

Born: 17. 9. 1948, at Lytham St Anne's, England

Educated: Arnold School, 1956-1966
Christ Church, Oxford, 1967-1970; 1975-1977
Blackfriars, Oxford, 1970-1977
New College, Edinburgh, 1981-1986

Entered Dominican Order: 1970

Ordained Catholic priest: 1976

Degrees taken: B.A. (Oxon.) in Modern History (First Class Honours), 1970; M.
A. Oxon., 1974
Gibbs Prize for History, 1969

Dip.Theol. (Oxon., with Distinction in New Testament), 1977

S.T.Lect. (*Sacrae Theologiae Lectoratus*, conferred by Blackfriars, Oxford),
1977

Ph.D. (Edimb.), 1986. 'The Ecclesiology of N. N. Afanas'ev. Patristic
ressourcement and ecumenical prospect in the Russian tradition.'

S.T.Lic. (*Sacrae Theologiae Licentia*, conferred by Pontifical University of
St Thomas, Rome), 1990

S.T.M. (*Sacrae Theologiae Magister*, conferred by the Master of the
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Positions held: Assistant Catholic Chaplain to Edinburgh University, 1977-1981

Senior Catholic Chaplain to Edinburgh University, 1981-1983

Lecturer in Dogmatics and Ecumenics, Pontifical University of St
Thomas, Rome, 1983-1991

Lecturer, St Mary's College, Oscott, 1985-1990

Assistant Catholic Chaplain to Cambridge University, 1991-1995

Visiting Lecturer in Theology, Blackfriars, Oxford, 1995-

Affiliated Lecturer, Cambridge University Divinity Faculty, 1998-2000

Prior, Dominican Priory of St Michael, Cambridge, 1998-2004

Visiting Lecturer in Eastern Christian Theology, Capuchin Franciscan Institute of Philosophy and Theology, Addis Ababa, 2003

Robert Randall Distinguished Professor in Christian Culture, Providence College, Providence, RI, 2005

John Paul II Memorial Visiting Lecturer, University of Oxford, 2006-2008

Archivist, English Dominican Province, 2012-

Prior, Dominican Priory of St Michael, Cambridge, 2013-

Writings

A. History of Nineteenth and Twentieth Century Catholic Thought

Books

The Theology of Joseph Ratzinger. An Introductory Study (Edinburgh 1988). Reprinted as *The Thought of Benedict XVI. The Theology of Joseph Ratzinger* (London 2005; revised edition, London 2007)

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D. Other Theological Work

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Catholics of the Anglican Patrimony. The Personal Ordinariate of Our Lady of Walsingham (Leominster, 2012)

Figuring out the Church. Her Marks and her Masters (San Francisco, 2013)

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There is no Rose. The Mariology of the Catholic Church (Minneapolis, 2015)

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- 'Canterbury and Rome', *The Month* (August 1992), pp. 306-310
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- '*Non tali auxilio*: John Milbank's Suasion to Orthodoxy', *New Blackfriars* 73. 861 (1992), pp. 326-332; reprinted as 'An Ecclesial Critique of Milbank', in R. Gill (ed.), *Theology and Sociology. A Reader* (London 1996, 2nd edition), pp. 444-450
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- 'Grace and Disgrace; A Theological Reading of Geoffrey Hill's Poetry', *Providence* 3. 4 (1997), pp. 336-355
- 'The Priest in History, and Mystery', *Homiletic and Pastoral Review* XCVII (1997), 2, pp. 16-23; 3, pp. 53-59
- 'Zion and Philistia: The Liturgy and Theological Aesthetics Today', *Downside Review* 115. 398 (1997), pp. 53-73
- 'Marco cultural de la Teología', in J. Morales et al (eds.), *Cristo y el Dios de los cristianos. Hacia una comprensión actual de la teología* (Pamplona 1998), pp. 49-60
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- 'The Themes of the Bimillennium', in *The Third Millennium and the Catholic Church in Iceland* (Reykjavik 1999), pp. 7-23
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WRITINGS OF AIDAN NICHOLS

FOUNDATIONS OF THE FAITH

1. Theology of revelation

The Art of God Incarnate. Theology and Image in Christian Tradition (London, Darton, Longman and Todd, 1980)

Lovely, like Jerusalem. The Fulfilment of the Old Testament in Christ and the Church (San Francisco, Ignatius Press, 2007)

2. Philosophy of religion

A Grammar of Consent. The Existence of God in Christian Tradition (Notre Dame, Ind., University of Notre Dame Press, 1991)

3. Theological catechetics

The Splendour of Doctrine. The Catechism of the Catholic Church on Christian Believing (Edinburgh, T. and T. Clark, 1995)

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4. Ecclesial dogmatics

Epiphany. A Theological Introduction to Catholicism (Collegeville, Minn., Liturgical Press, 1996)

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5. Theological method

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6. Apologetics

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7. Ecclesiology

Figuring out the Church. Her Marks and her Masters (San Francisco, Ignatius, 2013)

8. Mariology

There is no Rose. The Mariology of the Catholic Church (Minneapolis, Fortress, 2015)

THEOLOGICAL RESSOURCEMENT

1. Ancients

Byzantine Gospel. Maximus the Confessor in Modern Scholarship (Edinburgh, T. and T. Clark, 1993)

Discovering Aquinas. An Introduction to his Life, Work and Influence (London, Darton, Longman and Todd, 2002)

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Born in 1948, entered the Dominican Order in 1970, ordained priest in 1976, Aidan Nichols has the honorary status of Affiliated Lecturer in the University of Cambridge. He has also taught at the Pontifical University of St Thomas, Rome; the University of Oxford, and St Mary's College, Oscott.

He has published over fifty books, and a hundred articles.

From the standpoint of its *form*, his theological work aims so to explore the riches of Tradition as to present the faith as an organic whole characterised by divine-human truth, beauty and goodness. To this end, he uses, philosophically, elements of both metaphysical and phenomenological approaches. To the same end, he makes use theologically of both rational-scholastic and imagistic-poetic modes of discourse. The aim is to show how divine revelation emerges in human experience and thought as *coherently epiphanic* in character: that is, as manifesting a superabundant fulness of truth, beauty, goodness which exceeds those available by other routes. In this way, the incarnate revelation of the Trinity, from which issues the doxological life of the Church, provides the ultimate overall context in which all other reality is to be viewed.

From the standpoint of its *content*, his theology begins (in 1980) from enquiry into Jesus Christ as the supreme divine artwork which irradiates, so Christian theology and iconography attest, not only the biblical history, but human existence and cosmic nature too. From there his theology moves out to consider ('FOUNDATIONS OF THE FAITH')

the rational-experiential basis of belief in God, and the content of Christian faith, both in its catechetical building-blocks and in its ecclesial-dogmatic structure, as well as the theological method best suited to its exploration. His project requires for its realisation study of the range and depth of theological tradition ('THEOLOGICAL RESSOURCEMENT') not only as found in pre-modern writers but in those moderns who saw themselves as engaged in recycling, albeit with new insights, that tradition's stored up wealth. His writing takes the Liturgy as a key locus for theology and Church, and treats culture as the field of the world which a Gospel expressed doxologically must transform ('CULT and CULTURE'). Finally, for the re-integration of a catholicity impaired by Christian disunity he is concerned to repatriate elements of Eastern Orthodox and Anglican theology ('ECUMENICAL EVALUATION'). This is in a perspective that, without infidelity to the doctrine of the Roman magisterium, encourages reunion with Constantinople and, in a more limited sense, Christians formed by the patrimony of Anglicanism.