



THE BEACON

NEWSLETTER OF THE LUMEN CHRISTI INSTITUTE FOR CATHOLIC THOUGHT

WINTER 2013

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NOTRE DAME PROFESSOR DEFENDS RELIGIOUS FREEDOM



Over 150 people in attendance for a downtown lecture on "Religious Freedom in America Today"

"If a member of the Sierra Club, or the AARP, can bring her values into civic life, so can a member of the United Methodist Church," said **Richard Garnett** in a lecture on "Religious Freedom in America Today" given to an audience of over 150 at Skadden, Arps—a law firm in downtown Chicago.

Describing the American experiment in religious liberty as both "vital and vulnerable," Garnett—Professor at the University of Notre Dame Law School and former clerk to Chief Justice William Rehnquist—said that

the issue at stake "is not whether the First Amendment is violated when religious believers and arguments enter public life; it is whether the Constitution is offended when they are excluded."

"We are 'hard-wired' to search for, and to cling to, the One who made, sustains and loves us," Garnett affirmed. "It is our nature, then—it is part of what it means to be human—to be both 'religious' and 'political.' And, nothing in the text, history, and structure of the American Constitution requires us to deny this."

Continued on page 3.



At downtown lecture on "Religious Freedom in America Today"

GRADUATE SUMMER SEMINARS: TEACHING THE TEACHERS



Graduate students at summer seminar in Berkeley, CA

While top Catholic colleges and universities like Notre Dame, Marquette, Loyola, and DePaul hire faculty from secular universities, such institutions make no pretense of offering their graduate students a formation in Catholic thought.

To counteract this trend, the Lumen Christi Institute has developed summer seminars that offer small, select groups of graduate students and junior faculty from leading research universities across the country a formation in a specific area of the Catholic Intellectual Tradition.

From June 25th to 29th, Candace Vogler (David B. and Clara E. Stern Professor in the College at the University of Chicago), Fr. Kevin Flannery, S.J. (Ordinary Professor of the History of Ancient Philosophy at the Pontifical Gregorian University in Rome), Fr. Stephen Brock (Professor of Medieval Philosophy at the Pontifical University of the Holy Cross in Rome), and Anselm Mueller (Professor Emeritus at the University of Trier), led a seminar titled "Practical Knowledge and Practical Wisdom: Aristotle, Aquinas, and Anscombe" (Elizabeth Anscombe is a twentieth-century Catholic analytic philosopher) at the Pontifical Gregorian University in Rome.

Continued on page 3.

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"I applaud the Institute for harnessing the talents of leading scholars to help future scholars."

- PhD student in philosophy at Rice University

FROM THE DIRECTOR

LUMEN CHRISTI INSTITUTE

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“INTELLECTUAL EFFORT... GEARED TO THE COLLEGE LEVEL”: THE VISION OF CARDINAL BERNARDIN’S MENTOR

A group of Catholic scholars at the University of Chicago founded the Lumen Christi Institute 15 years ago as an institution that would present to students and faculty the Catholic intellectual tradition integrated with the Church’s lived experience of faith and its traditions of contemplation and wisdom.

Examples for our work were the Dominican Blackfriars Hall, the Jesuit Campion Hall, and other Catholic houses of study founded or re-founded at Oxford University. Rather than creating a new Catholic university, Catholic resources were more productive for being culturally part of one of England’s great academic centers.

Recently I read Fr. Thomas Shelley’s splendid biography of Paul Hallinan—Bishop of Charleston, Archbishop of Atlanta, and mentor of Joseph Cardinal Bernardin. I was surprised how close our vision is to that held in the 1950’s by Hallinan in his work as Newman chaplain, national Chaplain to the Newman movement, and bishop overseeing the work of Newman Clubs.

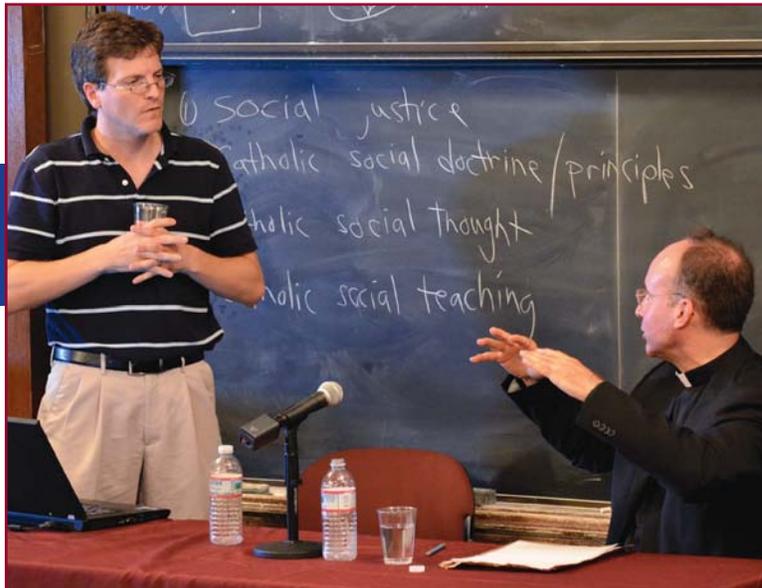
I had known something of the Newman movement, but had not realized how central Catholic thought was to the movement’s leaders (such as Hallinan or University of Chicago political scientist Jerome Kerwin). Some programs (such as Hallinan’s) had course offerings. In the 1950’s the summer Newman School of Catholic thought “offered two weeks of classes, seminars and workshops in theology, philosophy, Sacred Scripture and church history.” Hallinan’s view was that the Catholic presence at secular universities “must be concerned about many things, but if the teaching assignment isn’t being done, then the other things become rather unimportant.” In remarks at a national convention he said, “religious and social activities will help the Catholics we’ve got and attract the ones we haven’t got, only when our intellectual effort is geared to the college level.” Hallinan warned that the intellectual function of the Catholic presence at secular universities “will remain an after-thought until we grasp the fact that, without it, we are just another Clam Chowder Society.”

Unfortunately, in the turmoil of the 1960’s, the national Newman movement fell apart. While Catholic campus ministry centers have done remarkable work in pastoral care of students and social service to the needy, the institutional form of such centers (focused on ministry to students) was not fitting to the intellectual apostolate called for by Hallinan. Hallinan himself—despite his remarkable vision for the Catholic presence at secular universities—was called by the Church to other vital work: heading a diocese and an archdiocese, taking up challenges of integration and civil rights in the South, and providing vital American leadership at the Second Vatican Council. Then, as now, priests who have the talents necessary to lead the Church’s intellectual presence within the secular academy are also needed in areas central to the Church’s internal life—forming seminarians, pastoring important parishes, and heading dioceses.

While in the vision of Vatican II, the bishops have pastoral responsibility for the Church, lay Catholics are responsible for being the presence of the Church in the world. Secular colleges and universities are important institutions in our secular world today, and they are very important for the life of the Church. Ninety percent of American Catholics who attend college matriculate at secular schools; Catholics constitute 25% to 30% of the student population at leading secular colleges; the most talented Catholic graduate students pursue their education at elite secular institutions; leading Catholic universities hire faculty from leading secular doctoral programs. I think that as one of the participants in Vatican II, Archbishop Hallinan would be pleased that lay Catholics are developing institutions—at the University of Chicago, the University of Virginia, and at other schools—that seek to take up his vision of offering to Catholic and non-Catholics alike a model of a Christian intellectual life “geared to the college level.”

A handwritten signature in black ink that reads "Thomas Levergood". The signature is written in a cursive style.

THEOLOGIAN, ECONOMIST DISCUSS CHURCH'S TEACHING ON THE ECONOMY



Joseph Kaboski (left) and Martin Schlag (right) discuss Economics and Catholic Social Thought

(the core principles, like love and justice, at the heart of Christianity), Catholic Social Thought (taking Christian principles and applying them) and Catholic social teaching (the magisterial documents of the Church, its theology, applied to social issues).

“The Church...is an expert in man, not in social science,” Kaboski said. However, since economics and the other social sciences are not value-free, “as Catholics, we are called to provide our expertise to address these social questions,” especially regarding the morality of certain economic policies. Furthermore—alluding to the dangers of specialization—he said that we must always bear in mind the whole person, and not allow any one field (e.g. economics) to have “complete hegemony” over the human person.

Schlag and Kaboski debated these ideas in the “The Dialogue of Economics and Catholic Social Thought” on October 24th.

NOTRE DAME PROFESSOR DEFENDS RELIGIOUS FREEDOM Continued from page 1.

A great source of confusion is that most people think only of there being a private and public realm, not a social realm existing between people. Referring to a recent statement made by Catholic Bishops on the topic—

“religious liberty is not only about the ability to go to Mass on Sunday or pray the rosary at home.

It is about whether we can make our contribution to the common good...of all Americans”

—Garnett asserted that people shouldn't be forced to put aside their beliefs before entering the public square.

Despite the contentious debates that often arise when citizens express their religious convictions, Garnett argued that it is important for a healthy secular society that it be so: “religious freedom is sometimes inconvenient for governments and politicians, but it is crucially important to good government and stable politics.”

GRADUATE SUMMER SEMINARS: TEACHING THE TEACHERS Continued from page 1.

Later in the summer, from August 6th to 12th, Russell Hittinger (Warren Chair of Catholic Studies at the University of Tulsa and co-chair of LCI's Program in Catholic Social Thought) led a seminar on Thomas Aquinas' influential *Treatise on Law* in Berkeley, California.

A PhD student in philosophy at Rice University who attended the seminar in Berkeley praised the Institute for helping prepare him to engage Catholic thought as an educator: “Though I was exposed to some of these texts as an undergrad,” he wrote, “it is very different to engage them again at this level with professional teaching and research intents in mind. I feel I have the kind of grounding that would allow me to teach this material to undergraduates and to help me continue learning on my own.”

He further added: “I think I can say that part of what makes for this success is that very few secular institutions have scholars who are engaging with these texts directly; at times, I've been surprised of how little some of the faculty know about these texts at all. I applaud the Institute for harnessing the talents of leading scholars to help future scholars.”

773.955.5887

Echoing an idea expressed by Gregory of Nyssa—a fourth-century theologian—and Immanuel Kant—an eighteenth-century German philosopher—**Martin Schlag**, Professor of the Social Doctrine of the Church at the Pontifical University of the Holy Cross in Rome, maintained that “the human person has no price but dignity.”

In a culture where this dignity can be obscured by greed and the excesses of materialism, Schlag said that while there is no such thing as a “Christian economy,” there is, however, a place for lay Christians to discover specific ways to shape the secular sphere.

He blamed the recent economic crisis on “conceiving the economy as a machine, as mechanics, which function by some technical laws and have nothing to do with ethics.” Schlag argued that Christian humanism can make a real contribution to contemporary economic questions “precisely because it transcends the merely immanent goals of the good life.”

University of Notre Dame economist **Joseph Kaboski**, recently awarded the 2012 Frisch Medal—one of the top three awards in the field of economics—elaborated on Schlag's theological points by clarifying the distinction between social justice (that institutions and cultures be oriented toward giving others their due), Catholic social doctrine

(the core principles, like love and justice, at the heart of Christianity), Catholic Social Thought (taking Christian principles and applying them) and Catholic social teaching (the magisterial documents of the Church, its theology, applied to social issues).

“The Church...is an expert in man, not in social science,” Kaboski said. However, since economics and the other social sciences are not value-free, “as Catholics, we are called to provide our expertise to address these social questions,” especially regarding the morality of certain economic policies. Furthermore—alluding to the dangers of specialization—he said that we must always bear in mind the whole person, and not allow any one field (e.g. economics) to have “complete hegemony” over the human person.

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Graduate students at seminar on Aquinas' *Treatise on Law* in Berkeley

SCHOLA ANTIQUA CONCERT EARNS #3 SPOT ON BBC TOP 20 DECEMBER CONCERTS

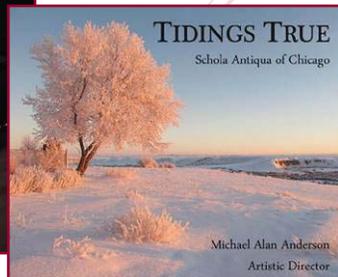
BBC Music Magazine placed **Schola Antiqua's "Tidings True: Advent Music from Long Ago,"** concert among the top 20 live Christmas season events in the United States. The performances took place on December 7th at Sacred Heart Parish in Winnetka, and on December 9th at St. James Chapel at the Quigley Center in downtown Chicago. The program was sponsored by the Lumen Christi Institute, with grants from the Elizabeth F. Cheney Foundation, the Illinois Arts Council, and the Sage Foundation.



Schola Antiqua

The Schola also recently received the 2012 Noah Greenberg Award given by the American Musicological Society. The award recognizes efforts between scholars and performers to foster outstanding contributions to historical performing practices.

Congratulations



THE CASE FOR GREGORIAN CHANT

Music has the capability of evoking a place—such as a cocktail lounge, a dance hall, a rock concert, even—according to a scholar of sacred music at Stanford University—a church.

William Mahrt, one of the leading figures in the recovery of sacred music and Associate Professor and Director of Early Music Singers at the Center for Medieval and Early Modern Studies at Stanford University, explained that “there is music that belongs only in church and hearing a brief quotation of it immediately recalls the environs of the church, recalls a sacred space.” He was referring to Gregorian chant.



William Mahrt, Stanford University, lectures on Gregorian Chant

Mahrt, in his lecture “What is Sacred Music?” argued that Gregorian chant is both intrinsically suited for sacred purposes (as incense is apt for sacred usage) and is also received as sacred by its listeners. It possesses sanctity and goodness of form to such an extent that Pope Pius X held it up as a “paradigm against which other sacred music should be judged.”

Not all music denotes the sacred, according to Mahrt.

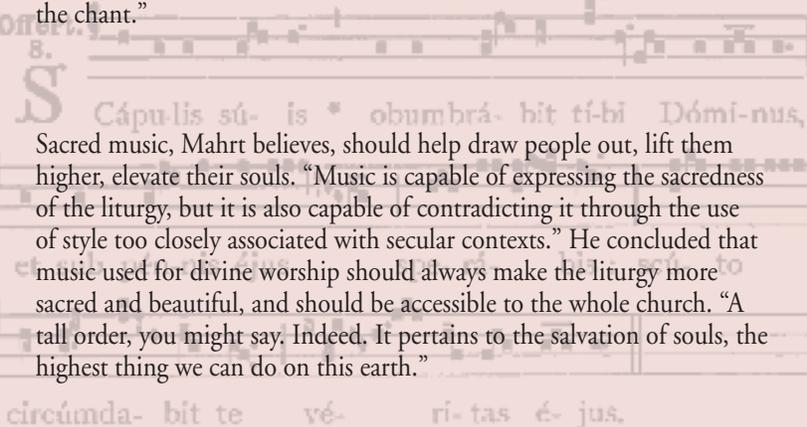
“I recall attending a Mass at which the priest intoned the Gloria, and a combo, flute, piano, string bass, and drums, struck up a piece that so resembled the music of the cocktail lounge that the first thing that came to mind was, ‘Where’s my martini?’”

Gregorian Chant, in comparison, is stripped of all fanfare. Essentially vocal (the early church fathers jealousy guarded its sacredness by excluding instruments which were used in pagan worship), chant is usually sung in unison, representing a “concord of hearts,” and historically was formed and passed down without the aid of notation. “There is something important to sacred music in singing from memory. When we sing from memory, we sing from what is within us... we are singing by heart,” said Mahrt.

“There is music that belongs only in church and hearing a brief quotation of it immediately recalls the environs of the church, recalls a sacred space.”

Furthermore, Mahrt explained that it does not use regular meters as does other music and so avoids a sense of the passage of time. He quoted Rebecca Stewart, a musicologist who studies sacred music around the world: “sacred music is always seeking; I think that such seeking is for eternity, and it is helped by the metric irregularity of the chant.”

Sacred music, Mahrt believes, should help draw people out, lift them higher, elevate their souls. “Music is capable of expressing the sacredness of the liturgy, but it is also capable of contradicting it through the use of style too closely associated with secular contexts.” He concluded that music used for divine worship should always make the liturgy more sacred and beautiful, and should be accessible to the whole church. “A tall order, you might say. Indeed, It pertains to the salvation of souls, the highest thing we can do on this earth.”



RE-READING THE SIGNS OF THE TIMES: OAKES ON VATICAN II AFTER 50 YEARS

On October 11th—the day the universal Church celebrated the 50th anniversary of the opening of the Second Vatican Council—**Fr. Edward Oakes**, Professor of Systematic Theology at the University of St. Mary of the Lake/Mundelein Seminary, gave a lecture for the Lumen Christi Institute on the famously misinterpreted document *Gaudium et spes*, or the “Pastoral Constitution on the Modern World.”



Listening to lecture on “The Second Vatican Council and the Church’s Engagement with the Modern World”

Since “the document as a whole implies throughout...that the era of the ‘fortress mentality’ Church is over and done with,” many have taken this to imply that the Church is wholeheartedly embracing the world, even those contemporary trends that directly contradict its teachings.

Oakes argued that “far from countenancing a gushing wonderment at the achievements of the modern world (impressive as they undoubtedly are), Vatican II explicitly endorses an active political engagement by Christians, based on Church teaching, to counter what John Paul II would later call the culture of death.”

Interestingly, two experts who had great influence on the drafting of the document—French Jesuit priest and theologian Henri de Lubac and French Catholic philosopher Jacques Maritain—later diagnosed the problems that would beset the Church after the council, namely a “neo-modernist fever” that would capitulate to all the “pathologies of the modern world,” and a failure to announce the salvation that comes from Christ, what de Lubac called, “the betrayal of our obligation to the world.”

Both de Lubac and Maritain had indirect connections to the work of the Lumen Christi Institute, as de Lubac taught philosopher Jean-Luc Marion, and Maritain gave lectures as a guest of the University of Chicago’s prestigious Committee on Social Thought.

Oakes concluded his talk saying that though *Gaudium et spes* includes important doctrinal teaching (influenced by de Lubac and Maritain) about the centrality of the Paschal Mystery of Christ’s Death and Resurrection for determining the final end of man, and the need for an independent secular sphere, ironically its very purpose “will inevitably make it the least enduring of the major documents of the council, precisely because it was meant as a reading of the ‘signs of the times,’ and of course these times have much changed since then, requiring a new reading of new signs.”



Edward Oakes, SJ, University of St. Mary of the Lake/
Mundelein Seminary

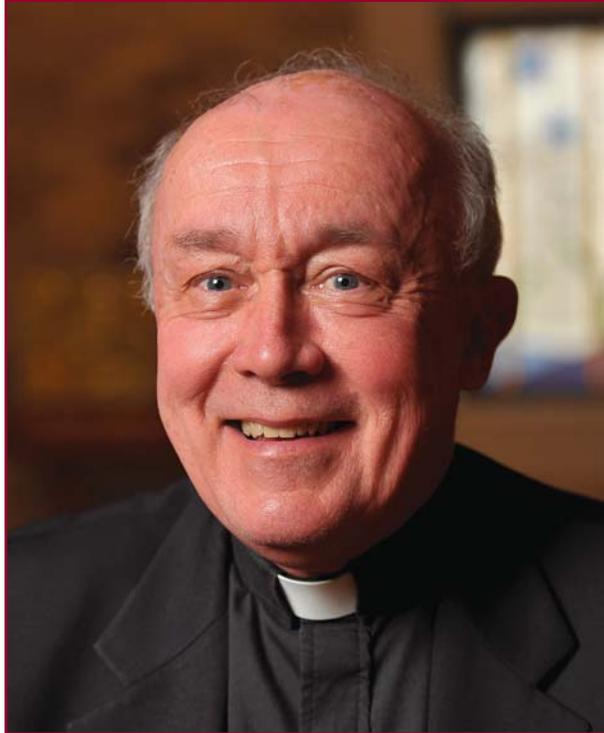
LCI BOARD MEMBER FIRST AMERICAN TO RECEIVE 'NOBEL OF THEOLOGY'

Fr. Brian Daley, a Jesuit priest, Professor of Theology at the University of Notre Dame, and member of the Lumen Christi Institute Board of Directors, was honored at a ceremony at the Vatican on October 20th where Pope Benedict presented him with the Ratzinger Prize for Theology, referred to as the “Nobel of Theology.”

Daley is the first American to be so honored (the first round of prizes, given in 2011, went to theologians Manlio Simonetti, Olegario Gonzalez de Cardedal and Maximilian Heim—an Italian layman, a Spanish priest, and a German Cistercian monk). Daley finds the award particularly significant because it dispels the European myth that “America does not have a lot to offer intellectually.”

The Ratzinger Prize was established to promote the publication, distribution and study of significant theological and philosophical scholarship. Cardinal Camillo Ruini, president of the Ratzinger Foundation’s academic committee, praised Daley as “a great historian of patristic theology, but also a man entirely committed to the life and mission of the Church, an exemplary model of the fusion of academic rigor with passion for the Gospel.”

As a historical theologian, Daley has focused his intellectual energy on the early Church, particularly the development of Christian doctrine from the fourth to the eighth centuries. Among the numerous books Daley has written or edited are *The Hope of the Early Church*, *On the Dormition of Mary: Early Patristic Homilies*, and *Gregory of Nazianzus*.



Brian Daley, SJ (Photo by Matt Cashore / University of Notre Dame)

Daley enjoys research on the patristic period because it “gives us new energy and a sense of proportion” and has much to offer in modern theological debates, particularly in the realm of Christology and the question of how it is possible to say that Jesus Christ is the Savior of all. Among the Church Fathers, Daley says there was a similar debate, as they didn’t know what to say about the salvation of pious souls and seekers of truth, such as Socrates, who had been born prior to Christ.

The Lumen Christi Institute is fortunate to have scholars like Daley involved in its mission. Daley, in fact, has been engaged with the work of Lumen Christi from its beginnings, consulting in its planning prior to its founding in 1997, and later being invited as a frequent guest lecturer. His most recent presentation for LCI was a talk entitled “Clement of Alexandria: Neo-Platonism and Christian Wisdom,” part of a non-credit course on the Church Fathers during the autumn quarter of last year.

Also honored with the Ratzinger Prize was the French philosopher Rémi Brague. Cardinal Ruini praised Brague for being “a true philosopher and, at the same time, a great historian of cultural thought who unites a profound and unequivocal Christian and Catholic faith to his speculative ability and historical vision.”

Brague is professor emeritus at the University of Paris IV: Paris-Sorbonne and Romano Guardini Chair at the Ludwig Maximilian University of Munich. He is author of *Eccentric Culture: A Theory of Western Civilization*, *The Wisdom of the World: The Human Experience of the Universe in Western Thought*, and, most recently, *On the God of the Christians: (and on one or two others)*.

A close friend of French philosopher and University of Chicago professor Jean-Luc Marion, Brague has participated in several international conferences sponsored by LCI, one in Munich on “Philosophy and Love” (summer 2007) and another in Paris on “The Image of God,” or *Imago Dei* (summer 2008).

JESUIT UNLOCKS SPIRITUAL RICHES OF THE PSALMS

“The Psalms...give voice to vivid feelings of delight, pain, awe, hatred, remorse and joy, while instructing us that God is eternal, omnipotent, incomprehensible and unimaginably holy,” asserts **Fr. Paul Mankowski, S.J.**, Scholar-in-Residence at the Lumen Christi Institute.

During the autumn quarter, University of Chicago students attended a non-credit course led by Mankowski on the Book of Psalms, an ancient collection of 150 Jewish prayers composed according to the conventions of Hebrew poetry. Mankowski categorized the Psalms into the feelings they expressed, i.e., Songs of Wrath, Songs of Joy, Songs of Entreaty & Assent, Songs of Pain, and Songs of Praise, and gave presentations on each.

Mankowski, who earned an MA in Philosophy and Classics at Oxford and completed his PhD in Assyriology and Semitic Philology at Harvard, has the ideal academic background to guide students into a deeper understanding of the Psalms. He knows the nuances of interpretation, he challenges students to carefully examine the text, but he also encourages them to use the Psalms for their prayer life—to transcend an academic skepticism that could prevent them from having hearts open to faith. “My hope...is that the students in the class will come to pray the Psalms more frequently and fervently in obedience to an internal prompting rather than to fulfill a class assignment.” Mankowski ultimately sees his role as an educator as bringing students to a place where they can search for the truth on their own: “The task of every honest teacher is to make himself superfluous, that is, to bring his students to a place where they are desirous and capable of tackling the subject matter without his help.”



Paul Mankowski, SJ, LCI Scholar-in-Residence

Mankowski is glad to be back at the University of Chicago, his alma mater, where he completed his AB in Classics and was immersed in the Great Books tradition. Mankowski confirms that the U of C is a place where academic achievement is valued above all else: “there was an unspoken but generally shared conviction at Chicago that the life of the pure academic is the highest human vocation—the more abstract his discipline the more highly he was esteemed.” Paradoxically, Mankowski found that such an environment provided him with challenges to the faith that he would not have encountered elsewhere, thereby strengthening his convictions in the long-term: “in asking ‘what it is about this 13th-century papal edict that so perturbs a 20th-century agnostic?’ I came to an understanding and appreciation of aspects of Catholic thought that would not have engaged my attention otherwise.”

As a Jesuit, Mankowski seems to have wedded the twin vocations of academic excellence and a whole-hearted commitment to a life of faith. While he credits the University of Chicago for providing him with a love of knowledge and the mentors and resources needed to develop as a scholar, he has also found that knowledge has its limits and, if not used properly, can lead one into all kinds of errors. He personally finds that humility outshines academic achievement: “I learned that many persons who mopped the floors and emptied the wastebaskets of lecture halls were, in virtue of their Christian faith, preserved from follies, vices, and errors embraced by those who strutted and pontificated at the front of those rooms.”

“The task of every honest teacher is to make himself superfluous, that is, to bring his students to a place where they are desirous and capable of tackling the subject matter without his help.”

THE BEACON PROFILE

LUMEN
CHRISTI
INSTITUTE
GRADUATE
ASSOCIATE

JOHN BUCHMANN DOCTORAL STUDENT IN RELIGIOUS ETHICS

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

I am studying religious ethics in the Divinity School, and I work at the intersection of theology, ethics, and economics, both in regards to Catholic Social Thought and to non-Catholic works. Currently, I'm working on comparing the thought of St. Thomas Aquinas and Adam Smith.

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

I had just been accepted to the University of Chicago, and met with my current professors at Duke to let them know. Paul Griffiths gave me a list of people I should meet, and one of them was Thomas Levergood of Lumen Christi. As soon as I arrived in Chicago, I attended a lecture as part of a non-credit course on the Reformation. Between the people I met, the quality of the talk, and the Middle-Eastern food from Cedars, I was hooked.

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

One of the nice things about Lumen Christi is that it broadens my horizons. I'll spend the day doing ethics, and then attend a talk on science and religion or a seminar on Julian of Norwich (a fourteenth-century English mystic). It reminds me of other questions that are worth pursuing, and I find interesting connections between those talks and what I'm doing. Of course, Lumen Christi's Program on Catholic Social Thought with its multitude of events relating to my specialty is also much appreciated.

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

One of the most important events for me was the summer seminar on Catholic Social Thought that Russell Hittinger taught at Portsmouth Abbey. Having read the social encyclicals beforehand, we came together for a very intense week of discussing the texts. After the seminar, I had a grasp of the coherence and variation of Catholic Social Teaching over the course of its development, which is something I'd never had before.

What do you plan to do after you have completed your degree from the Divinity School?

As with most people at the U of C, I'm probably a little more ambitious than I ought to be. The short answer is: I want to teach and to write, preferably as a professor. The long answer is that I want to think deeply about morality and the theological commitments that undergird it and to persuade others to do the same with the hope that we might live better and more meaningful lives as a result.

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

Being at the University of Chicago gives us access to some of the world's most brilliant scholars. What Catholic students at the University of Chicago exchange for that privilege, however, is the type of education in our own tradition that is (ideally) gained in a Catholic university, in which education can and should be conducted under the aspect of *fides quaerens intellectum*, faith seeking understanding. Lumen Christi allows Catholics and non-Catholics at the University of Chicago to delve deeply into the intellectual tradition of the Catholic faith and then to bring those findings into dialogue with their academic research.



John Buchmann, Doctoral Student in Religious Ethics

NEW BOARD MEMBER SHARES PASSION FOR EDUCATION

DLA Piper is a multinational law firm with 3,600 lawyers in 25 countries and 64 offices throughout the US, UK, Continental Europe, Middle East and Asia. As Vice-Chairman of its Corporate and Finance Group, **John T. Cusack** believes that education, and the knowledge acquired through it, is essential for the economic survival of those living in the First World.

From his perspective, the importance of education has accelerated in the last fifteen years: “Any job that doesn’t require knowledge will get swept away into the Third World.” he says. With such a vision of things, Cusack has devoted himself to causes and efforts that focus on the revitalization of education. That is why he is on the board of City Year Chicago—an organization that provides tutoring services to some of Chicago’s most underprivileged youth. “It provides them with the nuts and bolts of learning; it instills them with self-confidence.”

But while Cusack believes that mechanics are important—that you need to know how to learn—he also thinks that knowledge has to be taken to the next level. When he heard about the work of the Lumen Christi Institute and learned of its programs, which tackled issues that weren’t addressed elsewhere, Cusack saw enormous potential. “Ideas matter,” Cusack says, insisting that knowledge of Catholic Social Thought, Philosophy, and Theology can “change how people perceive things...and the way people view issues, and maybe [it can] move outcomes to align with the social teaching of the Church.” Cusack is convinced that the Institute’s programs will have a long-term impact—affecting people and policies maybe in the next twenty years: “If you change people’s minds, their hearts and bodies follow.”

Institute helps him stay in touch with spiritual matters, allowing him to step back and see things from a broader perspective—that there are things which are more important than work-related frustrations and the fact his conference call lasted fifteen minutes longer than he had planned. Cusack admits that the life of a lawyer is very time-consuming and tedious, that it is very easy to get lost in the day-to-day grind. He claims Justice Joseph Story was right when he called the law “a jealous mistress.” That’s why he makes the effort to attend Lumen Christi events, read spiritual texts, and learn about Catholic Social Thought. “I believe it is important to have time for faith, for family, for friendship,” he says.

Cusack, the newest member of the Lumen Christi Institute Board of Directors, is delighted to be more closely involved in its work. “The University of Chicago is a leading light of education worldwide. If you make a change of thinking at the U of C, you’ll affect education across the country, even around the world. Over time, other actors will get involved and you can have a profound impact. I am glad to be on the Board and help change people’s minds in this very important yet subtle way.”

“The University of Chicago is a leading light of education worldwide. If you make a change of thinking at the U of C, you’ll affect education across the country, even around the world.”



John T. Cusack, Board Member

FIDELITAS SOCIETY ALLOWS MONTHLY GIVING

Donations to the Lumen Christi Institute make it possible for us to invite top scholars from across the country and abroad to present their work in Theology, Philosophy, Law, History, Economics, Education, and Catholic Social Thought to students and faculty at the University of Chicago.

The Institute is pleased to announce a new way to contribute through the *The Fidelitas Society*, a recurring monthly gift program.

All gifts, large and small, help promote the Catholic Intellectual Tradition on the University of Chicago campus and beyond.

To enroll or learn more
about *The Fidelitas Society*,
please visit
www.lumenchristi.org
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773.955.5887

IN MEMORIAM

JOSHUA CASTEEL DIVINITY SCHOOL STUDENT 1979-2012



Joshua Casteel
(Courtesy Casteel family)

Joshua Casteel was a remarkable young man, remembered by friends and colleagues at the University of Chicago as a tireless seeker of truth, particularly after his experience as an interrogator at Baghdad's Abu Ghraib prison during the Iraqi War made him question his adherence to his Christian principles.

Casteel was pursuing a graduate degree at the University of Chicago Divinity School when he passed away in New York City on August 25th after battling lung cancer.

While a student at the Divinity School, Casteel participated in many of Lumen Christi's programs. When doctors determined he had stage IV lung cancer in November 2011, he was working for the Institute as an editor.

Instead of lamenting his fate when diagnosed, Casteel endured his cancer treatments with tremendous grace and peace of soul, taking the opportunity to comfort and encourage others to see God in all aspects of their lives, even in periods of suffering. In a YouTube video interview created during his sickness, he said: "When you're in a place of vulnerability and you're actually living because of the generosity of others, it changes you. When I came back from Iraq, I became angry very quickly.... Since being diagnosed and witnessing the simple generosity of people and how much people really want to do good and are searching for ways to sacrifice on behalf of others... I've really been reborn in a lot of ways. Honestly, I prefer the person you are talking to right now much more than the person that I was prior to being diagnosed with cancer."

Casteel's commitment to his faith has been widely recognized. On October 30th, Casteel posthumously received the St. Marcellus Award from the University of Notre Dame, issued to someone who takes a public stand for conscience when it comes to war and peace. A memorial service, organized by his friends and deans and professors at the Divinity School, was held on the University of Chicago campus on November 9th.

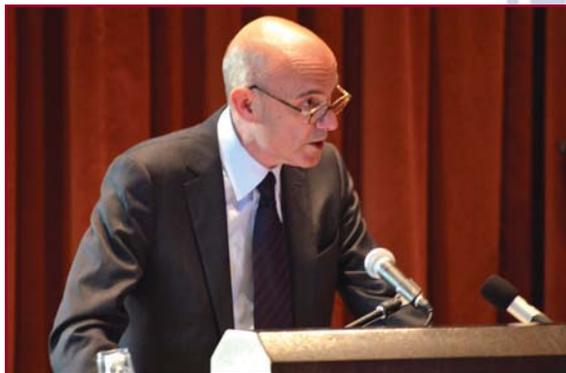


John Finnis,
University of
Notre Dame Law
School, lectures
on “Shakespeare,
Identity, and
Religion”



David C. Christian, II,
partner in the Chicago
office of Seyfarth Shaw
LLP, at downtown event

Making a point at
Ramelli’s lecture
on “Augustine
and the Doctrine
of Universal
Restoration”



Russell Hittinger,
University of
Tulsa, gives talk
on “Vatican II’s
Declaration on
Religious Liberty,
50 Years Later”

Brendan Purcell,
Adjunct Professor
in Philosophy at
Notre Dame
University,
Sydney, at a
colloquium
on his new
book, *From
Big Bang to
Big Mystery:
Human Origins in
the Light of Creation
and Evolution*



Left to right, **Damiano
Rondelli, Msgr. Robert
Dempsey, and the Hon.
Thomas More Donnelly**
at downtown luncheon
for Chicago business
and civic leaders on “The
Uses and Abuses of
Catholic Social Teaching
in the Politics of Health
Care Policy Making”

Graduate students
at summer seminar



Ilaria Ramelli,
Catholic University
of the Sacred Heart,
Milan, lectures
on “Augustine
and the Doctrine
of Universal
Restoration”

Students enjoy
dinner and
conversation
after seminar
on Aquinas’
*Treatise on
Law*





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Upcoming Events-

Wednesday, January 23, 4:30pm

BOOK SYMPOSIUM ON *FRANCIS OF ASSISI: A NEW BIOGRAPHY*
 WITH AUGUSTINE THOMPSON, O.P. (AUTHOR),
 DOMINICAN SCHOOL OF PHILOSOPHY AND THEOLOGY, BERKELEY
 KAREN SCOTT, DEPAUL UNIVERSITY
 LAWRENCE CUNNINGHAM, UNIVERSITY OF NOTRE DAME

Thursday, January 24, 7:00pm

“FRANCIS OF ASSISI: LOST BETWEEN MYTH AND HISTORY”
 AUGUSTINE THOMPSON, O.P.,
 DOMINICAN SCHOOL OF PHILOSOPHY AND THEOLOGY, BERKELEY

Tuesday, January 29, 7:00pm

“THE CAPACIOUS MIND OF ST. THOMAS AQUINAS”
 KEVIN FLANNERY, S.J., UNIVERSITY OF NOTRE DAME

Thursday, February 7, 4:30pm

“THE THEOLOGICO-POLITICAL PROBLEM TODAY”
 RUSSELL HITTINGER, UNIVERSITY OF TULSA

Wednesday, February 27, 4:30pm

“AQUINAS ON ANALOGY, MONOTHEISM, AND NAMING GOD”
 THOMAS JOSEPH WHITE, O.P., DOMINICAN HOUSE OF STUDIES

**Winter Quarter Non-Credit Course for Students,
 starting January 8th**

“REASON AND WISDOM IN MEDIEVAL CHRISTIAN THOUGHT”

THE BEACON

LUMEN CHRISTI INSTITUTE

WINTER 2013



Graduate Associate,
 Scott Roniger, at
 summer seminar
 on “St. Thomas
 Aquinas on Law”
 at the University of
 California, Berkeley



From left to right,
 James N. Perry, Jr.,
 Charles W. Mulaney,
 Jr., Professor Russell
 Hittinger, and Ellen
 Mulaney at downtown
 luncheon on “The Uses
 and Abuses of Catholic
 Social Teaching in the
 Politics of Health Care
 Policy Making”



Audience members listen
 to Garnett lecture’s on
 “Religious Freedom in
 America Today”



Brendan Purcell
 makes a point in the
 colloquium on his
 book, *From Big Bang
 to Big Mystery*