

## ❖ BIBLIOGRAPHY ❖

### Books by Mary T. Clark

Augustine, Philosopher of Freedom. A Study in Comparative Philosophy (New York, Tournai, Rome, Paris: Desclée, 1959). San Agustín, Filosofía de la Libertad (Madrid: Librería Editorial Augustinus, 1961) (Spanish translation by Fr. José Oroz Reta).

Logic, A Practical Approach (Chicago: Regnery, 1963).

Discrimination Today (New York: Hobbs Dorman, 1966).

Augustinian Personalism (Villanova, Pa.: Villanova University Press, 1970).

An Aquinas Reader (New York: Doubleday Image Books, 1972, London: Hodder & Stoughton, 1973).

The Problem of Freedom (New York: Appleton-Century-Crofts, Educational Division, Meredith Corporation; Englewood Cliffs, New Jersey: Prentice Hall, 1973).

Marius Victorinus: Theological Treatises on the Trinity (Translation, Philosophical Introduction, and Notes), in Fathers of the Church Series (Washington, D.C.: Catholic University of America Press, 1981), vol. 69.

Augustine of Hippo: Selected Writings (Translation and Introduction), in the Classics of Western Spirituality Series (New York, Ramsey, Toronto: Paulist Press, 1984).

### Articles by Mary T. Clark

"How Plotinian is Spinoza's Doctrine of Freedom?" New Scholasticism, vol. 33 (1959), pp. 273-290.

"The Divine Milieu in Philosophical Perspective," Downside Review, vol. 80 (1962), pp. 12-25.

"Can There Be a Christian Philosophy?" Religious Education, vol. 58 (1963), pp. 341-346, 358.

"Augustine on Justice," Revue des Études Augustiniennes, vol. 9 (1963), pp. 87-94.

"Platonic Justice in Aristotle and Augustine," Downside Review, vol. 82 (1964), pp. 25-35.

"Industry's Challenge to Freedom," Religious Education, vol. 59 (1964), pp. 392-399.

"The Human Person and God," Downside Review, vol. 84 (1966), pp. 15-30.

"The Earliest Philosophy of the Living God: Marius Victorinus," Proceedings of the American Catholic Philosophical Association (Washington, D.C.: Catholic University of America, 1967), vol. 41, pp. 87-93.

Review of Peter Brown, Augustine of Hippo, in International Philosophical Quarterly, vol. 9 (1969), pp. 148-151.

Review of Pierre Hadot, Porphyre et Victorinus, in International Philosophical Quarterly, vol. 10 (1970), pp. 322-324.

Review article: Robert J. O'Connell, S. J., St. Augustine's Early Theory of Man and St. Augustine's Confessions: The Odyssey and a Soul, in International Philosophical Quarterly, vol. 11 (1971), pp. 427-439.

Review article: The Cambridge History of Later Greek and Early Medieval Philosophy, ed. by A. H. Armstrong, in Augustinian Studies, vol. 1 (1970), pp. 192-221.

"The Neoplatonism of Marius Victorinus," Studia Patristica, vol. XI (Berlin: Akademie-Verlag, 1972), pp. 13-19.

"The Psychology of Marius Victorinus," Augustinian Studies, vol. 5 (1974), pp. 149-166.

"Marius Victorinus Afer, Porphyry, and the History of Philosophy," in The Significance of Neoplatonism, ed. by R. B. Harris (Norfolk, Va.: International Society for Neoplatonic Studies; Albany: State University of New York Press, 1976), pp. 265-273.

"Ethical Wisdom -- East and West," Proceedings of the American Catholic Philosophical Association (Washington, D.C.: Catholic University of America, 1977), vol. 51, pp. 1-15.

"Toward a Thomistic Philosophy of Death," in Atti del Congresso Internazionale (Rome, Napoli, 1974), Tommaso d'Aquino nel suo Settimo centenario, vol. 7 (1978), pp. 450-456.

"Augustine on Death: Its Temporal Dimensions," in Philosophical Aspects of Thanatology (2 vols.), ed. F. M. Hetzler & A. H. Kutscher (New York: Arno Press, 1978), vol. 1, pp. 47-52.

"A Neoplatonic Commentary on the Christian Trinity: Marius Victorinus," in Neoplatonism and Christian Thought, ed. D. O'Meara (Norfolk, Va.: International Society for Neoplatonic Studies; Albany: State University of New York Press, 1980), pp. 24-33.

"The Neoplatonism of Marius Victorinus the Christian," in Neoplatonism and Early Christian Thought, ed. H. J. Blumenthal (London: Variorum, 1981), pp. 153-159.

"Human Persons and the Foundations of Justice and Rights," Cogito vol. 1 (1983), pp. 117-126.

"Augustinian Spirituality," Augustinian Studies, vol. 17, 1984, pp. 83-92.

- "The Trinity in Latin Christianity," in Christian Spirituality: Origins to the Twelfth Century, vol. 16 of World Spirituality, ed. B. McGinn & J. Meyendorff (New York: Crossroad, 1985), pp. 276-290.
- "What Maritain Meant by Abstractive Intuition," in Jacques Maritain: A Philosopher in the World, ed. J. L. Allard (Ottawa: University of Ottawa Press, 1985), pp. 85-91.
- "Victorinus and Augustine: Some Differences," Augustinian Studies, vol. 17, 1986, pp. 147-159.
- "Fue san Agustín voluntarista?" Augustinus, vol. 31 (Madrid, 1986), pp. 33-39.
- "Augustine and Human Existence," Atti II, Congresso Internazionale su s. Agostino nel XVI Centenario della conversione (Roma: Institutum Patristicum Augustinianum, 1987) pp. 455-65.
- "Willing Freely according to Thomas Aquinas," in A Straight Path (Washington, D.C.: Catholic University of America Press, 1987), pp. 49-56.
- "Augustine's Mirror of Persons," in Proceedings of the American Catholic Philosophical Association, vol. LXII (Washington, D.C., 1988).
- "Augustine's Theology of the Trinity: Its Relevance," Dionysius, vol. XIII, 1989, pp. 71-84.
- "Agustín y la unidad," Augustinus, vol. XXXIV, 135-36 (Madrid, 1989), pp. 293-304.
- "Was St. Augustine a Voluntarist?" Studia Patristica, vol. XVIII, 4, 1990, pp. 8-13.
- "Augustine the Christian Thinker," in From Augustine to Eriugena, eds. F. X. Martin & J. A. Richmond (Washington, D.C.: Catholic University of America Press, 1990), pp. 56-65.
- Two Articles, "Plotinus," and "Neoplatonism," in Encyclopedia of Religion, ed. Mircea Eliade (New York: Macmillan, 1987).
- Three Articles in Encyclopedia of Early Christianity, ed. E. Ferguson (New York: Garland Publishing Inc., 1990).
- Reviews published in Modern Schoolman, Religious Education, Cross Currents, Philosophy of Religion, International Philosophical Quarterly, Faith and Philosophy, Teaching Philosophy, Augustinian Studies, Review of Social Economy, International Studies in Philosophy.