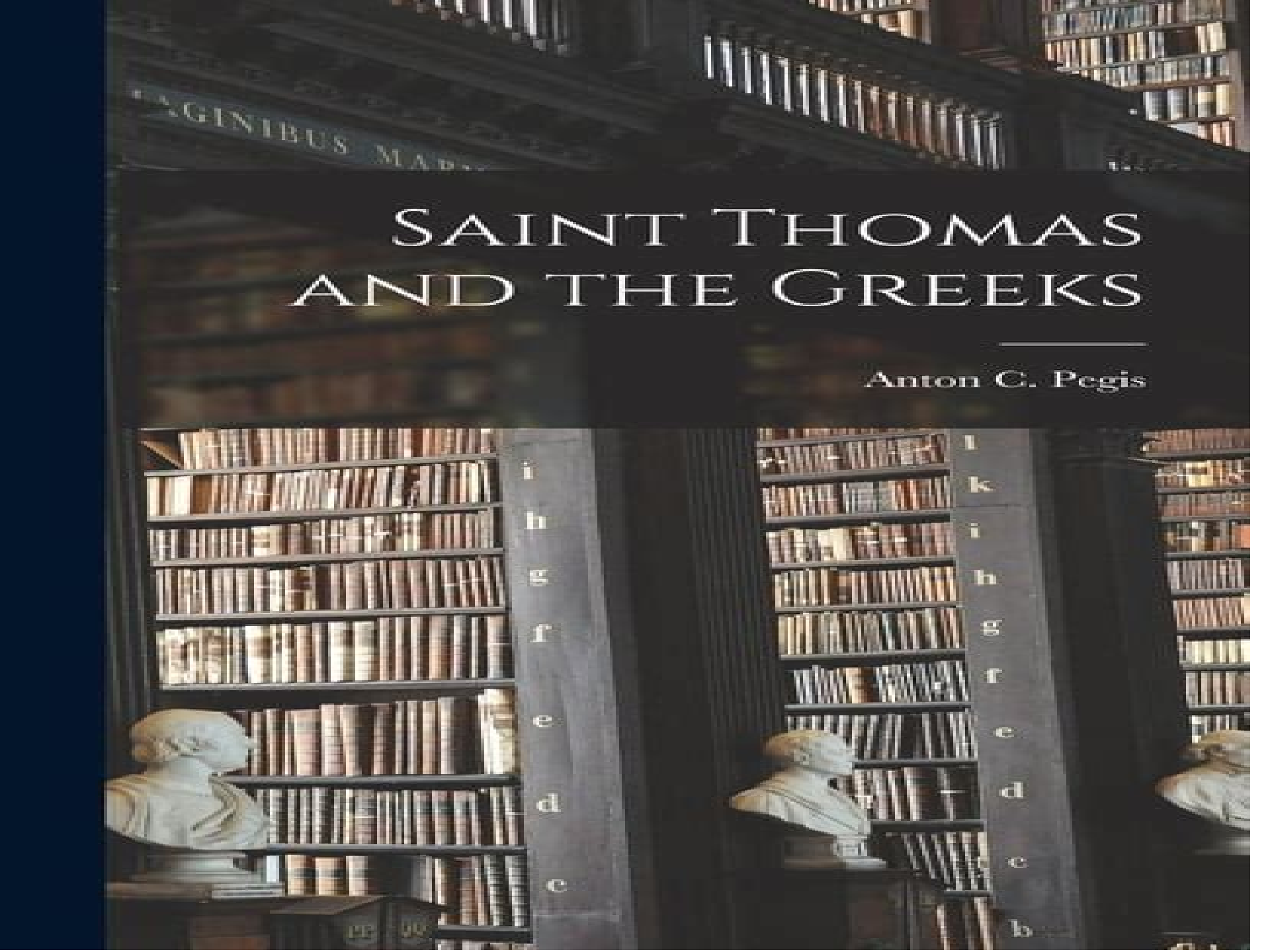


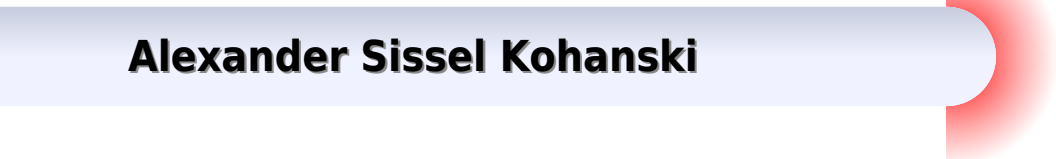
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SAINT THOMAS AND THE GREEKS

Anton C. Pegis

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intriguing questions in contemporary American Christianity is whether the recent warming of relations between Catholics and conservative evangelicals promises a thaw in the ice age that has lasted since the sixteenth century American evangelical Protestants and Roman Catholics have hated and suspected one another since colonial times In the twentieth century however each community has experienced radical change and this has led to a change in the relationship between the two In this book William Shea examines the history of this troubled relationship and the signs of potential reconciliation His springboard is the recent publicity given to the 1993 document *Evangelicals and Catholics Together* in which several well known figures from each camp acting as individuals signed a statement affirming much more common theological and social ground than any other American Catholic evangelical group had ever done Looking back Shea surveys the long and very bitter history of published recriminations that have flown back and forth between Catholics and many kinds of Protestants since the 16th century He makes the case that Catholics and conservative Protestants reacted along parallel lines to western modernity especially naturalistic evolution and higher criticism of the Bible That deeper history leads him to the more recent history that has partially overcome the severe Catholic evangelical antagonisms Here he focuses on the rise of neo evangelicals associated with Billy Graham and the National Association of Evangelicals and on the changes with the Catholic church since Vatican II He goes on to offer systematic interpretations of recent evangelical literature on Catholics and Catholic literature on evangelicals The book ends with some historical but also theological social and personal conclusions This accessible groundbreaking and timely study will be indispensable reading for all interested in the religious landscape of America today

Levinas and the Greek Heritage Jean-Marc Narbonne, 2006 Levinas and the Greek Heritage shows that throughout his career Emmanuel Levinas always admired and recognized his profound debt to Plato and to the philosophical tradition he initiated which have been largely transmitted to us by the Neoplatonists most notably Plotinus and Proclus How can we read *Otherwise than Being or Beyond Essence* in any other way than as some sort of Neoplatonic programme prolonging Plato's Good beyond being of the Republic VI 509b in the direction of the other man the one which in his nudity and fragility opens for us the horizon of a new humanism There are many ways by which one can attempt to go over and above Being not only a Greek way primordially metaphysical but also a Biblical way mainly ethical One of the interests of Levinas philosophy is to show us the hidden community and perhaps unavoidable interdependency of these two approaches One Hundred Years of Neoplatonism in France shows that during the Twentieth century a retrieval of Neoplatonism is a powerful hidden feature of French philosophy and theology of spiritual and institutional life Beginning with Henri Bergson it passes by way of figures like Maurice Blondel A J Festugiere Henri de Lubac Jean Trouillard Henry Dumery and culminates with Michel Henry Pierre Hadot and Jean Luc Marion The book examines the particular character Neoplatonism takes in this retrieval and traces connections between leading figures within the French and Anglophone worlds

Franciscan Studies, 1924 Issues for 1941-44 include the Report of the 23rd-26th annual meeting of the Franciscan Educational Conference

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