



THE BEACON

NEWSLETTER OF THE LUMEN CHRISTI INSTITUTE FOR CATHOLIC THOUGHT SPRING 2014



From left to right: Honorable Thomas More Donnelly (event moderator), Joseph William Singer (Harvard Law School) and Eduardo Peñalver (University of Chicago Law School) discuss “Jewish & Catholic Approaches to Property & Social Justice” on March 20th at Jenner & Block

Private Property & the Plight of the Poor

Downtown Talk on Property and Social Justice Examines Responsibility of Ownership

“There is no word in Hebrew for charity,” said Joseph William Singer, Professor of Law at Harvard University. “The money or help that one gives is not really a gift. It is not done out of caring or tenderness. Tzedakah [Hebrew for justice or righteousness] is a legal obligation, part of the structure of the world. Part of one’s income belongs to those who are vulnerable.”

HIGHLIGHTS INSIDE THIS ISSUE:

PAGE 3:
The Real St. Patrick

PAGE 4:
Reinhard Hütter on his Conversion to Catholicism

PAGE 5:
An Invaluable Resource

PAGE 6:
Catholic Economists

PAGE 8:
Student Profile: Robert Porwoll

PAGE 9:
Donor Profile: Peter Budnik

Singer furthermore explained that the Torah recognizes private property, but also the needs of those who fall outside the system—especially the widow, the orphan, the stranger.

Consequently, Jews were always supposed to have enough left over to share with those who suffered misfortune. “Some of what the land produces belongs to those who have no land of their own.” This would include gleanings and whatever grows on the edges of the field. “The edges of the field belong to those who have no place to belong,” he said.

The Jewish perspective on property and social justice strives to lift others up, to restore to people their dignity, to look upon each person—especially the one who is hungry and suffering—as a child of God.

“Maimonides—the great medieval sage—taught us that the highest form of *tzedakah* is to enable others to attain a livelihood so they are not dependent on charity,” Singer added.

Such a view of property puts a person in continual relation to God and neighbor. According to the Torah, the land is not owned by individuals, said Singer, “the land belongs to God.” The bounty of the land “comes from the hard work of the farmer and the grace of God.”

The conviction that God has given the earth to man as something that should be used with care and distributed with justice is at the heart of teachings in both the Jewish and Christian traditions.

In a downtown event on “Jewish and Catholic Perspectives on Property Law and Social Justice,” Eduardo Peñalver—Professor of Law at the University of Chicago and newly appointed Dean of Cornell Law School—followed Singer with a view of private property from the Catholic tradition.



The money that you bury in the earth is the price of the poor man’s ransom in freedom.

Continued on page 3.

The Economy Must Serve The Human Person

Economics Conference Continues to Challenge Prevalent Thinking



From left to right: Francis Cardinal George, O.M.I. (Archbishop of Chicago), Mary Hirschfeld (Villanova University), Jesus Fernandez-Villaverde (University of Pennsylvania), Rachel Kranton (Duke University), F. Russell Hittinger (University of Tulsa), and Valerie Ramey (University of California, San Diego).



Nearly 500 people were in attendance to see Francis Cardinal George, O.M.I. and a panel of scholars discuss “The Human Person, Economics, and Catholic Social Thought” on Thursday, April 3, 2014 at the International House at the University of Chicago. The public symposium was part of the Lumen Christi Institute’s Sixth Annual Conference in Economics and Catholic Social Thought. **Full conference report in the next issue of *The Beacon*.**

LUMEN CHRISTI INSTITUTE

EXECUTIVE DIRECTOR

Thomas Levergood

BOARD OF DIRECTORS

Noel Moore, Chair

Very Rev. Thomas Baima

Christopher Clardy, MD

John T. Cusack

Rev. Brian Daley, S.J.

Jean Bethke Elshstain †

Julie Jansen Kraemer

Charles W. Mulaney, Jr.

Rev. Brian Paulson, S.J.

James N. Perry, Jr.

J. Peter Ricketts

Steven G. Rothmeier †

James A. Serritella

R. Scott Turicchi

BOARD OF ADVISORS

Don Briel

Vincent Carraud

Sr. Agnes Cunningham, SSCM

Mary Ann Glendon

Bernard McGinn

Archabbot Lambert Reilly

David Tracy

Archbishop Allen H. Vigneron

Carol Zaleski

EPISCOPAL MODERATOR

Francis Cardinal George, O.M.I.

GOD, WISDOM, THEOLOGY AND PRAYER

Many who follow the Lumen Christi Institute are familiar with Fr. Robert Barron, who has produced the video series *Catholicism* presenting a splendid overview of the Church's faith and life. The *Catholicism* series provides a popular parallel to the work of the Lumen Christi Institute. The Institute is grateful for the bonds of common purpose it shares with Fr. Barron. This shared vision made him a fitting member of our Board of Directors when the Lumen Christi Institute was founded by Catholic scholars at the University of Chicago in 1997. He has worked with us as we have sought to present Catholic thought within the secular research university



Thomas Levergood,
Executive Director

According to Fr. Barron, as a youth in the Archdiocese of Chicago, he experienced a “beige Catholicism.” With the loosening of a certain authoritarianism in the Church, a mediocre iconoclasm developed, in which—against the teaching of the Second Vatican Council—some too often turned from the Church's own sources of wisdom and beauty. Having been inspired by the thought of Thomas Aquinas as a student at Fenwick High School, Robert Barron enrolled in the University of Notre Dame. Then, when he explored a vocation to the priesthood for the Archdiocese of Chicago, he had the good fortune to be sent to the Catholic University of America where he studied with the great philosopher, Msgr. Robert Sokolowski (a friend of the Lumen Christi Institute).

After studies at Mundelein Seminary and ordination, Fr. Barron pursued doctoral studies at the Institut Catholique in Paris, where he wrote a dissertation on Aquinas. It was this formation in Paris and at the School of Philosophy at Catholic University that prepared Fr. Barron to express the wisdom of the tradition renewed in the Second Vatican Council. This tradition has been brought forward by a remarkable series of popes, including Saint John XXIII, the underappreciated Paul VI, Saint John Paul II, Benedict XVI (the wise interpreter of Vatican II), and now Pope Francis.

It is said that to escape narrow present-mindedness, the Church thinks in centuries. I would suggest that to understand the challenge of presenting the joy of the Gospel today, we need to think in terms of millennia. First, for over a thousand years—from the 700s until the fall of the Papal States in 1870—the papacy's spiritual leadership was hampered by the burden of temporal rule; each of the popes I mentioned have worked in some ways to dismantle the remnants of the Papal court. Second, after the founding of the first universities and the work of St. Thomas Aquinas and the great Franciscan St. Bonaventure, theology became too much an academic discipline, characterized by intellectual mastery and rationalism. Theology was separated from prayer, spirituality and holiness.

What has made Fr. Robert Barron such a natural partner in our work is that during his studies at the Institut Catholique in Paris, he became part of the same tradition of theology that formed my partner in founding the Lumen Christi Institute, the philosopher Jean-Luc Marion. This tradition was led by figures such as the Jesuit Henri de Lubac, the theologian of beauty Hans Urs Von Balthasar, and Joseph Ratzinger. Whereas before the Second Vatican Council, the Church often enforced a derivative, rationalistic account of the philosophy of Aquinas, these theologians returned to the wellsprings of Christian thought. They turned to Sacred Scripture, an engagement with the thought of Church Fathers, such as St. Augustine, and a re-appropriation of the works of Aquinas and Bonaventure as thinkers formed in prayer in the Dominican studium and the Franciscan hermitage. They sought to reunite theology with prayer and sanctity. In a similar vein, Jesuit theologian Karl Rahner famously stated: “The Christian of the future will be a mystic or will not exist at all.” One cannot just talk about God or prayer; one must actually pray.

The challenge that faces Catholic scholars today is to combine a return to the wellsprings of the Church's wisdom and to pursue courageous, honest dialogue with modern thought. For both of these the heart needs to be opened through prayer and compassion for others. We celebrate popes—including the two recently canonized as saints—who have courageously pursued this path in their ministry. But we should remember that these popes expressed a vision that was shaped by the efforts of scholars in the library, classroom, chapel, and public forum. This theological vision shaped the Second Vatican Council. To put this into practice, Christian scholars need to not only study and think and publish, but they must also dedicate themselves to prayer, self-knowledge, the interior life, and charity. Such a challenge demands everything from us, as the saints have always known.

A handwritten signature in blue ink that reads "Thomas Levergood".

Private Property Continued from page 1.

Peñalver gave a historical overview of how Christian views on private property have developed over time—starting with how it was understood by the early Church Fathers, to its later interpretation by St. Thomas Aquinas, and finally ending with how it was perceived in the 19th century—particularly in the encyclical *Rerum Novarum* promulgated by Leo XIII.

The early Church Fathers had deeply ambivalent views of private ownership, explained Peñalver. They understood the world as created by a God who intended common ownership, “all things for all.” Since man’s fallen nature made private property a necessary departure from God’s plan, they were consistent in denouncing great inequality.

The fourth-century theologian, Basil the Great, asked provocatively: “Tell me what is yours? Where did you get it and bring it into the world? It is as if one has taken a seat in the theater and then drives out all who come later thinking that what is for everyone is only for him. Rich people are like that.”



Peñalver then shared the perspective of another fourth-century Church Father, Saint Ambrose, on the relationship between possessions and theft: “It is a hungry man’s bread that you

withhold, the naked man’s cloak that you store away. The money that you bury in the earth is the price of the poor man’s ransom in freedom. He who spends too much is a robber.”

Thomas Aquinas would build on this suspicion of private property, Peñalver argued, concurring with the thinkers of the early Church that property was a concession to human sinfulness and selfishness: “because every man is more careful to procure for what is his alone.”

While he would agree that the failure to share with those in need is theft, Aquinas would slightly elevate the human inclination toward possession, saying that property is necessary for human affairs to be handled in a more orderly fashion, what is known as the “coordinating function of property.”

Catholic views on property would change significantly at the close of

When asking ourselves whether we should allow subprime mortgages, it might be helpful to consider whether we would want our sons and daughters to buy them.



Judge Donnelly (event moderator) responds to the presentations by Singer and Peñalver.

the 19th century. In the 1891 encyclical *Rerum Novarum*, Pope Leo XIII gave a scathing condemnation of socialism and affirmed that private ownership is a natural right. “Every man by nature has a right to possess property,” the Pope wrote.

Despite these slight variances on how property is perceived (whether a natural right, or a result of the fall), both the Jewish and Catholic traditions posit that there are serious consequences for those who withhold from their brother and sister what rightfully belongs to them.

Singer shared the most compelling example with the rabbinic interpretation of the Biblical story of Sodom and Gomorrah. The people of these cities were punished with a ravaging fire for taunting and abusing the poor, for prohibiting charity. The people of Sodom gave “marked” unredeemable coins to the poor, thereby allowing them to die in humiliation in the streets. When Lot’s daughter gave food to a starving neighbor, they burnt her alive. Rabbinic sources “tell us that it was Sodom’s cruelty to strangers and the poor that led to her destruction.”

As for the contemporary marketplace, Singer provided a simple measuring stick. When asking ourselves whether we should allow subprime mortgages, it might be helpful to consider whether “we would want our sons and daughters to buy them.”

Over 200 people attended the discussion, which was held in downtown Chicago. The event was hosted by Jenner & Block, and cosponsored by The Advocates Society, The Catholic Lawyers Guild, The Decalogue Society of Lawyers, The Jewish Judges Association of Illinois, and The National Center for the Laity.

The Revelatory Letters of Saint Patrick

Phillip Freeman—acclaimed author of *St. Patrick of Ireland*—debunks myths surrounding the popular saint by delving into two remarkable documents from fourth-century Ireland



Phillip Freeman
(Luther College)

The life of Ireland’s patron saint has long been obscured in myth.

Of the stories that Irish families tell one another about their beloved Patrick, “probably most of them aren’t true,” said Phillip Freeman—Professor of Classics and Orlando W. Qualley Chair of Classical Languages at Luther College—to an audience of over 200 that had come to hear “Who Was Saint Patrick?” on March 13th at the University Club in downtown Chicago.

That Patrick was a Roman citizen born in Britain around 400AD wasn’t a complete surprise.

“If you’re Irish, that’s one thing you hear growing up—Saint Patrick isn’t Irish,” one attendee commented.

But the real story—drawn from two astonishingly personal letters that Patrick himself wrote in Latin when he was an old man—refute several more myths: Patrick didn’t play with snakes, defeat fierce druids in contests of magic, or use the shamrock to explain the Trinity to the pagan Irish.

Freeman came across these two documents—Patrick’s *Letter to the Soldiers of Coroticus and Confession*—while a graduate student at Harvard, and was immediately captivated by a man unafraid of baring his soul, and exposing his inadequacies.

We know an awful lot about Alexander the Great, Socrates, even Jesus, but what we know about them didn’t come from their own pen.

From Luther to Aquinas

Duke Professor Reinhard Hütter Shares His Struggles in Coming to the Faith

A religious conversion often brings to mind the wild ways of an Augustine or some other wayward soul whose life is darkened with drunkenness and debauchery prior to an encounter with the light of faith.

But not so with Reinhard Hütter.

A Lutheran theologian already familiar with the life of the Gospel, Hütter's path to conversion was more cerebral—akin to the conversion of the 19th century religious figure John Henry Newman who was a faithful Anglican before he found himself desiring full communion with the Catholic Church.

In fact, Hütter deeply admires Newman—sharing how much he loves the beautiful hymn he composed, *Lead, Kindly Light*. “That light is the light of Christ,” Hütter says. “He guides our intellect to act, to seek deeper knowledge.”

In my own teaching and writing as a Lutheran theologian, I increasingly realized the burden hidden deep in the identity of the Lutheran theologian: a tangible vacuum of magisterial authority and guidance.

It would be in the Hyde Park neighborhood of Chicago that Hütter would embark on his career as an academic. He landed his first college teaching position at the Lutheran School of Theology at Chicago—teaching Christian ethics to future Lutheran ministers.

Many of Hütter's struggles with the faith took place in the classroom. He wondered how he could teach ethics without recourse to an objective truth and to principles impervious to constant reinterpretation according to changing interests. He anguished over how to

reconcile the Protestant principle of private judgment with matters of divine truth. “In my own teaching and writing as a Lutheran theologian, I increasingly realized the burden hidden deep in the identity of the Lutheran theologian: a tangible vacuum of magisterial authority and guidance,” he wrote in an essay published after his conversion in the Catholic theological review *Nova et Vetera*, “Relinquishing the Principle of Private Judgment in Matters of Divine Truth: A Protestant Theologian's Journey into the Catholic Church.”

In the spring of 1999, Hütter learned about an event to be held on the University of Chicago campus titled, “Faith and Reason: A Symposium on Pope John Paul II's Encyclical *Fides et Ratio*.” Among the panelists scheduled to present were Archbishop Józef Zyciński (Lublin, Poland), Daniel Garber (University of Chicago), Jean-Luc Marion (University of Chicago, Sorbonne), and Francis Cardinal George (Archbishop of Chicago).

“I went to the event because I was very interested in the encyclical,” explains Hütter. “There was standing-room only; there were lots of undergraduates. I saw a thin, tall figure opening up the whole thing,” says Hütter—referring to Paul Griffiths, the Institute's co-founder. “It was a great intellectual event with a very energized audience,” he says.

His encounter with Catholic scholars at the newly-formed Lumen Christi Institute came at a critical juncture in Hütter's life. He was just starting to consider all these questions—and he would have eagerly talked to fellow scholars about moral theology; justification, church, and Eucharist; and the magisterium and whether it made a difference to have an incontrovertible authority. He also had a deep appreciation for the worshipping community he found at the local parish, St. Thomas the Apostle in Hyde Park: “St. Thomas was very important to me,” he says.

But he left for Duke later that year.

“It would have made a significant difference if I stayed,” says Hütter. “You [the Lumen Christi Institute] would have had an impact on me.”

Instead of being able to turn to a community of Catholic scholars with his questions, Hütter relied heavily on books while at Duke Divinity School. He pored over Thomas Aquinas's theology, and John Paul II's encyclicals *Veritatis Splendor* (“The Splendor of Truth”) and *Evangelium Vitae* (“The Gospel of



Reinhard Hütter (Duke University)

It would have made a significant difference if I stayed. You [the Lumen Christi Institute] would have had an impact on me.

Life”). He was overjoyed when John Paul II promulgated his last encyclical, *Ecclesia de Eucharistia* (“Church from the Eucharist”) on the importance of the Eucharist: “again I encountered a teaching as consistent as it was convincing,” he says of the encyclical—revealing a deepening relish of Catholic teaching.

Every conversion story has that moment of illumination, when—like St. Paul’s famous encounter with the blinding light of Christ—it all becomes clear.

For Hütter it came in the summer of 2004—during a teaching stint in a traditionally Protestant area of his native Germany, in the university town of Jena. Finding the Lutheran church closed on the Solemnity of the Ascension of our Lord (worship took place that Sunday in nature), he wandered into a Catholic parish. “From the very beginning of the liturgy on I was overwhelmed with the most powerful sense of having simply arrived home, sitting now in the bright light of what was, in the English of Newman’s nineteenth century, the drawing room of my home....Here was the Catholic Church in all its humility and glory, in all its poverty and richness, in all its simplicity and beauty, a heavenly treasure in earthen vessels. I wept from the beginning to the end of mass—tears of joy and gratitude.” He would enter the Catholic Church, along with his wife, on December 28, 2004, on the Feast of Holy Innocents.

Indeed, Hütter’s journey wasn’t entirely a cerebral one. “The fullness of faith involves the emotions,” he says. However, when sharing with others the story of his conversion, he consciously chooses not to disclose the existential and mystical side. “I’m not a Thomas Merton; I’m not a John of the Cross; I am a theologian,” Hütter says. The mystical aspect remains ineffable.

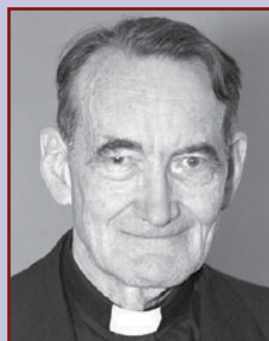
From The Archive



Bernard Schumacher:
Visiting Scholar in 2002.



Archbishop Józef Mirosław Życiński (d. 2011):
Visiting Scholar in 2004.



Avery Cardinal Dulles (d. 2008):
Visiting Scholar in 2004

An Invaluable Resource

Visiting scholars a gift to University of Chicago students

Since early in its history, the Lumen Christi Institute has invited leading scholars from across the United States and around the world to the University of Chicago to participate in seminars with students, as well as to give formal lectures and take part in symposia and faculty colloquia.

Among early visitors were Bernard Schumacher (University of Fribourg, Switzerland), Archbishop Józef Mirosław Życiński (Lublin, Poland), and Avery Cardinal Dulles (the only American theologian ever appointed to the College of Cardinals).

In recent years, the Institute has recognized the need for a more robust Visiting Scholars program. It currently hosts between two to three scholars per term. Such gatherings led by experts in their field have been a blessing for aspiring scholars: “The very high-grade scholars that Lumen Christi hosts have been a great help and resource for me and for many of my colleagues,” says Robert Porwoll, a PhD student in the History of Christianity at the Divinity School at the University of Chicago. “They open the possibilities for relationships and conversation partners with great scholars from other institutions, whose input, scholarly work, and personal advice is invaluable” [see interview with Porwoll on page 8].



Reinhard Hütter (Duke University)

During the winter quarter—for the first time in the Institute’s history—three scholars visited Hyde Park within weeks of each other. Between January and February, the Institute welcomed Reinhard Hütter (Duke University), John Rist (Catholic University of America, University of Toronto), and Lawrence Dewan, O.P. (Dominican University College, Ottawa), who presented campus lectures in addition to leading seminars at Gavin House for undergraduate and graduate students.

Aquinas scholar Reinhard Hütter gave a talk on “The Freedom of Truth: The Nature of Conscience in Aquinas and Newman” (January 16), defending an alternative elaborated by Thomas Aquinas and Newman that affirms a notion of conscience as a universal principle that brings one to truth in matters of moral judgment. The following day, Hütter led a master class for graduate students on the classic text, *Happiness and Contemplation*, by Josef Pieper.

Philosopher John Rist delivered a lecture on “We Don’t Do Truth” (February 6), treating by “indirection”—in the spirit of Augustinian Platonism—aspects of secular culture. He then led a master class for graduate students on “Augustine Then and Now: Will, Freedom, and Pelagianism” (February 7), discussing excerpts from Augustine and the third-century philosopher Plotinus.



John Rist (Catholic University of America)



Lawrence Dewan, O.P.
(Dominican University College)

Finally, philosopher Lawrence Dewan, O.P.—praised by John O’Callaghan (University of Notre Dame) as a “sage of Philosophy; he knows everything there is to know about St. Thomas”—presented a lecture on “Thomas Aquinas and the Many Faces of Wisdom” (February 20) considering the many modes of wisdom described by Thomas in the *Commentary on Peter Lombard’s Sentences*, the *Summa contra Gentiles*, and the *Summa theologiae*, seeing how the mind is called to union with the Creator in a variety of situations. During his master class, “St. Thomas Aquinas and the Many Modes of Human Knowledge of God in this World” (February 21), Dewan led students in a discussion on the ability of human beings to know God through natural means.

The very high-grade scholars that Lumen Christi hosts have been a great help and resource for me and for many of my colleagues.

A Community for Catholic Economists

Founding of CREDO Inspired by Lumen Christi Conferences in Economics and Catholic Social Thought

Economists—often unfairly—have a reputation for being calculative, cunning, obsessed with markets, and undisturbed by economic inequality.

But such a view—apart from being dismissive and inaccurate—fails to embrace a growing number of economists across the country that are striving to integrate their knowledge of economic principles with the tenets of their faith.

For Catholic economists, there has been little available to them to help them cultivate their prayer, devotion, and theological knowledge alongside their professional development.

Indeed, the economists who have attended the Lumen Christi Institute conferences on Economics and Catholic Social Thought for the past six years noted that what was missing was community—an institutional presence that would allow them to converse on matters of economic and theological weight beyond their annual Chicago meetings.

Inspired by their conversations at these Lumen Christi gatherings, a group of economists—among them, Joseph Kaboski (Notre Dame), Michael Brennan (UCLA), Mary Hirschfeld (Villanova), and Valerie Ramey (University of California, San Diego)—established an organization called CREDO [Catholic Research Economists Discussion Organization] in the summer of 2013.

Joseph Kaboski—Professor of Economics at Notre Dame and President of CREDO—has said of Lumen Christi’s influence on this organization: “The Lumen Christi Institute and its conferences were instrumental, indeed they were the seed, in founding CREDO.”

Kaboski has a keen sense of what his fellow economists needed as he worked to found the Lumen Christi Institute Program on Economics and Catholic Social Thought in 2008. Moreover, he has been one of the annual conference’s principal organizers.

“After five years of leading research economists gathering for these conferences and discussing these issues, we decided to institutionalize the growing community by founding a formal society. Going forward, we hope it will help the community grow, learn, and reach out to others interested in the conversation,” says Kaboski.

The Lumen Christi Institute and its conferences were instrumental, indeed they were the seed, in founding CREDO.



On left: Maria Marta Ferreyra (Carnegie Mellon University)



James Heckman (University of Chicago) discusses Skills Problem



Left to right: Robert Lucas (University of Chicago), Luigi Zingales (University of Chicago), Joseph Kaboski (University of Notre Dame), F. Russell Hittinger (University of Tulsa), and Peter Cardinal Turkson (President of the Pontifical Council for Justice and Peace) at 2013 Conference, “Toward A Moral Economy: Globalization and the Developing World”



Russell Hittinger (left) and Valerie Ramey at April 3, 2014 symposium on the Human Person

Saint Patrick Continued from page 3.

“We know an awful lot about Alexander the Great, Socrates, even Jesus,” Freeman said, “but what we know about them didn’t come from their own pen.”

It is through his writings that we encounter the real Patrick and his gritty past.

Though born into a Christian family, as a teenager Patrick didn’t care much for religion and proudly declared himself an atheist.

At the age of 16, he was kidnapped by pirates and taken aboard a slave ship bound for Ireland. He would toil in slavery for seven long years—herding sheep and working outdoors “through the snow and the rain and the cold.” In his loneliness and distress, he remembered his childhood faith. On those open pastures, he would pray a hundred times during the night and a hundred times during the day. “It was a real and true religious conversion,” says Freeman.



The Hon. Edward M. Burke (Alderman, 14th Ward; Chairman, Finance Committee, Chicago City Council) introduces Freeman

Summoned back to Britain by a voice he heard in a dream (“Patrick, your ship is ready; it’s time to go home”), he escaped and traversed 200 miles across the country to find the ship that would take him back to Britain. Back in his homeland after this extraordinary experience, he studied for the priesthood until he heard another call to return to Ireland—but this time as a missionary.

After his conversion, Patrick struggled to grow in his newfound faith. He wasn’t sure what God wanted of him. Over time, he faced numerous challenges—especially from political and clerical authorities. He didn’t know how to reach people who despised him, misunderstood him, and engaged in brutal, violent acts.

Patrick’s writings were a response to these challenges.

His *Letter to the Soldiers of Coroticus* was an irate appeal to raiders. In the letter, he boldly urged these men—probably Roman-British Christians—to repudiate their ruler Coroticus for his bloody pillage of Ireland. Additionally, he pleaded for the return of recent female converts that had been taken captive.

“*Pecatus sum*. I am a sinner,” declares Patrick in the opening to his *Confession*—a heartfelt letter written to British churchmen who accused him of corruption. Though perhaps penned to defend his good name,

the letter is a stirring account of the inexplicable ways that God works and encourages believers into a life of sanctity and courage.

Patrick’s sincerity is moving. It is remarkable, Freeman said, to read from this time period “something that reveals the inner nature, the inner struggle of a man.” He got angry. He confessed to committing a terrible deed in his youth. For the most part, “we try to put our best face forward,” Freeman said. “But Patrick presents himself with all of his struggles, all of his faults.”

You can’t read the original letters written by Patrick’s own hand. A copy of one of his letters can be found however in Dublin, in the library of Trinity College. Most people overlook it, choosing instead to stand in line for over 45 minutes

to view the famous *Book of Kells*. But if you look over in the corner, Freeman said, you will find a manuscript called the *Book of Armagh* in which you will find the oldest surviving copy of the *Confession*.

Indeed the real Saint Patrick doesn’t seem like the man that Irish-Americans “honor” on March 17th.

Alluding to the celebrations surrounding Saint Patrick’s Day—the shamrocks and drinking binges and the Chicago River dyed green—“Patrick would have been quite shocked,” Freeman laughed.

“It was the Irish immigrants to America that invented Saint Patrick’s Day as we know it”—Freeman explained—“here in Chicago, Boston, and New York.”



An audience of over 200 in Cathedral Hall at the University Club of Chicago

So while Patrick’s letters disprove a lot of what is taken for truth about his life in the popular imagination, they reveal the human side of the saint, a man with fears and doubts and a terrible secret from his youth, who nonetheless gave his life to convert the people amongst whom he first lived as a slave.

“It’s the real story, the real man, that I find most fascinating,” concluded Freeman.



To learn more about Ireland’s patron saint, read Freeman’s delightfully accessible, *St. Patrick of Ireland: A Biography*.

Patrick presents himself with all of his struggles, all of his faults.

Robert Porwoll

HISTORY OF CHRISTIANITY PHD STUDENT

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

I study the History of Christianity generally, but I give special attention to Christian pedagogical thinkers and debate in Paris during the twelfth century, especially those thinkers, such as Hugh of St. Victor and Peter Lombard, who have an impact on subsequent history of the teaching of European universities.



Robert Porwoll

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

Before I moved to Chicago, several friends recommended that I look up the Lumen Christi Institute at the University of Chicago. One of the earlier events I attended was a symposium on spiritual exercises in the modern academy, which spoke to my contemporary interest with pedagogy.

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

The very high-grade scholars that Lumen Christi hosts have been a great help and resource for me and for many of my colleagues. They open the possibilities for relationships and conversation partners with great scholars from other institutions, whose input, scholarly work, and personal advice is invaluable.

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

My very broad studies of the History of Christianity, covering ancient, medieval, and the Reformation periods, have benefited greatly from Lumen Christi's events. I think by far the most beneficial and enjoyable are the Master Classes, a small, one-time seminar of students with a visiting scholar, that allows that scholar to give a presentation on a text or topic from Christian tradition or history. These Master Classes offer invaluable chances to work with visiting scholars on a text or topic that interests them as well as to bring one's own enduring interests into the conversation in ways that are less possible in a reception after a lecture. Some notable Master Classes include those from Professors Denys Turner, Russell Hittinger, Dana Gioia, recently John Rist and many others.

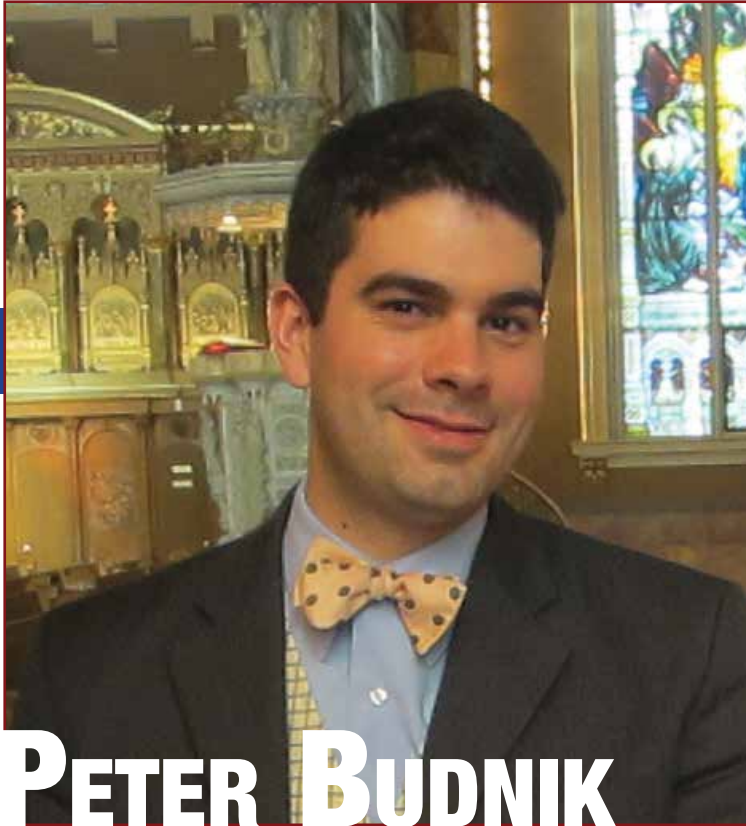
What do you plan to do after you have completed your degree from the University of Chicago?

I plan to pursue a career researching the pedagogical programs and thought of the Christian tradition in key historical moments and I hope to apply these insights in my own vocation as a teacher.

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

The Institute plays a particularly valuable role at the University of Chicago and the greater Chicago area that no other organization can. The events that Lumen Christi sponsors have a particular value in drawing many who are interested in studying Christian history and thought from diverse and scattered specializations. With the regularity of events, such specialists in different fields and departments can meet regularly and join a common conversation that is of great mutual help and support. I believe that fostering this culture of open conversation among many interested in Christian tradition and history is a tremendous merit and invaluable resource that Lumen Christi brings to the community of the University of Chicago and to the greater Chicago area.

The Institute plays a particularly valuable role at the University of Chicago and the greater Chicago area that no other organization can.



PETER BUDNIK

A Fortuitous Encounter

Some encounters can alter one's direction in life.

Peter Budnik—currently employed at a nationally recognized boutique architecture firm, Wade Weissmann Architecture, outside Milwaukee—would not have taken the path he did if he hadn't run into Thomas Levergood in the stairwell of Calvert House, the Catholic campus ministry at the University of Chicago, after daily Mass one day.

The Institute has become a major player in contemporary Catholic thought.

He credits Levergood for inviting him to meet Thomas Gordon Smith—Professor at the School of Architecture at the University of Notre Dame—who was visiting campus to talk about contemporary developments in classical architecture and the program at his school.

Budnik attended the gathering, not knowing of the great tradition of classical architecture at Notre Dame. When he graduated with a BA in Religious Studies from the University of Chicago in 2006, he decided to study with Smith and other scholars at the University of Notre Dame—pursuing an MA in Architecture.

Despite his burgeoning interest in architecture, Budnik nonetheless had a hunger for the faith—a desire to sustain it outside of academic study. After his meeting with Smith, he attended more events organized by the Institute. He particularly enjoyed a lecture given by Richard Rosengarten on “The Catholic Sophocles: Tradition and Imagination in the Stories of Flannery O’Connor.” He found these presentations to be “very real
773.955.5887

HOW A CHANCE MEETING LED PETER BUDNIK INTO A CAREER AS AN ARCHITECT

and alive” and touching all aspects of what it means to be human: the emotions, the intellect, the spirit. Moreover, Budnik had been used to stereotypes about people of faith. What he loved about Lumen Christi was that it showed him that a person could be “Catholic and intellectual at the same time.”

Budnik had other misconceptions about Catholicism. He grew up in a very conservative milieu, and was accustomed to distinctions between traditional and progressive Catholics.

He is grateful to Lumen Christi—for not only deepening his faith—but also providing a different understanding of Catholicism. The Institute helped him “question the meaning of labels.” He discovered how “muddled the waters actually are.” He learned that one can be both “very Catholic and very compassionate,” and it has been inspiring for him to see diverse parties engaged in high-level intellectual dialogue.

Today, Budnik—in addition to advancing his career as an architect—also takes pride in his family’s philanthropic efforts. He is thrilled that the Budnik Family Foundation is able to donate to Lumen Christi—to help support the Institute’s upcoming summer seminar for doctoral students in Rome.

Thomas Levergood has also encouraged and assisted him in his reflection on the legacy of his grandfather, the convert and philanthropist Chauncey Devereux Stillman, who founded the Homeland Foundation and helped bring the great historian Christopher Dawson to Harvard.

In May of 2012, when he attended “Toward a Moral Economy: Policies and Values for the 21st Century” with Reinhard Cardinal Marx (Archbishop of Munich) Roger Myerson (University of Chicago), Kevin M. Murphy (University of Chicago), and Russell Hittinger (University of Tulsa), he was amazed: “there is incredible intellectual power at an event like that.”

Lumen Christi has indeed grown since the early 2000s.

When he was a student, the Institute was still very much “in its adolescence.” Right now—with all its varied programming—the organization is entering a phase of maturation. “Gavin House is an obvious physical manifestation of the growth of the Lumen Christi Institute,” he says. Furthermore, he is impressed by the scope of its reach, from its continued ministry to students and faculty at the University, its luncheon events in downtown Chicago, its annual conferences on Economics and Catholic Social Thought, and its summer seminars: “the Institute has become a major player in contemporary Catholic thought.”

Winter Quarter 2014 Events

Highlights from recent Lumen Christi Institute Events



January 30

Enthusiastic audience at Walter Kaegi's lecture on "North Africa's Transition from Christianity to Islam"



February 6

A professor probes John Rist after his talk on "We Don't Do Truth"



February 20

Philosopher John O'Callaghan (Notre Dame) at Lawrence Dewan's lecture on "Thomas Aquinas and the Many Faces of Wisdom"



March 28

Reception following event at Harvard Law School (see sidebar on page 11)

*In Lumine Tuo
Videbimus
Lumen*

Listening intently to Reinhard Hütter's, "The Freedom of Truth: The Nature of Conscience in Aquinas and Newman"



January 16



Students at John Rist's master class on "Augustine Then and Now: 'Will', Freedom and Pelagianism"

February 7

INAUGURAL EVENT OF THE NEW ENGLAND FORUM FOR CATHOLIC SOCIAL THOUGHT

Left to right: Habib Malik (Lebanese American University), Andrew Bacevich (Boston University), F. Russell Hittinger (University of Tulsa), and Mary Ann Glendon (Harvard Law School) discuss "Pacem in Terris After 50 Years: Lessons for the Middle East?" at Harvard Law School



March 13

Freeman signs books following downtown talk on "Who Was Saint Patrick?"



March 28



LUMEN CHRISTI INSTITUTE
1220 EAST 58TH STREET
CHICAGO, IL 60637
WWW.LUMENCHRISTI.ORG

NON-PROFIT ORG.
U.S. POSTAGE
PAID
CHICAGO, IL
PERMIT NO. 6230



**Students at Walter Kaegi's
talk on "North Africa's
Transition from Christianity
to Islam" (Jan 30) at the
University of Chicago**

WE DEPEND ON THE GENEROSITY OF
OUR FRIENDS AND BENEFACTORS. PLEASE
CONSIDER SUPPORTING THE WORK OF
THE LUMEN CHRISTI INSTITUTE TODAY.
WWW.LUMENCHRISTI.ORG/DONATE/



THE BEACON

LUMEN CHRISTI INSTITUTE

SPRING 2014