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Massachusetts. General Court

*Interrogation: Tried and True* John F. X. Lyng,  
**The Atlantic Reporter** ,1926

**Reconfiguring Thomistic Christology** Matthew Levering,2023-02-28 Unites eschatologically charged biblical Christology with metaphysical and dogmatic Thomistic Christology, by highlighting shared typological Christologies.

*Catholic Theology after Kierkegaard* Joshua Furnal,2015-12-10 Although he is not always recognised as such, Søren Kierkegaard has been an important ally for Catholic theologians in the early twentieth century. Moreover, understanding this relationship and its origins offers valuable resources and insights to contemporary Catholic theology. Of course, there are some negative preconceptions to overcome. Historically, some Catholic readers have been suspicious of Kierkegaard, viewing him as an irrational Protestant irreconcilably at odds with Catholic thought. Nevertheless, the favourable mention of Kierkegaard in John Paul II's *Fides et Ratio* is an indication that Kierkegaard's writings are not so easily dismissed. *Catholic Theology after Kierkegaard* investigates the writings of emblematic Catholic thinkers in the twentieth century to assess their substantial engagement with Kierkegaard's writings. Joshua Furnal argues that Kierkegaard's writings have stimulated reform and renewal in twentieth-century Catholic theology, and should continue to do so today. To demonstrate Kierkegaard's relevance in pre-conciliar Catholic theology, Furnal examines the wider evidence of a Catholic reception of Kierkegaard in the early twentieth century-looking specifically at influential figures like Theodor Haecker, Romano Guardini, Erich Przywara, and other Roman Catholic thinkers that are typically associated with the *ressourcement* movement. In particular, Furnal focuses upon the writings of Henri de Lubac, Hans Urs von Balthasar, and the Italian Thomist, Cornelio Fabro as representative entry points.

*An Historical List of Public Officials of Maryland: Governors, legislators, and other principal officers of government, 1632-1990* Edward C. Pappenfuse,1990 Vol. 1 constitutes the first comprehensive list of Maryland's public officials from 1632 to 1990. Included are colonial and state government officials, members of constitutional conventions, selected local officials, Congressional delegations, and other major federal officeholders.

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*Case on Appeal* ,1903  
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**The Whispering Roots** Cecil Day Lewis,1970

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**Court of Appeals 1904** ,  
*The Navy List* Great Britain. Admiralty,1867

*Bulletin of Committee Work and Business of the Legislature* Massachusetts. General Court,1968

*Fordham University School of Law: Robert J. Kaczorowski*,2012-10-10 This book is an institutional and intellectual history of Fordham Law School recounted in the context of legal education generally. It is unique in identifying the factors that determine a law school's academic quality and in recounting the activities of the ABA and AALS in assuring adequate funding to maintain academic standards--

Jacques Maritain and the Many Ways of Knowing Douglas A. Ollivant,2002 Drawing on the writings of Jacques Maritain--and by extension those of Thomas Aquinas--the essays in this volume examine the effects of theories of knowledge on individuals, culture, and entire schools of philosophical thought. The contributors challenge contemporary epistemologies, which are largely based on writings of Descartes, Locke, and Kant. They critique these theories internally and demonstrate their incompatibility with other goods, such as liberty, human dignity, and access to the transcendent. In stark contrast to modernity's dubious and fragmented opinions and belief systems, Maritain--in works like *The Degrees of Knowledge* and *Creative Intuition in Art and Poetry*--proposed a theory of knowledge that permits real, if limited, knowledge of substances, wholes. Some contributors use these works as a springboard from which to examine aspects or applications of knowledge that Maritain left unexplored. Others challenge or question aspects of Maritain's analysis, seeking to improve upon his work. Still others compare Maritain with other neo-Thomistic philosophers, most notably Etienne Gilson, Alasdair MacIntyre, and Pope John Paul II. Maritain's works on human knowledge and the implicit critique of modernity contained within provide an alternative for those seeking to engage the various deficiencies of the culture of death. These essays demonstrate the continuing relevance--and timeliness--of Maritain's thought. Douglas A. Ollivant is assistant professor of politics at the United States Military Academy. Contributors: George

Anastaplo, James Arraj, Joseph M. de Torre, Robert Delfino, Raymond Dennehy, John M. Dunaway, Robert Fallon, Desmond FitzGerald, William J. Fossati, W. Matthews Grant, Catherine Green, James G. Hanink, Gregory J. Kerr, John F. X. Knasas, John F. Morris, Ralph Nelson, Douglas A. Ollivant, Matthew S. Pugh, Steven J. Schloeder, Christopher H. Toner, John G. Trapani, Jr., Henk E. S. Woldring, and Thomas F. Woods. This is a valuable collection of articles on an important individual who is still influencing contemporary political thought.--Lucien J. Richard, OMI, Catholic Library World

*Journal of the Senate* Massachusetts. General Court. Senate,1970

**Between Science and Religion** Phillip M. Thompson,2009-08-15 In exploring the role of Catholic intellectuals in engaging science and technology in the twentieth century, this book initially provides a background context for this evolution by examining the Modernism crisis in the first chapter. In order to unpack the subsequent evolution, Thompson then concentrates in separate chapters on the distinctive contributions of four specific Catholic intellectuals, Jacques Maritain (1882D1973), Pierre Teilhard de Chardin (1881D1955), Bernard Lonergan (1904D1984), and Thomas Merton (1915D1968). All of these intellectuals experienced some degree of official restraint in their efforts but through their distinctive intellectual trajectories, they contributed to a different engagement of the Church with science and technology. In the final chapters, the book first reviews the changes within the institutional Church in the twentieth century toward science and technology. Finally, it then applies some key ideals of the four intellectuals to anneal and extend John Paul II's approach of 'critical openness' to suggest how the Church can now engage science and technology.

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