



## From the Director

Dear Friends and Colleagues,

The third Sunday in the season of Advent--Gaudete Sunday-- always moves me to think of one of my favorite Christmas carols titled, not surprisingly, *Gaudete*. There are many excellent versions of this late medieval piece, but I think my favorite is the one recorded by the English folk band, Steeleye Span. My guess is that this version best approximates the setting that came into shape in the 16th century and you can [listen to it here](#) to see what you think.

The text of the carol is one part prayer, one part theological lesson:

Gaudete, gaudete, Christus est natus  
Ex Maria virgine, gaudete  
Gaudete, gaudete, Christus est natus  
Ex Maria virgine, gaudete

"Rejoice, rejoice" the prayer goes, for "Christ is born of the Virgin Mary." This is the central reason for the season, the central prayer of the Church. The core theological mystery of Christianity is communicated in the exhortation and becomes for us an intellectual and existential premise on which to meditate. "Christ is born of the Virgin Mary"--we say it so automatically and reflexively. But, lest we forget, this divine moment disrupts all logic and demands vigilant contemplation and engagement. For the Incarnation of God celebrated in the carol is no quotidian event; it is, rather, the axial miracle upon which the great world spins.

Joy, too, is a disruptive event. It is more than a feeling, more than a biochemical process. It is a species of God's grace breaking through to meet us so that we may meet the mystery of its profound dynamism. Our joy depends upon a young woman from Nazareth to bring it to fruition-- a revolutionary example, lest we forget, of consent. As the poet Denise Levertov so beautifully writes in her poem "Annunciation," there "was the moment no one speaks of,/ when she could still refuse"; yet with Mary, "Bravest of all humans/consent illumined her" and "opened her utterly." Of course, there is a paradox here-- one that instructs us not only about the power of consent, but also the disruptive encounter of God breaking through to show us the unexpected shape of power that we encounter time and again in the Gospel: the power, as Jacques Maritain so deftly observes of "sacred weakness." This God for us, born in a barn to a no-account couple on the run, is the God of the vulnerable, the forgotten, and the weak. "Nothing is more precious than a certain sacred weakness," Maritain writes, "the kind of imperfection through which infinity wounds the finite." Let earth receive her king and every heart prepare Him room.

For Christian joy critiques a social reality, with all of its complications and injustices, as yesterday's Psalm so stridently discloses:

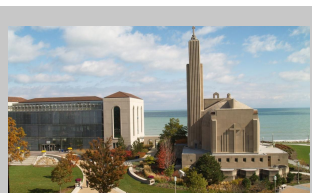
The Lord God keeps faith forever,  
secures justice for the oppressed,  
gives food to the hungry.  
The Lord sets captives free.

In its account of the historical experience of the Holy Family struggling to stay together in dangerous times, the Nativity of Jesus wakes us up to the sad realities of our own days where refugees--families--are separated as they fly from danger. How does one find joy in all of this? If, like Mary, we pray that we might open ourselves utterly, perhaps we can find the grace to say "yes" to this challenge and open our hearts and hands to our brothers and sisters who desire such a simple thing: safety and protection for their own (holy) families. And perhaps our "yesses" will join with each other to form a chorus that breaks through hardened hearts and averted eyes to disrupt the narrative of injustice and indifference. This is what joy can do and so, *Gaudete!*

We've had a most beautiful and substantive fall semester and for that we are grateful. We are quite excited by our spring schedule--and of course the summer too when we will be hosting the first ever Summer Institute on The Catholic Imagination for graduate students. Hoping to see you, dear reader, in the New Year and please read on. In the meantime, a peaceful Advent and blessed Christmas to all.

Warmest Regards,

Dr. Michael P. Murphy



**Faculty Research  
and Course  
Development  
Applications Open**

The Hank Center for the  
Catholic Intellectual  
Heritage announces its

## **Videos and Media from the Third Biennial Catholic Imagination Conference Now Available**

Nearly three months after the closing banquet, the Third Biennial Catholic Imagination Conference is a gift that keeps on giving. See our [roundup](#) of blog posts, news articles, and other stories from and inspired by the conference.

Plus, whether you missed a session you wanted to attend, weren't able to make it to the conference, or simply want to relive the gathering, see the [full conference playlist](#) on the [Hank Center YouTube channel](#). Nearly the entire conference has been uploaded, but subscribe to our [channel](#) to see when new videos are added.

annual [call for applications](#) for a Course Development Grant and a Research Fellowship. These programs fund innovative faculty scholarship and course development across disciplines. Applications are due on January 21, 2021.



Austen Ivereigh

### **VIDEO: Catholic Minds, Catholic Matters with Austen Ivereigh**

On November 12, 2019, the Hank Center welcomed Austen Ivereigh to campus to give the Catholic Minds, Catholic Matters lecture on his recently released book, *Wounded Shepherd: Pope Francis and the Struggle to Convert the Catholic Church*. [Read more about the event](#) or [watch the full lecture now](#).

### **In Memoriam: Sister Mary Christine Athans, BVM (1932-2019)**

The Hank Center remembers Sister Mary Christine (Christophil) Athans, BVM, a collaborator and friend of the Center. Her obituary and memorial information can be found on the [BVM website](#).

*Requiescat in Pace.*



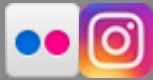
Catholic Imagination Conference Keynote | Lifetime Achievement Award Winner Paul Mariani

Photos of the conference will be added soon on our webpage and social media. In the meantime, here are some moments from the conference:



Tobias Wolff signs a book for an attendee following his plenary address

Subscribe to our  
Mailing List



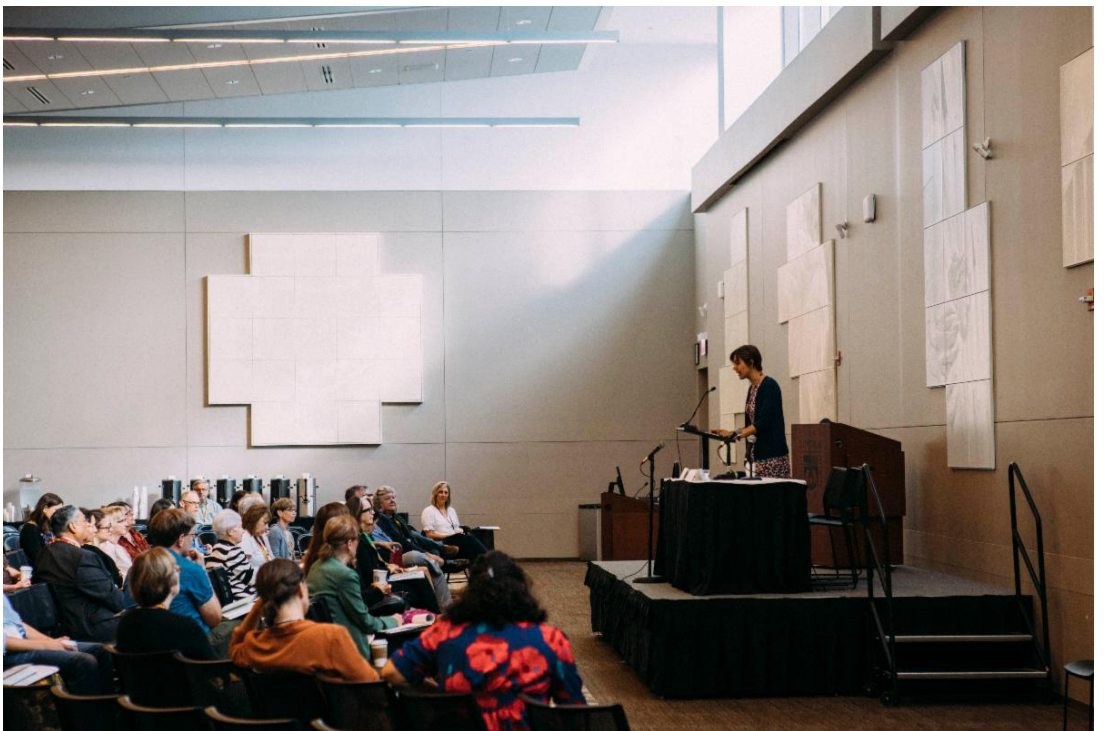
Paul Mariani receives the inaugural Flannery O'Connor Lifetime Achievement Award



Jennifer Newsome Martin and John F. Deane on "The Aesthetics of Faith and Doubt"



Plenary speaker Alice McDermott in conversation with Rachel Hart Winter



Dorothy Fortenberry speaks during the Women's Voices panel

## **The Graduate Summer Institute on the Catholic Imagination**

The Hank Center for the Catholic Intellectual Heritage Presents its Inaugural



## Graduate Summer Institute on the Catholic Imagination



Loyola University Chicago | July 8-18th, 2020

The Hank Center is pleased to announce the creation of the inaugural [Graduate Summer Institute on the Catholic Imagination](#).

The Graduate Summer Institute (GSI) provides an opportunity for current graduate students to broaden and deepen their engagement with the Catholic imagination, specifically in the spheres of theology, poetry, literature, and film. This ten day program combines master classes and seminars with scholarly research, relaxed time for community collaboration and reflection, and a series of interesting excursions--all in the setting of one of the country's most bustling campuses and cities.

The seminar is designed for a broad and diverse range of graduate students in the areas of (but not limited to): theology, literary studies, creative writing, fine & performing arts, philosophy, digital humanities, and more. All graduate students are encouraged to apply, particularly those with interdisciplinary interests and objectives. See our [website](#) for details, faculty, applications, and more.

**July 8-18, 2020**

[Applications Due March 15, 2020](#)

### Coming This Spring

Preview some highlights from our Spring 2020 Event Calendar:

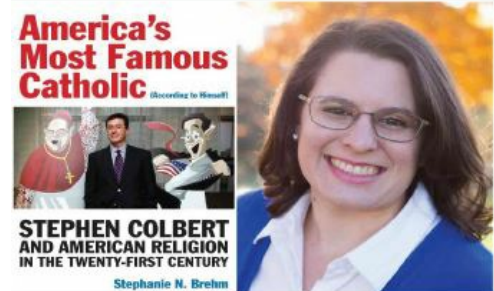
FEBRUARY 26



**Edward L. Surtz, S.J. Lecture**

Robert Alter, Emeritus Professor of Hebrew & Comparative Literature at the University of

MARCH 11



**Stephen Colbert & Being Catholic in the Public Square**

Stephanie N. Brehm of Northwestern University will discuss her new book

California, Berkeley and author of a new translation of and commentary on the Hebrew Bible, will give the 2020 Surtz Lecture. Co-sponsored by the Surtz Lecture Series, the John Cardinal Cody Chair of Theology, and CCIH.

7:00 PM  
Damen Cinema  
[Lake Shore Campus](#)

*This event is free and open to the public.*

MARCH 26



**Saint John Henry Newman Lecture**

Catholic convert Jennifer Frey, Assistant Professor of Philosophy at the University of South Carolina, offers this year's Newman Lecture. Dr. Frey's research examines the intersection of philosophy of action, ethics, and meta-ethics.

4:00 PM  
McCormick Lounge  
[Lake Shore Campus](#)

*This event is free and open to the public.*

*America's Most Famous Catholic (According to Himself)* and religion in contemporary America.

4:00-5:30 PM  
Information Commons 4th Floor  
[Lake Shore Campus](#)

*This event is free and open to the public.*

APRIL 14TH

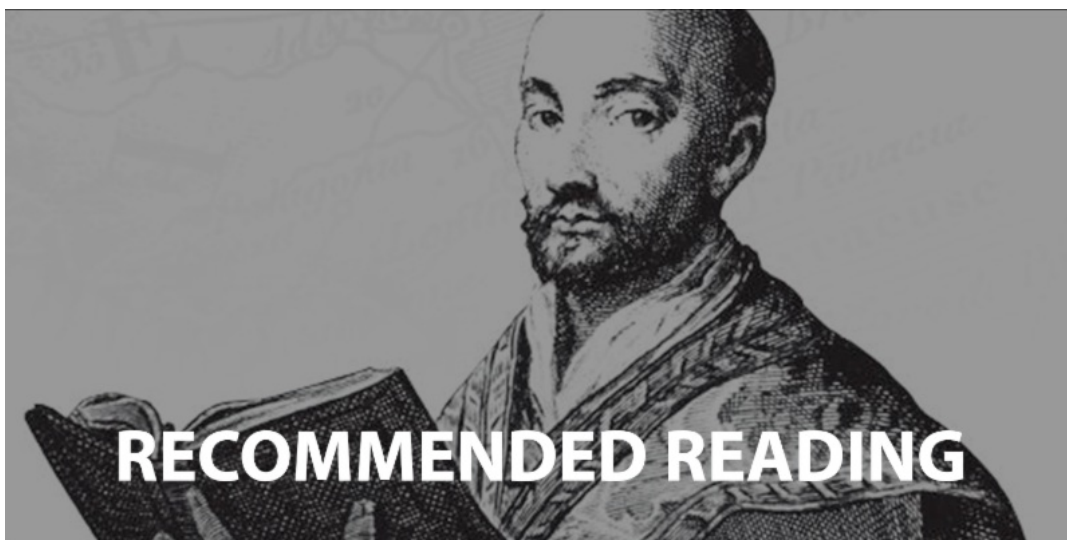


**The Cardinal Bernardin Common Cause Series**

Cardinal Joseph Tobin, C.Ss.R., Archbishop of Newark, offers this year's Bernardin Lecture, which seeks to engage the LUC community in dialogue about the issues facing the Church today.

Time TBD  
Information Commons, 4th Floor  
[Lake Shore Campus](#)

*This event is free and open to the public.*



### **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.

***Catholic Bioethics and Social Justice: The Praxis of US Health Care in a Globalized***

Catholic health care is one of the key places where the church lives Catholic social teaching (CST). Yet the individualistic methodology of Catholic bioethics inherited from the manualist tradition has yet to incorporate this critical component of the Catholic moral tradition. Informed by the places where Catholic health care intersects with the diverse societal injustices embodied in the patients it encounters, this book brings the lens of CST to bear on Catholic health care, illuminating a new spectrum of ethical issues and practical recommendations from social determinants of health, immigration, diversity and disparities, behavioral health, gender-questioning patients, and environmental and global health issues.

[\*Converts to the Real: Catholicism and the Making of Continental Philosophy\*](#) (2019)  
by Edward Baring

Of all modern schools of thought, phenomenology has the strongest claim to the mantle of "continental" philosophy. In the first half of the twentieth century, phenomenology expanded from a few German towns into a movement spanning Europe. Edward Baring shows that credit for this prodigious growth goes to a surprising group of early enthusiasts: Catholic intellectuals. Placing phenomenology in historical context, Baring reveals the enduring influence of Catholicism in twentieth-century intellectual thought.

*Converts to the Real* argues that Catholic scholars allied with phenomenology because they thought it mapped a path out of modern idealism—which they associated with Protestantism and secularization—and back to Catholic metaphysics. Seeing in this unfulfilled promise a bridge to Europe's secular academy, Catholics set to work extending phenomenology's reach, writing many of the first phenomenological publications in languages other than German and organizing the first international conferences on phenomenology. The Church even helped rescue Edmund Husserl's papers from Nazi Germany in 1938. But phenomenology proved to be an unreliable ally, and in debates over its meaning and development, Catholic intellectuals contemplated the ways it might threaten the faith. As a result, Catholics showed that phenomenology could be useful for secular projects, and encouraged its adoption by the philosophical establishment in countries across Europe and beyond.

Baring traces the resonances of these Catholic debates in postwar Europe. From existentialism, through the phenomenology of Paul Ricoeur and Maurice Merleau-Ponty, to the speculative realism of the present, European thought bears the mark of Catholicism, the original continental philosophy.

[\*Apostles of Empire: The Jesuits and New France\*](#) (2019)  
by Bronwen McShea

*Apostles of Empire* is a revisionist history of the French Jesuit mission to indigenous North Americans in the seventeenth and eighteenth centuries, offering a comprehensive view of a transatlantic enterprise in which secular concerns were integral. Between 1611 and 1764, 320 Jesuits were sent from France to North America to serve as missionaries. Most labored in colonial New France, a vast territory comprising eastern Canada and the Great Lakes region that was inhabited by diverse Native American populations. Although committed to spreading Catholic doctrines and rituals and adapting them to diverse indigenous cultures, these missionaries also devoted significant energy to more-worldly concerns, particularly the transatlantic expansion of the absolutist-era Bourbon state and the importation of the culture of elite, urban French society.

In *Apostles of Empire*, Bronwen McShea accounts for these secular dimensions of the mission's history through candid portraits of Jesuits engaged in a range of secular activities. We see them not only preaching and catechizing in terms that borrowed from indigenous idioms but also cultivating trade and military partnerships between the French and various Indian tribes. *Apostles of Empire* contributes to ongoing research on the Jesuits, New France, and Atlantic World encounters, as well as on early modern French society, print culture, Catholicism, and imperialism. McShea shows how the Jesuits' robust conceptions of secular spheres of Christian action informed their efforts from both sides of the Atlantic to build up a French and Catholic empire in North America through significant indigenous cooperation.

[\*Vatican I: The Council and the Making of the Ultramontane Church\*](#) (2018)  
by John W. O'Malley

The enduring influence of the Catholic Church has many sources—its spiritual and intellectual appeal, missionary achievements, wealth, diplomatic effectiveness, and stable hierarchy. But in the first half of the nineteenth century, the foundations upon which the church had rested for centuries were shaken. In the eyes of many thoughtful people, liberalism in the guise of liberty, equality, and fraternity was the quintessence of the evils that shook those foundations. At the Vatican Council of 1869-1870, the church made a dramatic effort to set things right by defining the doctrine of papal infallibility.

In *Vatican I: The Council and the Making of the Ultramontane Church*, John W. O'Malley draws us into the bitter controversies over papal infallibility that at one point seemed destined to rend the church in two. Archbishop Henry Manning was the principal driving force for the definition, and Lord Acton was his brilliant counterpart on the other side. But they shrink in significance alongside Pope Pius IX, whose zeal for the definition was so notable that it raised questions about the very legitimacy of the council. Entering the fray were politicians such as Gladstone and Bismarck. The growing tension in the council played out within the larger drama of the seizure of the Papal States by Italian forces and its seemingly inevitable consequence, the conquest of Rome itself.

Largely as a result of the council and its aftermath, the Catholic Church became more pope-centered than ever before. In the terminology of the period, it became ultramontane.

[\*Religion in the University\*](#) (2019)  
by Nicholas Wolterstorff

What is religion's place within the academy today? Are the perspectives of religious believers acceptable in an academic setting? In this lucid and penetrating essay, Nicholas Wolterstorff ranges from Max Weber and John Locke to Ludwig Wittgenstein and Charles Taylor to argue that religious orientations and voices do have a home in the modern university, and he offers a sketch of what that home should be like.

He documents the remarkable changes that have occurred within the academy over the past five decades with regard to how knowledge is understood. During the same period, profound philosophical advancements have also been made in our understanding of religious belief. These shifting ideals, taken together, have created an environment that is more pluralistic than secular. Tapping into larger debates on freedom of expression and intellectual diversity, Wolterstorff believes a scholarly ethic should guard us against becoming, in Weber's words, "specialists without spirit and sensualists without heart."

[He Held Radical Light: The Art of Faith, the Faith of Art](#) (2018)

by Christian Wiman

What is it we want when we can't stop wanting? And how do we make that hunger productive and vital rather than corrosive and destructive? These are the questions that animate Christian Wiman as he explores the relationships between art and faith, death and fame, heaven and oblivion. Above all, *He Held Radical Light* is a love letter to poetry, filled with moving, surprising, and sometimes funny encounters with the poets Wiman has known. Seamus Heaney opens a suddenly intimate conversation about faith; Mary Oliver puts half of a dead pigeon in her pocket; A. R. Ammons stands up in front of an audience and refuses to read. *He Held Radical Light* is as urgent and intense as it is lively and entertaining—a sharp sequel to Wiman's earlier memoir, *My Bright Abyss*.

[Letters from Father Christmas](#) (2012)

by J.R.R. Tolkien

This classic festive book of Tolkien's amazing Father Christmas letters written to his children between the 1920s and the 1940s has been reworked into a new and attractive edition. It contains brand new high-quality digital reproductions of his amazing letters and pictures, including a number of them that have never been printed before.

## Contact Us

Loyola University Chicago

[The Joan and Bill Hank Center  
for the Catholic Intellectual Heritage](#)

Cuneo Hall, Room 428

1032 W. Sheridan Rd.

Chicago, IL 60660

Ph: (773) 508-3820

E-mail: [HankCenter@luc.edu](mailto:HankCenter@luc.edu)

## 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.