



# THE BEACON

NEWSLETTER OF THE LUMEN CHRISTI INSTITUTE FOR CATHOLIC THOUGHT

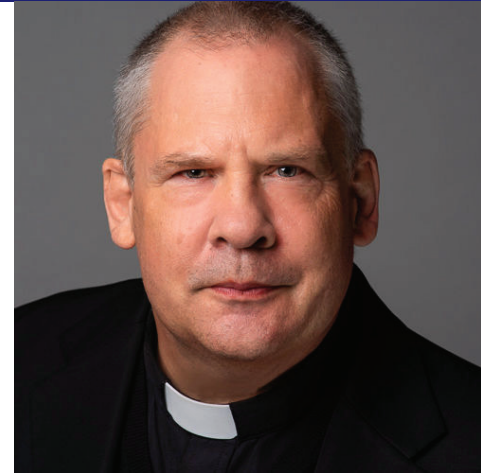
AUTUMN 2020

## REQUIESCAT IN PACE: FR. PAUL MANKOWSKI, SJ

Friend and scholar-in-residence of the Lumen Christi Institute, Fr. Paul V. Mankowski, SJ, died suddenly of a brain aneurysm Sept. 3. His death is mourned by all at the Institute, where he collaborated for eight years, offering summer seminars and quarterly non-credit courses to undergraduate students on a variety of topics, including the Bible and Catholic writers. He also led the Institute's great books program with young, Catholic professionals in downtown Chicago.

In his memory, the Lumen Christi Institute has created the Fr. Paul V. Mankowski, SJ, Memorial Fund for Jesuit Scholarship in coordination with the Midwest Jesuit Province. The fund will be used to sponsor lectures, symposia, seminars, and conferences with and by Jesuits scholars or by other scholars on topics in Jesuit history, thought, and spirituality.

*A tribute to Fr. Mankowski can be found on pages 10 and 11.*



*Fr. Paul V. Mankowski, SJ (1953-2020)*



*Prof. Marion delivering a lecture on "What do We Mean When We Speak of Revelation?" in 2019.*

## ONE OF THE FOUNDERS OF THE LUMEN CHRISTI INSTITUTE, JEAN-LUC MARION, AWARDED RATZINGER PRIZE IN THEOLOGY

Philosopher Jean-Luc Marion was named a recipient of this year's Ratzinger Prize, often called the "Nobel Prize" for theology, by the Joseph Ratzinger-Benedict XVI Vatican Foundation. Prof. Marion will be awarded the prize by Pope Francis in a ceremony in November 2021 (rescheduled due to the pandemic).

Known for his contributions to modern philosophy, phenomenology, the study of the Church Fathers, and Catholic theology, Marion has taught at the University of Chicago Divinity School since 1994, splitting time between Chicago and Paris, where he was professor at the University of Paris IV (Sorbonne) and at the Institut Catholique. He has published numerous books in philosophy and theology, most notably "God Without Being," "Givenness and Revelation" (The Gifford Lectures), and "In the Self's Place: The Approach of St. Augustine."

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*Former Archbishop of Chicago*

On Sept. 2, I received a phone call from the Discalced Carmelite nuns in Des Plaines, Illinois, relaying the news that Fr. Paul Mankowski, SJ, the Lumen Christi Institute scholar-in-residence, had been stricken and taken to the hospital. Fr. Paul gave them conferences regularly and heard their confessions. I relayed the report to Fr. Brian Paulson, SJ, and Fr. Glenn Chun, SJ — the provincial and socius of the Midwest Jesuit Province respectively, they alerted Fr. Paul’s family. With email and social media, a call for prayers went out.

It was soon clear that Fr. Paul faced imminent death, so fellow Jesuits, friends, admirers — even some with whom Fr. Paul debated — prayed for a miracle or kept a prayerful vigil. For me, the realization that Fr. Paul was dying came with a strong kick of grief in the stomach. I knew I valued him as a colleague, and we joked with and teased each other. As is often the case, I hadn’t realized how deeply I loved him as a friend.

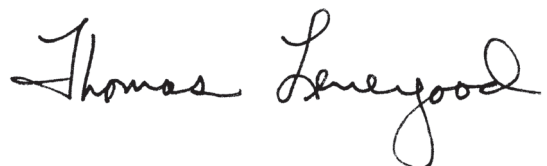
If Fr. Paul had not been an alumnus of the University of Chicago, I doubt we would have come to know each other, except perhaps at a conference somewhere or if he was staying at a Jesuit community where I was visiting. But Fr. Paul was an alumnus of the university and we shared an education and culture. As I began to hear of his reputation as a colorful figure in Catholic circles, I reached out to him. He soon visited the Lumen Christi Institute for conversation and stayed at the Woodlawn Jesuit Residence in Hyde Park.

He approached me later to ask whether he might have an official connection to the Institute so that he could be in Hyde Park during a year of sabbatical from the Biblicum in Rome. This would allow him to see his parents in South Bend, Indiana, frequently. I readily agreed and wrote a letter giving him status as a visiting scholar with few obligations (and no compensation). It was then we came to know each other. Though he often grimaced and shook his head at my failure to take some of his more outspoken positions, he understood that we had different vocations: his to provoke, mine to engage. And he was no doubt bemused by the fact that it was sometimes easier for us

to be Catholic at his secular alma mater than it was for other scholars at various Jesuit institutions.

The difference between Fr. Paul and me was clear when we organized a symposium on “Dominus Iesus,” a declaration issued by the Congregation for the Doctrine of the Faith under Cardinal Joseph Ratzinger. The document clarifies concepts concerning the relation of the Catholic Church to other Christian communities. To join Fr. Paul on a panel on the text, I had invited Fr. Franz Jozef van Beeck, SJ, a Dutch Jesuit, who was a member of our Board of Advisers. Besides organizing a lively, thoughtful event, I intended also to allow Fr. Paul to get to know van Beeck, then holding a top chair at Loyola University. The event and subsequent conversation over dinner succeeded according to my designs. Fr. “Joep” van Beeck said afterwards: “My that was a wonderful event. Fr. Mankowski is learned and thoughtful. He was nothing like the monster I’d been told I’d encounter.” Fr. Paul had a different view. He said something like, “It went well, but I was rather disappointed that there was not more disagreement, conflict, and pugilism.”

Later, when he was sent back to his home province for discernment about whether he would be allowed to take the fourth vow as a Jesuit, he had trouble finding an academic home at a Jesuit institution. Given the opportunity, we gladly created a position for him as scholar-in-residence at the Lumen Christi Institute (this time with compensation). Among his duties were teaching in our non-credit course for University of Chicago students, leading a Catholic great books seminar for lay Catholics downtown, and assisting Cardinal Francis George, O.M.I., in editing his final book “A Godly Humanism.” Cardinal George — who had known Fr. Paul as a doctoral student at Harvard when they were both involved with the short-lived Cambridge Center for Faith and Culture — was delighted with Fr. Paul’s editing, saying, “I never knew I was so clear a writer.” Alas, just as Cardinal George left us too soon, Fr. Paul returned to the house of the Father far, far, far too soon.



# *Lumen Christi's Black Catholic Scholarly Initiative 'extremely necessary,' says Notre Dame professor*



Lumen Christi's Black Catholic Scholarly Initiative picked up steam recently with the creation of a steering committee, led by Darren Davis, a professor of political science and the director of the Center for Social Research at the University of Notre Dame. Davis described the initiative, which sprouted as an idea about two years ago, as "extremely necessary" and "long overdue."

"There are many Black Catholic academics and intellectuals, who share a common identity, common concerns, and common ways of thinking about what is happening in the Church and in society," he said. "For too long, this Black Catholic perspective has been minimized," he added.

Davis noted the existence of the Institute for Black Catholic Studies at Xavier University in New Orleans, which focuses on offering formation for pastoral ministry to Black Catholics. His hope is that Lumen Christi's Black Catholic Scholarly Initiative will develop instead as a space "where part of the Church does its thinking."

"I would like to see it develop as a place where Black Catholics can turn for insight into different Church policies (and) issues in society," he said.

This year alone, Lumen Christi organized or co-sponsored four webinars in furthering this initiative.

The political scientist had presented his book, "Perseverance in the Parish? Religious Attitudes from a Black Catholic Perspective," at Lumen Christi in 2018. The book, published by Cambridge University Press, reported the findings of the first national survey of Black Catholics in the United States. The study found that Black Catholics are among the strongest religious identifiers in the U.S. Church, despite the racism and prejudice they experience there.

"The Black Catholic experience in the Church has been one of neglect, conflict and ambivalence," and has shaped

a rather homogeneous Black Catholic perspective, said Davis, a cradle Catholic.

In sum, the ongoing presence of Black Catholics in the Church, which "hasn't always appreciated diversity," is not a sign that the Church is without racism and prejudice, but that Black Catholics have found ways to navigate and cope with the racism and prejudice in order to persevere in the faith, he said. Religion is extremely important to Black Catholics, so abandoning the Church is not an option,

as it would mean they would lose a fundamental part of their identity and heritage, he added.

His new book, "Racial Resentment: The Rationalization of Equality and Privilege," co-authored with David Wilson, is slated for release next year by University of Chicago Press. The book explains how "normal, everyday citizens can support, look like, and actually end up in the same bucket as racists" in their commitment to their sense of justice or fairness.

The fundamental belief at the heart of racial resentment is that people get what they deserve, or rather what they rightly earn, based on merit. However, when

people see that a certain racial or ethnic group receives special treatment in the form of resources or advantages, they develop resentment toward that group.

"When people perceive others benefiting unfairly, that is when (social) problems occur," he said.

These people are not necessarily racist or motivated by feelings of hatred or superiority, but their resentment has the same effect as if they were, in that they wind up supporting racist policies and ideologies, he explained.

"Political scientists are very good at pointing out problems, but not at finding solutions," he said. "We don't really have a solution (to racial resentment) and, to tell you the truth, I don't know that there is a solution."

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## UPCOMING ONLINE EVENTS in this Series

**Food  
Insecurity  
in the U.S.**  
DEC 3

**Catholic  
Education  
in the U.S.**  
JAN 19

**Catholic  
Education  
Around the  
Globe**  
FEB 23

**The Future  
of Labor**  
Spring  
date TBA



## NEW SERIES ON ECONOMICS, CATHOLIC SOCIAL THOUGHT MAKES IMPORTANT CONTRIBUTIONS TO PUBLIC DISCOURSE

The need to bring civility and insightful Catholic perspective to public discourse on current social events has led to the creation of a new series on Economics & Catholic Social Thought, organized jointly by the Lumen Christi Institute and CREDO, the Catholic Research Economists Discussion Organization.

“There were really two inspirations for the series, which started with some panels on COVID-19” in May, said Joseph Kaboski, CREDO president. “The first was the (COVID) situation. There were the beginnings of debate over lives versus livelihoods, but no one had brought a Catholic perspective to the conversations. Then, we realized there was a lot of interest, and these virtual panels were easier to put on and easier for people to access, so we decided to make it a series.”

The first webinar argued in favor of ending stay-at-home orders for the pandemic, saying that the poor and vulnerable were bearing the greatest burden of the economic damage done by the lockdown.

The second webinar urged Americans to move past the health-wealth dichotomy when evaluating the management of the pandemic. Scholars argued in favor of a more robust view of health, one that not only values freedom from disease, but also considers the importance of social interaction, work, productivity, and human relationships. The panel included Fr. Paul McNelis, SJ, Mary Hirschfeld, Joseph Capizzi, and Dr. Daniel Sulmasy.

The third webinar in August included an international group of scholars — Jeanne Lafortune, Sergio Rebello, and Fr. Paulinus Odozor, CSSP, a Spiritan Father originally from Nigeria

— who spoke on the global aspects of the pandemic.

In addition to sharing Catholic intellectual thought on current issues with the general public, Kaboski said the new series makes two important contributions.

“First, the quality, honesty, and civility of discourse has certainly been trending down for quite some time, and this series brings serious academics from different disciplines to have real conversation about important public issues,” he said. “Second, and probably related, bringing religious faith to public discourse is increasingly difficult, but it is also increasingly important.”

The new series will continue in December, with a shift in focus away from the pandemic. The panel will discuss food insecurity. Topics for other panels will include Catholic education, the future of work, and the family.

Kaboski said CREDO, which grew out of Lumen Christi’s annual conferences for economists, theologians, and Church leaders, has been collaborating with the Institute since CREDO’s founding in 2013, namely with Lumen Christi’s summer seminars on Catholic Social Thought. However, yet another collaboration between the two began recently — a monthly, small-group, online seminar with scholars from across the globe, said Kaboski.

“Lumen Christi brings a strong connection to Catholic scholars from many fields and good organizational capacity,” he said. “CREDO brings connection to leading economists interested in the conversation, so it is very complementary.”

*(above) June 2 panel on “Lessons after the Lockdown: Public Health, Economics, and the Common Good.”*



## DISTINGUISHED PROFESSORS LEAD GRADUATE SUMMER SEMINAR

This year's Summer Seminar provided 18 graduate students from 10 universities in four countries a rare opportunity to learn and engage with the world's foremost scholars on Albert the Great and Meister Eckhart, Father Bernhard Blankenhorn, OP, and Bernard McGinn.

Blankenhorn is a Dominican priest, a professor of theology, and associate director of the Thomistic Institute at the Pontifical University of St. Thomas Aquinas (Angelicum) in Rome. McGinn is the Naomi Shenstone Donnelley Professor Emeritus of Historical Theology and of the History of Christianity at the University of Chicago Divinity School.

Students were given readings to prepare before the seminar, held entirely online Aug. 3-11. The seminar theme was aptly, "Albert the Great and Meister Eckhart: An Online Seminar on Dominican Theological Anthropology."

Through lectures and guided discussions, the professors led students through a number of primary sources, including close readings of Albert's "Commentary on Dionysius' Mystical Theology" and Eckhart's sermons, and elaborated on the two medieval thinkers' contributions to theological anthropology. At the heart of the seminar was a comparison of Albert and Eckhart's approaches to apophaticism, that is, knowing God by way of negation. The students were asked to consider Eckhart's thoughts on the Incarnation, namely, what does Christ's assumption of human nature mean for Christian anthropology?

Both Albert (1200-1280) and Eckhart (1260-1328) were German Dominicans. Albert was one of the very first medieval Christian thinkers to engage Aristotelian thought upon the rediscovery of Aristotle's writings in the 12th

century. Albert's thought exerted a great deal of influence on his student Thomas Aquinas, who is widely considered to have achieved the greatest synthesis between classical and Christian thought, as well as on Eckhart, who headed the German Dominican mystical tradition. The lesser-known Eckhart narrowly escaped charges of heresy in his day for his teachings. Centuries later, from the time of the Protestant Reformation to the emergence of 20th-century psychoanalysis, his spirituality and mysticism experienced a resurgence. The seminar asked the bold question of whether Aquinas or Eckhart is the true intellectual heir to Albert, or if such a dichotomy is a reduction.

McGinn and Blankenhorn also offered feedback and guidance to students who were writing a dissertation on Albert or Eckhart.

"Getting the opportunity to present some of my own provisional dissertation research and receive targeted feedback from experts like Professors McGinn and Blankenhorn was also wonderful," said Sam Baudinette, a doctoral candidate in the History of Christianity program at the University of Chicago Divinity School.

Baudinette found the seminar to be well-run and an ideal setting to engage with "like-minded students." He appreciated the diversity of disciplines and research topics among the participants, which he found to be mutually enriching and complementary to his own research.

"Medieval Dominican theological anthropology is a crucially important academic field, but is rarely given the attention it deserves," said Austin Walker, associate director of the Lumen Christi Institute. "This seminar — and future planned events — aim to correct that."

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**The seminar asked the bold question of whether Aquinas or Eckhart is the true intellectual heir to Albert, or if such a dichotomy is a reduction.**

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## SUMMER WEBINAR SERIES ON

# *Reason and Beauty in the Renaissance*

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### **SPRING PIVOT ONLINE LEADS TO NEW COLLABORATION WITH AMERICAN CUSANUS SOCIETY**

The success of the Lumen Christi Institute's spring non-credit course, "Reason and Wisdom in Medieval Christian Thought," held entirely online, led to a fruitful collaboration with the American Cusanus Society through the summer. The American Cusanus Society is an active, erudite, and worldwide association of scholars. At their invitation, Lumen Christi organized a follow-up series on the Renaissance, held June 16-Aug. 18, entitled "Reason and Beauty in Renaissance Christian Thought and Culture."

While the spring series highlighted the complementarity and tension between contemplative and rational ways in which medieval thinkers sought God, the 10-part summer series highlighted how intellectual pursuits fit with the artistic achievements of the Renaissance.

While there exists a tendency to see artistic and intellectual pursuits as opposed to each other, that is, as contrary "right-brained" and "left-brained" activities, the presenters demonstrated how art and artistry dovetailed and fit into larger intellectual and rational pursuits. Professor Jason Aleksander and Professor Arielle Saiber gave the first presentation on Dante Alighieri (d. 1321) and spoke of the complementarity of art and thought during his historical period. Aleksander commented on Dante's philosophical thought, which develops through his writings, and Saiber illuminated Dante's poetic artistry and creative decisions. The joint presentation showed the link between Dante the poet and Dante the philosopher.

The subsequent presentations discussed the art and architecture of Leon Battista Alberti (d. 1472), the ground-breaking Platonic thought of Marsilio Ficino

(d. 1499), the tradition of women humanists, especially Moderata Fonte (d. 1592), the mathematical humanism of reformer Jacques d'Étaples (d. 1536), the paintings of Titian that engage viewers like Christian icons, and the cosmological and theological thought of Giordano Bruno (d. 1600). The rough chronological arrangement revealed lines of development and reception.

The last three presentations focused on how later scholars and thinkers developed, built upon, or diverged from the thoughts and directions of earlier Renaissance thinkers, including a presentation on the Cambridge Platonists, which were a group of late 17th-century English scholars, and Richard Hooker (d. 1600), whose seminal writings gave direction to the Elizabethan Anglican Church. Finally, Professor Peter Casarella concluded the series by considering contemporary scholarly interpretations of the art and thought of the Renaissance.

The summer series had a strong and consistent attendance, and participants submitted thoughtful questions during each Q&A. Lumen Christi received many notes of appreciation and thanks for the course and for the quality of the international group of presenters, who joined the webinar from Italy, Scotland, England, Canada, and across the United States, including Hawaii.

Such an ambitious series likely would not have occurred without the instigating circumstances of the pandemic. By taking its programming online in the spring, Lumen Christi garnered wider visibility, new scholarly collaborators and partners, and an increased number of participants, giving its mission ever greater reach.



*David Albertson*

## **NEW INSTITUTE SEEKS TO DEVELOP CATHOLIC INFRASTRUCTURE IN AMERICAN SOUTHWEST**

The Lumen Christi Institute has assisted in developing the West Coast's Catholic institutional landscape by inspiring and providing mentoring for a new university-based initiative, located in the largest archdiocese in the country. The American Southwest boasts a growing Catholic population but, unlike the East Coast, lacks the considerable Catholic infrastructure to root it, said David Albertson, a Catholic intellectual and a professor of religion at the University of Southern California (USC) for the past 14 years.

Albertson founded the Nova Forum at USC earlier this year, inspired by his experience at the Lumen Christi Institute during his graduate studies at the University of Chicago Divinity School.

He was moved to action in part after attending a conference two years ago on the East Coast, where "you're just hitting Catholic college after Catholic college after Catholic institute," and he was struck by the "deficit of these sorts of Catholic institutions" out west. He considered the "weak Catholic infrastructure" in southern California as "an opportunity to build something."

Albertson approached the Institute for Advanced Catholic Studies at USC, primarily a sabbatical research center for Catholic scholars outside the university, and the Caruso Catholic Center, the Catholic ministry on campus, with his idea for a new and complementary entity at USC, aimed at offering scholars within the university opportunities to study the Catholic intellectual tradition in a community setting. After much discussion, the two organizations decided to fund the Nova Forum jointly.

Albertson said Thomas Levergood, Lumen Christi's

executive director, was an important dialogue partner in the creation of the Nova Forum.

"We had a couple of pivotal conversations that helped us to decide what shape our endeavor might take institutionally and how to make the most of our resources at USC," Albertson said.

Like Lumen Christi, the objective of the Nova Forum is to introduce students to the Catholic intellectual tradition and to share its resources with the secular university. As well, just as Lumen Christi seeks to be of service to the Archdiocese of Chicago, the Nova Forum intends to find ways to be of service to the Archdiocese of Los Angeles, which serves four million Catholics in a sprawling city. He said the Nova Forum intends to provide opportunities for conversation, as Pope Francis says, "not occupying space but opening up...dialogue between people."

Albertson said his participation in Lumen Christi's events and master classes during his time in Chicago had a lasting impact on his faith life, as well as on his vision for the Nova Forum.

"At a very simple level, (Lumen Christi) was a place for Catholic students and scholars to be together and to associate," he said.

The opportunity to gather at Gavin House, along with his professors and members of his dissertation committee, including David Tracy, Bernard McGinn, and Jean-Luc Marion, gave him confidence as an emerging Catholic scholar, he said.

"Some of my most important intellectual formation experiences...(included) the example of scholars with an active and public Christian life," he said.

## NEWMAN FORUM'S FALL PROGRAMMING FOR TEENS TO FEATURE HYBRID FORMAT

The Newman Forum's robust and regular post-lockdown programming for high school students continued over the spring and summer months.

About 200 participants logged on to Zoom at the end of the spring quarter for a presentation on evolution and the human soul, led by Professor Chris Baglow, director of the Science & Religion Initiative of the McGrath Institute for Church Life at the University of Notre Dame. The students followed the lecture and then were divided into breakout groups for sessions facilitated by their teachers, as well as University of Chicago graduate students and seminarians from the University of St. Mary of the Lake in Mundelein, Illinois. Similar online conferences will be held in the upcoming winter and spring quarters.

The Newman Forum's weeklong Summer Institute was to be held at Mundelein Seminary for the first time in July. However, due to public health concerns and restrictions, the program was adapted from five consecutive in-person days to three weeks of Monday lectures and Thursday discussions, all online. Each week of the Summer Institute focused on one of the three transcendentals — truth, goodness, and beauty. Professors Jennifer Newsome Martin and Jay Martin from the University of Notre Dame alternated lectures on theological and philosophical perspectives on each of these topics.

Upon completing the Summer Institute, all of the participants reported being better able to identify truth, goodness, and beauty in their everyday lives, as well as having a better understanding that they are always — and

already — doing theological inquiry through the types of questions they ask themselves and others every day. Of the 20 students who participated, 16 said they would attend again. The Newman Forum looks forward to the ability of hosting the Summer Institute in person in 2021.

The Newman Forum's yearly tradition of two major in-person conferences will continue with this new academic year. The first conference was offered in a hybrid format in mid-November, accommodating 40 students in person at Mundelein Seminary and the rest participating online. The theme was "Human Rights and Human Wrongs: The Catholic History of Human Rights." The first lecture of the conference was on the development of human rights language by the Spanish Dominicans in the New World in response to the mistreatment of the indigenous peoples. The second lecture discussed the necessity of centralizing intrinsic human dignity in contemporary justice and rights discourse in order for it to accomplish what it sets out to do. The program included discussion groups, a Q&A, as well as Eucharistic Adoration. The second major conference, slated for February 2021, is called, "Everything Was Beautiful and Nothing Hurt: Science Fiction, Medical Ethics, and What it Means to be Human."

The Newman Forum's online programming will continue in the upcoming winter and spring quarters as well, including a new nationwide online book club, in which high school students from around the country will gather on Zoom every other Tuesday night to read and discuss Thomas More's "Utopia."

## WHAT WILL BE YOUR LEGACY?

As you reflect on ways that you can make a lasting impact in the Catholic Church, please consider including the Lumen Christi Institute in your estate plans. Planned gifts allow us to continue our mission of promoting Catholic intellectual life. **Special naming opportunities are available for gifts that exceed \$25,000.**

Friends of the Lumen Christi Institute who choose planned giving are inducted into our St. Augustine Circle, where special benefits include:

- Customized engagement opportunities related to their interests.
- Annual personal briefing from the executive director.
- Free admission, reserved priority seating, and recognition at Lumen Christi events.
- The opportunity to host a speaker for a private lunch or dinner.
- Opportunities to attend private luncheons and dinners with visiting scholars.

Before making any changes to your estate plans, please consult your financial adviser. For more information on our planned giving program, please contact us at 773-955-5887 or [info@lumenchristi.org](mailto:info@lumenchristi.org).



*Marion continued from cover.*

In 2008, he was elected to one of the 40 seats in the prestigious Académie Française, which was founded by Cardinal Richelieu in 1635.

His receipt of the Ratzinger Prize gives to the Lumen Christi Institute an occasion to recognize his pivotal role in the life of the Institute. Marion participated in the initial theological discussion groups and the “Christian Wellsprings Lectures” that constituted the initial “Lumen Christi Project.” This was developed at the encouragement of Fr. Willard Jabusch, Catholic chaplain at the university. When Fr. Jabusch suggested the effort be incorporated as a Catholic lay institution recognized by, but independent of, the Archdiocese of Chicago, Marion was the first faculty member to review a draft of the prospectus for the new institute. A frequent contributor to the Institute’s lectures, master classes, symposia, and colloquia over the years, he has helped the Institute develop close ties with French scholars and institutions in the Archdiocese of Paris, including the Institut Catholique and the Cathédrale Notre-Dame de Paris.

Indeed, the Lumen Christi Institute has close relations to several other winners of the Ratzinger Prize. Fr. Brian Daley, SJ, has been involved with the Lumen Christi Institute since its founding, has lectured and offered master classes for it, and currently serves on its Board of Directors. Rémi Brague, a close friend of Marion, has visited and lectured frequently for the Lumen Christi Institute; he has participated in its faculty colloquia in philosophy in Munich and Paris and has offered master classes for regional gatherings of doctoral students at the University of Chicago as well as at Harvard, Columbia, and Fordham. For the last several years the Lumen Christi Institute has scheduled Brague’s visits to the United States. Canadian philosopher Charles Taylor participated in a memorable symposium on “What Philosophers Can Learn from the Tradition” with Marion and Alasdair MacIntyre in 2005; the Institute also organized a weeklong colloquium on his celebrated book, “A Secular Age,” in Paris in 2010.

Finally, also awarded the prize this year, Australian theologian Tracey Rowland first presented at the Lumen Christi Institute in a colloquium with Russell Hittinger on her book, “Culture and the Thomist Tradition: After Vatican II,” in 2005. In the preface of her 2008 book, “Ratzinger’s Faith: The Theology of Pope Benedict XVI,” Rowland acknowledged how this work benefited from her participation in a colloquium on the thought of Joseph Ratzinger organized by the Institute at the Institut Catholique in June 2006.



*(top to bottom) Jean-Luc Marion at a symposium with Rémi Brague on “Does Christianity Need Metaphysics?” in 2014. A 2005 conference on “Philosophy, Modernity, and Tradition” with Jean Bethke-Elshtain, Jean-Luc Marion, Charles Taylor, and Alisdair MacIntyre. Marion with fellow University of Chicago professor David Tracy and Fr. Gilles Emery, OP, in 2011.*

## *Jesuit priest lived intellectual and spiritual life seamlessly*

Fr. Paul V. Mankowski, SJ, was a man of deep learning, who wore his intelligence lightly in his priestly service.

“He was a man of colossal learning, but he wore it in the most modest way. He didn’t show off and he was very, very devoted to the Church’s teachings, to his vocation,” said Dr. Leon Kass, MD, a longtime friend of the 66-year-old Jesuit, who died suddenly Sept. 3.

Kass, who is a professor emeritus of the Committee on Social Thought at the University of Chicago, met Fr. Mankowski in Rome in 2000, when Kass was a guest lecturer at the Pontifical Gregorian University and Fr. Mankowski was a professor of Old Testament and Semitic languages at the Pontifical Biblical Institute (1994-2009).

“Paul lived simultaneously the richest intellectual and the richest spiritual life, and it was seamless in him,” Kass said. Others who knew Fr. Mankowski described him in much the same way.

Born Nov. 15, 1953 in South Bend, Indiana, and raised in a blue-collar home, a young Paul made his way to the University of Chicago, where he studied the great books and graduated with an A.B. in classics and philosophy. He spent his summers working in the steel yards to finance his education.

He entered the Society of Jesus in 1976, and went on to earn degrees at Oxford University, Weston Jesuit School of Theology, and Harvard University. Fr. Mankowski was attracted to the ideals of the Society of Jesus, woven into its 450-year history of intellectual pursuits, service to the church, and commitment to evangelical poverty, said Fr. Brian Paulson, SJ, provincial of the Midwest Jesuit Province.

“St. Ignatius and his companions wanted to be part of the solution to the problems of the church,” said Fr. Paulson, and Fr. Mankowski had this same desire.

He strove to embody the Jesuit ideals and encouraged his brother Jesuits to do the same, said Fr. Paulson, who got to know Fr. Mankowski well during their tertianship in Australia. Fr. Mankowski embraced the religious life and its demands, and lived it with full commitment wherever



he was assigned.

After teaching in Rome, he was eventually assigned to Chicago, where he took on a part-time position as a scholar-in-residence at the Lumen Christi Institute. His role at the Institute gave him another space where he could be “a part of the solution that retrieves what’s friendly to the church and faith at the University of Chicago and makes the excellence of that available for the wider church,” said Fr. Paulson. Fr. Mankowski also appreciated how the Institute inspires “people at the university, who are alienated from the church, to take faith seriously,” he added.

Close and longtime friend George Weigel described Fr. Mankowski as a “masterful teacher,” who loved working with the students.

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**Fr. Mankowski embraced the religious life and its demands, and lived it with full commitment wherever he was assigned.**

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“It was a wonderful relationship that gave him great satisfaction,” said Weigel, Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C. While in Chicago, Fr. Mankowski maintained a robust pastoral schedule, ministering to various women’s religious orders throughout Chicagoland, and providing parish supply work and spiritual direction. He also nurtured long and meaningful friendships through regular correspondence with numerous people worldwide, including influential leaders, such as Australian Cardinal George Pell and former Australian prime minister Tony Abbott, who published a tribute to him upon his passing.

Despite his friendships with people of influence, Fr. Mankowski lived a simple life. Both Fr. Paulson and Kass remarked on Fr. Mankowski’s asceticism, especially in Rome, where he would use his vacation time to minister and give retreats to religious throughout Eastern Europe and the Middle East.





His room in Rome “was the most spare of human residences I had ever seen,” said Kass. “There was a bed, there was a table, and there were books, but I think they were all library books. He owned nothing. He lived the most simple of lives, except in the mind and in the heart. He had a wonderful sense of humor.”

Weigel also observed how his friend “lived the evangelical counsels very intensely.”

“He was great company, great fun, and a perfect example of how the radical embrace of the Gospel doesn’t lead you to an easy life, but certainly leads you to an engaged and fulfilling life,” said Weigel.

Longtime friend Mary Ann Glendon met Fr. Mankowski in Boston in the 1980s, during his studies in theology, and credited him with getting her on the pro-life speaking circuit.

“The way he lived his vocation was truly inspiring,” said Glendon, a Harvard University law professor and former U.S. Ambassador to the Holy See. “Paul lived his vocation) so faithfully, so superbly. It helped me and other people stick to it even when the going got tough.”

As a spiritual director, Fr. Mankowski offered both “high support in terms of his compassion, and high challenge in terms of his own integrity and his unwavering commitment to orthodoxy,” said Fr. Paulson. Though some people may have received his writings as “polemical” at times, Fr. Mankowski was a very “patient and compassionate listener in his care of souls,” he added.

Glendon underlined Fr. Mankowski’s contributions as an essayist and said she hoped his writings would be collected in some form. Weigel said he expected that Fr. Mankowski’s writings “will be read years from now as a pungent and insightful analysis of our times culturally and ecclesiastically.”

Fr. Paulson said while Fr. Mankowski’s family and friends were unprepared to learn of his death, Fr. Mankowski “was ready to meet his maker any day of the week because he said his prayers, he celebrated his Mass, kept his vows, and kept his focus on the Lord.”

Fr. Mankowski’s funeral was held Sept. 8. Donations to the Institute’s newly established Fr. Paul V. Mankowski, SJ, Memorial Fund for Jesuit Scholarship can be made in his memory at [www.lumenchristi.org](http://www.lumenchristi.org).

## Fr. Paul V. Mankowski, SJ, Memorial Fund for Jesuit Scholarship

To honor the legacy of our longtime scholar-in-residence, we have created the Fr. Paul V. Mankowski, SJ, Memorial Fund for Jesuit Scholarship in coordination with his Midwest Jesuit Province and the blessing of Fr. Brian Paulson, SJ, provincial, a former member of the board of directors of the Lumen Christi Institute.

The fund will keep alive the memory of Fr. Paul Mankowski, SJ, at the Lumen Christi Institute and will be used to sponsor lectures, symposia, seminars and conferences with and by Jesuits scholars or by other scholars on topics in Jesuit history, thought, and spirituality.

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*Thank you to  
Julie Jansen Kraemer  
for six years of service as  
chair of the Lumen Christi  
Institute's board of directors.*

With her thoughtful leadership on the board and incredible generosity, Julie has invested in key positions to help advance the Institute's mission and helped launch new programs such as the Newman Forum for high school students.

THE BEACON

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AUTUMN 2020

*(Top) July panel discussion on "COVID and the Color Line: Race, Religion, & Public Health" with Shawnee Daniels-Sykes (Mount Mary University), Yolanda Wilson (Howard University), Vincent Lloyd (Villanova University), & Utibe R. Essien (University of Pittsburgh School of Medicine). (Bottom) Summer Webinar Series session on "Dante as Poet & Philosopher" with Jason Aleksander (San Jose State University) and Arielle Saiber (Bowdoin College).*