



THE BEACON

NEWSLETTER OF THE LUMEN CHRISTI INSTITUTE FOR CATHOLIC THOUGHT SUMMER 2015



Bishop Oscar Cantú (Las Cruces, NM) keynotes at Apr 30th symposium

Solidarity: “A Way of Following Christ”

Bishops Ask Economists to Consider the Challenges Facing the Family

The social-political ideals of individualism have a long history and profound influence upon American culture. In short, individualism is the belief that self-reliance and independence are virtues, that the interests of the individual should take precedence over the interests of a group. But for Catholics, the family—not the individual—has priority.

In his opening remarks to the symposium on “The Family in the Changing Economy” held in International House at the University of Chicago on April 30th, Blase J. Cupich—in his first Lumen Christi event as newly installed Archbishop of Chicago—cited the Church’s long history of fighting for economic justice on behalf of the family, starting with Pope Leo XIII’s 1891 encyclical *Rerum Novarum* which examined the effects of industrialization on families. “Since its inception, Catholic social teaching has focused on the family as primary, not the individual,” said Cupich.

This is not to say that the Church ignores the needs of the individual. On the contrary, many elements of Catholic social teaching stress human rights, the dignity of each individual person, and the sanctity of human life. But the individual is always born into a family. The individual does not exist on its own. “The baby knows its mother before it knows itself,” remarked Bishop Oscar Cantú (Las Cruces,

NM)—Chair of the USCCB Committee on International Justice and Peace—in his keynote address.



From left to right, Kasey Buckles (University of Notre Dame) and Claudia Olivetti (Boston University) discuss “Marriage in the Modern Economy”

“It understands its independent existence only after it has experienced relationship. The smile of the mother is something that the baby responds to, long before it even knows that it is an independent being. We all understand ourselves in relation, not in isolation.”

“The Church affirms the dignity of all families and all members of families in a context of solidarity and justice, not the logic of profit.”

It is difficult to have a clear idea of the importance of the family in our modern culture. Many people take it for granted; many people think of sociality as belonging to a social or political group.

But the family is prior to everything—including the State. “The family is not seen as just one of many volunteer associations that might come or go as the social order develops. Rather, the family is understood to be the central unit of all social orders,” argued Cantú.

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Fr. Robert Barron gives lecture on “Pope Francis & the New Evangelization” on May 8, 2014



Headed to Hollywood

Fr. Robert Barron—One of Lumen Christi’s Founding Board Members—Appointed Auxiliary Bishop of Los Angeles

It seems perfectly fitting that Fr. Robert Barron—deeply committed to engaging the culture with Christian faith through his cutting-edge media ministry Word on Fire—heads West where he will assume the role of auxiliary bishop in the Archdiocese of Los Angeles.

In a press conference held by The Archdiocese of Los Angeles on July 21st, Barron told reporters that his primary mission has been evangelizing the culture—that he was inspired to take on this role through the guidance of his mentor, the late Cardinal Francis George, O.M.I. of Chicago who was also Episcopal Moderator of the Lumen Christi Institute.

“The mission closest to [George’s] heart was the evangelization of the culture, bringing Christ to the arenas of media, politics, law, education, the arts, etc. I can’t think of a more exciting field for this sort of work than Los Angeles, which is certainly one of the great cultural centers of our time.”

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Thomas Levergood,
Executive Director

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THE UNIVERSITY AND THE CATHOLIC TRADITION: LEGACIES OF HUTCHINS AND HESBURGH

Two advantages of the Lumen Christi Institute have been our presence at the University of Chicago and our proximity to the University of Notre Dame. In each case, we benefit from the legacies of two of the 20th century's great university presidents: Robert Maynard Hutchins, the educational reformer and President and Chancellor of the University of Chicago from 1929 to 1951, and the recently deceased former President of Notre Dame Fr. Theodore Hesburgh, C.S.C. Hutchins transformed the intellectual seriousness of undergraduate education at the University of Chicago, especially with its emphasis on the study of the great texts of Western Civilization; this legacy has made the University hospitable to our work of presenting Catholic thought to students and faculty. Because of Hesburgh's success in raising the academic standards at Notre Dame, Lumen Christi has benefited from the presence of Notre Dame faculty as speakers in our programs and the participation of graduate students both in our week-long summer seminars and in our Friday afternoon "master classes."

Common to both educators was a commitment to academic excellence and the high value they placed on the Catholic intellectual tradition. Ironically, one could say that whereas Hutchins "failed" in many of his reforms of educational policy, his cultural and spiritual legacy has been profound. Hesburgh's Notre Dame, on the other hand, has succeeded materially beyond expectations. But at both Notre Dame and at the other Catholic colleges and universities Hesburgh influenced, Catholic identity and tradition have been placed at risk.

In his novel *On This Rock*, my friend Ralph McNerny wrote: "Throughout the Hesburgh years, great efforts had been made at least to match on the academic side the athletic reputation of Notre Dame, and great progress had been made. But schizophrenia persisted. For alumni...it was football that united them to the school..." One character comments, "Hesburgh should have gotten rid of football." Another retorts, "Like Hutchins." The protagonists speculate that just as Chicago escaped the football tradition established by the great coach Amos Alonzo Stagg, there had been an opportunity at Notre Dame when, some faculty speculated, Hesburgh considered dropping football.

More important than whether football has lessened the importance of the intellectual life in the culture of Notre Dame, has been the response of Hesburgh (and Notre Dame) to the shock of the 1955 essay on "American Catholics and the Intellectual Life" by Monsignor John Tracy Ellis. Ellis criticized the lack of commitment to intellectual culture of the American Church as a whole and the low academic standards of its universities. Hesburgh set out to answer the challenge Ellis presented, and today the University of Notre Dame's academic standards and reputation are on par with the 20 leading American secular universities. What suffered was its commitment to the Catholic intellectual tradition. Ralph McNerny—hero to many Catholics—himself admitted his involvement in the changes at Notre Dame in the 1960's and 1970's. Departments were told to hire the best graduates of the best secular doctoral programs, and that's exactly what they did.

Ironically, Ellis's essay cited an address by Hutchins admonishing Catholic colleges to dedicate themselves to "the longest intellectual tradition of any institution in the contemporary world" and to make it come alive on the academic scene. The history of American Catholic universities will be measured by how they combine high academic standards with a commitment to the intellectual tradition loved and lived by Hesburgh and admired by Hutchins. More than any other established Catholic university, Notre Dame is making efforts to recruit leading Catholic scholars, so there is still time left for a comeback in this game.

This relates to the recent misfortunes of Notre Dame's other tradition. Someone who loves Notre Dame (but likes to tease his friends there) tells the following story: "When saying Mass a decade or more ago, Fr. Hesburgh opened his heart to God and prayed: 'Lord, you have blessed me so greatly, I can only offer to you my deepest gratitude, and yet I dare ask of you one more thing: may Notre Dame become the equal of Princeton.' Unfortunately, based on precedent, the Lord God assumed that the former president of the University of Notre Dame was talking about football."

But let's give the last word to Robert Maynard Hutchins: Fr. Hesburgh's record at Notre Dame in the 1950's and 1960's was "one of the most spectacular achievements in higher education in the last 25 years."

A handwritten signature of Thomas Levergood in black ink.

Continued from page 1.

Solidarity

Pope Leo XIII made this explicit in *Rerum Novarum*. In this encyclical, Cantú explained, “the family is treated as one of three irreplaceable institutions that are essential for human happiness. Like the Church and the State, the family is not an optional, but a necessary social institution. It also precedes the State, and is therefore not simply dependent on it.”

We are made for self-sacrificing love, for the total donation of the self. This is what Christians mean when they speak about love.

Cantú made several key points about the family. First, we are created for community. Before we speak about schools and clubs and political organizations, we have to address the community that we know from the moment of birth. “The community that is most basic to humans is marriage and family. Thus the

family mirrors the Trinity, by way of metaphor, and so participates in reality at the deepest level,” said Cantú of the spiritual and mystical nature of family life. “We are both individuals and members of a greater whole, and each is constituent of our created nature. This understanding flies in the face of the modern individualistic attitude that pervades our culture.”

Second—we are made for self-sacrificing love, for the total donation of the self. This is what Christians mean when they speak about love.

Finally, if we are made for such love, where does one most intimately experience it? “The family, with all its limitations that come from human

frailty, is the place best suited for learning to give and receive this love,” said Cantú. “It is meant to be the training ground for all social relationships.”

The family, in its beauty, its frailty—from the primordial to the ancient world through today—has faced many challenges.

Cantú shared that our historical moment isn’t unique. “Since the time of Christ, and even before Christ among Jewish people, in many different contexts, there has been a necessity among the People of God to work out principles of social life and order amid the changing relationships of Church and State.”

However, Cantú made clear that the Industrial Revolution transformed society to such an extent (from a rural to an urban landscape) that the Church had a duty to respond in an urgent manner. “Consideration of these principles has taken on special import during the last 200 years, particularly as the idea and the reality of a pluralistic secular state has arisen, and social philosophies and investigations have been developing into full-fledged sciences, such as sociology, anthropology, and, noteworthy for this conference, economics,” he said.



The Hon. Thomas More Donnelly with wife, Anne Wicker, at Apr 30th symposium

Continued on page 9.

Conversation on the Family Continues in Downtown Chicago

The April 30th symposium on “The Family in the Changing Economy” was part of the Seventh Annual Conference on Economics and Catholic Social Thought, a two-day conference (April 30-May 1) which brought together bishops, economists, business leaders, theologians, and policy-makers to discuss whether Catholic social teaching and contemporary economics can offer insights into the current crisis of the family in the changing economy.



Attentively listening during the second day of the “Family in the Changing Economy” conference (May 1)

Topics covered at the May 1st conference which took place at the Hilton Chicago/Magnificent Mile Suites included “Catholic Social Thought and the Family,” “Vulnerable Families and their Children in the Changing Economy,” “Marriage in the Modern Economy,” and “The Role of Families in Later Lives.”



Archbishop Blase Cupich (Chicago) with fellow bishops and priests prior to the Mass in St. James Chapel at the Quigley Center (May 1)

Presented by the Lumen Christi Institute for Catholic Thought, the conference was co-sponsored by The International House Global Voices



Anna Aizer (Brown University)

Program, The Helen Kellogg Institute for International Studies & The Seng Foundation Program for Market-Based Programs and Catholic Values at The Institute for Scholarship in the Liberal Arts at the University of Notre Dame.

“‘There are three extraordinary things,’ according to a remark of G.K. Chesterton, ‘an ordinary man, an ordinary woman and their ordinary children.’ Chesterton was alluding, of course, to the one extraordinary thing that is the family.”

Michael Sweeney, OP, President, Dominican School of Philosophy & Theology, in his reflections in the session on “Catholic Social Thought and the Family”

A Patron of Science

The Church's Astonishing Contribution to Scientific Advancement

The Scientific Revolution that took place in the 17th century and gave birth to modern science did not develop in opposition to revealed religion. “In fact, most of its great figures were devout Christians,” argues Stephen M. Barr—Professor in the Department of Physics and Astronomy and Director of the Bartol Research Institute at the University of Delaware—in his lecture “Science and Religion: The Myth of Conflict” given at the University of Chicago on April 9th.

The list of scientific thinkers who were also men of faith is impressive.

“Copernicus, whose work sparked the Scientific Revolution, was an official of the Catholic Church. Johannes Kepler, famous for his three laws of planetary motion, was a devout Lutheran, who announced the discovery of one of them with the words, ‘I thank thee, Lord God our Creator, that thou hast allowed me to see the beauty in thy work of creation,’” explains Barr.

Of course, one may immediately protest that this isn’t true.

Weren’t there scientists who had a rocky relationship with religion? Wasn’t Galileo persecuted by the Church? With Descartes, didn’t we become less “religious” and more reliant on the truth revealed by the scientific method? That is a myth, argues Barr. “Galileo remained a devout Catholic throughout his life. Descartes, whose work in mathematics was foundational for modern science, believed in God and the reality of the spiritual soul.”

Indeed, the Scientific Revolution wasn’t anti-religious at all. Many scientists were in fact incredibly zealous—to an extent that might astonish us. “Blaise Pascal was not only a mathematician and physicist of genius, but a man whose life was transformed by an intense mystical experience and who wrote in defense of Christian belief and against skepticism. Robert Boyle, the first modern chemist, left a large sum of money to endow a series of lectures whose purpose was to combat the ideas of ‘notorious infidels’ (i.e. atheists). And Isaac Newton, the greatest of them all, spent as much time on theological and scriptural studies as he did on science,” says Barr.

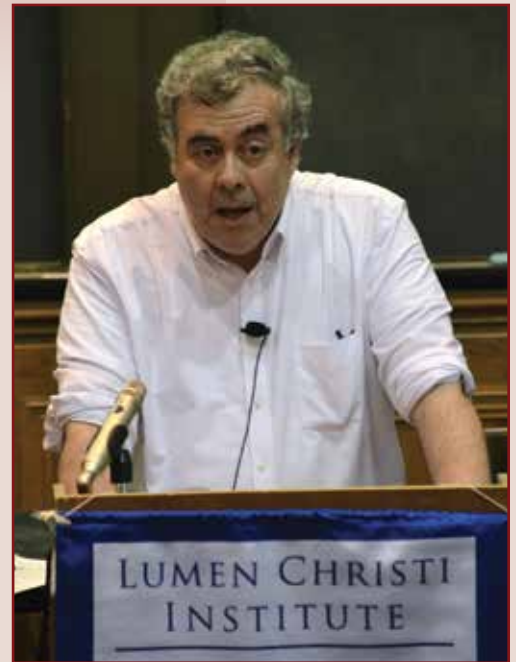
One may wonder then why there is a cultural perception that there is an antagonism between science and religion.

That is because the real conflict is between religion and a philosophy called “scientific materialism” which “wraps itself in the mantle of science” and argues that matter is the ultimate reality, that everything that happens can be explained by the laws of physics and blind chance, explains Barr. What makes the conflict even worse is that scientific materialists adhere to an ideology that sees science as “having a saving mission, which is to free the human mind from irrationality and superstition.” Their ideology critiques religion on three levels: philosophical, historical, and scientific.

Philosophically, they condemn religion for being irrational—a combination of myth and magic. Historically, they hold that religious believers and institutions have been hostile to science, e.g. against Galileo in the past and proponents of Evolution today. Finally scientifically, they claim that the scientific findings in the last 400 years have entirely undermined core Christian beliefs.

Barr takes each of these criticisms in turn. The philosophical critique is based on “crude misunderstandings of traditional ideas about God and Creation.” Judaism and Christianity were never based on a rejection of the natural order. Moreover, “the Book of Genesis was in part a polemic against the supernaturalism and superstition of ancient pagan religions,” says Barr. The Judeo-Christian tradition views God as the Creator of the natural world, as the One who has established its laws and given things their natural powers. “The

Far from condemning science or being in conflict with it, the Church has been one of its greatest advocates—with countless scientist-priests exploring the natural world and offering logical, coherent, and systematic explanations for its wonders.



Stephen M. Barr (University of Delaware)

idea of God as rational lawgiver very likely helped give birth to modern science, as even some atheists at times concede.”

The historical critique of religion is also entirely untrue. “It has been completely discredited by historians of science,” says Barr. “It is a myth, pure and simple, whose roots lie in the Enlightenment, and the contempt many of its thinkers had for revealed religion.”

And finally scientifically, Barr explains that in the past one hundred years there have been several major discoveries and developments—especially in physics—that “seem more consonant with the Christian and Jewish conception of the universe and of man than the materialist’s.” The most shocking example of a scientific discovery that actually supports a religious idea is the Big Bang Theory. This central idea in modern cosmology—proposed by the Catholic priest Georges Lemaître—was initially treated with skepticism. Newtonian physics suggested that “matter, energy, space and time had always existed and always would,” says Barr. But with Einstein’s Theory of General Relativity, one could now describe a universe whose space was expanding. Combining this with observations from astronomers that distant galaxies were receding from us, Lemaître proposed the notion of an absolute beginning to the universe. The Big Bang Theory proves that even scientifically there isn’t much tension between science and religion. In fact, “science now strongly supports an idea that came from biblical revelation and was dismissed by the pagans of antiquity and modern materialists and for a long time seemed contrary to science,” says Barr.

Indeed, far from condemning science or being in conflict with it, the Church has been one of its greatest advocates—with countless scientist-priests exploring the natural world and offering logical, coherent, and systematic explanations for its wonders. Men of the cloth have been involved with founding the sciences of hydraulics and geology, in making important contributions to the development of integral calculus, in discovering an innovative system of botanical classification, in making fundamental discoveries in the theory of sound and vibrations, in discovering the first asteroid, and showing that fertilization in mammals occurs through the union of sperm and egg.

This extraordinary number of Catholic priests who made important scientific discoveries led Lawrence Principe of Johns Hopkins University, a chemist and a noted historian of science, to say, “the Catholic Church has been probably the largest single and longest-term patron of science in history.”



“When I was young, I didn’t know of anything written on this topic. That’s changed a lot in the last fifteen to twenty years. For Catholics who want to read about science and religion, there’s a lot to choose from now.”

- Stephen M. Barr

A Science & Religion Reading List

Religious scientists who have written on science and religion in the last 20 years:

Catholics:

Br. Guy Consolmagno (an astronomer at the Vatican Observatory)

Kenneth R. Miller (biologist at Brown University)

Peter E. Hodgson (now deceased, nuclear physicist at Oxford University)

Protestants:

Francis S. Collins (head of Human Genome Project)

Owen Gingerich (astronomer at Harvard-Smithsonian Center for Astrophysics)

John C. Polkinghorne (former theoretical particle physicist at Cambridge University who became an Anglican clergyman)

John C. Lennox (mathematician at Oxford)

Many good recent authors on the historical relation of science and religion:

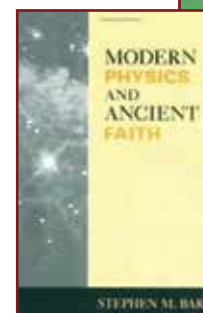
Edward Grant (American historian of medieval science)

David C. Lindberg (deceased, served as President of the History of Science Society)

Ronald Numbers (awarded the 2008 George Sarton Medal by the History of Science Society for “a lifetime of exceptional scholarly achievement by a distinguished scholar”)

James Hannam (historian and author of *God’s Philosophers: How the Medieval World Laid the Foundations of Modern Science*)

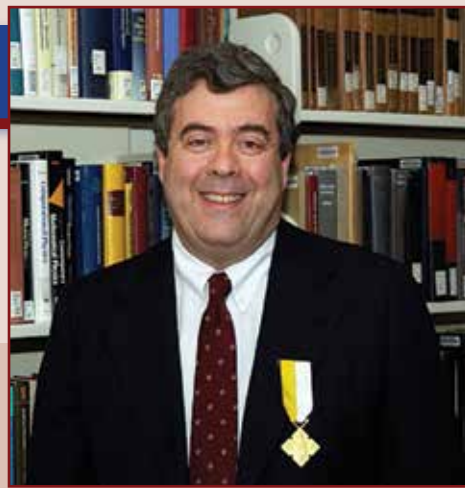
Lawrence Principe (Drew Professor of the Humanities at Johns Hopkins University in the Department of History of Science and Technology)



Books by Stephen M. Barr on the topic of science and religion

The Hunt for the Holy Grail

Stephen M. Barr Reflects on what drew him into Physics, on Faith and Science, and the Catholic Intellectual Renaissance in Chicago



Stephen M. Barr—Professor in the Department of Physics and Astronomy and Director of the Bartol Research Institute at the University of Delaware—never really had to contemplate which path to take in life, what career would be best for him. It never dawned on him to ask such a question.

“It was not a decision I made at some point,” says Barr of his inevitable vocation; he was always naturally inclined toward mathematics and science. “When I was in the second grade and we went to a science museum, kids came up to me with all sorts of questions. Their nickname for me was ‘the absent-minded professor.’” As a child, Barr would occupy himself with brain teasers and puzzles—fascinated with things that would provoke and challenge his mind. Early on, he demonstrated a theoretical temperament.

One would think that the young Barr would be impressed by and seek to emulate the world’s greatest mathematicians and physicists, be it Ptolemy, Pythagoras, Newton or Einstein. But finding role models was never really of interest to him. He was always wrapped up in the questions—describing himself as a “totally geeky kid” interested in math for its own sake, not the people who did it.

By the time he got to college, he knew he would study physics. It was a natural fit for him because it was mathematical. He was attracted to particle physics specifically because it was the most fundamental branch of the field. “It is the quest for the ultimate laws of physics, the hunt for the Holy Grail,” he says.

“We expect more of science than it can give. It can’t give you the meaning of life or give you a system of ethics; it has to be kept in perspective.”

While some scientists live and breathe science—gushing over how in love they are with their field—Barr finds much of the work rather tedious. His favorite part of being a physicist is having a good idea, or learning something interesting. He basically dislikes a lot of the rest, e.g. the drudgery of sitting through boring lectures, the wear of constant travel. He compares scientific work to that of being a musician—to practicing ten hours a day before experiencing the joy of putting on a beautiful performance. Anything worthwhile involves a lot of effort and concentration and sacrifice. There’s a spiritual dimension to it, Barr explains. And the pay off is when he comes up with an idea—when he’s sitting through a lengthy lecture and illumination strikes. “It’s like a light bulb,” he says, “I don’t know how else to explain it.”

But great ideas don’t in fact pop out of nowhere. “There’s this myth,” Barr explains, “that Einstein didn’t know anything; that he worked at a patent office and all of a sudden an idea came to his head.” The Theory

of Relativity—like all great and inspired ideas—required great mental preparation. “You have to think hard before the soil is prepared for an idea,” argues Barr.

Barr is in love with the world of ideas. This is probably why he focuses his research on such brainy, theoretical subject matter such as Elementary Particle Theory, Supersymmetric Grand Unified Theories, and Cosmology.

But he also is a man of profound faith—knowing that there are many things that science simply cannot answer. “We expect more of science than it can give. It can’t give you the meaning of life or give you a system of ethics; it has to be kept in perspective.”

This is why he has published books like *Modern Physics and Ancient Faith*, and most recently, *Science and Religion: The Myth of Conflict*, and written countless articles on topics such as “The Large Hadron Collider, the Multiverse, and Me (and My Friends),” “Man the Mystery,” “Chance, by Design,” “Fearful Symmetries,” and “Much Ado About ‘Nothing:’ Stephen Hawking and the Self-Creating Universe,” all published in *First Things*. His writing has also appeared in *National Review*, *The Weekly Standard*, *Modern Age*, *The Public Interest*, and *Commonweal*.

The Church needs to be involved in the sciences, and Catholics need to better understand science—which is why he is encouraged by the Catholic intellectual renaissance that has come to fruition in Chicago.

Lumen Christi has evolved to a place of preeminence.

Having first heard of Lumen Christi ten years ago when he was invited to some small scholarly gathering in Chicago, in his most recent visit Barr was blown away. “I’m very impressed with how much they’re doing; it’s just amazing.”

Barr is in fact currently president of the Society of Catholic Scholars of Delaware, an organization indirectly inspired by the Institute. It’s not as mature as Lumen Christi however, and is still in what Barr calls an “embryonic stage.”

“Lumen Christi and other Catholic institutes are the way of the future,” says Barr. “To the extent that students in secular universities are going to have a Catholic intellectual life, it has to be through Catholic institutes. It is important for the future of the Church in this country.”



Jim Perry (Managing Director, Madison Dearborn Partners)

Money & the Moral Compass

Jim Perry—LCI Board Member and Managing Director of Madison Dearborn Partners—Challenges Future Business Leaders to Apply Principles of Catholic Social Thought to their Decision-Making

Private equity doesn't have a great reputation.

Business leaders in the private equity world are notorious for being ruthless. After all, they come in and “trim companies down.” They take a fledgling company and go through the books and say “you need to fire people, cut your expenses.”

It's hard to imagine private equity investors being compassionate and loving Christians.

However in a luncheon talk given at Gavin House on May 13th, James (“Jim”) N. Perry, Jr. Managing Director of the private equity firm Madison Dearborn Partners, challenged over fifty students from the University of Chicago Booth School of Business to see their work through the Christian lens by actually helping take a company from failure to success—and that whatever decisions are made during the process should be done sensitively, ethically, and with utmost respect for the human person.

“As business people, we are often confronted with choices that do implicate our faith tradition,” said Perry. In his industry, for example, investors look at a company to make it more profitable. It's all about relationship. They have to find the right leaders—people of competence, courage, and compassion. “Our business is about putting the right jockeys on the right horses.”

In whatever decisions are being made, “Catholic Social Thought offers us a framework.”

Perry then went on to present the pillars of Catholic Social Thought that can guide aspiring private equity investors—and any business leader of character and conviction who is not afraid of elevating moral standards in the workplace.

The first pillar is respecting the human person who is created in the image and likeness of God. “What does it mean in how we respect the worker?” he prodded. The individual worker of course comes from a family, which is the next pillar. An ethical business should promote the good of the family, which includes the understanding that livelihood depends on a just wage and that high levels of stress destroy family life.

There is also within Catholic Social Thought a strong emphasis on the right to private property and its connection to human freedom. Perry expressed fascination with this “linkage between human freedom, markets and property.”

The next pillar is subsidiarity, a principle of social organization which promotes political decision-making at a local level rather than from a detached centralized authority.

And finally Catholic Social Thought encourages business leaders to work for the common good—to think about what they can do in their sphere of life to promote peace and to care for the poor.

“One main idea Jim imparted is that all individuals need to take responsibility for their actions, and there is always a choice to make a values-based decision,” said Andrea Vandersall, who aspires to go into private equity after she graduates from Booth. She was particularly grateful that Perry encouraged students to anchor themselves in the faith, to pay attention to their spiritual life. “Listening to Jim also reminded me that taking the time for some deeper reflection can be tremendously worthwhile. When people get busy or stressed this type of thing is pushed to the side too often, when some form of spiritual thoughtfulness, regardless of religious beliefs, could be one of the best ways to keep people grounded.”

Indeed, a deep spiritual life is essential for making a difference and being a beacon of light in the business world.

Perry concluded in quoting from Pope Leo XIII's 1891 social encyclical *Rerum Novarum* (On Capital and Labour):

“Whoever has received from the divine bounty a large share of temporal blessings has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them, as the steward of God's providence, for the benefit of others.”



Alex Rothmeier

GRADUATE OF THE UNIVERSITY OF CHICAGO BOOTH
SCHOOL OF BUSINESS WITH CONCENTRATIONS IN FINANCE,
ENTREPRENEURSHIP, AND STRATEGIC MANAGEMENT



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

I just graduated from Booth School of Business and I received concentrations in Finance, Entrepreneurship, and Strategic Management. However, Booth is famous for its flexible curriculum, and I feel I got the well-rounded business education that I needed to serve me for a long career.

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

I first heard about Lumen Christi through my uncle, Steven G. Rothmeier, who had been involved with Lumen Christi since its inception. Its lectures and scholarly approach to the Catholic Faith was something I had heard about long before I came to Booth in 2013. The first event I attended was “Pope Francis: First Pope from the Americas” during my first quarter at Booth. Pope Francis was still relatively new and Catholics, myself included, were still getting to know him. This lecture brought together a diverse set of scholars to discuss his impact and their thoughts were incredibly enlightening.

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

I really believe that the programming Lumen Christi puts on is incredibly important for anyone in business. The breadth and depth they go into on the Church’s social teachings and how they engage with so many of the issues and topics that are at the forefront of our thoughts is incredible. While most of the events I went to did not directly relate to my academic growth, they most certainly will have an impact on my ethical thinking as a businessman. In addition, they have many topics that I would never have learned about in business school, and they have incredibly expanded the topics that I would otherwise not have had the chance to learn.

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

Lumen Christi recently hosted a luncheon with Jim Perry in order to introduce Lumen Christi to the Booth community. While the talk didn’t have a direct impact on my academic work, it showed me, and others in the audience, that there are powerful members of the business community who take their faith seriously, and deliberately act in accordance with their belief system. Jim Perry was very deliberate in defining Catholic Social Thought, and provided concrete examples of how he chooses to stay true to his beliefs, while also providing examples of how he has seen others stray outside of what he believes is a moral way to act in business.

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

I will be starting at Apple in Cupertino, CA in September after taking some time off to travel with my wife. I’ll be working in a group in Operations called Supply Demand Management that forecasts build plans for all of Apple’s products and is effectively a bridge between Operations, Sales, Finance, and other parts of the organization.

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

Booth can be a very insular community within the University. Since the MBA program is relatively short, students can sometimes get tunnel vision and not lift their heads out of the business world to learn more about their faith and other scholarly endeavors. Lumen Christi can provide both of these to Booth students, and with the formation of the group, Catholics at Booth, this year, I hope more students can see the wealth of programming Lumen Christi has to offer and engage with Lumen Christi and the broader University.

“I really believe that the programming Lumen Christi puts on is incredibly important for anyone in business. The breadth and depth they go into on the Church’s social teachings and how they engage with so many of the issues and topics that are at the forefront of our thoughts is incredible.”

Continued from page 3.

Solidarity



Archbishop Blase Cupich (Chicago) gives opening remarks at symposium on “The Family in the Changing Economy” (April 30)

Archbishop Cupich presented the problems facing families today. “There are many features of American culture in this historical moment that make genuine family life extraordinarily difficult and, at times, seemingly impossible. A pervasive materialism fuels a frantic consumerism. People are then defined—and they define themselves—in the measure that they can acquire things.” Not only do families feel pressures that drive them to unnecessary despair, “government or business policies can further strain family time and resources. Human needs and personal dignity are too often irrelevant in an economy driven by cost-cutting, stock holders’ expectations, or a bottom line that

trumps the rights and well-being of workers.”

How can economists address these concerns?

Cupich asked that they challenge the nature of the markets: “The moral vision and ethical principles of Catholic social teaching emphasize that the family cannot fit within an economy whose only value is efficiency. The market needs to be a means, not an end; the market cannot form our values. A society measuring economic success in terms of numbers injures human flourishing if people forget the dignity of human beings and basic human values. The Church affirms the dignity of all families and all members of families in a context of solidarity and justice, not the logic of profit.”

He urged economists to remember that the limiting nature of their discipline: “The Church seeks to meet families where they are and accompany them through the joys and sorrows of life, in the blessings and trials of marriage, in the opportunities and challenges presented by our culture. Human dignity must always be at the center. Solidarity is not efficient, nor is it driven by the logic of profit; it is a way of following Christ.”

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Headed to Hollywood

Fr. Barron, former rector of University of St. Mary of the Lake/Mundelein Seminary, has an almost Pauline vision of what it means to be a Christian, to present the Gospel to a culture that has become increasingly secularized, daresay even antireligious. His missionary zeal echoes St. Paul’s preaching in the Aeropagus in Athens.

In the most recent lecture he gave for the Lumen Christi Institute (“Pope Francis and the New Evangelization,” on May 8, 2014), Barron spoke passionately about the need for Catholics to educate themselves about their faith and then share it: “We’re here to let the light out. Christ is the Lumen Gentium: The Light of the people. We understood Vatican II all wrong. It wasn’t primarily to modernize the Church...it was to Christify the world. Evangelization is about sharing that Jesus Christ is risen from the dead.”

Barron has done this tirelessly, zealously—abandoning himself wholeheartedly to joyfully sharing the Gospel message. He has been one of the Church’s most powerful voices—a gifted and charismatic preacher who has been compared to the likes of Billy Graham and Fulton Sheen.

Having received a doctorate in sacred theology from the Institut Catholique de Paris, Barron was immersed in a community that had been witness to the intellectual revival of French Catholicism. Many of the thinkers that belonged to that movement (Henri de Lubac, SJ; Jean Daniélou, SJ; Marie-Dominique Chenu, OP; and Louis Bouyer) continue to inspire the work of Lumen Christi.

Barron quickly became a popular theology professor. With encouragement from Cardinal George, he later founded Word On Fire Catholic Ministries, achieving success in an area where Catholic priests are often weak: homiletics and an engaging presentation of the faith. His YouTube videos (on diverse and trendy topics such as Bill Maher, New Atheism, and The Hunger Games) have been viewed more than 13 million times, making him the second most-followed Catholic leader on social media—the first being Pope Francis.

Embracing modern technology (and the untapped evangelization potential he saw in video), Barron created a 10-part documentary about Catholicism that has been called “the most important media project in the history of the Catholic Church in America.” Traveling to 50 locations in 16 countries, to the most famous sites in Christendom, Barron has made the faith come alive to a generation raised on visual media. The series is stunningly successful in that it both inspires the faithful and illuminates the minds of disbelievers by presenting the Church’s long tradition in a way that appeals to the human hunger for truth, goodness, and beauty. His next film, titled “The Mystery of God: Who God Is and Why He Matters,” comes out in fall of 2015.

Because he mostly presented popular talks to a mainstream audience, he especially cherished the opportunities he had to give more research-driven, academic-style lectures, which he did for Lumen Christi whenever he had breathing room in his hectic schedule.

Among some of the topics on which he lectured for the Institute were “The Icon of Christ in Aquinas: An Incarnational View of God and Creation” (1999), “The Christian Humanism of Thomas Aquinas and Karol Wojtyła” (2003), “Is There a Christian Way of Knowing?” (2006), and the aforementioned “Pope Francis and the New Evangelization” (2014).

“The mission closest to his [George’s] heart was the evangelization of the culture, bringing Christ to the arenas of media, politics, law, education, the arts, etc. I can’t think of a more exciting field for this sort of work than Los Angeles, which is certainly one of the great cultural centers of our time.”

– Fr. Robert Barron

SPRING QUARTER 2015



April 9th

At Barr's lecture on "Science and Religion: The Myth of Conflict"



April 19th

Schola Antiqua visits the Art Institute of Chicago after their Sunday afternoon concert that was held at the museum



April 15th

Lewis Ayres (Durham University) lectures on "The Emergence of the Church's Culture of Biblical Interpretation and Theology in the 2nd Century"



April 24th

Giuseppe Mazzotta (Yale University) keynotes lecture at conference on "Amor Vincit Omnia"



April 24th

Mingling at reception after Mazzotta's keynote address to the Amor Vincit Omnia conference



April 24th



Mazzotta and lecture attendee in lively conversation



Reception in Quadrangle Club following the symposium on "The Family in the Changing Economy"

April 30th



May 7th

Listening to Anderson presenting on "The Jewish Roots of Catholic Charity"

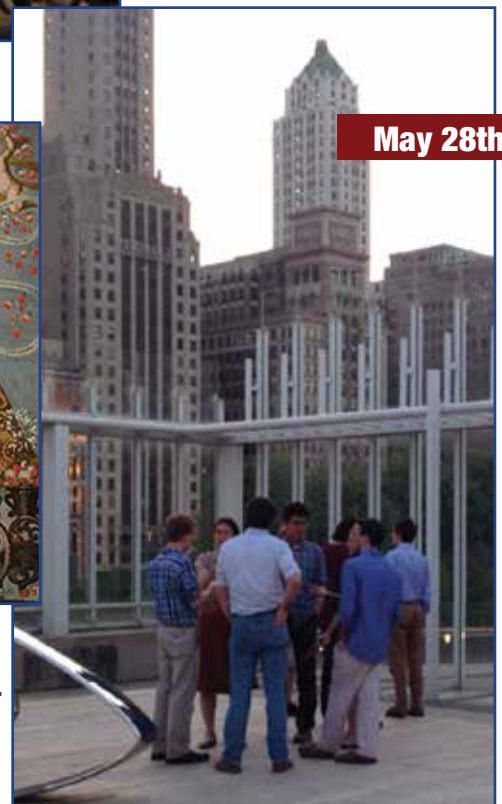


May 7th

Gary A. Anderson (University of Notre Dame) gives lecture on "The Jewish Roots of Catholic Charity" at Jenner & Block in downtown Chicago



Anderson signs copies of his book, *Charity: The Place of the Poor in the Biblical Tradition*



May 28th

Students discuss the exhibit and admire the Chicago skyline after dinner on the veranda at the Art Institute of Chicago



Unknown Artist, *Our Lady of Bethlehem with a Male Donor*, 18th century. Carl and Marilyn Thoma Collection. Image courtesy of the Art Institute of Chicago

May 8th

Jean-Luc Marion leads a master class for graduate students on "Seeing and Being Seen: A Reading of Nicholas of Cusa's *The Vision of God*"





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“Lumen Christi and other Catholic institutes are the way of the future. To the extent that students in secular universities are going to have a Catholic intellectual life, it has to be through Catholic institutes. It is important for the future of the Church in this country.”

– Stephen M. Barr,
University of Delaware

Graduate students in Rome at the summer seminar on “Metaphysics and the Soul in Thomas Aquinas” (June 19-24) with Fr. Stephen Brock

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