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In Stat Veritas. Seguito a “ Iota unum ” (2009, € 19,50) Romano Amerio contesta all ’ insegnamento cattolico post-conciliare di aver trascurato la Verità metafisica del Logos divino e di essersi concentrato sul tema della Carità, riducendo la Chiesa a mero soggetto storico, sociale e culturale che si confronta con le varie opzioni ...

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Does anyone know if Romana Amerio's follow up book to "Iota Unum", "Stat Veritas" is printed in English? "Iota Unum" is a great book but I went though it like a whirlwind and would like to read more by Amerio. Thank you.

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Earlier this week, Project Veritas released the first of what it promised would be many shocking revelations from CNN ’ s internal editorial meetings, which founder James O ’ Keefe appears to have infiltrated and recorded over the course of several weeks. First, the right-wing group tried to make hay out of the fact that one high-level CNN staffer considered Fox News host Tucker Carlson to be ...

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This third, supplemental volume continues the approach of the original two volumes of the Encyclopedia of Catholic Social Thought, Social Science, and Social Policy that were published in 2007. First, the volume includes entries that explore Catholic social thought at its broadest, most theoretical level. Second, the volume includes entries that discuss recent social science research that bears on issues important to Catholic social thought. Third, the volume includes entries discussing specific issues of social policy that have become increasingly important in recent years.

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The renowned historian Christopher Dawson devoted his long and brilliant career to precisely the kind of historical research of which theologians and churchmen stand in great need, particularly if they are to meet the authentic demands of the ecumenical e

Situated within contemporary posthumanism, this volume offers theoretical and practical approaches to materiality in Greek tragedy. Established and emerging scholars explore how works of the three major Greek tragedians problematize objects and affect, providing fresh readings of some of the masterpieces of Aeschylus, Sophocles, and Euripides. The so-called new materialisms have complemented the study of objects as signifiers or symbols with an interest in their agency and vitality, their sensuous force and psychosomatic impact-and conversely their resistance and irreducible aloofness. At the same time, emotion has been recast as material "affect, † ? an intense flow of energies between bodies, animate and inanimate. Powerfully contributing to the current critical debate on materiality, the essays collected here destabilize established interpretations, suggesting alternative approaches and pointing toward a newly robust sense of the physicality of Greek tragedy.

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