



THE BEACON

NEWSLETTER OF THE LUMEN CHRISTI INSTITUTE FOR CATHOLIC THOUGHT

SPRING 2013



Cardinal Jorge Mario Bergoglio elected Pope Francis
(L'Osservatore Romano Photographic Service)

REACTION TO POPE FRANCIS FROM JESUITS AND ARGENTINIANS AT HOME AND ABROAD

“By associating himself with a saint who lived with evangelical simplicity and who was never ordained a priest, the Holy Father, I believe, wants to focus on the radical and universal call to follow Jesus. He also is fully aware that it was a Franciscan, Pope Clement XIV, that suppressed the Society of Jesus when too many Jesuits had themselves lost sight of this evangelical simplicity.”

— Paul Mankowski, S.J.,
Scholar-in-Residence at the Lumen Christi Institute

THREE CARDINALS, TWO NOBEL PRIZE-WINNERS, PRESENT AT SPRING CONFERENCES ON CATHOLIC SOCIAL THOUGHT

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On April 4th, the Lumen Christi Institute—in conjunction with the Center for Civil and Human Rights at the University of Notre Dame Law School—held a

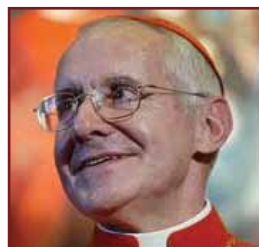


Archbishop Roland Minnerath (Dijon, France) delivered keynote address on April 4th

public symposium on *Pacem in terris* in celebration of the 50th Anniversary of Pope John XXIII’s Encyclical on Establishing Universal Peace on Earth. Speakers addressed current challenges facing human rights, the effort to achieve peaceful relations between nation states, and the importance of religious freedom and interreligious dialogue. The keynote talk for the symposium was given by **Archbishop Roland Minnerath** (Dijon, France), with responses from Mary Ann Glendon, Learned Hand Professor of Law at Harvard University and Former United States Ambassador to the Vatican; Joseph Weiler, Joseph Strauss Professor of Law at New York University; and Russell Hittinger, William K. Warren Professor of Catholic Studies at the University of Tulsa and member of the Pontifical Academy of the Social Sciences and the Pontifical Academy of

St. Thomas. An invitation-only dinner featured remarks by **Jean-Louis Pierre Cardinal Tauran**, President of the Pontifical Council for Interreligious Dialogue (a full report will follow in the next issue of The Beacon).

On May 23rd, the Institute will hold its **Fifth Annual Conference on Economics and Catholic Social Thought** titled “Toward a Moral Economy: Globalization and the Developing World.” The conference will address issues surrounding economic development, poverty, economic integration, and emigration and its impacts on developing countries. The keynote talk will be given by **Peter Cardinal Turkson**, President of the Pontifical Council for Justice and Peace, with responses from Robert Lucas, The John Dewey Distinguished Service Professor in the Economics Department at the University of Chicago and winner of the Nobel Prize in economic science; Luigi Zingales, Robert C. McCormack Professor of Entrepreneurship and Finance and the David G. Booth Faculty Fellow at the University of Chicago Booth School of Business; and Joseph Kaboski, David F. and Erin M. Seng Foundation Associate Professor of Economics in the Department of Economics at the University of Notre Dame. Among those presenting at an invitation-only conference will be Roger Myerson, Glen A. Lloyd Distinguished Service Professor of Economics at the University of Chicago and a 2007 Nobel Prize recipient.



Jean-Louis Pierre Cardinal Tauran, President of the Pontifical Council for Interreligious Dialogue



Peter Cardinal Turkson, President of the Pontifical Council for Justice and Peace, to deliver keynote address on May 23rd

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SPIRITUAL POVERTY AND THE FAITH OF THE POOR

I had intended to write about two losses we have experienced: the resignation of Pope Benedict XVI and the death of a member of our Board of Advisors, Fr. Benedict Ashley, O.P. But now that we have lived through the historic papal election of Cardinal Jorge Bergoglio and his choice of the name of Francis, after St. Francis of Assisi, I am led to other reflections.

In explaining his choice of name, Pope Francis said that St. Francis was a “poor man, a simple man, as we would like a poor church, for the poor.” As befits our celebration of Jesus’ passion and death and the light of his resurrection at Easter, our mourning has been turned into hope through the Holy Spirit’s guidance of the College of Cardinals and Pope Francis’s placing his pontificate under the name of the *poverello* of Assisi, who heard the call to “rebuild my Church.”

Our new Pope reminds us that in rebuilding the Church, in addition to aiding the materially poor, we must address those in spiritual poverty. To the diplomats at the Holy See, he said:

...there is another form of poverty! It is the spiritual poverty of our time.... It is what my much-loved predecessor, Benedict XVI, called the “tyranny of relativism”, which makes everyone his own criterion and endangers the coexistence of peoples. Francis of Assisi tells us we should work to build peace. But there is no true peace without truth! There cannot be true peace if everyone is his own criterion, if everyone can always claim exclusively his own rights, without at the same time caring for the good of others, of everyone, on the basis of the nature that unites every human being on this earth.

This lesson echoes Dorothy Day’s question of why people saw only the poverty on the Bowery but neglected the terrible poverty on Wall Street. Many involved with the Lumen Christi Institute participate in material works of mercy, such as Catholic Charities, the Society of St. Vincent DePaul, or the Catholic Worker movement. Our Program in Catholic Social Thought takes up the challenge of addressing the social and economic issues involved in material poverty. But as an institution we are more directly involved with the spiritual works of mercy of offering the light of the Catholic tradition to those who—at one of the wealthiest universities in the world—are spiritually poor. I know: for a time, I was one of these poor.

It is important to serve the poor and seek justice with a humble heart; it is more important to learn the faith of the poor. Boston College theologian Roberto Goizueta spoke of a preferential option for the faith of the poor in a lecture for the Lumen Christi Institute. “Unless we place ourselves alongside the poor, unless we look at reality through their eyes, we are unable to see, recognize, or worship the God who walks with the poor.”

As mentioned above, we have marked transitions of two Catholic scholars who have inspired our work: the resignation of Pope Benedict XVI and the death of Fr. Benedict Ashley, O.P. (an alumnus of the University of Chicago). I cherish a special memory of each of these scholars—both devoted to the Truth that the spiritually poor lack. My memories are not of any great theological work or statement. I remember how following the Mass at the American Cemetery in Normandy during the observance of the 60th anniversary of the D-Day landings, Cardinal Ratzinger responded in a simple priestly manner to the request of two older French women suffering from cancer that he pray with them. And I remember on a Holy Thursday in the late 1990s finding Fr. Benedict Ashley among the parishioners in adoration before the Blessed Sacrament on the altar of repose at St. Pius V Parish in Pilsen, Chicago.

The wisdom of Pope Benedict and Fr. Benedict? Like Pope Francis (and St. Francis) they both received the gift of faith in “the God who walks with the poor.”



Thomas Levergood,
Executive Director

A handwritten signature in cursive script that reads "Thomas Levergood".

SUMMER SEMINARS: OXFORD, BERKELEY, CHICAGO

In the summer of 2013, Lumen Christi will host three seminars: 1) “The Thought of John Henry Newman” with Ian Ker (University of Oxford) at Oriel College, Oxford—where Newman himself studied— 2) “Christianity, The Unity of Knowledge, and the Secularized Academy” with Brad Gregory (University of Notre Dame) at the University of Chicago, and 3) “Catholic Social Thought: A Critical Investigation” with Russell Hittinger (University of Tulsa) at Berkeley.

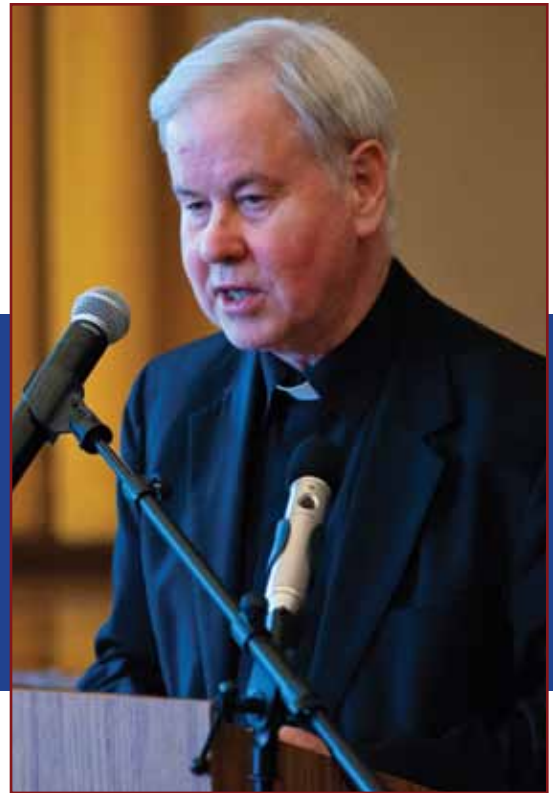
Participants in the seminar at Oxford will examine Newman’s achievement as a theologian, philosopher, educator, preacher, and writer, and will engage well-known texts such as *An Essay on the Development of Christian Doctrine*, *The Grammar of Assent*, *The Idea of a University*, *The Parochial and Plain Sermons*, and *the Apologia Pro Vita Sua*.

Graduate students at the seminar with Professor Brad Gregory in Chicago will analyze the historical and intellectual reasons for the secularization and specialized fragmentation of knowledge characteristic of the contemporary academy. Through reading and discussion of scholarship pertaining to the historical processes through which knowledge was secularized, participants will explore ways in which knowledge has been alternatively understood within a unifying philosophical and theological framework, and how such a framework might remain intellectually viable today.

Finally, graduate students at the Berkeley seminar will learn how to read, analyze, and discern continuities and discontinuities in Catholic Social Thought from the late 19th century to the present—focusing on original sources (encyclicals and other magisterial documents), beginning with *Rerum novarum* (1892) and concluding with *Caritas in Veritate* (2009).



Oriel College, Oxford, where Newman studied as a fellow



Ian Ker, University of Oxford

Jennifer Frey—Collegiate Assistant Professor and Harper Schmidt Fellow at the University of Chicago—who has been involved with the planning of the seminars for the past three years, finds them indispensable: “Lumen Christi’s summer seminars provide a much needed opportunity for graduate students to master key texts from the Catholic intellectual tradition, texts that, unfortunately, they likely have neither the time nor the opportunity to learn in their own PhD programs.”

Frey is encouraged by the overwhelming response and popularity of these seminars: “The fact that our seminars are clearly fulfilling a need is evidenced by the number and quality of our applicants. We are attracting the best and brightest young Catholic scholars—the rising stars of the next generation.”

In an academic environment that Frey describes as often alienating for persons of faith, the seminars provide students with community and fellowship: “the sense of solidarity present among the members of our seminars is palpable and powerful, and our young scholars leave, not just with an increased sense of the importance of the Catholic tradition for their own respective projects, but also with a strong sense of mission and pride. Personally, I find it thrilling and gratifying to organize these seminars.”

ARGENTINIANS REACT TO FRANCISCO, FIRST LATIN AMERICAN POPE

It came as a complete surprise to the crowds at the Vatican—and to faithful around the world—when the announcement was made on the balcony of St. Peter’s Basilica that a 76-year-old Cardinal from Buenos Aires had become the Church’s 266th successor to Peter.

Cardinal Jorge Mario Bergoglio’s election to the Papacy was especially shocking to Argentinians at home and abroad—like Lili Gaubin who currently resides in Chicago.

“I learned the news by a text message,” says Gaubin, an enthusiastic supporter of the Lumen Christi Institute. “I thought my friend was confusing Argentina and Brazil...It was really unexpected for me, I was very much waiting for a Brazilian cardinal to be elected.”



Lili Gaubin, native of Argentina

“It gave me great joy,” says Francisco Buera—native of Argentina, Professor of Economics at UCLA, and member of the planning committee for the Lumen Christi Institute Colloquium on Economics and Catholic Social Thought. “I felt a very special emotion. It was special since Cardinal Bergoglio was familiar to me. Not in the sense of me knowing him in person, but familiar in the sense of being someone that I have followed for many years, whom I respected a lot, and whom my family holds close to their heart...my father admired him and thought of him as a very saintly person, and he used to say, jokingly, ‘I am very close to Bergoglio, as we both studied chemistry.’”

By choosing the name of Francis, after the thirteenth-century Italian saint who was a man of both poverty and peace, Bergoglio has stressed the Church’s love for the least amongst us—whether they be prisoners, the elderly, pregnant women, or AIDS patients. “How I wish the Church could become poor again,” he said in his first audience at the Vatican.

Juan Pablo Nicolini, Senior Economist at the Federal Reserve Bank of Minneapolis (and participant in Lumen Christi Institute’s Colloquium on Economics and Catholic Social Thought) was in his birthplace of Buenos Aires when the new Pope was announced. “A colleague of mine came out of the office. ‘It’s Bergoglio,’ he shouted. I thought it was a joke,” Nicolini admits.

Nicolini is thrilled about Pope Francis and thinks he will bring the plight of the poor in the Southern Hemisphere to the consciousness of a Church that has historically been limited to a Western European perspective. Nicolini thinks the West doesn’t understand the kind of poverty that exists in Latin America. He claims that the discrepancy between rich and poor in Argentina and that region of the world is alarming. “The cities are segregated,” he says. “You can walk through neighborhoods that are richer than any neighborhood in Rome, and then find in the same city neighborhoods that are poorer than anything in Calcutta.”

In terms of how this historic papacy will impact the universal Church, Professor Francisco Buera says: “I can see Pope Francis’ papacy being rich in important symbols and examples—his personal charisma, his simple witness, e.g., his worn out shoes, taking the bus, serving the poor in shanty towns, etc. In a media oriented world, this could be a very effective way to spread the Gospel.”

Buera also believes that the papacy has the potential to lift the hopes of those living in his native land: “As for my country, I hope his papacy will help to build bridges across a very polarized society. His message about the option for the poor, with an understanding about the limits of populist practices, could raise the consciousness about the importance of helping the poor without using them for the political advantage of the people in power.”

Isolina Gervan, a friend of Gaubin’s who lives in Argentina, agrees that a Pontiff from Latin America could inspire change in that region of the world: “He could be what John Paul II was to Eastern Europe.”



Francisco Buera, UCLA

“He could be what John Paul II was to Eastern Europe.”

- Isolina Gervan

LCI BOARD MEMBER REFLECTS ON HISTORIC ELECTION OF FIRST JESUIT PONTIFF



BRIAN PAULSON, S.J.
RECTOR OF THE JESUIT COMMUNITY
AT LOYOLA UNIVERSITY AND MEMBER
OF LCI BOARD OF DIRECTORS

What was your initial reaction when you heard that the new Pope was Jesuit?

Like most Jesuits, my first reaction was one of great surprise, since it is a part of our Jesuit tradition that we make a promise not to seek church office when we pronounce our final vows. I also was very surprised that the electors choose a man who is 76 years old, given the issues which, according to media reports by many cardinals, were discussed in the General Congregation prior to the conclave. Like many, I thought the electors would choose a man in his 60s or early 70s who could have many years to promote healthy governance in the Curia. But very quickly after that initial reaction, I thought that the electors must have been so convinced of Cardinal Bergoglio's holiness, his natural human gifts, and his acquired gifts, talents, and vast experience of over 40 years in church leadership both as a Jesuit and as an Archbishop and Cardinal of Buenos Aires that they came to a relatively quick consensus that the Holy Spirit was guiding them to choose this Jesuit cardinal to be the next pope.

For those who don't know much about the Jesuits, why is it so unusual for there to be a Jesuit Pope?

St. Ignatius wanted his members to be free of the potential "dark side" of a sort of careerism and involvement in church "politics" which was unfortunately all too typical of the church of his day in the 1500s. So it is unusual even to have Jesuit bishops—let alone Jesuits who are Cardinals—let alone a Jesuit pope. Furthermore, there has not been a pope who came from any religious order since the 1830s. At the same time, our entire institute is at the service of the church; our "rule" is guaranteed by the Holy Father; and our members who are fully formed and professed pronounce a special "fourth vow" of obedience to the pope in regard to missions. That is to say, in addition to the way in which any Catholic should be respectful of and obedient to church hierarchy and the Holy Father, these Jesuits promise to be obedient to the pope in regards to specific missions which Pope Francis may entrust to the Jesuits as a religious order, or even, from time to time, to particular Jesuits. Given the "creative tension" between these two aspects of our tradition, I suspect that St. Ignatius himself probably knew that there would be exceptions to our overall reticence to accept church office, and indeed there have been Jesuits called to be bishops over the years, and Pope Francis is one of these exceptions.

What did you think of his choice of name?

I was thrilled with Pope Francis's choice of name. We all know that St. Francis felt called by God to "repair my church," and our church certainly has its challenges today. In his autobiography, St. Ignatius recounts that on his sickbed at home, after his injury by the cannonball at Pamplona, Inigo (as he was called at the time) had two books available: *The Life of Christ*, and *The Lives of the Saints*. Inigo, the wounded soldier, was inspired by the lives of the saints such that he said to himself something to the effect, "why can't I do something great for Christ like Francis and Dominic." St. Ignatius was inspired by the mendicant preachers who came before him. In addition, in the early years of the Jesuit order, when St. Ignatius was writing our rule and discerning what the regime should be for Jesuit religious poverty, St. Ignatius was personally very drawn to radical Franciscan poverty for the Society of Jesus. St. Ignatius was finally persuaded not to embrace that type of radical religious poverty for the Jesuits, and discerned that the Jesuits would need some endowed funds for our long period of formation as well as for our schools. But all Jesuits know of St. Ignatius's esteem for Franciscan simplicity of life in the service of the poor, so it is not such a great surprise to me that a Jesuit Pope would choose the name Francis.

What has most impressed or moved you about our new Pope?

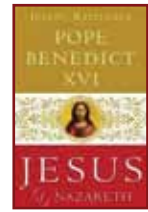
As so many commentators have noted, I have been impressed by our new Pope's simplicity, humility, ease and naturalness when he is speaking, and especially when he is preaching. He has a wonderful smile and seems to know how to put people at ease in his presence. His deep love and care for the poor, and his desire that the church make a positive difference in the world on behalf of the poor seem to come from the Holy Father's deep identification with the mind and heart of Christ.

What do you think will be the impact of this papal election on the Jesuit order and schools run by Jesuits? What are some of the advantages and disadvantages of all this attention?

Well, it seems as if the election of Pope Francis has been one long "info-mercial" for the Jesuits! In all seriousness, my hope is that the good example and holiness of Pope Francis will inspire young men to consider the Society of Jesus as a way to serve Christ and His church. I also hope and expect that Pope Francis will draw on the tremendous human and institutional resources of the Society of Jesus and give us specific missions for the sake of the universal church, for that is the purpose of our institute. As Fr. Garanzini, S.J., the President of Loyola University wrote in an op-ed piece of the *Chicago Tribune*: "We see ourselves as working on behalf of the pope, and we try our best to do what has been asked of us. Historically, that has meant going to the frontiers, and sometimes the fringes, of society and of the church itself."

LUMEN CHRISTI INSTITUTE'S HISTORY WITH JOSEPH CARDINAL RATZINGER AND POPE BENEDICT XVI

A look back at Lumen Christi's relationship with Joseph Cardinal Ratzinger—and our later engagement with his thought as Pope.



June 5-6, 2004: The Lumen Christi Institute organizes the delegation traveling with Francis Cardinal George, O.M.I. to the observance of the 60th anniversary of the D-Day Landings and the Battle of Normandy. Joseph Cardinal Ratzinger concelebrates the delegations Mass at the American cemetery, joins the delegation for the luncheon afterwards, and delivers a major address on "The Search for Peace" at the Abbaye-aux-hommes in Caen.

April 5, 2006: Lecture by Carol Zaleski (Smith College) on "The Benedictine Moment: Pope Benedict XVI, Saint Benedict, and the Renewal of Catholic Culture."



June 27-29, 2006: The Lumen Christi Institute's International Colloquium on Philosophy and the Catholic Intellectual Tradition in Paris, France on "Truth and History in the Thought of Joseph Ratzinger."

November 15, 2008: Discussion of *Jesus of Nazareth*, by Pope Benedict XVI, moderated by Bruce Marshall (SMU) and Gary Anderson (Notre Dame), including faculty and graduate student participants from Notre Dame, Marquette, DePaul, Harvard, and Creighton.

2004 2005 2006 2007 2008



Left to right, Joseph Cardinal Ratzinger and Francis Cardinal George, OMI, concelebrate a Mass commemorating the 60th anniversary of D-Day

April 19, 2005: Joseph Cardinal Ratzinger elected 265th pope and takes the name Benedict XVI.

May 5, 2006: Master class for graduate students by Jean-Luc Marion on Pope Benedict XVI's encyclical, *Deus Caritas Est*.



Jean Bethke Elshtain, University of Chicago

April 8, 2008: Lecture by Jean Bethke Elshtain (University of Chicago) on "Reason and Regensburg: Pope Benedict and the Dialogue of Cultures."

April 4, 2009: Theology Colloquium on "Trinity and History in the Thought of Joseph Ratzinger/Pope Benedict XVI."

April 28, 2010: Symposium on Pope Benedict XVI's social encyclical *Caritas in Veritate* with David Nirenberg (University of Chicago), Patrick J. Deneen (Georgetown University), and William Cavanaugh (University of St. Thomas).

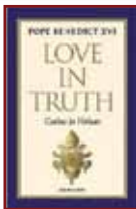


From left to right, William Cavanaugh (University of St. Thomas), David Nirenberg (University of Chicago), and Patrick J. Deneen (Georgetown University)

January 19, 2013: Lecture for undergraduate and graduate students by Fr. Paul Mankowski, S.J. (Scholar-in-Residence, Lumen Christi Institute) on "Benedict XVI on the Liturgy."

2009 2010 2011 2012 2013

May 1, 2009: Symposium on Pope Benedict XVI's first encyclical *Deus Caritas Est* with Vincent Carraud (Université de Caen), Jean-Luc Marion (University of Chicago), and Gabriel Lear (University of Chicago). Moderated by Michael Kremer (University of Chicago).



October 29, 2010: Luncheon discussion with business and civic leaders led by Russell Hittinger (University of Tulsa) on Benedict XVI's social encyclical, *Caritas in Veritate*.



Francis Cardinal George, OMI, and Dietrich Gross at October 29th luncheon

October 20, 2012: Fr. Brian Daley, a Jesuit priest, Professor of Theology at the University of Notre Dame, and member of the Lumen Christi Institute Board of Directors, honored at a ceremony at the Vatican with Pope Benedict XVI presenting him with the Ratzinger Prize for Theology—referred to as the "Nobel of Theology."

February 11, 2013: Pope Benedict XVI announces his resignation.



Pope Benedict XVI awards Brian Daley, SJ, with Ratzinger Prize (L'Osservatore Romano Photographic Service)



LAW STUDENT MOVED BY POPE BENEDICT'S SECOND ENCYCLICAL, *SAVED IN HOPE*

"*Spe salvi facti sumus*"—"in hope we were saved"! Thus begins *Spe Salvi* (*Saved in Hope*), Pope Benedict's second encyclical, released just a few months after I became Catholic. Yet the exclamation marks are my own, punctuating the intensity with which I first received Benedict's words, and the excitement I still feel when reading them. Raised evangelical, but having drifted into agnosticism after college, my discovery of the Catholic Church was a discovery of hope—a discovery of the true power of the gospel. When I first read *Spe Salvi*, after my own journey from out of faith and into the splendor of the Church, I felt I was personally living Benedict's words. He wrote: "The one who has hope lives differently." (2) Indeed, he does—and so must all Catholics. This witness to hope, the only hope that saves, is perhaps the greatest gift the Church can offer the modern world.

- Brett Swearingen is in his second year at the University of Chicago Law School

“Pope Benedict XVI really was an intellectual leader. In Rome, I often heard sentences like: ‘They came to see Pope John Paul II, but they come to hear Pope Benedict.’”

- Peter Schallenberg, Director of the Katholische Sozialwissenschaftliche Zentralstelle (Center for Catholic Social Thought) in Mönchengladbach, Germany

THE LEGACY OF BENEDICT XVI

With all our attention now on the humble and charismatic Pope Francis—a “pope of the people”—the pontificate of Pope Benedict XVI seems a distant memory. But shortly after Benedict’s resignation, friends and collaborators of the Lumen Christi Institute shared their perspectives on the spiritual and intellectual legacy of the Church’s 265th Pontiff.

Almost everyone agrees that Pope Benedict XVI was one of the Church’s great thinkers.

Brian Daley, S.J., recent winner of the Ratzinger Prize in theology and member of the Lumen Christi Board of Directors, believes that Benedict was one of the major theologians of the 20th century—a distinct synthetic figure who was able to translate the breadth of his knowledge into beautifully written literary encyclicals. Daley was particularly impressed by his first encyclical, *Deus Caritas Est*, where he quoted philosophers like Plato and Nietzsche—not something frequently done by previous Popes.

Hans Joas, a German sociologist and social theorist and also currently Permanent Fellow at the Freiburg Institute for Advanced Studies (FRIAS) and Professor of Sociology and a Member of the Committee on Social Thought at the University of Chicago (and frequent guest lecturer for Lumen Christi), comes from the same Catholic Bavarian background as Benedict. Like Daley, he has great respect for Benedict’s intellectual gifts, but believes the manner in which he used them was particularly shaped by his Bavarian upbringing.

On the surface, no one would ever guess Ratzinger was a Bavarian, says Joas. “The stereotypical Bavarian is loud, funny, theatrical. Joseph Ratzinger is very modest, restrained; I don’t even think he drinks beer.” But Joas believes that Ratzinger’s Bavarian roots infused him with a popular Catholicism that made him sensitive to the importance of looking beyond the theoretical and academic. He was surrounded by Catholics from all walks of life who had to resist Nazism and the seductions of totalitarianism, and such an environment contributed to making him more and more conservative after the Council since he wanted to prevent any major rupture in the tradition. According to Joas, “he is one of the most sophisticated theologians of our times, yet he defends the Church against over-intellectualization. He makes even abstract theology accessible to the every-day reader.”

But Joas was also critical of Benedict, and was disappointed by some aspects of his Papacy, particularly his struggle to understand the nuanced reality of a global Church. He furthermore believes Benedict was too caught up in idealism—revealed in his famous dialogue with the leftist intellectual, Jürgen Habermas. In their dialogue titled *The Dialectics of Secularization: On Reason and Religion*, Joas was disappointed by the extent to which they both idealized reason. “While Ratzinger is Platonic, Habermas is Kantian,” he says. Joas, on the contrary, believes that it is important to rethink the role of reason in human life, including the religious life, what he calls “a pragmatic deflation of reason.” Despite what he deems as their deficiencies, Joas is proud to have said repeatedly—long before the dialogue—that Habermas and Ratzinger were the two brightest people born in Germany in the 1920s.

Bishop Emeritus Basil Meeking of Christchurch, New Zealand (who when he first retired spent five years in Chicago with Francis Cardinal George, OMI, and got introduced to the work of the Lumen Christi Institute) had a more intimate and personal relationship with Cardinal Ratzinger and then Benedict XVI.

Prior to his retirement, Meeking worked for eighteen years at the Vatican and would run into Ratzinger all the time, “I can’t count how many times I met him in St. Peter’s Square and at meetings.”

He was surprised to discover that Ratzinger was never confrontational (despite having strong orthodox convictions), and was far from the man described by the media as a ‘Panzer Cardinal’ for heading the Congregation for the Doctrine of the Faith. He was a caring, compassionate man who was concerned about those working for him. “He would stop by their offices, ask how they were doing,” Meeking says. “Believe me, that didn’t happen in most Curial offices.”

Overall Meeking thinks that despite the disappointment of an early departure, Benedict accomplished a great deal in a short amount of time. “His Pontificate has been a great blessing,” says Meeking. “And it can be summed up in the year of faith. He stood for a clear teaching, a clear identity for the Church and for Catholics. He argued for a correct interpretation of the Second Vatican Council—that it was part of the tradition, that it had to be read as *one* of many Church Councils. He has challenged us very much to learn the teaching of the Second Vatican Council.” Meeking says that this is necessary because “we are really having to unlearn some of the things that we thought the Council said.” As a great theologian and thinker, “Benedict exposed that misinterpretation.”

Because of his clarity of thought, Benedict was able to convey the Christian message to those in deep spiritual crisis: “There is a great lack of faith and lack of belief in God in the world,” says Meeking. In response, “Benedict prioritized God as absolute truth and love, affirmed the supernatural reality of the Christian faith, and left the Church with spiritual and theological consolidation.”

He found that Benedict’s clear and strong teachings challenged those of weak faith to re-examine their positions. “He challenges those who have a weak faith. And it is important that people know what the faith is—at a time of great religious illiteracy—and media dictating what the faith is.”

Tracey Rowland, Dean and Associate Professor of Political Philosophy and Continental Theology at the John Paul II Institute, Melbourne, who has recently published *Ratzinger’s Faith: The Theology of Pope Benedict XVI (2008)* and *Benedict XVI: A Guide for the Perplexed (2012)* says of Benedict’s intellectual reputation: “I think that at this period in the life of the Church we desperately needed an intellectual. Indeed, I think that whoever occupies the Chair of Peter at any time in history will do well to have an intellectual grasp of the issues of the day. However at this particular moment in history, the Church is enduring a sustained intellectual attack from 18th century style rationalists on the one side, and 19th century style nihilist romantics on the other. Given this predicament, whoever takes on the burdens of the Office of Peter will need to be familiar with Kant, Nietzsche and Derrida.”

She also thinks that his legacy will be a lasting one: “There are at least five popes who might be regarded as outstanding intellectuals (in addition to Benedict XVI): Gregory the Great, Leo the Great, Benedict XIV, Pius XI and Blessed John Paul II,” asserts Rowland. “I think it is possible that in the future he will be declared to be a Doctor of the Church because of his intellectual interventions in a number of troubled areas of theology.”

THE BEACON PROFILE

LUMEN
CHRISTI
INSTITUTE
GRADUATE
ASSOCIATE

NOELLE MARIE PATNO

FIRST-YEAR MOLECULAR METABOLISM AND NUTRITION PHD STUDENT

What is your area of study and what is the focus of your current research?

As a first-year Molecular Metabolism and Nutrition PhD student, I am currently rotating in different labs for research. My current research investigates the impact of different types of diet (high percentage of milk fat, safflower oil, lard compared to low fat) on the progression of tumor growth in a xenograft mouse model, and whether the intestinal microbiota is altered in the process.



Noelle Marie Patno

How did you first hear about Lumen Christi? Which event did you first attend, and why?

I first heard about Lumen Christi through a fellow Stanford University graduate who attends University of Chicago Law School. My original interest in the institute was threefold: 1) to develop a deeper understanding and knowledge of the Catholic faith and tradition, 2) to grow closer to Christ and others in the Body of Christ, and 3) to be prepared to discuss important contemporary topics to non-believers. My first event was the talk on “The Second Vatican Council and the Church’s Engagement with the Modern World,” by Edward T. Oakes, S.J. The description indicated that he would also discuss the application of *Gaudium et Spes*, which I read as part of a non-credit course back at Stanford several years ago. I wanted to return to develop my education on these topics and to become informed about the contemporary state of the Church in light of the Catholic tradition.

How has your participation in Institute lectures, conferences, and seminars contributed to your growth as a scholar?

While the Institute’s lectures, conferences and seminars do not apply to my scientific research specifically, but the overall concepts concerning human nature contribute to my development as a person and scholarly approach to research in general. The educational lectures have helped me grow in my faith. I appreciated learning more about the life of St. Francis of Assisi and gaining a deeper understanding of the Virgin Mary’s role. More importantly for me, however, I find the sacred study courses to be personally penetrating, and I appreciate the spiritually deep texts that we contemplated (Augustine, *On Christian Doctrine* and St. Francis De Sales’ *Introduction to the Devout Life*). These circles have been most meaningful and touching to me.

Is there a particular event (or encounter with a scholar) that has directly impacted the development of your academic work?

While my academic work on nutrition and molecular metabolism is unrelated to the lives of saints that I often hear about at Lumen Christi events, the particular event that struck close to my biological research was Kevin Flannery’s lecture on “The Capacious Mind of St. Thomas Aquinas.” He spoke on the intrinsic dignity of human life that is valued from the moment of conception within this context, and that resonated with my involvement in pro-life student and church groups. I am also constantly wary of stem cell research because, while adult stem cell research is ethical and has resulted in over 23 successful therapies, unethical embryological stem cell research is also in practice. This event spoke to me on multiple levels due to the high numbers of abortions legally performed in our country as well as destructive research on human embryos.

Please comment on the role you think the Institute plays on the University of Chicago campus.

I believe the Institute provides a forum for education on Catholic thought, bringing together eminent speakers on critical topics relevant to theological questions as well as social and even political questions. With academic and spiritual components of its ministry, Lumen Christi shines as a strong and supportive presence for developing a deeper understanding of Catholic tradition. Graduate students, faculty and others at and around the University of Chicago campus benefit personally and socially through this unique institution.

JAMES N. PERRY, JR.: LUMEN CHRISTI'S ROLE IN SHAPING TOMORROW'S LEADERS

James N. Perry, Jr. grew up in an intellectual Catholic home, where he would often find his father reading Catholic philosophy and his parents discussing important theological questions. When he went away to school however, first to the University of Pennsylvania and later for his MBA at the University of Chicago, he wasn't able to find classes that would address those same questions and complement his secular education. He took courses in philosophy but they touched upon religion only tangentially.

Perry's outstanding education at secular institutions bore fruit in a successful career. He is currently Managing Director at Chicago-based Madison Dearborn Partners, LLC, and concentrates on investments in the communications industry. But his heart—revealed by his philanthropic activity—lies in Catholic education, in providing students, faculty, and the community more broadly with the opportunity to think about, what he calls, the “first things.” To this end, he supports organizations like Fr. Robert Barron's *Word on Fire*, is Director of the School Board of the Archdiocese of Chicago, and is on the Lumen Christi Institute Board of Directors.

As an alumnus of the University of Chicago, Perry thinks that the Institute is fortunate to be located in Hyde Park—on the campus of one of the world's great research universities: “It's a natural fit for Lumen Christi to be at the U of C for it is one of the last great Classical universities welcoming to *all* points of view, a place where one is free to talk about faith and God and some of the great theological questions.”

Perry first heard of Lumen Christi five or six years ago when he read an article by Robert Louis Wilken in the ecumenical journal *First Things*. Wilken, currently William R. Kenan, Jr. Professor of the History of Christianity at the University of Virginia, had written about Lumen Christi, “extolling what it had managed to achieve on a slender budget.” “Its profile among students and faculty sounded very exciting,” says Perry, and when his colleague at Madison Dearborn, Harry Kraemer, mentioned that he wanted to introduce him to Lumen Christi, Perry readily agreed to join him for the Institute was already on his radar.

One of the first events Perry attended was a lecture by philosopher and member of the Académie Française, Jean-Luc Marion. He was very much impressed with the turnout, with the fact that “over a hundred kids and professors jammed into that classroom to hear a talk by a hard-to-understand French philosopher.” He was also delighted to hear a significant thinker lecturing on a topic of religious interest.

“[The University of Chicago] is one of the last great Classical universities welcoming to all points of view, a place where one is free to talk about faith and God and address some of the great theological questions.”



James N. Perry Jr.

Since then, Perry has worked tirelessly to promote the Institute's programming. He is one the first donors to support the program in Catholic Social Thought— and says it has been rewarding for him to see it grow and flourish: “the Institute has become a world-class center for that dialogue to occur.” Perry is also an original sponsor of the Institute's Great Books program for downtown professionals.

Perry says that it has been a great blessing for him to play a small part in the work of the Institute, and is glad to contribute his time and resources to the success of an organization that is shaping tomorrow's leaders: “Lumen Christi's mission in the heart of a great university—educating Catholics and non-Catholics and the next generation of our most brilliant students and faculty—is vitally important. As these great minds pass through, it is crucial that they are introduced to the conversation between secular society and Catholicism.”

IN MEMORIAM



Benedict M. Ashley, O.P.

BENEDICT ASHLEY, O.P.

DOMINICAN THEOLOGIAN, PHILOSOPHER, AND STUDENT OF THE LEGENDARY U OF C HUTCHINS/ADLER GREAT BOOKS SEMINAR 1915-2013

Fr. Benedict Ashley O.P. (born Winston Norman Ashley), a close friend of the Lumen Christi Institute, had a long and fruitful life as a theologian, philosopher, and Dominican priest—applying the thought of Thomas Aquinas in the areas of moral theology, bioethics, and philosophy. He died peacefully on February 23rd after a brief illness.

Ashley had no inclination for the religious life when he came to Chicago as a precocious youth from a “clean, bleak little prairie town” in Oklahoma in the fall of 1933. A staunch atheist and leftist with aspirations to become a poet, he eagerly took classes with playwright and novelist Thornton Wilder, English professor and novelist Norman Maclean, and studied with the modernist writer Gertrude Stein.

His views on life would be challenged however at a place where students were asked to engage with the great books of the Western tradition—among them, St. Augustine, Karl Marx, Sigmund Freud, Gustave Flaubert, Aristotle, and St. Thomas Aquinas—and ask of these texts penetrating and incisive questions: “There I was at the University, caught between two things: I was reading the great books, especially St. Thomas, and being forced to think about God. And on the other hand, I was a Marxist, thinking about world revolution.”

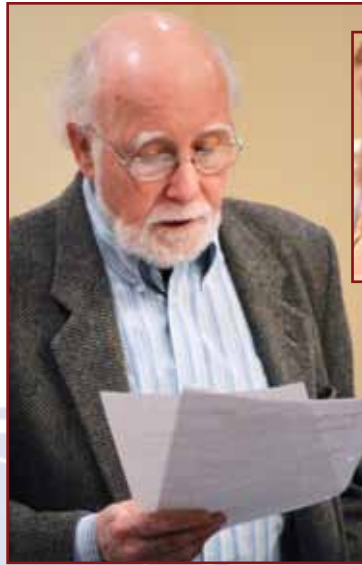
Years later, convinced by the arguments of faith and abandoning his commitments to radicalism, he would enter the priesthood—never forgetting his indebtedness to the great minds that led him there.

Ashley spoke about his great love for the University of Chicago Great Books Program during a Lumen Christi lecture titled, “How the University of Chicago Opened My American Mind” (October 2010)—describing how his time studying under professors Mortimer Adler and Robert Maynard Hutchins led him from being a self-proclaimed Trotskyite to the baptismal font: “I...eventually ended up a card-carrying member of the Trotskyite Socialist Workers Party. Whatever one might say for this commitment... the experience of commitment to a cause eventually led to baptism in the Catholic Church once the Great Books Seminar introduced me to the *Summa Theologiae* of St. Thomas Aquinas.”

His last presentation for the Lumen Christi Institute was in a symposium on “Knowledge, Metaphysics, and the Information Explosion” (January 2011) in which he debated the much beloved and recently deceased professor of humanities Herman Sinaiko, arguing for the natural sciences as the grounds of knowledge while Sinaiko made the case for ethics.



Jean-Luc Marion, University of Chicago, Université Paris-Sorbonne, delivers a talk on “Philosophy and Martyrdom: Tertullian and Justin Martyr” (February 21st)



Students listen to McGinn’s presentation on Thomas Aquinas (February 12th)

Bernard McGinn, University of Chicago, gives lecture on Thomas Aquinas in the non-credit course series on “Reason and Wisdom in Christian Medieval Thought”



Fr. Peter J. Bernardi, SJ (left) talks to **Fr. Paul Mankowski, SJ**, at a colloquium on *Pacem in terris* (February 8th)

Audience members at lecture on “Francis of Assisi: Lost Between Myth and History” (January 24th)



Right, **Michael Alan Anderson**, Artistic Director of Schola Antiqua, leads a private workshop on Spanish music for the University of Chicago Motet Choir (January 30th)

Listening to Thomas Joseph White’s lecture on “The Virgin Mary as Model of the Church: From Vatican II to Thomas Aquinas” (February 27th)



A young Franciscan asks a question at Kevin Flannery’s lecture on “The Capacious Mind of St. Thomas Aquinas” (January 29th)

Left to right, **Russell Hittinger**, University of Tulsa, and **Thomas Kohler**, Boston College Law School, converse after Hittinger’s talk on “The Theologico-Political Problem Today” (February 7th)





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Upcoming Events-

Tuesdays, April 9-May 28, 6:00 PM

MODERN CHRISTIAN WRITERS
WEEKLY NON-CREDIT COURSE FOR STUDENTS

Thursday, April 25, 4:30 PM

SHAMELESS: THE SENSE OF A PEJORATIVE, FROM ST. AUGUSTINE UNTIL NOW
STEVEN JUSTICE, UNIVERSITY OF CALIFORNIA, BERKELEY

Sunday, April 28, 4:00 PM

MACHAUT'S MUSICAL MONUMENTS
A CONCERT FEATURING SCHOLA ANTIQUA OF CHICAGO

Wednesday, May 1, 7:00 PM

THE INTERIOR CASTLE OF ST. TERESA OF AVILA: A MAP FOR OUR SPIRITUAL JOURNEY
FR. JACK WELCH, O. CARM.

Thursday, May 16, 4:30 PM

THE SPIRIT'S BOND: GREGORY OF NYSSA ON THE INSEPARABLE TRINITY
ANDREW RADDE-GALLWITZ, LOYOLA UNIVERSITY CHICAGO

Thursday, May 23, 4:00 PM

TOWARD A MORAL ECONOMY: GLOBALIZATION AND THE DEVELOPING WORLD
PETER CARDINAL TURKSON, PRESIDENT OF THE PONTIFICAL COUNCIL FOR JUSTICE AND PEACE
ROBERT LUCAS, PROFESSOR OF ECONOMICS AT THE UNIVERSITY OF CHICAGO
LUIGI ZINGALES, PROFESSOR AT THE UNIVERSITY OF CHICAGO BOOTH SCHOOL OF BUSINESS
JOSEPH KABOSKI, ASSOCIATE PROFESSOR OF ECONOMICS AT THE UNIVERSITY OF NOTRE DAME

Thursday, May 30, 4:30 PM

EXILE AND THE CANZONE IN DANTE'S EARTHLY PARADISE
LAURENCE HOOPER, UNIVERSITY OF CHICAGO

Tuesday, June 11, 5:30 PM

WHY YOUR KIDS DON'T GO TO MASS
DAVID KNIGHT, DIOCESE OF MEMPHIS, TENNESSEE

THE BEACON

LUMEN CHRISTI INSTITUTE

SPRING 2013



Participants in a colloquium on *Pacem in terris* with Russell Hittinger (February 8th)



Students socializing after Augustine Thompson's lecture on "Francis of Assisi: Lost Between Myth and History" (January 24th)



Thomas Joseph White, OP, lectures on "The Careful Rationality of Monotheism: Thomas Aquinas on Analogical Knowledge of God" (February 26th)



Cardinal Joseph Ratzinger at Mass for 60th anniversary of the D-Day Landings and the Battle of Normandy in 2004