



THE BEACON

NEWSLETTER OF THE LUMEN CHRISTI INSTITUTE FOR CATHOLIC THOUGHT

FALL 2015

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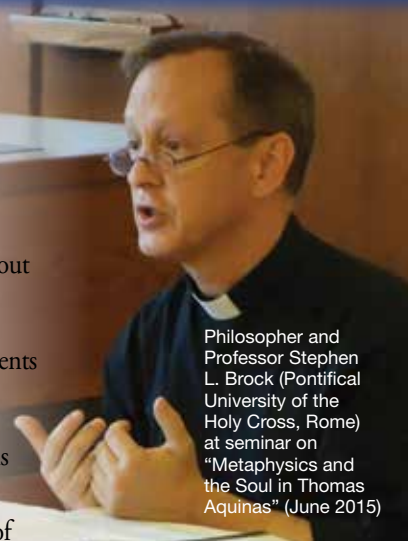
Younger Scholars Re-Discovering **ST. THOMAS**

Rome Seminar Creates Supportive Community for Aquinas Research

Thomas Aquinas—one of the central figures in the Catholic intellectual tradition—receives little attention in the contemporary academy. Yet increasingly young philosophers, Catholic and non-Catholic, are interested in his work.



Students were excited about the topic of the seminar, particularly because they were able to draw arguments from Aquinas’ thought that could be used in contemporary discussions and contentions.



Philosopher and Professor Stephen L. Brock (Pontifical University of the Holy Cross, Rome) at seminar on “Metaphysics and the Soul in Thomas Aquinas” (June 2015)

“I think that the choice of Aquinas, and in particular of his anthropology, is excellent. The modern world is in great need of intellectuals and authors that will be capable of providing a perspective alternative to the modern one, especially as concerns such vital areas as the nature of man and the moral and ethical consequences that follow from it. Aquinas is able to provide

To respond to this interest, the Lumen Christi Institute organized a seminar on “Metaphysics and the Soul in St. Thomas Aquinas” led by Fr. Stephen L. Brock (Pontifical University of the Holy Cross, Rome) from June 19-24, 2015.

“I think most of the participants would agree that the seminar injected energy into us as contemporary scholars of Aquinas and was a great encouragement to move forward in our studies in that area,” said a Dominican priest preparing for his PhD in Philosophy at the University of Notre Dame. “Aquinas is often viewed with suspicion in academia and so it is sometimes difficult for scholars like us to persevere in our engagement with him, especially at secular universities, but even at places like Notre Dame, where I am. This seminar was a great encouragement to my work and research,” he shared.



Unfortunately, for students interested in Aquinas, there are few scholars with whom to collaborate.

“The seminar gave me the precious opportunity to engage with other scholars of Aquinas on topics that I’ve been interested in and working on. Aquinas scholars are few and far-between so this was a truly unusual opportunity,” he added.



such an alternative perspective and it is conducive to a revival of contemporary morality that Catholic intellectuals study his thought,” said an MA student in Philosophy and Classics from Jagiellonian University, Kraków.

One participant—an MA student in Philosophy from Ohio State University—remarked that the seminar made her graduate work on Ancient Philosophy and the Metaphysics of Plato and Aristotle less lonely.

“At the secular institution at which I study there is little or no opportunity to engage with this tradition apart from in one’s own time and on one’s own,” she noted.

She added that graduate students need guidance if they are to make progress in their study, and if they are to engage intellectually with matters concerning faith and religion. “A single seminar can only do so much, of course, but good conversation in a seminar tends to open up new avenues of discourse and inquiry, and point to other resources, as this seminar did for me. It also gave me the opportunity to meet and make connections with others, to make my own study back in Ohio a little less solitary,” she said.

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Thomas Levergood,
Executive Director

POPE FRANCIS, THOMAS MERTON, DOROTHY DAY AND THE WORKS OF MERCY

Pope Francis mentioned Catholic converts Dorothy Day and Thomas Merton in his address to the U.S. Congress. He cited Day's "passion for justice and for the cause of the oppressed," which was "inspired by the Gospel, her faith, and the example of the saints." The Pope praised Merton as "above all a man of prayer, a thinker who challenged the certitudes of his time and opened new horizons for souls and for the Church." As converts, each struggled and often wrestled with Church teaching before making the "liberating" surrender to the Catholic faith. For each of them, the Church proved a "field hospital" not by coddling them, but rather by leading them into the process of having the bones of their spirit broken and reset, as they were led on the journey beyond their sinful "American" selves.

When after college I turned from political philosophy to the study of literature, a Catholic friend, Cheryl, gave me a copy of Merton's *Asian Journal*. Perhaps she thought that, given my interest in poetry, I should know Merton. Perhaps it was something deeper. The book remained unread. I was alienated from Christianity. During my college years at the University of Chicago, even as I continued to attend Church, I didn't have the resources to develop a mature, educated faith that could survive the acid bath of the intellectual challenge of a secular culture. Six years later—after the darkness—living in Greenwich Village as a graduate student in English at New York University, I started to attend evening prayer at the Episcopal Church of St. Luke's-in-the-Fields. One day I bought a copy of Merton's autobiography *The Seven Storey Mountain*. I read his story, even as, in a sense, I followed the same path: graduate student in literature in Manhattan, reading William Blake and Gerard Manley Hopkins, and a rediscovery (or discovery) of Christian faith. Later I read Merton's *Asian Journal* as well. Like Merton, I turned out to be more fond of St. Augustine than St. Thomas Aquinas. Today I consider Merton's recovery of the Cistercian contemplative tradition of St. Bernard of Clairvaux, the Desert Fathers, and other monastic spiritual masters as an aspect of the "return to the sources" or wellsprings of Christian thought led by theologians such as Henri de Lubac, Yves Congar, Jean Danielou, and Joseph Ratzinger, whose work helped shape the Second Vatican Council. These figures, including Merton, have done much to inspire the work of the Lumen Christi Institute, which seeks to introduce college students at a secular university—as once I was—to the living tradition of Christian wisdom.

During that year in New York I continued to attend St. Luke's-in-the-Fields, but found a spiritual home at St. Mark's-in-the-Bowery and, in an Episcopalian priest, the mentor and guide I needed. It took me longer than Day and Merton—roughly four more years—to enter the Catholic Church. But there in the Bowery, where Dorothy Day had lived, I found a spiritual home in the parish where the poet W.H. Auden once worshipped. After becoming a Catholic I felt a strong attraction to devoting myself to the works of mercy, while at the same time teachers and mentors—especially Fr. Willard Jabusch at Calvert House at the University of Chicago—urged me to some form of the intellectual apostolate. Actually, it was through a pageant of grade school students representing the corporal and the spiritual works of mercy at an All Saints Feast Mass that I received the insight that the *spiritual* works of mercy would be my life's work. A quotation from Dorothy Day confirmed this: "I wonder why so many people pay attention to the poverty here [in the nearby Bowery], but don't notice the terrible poverty in Wall Street, almost next door." Like Day, at the University of Chicago, we find near us real material poverty, and yet like Day, we are aware of the spiritual poverty found among students and professors at secular universities, and among the graduates of these universities working in the financial districts of Chicago and New York. But the path from spiritual poverty includes both turning to God and solidarity with the materially poor, as our recent guest Fr. Gustavo Gutierrez reminded us. This involves both theory and practice. The Lumen Christi Institute has given priority to the tradition of Catholic Social Thought that inspired Day and the Catholic Worker movement; life in Chicago presents us with opportunities to practice the corporal works of mercy as well.

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Logos & Love

Renowned Scholars and 2012 Ratzinger Prize Recipients **Rémi Brague** and **Fr. Brian Daley, SJ** Speak in Panel

Logos—it was used by the Greeks; it is used also by Christians. But is the expression of what Logos means the same, or does the Christian view of the world paint a different picture than the pagan one?

“To talk about logos, the human faculty and process of rational thought in all its manifold aspects and uses, as Greek philosophy identified its functions, is of course to talk—in the most general terms, at least—about philosophy: that collection of strategies and practices by which human beings since ancient times have tried to help each other become wise,” said Brian Daley, S.J., Catherine F. Huisling Professor of Theology at the University of Notre Dame, in remarks given at the October 15th symposium titled “From Ancient Philosophy to Christian Wisdom.”

Becoming wise, a sage of sorts, means someone can see better through the mist of reality. That is one way we understand philosophy. The word philosophy, after all, comes from the Greek roots *philo* meaning “love” and *sophos*, “wisdom.”

But another part of the philosophical tradition is grappling with reason, its role in the universe, whether we can use reason to talk about God, and to describe his very nature.

Daley drew on Pope Benedict XVI’s 2006 Regensburg Address to argue for the importance of reason in Christian discourse.

“Pope Benedict’s argument—surely not new to anyone who takes the long Christian tradition seriously—is that philosophy has played a distinctive, at times even normative role in the Church’s elaboration of what Scripture and the teaching of the disciples of Jesus have to say about God’s deepest reality: that our theology—our language about God—really cannot be elaborated meaningfully without the intentional use of what philosophers have clarified for us,” explained Daley.

Daley described this relation between faith and reason as “philosophical discipleship.”

“Theology, when seen in this connection, bears in itself a certain degree of tension, even of paradox. One might think of it as philosophical discipleship, self-questioning and world-questioning participation in the open-hearted faith of a group of friends—a life lived in the space between logos and love,” he said.

“Theology bears in itself a certain degree of tension, even of paradox. One might think of it as philosophical discipleship, self-questioning and world-questioning participation in the open-hearted faith of a group of friends—a life lived in the space between logos and love.”

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Fr. Brian Daley
(Notre Dame)



From left to right: Rémi Brague (Sorbonne; LM University Munich), moderator Scott Moringiello (DePaul University), and Fr. Brian Daley (Notre Dame)

The Significance of LCI's Summer Seminars

NEWMAN IN OXFORD

Seminar Contextualizes the Thought of the Towering 19th Century Theologian, John Henry Newman

World-renowned Newman scholar Professor Ian Ker (Oxford) has led a seminar on “The Thought of John Henry Newman” for the Lumen Christi Institute since 2013. This year’s seminar took place once again in Merton College, Oxford, from July 12-17, thus giving students the opportunity to walk the streets Newman walked as he matured as a theologian and dug deep into the thought of the Church Fathers, making his way, and leading others into the Catholic Church.



World renowned scholar of John Henry Newman Professor Ian Ker (Oxford) leads seminar on “The Thought of John Henry Newman” (July 2015)

Beyond theology, the seminar explored other aspects of Newman’s work. Though Newman is an important philosophical figure, rarely can you find a course at any university—be it Catholic or secular—that presents his thought in all its profundity and depth.

“I am working on philosophy of revelation and Scripture, so exposure to Newman’s work is very important. (Other than the two Catholic philosophers in my department, no one knew who Newman was.) Newman is rarely taught in philosophy; however, his thought is extremely relevant (not to mention historically important) to my project,” explained a PhD student in Philosophy from the University of Oklahoma. “I would not have had the same access to Newman scholarship if not for Lumen Christi.”

For some students, what was most meaningful about the seminar were the friendships forged there.

“One of the most important aspects of these seminars for me is the community aspect—the friendships we make during the seminar will often last much longer than the seminar itself, and are very productive in promoting the salience of the Catholic Intellectual tradition to contemporary debates,” said a PhD student in Theology from the University of Virginia.



Having an opportunity to learn from an expert like Ian Ker gives students the ability to teach Newman on their own—to ensure that his thought is no longer overlooked in the academy.

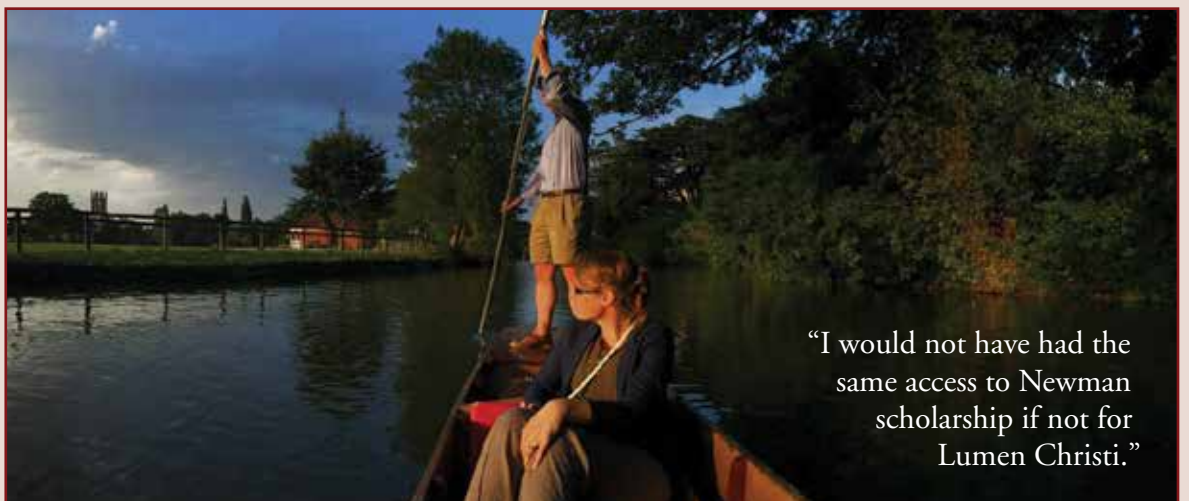
“I think I could work some of Newman’s material into an overview of Catholic thought or even modern religious thought more broadly,” boasted a University of Chicago PhD student in the History of Christianity.

Perhaps what was most touching about the Newman seminar—and all events organized by Lumen Christi—is that theological knowledge can inspire in some students a deepened devotion and love of the Church.

A PhD student in Philosophy from the University of Pittsburgh found himself growing in faith at the seminar, something that he hadn’t experienced during other seminars—even Christian ones.



“My experience of the seminar was wonderful. I have already recommended the Lumen Christi institute to a number of friends,” he said. “Not only did I learn a great deal while on the seminar, but I also grew in my faith. I was encouraged by the witness of other Catholic and Christian scholars. I was inspired by the places associated with Blessed John Henry Newman. I should add that I have been to other seminars on Christian thinkers lead by Christian philosophers. There was something different, however, about this seminar. I don’t know how to describe the difference exactly, but I could recognize that what was happening at the seminar was what Christian scholarship should be.”



“I would not have had the same access to Newman scholarship if not for Lumen Christi.”

The Significance of LCI's Summer Seminars

The Evolution of Church Teaching from LEO XIII TO POPE FRANCIS

Berkeley Seminar Helps Students to Better Understand the Complex History of Catholic Social Thought and the Shifting Paradigms in Which We Understand Church/State, Marriage/Family, and the Economy

Pope Francis' September 2015 visit to the United States sparked many conversations among Americans on the topics of justice, social inequality, and our moral responsibility to engage in the general welfare of society. Francis, of course, follows a long tradition of popes responding to the challenges of living the faith in the modern world.



To understand the tradition created by these popes is a daunting task.

While Pope Pius XI (1922-39) was the first pope to speak of social doctrine as a unified body of teachings which develop by way of clarity and application, he mentioned in his encyclical *Quadragesimo anno* (1931) that he inherited a "doctrine" that had been handed on from the time of Pope Leo XIII. In fact, beginning in 1878 with the election of Leo, popes have issued more than two hundred and fifty encyclicals and other teaching letters.

Fifteen graduate students from leading universities around the country (including one student from the University of Bristol in England) had the opportunity to delve into several of the most important texts belonging to this tradition when from August 2-7, 2015, they attended a seminar in Berkeley titled "Catholic Social Thought: A Critical Investigation," led by Professor Russell Hittinger (University of Tulsa).

A PhD student from Duke was impressed by the way the seminar was organized: "I really enjoyed the Lumen Christi seminar on Catholic Social Teaching, especially for the opportunity to hear Prof. Hittinger historically and theologically contextualize the tradition. Reading the encyclicals alone is one thing, having them properly located is another, and Prof. Hittinger did exactly that. I'm grateful for having had the opportunity to learn from him."

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The seminar indeed contextualized the tradition, which originated in the aftermath of the French Revolution with the demise of Catholic political Christendom. In the 18th century, the Church and State conflict emerged first in Europe and then in her former colonies. Students discussed and debated difficult societal issues that arose in the post-Industrial world, among them social welfare policies, bio-medical technologies, market behavior, and use of lethal force.

What many students find incredibly appealing about Lumen Christi summer seminars is how the one-week immersion experience prepares them to return to their educational communities and teach the material on their own.

A PhD student from Notre Dame was thrilled that he could present the Church's perspective in his own classes, something that he wasn't prepared to do prior to the seminar. "Prof. Hittinger's introductory lecture and his contributions throughout the seminar will help me teach introductory courses in medieval or modern political theory. In addition to the more political perspective of people like Marcilius of Padua, Machiavelli, Hobbes, Locke, Rousseau, Montesquieu, etc., I will be able to include something about the Church's own internal point of view with respect to the problems that arose between the popes and emperors or the church and state."



Having been introduced to the evolution of magisterial teachings over two centuries, students who attended the seminar in Berkeley can become thoughtful contributors to public debate and informed presenters of Church teaching.

A PhD student from the University of Bristol remarked: "I have been invited to give a series of public lectures in my diocese on *Laudato Si*. The seminar has made me far better able to deliver high-quality reflection and analysis of this text."

Barbarism and Our Anxious Age

French Professor of Religious Philosophy Rémi Brague Describes Our Age as Barbaric Because of our Inability to Communicate



Rémi Brague (Sorbonne; LM University Munich)

Barbarism. One usually associates it with hairy ax-wielding ogres, with primitive tribes grunting around a roaring fire, not with a sophisticated, tech-savvy culture.

But Rémi Brague, Professor Emeritus of Arabic and Religious Philosophy at the Sorbonne and Romano Guardini Chair of Philosophy at the Ludwig Maximilian University of Munich, used barbarism when describing the twenty-first century. He boldly claimed that “civilization has to do with linguistic communication” but that (despite all the emails and text messages we send) we are unable to communicate.

The implications of this can be frightening.

“Civilization means conversation,” said Brague in his lecture “Conservation as Conversation” given for the Lumen Christi Institute on October 14, 2015. Without communication, violence follows, he warned.

The absurdity of this in the era of instant communication fills us, Brague says, with a certain anxiety.

My lecture has to do “with anxiety which I feel in my bones, in the marrow of the whole Western culture. It is an anxiety before a return to barbarism.”

“Civilization means conversation.”

What exactly have we failed to communicate? Is there a way to avoid a barbaric disaster of our own making?

Brague asserts that civilization has to be conserved. It is a precious legacy of the past that cannot be taken for granted. When we ignore the past, we are fools, worse yet, barbarians. We can’t just talk about the present.

“Continuity isn’t fixity,” he explained. “It is the will for us to go on...to carry on, to transfer goods from one point to another.” Barbarism is a denial of continuity; it severs our connection with those who are dead and those who are yet to be born.

A deep knowledge of Western culture and tradition is a part of this process of preserving the culture and passing it down to future generations.

“All this presupposes that the past (or whatever came before us) is something with which we can and should engage in a conversation. Hence it must have something to tell us.”

One cannot have a vision of the past “as filled to the brim with senseless errors that could and should be done away with and buried in oblivion.”

After all, “the past has produced us,” Brague pointedly remarked. “We should feel grateful toward it.”

Brague finds that the modern view of discarding the past is turning us into barbarians. The nineteenth-century German philosopher Friedrich Nietzsche saw this clearly, he says. We are objectifying the past (not seeing that it is richer and more colorful than the knowledge we can get of it in a definitive point in time) and therefore killing it.

But we are also barbarians in our stance toward nature. “Nature, the physical world, has to be looked at as meaningful in order to have a conversation.” Our vulgar interpretation of us as mere products of natural selection, as “winners that never deserved the jackpot,” has turned us into “barbarians in a barbarian world.”

What has to be ultimately salvaged, argues Brague, is the speaking animal that currently doubts its legitimacy. Only then can we acknowledge the Logos in the past and in nature, and become “the dialogue partner of a rational being whose rational will underlies the whole show.”

Continued from page 3.

Logos & Love

He argued further that it is Christianity that makes sense of the philosophical quest, that what philosophers are ultimately searching for is Christ—who is the way, the truth, and the life.

“Without the Word in his flesh, philosophical reasoning struggles on without a reliable teacher, gropes in the dark of language games and rival schools, lacks substance and hope. As St. Paul wrote to the Colossians, ‘The Mystery hidden for ages and generations’—the lost key to the world’s intelligibility, for which philosophers continue to search—‘but now made manifest to the saints... is Christ in you, your hope of glory.’ What Christian faith has to offer the world—even the world of philosophy—is not an alternative to reason, to the use of the logos, but the challenge and the promise of actually sharing in that long-hidden Mystery,” concluded Daley.

Rémi Brague—Professor Emeritus of Arabic and Religious Philosophy at the Sorbonne—agreed with the points Daley made in his presentation. However, Brague expanded upon Christianity’s historical relationship to philosophy. The Early Church Fathers had no knowledge of the Ancient Greeks. St. Paul, for example, in his famous speech at the Areopagus, was referring to the philosophers he had met in the streets, which were primarily from the Epicurean and Stoic schools, not to Plato or Aristotle.

Furthermore, the very nature of the Christian message has a paradoxical relationship with Wisdom. We have the strictures of Paul, which remind us, said Brague, of this poignant truth: “has not God made the wisdom of the world crazy?” Early Christianity, however (i.e. in the Book of Proverbs), praises Wisdom. There is a complex relationship between Christian Scripture and the pursuit of Wisdom.

In addition to this, Brague argued, Logos underwent a profound change under the influence of Christianity. This is because it “had to take into account new phenomena” like the idea of Creation, the notion of freedom and spontaneity (making a new beginning), and forgiveness (a new beginning in the moral life). “Forgiveness is not a philosophical concept; it is a religious concept,” he said.

The wisdom the pagans sought was transformed by the Christian message, Brague reminded us. Under the influence of Christianity, Logos was no longer the same, he argued. It was enlarged, expanded. If philosophy involves love, then we must ask the question, what is love? And if we can love, it must mean there is something to be loved. All this reveals yet another paradox, said Brague: “A pre-philosophical assumption that is Christian in origin makes philosophy possible.”



A full room to hear Rémi Brague and Fr. Brian Daley discuss “From Ancient Philosophy to Christian Wisdom” (October 15)

Charlie Capps

JD AND PHD IN PHILOSOPHY



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

I am working towards a JD and a PhD in Philosophy. My research focus is the philosophy of action, with secondary interests in ethics and the philosophy of mind.

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

Before I started at the University of Chicago, I heard about Lumen Christi from another graduate student with whom I had been an undergraduate elsewhere. She told me about Lumen Christi as soon as she heard I would be starting at the University of Chicago.

I have attended so many Lumen Christi events that I cannot recall which was my first. Perhaps it was John Haldane's lecture on Aquinas and philosophical realism in the fall of 2013, my first quarter on campus.

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

Having attended many lectures, two conferences, and two summer seminars, I can say that Lumen Christi programming has contributed to my growth as a scholar in at least three ways.

First, and most obviously, by its content. Lumen Christi does a good job of organizing content around live points of contact between the Catholic intellectual tradition and contemporary secular thought, and inviting world-class scholars competent in both traditions to address them.

Second, by connecting me to these scholars. I have kept in touch with several of the scholars I have met at Lumen Christi events and some have even provided written feedback and direction on my own work.

Third, by connecting me to graduate students at other institutions. Lumen Christi's summer seminars attract graduate students at top-tier secular departments—places like Harvard—who are Catholic, or who are at least interested in the Catholic intellectual tradition. The weeklong seminars are wonderful opportunities for us to get to know each other and exchange ideas. I have kept in touch with several other seminar participants and am even collaborating with one on a couple of papers.

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

Both summer seminars with Fr. Stephen Brock in Rome have impacted the development of my academic work. One of the world's leading experts on Aquinas, Fr. Brock taught about Aquinas' views on free choice and the soul. My own research draws heavily on the work of Elizabeth Anscombe [a Catholic convert who taught at Oxford] in the philosophy of action. Because Aquinas is often a hidden influence on Anscombe, who can be difficult to understand, getting a handle on Aquinas' account of human action has been a great help in getting a handle on Anscombe's account of human action.

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

At this point, my aspiration is to be a professor at a law school and/or in a philosophy department.

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

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JULIE JANSEN KRAEMER

The Magnetism of Truth

Julie Jansen Kraemer, newly elected LCI Board Chair, on Her Own Intellectual Faith Journey & Why She Supports the Work of Lumen Christi

Julie Jansen Kraemer, a former banker and vice-president at Citibank, has recently been elected Chair of the Board of Directors of the Lumen Christi Institute, the first woman to hold this office.

In addition to her service on the Lumen Christi board, Julie serves on the boards of Regina Dominican College Preparatory School, the University of Saint Mary of the Lake/Mundelein Seminary, and Catholic Relief Services.

For a person so socially involved and civic-minded, Julie is quiet and unassuming, preferring that others have the spotlight—a quality not always found in someone who has worked in the worlds of banking, leasing, and financial services and has an MBA from Northwestern University's Kellogg School of Management.

But Julie grows impassioned—one can sense a deep fire within—when she speaks of the faith.

Describing herself as the “philosopher of the family” (her husband, Harry, is intellectually impressive in his own right as executive partner with Madison Dearborn Partners, a private equity firm based in Chicago, and Clinical Professor of Strategy at Northwestern University's Kellogg School of Management), Julie loves to spend what free time she has with a good book. She explains that her own faith journey was an “intellectual” one.

She tried to challenge the Church on all its weighty doctrine, whether it be Transubstantiation or Purgatory or Mary. She would say to herself, “it can't be right on that,” before reading a work of theology that would make it more clear to her. “I have read on about a hundred different topics,” admits Julie. “I have a huge library.” The result of all her reading brought her straight to the Church. “No other institution has such an intellectual grounding,” she says.

As an avid reader, Julie says that the Bible is unequalled in the landscape of human literature. Before reading the Bible, she was in love with Shakespeare. “He's so good with images and colors and how you can trace it and find other occurrences of it and you have another layer of meaning.” She couldn't find this kind of symbolism in Hemingway and the Russians. But she found it in Scripture. “God is a poet,” she says. “He's writing

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through human history with symbolism. Israel had no idea they were being symbolic, but from the view of centuries you can see that Israel mirrored the individual's journey to God.”

It took her awhile to get to a place where she was able to appreciate the poetic beauty of the faith. Because of this, Julie connects well with young people who drift away from the Church, especially when they are in college.

She recalls the spiritually challenging years she experienced during her time at Lawrence University in Appleton, WI (she received her BA in English and Economics from Lawrence in 1980). Since it was a secular school, religious views were “scoffed at and mocked,” she says. “You could not seriously say you believed in God.”

Perhaps this is why she so passionately supports organizations that help transmit the Catholic faith. She has been involved with Relevant Radio, Fr. Robert Barron's The Catholicism Project, and participated in the major fund-raising effort for Catholic education and faith formation in the Archdiocese of Chicago, To Teach Who Christ Is.

What she finds special and unique about Lumen Christi is its role in bringing the truth to those who will have leadership roles in society.

She thinks it's a vitally important ministry to bring “high level Catholic thought to a secular university,” to a place where religious ideas aren't taught. Sharing the faith, however, doesn't involve preaching or trying to “convert” people, she explains. That is what turns many people off. The truth is attractive on its own. It attracts the heart and mind quietly, in the silence—with the strength of its gentle power. “The soul naturally gravitates toward truth and beauty. If you give people the right books, their souls will be called out by the Divine through those writings.”

“The University of Chicago is a gloriously amazing institution,” she says. She loves the school's reputation for academic rigor and how many of the best and brightest pass through there. She thinks Lumen Christi does an admirable job exposing brilliant minds at the University of Chicago to the possibility of faith. The Institute's lectures and events are “intellectually rigorous enough for people high on the skepticism scale.”

“The soul naturally gravitates toward truth and beauty. If you give people the right books, their souls will be called out by the Divine through those writings.”

Julie is most excited about Lumen Christi's week-long summer seminars for graduate students. “Human beings develop over time,” she says. “Any type of spiritual transformation needs to take place within a structure of ongoing education.” It isn't as impactful if a student “drops in for one seminar and walks away.” But Lumen Christi essentially is about people not programs, she says. It's about getting to know students on a personal level and inviting them to things that will help deepen their knowledge and faith. The summer seminars are so effective, Julie explains, because students can really delve into a topic, but also because they can develop friendships that are centered on a pursuit of what is good.

The fifteen or so students who participate in these seminars are then solidly prepared to go out and make a meaningful difference in society—especially if they become university professors themselves.

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Julie Jansen Kraemer

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Good teachers are fundamental to the moral health of a country. “If you have people in colleges who can communicate a godly view of the human person that recognizes their dignity then it will effect all the other decisions made more broadly in society—decisions made in politics, in medicine, in law,” she explains. “We have seen what happens when thought leaders take us astray, when the primary educator of the public

has a non-Catholic view of humanity.”

In her position as Chair of the board, Julie eagerly looks forward to continue making Lumen Christi a “human-centered institute” that educates thought leaders with the kind of personal attention that recognizes where they are in life so that they grow, thrive, and mature in their spiritual journey.

In Memoriam

Dennis D. Martin

Soft-Spoken Professor of Historical Theology
and Lover of Medieval Monastic Spirituality
1952-2015

Dennis D. Martin—a soft-spoken Professor of Historical Theology with a deep love of medieval monastic spirituality—died of heart failure on October 26th, 2015. He was 63. He served several terms on the Board of Directors of the Lumen Christi Institute and continued to support it through his gifts and his presence at Institute events.

Born in 1952 in Elkhart, Indiana, into a family with a long Mennonite tradition (“I descended from David Martin of Lancaster County, Pennsylvania, Mennonite immigrant of 1727,” wrote Martin in his confessional essay “Retrospect and Apologia”), he received an AB degree in history at Wheaton College in 1974 and earned MA and PhD degrees in history from the University of Waterloo in 1975 and 1982. While pursuing his doctorate, he was a Fulbright scholar at the University of Tübingen from 1976–77. His dissertation focused on the monastic and spiritual theology of the fifteenth century Carthusian theologian, Nicholas Kempf.

His first teaching appointment was at the Associated Mennonite Seminaries in Elkhart, Indiana, before he started working at Loyola University Chicago in 1991 where he taught until his death.

Eventually becoming an “evangelical Catholic” (he credited John Paul II with making those two terms utterly inseparable), his main passion in theological scholarship was medieval monastic history and spirituality, with secondary interests in the Reformation (particularly the Anabaptist and Mennonite traditions) and in contemporary Catholicism (John Paul II, Hans Urs von Balthasar, and hagiography and popular religion). Martin’s published works include *Fifteenth-Century Carthusian Reform* (1992) and *Carthusian Spirituality* (1997).

His colleagues and close friends were impressed by his firm yet gentle commitment to his adopted Church.

“Dennis Martin, always a lover of texts, found in Catholic life and culture the texts that would lead him to a deep faith in the Mystical Body of Christ, the Church,” remarked Fr. Mark Bosco—Associate Professor of Theology and Director of the Center for Catholic Intellectual Heritage at Loyola. “His work as a historian of monastic theology and spirituality, and his excellent translations of Hans Urs von Balthasar, helped theologians and students alike. Having personally served on two dissertation committees with him, I was always struck both by his generosity and his steady defense of Christian orthodoxy.”

Paul J. Griffiths—Warren Chair of Catholic Theology at Duke Divinity School and co-founder of LCI—found him to be a wise and insightful friend with impressive knowledge that extended beyond the discipline of theology.

“Dennis was a deeply serious, thoughtful, and learned person; whenever I asked him a question, about Catholic theology or almost anything else, I could be sure of a thoughtful answer, and one that usually instructed me,” says Griffiths.

Martin will be remembered, not just for his knowledge, but also for his conviction, his belief that ideas mattered.

“He was a man of real intellectual passion: ideas mattered to him, as did the faithfulness of the Church to its intellectual heritage,” Griffiths wrote of his friend. “My son, when he was an undergraduate at Loyola in Chicago, took at least one course from Dennis, and it was a highlight of his student days. I’m grateful to Dennis for that and for all the other gifts he gave to the Lumen Christi Institute, to Loyola, and to the Church.”



Dennis D. Martin

FALL QUARTER 2015



October 7th

Gary Anderson (Notre Dame) gives a lecture on “Morals or Metaphysics? The Place of Charity in Christian Thought”



Anderson after his lecture on “Morals or Metaphysics?”

October 16th



Rémi Brague (Sorbonne; LM University Munich) teaches a seminar on Hans Urs von Balthasar’s *Love Alone is Credible* to over 30 students

October 29th



Physicist Tom McLeish (Durham University) leads a luncheon discussion on “Toward a Theology of Science” based on a chapter of his book “Faith & Wisdom in Science”



Scott Moringiello (DePaul University) gives a talk on Clement of Alexandria, part of a weekly non-credit course on the Church Fathers for students at the University of Chicago

Upcoming Events

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

December

- 15 Tuesday
Reception to celebrate *A Godly Humanism: Clarifying the Hope That Lies Within* by Francis Cardinal George, OMI
 With remarks by His Eminence, Timothy Cardinal Dolan (Archbishop of New York) Robert Louis Wilken (University of Virginia)
The Westin New York at Times Square

January

- 14 Thursday
“Shakespeare & Biblical Justice”
 Regina Schwartz, *Northwestern University*
- 28 Thursday
“Aquinas: Poet & Contemplative”
 Fr. Paul Murray, O.P., *Pontifical University of St. Thomas Aquinas, Rome*

February

- 4 Thursday
“St. Bonaventure on Education, Philosophy, and Sciences”
 Timothy B. Noone, *Catholic University of America*
- 18 Thursday
“TBD”
 Aryeh Kosman, *Haverford College*
- 25 Thursday
“The History of San Marco Monastery in Florence”
 Ada Palmer, *University of Chicago*



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“Lumen Christi does an admirable job exposing brilliant minds at the University of Chicago to the possibility of faith. The Institute’s lectures and events are intellectually rigorous enough for people high on the skepticism scale.”

– Julie Jansen Kraemer,
newly-elected
LCI Board Chair

Taking notes at a symposium with Rémi Brague and Fr. Brian Daley on “From Ancient Philosophy to Christian Wisdom” (October 15)

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