



THE BEACON

NEWSLETTER OF THE LUMEN CHRISTI INSTITUTE FOR CATHOLIC THOUGHT AUTUMN 2013



Poet Dana Gioia
Photo by Lynda Koolish

HIGHLIGHTS INSIDE THIS ISSUE:

PAGE 4:
Summer Seminars

PAGE 5:
In Their Own Words

PAGE 6:
**Gutiérrez on
Contemplation
& Action**

PAGE 7:
**John of the Cross:
Poet of Light & Fire**

PAGE 8:
**Student Profile:
Andrew Horne**

PAGE 9:
**Donor Profile:
R. Scott Turicchi**

PAGE 10:
**In Memoriam: Jean
Bethke Elstain**

Beauty Will Save the World

In talk on "Why Beauty Matters," Poet Dana Gioia invokes Dostoevsky

"The experience of the beautiful is powerful and universal. People are transfixed by beauty." In the presence of beauty, "they feel a deep human hunger being satisfied," said Dana Gioia, award-winning poet and former chair of the National Endowment of the Arts, arguing for "Why Beauty Matters," and stressing the need to recover an appreciation of beauty in a culture that has lost sight of its meaning and value.

Beauty is "commonly cheapened," Gioia said to an audience of over 150 gathered on October 17th at the University Club in downtown Chicago, at a cultural forum luncheon talk sponsored by the Lumen Christi Institute. It is often a synonym for "pretty," and associated with beauty salons and beauty pageants.

On the other hand, thinkers today can't define the perception of the beautiful as an objective experience, Gioia claimed. For them, it is a social construction, an illusion in the eye of the beholder. Beauty is all surface, its deeper meaning created by society. Some would call beauty "pleasure technology," a consumer product reduced to a political or social power strategy.

But this cannot explain, Gioia argued, why we thrill at things that threaten or marginalize us. When we stand at the edge of the Grand Canyon, we feel the tremendous power of the beautiful, yet at the same time we have a strong sense of our individual insignificance.

Gioia gave further examples that astonish and transfix us. "The beautiful isn't necessarily even pretty," he said. It is understandable to be awed by the beauty of a sunset or the towering redwood forest, but what about the swirling of a tornado, or the swooping of a hawk?

**"People are
transfixed by
beauty."**

Continued on page 3.

Pope Francis: A Servant of the Poor

First Non-European Pope brings the poor and marginalized to the attention of the world

"It's been a good year for Argentines. The Queen of the Netherlands is Argentinian; Messi is said to be the best soccer player in the world; and now el Papa es Francisco," said Anna Bonta Moreland—born in Argentina and now Associate Professor in the Department of Humanities at Villanova University—to an audience of over 250 in Mandel Hall at the University of Chicago.

Moreland spoke at a symposium sponsored by the Lumen Christi Institute and the Center for Latin American Studies on "Pope Francis: First Pope from The Americas," along with Fr. Brian Daley, S.J., Catherine F. Huisking Professor of Theology at the University of Notre Dame, and R.R. Reno, editor of the ecumenical journal *First Things*.

The South American hemisphere has indeed received a great deal of attention since the March 13th election of Cardinal Jorge Mario Bergoglio as the first Pope outside



of Europe. "Argentine jokes immediately began to fly," Moreland said.

"It's already evident that this Pope is a very humble man," said one of Moreland's friends upon hearing the news that Bergoglio would be Pope Francis, "because any other

Continued on page 3.

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THE WAY OF POPE FRANCIS

As we enter the Church's season of Advent waiting and preparing to celebrate the birth of Jesus at Christmas and the Epiphany of the light of Christ to the nations, we give thanks to the many benefactors who have helped us bring that light to the secular academy. It was with "Lumen Christi"—the light of Christ—that Pope John XXIII signed many of his letters. As you know, Pope Francis has reminded many of John XXIII. In considering those who help us to share this light, we experience what Pope Francis describes in his recent Apostolic Exhortation *Evangelii Gaudium* as "prayer of gratitude to God for others. 'First, I thank my God through Jesus Christ for all of you' (Rom 1:8). It is constant thankfulness: ... 'I thank my God in all my remembrance of you.' (Phil 1:3)."

I recommend to all the reading of *Evangelii Gaudium—The Joy of the Gospel* as spiritual reading during this Advent Season. While Pope Francis' citation of his predecessors—John XXIII, Paul VI, John Paul II, and Benedict XVI—demonstrate the continuity of his teaching with them, *Evangelii Gaudium* presents in his unique way Pope Francis' call for renewal in the Church. In this, he's in line not only with his predecessors and the bishops who responded to John XXIII's call for renewal at Vatican II, but also reformers from previous centuries, ranging from the monks of the Egyptian desert to the monks of Cluny and Cîteaux to St. Dominic, St. Francis, St. Catherine of Siena, St. Teresa of Ávila, St. Ignatius, St. Philip Neri, and St. Charles Borromeo. Pope Francis cites Pope Paul VI: "Christ summons the Church as she goes her pilgrim way... to that continual reformation of which she always has need, in so far as she is a human institution here on earth."

Measured by the text of Pope Francis, I realize how much our efforts at the Lumen Christi Institute fall short of the Gospel. Our consolation is that even if we lag behind on the journey, we've chosen good guides who've pointed us to sure signposts. In our work of engaging with Catholic thought the culture of the secular university—where we are powerless sojourners and guests—we can follow the Pope's call to develop "a new capacity for dialogue with the world...." He notes in particular the need to engage our culture and especially universities: "This means an encounter between faith, reason and the sciences with a view to developing new approaches and arguments on the issue of credibility, a creative apologetics which would encourage greater openness to the Gospel on the part of all." He reminds us that scholars "must always remember that the Church and theology exist to evangelize, and not be content with a desk-bound theology."

As mentioned above, if the Lumen Christi Institute measures up in any way to the call of Pope Francis, it is because we've had as guides, not only recent popes but also the theologians close to them such as Cardinal Henri de Lubac, S.J. and Hans Urs von Balthasar. Balthasar called for a "kneeling theology" rooted in prayer and spirituality and informed by the Church Fathers, the monastic tradition, mystics, and poets. With these guides, the Lumen Christi Institute has been prepared to receive the call of Pope Francis. This can be seen in several of our programs: our major conferences on the questions of poverty, economics and Catholic social thought; talks encouraging the integration of prayer and study (for instance in the practice of *lectio divina*—"reading God's word in a moment of prayer and allowing it to enlighten and renew us"); and lectures on so many of the authors Pope Francis cites, including St. Augustine, St. Irenaeus, St. John Chrysostom, St. Thomas Aquinas, Thomas à Kempis, St. John of the Cross, and Blessed John Henry Newman.

Having the same reading list as Pope Francis and similar intellectual priorities is one thing. A greater challenge is to seek "true healing, since the way to relate to others which truly heals instead of debilitating us, is a mystical fraternity, a contemplative fraternity. It is a fraternal love capable of seeing the sacred grandeur of our neighbour, of finding God in every human being, of tolerating the nuisances of life in common by clinging to the love of God, of opening the heart to divine love and seeking the happiness of others just as their heavenly Father does."



Thomas Levergood,
Executive Director

A handwritten signature of Thomas Levergood in dark ink.

Beauty Will Save the World Continued from page 1.

The beautiful has an “odd or singular effect on us.” When we experience the beautiful, there is “an arresting of attention, a moment of stillness.” While saturating ourselves in the phenomenon, it causes us to stop, to pause amidst the busyness of our lives. In that arresting of attention, “we get the thrill of pleasure,” Gioia said. The beautiful allows us to transcend ourselves. We don’t want to possess a bird, a clump of flowers, children at play; we simply want to be in their presence, he explained.

“What beauty gives us,” he said, “is a mysterious joy, beyond the power to possess.” It gives us also a heightened perception of the shape or meaning of things. The vision may be disturbing, as in a hawk swooping down on its prey, but it is connected to a sense of the truth.



Dana Gioia reads a selection of his poems at Gavin House the evening of October 17th

Our perception of the beautiful “creates a sense of unity in its variety, a vision of redemptive order in the fallen world,” Gioia claimed.

But then in a moment it vanishes, and from our joyful elevation we return to commonplace existence. “We cannot hold onto it,” he said.

As a poet, Gioia is deeply sensitive to the beautiful—to its tremendous power to touch the human spirit, to open the soul to transcendence, to disappear once again into the sublime and

mysterious vastness of reality of which it offers only a glimpse.

But Gioia is also aware of his indebtedness to the past, and much of his reflections hearkened to what classical and Christian thinkers have meant when they spoke of beauty. In fact, he built his meditation upon five quotations: from King David in the Old Testament who cried “worship the Lord in the beauty of his holiness,” to John Keats who said that “truth is beauty and beauty truth,” to Plato and Hume who claimed that beauty is in the eye of the beholder, to the death-bed Catholic Oscar Wilde who said, “Man is hungry for beauty; there is a void.”

Finally, Gioia ended his gripping meditation with Dostoevsky’s claim that—“beauty will save the world.”

“Dostoevsky wasn’t issuing a social formula; he wasn’t an aesthete,” Gioia said. “He was uttering a prophecy.” For Gioia, this prophecy should awaken our country—with its tens of thousands of ugly buildings and spaces—our Church—with its uninspired liturgies—to something it has forgotten. Without beauty, there is no practical way to change the world.

Reflecting more deeply on the transformative power of beauty, Gioia made the case that it awakens us to the miracle of our lives; it allows us to feel the truth. Without it, there is no practical way to communicate and allow people to fall in love with the good and the true. “It’s not an abstract or invisible grandeur... We feel it. ‘Oh taste and see the Lord is good.’ We are by our very natures drawn to this grandeur, this glory, this beauty. We ignore it at the risk of misunderstanding ourselves, misunderstanding the world, misunderstanding creation. Beauty will change the world. ‘So give unto the Lord the glory due his name; worship the Lord in the beauty of his holiness,’” he closed.

Pope Francis Continued from page 1.

Argentina would have chosen Jesus II as his name.”

But perhaps what has most captured the world’s attention about the charismatic Pope from Latin America is his “acute sense of responsibility toward the poor and vulnerable among us.”

Moreland shared how as Archbishop of Buenos Aires, Bergoglio talked and ate with the inhabitants of the slums and shanty towns at the margins of the city. When a young priest asked him if he should wear a cassock, Bergoglio responded, “the question is not whether you put it on, it’s whether you are willing to roll up your sleeves for others.”



Left to right: R.R. Reno, Brian Daley, S.J., Anna Bonta Moreland

Championing a theology of encounter, Pope Francis has urged the contented and complacent to reach outside their comfort zone. When working with the poor, when coming face to face with any child of God, Francis has said: “If you don’t look them in the eyes,

if you don’t touch them, you haven’t encountered them.”

One could argue that Pope Francis’ concern for the poor flows from his Jesuit spirituality.

Fr. Brian Daley, S.J.—who was in Rome giving lectures at the Pontifical Oriental Institute when the bells of the Sistine Chapel announced that the Cardinals had elected the next Pope—said that he’s already participated in quite a few panels on Pope Francis, “because I am a Jesuit and people think...I have the answers. I don’t,” he laughed.

Francis—as befits his name—is known for his humility. “The Spiritual Exercises emphasizes humility as the central virtue of the Christian,” Daley said. “Self-emptying is central to the spirituality of Jesuits.”

Because he embraced a spirituality where one ought never to seek the glories of the world, Daley admitted that many of his fellow Jesuits were astonished to learn that Bergoglio had become pontiff. “Jesuits have always been brought up to believe there would never be a Jesuit Pope. To be bishop or Pope? That’s not what we do. Jesuits should refuse office—and only accept it by Holy obedience.”

Related in many ways to his Jesuit identity, Daley agreed that what has been most striking and unusual about Francis in the first months of his papacy is his “unstiffness, his insistence on being a servant of the poor.”

During his years of ministry in Buenos Aires, his encounters with ordinary people transformed his way of thinking about himself.

One priest of the slums estimated that in eighteen years Bergoglio must have talked to half of the inhabitants of the shanty towns.

He would wander the alleyways, chat with the locals, drink maté with them.

Continued on page 7.

Summer Seminars Continue to Prepare Future Catholic Scholars

Over the past six years, the Lumen Christi Institute summer seminars have prepared over two hundred graduate students at secular and Catholic universities to become scholars equipped with a deeper understanding of the Catholic intellectual tradition.

These students, excited about encountering texts they haven't had the opportunity to read in their classes, spend a week debating and discussing the nature of law in Thomas Aquinas or the thought of John Henry Newman. Armed with a syllabus, they then exchange ideas of how they can incorporate what they have learned into their role as educators.

Professors who have led these seminars have been impressed by the high-level of enthusiasm among participants.

Brad Gregory—Professor of History and the Dorothy G. Griffin collegiate chair at the University of Notre Dame—found teaching



the recent summer seminar on “Christianity, The Unity of Knowledge, and the Secularized Academy” (July 22-26, 2013) to be one of the best experiences of his academic career.

“The seminar exceeded my expectations in every respect and was unqualifiedly a positive experience,” writes Gregory. “The students were exceptionally engaged, serious, committed, and collegial throughout the week.”

Gregory had high-praise for the seminar, finding the conversation it stimulated among attendees to be both inspiring and unparalleled.

“Every one of the ten 2-1/2-hour seminar sessions ran overtime as a result of enthusiastic student participation, then discussions continued en route to lunch or Mass, as well as in the evening. The seminar was one of my best pedagogical experiences in my 17 years as a professor at Stanford and Notre Dame.”

Summer Seminars

In their own words...

THE THOUGHT OF JOHN HENRY NEWMAN

*with Ian Ker (University of Oxford)**June 17-21, 2013 at Oriel College, University of Oxford*

"I have minimal interaction with other Catholics in my field of study, and have read Newman in the past entirely on my own. This seminar brought together some very talented young scholars with an interest in Newman and allowed us to explore our ideas together. The personal dimension is integral to the scholarly project, and the seminar format in particular is at the heart of it. Testing ideas with Fr. Ker and with other Newman students enriched my own thought about Newman in a way that could not have happened otherwise. I think the seminar definitely has gone a long way towards creating a new generation of Newman scholars."

– Classics PhD student, University of Chicago

"Fr. Ker's seminar was one of the richest educational experiences that I have ever had. More than anything, I was impressed by the caliber and diversity of perspective among my fellow students. This course did much to broaden my own thinking about Newman and inform the way that I will go about developing a course on his thought down the road."

– Historical Theology PhD student, Saint Louis University



CHRISTIANITY, THE UNITY OF KNOWLEDGE, AND THE SECULARIZED ACADEMY

*with Brad Gregory (University of Notre Dame)**July 22-26, 2013 at University of Chicago*

"I found this seminar to be one of the most intellectually and spiritually stimulating experiences of my academic career. This was due in part to the content of the seminar, but also to the sense of community among participants that was formed in just one short week. We were not only able to think abstractly about the intersection of faith, community, and scholarship but to live these realities together."

– History PhD student, Duke University

"My week with the Lumen Christi Institute Graduate Student Summer Seminar was one of the most intellectually stimulating and gratifying weeks of my life. While I had started my graduate school work with a strong sense of vocation as a Christian scholar, the summer seminar provided me with much that neither my graduate school nor church could, including a deeper understanding of the Christian intellectual tradition."

– English PhD Student, Cornell University



CATHOLIC SOCIAL THOUGHT: A CRITICAL INVESTIGATION

*with Russell Hittinger (University of Tulsa)**August 5-9, 2013 at University of California, Berkeley*

"I would consider the seminar a triumph especially in that I came away from it feeling as though I had added to my transcript an entire course on Catholic Social Teaching. The material and the instruction both contributed to my work for my dissertation. And I made connections with others at the seminar that will surely form strong professional bonds in the academy in the years to come. I would recommend Lumen Christi to any serious Christian scholar."

– Religious Studies PhD student, University of Dayton

"Any undergraduate or master's level (including seminary) course I teach will be the fruit of this seminar. I came in knowing very little about the lay of the land in CST, having not read many of the central documents (e.g., Rerum novarum, Quadragesimo anno, Pacem in terris, Laborem exercens, etc.). I have the historical framework to present the subject, whether I do so historically or topically."

– Moral Theology PhD student, Catholic University of America





Peruvian Theologian Gustavo Gutiérrez

“For Aquinas, charity was at the center of ethics.”



Gutiérrez converses with graduate students Aaron Hollander (left) and Michael Le Chevallier



Among the distinguished University of Chicago faculty in attendance were Jean-Luc Marion, David Tracy (above), and Willemien Otten (not shown)

Called to Serve Others

Peruvian Theologian Gustavo Gutiérrez Tells Students: You Cannot Have Contemplation without Action

Gustavo Gutiérrez is cheerful and witty and frequently gesticulates to get across his message: we cannot be Christians if our faith doesn't spill over into our actions.

On November 15th, Gutiérrez met with twenty University of Chicago Divinity School students (mostly graduate students studying ethics and theology) and gave an informal talk on “Contemplation and Action” at Gavin House prior to taking part in a Chicago Council on Global Affairs event later that evening.

Citing the Gospel of John where Christ washed the feet of his disciples, Gutiérrez encouraged students to embrace lives of service, especially amongst the poor and disadvantaged. The poor are those who are insignificant—those who are ignored and marginalized and aren't recognized as children of God. They can be people on the street, but also infants, the elderly, the infirm. In many cultures, women still aren't treated with dignity and respect, Gutiérrez said in his endearing Peruvian accent.

Gutiérrez reminded students that we dwell in history, that faith requires us to be committed and involved in the events of our time period. Furthermore, as Christians, we are called to follow in the footsteps of Jesus. The incarnation is the key to the message, Gutiérrez explained. Spirituality and practice have to be intertwined; there must be a back and forth between the two. “One can't choose only contemplation or action,” he said.

To emphasize even further, he added: “For Aquinas, charity was at the center of ethics.”

Elsa Marty, a first-year PhD student in theology at the Divinity School, said of Gutiérrez' presentation: “Gutiérrez discussed action and contemplation as essential dimensions of Christian life that cannot be separated. As a person who feels a tremendous need to work for peace and justice in our world, I found Gutiérrez's presentation to be a helpful reminder that the mystical, contemplative aspect of Christian life must be a precursor for all of our action. Knowing that this is the belief and practice of one of the world's leading advocates for the poor was liberating and inspiring.”

For all his accomplishments, Gutiérrez is remarkably unassuming. “If there is anyone who needs no introduction, it is Gustavo,” said his longtime friend and colleague from the theological journal *Concilium*, David Tracy. Tracy—Andrew Thomas Greeley and Grace McNichols Greeley Distinguished Service Professor Emeritus of Catholic Studies and Professor of Theology and the Philosophy of Religions; also in the Committee on Social Thought—praised Gutiérrez for his work on behalf of the poor, and for inspiring countless theologians with a deeper understanding of how to integrate faith and action.



Graduate student Elsa Marty (left) listens as Bernard McGinn questions Gutiérrez after his talk

Gutiérrez, currently the John Cardinal O'Hara Professor of Theology at the University of Notre Dame, is one of the best-known theologians of the twentieth century. In 2004, he co-authored a book with Joseph Ratzinger's successor as prefect of the Congregation for the Doctrine of the Faith, Archbishop Gerhard Ludwig Müller, entitled *Taking the Side of the Poor - Liberation Theology*. He is a member of the Peruvian Academy of Language, and in 1993 was awarded the Legion of Honor by the French government for his untiring work for human dignity and life, and against oppression, in Latin America and the Third World.

After the Lumen Christi Institute gathering, Gutiérrez joined another longtime friend Paul Farmer, a physician and anthropologist, in a conversation on how societies can advocate on behalf of their most marginalized communities. Both men have worked tirelessly toward their common goal of building a better and more just world for the poor, and are internationally recognized for their pragmatic approaches to global health and social justice.

Lumen Christi was one of the partners of the Chicago Council for Global Affairs event, along with fourteen other Chicago-area institutions, among them DePaul University, the Catholic Theological Union, and the University of Chicago Center for Global Health.

John of the Cross: Poet of Light & Fire

"Upon my flowering breast,/which I kept wholly for him alone,/there he lay sleeping and I caressing him,/there in a breeze from the fanning cedars."

At first glance, these lines from the poem "Dark Night" appear to come from a young woman so deeply in love that she braves the dark of night to be in the arms of her beloved. Her heart is burning with such desire that is "a better guide for her lover than the light of the midday sun," says theologian Keith Egan.

It may come as a surprise then that they were penned—not by an impassioned young woman—but by "a saint, a mystic, a Doctor of the Church," says Egan.



This poet saint was a Spanish Carmelite friar (1542-1591) who wrote many of his most beautiful poems (with the exception of "Dark Night," which was written afterward) while imprisoned for nine months in a cramped cell, "a little closet," in a Toledo monastery.

Those months of terrible anguish "gave birth to some of his most gorgeous poetry," says Egan. They were "composed with a burning love of God" but their language was rooted in the erotic experience. They are, in short, "human stories of love that point to their divine origins." Among his most famous poems are "Dark Night" ("of the Soul" appeared once in John of the Cross and was an insertion by a copyist), "The Living Flame of Love," and "The Spiritual Canticle."

Indeed John's poetry is characterized by a desire for God so great that erotic language is used to convey the soul's longing and

eventual rapture—of entry into the life of contemplation until spiritual marriage.

"John goes within, and he not only encounters God, but writes poetry as a result of those encounters," says Egan.

John of the Cross was gifted with what Thomas Aquinas called the "grace of speech," the ability to communicate to others what one has received from God.

Inspired by the culture of his time period (Egan argues that he must have heard Castilian love lyrics in his days as a student at the University of Salamanca), he would turn popular songs into religious poems, as well as lace his works with images from the Song of Songs and its tradition.

At a lecture on "John of the Cross: A Mystic's Poetry" given at the University of Chicago on November 14th, Egan—Aquinas Chair in Catholic Theology Emeritus at Saint Mary's College, Notre Dame, Indiana, and adjunct full professor of theology at the University of Notre Dame—expressed his disappointment that there are people who primarily associate John with the dark night of the spiritual journey.

It is important to remember that "Dark Night" is a poem of erotic longing. While his accompanying commentaries speak of desolation and spiritual suffering, most theologians have put too much stress on these commentaries. "The words 'fire of love' appear more times than 'dark night' does," argues Egan. With deeper meditation on John's poetry, one discovers that "he gives us the gifts of dark night, but he's really the poet of light and fire."



Keith Egan

Pope Francis Continued from page 3.

"It is when we are involved with ministry that we discover who we are," Bergoglio had said.

Such a mentality gave him a certain allergy to elitism, Daley said. He had a reputation for being anti-academic, for being suspicious of any kind of theorist who claimed to have all the answers to the ills of society. He disliked abstract ideologies that did not correspond to reality; he was wary of the modern way of constantly seeking out the experts. Being the archbishop of a large and sophisticated middle class city, he enjoyed reaching out to simple people.

Consequently, Bergoglio expressed his views to those who think that formulas can provide answers. Daley shared that when an economist from the United States travelled to Buenos Aires, met with Cardinal Bergoglio, and explained his profession, the Cardinal replied, "wouldn't it be better if you were doing some kind of ministry?"

The American was stunned. What could the Cardinal have meant? Did he really think academic qualifications superfluous?

Though people are impressed by the Pope's emphasis on a new set of priorities, his approach can initially be jarring. R.R. Reno—in the final presentation of the evening—reflected on the American response to the new Pope.

Reno maintained that Francis is truly speaking on behalf of the developing world. "He has never been to the United States.

He is not U.S.-focused. He is concerned about development and poverty, problems that face the developing world—problems that face South America, Asia, and Africa."

"It's not about us," Reno said simply.

Not only is Pope Francis highlighting a different set of concerns, he also belongs to a different generation. Whereas John Paul II and Benedict XVI were formed decisively by the great trauma of the twentieth century, World War II, Bergoglio came of age during the Dirty War of the 1970s where the battle lines weren't as clear, where he could say amidst all the fighting on either side, "my ministry is to find good and make it increase."

Reno agreed with both Moreland and Daley that the Argentine Pope has charmed the world with his unstuffiness, his simplicity. "He has a charism of immediacy, of presence," Reno said. With Francis, you know that you are "not dealing with an American politician. With what is characteristic of Jesuit spirituality, he trusts himself to speak with integrity about the faith. He can focus on the one thing that is needful."

As Daley earlier shared—what is needful is what has animated Bergoglio's ministry and faith since the age of seventeen when he heard the call of the priesthood in the confessional:

"I seek Jesus; I serve Jesus because he sought me first, because I was conquered by Him. That is the heart of my experience."

THE BEACON PROFILE

LUMEN CHRISTI INSTITUTE GRADUATE ASSOCIATE

Andrew Horne

PHD STUDENT IN CLASSICS

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

I am in my third year of the doctoral program in Classics. My focus is largely on Roman literature and intellectual history, and I am hoping to propose a dissertation on Horace and Cicero. Current topics of interest are didactic poetry, primarily Hesiod and Virgil; issues of freedom, especially the liberal arts; and festival or banquet imagery as a topos in Hellenistic philosophy.



Andrew Horne

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

I was told about Lumen Christi by a professor at my previous university, who knew I was Catholic and that I was going to the University of Chicago. So it was on my radar screen from the beginning. I believe the first event I attended was the symposium on Cardinal George's book in the fall of 2011. As someone interested in Catholic intellectual issues there was no question that I would take advantage of as much as I could.

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

Lumen Christi events are often relevant in powerful but indirect ways to my work on pagan authors. One of the great things about these talks is that they draw scholars from all fields; the intellectual diversity of the Lumen Christi audience has not, in my experience, been replicated elsewhere in the University. After the paper there are some exhilarating conversations that range back and forth through intellectual history. I find these talks a great form of mental exercise. They require me to situate my own work in a broader context, justify its importance, and ask new questions of it. Finally, although my work is only occasionally on Christian topics, I find that observing these speakers has taught me a good deal about what it is to be a Christian scholar.



"The high quality of the talks and the high profile of the speakers make it clear that Christianity is not moribund and fundamentalist but productive and vigorous."

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

I was fortunate enough to attend the 2013 summer seminar on John Henry Newman at Oxford, led by Fr. Ian Ker. Newman is a longtime favorite of mine, but previous to this event I had found very few people who had also read him, and had certainly never had the opportunity to discuss him in a serious setting. I loved being able to talk about him with other enthusiasts from philosophy, theology, and English. Newman is the foundation of my own interest in liberal arts, and I am hoping to work on him in the near future in conjunction with Cicero and the ideas of *humanitas* and *libertas*.

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

I hope to apply for academic jobs or fellowships in Classics.

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

Lumen Christi effectively combats that casual discourse, common at universities, that assumes Christianity to be long disproven and fit now only for an easy joke. The high quality of the talks and the high profile of the speakers make it clear that Christianity is not moribund and fundamentalist but productive and vigorous. I have found it greatly inspiring to experience such a talented community of Catholic scholars. I might also mention that Lumen Christi has been wonderfully supportive of the Catholic campus ministry at the university, and that it has been a great pleasure to collaborate on various events. Many of the Lumen Christi staff come regularly to daily Mass at Calvert House.

A Sustained Pursuit of the Truth in a Soundbite Culture

NEW BOARD MEMBER R. SCOTT TURICCHI SHARES WHY LUMEN CHRISTI'S PRESENCE IS ESSENTIAL IN TODAY'S SOCIETY

"We live in a soundbite culture," says R. Scott Turicchi. Can you say something in 30 seconds? Can you express yourself with 140 characters in a tweet?

Turicchi—President at j2 Global, Inc, a company which offers cloud services for businesses—knows a great deal about the frenzied pace of the business world where people have little time for substantive philosophical conversation.

He finds these interactions between people, where they barely skim the surface, deeply disconcerting. "How do you communicate and teach people in such a culture?" When people are accustomed to tweets and posts and text messages, "how do you condense for them an understanding of Church doctrine?" he asks.

The culture—as well as the educational system—has broken down over the past decade, he claims. He is concerned that the current and next generation is "very poorly educated," that it suffers from an inability to think clearly, which can lead them to being duped easily by anyone from an unscrupulous business leader to a corrupt politician.

"It would be wonderful if we were able to spread the Institute's work to other parts of the country and even the world."

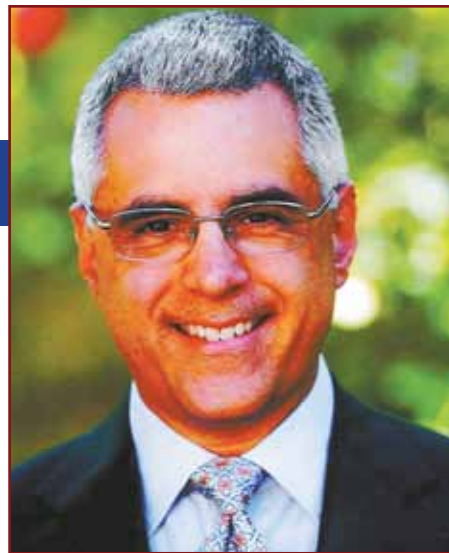
rich, and that you need the time to discuss and ponder."

Because it draws from a pool of some of the world's leading experts in their various academic disciplines (starting at the University of Chicago), it brings people into conversation on topics they wouldn't ordinarily have with colleagues in their specialization.

He has been particularly impressed by the conferences on Economics and Catholic Thought that take place in the spring. "If that's all that Lumen Christi did, it would be enough," he says.

"To see bishops listening to Nobel laureates—to hear the exchange of philosophical perspectives along with church views—is invaluable," he adds. He praises the organization of the conferences in which a great deal of intellectual stimulation takes place during coffee breaks, over lunch, and over a glass of wine at a reception.

He witnessed firsthand the benefits of a two-day long conference. During one of the luncheons, he sat next to American economist and Nobel laureate Roger Myerson (noted for laying the foundations of



R. Scott Turicchi Photo courtesy of Marie-Catherine Photography

mechanism design theory) and overheard his conversation with a female philosopher who didn't share his rigid "numbers approach." He found that their conversation "away from the formal spotlight" enabled them to "more deeply develop their views, and grow in a deeper respect and understanding of each other's positions."

Because he finds a deep and sustained pursuit of the truth as absolutely essential to human flourishing, Turicchi also commends the Lumen Christi Institute Summer Seminars.

"I like the idea of educating the educators," he says. With this kind of program, "you're diving right in, giving ammunition to people who will teach or do research. They need that kind of fire-power. They are not getting it in the university environment where they are getting their PhD."

Whether reaching out to graduate students, lawyers, economists, or bishops, the Lumen Christi Institute is helping transform the culture. "Very few of us live outside the culture," he says. "There are very few hermits."

In today's society, "Lumen Christi stands out as a challenge to the nature of discourse and dialogue," he says. With its commitment to the lengthy and complex nature of acquiring knowledge, "it is laying out a challenge to people in authority and power," he says.

Finally he is "awed by how much it does with so little." He spoke of his disappointment with other organizations that had an "infinite budget" but struggled to execute effective programming. When he learned how the Institute was able to put on events, symposia, seminars, and conferences with "world-class people" on a modest budget, he was amazed. "You must be a magician," he has said to the Institute's Executive Director.

As the Board's newest member—residing on the West Coast—"it would be wonderful if we were able to spread the Institute's work to other parts of the country and even the world." The Institute is very localized. He commented that it would be great to have even a half-day economics conference in Los Angeles. "We need it here too," he said.

Turicchi is delighted to be joining the Institute's Board of Directors at this stage of the organization's development.

"I think that the seeds have been planted and it is maturing," he said of Lumen Christi. During the next phase of its growth, he is eager to discuss and help facilitate "how we make this more available to a broader community."



Jean Bethke Elshtain

IN MEMORIAM

JEAN BETHKE ELSHTAIN

AMERICAN ETHICIST, POLITICAL PHILOSOPHER,
AND PUBLIC INTELLECTUAL
1941-2013

Jean Bethke Elshtain, an American ethicist, political philosopher, and public intellectual, died August 11th, 2013 after suffering from a debilitating heart condition. She was 72.

Elshtain, who was the Laura Spelman Rockefeller Professor of Social and Political Ethics at the University of Chicago where she also had appointments in Political Science and the Committee on International Relations, taught at the University of Chicago for 18 years. Involved with the Lumen Christi Institute since its founding and a frequent lecturer in its programs and conferences, Elshtain served on its Board of Directors from June 2008 until her death.

Noel Moore, Chairman of the Board of Directors, found her presence remarkable: "She was a great admirer and friend of the Church...and a longtime contributor to the Lumen Christi Institute and its Board. She possessed an extraordinary capacity for friendship, scholarship, and humility—combined with strength and courage. I am grateful to have known her and served with her." Renowned for her work on religious ethics, war, the family, feminist theory, democracy, and modern political thought, she "cared deeply about the common good, and she recognized that faith, family, and patriotic solidarity ennobled the lives of ordinary people," wrote *First Things* Editor R. R. Reno.

Born in 1941 in a small town in Colorado, Elshtain earned her BA and MA from Colorado State University and a PhD from Brandeis University, writing her dissertation on "Women and Politics: A Theoretical Analysis." She went on to teach at the University of Massachusetts and Vanderbilt University (where she was the first woman to hold an endowed professorship in the history of that institution) prior to coming to Chicago.

Her contribution to political philosophy was wide-ranging and substantive. Her most notable works were *Public Man, Private Woman: Women in Social and Political Thought*; *Meditations on Modern Political Thought*; *Women and War*; *Democracy on Trial*; *Just War Against Terror: The Burden of American Power in a Violent World*; *Jane Addams and the Dream of American Democracy*; *Augustine and the Limits of Politics*; and *Sovereignty: God, State, Self*.

She was also a member of the American Academy of Arts and Sciences and served on the Boards of the Institute for Advanced Study, Princeton, and the National Humanities Center. On the Feast of All Souls, 2011, she was received into the Catholic Church.

In 2006, she delivered the prestigious Gifford Lectures at the University of Edinburgh, joining the ranks of such eminent Gifford lecturers as William James, Hannah Arendt, Karl Barth, and Reinhold Niebuhr. In 2011, she was honored with the Democracy Service Award, which had previously been bestowed on the Dalai Lama, Lech Walesa, and Vaclav Havel, among others. In recognition of Professor Elshtain's body of work, the University of Chicago Divinity School organized a series of four conferences between 2010-2013 under the title, "Jean Bethke Elshtain: The Engaged Mind."

As mentioned above, Elshtain played a significant role in the life of the Institute. As early as 2002, she took part in a book symposium on "Traditional Religion and the Contemporary Mind: A Symposium in Honor of the Publication of *Kaddish* by Leon Wieseltier" with Leon Wieseltier, Francis Cardinal George, O.M.I., and David Novak.

She most recently participated in two major events: a symposium titled "God, Freedom, and Public Life" with Hans Joas, Martin Marty, and Francis Cardinal George, O.M.I. on the occasion of the Cardinal's publication of *God in Action: How Faith in God Can Address the Challenges of the World*

Jean Bethke Elshtain's History with the Lumen Christi Institute

February 17, 2000: Book Symposium on "Traditional Religion and the Contemporary Mind: A Symposium in Honor of the Publication of *Kaddish* by Leon Wieseltier" with Leon Wieseltier, Jean Bethke Elshtain, Francis Cardinal George, O.M.I., and David Novak

May 31, 2002: Theology Colloquium on "Contemporary Catholic Theology and the Catholic Traditions" with Fr. Robert Barron, Brian Daley, S.J., Jean Bethke Elshtain, and Francis Cardinal George, O.M.I.

November 5, 2002: Symposium on "The Nature of Nature in Feminism, Old and New" with Jean Bethke Elshtain, Michele Schumacher, and Candace Vogler

April 30, 2005: Chair, Panel Discussion on "What Can Philosophers Learn from the Tradition?" with Alasdair MacIntyre, Jean-Luc Marion, and Charles Taylor

May 10, 2006: Lecture on "Sovereignities of God, State, Self" by Jean Bethke Elshtain

April 8, 2008: Lecture on "Reason and Regensburg: Pope Benedict & the Dialogue of Cultures" by Jean Bethke Elshtain

May 18, 2009: Symposium on "Should We Talk About Human Nature?" with Jean Bethke Elshtain and Stephen Meredith

October 6, 2011: Symposium on "God, Freedom, and Public Life" with Jean Bethke Elshtain, Hans Joas, Martin Marty, and Francis Cardinal George, O.M.I.

April 5, 2013: "Pacem in terris After 50 Years," A Conference in Celebration of the 50th Anniversary of Pope John XXIII's Encyclical on Establishing Universal Peace on Earth." Paolo Carozza presented on "Human Rights: Catholic and Secular," Allen Hertzke on "Religion, Politics, and Freedom," Jean Bethke Elshtain on "Sovereignty and Subsidiarity," and Janne Haaland Matlary on "Conditions for a Just Peace," among others

and the Institute's April 2013 conference on "*Pacem in terris* After 50 Years." She attended and spoke at the latter despite weakness due to illness.

"Jean Bethke Elshtain was a scholar and a believer, a woman of deeply held principles," said Francis Cardinal George, O.M.I. of his longtime friend. "Her many academic accomplishments were integrated into her personal concerns for family, for the public life of women in society, for good and just government, for religion's contribution to the common good. Her talent for friendship drew out the best in others, who began their acquaintance with respect that then progressed to love."

Her faith animated her scholarship, as well as her relationships.

Thomas Levergood, Executive Director of the Lumen Christi Institute, remarked: "As many have noted, Jean Bethke Elshtain was one of the remarkable Christian scholars of her generation. Drawn more and more into the Catholic tradition by her study of the thought of John Paul II, she had entered the Catholic Church intellectually years before her formal entry into the Church. Still, she remained 'catholic' in continuing to cherish Protestant thinkers such as Reinhold Niebuhr and Dietrich Bonhoeffer who had been and remained her teachers and, if one may say, her colleagues as well."

Elshtain earned the respect of her fellow thinkers who appreciated her tenacious approach to academic inquiry balanced by an affable nature.

French philosopher Jean-Luc Marion said of his friend and colleague at the University of Chicago Divinity School: "Jean Bethke Elshtain had a tough-thinking mind and a friendly open heart, while most people—in the academy as well as outside it—are the reverse: weak in thought, hard in feelings. Her books on (just) war, gender and feminism, culture and democracy were not only able to raise the level of discourse, fuel fierce debate, and engage vigorously the most well-received idols of our days, but they also gave back to moral and political philosophy a renewed dignity as serious science."

Her faith animated her scholarship, as well as her relationships.

Marion explained: "Christian faith gave her enough certitude to display radicality in thinking, unlimited energy in interacting with interlocutors, colleagues and students, and an obviously deep and sincere friendship for all. In her presence, I was proud not only to teach and work with her in Swift Hall, but also to share the same creed."



Peter Bernardi, S.J. (right) in a lively discussion with William Portier in a symposium on Bernardi's book, *Maurice Blondel, Social Catholicism, & Action Française: The Clash Over the Church's Role in Society During the Modernist Era* (Nov 6)



Kenneth Woodward (former *Newsweek* editor) with James and Molly Perry (right) at dinner prior to symposium on "Pope Francis: First Pope from the Americas" (Nov 5)



Guests engage in conversation at luncheon prior to Dana Gioia's talk on "Why Beauty Matters" (Oct 17)

*In Lumine Tuo
Videbimus
Lumen*





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Upcoming Events-

Tuesday, January 7, 4:30 PM

ABRAHAM AND THE ABSOLUTENESS OF GOD
JON LEVENSON, *HARVARD UNIVERSITY*
Swift Hall, Third Floor, 1025 East 58th Street

Friday & Saturday, January 10-11

ST. THOMAS BECKETT
A CONCERT OF SACRED MUSIC FEATURING
SCHOLA ANTIQUA OF CHICAGO,
LCI ARTISTS-IN-RESIDENCE

Thursday, January 16, 4:30 PM

**THE FREEDOM OF TRUTH: THE NATURE OF
CONSCIENCE IN AQUINAS AND NEWMAN**
REINHARD HÜTTER, *DUKE UNIVERSITY*
Swift Hall, Third Floor, 1025 East 58th Street

Thursday, January 30, 4:30 PM

**NORTH AFRICA'S TRANSITION FROM CHRISTIANITY
TO ISLAM: SOME RECONSIDERATIONS**
WALTER KAEGI, *UNIVERSITY OF CHICAGO*
Swift Hall, Third Floor, 1025 East 58th Street

Thursday, March 13

WHO WAS SAINT PATRICK?
PHILIP FREEMAN, *LUTHER COLLEGE*
Downtown Chicago

THE BEACON

LUMEN CHRISTI INSTITUTE

AUTUMN 2013



A rapt audience at Dana Gioia's talk on
"Why Beauty Matters" (Oct 17) in Cathedral
Hall at the University Club of Chicago

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