



From the Director

Dear Friends and Colleagues,

Perhaps like a broken record (or a looping digital interruption), I am ever dad-voicing admonitions to our daughters: “Show up! Put your body where your hope is,” I say, coaching myself as much as I am preaching to them.

As we all work hard to inhabit the new normal of post-Covid life, I realize, in an increasingly acute way, how very precious physical communion is—whether liturgically and sacramentally, of course, but also socially and civically. We were denied these things in Covid, and we still have not yet got the knack for coming back. So much depends on our returning to each other—on our “showing up” for one another—and I pray that we might outflank the hobgoblins of our nature that tempt us to lassitude, fear, and division.

I could simply stop there and that would be enough for today. But it’s Holy Week and I am fixing specifically on the world-tilting drama of it—on how the temptation to lassitude, fear, and division that constitute the thematic underbelly of Holy Week and connects it to our living moment. We know well the Gethsemane lassitude that the apostles fall into after their full meal on Holy Thursday; we observe how the spirit of fear moves in to deny friendship and disaggregate community in the wee hours of the morning that follows; we see fickle crowds turn on an Innocent and abandon a friend on a Friday afternoon. Not a good look.

But then, hope rises over the weekend—even against our soft will. “Let him easter in us, be a dayspring to the dimness of us, be a crimson-cressed east,” prays Hopkins in his exquisite 1875 poem “The Wreck of the Deutschland” so that we, from our soft will and dim minds, might open our eyes and enter into the gift of God’s redemptive self-donation in a complete way.

In this way, we are invited to think again with the people who were with Jesus, with three Marys—and likely Joanna and Susanna—the family and friends of Jesus, women who accompanied Jesus in his death and who visited his empty tomb on the first Easter. They are met by an angel who shares news and gives warm counsel against unexpected conditions on the ground: “Do not be afraid. He is not here; for he has risen.”

Some years ago, Pope Francis reflected so beautifully on these themes in a homily given on the Easter Vigil. The Pope’s meditation not only illuminates the central Christian paradox of finding life in death but resolves it in its proper plane: the virtue of hope. Some of us are licking the wounds of lassitude, fear, and division while others are propping the world up with “small gestures of care, affection and prayer,” or as Pope Francis has it:

Unbeknownst to these women, they were making preparations, in the darkness of that Sabbath, for “the dawn of the first day of the week”, the day that would change history. Jesus, like a seed buried in the ground, was about to make new life blossom in the world; and these women, by prayer and love, were helping to make that hope flower. How many people, in these sad days, have done and are still doing what those women did, sowing seeds of hope! With small gestures of care, affection and prayer.

There is hope in this, of course-- hope in the mystery of faith and the arc of Christian drama that cultivates personal communion precisely through small acts of care, affection, and prayer. After all, the women soon meet Jesus, the giver of all hope, saying again—showing, yet again: “Do not be afraid,” a message that becomes, in Pope Francis’ reading, the living seed of courage. Yes, “Do not be afraid, do not yield to fear,” these hopeful women heard on that Sunday morning, and it is addressed to us today and every day. This most momentous of all transformations—from fear to hope— is not a merely platitude but a provocation and a participation. We do not observe it, according to the great Hans Urs von Balthasar, whose seminal *Mysterium Paschale* I recommend every Easter, “but can only be seized and pulled into it, to be transformed from dead people into resurrected people.”

As ever, we have been quite busy in the Center with superb events and programs, and I am ever grateful for our wonderful, dedicated student staff—led by our talented Center Manager, Katie Arnold. Please read on below for highlights-- with a special huzzah reserved for Deanna Witkowski, her trio, Loyola's own Ignatian Voices, the great Dr. Kirsten Hedegaard, April Browning and our friends at DFPA. Our Mary Lou Williams events last week were off the charts excellent and so very well attended.

Please join is **on April 11** for our Annual Cardinal Bernardin Lecture. This event is always a major draw and much anticipated-- and this year it is only more so. Welcome H.E. Cardinal Christophe Pierre, Apostolic Nuncio to the United States, for what will be a most compelling and nourishing evening. Details below and all are welcome.

May God Easter in us and nourish our faith, hope, and love. Allow me to fast forward in this spirit and say Happy Easter to all. Let us rejoice for He is risen!

Warmest regards,

Dr. Michael P. Murphy

**Hank Center
Highlights**

[Spring 2024 Events
Calendar](#)

UPCOMING:
**The 2024 Annual Cardinal Bernardin Lecture with
Papal Nuncio, Cardinal Christophe Pierre**
"Pope Francis: Discernment and the Dialectic of
Mercy"

HANK CENTER
FOR THE CATHOLIC INTELLECTUAL HERITAGE

SPRING EVENTS
JAN-FEB 2024

JAN. 23
Reverend Monsignor Joseph ...
with Cardinal Doppen

JAN. 25
The Holy Spirit's Gifted ...
with the Holy Spirit ...

FEB. 5
Early Childhood Abuse ...
with the ...

FEB. 21
Catholic ...
Justice ...

FEB. 23-25
The Holy Spirit of ...
Confession

FEB. 27
2024 ...
Lecture ...

CCIH
1000 ...
Chicago, IL 60601

LOYOLA UNIVERSITY OF CHICAGO

Our Spring 2024 Events Calendar is here!

Click above for information about all of our Spring 2024 events and to access our events calendar for the semester! Click on individual events to access their landing pages.

We hope you will join us!

Mary Lou Williams Lecture and Gala Performance Featuring Deanna Witkowski



Loyola celebrated the music of the late jazz great, Mary Lou Williams (1910-1981), in late March, 2024. As an adult convert to Catholicism (with many ties to Jesuits), Williams’s sanctity is getting better known—especially in her corporal works of mercy for fellow musicians and loving



**April 11, 2024 at 7pm
McCormick Lounge, Coffey Hall, LSC**

Join us for the 2024 Annual Cardinal Bernardin Lecture featuring the Papal Nuncio, Cardinal Christophe Pierre. This lecture, named after Joseph Bernardin, Cardinal Archbishop of Chicago from 1982 to 1996, for his influential work toward Church reform after the Second Vatican Council through his Catholic Common Ground Initiative. Bernardin further sought to address social issues, especially in developing his “Seamless Garment Ethic of Life” He also worked toward ecumenism and interfaith dialogue throughout his life. This year’s Bernardin Lecturer is Cardinal Christophe Pierre, Apostolic Nuncio to the United States. His lecture is entitled, “Pope Francis: Discernment and the Dialectic of Mercy.”

Cardinal Pierre will consider the ways that the *Aparecida* paradigm of “see-judge-act” has proven to be a highly effective method for analyzing both society and the Church, as it applies a distinctive Christian perspective throughout all three stages of the process. He will then consider the current change of epoch facing society and observe how Pope Francis is furnishing the Church with the appropriate hermeneutical key to see, judge, and act. This key involves embracing a dialectic that adheres to the Ignatian maxim “*non coarctari a maximo, sed contineri a minimo divinum est*”— a maxim (and epitaph on the grave of St. Ignatius) that orients the intellectual and social mission of Loyola University. From the perspective of the small, of the restricted spaces, one gains a sharper perception of the larger context. Discerning what the Church should do today, particularly in dialogue with a post-secularized society, can be achieved by paying attention to the marginalized and the peripheries. In these encounters, Christians experience the transformative power of grace and continually learn the language of mercy through dialectical experiences. Here is the focus of what promises to be a most compelling lecture: the many ways that the Church reappropriates her proper incarnational dimension in a eucharistic perspective that guides her discernment.

This event is free and open to the public, will be livestreamed and all are welcome. **Registration is required for live streaming.** We thank our co-sponsors, The Jesuit Community at LUC and *Commonweal* magazine.

care for all who crossed her path. Williams expressed her faith in her music—innovatively composing and situating jazz in liturgical settings and demonstrating the sacral range of jazz music in new registers.

The Hank Center welcomed Williams scholar and jazz pianist, **Deanna Witkowski**, author of Williams' biography, *Mary Lou Williams: Music for the Soul* for several events and classroom visits at LUC. Witkowski is the foremost interpreter of Williams, both musically (as a virtuosa pianist) and as a scholar.

Both events were free and open to the public.

Event Recap

Annual Newman Lecture featuring Jason Blakely



The Saint John Henry Newman Lecture Series 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 Catholic

The Way Forward 2024: An Ecclesial Gathering
Laudato Si': Protecting Our Common Home, Building Our Common Church



The 2024 *Way Forward Ecclesial Gathering* was a huge success! Over the course of two February days, approximately 80 Bishops, Cardinals, theologians, reporters, and climate activists gathered together at the University of San Diego to discuss the topic, *Laudato Si'*: Protecting Our Common Home, Building Our Common Church. The event included panel presentations, lively discussion periods, shared meals, and mass.

Fr. Dan Griffith from the University of St. Thomas was one of the many participants at this year's gathering. He writes about his experience below. Next year, the conference moves to Fordham University and we will be taking a deeper look at expansive insight and invitation that resides in Pope Francis' *Fratelli Tutti*.

Synodality, Restorative Justice, and Environmental Stewardship

Last month, I attended a national ecclesial gathering which brought together lay leaders, religious, scholars, bishops, and priests to delve more deeply into Pope Francis's encyclical *Laudato Si'* and its attendant call to ecological conversion and ecological stewardship. Released in 2015, this groundbreaking document was promulgated ahead of the Paris Climate Summit in an effort to galvanize global support toward collective action in sustaining our planet and its fragile environment. This past October, near the beginning of the Synod on Synodality in Rome, Pope Francis promulgated *Laudate Deum*, which repeated the urgent warning from eight years ago that our planet's habitability is in danger and thus requires a response that is intentional, integral, and sustained.

Below, I offer some key takeaways from this informative gathering. I wish to also offer a few words about *Laudato Si'*

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 Newman Lecturer was **Professor Jason Blakely from Pepperdine University**. Dr. Blakely is a political philosopher and a leading scholar of contemporary "communitarian" and post-liberal thought, especially the work of philosophers Alasdair MacIntyre and Charles Taylor. He has an exciting new book, **Lost in Ideology: Interpreting Modern Political Thought**, released just in time to help us re-engage with civic life in constructive ways ahead of the fall election.

His lecture was entitled, "Atheist!: A Story of Conversion."

Watch the 2024 Newman Lecture

Catholic Criminal Justice Reform Network: Panel and Discussion with Cardinal Cupich

and the witness of our modern popes – the consistency of which, both in the area of Catholic social teaching and environmental stewardship, has been compelling. I come away from this gathering inspired to do more as a pastor and professor in response to climate change and its attendant pernicious effects. In addition to this blog piece, an upcoming episode of The Basilica of Saint Mary's (Minneapolis) new podcast will feature a conversation I recently had with two parishioners who work in the area of environmental justice and conservation.

Continue Reading Fr. Griffith's Reflection

Additional Coverage and Resources

NCR Way Forward Event Report by Christopher White: "US Church Failing on Pope's Climate Goals"

Fr. Sam Sawyer, SJ from America Media

Leadership Roundtable
2024 Catholic Partnership Summit
"Expanding the Tent: Young Adult Leadership and Co-Responsibility in the Catholic Church."



Participant Reflections

Undergraduate Student Event Reflection Written By: Mary Countryman
Junior, Information Systems and HR Management; Catholic Studies Minor

As a young Catholic woman who first fell in love with the Church through her tradition, and continues to see Christ most



The Hank Center is proud to support Catholic Criminal Justice Reform Network, a much needed initiative created by the Honorable Thomas More Donnelly— Cook County Judge, Loyola Law Faculty, and Board Member at the Hank Center. In February, Judge Donnelly engaged a panel of experts—including Cardinal Cupich and Jeannie Bishop—on this central movement and mandate of Restorative Justice. We joined our friends at Lumen Christi (who are convening this conversation) and our friends at the Historic Athenaeum Center for Thought and Culture at St. Alphonsus Ligouri (who are hosting it).

NCR Event Report: "Less Than A Person"

Lenten Playlist 2024



For the first time, The Hank Center team has compiled some of their favorite songs for your listening during this Lenten season. The chronology of this

in the tradition of the Church, I might not be what older Catholics consider to be the primary demographic of the Youth in the Catholic Church. In my experience from going to retreats and being involved in different young Catholic spheres, most young people in the Church love Christ's truth and traditions primarily, and social justice and service flow from that. At the Catholic Partnership Summit in DC, I was challenged to be honest about my views and bring up why young people are staying, rather than focusing on why young people are leaving.



I'm studying business at Loyola, and after I graduate I plan to work for a year or two, and then enter a religious community. All the young women I know who are discerning similar things desire to have a life centered in Christ through His church, frequent adoration, love more solemn masses, and desire to be honest about the more controversial parts of the church, rather than sweeping them under the rug. I was told by a deeply kind woman that I came across as judgmental at the beginning of the synodal process. I loved the woman who told me this: she was deeply kind and caring. To hear that I came across as judgmental to more progressive Catholics was difficult, mostly because there's a kernel of truth in that. In traditional spheres, we judge progressive Catholics, just as progressives judge those who are more traditional.

Though I never expected to be in a synodal process, I am grateful to have had to opportunity to show a different side of Catholic youth in America, and to bridge some gaps between understandings of how to best love and serve our beautiful Church. I hope to be able to return next year for another chance to be a voice for young people in the Church.

Undergraduate Student Event Reflection Written By:

Connor Quaglino
Senior, Philosophy and Economics; Catholic Studies Minor



This was not my first Synodal experience. Yet, it was my first one away from Loyola. It was the first time in nine years where I truly stepped outside of my Ignatian bubble and faced the Church at large. What I heard deeply shocked me to my core. It was not very different whatsoever.

When I sat down, I had no idea what to expect. I figured my concerns, that of a twenty-two-year-old, New Orleanian-Sicilian Catholic, would be quirky to the rest. However, I had forgotten what the Synodal experience was. It was not about what I brought to the table but how the Holy Spirit speaks to the Church.

playlist takes you through the journey of Lent, starting from Ash Wednesday all the way to Easter.

Happy listening!

Listen to the music!



Postponed:

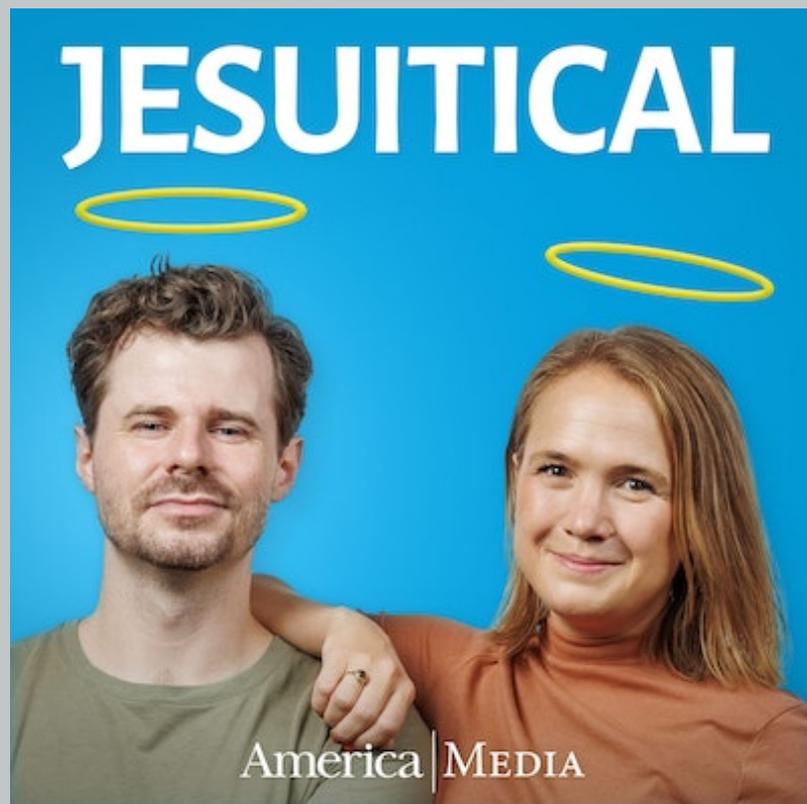
**Peter Maurin
Conference**

This event has been postponed to September, 2024. Details to Follow.

Much to my surprise, the Catholic leaders from social justice institutes, parishes, missionaries, and, even, a video game-streaming Paulist priest echoed the same cries as college campuses. As soon as I had realized this grace and recollected the beauty in the universality of the Church, I also heard Christ speaking within my heart. He asked me to bring that authentic quirkiness from the world of young adults to His Church. I shared the stories and honest accounts of what people around me were seeking, their struggles, and their consolations. Soon enough, I was looked at as a vocal leader at the table, often asked to speak first or to be circled back to. I found myself utterly unworthy of this recognition, but I understood the response that was being given. It was not about me. It was about His Church.

My fellow Synod-goers were accompanying the Church, listening to Her concerns, and directly asking how to uplift the new generation. I was not told how to think about the challenges nor was I questioned for my youthful energy, attire, and naivety. I was welcomed, and the Church that I along with seventy other young adults were representing was too. The more shocking revelation of this Leadership Roundtable was how it evolved. Bishops, parish-leaders, and charity-heads began asking us to not just get involved but to lead. These encounters moved me and challenged my own vocation. The departing words of the African Missionary still sit with me. I hear him praying over me, telling me that His Church sees Christ in me and that I need to keep answering that call.

***Jesuitical* Episode Recorded at
Hank Center Event Now Available**



In January, the team from America Media's podcast, *Jesuitical*, made a visit to campus for a young adult event entitled, "What the Hell Should I Do with My Life?: God, Discernment and

Vocation Outside of the College Bubble." It was a great event with a full crowd of Loyola students and Chicago young adult Catholics.

Now you can listen to the full conversation from the evening between *Jesuitical* hosts, Ashley McKinless and Zac Davis and their guest for the evening, Fr. Paddy Gilger, SJ. in their recent episode, "A Jesuit guide to major life choices."

[Listen to the Episode!](#)



**Highlighting our Hank Center Graduate Student
Fellows: Sr. Dr. Augustina Mbata**



Augustina Mbata is a religious sister of the Congregation of Sisters of Jesus the Good Shepherd (SJGS) Nigeria; and, as of March 5, Sister Doctor Mbata! Congrats, Sr. Augustina and her fine work at the School of Education Loyola University Chicago. She also received two Masters degrees from Boston College: an MA in Theology and Ministry in the School of Theology and Ministry and an M.Ed. in Educational Leadership and Policy at Lynch School of Education. Sr. Augustina's dissertation which focuses on the Tensions between Catholic Identity and Academic Achievement, approaches her interest in

renewing Catholic identity in Nigerian Catholic schools. Catholic schools are places of faith and academic excellence. Within the context of a secular and competitive world, Catholic schools are likely to emphasize academics rather than spiritual capital and moral goals. However, Sr. finds that the trends of the 21st century are not enough to oust the beauty of which we are as Catholics, stipulated in the Apostolic tradition of the Catholic Faith. Making faith the catalyst for inquiry, the dissertation seeks to open the mind of the students to conversations about their faith, buttressing that the knowledge of academics “alone” is not enough for Catholic students, but the synergy of faith and academics (*fides querens intellectum*), sheds light on the realities of life. Students would begin to question critical issues about their life and appreciate how their learning in the Catholic school shapes their life as Christians and their world. Again, congratulations to Sister Doctor Mbata on this fine, needed work.

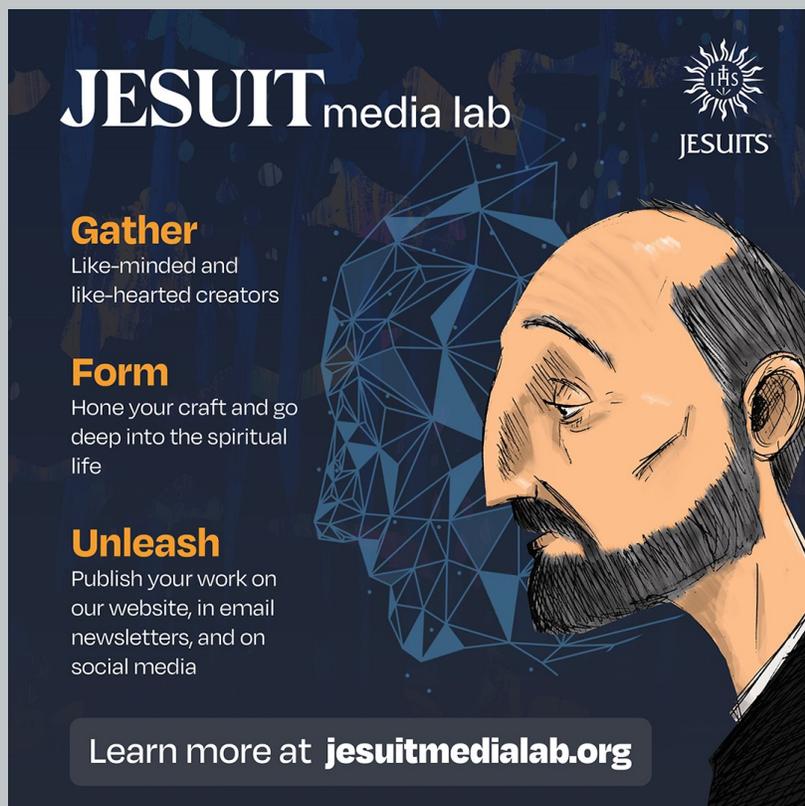
Hank Center Graduate Student Fellow: Isabelle Ostertag



Isabelle Ostertag is a doctoral candidate researching English medieval architecture under Dr. Lisa Reilly at the University of Virginia. She received a Master of Philosophy in History of Art and Architecture from the University of Cambridge where she studied under the supervision of Dr. Paul Binski. Her dissertation provided the first complete description of the sculptural program in the Lady Chapel at Ely Cathedral. She received her BA in Art History and German from Williams College. The support of the Hank Fellowship will enable Isabelle to conduct key research and writing for her PhD dissertation through direct support and research-related travel. Her dissertation, "Porta Caeli: Lay Piety and Marian Devotion in the Parochial Lady Chapels of East Anglia," analyzes lay Marian devotion in medieval England through an examination of parochial chapels dedicated to the Virgin Mary in East Anglia. This region serves as the ideal case study due to the number of surviving sites and related material culture. The surviving architecture and material culture of medieval, parochial

Lady Chapels in England provides concrete evidence for the growth and involvement of the laity in Marian devotional practices. Restoring an understanding of medieval lay agency in devotional practices towards the Virgin Mary will in turn illuminate the Catholic understanding of human experience based upon a dialogue between faith and culture. The universal nature of Marian devotion provides rich material for examination of such a dialogue. Unlike Books of Hours and other elite forms of Marian material culture, parochial Lady Chapels were the site of communal Marian devotion for all parishioners. Examining these sites through the lens of the Catholic intellectual tradition engages with the search for the truth behind such devotional practices.

Jesuit Media Lab

A promotional graphic for the Jesuit Media Lab. The background is dark blue with a geometric, low-poly pattern. On the right, there is a stylized illustration of a man's head in profile, facing left, with a beard and a shaved head. The text 'JESUIT media lab' is in white, with 'JESUIT' in a larger font. To the right of the text is the Jesuit logo, which consists of a sunburst with 'IHS' inside, and the word 'JESUITS' below it. Three key points are listed in orange and white text: 'Gather' (Like-minded and like-hearted creators), 'Form' (Hone your craft and go deep into the spiritual life), and 'Unleash' (Publish your work on our website, in email newsletters, and on social media). At the bottom, a white button contains the text 'Learn more at jesuitmedialab.org'.

Created by the team from the communications office at the Jesuit Conference of Canada and the United States – the Jesuit Media Lab brings together writers, podcasters, videographers, painters and other creators whose lives and work have been shaped by encounters with God through Ignatian spirituality. They offer resources, workshops, book clubs and more for all creative minds!

The Jesuit Media Lab is a place to gather, form, and unleash these creators. Everything we offer is open to the public, whether you're formally affiliated with the Jesuits or not.

Learn more about the Jesuit Media Lab by [visiting their website](#) or by watching the video below.

Jesuit Media Lab

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.

[Mysterium Paschale](#) (2000)

Author: Hans Urs Von Balthasar, Publisher: Ignatius Press

This is an account, at once rigorously theological and warmly devotional, of the death and resurrection of Christ, and their significance for the Christian life. Von Balthasar offers sharp insights into some current controversies—for example, the 'bodiliness' of the Resurrection—and spiritual inspiration for the year round. This scholarly reflection of the climax of the Christian year is an established classic of contemporary Catholic theology—one to be read every year.

[The Literary Afterlives of Simone Weil: Feminism, Justice, and The Challenge of Religion](#) (2024)

Author: Cynthia R. Wallace, Publisher: Columbia University Press

The French philosopher-mystic-activist Simone Weil (1909–1943) has drawn both passionate admiration and scornful dismissal since her early death and the posthumous publication of her writings. She has also provoked an extraordinary range of literary writing focused on not only her ideas but also her person: novels, nonfiction, and especially poetry. Given the challenges of Weil's ethic of self-emptying attention, what accounts for her appeal, especially among women writers?

This book tells the story of some of Weil's most dedicated—and at points surprising—literary conversation partners, exploring why writers with varied political and religious commitments have found her thought and life so resonant. Cynthia R. Wallace considers authors who have devoted decades of attention to Weil, such as Adrienne Rich, Annie Dillard, and Mary Gordon, and who have written poetic sequences or book-length verse biographies of Weil, including Maggie Helwig, Stephanie Strickland, Kate Daniels, Sarah Klassen, Anne Carson, and Lorri Neilsen Glenn. She illuminates how writing to, of, and in the tradition of Weil has helped these writers grapple with the linked harms and possibilities of religious belief, self-giving attention, and the kind of moral seriousness required by the ethical and political crises of late modernity. The first book to trace Weil's influence on Anglophone literature, *The Literary Afterlives of Simone Weil* provides new ways to understand Weil's legacy and why her provocative wisdom continues to challenge and inspire writers and readers.

[The Uses of Idolatry](#) (2024)

Author: William T. Cavanaugh, Publisher: Oxford University Press

In *The Uses of Idolatry*, William T. Cavanaugh offers a sustained and interdisciplinary argument that worship has not waned in our supposedly "secular" world. Rather, the target of worship has changed, migrating from the explicit worship of God to the implicit worship of things. Cavanaugh examines modern idolatries and the ways in which humans become dominated by our own creations.

While Cavanaugh is critical of modern idolatries, his argument is also sympathetic, seeing in idolatry a deep longing in the human heart for the transformation of our lives. We all believe in something, he argues: we are worshipping creatures whose devotion alights on all sorts of

things, in part because we are material creatures, and the material world is beautiful. Following an invisible God is hard for material creatures, so we—those who profess belief in God and those who don't—fixate on things that are closer to hand.

Ranging widely across the fields of history, philosophy, political science, sociology, and cultural studies, Cavanaugh develops an account of modernity as not the condition of being disenchanting but the condition of having learned to describe the world as disenchanting. For a better description of the world, Cavanaugh turns to scriptural, theological, and phenomenological accounts of idolatry as inordinate devotion to created things. Through deep explorations of nationalism and consumer culture, *The Uses of Idolatry* presents a sympathetic but critical account of how and why we sacrifice ourselves and others to gods of our own design.

For those who desire a bit more on these topics, please join the conference at DePaul University on April 12-13. Loyola faculty, Fr. Paddy Gilger, SJ, and Dra. Emilce Cuda, are featured speakers. [Free and open and Register here.](#)

[Persuasions of God: Inventing the Rhetoric of René Girard \(2024\)](#)

Author: Paul Lynch, Publisher: Penn State University Press

The nations of the global north find themselves in a post-secular or post-Christian period, one in which the practice, expression, and effects of religion are undergoing massive shifts. In *Persuasions of God*, Paul Lynch pursues a project of “theorhethoric,” a radical new approach to speaking about the divine. Searching for new religious forms amid the lingering influence of Christianity, Lynch turns to René Girard, the most important twentieth-century thinker on the sacred and its expression within the Christian tradition. Lynch repurposes Girard’s mimetic theory to invent a post-Christian way of speaking to, for, and especially about God. Girard theorized the sacred as the nexus of violence, order, and sacralization that lies at the heart of religion. What Lynch advocates in our current moment of religious *kairos* is a paradoxically meek rhetoric that conscientiously refuses rivalry, actively exploits tradition through complicit invention, and boldly seeks a holiness free of exclusionary violence. The project of theorhethoric is to reinvent God through the reimagined themes of meekness, sacrifice, atonement, and holiness. From these, *Persuasions of God* offers religion reimagined for our post-secular age.

An interdisciplinary mix of philosophy, sociology, rhetorical studies, and theology, this book draws on mimetic theory to answer the question of where religion goes next. It will be valued by religious studies and communications scholars as well as anyone interested in the future of Christianity in our modern world.

[Ronald Knox’s Lectures on Virgil’s Aeneid With Introduction and Critical Essays \(2023\)](#)

Author: Francesca Bugliani Knox, Publisher: Bloomsbury

This book makes available Ronald Knox’s hitherto unpublished lectures on Virgil’s *Aeneid* delivered at Trinity College, Oxford, as part of a lecture course on Virgil in 1912. Written with Knox’s customary incisiveness and with frequent allusions to contemporary life, the lectures are devoted to the appreciation of the *Aeneid* and focus on what he called the ‘essential and dominant characteristics’ that make up its greatness. They deal with Virgil’s political and religious outlook, ideas of the afterlife, sense of romance and pathos, narrative style, sources, versification and appreciation of scenery. His interpretation of the relationship between Dido and Aeneas renders redundant the question, much debated to this day, of whether Aeneas loved Dido, and also portrays Aeneas more sympathetically than is currently fashionable.

The additional introductory and critical essays by the contributors place the lectures in their historical and scholarly context, bring out their enduring relevance and illustrate how Ronald Knox’s distinctive approach might be still developed to advantage. As Robert Speaight noted in his presidential address to the Virgil Society in 1958, ‘many of us who love our Virgil will now understand him better because Ronald Knox loved and understood him so well’.

[Call Us What We Carry \(2021\)](#)

Author: Amanda Gorman, Publisher: Viking Books

Formerly titled *The Hill We Climb and Other Poems*, the luminous poetry collection by #1 *New York Times* bestselling author and presidential inaugural poet Amanda Gorman captures a shipwrecked moment in time and transforms it into a lyric of hope and healing. In *Call Us What We Carry*, Gorman explores history, language, identity, and erasure through an imaginative and intimate collage. Harnessing the collective grief of a global pandemic, this beautifully designed volume features poems in many inventive styles and structures and shines a light on a moment of reckoning. *Call Us What We Carry* reveals that Gorman,

Catholic school educated, has become our messenger from the past, our voice for the future.

[One Poor Scruple: Catholic Women Writers](#) (2023)

Author: Josephine Ward, Publisher: Catholic University of America Press

The Catholic University of America Press is pleased to continue to present new volumes in our Catholic Women Writers series, which will shed new light on prose work of Catholic women writers from the 19th and 20th centuries.

Josephine Ward is one of Catholicism's greatest literary treasures and a foremost contributor to English literary history – except that she has all but completely fallen from the historical record. She spent her life in close companionship with the most active minds working in the late 19th century to restore to the Catholic Church in England the intellectual, sacramental and theological integrity it had once enjoyed before three hundred years of persecution. All seven of her novels are out of print, despite their once high acclaim in the fin de siècle literary world.

First published in 1899, *One Poor Scruple* follows the recusant Riversdale family who have survived the long penal years by observing a quiet aristocratic life of sport and agriculture, never stepping into the public sphere from which Catholics in Britain had been barred for so long. But at the start of the twentieth century, a new generation has emerged. The novel's younger characters are now legally able to go to Oxford and Cambridge and to enter the public life of letters. Emboldened by the confident work of John Henry Newman, this younger generation of Catholics are nonetheless cautioned not to trust the Protestant establishment.

One Poor Scruple is a coming-of-age story in which the new generation of more worldly Catholics search for love, friendship and intellectual emancipation in the decadent social world of Edwardian London. Decades before Evelyn Waugh examined in *Brideshead Revisited* the human struggle to distinguish between true and false beauty, Ward's novel examined the challenge of discerning between conflicting desires and of living a life that is as truthful and good as it is beautiful.

Contact Us

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About the Center

The Joan and Bill Hank Center for the Catholic Intellectual Heritage exists to help faculty and students recognize and research Roman Catholic thought and its link to all academic disciplines in the university. It also seeks to convey that thought to other audiences inside and outside Loyola University Chicago.



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