, is the most comprehensive reader available on the experience of New York City’s diverse Latino population. The essays in Part I examine the historical and sociocultural context of Latinos in New York. Part II looks at the diversity comprising Latino New York. Contributors focus on specific national origin groups, including Ecuadorians, Colombians, and Central Americans, and examine the factors that prompted emigration from the country of origin, the socioeconomic status of the emigrants, the extent of transnational ties with the home country, and the immigrants’ interaction with other Latino groups in New York. Essays in Part III focus on politics and policy issues affecting New York’s Latinos. The book brings together leading social analysts and community advocates on the Latino experience to address issues that have been largely neglected in the literature on New York City. These include the role of race, culture and identity, health, the criminal justice system, the media, and higher education, subjects that require greater attention both from academic as well as policy perspectives.

**Contributors:** Sherrie Baver, Juan Cartagena, Javier Castaño, Ana María Díaz-Stevens, Angelo Falcón, Juan Flores, Gabriel Haslip-Viera, Ramona Hernández, Luz Yadira Herrera, Gilbert Marzán, Ed Morales, Pedro A. Noguera, Rosalía Reyes, Clara E. Rodríguez, José Ramón Sánchez, Walker Simon, Robert Courtney Smith, Andrés Torres, and Silvio Torres-Saillant.
The Christian Moral Life
Directions for the Journey to Happiness

JOHN RZIHA

To take a journey, travelers must know where they are, where they are going, and how to get there. Moral theology examines the same three truths. The Christian Moral Life is a handbook for moral theology that uses the theme of a journey to explain its key ethical concepts. First, humans begin with their creation in the image of God. Secondly, the goal of the journey is explained as a loving union with God, to achieve a share in his eternal happiness. Third and finally, the majority of the book examines how to attain this goal. Within the journey motif, the book covers the moral principles essential for attaining true happiness. Based on an examination of the moral methodology in the Bible, the book discusses the importance of participating in divine nature through grace in order to attain eternal happiness. It further notes the role of law, virtue, and the gifts of the Holy Spirit in guiding and transforming humans into friends of God, who participate in his happiness. Following this section on moral theology in general, the book analyzes the individual virtues to give more concrete guidance. The entire project builds upon the insights of great Christian thinkers, such as Thomas Aquinas, Thérèse of Lisieux, and John Paul II, to uncover the moral wisdom in scripture and to show people how to be truly happy both in this life and the next. This book will be of great interest to undergraduate students of moral theology, priests and seminarians, parents and teachers seeking to raise and to form happy children, and anyone interested in discovering the meaning of true happiness.
“Knud Ejler Løgstrup’s *The Ethical Demand* should have been recognized long ago as, at least, a minor classic if not a landmark in twentieth-century moral philosophy. Hopefully Fink and Stern’s excellent collection of essays will help Løgstrup’s writings receive the reading and reception they deserve. The best of the essays in this volume are philosophically subtle and morally engaged in ways that reveal the significance and depth of Løgstrup’s demanding ethical thought.”

—J. M. Bernstein, New School for Social Research

This collection of essays by leading international philosophers considers central themes in the ethics of Danish philosopher Knud Ejler Løgstrup (1905–1981). Løgstrup was a Lutheran theologian much influenced by phenomenology and by strong currents in Danish culture, to which he himself made important contributions. The essays in *What Is Ethically Demanded? K. E. Løgstrup’s Philosophy of Moral Life* are divided into four sections. The first section deals predominantly with Løgstrup’s relation to Kant and, through Kant, the system of morality in general. The second section focuses on how Løgstrup stands in connection with Kierkegaard, Heidegger, and Levinas. The third section considers issues in the development of Løgstrup’s ethics and how it relates to other aspects of his thought. The final section covers certain central themes in Løgstrup’s position, particularly his claims about trust and the unfulfillability of the ethical demand. The volume includes a previously untranslated early essay by Løgstrup, “The Anthropology of Kant’s Ethics,” which defines some of his basic ethical ideas in opposition to Kant’s. The book will appeal to philosophers and theologians with an interest in ethics and the history of philosophy.
Work of Love
A Theological Reconstruction of the Communion of Saints
LEONARD J. DELORENZO

The saints are good company. They are the heroes of the faith who blazed new and creative paths to holiness; they are the witnesses whose testimonies echo throughout the ages in the memory of the Church. Most Christians, and particularly Catholics, are likely to have their own favorite saints, those who inspire and “speak” to believers as they pray and struggle through the challenges of their own lives. Leonard DeLorenzo’s book addresses the idea of the communion of saints, rather than individual saints, with the conviction that what makes the saints holy and what forms them into a communion is one and the same. Work of Love investigates the issue of communication within the communio sanctorum and the fullness of Christian hope in the face of the meaning—or meaninglessness—of death. In an effort to revitalize a theological topic that for much of Catholic history has been an indelible part of the Catholic imaginary, DeLorenzo invokes the ideas of not only many theological figures (Rahner, Ratzinger, Balthasar, and de Lubac, among others) but also historians, philosophers (notably Heidegger and Nietzsche), and literary figures (Rilke and Dante) to create a rich tableau. By working across several disciplines, DeLorenzo argues for a vigorous renewal in the Christian imagination of the theological concept of the communion of saints. He concludes that the embodied witness of the saints themselves, as well as the liturgical and devotional movements of the Church at prayer, testifies to the central importance of the communion of saints as the eschatological hope and fulfillment of the promises of Christ.
JOHN C. CAVADINI is professor of theology at the University of Notre Dame and editor of Explorations in the Theology of Benedict XVI (2013) and Who Do You Say That I Am? (2004), both published by the University of Notre Dame Press.

DANIELLE M. PETERS is a postdoctoral research fellow at the McGrath Institute for Church Life at the University of Notre Dame.

“This book provides an in-depth exploration of the various currents in Mariology in the decades prior to Vatican II. I don’t know of any book that provides as much detail as this one.”

—Robert Fastiggi, Sacred Heart Major Seminary

The Blessed Virgin Mary is uniquely associated with Catholicism, and the century preceding the Second Vatican Council was arguably the most fertile era for Catholic Marian studies. In 1964, Pope John Paul VI published the Dogmatic Constitution on the Church, or Lumen Gentium, the eighth chapter of which presents the most comprehensive magisterial teaching on the Blessed Virgin Mary. As part of its Marian Initiative, the Institute for Church Life at the University of Notre Dame invited scholars to a conference held at Notre Dame in October 2013 to reflect on the rich Marian legacy on the eve of the Second Vatican Council.

This volume, which is dedicated to Fr. Edward D. O’Connor, C.S.C., contains essays highlighting the historical development of Mariology during the “Marian century” by major ressourcement theologians, whose reflections decisively influenced the development of the Lumen Gentium, as well as Marian modalities emerging in the Catholic Church of that time. It concludes with a pastoral reflection and impulse to recover the importance of the Blessed Virgin Mary as the nexus mysteriorum (Benedict XVI), uniting within herself and re-echoing the greatest mysteries and teachings of the faith. The essays unanimously stress that the Blessed Virgin Mary is not merely a peripheral figure in Christian faith and in the panorama of theology. More than fifty years after Lumen Gentium, students of theology as well as Marian devotees take their bearings from this document in order to promote the person of Mary and the study of Mariology, as well as grow in authentic Marian piety. This book will have great appeal to students and scholars of Catholic theology and history, particularly those interested in Mariology.
RAYMOND SICKINGER is chair of the Department of History and Classics at Providence College.

“This is likely to become the definitive biographical work on Ozanam for the foreseeable future.”
—David L. Gregory, St. John’s University

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

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

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

“This book makes a unique contribution to its field. It is broadly and intentionally cross-disciplinary in its character, embracing architecture, liturgical theology, aesthetics, sociology, and oral history. In this way it manages to give an especially detailed portrait of Orthodoxy in America that has no precedent. It is also a very personal work—only someone with the author’s broad training and his highly attuned sense of the visual and the liturgical could possibly write such an informed and also deeply sympathetic work.”

—Dr. Peter C. Bouteneff, St. Vladimir’s Orthodox Theological Seminary

How do space and architecture shape liturgical celebrations within a parish? In Theology and Form: Contemporary Orthodox Architecture in America, Nicholas Denysenko profiles seven contemporary Eastern Orthodox communities in the United States and analyzes how their ecclesiastical identities are affected by their physical space and architecture. He begins with an overview of the Orthodox architectural heritage and its relation to liturgy and ecclesiology, including topics such as stational liturgy, mobility of the assembly, the symbiosis between celebrants and assembly, placement of musicians, and festal processions representative of the Orthodox liturgy. Chapters 2–7 present comparative case studies of seven Orthodox parishes. Some of these have purchased their property and built new edifices; Denysenko analyzes how contemporary architecture makes use of sacred space and engages visitors. Others are mission parishes that purchased existing properties and buildings, posing challenges for and limitations of their liturgical practices. The book concludes with a reflection on how these parish examples might contribute to the future trajectory of Orthodox architecture in America and its dialogical relationship with liturgy and ecclesial identity.

THEOLOGY AND FORM
CONTEMPORARY ORTHODOX ARCHITECTURE IN AMERICA

NICHOLAS DENYSENKO

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Remembering the Troubles
Contesting the Recent Past in Northern Ireland

EDITED BY JIM SMYTH

MARCH
216 pages | 6x9 | 8 halftones
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$40.00 USD (SX)

JIM SMYTH is professor of Irish and British history at the University of Notre Dame. He is the author or editor of a number of books, including, most recently, Cold War Culture: Intellectuals, the Media, and the Practice of History.

“The essays in Remembering the Troubles are admirably well-balanced, taking on board the politics of memory among republicans, loyalists, and the British army, and also giving consideration to the implications of commemoration policies in Northern Ireland and the Republic of Ireland.”

—Guy Beiner, author of Remembering the Year of the French

The historian A. T. Q. Stewart once remarked that in Ireland all history is applied history—that is, the study of the past prosecutes political conflict by other means. Indeed, nearly twenty years after the 1998 Belfast Agreement, “dealing with the past” remains near the top of the political agenda in Northern Ireland. The essays in this volume, by leading experts in the fields of Irish and British history, politics, and international studies, explore the ways in which competing “social” or “collective memories” of the Northern Ireland “Troubles” continue to shape the post-conflict political landscape.

The contributors to this volume embrace a diversity of perspectives: the Provisional Republican version of events, as well as that of its Official Republican rival; Loyalist understandings of the recent past as well as the British Army’s authorized for-the-record account; the importance of commemoration and memorialization to Irish Republican culture; and the individual memory of one of the noncombatants swept up in the conflict. Tightly specific, sharply focused, and rich in local detail, these essays make a significant contribution to the burgeoning literature of history and memory. The book will interest students and scholars of Irish studies, contemporary British history, memory studies, conflict resolution, and political science.

CONTRIBUTORS: Jim Smyth, Ian McBride, Ruan O’Donnell, Aaron Edwards, James W. McAuley, Margaret O’Callaghan, John Mulqueen, and Cathal Goan.
RICHARD BARLOW is assistant professor of English at Nanyang Technological University, Singapore.

“This excellent study firmly and convincingly establishes the importance and roles of Scotland, Scottish history, and Scottish literature in Joyce’s works. And it shows Joyce’s awareness of both Ireland and Scotland as hybrid societies.”

—Vincent J. Cheng, author of *Joyce, Race, and Empire*

*The Celtic Unconscious* offers a vital new interpretation of modernist literature through an examination of James Joyce’s employment of Scottish literature and philosophy, as well as a commentary on his portrayal of shared Irish and Scottish histories and cultures. Barlow also offers an innovative look at the strong influences that Joyce’s predecessors had on his work, including James Macpherson, James Hogg, David Hume, Robert Burns, and Robert Louis Stevenson. The book draws upon all of Joyce’s major texts but focuses mainly on *Finnegans Wake* in making three main, interrelated arguments: that Joyce applies what he sees as a specifically “Celtic” viewpoint to create the atmosphere of instability and skepticism of *Finnegans Wake*; that this reasoning is divided into contrasting elements, which reflect the deep religious and national divide of post-1922 Ireland, but which have their basis in Scottish literature; and finally, that despite the illustration of the contrasts and divisions of Scottish and Irish history, Scottish literature and philosophy are commissioned by Joyce as part of a program of artistic “decolonization” that is enacted in *Finnegans Wake*. *The Celtic Unconscious* is the first book-length study of the role of Scottish literature in Joyce’s work and is a vital contribution to the fields of Irish and Scottish studies. This book will appeal to scholars and students of Joyce, and to students interested in Irish studies, Scottish studies, and English literature.
Apocalypse Deferred
Girard and Japan
EDITED BY JEREMIAH L. ALBERG

JEREMIAH L. ALBERG is professor of philosophy and religion at International Christian University, Tokyo. He is the author of a number of books, including Beneath the Veil of the Strange Verses: Reading Scandalous Texts.

“This is the first major interdisciplinary response to Girard’s apocalyptic-themed late work Achever Clausewitz. The Japanese cultural material explored here not only reveals evidence for aspects of the mimetic theory from folk history, literature, theatre, and popular culture (e.g., anime), but from a non-Western nation it raises the question of necessary Judeo-Christian input into the revealing of scapegoating dynamics.”

—Scott Cowdell, Charles Sturt University, Canberra, Australia

The thought of René Girard on violence, sacrifice, and mimetic theory has exerted a strong influence on Japanese scholars as well as around the world. In this collection of essays, originating from a Tokyo conference on violence and religion, scholars call on Girardian ideas to address apocalyptic events that have marked Japan’s recent history as well as other aspects of, primarily, Japanese literature and culture. Girard’s theological notion of apocalypse resonates strongly with those grappling with the horrors of Hiroshima and Nagasaki, as well as events such as the 2011 Tōhoku earthquake and tsunami and the Fukushima nuclear disaster. In its focus on Girard and devastating violence, the contributors raise issues of promise and peril for us all.

The essays in Part I of the volume are primarily rooted in the events of World War II. The contributors employ mimetic theory to respond to the use of nuclear weapons and the threat of absolute destruction. Essays in Part II cover a wide range of topics in Japanese cultural history from the viewpoint of mimetic theory, ranging from classic and modern Japanese literature to anime. Essays in Part III address theological questions and mimetic theory, especially from a Judeo-Christian perspective.
LYN S. GRAYBILL is an expert in the role of religious and cultural resources in international ethics and human rights practices, having previously authored *Truth and Reconciliation in South Africa: Miracle or Model?* and *Religion and Resistance Politics in South Africa*. She has taught at universities in Virginia, Georgia, and Africa.

“How and when are reconciliation and forgiveness possible? And what is the role of religion here? Lyn Graybill’s interesting book makes an original contribution and shows some of the limitations of justice-through-punishment while highlighting the importance of traditional and religiously based modes of reconciliation.”

—David Keen, London School of Economics and Political Science

In this groundbreaking study of post-conflict Sierra Leone, Lyn Graybill examines the ways in which both religion and local tradition supported restorative justice initiatives such as the national Truth and Reconciliation Commission (TRC) and village-level Fambul Tok ceremonies.

Through her interviews with Christian and Muslim leaders of the Inter-Religious Council, Graybill uncovers a rich trove of perspectives about the meaning of reconciliation, the role of acknowledgment, and the significance of forgiveness. Through an abundance of polling data and her review of traditional practices among the various ethnic groups, Graybill also shows that these perspectives of religious leaders did not at all conflict with the opinions of the local population, whose preferences for restorative justice over retributive justice were compatible with traditional values that prioritized reconciliation over punishment.

These local sentiments, however, were at odds with the international community’s preference for retributive justice, as embodied in the Special Court for Sierra Leone, which ran concurrently with the TRC. Graybill warns that with the dominance of the International Criminal Court in Africa—there are currently eighteen pending cases in eight countries—local preferences may continue to be sidelined in favor of prosecutions. She argues that the international community is risking the loss of its most valuable assets in post-conflict peacebuilding by pushing aside religious and traditional values of reconciliation in favor of Western legal norms.
WAED ATHAMNEH is assistant professor of Arabic studies at Connecticut College.

"Modern Arabic Poetry: Revolution and Conflict is a study of great promise. It should answer many of the questions about the major literary directions in modern Arabic poetry beyond commitment to Nasser, Arab nationalism, and the question of Palestine in the 1950s and 1960s. It contains some very fine readings of major poems by the authors she has chosen to focus on. They considerably enhance the presentation of her arguments. The poems themselves are skillfully translated and capture the spirit of modernist Arabic poetry."

—Terri DeYoung, University of Washington

In Modern Arabic Poetry, Waed Athamneh addresses enduring questions raised from the 1950s to the present as she investigates the impact of past and contemporary Middle Eastern politics on its poetry. Focusing on the works of three prominent poets, Iraqi ʿAbd al-Wahhāb al-Bayāṭī (1926–1999), Egyptian Ṭāḥtā Abd al-Muṭṭāb ʿAbd al-Muṭṭāb Hijāzī (b. 1935), and Palestinian Māḥmūd Darwīsh (1941–2008), Athamneh argues that political changes in the modern Arab world—including the 1967 war and the fall of Nasserism, the ongoing Israeli-Palestinian conflict, and, in Hijāzī’s case, the 2011 Arab Uprising and its aftermath—inspired transitions and new directions in these poets’ works. Enhanced by Athamneh’s original translations of a number of the Arabic texts discussed, as well as translations published previously, Modern Arabic Poetry brings these poets fully into the purview of contemporary literary, political, and critical discourse. It argues that their individual responses to political changes proceed in three distinct directions: the metapoetic, in which the poet disengages from the poetry of political commitment to find inspiration in artistic (self-)exploration; the recommitted, in which new political revolutions inspire the poet to resume writing and publishing poetry; and the humanist, in which the poet comes to terms of coexistence with permanent or unresolved conflict.
A Liberalism Safe for Catholicism?
Perspectives from The Review of Politics
EDITED BY DANIEL PHILPOTT AND RYAN T. ANDERSON
THE REVIEW OF POLITICS Series
JUNE
678 pages | 6x9
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This volume is the third in the “Perspectives from The Review of Politics” series, following The Crisis of Modern Times, edited by A. James McAdams (2007), and War, Peace, and International Political Realism, edited by Keir Lieber (2009). In A Liberalism Safe for Catholicism?, editors Daniel Philpott and Ryan T. Anderson chronicle the relationship between the Catholic Church and American liberalism as told through twenty-seven essays selected from the history of the Review of Politics, dating back to the journal’s founding in 1939. The primary subject addressed in these essays is the development of a Catholic political liberalism in response to the democratic environment of nineteenth- and twentieth-century America. Works by Jacques Maritain, Heinrich Rommen, and Yves R. Simon forge the case for the compatibility of Catholicism and American liberal institutions, including the civic right of religious freedom. The conversation continues through recent decades, when a number of Catholic philosophers called into question the partnership between Christianity and American liberalism and were debated by others who rejoined with a strenuous defense of the partnership. The book also covers a wide range of other topics, including democracy, free market economics, the common good, human rights, international politics, and the thought of John Henry Newman, John Courtney Murray, and Alasdair MacIntyre, as well as some of the most prominent Catholic thinkers of the last century, among them John Finnis, Michael Novak, and William T. Cavanaugh. This book will be of special interest to students and scholars of political science, journalists and policymakers, church leaders, and everyday Catholics trying to make sense of Christianity in modern society.

“The pages of the Review of Politics since its founding in 1939 can be read as a chronicle of this partnership [between the Catholic Church and liberal institutions]—its development, its heyday, its encounter of travails, its ongoing virtues, and its persistent flaws. Indeed, the partnership has been fraught with controversy over its true extent, its robustness, and its desirability.”

—from the introduction, A Liberalism Safe for Catholicism?

DANIEL PHILPOTT is professor of political science at the University of Notre Dame and editor of The Politics of Past Evil (University of Notre Dame Press, 2006).

RYAN T. ANDERSON is senior research fellow at the Heritage Foundation and founder/editor of the online journal Public Discourse.
Suspicious Moderate
The Life and Writings of Francis à Sancta Clara (1598–1680)
ANNE ASHLEY DAVENPORT

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ANNE ASHLEY DAVENPORT is a lecturer in the Boston College Honors Program. She is the author of Descartes’s Theory of Action and Measure of a Different Greatness: The Intensive Infinite, 1250–1650.

“Christopher Davenport, or Sancta Clara, is a figure that has slipped to the margins of many treatments of English Catholicism. This book does an excellent job in making the case for his recovery. Suspicious Moderate: The Life and Writings of Francis à Sancta Clara (1598–1680) is a significant and worthwhile contribution to the historiographies of English Catholicism, the politics of seventeenth-century England, and early modern philosophy and natural science.”
—Jeffrey Collins, Queen’s University

The historiography of English Catholicism has grown enormously in the last generation, led by scholars such as Peter Lake, Michael Questier, Stefania Tutino, and others. In Suspicious Moderate, Anne Ashley Davenport makes a significant contribution to that literature by presenting a long overdue intellectual biography of the influential English Catholic theologian Francis à Sancta Clara (1598–1680). Born into a Protestant family in Coventry at the end of the sixteenth century, Sancta Clara joined the Franciscan order in 1617. He played key roles in reviving the English Franciscan province and in the efforts that were sponsored by Charles I to reunite the Church of England with Rome. In his voluminous Latin writings, he defended moderate Anglican doctrines, championed the separation of church and state, and called for state protection of freedom of conscience.

Suspicious Moderate offers the first detailed analysis of Sancta Clara’s works. In addition to his notorious Deus, natura, gratia (1634), Sancta Clara wrote a comprehensive defense of episcopacy (1640), a monumental treatise on ecumenical councils (1649), and a treatise on natural philosophy and miracles (1662). By carefully examining the context of Sancta Clara’s ideas, Davenport argues that he aimed at educating English Roman Catholics into a depoliticized and capacious Catholicism suited to personal moral reasoning in a pluralistic world. In the course of her research, Davenport also discovered that “Philip Scot,” the author of the earliest English discussions of Hobbes (a treatise published in 1650), was none other than Sancta Clara. Davenport demonstrates how Sancta Clara joined the effort to fight Hobbes’s Erastianism by carefully reflecting on Hobbes’s pioneering ideas and by attempting to find common ground with him, no matter how slight.
GIORGIO CARAVALE is professor of early modern European history at the University of Roma Tre. He is the author of a number of books, including Forbidden Prayer: Church Censorship and Devotional Literature in Renaissance Italy.

“Giorgio Caravale’s Beyond the Inquisition: Ambrogio Catarino Politi and the Origins of the Counter-Reformation gives an extraordinarily good idea of Ambrogio Catarino as a man and as a thinker. Catarino has often been regarded as the voice of orthodoxy, but Caravale presents a man who is infinitely more complex, full of contradictions and apparent inconsistencies that illustrate the various tensions created by the Reformation.”

—Alastair Hamilton, Arcadian Visiting Research Professor, The Warburg Institute

In Beyond the Inquisition, originally published in an Italian edition in 2007, Giorgio Caravale offers a fresh perspective on sixteenth-century Italian religious history and the religious crisis that swept across Europe during that period. Through an intellectual biography of Ambrogio Catarino Politi (1484–1553), Caravale rethinks the problems resulting from the diffusion of Protestant doctrines in Renaissance Italy and the Catholic opposition to their advance. At the same time, Caravale calls for a new conception of the Counter-Reformation, demonstrating that during the first half of the sixteenth century there were many alternatives to the inquisitorial model that ultimately prevailed.

Lancellotto Politi, the jurist from Siena who entered the Dominican order in 1517 under the name of Ambrogio Catarino, started his career as an anti-Lutheran controversialist, shared friendships with the Italian Spirituals, and was frequently in conflict with his own order. The main stages of his career are all illustrated with a rich array of previously published and unpublished documentation. Caravale’s thorough analysis of Politi’s works, actions, and relationships significantly alters the traditional image of an intransigent heretic hunter and an author of fierce anti-Lutheran tirades. In the same way, the reconstruction of his role as a papal theologian and as a bishop in the first phase of the Council of Trent and the reinterpretation of his battle against the Spanish theologian Domingo de Soto and scholasticism reestablish the image of a Counter-Reformation that was different from the one that triumphed in Trent, the image of an alternative that was viable but never came close to being implemented.
Modern readers and writers find it natural to contrast the agency of realistic fictional characters to the constrained range of action typical of literary personifications. Yet no commentator before the eighteenth century suggests that prosopopoeia signals a form of reduced agency. Andrew Escobedo argues that premodern writers, including Spenser, Marlowe, and Milton, understood personification as a literary expression of will, an essentially energetic figure that depicted passion or concept transforming into action. As the will emerged as an isolatable faculty in the Christian Middle Ages, it was seen not only as the instrument of human agency but also as perversely independent of other human capacities, for example, intellect and moral character. Renaissance accounts of the will conceived of volition both as the means to self-creation and the faculty by which we lose control of ourselves. After offering a brief history of the will that isolates the distinctive features of the faculty in medieval and Renaissance thought, Escobedo makes his case through an examination of several personified figures in Renaissance literature: Conscience in the Tudor interludes, Despair in *Doctor Faustus* and book I of *The Faerie Queen*, Love in books III and IV of *The Faerie Queen*, and Sin in *Paradise Lost*. These examples demonstrate that literary personification did not amount to a dim reflection of “realistic” fictional character, but rather that it provided a literary means to explore the numerous conundrums posed by the premodern notion of the human will. This book will be of great interest to faculty and graduate students interested in medieval studies and Renaissance literature.
CURTIS A. GRUENLER is professor of English at Hope College.

"Immensely learned, ranging widely over classical and medieval literature and medieval theology and philosophy to bring superb new insight to Piers Plowman in particular, but also to a host of other texts. Above all, it brings out brilliantly, and not in any piетistic way, the deep Christianity of the poem, too often ignored nowadays by secularizing scholars."

—Traugott Lawler, Yale University

In this book, Curtis Gruenler proposes that the concept of the enigmatic, latent in a wide range of medieval thinking about literature, can help us better understand in medieval terms much of the era’s most enduring literature, from the riddles of the Anglo-Saxon bishop Aldhelm to the great vernacular works of Dante, Chaucer, Julian of Norwich, and, above all, Langland’s Piers Plowman. Riddles, rhetoric, and theology—the three fields of meaning of enigma in medieval Latin—map a way of thinking about reading and writing obscure literature that was widely shared across the Middle Ages. The poetics of enigma links inquiry about language by theologians with theologically ambitious literature. Each sense of enigma brings out an aspect of this poetics. The playfulness of riddling, both oral and literate, was joined to a Christian vision of literature by Aldhelm and the Old English riddles of the Exeter Book. Defined in rhetoric as an obscure allegory, enigma was condemned by classical authorities but resurrected under the influence of Augustine as an aid to contemplation. Its theological significance follows from a favorite biblical verse among medieval theologians, “We see now through a mirror in an enigma, then face to face” (1 Cor. 13:12). Along with other examples of the poetics of enigma, Piers Plowman can be seen as a culmination of centuries of reflection on the importance of obscure language for knowing and participating in endless mysteries of divinity and humanity and a bridge to the importance of the enigmatic in modern literature. This book will be especially useful for scholars and undergraduate students interested in medieval European literature, literary theory, and contemplative theology.
Conflicts of Devotion
Liturgical Poetics in Sixteenth- and Seventeenth-Century England
DANIEL R. GIBBONS

Who will mourn with me? Who will break bread with me? Who is my neighbor? In the wake of the religious reformations of the sixteenth century, such questions called for a new approach to the communal religious rituals and verses that shaped and commemorated many of the brightest and darkest moments of English life. In England, new forms of religious writing emerged out of a deeply fractured spiritual community. Conflicts of Devotion reshapes our understanding of the role that poetry played in the re-formation of English community, and shows us that understanding both the poetics of liturgy and the liturgical character of poetry is essential to comprehending the deep shifts in English spiritual attitudes and practices that occurred during the sixteenth and seventeenth centuries. The liturgical, communitarian perspective of Conflicts of Devotion sheds new light on neglected texts and deepens our understanding of how major writers such as Edmund Spenser, Robert Southwell, and John Donne struggled to write their way out of the spiritual and social crises of the age of the Reformation. It also sheds new light on the roles that poetry may play in negotiating—and even overcoming—religious conflict. Attention to liturgical poetics allows us to see the broad spectrum of ways in which English poets forged new forms of spiritual community out of the very language of theological division. This book will be of great interest to teachers and students of early modern poetry and of the various fields related to Reformation studies: history, politics, and theology.

"Conflicts of Devotion is exceptionally well written and is subtly and persuasively argued, advancing scholarship in such important ways as to change our ways of thinking about the major poets of this period. It will have special value to graduate students and young academics looking for an approach to their own writing."

—Gerard Wegemer, University of Dallas

DANIEL R. GIBBONS is director of undergraduate studies in English at the Catholic University of America.

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DANIEL R. GIBBONS is director of undergraduate studies in English at the Catholic University of America.
Michael Psellos has long been known as a key figure in the history of Byzantine literary and intellectual culture, but his theoretical and critical reflections on literature and art are little known outside of a small circle of specialists. Most famous for his Chronographia, a history of eleventh-century Byzantine emperors and their reigns, Psellos also excelled in describing as well as prescribing practices and rules for literary discourse and visual culture. The ambition of Michael Psellos on Literature and Art is to illustrate an important chapter in the history of Greek literary and art criticism and introduce precisely this aspect of Psellian writing to a wider public. The editors of this volume present thirty Psellian texts, all of which have been translated—some in part, most in their entirety—into English. In the majority of cases, the works are translated for the first time in any modern language, and several are discussed at length here for the first time. They are grouped into two separate sections, which roughly translate to two areas of theoretical reflection associated with the modern terms “literature” and “art.” As such, these texts display Byzantine views, attitudes, and ultimately tastes regarding what is thought to be beautiful as well as moral, and appealing as well as mentally and psychologically effective, in texts and artistic objects.
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## TITLE INDEX

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Antoine Frédéric Ozanam</td>
<td>12</td>
</tr>
<tr>
<td>Apocalypse Deferred</td>
<td>16</td>
</tr>
<tr>
<td>Beyond the Inquisition</td>
<td>21</td>
</tr>
<tr>
<td>The Celtic Unconscious</td>
<td>15</td>
</tr>
<tr>
<td>The Christian Moral Life</td>
<td>8</td>
</tr>
<tr>
<td>Conflicts of Devotion</td>
<td>24</td>
</tr>
<tr>
<td>Disarming Beauty</td>
<td>2–3</td>
</tr>
<tr>
<td>Land!</td>
<td>4–5</td>
</tr>
<tr>
<td>Latinos in New York</td>
<td>7</td>
</tr>
<tr>
<td>A Liberalism Safe for Catholicism?</td>
<td>19</td>
</tr>
<tr>
<td>Mary on the Eve of the Second Vatican Council</td>
<td>11</td>
</tr>
<tr>
<td>Michael Psellos on Literature and Art</td>
<td>25</td>
</tr>
<tr>
<td>Modern Arabic Poetry</td>
<td>18</td>
</tr>
<tr>
<td>Of Form &amp; Gather</td>
<td>6</td>
</tr>
<tr>
<td><em>Piers Plowman</em> and the Poetics of Enigma</td>
<td>23</td>
</tr>
<tr>
<td>Realizing the Distinctive University</td>
<td>1</td>
</tr>
<tr>
<td>Religion, Tradition, and Restorative Justice in Sierra Leone</td>
<td>17</td>
</tr>
<tr>
<td>Remembering the Troubles</td>
<td>14</td>
</tr>
<tr>
<td>Suspicious Moderate</td>
<td>20</td>
</tr>
<tr>
<td>Theology and Form</td>
<td>13</td>
</tr>
<tr>
<td>Volition’s Face</td>
<td>22</td>
</tr>
</tbody>
</table>

### What Is Ethically Demanded? | 9
### Work of Love | 10

## SERIES INDEX

<table>
<thead>
<tr>
<th>Series</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andrés Montoya Poetry Prize</td>
<td>6</td>
</tr>
<tr>
<td>Catholic Ideas for a Secular World</td>
<td>2–3</td>
</tr>
<tr>
<td>Latino Perspectives</td>
<td>7</td>
</tr>
<tr>
<td>Michael Psellos in Translation</td>
<td>25</td>
</tr>
<tr>
<td>ReFormations: Medieval and Early Modern</td>
<td>22</td>
</tr>
</tbody>
</table>
| **THE REVIEW OF POLITICS Series** | 19

## AUTHOR INDEX

<table>
<thead>
<tr>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jeremiah L. Alberg</td>
<td>16</td>
</tr>
<tr>
<td>Ryan T. Anderson</td>
<td>19</td>
</tr>
<tr>
<td>Waed Athamneh</td>
<td>18</td>
</tr>
<tr>
<td>Richard Barlow</td>
<td>15</td>
</tr>
<tr>
<td>Sherrie Baver</td>
<td>7</td>
</tr>
<tr>
<td>Giorgio Caravale (Weinstein, trans.)</td>
<td>21</td>
</tr>
<tr>
<td>Julián Carrón</td>
<td>2–3</td>
</tr>
<tr>
<td>John C. Cavadini</td>
<td>11</td>
</tr>
<tr>
<td>Anne Ashley Davenport</td>
<td>20</td>
</tr>
<tr>
<td>Leonard J. DeLorenzo</td>
<td>10</td>
</tr>
</tbody>
</table>
Nicholas Denysenko 13
Andrew Escobedo 22
Angelo Falcón 7
Hans Fink 9
Daniel R. Gibbons 24
Lyn S. Graybill 17
Curtis A. Gruenler 23
Gabriel Haslip-Viera 7
Danielle M. Peters 11
Daniel Philpott 19
Michael Psellos (Barber and Papaioannou, eds.) 25
John Crowe Ransom (Peters, ed.) 4
Mark William Roche 1
John Rziha 8
Raymond L. Sickinger 12
Jim Smyth 14
Robert Stern 9
Felicia Zamora 6

SUBJECT INDEX

African Studies 17
Arabic Poetry 18

Architecture 13
Biography 12, 20, 21
Byzantine Studies 25
Catholic Studies 11, 12, 20, 21
Environmental Economics 4
Ethics 9
Higher Education 1
History 4, 7, 14
Irish Studies 14, 15
Latino Studies 6, 7
Medieval & Early Modern History 20, 21
Medieval & Early Modern 22, 23, 24
Liberal Criticism 15
Orthodox Studies 13
Philosophy 9
Philosophy of Religion 16
Poetry 6
Political Philosophy 19
Religion & Ethics 8
Religion & Society 2
Religion & Theology 10, 11
Religious Studies 17
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