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10. *Journal of the American Medical Association*, 2000; 284: 2689-2695.

The Incarnational Art Of Flannery Oconnor

Margaret W. Pepperdene



The Incarnational Art Of Flannery O'Connor:

The Incarnational Art of Flannery O'Connor Christina Bieber Lake, 2005 The Incarnational Art of Flannery O'Connor argues that O'Connor designed a unique aesthetic to defy the Gnostic dualisms that characterize American intellectual and spiritual life. Focusing on stories with artist figures, objects d'art, child protagonists, and embodied images, Lake describes how O'Connor's fiction actively resisted romantic theories of the imagination and religious life by highlighting the epistemological necessity of the body. Ultimately, O'Connor challenges the romantic and modern notion of the artist as a fire-stealing Prometheus and replaces it with a notion of the artist as a locally committed craftsman. Drawing upon M.M. Bakhtin's early essays in *Art and Answerability* and *Toward a Philosophy of the Act*, Lake illustrates O'Connor's conviction that art deliberately assigns the highest value of transcendental beauty to those beings least valued by the modern world and challenges us to do the same. The book culminates with an original reading of Parker's *Back* that shows how, in art as in life, true knowledge comes to us through our own grotesque bodies and those of others. Unafraid of the mystery of being human, art can be the place where we encounter anew the world as more than what the intellect can unravel. *The Incarnational Art of Flannery O'Connor* Christina Marie Bieber, 1999

Flannery O'Connor's Incarnational Art Linda D. Schlafer, 1991

Flannery O'Connor's Incarnational Art Margaret W. Pepperdene, 1989 *An Incarnational Art* Miles David Orvell, 1970

The Body in Flannery O'Connor's Fiction Donald E. Hardy, 2007 This is a reading of physical obsession in O'Connor through linguistic and literary techniques. This work extends the innovative thesis that it is possible to grasp the central struggle between spirit and matter in O'Connor through a close quantitative examination of the interactions of grammatical voice and physical bodies in her texts. Bridging literary theory and linguistics, Hardy demonstrates that the many constructions in which the body parts of O'Connor's characters are foregrounded either as subjects or objects are grammatical manipulations of semantic variations on what linguists deem the middle voice, roughly indicating that the subject is acting upon himself or herself. Hardy combines computational and linguistic methodology to provide a productive approach to understanding O'Connor's use of the body and its parts in her explorations of the sacramental and the grotesque. Linguistic analysis of grammatical middle voice is coupled with quantitative analysis of body part words and the collocations in which they appear to present a new point of entrance to understanding O'Connor's stylistic manipulations of the body as central to the rift between spirit and matter. Through this method of reading O'Connor, Hardy makes a valuable contribution to the growing body of work that is introducing linguistic terminology and concepts into literary studies. Flannery O'Connor R. Neil Scott, 2002

Flannery O'Connor and Blaise Pascal Ann Hartle, 2025-06-20 Flannery O'Connor is a guide for the Catholic who seeks to gain a deeper understanding of what it means to live the life of faith in the modern world. O'Connor describes herself as a Catholic burdened by the modern consciousness which the psychologist Carl Gustav Jung views as unhistorical, solitary, and guilty. Ann Hartle understands O'Connor's fiction as her confrontation with this specifically modern

form of consciousness The seventeenth century philosopher Blaise Pascal helps us to experience the meaning of O'Connor's fiction because Pascal confronted that same consciousness in its origins in Montaigne's philosophy O'Connor recognizes in Pascal a truly Catholic modern philosopher who speaks to the experience of the searching mind of modern man Flannery O'Connor and Blaise Pascal approach O'Connor's fiction from a philosophical perspective rather than the perspective of a literary critic The goal of this volume is to deepen the experience of the meaning of her stories insofar as they are addressed to a specifically modern audience burdened with the form of consciousness that is highly skeptical of the historical reality of the Christian mystery Hartle's argument is that modern consciousness rests on the spiritualization of the Incarnation Both Montaigne and Jung abstract a purely human meaning from the historical embodied reality of the Incarnation and place that meaning in the service of modern man's attempt at self-creation and self-redemption O'Connor presents us with an especially vivid picture of Jung's truly modern individual in Hazel Motes *Hulga* Hopewell George Rayber and *The Misfit* In her comic art O'Connor brings out the possibility of grace against the background of the pervasive psychological attitude toward human conduct She shows us how the modern distortions of the human personality can be addressed in a specifically Catholic way that is through the meaning of the Catholic sacramental view of life and the Catholic principle of mutual interdependence

Flannery O'Connor and the Perils of Governing by Tenderness Jerome C. Foss, 2019-01-03 Flannery O'Connor's fiction continues to haunt American readers in part because of its uncanny ability to remind us who we are and what we need Foss's book reveals the extent to which O'Connor was a serious reader of the history of political philosophy She understood the ideas upon which the American regime rests and she evaluated those ideas from the standpoint of both faith and reason Foss's book explains why O'Connor feared that the modern habit to govern by tenderness would lead to terror After a thorough account of her familiarity with the history of political philosophy Foss shows how the works of Plato Aristotle Saint Augustine Saint Thomas Aquinas Machiavelli Locke Rousseau and Nietzsche inform O'Connor's stories This does not mean that O'Connor was writing about politics in the narrow sense Her vision was deeply theological and she carefully avoided topical stories that promote social agendas Her concern was with the health of the American regime more broadly insofar as the manners of a regime affect citizens' attitudes toward religion O'Connor does not present a political theory of her own but as Foss argues she was a political philosopher in the original sense of the word Her stories give clear accounts of her political wisdom Foss further shows the continued relevance of her wisdom in an age dominated by abstract modern theories such as that of John Rawls [The Critical Reception of Flannery O'Connor, 1952-2017](#) Robert C. Evans, 2018 The first chronological overview of O'Connor criticism from the publication of her first novel *Wise Blood* in 1952 to the present

Decoding **The Incarnational Art Of Flannery Oconnor**: Revealing the Captivating Potential of Verbal Expression

In a time characterized by interconnectedness and an insatiable thirst for knowledge, the captivating potential of verbal expression has emerged as a formidable force. Its ability to evoke sentiments, stimulate introspection, and incite profound transformations is genuinely awe-inspiring. Within the pages of "**The Incarnational Art Of Flannery Oconnor**," a mesmerizing literary creation penned with a celebrated wordsmith, readers attempt an enlightening odyssey, unraveling the intricate significance of language and its enduring effect on our lives. In this appraisal, we shall explore the book's central themes, evaluate its distinctive writing style, and gauge its pervasive influence on the hearts and minds of its readership.

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