Acknowledgments

For one's first or second book in a given field, acknowledging one's scholarly indebtedness can be a rather straightforward business. But it is a more challenging matter to dredge up memories of debts which go back, some of them, more than thirty years. How is one to recall accurately where, and with whom, one first contemplated the seed of an idea which came to flower only ten or twenty years later? How many a stimulating conversation have I enjoyed with the warm and kindly scholar to whom I dedicate this book; but how seldom can I pinpoint whether it was he, or someone to whom memory has errantly assigned his voice and manner, who casually tossed out this or that suggestion which subsequently laid bare some rich vein for research.

I am obliged, then, to limit myself to what I know, and beg advance indulgence for any grevious omissions. The reader will find that my Introduction already spells out a record, admittedly incomplete, of authors I am sure have presided, remotely or otherwise, over the long gestation of ideas finally developed in this book. But I must add to that list the name of Fr. G. Richard Dimler, s.J., who, as editor of Thought, solicited and published the earliest core-version, which grew into the study included here, of Augustine's maternal God. I must also thank the authorities of Marquette University, and especially my friendly critic-advocate, Fr. Roland J. Teske, s.J., for having conspired to elicit the kernel of this book, in the form of the Aquinas Lecture for 1986, on Augustine's melding of "Imagination and Metaphysics." For fraternal help over occasional interpretive rough spots, my thanks to Frs. Thomas V. Bermingham, s.J., and Joseph T. Lienhard, s.J. And I must pay homage, once again, to those two of my Jesuit professors, Frs. Joseph A. Slattery and W. Norris Clarke, who were (unwittingly, perhaps, and therefore blamelessly!) most responsible for pointing down the road I have chosen to travel here.

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