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Delves into the ancient debate regarding the nature and purpose of the seven sacraments What are the sacraments? For centuries, this question has elicited a lively discussion and among theologians, and a variety of answers that do anything but outline a unified belief concerning these fundamental ritual structures. In this extremely cohesive and well-crafted volume, a group of renowned scholars map the theologies of sacraments offered by key Christian figures from the Early Church through the twenty-first century. Together, they provide a guide to the variety of views about sacraments found throughout Christianity, showcasing the variety of approaches to understanding the sacraments across the Catholic, Protestant, and Orthodox faith traditions. Chapters explore the theologies of thinkers from Basil to Aquinas, Martin Luther to Gustavo Gutiérrez. Rather than attempting to distill their voices into a single view, the book addresses many of the questions that theologians have tackled over the two thousand year history of Christianity. In doing so, it paves the way for developing theologies of sacraments for present and future contexts. The text places each theology of the sacraments into its proper sociohistorical context, illuminating how the church has used the sacraments to define itself and its congregations over time. The definitive resource on theologies of the sacraments, this volume is a must-read for students, theologians, and spiritually interested readers alike.

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General Principles of Sacramental Theology addresses a current lacuna in English language theological literature. Bernard Leeming's highly respected book Principles of Sacramental Theology was published more than sixty years ago. Since that time, there has been a noted decrease, especially in English language sacramental theology, in treatments of the basic topics and principles – such as the nature of the sacraments of signs, sacramental grace, sacramental character, sacramental causality, sacramental intention, the necessity and number of the sacraments, sacramental matter and form, inter alia – which apply to all of the sacraments. This book will be of use in seminary, graduate, and undergraduate courses. The sacraments play an irreplaceable role in pursuing a Universal Call to Holiness that is so central to Vatican II's teaching.

According to Thomas Aquinas, the Eucharist is meant to build up the unity of the church. This desired ecclesial unity is, however, not often given adequate treatment. In Speaking with Aquinas, David Farina Turnbloom seeks to describe the relationship between the celebration of the Eucharist and the unity of the church. By examining Aquinas's treatment of grace and virtues, this book allows the reader to understand Aquinas's eucharistic theology within the context of the spiritual life of the church. In the end, Turnbloom retrieves a Thomistic theology of the Eucharist that arises from Aquinas's concern for the virtuous life of the church, rather than a eucharistic theology that too narrowly focuses on theories of transubstantiation.

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Theology after Heidegger must take into account history and language as constitutive elements in the pursuit of meaning. Quite often, this prompts a hurried flight from metaphysics to an embrace of an absence at the center of Christian narrativity. In this book, Conor Sweeney explores the "postmodern" critique of presence in the context of sacramental theology, engaging the thought of Louis-Marie Chauvet and Lieven Boeve. Chauvet is an influential postmodern theologian whose critique of the perceived onto-theological constitution of presence in traditional sacramental theology has made big waves, while Boeve is part of a more recent generation of theologians who even more wholeheartedly embrace postmodern consequences for theology. Sweeney considers the extent to which postmodernism a la Heidegger upsets the hermeneutics of sacramentality, asking whether this requires us to renounce the search for a presence that by definition transcends us. Against both the fetishization of presence and absence, Sweeney argues that metaphysics has a properly sacramental basis, and that it is only through this reality that the dialectic of presence and absence can be transcended. The case is made for the full but restless signification of the mother's smile as the paradigm for genuine sacramental presence.

The theology of the sacraments is one of the most contested parts in Barth's theology, none more so than the doctrine of baptism. Barth's proposals on baptism have generated intense conversation and disagreement, not only on its application to Protestant and ecumenical theology but even on its own consistency with Barth's larger dogmatic project.

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McMaken takes up this controversial question, sets it in its proper context within the history of doctrine and Barth's systematic work, and argues for a constructive reclamation of infant baptism that accords with Barth's overarching theological concerns and insights, notably from Barth's mature theological commitments. Pivotaly, this volume claims that a reorientation of the doctrine of baptism opens up a new perspective on the practice of infant baptism on the basis of Barth's theology; this new perspective, as well, holds the potential for wide, ecumenical application as a form of the proclamation of the gospel and a vital dimension of the church's missional vocation. A commanding volume for scholars and students in systematic theology, ecumenical studies, and sacramental theology.

In this rich book Matthew Levering explores nine key virtues that we need to die (and live) well: love, hope, faith, penitence, gratitude, solidarity, humility, surrender, and courage. Retrieving and engaging a variety of biblical, theological, historical, and medical resources, Levering journeys through the various stages and challenges of the dying process, beginning with the fear of annihilation and continuing through repentance and gratitude, suffering and hope, before arriving finally at the courage needed to say goodbye to one's familiar world. Grounded in careful readings of Scripture, the theological tradition, and contemporary culture, *Dying and the Virtues* comprehensively and beautifully shows how these nine virtues effectively unite us with God, the One who alone can conquer death.

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Aquinas's commentaries on St. Paul are well known and have received significant attention in the past few years. It is widely known, too, that Aquinas quotes Paul often in the *Summa theologiae*. This aspect of the *Summa*, however, has not been studied in detail. This book seeks to fill that lacuna in scholarship.

In *Signs of the Holy One*, Uwe Michael Lang addresses crucial questions which are just now coming to the fore concerning the sacred liturgy. His point of departure is that the Catholic liturgy is a synthesis of elements, far more than just its texts—gesture, motion, architecture, art, music—and that these elements are integral to the solemn liturgy and not just incidental. They are aspects of the non-verbal language of the sacred; they are what makes the liturgy beautiful. His consideration of the beauty of the liturgy poses the problem that the modern notion of beauty is subjective, which makes it difficult to articulate criteria for what is beautiful. But sacred beauty has criteria for each of its principal elements; these are the subject of extended discussion of architecture, art, and music, showing why and how they contribute to the total liturgy. Pope Benedict XVI, who wrote extensively about the liturgy, said, “The greatness of the liturgy depends – we shall have to repeat this frequently – on its non-spontaneity”. Modern man needs to learn that banality and repetitious “novelty” are no substitute for the sacred and are unable to induce any sense of meaning, purpose and peace. The yearning for the Transcendent is always felt within the human psyche and is rarely far from the surface, especially among young adults. A Church that forgets this is heading in

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the wrong direction.

This well-researched book explains why the Catholic Church continues to teach marital indissolubility and addresses the numerous contemporary challenges to that teaching. It surveys the patristic witness to marital indissolubility, along with Orthodox and Protestant views, as well as historical-critical biblical exegesis on the contested biblical passages. It also surveys the Catholic tradition from the Trent through Benedict XVI, and it examines a Catholic argument that the Catholic Church's teaching can and should change. Then it explores *Amoris Laetitia*, the papal exhortation from Pope Francis on marriage, and the various major responses to it, with the issue of marital indissolubility at the forefront. Finally, it retrieves Aquinas's theology of marital indissolubility as a contribution to deepening current theological discussions. The author argues that *Amoris Laetitia* upholds the traditional Catholic teaching that a valid and consummated Christian marriage is absolutely indissoluble, in accord with the teachings of Jesus and the Apostle Paul, as solemnly and authoritatively taught by the Council of Trent and affirmed by later popes and the Second Vatican Council. He says that *Amoris Laetitia* should be interpreted and implemented in light of the doctrine of marital indissolubility: implementations that undermine this doctrine should be avoided. Levering says that numerous contemporary Catholic theologians and biblical scholars are mistakenly turning the indissolubility of marriage into contingent dissolubility based upon whether the spouses continue to act in loving ways toward each other. The sacrament's gift

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of objective indissolubility is thereby undermined. Fortunately, the main interpreters of *Amoris Laetitia*, whose views have been approved by Pope Francis, insist that the Apostolic Exhortation does not change the doctrine of marital indissolubility in any way.

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