REINHARD MARX, ARCHBISHOP OF MUNICH AND FREISING—Pope Benedict XVI’s former diocese—paid a visit to Chicago in April while on a broader American tour that included Washington, D.C., New York City, and the University of Notre Dame where Marx presented the 2009-10 Terrence R. Keeley Vocation Lecture entitled “The Social Message of the Church in the Context of Contemporary Challenges.” Marx is a respected social theorist and has recently written an analysis of global capitalism entitled Das Kapital, alluding to the famous work of that title by Karl Marx, to whom the forward of the Archbishop’s book is addressed. Critical of both capitalism and communism, Marx has gained a reputation for trying to draw attention to how Catholic social thought can provide ways of approaching the current global economic crisis. Communism was disastrous, but “capitalism without humanity, solidarity, and justice has no morals and no future,” Marx writes.

Joseph Kaboski, Assistant Professor at the Ohio State University Department of Economics, assisted in organizing a luncheon for Marx in which he was able to meet faculty at the University of Chicago, including Roger Louis, John Dewey Distinguished Service Professor of Economics, Roger Myerson, Glen A. Lloyd Distinguished Service Professor in Economics and member of the National Academy of Sciences, and David Nirenberg, Deborah R. and Edgar D. Jannotta Professor of Medieval History and Social Thought. During his time in Chicago, Archbishop Marx con-celebrated Mass with Francis Cardinal George at the Chicago Archbishop’s Residence on the Near North Side. Cardinal George afterward hosted Marx and those traveling with him to breakfast.

The study of ancient Judaism has not only led Gary Anderson to make a remarkable scholarly discovery—how a Jewish revolution in thought led to an understanding of sin as debt in Christianity—but has also been integral to his conversion story. “Some people become Catholic because of a charismatic congregation or priest,” Anderson says, contrasting this to his own conversion. For Anderson who was raised as a United Methodist, it was the study of Judaism that brought him to the Catholic Church.

“Gary Anderson on Judaism’s Contribution to His Scholarship and Faith

―It is difficult to understand the narrative of culture, our culpability in the eyes of God, without knowing the native language. My advantage is being able to see the metaphors within the development of the Hebrew language―

Despite the different fields of expertise, what united all of the participants was the end goal of developing an authentically Catholic vision of human flourishing within the context of modern economic life. Topics discussed included “Economics and True Well-Being of Man,” “The Role of Markets,” and “The Financial Crisis and Bailout Through the Lens Of Justice.”

GARY ANDERSON ON JUDAISM’S CONTRIBUTION TO HIS SCHOLARSHIP AND FAITH

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**Mission**
The Lumen Christi Institute advocates, supports, and nurtures intellectual work done in intimate and explicit relation to the Light of Christ, the Catholic Christian tradition, and the teaching authority of the Church.

**GOALS**
To accomplish this mission, the Lumen Christi Institute sets as its goals:

- the strengthening of contemporary Catholic intellectual culture and the renewal of the Catholic presence in higher education.

**Graduate reflects on Social and Academic Transitions**

Alicia Bushman, a fourth-year student at the University of Chicago, has finished her undergraduate degree in the Lumen Christi Institute. She credits the Institute with being a “great source of community.”

**Student seeks Challenge to the Faith at the Secular Academy**

Dan Ioppolo, a third-year student at the University of Chicago, is studying philosophy.

**IN MEMORIAM**

Emile Perreau-Saussine

Émile Perreau-Saussine, a promising political philosopher at F Futwaiw College, University of Cambridge, died suddenly from a heart attack in February at the age of thirty-seven. During the 1990s, Perreau-Saussine was a visiting student at the University of Chicago’s Committee on Social Thought. He had finished his dissertation on the thought of the philosopher Alain Maury. This time, he participated in programs of the Lumen Christi Institute and maintained a friendship with the Institute and its work. Recognized as a promising younger scholar on the relationship between religion and democracy in the modern age, he was working with the Lumen Christi Institute to plan a conference on secularism in Paris, June 24-26. The conference—featuring scholars such as Charles Taylor, Remy Bront, Hans Jonas, Jean-Luc Marion, and Robert Sympson—will be held in his memory.
TURIN MANUSCRIPT OFFERS GLIMPSE INTO MUSIC WORLD OF FIFTEENTH CENTURY

In the Alpine Italian city of Turin (Torino), where tourists flock to see the famous Shroud, is a library that holds a manuscript of value only to those with an appreciation for fifteen-century music. Michael Alan Anderson, Director of the Schulz Antiqua of Chicago and Assistant Professor of Musicology at the Eastern Institute of Music at the University of Rochester, encountered the manuscript in his doctoral studies at the University of Chicago and continues to return to this source for its musical beauty.

The music of the Turin manuscript originated on the island of Cyprus within the court of King James I from the ruling French Langue family. The Langue dynasty—originally from Poitiers in western France—settled in Cyprus and ruled there for three centuries, beginning in the late twelfth century after the Third Crusade. The manuscript was almost certainly part of the dowry when Anne, the daughter of King James I, married the Duke Louis of Savoy in 1684. This partially explains how it may have eventually arrived in Turin.

The manuscript of more than 300 pages contains music for courtly occasions, from sacred music for the ducal chapel to vernacular pieces for entertainment. Anderson used the manuscript to develop the program for a concert this spring entitled “West Meets East: Fifteenth Century French Sacred Music from Cyprus.” Co-sponsored by the Lumen Christi Institute and the France Chicago Center, Schola Antiqua performed the concert in two venues—Rockefeller Memorial Chapel in Hyde Park and St. Benedict Church on Chicago’s north side. The ensemble performed a mixture of plainsong and polyphonic music from the first half of the manuscript.

Thanks to a stunningly beautiful color facsimile of the manuscript from the Regenstein Library, Anderson arranged for concert-goers to view the book up close and ask questions about its contents, visual peculiarities, and wider cultural meaning. While the impetus for compiling the source is unknown and no composer can be definitively associated with the music, the Turin manuscript remains, as Anderson put it, “a rare window into the sound world of the fifteenth century.

Whether it was the south-side or north-side venue, audiences were propped to hear music that hadn’t been performed in nearly six centuries. Even when it was originally performed, Anderson says that only a few people would have heard it. “Probably only members of the court—if they weren’t present, then God.”

BERNARD MCGINN ON MYSTICISM AND MAKING WHOLE THE CHRISTIAN

Most people have heard of the great mystics like St. John of the Cross and St. Teresa of Avila. Based on vague notions of what mysticism means—visions, stigmas, levitations—a typical Catholic might say, “not for me.”

Bernard McGinn, the preeminent historian and interpreter of the Christian mystical tradition and a leading authority on the theology of the fourteenth century mystic Meister Eckhart, has helped to change that. A prolific scholar, he has written and edited over 50 books and volumes on mysticism and spirituality during his academic career.

He has also been the managing editor of the 121 volume Classics of Western Spirituality published by Paulist Press.

McGinn received an STL from Gregorian University and a PhD from Brandeis University. After teaching theology for a year at The Catholic University of America, he came to the University of Chicago in 1969. He has been a full professor at the University of Chicago since 1977 and has written several books on mysticism, notably Mysticism in Meister Eckhart and the German Dominicans.

McGinn finds it telling that the seventeenth and eighteenth centuries had no great mystics, nothing that, he says, would nourish other people. Mysticism, though recovering, still suffers from an image of disinterested nuns or Cistercian monks experiencing levitations, visions, and stigmas in their secluded cells or on the stone cold floor of an empty church. Most people still consider it a bizarre phenomenon, though in the past thirty years McGinn sees a growing interest in mysticism—both inside and outside the university—that is encouraging.

Recent theologians like Karl Rahner, Hans Urs von Balthasar, and Bernard Lonergan have lamented this distorted vision of the life of the mystic that resulted from an Enlightenment mindset. Urgently expressing the need for making whole the Christian mentality, Rahner has said, “the Christian of the future will be a mystic or he will not exist at all.”

McGinn, though making it clear that the Universe must be dedicated to rigorous scholarship and not spiritual formation, has dedicated his life to reading, writing, and translating in the hope that Christians will understand how integral mysticism is to their faith.

“God’s grace is really essential. A lot of people can read books on mysticism purely as an intellectual exercise. It is important to remember that asceticism can be practiced for thirty, forty years and nothing can happen. All this is helpful training for what is God’s initiative.”

This separation between the mystical and intellectual, which started as early as the thirteenth century, deeply wounded the Church. McGinn, following Friedrich von Hugel, categorizes three dimensions within a healthy Church. Perrine (leadership), Pauline (intellectual) and Johanneine (mystical). The Enlightenment period considered the Pauline element the most essential. The Johanneine dimension developed the reputation as an experience reserved for certain, select people—relegating it to the margins of Christian life.

McGinn writes on the board during his lecture, “Theology and Mysticism in Meister Eckhart and the German Dominicans”
close friends at Duke—Eric and Carol Meyers, Professors of Religion who specialized in Hebrew Bible—who encouraged him to consider that path of study.

This interest would further develop at Harvard where his closest mentor, James Sanders, who holds chairs in the Jewish Bible and Modern and Classical Hebrew at Bar Ilan University and Harvard, reinforced the importance of the knowledge of Jewish history in order to be a more nuanced Biblical scholar.

Indeed, while many scholars of early Christianity study the Old Testament, there are few that can read post-Biblical Hebrew or understand Jewish culture. Anderson has developed a specialization that plants his feet firmly in both the Jewish and Christian worlds. He has even made a point of learning Modern Hebrew—which he says may be ideal for reading novels but not going to the market “since the moment you falter, someone speaks to you in English.” He believes that to know a language you have to love the people who speak it. “I love the Jewish people,” he says. “According to God, God has chosen as his very own.”

It was his complete immersion in Jewish history and culture that eventually made Catholicism attractive. His familiarity with the Jewish approach to the Bible, which draws on a long tradition of scholarly interpretation, enabled him to appreciate Catholicism, which approaches Scripture in a similar way. The closer he got to the Hebrew original, Anderson says, the more comfortable he became with the Jewish interpretative method. This made Anderson reflect on his own faith as a Christian and how he couldn’t find such an approach anywhere but in Catholicism. “I didn’t have the intellectual equipment to deal with this as a methodology in my theological orbit. Catholicism became increasingly attractive,” he says.

Judaism shaped Anderson’s personal life, while also impacting his academic vision. It was his expertise in Judaism that led him to make an important discovery in Biblical scholarship which he shared in his most recent book Sin: A History. His knowledge of the language and culture enabled him to see what Scripture scholars throughout Christian history couldn’t—that if not for the influence of Aramaic, the Semitic language later spoken by Christ, on Hebrew language in the Second Temple period, there would not have been an introduction of economic language into the concept of sin. The Aramaic verb for “forgiven” means “fauxmate,” because to forgive a sin is to forgive the right to collect on a debt, or obligation.

The metaphor of debt impacted the way sin would be understood from the early Church to Luther—giving us an image of God as divine Creditor who at the same time does not account in human terms. The metaphor of debt impacted the way sin would be understood from the early Church to Luther—giving us an image of God as divine Creditor who at the same time does not account in human terms.

Many people, even most Catholics, are unfamiliar with the Church’s long history of inquiry into the origin and justification of law. Where do laws come from, and why are they authoritative?

Mark C. Murphy, Fr. Joseph T. Durkin, S.J. Professor of Philosophy at Georgetown University, has written numerous books that explore many philosophical dimensions of legal theory, including Philosophy of Law: The Foundations, Natural Law in Jurisprudence, Divine Authority. On March 2, he gave a lecture for students and faculty at the University of Chicago entitled, “The Authority of Law in Recent Catholic Political Philosophy.”

Murphy’s lecture provided a thought-provoking critique of some of the problems raised by theories that dominate jurisprudential analysis current in England and the United States. “Probably the most unusual feature of my book is that I avoid the pitfalls of the majority opinion, which is that a good work of legal philosophy is one that is extremely technical. The idea is to present the material in a way that is accessible to the general reader,” Murphy says.

Murphy welcomed the opportunity to receive critical feedback from an academic community known for its rigorous critique of ideas. “I had an outstanding visit,” writes Murphy in an email interview. “I received two very important sorts of feedback: from those in attendance thinking through these problems and a Catholic perspective, and from those thus able to raise objections internal to that perspective, and from those in attendance who do not share that perspective but who accept the Examen of a Christian Institute’s invitation to think through these problems of common concern together.”

By bringing speakers to present on topics like the law that are of concern to all, the Institute hopes to engage the campus in a vital conversation. Murphy praised the Institute’s efforts: “As the Catholic intellectual tradition is not an insular tradition but addresses and invites debate with all inquiries of good will, it serves me that, when Christian students from itself within a wider university community is a faithful imaging of how the Catholic intellectual tradition aims to address the wider scholarly community.”

If one doesn’t know Ilaria Ramelli, Assistant Professor of Ancient Philosophy at the Catholic University of the Sacred Heart Milan, one would never guess how difficult it is for her to be a scholar.

Ramelli gives lectures with such cheerful enthusiasm that one can’t help but be infected by her love for ancient philosophy. But she has managed to conceal the effort it takes for her to do even the simplest of things, never giving presentations that involve over four thousand miles of travel or the university level have been extremely demanding. For the good of her health, she probably shouldn’t be doing it. But she considers scholarship her mission, something not necessarily of her own choosing. “It is a mission; I did not choose it. I obviously should not be doing either this or any other work – and this is one of the less ‘physical’ works I can imagine…Almost nobody would probably work in these conditions, especially when I am in humid Padania (a region of northern Italy), with strong pains and high fever all the time, but I do consider it to be a miracle, not a work, and not even a passion, but a mission.”

Ramelli indeed focuses not as much on her interests, but on what best serves the academic community. “Nothing to do with ‘I like,’ but with ‘it is too important.’ I am forced to choose so much and must really look to what is most important, as far as possible,” she says.

In her lecture on “The Apocalypse in Origen and the Origenian Tradition” given at the University of Chicago on May 25, she explained that redemptive suffering is like a purifying fire that destroys everything that keeps a soul away from God. But the suffering of the innocent still makes little sense, even to a philosopher. “I never killed anyone, why should I have to suffer like this?”

No one knows what awaits them in the afterlife. But Ramelli believes that her life is being lived for others, that she is using her natural philosophical inclination to further the academic enterprise. Ramelli has become the world’s leading expert on Origen, a Christian Platonist theologian of the third century, translating Greek texts that students at places like the University of Chicago would otherwise never be able to access. She follows this path, not because she chose it, but because she was always on it. Philosophy has always been something more than a discipline in an academic curriculum, but a way of thinking and living, Ramelli explains. “It also naturally became an object of scholarly research.”

Apart from her research and writing, Ramelli has little time or energy for anything else. She used to paint. In her teens and twenties, she even sold a few of her paintings. But for the last no longer than a few years, “I have absolutely no time left, and I must choose which is most important,” she says. “The most important thing I can contribute is my scholarship and prayer, which of course is even more important and would be certainly worthy of one’s entire life.”

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