

# The Maritain Notebook

NEWSLETTER OF THE AMERICAN MARITAIN ASSOCIATION / VOLUME 30, ISSUE 3 / Winter 2023

## President's Remarks

*Although Jacques and Raissa Maritain hosted the first Thomistic Study Circle retreat in 1922, it was in 1923 that the Maritains moved to Meudon, where, according to Ralph McInerny's recounting in his spiritual biography of Maritain, the annual events become "one of the most sustained efforts on Maritain's part to influence the culture of his native land as a convert to Catholicism." Between 1923 and the onset of the Second World War, the Thomist Study Circles at Meudon attracted a diverse swath of European intellectuals: philosophers, artists, believers and seekers. These meetings thrust Maritain to the forefront of the Thomist revival and spread his influence as a philosopher. The motto of the group was *O Sapientia*; its rule of life sought to create "a more integral connection between the life of the mind and the life of the spirit." Following St. Thomas, they realized that true wisdom can only be attained when an intense life of prayer illumines the assiduous efforts of the mind.*

*One hundred years later, the spirit of the Thomistic Study Circle continues to animate the annual meetings of the American Maritain Association. Maritain originally discovered in St. Thomas an alternative to the sterility of the intellectual life he had experienced in the university.*



*We continue to find in the perennial philosophy a sustenance that cannot be found in the ideologies that perpetually roil the academy. Maritain knew, too, that truth is not simply a matter for the academy; rather, from the academy, truth—and, all too often, error—is disseminated into society. Like our forebears at Meudon, we share in the continued mission to influence the culture in the name of truth. Indeed, the Constitution of the AMA specifies as one aim of the Association "to find practical and viable solutions" to the problems of contemporary culture (Art. III.B). Ours is not a merely an academic enterprise.*

*This year's meeting in Dallas, commemorating the fiftieth anniversary of Maritain's death, certainly celebrates Maritain's salubrious influence on France, and also on the Church and the world as a whole. Reminiscent of those days in Meudon, our meeting will host an impressive and varied array of scholars uniting to explore issues in art and politics, metaphysics and ethics, Church and state.*

*In addition to the our previously announced plenary speakers, I am pleased to announce that Daniel Philpott of the University of Notre Dame will join us in giving a plenary address. Dr. Philpott was a plenary speaker at our 2017 conference in New Orleans; we are happy he will be with us again this year.*

*My hope for this conference is that it presents for all of us an opportunity to experience the intellectual and spiritual ferment which first brought a generation of Frenchmen to Meudon.*

*James Jacobs, Preside*

# Other News and “Housekeeping”

## More News from Great Britain!

Exciting news from Great Britain!

Things have progressed and the proposed Maritain conference now has a home! In the last Maritain Notebook, I outlined initial plans for ‘an event’ in the UK to coincide with the anniversary of JM’s death, and to promote the spiritual and intellectual mission of Jacques and Raïssa. I’m pleased to announce that following my recent appointment as a Research Fellow at the Margaret Beaufort Institute of Theology, Cambridge, a more ambitious conference is being scheduled in the 2023-4 academic calendar, possibly this autumn (fall). It will be hosted by the institute, in Cambridge.

The remit of my 2-year fellowship is to increase awareness of the Maritains in academic, religious and lay communities in the UK, and to continue my work on a Thomistic philosophy of music, hopefully leading to a book publication. So to all my friends at AMA, stay tuned for a date, and as I said last time, any advice, ideas or support would be greatly valued. Do get in touch with me (via the email below), and please disseminate this ‘newsflash’ to any relevant parties.

Dr. Christopher Grey  
[christopher.grey1@outlook.com](mailto:christopher.grey1@outlook.com)

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“Only when the Gospel has penetrated to the very depth of human substance will natural law appear in its flower and its perfection.”

Jacques Maritain, *Scholasticism and Politics*

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## A Comment from the Secretary

Please continue to send in information for the newsletters! We welcome book reviews, short columns, and any quotes that you find that might be of interest to “fill in the gaps”!

Also, to get you thinking: we are considering doing a podcast to help publicize the Association. Think over this so that we might discuss it at the next meeting.

**Finally: Don’t forget to pay your dues** (under “membership” at [americanmaritainassociation.com](http://americanmaritainassociation.com)) **and to register for the conference!**

Matthew MinerD  
[webmaster.maritainassociation@gmail.com](mailto:webmaster.maritainassociation@gmail.com)

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*Thus, there can be no understanding of the true nature of God, nor of the mysteries of the Incarnation, Redemption, Mariology, Ecclesiology, or grace and the Christian life without explicit recourse to the fundamental mystery which is that of the Trinity.*

*The Trinity not only sheds its light on each of the Christian mysteries. It constitutes them. Indeed, it constitutes the very fabric of the economy of salvation. The whole of Christianity comes down to this fundamental intuition: the communication of the Trinitarian life, through the mediation of Christ, the Mother of Christ, and the Church, in two distinct and complementary phases, one on earth sketched out amid trials and the time of meriting, marked by the obscurities of faith, and the other in consummate perfection in the splendor of the vision of God, in the City of God. In short, the whole of Christianity is nothing other than: the communication of the Trinitarian life to the whole Christ. Therefore, when we consider the economy of salvation as an organic synthesis, the dogma of the Trinity is the architectonic principle of all Christian knowledge, the explanatory cause of everything. To truly lay out this synthesis, we would need to set forth from contemplation of the eternal generation of the Word and the eternal spiration of the Holy Spirit, from the life of the Three who constitute the source, exemplar, and end of our spiritual life.*

M.-M. Philipon  
“The Trinity: The Keystone of the Mysteries”

# Review: *The Christian Structure of Politics*



## The Christian Structure of Politics

On the *De Regno* of Thomas Aquinas

William McCormick, SJ

Published by CUA Press

Available at:

[hfsbooks.com](http://hfsbooks.com)

[amazon.com](http://amazon.com)

288 pages

Hardcover: \$75

Softcover: \$34.95

Review by:

James Jacobs

Notre Dame Seminary

The politics that shaped the life of Thomas Aquinas could not be more different than those debates that engross contemporary liberal democracies. Thomas's family was intimately bound up with the struggle between Pope and Emperor that shook Christendom in the thirteenth century. His later history famously has him at table with the saintly crusader and King of France, Louis IX. Indeed, Thomas's one explicitly political work is of a pedagogical genre, the *speculum principum*—a “mirror for princes”—which offers support and advice for monarchs. Ironically, the most famous instance of this genre is Machiavelli's *The Prince*, the work which fundamentally altered Western politics, seemingly relegating Thomas's advice to the annals of merely historical interest. In light of this, can the political philosophy of Thomas Aquinas speak to us today?

William McCormick, SJ, emphatically answers in the affirmative in his analysis of the *De Regno*, a *speculum* which Thomas likely composed for a newly installed French crusader king in Cyprus. McCormick deftly accomplishes a number of scholarly tasks simultaneously: explaining how to read a *speculum* as distinct from a proper political treatise; an analysis of the text itself, highlighting Thomas's integration of apparently discordant Aristotelian and Augustinian themes; and, demonstrating how that argument defends a Gelasian dualism—that there are two independent spheres of authority, with the spiritual sphere having ultimate primacy—which is a perennially valid criteria by which to evaluate political debates about the relation of Church and state. Since these insights can be obscured by the rather unfamiliar genre, McCormick's book provides both an invaluable guide to reading this underappreciated text, as well as an important contribution to our

understanding of the political thought of Thomas Aquinas as a whole.

McCormick demonstrates that Thomas's work is composed of four major parts. (He notes that the precise division of chapters varies in different editions, which has been an added impediment to its study.) Thomas begins his advice to the king by emphasizing the natural goodness of society and the necessary role of government (I.1-2). This section is profoundly informed by the Aristotelian assumptions of the political nature of man, and the concomitant fact that this sociability requires the authoritative leadership in order that the people might be directed to a common good. In the context of this *speculum*, Thomas will suggest that this leadership is best provided by a monarch since rule by one person is most likely to attain the unity of peace that is requisite of any genuine society.

This Aristotelian confidence is balanced in the next section by the Augustinian sense of man's fallen nature (I.2-6). The implications of sin for politics animates this analysis of the dangers of a monarch who is not ordered to the common good: the tyrant. Since human sin is unavoidable, man can tolerate moderate tyranny as a fact of the human condition because he knows his final end not in the state, but in God.

Given this taxonomic sorting of monarchs, the third section (I.7-12) offers Thomas's assessment of the rewards available to the king so as to move him to service of the common good. This argument introduces the important notion that the king is a *minister dei*. Accordingly, the king should look to God for his reward, and not any earthly benefit. Notably, this idea of the king as a minister of God implies neither divine right nor a theocratic subordination to the Pope. Rather, it is in the order of providence that the king is given the responsibility of assuring his people's happiness. Thus, Aristotle's common good of virtue is only attained when the king orders himself to God, as Augustine insists. The tyrant, on the other hand, defies God and deprives himself of both eternal reward and worldly happiness.

The final section of the *De Regno* then details the specific duties of the king as a *minister dei* (II.1-8). Since politics is a work of virtue, fulfilling these duties requires all the hard work of developing virtue in himself and the people for the dual end of temporal happiness and eternal beatitude. While we might recognize this point from Maritain's passionate argument in *Person and the Common Good*, McCormick demonstrates that it is already clearly established by Thomas himself. The duality of man's temporal and eternal end, then, requires the parallel societies of Church and state. The king is God's minister, but has wholly secular duties and ends; the Church,

led by the pope and his priestly ministers, have sacred duties with an eternal end. In this way the jurisdictional disputes between emperor and pope are diffused because those institutions are subordinated to the human ends they were created to serve.

The final chapter synthesizes the various threads of argument into a concisely stated theory of church-state relations, and then glosses this argument by bringing Thomas into conversation with medieval and modern alternatives. With respect to the medieval tradition, Thomas is seen to be a *via media* between those who would subordinate the church to the needs of the state, and those who subordinate the state to purely ecclesial and spiritual interests. Modern liberalism, for its part, also has divergent strands. One strand, rationalism, seeks to protect the atomized individual against all social pressure. Thomas, with his notion of the secular common good as well as the necessarily religious nature of man, is deeply opposed this strand. By contrast, liberalism's other strand, pluralism, values diversity of groups and seeks to nourish mediating institutions. Thomas's argument can qualifiedly support this, as it reflects his Gelasian dualism, though even this strand of liberalism is too tepid in its support of religion as a necessary aspect of teleological fulfillment.

McCormick's careful reading of the text, and his insightful integration of its argument into the larger tradition, is Maritainian in spirit, even though he cites Maritain only sparingly. John Hittinger has written that "Maritain's project attempted to unite Thomistic and Aristotelian traditions with the human rights thrust of modern political philosophy." McCormick's work certainly carries on that legacy of making Thomas relevant for our own postmodern liberal society. In particular, he lucidly shows how Thomas's advice to a medieval king can help solve the fraught problems of church-state relations even in contemporary America.

EDITOR'S NOTE: If you have read a book that would be of interest to members of this association, please consider writing a review of 800-1000 words for the upcoming edition of the Maritain Notebook.

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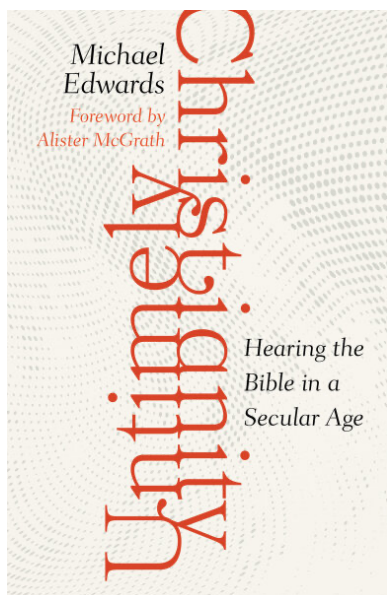
*Apart from these ultimate demands of his dignity, it remains true that the person is duty-bound, in justice, to risk his own existence for the salvation of the whole when the whole is imperiled. He is so bound precisely because, as an individual, the person is in his entirety a part of the community from which, in a certain fashion, he has received all that he is. But, he is thus obliged only because the terrestrial common good itself includes super human values and is indirectly related to the absolutely ultimate end of man.*

*If the common good of human society were uniquely and exclusively a sum of temporal advantages and achievements, like the common good—not really such but, rather, totalitarian—of an apiary or an ant hill, it would surely be nonsensical to sacrifice the life of a human person for it. Thus, war, which pushes to the extreme limit the subordination of the individual person to the temporal community, at the same time attests to the supra-temporal implications and supra-social finalities that this subordination presupposes. It can be seen, on the other hand, by reason of their very nature, the totalitarian states—the very states that devour human lives in the name of the nation—lose, as such, the right to ask of a man that he sacrifice his life for them.*

Jacques Maritain  
*The Person and the Common Good*



# Review: *Untimely Christianity*



Published by Fortress Press

Available at:  
[fortresspress.com](http://fortresspress.com)  
[amazon.com](http://amazon.com)

174 pages

Softcover: \$28

Softcover: \$34.95

Review by:  
E. Jane Doering  
University of Notre Dame

*Untimely Christianity: Hearing the Bible in a Secular Age* is a gift three times over. First, in the reflections of Academician and scholar Michael Edwards on the need to give the poetry of Sacred Scripture fresh attention. Second, in the spiritual inspiration to be gained by a close rereading of the Bible in view of today's joys and lamentations. And third, but far from least, is John Marson Dunaway's carefully crafted translation, in which he incorporates his intimate knowledge of the French language and culture, as well as of English literature.

Sir Michael Edwards, formerly Professor of English and Comparative Literature at the University of Warwick, elected to the Collège de France as professor and then to the Académie française, the first native English-speaking member among the 40 "Immortels," wants his readers to hear the music of God's words as they read the Bible. Selecting texts from the Jewish Bible and the New Testament, he highlights how the voice of God is singularly conveyed by the meter, balance, rhythm, and symmetry of the text. Contemplating the message in silence with the intent of implicit hearing and fuller understanding, a reader cannot but be struck anew with the radical message that the biblical word transmits.

"Untimely" or "intempestif" in the title has the connotation of being beyond time, timeless and eternal, but, in addition, disruptive, meaning that the Christian message remains at variance with individual egos, thus, is a continual disruptor of lives and habits. With this perspective, Professor Edwards challenges the rational point of view of outside observers in our secular age, such as Freud, Wittgenstein, and André Gide, among others, who rationally explain away the mysteries of life and death. The

Christians' experience of Christ, on the contrary, allows them to discern the authority with which the Bible speaks of the resurrection of the dead and thus to believe in eternal life.

As a poet, the author revels in the aesthetic joy that courses through the biblical texts. Since poetry notably can exude an elation touching all creation, he maintains that the Hebrew poetry in the Psalms evokes first and foremost the "extraordinary and hardly conceivable joy felt by all creation." In the lines, "Let the heavens rejoice and let the earth be glad! (Ps 96: 11) let the floods clap their hands: let the hills be joyful together," (Ps 98:8) the psalmists rejoice in the joy expressed by nature and urge human beings to join in the paean of praise. What we see in creation, we hear in the Scriptures," insists our author.

A wide variety of other art forms allow us to glimpse the truth that transcends the reality that inspires us over and above life's misery. Sir Michael invites us to reflect with the same mindset on the philosophy of Bergson and Spinoza, on Schubert's music in "Death and the Maiden," on Rembrandt's painting of the "Slaughtered Ox," on Shakespeare's "King Lear" and "The Tempest." These masterly creations also yield glimpses of the beauty that reveals God's promise of spiritual joy beyond the material world, all of which furthers the work of the Bible.

With few people capable of reading the Bible in the original languages, the rigorous work of translating holy Scripture into the multiplicity of languages becomes a serious and moral responsibility. Professor Edward is insistent that any recovery of true Christianity requires faithful translations; he does not hesitate to devalue certain stilted or overly "accessible" English translations that stifle the word of salvation. Translation of Sacred Scripture is an act of writing, a poesis, and a spiritual exercise, for it is an encounter with an absolute transcendence. Consequently, his criteria for translating the Bible are daunting: anyone so inclined must first and foremost love God, in addition to having an unstinting ardor for imagining, inventing, probing the real, hearing sonorities and cadences, valuing the turn of a phase. At worst, a bad translation can hobble the dissemination of God's word; at best, Edwards proposes that rewriting Scripture in another language might proffer varied perspectives on the content of faith and the way of salvation, thus animate the original in a different way.

Thus, we come to the third facet of this tripartite gift: Professor Dunaway's translation of his admired author Sir Michael Edwards. This esteem stimulated the energy needed for the hard work of translating, transposing into English the flow and polyvalent

language of the noted poet. The present translation is enriched by Dr. Dunaway's broad knowledge of French Culture and language. The footnotes offer helpful information on allusions to French literary figures: Verlaine, Mallarmé, Rimbaud, references that create other levels of understanding for the informed reader. Brief notes explain the double entendres in nature *morte* or *entendre*, as rhetorical devices that are part and parcel of the French language. Dunaway's deep appreciation for the author and for his thought in general opened the possibility for a close collaboration between the two authors on making this valuable collection of reflections by a public intellectual now available to English speaking readers.

All of which brings us to the question of why read this book, with all the other manuscripts calling for our time and attention. Well, the opportunity to dwell temporarily in the mind of a contemporary acclaimed thinker whose criterion of value is found in the word of God and who writes with clarity and beauty is exceptional. The topics elaborated above caught my attention, but his perceptions on joy, incarnation, hope, art, faith, considered against the current secular background help ground our steadfastness in Christianity. We have a debt of gratitude to Sir Michael Edwards and to Professor/translator John Marson Dunaway for *Untimely Christianity: Hearing the Bible in a Secular Age*.

# Recent Work by Members and Former Speakers

## A Remark from the Secretary

*Please send in your publications! Fellow AMA members are interested in your work. We want to promote the labors of as many members as possible!*

### Elisabeth Blum

“*Amor Intellectualis Dei* in Meister Eckhart, Marsilio Ficino and Baruch Spinoza: A Question of Emphasis.” *Aither* 13, no. 2 (2022): 4–23.  
<https://doi.org/10.5507/aither.2022.003>.

“Fate, Providence, and Fortuna in Giordano Bruno’s Expulsion of the Triumphant Beast.” In *Fate and Fortune in European Thought*, ca. 1400-1650, edited by Ovanes Akopyan, 47–61. Leiden: Brill, 2021.  
<http://brill.com/view/title/36100>.

“Panpsychism in Giordano Bruno and Tommaso Campanella.” In *Giordano Bruno: Law, Philosophy, and Theology in the Early Modern Era*, edited by Massimiliano Traversino Di Cristo, 207–17. Paris: Garnier, 2021.

### Paul Richard Blum

#### Books

- *Oracles of the Cosmos: Between Pantheism and Secularism*. Basel: Schwabe, 2022.

#### Articles

- “American Slave Narratives as Autoethnographic Paradigm.” *Human Affairs* 31, no. 2 (2021): 236–45.  
<https://doi.org/10.1515/humaff-2021-0019>.
- “Coluccio Salutati and the Humanist Critique of Fate.” In *Fate and Fortune in European Thought*, ca. 1400-1650, edited by Ovanes Akopyan, 37–46. Leiden: Brill, 2021.  
<http://brill.com/view/title/36100>.
- “Human and Divine Love in Marsilio Ficino,” in *Platonic Love from Antiquity to the Renaissance*, ed. Carl Séan O’Brien and John Dillon (Cambridge: Cambridge University Press, 2022), 201–10,  
<https://doi.org/10.1017/9781108525596.017>.
- “Iconology as a Spiritual Exercise: The *Compositio Loci* in Ignatius of Loyola.” In *Iconology, Neoplatonism, and the Arts in the Renaissance*, edited by Berthold Hub and Sergius Kodera, 183–99. New York: Routledge, 2021.
- “Lullism as an Antidote to Pantheism in Cusanus and Bruno.” In *Ramon Llull y los Lulistas* (Siglos XIV-XX), edited by Rafael Ramis Barceló, 455–74. Madrid: Sínderesis, 2022.

- “Robben oder Menschen? Bartolomé de Las Casas über die anthropologische Bedeutung der Versklavung.” In *“De homine”: Anthropologien in der Frühen Neuzeit*, edited by Sascha Salatowsky and Wilhelm Schmidt-Biggemann, 31–50. Stuttgart: Steiner, 2021.
- “Secularized Wisdom: Girolamo Cardano on Human Nature without God.” *Aither* 13, no. 2 (2022): 24–41.  
<https://doi.org/10.5507/aither.2022.001>.
- “Substance Dualism in Descartes.” In *Some Problems of Philosophy*, edited by Diane Gall, 215–25. Alberta, Canada: Medicine Hat College Library Services, 2021.  
<https://openeducationalberta.ca/pop201/chapter/substance-dualism-in-descartes-2/>.

### Stephen Chamberlain

“The Transcendent Dimension in Maritain’s Poetics,” given at the annual meeting of the American Catholic Philosophical Association

### Rev. John J. Conley, SJ

Rev. John J. Conley, SJ, the Francis J. Knott Professor of Philosophy and Theology at Loyola University Maryland, published articles on the philosophy of Madame de Staël (“Literature,” “Passions,” “Social Contract”) in the *Encyclopedia of Concise Concepts by Women Philosophers* (Universität Paderborn). He presented papers on “Beyond Inclusive Language: Translating the Names of God” at the Sixteenth-Century Studies Conference on October 28, 2022, in Minneapolis and “Ignatius of Loyola as Philosopher” at a Boston College conference on Jesuits and Philosophy on November 18, 2022. His short play on the Ukraine crisis, *January Mariupol March*, was presented by Rapid Lemon Productions in Baltimore in June-July 2023.

### Travis Dumsday

*The Marian Apparitions at Zeitoun: An Evidential Inquiry* (St. Vladimir's Seminary Press), Forthcoming

### James Jacobs

“Aesthetics and the Analogy of Being,” given at the annual meeting of the American Catholic Philosophical Association

### Matthew Miner

*The Thomistic Response to the Nouvelle Theologie: Concerning the Truth of Dogma and the Nature of Theology*

With Dr. Jon Kirwan

Translation and presentation of texts by Frs.

Raymond Léopold Bruckberger, Marie-Joseph Nicolas, Marie-Michel Labourdette, and Réginald Garrigou-Lagrange (CUA Press, 2023)

*Introduction to the Devout Life*

A newly edited translation of the spiritual classic  
(Ascension Press, 2022)

“Philosophy Born of Faith: The Case of the *Praeambula Fidei*,” Plenary Talk, Annual ACPA Meeting

Also, see his series of popularized articles available as part of Ascension Press’s “Catechism in a Year”

### **John Trapani**

“The Uniqueness of Maritain’s Aesthetics: Maritain’s Four Epistemological Epiphanies,” given at the annual meeting of the American Catholic Philosophical Association



# 2023 AMA Conference

## Commemorating the Legacy of Jacques Maritain on the Fiftieth Anniversary of His Death

### THE 46<sup>TH</sup> ANNUAL MEETING OF THE AMERICAN MARITAIN ASSOCIATION

Thursday, April 27 to Saturday, April 29, 2023

Hosted by the University of Dallas, Irving, TX

April 28, 2023, marks the fiftieth anniversary of the death of Jacques Maritain. We therefore take this opportunity to reflect on the significance of Maritain's thought in his own day and its continued relevance for Catholic thinkers in ours. Like his great teachers, Aristotle and Thomas Aquinas, Maritain himself embraced a "supreme docility to the lessons of the real [that ground] the principles and the scale of values" (*Degrees of Knowledge*, xiv) in the full spectrum of intellectual inquiry, from science and politics to art and theology. Maritain's dedication to the unity of wisdom based in being is a model for contemporary scholars in their work to overcome both the groundless idealism of modern philosophy and the overspecialization that obscures the integrity of human experience.

Accordingly, we invite proposals for papers in any area of philosophy considering how Maritain influenced the development of Catholic and Thomistic thought in the twentieth century and how his contribution to the *philosophia perennis* inspires continued efforts to align man with reality. We also invite papers on any topic in which the perennial philosophy engages issues of contemporary debate.

#### PLENARY SPEAKERS TO INCLUDE:

**V. Bradley Lewis** (*The Catholic University of America*)

**Timothy B. Shah** (*University of Dallas*)

**William Sweet** (*St Francis Xavier University, Nova Scotia*)

**James Matthew Wilson** (*University of St. Thomas, Houston*).

#### SUBMISSIONS

There is a \$250 prize and a guarantee of publication for the best graduate student paper; this paper is to be submitted by January 15, 2023. For more information, visit [www.americanmaritainassociation.com](http://www.americanmaritainassociation.com). **Final presentations should be 25-30 minutes in length.**

#### CONFERENCE FEES

CONFERENCE REGISTRATION: \$125 (\$50 for students).

OPTIONAL CONFERENCE BANQUET AND PREPRANDIALS: \$50.

YEARLY MEMBERSHIP DUES: \$75.00 (\$35.00 for students).

We encourage online payment by March 15, 2023.

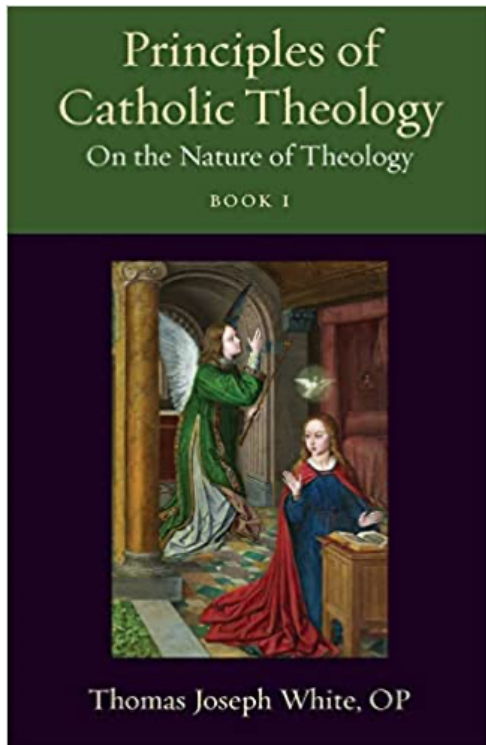
Registration at the conference will be \$175.00 (\$75.00 for students)

**Program Committee:** James M. Jacobs (President), James M. Murdoch (Vice-President and Program Chair), Matthew Minerd (Secretary and Web Editor), Daniel C. Wagner (Treasurer), Travis Dumsday (General Editor)

# New Publications from CUA Press

## PRINCIPLES OF CATHOLIC THEOLOGY, BOOK 1

By Fr. Thomas Joseph White, OP



PAPERBACK, 200 PP.

PRICE: \$25

AVAILABLE AT:

HFSBOOKS.COM

AMAZON.COM

**CATHOLIC THEOLOGY HAS TO FACE A CERTAIN NUMBER OF FUNDAMENTAL QUESTIONS:** What is the nature and content of Christian revelation, what are the sources of revelation, how are the mysteries of the faith to be understood in relation of one to another, and how do the truths of the Catholic faith relate to the acquisitions of natural reason. In the contemporary context, Catholic theology is marked by a diversity of approaches, many of which are seemingly incompatible or estranged from one another. How might we think about the unity of Catholic theology over and above the diversity of forms? What role, if any, can Aquinas play as a common doctor in facilitating exchanges between theological traditions in the Church?

Principles of Catholic Theology seeks to address directly the nature of Catholic theology and the challenge of its contemporary articulation with an eye towards its articulation in its Thomistic key. This book is also the first of a series of collections of essays by Thomas Joseph White, OP, extending over a range of fundamental topics in Catholic dogmatic theology.

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*"A major contribution to theological writings in the Thomist tradition for the world today. White's writing style is extraordinarily hospitable, readable not only by theologians but by educated Christians of all sorts, from undergraduate majors through graduate students. This combination of scholarship and readability is remarkable."*—James J. Buckley, Loyola University Maryland

James J. Buckley  
Professor of Theology  
Loyola University Maryland

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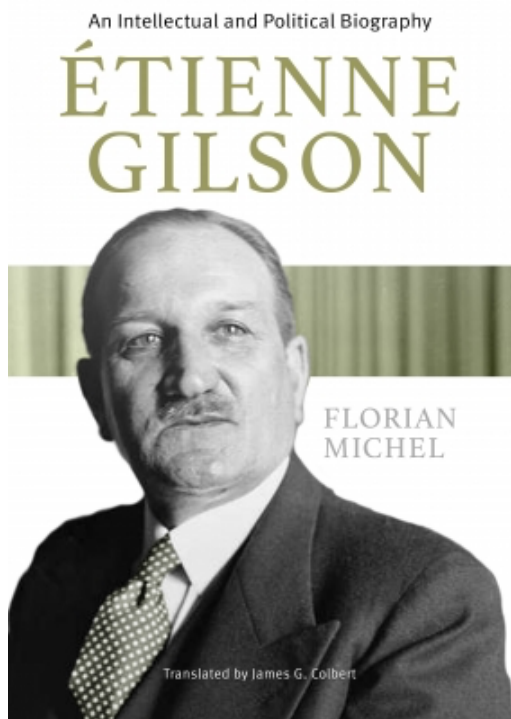
### ABOUT THE AUTHOR

Thomas Joseph White, OP, is Rector, Pontifical University of St. Thomas, Angelicum, and the author of *The Trinity: On the Nature and Mystery of the One God*; *The Light of Christ: An Introduction to Catholicism* and *The Incarnate Lord: A Thomistic Study of Christology* (all CUA Press).

# New Publications from CUA Press

## ETIENNE GILSON: AN INTELLECTUAL AND POLITICAL BIOGRAPHY

By Florian Michel



PAPERBACK, 460 PP.

PRICE: \$34.95

AVAILABLE AT:

[HFSBOOKS.COM](http://HFSBOOKS.COM)

[AMAZON.COM](http://AMAZON.COM)

**ÉTIENNE GILSON (1884-1978) WAS A FRENCH PHILOSOPHER AND HISTORIAN OF PHILOSOPHY, AS WELL AS A SCHOLAR OF MEDIEVAL PHILOSOPHY.** In 1946 he attained the distinction of being elected an "Immortal" (member) of the Académie française.

This major biography of Gilson was first published in France in 2018, and now arrives in a long-anticipated English translation. Florian Michel traces Gilson's life through his time as a professor at the Collège de France and member of the French Academy. Gilson was a prisoner of war in Germany, was one of the first to describe the horrors of the famine in Ukraine (1922), created an institute of medieval studies in Toronto, published hundreds of articles in the French daily press and took part in the founding conferences of the United Nations. He was neither for Sartre nor for Aron, and advocated, when the NATO agreements were signed, the neutrality and non-alignment of Europe. Gilson did not hesitate to engage in quarrels with the bishops and allows us to understand how one passes from a critical modernism before the First World War to a liberal Thomism and to the Vatican Council II.

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*"Florian Michel's welcome book offers a wider perspective on Gilson. His presentation of Gilson as a political thinker and activist is certainly one of the most valuable elements in a valuable book."*  
—Times Literary Supplement

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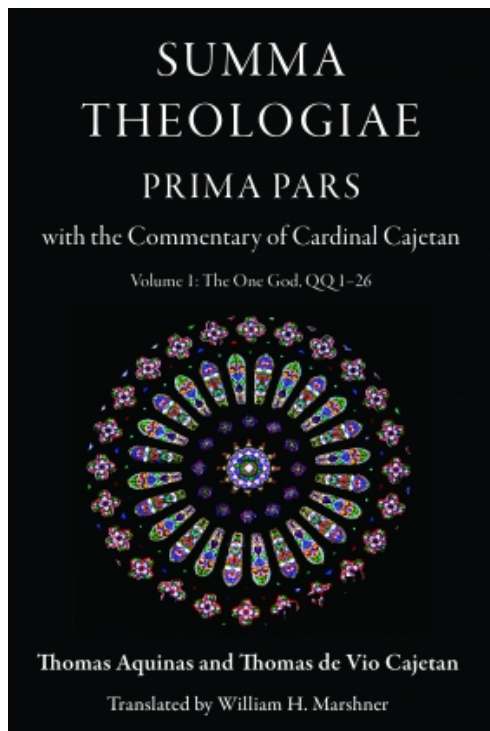
### ABOUT THE AUTHOR AND TRANSLATOR

Florian Michel is professor of modern history at the University Paris 1 Pantheon Sorbonne. James G. Colbert is emeritus professor of philosophy at Fitchburg State University in Massachusetts, and the translator of numerous works by Étienne Gilson's *The Metamorphosis of the City of God*, *Medieval Essays*, *John Duns Scotus: Introduction to His Fundamental Positions*, *Theology and the Cartesian Doctrine of Freedom*, and *The Tribulations of Sophia*.

# New Publications from CUA Press

## SUMMA THEOLOGIAE, PRIMA PARS WITH THE COMMENTARY OF CARDINAL CAJETAN

Translated by William H. Marshner



### PAPERBACK

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WHEN LEO XII PROMULGATED *AETERNI PATRIS* IN 1879, he stipulated that the "Leonine," or official, edition of the *Summa* should always be printed in conjunction with Cajetan's *Commentary*. For five hundred years they were studied together. Generations were trained by reading through the *Summa* article by article with Cajetan's commentaries in hand. Early printed editions of the *Summa* typically included them in a Talmudic arrangement, as marginal text running around each article by Aquinas. This edition imitates that example.

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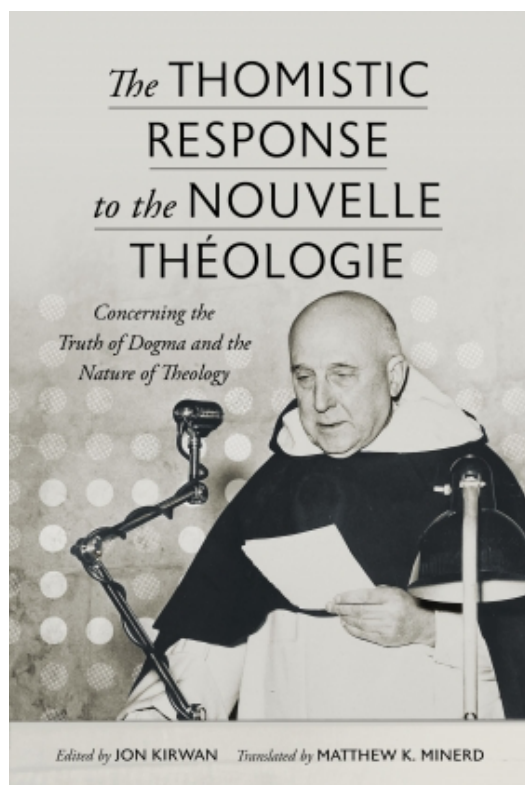
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William H. Marshner is Professor Emeritus of Theology, Christendom College, and the editor and translator of *Defending the Faith: An Anti-Modernist Anthology* (CUA Press).

## THE THOMISTIC RESPONSE TO THE NOUVELLE THEOLOGIE: CONCERNING THE TRUTH OF DOGMA AND THE NATURE OF THEOLOGY

By Raymond-Léopold Bruckberger, Marie-Michel Labourdette, Marie-Joseph Nicolas, and Réginald Garrigou-Lagrange

Edited and Translated by Jon Kirwan and Matthew K. MinerD



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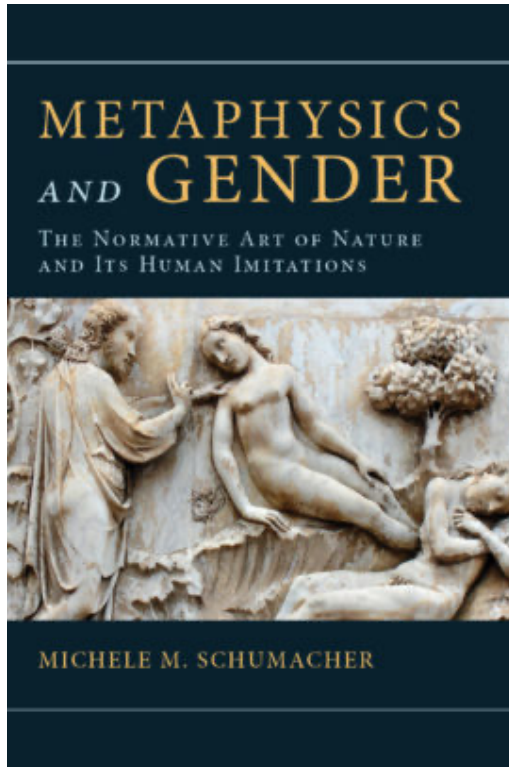
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### ABOUT THE EDITORS / TRANSLATORS

Jon Kirwan is assistant professor and Director of Graduate Programs in theology at the University of St. Thomas, TX. Matthew K. MinerD is professor of philosophy and moral theology, Byzantine Catholic Seminary of Ss. Cyril and Methodius, Pittsburgh, PA.

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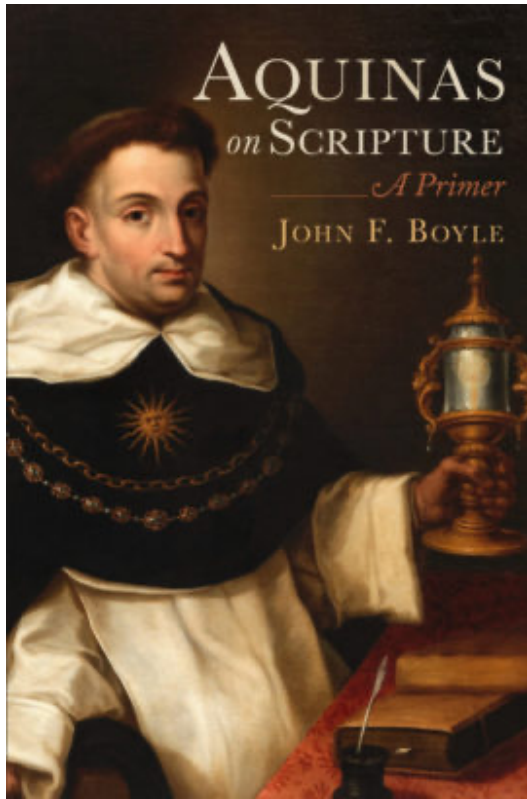
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### **ABOUT THE AUTHOR**

*Michele M. Schumacher, S.T.D., Habil., is a private docent in the faculty of theology at the University of Fribourg, Switzerland.*

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### ABOUT THE AUTHOR

*John F. Boyle is Professor of Catholic Studies at the University of St. Thomas in Minnesota. A graduate of the Pontifical Institute of Mediaeval Studies and the University of Toronto, he has received a National Endowment for the Humanities Fellowship, the Aquinas Medal from the University of Dallas, and has delivered the Aquinas Lecture at the National University of Ireland.*