



## From the Director

Dear Friends and Colleagues,

This "Graduation Edition" of our newsletter is a retrospective of our spring events and a celebration of the many kinds of dialogue that the Hank Center has facilitated this year. The core mission of CCIH is to serve as a venue for faculty, students, and staff to learn about, and investigate, Roman Catholic thought and its links to all academic disciplines. Our strong emphasis on scholarly research and discussion, along with providing various settings where the fruits of our shared engagement can be explored and debated, are expressions of the fundamental goal established in 2006: to foster constructive dialogue about compelling issues in the service of faith, justice, and reason. We take this charge seriously and I am happy to report that we have had a most productive year.

Our conversation takes many forms and, as always, you are invited to be a part of it. From conferences and colloquia, to live performances and lectures, most of our proceedings are filmed and readily available on our [video channel](#). You will encounter a rich variety of presentations and interlocutors on this channel-- whether students, faculty, honored guests, or esteemed scholars. Our "The Hank Center Presents: Live from Loyola," a public voices series that features important public figures in intimate conversation with yours truly. Our first two episodes from 2018 featured a pair of wildly different guests bound together by a high regard for the common good: author [George Saunders](#) and [Bishop Robert McElroy](#). We added another this year-- an [excellent conversation](#) with the "Irish Dante," Micheal O'Siadhail, whose [The Five Quintets](#) has won so many Book of the Year awards that it is easy to lose count. Micheal will be with us again for our [major conference on the Catholic Imagination](#) in September and we will be adding to our public voices archive in a significant way. Hope to see you this fall for what will be a truly rare and monumental event.

Conversations with the scholarly community at Loyola are, as ever, in full swing. We have just completed year four of our semester-long course, "[All Things Ignatian: Catholic Intellectual Life and the Common Good](#)," which gathers 12-15 faculty from across the disciplines and colleges to study in a systematic way Loyola's Catholic, Jesuit heritage as a reference point and resource for our social, spiritual, and intellectual life at LUC. The seminar focuses on the life of Ignatius, the history of the Jesuits, Ignatian pedagogy, and the interplay of faith, reason, and justice as it pertains to teaching and scholarship. Funded by the University's 2020 strategic plan, the seminar has been a great success-- so much so that, in addition to running cohorts at LSC and WTC, we will build out to HSC in the coming year. The goal of the seminar is to make faculty more literate about the intellectual mission of the university and to invite them into deeper dialogue with that mission. Over 200 faculty members and faculty-administrators have completed the course this far.

All of these initiatives and experiences would mean little without our most important dialogue partners: our Loyola students. While CCIH invites and engages all LUC students in conversation, the Catholic Studies minor, supported by CCIH, Theology, and the College of Arts and Sciences, is its primary student community. The minor continues to thrive and our CS students have engaged vital topics in church and culture this year with courage, vigor, and insight. From robust responses to the Pennsylvania revelations of sexual abuse and cover-up to formally responding to scholars about the future of Catholicism in America, our CS community has led the charge and impressed our guests. More importantly, the CS community is eager and committed to lend their formidable gifts and talents to ecclesial healing, Gospel realism, and a faithful future. We wish our graduating minors a hearty congratulations!

Finally, none of these various conversations would be possible without a dedicated staff. I want to thank our new Center Manager, Meghan Toomey, our Graduate Assistant, Kathleen McNutt, and our Catholic Studies student interns-- Emily Kate Marticello, Joseph DeLarauze, Justyna Skowronski, and Mark Neuhengen-- for all that they have done to contribute to the Center's flourishing. And thanks to you as well, dear reader. We hope to dialogue with you next fall (and beyond) at our events, in our Faculty Book Club or Faculty Seminar, or in person if you visit the Center. Many thanks and,

Warmest Regards,

Dr. Michael P. Murphy

In case you missed it:  
A roundup of CCIH  
media highlights

Visit our [YouTube channel](#) for archived video of our events



[Quo Vadis? Scholars and Journalists Discuss the Future of Catholicism in America](#)

View the archived livestream of a

## Congratulations Class of 2019!

On May 1, the Catholic Studies Minor held its annual Banquet celebrating its graduating seniors. Sarah Miklius '19 and Director of CCIH and Catholic Studies, Dr. Michael P. Murphy, addressed the group and expressed gratitude and hope for the Catholic Studies Minor at Loyola. Read Sarah's reflection on the [Catholic Studies website](#).

conversation with Cardinal Blase Cupich, Patricia O'Connell Killen, Michael O'Loughlin, and Michael P. Murphy.



### The Future of Catholicism in America

Full recordings of all symposium panels featuring the authors of the new book, *The Future of Catholicism in America*.



### Catholic Minds, Catholic Matters: Fr. James Heft

See Fr. Heft's full talk on Pope Francis and his critics.

### **CCIH In the News**



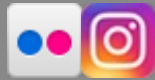
Religion News Service [article](#) by Mark Silk on our symposium on the future of Catholicism in America



Catholic News Service [article](#) on poetry in Catholic life, mentioning our upcoming [Catholic Imagination Conference](#).



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## 2019 Living Tradition Award: Rev. Dr. Mark McIntosh

On April 12, the Hank Center hosted its annual Living Tradition Award banquet honoring the Award honoree a Loyola University Chicago faculty member who has exemplified the integration of Catholic thought into their work. This award commemorates extraordinary lives of scholarship, research, and teaching.

Mark McIntosh, Professor of Christian Spirituality at Loyola University, holds degrees in History and in Theology from Yale, Oxford, and the University of Chicago. His research focuses on the interface between systematic and historical theology, on the one hand, and the history and theology of Christian spirituality and mystical Catholic thought. Most recently, he held the Josiah P. Van Meter Distinguished

Professor of Divinity at Durham University, a joint appointment as canon residentiary of Durham Cathedral. In 2014, he rejoined the Department of Theology at Loyola, where he had taught for sixteen years. A priest in the Episcopal Church, McIntosh has also served as chaplain to the House of Bishops of the Episcopal Church, and canon theologian to the 25th Presiding Bishop.



Mark McIntosh with Dr. Cyril O'Regan (University of Notre Dame), who addressed those gathered with a moving tribute to McIntosh's life and work.



Hank Center staff and Director Emeritus Mark Bosco, S.J., with the honoree.



Mark McIntosh delivering an edifying reflection after being presented with the 2019 Living Tradition Award.



### [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.

This month, we are highlighting works by participants in the [2019 Catholic Imagination Conference](#).

#### [The Transcendental Style in Film](#) (2018)

by Paul Schrader

With a new introduction, acclaimed director and screenwriter Paul Schrader revisits and updates his contemplation of slow cinema over the past fifty years. Unlike the style of psychological realism, which dominates film, the transcendental style expresses a spiritual state by means of austere camerawork, acting devoid of self-consciousness, and editing that avoids editorial comment. This seminal text analyzes the film style of three great directors-Yasujiro Ozu, Robert Bresson, and Carl Dreyer-and posits a common dramatic language used by these artists from divergent cultures. The new edition updates Schrader's theoretical framework and extends his theory to the works of Andrei Tarkovsky (Russia), Béla Tarr (Hungary), Theo Angelopoulos (Greece), and Nuri Bilge Ceylan (Turkey), among others. This key work by one of our most searching directors and writers is widely cited and used in film and art classes. With evocative prose and nimble associations, Schrader consistently urges readers and viewers alike to keep exploring the world of the art film.

#### [The World Within the Word: Maritain and the Poet](#) (2018; first edition 1957)

by Samuel Hazo

This book, written in 1957, arises from the encounter of two men: the American poet Samuel Hazo and the French philosopher Jacques Maritain. They met on September 12, 1956, at Maritain's home in Princeton, New Jersey. Hazo sought to engage Maritain's diffuse writings in aesthetics by bringing them into conversation with the great voices of the English literary tradition, especially Samuel Taylor Coleridge, Gerard Manley Hopkins, and John Keats.

Hazo was also striving to understand and articulate his own experience of the creative process. Then at the beginning of his writing life, he would later emerge as a leading voice in American poetry. He is the author of more than thirty collections, the winner of many awards, the founder of the International Poetry Forum, and a National Book Award finalist.

The World within the Word: Maritain and the Poet is the only book about Jacques

Maritain for which Maritain himself wrote a foreword.

***Darling: A Spiritual Autobiography*** (2014)

by Richard Rodriguez

An award-winning writer delivers a major reckoning with religion, place, and sexuality in the aftermath of 9/11

Hailed in The Washington Post as "one of the most eloquent and probing public intellectuals in America," Richard Rodriguez now considers religious violence worldwide, growing public atheism in the West, and his own mortality.

Rodriguez's stylish new memoir—the first book in a decade from the Pulitzer Prize finalist—moves from Jerusalem to Silicon Valley, from Moses to Liberace, from Lance Armstrong to Mother Teresa. Rodriguez is a homosexual who writes with love of the religions of the desert that exclude him. He is a passionate, unorthodox Christian who is always mindful of his relationship to Judaism and Islam because of a shared belief in the God who revealed himself within an ecology of emptiness. And at the center of this book is a consideration of women—their importance to Rodriguez's spiritual formation and their centrality to the future of the desert religions.

Only a mind as elastic and refined as Rodriguez's could bind these threads together into this wonderfully complex tapestry.

***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'être*. It was her life.

***Still Pilgrim: Poems*** (2017)

by Angela Alaimo O'Donnell

Still Pilgrim is a collection of poems that chronicles the journey of life as seen through the eyes of a keenly-observant friend and fellow traveler. The reader accompanies the Still Pilgrim as she maps universal terrain, navigating the experiences that constitute her private history yet also serve to remind the reader of his or her own moments of enlightenment, epiphany, and encounter with mystery. Each of the 58 poems of the

collection marks a way station along the pilgrimage where the Pilgrim and reader might pause and ponder before continuing with the inevitable march forward.

At the center of this travel book lies a paradox: the Pilgrim's desire for the gift of stillness amid the flux and flow of time, change, and circumstance. "Be still and know that I am God," sings the Psalmist, channeling the voice of the divine. "Teach us to care and not care. Teach us to sit still," prays the poet, T.S. Eliot. Still Pilgrim depicts and embodies this human dilemma--our inevitable movement through time, moment by moment, day by day, and the power of art to stop both time and our forward march, to capture the present moment so we might savor the flavor of life.

***Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought***  
(2015)

by Jennifer Newsome Martin

In *Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought*, Jennifer Newsome Martin offers the first systematic treatment and evaluation of the Swiss Catholic theologian's complex relation to modern speculative Russian religious philosophy. Her constructive analysis proceeds through Balthasar's critical reception of Vladimir Soloviev, Nicholai Berdyaev, and Sergei Bulgakov with respect to theological aesthetics, myth, eschatology, and Trinitarian discourse and examines how Balthasar adjudicates both the possibilities and the limits of theological appropriation, especially considering the degree to which these Russian thinkers have been influenced by German Idealism and Romanticism.

Martin argues that Balthasar's creative reception and modulation of the thought of these Russian philosophers is indicative of a broad speculative tendency in his work that deserves further attention. In this respect, Martin consciously challenges the prevailing view of Balthasar as a fundamentally conservative or nostalgic thinker. In her discussion of the relation between tradition and theological speculation, Martin also draws upon the understudied relation between Balthasar and F. W. J. Schelling, especially as Schelling's form of Idealism was passed down through the Russian thinkers. In doing so, she persuasively recasts Balthasar as an ecumenical, creatively anti-nostalgic theologian hospitable to the richness of contributions from extra-magisterial and non-Catholic sources.



Registration is now open for the **2019 Catholic Imagination Conference**. We



hope you will join us in September!

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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.