



# THE BEACON

NEWSLETTER OF THE LUMEN CHRISTI INSTITUTE FOR CATHOLIC THOUGHT

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## Cardinal George's Last Book and Legacy

**"He was a model of the redemptive suffering that Pope Saint John Paul II spoke about."**

— Timothy Cardinal Dolan

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Timothy Cardinal Dolan

on December 15, 2015, that celebrated the book *A Godly Humanism*, which Cardinal George completed nine days before his death.

Robert Louis Wilken (Professor Emeritus at the University of Virginia) in his remarks reached back further into the Church's history, finding some similarities between George's public persona and the actions of St. Ambrose: "As I came to know Cardinal George over the last decade or so and observed his public actions and words I began to think that we had a latter day St. Ambrose living in our midst."

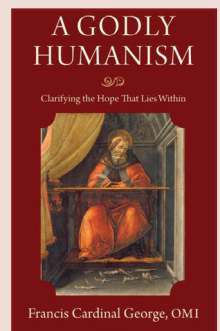
The late Cardinal Francis George, O.M.I., left behind an impressive intellectual legacy for the American Catholic Church. Without exaggeration, he could even be called **"the most intellectually astute prelate that we've ever had in the history of American Catholicism,"**

said His Eminence Timothy Cardinal Dolan (Archbishop of New York) in opening remarks given at a special evening reception in New York City

Why Ambrose? Because (like George in 21st century Chicago) the fourth-century bishop of Milan boldly spoke out against political interference in religious matters, but was—above all—a pastor, teacher and theologian. "In the twentieth century, few bishops have written substantive theological works that will be taken seriously by the learned class of theologians. Cardinal George has written such a book that displays close familiarity with contemporary Christian thought as well as the Christian intellectual tradition," remarked Wilken.

Indeed, what is most striking about George's theology in *A Godly Humanism* is the way it deals with the past and the living tradition—something no longer taken seriously in contemporary intellectual circles where thinking rests primarily on ideas and arguments. "For Christian thinkers the past is always with us, because Christianity, says George, is 'first of all a way of life, an encounter not with an idea but with a person.' Texts do not carry the faith, persons do, and truth is bound up with those who have gone before."

Also like Ambrose, Cardinal George wasn't just a great mind. He had an immensely tender heart and soul, and had a deep sense of solidarity with the poor. "He found great joy as



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## Love Your Enemies

Regina Schwartz on Christianity's Radical Response to Wrongdoing

**"He who fights with monsters should look to it that he himself does not become a monster,"** said Regina Schwartz—Professor of English at Northwestern University—beginning her lecture on "Love Your Enemies: Retribution and Forgiveness" (Jan 14) with a cautionary epigraph from the 19th century German philosopher Friedrich Nietzsche.

Throughout history, there have been different ways of understanding how individuals and society should "fight monsters," deal with wrongdoers.

One of the most prevalent ideas is that criminals deserve punishment. Retribution appears like justice, restoring balance between the injurer and injured.

"Why?" pressed Schwartz. "On what grounds?" Surprisingly, there is little grounding for retribution upon deeper examination, remarked Schwartz. "High-sounding talks of justice often mask revenge," she said, citing as an example Hamlet trying to avenge his father's death. His knowledge of what happened is uncertain; the very demand is impossible. The present cannot undo the past. Shakespeare's *Hamlet*, said Schwartz, is "an anti-revenge play."

The idea of making things right by retaliating and inflicting harm is a strange way of satisfying justice, elaborated Schwartz. It seems odd, as if justice were "hungry."

Other problems with retribution and criminal justice are that they often don't take into account the reason people

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Thomas Levergood,  
Executive Director

## CATHOLIC SOCIAL THOUGHT AND THE CRISIS OF THE AMERICAN POLITICAL ORDER

This spring we celebrate the 125th anniversary of Pope Leo XIII's social encyclical *Rerum Novarum*. A fundamental concept of Catholic social thought is the idea of a common good. While the term can denote the well-being of a people as a whole, akin to what The Federalist Papers refers to as "the public interest," in a specific sense a "common good" refers to a good that can only be shared in common and cannot be divided in pieces and be possessed by individuals or smaller groups. It is a common end achieved through common actions. Examples of common goods are a marriage itself (as opposed to the shared material goods of a marriage), friendship, a healthy environment with clean air, the rule of law, or a healthy political order. Our lack of a healthy political order is a grave social ill apparent to both Americans and, to our embarrassment, to foreign observers.

Over twenty years ago I wrote that the American political order suffered from the equivalent of "walking pneumonia." It's acute now. It's in plain view that many of our fellow citizens are so frustrated with our political system that they have fallen for populist rhetoric to condemn all "politicians" or government itself as evil. Yet this situation derives not from bad ideas or faults in the American people, but rather from the lack of the common good of a functioning political system. One possible result of such dysfunction is that a people will so hate government and the political class that they, justly frustrated, turn to demagogues, who express their alienation from the political order.

It would be wrong to blame this on Americans' lack of judgment or virtue or the qualities of the leading candidates for our highest office. Ours is meant to be a government of laws, not of men. It's our institutions that fail us, not our fellow citizens. We have not had the common good of a functional political order for decades. As a result, our political culture has degenerated. We should thank the current candidates for bringing this to our attention. In the film *Network*, the somewhat unhinged news anchor Howard Beale persuades his listeners to open their windows, stick their heads out, and cry "I'm mad as hell, and I'm not going to take this anymore!" The message of this year's election is that the people are "mad as hell...and won't take this anymore." We would do well to pay attention. For Catholics, our tradition, expressed in the modern social encyclicals of the popes, calls us to this duty. Understanding the causes of our loss of the common good of a functioning political order is the first item on the agenda for implementing Catholic social thought; without this, we cannot answer the call of Pope Francis to develop "a humanism capable of bringing together the different fields of knowledge, including economics, in the service of a more integral and integrating vision." Without a just and well-functioning political order, we will not be able to adequately address any of the challenges facing us at home or abroad.

The answer to this problem won't fit into a television news sound bite, or even into an op-ed piece. We need to learn to distinguish between our written or *de jure* Constitution and a secondary system of primary elections, party rules, and campaign spending regulations that together with the written Constitution form a secondary *de facto* Constitution. This has evolved over time, becoming out of sync with the *de jure* Constitution. Well-intended reforms have destroyed the ability of our political parties to function as vehicles of citizen participation in democratic life. We need to stop seeking political victories at all cost, vilifying the people who disagree with us; instead we need to work together to renew our political order. Then, sharing in the common good of a functioning political system, we can get back to the normal democratic life of creative debate, disagreement, and compromise (a nearly forgotten concept).

Each summer the Lumen Christi Institute offers an intense week-long seminar in modern Catholic Social Thought, which includes questions of political life as well as economic questions. Our annual conferences with bishops, economists, and scholars in the Lumen Christi Institute's Program in Catholic Social Thought have focused primarily on economic questions. Yet many of these issues—including the crony capitalism described in one of our conferences by University of Chicago's Luigi Zingales—result from a government in which special interests prevail against the common good (in the sense of public well-being). The people are mad as hell. Let's pay attention to them and get to work.

LUMEN CHRISTI INSTITUTE

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Francis Cardinal George, O.M.I.,  
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## Last Book and Legacy

Continued from page 1.

bishop of Yakima, especially working with migrant farm workers and their families,” said Wilken. “He once said that if he lived long enough he wanted to write a spiritual memoir, and its main focus would be his work as Oblate vicar general, visiting and supporting missionaries working among the



poorest of the poor.”

Dolan shared a story that revealed what his friend most treasured.

One time, after Cardinal George had visited the

Pontifical North American College in Rome where Dolan was Rector, he placed a worried phone call to his friend. “I left something that was very dear to me in my room at the College,” he said, explaining that he sent one of his students to search for the item but it wasn’t there.

What could he have forgotten, Dolan wondered. Was it a breviary, a rosary?

“It’s my green laundry bag,” replied Cardinal George. “I know it sounds funny but I’m a religious. I don’t own many things.” George went on to share that the bag was given to him when he entered the Oblates of Mary Immaculate at the age of 14. “I’ve carried it to every assignment. When I was in the Missions, I used to cram it full of medicine and clothes as we visited the homes in the villages where the Oblates served. It’s been with me now my whole life. I don’t want to lose it. Could you please try to find it?”

His endearing treatment of a simple object, a mere laundry bag, reflected something incredibly profound about this man gifted with a great mind. His humble request was “a plea of simplicity from a man with a heart,” said Dolan.

Finally, as with his beloved John Paul II, Cardinal George showed everyone around him how to suffer gracefully and how to confront death with utter

trust in the Lord.

Cardinal George’s sister once shared that every single day since he was 18, he had not been without intense pain. But George never allowed people to feel sorry for him. He never once complained. “He was a radiant soul in his suffering,” said Dolan. George expected the same fortitude from his fellow priests and bishops. When appointed Cardinal, he had said to the priests in the Archdiocese of Chicago, “I will take anything from you: criticism, complaints, disagreement. The only thing I can’t stand is somebody feeling sorry for himself.”

This man who never wallowed in self-pity knew how to abandon himself entirely to God’s will. “I would propose to you,” said Dolan, “that he was a model of the redemptive suffering that Pope Saint John Paul II spoke about.”



Like John Paul II, he allowed the world to watch him suffer and die. “That was perhaps one of his greatest legacies,” observed Dolan. “That explains, I think, his great devotion to the Cross, that explains his great devotion to the woman who stood at the foot of the Cross, and that explains his great devotion to the Holy Eucharist which is a daily renewal of the sacrifice of Calvary.”

**“As I came to know Cardinal George over the last decade or so and observed his public actions and words I began to think that we had a latter day St. Ambrose living in our midst.”**

**- Robert Louis Wilken**

## Love Your Enemies

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become criminals. While Hegel argued that we should respect a wrongdoer by treating him or her as a responsible human being with freedom of will, research now shows that criminals don’t often choose to become who they are. The abused often themselves become abusers. Quite often, criminals are born into crime-laden communities and imitate the behavior they see around them.

How then should one treat people who inflict harm on the innocent?

Christianity, said Schwartz, offers a radical response to wrongdoing. In fact, Christ engaged in a polemical attack on “the reciprocity code,” the assumption that good should be reciprocated with good and evil with evil.

“Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you” (Luke 6:27-28).

So what exactly does it mean to love one’s enemy?

Schwartz explained that there is a proper cycle to follow, that one doesn’t just extend forgiveness and pretend as if harm never happened. The 20th century French philosopher Jacques Derrida believed that for forgiveness to be true it has to be unconditional. But Schwartz argues that such gestures are empty.

“You shall surely rebuke your neighbor,” it also says in Scripture. This means

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that “we have a duty to bring a man back to the right path.” To bring them back, we can’t ignore or forget the crime. To love the injurer means that we want them to experience restoration of a broken relationship. To set the process in motion, one has to rebuke the injurer. The injurer then has the opportunity to express remorse through an apology. Only after the apology can one offer forgiveness. Wrongdoers must undergo a change of heart. The precondition to forgiveness involves sincere repentance.

“Forgiveness is a process, a long labor, like that of mourning,” explained Schwartz.

**“We have a duty to bring a man back to the right path.”**

A surprising way to trigger that process can come through fiction. Witnessing a play, one can be struck to the soul; it can serve as a rebuke, said Schwartz. That’s because a narrative can be a “friend of injury.” It can provide the length of time and detachment needed for injurers to move toward healing and the injured to gravitate toward forgiveness. Shakespeare’s *Hamlet* prompts an ethical response in his audience. “When injuries are retold, one can re-contextualize.”

Rebuke can be the stuff of fiction within fiction, argued Schwartz, “all in the service of restoring a broken world.”

## AQUINAS *THE MYSTIC?*

Fr. Paul Murray, O.P., invites us to imagine Thomas Aquinas with a mystical life as rich as John of the Cross

Mystics captivate our imagination because they tend to be vivid, fiery, and spontaneous souls, people with a remarkably sensitive heart, a passion for sanctity, and a longing to be with God for eternity. “One dark night, fired with love’s urgent longings...” begins the spirited medieval mystic John of the Cross in his poem, “The Dark Night.”

Because of their seemingly tepid lives, one cannot fathom a scholar being a mystic like John of the Cross, counted as a “great hero of the spiritual life,” said Fr. Paul Murray, O.P. in his lecture, “Aquinas: Poet and Contemplative” given for the Lumen Christi Institute on January 28, 2016. Murray considered calling his lecture, “Aquinas at Prayer: The Interior Life of a Mystic on Campus”—just because the juxtaposition of campus life and mysticism appears to us so strange and surprising, an utter paradox.

Intellectuals are not high on the mystical list, speculated Murray, because they are a talkative, hard-nosed, polemical bunch. To their peers, they don’t look holy, he said.

Thomas Aquinas—a great Doctor of the Church and perhaps its most famous intellectual—was a man who spent almost his entire life on campus. “What evidence is there to suggest that his interior life was marked by that depth of spiritual experience, that contemplative intimacy, we associate with the great Christian mystics?” asked Murray.

He shared the reflections of twentieth-century Swiss physician and mystic Adrienne von Speyr who cast a cold eye on Aquinas’ spiritual life. God is a concept for him, she wrote. “Love is not there. Everything remains intellectual.”

Speyr shares the opinion of many Catholics who look at Aquinas as a great mind without a heart. At both scholarly and popular levels, “Aquinas has not generally been thought of as a spiritual author.” People don’t turn to him as they do to someone like Thomas à Kempis and his *The Imitation of Christ*.



Even Joseph Ratzinger—later to be Pope Benedict XVI—confessed in his autobiography *Milestones: Memoirs, 1927-1977*: “I had difficulties in penetrating the thought of Aquinas. He is too closed-in and impersonal.”

But Murray challenges popular and scholarly perspectives of Aquinas that fail to look at the wide range of his corpus. “Ignored in the academic world is that Aquinas was a teacher of Scripture,” said Murray. He was also a poet and there was a contemplative character to his theology.

Is there a man—particularly a man of prayer—behind the Aquinas who has come to be known by students, theologians, and believers as an immensely influential yet detached and dispassionate Dominican friar?

*“Thomas was a devoted man of prayer but...”*

Murray believes Aquinas was, contrary to popular belief, a profound contemplative. He has found this to be true through an encounter with his most intimate writings—with the “speaking voice of the saint.”

Sharing lines from prayers composed by Aquinas, Murray unveiled the image of a saint very much on fire for living a life worthy of the God he so adores.

*I praise, glorify, and bless you, my God, for the immeasurable favors shown to me who am unworthy. I praise your kind forbearance waiting on me for so long, and your gentleness appearing in the guise of a sharp reprisal. I praise your tenderness calling out to me, your kindness supporting me, your mercy forgiving my sins. I praise your goodness for giving me more than I deserve and your patience for not remembering past injuries.*

“Thomas stands before us and stands before God with strength of presence and strength of character,” said Murray. He shares with us the kind of person he would most wish to become with God’s help: “namely vigilant, noble, unconquered, free, and upright.”

*Give me, dearest God, a vigilant heart, which no distracting thought can lure away from you. Give me a noble heart, which no unworthy desire can ever debase. Give me an unconquered heart, which no tribulation can fatigue. Give me a free heart, which no violent temptation can ever enslave. Give me an upright heart, which no perverse intention can hold fast.*

These petitions reveal that Thomas was a devoted man of prayer but also that he was “well-schooled in the knowledge of the human heart: acquainted with its virtues and vices, its weaknesses and its wounds, its fears and longings, and its irrepressible capacity for greatness,” explained Murray. Though he desired gifts from God, what mattered most to him was his relationship with the Author of Life. The focus of his mind and heart was on God, and God alone. It is important for us to be aware that the mind behind the

*also was well-schooled in the knowledge of the human heart: acquainted with its virtues and vices, its weaknesses and its wounds, its fears and longings, and its irrepressible capacity for greatness."*

prayers he composed is a mind "in love with God."

Murray reminded us of the depth of this love in a famous story about Christ speaking to the praying Thomas from a crucifix in a chapel in Naples.

"Thomas, you have written well of me. What reward will you have?" "Lord, nothing but yourself," responded Thomas.

This great thinker and theologian was also a remarkable poet. Murray, himself a poet, argued that Thomas Aquinas "is the greatest Latin poet of the Middle Ages." His most celebrated works are his poems composed as hymns for the newly instituted Feast of Corpus Christi in 1264. Murray focused on the Eucharistic hymn *Adoro te devote* because it contains, in exemplary form, many of the most impressive characteristics of Aquinas as poet and contemplative. It is the work of a theologian but also of "a very considerable artist and man of the deepest humility." This poem—in giving such loving attention to the Eucharist—"suggests a surrender of both heart and mind." The author of *Adoro te devote* is "a theologian on his knees."

Theologians, unfortunately, rarely integrate spirituality into the strenuous task of thinking. "Over the past few hundred years, theology has tended to become such a specialized activity, such an exclusively intellectual activity, that it has risked losing contact with living faith experience and with the life of devotion," said Murray. As a result, theology has become dry and abstract, while the life of humble devotion "has suffered all too often by degenerating into forms of false or exaggerated piety."

Despite the depth of devotion apparent in his writings, why has it been so hard for people to imagine Aquinas a mystic? Perhaps it's because Thomas composed entirely in an academic context. But most likely, it is because he didn't revel in the self-expression that has come to be associated with poetry. Though he was a man in love with God, in the end, "Thomas remains silent about the inner workings of his own contemplative experience," said Murray. He was "a discrete mystic."

## A Global Player

### Newly-Elected Board Member Anna Moreland sees Lumen Christi as having international impact

Born in England to Argentinian parents – and having immigrated to the United States from Argentina when she was young – Anna Bonta Moreland’s perspective is one deeply influenced by having come from another culture.

She adores her native Argentina, and is proud to be from the same country as Jorge Mario Bergoglio, the first Pope from the Americas.

Moreland is Associate Professor in the Department of Humanities at Villanova University and currently Myser Visiting Fellow at the University of Notre Dame’s Center for Ethics and Culture during the 2015-2016 academic year.

In the early 2000s, at a time in her life when she was still uncertain about whether she wanted to be an academic, she recalls working in Catholic ministry at the University of Michigan and first hearing of the work of the Lumen Christi Institute.



Anna Moreland

As an educator, Moreland is particularly impressed by the annual summer seminars and says that this kind of attention to ongoing formation is the way of the future in education.

“I was intrigued and interested in it,” says Moreland. Having come across the eye-opening statistic that 90 percent of young Catholics attend non-Catholic colleges, “I believed that this was the future of theological education.”

When it was founded in 1997, the Institute had more of a local presence, and was primarily focused on presenting the best of Catholic thought to students and faculty at the University of Chicago. While this still remains at the heart of Lumen Christi’s mission, the Institute is now reaching people outside of Hyde Park. It holds summer seminars for graduate students in

Rome, Oxford, and Berkeley, organizes events in Economics and Catholic Social Thought that draw attendees from across the country and overseas, and has an online presence of YouTube videos that in December of 2015 inspired the Leuven Newman Society at the Katholieke Universiteit Leuven in Belgium to hold their own event on the topic of “Why Christianity Needs Metaphysics.”

Having recently begun her service on the Lumen Christi Institute Board of Directors, Moreland applauds LCI’s spectacular growth, especially its voice and influence now at the international level.

As an educator, she is particularly impressed by the annual summer seminars and says that this kind of attention to ongoing formation is the way of the future in education. “Lectures have low impact,” Moreland explains. “Personally I have moved away from the ‘one and done’ model.” It really can be futile from the teacher’s perspective if a student takes one class with you and then never sees you again.

For Moreland, Lumen Christi’s emphasis on ongoing student formation has left a profound mark on higher education. Students that have multiple encounters with Lumen Christi through seminars and events acquire a deep understanding of Catholic thought and are prepared to prudently engage the culture with reasoned and well-supported arguments on behalf of the faith.

Over the years, Lumen Christi has remained true to its core mission of preparing the next generation of Catholic educators and bringing the light of Christ into dialogue with secular culture. It has not only organized events across the country and around the world, but also catalyzed the formation of similar institutes at other secular schools.

One such organization is the Collegium Institute at the University of Pennsylvania, not far from where Moreland teaches at Villanova. Collegium was inspired by the Lumen Christi Institute and shares its vision of enriching academic culture by sharing the intellectual fruits of the Catholic tradition.

As a board member, Moreland hopes to encourage collaboration between Catholic centers of thought. “I want to serve as a link between Lumen Christi and Collegium,” she says. She believes that when Catholic institutes across the country work together toward a common goal, they can have a more powerful and lasting impact.

Becoming a Lumen Christi board member, in some way, is a dream come true for Moreland. Before she got her job at Villanova, Moreland didn’t know where she could fuse her passion for faith along with her intellectual interests. Then she thought of the institute she knew in Chicago. “I intended to work at a place like Lumen Christi,” she recalls, grateful that life surprised her by bringing her first to Villanova and then giving her an opportunity to be a part of Lumen Christi’s efforts in a leadership role—something that she never envisioned and that has surpassed her vocational imagination.

## SCHOLARS DISCUSS COMMON GOOD IN ROME

Founded just before Vatican II, Enrico Castelli Colloquium  
now led by Philosopher Jean-Luc Marion

Started by Italian philosopher Enrico Castelli in 1961—just before the Second Vatican Council—with the aim of enriching and reviving the Christian cultural heritage in Europe and the United States, the Enrico Castelli Colloquium took place in Rome from January 4-6, 2016, with support from and in collaboration with the Lumen Christi Institute.

The theme of this year's international conference was "The Common Good," and a number of prominent scholars participated in the conversation, among them Roberto Esposito (Scuola Normale Superiore di Pisa), V. Bradley Lewis (The Catholic University of America), P. Frédéric Louzeau (Collège des Bernardins, Paris), Jean-Luc Marion (University of Paris IV, Sorbonne), Walter Schweidler (Katholische Universität Eichstätt-Ingolstadt), Andreas Speer (Universität zu Köln), and Stefano Zamagni (University of Bologna).

With the active collaboration of this international group of scholars, the colloquium continues the long tradition started by Castelli (1900-1977), who was one of the leading philosophers of religion and spirituality in Europe. The conference proceedings are documented by over 30 volumes of scholarship published in the journal *Archivio di Filosofia*, as well as in several academic publications in Italy, France and Germany.

The colloquium has contributed to a cultural renaissance by bringing together leading philosophers, theologians, sociologists, psychologists, and economists from the United States, England, Italy, France, and Germany. In the past, prominent Christian scholars such as Jacques Lacan, Paul Ricoeur, Emmanuel Levinas, Jacques Ellul, Robert Spaemann, and Rémi Brague have taken part in the colloquium. The conference is organized by the Enrico Castelli Institute for Philosophical Research and by the Chair of the Philosophy of Religion at the State University of Rome La Sapienza, which is one of Europe's leading universities. French Philosopher Jean-Luc Marion serves as current president of the colloquium.

## RESPONDING TO POVERTY, INEQUALITY AND INJUSTICE

LCI to Co-Sponsor Berlin Conference on Christian Humanism in Business and Economics

From October 24-25, 2016, the Fifth Colloquium on Christian Humanism in Business and Economics will take place in Berlin, Germany. The theme of the conference is inspired by Pope Francis, who among other religious authorities, has called on business leaders around the world to spread a new understanding of business and commerce that includes the poor and the marginalized. The conference will particularly focus on inequality and injustice, with the aim of understanding its causes and finding practical solutions.

Speakers at the event will include Lord Stephen Green of Hurstpierpoint, former British Minister of State for Trade and Investment; George Cardinal Pell, Prefect of the Secretariat for the Economy, Vatican State; Wolfgang Schäuble, German Minister of Finance; Roger Myerson, The Glen A. Lloyd Distinguished Service Professor in Economics at the University of Chicago and recipient of the 2007 Nobel Memorial Prize in Economic Sciences; and Joseph Kaboski, David F. and Erin M. Seng Foundation Professor of Economics in the Department of Economics at the University of Notre Dame, Fellow of the Kellogg Institute, and Chair of Lumen Christi's Program in Economics and Catholic Social Thought.

Lumen Christi will join eight other international institutions to co-sponsor this important event: Konrad-Adenauer-Foundation (Berlin); Markets, Culture and Ethics – Research Centre of the Pontifical University of the Holy Cross (Rome); IESE (Barcelona); Chair of Business Ethics; The Catholic University of America (Washington DC); Pontificia Universidad Católica de Chile (Santiago de Chile); Katholische Sozialwissenschaftliche Zentralstelle Mönchengladbach; and Universidad de Navarra, Facultad de Economía (Spain).



George Cardinal Pell



Dr. Wolfgang Schäuble



Prof. Maria Sophia Aguirre



Prof. Roger Myerson

## Maria Buckley

THIRD-YEAR HISTORY MAJOR IN THE COLLEGE



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

I am a third year history major in the College concentrating in American history, specifically legal and political history. I will begin my BA thesis in the spring, but am currently working on research for my Junior Paper surrounding the end of the Civil War in American memory in connection with the conflict surrounding the Appomattox Jubilee in 1915.

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

Lumen Christi does a remarkable job of posting flyers around campus. I saw one of these flyers advertising an event entitled: "Pope Francis: The First Pope from the Americas." The symposium featured Fr. Brian Daley, S.J. (University of Notre Dame), Anna Moreland (Villanova University), and R.R. Reno (Editor of *First Things*). Given that Pope Francis had only been Pope for a few months in the fall of 2013, I was eager to attend even though I didn't know much about Lumen Christi. I was impressed with the quality of the event and the crowd that was there, so much so that I stayed updated on Lumen Christi events and attended more throughout the years.

**"Lumen Christi brings a unique and otherwise unrepresented voice to campus. The University of Chicago is a top intellectual institution, but needs Lumen Christi to provide further intellectual diversity in the fields of philosophy, history, theology, etc. It is a unique resource that is separate from the University, but is able to nicely fold into the lives of University students and complement and enhance their education."**

### How has your participation in Institute lectures, conferences, and seminars contributed to your intellectual growth?

Lumen Christi events and lectures always challenge me to grow. They engage you on such a high intellectual level and often expose you to new topics or new scholars who are experts in their field. There is a large graduate student presence at events and hearing their questions and responses to presenters pushes me to think critically and more deeply and to follow the argument being made by the presenter. Lumen Christi events have reminded me that even if my field of study is not theology or philosophy, I need to continue to grow in these areas as a scholar in order to better appreciate and live my faith.

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

Last autumn Lumen Christi held my most favorite event to date. Early in the quarter I had read a *First Things* article by Villanova Professor Mark Shiffman entitled "Majoring in Fear" about the decline of the study of the humanities. As an undecided humanities major myself, I loved this article. I shared it with anyone who would listen to me.

A few weeks later I saw posters with the same title and was thrilled when I realized that the speaker for the event was the same Dr. Shiffman. I was able to attend the event, which was a luncheon and discussion with about 20 students. Afterwards, I spoke to Dr. Shiffman personally to ask questions and share my concerns and reactions. It was wonderful.

And, the story doesn't end there. I got to meet Dr. Shiffman again this summer and study with him for a week and was grateful for having already made a connection at Lumen Christi.

### What do you plan to do after you have completed your degree from the University of Chicago?

I will complete my degree next June and as of yet, don't know what I will do. I may apply to graduate school or work in an industry related to law, politics, or education.

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

Lumen Christi brings a unique and otherwise unrepresented voice to campus. The University of Chicago is a top intellectual institution, but needs Lumen Christi to provide further intellectual diversity in the fields of philosophy, history, theology, etc. It is a unique resource that is separate from the University, but is able to nicely fold into the lives of University students and complement and enhance their education. Lumen Christi's academic and intellectual handling of matters of faith also allows students to find a way to approach or re-engage with their faith in a way that is familiar to them as scholars.





## A Passion for the Truth

**Attorney David Christian on How Lumen Christi Has Given Him Tools to Share and Defend the Faith**

On his father's side, David Christian has roots that extend to pre-Revolutionary 18th century America. Colonel William Christian attended the College of William and Mary and married Lucretia Henry, thus becoming the brother-in-law of none other than the famed patriot and orator Patrick Henry.

Appreciation for history—and the richness the past bequeaths to us—comes naturally to Christian. He is especially interested in early Church history, in a Christendom that wasn't yet splintered between the East and West, and in the wisdom that comes to us from the pre-Christian world (i.e. the Jewish tradition, the Presocratics, Plato, Aristotle, etc.).

Christian isn't interested in accumulating knowledge for the sake of appearing intelligent. What matters above all to him is the truth. Knowledge is for seeking wisdom and finding a deeper meaning to the things that are taken for granted in life.

His enthusiasm for Catholicism is connected to its speaking about the truth of human history, and the truth of the human person. He admits that he has been given the gift of faith. He never experienced a conversion moment, a shattering spiritual crisis that made him seek God. He loved his Jesuit high school and college education and the texts he encountered during his student days. Indeed, every person has a different path toward salvation. In Christian's case, his journey is one of growing to be a more faithful and devoted adherent of the Gospel message. "As Newman observed, once you have faith you have the hard work of understanding the arguments in support of the faith," remarks Christian.

After graduating from Rockhurst College in his hometown of Kansas City, MO, with a degree in Finance & Economics, Christian decided to apply his intellect to the legal profession. Entirely by chance (he didn't learn of the Patrick Henry connection until later), he followed in the footsteps of his pre-Revolutionary ancestor and attended law school at the College of William and Mary.

As a lawyer, Christian has enjoyed great professional success. He is the founder of David Christian Attorneys, a boutique law firm in downtown Chicago that specializes in bankruptcy, business restructuring, and commercial litigation. He is also a devoted husband and father who strives to keep a healthy work/life balance with a high-stress career.

Until he encountered the Lumen Christi Institute, he didn't think it was possible for a busy professional to experience the joy of learning that often remains a privilege for those who study or teach in a college or university setting.

"The Institute has made it possible for me to return to the Western canon—to revisit what was valuable in my education but wasn't accessible in my daily life," says Christian.

## DONOR PROFILE

He first learned of the Institute through a meeting with Thomas Levergood. Since then, he has made it a priority to attend as many events as possible—particularly ones that take place in the Loop and make it convenient for him to step out of the office for an hour or so of intellectual edification.

The downtown event that he found most stimulating was a luncheon presentation in February of 2015 on "Science, Faith, and the New Atheism" by theologian John Haught from Georgetown University.

Christian was familiar with the topic, but Haught's thoughtful presentation opened up perspectives, lines of thinking, and arguments that he'd never heard of before. "Lumen Christi gives those of us charged with sharing and defending the faith untold resources that most Catholics don't have available," says Christian, praising the high-quality speakers that have helped him grow intellectually and become a more effective communicator of the faith.

He is attracted to lectures on topics such as the New Atheism because he believes that it is absolutely essential for Catholics to be able to engage the secular world in a respectful dialogue on life's most pressing questions.

"We need to have a vehicle to speak out persuasively to people who don't share our interests or our views. I have seen Lumen Christi serve that function. Its prestige, its affiliation with well-regarded individuals and with the University of Chicago, has given credence to a lot of Catholic thinking. There are circles of people in Chicago and beyond who wouldn't give a hearing to such ideas otherwise."

Apart from the downtown programming, Christian is impressed with Lumen Christi's summer seminars, which reach talented young graduate students from the best colleges and universities in America and around the world. "I have heard from more than one participant how incredibly valuable the seminars are, how there isn't anything else like it."

For whether the Institute is impacting busy professionals or young scholars, it does so with excellence and at the very highest level.

"We are all charged with spreading and defending the faith," repeats Christian. "In doing so, we need to have information to share." He cautioned those who think quoting Scripture alone will always be enough to reach a secular audience. The secular world appreciates when you can articulate arguments that are based on sound reasoning, razor sharp logic, and academic research. He thinks Lumen Christi does an admirable job in bringing in experts that, like Haught, have an expertise outside theology. Haught, for example, works to engage the fields of science, cosmology, evolution, and ecology.

"We need to have the right rejoinders. John Paul II and Benedict XVI have remarked that the Church has nothing to fear from science and reason. On the contrary, the Church has a lot to gain from science and reason."

Christian is proud to be part of an organization like Lumen Christi that takes seriously the intellectual life, that attracts people from diverse

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## David Christian

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backgrounds into meaningful conversations, and that knows how important it is to bring Catholic thought into dialogue with the secular academy. The academy shapes culture and our understanding of the truth. “That’s where the thinkers and teachers come from,” says Christian. “Those people, for good or for ill, spread their thoughts and perspectives to the next generation.”



**February 4th**

Timothy B. Noone (Catholic University of America) gives a lecture on “St. Bonaventure on Education, Philosophy, and the Sciences”

## WINTER 2016 EVENTS

**February 25th**

Ada Palmer (University of Chicago) gives a lecture on “San Marco: the Dominican Monastery at the Heart of Renaissance Florence”

### Listening to Kosman on Aristotle



**February 18th**

Aryeh Kosman (Haverford College) gives a lecture on “Aristotle on the Contemplation of the Divine”

## WINTER 2016 EVENTS

February 6-7th

Erika Supria Honisch, Assistant Professor of Music History and Theory at Stony Brook University, provides in-concert commentary at Schola Antiqua concert, "Slavic Routes: Music from Renaissance Prague"



Randy Boyagoda (author of *Richard John Neuhaus: A Life in the Public Square*) gives a downtown breakfast talk at the University Club of Chicago on "Putting First Things First: The Story of Richard John Neuhaus' Vocation to Public Life"

February 11th



At Boyagoda's breakfast presentation on Fr. Neuhaus



## Upcoming Events

All events are at the University of Chicago unless otherwise noted.

## April

7 Thursday, 4:30 p.m.  
**Sacred Violence: The Legacy of René Girard**  
 Swift Hall, 3rd Floor Lecture Hall  
 1025 E. 58th St.  
 James B. Murphy (Dartmouth College)  
 William Cavanaugh (DePaul University)  
 Jean-Luc Marion (University of Chicago)

14 Thursday, 7:00 p.m.  
**Sin as Self-Sabotage: Saint Augustine on Ravishing One's Own Ruin**  
 University of Chicago, Location TBA  
 David Meconi, S.J. (St. Louis University)

19 Tuesday, 5:15 - 7:15 p.m.  
**Reception for A Godly Humanism: Clarifying the Hope That Lies Within**  
 University Club of Chicago  
 76 East Monroe St.  
*Presented by the Lumen Christi Institute for Catholic Thought and by the Archdiocese of Chicago, Mundelein Seminary, Catholic Theological Union, & Relevant Radio with remarks by*  
 Gary A. Anderson (University of Notre Dame)  
 Jean-Luc Marion (University of Chicago)  
 Moderator, Anna Moreland (Villanova University)

## May

19 Thursday, 4:00 p.m. - 6:00 p.m.  
**Caring for our Common Home: Economics, Environment, & Catholic Social Thought**  
 The International House at The University of Chicago  
 1414 E. 59th St.  
 Archbishop Thomas G. Wenski (Archbishop of Miami)  
 Christopher Barrett (Cornell University)  
 Mary Evelyn Tucker (Yale University)  
 Michael Greenstone (The University of Chicago)  
 V. Ramanathan (The University of California, San Diego)

26 Thursday, 4:30 p.m.  
**Symposium on Heidegger's Confessions**  
 Swift Hall, 3rd Floor Lecture Hall  
 1025 East 58th Street  
 Ryan Coyne (University of Chicago)  
 Jean-Luc Marion (University of Chicago)  
 Gregory Fried (Suffolk University)



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Schola Antiqua concert, “Slavic Routes: Music from Renaissance Prague,” at Rockefeller Chapel (Feb 7)

