



# THE BEACON

NEWSLETTER OF THE LUMEN CHRISTI INSTITUTE FOR CATHOLIC THOUGHT

FALL 2016

"As a student at a secular university, it's hard to find much intellectual community with other serious Catholics."

— Ross McCullough, Yale University



## Master Classes in New York Expand Institute's National Programming Effort provides a Catholic Intellectual Community

Knowing how crucial it is to prepare the next generation of Catholic college faculty, the Lumen Christi Institute has expanded its national programming, particularly its offerings of master classes for graduate students and junior faculty. The idea for these one-time classes is for students to learn about a significant figure or work in the Catholic intellectual tradition from an expert in the field that they might not have the opportunity to take classes with otherwise.

This quarter students had the privilege to learn from Bernard McGinn—the Naomi Shenstone Donnelley Professor Emeritus of Historical Theology and of the History of Christianity in the Divinity School at the University of Chicago. Described as “the greatest living scholar of Western Christian mysticism,” McGinn rarely teaches anymore—except for occasional master classes and non-credit courses he leads for the Lumen Christi Institute.

On September 17, 2016, McGinn led a master class at the Faculty House at Columbia University on “The Wisdom of Bernard of Clairvaux” for twenty-seven graduate students and junior faculty from the New York City area.

Bernard of Clairvaux was a monastic leader, ecclesiastical politician, and noted theologian. His most important legacy, however, was as a mystic and mystical writer. Students read and discussed excerpts from his *On Loving God* (*De diligendo*

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## "None of us walks away without blood on our hands" Award-Winning Author and Veteran of the U.S. Marine Corps Phil Klay on War, Our Collective Complicity, and the Senselessness of Suffering

Across centuries and civilizations, human beings have found themselves struggling to come to terms with the grim and horrific realities of war.

Perhaps nothing is as heartbreaking as holding a dying child in your hands—one that has been ripped apart by shrapnel or one whose final moments are marked by a labored agonizing breathing.

Iraqi War Veteran Phil Klay, who has a young child of his own, confessed that he understands people who are atheists in the foxhole. “Some of them are atheists because of what they experienced in foxholes,” he said at a breakfast event on “Religious Faith and Modern War” (Oct 21) held in downtown Chicago.

A public affairs officer in the Anbar Province of Iraq, Klay didn't have to kill; he never experienced the trauma of having a human life on his conscience.

Nonetheless, what he heard and saw through others—especially the deaths of innocent children—convinced him that “none of us walks away without blood on our hands.”

If the tragedies in the Middle East seem too remote for us, there is a tragedy closer to home that we perhaps overlook. Whether we live in New York or Fallujah, Chicago or Baghdad, “we are regularly failing to protect our most vulnerable, our poor, our desperate,” said Klay.



Phil Klay



LUMENCHRISTI.ORG

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# FROM THE DIRECTOR

LUMEN CHRISTI INSTITUTE

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## THE INTEGRATION OF HEART AND MIND

Founded by Catholic scholars at the University of Chicago in 1997, the Lumen Christi Institute engages the culture of an institution known for bringing to America the model of the German research university and, under the leadership of president Robert Maynard Hutchins, reforming its undergraduate curriculum with a set of core courses that give priority to classic texts of Western Civilization. The University of Chicago has had an impact at Catholic institutions by educating many priests and theologians who now teach at Catholic colleges and, indirectly, by influencing Catholic colleges and universities who have either programs or an entire curriculum devoted to study of “great books.” At the same time, the Lumen Christi Institute also has given attention to a dimension of the Catholic intellectual tradition that predates the formation of the university in the Middle Ages, namely, the study rooted in prayer of the monastic tradition. We’ve done this through the study of classic texts and by sponsoring a quarterly event at the Monastery of the Holy Cross, which allows students to sing vespers, share with the monks a meal in silence, and listen to a talk on a monastic topic, usually by my dear friend and University of Chicago alumnus Prior Peter Funk, O.S.B. These evenings provide an experience of “kneeling theology,” reflection on the things of God rooted in liturgy and prayer.



Peter Funk, O.S.B.

Our ability to have access to the monastic theological tradition depends on renewed interest in it in the middle of the 20th century. After a period when the Church adopted an official policy giving priority to the scholastic philosophy and theology of Thomas Aquinas, the Benedictine monk Dom Jean LeClerc published a classic work. Fr. Peter Funk writes: “I struggled a bit to determine which book deserved first mention in [a]... list of seminal works aimed at the renewal of the monastic mind, but in many ways, LeClerc set the standard. The title of his classic work, *The Love of Learning and the Desire for God: A Study of Monastic Culture*, says it all.”



Gregory Polan, O.S.B.

In his address to Congress, Pope Francis mentioned another figure crucial for the recovery of monastic thought, Trappist monk Thomas Merton. In the words of Pope Francis, Merton “remains a source of spiritual inspiration and a guide for many people.... Merton was above all a man of prayer, a thinker who challenged the certitudes of his time and opened new horizons for souls and for the Church.” Crucial to Merton’s journey was his education at Columbia University and his study with poet and critic Mark Van Doren, who helped develop Columbia’s Core Curriculum. In the 1970’s, John Senior drew on his education at Columbia when he developed the Integrated Humanities Program at the University of Kansas. This program led to many conversions and vocations, including those of the founders of Clear Creek Monastery in Oklahoma. Hence, much of what is best in Catholic culture and college education in America owes a great debt to secular institutions—along with Chicago and Columbia one would have to mention St. John’s College in Annapolis with its “great books” curriculum.

The Lumen Christi Institute has also benefited from financial gifts of many other abbeys and monasteries of Carmelites nuns. With some of them we have close ties. Among those benefactors who have known us mainly through our newsletter is the new Abbot Primate of the Benedictines, Gregory Polan, O.S.B., who as abbot of Conception Abbey in Missouri made eight gifts to the Institute’s annual fund. We are greatly blessed to share with such friends a “love of learning and a desire for God.”

*Thomas Levergood*



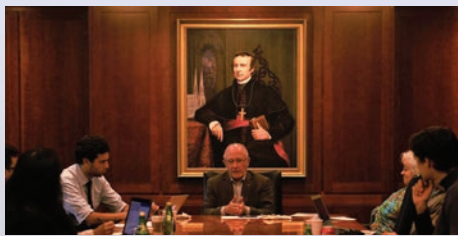
## Master Classes Continued from page 1.

*Deo*) as well as selected sermons on the biblical Song of Songs (*Sermones super Cantica Canticorum*).

Michael West, a PhD student in English at Columbia University, was grateful for the chance to participate.

“I found the class to be a welcome occasion for spending time with a writer whom I had read very little of before, an opportunity to meet and form relationships with other Catholic graduate students in the New York area, and a chance to interact with and learn from one of the most eminent Catholic scholars of mysticism, Bernard McGinn,” said West.

The sense of community and intellectual and spiritual companionship cultivated by these master classes has a palpable effect on these young aspiring academics.



“There is a longstanding sense of dissatisfaction among scholars that the affective dimensions of life and the person can too often be suppressed, hidden,

stunted, or starved in the academy,” observed West. “This master class, and pretty much anything Lumen Christi does, enables one to begin putting back together what we love and what we spend our time thinking, arguing, and writing about. What I mean is that LC is an occasion for friendships that are based upon shared loves—and that it can be very hard to form and find those in the academy.”

Ross McCullough, a PhD student in Theology at Yale University, agreed with West that fellowship with Catholic intellectuals is

one of the most fruitful aspects of the master classes.

“As a student at a secular university, it’s hard to find much intellectual community with other serious Catholics,” shared McCullough.

On October 21, fifteen NYC area students had the opportunity to learn from another great scholar. Rémi Brague—Professor Emeritus of Arabic and Religious Philosophy at the Sorbonne, Romano Guardini Chair of Philosophy at the Ludwig Maximilian University of Munich, and 2012 recipient of the Ratzinger Prize for Theology—led a seminar discussion of the chapter “Contesting Humanism: Michel Foucault” from his recent book *The Legitimacy of the Human*. This seminar was held at the Fordham University Lincoln Center Campus.

Sangjoon Ahn, Professor of History at Andong National University in South Korea, was enthusiastic about the opportunity to learn from Rémi Brague.

One of the greatest challenges facing scholars is interpreting the intentions of an author. Not surprisingly, Ahn confessed that the most beneficial aspect of the seminar was being able to talk with Brague directly.

The encounters facilitated by these seminars also lead blossoming scholars into areas of thought they hadn’t previously considered.

“My brief dialogue with Professor Brague encouraged me to pay serious attention to humanism,” said Ahn.



## Klay Continued from page 1.

Klay spoke openly and candidly about his struggles with faith. Faith in God does not make it any easier to understand suffering, to accept pain as a transformative and transcendent experience.

On the contrary, suffering makes one question God—question what sort of God he must be to allow all the anguish.

Nonetheless he quoted Vietnam War Veteran Karl Marlantes who described the combat experience as inescapably spiritual: “Mystical or religious experiences have four common components: constant awareness of one’s own inevitable death, total focus on the present moment, the valuing of other people’s lives above one’s own, and being part of a larger religious community such as the Sangha, Ummah, or Church. All four of these exist in combat. The big difference is that the mystic sees heaven and the warrior sees hell.”

Indeed, Klay witnessed hell. “The violence I had seen has left me feeling hollowed out, unable to guild all the agony with some beautiful meaning,” confessed Klay.

Later that afternoon, Klay engaged in an informal conversation with Scott Moringiello, Assistant Professor of Catholic Studies at DePaul University. Before students at the University of Chicago, the two discussed how literature helps us reflect on themes of brutality, faith, fear, and morality.

For Klay, literature has been a vehicle to express what has haunted

him. After being discharged, he went to Hunter College and received an MFA. He then went on to write a collection of short stories titled *Redeployment* for which he was awarded the National Book Award for fiction in 2014. A review in *The New York Times* described it as “the best thing written so far on what the war did to people’s souls.”

The conversation with Moringiello on literature was particularly meaningful given that it took place at the Divinity School where war veteran Joshua Casteel had been a graduate student prior to his diagnosis and eventual death from stage IV lung cancer in 2012.

Casteel, like Klay, was a veteran of the Iraq War. His time as an interrogator at Baghdad’s Abu Ghraib prison led him to seek early discharge as a conscientious objector.

When he returned home, Casteel similarly turned to literature to express the moral quandaries he experienced during war. Having earned an MFA at the University of Iowa, he then started advanced studies at the University of Chicago in theology, philosophy, and religion and literature. Casteel was a graduate associate of the Lumen Christi Institute and was assisting in the process of editing Cardinal George’s final book when he learned of his diagnosis.

The witness of both Klay and Casteel challenges us not to accept religious platitudes when it comes to exploring the darkest corners of the human soul.



"In terms of its antiquity, its quasi-ubiquity, its wholly extraordinary powers of endurance, it's the institution of kingship that stands out as the most common form of government known to humankind."

## Understanding the Human Story through the Prism of Sacred Kingship

Medieval Historian and former Williams College president Francis Oakley has a long-ranging view of the unfolding of Western Civilization.

In a lecture titled "Kingship: The Politics of Enchantment" (Oct 6) given at the University of Chicago this fall, he reminded his modern audience that the most common form of government known to humankind has been kingship, that kingship is connected to the sacred, and that for most of human history we cannot disentangle politics from religion.

The democracy that is valued today has emerged on the scene only recently. He pointed out that in 1970, there were only 30 democratic regimes in the entire world.

"In terms of its antiquity, its quasi-ubiquity, its wholly extraordinary powers of endurance, it's the institution of kingship that stands out as the most common form of government known to humankind," he said.

As examples, he offered the Pharaohs of ancient Egypt, the emperors of Japan, the Maya rulers of Mesoamerica, the medieval popes and emperors, and the English and French monarchs of early modern Europe.

Philosopher Charles Taylor has said of his scholarly analysis, "In Oakley's hands, kingship turns out to be a tremendously insightful vantage point to understand the human story. His magisterial sweep through the history of monarchical rule shows conclusively how difficult it is to separate the history of politics from that of religion."



What's fascinating and groundbreaking about his view is that he challenges the popular belief that the ancient Greek and Roman worlds provide the origins of secular politics. According to Oakley, the politics of antiquity was imbued with a sense of the sacred. Secularism—and the detachment of politics from religion—comes much later and has roots in the Latin Middle Ages.

Oakley has a distinguished career as a medievalist and educator. Currently a senior fellow at the Oakley Center for the Humanities and Social Sciences at Williams College and Edward Dorr Griffin Professor emeritus of the History of Ideas, he received the 2016 Haskins Medal from the Medieval Academy of America for his three-volume *The Emergence of Western Political Thought in the Latin Middle Ages*. His lecture for Lumen Christi was based on the first volume of the series, *Empty Bottles of Gentilism: Kingship and the Divine in Late Antiquity and the Early Middle Ages (to 1050)*.

The medal citation from the Medieval Academy of America states of Oakley's scholarly accomplishment, "Deeply learned, engagingly written, encyclopedic, and wise, *The Emergence of Western Political Thought* is already regarded as a monument in the history of ideas, a masterful explication of the interplay among religion, politics, and education in the West. It richly deserves this honor, which we humbly bestow upon it."



## French Philosopher **Rémi Brague** Returns to LCI

Keynotes at Divinity School-Notre Dame Conference

Rémi Brague has been called a Catholic Socratic, an extraordinary linguist, and a scholar with encyclopedic knowledge of the history of ideas from antiquity through the modern era.

Notre Dame Medievalist Kent Emery Jr. goes as far as saying that not many academics can rival the wide-ranging scope of his scholarship: “Rémi Brague is one of the few scholars alive who is equally an expert on medieval Arabic, Jewish, and Latin philosophy (as well as on ancient Greek philosophy). He is an extraordinary linguist in both ancient and modern languages, which enables a truly subtle analysis of texts and ideas.”

The Lumen Christi Institute has been fortunate to have so erudite and extraordinary a scholar as a frequent guest lecturer as part of its cultural exchange involving French Catholic Scholars.

This past fall, Brague’s schedule for Lumen Christi was particularly active. He led a master class for graduate students on The Epistle to Diognetus (Oct 15), gave a campus talk titled “The Near East in the First Millenium: A Bird’s Eye View” (Oct 19), and even led a master class on Michel Foucault and Humanism (Oct 21) in New York City.

During his stay in Chicago, Brague also gave the keynote address at the Third Annual Notre Dame/University of Chicago Graduate Conference held at the Divinity School. The conference, “Theology, Ethics, and The Death of God,” took its provocative title from the iconic 1966 *TIME* Magazine cover that asked, “Is God Dead?”

Among topics discussed at the conference were: religion as cultural association rather than theological conviction, the treatment of religion as another kind of diversity in the multicultural West, and the philosophical question of whether contemporary ethical thought reflects or repudiates Ivan Karamazov’s proclamation that in a world without God everything is permitted.

Brague’s keynote address was playfully called “On the Births of ‘God’s Death.’”

In addition to Lumen Christi, other conference sponsors included The Martin Marty Center at the University of Chicago Divinity School, the Divinity Students Association, the Philosophy of Religions Workshop and the Theology and Religious Ethics Workshop, and the Graduate Council at the University of Chicago.

**“Rémi Brague is one of the few scholars alive who is equally an expert on medieval Arabic, Jewish, and Latin philosophy (as well as on ancient Greek philosophy). He is an extraordinary linguist in both ancient and modern languages, which enables a truly subtle analysis of texts and ideas.”**

**– Kent Emery, Jr.,  
University of Notre Dame**



# Bringing Sounds of Medieval Jerusalem to *Upper Manhattan*

Medieval voices—in their stark, haunting simplicity—can be entrancing.

That is what Michael Alan Anderson discovered as a young college student.

“I was a sophomore at Notre Dame when I heard a recording that changed my life,” says Anderson. It was a recording of twelfth-century music from Paris. “A mixture of chant and very early polyphonic music, it was so unlike any other singing I had ever heard. It was not showy. It was very reserved. Stark.”

Anderson found the voices mesmerizing. But is that how people really sang in the twelfth century? That is one challenge facing musicologists specializing in that period.

“We don’t have recordings from back then,” explains Anderson. “We barely have recordings from 150 years ago.”

The challenge of recreating the auditory experience of the medieval world was the inspiration behind the launching of Schola Antiqua of Chicago in 2000. Calvin M. Bower—Professor of Musicology at the University of Notre Dame and friend and advisor to Anderson—was the Schola’s founding director.

In the 2006-2007 school year, under the direction of Bower who was a visiting professor in the Department of Music at the University of Chicago, Schola Antiqua was welcomed as Artists-in-Residence at the U of C. Don Michael Randel, U of C President and friend of Lumen Christi, was himself a medieval musicologist and supported this residency upon his departure to the Mellon Foundation.

After the stint as Artists-in Residence at the U of C, Anderson says Schola Antiqua reached a crossroads. They had an immensely productive year and wished they could have another sponsorship of this kind. That’s when Providence intervened. “Thomas Levergood said, ‘we think this is valuable and want it to continue.’ He stepped in and saved us,” says Anderson.

Since their founding, Schola Antiqua has been able to do the artistic research they want without worrying that “our livelihood is on the line,” says Anderson. “What we have through the Lumen Christi Institute is rare and enviable,” he admits. “It is a God-send for us. It’s rare for a small group like ours to have a very committed sponsor.”

Because of this support, Schola has been thriving.

This past October they performed a concert in Upper Manhattan in the Fuentidueña Chapel of the Met Cloisters—a branch of the Metropolitan Museum of Art dedicated to the art, architecture, and gardens of medieval Europe. Two consecutive concerts of the program titled “The Suspended Harp: Sounds of Faith in Medieval Jerusalem” were sold-out. Members of the audience included students from Columbia University, who were assigned to write papers on what they heard and

experienced. University of Chicago students in the music department have similarly been required to attend Schola Antiqua performances.

The museum “chose us instead of a New York ensemble because of our academic orientation. We were able to develop a really tight program that makes sense thematically. We are intellectually invested and honest with our programming,” says Anderson.

“We don’t compare very well with other professional choral ensembles,” explains Anderson. “Chanticleer [in San Francisco] has a standard like ours. We recruit similar talent. But they are full time, we aren’t. They cover music of all periods and a wide range of styles. We focus entirely on the early repertoire. Sacred music is our specialty.” The Schola’s mission from the beginning, after all, was to preserve, study, and interpret a largely-unexplored genre of medieval chant and early polyphonic music.

Sacred Medieval music with an academic underpinning and a dose of imagination – this is what sets the Schola apart from other vocal ensembles.

“There is not a long list of groups like this...even in New York,” boasts Anderson.

The program in Manhattan was spectacularly successful.

“We had packed performances. We had to get extra chairs,” says Matthew Dean, a member of the Schola who curated the New York program.

The performance was even reviewed by Fordham theologian Michael Peppard in *Commonweal*. Peppard was impressed by Schola’s ability to echo the sounds from another era.

“The Israeli chant did seem to emerge out of the Egyptian one, as the psalm says, but my trained ear could not figure out the tonal relationship. Then within seconds, her line of chant intersected with his in stark dissonance. At first, she seemed to be in the same key as him, but now I wasn’t sure. Did they make a mistake?” asked Peppard in *Commonweal*. “Or was it not a modern key at all, but a medieval musical mode? The two prayers continued to converge and diverge, with moments of harmony but passing tones of undeniable dissonance – two ancient melodies, each with its own integrity, overlaid like waves with both constructive and destructive interference.”

The Schola indeed creatively recreates ancient melodies – sharing haunting, beautiful cries from a time period long vanished but whose underlying impulse remains powerfully intact.

Says Anderson of the way music binds Christianity, Islam, and Judaism: “We are all moved by sound in different ways; we all share sound and use sound to praise our Creator.”

**“What we have through the Lumen Christi Institute is rare and enviable.”**

– Michael Alan Anderson, Schola Antiqua artistic director



# SUMMER SEMINARS

*In their own words*

## "The Thought of John Henry Newman" with Ian Ker (University of Oxford)

July 9-15, 2016 at Merton College, University of Oxford

*"This was the most inspiring experience of my graduate career. I work in a very secular university, so it was wonderful to meet and discuss with other serious intellectual Catholics and Christians about the highly interesting work of John Henry Newman. I really enjoyed getting Fr. Ker's lectures as well as the other students' presentations. It was great to get to know the other students and talk about so many intriguing theological and philosophical issues outside the seminar as well. Of course, the setting was great too, and I came away from the whole experience quite invigorated."*

– Classics PhD student, Cornell University



## "Aquinas's Five Ways and Where They Lead" with Fr. Stephen L. Brock (Pontifical University of the Holy Cross, Rome)

June 23-28, 2016 in Rome, Italy

*"As a member of an analytic philosophy program at a secular university, I rarely have the opportunity to pursue my research into Aquinas alongside other scholars and students who are also interested in trying to understand and evaluate St. Thomas' views. This seminar provided a refreshing opportunity to learn from other students work and to get feedback from them on some of my own ideas. Finally, the opportunity to ask Fr. Brock questions and discuss ideas at length with him in and outside the seminar was enormously helpful."*

– Philosophy PhD student, Rutgers University



*"This seminar was wonderful. I've had the opportunity to attend a few Lumen Christi summer seminars, and this was the best yet."*

– Theology PhD Student, University of Notre Dame





## "Catholic Social Thought: A Critical Investigation" with Russell Hittinger (University of Tulsa)

July 30-August 6, 2016, University of California, Berkeley

*"It is not an exaggeration to say that the week was life-changing, not only on a personal level, as a time of personal reflection and growth, but as an opportunity to grow by building relationships with other young researchers sharing an interest in the tradition."*

– Theological Ethics PhD student, Katholieke Universiteit Leuven (Belgium)



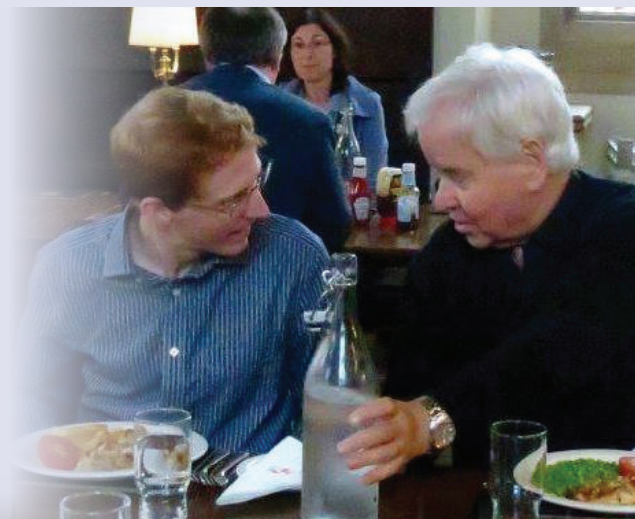
*"Two weeks after returning home from this seminar, I was asked to cover a moral theology course for a faculty member at a Catholic college who took an unexpected medical leave. When I constructed the syllabus, I devoted three weeks to Catholic social teaching during which my students and I have been reading John Paul II's *Laborem Exercens* and Pope Francis's *Laudato Si*. The insights of the seminar have already paid off both in terms of my approach to the material and in the content I highlight in class."*

– Theology PhD student, Boston College



*"If hired to teach at a Japanese university in the spring of next year, I would like to develop courses in legal history and social thought, both of which would likely use some of the readings—and, I hope, all of the insights—from LCI."*

– Japanese Legal History PhD student, University of Wisconsin-Madison







Mark Schneider



Noel Francisco

## Donor Profiles

### New Lumen Christi Board Members Include Distinguished Chicago and D.C.-based Lawyers

The Lumen Christi Institute is pleased to welcome two prominent lawyers to its Board of Directors.

**Mark E. Schneider**, a litigation partner at Kirkland & Ellis LLP in Chicago, earned his B.A. from Indiana University in 1996, studied Philosophy, Politics & Economics at the University of Oxford as a Marshall Scholar, and received his J.D. from Harvard Law School in 2003, where he was also an editor of the *Harvard Law Review*.

Prior to joining Kirkland, Schneider served for more than a decade as an Assistant U.S. Attorney in the U.S. Attorney's Office for the Northern District of Illinois, where he handled a broad docket of complex criminal cases at the trial and appellate level and served in multiple leadership roles, including as chief of appeals. He also served for a year at the U.S. Embassy in Baghdad, Iraq.

In addition to serving on the board of the Lumen Christi Institute, Schneider is on the Board of Advisers at Catholic Charities of Chicago, is an Emerging Leader at the Chicago Council on Global Affairs, and has been a lecturer for several years at the University of Chicago Law School. In 2013, his name was on the list of "40 under 40, Chicago Rising Stars" in *The National Law Journal*.

Having experience teaching at the U of C, Schneider believes Lumen Christi to be precisely the kind of place where intellectually curious students can develop their faith.

"I've taught from time to time at the Law School. The law students at U of C are smart and engaged. They ask probing, challenging questions that show they are grappling with the cases and working to make sense of the materials," says Schneider. "My classes have nothing to do with religion. But when students of this caliber want to engage with questions of faith, they need to have educational resources available to them of a quality at least comparable to what they receive in their university studies, with accomplished scholars and

a community of students interested in similar issues. For Catholic students in Chicago and elsewhere, Lumen Christi provides that."

Deemed one of "The 100 Most Influential Lawyers in America" in 2013, **Noel Francisco** is Partner at Jones Day in Washington, D.C. He represents companies and individuals in civil and criminal litigation involving federal and state governments, including lawsuits against governments, enforcement actions by governments, and congressional investigations.

An alumnus of the University of Chicago College and Law School (1996), Francisco recently argued two cases before the U.S. Supreme Court. The first case was *Zubik v. Burwell*, which dealt with the HHS contraceptive mandate and whether religious non-profits could receive

an accommodation that would allow for the free exercise of their religion. That case was vacated, and sent back down to the lower courts—essentially making the outcome a compromise for both sides. The second case, *McDonnell v. United States*, was an appeal of former Virginia Governor Robert McDonnell's conviction under the Hobbs Act. The court unanimously ruled in favor of the appeal. Francisco,

who heads Jones Day's government regulation practice, clerked for the late Justice Antonin Scalia.

Of Lumen Christi's importance, Francisco says: "I think there are at least two reasons why it is essential to have Lumen Christi at a school like the University of Chicago. First, it is important for Catholic thought leaders to engage universities like the U of C on an intellectual level to ensure that Catholic social thought is fully reflected in the important policy debates of our time. Second, and perhaps more importantly, it is critical to allow Catholic students to know that they are not alone as they navigate a new environment which is often indifferent or even hostile to Catholic perspectives."

**"I've taught from time to time at the Law School. The law students at U of C are smart and engaged. They ask probing, challenging questions that show they are grappling with the cases and working to make sense of the materials," says Schneider.**



## IN MEMORIAM

# Catherine V. Graham

Widow of U of C trustee William Graham  
1926 - 2016

Members of the Chicago community—together with the Lyric Opera of Chicago, the Art Institute of Chicago, and the Alliance Française—recently celebrated the long life of a dear friend, Catherine V. Graham—widow of University of Chicago trustee William B. Graham.

Graham, a noted Chicago philanthropist, passed away on June 13, 2016 in Buenos Aires, Argentina, surrounded by her beloved family. She was 90.

On September 29, 2016, Graham's family and closest friends in Chicago gathered at a memorial service at the Casino Club to pay tribute to Graham's incredible passion for life, her elegant and refined taste, and her cultivation and support for numerous Chicago cultural institutions.

Catherine was on the board of the Alliance Française, the Women's Board of Lyric Opera and the Women's Boards of the Field Museum and the University of Chicago, and was an ardent supporter of the University of Chicago's Center on Modern France.

She and her husband, who served as the Chairman Emeritus of Baxter International Inc. and a Life Trustee of the University of Chicago, were generous supporters of the University of Chicago and the Graham School of Continuing Studies is named in their honor.

The daughter of a French mother and a native French speaker, Catherine came to know the Lumen Christi Institute through its cultural ties with Catholic scholars and institutions in Paris. A patron of music, she especially enjoyed attending concerts performed by Lumen Christi Artists-in-Residence, Schola Antiqua of Chicago. As part of this friendship with the Institute, she sponsored an elegant downtown dinner at the Casino Club for international guests Jean-Louis Cardinal Tauran, President of the Pontifical Council for Interreligious Dialogue, and Roland Minnerath, Archbishop of Dijon, following the 2013 symposium that celebrated the 50th anniversary of Pope John XXIII's *Pacem in Terris*.

She would often come to Institute events with her daughter Lili Gaubin. At the memorial, Lili praised her mother's remarkable energy, generous spirit, and public gravitas: "My mother was lovely, beautiful and kind...but I have to say she was also resilient." She endured the loss of her son to a terminal illness, as well as the deep pain of losing both her first and second husband.

"Catherine Graham was a very special person," said Harry M. Kraemer, Executive Partner with Madison Dearborn Partners, Clinical Professor of Strategy at Northwestern University's Kellogg School of Management, and husband of Lumen Christi's Board Chair, Julie Kraemer.

"A devout spouse, a wonderful mother, a strong Christian, an intelligent well-read professional, and an extremely generous philanthropist and board member...Catherine will be greatly missed but her joy and love for life and friendship will never be forgotten," said Kraemer.

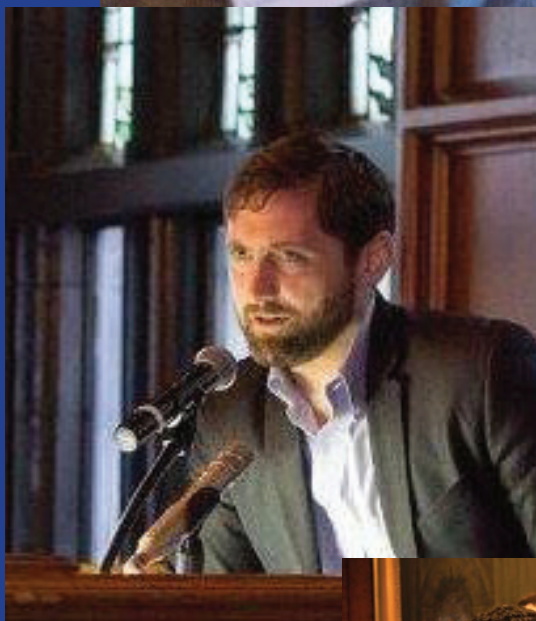


## FALL 2016 EVENTS



October 21

Marine Corps. Veteran and National Book Award winner Phil Klay speaks on "Religious Faith and Modern War" at a breakfast event at the University Club of Chicago



October 21

Graduate students socialize at master class with Rémi Brague (Sorbonne, LMU Munich) at Fordham University, NY.



September 17



Graduate students read from Bernard of Clairvaux during master class with Bernard McGinn (University of Chicago) at Columbia University, NY.

## Upcoming Events

All events are at the University of Chicago unless otherwise noted.

### January

- 12 Thursday, 7:00 p.m.**  
**Fr. David Vincent Meconi, S.J.**  
 Associate Professor of Theological Studies and Director of the Catholic Studies Centre at Saint Louis University

### February

- 2 Thursday, 4:30 p.m.**  
**Stephen M. Barr**  
 Professor of Physics at the University of Delaware and President of the Society of Catholic Scientists
- 19 Thursday, 4:30 p.m.**  
**Sarah Byers**  
 Associate Professor of Philosophy at Boston College
- 23 Thursday, 4:30 p.m.**  
**Celia Deane-Drummond**  
 Professor of Theology and Director of the Center for Theology, Science and Human Flourishing at the University of Notre Dame





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"It is not an exaggeration to say that the week was life-changing, not only on a personal level, as a time of personal reflection and growth, but as an opportunity to grow by building relationships with other young researchers sharing an interest in the tradition."

— Theological Ethics PhD student,  
KU Leuven (Belgium)  
on LCI's Graduate Seminars

**Students listen to a conversation on literature, writing, and faith with Scott Moringiello (DePaul University) and author Phil Klay (October 21)**

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