



## From the Director

Dear Friends and Colleagues,

Well, it has been a busy four weeks since the inauguration, and one item I did not have on my bingo card was "papal reproach of Vice President." More about that in a bit.

I want to begin by reflecting a bit on Ignatian spirituality -- which has been part of my life since the beginning my undergrad work at the University of San Francisco. The imaginative spirituality of St. Ignatius of Loyola has proven to be most durable, not only as a holistic approach to being in relationship with the living God but also for the wisdom of its practical realism in being in relationship with others. Ignatius's Presupposition to his Spiritual Exercises is a precious fruit of Ignatian spirituality and one that has only grown more relevant over time. A preeminent ground rule for "dealing with others," the Presupposition encourages a primary Christian disposition to be prayed for and cultivated—and it is the first instruction that St. Ignatius gives to spiritual directors and retreatants.

Most of us know the first part of the Presupposition: "It should be presupposed that every good Christian ought to be more eager to put a good interpretation on a neighbor's statement than to condemn it." How essential it remains for us—especially in the age of social media where humans are easily commodified and relationships are so mechanical and transactional—to suppose and presume the best in a person and to give all people the benefit of the doubt. Of course, this counsel to "assume positive intent," so prophetic and personal, is difficult to practice and the temptation is to pounce—especially when communicating with people (and robots, probably) in the disembodied venues and settings of cyberspace.

The second half of the Presupposition is less cited and less known, probably because it is

more difficult to practice. I was reminded of this again last week when I entered into a Twitter fray about St. Augustine and the *ordo amoris* he discusses in the *The City of God* (c.426). As a rule, I never engage on Twitter (or whatever it is called today) and keep an account only for professional reasons. But in reading the many circumscribed, errant takes on St. Augustine, I entered into the dialog with part two of the Presupposition in mind, which reads: "Further, if one cannot interpret it favorably, one should ask how the other means it. If that meaning is wrong, one should correct the person with love; and if this is not enough, one should search out every appropriate means through which, by understanding the statement in a good way, it may be saved." I think I did OK in my Twittering (Tweeting?) and attempted to keep my righteous ego in control by laying off the snark. I emphasized how the newly elected Vice President did not read hierarchy and "order" the way St. Augustine (and, later, St. Thomas Aquinas) does. Yes, Nature orders us to love our families in first proximity and then to move outward—and we all know about putting our oxygen mask on first and so on. But grace comes in to supplant this order—and to expand and perfect it. Grace irrupts, implacably, to assert true order into life. It arrives to orient and integrate our loves and our duties properly.

Our Jesuit pope, in whom the Presupposition is practiced as a matter of habit, wrote a far more pointed and persuasive correction in his **February 10 letter to the U.S. Bishops**. In it, he alludes to the incomplete thinking on *ordo amoris* offered by the Vice President. Sure, it is the role of the Vice President's local ordinary to counsel Catholics in the faith--especially when they are recent converts and politically influential "baby Catholics" who venture into public theology--but then, so many things are in hurried transition in our nation's capital and it's tough to keep track of each falling robin. The Holy Father, as a brother Bishop, entered into the dialog well by offering an Ignatian correction in the Presupposition vein: "The true *ordo amoris* that must be promoted is that which we discover by meditating constantly on the parable of the "Good Samaritan" (cf. Lk 10:25-37), that is, by meditating on the love that builds a fraternity open to all, without exception." This is the proper order, the proper hierarchy of things. One can love her family while also at the same time loving her neighbor, thus contributing to "the construction of a society that is more fraternal, inclusive and respectful of the dignity of all." This is not Catholic "both/and" Kung Fu; it is simply intellectual, social, and political life animated by the Gospel.

It is wonderful to see the Catholic intellectual and social traditions feature so prominently in public dialog-- mainly because they provide so much needed wisdom. We continue to do our part here at the Hank Center to develop this kind of scholarship and engagement-- and the many conversations that attend to it and flow from it. We carry on next Wednesday (2/19) with our much anticipated Newman Lecture featuring Dr. Abigail Favale from the University of Notre Dame. We hope to see you in-person as Abigail is a superb speaker and thinker. Please read on and see what we've been up to--and what else is coming down the line. As always, we appreciate your taking the time and we hope to see you on campus (or on Zoom) for our spring events.

Warmest regards,

Dr. Michael P. Murphy

## Hank Center Highlights

[Spring 2025 Events  
Calendar](#)

**UPCOMING EVENT!**  
**2025 Annual St. John Henry Newman Lecture**  
**presented by**  
**Dr. Abigail Favale**



We hope to see you at our upcoming events!

## Journeys of Dignity: Recap and Videos



The Hank Center was proud to cosponsor Journeys of Dignity: A Lecture series on Migration through the Lens of Catholic Social Teaching and Jesuit Education.

The virtual lectures included:

### [Session One, January 15, 2025, "Education and Migration: A Double Helix of Loyola's Spiritual DNA":](#)

presented by Michael Canaris, PhD of the Institute of Pastoral Studies and Aleja Sastoque Luna, MA of Campus Ministry

Session Two, February 14, 2025, "St. John Paul II and Pope Francis on Migration": presented by Jarek Mikuczewski, S.J, PhD of the Neiswanger Institute for Bioethics, Stritch School of Medicine.

(Photo above by



## 'Make me what thou wilt': On Conversion and Surrender

**Wednesday, February 19, 2025, 7-8:30 PM CT  
Information Commons 4th Floor, LSC**

The **St. John Henry Newman Lecture** is named after the great 19th century English prelate who wrote movingly about his intellectual journey toward Roman Catholicism in his spiritual autobiography, *Apologia pro vita sua* (1864). Newman's work helped later generations of Catholics and converts map out ways to understand the datum of religious faith in light of the contemporary issues facing modern life. Honoring this engagement with the Catholic tradition, CCIH invites scholars each spring to recount their own discovery (or rediscovery) of the Catholic intellectual heritage in light of their ongoing scholarship.

This year's lecturer is **Dr. Abigail Favale of the McGrath Center at the University of Notre Dame**. Dr. Favale will share her conversion story, a thoroughly 21st century experience that includes the discovery of the startling beauty of a sacramental cosmos and a vision of reality that upended her notions of gender, sexuality, identity, and authority. She describes in her here recovery of an ancient faith that "There are events in life that leave you changed forever, right down to the very roots and heart of your being, because they go 'into the deep.'"

### Event Information

**MARK YOUR CALENDARS!**  
**10th Anniversary of the Papal Encyclical,**  
***Laudato Si'***  
**Virtual Series AND Special Event**

**EVENT RECAP**  
**Newman's Cause as**  
**Doctor of the Church**  
**with Ken Parker**



The Hank Center was pleased to welcome Ken Parker, one of the promoters for Newman's cause for Doctor of the Church, to Loyola for a luncheon and presentation.

Dr. Parker is the Ryan Endowed Chair for Newman Studies, Chair of the Department of Catholic Studies, and Professor of Catholic Studies and Historical Theology at Duquesne University.

In the video below you can hear Dr. Parker speak about St. John Henry Newman in an interview he did with EWTN prior to Newman's canonization.

**More about St.**  
**John Henry**  
**Newman**

**EVENT VIDEO NOW**  
**AVAILABLE!**  
**Christopher Bellitto**  
**Book Lecture for**  
***Humility: The Secret***  
***History of a Lost***  
***Virtue***

# Laudato si' at 10 Series

Envisioning a Livable Future

Shifting Waters: Water Security  
and the Emerging Water Crisis

The Joan & Bill  
**HANK CENTER**  
FOR THE CATHOLIC INTELLECTUAL HERITAGE



*The Hank Center is proud to be involved in a number of events commemorating the 10th anniversary of Pope Francis's encyclical Laudato Si': On Care for Our Common Home:*

**VIRTUAL SERIES:**  
**Envisioning a Livable Future**  
**Zoom Only (Registration Required)**

**January 29, February 17, March 11, April 9, 2025**

An online, 7-part serial symposium in collaboration with John Carroll University, marking the 10th anniversary of Pope Francis's encyclical Laudato Si': On Care for Our Common Home.

Topics Include:

- **January 29:** *The Current State of Climate Change*, What's happening? Are we too late? Can we bend the curve even now? What has changed since 2015? Furthermore, what needs to be done, by when, and how to do it?
- **February 17:** *The Contribution of Catholic Social Thought*, Ten years after the publication of Laudato Si', what are, or ought to be, the growing edges of Catholic social thought? What does it have to contribute to our understanding of the climate crisis and the development of an ecological conscience?
- **March 11:** *The Political Economy of Climate Change*, How do we move from what Pope Francis has called an "economy that kills" both people and planet to an economy that is truly sustainable and just? What are the levers of such a system change, and what are the obstacles to it?
- **April 9:** *Environmental Politics*, How do we move from what Pope Francis has called an "economy that kills" both people and planet to an economy that is truly sustainable and just? What are the levers of such a system change, and what are the obstacles to it?

**Register for Envisioning a Livable Future Sessions**

**Watch Session 1: The Current State of Climate Change**



Humility, a cultural history and biography of the idea of humility, argues that the frightening alternative to humility has been the death of civility. In this book, Bellitto explores humility in Greco-Roman history, philosophy, and literature; in the ancient and medieval Jewish, Christian, and Muslim scriptures and sermons; in the Enlightenment; and in contemporary discussions of education in virtue and citizenship.

**Dr. Christopher M. Bellitto** is professor of history at Kean University in New Jersey, where he teaches courses in ancient and medieval history. With a focus on church history and reform, he has twice won grants from the National Endowment for the Humanities.

Watch the  
Lecture

**EVENT VIDEOS NOW  
AVAILABLE!**  
**Reckoning with  
History: Jesuit  
Slaveholding and the  
Present Work of  
Restorative Justice**

**UPCOMING IN-PERSON EVENT!**  
**Special Panel Discussion and Reception:**  
***Laudato Si' @10: Pope Francis and Caring for Our  
Common Home Today***

***Saturday, March 15th, 4:30 - 7:00 PM CT***  
***McCormick Lounge, Coffey Hall, LSC***



Loyola University Chicago was the first U.S. university to respond to Pope Francis' encyclical in 2015--and we are proud to host a special panel this year: *Laudato Si' @10: Pope Francis and Caring for Our Common Home Today*. This event includes a hosted post-panel reception with beer, wine, and heavy hors d'oeuvres and is one of the free sessions offered during the **School of Environmental Sustainability's annual Climate Change Conference**. There is a concert that follows the reception, and original composition by Loyola's Dongryul Lee--*Missa Laudato Si'*--and we hope you are able to attend this as well. **The concert is a ticketed event.**

*Laudato Si' Panel Event Information*

**Purchase Concert Tickets for *Missa Laudato Si'***

**UPCOMING EVENT!**  
**2025 Annual Teilhard de Chardin, S.J. Lecture**  
**presented by:**  
**Dr. Bronwen McShea**



Over the last 10 years, the Hank Center has convened several conversations on the hard history of Jesuit slaveholding-- not only taking a focused look at Georgetown's slave-owning past but also examining other aberrational institutional and corporate behaviors in regard to subjugation and power taking place in the US both historically and presently.

Reckoning with History was a multi-panel conversation that sought to share this slaveholding history, examine the experience of grappling with these facts, understand the approaches to take action, and explore ways that individuals, organizations, and university communities can move forward in a just and careful way.

We were most honored to welcome Rachel L. Swarns, longtime correspondent with the *New York Times* and author of *The 272: The Families Who Were Enslaved and Sold to Build the American Catholic Church*, as our keynote speaker and conversation partner. We were also delighted by our partnership with



### *Is Catholicism's 'Woman Problem' a History Problem?*

**Thursday, March 20th, 2025, 7-8:30 PM  
Information Commons 4th Floor, LSC**

The Hank Center is honored to welcome the Spring, 2025 Pierre Teilhard de Chardin, S.J. Fellow in Catholic Studies, Dr. Bronwen McShea, to offer this year's Teilhard lecture, titled, "Is Catholicism's 'Woman Problem' a History Problem?"

Sixty years after Vatican II, eyebrows still go up when women assume leadership positions in the Catholic Church. Yet forms of female leadership were integral to Catholicism's development long before modern times. McShea links Catholicism's often perceived "woman problem" to chronic forgetfulness about this within the Church and urges more mature engagement with history per se in Catholic intellectual life.

**Bronwen McShea** is a historian and the author of *Women of the Church: What Every Catholic Should Know* (2024), *La Duchesse: The Life of Marie de Vignerot, Cardinal Richelieu's Forgotten Heiress Who Shaped the Fate of France* (2023), and *Apostles of Empire: The Jesuits and New France* (2019). Her writings have also appeared in many academic journals and popular forums including *The Wall Street Journal* and *First Things*. With a Ph.D. in History from Yale University and M.T.S. from Harvard Divinity School, she has held research and teaching posts at Princeton University, Columbia University, the University of Nebraska Omaha, and the Leibniz Institute of European History in Germany, among other institutions.

**Event Information**

Monique Trusclair Maddox, President of the Descendants Truth and Reconciliation Foundation, and we had a most engaging set of sessions.

**PANEL 1 VIDEO:**

Rachel L. Swarns, Monique Trusclair Maddox, and Fr. Tim Kesicki, SJ

**PANEL 2 VIDEO:**

Dr. Elsa Mendoza, Dr. Leslie Harris, Dr. Adam Rothman, and Dr. Malik Henfield

**EVENT VIDEO AVAILABLE!**  
**Seeking Refuge, Writing Home: A Lecture by Philip Metres**



On September 24, 2024, the Hank Center was proud to welcome Philip Metres to Loyola University for a lecture about his new book, *Fugitive/Refuge*.

In his recent *Fugitive/Refuge*, Philip Metres follows the journey of his refugee ancestors—from Lebanon to Mexico to the United States—in a vivid exploration of what it means to long for home. A book-length *qasida*, the collection

**Students Awarded During Symposium Event, Blessed, Broken, and Given: Students' Perspectives on the Eucharist and Social Justice**



Representatives from The Hank Center for the Catholic Intellectual Heritage, the Division of Mission and Integration, and the Jesuit Community of Loyola Chicago pose for a photo with this year's winners of *Blessed, Broken and Given*:

(1st prize [in the front row, left side]) Kamila Chavez, (2nd) Maria Hadad (center), and (3rd) Niamh Kaye (right)

As part of Ignatian Heritage Month in November 2024, the Hank Center and Campus Ministry were proud to host an event where undergraduate students investigated the connection between the Eucharist and Social Justice. The day included two research colloquia where invited undergraduate students presented short papers on this topic. Students with the top papers received awards for their accomplishment. This year's top prize was awarded to Kamila Chavez, a sophomore studying English, Sociology, and Catholic Studies.



Please enjoy an excerpt of Chavez's winning essay:

*"William T. Cavanaugh writes that, 'The eucharist...creates a body of people who by definition stand in the line of fire,' (Cavanaugh 177). The beauty of the Eucharist, Mass, and Adoration is that despite our flaws we can kneel before Christ and be shown the way, no matter how lost we are. We may not all be called to stand directly in the line of fire, but we are all called to not look away from the line of fire. In a prayer attributed to Oscar Romero, Prophets of a Future Not Our Own, we find:*

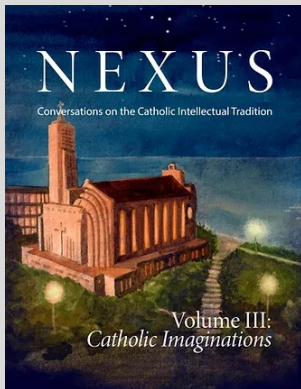
*'We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete,*

draws on both ancient traditions and innovative forms—odes and arabics, sonnets and cut-ups, prayers and documentary voicings—in order to confront the perils of our age: forced migration, climate change, and toxic nationalism.

[Watch the Lecture Video](#)

**NEW EDITION of Nexus:  
Conversations on the Catholic Intellectual Tradition**

**Volume III: Catholic Imaginations**



Volume Three of Nexus takes us to some very exciting terrain. Friends of the Hank Center will know of our deep dedication to providing scholarship, convening conversations, and supporting far-reaching work of all kinds in an area of scholarship that has come to be known as the “Catholic Imagination.” This issue, with its focus on the critical and creative work of younger, emerging scholars, both honors and continues this work.

*but it is a beginning, a step along the way, and opportunity for the Lord's grace to enter and do the rest.'*

*Now, it is up to us to answer the call and continue the mission, even while knowing nothing we do will ever be enough. We are not afraid, because we serve a God that humbles Himself so that we may be united in Him. In the Eucharist, God has given us all the strength we will ever need to work for justice."*

You will be able to read Chavez's full paper, and all of the papers presented during Blessed, Broken and Given, online in the coming weeks.

Chavez has also recently had work published by Focolare Media. Her most recent article "A New Kind of Fire: How a Jesuit Education Kindled Me for Planet Healing" can be found using the link below.

[Read "A New Kind of Fire" by Kamila Chavez](#)

**Spotlight: Hank Center Summer Graduate Student Fellowship**

**Meet our Fellows!**

**Matthew Glaser**



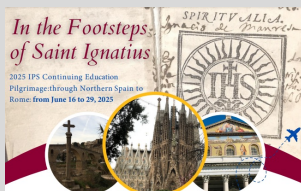
This issue's contributions come from Katie Broussard, William Gonch, Sophia Guidici, Ellen Jewett, Lindsay Kennedy, Michael P. Murphy, Rachel Nozicka, Michael Petro, S.J., Foster J. Pinkney, Jessica Schnepp, Anh Tran, Jane Wageman, Nathan Bradford Williams, and Matthew Zurcher, S.J.

Read Volume III

**Summer Pilgrimage  
Opportunity with the  
Institute of Pastoral  
Studies!**

**"In the Footsteps of  
Saint Ignatius"**

**June 16-29, 2025**



Join IPS for their summer 2025 pilgrimage to Spain and Rome and have a true spiritual experience of walking in the footsteps of St. Ignatius!

Our pilgrimages are an invitation to journey as community and to deepen our faith by walking with and accompanying one another. Please join us this summer as we gather to seek God once again through exploration and integration of culture and spirituality! After completing this pilgrimage, we will be

Matthew Glaser is a PhD Candidate in Philosophy at Fordham University in the Bronx. He received his B.A. in Philosophy and Economic Analysis from Gustavus Adolphus College in 2016 and his M.A. in Philosophy from Fordham in 2020. The Hank Fellowship will support Matthew's research and dissertation work over the summer and fall of 2024. His research engages contemporary epistemology and philosophy of mind drawing on the history of philosophy, particularly Thomas Aquinas. His dissertation, titled "A Thomistic Account of Self-Knowledge and Its Value", aims to address both contemporary epistemologist on the topic of self-knowledge and to expand the scope of contemporary philosophical interests in self-knowledge through defending Aquinas's conception of self-knowledge.

Contemporary epistemologists are often interested in self-knowledge in the sense of knowing one's own mental states and questions related to such knowledge. Thus, one part of Matthew's research focuses on addressing questions regarding the epistemology of how we know our psychological states such as whether we know our psychological states "better" than others and whether such knowledge is acquired in a unique way. In contrast to this way of thinking about self-knowledge, Thomas Aquinas, like many other thinkers in the Catholic intellectual tradition, sees self-knowledge as concerned with knowing one's nature as a created human being. Thus, another part of Matthew's research focuses on defending this conception of self-knowledge and bringing it into dialogue with contemporary philosophers interested in the value of self-knowledge and its place in our lives.

**Mark Gorthey**

able to:

- Identify the cultural, religious and historical context that influenced Saint Ignatius of Loyola's conversion and further faith journey.
- Identify shrines and devotions that influenced Ignatius along his journey.
- Co-create a liturgical space that engages body, mind, and spirit.
- Integrate in our everyday life practices of Ignatian Spirituality that most resonate with us.

The itinerary will include:

- Bilbao, Spain
- Loyola Castle & Basilica, Azpeitia: Hospice, Parish of St. Sebastian, St. Mary Magdalene Hermit
- Xavier Castle
- Monserrat, Manresa
- La Sagrada Familia in Barcelona
- In Rome: Gesu & Rooms of Ignatius, St. Ignatius Church, St. Andrew at Quirinale, St. Paul Outside the Walls, Santa Maria Maggiore, La Storta, Gregorian University, St. Peter's and the Vatican Museum

For more information about the trip and a breakdown of costs,



Mark Gortey is a PhD Candidate in Philosophy at Northwestern University. Before coming to Northwestern, he received an M.A. from the University of Chicago and a B.A. from Columbia University. He is currently working on his dissertation, titled "Beyond the Sacred and Profane: On the Ethics of Secularization." The dissertation analyzes some of the key debates over secularization within contemporary critical social theory and ethics, focusing on the recent work of Jürgen Habermas and Charles Taylor. It argues that the main approaches to theorizing secularization and its ethical consequences fall short because: (i) they remain in the grip of Max Weber's narrative of secularization as a kind of disenchantment, and (ii) they rest on a faulty understanding of the relationship between "the right" and "the good" in philosophical ethics. To resolve both issues, the dissertation offers an alternative approach which draws on the work of prominent thinkers in Catholic moral philosophy and the sociology of religion, such as Hans Joas and José Casanova.

[See All of Our Fellows](#)

please visit the link below.

More  
Information

## RECOMMENDED READING



In the spirit of cultivating the Catholic intellectual and artistic tradition, CCIH recommends new and notable books several times a year that integrate, interrogate, and celebrate Catholicism in dialogue with the world.

### [Women of the Church: What Every Catholic Should Know \(2024\)](#)

Author: Bronwen McShea, Publisher: Ignatius Press

While many Catholics are aware of great female saints such as Catherine of Siena and Thérèse of Lisieux, a view persists that, over the centuries, women played a limited role in the development of Catholic traditions and institutions. In this innovative survey of Church history, Current Teilhard Fellow Bronwen McShea demonstrates instead that faithful women have always been at the heart of the Church's common life, shaping it and the course of entire civilizations.

In *Women of the Church*, McShea presents a wide array of well known and lesser known canonized and beatified women, others awaiting beatification, and still more figures not meriting canonization but whom every Catholic should know. She situates Catholic women from diverse social, ethnic, and national origins in their historical contexts, examining specific challenges they faced in settings such as imperial Rome, Reformation Europe, colonial Latin America and Africa, and the USA and Soviet Union during the Cold War. In the process, she shows that, in every age, women inspired by God with creativity, courage, and fidelity have helped save the Church from corruption, disunity, and destruction.

In short, McShea clarifies that the history of Catholic women is the history of the Church—as much as the history of Catholic men is.

### [Bridging the Sacred and the Secular](#) (1994)

Editor: J. Leon Hooper, S.J., Publisher: Georgetown University Press

John Courtney Murray, SJ (1904-1967), is most renowned for his ethical writings, which distinguish between the secular and the sacred, and for his defense of civil religious freedom based on natural law philosophy. His later theological writings, however, in which he sought to reintegrate the temporal and the spiritual, civil society and the church, philosophy and theology, have been largely ignored. In this new collection of essays—previously scattered among various periodicals over the course of thirty years—J. Leon Hooper, S.J., presents a selection of Murray's theological writings that not only outlines and highlights the integrity of Murray's moves towards a public theological discourse but also contributes to the ongoing post-conciliar task of integrating the secular and the sacred, thereby invigorating American public conversation today.

In his editorial introductions, Hooper furthers Murray scholarship by identifying two distinct links between Murray's well known non-theological writings and the explicitly theological work

that also spans his public life. Common to both areas are Murray's deepening appreciation of the historicity of all human knowing and the cognitional operations that the human person brings to both sacred and profane living.

By making available Murray's explicitly theological and Christian humanism writings, this collection further enriches American ethical, theological and philosophical debate.

### [Restorative Justice and Lived Religion: Transforming Mass Incarceration in Chicago](#)

(2024)

Author: Jason A. Springs, Publisher: NYU Press

In the U.S., “restorative justice” typically refers to small-scale measures that divert alleged wrongdoers from a standard path through the criminal justice system by funneling them into alternative justice programs. These aim to repair harms caused to the victims, the wider community, and those who caused the harm. And yet, when deployed for diversionary purposes, restorative justice initiatives often fail to address the manifestations of structural and cultural violence that contaminate the US justice system itself— the criminalization of people and communities of color, racially biased and brutal policing, and the arbitrary treatment of poor people of all colors. Can restorative justice challenge and transform the systemic injustices inscribed in U.S. mass incarceration? This book argues that it can, and examines how. It makes the case that restorative justice’s transformative potential depends on developing its often implicit, yet sometimes controversial, moral and spiritual dynamics. It explores case studies of everyday neighborhood people and community-led initiatives across Chicago who are using restorative justice to constructively transform conflict to restore their city, and fashion practices of justice for themselves that critically engage and transform structures and cultures of violence, government policy, and policing. The book reveals an emerging Chicago-wide network of restorative justice community initiatives that both work alongside and, through points of strategic and resistant engagement, are challenging and transforming the justice processes, and culture of mass incarceration. The result is a model for transformational and sustainable social changes. It displays the distinctively holistic restorative justice approach that is necessary to shift entrenched dynamics of structural violence that fuel the prison-industrial complex across the United States.

### [Flannery O'Connor's Manhattan](#) (2024)

Author: Katheryn Krotzer Laborde, Publisher: Fordham University Press

Much is made of Flannery O'Connor's life on the Georgia dairy farm, Andalusia—a rural setting that clearly influenced her writing. But before she lived on that farm, before she showed signs of having lupus, before she became dependent on her mother and then succumbed to the disease at thirty-nine, O'Connor lived in the northeast. She stayed at the artists' colony Yaddo in 1948 and early 1949 and lived in Connecticut with good friends from fall of 1949 through all of 1950. But in between those experiences, and perhaps more importantly, O'Connor lived in Manhattan.

In her biographies, little is said of her time in Gotham; in some sources, this period gets no more than one sentence. But little is said because little has been known. In *Flannery O'Connor's Manhattan*, the author's goal is to explore New York City from O'Connor's point of view. To do this, the author consults not just letters (both unpublished and published) and biography, but five personal address books housed in Emory's Stuart A. Rose Manuscript, Archives, and Rare Book Library. The result is a book of interest to both the O'Connor fan and the O'Connor scholar, not to mention those interested in midcentury Manhattan.

*Flannery O'Connor's Manhattan* is part guide to the who-was-who and who-lived-where of New York from roughly 1948 to 1964, at least those as they mattered to O'Connor. It also acts as a window to the writer's experiences in the city, whether she was coming into town for a series of meetings or strolling down Broadway on her way to lunch. In the end, it is the combination of the who-she-knew and the what-she-did that formed O'Connor's personal view of what is arguably the most famous of American cities.

### [Christian Poetry in America Since 1940: An Anthology](#) (2022)

Editors: Micah Mattix and Sally Thomas, Publisher: Paraclete Press

Showcasing thirty-five American poets born in or after 1940, this anthology confirms that one of the most vibrant developments in contemporary verse has been a renewed engagement with the Christian faith. Across a full spectrum of Christian belief, including the struggle to believe at all, these poets bring the power of their art to bear on serious questions: how to understand the goodness of God in a fallen and tragic world, how to reconcile universal truths with the particularities of human experience, how to render familiar events of salvation history in new language that generates its own epiphanies. As Christian engagement assumes a multiplicity of modes and voices, so does contemporary poetry in America. This volume,

then, selective yet representative, features the work of early-, mid-, and late-career poets, formalists, free-verse poets, and experimenters in prosody. This anthology bears witness to the poetic mind as it seeks that which is above.

### [The Dry Wood](#) (1947)

Author: Caryll Houselander, Publisher: The Catholic University of America Press

In the English-speaking world, the Catholic Literary Revival is typically associated with the work of G. K. Chesterton/Hilaire Belloc, Evelyn Waugh and Graham Greene. But in fact the Revival's most numerous members were women. While some of these women remain well known—Muriel Spark, Antonia White, Flannery O'Connor, Dorothy Day - many have been almost entirely forgotten. They include: Enid Dinnis, Anna Hanson Dorsey, Alice Thomas Ellis, Eleanor Farjeon, Rumer Godden, Caroline Gordon, Clotilde Graves, Caryll Houselander, Sheila Kaye-Smith, Jane Lane, Marie Belloc Lowndes, Alice Meynell, Kathleen Raine, Pearl Mary Teresa Richards, Edith Sitwell, Gladys Bronwyn Stern, Josephine Ward, and Maisie Ward.

There are various reasons why each of these writers fell out of print: changes in the commercial publishing world after World War II, changes within the Church itself and in the English-speaking universities that redefined the literary canon in the last decades of the 20th century. Yet it remains puzzling that a body of writing so creative, so attuned to its historical moment, and so unique in its perspective on the human condition, should have fallen into obscurity for so long.

The Catholic Women Writers series brings together the English-language prose works of Catholic women from the 19th and 20th centuries; work that is of interest to a broad range of readers. Each volume is printed with an accessible but scholarly introduction by theologians and literary specialists.

The first volume in the series is Caryll Houselander's *The Dry Wood*. Houselander is known primarily for her spiritual writings but she also wrote one novel, set in a post-war London Docklands parish. There a motley group of lost souls are mourning the death of their saintly priest and hoping for the miraculous healing of a vulnerable child whose gentleness in the face of suffering brings conversion to them all in surprising and unexpected ways. *The Dry Wood* offers a vital contribution to the modern literary canon and a profound meditation on the purpose of human suffering.

### [Exegesis of Commonplaces](#) (1902)

Author: Léon Bloy, Publisher: Wiseblood Books

Leon Bloy's *Exégèse des Lieux Communs*—first published in 1902—appears here in English for the first time through Wiseblood Books. Among the novels, essays, biographies, and journals composed by Bloy, there is one work whose only appropriate classification was given directly in its title: *Exegesis of Commonplaces*—a peculiar foray into a genre normally reserved for theologians. And yet, as Albert Béguin notes in his sublime *Léon Bloy: A Study in Impatience*, Bloy's entire output may be seen as a labor of exegesis: "...it became Bloy's aim to make his mind as transparent as possible to the light of grace and to penetrate further and further into the mysteries hidden beneath the surface of history and the state of mankind."

In the present volume, this "light of grace" is refracted upon the infallibly trite and rigorously unexamined language of the bourgeoisie. Banalities such as "Business is business," "You can't have everything," "I'll believe it when I see it," "Money can't buy happiness," etc., are treated with the gravity of sacred incantation and provide the framework for Bloy's dissections. As a matter of structure, the *Exegesis* recalls Flaubert's *Dictionary of Received Ideas* or Bierce's *Devil's Dictionary*, but whereas the latter are largely satirical (and cynical) attacks on an emerging class of acquisitive conformists, Bloy's project excavates the spiritual content of what might otherwise be dismissed as mere vapidities. Though he despises the bourgeoisie for its greed and vanity, for its hypocrisies and cruelties, Bloy nevertheless recognizes that "the most inane representatives of the bourgeoisie are themselves fearsome prophets," and that, "in the form of Commonplaces, they continually and unwittingly advance truly impressive claims, the implications of which, to them, remain unknown." Those implications, the supernatural blood invigorating an otherwise superficial and often incoherent idiom, are Bloy's true subject, and it is the purpose of his *Exegesis* to distill their essence.

Contact Us

Loyola University Chicago

The Joan and Bill Hank Center for the Catholic Intellectual Heritage

Cuneo Hall, Room 421

1032 W. Sheridan Rd. Chicago, IL 60660 Ph: (773) 508-3820

Email: [HankCenter@luc.edu](mailto:HankCenter@luc.edu)

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