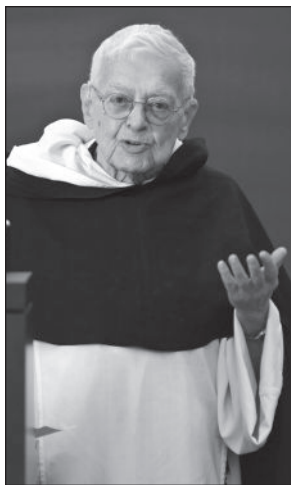




THE BEACON

NEWSLETTER OF THE LUMEN CHRISTI INSTITUTE FOR CATHOLIC THOUGHT

AUTUMN 2010



Benedict Ashley, OP,
Aquinas Institute of
Theology, Emeritus

DOMINICAN PREACHER SHARES LESSONS LEARNED WHILE A STUDENT AT UNIV. OF CHICAGO IN THE 1930s

Dominican theologian Benedict Ashley may be one of the only remaining students from the legendary Great Books seminar co-taught by the young University of Chicago President Robert Maynard Hutchins and philosopher Mortimer Adler in the early 1930s. A scholarship student from Oklahoma, Ashley talked about his experience of coming to Chicago and arriving at a place alive with ideas, “As a freshman I learned what was at issue for the first time when a fellow student took me to a lecture by Adler that, as we say today ‘blew my mind.’ ”

Ashley came to the University of Chicago in 1933 during momentous times: he became a Trotskyite, studied with novelist Gertrude Stein, befriended the scholar and writer Norman Maclean, and participated in the original Great Books Seminar. Through this series of rich encounters, Fr. Ashley was inevitably led to Aquinas, conversion to Roman Catholicism, and entry into the Dominican Order of Preachers.

Looking back to his student years that proved formative and life-changing, Ashley gave his lecture “How the University of Chicago opened my American Mind,” on October 19 in the Biological *continued on page 3*

LUNCHEON BRINGS BUSINESS AND CIVIC LEADERS TOGETHER TO REFLECT ON POPE BENEDICT’S ENCYCLICAL “CARITAS IN VERITATE”

On October 29, the Institute hosted a luncheon at the Chicago Club with Russell Hittinger, Warren Professor of Philosophy and Law at the University of Tulsa and a member of the Pontifical Academy of St. Thomas Aquinas. Professor Hittinger discussed the most recent encyclical of Benedict XVI, *Caritas in Veritate*, and how it developed the tradition of Catholic Social Teaching, particularly as it relates to contemporary economics and business. Francis Cardinal George joined a group of twenty-five business and civic leaders at the luncheon, which was hosted by James N. Perry, Jr. of Madison Dearborn Partners.



Russell Hittinger, University of Tulsa

Hittinger explained how modern Catholic Social Thought developed in particular historical circumstances in which religion was marginalized. From the threats posed by the French *continued on page 3*

STANDING-ROOM ONLY FOR MARION’S LECTURE ON CHRISTIAN PHILOSOPHY



Crowd packs Swift Third Floor Lecture Hall to hear Jean-Luc Marion’s “Is There a Christian Philosophy?”

Around 200 students and faculty crowded in a lecture room in the University of Chicago’s Swift Hall on November 10 to hear Jean-Luc Marion—one of the world’s leading Catholic philosophers—deliver a lecture entitled “Is There a Christian Philosophy?” Recently elected to the Académie Française, Marion is the Andrew Thomas Greeley and Grace McNichols Greeley Professor in the Divinity School, the Committee on Social Thought, and the Department of Philosophy at the University of Chicago and Professor at the Université de Paris-Sorbonne. Involved in the work of creating the Lumen Christi Institute from its beginning in *continued on page 3*

ANNUAL
REPORT
INSIDE

FIRST CATHOLIC COLLEGE IN SCANDINAVIA IN 500 YEARS

Lumen Christi inspires Newly Accredited Newman Institute



Phillip Geister, Rector of Newman Institute, with Jean-Luc Marion, Université de Paris-Sorbonne, University of Chicago, at opening ceremony in Uppsala, Sweden. (copyright: Newmianinstitutet and Stewen Quigley)

Sweden is considered one of the most secular countries in the world. “Most people do not know what you celebrate on Christmas or Easter,” says Phillip Geister, SJ, rector of the Newman Institute in Uppsala, Sweden, the first Catholic institution of higher education in Scandinavia in 500 years. Though the Church of Sweden has been Lutheran since the Protestant Reformation and was the official state church until

2000, most people today rarely attend church services.

Moreover, according to Geister, most Swedes consider religion a superstitious practice. “Swedes are very proud of their education,” Geister explains, “they associate religiosity with uneducated immigrants who work and pray and don’t have much time to figure out that what they believe isn’t relevant anymore. The United States is considered an exception. But for the most part, when Swedes consider religion in a global context, they think, ‘the rest of the world is uneducated and does not understand that there is no God.’”

ERASMUS: A FORGOTTEN REFORMER

Weintraub lectures on Dutch Renaissance Humanist in Non-Credit Course

While Martin Luther is understood to have been the pioneer of religious reform with his posting of his *95 Theses* in 1517, the central role that his contemporary interlocutor Erasmus played in reforming is often diminished or forgotten entirely. Fittingly, the Lumen Christi Institute opened this fall’s non-credit course, “Figures of Reform: Protestant and Catholic Reformers in Early Modern Europe,” with Katy O’Brien Weintraub’s lecture entitled, “Erasmus and the Call for Reform: the Intellectual Context of the Reformation.” Following Erasmus, the course treated seminal Protestant and Catholic figures such as Martin Luther, Thomas More, John Calvin, Ignatius of Loyola, Teresa of Avila, and John of the Cross.

Weintraub first encountered Desiderius Erasmus as a third-year undergraduate taking the “History of Western Civilization” course as part of the core requirement at the University of Chicago. “That class changed my life,” she says, explaining that she changed her major from Physiological Psychology to History, even though it meant that it would take her five years to graduate from the College. Immediately after graduating, Weintraub was accepted into the graduate program in the University of Chicago’s Department of History, taking classes in the Divinity School, and eventually completing a dissertation entitled, *The Shape and Function of Dogma in the Theology of Erasmus*. Weintraub now teaches the same course that inspired her to more deeply encounter the thought of Erasmus. She has taught the “History of Western Civilization” course since 1988.

Understandably, in a country where the Catholic population is mostly immigrant and around two percent, many Swedes aren’t familiar with the Catholic intellectual tradition. With the encouragement of Lumen Christi Executive Director Thomas Levergood, Geister established the Newman Institute nine years ago, at first simply offering classes on Catholic theology that weren’t offered elsewhere. Geister recalls discussing the idea in Thomas’s office in 2001, brainstorming names he could give the organization. Geister says that without Levergood the Institute would probably not have been founded. The success of the Newman Institute has been extraordinary, given the cultural attitude toward religion and Catholicism. This past spring, The Swedish National Agency for Higher Education reviewed the Institute’s programs and approved its proposal for accreditation. Though the Newman Institute has been offering courses and seminars in theology, philosophy, and cultural studies since 2001, the new accreditation allows the school to grant bachelor degrees in theology starting in the 2010-2011 academic year.

Geister believes the accreditation is due in large part because of the reputation of its faculty, who all teach full-time at nearby Uppsala University, the “Oxford” of Sweden. Because of the strength of the program and an insight into religion they can’t get anywhere else in Scandinavia, over the past ten years the Newman Institute has attracted journalists, teachers, and Lutheran pastors. Geister never envisioned himself in this kind of environment. “It’s the irony of my life,” he admits, “I never thought of university life and I never wanted to teach.” As a Jesuit, Geister has learned flexibility, an openness to God’s will that has allowed him to take joy in this unexpected responsibility. “The Jesuit vocation is to develop, to do things no one else would do, to make mistakes even, to be courageous.”

Weintraub finds Erasmus as compelling a figure as she did thirty-eight years ago. Erasmus was a champion of Christian Humanism, a movement which sought to revitalize Christianity by turning away from scholasticism and towards ancient pagan and early Christian sources. A consummate rhetorician, Erasmus was a gifted writer and contributed to the translation of texts, applying humanist techniques to prepare new Latin and Greek versions of the New Testament. He was the author of the essay *In Praise of Folly*, one of the most notable works of the Renaissance.



Desiderius Erasmus

Nevertheless, Erasmus seems to be a forgotten reformer—one who deserves more attention but has been ignored largely because he called for Christians to amend their lives yet to remain loyal to the Church. “Not enough people know about Erasmus,” Weintraub says. He doesn’t seem to have the same following as other Reformation period thinkers. “Luther had his own Church, so there are all sorts of people are apologists for Luther. Erasmus doesn’t have a ‘party’ in the same sense as Luther and Calvin,” says Weintraub. Weintraub’s lecture on Erasmus also had personal significance. Weintraub is the widow of Karl Joachim Weintraub—one of the most celebrated teachers at the University of Chicago—who gave a lecture on Erasmus for the Lumen Christi Institute ten years ago.



Students at Ashley's lecture
"How the University of Chicago Opened my American Mind"

ASHLEY from page 1

Sciences Learning Center. Ashley reminded students about the University of Chicago's noble tradition—championed by Adler, Hutchins, and others—of interdisciplinary learning and rigorously examining the ideas found in the Great Books. Ashley concluded that at a time of specialization, the liberal arts student must not lose sight of the greater purpose of study, traditionally answered by the disciplines of philosophy and theology. While keeping a broad perspective, "students must know from the beginning that they cannot evade the life problem of choosing a world view and a value-system within which to organize all they learn and all they do," Ashley said. Admitting that the intellectual life can sometimes enable one to evade commitments, Ashley cautioned, "not to choose is to accept blindly a tradition in the bad sense in which Dewey rightly denounced it, whether this mindless traditionalism is derived from the Great Books or Dewey or Adam Smith or the pundits of TV."

CARITAS from page 1

Revolution to modern totalitarian regimes, Catholic Social Thought articulated and subsequently defended the principle of subsidiarity, which argues that lower social formations such as the family, neighborhood, school, and church, have their own proper sphere of social action that should be recognized and respected by political authorities as primary and not usurped by the state.

Published upon the heels of the 2007 financial crisis, *Caritas in Veritate*, or "Charity in Truth," is part of Pope Benedict XVI's contribution to the tradition of Catholic Social Thought in which subsidiarity is defended in light of the new economic challenges. *Caritas in Veritate* is also a bold document that claims a place for love (*caritas*) in every human activity—from the social realm to the economic—but also cautions that love is not merely sentiment but must always be guided by the demands of truth.



Francis Cardinal George with Jonathan Hartley, Fourth-Year in Economics and Mathematics at the University of Chicago

Russell Hittinger has been active within the work of the Lumen Christi Institute as a speaker at the University of Chicago, as a participant in meetings in Europe of the Institute's Colloquium on Philosophy and the Catholic Intellectual Tradition, and now as co-chair of the Institute's Program in Catholic Social Thought.



Jean-Luc Marion

MARION from page 1

1997, Marion has both contributed to the Institute's presence at the University of Chicago and helped it make connections among leading French and other European Catholic scholars. At the start of the lecture Marion said, "You expect from me a real answer to this question. In fact, my ambition is to understand the question."

On the one hand, Marion argued that philosophy is that discipline which treats perennial human problems (e.g. what is good, who is man, what is existence, etc.) with no prior answers to these questions. In this sense, there can be no Christian, Jewish, or religious philosophy. On the other hand, Marion modified this claim by arguing that Christian Revelation introduces questions previously unknown to philosophy. While the creation of the world and the immortality of the

soul are both philosophical questions, they arise not from philosophy as such but from Jewish and Christian Revelation.

Marion ultimately pointed to Pierre Hadot, who argued for the recovery of a conception of philosophy as the search for wisdom and as "spiritual exercise improving the humanity in us." In light of Hadot's understanding, Marion suggested that Christian philosophy can be understood by and properly realized within a monastic life of prayer, study, and asceticism. While Marion began his lecture reluctant about the conceptual possibility of "Christian philosophy," he inevitably granted that Christianity can play a special role in philosophy. Like a good philosopher, Marion displayed the richness of the question of Christian philosophy, directing his audience to the Gospel in order to see those things yet to be revealed (Matthew 10:26).

SCHOLA ANTIQUA PRESENTS MUSIC FOR THE FEAST OF THE EPIPHANY

Silent Night, Handel's *Messiah*, and *Joy to the World* are the traditionally celebrated songs of the Christmas season. Despite the popular Christmas carol, music composed for the Feast of the Epiphany (the twelfth day of Christmas, which falls on January 6) is generally ignored. In fact, according to Michael Alan Anderson, Director of the Schola Antiqua of Chicago and Assistant Professor of Musicology at the University of Rochester, few concerts are performed after Christmas. "Epiphany is a wonderful time to have concerts," says Anderson, "because very few music organizations schedule concerts during this time. They are burnt out from Christmas."



The Schola Antiqua of Chicago with Director, Michael Alan Anderson

As artists-in-residence at the Lumen Christi Institute, the Schola Antiqua of Chicago, directed by University of Chicago Alumnus Anderson, will present a program of medieval and Renaissance music for the feast of Epiphany that celebrates the visit of the Magi. The concert, entitled "Follow the Star!" features a mix of meditative plainchant and choral music from the 9th through the 16th century, including works by Guillaume Du Fay, John Sheppard, Tomás Luis de Victoria, and Francisco Guerrero. The concert will take place in two locations: in Rockefeller Memorial Chapel on **Friday, January 7, 2011** and in St. Clement Church in Lincoln Park on **Saturday, January 8, 2011 at 8:00 PM**.

Anderson finds a wealth of musical selections for Epiphany: "Composers set texts for all of the major feasts of the year—particularly those of theological importance—and Epiphany was chief among them." The concert program features music ranging from nameless composers of plainchant of medieval origin to ornate choral works by better-known composers of the 15th and 16th centuries like Du Fay and Guerrero.

Since Anderson became Director of the Schola in 2008, he has expanded the repertoire of the ensemble to include more music from the 16th century, which is more familiar than the music of previous centuries. "This is the so-called 'Golden Age of Polyphony,' the full bloom of the a cappella style cultivated in the Church," says Anderson.

The Schola Antiqua were first brought to campus as artists-in-residence by former President of the University of Chicago Don Randel. After Randel's departure from the University to head the Mellon Foundation, the Lumen Christi Institute has continued to sponsor the Schola's presence on campus. Working with Anderson and other scholars at leading secular and Catholic universities, the Institute hopes to establish a program that would help scholars understand sacred music within the theological and aesthetic culture of the Church. In doing so, the Institute is continuing President Randel's legacy of teaching students to understand and appreciate music as it was originally composed for the worship of God.


THE LUMEN CHRISTI INSTITUTE PRESENTS

Follow the Star

MEDIEVAL AND RENAISSANCE
MUSIC FOR EPIPHANY

featuring

Schola Antiqua of Chicago
MICHAEL ALAN ANDERSON
DIRECTOR



A program of medieval and Renaissance music that celebrates the season of Epiphany. The concert features a mix of meditative plainchant and exquisite choral music from the ninth through the sixteenth century, including works by Guillaume Du Fay, John Sheppard, Tomás Luis de Victoria, and Francisco Guerrero.

Tickets: \$20 general, \$10 students/seniors
Free for University of Chicago students

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Schola will be performing two concerts
for Epiphany, January 7 and 8

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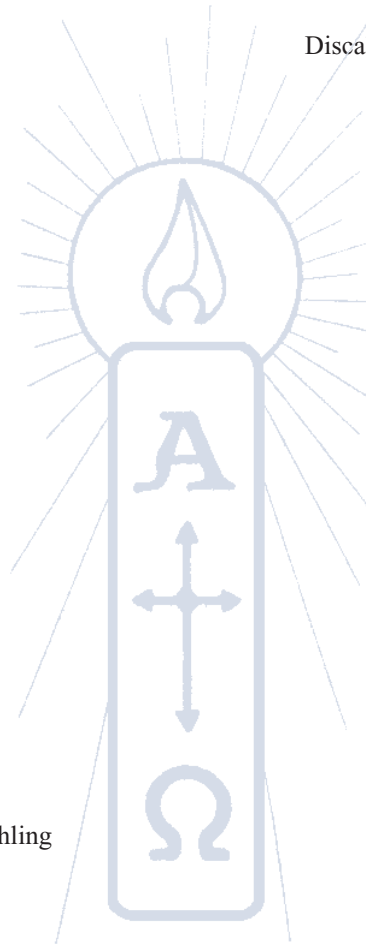
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VISIT OF FR. FRANCO IMODA, SJ: ALUMNUS, JESUIT UNIVERSITY RECTOR AND PSYCHOLOGIST

During a luncheon conversation with students at the Jesuit House in Hyde Park in August, Fr. Imoda reflected upon his unique training as both a doctoral student in psychology at the University of Chicago and a Jesuit priest. Being trained in psychology, Fr. Imoda was able to pioneer new programs in priestly formation that incorporated insights from secular psychology. Being formed as a Jesuit priest, Fr. Imoda was able to understand the importance of new developments within psychology while also subjecting it to the tradition of Christian spirituality.

One of the remarkable priest alumni of the University of Chicago, Fr. Franco Imoda, SJ has held one of the more colorful titles in the Church as “Rettore Magnifico” – i.e. “Magnificent Rector” – of the Gregorian University, the flagship Jesuit institution of higher learning in Rome. The “Greg.” as it is known, was established as the Roman college of the Jesuits and securely founded by Pope Gregory XIII. The Gregorian has served an important role in the education of American priests who are formed at the North American College, many of whom have become bishops.



Fr. Franco Imoda, SJ

VISIT OF PRINCETON POLITICAL THEORIST PAUL SIGMUND



Paul Sigmund,
Princeton University

In November, the Lumen Christi Institute welcomed the distinguished Princeton political theorist Paul E. Sigmund to lecture on “Aquinas and 20th Century Liberal Democracy.” Sigmund was part of a unique first generation of lay Catholic scholars who did doctorates at leading secular research universities and then provided Catholic voices at these institutions. After attending college at Georgetown, Sigmund completed a PhD in political science at Harvard, where he worked on the great 15th century mystic and theologian Nicholas of

Cusa (who participated in debates about the authority of councils and popes within the Church). A two-year participant in The Lumen Christi Institute’s annual conference on Economics and Catholic Social Thought, Sigmund’s practical insight as a political theorist has been enriched through his marriage to Princeton Mayor Barbara Boggs Sigmund, daughter of House Democratic Leader Hale Boggs and Ambassador to the Vatican Lindy Boggs.

In his Yves Simon lecture on November 17, Sigmund described how thinkers such as Jacques Maritain and Yves Simon attempted to apply the social and political thought of Thomas Aquinas within 20th century liberal democracies. He also explained how the thought of Maritain and Simon permeated particular Christian democratic parties in late 20th century Latin American countries like Argentina and Chile. On the following day, Sigmund led a luncheon discussion with S. Adam Seagrave, Visiting Instructor at Pepperdine University, with graduate students and professors on Locke’s religious ideas and their influence for the American Founding Fathers.

Addressing figures as diverse as Thomas Aquinas, John Locke, and the Chicago political theorist Leo Strauss, Sigmund expressed a tremendous amount of admiration for the University of Chicago and its commitment to the “Great Books” tradition. It was particularly fitting that Sigmund discussed both Yves Simon and Jacques Maritain at the University of Chicago: Simon taught in the Committee on Social Thought and invited Maritain to present his seminal work, *Man in the State*, as a series of lectures at the University of Chicago in 1951.



At Paul E. Sigmund’s lecture on “Aquinas and 20th Century Liberal Democracy”

Bernard McGinn,
Professor Emeritus,
University of Chicago,
after symposium on
“Spiritual Exercises and the
Contemporary Academy”



Taking notes at Marion’s lecture, “Is There a Christian Philosophy?”

Student asks question
at symposium on
“Spiritual Exercises and the
Contemporary Academy”



Hittinger talking with James N. Perry, Jr. (new board member) and Noel Moore (Chairman) after *Caritas in Veritate* luncheon



FROM THE DIRECTOR.. OF GOD, CITIES, AND SECULAR CIVILIZATIONS

Former chair of the Committee on Social Thought, Paul Wheatley studied the history of the city and world civilizations. He wrote on the rise of cities in Asia, delivered an inaugural lecture on “The City as Symbol” for his chair in London, and completed *The Places Where Men Pray Together: Cities in Islamic Lands* before his death. As resident master at Hitchcock Hall at the University of Chicago, Wheatley invited colleagues such as Allan Bloom to hold forth, and consume sherry and wine (still permitted) with naïve, enthusiastic undergraduates such as myself and (less naïve) new LCI board member Thomas Donatelli. I remember when Wheatley mused on how he would have liked to have been a cardinal in Rome, where he pictured himself pottering around in a worn cassock, enjoying unfettered access to all the treasures of the history of civilization in the Vatican Library. Wheatley would like that my year-end review of the Lumen Christi Institute’s work settles into a meditation on cities.

The institutional culture of the Lumen Christi Institute connects us with many cities. Our offerings in Catholic thought at the University of Chicago have drawn on faculty from cities such as Paris (Jean-Luc Marion); London (Paul Griffiths); Chicago (Francis Cardinal George); Bucharest (Thomas Pavel); Munich and Berlin (Hans Joas); Brooklyn (Stephen Meredith); and New York, or rather, Yonkers (David Tracy and Bernard McGinn). Whether from cities, small towns or farms, faculty here find Chicago a natural second home. Yet as much as they master the secular academic disciplines in which they teach at the University, it is the international culture of Catholicism that connects us in bonds of friendship with scholars from throughout the world.

In each of the cities I consider as I review this year—Chicago, Paris, Munich, Uppsala, and finally, Baghdad—the experience of religious faith and secular culture are lived in a different way. As the city where Albert the Great, Thomas Aquinas, and Bonaventure studied, *Paris* and its university the Sorbonne stand foremost among medieval Western university centers. It was here that the Lumen Christi Institute brought together an international group of scholars to reflect upon Charles Taylor’s remarkable work *A Secular Age* with him at Collège des Bernardins this past June. Originally a 13th-century Cistercian monastery and previously used by the government as firemen’s barracks, the Collège was a fitting host for a conference about the transformation of our civilization from one in which religious faith colored every aspect of life to one characterized by secular and technological forms of thought.

This past April, Reinhard Marx, the Archbishop of *Munich*, visited the Institute from a city rebuilt in the 19th century as a Catholic city “that would outshine the Enlightenment.” As its former archbishop Pope Benedict XVI would admit, more recently Catholicism has shone less, and the Enlightenment more, in the capital of Bavaria. Our work also led to *Uppsala*, Sweden, just outside of Stockholm, which is considered the Oxford and Canterbury of one of the most secular countries of the world. There Jean-Luc Marion, Hans Joas, and I witnessed the founding of a Jesuit institution of higher education, the Newman Institute with our colleague and friend Philip Geister, SJ as rector. And finally *Baghdad*, I have recently received updates via email on the experience of Christians in Iraq from Jean Sleiman, the Latin-Rite Archbishop who visited us in 2004.

From the perspective of the experience within these cities, we work and pray for a renewal of civilizations that have a common culture of religious pluralism and freedom, which also recognize that our humanity is fulfilled in a life beyond the merely secular. “If the Lord does not watch over the city, in vain does the watchman keep vigil” (Psalm 127:1).

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AUTUMN 2010

UPCOMING EVENTS AND LECTURES

**Thursday Evenings
(beginning January 13)**
Non-Credit Course:
“The Book of Genesis”

Friday, Saturday, January 7-8, 8:00pm
“Follow the Star: Medieval and
Renaissance Music for Epiphany”
Schola Antiqua of Chicago

Wednesday, February 16
An Yves Simon Lecture
Marilynne Robinson
(Pulitzer Prize winning novelist)

Monday, February 21
An Yves Simon Lecture
Kevin Hart (University of Virginia)

Saturday, Sunday, April 2-3
Conference on Anscombe, Action,
and Ethics

Tuesday, April 5
“Representation vs. Direct Realism in
Modern Philosophy”
Gyula Klima (Fordham University)

Wednesday, April 13
“Cardinal Jean-Marie Lustiger and a New
Springtime of the Church in Paris”
Jean-Luc Marion (Université de Paris-
Sorbonne/University of Chicago)

Wednesday, April 27
“The Dignity of Being a Substance”
Gilles Emery, OP (University of Fribourg)

Thursday, April 28
“The Intellectual Life and the Dominican
Vocation: A Carnal Love of Concepts, or a
Work of Mercy?”
Gilles Emery, OP (University of Fribourg)



Founded by
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at the
University of Chicago
in 1997,
The Lumen Christi
Institute
sponsors programs
that share the riches
of the Catholic
intellectual tradition
with students, faculty
and the general public.