



THE BEACON

NEWSLETTER OF THE LUMEN CHRISTI INSTITUTE FOR CATHOLIC THOUGHT

WINTER 2011

U of C Alum, Glendon, Reflects on Historical Models of "Politics as Vocation"

Mary Ann Glendon, former United States Ambassador to the Vatican, Professor at Harvard University Law School, and President of The Pontifical Academy of Social Sciences, gave a lecture for the Lumen Christi Institute, co-sponsored by the University of Chicago Law School, on November 1st titled "Politics as Vocation in Cicero and Burke" to an audience of over 250 in Mandel Hall.



Mary Anne Glendon, Harvard University Law School

In her lecture, Glendon expressed concern for the fact that many bright students enter law school with an idea of going into public service, but end up avoiding politics for a host of reasons — because they fear contamination by political corruption, or worry they wouldn't have a decent family life, or think they would have to compromise their principles to get into a position of influence, or believe that the conditions in the nation and the world are so bad that they wouldn't be able to make a difference anyway. Glendon encouraged University of Chicago students — because of their superior academic preparation — to take the tools of inquiry they have developed during their Socratic discussions of the great texts of Western Civilization and consider applying them to the political life. To this end, Glendon considered the lives and thought of Roman statesman and philosopher Cicero (106-43 BC) and Anglo-Irish parliamentarian and philosopher Edmund Burke (1730-1797), examining how these two men reconciled the active life and the contemplative one. She chose to highlight Cicero and Burke in her lecture precisely because they

address the concerns students have about entering public life. Moreover, she argued that "the experience of Cicero and Edmund Burke is especially interesting...because they are among the very few individuals who have actually been prominent in both of the vocations that Aristotle called the most choice-worthy: politics and philosophy."

[Continued on Page 4](#)

Institute Thanks Benefactors for New Home

It has been a historic year for the Lumen Christi Institute. After fourteen years of leasing office space, The Lumen Christi Institute opened the 2011-2012 academic year with an event on September 20, 2011, to honor its donors and benefactors — in particular, the Gavin family — for the generous gifts which enabled the Institute to acquire a permanent residence in the heart of campus. The building is named in honor of James J. Gavin, Jr. (1922-2007) through a principal gift made by Mrs. James J. Gavin, Jr. and family. Gavin House is located across from the Booth School of Business and beside the Robie House, one of architect Frank Lloyd Wright's most famous buildings.

[Continued on Page 3](#)

J. Kwong



James J. Gavin, Jr. House

Cardinal: To Understand Truth and Freedom, Focus on God, Not Religion

On October 6 and 7, 2011, the Lumen Christi Institute welcomed Francis Cardinal George, O.M.I., Archbishop of Chicago, to the University of Chicago where he participated in both a public symposium on "God, Freedom, and Public Life" and a private conference with scholars from across the nation who presented papers addressing various themes from his most recent book, *God in Action: How Faith in God Can Address the Challenges of the World*. More than 250 people attended the symposium, which was co-sponsored by the Committee on Social Thought.



Francis Cardinal George, O.M.I.

Cardinal George, one of the leading Catholic intellectuals in the United States today, challenged the audience to consider what it means for individuals and society to believe that God is an actor in our world, not just an idea or a set of rules. The symposium also featured contributions from Jean Bethke Elshtain, Laura Spelman Rockefeller Professor of Social and Political Ethics at the University of Chicago Divinity School, Hans Joas, Professor of Sociology and a Member of the Committee on Social Thought at the University of Chicago, and Martin Marty, Fairfax M. Cone Distinguished Service Professor Emeritus at the University of Chicago Divinity School.

[Continued on Page 4](#)

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 Thomas Levergood

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From the Director
A Home for Those Working for a Renaissance in Catholic Thought

The Lumen Christi Institute was founded to provide a forum for the presentation of Catholic thought in its fullness within the culture of the University of Chicago. For fourteen years it has presented quality programs on campus and developed national leadership efforts in Catholic social thought and graduate student formation. The enthusiastic participation of leading Catholic and non-Catholic faculty has provided the foundation for this achievement. Without direct funding from the Archdiocese and without the "launch" funding of a major donor, foundation, or religious order, the Institute has relied on God's provident love to draw enough support to develop its work, attracting funding from the Chicago area, from across America, and even from Europe.


Thomas Levergood

With the encouragement of Cardinal George, the Institute's Board of Directors gathered initial financial commitments to make possible the purchase of a building as a way to more firmly establish the creative work of the scholars whose contribution to Lumen Christi programs has made it an international center of Catholic intellectual renewal. Through the generosity of the James J. Gavin, Jr. family, board chair Noel Moore and his wife Michele, board member James N. Perry, Jr. and his wife Molly, University of Chicago alumnus Kevin J.P. O'Hara, and Mrs. Fred Krehbiel, the Institute has a permanent hope for its offices, seminars, and receptions in a striking building across the street from the University of Chicago Booth School of Business. It also sits beside the celebrated Robie House of Prairie School architect Frank Lloyd Wright.

"Gavin House" has a historical style and beauty resonant for the Lumen Christi Institute, dedicated as it is to the truth, goodness, and beauty we behold in the Light of Christ. For years the president's residence of the Chicago Theological Seminary, the house was designed by architect Philip Maher for his mother-in-law and father-in-law, the physicist Albert Michelson. One of the great scientists attracted to the University of Chicago at its founding, Michelson was the first American to win the Nobel Prize in the sciences, in part for his achievement in measuring the speed of light. Since it organized the visits of Oxford physicist and expert on science and religion Peter Hodgson in its early years, the Institute has had programs that explore the Catholic understanding of the complementarity of knowledge discovered by the light of science and reason and the truth about God and creation known in the light of faith. With more support, we will continue to foster this vital

cultural dialogue between theology and science.

Philip Maher, son of leading Prairie School architect George Maher, designed buildings in several styles, but the home he designed for the Michelsons falls within the historic revival style of the late nineteenth and early twentieth centuries. Architectural historian William Jordy wrote of Maher, "...he had the freedom to select his styles (Renaissance or Gothic); then he had the freedom to work eclectically within the chosen style...; freedom to invent or adapt." Such a style fits well within the intellectual orientation of the Lumen Christi Institute, grounded as it is both in the University of Chicago's tradition of the study of classic texts and in the twentieth-century theological tradition of "ressourcement" or return to the wellsprings, developed by figures such as Henri Cardinal de Lubac, S.J., Hans Urs von Balthasar, Pope Benedict XVI, and Jean-Luc Marion.

Marion—whose work within the Lumen Christi Institute has been essential to its success—has always admired the French Renaissance manor house Philip Maher designed. Through God's providence, the style of Gavin House symbolizes the tie of friendship Marion has helped to form between the Lumen Christi Institute and leading Catholic scholars in the Archdiocese of Paris. Despite the vicissitudes of Catholic life in France and the tense history between the Church and a secular state, French Catholics have enjoyed a vibrant intellectual tradition, a rich contemplative life in Benedictine monasteries, and, under Cardinal Lustiger, a renewal of the priesthood and Catholic institutions in Paris. The Lumen Christi Institute is grateful for this friendship. Because of the Gavin family and other benefactors, the Institute now has a home that symbolizes a link to Paris, Chicago's sister city, the city where Albert Michelson pursued study and research at the École Polytechnique in the Quartier Latin, the city where St. Bonaventure and St. Thomas Aquinas pondered the goodness and beauty of God reflected in the light of His creation.

Gavin House from page 1

Built in 1910, Gavin House is an example of French-Renaissance architecture and has proven a lovely and welcoming space to host Institute events and gatherings for donors, faculty, and students. On October 7th, the Institute hosted a luncheon for scholars attending a conference to discuss Cardinal George's latest book, *God in Action*, a dinner for Mary Ann Glendon, Professor of Law at Harvard University Law School, prior to her November 1st lecture, and a social for graduate student associates who are involved more deeply in the planning of Institute programs and events. The non-credit course lecture series, previously held in lecture rooms on campus, will take place in Gavin House starting in January.

The Institute is grateful to all who made contributions for the building and the initiative to build a firm financial foundation for its work, most notably the Gavin family, but also Jim and Molly Perry, who have been leading supporters of the Institute's efforts in Economics and Catholic Social Thought; Kevin J.P. O'Hara, a University of Chicago alumnus and friend of the Institute; Noel and Michele Moore; and Mrs. Fred Krehbiel, who has made a gift to furnish the new home.

Noel Moore—who has worked tirelessly as Chair of the Lumen Christi Board of Directors to see to the founding of the Institute—thinks the beauty of the building is appropriate for the Institute's mission: “Aesthetics and fellowship in community are important elements in the Catholic tradition,” Moore says.

It seems providential and fortuitous that the Institute was able to obtain this building. “The Holy Spirit was at work here. We were ready and prepared, donors emerged at exactly the right time, there seems to have been a higher purpose,” Moore says.

The Institute continues to seek supporters of the building and founding initiatives, in particular a donor to aid in the construction of the chapel within Gavin House.



Snap-To-It Photography

Jennifer and Christopher Frey enjoy a conversation with Board member, Fr. Thomas Baima, at September 20th reception.



James J. Gavin, Jr.

James J. Gavin, Jr.: 1922 - 2007

James J. Gavin, Jr. (1922-2007) was a successful businessman, but also known as a man of faith. He was that special kind of person. Having served as vice chairman of Borg-Warner Corp. until 1985, Jim attended daily Mass, made time for spiritual reading, met regularly with a spiritual director, and was devoted to the Blessed Mother.

Born into a working class family in Philadelphia, PA., Jim learned from his parents his priority to donate to charity. In Chicago he helped form LINK Unlimited; a nonprofit organization providing a high school education and mentoring to economically disadvantaged African American youth in the city. For Jim, giving wasn't simply writing a check but spending many nights driving to St. Dorothy's Parish on the South Side donating his time and knowledge to those in need.

James Gavin graduated from the University of Pennsylvania, Wharton School. He was recognized by his colleagues as someone they could turn to for needed advice or words of wisdom.

Mrs. Zita Gavin recognized the Lumen Christi organization as that blend of faith and reason: “These qualities truly reflected Jim. During our marriage we tried to help the economically poor in their quest for an education. In these recent years I have come to recognize the severe spiritual poverty that exists in our world. I am sure that Jim would share in my hope that the Lumen Christi Institute at the University of Chicago will help to alleviate this poverty as LINK Unlimited helped the economically poor.”

The Lumen Christi Institute is fortunate and deeply honored to call Gavin House home, a building dedicated to the memory of a man whose eyes were fixed on what had eternal value.



Zita Gavin with sons, left to right, James and Steven

Glendon from page 1



Msgr. Patrick Lagges, Chaplain of Calvert House, and Mary Ann Glendon

applying what they have learned in Glendon's thoughts on whether law school is a good preparation for politics," Macia says, "and the benefit of a 'bridge across the Midway' between the law school and other disciplines because of my current studies in Law and Economics." Macia added, "the lecture helped me think more critically about how I try to pursue my interdisciplinary studies given my objective of 'making a difference' in public policy. Her case for the complementarity of law, politics, and philosophy in particular encouraged me to be more introspective, as an economist, about the philosophical foundations of my discipline and to use philosophy to be aware of the limitations of economic analysis."

Glendon, who herself has engaged in roles that bridge academia and the public arena, co-chairs the Lumen Christi Institute program in Catholic Social Thought.

Cardinal George from page 1

Cardinal George made it clear that he could have written a book about religion. But to discuss the relationship between freedom and truth fits into the context of talking about God, "not religion, which is what a lot of books do," George said. To talk about God, we first have to understand what we mean by God. Modern society can often fit God into a system – whether it is scientific, psychological, political – and George said it is precisely this kind of understanding that his book challenges. God, according to George, is the one who guarantees freedom.

In writing about God and his role in history, the Cardinal made the case that if God is indeed an actor, we should trace this action philosophically and theologically, not just through personal reflection. He further stated that it is God who protects our freedom, but also that "the Truth shall make you free." To reconcile this is not an easy task, but it is important to be able to make the claim that we are "free to act because we can know the truth of things." He further elaborated on the relationship between truth and freedom: "Truth has the power to convince us and to attract us, truth opens us up to ourselves, to others, and to our world, truth is the power that draws us out of this deadening passivity into the medium of genuine spiritual existence and genuine personal life – the life of freedom."

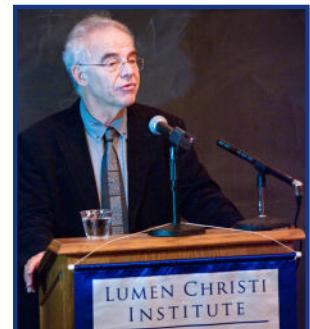
Contrary to a culture that associates truth with facts, and freedom with doing what you please, George argued that facts don't speak for themselves. In order to have an adequate vision of reality, there has to be a "coherence" of facts. He said that this is why one can watch something on the news, and say, "all the facts are correct, but the story isn't true."

George admitted that the culture often has a narrow vision of the human person as well as human history.

He affirmed that to deny God's action in our lives as well as in the world is to deny our human condition. "To war against our spiritual condition is tragic," George said, "that was the tragic battle in Greek myths."

True Philosophy and True Religion: Carlos Steel on Platonic Philosophy and Christian Thought

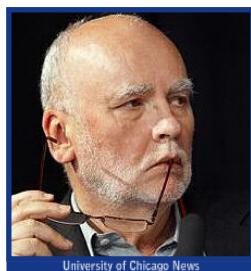
On November 8th, 2011, the Lumen Christi Institute welcomed Professor Carlos Steel to give a Christian Wellsprings lecture, titled "Platonism and Christianity." Carlos Steel is professor of ancient and medieval philosophy at the Institute of Philosophy at the Catholic University of Leuven. His lecture took place during a stay in Chicago to participate in a conference organized by the University of Chicago Divinity School on the thought on Creation of the great medieval Irish philosopher and theologian Johannes Scotus Eriugena. (The Lumen Christi Institute co-sponsored this conference.)



Continued on Page 5

Carlos Steel, Catholic University of Leuven

Polish Poet and Scholar of Slavic Literature Lead Seminar on Nobel Prize-winning Poet Czesław Miłosz



Adam Zagajewski
University of Chicago

On October 21st, 2011, Adam Zagajewski, one of the leading poets to emerge from post-War Poland, led a seminar with his colleague, Bożena Shallcross, Associate Professor of Polish Literature at the University of Chicago, on the poetry of Czesław Miłosz, winner of the 1980 Nobel Prize for Literature whose work has been read this year around the world at events celebrating the 100th anniversary of his birth. Students who attended the seminar read several of Miłosz's poems and shared in a discussion led by Zagajewski and Shallcross.

One of the most prominent figures in twentieth-century Polish literature, Miłosz was born in 1911 in Szetejnie, Lithuania to Polish parents who had fled the political turmoil in their native country. Having lived under the two great totalitarian systems of the twentieth-century, Nazism and Communism, Miłosz gave voice to the events of human history in a tragic, ironic style. Terrence Des Pres, writing in *The Nation*, stated that, "In exile from a world which no longer

exists, a witness to the Nazi devastation of Poland and the Soviet takeover of Eastern Europe, Milosz deals in his poetry with the central issues of our time: the impact of history upon moral being, the search for ways to survive spiritual ruin in a ruined world."



Czesław Miłosz
1911-2004

While Miłosz was not an overtly religious poet, a transcendent sense saturated his corpus. In "Caffè Greco," one of the poems discussed at the seminar, he wrote of the Christian martyrs in Rome: "We have seen much, comprehended much./States were falling, countries passed away/...Who I am, who I was/Is not so important. Because others,/Noble-minded, great, sustain me, / Anytime I think of them. Of the hierarchy of beings,/Those who gave testimony to their faith, whose names are erased or trampled to the ground/Continue to visit us."

Among the students who participated in this master class, Michael Subialka – a student in the Committee on Social Thought and Romance Languages and Literatures – commented, "I had basically no prior knowledge of Miłosz so both the historical context and the poems we read were all new to me. I felt like I learned a tremendous amount from the readings, discussions, and background," Subialka added, saying that he was glad there was a reception afterward so he could mix with other attendees. "The group of students and professors there was also a nice mix from various departments. I was very impressed with the whole event," he said.



Bożena Shallcross,
University of Chicago

Carlos Steel from page 4

Professor Steel began by reminding his audience that Platonic philosophy, both in theory and in practice, was always deeply intertwined with Pagan religion and ritual; practicing Platonists were often deeply religious persons, who believed that philosophy alone could not connect us to the gods, but rather, philosophy practiced together with sacred and religious exercise. This religious orientation is especially evidenced by the late Neo-Platonist philosopher Proclus, who was roughly a contemporary of St. Augustine's, and head of Plato's Academy in Athens from 437-485 AD. Proclus was working and writing as a Pagan in a culture that had come to be dominated by the new Christian religion. Within that milieu, he argued that Plato was a divinely inspired prophet whose texts were likewise inspired by the gods.

Whereas the later Neo-Platonists were taking philosophy in the direction of a religious movement, the early Christians were members of a religious movement in search of true philosophical foundations. St. Augustine provided the most influential model of how Christians can make use of pagan philosophy. In his *On True Religion (De Vera Religione)*, Augustine argued that Platonic philosophy, though similar in its principles to Christian faith, nevertheless grew out of false religion, and must be purified of any Pagan connections in order to be put into service of understanding the doctrines of Christianity. Furthermore, he argued that we cannot separate religious doctrine from religious practice and ritual, and therefore that philosophy, if it is truly the pursuit of wisdom, cannot be anything different from true religion.

Professor Steel concluded by raising some doubts as to whether Augustine's vision of uniting religion and philosophy was very helpful to either enterprise. A more promising version of the identity between religion and philosophy, he suggested, was later advocated by Eriugena, court theologian to the Emperor Charlemagne. Eriugena drew inspiration from the teaching of St. Augustine and the works of Pseudo-Dionysius the Areopagite.

Eriugena argued that philosophy and religion are identical only in their subject matter; philosophy seeks knowledge of God, while religion seeks proper worship of God. But the two are separate, he argued, in their own methodologies. Whereas philosophy seeks to understand and clarify, through its own methods of argumentation, what we believe by faith, religion articulates what we must believe in order to be considered members of the faith in the first place. Philosophy, therefore, has the role of being a critical interpreter: true philosophy can allow no absurdities or contradictions in the proper articulation of religious doctrine. Only after this interpretative transformation can we rightly identify true philosophy with true religion.

From Pagan Philosophy to Christian Wisdom: Non-Credit Course Introduces Students to Church Fathers

University of Chicago students may be familiar with the works of Homer, Aeschylus, Herodotus, Plato, and Aristophanes, (they can take a class on “Greek Thought and Literature” in the Common Core), but, other than reading St. Augustine, they may have little or no exposure to the thought of Church Fathers such as the second-century theologian Irenaeus of Lyon, a void that a Thursday evening non-credit course on “The Age of the Church Fathers: From Pagan Philosophy to Christian Wisdom” tries to fill.

A mixed group of college and graduate students attended the Lumen Christi Institute non-credit course this past quarter where they explored the thought of Irenaeus as well as other early Church Fathers, including Clement of Alexandria, Justin Martyr, and Tertullian. From the close of the apostolic age until the eighth century, the Church Fathers put forth a vision of Christian wisdom and debated the nature of Christ, grace and free will, the role of the Church, and the meaning of a Christian life in the context of a changing social and political world.

“The Church Fathers are evidence of the strong foundation of tradition the Catholic Church is built on.” Steven Vickery, third-year at the University of Chicago

Steven Vickery, a third-year undergrad majoring in Religious Studies, was completely unfamiliar with the thought of Tertullian and Irenaeus prior to his attending the lectures. “The lectures gave me a good starting ground for studying important figures in the Church,” Vickery says. “The Church Fathers are evidence of the strong foundation of tradition the Catholic Church is built on,” he elaborated, saying he was

fascinated to have learned that Irenaeus was concerned about whether Scripture can be read as a metaphor, “which is a problem still facing readers today,” Vickery admits. He also learned how Tertullian, “deployed paradox to enrich one’s understanding of the mysteries of the faith.”

Monsignor Michael Heintz, professor of theology at the University of Notre Dame and rector of St. Matthew’s Cathedral in South Bend, thinks the course is a wonderful addition to the University of Chicago’s already rigorous treatment of academic subjects. Heintz presented twice in the series, first an introductory lecture to the Church Fathers, and then again when he gave a lecture titled “Justin Martyr: Early Christian Engagement with Greek Philosophy.”

The series also included a special public lecture by Carlos Steel, professor of ancient and medieval theology at the Institute of Philosophy at the Catholic University of Leuven, on “Platonism and Christianity” in which he argued that early Christian thinkers, like St. Augustine, made use of pagan philosophy to understand the nuances of their Christian faith. While pagan philosophy is something that students at the University of Chicago are fortunate to know, these lectures hope to instill in them the willingness to integrate what they learn about Plato and Aristotle with Christian wisdom.

AUTUMN QUARTER 2011: LECTURES AND EVENTS

Thursday evenings, October 13-November 17
Non-Credit Course on “The Age of the Church Fathers: From Pagan Philosophy to Christian Wisdom”

Thursday, October 6
Symposium on “God, Freedom, and Public Life”
Jean Bethke Elshtain (University of Chicago), Hans Joas (University of Chicago), Martin Marty (University of Chicago), and Francis Cardinal George, O.M.I. (Archbishop of Chicago) On the occasion of the publication of Francis Cardinal George’s book *God in Action: How Faith in God can Address the Challenges of the World*

Friday, October 7
Private Faculty Conference on Francis Cardinal George’s book *God in Action*

Friday, October 21-Sunday, October 23
Sacred Music Concert Series: “Josquin: Master of the Notes”
Schola Antiqua of Chicago (Artists-in-Residence)

Friday, October 21
“The Witness of Poetry”
Master class for graduate students with Adam Zagajewski (University of Chicago) and Bożena Shallcross (University of Chicago) on the poetry of Czesław Miłosz

Tuesday, October 25
“Humility in Bernard of Clairvaux and al-Ghazālī: A Christian and A Muslim Perspective”
Jamie A. Schillinger (St. Olaf College)

Tuesday, November 1
“Politics as Vocation in Cicero and Burke”
Mary Ann Glendon (Harvard University Law School) On the occasion of the publication of her book *The Forum and the Tower: How Scholars and Politicians Have Imagined the World, from Plato to Eleanor Roosevelt*

Tuesday, November 8
“Phenomenology and Naturalism: Attitude and Objectivity”
Dermot Moran (University College Dublin) with responses from Jean-Luc Marion (University of Chicago) and Christopher Frey (University of Chicago)

Tuesday, November 8
“Platonism and Christianity”
Carlos Steel (Catholic University of Leuven)

Tuesday, November 15
“The Identity of Knower and Known in Aquinas”
John O’Callaghan (University of Notre Dame)

Summer Seminars Ground Future Faculty in Catholic Tradition

Last summer the Lumen Christi Institute organized and sponsored two intensive seminars for graduate students, one at Mundelein Seminary in Chicago, Illinois, and the other at Portsmouth Abbey in Providence, Rhode Island. The Mundelein seminar was titled "Aquinas and Contemporary Ethical Theory," and was held in June 2011. Led by Mark Murphy, Professor of Philosophy at Georgetown University, the seminar focused on central problems in contemporary philosophical ethics, with an eye towards identifying concrete ways that Aquinas's philosophical theology could be brought to bear upon them.

A PhD student at the University of California-Berkeley was delighted to have found an opportunity to integrate philosophical ideas from the Catholic tradition with the texts generally discussed at a secular university: "As someone who has attended secular institutions for my entire life, it can be difficult to focus in my research on questions that have been of perennial interest to the Catholic philosophical tradition. One of the tremendous benefits of this seminar for me has been helping me to understand and articulate the relevance of Catholic philosophical thought (especially that of Aquinas) for contemporary ethics. While Catholic philosophy is important in its own right, it is important for me professionally to be able to recognize—and to encourage others to recognize—what Catholic thought has to offer mainstream philosophical discussions."

The seminar at Portsmouth Abbey, held in August 2011, was led by Russell Hittinger, the William K. Warren Professor of Catholic Studies at the University of Tulsa. Hittinger's seminar was titled "Catholic Social Thought: A Critical Investigation," and was focused on close readings of key encyclical and magisterial documents pertaining to Catholic social theory, from Leo XIII's *Rerum Novarum* to Benedict XVI's *Caritas in Veritate*.

The Lumen Christi Institute summer seminars have consistently attracted outstanding graduate students, from leading universities like Princeton, University of Chicago, Duke, University of California-Berkeley, University of Virginia, University of St. Andrews, Notre Dame, Catholic University of Leuven, and UCLA, among others.

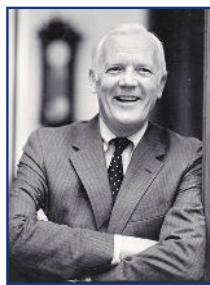
Francis Cardinal George, O.M.I., believes the seminars have enormous consequence for shaping future academics grounded in the faith: "the summer seminars play a crucial role in helping to prepare the next generation of university faculty to teach the Catholic tradition, sharing their knowledge with students who attend our nation's top college campuses, both secular and Roman Catholic."

The Institute is grateful for grants from Our Sunday Visitor Institute and Donald and Michele D'Amour that made the seminars possible.

In Memoriam

Robert Reusché, Banker, Civic Leader, 1927-2011

Robert Reusché died November 15, 2011, of complications following cancer surgery, at the age of 83. A graduate of Ohio State University and the University of Chicago Business School, Reusché was the former vice chairman at Chicago's Northern Trust Corp. Known for his charitable work and concern for the needs of others, Reusché and his wife, Mary, belonged to St. Patrick's Catholic Church in Lake Forest, IL.



Robert Reusché

Reusché first learned of the work of the Lumen Christi Institute after reading and then responding to a mail appeal. He expanded his financial commitment to the Institute once he came to know more about the value of the Institute's work. Because of his involvement in his local community (he helped found Lake County Community Foundation in

Waukegan to connect donors with charities that provide communities with food, shelter, educational improvement, jobs, and access to health care), he was deeply interested in Catholic Social Thought and helping the Institute expand its programming in this regard. He served on the Institute's Board of Directors and encouraged others to contribute their time, energy, and resources to its mission.

Herman Sinaiko, Outstanding University of Chicago Teacher, Scholar of Plato, 1929-2011

Herman Sinaiko, a beloved teacher in the College and a scholar of Plato, died October 2, 2011, after battling lung cancer. He was 82. Sinaiko taught undergraduates for fifty-seven years, served as dean of students in the College, and was known to generations of his students as a thoughtful, demanding, and devoted teacher. "[I]n the Core, I want students to develop such skills as tact, subtlety and sophistication, so that if a student chooses to be a Marxist at least she or he will be a smart Marxist," Sinaiko told the University of Chicago *Chronicle* in 1994.



University of Chicago News

Herman Sinaiko

Sinaiko is also mourned by the Lumen Christi community. A supporter of the efforts of the Lumen Christi Institute from the beginning, he helped co-sponsor events and hosted several visiting fellows who were given courtesy appointments in the Committee on General Studies in the Humanities, among them Benedict Ashley, OP, a Dominican theologian and philosopher who was a student of Chicago's Great Books Program in the 1930s.

Sinaiko participated in an Institute event earlier this year with Fr. Ashley. Both had studied with Yves Simon, the French Catholic political philosopher and member of the Committee on Social Thought at the University of Chicago. On January 28, 2011, both Sinaiko and Ashley took part in a symposium on "Knowledge, Metaphysics, and the Information Explosion," drawing on Aristotle to present their views on the acquisition of knowledge during a time when one can instantly have access to a wealth of information by searching the world wide web. Both agreed that knowledge isn't about facts. While Ashley argued that the foundation of knowledge begins with the physical sciences, Sinaiko maintained that the ethical life is fundamental.



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Upcoming Events

Thursday, February 2, 7:00pm

“Augustine”

John Cavadini (University of Notre Dame)

Thursday, February 23, 7:00pm

“St. Benedict’s Teaching for Dark Ages, His and Ours”

Russell Hittinger (University of Tulsa)

Friday-Sunday, April 20-22

“Music of the Hours” Sacred Music Concert

Schola Antiqua of Chicago (Artists-in-Residence)

Tuesday, April 24, 7:00pm

“G.K. Chesterton”

Visiting Scholar, Ian Ker (University of Oxford)

Wednesday, May 16, Time TBA

“The Global Christianity of the First Millennium”

Robert Wilken (University of Virginia)

Thursday, May 31, 4:00 PM

“Towards a Moral Economy”

A Symposium with Archbishop Reinhard Cardinal Marx (Munich and Freising)



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«ADDRESSEE»

«COMPANY»

«ADDRESS1»

«ADDRESS2»

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«COUNTRY»

Winter 2011

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Snap-To-It Photography

Michele Moore and Lili Gaubin at
 September 20th event



Left to right, Joseph B. Starshak, Steve Kloehn, James N. Perry, Jr., and the Hon. Thomas More Donnelly prior to Glendon lecture



A discussion before the “God, Freedom, and Public Life” symposium



New board member,
 Charles W. Mulaney, Jr. and
 Mary Ann Glendon



Students take notes at Schillinger's lecture on “Humility in Bernard of Clairvaux and al-Ghazālī: A Christian and A Muslim Perspective”



At symposium on “God, Freedom, and Public Life”