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Peter Cardinal Turkson,
President of the Pontifical
Council for Justice and Peace

The Tranquility of Order

The Enduring Fascination with
Pope John XXIII's *Pacem in terris*

In a *Time* magazine article published fifty years ago, “**Roman Catholics: What We Are For**,” Pope John XXIII’s encyclical *Pacem in terris* (the first encyclical addressed to all people of good will, rather than only to Catholics) was praised for its affirming message: “too many papal pronouncements in the past have displayed a finger-wagging, negative tone,” the author of the article wrote.

Pope John XXIII—soon to be canonized and similar in many ways to Pope Francis with his simple style and personal warmth—convened the Second Vatican Council and called for a “new enthusiasm, a new joy and serenity

of mind” and that the Church enter into dialogue with the modern world. To this end—amid the global tensions of the Cold War, and shortly after the erection of the Berlin Wall—Pope John XXIII addressed his famous encyclical to all people of good will, inviting them to consider the conditions for establishing universal peace on earth in truth, justice, charity and liberty.

To celebrate the 50th anniversary of this historic document, the Lumen Christi Institute, the John U. Nef Committee on Social Thought at the University of Chicago, and the Center for Civil and Human Rights at Notre Dame Law School organized a symposium and conference that engaged thinkers in a conversation on peace, human rights, and religious freedom at one of the world’s leading secular universities.

In the symposium on April 4th that drew an audience of over 200 to the University of Chicago, **Roland Minnerath**, Archbishop of Dijon, gave the event’s keynote address,

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Humanizing Globalization

Peter Cardinal Turkson, considered by many to be a leading voice for the Church in Africa, exchanged ideas on globalization and the developing world with three of America’s top economists—**Robert Lucas, Luigi Zingales, and Joseph Kaboski**—at the University of Chicago on May 23rd.

Turkson, the 64-year-old president of the Vatican’s Pontifical Council for Justice and Peace—previously the Archbishop of Cape Coast, Ghana—urged those living in the developed world to look to Catholic Social Thought for guidance in “humanizing globalization for the developing world.”

“Globalization offers many benefits to developing countries like my home country Ghana,” said Turkson, “but these benefits have not materialized and will not materialize



Nobel Prize winning economics professor Robert Lucas (far left) and panelists Luigi Zingales, Joseph Kaboski, Russell Hittinger, and Peter Cardinal Turkson

until there are real changes in attitudes, approaches and economic policies.”

Arguing that globalization has been “unfairly tilted in favour of the already-developed economies” and “made to serve the strongest,” Turkson asked Catholics—and all people of good will—to consider how their economic decisions affect

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followed with responses from **Mary Ann Glendon** (Harvard Law School and Former US Ambassador to the Vatican), **Joseph Weiler** (New York University Law School), and **Russell Hittinger** (University of Tulsa).

Minnerath expressed admiration for the unique contribution the document makes to understanding the rights we have as human beings, especially the right to be able to worship God and profess religion in public and in private. “In the enumeration of rights that flow from human nature, the encyclical proposes for the first time a formulation of individual liberty of conscience and religion,” he said.

Weiler—a notable Jewish legal scholar—appreciated the document’s universality. *Pacem in terris* deals with the problems and issues surrounding human rights yet can appeal to people from different religious backgrounds—even atheists and agnostics. This has led many people however to ignore the religious roots of many of the arguments. For this reason, he encouraged Catholics not to be afraid of publically voicing convictions that are uniquely informed by their Christian principles. Given a reticence he has noticed on behalf of many Christians, he said, “the danger is that we won’t have enough Christians who step into the public sphere and say, ‘I’m actually a Christian and here is a religious sensibility which I want you to be listen to because it illuminates a problem in a different way.’”

Hittinger showed very clearly how a religious understanding shaped the document, sharing how Pope John XXIII was deeply influenced by Augustine’s *City of God* in his writing of *Pacem in terris*. In the instructions he typed to a monsignor at the Lateran, Pope John succinctly stated what he wanted the encyclical to be about. “Peace is the tranquility of order, ordered obedience in fidelity to the eternal law. Order is giving each thing its place. The peace of mankind is ordered harmony in the home, in the city, and in man himself. Wretched therefore is the people alienated from God.” Hittinger explained that the entire encyclical was assembled out of those sentences, which themselves paraphrased Book 19 of the *City of God*.



Mary Ann Glendon, Harvard Law School

in the sixties, “it was a happening,” she said about the encyclical. To stress its significance, she said that Robert Maynard Hutchins organized a seminar on *Pacem in terris* at the United Nations. The seminar was attended by 2,200 scholars and statespersons, including the Vice President of the United States Hubert Humphrey, American advisor and diplomat George Kennan, theologian Paul Tillich, even “the editor of *Pravda* was there.”

“Momentous changes were beginning to take rise in our society,” Glendon said, referring to the 1960s American political and social landscape. “It was hugely exciting that the Pope was writing about our preoccupations in such a way as to give encouragement to us.” John XXIII’s comments on the unacceptability of racial discrimination, his affirmation of women’s rights in contemporary society, his praise of the 1948 *Universal Declaration of Human Rights* gave young Catholics a sense that they were on the cusp of great historic changes. “We were proud that our Church’s leaders were in the forefront,” Glendon said.



Joseph Weiler, NYU Law School (left) and Archbishop Roland Minnerath, Dijon, France

“the danger is that we won’t have enough Christians who step into the public sphere..”

“As I listen to these presentations by my colleagues,” Glendon said, “I am beginning to think that part of the enduring fascination of *Pacem in terris* is simply its power to speak to so many different people and to elicit so many fruitful reflections even now, fifty years later.” She then shared her own experience with *Pacem in terris*, saying how she is one of the few people in the room who remembers the reception the encyclical had on the University of Chicago campus. “I still have my 1963 copy,” she exclaimed, waving the faded encyclical with notes by the legendary American theologian John Courtney Murray that cost her 50 cents and she treasures now as a collector’s item. “It was a first, it was an event, or as we used to say

Humanizing Globalization Continued from page 1.

their brothers and sisters, locally and in far corners of the world.

For a change in attitudes to take place, Turkson encouraged the prosperous to think about justice, the meaning of property, that solidarity is just “as needed in the poor neighborhoods of a wealthy city like Chicago as it is in the poor districts of Ghana,” the importance of looking “the poor in the eyes,” that governance needs to include a vision of the common good.

Joining him in the conversation were leading American economists who have made a significant contribution to our understanding of globalization.

University of Chicago economics professor **Robert Lucas**—winner of the 1995 Nobel Prize—is one of the pioneers of endogenous growth theory, which argues that economic growth is generated from within a system as a direct result of internal processes. His work has emphasized that the creation and diffusion of new ideas and technologies is key to economic development, and that human capital investment, international trade, and urban centers are critical in these processes.

University of Chicago Booth School of Business professor **Luigi Zingales**, author of *A Capitalism for the People*, has been listed as one of the five “most brilliant brains behind globalization” by Italy’s oldest and most famous newspaper, *Corriere della Sera*.

Finally, Notre Dame economist **Joseph Kaboski** was awarded the 2012 Frisch Medal for his research evaluating microfinance programs, widely used as a tool to combat poverty in developing countries.



Audience members at symposium on “Toward a Moral Economy: Globalization and the Developing World” (May 23rd)

Turkson concluded his remarks by encouraging all men and women to join in the effort to make the world a more just place: “Remembering Pope John XXIII of 50 years ago, enlightened by the teaching of Benedict XVI and inspired by the focus and energy of Pope Francis, let people of good will collaborate in developing and humanizing our global world so that it be worthy of the One who created it and saw that it was good.”

“Let people of good will collaborate in developing and humanizing our global world so that it be worthy of the One who created it and saw that it was good.”



Francis Cardinal George, O.M.I., Archbishop of Chicago, delivers a talk on **Globalization and Catholic Social Thought** at downtown conference on “Toward a Moral Economy” (May 24th)

Institute Holds Spring Conferences on Catholic Social Thought

On April 5th, the Lumen Christi Institute, the John U. Nef Committee on Social Thought at the University of Chicago, and the Center for Civil and Human Rights at Notre Dame Law School organized a conference **“Pacem in terris: After 50 Years”** in celebration of the 50th Anniversary of Pope John XXIII’s Encyclical on Establishing Universal Peace on Earth.

Paolo Carozza (Director, Center for Civil and Human Rights at Notre Dame Law School) presented on **Human Rights: Catholic and Secular**, Allen Hertzke (University of Oklahoma) on **Religion, Politics, and Freedom**, Jean Bethke Elshtain (University of Chicago) on **Sovereignty and Subsidiarity**, and Janne Haaland Matlárý (University of Oslo, former Deputy Foreign Minister of Norway) on **Conditions for a Just Peace**, among others.

On May 24th, around 100 scholars, bishops, and business leaders gathered at the Park Hyatt in downtown Chicago for the **Fifth Annual Conference on Economics and Catholic Social Thought**, **“Toward a Moral Economy: Globalization and the Developing World.”**

Francis Cardinal George, O.M.I. (Archbishop of Chicago) presented on **Globalization and Catholic Social Thought**, Nobel Prize winner Roger Myerson (University of Chicago) on **Corruption and Political Economy in the Developing World**, Carolyn Woo (Catholic Relief Services) on **Economic and Human Development: A View from the Field**, and Christopher Udry (Yale University) on **Emigration and Its Impact on Developing Countries**, among others.

Why We Read Dante

Laurence Hooper gives some insights into the literary methods used by the medieval Italian poet.

It was in a tormented moment as a junior in his high school Italian class at St. Paul's in West London that Laurence Hooper—perplexed by a passage from Dante's *Inferno* where the Greek hero Ulysses appears as a condemned sinner—thought he might want to continue studying Italian at university.

Two years later, he was admitted to Corpus Christi College at Cambridge University where he chose to major in Italian Studies. It afforded him the opportunity to further explore his interest in the thirteenth-century Italian poet but also appealed to his adventurous side. Hooper enjoyed travel and exploring other cultures, and he knew that academic research in that discipline would enable him to spend some time in Italy. Many British students choose to study abroad in France or Germany, but Italy was off the beaten track.



Laurence Hooper

Exciting as travelling was, it wasn't as exciting as Dante. He continued "reading Dante as a reader"—a man who like schoolboys everywhere struggled to understand the literature of the past, who had a difficulty with texts and didn't know what to make of the first great man of exile, Ulysses.

After becoming more deeply acquainted with his writings, Hooper began to see that the Italian poet was focusing in on a theological problem—that of our exile and estrangement from the heavenly Jerusalem. He thought of the second-century Church Father Tertullian who used exile to describe the state of the believer in this world. But Dante was doing something different; he was placing himself in exile even before he was banished. This literary act intrigued Hooper, and his first article on Dante studied the evocations of Christian exile in his *Vita nova*, written around a decade before the poet's banishment.

He was surprised, moreover, that the newly exiled Dante used the Roman term "exilium" or exile rather than the word favored by his contemporaries, "banishment." Why was this so? What was Dante trying to communicate by using the word exile?

Hooper—having received his PhD in Italian Studies from Cambridge University and just completed a three-year residence at the University of Chicago as the inaugural Donnelley Postdoctoral Research Fellow—says this is still an open question, one that he continues to explore.

Nonetheless, he finds Dante's exile an important moment in literary history. For almost the first time, someone in the medieval West becomes an author outside of being a cleric or a teacher. How did Dante accomplish this? Hooper argues that Dante is the first person to have turned into a writer simply by placing himself in exile. We read him because he went into exile.

By separating himself from his fellow citizens in Florence (in the literary act of favoring a Roman term over an Italian one) and embracing a universal Christian identity, as well as an ancient Roman one, it gave Dante a voice—a pretext for speaking to posterity.

Hooper thinks that Dante's desire for exemplarity has special appeal for us today. In our "post post-modern" world where there is no longer a foundation built upon the Western canon, where we no longer speak of a grand narrative, how might people do what Dante did and posit certain things as universal, Hooper asks.

The idea of exile that so fascinated Dante has led Hooper to complete his first book, *Exile and Authorship in Dante*, which he is currently proposing to publishers.

He is immeasurably grateful to the Lumen Christi Institute for allowing him to present a lecture on Dante on May 30th, but also for simply offering lectures and presentations in medieval theology that have proven indispensable to his work on the Italian poet. He describes the Institute as "unique in the North American academic world."

Hooper is particularly appreciative for what he learned during last year's summer seminar in Berkeley with Russell Hittinger. The seminar explored Thomas Aquinas's *Treatise on Law* and has helped expand Hooper's understanding of the medieval legal phenomenon of exile.

Hooper finds Dante's exile an important moment in literary history. For almost the first time, someone in the medieval West becomes an author outside of being a cleric or a teacher.

Grace in a Dark and Gritty Reality

Divinity School Professor talks about his love for the stories of Flannery O'Connor.



"I first got interested in Flannery O'Connor in 1980 because I started doing work on religion and literature and everyone asked me if I had read O'Connor and I hadn't," says Richard Rosengarten—former Dean of the Divinity School at the University of Chicago and now Associate Professor of Religion and Literature. "All I knew of her was that I saw somewhere this book with a big peacock on it." From a sense of professional obligation, he decided that it was time for him to get acquainted with the twentieth-century Southern Gothic writer.

O'Connor's stories charmed him. "I couldn't stop reading them, and I couldn't make any sense of them. They were disturbing and odd, and I found myself laughing at points when I was uneasy about myself for laughing, and I wondered about that."

He read everything she wrote, including her letters. "I fell in love with her stories; I fell in love with the woman who wrote those letters." He was immediately captivated by her odd mix of humor and hard-bitten realism.

Ten years later, he decided he would write a book about her. But when he appraised the field, he realized that there was already a whole "Flannery O'Connor industry" out there, and that she was being used as a "football in the Catholic culture wars."

"She didn't deserve to be kicked around in it. I thought, what can I say about O'Connor without getting involved in those wars?"

It was frustrating. He decided to take a different approach—one in which he could debunk the myth that the First Vatican Council was anti-modern, and the Second Vatican Council pro-modern.

In his mind, O'Connor didn't fit the mold of a person that lived between the Councils. But he felt that to say something substantive, he had to involve O'Connor in a conversation with her contemporaries.

That is why the book he is now working on includes O'Connor, but also two other women—the artist Frida Kahlo and the philosopher Simone Weil—who used Catholicism to mediate a deeply complex engagement with modernity. Rosengarten loves that these women were deeply loyal, but also deeply critical. He calls them "the Teresas of Avila of the twentieth century." They thought about the tradition in complex ways. They didn't glibly resort to equating modernity with evil, but neither did they think that modernity was unambiguously good. The book is simply titled *Styles of Catholicism: Flannery O'Connor, Frida Kahlo, Simone Weil* and should be ready for publication sometime next year.

After all these years of research and getting to know O'Connor and her work, Rosengarten seems still freshly amazed by her ability to fictionalize the ineffable. Whereas tens years ago he was fascinated by her violent, disturbingly witty prose, he is struck now by the way in which her stories attempt to explore "what a moment of grace would be in a world that is insipidly inattentive to it."

O'Connor really wanted to understand what grace meant, how it looked in a dark and gritty reality with everyday folk who were blind to it. "O'Connor was interested in the disjunction between the modern world and good news of grace," Rosengarten explains. "What would it mean for the one to confront the other?" To this end, she brings together violence and humor, very different emotional valiances—all in the service of describing both the world and God's grace accurately.

Rosengarten points out that O'Connor's understanding of the faith was a simple yet profound one. Though she read Thomas Aquinas every night before bed, he says that people are stunned to learn that the book that most deeply shaped her understanding of Catholicism was the Baltimore Catechism. "She knew it cold. When asked about the ten most important books she read, she listed it as number one." While O'Connor was unambiguously orthodox, his favorite line of hers is when she says that in the Church, "it's always about the wrong man for the wrong job."

It was as an artist—as well as a woman of profound faith—that Flannery O'Connor engaged with the ambiguities and contradictions of modernity. Through fiction—her local realism, her sense of mystery, her ability to see people the way they are, her deeply spiritual vision—O'Connor created entrancingly gruesome yet ultimately redemptive worlds.

Of all her stories, Rosengarten likes "Revelation" best. She completed the revisions for "Revelation" on her hospital bed, just before she died of lupus in 1964. "I can't read the end of that story without being moved," he says. "So many of her stories capture that moment of grace with the death of the protagonist. But Ruby Turpin doesn't die. In one of her letters, she writes that Ruby Turpin 'could go on to great things.' She doesn't kill Ruby Turpin. She marches out of the story a changed person, changed to the core of her being. I find that extraordinarily moving."



Richard Rosengarten,
University of Chicago

"I fell in love with her stories; I fell in love with the woman who wrote those letters."

A Passion for Human Rights



Paolo Carozza, Notre Dame Law School

Paolo Carozza has made it his life's mission to articulate the Church's vision of human rights in classrooms around the world—teaching currently at Notre Dame Law School but having also taught at Harvard Law School, the University of Florence, the University of Milan, and the University of Chile.

Given the loss of a common understanding of what constitutes human nature, Carozza is passionate about his vocation.

The immense scope of the task at hand has led Carozza at times to step outside of his role within academia. From 2006-2010, he served both as a member and as President of the Inter-American Commission on Human Rights (an organization whose mission is to promote and protect human rights in the American hemisphere), revealing his desire to make an impact in the world of human rights from practical experience as well as scholarly reflection.

The seeds of his calling to public life were planted at home. Carozza comes from a family of scholarly Italian immigrants and credits his parents, his earliest teachers, for instilling in him certain values that gave him a desire to make a difference in the world.

It was during his time as an undergraduate at Harvard University however that his sense of purpose became more refined. There he encountered faculty who introduced him to the riches of Catholic thought and inspired him to think about how he could witness to the faith in law school.

Carozza argues that the encounter with Catholicism when one is maturing intellectually is immensely important. He applauds Lumen Christi for presenting the rich intellectual history of the Church to students at the University of Chicago who are—as he was at Harvard—faced with the decision of how they will spend the rest of their lives.

His own profession has been immensely challenging.

Currently Professor of Law and the Director of the Center for Civil and Human Rights at the University of Notre Dame, Carozza says it isn't easy to speak out for human rights in a culture where rights can mean anything and everything, where “the concept of dignity can be contradicted in the same decision by the same judge,” he admits.

It disappoints him that the culture has eroded to its current state. In a talk given on April 5th at a downtown conference titled “*Pacem in terris* After 50 Years”—sponsored by the Lumen Christi Institute, the John U. Nef Committee on Social Thought at the University of Chicago, and the Center for Civil and Human Rights at the University of Notre Dame—Carozza claimed that Pope John XXIII's encyclical marked the apex of a mutual understanding between the Church and mainstream secular culture on the meaning of human rights. Since then, the two narratives have been growing further and further apart.

One example of this divergence in a shared understanding is in the disappearance of a notion of duties. At the time of the promulgation of *Pacem in terris*, most people would agree that the right to life included the duty to preserve one's life. Today the “right to life includes the right to destroy one's own life and another's life,” he says.

We have a duty to get involved, he argues, precisely because the understanding of human rights has changed over the past fifty years. “Catholics have to generate a new culture,” Carozza says. “We must not merely react to pathologies, but we must be capable of generating something new.”

Carozza therefore urges Catholics to shoulder responsibility for the transformation of culture, encourages them to contribute to John XXIII's vision of a more just society.

“The prospects of that slow and deliberate change directly depend on increasing the presence of persons in the environment of human rights, persons who bear with them a different sensitivity, a different vision, who incarnate a different understanding of the human person,” he says. “It is not sufficient to engage in intellectual discourse. It is not sufficient to develop a doctrine. It is a human encounter that will make the difference over time.”

In his closing remarks at the conference on *Pacem in terris*, Carozza shared these words of exhortation from John XXIII: “Everyone who has joined the ranks of Christ must be a glowing point of light in the world, a nucleus of love, a leaven of the whole mass. He will be so in proportion to his degree of spiritual union with God.”

“It is not sufficient to engage in intellectual discourse...It is a human encounter that will make the difference over time.”

Economic Activity and the Transcendent Dimension of Human Nature

An Interview with Carolyn Woo, Catholic Relief Services



Carolyn Woo, most recently served as dean of Notre Dame's Mendoza College of Business prior to her current position as CEO and President of Catholic Relief Services. At Lumen Christi Institute's downtown Chicago conference, "Toward a Moral Economy: Globalization and the Developing World," she presented in the session on "Economic and Human Development: A View from the Field."

Given all the exposure you now have to unpredictable real-life situations, what are the common misconceptions that academics have about developmental and economic problems on the ground?

The most common misperception is the impression by certain academics that development work is mostly practice without theory and data verification. While there is much room for improvement, large-scale development work often has to present its theory of change and provide assessment of its work. The information collected covers many projects over decades of work by different agencies affecting hundreds of thousands of beneficiaries. I have seen a number of academic presentations based on work with only one or two communities and from which conclusions were drawn.

Very briefly, what were your impressions of the Moral Economy conference? Were you introduced to any new ideas? Did you meet people who inspired you to think about a problem in a different way?

I thought the best paper was presented by Cardinal George: it inspired me to think about the transcendent nature of humans created by God and how our human activities (including economic transactions) must not lose this transcendence.

Given your background, opportunities for women were limited, what does it mean for you to be so involved in public life? What does it mean especially since many of the countries in which CRS functions, women have a limited societal voice or role?

The opportunities and success that I have enjoyed make me realize how important it is that EVERYONE has opportunities to flourish and to come into his or her full potential. There are all sorts of barriers and not just against women. While much progress has been made with respect to the progress of and equal treatment for women, girls and women are still not valued, not respected, not empowered in certain countries and cultures. I have now met many people, for different reasons, who are sidelined from reaching their potential. Education provides the key and access to knowledge, to opportunities, to livelihoods, to certain social standing in society, to the levers of change, and ultimately to a voice and a place in formal structures.

What are your thoughts about the role of laity in the Church given that you were one of the first lay members of the CRS Board prior to your assuming your current role as president and CEO?

I think all would agree that the invitation to lay members to the CRS board significantly expanded the breadth of professional experiences. These have included expertise in governance, audit, financial administration, investments, communication, law, administration of highly complex organizations such as universities and hospitals and approaches to problem-solving. The lay members also opened our eyes, minds and hearts to the immense needs of the world and the inspiring commitment of the Church to step up to these problems through aid, advocacy and solidarity. Laity and the clergy together comprise the Body of Christ who calls us to be His eyes, hands, and feet on earth, to bring His love and His bounty to everyone, to take care of each other and to remember that He is with us and in us. We all have our unique gifts to bring and our part to do. This is a big task and we need all hands on deck working shoulder to shoulder for the kingdom of God.

“Laity and the clergy together comprise the Body of Christ who calls us to be His eyes, hands, and feet on earth, to bring His love and His bounty to everyone, to take care of each other and to remember that He is with us and in us.”

Lumen Christi brings the light of faith to young intellectuals and aspiring and current academics. What do you see as the relationship between intellectual formation and living the faith? Does it help to have an informed faith? How has your knowledge of the faith inspired you to help others? How does it sustain you?

Wow, that is a big question! In second grade, I learned my catechism and there was a set of answers I memorized about God from the abridged Chinese version of the Baltimore Catechism on mimeographed sheets. The answers have not changed, but what they mean to me, what they call me to do and why I believe have continuously deepened due to life experiences, interactions with people of faith and the intellectual tradition of the Church. Faith calls us to seek the truth in all its realms: physical, intellectual, relational, and spiritual. For me, the gift of the Church's intellectual tradition is to put into words and therefore greater clarity of the transcendence, which I and perhaps everyone experiences but cannot name. I think as much as possible, our faith needs to grow with our level of intellectual maturation. Otherwise we would deploy a second grade or eighth grade level of understanding to the decisions and experiences of our lives in a highly complex world.

Kara Lamb

PHD STUDENT IN PHYSICS

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

I am working on a PhD in Physics, and my research focuses on understanding the microphysical processes governing ice formation in cirrus clouds through both experimentation and computational modeling.

How did you first hear about Lumen Christi?

I first heard about the Lumen Christi Institute through Calvert House, the Catholic student center on campus. I attended one of the Tuesday night non-credit courses because I was interested in deepening my understanding of the teachings and history of the Catholic Church.

How has your participation in Institute programs contributed to your growth as a scholar?

Although the talks I have attended through the Institute have not been directly related to my work as a scientist, they have deepened my understanding and respect for the intellectual traditions of the Church and broadened my understanding of aspects of the Church's social teachings. They have introduced me to the works of many important historical figures whose work and lives have shaped the Church's history and traditions. I have enjoyed the opportunity to learn more about subject areas that are very far outside of my own area of expertise. Hearing from creative and hard-working scholars from many different disciplines has also served to reinforce the idea that one's development as an intellectual and a scholar, whether in science or in the humanities, is a vital endeavor, and can and should be integrally linked to one's development as a human person.

Is there a particular event (or encounter with a scholar) that has had a direct impact on the development of your academic work?

I have been particularly interested in learning more about Catholic Social Thought, specifically through the non-credit course in the Spring of 2010, and the recent discussion on *Pacem in terris*; this has led to my reflection on how such teachings might impact my own work as a scientist, both in terms of what I study, how I interact with other scientists in my discipline, and how scientific inquiry can contribute to human society in ethical and meaningful ways.



Kara Lamb

“The Institute has consistently provided a unique opportunity for high-quality scholarly discussions...by bringing together scholars from different universities and across disciplines to reflect on the Church’s cultural, historical and philosophical traditions.”

What do you plan to do after you have completed your degree?

I would like to continue doing scientific research, although I'm not yet sure whether this would be in an academic setting or in the private sector.

What role does the Institute play on the University of Chicago campus?

From my experience, the Institute has consistently provided a unique opportunity for high-quality scholarly discussions at the university by bringing together scholars from different universities and across disciplines to reflect on the Church's cultural, historical and philosophical traditions. It also serves as a reminder on campus that the Church's intellectual tradition is still alive and ready to engage with the most vital issues facing the world today.

Addressing Spiritual Poverty

ZITA GAVIN, PHILANTHROPIST DEDICATED TO THE CATHOLIC CHURCH AND EDUCATION, TALKS ABOUT SHARING CHRIST WITH THE WORLD

Recently, Zita Gavin looked up the meaning of philanthropy in *Webster's Dictionary*. She found that it is defined as goodwill to your fellowman, an active effort to promote human welfare. Though in today's world philanthropists are often recognized for the large sums of money they give away—not necessarily their advancement of human welfare—she is nonetheless inspired by people who devote themselves to the service of others.

Zita considers her dear friend Georgiana Cass her role model in philanthropy. Georgiana, now in her 70s, was born in Cuba and left with her family when she was in her late teens. In the United States, she studied accounting and later theology, and became a Third Order Dominican. Georgiana's career in accounting led her to become a comptroller of a company. Her life however took an unexpected turn when she approached retirement and took a trip to Honduras. There she experienced firsthand the needs of the people and was compelled to do something about it.

Consequently, Georgiana became a regular catechist in Honduras and spends at least six months a year there. She lives in a humble home, and travels around the country by bike or foot. Her accomplishments are impressive. Apart from catechesis, she has raised money to remodel an old church so it can be used for teaching, meetings, and once a month as a medical clinic. Though Georgiana is unrecognized for the work that she does to improve the lives of the people of Honduras, Zita believes that it is vitally important—that her friend practices philanthropy in the truest sense.

“We need to promote Christ at all different levels. Lumen Christi functions at the scholarly level. In these times, the Church certainly needs more Augustines.”



Zita Gavin

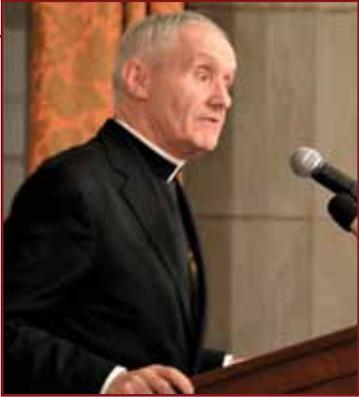
Like Georgiana, Zita and her late-husband, James J. Gavin Jr., initially supported Catholic organizations that educated the economically poor in places like Honduras and the economically disadvantaged African American high school youth in inner-city Chicago. In the last few years, however, Zita has come to recognize the great amount of spiritual poverty that exists in affluent parts of the world. Therefore the James and Zita Gavin Foundation continue to support the little villages of Honduras, but also Catholic media, as well as the Lumen Christi Institute housed on the prestigious University of Chicago campus. “We need to promote Christ at all different levels. Lumen Christi functions at the scholarly level. In these times, the Church certainly needs more Augustines,” she says.

Mrs. Gavin first took notice of Lumen Christi's potential impact when she participated in a downtown luncheon on Benedict XVI's *Caritas in Veritate* with Francis Cardinal George, O.M.I., Archbishop of Chicago, and looked around and saw a group of civic leaders sitting around a board table discussing the papal encyclical. Lumen Christi's ability to attract community leaders to discuss this material, and help bring these Christian principles into their lives and actions, impressed her.

Zita is pleased that the Institute's influence even extends to the Church hierarchy. In their annual meeting in Atlanta last year, bishops discussed ideas they encountered at Lumen Christi's Fourth Annual Conference on Catholic Social Thought, “Toward a Moral Economy: Policies and Values for the 21st Century.”

It has been refreshing for the Gavin family to find an organization that alleviates spiritual poverty and promotes human welfare through something so simple yet so rarely found in the current culture: the discussion of universal truth and a profound engagement with the wisdom of the Catholic intellectual tradition.

IN THE PRESS



Jean-Louis Pierre Cardinal Tauran, President of the Pontifical Council for Interreligious Dialogue, delivers remarks at dinner following *Pacem in terris* symposium (April 4)

Jean-Louis Cardinal Tauran—who in his role as Protodeacon in the 2013 conclave stood on the balcony of St. Peter’s Basilica and introduced Pope Francis to the world—was interviewed by the **Chicago Tribune** about the experience, but also about his role in interreligious dialogue. Tauran was visiting Chicago for the “*Pacem in terris: After 50 Years*” symposium and conference (April 4-5).



Francis Cardinal George, O.M.I., Archbishop of Chicago

Francis Cardinal George, O.M.I. and Peter Cardinal Turkson were interviewed by **CBS 2** Chief Correspondent Jay Levine during the events surrounding “Toward a Moral Economy: Globalization and the Developing World” (May 23-24). Cardinal George and Cardinal Turkson were both asked to comment on Pope Francis, and share their thoughts on the personal stamp he has put on the papacy.

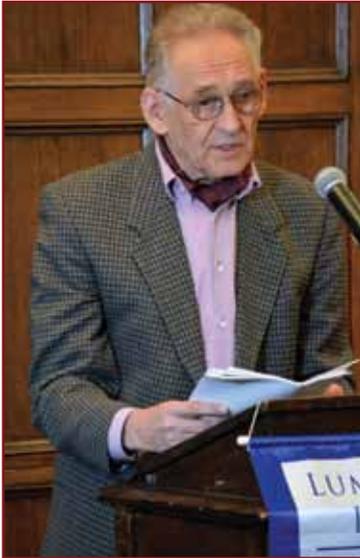


Peter Cardinal Turkson

The Schola Antiqua of Chicago—Artists-in-Residence at the Lumen Christi Institute—were mentioned in **The New York Times** ArtsBeat section on June 7th in connection with their New York City debut at The Morgan Library & Museum planned for June 2014.



Schola Antiqua of Chicago



Anselm Müller (University of Trier) delivers a talk on "The Spiritual Nature of Man" (June 5)



Participants at downtown conference on "Toward a Moral Economy" (May 24)



Steven Justice (UC Berkeley) presents a talk on "'Shameless:' The Sense of a Pejorative from St. Augustine until Now" (April 25)



M. Burcht Pranger (University of Amsterdam) lectures on "Bernard of Clairvaux: The Last of the Fathers and the End of the Middle Ages" (May 29)



Oxford seminar closing dinner in Champneys Room at Oriel College



Graduate students discuss the thought of John Henry Newman with Fr. Ian Ker in the library of Newman's retreat center at Littlemore outside Oxford

Francis Cardinal George, O.M.I. (left), Cardinal Tauran, and Papal Nuncio Archbishop Carlo Maria Viganò at *Pacem in terris* symposium (April 4)



At downtown conference on "Toward a Moral Economy" (May 24)



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SUMMER 2013

Fr. Ian Ker (University of Oxford) and Fr. Paul Mankowski, S.J. concelebrate Mass in Oriel Chapel for graduate students attending the summer seminar on "The Thought of John Henry Newman" (June 17-21)

