

From the Director

Dear Friends and Colleagues,

It occurs to me today that, having spent the majority of my life in various settings of Catholic education, what I miss most in our current context are certain rituals and liturgies that take place in these settings. Chief among them is the annual Mass of the Holy Spirit, a mass that has been celebrated in Jesuit schools since 1548-- and earlier in places like Bologna, Paris, and Oxford. In the mass, we pray as a community that we may be animated by the gifts of the Holy Spirit, particularly in our lives as students and scholars, so that we might be dedicated to our studies and teaching in the current academic year, pray that we might be given the strength and needed insight for the journey. For my part, I stuck with it and prayed in my own small way for the indwelling of the Holy Spirit in our LUC community in late August. As has been my practice these last years, [this moving prayer](#), written for the 1993 film *Shadowlands* by George Fenton aided my reflection. But it was not-- is not-- the same. So many of us, deprived of life-giving rituals and liturgies such as these, are feeling the sting of longing and absence and mourning brought on by this period of physical distance from one another. So, we ask again as best we can in this Covid diaspora: come, Holy Spirit.

Appropriate, too, to pray for the wisdom and counsel of the Holy Spirit as we face the most momentous presidential election in a very long time. Our Hank Center series "Catholic Thought, Citizenship, and the Common Good" is focused these next 50 days precisely on Election 2020 and the state of the Catholic voice in the public sphere. We begin later today with our first installment, "There is no Catholic Vote--and, it's Important," with EJ Dionne, Emma Green, Steven Millies, and Michael Bayer. Details about how to register are below and please be our guest.

Two more events to highlight in this greeting and they seem to be of a piece with this politically charged season, even if they also transcend it. On 9/24, the Hank Center welcomes Sr. Carol Zinn, SSJ, PhD, who

will provide the keynote for our two-day symposium, "A Prophet is not Known in Her Town: Conversations on Visionary Women." The conversation continues on 9/25 with twelve major thinkers from across the US who will channel the prophetic spirit, asking questions such as: how does one live out a life of Gospel commitment in a time when systems and structures are collapsing? How are we called to manifest lives of deep relationship, accompaniment, and love, speaking words of hope in challenging times? How do particular women respond to the challenges of their contexts in a prophetic spirit?

The second occasion to highlight for the early fall is our 10/1 event, "Faith and Secularization: A Dialogue." This conversation features Jerome Baggett, Paul Lakeland, and Kaya Oakes and will take an expansive look into the relationship between secularism and belief, the dynamics among the religious dimension, faith, and doubt, and the nature of atheist "non-religious" practices, particularly in the U.S.

Each of these events take place on Zoom and all are welcome. The Zoom format, I am happy to report, works very well for events such as these. It broadens our reach substantively and constructively. The Holy Ghost, as ever, works in mysterious ways-- and all to the good.

Veni Sancte Spiritus and,

Warmest Regards,

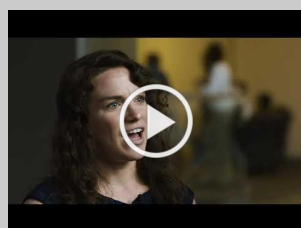
Dr. Michael P. Murphy

CATHOLICS AND VOTING



View our list of resources, articles, and reflections on how Catholics participate in the political process.

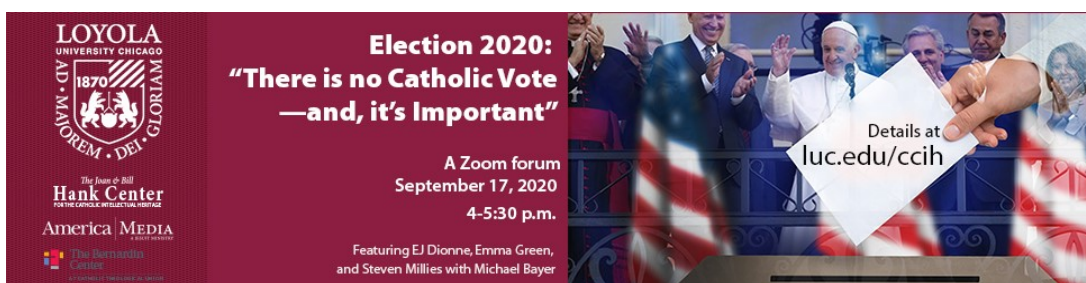
NEW VIDEO



Public Voices from the Catholic Imagination Conference

To mark the one-year anniversary of the **Third Biennial Catholic Imagination Conference**, the Hank Center is pleased to

SEPTEMBER 17 | Election 2020: "There is no Catholic Vote--and, it's Important"



Featuring
Michael Bayer | EJ Dionne | Emma Green | Steven Millies

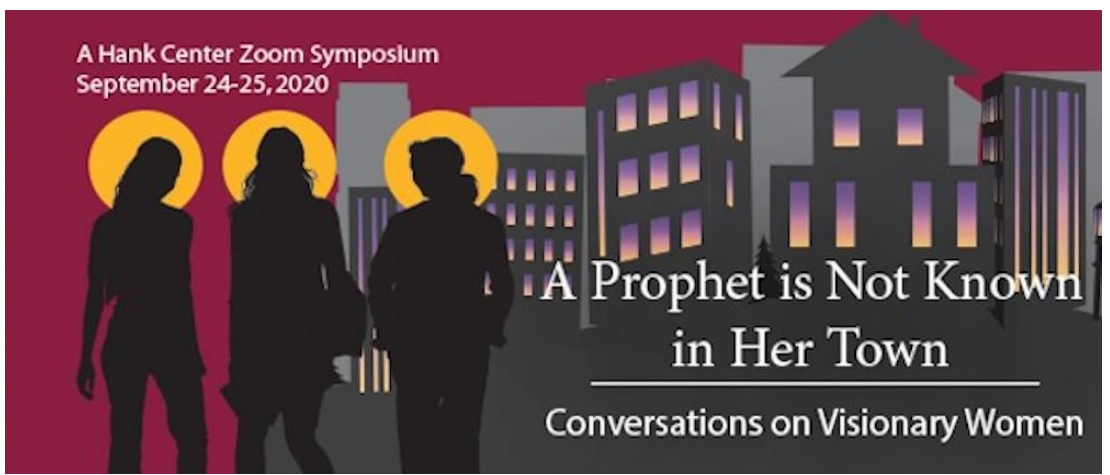
Catholics comprise roughly 23% of the US population and the "Catholic vote" has picked the winner of nine in the last ten presidential elections. Still, since Catholic choices mirror the national results, many question whether there is such a thing as a distinctive Catholic voting bloc. Join us for a rousing conversation via a Zoom forum that will draw more deeply on distinctions among the many subgroups of Catholic voters, the issues that concern them, and the regions in which they vote.

September 17, 2020
4:00 - 5:30 PM CDT
Zoom Forum

This event is free and open to the public. Registration Required.

SEPTEMBER 24-25 | A Prophet is Not Known in Her Town: Conversations on Visionary Women

share the first installment of our Catholic Imagination/ Public Voices Series. These pieces, offered by conference speakers, from all artistic and critical locations, are deeper considerations of the Conference questions and themes. Enjoy and see you in Denver for CIC 4 in spring, 2022.



POSTPONED



Faith in Focus Film Series:
The Two Popes

New date: October 8
7:00 PM
Zoom Forum

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

How does one live out a life of Gospel commitment in a time when systems and structures are collapsing? How are we called to manifest lives of deep relationship, accompaniment, and love, speaking words of hope in challenging times? How do particular women respond to the challenges of their contexts in a prophetic spirit?

Our keynote speaker, Sr. Carol Zinn, SSJ, and our many panelists will address these questions and more as we engage in conversations on visionary women from a variety of perspectives.

Co-sponsored by the Ann Ida Gannon Center for Women and Leadership.

DAY 1 | Keynote Address: Sr. Carol Zinn, SSJ
Mara Brecht, Respondent
September 24
7:00 PM CDT
Zoom Forum

DAY 2 | Panel Presentations
Coming Home to Ourselves: Unmuting Prophetic Voices | 11:00 AM - 12:30 PM CDT
Women Leading in Media | 1:45 - 3:15 PM CDT
Conversation Among Colleagues: Let's Rethink CST | 3:30 - 5:00 PM CDT

This event is free and open to the public. Registration Required.

Subscribe to our
Mailing List



OCTOBER 1 | Faith and Secularization: A Dialogue





Zoom Forum

RECOMMENDED READING

This event is free and open to the public. Registration Required.
In the spirit of cultivating the Catholic intellectual and artistic tradition, ECFH recommends new and notable books several times a year that integrate, interrogate, and celebrate Catholicism in dialogue with the world.

Even more recommended reading can be found at our new list of [resources for critical reflection, prayer, and action for racial justice](#).

This month we are highlighting books by featured speakers at our upcoming events:

[Code Red: How Progressives and Moderates Can Unite to Save Our Country](#) (2020)
by E.J. Dionne

The United States stands at a crossroads. Broad and principled opposition to Donald Trump's presidency has drawn millions of previously disengaged citizens to the public square and to the ballot boxes. This inspired and growing activism for social and political change hasn't been seen since the days of Franklin Roosevelt's New Deal policies and the Progressive and Civil Rights movements. But if progressives and moderates are unable-and unwilling-to overcome their differences, they could not only enable Trump to prevail again but also squander an occasion for launching a new era of reform.

In *Code Red*, award-winning journalist E. J. Dionne, Jr. calls for a shared commitment to decency and a politics focused on freedom, fairness, and the future, encouraging progressives and moderates to explore common ground and expand the unity that

brought about Democratic victories in the 2018 elections.

Breaking through the partisan noise and cutting against conventional wisdom to provide a realistic look at political possibilities, Dionne offers a strategy for progressives and moderates to think more clearly and accept the responsibilities that history now imposes on them.

[*Good Intentions: A History of Catholic Voters' Road from Roe to Trump*](#) (2018)
by Steven P. Millies

The 2016 presidential election was unlike any other in American history. Polls tell us that millions of American Catholics who care about moral issues and who descended from immigrants supported Donald Trump. Why didn't Trump's rhetoric on immigration and his promises to close the borders trouble more American Catholics?

Steven P. Millies uncovers the history of how and why the so-called "Catholic Vote" went the way it did in 2016 and offers some practical reflections on ways to put Catholic faith to better use in American politics.

[*The Enchantments of Mammon: How Capitalism Became the Religion of Modernity*](#) (2019)
by Eugene McCarragher

If socialists and Wall Street bankers can agree on anything, it is the extreme rationalism of capital. At least since Max Weber, capitalism has been understood as part of the "disenchantment" of the world, stripping material objects and social relations of their mystery and sacredness. Ignoring the motive force of the spirit, capitalism rejects the awe-inspiring divine for the economics of supply and demand.

Eugene McCarragher challenges this conventional view. Capitalism, he argues, is full of sacrament, whether or not it is acknowledged. Capitalist enchantment first flowered in the fields and factories of England and was brought to America by Puritans and evangelicals whose doctrine made ample room for industry and profit. Later, the corporation was mystically animated with human personhood, to preside over the Fordist endeavor to build a heavenly city of mechanized production and communion. By the twenty-first century, capitalism has become thoroughly enchanted by the neoliberal deification of "the market."

Informed by cultural history and theology as well as economics, management theory, and marketing, *The Enchantments of Mammon* looks not to Marx and progressivism but to nineteenth-century Romantics for salvation. The Romantic imagination favors craft, the commons, and sensitivity to natural wonder. It promotes labor that, for the sake of the person, combines reason, creativity, and mutual aid. In this impassioned challenge, McCarragher makes the case that capitalism has hijacked and redirected our intrinsic longing for divinity-and urges us to break its hold on our souls.

We also want to highlight works by and about Catholic women as we approach our event on prophetic women's voices:

[*Thérèse*](#) (2016 edition)
by Dorothy Day

Dorothy Day's unpretentious account of the life of St. Thérèse of Lisieux sheds light on the depth of Day's Catholic spirituality and illustrates why Thérèse's simplicity and humility are so vital for today. Whether you are called to the active life like Day or a more hidden existence like Thérèse, you will discover that these paths have much in common and can lead you to a love that has the power to transform you in ways that are

unexpected and consequential.

When Day first read St. Thérèse's autobiography, *The Story of a Soul*, in 1928, she called it "pious pap." At the time, Day—a social activist who had been living a bohemian lifestyle—had only recently been baptized a Catholic. Some twenty-five years later, Day's perspective on Thérèse had so completely changed that she was inspired to write this biography. She did not find it an easy task: "Every time I sit down to write that book on the Little Flower I am blocked. . . . I am faced with the humiliating fact that I can write only about myself, a damning fact." But she persisted, and despite numerous rejections eventually found a publisher for it in 1960. She wrote in the Preface: "In these days of fear and trembling of what man has wrought on earth in destructiveness and hate, Thérèse is the saint we need."

Written originally for nonbelievers or those unaware of Thérèse, the book reflects how Day came to appreciate Thérèse's Little Way, not as an abstract concept, but as a spirituality that she had already been living. The Catholic Worker, which she cofounded with Peter Maurin, was dedicated to feeding the hungry and sheltering the homeless. Day's life, like Thérèse's, was filled with all the humble, self-effacing jobs that were a part of this work. She found in Thérèse a kindred spirit, one who saw these simple hidden tasks as the way to heaven. "We want to grow in love but do not know how. Love is a science, a knowledge, and we lack it," Day wrote.

[*The Laywoman Project: Remaking Catholic Womanhood in the Vatican II Era*](#) (2020)
by Mary J. Henold

Summoning everyday Catholic laywomen to the forefront of twentieth-century Catholic history, Mary J. Henold considers how these committed parishioners experienced their religion in the wake of Vatican II (1962-1965). This era saw major changes within the heavily patriarchal religious faith—at the same time as an American feminist revolution caught fire. Who was the Catholic woman for a new era? Henold uncovers a vast archive of writing, both intimate and public facing, by hundreds of rank-and-file American laywomen active in national laywomen's groups, including the National Council of Catholic Women, the Catholic Daughters of America, and the Daughters of Isabella. These records evoke a formative period when laywomen played publicly with a surprising variety of ideas about their own position in the Catholic Church.

While marginalized near the bottom of the church hierarchy, laywomen quietly but purposefully engaged both their religious and gender roles as changing circumstances called them into question. Some eventually chose feminism while others rejected it, but most, Henold says, crafted a middle position: even conservative, nonfeminist laywomen came to reject the idea that the church could adapt to the modern world while keeping women's status frozen in amber.

[*Elizabeth Jennings: 'The Inward War'*](#) (2018)
by Dana Greene

Elizabeth Jennings was one of the most popular, prolific, and widely anthologized lyric poets in the second half of the twentieth century. This first biography, based on extensive archival research and interviews with Jennings's contemporaries, integrates her life and work and explores the 'inward war' the poet experienced as a result of her gender, religion, and mental fragility.

Originally associated with the Movement, Jennings was *sui generis*, believing poetry was 'communication' and 'communion.' She wrote of nature, friendship, childhood, religion, love, and art, endearing her to a wide audience. Yet lifelong depression, unbearable loneliness, unrelenting fears, poverty, and physical illness plagued her. These were exacerbated by her gender in a male-dominated literary world and an inherited Catholic

worldview which initially inculcated guilt and shame. However, a tenacious drive to be a poet made her, 'the most unconditionally loved writer of her generation.'

Although her claim was that the poem is not the poet, her life is tracked in her voluminous published and unpublished poetry and prose. The themes of mental illness, the importance of place, the problems associated with being an unmarried woman artist, her relationship with literary mentors and younger poets, her non-feminist feminism, and her marginality and sympathy for the outcast are all explored. It was poetry which saved her; it helped her push back darkness and discover order in the midst of chaos. Poetry was her *raison d'etre*. It was her life.

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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.