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## HWXB9D - JOSEPH SHAMAR

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The Department of Psychology at The Catholic University of America in Washington, D.C., offers bachelor of arts, masters of arts, and Ph. D. programs in psychology. The department provides information about the faculty, academic programs, services, and research.

The Book of Revelation has fired the imaginations of theologians, preachers, artists, and ordinary Christians across the centuries. The resulting number of commentaries on the book is enormous, and most studies can only touch upon, at most, a

representative sample of this vast literature. As a consequence, many focus largely on the interpretation of the Apocalypse only within specific periods, such as the patristic period or during the Reformation. One result of this severe limitation given the vast literary corpus is how historical interpretations in critical commentaries of the Book of Revelations tend to prioritize authors from the modern period. In *The Book of Revelation and Its Interpreters: Short Studies and an Annotated Bibliography*, editors Richard Tresley and Ian Boxall fill a significant gap in the scholarly literature. At its heart is an extensive annotated

bibliography, covering commentaries on the book up to 1700, including most of the early illuminated Apocalypses. Supporting the presentation of this survey of the historical interpretations of the Book of Revelation is an extended overview of Revelation's often-colorful reception history by Christopher Rowland, together with a number of short studies on various aspects of the book. These include discussions of specific commentators, such as Sean Michael Ryan's look at Tyconius and Francis X. Gumerlock exploration of Chromatius of Aquileia, alongside a more general treatment of Revelation's impact on the figure

of John of Patmos in an essay by Ian Boxall and the visual reception of Revelation in Natasha O'Hear's article. The Book of Revelation and Its Interpreters provides a valuable bibliographical resource for those working in the field of Biblical Studies, history of Christianity, eschatology and apocalyptic studies. The accompanying essays orient the authors recorded in the bibliography within a larger context, offering specific examples of the Apocalypse's capacity to speak in fresh and often surprising ways to diverse audiences throughout history.

This book is a revision of a dissertation that studies three texts--Genesis 38; Samuel 25; and Kings 13:11-32+Kgs 12:15-20--in which the author finds examples of the literary device, *mise-en-abyme* ("placement of the abyss").

"The university has been known for the excellence of its teaching . . . ; its immense influence on American Catholic education and the intensity and liveliness of its intramural theological debates, reflecting the stresses of the modern world on the church. This informative history, by an emeritus professor of sociology, traces the

university's development, omitting no controversy of relevance to current issues."--Washington Post Book World

Excerpt from Constitutions of the Catholic University of America Pope Leo XIII. (August 4, the University shall also honor with a special veneration St. Thomas Aquinas, the Angelic Doctor, the patron of Catholic schools throughout the world. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

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The Catholic University of America is unlike any other school in the United States. Certainly there are other universities with the same passion for excellence, and there

are other highly regarded Catholic universities in the country. The Catholic University of America, however, is the only national university of the Catholic Church in the United States. Founded by U.S. bishops in 1887, the project of a national university was approved by Pope Leo XIII, and after considerable debate it was decided to put the school in the nation's capital on a hilly plot of land in Northeast Washington, D.C. Classes opened on November 13, 1889, with a distinguished faculty of eight professors. Since then the university has grown exponentially, greatly expanding the number of students, teachers, and schools. The Catholic University of America has celebrated educational triumphs, suffered fiscal crises, rejoiced in two papal visits, and earned itself a place as one of the country's leading educational institutions.

"How we became what we are. There are many explanations. One plausible account is found in the work of Rudolph Allers who writes about the European intellectual landscape from 1850 to the opening decades of the twentieth century...Allers is not alone in recognizing that a true account of human nature may await the recovery of

classical antiquity. From Plato and Aristotle, modernity may learn that the immaterial or spiritual component of human nature is not empirically discerned but reasoned to from empirical evidence." - from the foreword by Jude Dougherty

1968 witnessed perhaps the greatest revolution in the history of the Catholic Church in the United States. It was led by Fr. Charles Curran, professor of Theology at the Catholic University of America in Washington, with more than 500 theologians who signed a "Statement of Dissent" that declared Catholics were not bound in conscience to follow the Church's teaching in the encyclical of Pope Paul VI, *Humanae Vitae*, that artificial contraception is morally wrong because it is destructive of the good of Christian marriage. The battle at Catholic University centered on the major question in Catholic higher education during the turbulent years after the Second Vatican Council, "What is the meaning of academic freedom at a Catholic university?" Curran and the dissenting theologians maintained they needed to be free to teach without constraint by any outside authority, including the bishops. The bishops

maintained that the American tradition of religious freedom guaranteed the right of religiously-affiliated schools to require their professors to teach in accord with the authority of their church. This clash over the authority of the Magisterium of the Church within its own academic institutions was at the heart of the dramatic clash which unfolded at CUA. This book uses never-before published material from the personal papers of the key players at CUA to tell the inside story of the dramatic events that unfolded there in the late 1960's. Beginning with the 1967 faculty-led strike in support of Curran, this book reveals the content of the internal discussions between the key bishops on the CUA Board of Trustees. Incorporating personal interviews with Curran, the author presents a balanced account of the deep frustration and anger against the institutional authority of the Church which played into the hands of the dissenting theologians. This work attempts to disprove both the standard "liberal" and "conservative" interpretation of the events of 1968, suggesting that the culture of dissent was a direct fruit of the excessive legalism and authoritarianism which marked the Church in the

United States during the years preceding Vatican II. Because the polarization in 1968 has continued to define the experience of many American Catholics and has had an ongoing effect on Catholic education, this work should be extremely interesting to those who wish to understand the recent past so as to move forward into the 21st century with a greater awareness of the strengths and weaknesses of Catholic education in the United States.

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