



THE BEACON

NEWSLETTER OF THE LUMEN CHRISTI INSTITUTE FOR CATHOLIC THOUGHT

SUMMER 2012

What Makes a Moral Economy? German Cardinal and U.S. Economists Offer Their Perspectives



Left to right, Reinhard Cardinal Marx, Russell Hittinger, and Roger Myerson at "Toward a Moral Economy"

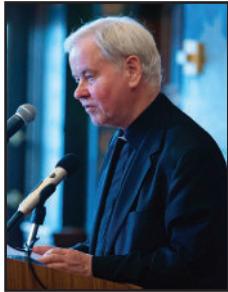
Nearly 300 people—among them 14 bishops and 2 Nobel Prize winning economists—attended a symposium at the University of Chicago (May 31) that featured a keynote address by Reinhard Cardinal Marx, the Archbishop of Munich. The symposium opened the Fourth Lumen Christi Institute Conference on Economics and Catholic Social Thought, and was followed by a daylong invitation-only conference at the Park Hyatt in downtown Chicago (June 1). Co-sponsored by The John U. Nef Committee on Social Thought, the event inaugurated the Institute's Collaboration with the German-American Colloquium of the Katholische Sozialwissenschaftliche Zentralstelle—a German center for Catholic Social Thought sponsored by the German Bishops' Conference.

The idea for Marx's address originated in 2010 when he visited the University of Chicago and met with several scholars, including Nobel Prize winning economists Robert Lucas and Roger Myerson, and philosopher Jean-Luc Marion.

[Continued on Page 4](#)

Visiting Fellows Program Brings Leading Scholars to Campus

The Lumen Christi Institute welcomed three scholars as Visiting Fellows during the winter and spring quarters: Russell Hittinger (University of Tulsa), Fr. Ian Ker (University of Oxford), and Robert Louis Wilken (University of Virginia).



Fr. Ian Ker, Oxford

During the winter quarter, Russell Hittinger presented a lecture on "St. Benedict's Teaching for Dark Ages: His and Ours" (February 23) and led a master class on "St. Augustine on the Two Societies: Prodigal and Pilgrim" (February 24).

In the spring quarter, Ian Ker gave lectures on "G.K. Chesterton on Humor" (April 24) and "Newman, Vatican II, and the Hermeneutic of Continuity" (April 25). Ker also offered a master class on "Newman's *Idea of a University*" (April 26).

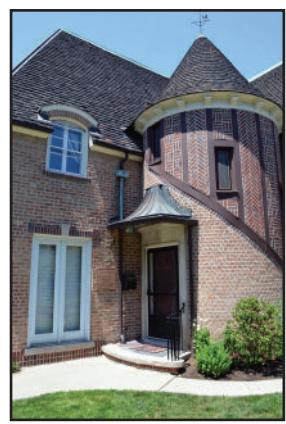
Also in the spring quarter, Robert Louis Wilken gave a lecture on "The Catholic Roots of Religious Freedom" (May 16), followed by a non-credit course presentation on "Gregory the Great" (May 17), and a master class (May 18) on *The Spirit of the Liturgy* which was written by Pope Benedict's teacher, Romano Guardini.

Gavin House Provides Hearth for Institute Hospitality

The James J. Gavin, Jr. House has already been the site of many Lumen Christi Institute events and activities over the course of the 2011-2012 academic year. It has hosted functions for young scholars, such as the Thursday evening non-credit course and master classes for graduate students. Gavin House has also been the setting for several receptions and dinners for students, faculty, donors, and friends of the Institute.

Noteworthy was a faculty dinner with Fr. Ian Ker on April 25th, which was also attended by Francis Cardinal George, O.M.I. It was the Cardinal's first visit to the Institute's new home.

On May 31st, Gavin House hosted a reception and dinner following the "Toward a Moral Economy" symposium. Guests included leading economists, bishops, and theologians from across the world, among them the Papal Nuncio, Archbishop Carlo Maria Vigano. Gavin House will continue to welcome those who desire serious intellectual study and a life of faith that is guided by the Light of Christ.



The James J. Gavin Jr. House

EXECUTIVE DIRECTOR
Thomas Levergood

BOARD OF DIRECTORS

FR. THOMAS BAIMA
BRUCE CHRISTIAN
CHRISTOPHER CLARDY, MD
FR. BRIAN E. DALEY, S.J.
THOMAS J. DONATELLI
JEAN BETHKE ELSHTAIN
JULIE JANSEN KRAMER
THOMAS LEVERGOOD
NOEL MOORE, CHAIR
CHARLES W. MULANEY, JR.
FR. BRIAN PAULSON, S.J.
JAMES N. PERRY, JR.
STEVEN G. ROTHMEIER
JAMES SERRITELLA

BOARD OF ADVISORS

FR. BENEDICT ASHLEY, O.P.
DON BRIEL
VINCENT CARRAUD
SR. AGNES CUNNINGHAM, S.S.C.M.
MARY ANN GLENDON
BERNARD McGINN
ARCHABBOT LAMBERT REILLY
DAVID TRACY
ARCHBISHOP ALLEN H. VIGNERON
CAROL ZALESKI

EPISCOPAL MODERATOR

FRANCIS CARDINAL GEORGE, O.M.I.

From the Director

Catholic Social Thought: Better than Ayn Rand or Saul Alinsky

As we discussed plans for the Lumen Christi Institute Program in Catholic Social Thought, one Chicago business leader remarked, "Most Catholics in business don't know anything about Catholic Social Thought, and they are not sure that they *want* to know anything." At the recent bishops' meeting in Atlanta, one bishop described Catholic Social Thought as "the Church's best kept secret."

This ignorance is due in part to the failure to transmit the Church's teaching and in part to the history of Catholic treatment of social questions in America. For years, Catholic leaders emphasized support for organized labor, since in America, Catholics were better represented in unions than in corporate America. Often bishops themselves spoke out on economic and policy issues instead of leaving this task to lay leaders (in politics, business, and labor unions). Papal social encyclicals such as *Rerum Novarum* and *Quadragesimo Anno* were put to the side, as some Catholics turned instead to Saul Alinsky's *Rules for Radicals* or Ayn Rand's *Atlas Shrugged*. While the first teaches us about effective action for social justice and the latter about the dangers of the modern state, Catholic thought teaches both of these while keeping the ideas in balance.



Thomas Levergood

The Lumen Christi Institute has sponsored a series of conferences on economics, law, and political order. Now it has received a grant from a foundation to develop further our Program in Catholic Social Thought. These conferences have brought together scholars from a variety of fields to discuss the bearing of Catholic Social Thought on the problems confronting contemporary societies. Among the goals of this effort is to form teachers who will educate lay Catholic leaders who will apply Catholic principles in the public sphere.

Our recent conference with Reinhard Cardinal Marx, the Archbishop of Munich, reminds me that Catholic Social Thought has had a remarkable historical success. Few American Catholic leaders are aware of this success, namely the creation after World War II of a democratic, prosperous, federal republic in Germany, at peace with its European neighbors. From the perspective of modern history, this is no meager achievement. German Catholics helped develop Catholic Social Thought as they confronted the harsh realities of the French Revolution, Napoleonic armies, Bismarck's *Kulturkampf* against the Church, the harsh conditions of families in industrial society, and the ideologies of the totalitarian states.

Faced with these evils, Catholics developed a social teaching that emphasized the dignity of labor and the worker, the family as the foundation of human society, the importance of intermediate bodies in civil society such as the Church and civil associations, the need to protect these from encroachments by the state, and the need for solidarity with others and concern for the poorest of the poor.

World War II of a democratic, prosperous, federal republic in Germany, at peace with its European neighbors. From the perspective of modern history, this is no meager achievement. German Catholics helped develop Catholic Social Thought as they confronted the harsh realities of the French Revolution, Napoleonic armies, Bismarck's *Kulturkampf* against the Church, the harsh conditions of families in industrial society, and the ideologies of the totalitarian states.

American Catholic leaders would do well to...study Catholic Social Thought and let its principles inform their actions, rather than the ideologies of the right and left.

As a consequence, after World War II, German Chancellor Konrad Adenauer and other leaders formed in Catholic Social Thought (with their Protestant allies) were able to found a political and economic order grounded in democracy, a free market system, and social solidarity. Whatever problems Germany and Europe face today, American Catholics should consider the real achievements of Catholic Social Thought in Germany. We might even have something to learn. Just as, according to Cardinal Marx, the architects of the German social market economy drew lessons from the American experience (for instance the need for anti-trust legislation to limit the abusive power of monopolies). In any case, American Catholic leaders would do well to follow the example of Adenauer and study Catholic Social Thought and let its principles inform their actions, rather than the ideologies of the right and left that misunderstand human liberty and that polarize our present political culture.

Thomas Levergood

German Cardinal Argues For An Economic Model Based on the Social Teaching of the Church

In his keynote address, which was delivered at the “Toward a Moral Economy” symposium (May 31), Reinhard Cardinal Marx, Archbishop of Munich, argued for an economic model based on the German social market economy in addressing the problems of the current global financial crisis. In dialogue with Marx on this topic were distinguished University of Chicago economists Roger Myerson, winner of the 2007 Nobel Prize, and Kevin M. Murphy, winner of the John Bates Clark Medal and the MacArthur Fellowship, as well as Russell Hittinger, member of the Pontifical Academy of Social Sciences and co-chair of the Lumen Christi Institute’s Program in Catholic Social Thought.



“It is important that the USA and Europe... stand shoulder-to-shoulder as partners for a peaceful and more just order of things.”

Reinhard Cardinal Marx

important role in establishing a social market economy

Cardinal Marx began by clarifying what he meant by the social market economy: “I have learned from numerous discussions that many Americans harbor the suspicion that the social market economy is not a proper market economy at all, but rather a kind of market economy that has been somehow polluted by socialist elements. So I would like to begin by giving a brief explanation of what we Europeans understand by the concept.”

In order to ensure social justice and free market competition, Marx argued that the state must draw up and maintain rules of fair competition: “Competition is not a phenomenon that occurs naturally. It does not just happen automatically.... It is the state’s job to draw up and maintain the rules of fair competition—just as there are rules of the game in football or basketball to ensure a fair fight, as well as a referee to see that the rules are observed and to intervene when they are infringed. That is the basic idea of the social market economy. And when competition in the market is fair, then the market economy actually is a social market economy.” He added that in today’s globalized world where there is increasing interdependence between national economies, there is also a pressing need for a global regulatory framework.

Commenting on the changing world of the 21st century and impressive economic developments taking place in countries like India and China, Marx continued that it is nonetheless essential that Americans and Europeans enter into dialogue about economic affairs: “The ongoing economic crises of recent years have made it dramatically evident how far our national economies are interlinked today, and so to what extent we are dependent on cooperation....It is

important that the USA and Europe—even in a changing world—should reflect on the points they have in common, and stand shoulder-to-shoulder as partners for a peaceful and more just order of things.”



Nearly 300 people attended the public symposium in Max Palevsky Cinema at the University of Chicago

continued on page 5

Bishops Praise Institute's Conference During Annual Meeting in Atlanta



Left to right, Bishop Francis Kane, Bishop Andrew Wypych, and Reinhard Cardinal Marx at the "Toward a Moral Economy" conference

On June 13th, during the annual Spring General Assembly meeting of the U.S. Conference of Catholic Bishops (USCCB) in Atlanta, the bishops' Committee approved a proposal to draft a message titled, *Catholic Reflections on Work, Poverty and a Broken Economy*.

In their discussions surrounding the drafting of this document, several bishops mentioned taking part in the Lumen Christi Institute's Fourth Annual Conference on Catholic Social Thought, "Toward a Moral Economy: Policies and Values of the 21st Century."

Bishop Earl Boyea of Lansing, Michigan offered high praise for the conference, and asserted that he and his fellow bishops must be more humble when remarking on economic matters and "areas where we lack competence." When it comes to economics, Bishop Boyea claims that bishops "need to learn far more than we need to teach in this area; we need to listen more than we need to speak."

Bishop Stephen E. Blaire of Stockton, California, chairman of the Committee on Domestic Justice and Human Development, seconded Boyea's praise for the conference and agreed that bishops should realize their limitations in matters of economics: "We cannot proceed without a sense of humility. We are not economists."

Before proceeding to appoint members of a drafting committee, Bishop Thomas J. Paprocki of Springfield, Illinois, who also attended Cardinal Marx's keynote address on May 31st, proposed that the bishops confer with experts—perhaps professors of economics at the University of Chicago—so that "whatever we say about the economy is cogent."

Moral Economy Conference from page 1

Following the public symposium, 75 economists, bishops, philosophers, theologians, and business leaders from across America and Europe met to discuss in greater detail the moral foundations of modern economies. Topics addressed at the conference included, "What Would a Moral Economy Look Like? Values and Metrics," "Global and Local Solidarity: Issues of Globalization," "The Family in the 21st Century," and "Causes and Implications of Social Mobility and the Problem of Rising Income Inequality." Among those presenting were Joe Kaboski (University of Notre Dame), Vittorio Hösle (University of Notre Dame), Luigi Zingales (University of Chicago), and James Heckman (University of Chicago).

Brad Gregory (University of Notre Dame), who attended both the symposium and the conference, said that he profited greatly from the event and praised the quality of presentations and discussions:

"Lumen Christi's sponsorship of this conference series demonstrates an astute identification of an important niche for sophisticated consideration of key issues that lie at the intersection of Catholicism, economics, and ethics."

Brad Gregory, Notre Dame



Maureen O'Hara, Cornell University, speaks on a panel at the "Toward a Moral Economy" conference

an astute identification of an important niche for sophisticated consideration of key issues that lie at the intersection of Catholicism, economics, and ethics."

Marx from page 3

Echoing Pope Benedict's warning in *Caritas in Veritate*, Marx said that we must be vigilant so as to avoid naïve idealism and the delusion of omnipotence when speaking of a just order: "In terms of social ethics this

means that our social institutions must be designed in such a way that they do not appeal to the shadow that has fallen on the soul of humanity since the Fall, but rather stimulate its essential goodness, so that human beings may

educate themselves in their conscience towards the good and realize it in their lives."

Reinhard Cardinal Marx

Roger Myerson agreed with Marx that the rules of the game can be better designed, but added that it is important to consider that an essential key to democratic development is increasing the supply of political leaders who will conform to accepted laws and use public funds responsibly.

Kevin Murphy pointed out the difficulty of managing outcomes in the markets: "The law of unintended consequences takes over." Regulation could, in fact, exacerbate problems. According to Murphy, the culprit isn't the markets but the failure of public institutions, which need to be improved: "We need to work on supporting competition on the input side," Murphy said, "creating precursors that allow competition to flourish." He also warned against naïve optimism, saying that despite all good intentions and the aim of a just order, "markets don't always do what you want."

Drawing attention to Marx's mention of a global regulatory framework and a report issued by the Pontifical Council for Justice and Peace last year calling for a global political authority to ensure a free market and the working together for the common good, Russell Hittinger questioned what the Church means in saying that the aforementioned body is not a government or a super-state. "If Catholic social doctrine urges unions...that go beyond alliance and partnership, it's not enough to say, 'not a state,'" Hittinger said. "I worry that Catholic thought urges some kind of trans-national political community but then issues a negation that leaves the thesis itself in doubt."

Marx agreed with all these concerns, making the point that even his own argument for a social market economy doesn't address those who can't participate in it. That is why we must "work on the answer together," he concluded.

Cardinals Concelebrate in Quigley Chapel on Occasion of Economic Conference



On June 1st and 2nd, Francis Cardinal George, O.M.I., concelebrated Mass—with Reinhard Cardinal Marx (left) and the Papal Nuncio, Archbishop Carlo Maria Vigano (right) as the principal concelebrants. The Masses were held at Saint James Chapel in the Archbishop Quigley Center. Afterwards, economists, bishops, and theologians gathered at the Park Hyatt to further discuss issues raised during the conference.



A response from Nobel Prize winner Roger Myerson at the "Toward a Moral Economy" symposium

Fr. Ian Ker, Expert on John Henry Newman, Calls Chesterton 'Obvious Successor' to Newman

Fr. Ian Ker—the world's leading authority on John Henry Newman who has authored and edited more than twenty books on the great 19th-century religious figure—has also recently published a biography on G.K. Chesterton, calling the 20th-century British writer the “obvious successor” to Newman as a Catholic convert and apologist.

In his well-received lecture entitled “G.K. Chesterton on Humor” (April 24), Ker encouraged his audience to take heed of Chesterton's views on humor, which he claimed should be central to the life of a Christian. Chesterton believed “it is essential to have a sense of humor about what one was most serious about.” The mirthful Chesterton considered laughter as divine as tears, and religion as “much nearer to riotous happiness than it is to the detached and temperate type of happiness in which gentleman and philosophers find their peace.”



Fr. Ian Ker lectures on Chesterton in the Theatre of Ida Noyes Hall at the University of Chicago

The following day, presenting in his area of expertise, Ker gave a lecture entitled “Newman, Vatican II, and the Hermeneutic of Continuity” (April 25) in which he argued that Newman offers a corrective interpretation of the imbalances in today's understanding of the Second Vatican Council.

“Religion [is] much nearer to riotous happiness than it is to the detached and temperate happiness in which gentlemen and philosophers find their peace.”

Ian Ker on Chesterton's views of humor

According to Ker, Newman respected the teaching authority of the Church and would have supported the concept of a “hermeneutic of continuity,” a perspective set forth by Pope Benedict XVI in which the proper “hermeneutic” or method of interpretation for reading the documents of the Second Vatican Council is to see them in continuity with the previous councils of the church rather than a radical departure from Catholic tradition. [continued on page 7](#)

Robert Wilken: Church Fathers Influenced American Founders' Understanding of Religious Freedom

Robert Louis Wilken admits to having spent his life reading old books and writing about debates that animated ancient societies. As William R. Kenan Jr. Professor of the History of Christianity Emeritus at the University of Virginia and a leading historical theologian and expert on the Church Fathers, Wilken has used his background in these patristic texts to comment on contemporary questions of religious freedom: “I am a historian whose scholarship and writings have been focused on the early centuries of Christian history. I once said to my dear friend, the late Father Richard John Neuhaus, founder of the monthly *First Things*, that one of my roles as a Christian scholar was to provide footnotes” for those engaged in contemporary debates.

“Religious freedom is the most basic of human rights...It touches what is deepest in the human spirit, our thirst for the truth, which Catholics believe is a thirst for God.”

Though Wilken's lecture made reference to recent challenges to religious liberty, his primary aim was to provide footnotes to the understanding of religious freedom as it emerged in western civilization. In terms of American history, Wilken made the case that Thomas Jefferson and James Madison were inspired not only by Enlightenment or Reformation thinkers as is popularly believed but also by figures like Lactantius and Tertullian when

it came to their thoughts on religious freedom: “It is not unreasonable to say that the way religious freedom...came to be understood in the early years of our nation...had its roots ultimately in concepts that are embedded deep within Christian tradition and were carried over the centuries by the civilization to which Christianity gave rise.”

The importance of this understanding is essential for the defense of religious freedom. Wilken explained that the religious understanding of freedom of religion needs to be understood and defended today: “As our society becomes more secular it is easy for religious freedom to be subtly altered to become some other freedom, for example freedom of speech or freedom of association.” If that happens, Wilken predicts the loss of what is most precious to human society: “Religious freedom is the most basic of human rights....It touches what is deepest in the human spirit, our thirst for the truth, which Catholics believe is a thirst for God.”



Jean-Luc Marion, University of Chicago, speaks to students on "St. Augustine on Love"



Top and bottom, students at Marion's presentation "St. Augustine on Love"

Jean-Luc Marion, Preeminent Contemporary Philosopher, Promotes Study of Early Christian Thinkers

Jean-Luc Marion, Professor in the Divinity School, Committee on Social Thought, and Department of Philosophy—apart from his noted contribution to the history of modern philosophy and contemporary phenomenology—is also versed in the thought of the Fathers of the Church.

In order to introduce University of Chicago students to the spiritual insight and wisdom in patristic sources, Marion presented two lectures in the Institute's non-credit course program on the Church Fathers: the first on "St. Augustine on Love" (February 16) and the second on "Denys the Areopagite" (May 10). Both lectures were given at the James J. Gavin, Jr. House, with close to forty students in attendance in each case.

In addition to his lecture on the ever-popular Augustine, Marion also gave a presentation on Denys the Aeropagite, an enigmatic 5th or 6th century Christian Syrian monk, whose writings on the divine names and mystical theology remain instrumental to current theological debates on how to speak of God.

Marion studied philosophy with Jacques Derrida at the École Normale Supérieure in Paris. He was also formed in a tradition that looked for a renewal of Catholic theology in the thought of the early Church Fathers—a tradition that included prominent 20th century theologians such as Jean Daniélou, Henri de Lubac, and Hans Urs von Balthasar.

The non-credit course is open to students and members of the University of Chicago community and explores the thought of some of the early Church Fathers. During the spring quarter, presenters gave lectures on the rich spiritual writings of figures such as Basil, Leo the Great, John Cassian, and John Climacus.

Ker Presents on Chesterton and Newman

Ker from page 6

Keeping in mind Newman's belief that "an idea develops, becomes more of its true self as it develops in time," Ker argued that the ideas of Vatican II will become clearer in the future. "Our duty is patience," Newman had said referring to the Church's understanding of the mysteries it holds.

In addition to encouraging an appreciation for Tradition, Newman also anticipated a number of the Council's teachings: the understanding of the Eucharist as the summit toward which the activity of the Church is directed, the need for ecumenism balanced by a wariness of "sanguine expectations" for reunification, a desire for engagement with the modern world, and the nature of the Church as an organic communion of the baptized.

Ker's visit was co-sponsored by the The Nicholson Center for British Studies. The lecture on Chesterton was co-sponsored by The American Chesterton Society, and the Literature and Philosophy Workshop.

Russell Hittinger Applies St. Benedict's Lessons to Our Own Dark Age

In his lecture on "Benedict's Teaching for Dark Ages, His and Ours" (February 23), Russell Hittinger, Warren Chair of Catholic Studies at the University of Tulsa, considered the suggestion of John Henry Newman that St. Benedict taught poetically; that is, through the senses and imagination as children are taught. According to Hittinger, Benedict taught "the slowness of the good, which is experienced as incredibly rich if one becomes as a child."



Russell Hittinger
University of Tulsa

"Benedict taught 'the slowness of the good, which is experienced as incredibly rich if one becomes as a child.'"

As poetic learning encourages one to approach life with wonder rather than to merely accumulate knowledge of it, St. Benedict's teaching resonates in our world, our own "dark age."

Irony a Virtue?: A Debate Between Jonathan Lear and Alasdair MacIntyre

In a book symposium entitled “Irony and Humanity” (April 17), an audience of close to 300 filled Breasted Hall at the Oriental Institute to hear two renowned scholars discuss the role of irony in human life. This event was presented by the Committee on Social Thought and the Department of Philosophy and co-sponsored by the Lumen Christi Institute.

Jonathan Lear, the John U. Nef Distinguished Service Professor in the Committee on Social Thought and professor of philosophy at the University of Chicago—and also a practicing psychoanalyst—drew on his latest book, *A Case for Irony*, to argue that the capacity for irony is a kind of virtue essential to human flourishing. In order to fully experience the truth about oneself, one must look at one’s existence through an ironic lens.

Alasdair MacIntyre, Emeritus Professor of Philosophy at the University of Notre Dame, admitted that Lear was correct in claiming that irony helps us to live with integrity: “Without irony then, some of us, some of the time would not be shocked into truthfulness. Take away any capacity for ironic speech and for the experience of irony and some of us will on occasion be incapable of either truthfulness or humility.” MacIntyre questioned, however, whether irony is always a virtue, saying that sometimes it can be a negative quality and “misused as an enemy of truthfulness and a servant of arrogance.” He further cautioned against thinking that everyone needs a capacity for irony in order to encounter the truth about themselves: “When Kierkegaard said that ‘no genuinely human life is possible without irony,’ he confused being human with being Kierkegaard—but enough of us [need a capacity for irony] for irony to be important.”

“Without irony then, some of us...would not be shocked into truthfulness.”

Alasdair MacIntyre
Emeritus, Notre Dame

Notre Dame Historian: Roots of Secularism in the Reformation



Brad Gregory
University of Notre Dame

What if our assumptions about modern history are wrong? What if 16th century theologians are to blame for today’s world of relativism, individualism, and secular culture? Such are the challenges to our understanding of modern realities that Brad Gregory (University of Notre Dame) presents in his wide-ranging historical account entitled, *The Unintended Reformation: How a Religious Revolution Secularized Society*.

On May 8th, in a symposium presented by the Lumen Christi Institute and co-sponsored by the Department of History and The Early Modern Workshop, Gregory responded to two scholars who considered his arguments.

Rachel Fulton Brown, Associate Professor of Medieval History at the University of Chicago, was impressed by the range of Gregory’s scholarship: “His argument is difficult to summarize because you see it touches on everything all at once: science, philosophy, religion, reason, economics, consumption, education, secularization, politics, everything, and then turns it upside down, much as the Reformation, albeit unintentionally, did with the grounds of Christian society.”

As a Medievalist, Fulton Brown commended Gregory’s work, praising his detailed analysis that charts every nuance, every step that led from the theological disputes of the 16th century to the secular world we experience today. Gregory, she explains, is not as “nostalgic for a past that never existed...as he is wistful for a future that never had the possibility to become, precisely because our present is still so deeply entangled in the repercussions of the great 16th and 17th century debates.” According to Gregory, these intellectual disagreements led to today’s hyperpluralism of religious and secular beliefs, an absence of any substantive common good, and a world where freedom and a sense of shared purpose has been reduced to the accumulation of more “stuff.”

Mark Noll, Francis A. McAnaney Professor of History at the University of Notre Dame and a leading Protestant historian, offered his perspective on Gregory’s book, shifting emphasis away from the debates of the 16th century to earlier in the Middle Ages, where the Church, losing touch with the heart of its apostolic mission, became more coercive than charitable: “The Reformation would not have secularized the West if Medieval Christendom had not already fatally undermined the Medieval Christian ideal.”

Gregory was grateful for his colleagues’ responses and the close reading his work received: “I was honored to have had Lumen Christi sponsor a symposium on my recently published book, *The Unintended Reformation: How a Religious Revolution Secularized Society*. My colleagues Mark Noll and Rachel Fulton Brown offered careful, substantive comments that reflected their careful reading of the text refracted through their respective expertise as leading historians of Protestantism and medieval Christianity.”

Institute Expands Opportunities for Student Formation

Graduates students at the University of Chicago—poised to become leaders in their respective fields—achieve success in many areas of their lives. The Lumen Christi Institute has long been dedicated to providing rigorous Catholic intellectual formation to these bright and talented students, who will be tomorrow's scholars, business leaders, economists, or politicians.

With this in mind, the Institute initiated an Associates Program for graduate students, offering them the opportunity for a formal affiliation with the Institute, participation in small discussion groups, and a more intimate interaction with faculty, visiting fellows, and guest speakers of the Lumen Christi Institute.

Thirteen graduate students were accepted into the Associates Program in early September. Since then, they have attended dinners and lunches with speakers and have taken part in a sacred reading group, which during the spring quarter centered on the reading of St. Augustine's *Exposition on the Psalms*. The aim of the reading group isn't academic—i.e. studying Augustine as a thinker—but rather spiritual, enriching the interior life of students and providing aspiring academics with a place to reflect on the integration of prayer and the life of the mind.

John Buchmann, a PhD student in Religious Ethics at the University of Chicago, says of the program: "As a student of theological ethics, I have been especially blessed by the work of the Lumen Christi Institute. Through the Graduate Associate Program, I have met and learned from leading Catholic scholars in various disciplines while also being incorporated into a community of like-minded graduate students. I took great delight in the downtown luncheons and in the 'Toward a Moral Economy' conference on account of not only the high quality of the lectures, but also the opportunity to dialogue with business and professional people, whose experiences differ from my own." The Institute plans to expand the Associates Program to include undergraduates beginning next autumn.



Graduate Student Associate attends an Institute event

Summer Seminars Give Graduate Students and Junior Faculty Foundation in Natural Law, Practical Philosophy

Many Catholic students attend secular universities, where they find outstanding preparation there for the fields and disciplines they plan to enter. Yet in order to learn about their faith and get a Catholic education, they must seek it elsewhere.

In its fourth year of organizing summer seminars for graduate students and junior faculty in the humanities and the social sciences, the Lumen Christi Institute plans to hold this year's seminars at the University of California-Berkeley and at the Pontifical Gregorian University in Rome.

The seminar at Berkeley is titled, "St. Thomas Aquinas on Law" (August 6-10) and will be led by Russell Hittinger, Professor of Catholic Studies and Research Professor of Law at the University of Tulsa. Professor Hittinger will lead students through a five-day, intensive discussion of St. Thomas Aquinas' *Treatise on Law* where they will address topics such as the limits of human law, the evaluation of charters and bills of human rights that do not seem to reflect either natural or human law, and the implications of having a natural law jurisprudence in contemporary society.

"The program is well situated to play an effective role in secular universities worldwide."

PhD student
University of St. Andrew's

Expanding its programming overseas, the Institute will also hold a seminar in Rome titled "Practical Reason and Wisdom in Aristotle, Aquinas, and Anscombe," (June 25-28) led by Professors Kevin Flannery, SJ (Pontifical Gregorian University), Stephen L. Brock (Pontifical University of the Holy Cross), and Candace Vogler (University of Chicago). The hope is that during their time in the Eternal City students will have the opportunity for both intellectual and spiritual growth—viewing the seminar as an opportunity to be pilgrims as well as scholars.

The week-long summer seminars supplement the graduate coursework at secular institutions, offering students an occasion for intensive analysis of an aspect of the Catholic intellectual tradition and preparing them to be able to advance well-informed arguments rooted in the faith when they return to their studies.

The seminars have attracted applicants and participants from universities abroad. A PhD student at the University of St. Andrew's who attended one of last year's seminars was highly impressed with the program: "I left this seminar with a very high opinion of the Lumen Christi Institute, and I believe the program is well situated to play an effective role in secular universities worldwide and well disposed to attract top scholars and rising talent."

Renowned Medievalist and Emerging Scholar Address Topics in the Writings of St. Thomas Aquinas

Two scholars recently gave lectures for the Lumen Christi Institute on the thought of Thomas Aquinas—one presenting on Thomas' thought in its entirety and the other focusing specifically on his understanding of human emotion.

In his lecture “The Making of the *Summa Theologiae*” (May 23), Bernard McGinn, Naomi Shenstone Donnelley Professor Emeritus of Historical Theology and of the History of Christianity in the Divinity School, explained that Aquinas wasn’t intending to write an impenetrable volume that few would read: “We must again stress that Aquinas was first and foremost a teacher. The vocation of a Dominican was not to sit in the chair of a magister solving questions for the sake of clever answers and with an eye to writing texts for the ages, but rather to form students, especially friars, to become theologians capable of giving good sermons, hearing confessions with accurate theological knowledge, and, if necessary, refuting heretical attacks on Christian faith.”

Prior to his completion of the *Summa*, thinkers and theologians were busy interpreting vice and virtue—listing proscriptions and “canon law prohibitions of sinful actions”—focusing on moral theology but not on an integral theology, which would contextualize what it meant to be a Christian. Responding to these partial approaches to the Christian life, Thomas argued that *sacra doctrina* (sacred instruction) was necessary for salvation.

“Can this mean that Thomas and his advanced students alone will be saved? What about the illiterate old lady in the back of Santa Sabina during morning Mass? Will she have to pay tuition and start a theology degree (per impossible for a woman in the medieval church anyhow)?” McGinn asked. “This *reductio ad absurdum* shows that all believers have to share in the activity of *sacra doctrina*, that is, in being instructed and learning the truths of faith to the best of their abilities.”

A willingness to be instructed in Christian living—not reading the *Summa* in its entirety—is what matters in the end. McGinn said that “what is most important is not a set of conclusions or a list of propositions, but learning how to think theologically. That is what the *Summa* is all about.”

As for more specific aspects of Aquinas’ theology, Nicholas Lombardo, Assistant Professor of Historical and Systematic Theology at the Catholic University of America, confesses that people

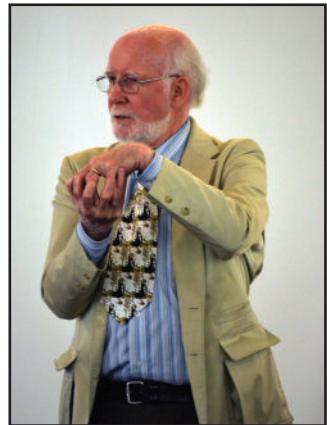


Nicholas Lombardo
Catholic University of America

are often surprised when he tells them he works on Aquinas’ theory of emotions. “Did Aquinas write much about the emotions? Did Aquinas have emotions?”

Lombardo, in his lecture on “Emotion and Virtue in Thomas Aquinas,” (March 2) admits it’s rather easy to think of Aquinas as someone untouched by the vicissitudes of emotion: “He cuts to the point immediately. He keeps his personality carefully sequestered from his arguments.” But that doesn’t mean that Aquinas didn’t consider emotion as central to human existence, so much so that when he finished his *Treatise on the Passions* in 1271, it constituted the longest sustained discussion on the emotions ever written.

An emerging scholar, Lombardo’s first book, *The Logic of Desire*, won the John Templeton Prize for Theological Promise. At a time when emotion has been the focus of interest in many disciplines, Lombardo encourages scholars to consider Thomas’ contribution, insisting that his thought must be interpreted in light of modern advances and scholarship in other fields: “Once integrated with modern science and post-Freudian psychology, Thomas’ conclusive methodology, systematic depth, and holistic approach might provide the basis for a new vision of the human person in conversation with millennia of anthropological reflection.”



Bernard McGinn
University of Chicago



Martin Salvucci Joins Lumen Christi as Director of Development

The Lumen Christi Institute welcomes Martin J. Salvucci as its Director of Development starting June 2012. Martin earned both a B.A. and an M.A. in Political Philosophy at the University of Chicago. Prior to coming to Lumen Christi, Martin spent nearly five years working in the Office of Alumni Relations and Development at the University of Chicago. In his spare time, Martin serves as Development Consultant to the National Council for History Education and Fundraising Chair for the University of Chicago Class of 2010. He also sits on the Junior Board of Catholic Charities of the Archdiocese of Chicago, as well as the Editorial Board of Counterpoint Quarterly. Martin is an avid student of politics and a long-suffering Philadelphia sports fan.

Official Dedication of Gavin House Features Blessing from Cardinal George

On May 1st, Francis Cardinal George, O.M.I., presided over the dedication and blessing of the James J. Gavin, Jr. House. Fifty guests were in attendance, including Mrs. Zita Gavin, her sons, daughters-in-law, grandchildren, and close friends of the family, as well as many donors and faculty who have contributed their time and resources to the growth of the Institute since its founding. A beautiful portrait of James J. Gavin, Jr. was unveiled for the event and a bronze dedication plaque was prepared for the exterior of the building.

During the invocation, Cardinal George blessed the Institute's new home, designating it as a place where "students and teachers imbued with the words of truth, will search for the wisdom that guides the Christian life."

Built in a 1920s French Renaissance-style, the house has become an anchor for the Institute—providing an institutional presence on campus and a space for non-credit courses, master classes, and receptions and dinners for faculty, donors, and students.

Situated near the heart of campus, Gavin House is located across from the University of Chicago Booth School of Business and adjacent to the Frederick C. Robie House, an architectural masterpiece designed by Frank Lloyd Wright. The building is a symbol of the Institute's commitment to bringing Catholic thought to students and faculty at one of the world's leading universities.

Music of the Hours: A Convergence of Sound and Image

Books of Hours—devotional books that appeared in western Europe around the 13th century and flourished in the 15th and early 16th centuries—aided lay Christians in imitating the monastic discipline of daily prayer. These books, known for their magnificent illuminations, provided readers with a selection of liturgies, accessory prayers, psalms, and litanies, which they could recite daily. There was special emphasis given to prayers to the Virgin Mary, including an entire liturgy known as the Hours of the Virgin. Books of Hours were so popular that the Belgian scholar L.M. Delaissé famously called them "the late medieval best-sellers."

During the weekend of April 20-22, Lumen Christi Institute's Artist-in-Residence Schola Antiqua of Chicago presented a concert of sacred music entitled, "Music of the Hours," which featured projected images taken from the outstanding collection of Books of Hours housed at The Morgan Library & Museum in New York City. Since many of the items found in Books of Hours were set to music, Schola Antiqua provided a kind of soundtrack to the images that were shown, using a variety of music ranging from plainchant to late 16th century polyphony. The program was narrated jointly by The Morgan's curator of medieval and Renaissance manuscripts, Roger S. Wieck, and Schola Antiqua's Artistic Director, Michael Alan Anderson.

The concerts took place at Rockefeller Chapel at the University of Chicago (April 20), St. Clement Church in Chicago (April 21), and St. Isaac Jogues Church in Hinsdale, IL (April 22) and provided an imaginative combination of visuals and sound; a glimpse of the late-medieval world in which the laity—particularly the nobility—reinforced their prayer life with these luxurious books.



Francis Cardinal George and Zita Gavin



Jean-Luc Marion, Corinne Marion, and Fr. David Tracy



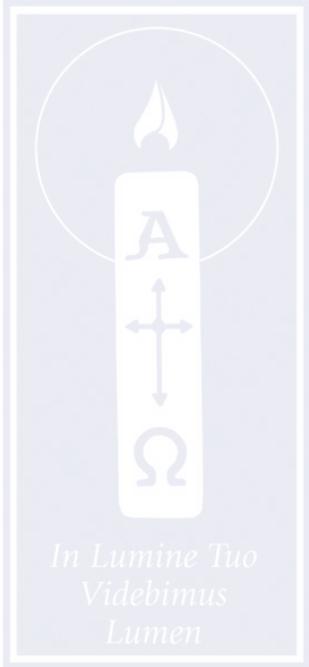
Catherine Graham and Cassie Spencer at the Gavin House dedication





Lumen Christi Institute
1220 East 58th Street
Chicago, IL 60637
773-955-5887

Non-Profit
Organization
US POSTAGE
PAID
Rescigno's Marketing
Connections



«barcode»

«ENDORSE»
«ADDRESSEE»
«TITLE»
«COMPANY»
«ADDRESS1»
«ADDRESS2»
«CITY» «STATE» «ZIP»
«COUNTRY»

«PACKAGE»

Summer 2012

THE BEACON

www.lumenchristi.org



James Heckman, University of Chicago, presents at "Toward a Moral Economy" conference



Alasdair MacIntyre, University of Notre Dame, responds to Jonathan Lear, University of Chicago, on "Irony and Humanity"



A student asks a question at Thomas Kohler's presentation, "Solidarity Forever"



Audience members listen to MacIntyre and Lear at "Irony and Humanity" symposium



Luigi Zingales, University of Chicago, speaks on a panel at the "Toward a Moral Economy" conference



Participants at the "Toward a Moral Economy" conference at the Park Hyatt