

Elected Apocalypse London Volume 2 Lultima Sopravvissuta

That the Apocalypse of John is a "Revelation of Jesus Christ" (Rev 1:1) is a fact too often overlooked by interpreters of this last book of the Bible. As Msgr. A. Robert Nusca's *The Christ of the Apocalypse: Contemplating the Faces of Jesus in the Book of Revelation* proposes, beyond predictions of earthquakes and falling stars, St. John articulates from start to finish a multifaceted and compelling portrait of Jesus Christ. Nusca offers an exegetical reading of selected verses of the Book of Revelation, incorporating rich spiritual and pastoral reflections. The Christ of the Apocalypse above all affirms that St. John's God- and Christ-centered, symbolic universe offers our contemporary world a spiritual place to stand amid the shifting sands of postmodernity. As Cardinal Thomas Collins, Archbishop of Toronto, writes in his Foreword, "Now, as in the first century, Christians face martyrdom, and those who are not called to die for Christ are called to live for Christ in a world which in many ways rejects the Gospel. More than ever, we need the apocalyptic vision, to have our own vision of reality clarified, and to be strengthened in our evangelical witness."

The poem that Richard Maidstone wrote on the metropolitan crisis of 1392 reports information about the royal entry that concluded the crisis in greater detail than any other source. The poem is not primarily a report, however; like Maidstone's other writings, it is above all an ideologically driven literary intervention, produced at a particular moment, addressing a particular political circumstance. . . . Maidstone's *Concordia* shows Anglo-Latin poetry, on a specific occasion, in the process of making itself a public poetry a broadly appealing, flexible, legible medium for addressing public issues.

Highly respected New Testament scholar Craig Keener is known for his meticulous and comprehensive research. This commentary on Acts, his magnum opus, may be the largest and most thoroughly documented Acts commentary available. Useful not only for the study of Acts but also early Christianity, this work sets Acts in its first-century context. In this volume, the second of four, Keener continues his detailed exegesis of Acts, utilizing an unparalleled range of ancient sources and offering a wealth of fresh insights. This magisterial commentary will be an invaluable resource for New Testament professors and students, pastors, Acts scholars, and libraries.

This book presents an existentialist reading of Andrey Platonov's perspective on the 1917 Russian Revolution. It brings the works of Platonov into a dialogue with the philosophy of Martin Heidegger, Maurice Blanchot, Georges Bataille, and Jean-Luc Nancy on issues of communality, groundlessness, memory, and interiority.

The novel's protagonist is a British Roman Catholic priest, Father Percy Franklin, who looks identical to the mysterious U.S. Senator Julian Felsenburgh of Vermont. The senator appears as a lone and dramatic figure promising world peace in return for blind obedience. No one quite knows who he is or where he comes from, but his voice mesmerizes. Under his leadership, war is abolished. Felsenburgh becomes the President of Europe, then of the world, by popular acclaim. Everyone is fascinated with him, yet still no one knows much about him. People are both riveted and frightened by the way he demands attention. Most follow without question. Having been a close observer of President Felsenburgh's rise, Father Franklin is called to Rome, a Hong Kong-style enclave ruled by Pope John XXVI and raised to the College of Cardinals. Meanwhile, defections among bishops and priests increase. At Cardinal Franklin's instigation, the pope abolishes the Eastern Catholic Churches and forms a new religious order, the Order of Christ Crucified. All its members, including the Pope, vow to die in the name of the faith.

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This pioneering commentary embraces the full scope and themes raised in John's Gospel, offering an engaging and perceptivereading. Mark Edwards explores a diverse range of excerpts and creative responses, with particular emphasis on the treatment of the Gospel in English poetry. Explores the diverse themes and issues raised in John's Gospel, and considers its influence on figures from Saint Augustine, to Dorothy Sayers and Bob Dylan. Treats well-known interpreters such as Thomas Aquinas along with lesser-known figures such as the Gnostic Heracleon, and the sixth-century hymn-writer, Romanos. Brings ancient and modern commentators into dialogue with each other, and takes a critical stance towards some parallels drawn by modern scholars between the Gospel and the surrounding pagan culture. Features excerpts from a wide variety of poets who give a creative interpretation of John's Gospel, and considers many artistic representations. Suggests that imaginative response can illuminate a reading of the Bible where purely critical and historical analysis has proved unsatisfactory. An accessible introduction and extensive section notes address interpretations of the Gospel from antiquity to the present. Published as part of the ground-breaking Blackwell Bible Commentaries series. More information about this series is available from the Blackwell Bible Commentaries website at <http://www.bbibcomm.net/>

'This is a fascinating account of the reception history of Second Esdras that superbly highlights the complex relationship between texts and their interpreters... Hamilton's study will be welcomed by all kinds of specialists, not least because of his impressive command of the relevant sources and their historical settings. His lucid summaries are always accompanied by pertinent quotations in their original languages - no mean feat, given the range of languages involved!' -The Catholic Biblical Quarterly 'A fascinating account' -Journal for the Study of the Old Testament 'Hamilton's discussions reflect solid and often insightful scholarship, and at several points add significant new dimensions to our understanding; in general his work fills a notable void in the available literature. The volume helpfully includes the AV text of 2 Esdras as an appendix' -Sixteenth Century Journal 'The bibliography is full, the scholarship impeccable. This is scholarly writing of the highest level' -Ecclesiastical History 'Hamilton's survey casts light on issues in a broad variety of fields' -Sixteenth Century Journal 'Hamilton's erudition, grasp on an immense range of problems and intimate knowledge of an impressive number of past micro-cultures of exegesis and prophecy inform every page of *The Apocryphal Apocalypse*' -Anthony Grafton, Times Literary Supplement 'Alastair Hamilton... has now devoted a learned and lucid book to the reception of 2 Esdras in the Renaissance and after' -Anthony Grafton, Times Literary Supplement 'The work reads like a good novel, but is a very scholarly production, evidence of immense research... we have reason to be grateful to

this author for putting his tremendous erudition at our disposal in this volume' -The Heythrop JournalThe first study of the reception of the apocryphal Second Book of Esdras (4 Ezra) from the fifteenth to the eighteenth century. The author discusses the concepts of biblical apocrypha and canonicity in connection with the increasingly critical attitude to religious authority which developed with the humanists and intensified with the Reformation.

Patrick Collinson was one of Britain's foremost early modern historians. This volume collects together a number of his most interesting and least easily accessible essays with a thoughtful introduction written specifically for this book. This England is a celebration of 'Englishness' in the sixteenth century. It explores the growing conviction of 'Englishness' through the rapidly developing English language; the reinforcement of cultural nationalism as a result of the Protestant Reformation; the national and international situation of England at a time of acute national catastrophe; and of Queen Elizabeth I, the last of her line, remaining unmarried, refusing to even discuss the succession to her throne. Introducing students of the period to an aspect of history largely neglected in the current vogue for histories of the Tudors, Collinson investigates the rising role of English, of England's God-centredness, before focusing on the role of Elizabethans as citizens rather than mere subjects. It responds to a demand for a history which is no less social than political, and investigates what it meant to be a citizen of early modern England, living through the 1570s and 1580s.

Scott Lewis begins his volume focusing on New Testament apocalyptic with Albert Schweitzer's famous 19th-century book *The Quest for the Historical Jesus* that concludes that both the worldview and the message of Jesus were thoroughly apocalyptic. And he brings us to the present with the heated debates generated by the historical Jesus research of the last 20 years and the rebirth of apocalyptic fervor at the beginning of the new millennium. The book focuses on five areas: 1) the attempts since Schweitzer to define the apocalypse genre and its constituent eschatology and theology 2) the debate over the question concerning the nature of Jesus' teaching and proclamation, and whether the apocalyptic statements attributed to him are genuine or products of the early church 3) the apocalyptic nature of Paul's proclamation and the central role it plays in his moral exhortation, ecclesiology, and spirituality 4) the nature of the message of the Book of Revelation and the different approaches to its interpretation 5) the application of apocalyptic theology and eschatology to the life of the church in the form of preaching, ethics, spirituality, and social justice; and 6) a concluding reflection A special concern of the book is the reappropriation of the apocalyptic tradition by the modern church in a manner that avoids the many misuses of this genre in the past. To this end, it is most important that apocalyptic theology be recognized for what it is: a theology of hope rather than a theology of fear.

This book unpacks the history of British-Israelism in the UK. Remarkably, this subject has had very little attention: remarkable, because at its height in the post-war era, the British-Israelist movement could claim to have tens of thousands of card-carrying adherents and counted amongst its membership admirals, peers, television personalities, MPs and members of the royal family including the King of England. British-Israelism is the belief that the people of Britain are the descendants of the Lost Tribes of Israel. It originated in the writing of a Scottish historian named John Wilson, who toured the country in the mid-Nineteenth Century. Providing a guide to the history of British-Israelism as a movement, including the formation of the British-Israel World Federation, Covenant Publishing, and other institutions, the book explores the complex ways in which British-Israelist thought mirrored developments in ethnic British nationalism during the Twentieth Century. A detailed study on the subject of British-Israelism is necessary, because British-Israelists constitute an essential element of British life during the most violent and consequential century of its history. As such, this will be a vital resource for any scholar of Minority Religions, New Religious Movements, Nationalism and British Religious History.

Shakespeare, Spenser and the Matter of Britain examines the work of two of the most important English Renaissance authors in terms of the cultural, social and political contexts of early modern Britain. Andrew Hadfield demonstrates that the poetry of Edmund Spenser and the plays of William Shakespeare demand to be read in terms of an expanding Elizabethan and Jacobean culture in which a dominant English identity had to come to terms with the Irish, Scots and Welsh who were now also subjects of the crown.

This volume of essays brings together work by social historians of Britain, France and Italy.

In *Chosen Places, Constructing New Jerusalems in Slavia Orthodoxa*, Jelena Erdeljan examines the Old Testament topic of the divinely-chosen status of Jerusalem and the phenomenon of *translatio Hierosolymi* in visual culture, based on the examples of Constantinople, Turnovo, Belgrade, and Moscow.

This volume is the second of the thirteen in preparation that will offer the first complete scholarly edition of the poetry and music of Guillaume de Machaut, the foremost practitioner of these related arts at the end of the Middle Ages in France. It provides a freshly prepared edition based on the most reliable manuscript of two of Machaut's best known dits, the *Remede de Fortune* (Remedy for Fortune) and the *Confort d'ami* (Consolation from a Friend), both of which adapt the central ideas of Boethian philosophy to the love poetry tradition. The French texts are accompanied by facing English translations, and the musical passages are presented in situ in a performance-accessible form.

The Book of Daniel occupies a unique position in the scriptural canon because of its complex form and the symbolism of its subject matter. The contemporary resurgence of interest in apocalyptic literature has created the need for a new commentary which takes into account the most recent developments in the study of Daniel. Professor Lacocque's book, which combines knowledge of current critical writing about Daniel with original exegesis of the text, is essential reading for students of the Book and of apocalyptic in general. The actual commentary on the Hebrew and Aramaic text is introduced by a discussion of the major problems confronting the reader: the name of Daniel, the apocalyptic genre, the chronology of the Book and its literary composition, the milieu in which apocalyptic was formed, the place of Daniel in the scriptural canon, the use of both Hebrew and Aramaic, the complex plan of the Book, and a chronological table of the events against which the drama of Daniel was supposedly played out. The commentary on the Book of Daniel is printed with Andre Lacocque's English translation of the biblical text and a verse-by-verse exegesis of the Hebrew and Aramaic originals. There is a final section reflecting on the significance of the Book of Daniel for the modern age.

End of Days: An Encyclopedia of the Apocalypse in World Religions describes apocalyptic writings in the world's major religious traditions, including Judaism, Christianity, Islam, Hinduism, and Buddhism. The cross-referenced entries address ancient traditions--Zoroastrianism, as one example--as well as modern apocalyptic movements, such as Arun Shinrikyo, the Branch Davidians, and the Order of the Solar Temple. This book's broad scope offers coverage of overlooked traditions, such as Mayan Apocalyptic, Norse Apocalyptic, Native American eschatological literatures, and the Tibetan Book of the Dead. Readers seeking detailed information on the eschatological and apocalyptic movements and proponents of End Times can reference entries about individuals such as Harold Camping, Jerry Falwell, David Koresh of the Branch Davidians, and James Jones and the People's Temple. This single-volume encyclopedia also contains numerous historical entries on subjects such as the Great Disappointment, the Great Awakening periods of religious revival, Joachim of Flora, the Maccabean Revolt, and the Plymouth Brethren. The influence of apocalyptic ideas far outside the realm of religion itself is documented through entries on film, including well-known modern movies such as *The Hunger*

Games and Apocalypse Now, literature by writers such as Dante, and works of fine art like Wagner's *Gotterdammerung*. The inclusion of entries related to literature, film, and other art forms further attests to the wide-ranging social influence of belief in the end of days.

'Strategic thinking for a writer articulates itself as dislike and as allegiance.' In this wonderfully rich and diverse collection of essays, Amit Chaudhuri explores the way in which writers understand and promote their own work in antithesis to writers and movements that have gone before. Chaudhuri's criticism disproves and questions several assumptions—that a serious and original artist cannot think critically in a way that matters; that criticism can't be imaginative, and creative work contain radical argumentation; that a writer reflecting on their own position and practice cannot be more than a testimony of their work, but open up how we think of literary history and reading. Illuminating new ways of thinking about Western and non-Western traditions, prejudices, and preconceptions, Chaudhuri shows us again that he takes nothing as a given: literary tradition, the prevalent definitions of writing and culture; and the way the market determines the way culture and language express themselves. He asks us to look again at what we mean by the modern, and how it might be possible to think of the literary today.

Heffernan uses modernist and post-modernist novels as evidence of the diminished faith in the existence of an inherently meaningful end.

In this interesting and insightful work, Eugenia Scarvelis Constantinou, the leading expert on Andrew of Caesarea and the first to translate his Apocalypse commentary into any modern language, identifies an exact date for the commentary and a probable recipient. Her groundbreaking book, the first ever written about Andrew, analyzes his historical milieu, education, style, methodology, theology, eschatology, and pervasive and lasting influence. She explains the direct correlation between Andrew of Caesarea and fluctuating status of the Book of Revelation in Eastern Christianity through the centuries.

A highly regarded expert on the Jewish apocalyptic tradition, John J. Collins has written extensively on the subject. Nineteen of his essays written over the last fifteen years, including previously unpublished contributions, are brought together for the first time in this volume. Its thematic essays organized in five sections, Apocalypse, Prophecy, and Pseudepigraphy complements and enriches Collins's well-known book *The Apocalyptic Imagination*.

Published in anticipation of the centenary of the poet's birth, *The Poetry of Dylan Thomas* is the first study of poet to show how his work may be read in terms of contemporary critical concerns, using theories of modernism, the body, gender, the carnivalesque, language, hybridity and the pastoral in order to view it in an original light. Moreover, in presenting a Dylan Thomas who has real significance for twenty-first century readers, it shows that such a reappraisal also requires us to re-think some of the ways in which all post-Waste Land British poetry has been read in the last few decades.

Modernism, Christianity and Apocalypse stages an encounter between 'Modernism and Christianity' and 'Apocalypse Studies'. Its nineteen contributions outline a distinct interdisciplinary field of study.

Few issues in Christian theology have sparked as much controversy over the centuries as the question of election. In this book -- the inaugural volume of the Kantzer Lectures in Revealed Theology series -- Stephen Williams offers a rich and nuanced account of the doctrine of election, arguing that we should diminish the role of "system" in Christian theology. After expounding the Bible's teaching on election, Williams turns to questions of theological method and substance. He maintains that the subject of predestination must be considered in a wider biblical context than it often is and that we cannot expect to understand election within a comprehensive systematic framework. What matters is the relation of particular truths to the particulars of life, he says, not the systematic relation of truths to each other. Williams draws on and applies the insights of remarkable nineteenth-century Anglican leader Charles Simeon throughout his study, concluding the book with a cogent discussion of Karl Barth on election.

Rebels and Rulers, 1500-1660 is a comparative historical study of revolution in the greatest royal states of Western Europe during the sixteenth and the first half of the seventeenth centuries. Revolution as a general problem and the causes and character of revolution in early modern Europe have been among the most widely discussed and debated topics in history and the social sciences since the 1940s. Although the subject of social and political unrest and revolution in the early modern period has received much attention, and despite the existence of a very large literature devoted to particular revolutions of the time, no one has attempted the broad comparative synthesis that is given by Professor Zagorin in this study. Volume I of *Rebels and Rulers* presents a critical discussion of different concepts and interpretations of revolution, including Marxism. It reviews previous attempts to deal with early modern revolutions and suggests a typology appropriate to the latter. It then provides an extensive survey of the historical context in which these revolutions occurred: the social structures of orders and estates, the political system of monarchy and the process of absolutist state building, economic trends and fluctuations, and ideology. The volume concludes with a detailed treatment of peasant rebellions, especially in Germany and France, and with an equally close look at urban rebellions in France and the possessions of the Spanish monarchy, including the revolution of the *Comuneros* in Castile. Volume II deals first with provincial rebellions in the French, English, and Spanish monarchies. The remaining chapters are devoted to a synoptic account of the French civil war or wars of religion, the Netherlands rebellion, the English revolution, and the Fronde. *Rebels and Rulers* is a comprehensive discussion of early modern revolution that contains an examination of the most significant revolutions of Western Europe in the period before 1789. It offers fresh understanding of both well-known and neglected revolutionary events and is the first work to consider the many diverse revolutions of this seminal epoch in comparative historical perspective.

Innerworldly Individualism looks to colonial history, in particular, seventeenth-century New England, to understand the sources of modern nation building. Seligman analyzes how cultural assumptions of collective identity and social authority emerged out of the religious beliefs of the first generation of settlers in New England. He goes on to examine how these assumptions crystallized three generations later into patterns of normative order, forming the foundation of an American consciousness. Seligman uses sociological

research grounded in early American history as his laboratory, and does so in a highly original way. Seligman uses Max Weber's paradigm of sociological inquiry to explore how a combination of ideational and structural factors helped to develop modern conceptions of authority and collective identity among New England communities. Seligman addresses a number of significant issues, including social change, the mutual interaction and development of process and structure, and the role of charisma in the forging of a social order. His book profoundly increases our understanding of the ideological and social processes prevalent in early American history as well as their contemporary influence on civil identity. Innerworldly Individualism uniquely intertwines sociological study with cultural history. It uses American history to develop and elucidate problems of broad theoretical significance. Seligman's argument is bolstered by a close examination of concrete detail. His book will be of interest to anthropologists, sociologists, political theorists, and historians of American culture.

Considered by many to be 'the last important product of the Apocalyptic movement', The Apocalypse of Abraham is an apocryphon, a work that belongs to a body of prophetic Abrahamic literature flourishing about the time of Christ. The text details the Destruction of the Temple and thus was written after 70 AD. It is considered part of the Apocalyptic literature but not regarded as authoritative scripture.

John A. Hobson is widely recognised as the most important British New Liberal thinker of politics and political economy of the twentieth century. The Selected Writings of John A. Hobson showcases an exciting and previously unpublished collection of Hobson's writings and lectures from 1932-1938 that Hobson presented at the South Place Ethical Society in the last decade of his life. The lectures and the introduction produce a fresh reading of Hobson's thinking and theorization of International Relations, thereby revealing a much more complex thinker than has conventionally been understood. Edited by Colin Tyler, a framing introduction written by the author's great grandson, John M. Hobson situates these lectures in the context of his life-work on International Relations between 1897 and 1940. Selected Writings of John A. Hobson 1932-1938 is an essential read for all Hobson scholars and students and scholars of globalization and political economy.

The T&T Clark Encyclopedia of Second Temple Judaism provides a comprehensive reference resource of over 600 scholarly articles aimed at scholars and students interested in Judaism of the Second Temple Period. The two-volume work is split into four parts. Part One offers a prolegomenon for the contemporary study and appreciation of Second Temple Judaism, locating the discipline in relation to other relevant fields (such as Hebrew Bible, Rabbinics, Christian Origins). Beginning with a discussion of terminology, the discussion suggests ways the Second Temple period may be described, and concludes by noting areas of study that challenge our perception of ancient Judaism. Part Two presents an overview of respective contexts of the discipline set within the broad framework of historical chronology corresponding to a set of full-colour, custom-designed maps. With distinct attention to primary sources, the author traces the development of historical, social, political, and religious developments from the time period following the exile in the late 6th century B.C.E. through to the end of the Bar Kokhba revolt (135 C.E.). Part Three focuses specifically on a wide selection of primary-source literature of Second Temple Judaism, summarizing the content of key texts, and examining their similarities and differences with other texts of the period. Essays here include a brief introduction to the work and a summary of its contents, as well as examination of critical issues such as date, provenance, location, language(s), and interpretative matters. The early reception history of texts is also considered, and followed by a bibliography specific to that essay. Numerous high-resolution manuscript images are utilized to illustrate distinct features of the texts. Part Four addresses topics relevant to the Second Temple Period such as places, practices, historical figures, concepts, and subjects of scholarly discussion. These are often supplemented by images, maps, drawings, or diagrams, some of which appear here for the first time. Copiously illustrated, carefully researched and meticulously referenced, this resource provides a reliable, up-to-date and complete guide for those studying early Judaism in its literary and historical settings.

Although the cultural and literary influence of Christina Rossetti has recently been widely acknowledged, the belatedness of this critical attention has left wide gaps in our understanding of her poetic contribution. Often focusing solely on her early work and neglecting her later volumes, many critics minimized her relevance by measuring her stature through either her early poems or her relationships with well-known Victorian literary figures. In Christina Rossetti: The Patience of Style, Constance W. Hassett argues against this diminishment by reopening Rossetti's canon, challenging both critics and readers to trade their silent appreciation of her most familiar verse for a patient and active scrutiny of her body of work, which contains some of the finest lyric poetry of the nineteenth century. Keeping her primary focus on the poems themselves, Hassett traces Rossetti's career through her five poetry collections, Goblin Market and Other Poems (1862), The Prince's Progress and Other Poems (1866), Sing-Song: A Nursery Rhyme Book (1872), A Pageant and Other Poems (1881), and Verses (1893). In a comprehensive account of Rossetti's evolving style and genre, Hassett analyzes the strengths and failures of the poetry, its attention to the resources of rhythm and the shifts of diction, its momentum and reserve, and the rationale for its revision. The book also explores Rossetti's innovative poetry for children, her daring reconfiguration of religion and poetry in a late-life commentary on the Apocalypse, and the influences both of female precursors she admired and outgrew and of the male circle of Pre-Raphaelite poets. For art historians of the Pre-Raphaelites, scholars of women's writing and gender studies, students of children's literature, and researchers in religious studies, not to mention readers in Victorian poetry, Christina Rossetti: The Patience of Style will serve as an indispensable and eye-opening guide.

Nella frazione di un secondo tutto si riversa in procinto della fine. Ieri, oggi, domani, ricordi, speranze e sogni. Tutto distrutto. Astra Bernigton. Lo sparo mi sfiora senza colpirmi, la mia vita salva all'apparenza, ma non posso dire lo stesso di quella di Jamie. Sollevo le braccia verso l'alto in segno di resa, di bandiera bianca. Potevo fuggire via, ma non avrei mai perdonato me stessa in seguito. "Mi arrendo! Non sparate per favore! Non sparate!" ripeto. Mi inginocchio verso il mio compagno con la speranza di percepire la sua vena nel collo battere ancora.

The final book of the Bible, Revelation prophesies the ultimate judgement of mankind in a series of allegorical visions, grisly images and numerological predictions. According to these, empires will fall, the "Beast" will be destroyed and Christ will rule a new Jerusalem. With an introduction by Will Self.

The National Book Award Finalist and New York Times bestseller that became a guide and balm for a country struggling to understand the election of Donald Trump "A generous but

disconcerting look at the Tea Party. . . . This is a smart, respectful and compelling book." —Jason DeParle, The New York Times Book Review When Donald Trump won the 2016 presidential election, a bewildered nation turned to *Strangers in Their Own Land* to understand what Trump voters were thinking when they cast their ballots. Arlie Hochschild, one of the most influential sociologists of her generation, had spent the preceding five years immersed in the community around Lake Charles, Louisiana, a Tea Party stronghold. As Jedediah Purdy put it in the *New Republic*, "Hochschild is fascinated by how people make sense of their lives. . . . [Her] attentive, detailed portraits . . . reveal a gulf between Hochschild's 'strangers in their own land' and a new elite." Already a favorite common read book in communities and on campuses across the country and called "humble and important" by David Brooks and "masterly" by Atul Gawande, Hochschild's book has been lauded by Noam Chomsky, New Orleans mayor Mitch Landrieu, and countless others. The paperback edition features a new afterword by the author reflecting on the election of Donald Trump and the other events that have unfolded both in Louisiana and around the country since the hardcover edition was published, and also includes a readers' group guide at the back of the book.

Belgian painter Luc Tuymans (b. 1958) has, over the course of his remarkable career, created a distinctive vernacular, and is widely credited with having contributed to the revival of painting in the 1990s. This second volume in a planned three-volume catalogue raisonné of Tuymans's paintings surveys nearly two hundred works, featuring some of his most iconic canvases, including from his seminal exhibition *Mwana Kitoko: Beautiful White Man* (2000), derived from the fraught history of Belgian colonial rule of the Democratic Republic of the Congo, and *The Secretary of State* (2005), a portrayal of Condoleezza Rice which conjures the history of racial and sexual prejudice in the United States. Brilliant color reproductions of each painting from this period are accompanied by an illustrated chronology with archival images and installation views of the works in the volume. This catalogue raisonné is a testament to Tuymans's persistent assertion of the relevance and importance of painting—a conviction that he maintains even in today's digital world.

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