



e t h i c s & c u l t u r e

THE NEWSLETTER OF THE NOTRE DAME CENTER FOR ETHICS & CULTURE



David Solomon

FROM THE DIRECTOR

This past year has been filled with changes that will affect the Center in many ways. Locally, we are losing both our provost and our president. When the Center was founded, it grew out of an active initiative on the part of Notre Dame's provost, Nathan Hatch,

with the full support of our president, Rev. Monk Malloy, CSC. Their support for us throughout our brief history has been gratifying. They have allowed us a great deal of freedom in pursuing projects we thought important and have assisted us in the enormous task of pursuing funds for our operations. We will miss them both, and we look forward to watching Nathan's career continue as president of Wake Forest University and Fr. Malloy's continue as a teacher and scholar at Notre Dame. We will also welcome their continuing suggestions to us about how we can best pursue our objectives.

As this newsletter goes to print, we do not yet know who Prof. Hatch's successor will be as provost, but we were gratified to hear that an old friend of the Center, Rev. John Jenkins, CSC, will be our new president. I first came to know Fr. Jenkins when he was an undergraduate at Notre Dame and a student of mine in philosophy. Although our friendship started when I was his teacher, that relation soon reversed itself, and I have long regarded him as one of my most valued counselors. We look forward to his continuing contributions to our projects. He is a superb scholar and an inspirational and creative academic leader. Notre Dame has been fortunate in its presidents in the last century, and Fr. Jenkins' ascension to the position augers well for the future.

As important as changes in administration at Notre Dame are, however, they recede into insignificance for us at the Center in comparison with the death of Pope John Paul II. From the first days the Center opened its doors, we have made no secret of his formative role in everything we have done. His ethical encyclicals, especially *Veritatis Splendor*, *Evangelium Vitae* and *Centessimus Annus*, have been our platform. His critique of contemporary culture inspired us to battle against the culture of death; his analysis of the failure of the contemporary Catholic university to engage the battle inspired us to pursue the reform of these universities; his

overflowing love and concern for us all, but especially for the most defenseless among us, inspired our love for him.

Those who have been most involved with the Center since its beginning have been diverse in many ways, especially confessionally. We have been held together, however, by a shared commitment to the person and the ideas of John Paul II. "John Paul Ecumenism," as we might call it, has been a powerful force for us, as for many others in the last quarter century. He was the Vicar of Christ for us all. We are all saddened by his death and we will miss him in ways, I suspect, that we don't even yet realize. As his disciples, however, we should certainly not despair or become tentative and halting in our work. He taught us "do not be afraid," and that counsel has never been more needed than now at the time of his death.

Pope Benedict XVI will doubtless be different from his predecessor, but his enormous gifts as demonstrated in the remarkable outpouring of his writings over the last half century inspires us to expect much from his papacy. We eagerly await his guidance.

Even in these times of change, we at the Center are staying busy with new projects and ideas. As always at the Center, there is no shortage of either. A couple of our new initiatives, I think, are of special interest and importance.

The first is that we are working to continue to enhance the international programs of the Center. Most of the Center's projects so far have been housed on the Notre Dame campus. This year, however, we have broken with that tradition. In March, we celebrated the twentieth anniversary of the annual Notre Dame Medical Ethics Conference in our magnificent facility on Trafalgar Square in London (see p. 6). We com-

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C E L E B R A T I N G Y E A R S

LOOKING BACK, LOOKING FORWARD: ETHICAL REFLECTION IN A CHANGING CULTURAL LANDSCAPE

On September 28, 2004, the Center celebrated its fifth anniversary with a lecture and panel discussion. The lecture, given by **Cardinal Avery Dulles** of Fordham University, focused on “Some Challenges of Contemporary Culture to the Catholic Church.” Before an auditorium packed with undergraduates and others in the university community, Cardinal Dulles reflected on some of the cultural values in contemporary American society that at times conflict with Christ’s teachings in the Gospel. He cautioned that overemphasis on liberty and equality can distort these values. The popular conception of “liberty” often sets God as an enemy from whom one must escape in order to do whatever one feels. The Cardinal reiterated that “the Church has a mission to explain how the truth and grace of Jesus Christ serve to set us free.”

He also remarked on recent technological advances which have led to new ethical issues, not only in areas such as biology and medicine, but also in the way we view everyday life. American emphasis on utility and pragmatism contributes to the desire for profits, pleasure, health and convenience, leaving no place for suffering, whereas for Christians, suffering is valuable and redemptive when united to the suffering of Christ.

He then called on Christians to educate themselves about new technologies and make use of them where appro-

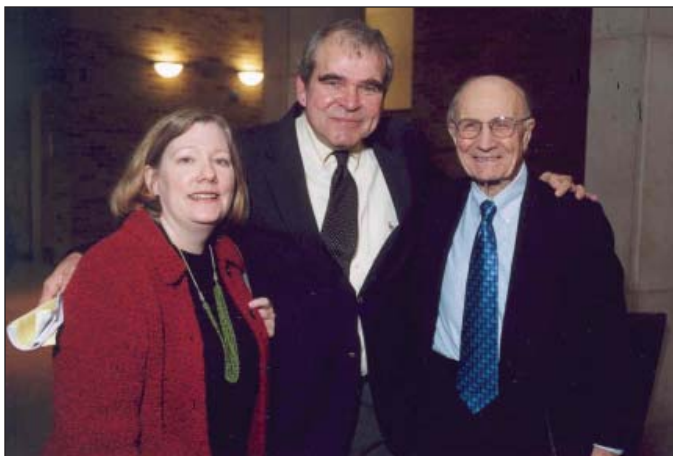
Later that evening, the celebration continued with a panel discussion considering the day’s theme: “Looking Back, Looking Forward: Ethical Reflection in a Changing Cultural Landscape.” The panel featured Cardinal Dulles, **Prof. Ralph McInerny** of Notre Dame’s philosophy department, and **Dr.**



David and Lou Solomon enjoy dinner with Cardinal Avery Dulles and Dr. Edmund Pellegrino.

Edmund Pellegrino, MD, professor emeritus of medicine and medical ethics at Georgetown University. Prof. McInerny began the discussion by speaking about the family. He observed that though the cultural landscape is always changing, it is important to recognize that it is shared with others, rather than being defined relative to each individual. Therefore, he highlighted the importance of building up families, since “the way to a civic common good passes through the family.”

Dr. Pellegrino picked up on this point in his remarks, criticizing the overemphasis on autonomy in modern American culture. He focused mainly on bioethics, noting that it is a place where our culture often must make decisions and distinctions about its own values. The language used in bioethics is often indicative of a larger problem; for instance, people talk about “conflict resolution” rather than “moral analysis” of a problem. Dr. Pellegrino closed by urging Catholics in universities to devote their resources to research in the biological sciences, particularly in such areas as adult stem-cell research that could help offset the need for morally compromised embryonic stem-cell research. When he had concluded, Dr. Pellegrino and the other two panelists fielded questions from the audience for about half an hour. It was a fruitful and festive day, and we thank the speakers and all who attended for coming out to mark the Center’s anniversary.



Center Director David Solomon with Senior Fellow Cathy Kaveny and speaker Dr. Edmund Pellegrino.

priate, particularly in the media and entertainment industries which reach a wide audience. Catholics, he said, could be a positive force in making media outlets less concerned with their bottom line and more concerned with serving others, especially the poor.

CATHOLIC CULTURE SERIES

THE DISTURBING LIGHT OF REALITY: SIN AND REDEMPTION IN THE WRITING OF GRAHAM GREENE AND EVELYN WAUGH

Every fall since 2002, the Center has sponsored a week of evening lectures for undergraduates by experts on various aspects of the lives and works of particular Catholic writers. In the past two years, this series has spotlighted G.K. Chesterton, Flannery O'Connor and Walker Percy. This fall, the Center's undergraduate assistants, **Kate Wilson** and **Chas Tyler**, put together a set of lectures entitled "The Disturbing Light of Reality: Sin and Redemption in the Writing of Graham Greene and Evelyn Waugh." These lectures, which took place from October 4-8 in DeBartolo Hall, examined the frailty of the human condition and the depths of God's mercy in relieving us from that condition, as portrayed in the works of British Catholic authors Graham Greene and Evelyn Waugh.

In planning the conference it seemed natural to pair Greene and Waugh, since both are British Catholic writers of the same era who were friends as well as admirers of each other's work. In fact, the title of the series is taken from Greene's remark in a 1978 interview with *The New York Times Magazine* that he wanted to make his prose as clear and plain as Waugh's, in order better to let the "disturbing light of reality" shine through.

The series opened with a lecture by **Fr. Ian Ker**, a member of the theology faculty at Oxford University. Fr. Ker's most recent book, *The Catholic Revival in English Literature, 1845-1961*, was published by University of Notre Dame Press in 2003 to great critical acclaim. He offered the audience an introduction to Evelyn Waugh entitled "Evelyn Waugh: The Priest as Craftsman." His lecture highlighted the role of professional work, particularly craftsmanship, in Waugh's novels, noting that Waugh believed that "where there is a craft well done, there is order and serenity, which were very important in Waugh's world." Waugh saw the work of the priest as a craft, in which the ritual of the sacraments is of central importance, regardless of who the priest is or who is present to witness it. Consequently, the priests in Waugh's novels tend to be unintrusive, simple men who arrive on the scene to perform the rituals of the sacraments and then leave, having done their job.

The following evening, **Ralph McInerny** of the Philosophy Department at the University of Notre Dame gave a lecture entitled, "It Should Rhyme with 'Laugh': Humor in Waugh." Prof. McInerny remarked that "humor, one sometimes thinks, is the best medium for seriousness. [In reading Waugh], the reader finds, as the laughter dies, a residue of usually unstated or understated gravitas." Thus, Waugh's humor does not merely entertain, but in fact changes the

reader's perspective on reality. Prof. McInerny also remarked on Greene's dark sense of humor, recalling that Greene once said, "Whenever I hear people speak of the brotherhood of man, I think of Cain and Abel."

On Wednesday evening, the Center arranged a screening of the film *The Third Man*, a dramatization of the novel by



Evelyn Waugh

Graham Greene. This classic film noir, directed by Carol Reed, stars Orson Welles in one of his most memorable roles as Harry Lime, whose mysterious death prompts his friend Holly Martins, played by Joseph Cotten, to begin an investigation of Lime's sordid life that takes viewers on wild chases through the dark streets of Vienna. The next night,

Thomas Hibbs, dean of the Honors Program at Baylor University, lectured on "Graham Greene and Film Noir," discussing some of the themes of *The Third Man* and other films written by Greene. Hibbs observed that Greene's literary work and his film scripts are well-suited to the genre of film noir, as they tend to be dark, featuring unsavory characters in sleazy settings. This darkness, Hibbs argued, is not amoral, but rather requires that the audience distinguish good and evil in order to appreciate the gray areas explored in the film.

The series was again well-attended this year. The Center is grateful to Clarence and Frieda Bayer for their generous support of the Catholic Culture Series. We plan to continue the series this fall with four lectures on Catholic author J.R.R. Tolkien, well-known for his *Lord of the Rings* trilogy. This year, the Center is changing the format of the series by spreading the lectures out over the course of a month, rather than holding them all in one week. The Center will proudly host lectures this fall by **Ralph Wood** of Baylor University on October 25; **Joseph Pearce** of Ave Maria College on November 1; **Mary Keys** of the University of Notre Dame on November 9; and Tolkien expert **Greg Wright** on November 15. Please mark these dates on your calendar and visit our website for further details as the events approach.

F I F A L L A N N U A L C O N F E R E N C E

Since its inception, the Notre Dame Center for Ethics and Culture has sought to include within its influence not only those working within the academy, but also those who do work in other areas important to culture. As there are few areas of culture more important than that of the arts, the Center devoted its fifth annual fall conference on November 18-20, 2004, to the theme: “Epiphanies of Beauty: The Arts in a Post-Christian Culture.”

The phrase “Epiphanies of Beauty” comes from an open letter to artists written in 1999 by Pope John Paul II. The *Letter to Artists* is dedicated “[t]o all those who are passionately dedicated to the search for new ‘epiphanies’ of beauty so that through their creative work as artists they may offer these as gifts to the world.” In the letter, John Paul II celebrates the arts as capable of generating epiphanies or manifestations of God’s glory. Indeed, the pope notes that part of what it means to be made in the image of God is to imitate God in being a craftsman of beauty. Of crucial moment to the Center’s mission and to the aims of the conference, the letter states, in a phrase the conference took as a kind of motto, that “[e]ven beyond its typically religious expressions, true art has a close affinity with the world of faith, so that, even in situations where culture and the Church are far apart, art remains a kind of bridge to religious experience.” To identify ways in which such a “bridge” ought best to be constructed was the central goal of “Epiphanies of Beauty.”

But why “The Arts in a *Post-Christian Culture*”? Not because Christianity in general, and Christian artists in particular, have ceased to maintain a voice in our culture. But rather because a secular outlook predominates in those areas — in business, politics, academia, the media, the entertainment industry — that exert the most influence upon culture. So the conference addressed itself to the issue of how the arts, and Christian artists most especially, can help build a bridge to religious experience in a predominantly secular world.

This fall, we were again honored by the presence of many distinguished speakers at the conference. The conference keynote, delivered as usual on the first evening of the conference, Thursday, November 18, was given by **Gregory Wolfe**, founder, publisher and editor of *IMAGE*, a journal of the arts and religion. Prof. Wolfe is also director of the Center for Religious Humanism in Seattle, as well as writer in residence and director of the MFA program in creative

writing at Seattle Pacific University.

Prof. Wolfe’s address was entitled “Shouts or Whispers? Faith and Doubt in Contemporary American Literature.” His remarks depicted a contrast between, on the one hand,



Gregory Wolfe

those writers who made up what has come to be called the Catholic literary revival in the mid-20th century (such as Graham Greene and Flannery O’Connor), and on the other hand, present-day Christian writers who wish to explore questions of faith in the midst of an increasingly fragmented, postmodern world. The earlier set of writers, Wolfe argued, chose to create characters who make what Wolfe

called “the grand gesture” as a response to drastic secularization — such as the martyrdom of the whisky priest in Greene’s *The Power and the Glory*. But given “the form and pressure” of the present age, Wolfe contended, it is more suitable for writers interested in exploring questions of faith to prefer “the quiet gesture.”

For in our fragmented world, the intimate is the only place where communication can occur. The writers Wolfe discussed portray “grapplers,” characters either not perfectly situated in faith, or who live it out in fear and trembling. Among the writers Wolfe commended were Anne Tyler, Doris Betts, Ron Hanson, Anne Lamott, Anne McDermott and Oscar Hijuelos.

Later in the conference, several other invited speakers

also addressed literature and poetry. **Ralph Wood** of Baylor University spoke on J.R.R. Tolkien, while **Ralph McNerny** and **Kevin Hart**, both published poets and professors at Notre Dame, spoke about poetry and fiction as epiphanies of beauty. **Laura Garcia** of Boston College also spoke about poetry and fiction, focusing on what can be learned from the works of Pope John Paul II.

Among the other invited speakers was **Barbara Nicolsi**, founder and executive director of Act One, a non-profit organization located in Hollywood, Calif., founded to train people of faith for careers in mainstream film and television. Her talk, entitled, “Isolation, Community and the Artistic Life,” was an attempt to delineate a spirituality of the artist’s life, specifically in regard to its essential loneliness and consequent need for a supporting community.



Four of the artists who displayed work at the conference

EPIPHANIES OF BEAUTY

Leo Linbeck III, president and CEO of Linbeck Construction in Houston, Tex., delivered a provocative and very humorous talk called “First, Kill All the Lawyers: Intellectual Property and the Re-Feudalization of Culture.” **David Lyle Jeffrey**, provost of Baylor University, spoke on “Epiphanies, Beauty and a Father’s Love,” and **H. Tristram Engelhardt, Jr.** of Rice University reflected on beauty and liturgy. The Center’s Senior Research Fellow **Alasdair MacIntyre** gave a lecture on the question “What Makes a Painting a Religious Painting?”, in which he compared and contrasted the work of El Greco and Mark Rothko. The conference also featured talks on architecture from Notre Dame architecture professors **Philip Bess**, **Thomas Gordon Smith** and **Duncan Stroik**, and a panel on film with **Thomas Hibbs** of Baylor University and **Jorge Garcia**, professor of philosophy at Boston College.

Yet one of the chief aims of the conference was not just to present academic discussions of the arts, but to put academics into conversation with working artists who would be present to showcase and discuss their work. And indeed throughout the weekend approximately 25 artists displayed their works around the conference venue, Notre Dame’s McKenna Hall, for all to enjoy between sessions.

This goal also inspired a wonderful session in which Notre Dame alumnus and artist **William Schickel**, whose painting “Spring Morning” was used as the conference logo, talked about his own work and the influence of his background in Thomist philosophy. He was joined in the session by Gregory Wolfe, who had written a biography of Schickel and who helped to elucidate further his artistic style and influences.

Conference participants found that the Friday evening of the conference proved to be one of the finest realizations of our goal to bring together art and academics, as the auditorium at Notre Dame’s Snite Museum of Art provided the venue for a lecture-concert devoted to the French composer Olivier Messiaen’s composition, *Visions de l’Amen*. A lecture on Messiaen’s work by **Stephen Schloesser** of Boston Col-

lege was followed by a spectacular performance of the work by pianists **Hyesook Kim** of Calvin College and **Stephane Lemelin** of the University of Ottawa.



Conference participants enjoy a meal together

The number of submitted papers, finally, was the most the fall conference has yet enjoyed — bringing the total number of presentations at the conference to over 120. Topics ranged from discussions of Catholic novelists such as Walker Percy and J.R.R. Tolkien to the films of Mel Gibson and Andrew Niccol; and from the question of the role the arts play in moral formation to speculative questions about the nature of images and of beauty.

As usual, the conference culminated on Saturday evening with a festive banquet in McKenna Hall, with Center Director **David Solomon** providing the after-dinner remarks. Among that evening’s announcements was the theme of the 2005 fall conference: “Joy in the Truth: The Catholic University in the New Millennium.” This conference, which will be the Center’s sixth annual fall conference, will be held on September 29 – October 1, 2005. “Joy in the Truth” will bring together a large number of respected scholars representing all the main academic fields, from Catholic, non-Catholic and secular institutions, to discuss a broad range of issues relating to the way in which the Catholic university as a whole, as well as the particular disciplines which comprise it, can best respond to Pope John Paul II’s call for a renewal of Catholic institutions of higher learning.



Participants form and renew friendships between sessions

As a mission statement for the conference the Center is taking John Paul II’s words from the opening of *Ex Corde Ecclesiae*: “Without in any way neglecting the acquisition of useful knowledge, a Catholic University is distinguished by its free search for the whole truth about nature, man and God. The present age is in urgent need of this kind of disinterested service, namely of *proclaiming the meaning of truth*, that fundamental value without which freedom, justice and human dignity are extinguished.” Please consult our website, <http://ethicscenter.nd.edu>, for further details and online registration.

TWENTIETH ANNUAL CLARKE FAMILY

This spring, the Center and Notre Dame Alumni Continuing Education once again held our annual Philip and Doris Clarke Family Medical Ethics Conference, but this year, in honor of the conference's twentieth anniversary, we departed from our usual South Bend locale and convened in London, England. The conference dates were March 5-13, 2004, with the academic portion held on March 10-12, while the preceding five days gave participants the opportunity to enjoy one another's company while touring the United Kingdom.

With all the good that has come out of this conference,



John Haldane

its twentieth anniversary was indeed an occasion to celebrate. Over the past twenty years, hundreds of physicians, students and scholars have taken a weekend to consider and reconsider ethical issues relevant to medical practice. This conference has helped many find their vocations in medicine, fostered many friendships, and given alumni yet another reason to return to their beloved Notre Dame. A number of physicians have been inspired by the conference to practice medicine better, to do more for their communities, and even to help give back to Notre Dame with programs like the new one-day course begun this fall at the urging of one of our regular attendees (see p. 12 of this newsletter).

This year's location proved to be a draw for many of our regular conference attendees as well as a number of new participants, with an approximate total of fifty physicians, students and others interested in health-care ethics attending from the United States, Europe and even Australia. And of course, the conference would not have been possible without our resource people, this year coming from both the United States and Europe.

The physicians and resource people, along with their family members in attendance, enjoyed everything London had to offer: they took in theatre and symphony performances; traveled to Stonehenge, Greenwich and Canterbury; toured museums of art and history; and took walking tours of the

city. And even while the physicians and students attended the academic part of the conference, their spouses and children were treated to a delightful tour of Oxford University, led by David Solomon's wife **Mary Lou Solomon**.



Kevin McDonnell, Corinna Delkeskamp-Hayes and Paul Weithman enjoy a light moment during the conference.

The academic part of the conference was held at Notre Dame's beautiful London Centre, located just off Trafalgar Square. Participants found that the conference was enhanced by the overseas setting, which lent itself to fruitful and enlightening conversation about the differences between American and European approaches to health care.

This part of the conference began on the evening of Thursday, March 10, with a banquet at the magnificent Thistle Charing Cross Hotel and continued later that evening with the Philip and Doris Clarke Family Lecture, given by **Prof. John Haldane**. Prof. Haldane took the time to join



The Robinson family and Dora Kolettis at the opening reception at the Notre Dame London Centre

us from his native Scotland, where he teaches and directs the Centre for Ethics, Philosophy and Public Affairs at the University of St. Andrews. At the time of our conference, he was in the midst of giving the prestigious Gifford Lectures at the University of Aberdeen on "Mind, Soul and Deity." For our conference, he spoke about differences in the philosophies of Americans and Europeans, which form the basis of their differing approaches to health-care ethics. To help clarify his point, he highlighted the issue of euthanasia, which is a common practice in some European countries but has been much more contested in North America.

The conference resumed at the Notre Dame London Centre the next morning. This year's conference format

MEDICAL ETHICS CONFERENCE

allowed for a period of explication by a panel of experts in ethics, followed by small-group break-out sessions, and then another plenary session to talk about the ideas and issues that came up in the small-group discussions. The first session examined American and European perspectives on justice and efficiency in providing health care. **Prof. John Robinson** of the Notre Dame Law School served as chair, while **Prof. H. Tristram Engelhardt, Jr.** of Rice University and **Prof. Kurt Schmidt** of the Center for Medical Ethics at Markus-Hospital in Frankfurt, Germany, led the session, discussing some of the pros and cons of both socialized and privatized health-care systems. Prof. Engelhardt stressed his belief that all health-care systems will inevitably be two-tiered, with a better level of care for those who can afford it, while Prof. Schmidt argued that the socialized health-care system in Germany, for all of its flaws, helps to foster a sense of solidarity among German citizens.

This debate continued in the break-out sessions and



Keri Oxley and Yuri Maricich give their presentation on suffering.

second plenary session, after which the participants took a break for lunch and a quick stroll around the National Gallery before reconvening for the afternoon session on treating seriously ill infants and the prospect of state-sponsored infanticide. The topic of this session was particularly timely, given the recent news that physicians in the Netherlands are pushing to legalize mercy killings of terminally ill newborns, which they claim is already a common practice in their NICUs. Center Director **David Solomon** chaired the panel discussion, which was led by **Prof. Jorge Garcia** of Boston College's Philosophy Department, **Prof. Luke Gormally**, a senior research fellow at the Linacre Centre for Health-Care

Ethics in London, and **Prof. Paul Weithman**, chair of the Philosophy Department at Notre Dame. The discussion in the plenary small-group sessions focused on the guidelines for care or withdrawal of care for seriously ill infants, as well as the rights of the infants' parents. The day concluded with a banquet at the Thistle Charing Cross Hotel, where participants and their families again had a chance to enjoy each other's company and exchange stories of the week's travels.

The conference picked up again on Saturday morning with a session on the challenge of dealing with patients' suffering. This session was led by **Yuri Maricich** and **Keri Oxley**, two Notre Dame alumni who are currently studying medicine at the

University of Washington and Yale University, respectively. Yuri and Keri discussed the definition of suffering, noting that it usually involves much more than merely physical pain. They also pointed out the need for better training in medical schools on how to treat suffering with compassion in order to improve patient care. Yuri and Keri are currently doing a study to see how medical education can best be enhanced in this way. Their polished presentation opened up a fruitful discussion of how physicians can be more compassionate and care for their patients as whole persons despite the demands of their busy schedules.

After lunch in the London Centre, the participants reassembled for the final session on feeding tubes and as-



Conference participants enjoy a banquet after a long day of conference sessions.

sisted suicide. The first plenary session was led by **Prof. Kevin McDonnell** of the St. Mary's College Philosophy Department, **Dr. Corinna Delkeskamp-Hayes**, director of

Photos courtesy of Dr. Dennis McCluskey

European programs for International Studies in Philosophy and Medicine, and **Prof. Maura Ryan** of Notre Dame's Department of Theology. The session focused on the morality of removing feeding tubes in end-of-life patients, especially in light of the recent release of the *Address of Pope John Paul II to the Participants in the International Congress on "Life Sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas."* The discussion helped clarify to what circumstances this address was meant to apply and in what context it must be understood.

A lively final banquet at the Thistle Charing Cross Hotel brought the conference to a close. David Solomon and **Judy Gibson** of Alumni Continuing Education both thanked the physicians and resource people for their participation in the conference, which was a great success on all accounts. The physicians then toasted to the



Conference participants unwind at a London pub

conference and to each other, remarking what an encouraging and rejuvenating experience the conference was for them.

It was a rewarding experience for all involved, and we look forward to seeing more fruits of the many connections and friendships made at this conference in years to come.

The Center is grateful to all who attended the conference and in particular to the staff of the Notre Dame London Centre for their gracious hospitality to all the conference participants, and of course to Doris Clarke and her family for their generous support of the conference. Next year's conference will take place

on the weekend of March 17-19, 2006, on the campus of the University of Notre Dame. We encourage all health-care professionals, scholars and any others interested in medical ethics to participate. We will post details on our website as the conference approaches.

From the Director, continued from page 1
 bined a little tourism, a few festive meals and a lot of focused discussion in a mix that made for a pleasant few days in London. We are already considering taking our twenty fifth anniversary conference (in 2010) to Rome.

Without going quite as far as London, we also joined with the Lumen Christi Institute and the Committee on Social Thought at the University of Chicago on their campus for a one-day conference on the topic of tradition on April 30 this year (see p. 11). The excellent speakers and enthusiastic audience of students and scholars from all over the United States made the day a huge success. We were also honored to be joined by Cardinal Francis George, just off the plane from the Papal Conclave, who contributed to the scholarly discussion and also shared with us his reflections on his experiences in Rome. We hope that our London and Chicago adventures will just be the first of many events where we can take the Center's projects to other venues in this country and abroad. We are also exploring the possibility of a conference in Hong Kong in 2007, jointly sponsored with a Chinese ethics center on comparative approaches to ritual in North Atlantic and Confucian traditions.

Since the Center was founded we have been pursuing a number of different publication projects (with mixed success, I must admit.) We have recently decided to move forward with an idea we have been considering for awhile for a series of books entitled "The Lives of Notre Dame Doctors," which is related to our Medical Ethics Conference. A

number of the alumni physicians who have been attending the conference regularly during the last twenty years or so have lived remarkable lives of spiritual growth and ethical commitment, in addition to medical excellence. We have thought that these physicians owed it to the rest of us to tell their life stories in book-length autobiographies. Such books would do more than a stack of medical ethics text books, I suspect, to inspire young physicians and to inform the rest of us of the real world of medical ethics. Most physicians have resisted my encouragement, but I am happy to report that Dr. Paul Wright, cardiologist from eastern Ohio and recipient of the Tom Dooley Award, has delivered to me a remarkable manuscript describing his powerful encounter with Mother Teresa midway through his medical career, and how it profoundly changed his view of medicine — and of life. His book tells all and tells it in a way that is likely to change other lives as well.

So, although we are saddened by John Paul II's death and by the departure of Prof. Hatch and Fr. Malloy from the administration at Notre Dame, we are looking to the future with optimism. This newsletter will review some of the things we have been up to this year and some of our plans for the future. Our fall conference next year will be called "Joy in the Truth: The Catholic University in the New Millennium." We present it as a thank you to Fr. Malloy and Prof. Hatch and as a welcome to Fr. Jenkins. We dedicate it to the life and work of John Paul II. We hope to see many of you there.

Each semester since fall 2001, the Center has sponsored a lecture and dinner in honor of the generosity of the Arthur J. Schmitt Foundation to the University of Notre Dame. The principal aim of this lecture series is to provide occasions at which the Schmitt Fellows, graduate students in the Colleges of Science and Engineering, can join with other members of the Notre Dame community to reflect on the ethical, political and religious dimensions of science and technology. This year, the Center sponsored two more Schmitt Lectures, and we continue to be impressed with the quality of the lectures and the after-dinner discussions.

FALL 2004

This fall, on November 3, 2004, **Prof. Jean Bethke Elshtain**, Laura Spelman Rockefeller Professor of Social and Political Ethics at the University of Chicago, delivered a talk entitled “St. Augustine, Harry Potter and the Confrontation with Evil.” She began by speaking about St. Augustine’s notion of evil as the absence of good. Evil, according to Augustine, is not an active principle; rather, it is parasitic, feeding off of good. Only goodness can have depth, whereas evil is shallow, flattening out the world and making it ever more one-dimensional. Evil-doing is not glamorous but hollow, and it prevents a person from achieving his potential, making him like a shell of himself.

Elshtain noted the similarities between this understanding of evil and that found in Hannah Arendt’s famous book *Eichmann in Jerusalem: A Report on the Banality of Evil*, which chronicles the war crimes trial of Nazi Adolf Eichmann. Eichmann’s job had been to keep the trains to concentration camps on schedule and to ensure that extermination took place quickly and efficiently. Arendt was surprised to find that he did not appear to be a vicious or cruel person. On the contrary, he seemed mild enough, just a petty bureaucrat, whose only defense against the charges of human rights violations was that he was simply following orders. His life consisted of the single-minded pursuit of one goal: to run operations on time. So shallow had his understanding of life become that it was devoid of any sort of moral consideration.

Elshtain then compared this Augustinian notion of evil and that presented in J.K. Rowling’s popular Harry Potter books. Elshtain explained that she was introduced to these books through her young grandson, and despite the controversy they have created in many Christian communities, she believes that they are eminently suitable for children. The Harry Potter books, Elshtain contended, present a serious



Jean Bethke Elshtain

picture of a moral universe where bad things really do happen, but one is never left without the tools to fight evil. This is important in a children’s story, because if stories present an overly sanitized world, then there is no contrast by which to understand good and evil and the struggle between the two that children will confront in real life.

Elshtain’s talk was well-attended by the Schmitt fellows and many in the Notre Dame community, and we were honored by the presence of several members of the board of the Schmitt Foundation.

SPRING 2005

The Center’s 2005 Myser Fellow, **Prof. Michael J. Baxter** of Notre Dame’s Department of Theology, delivered the spring semester Schmitt Lecture on April 13, 2005. His talk was entitled “Seeking Another City: Beyond Liberal and Conservative Catholicism in the United States.”



Michael J. Baxter

Prof. Baxter began by reflecting briefly on the voting habits of U.S. Catholics in the 20th century. The Catholic vote, which the Democrats could once count on, has been split since 1968, when divisions arose among American Catholics over *Humanae Vitae* and the Vietnam War. Baxter went on to assert that “this division between liberal and conservative Catholicism is the result of absorption of the Church into the political culture of the United States.” He then gave a narrative history of Americanism, that is, the belief that the American government and its principles were benign to and even supportive of the aims of the Catholic Church, and that the United States was a providential instrument to aid the Church in bringing salvation to the world. Though Americanism was condemned by Pope Leo XIII in his 1899 apostolic letter *Testem Benevolentiae*, it has continued to be propagated as a sort of civil theology. Baxter traced this belief through the 20th century to the present day, noting that “both liberal and conservative Catholics have different conceptions of Catholicism, and different conceptions of America, but they both believe there exists a fundamental harmony between the two.”

Baxter warned that the danger of Americanism is not the threat of dividing the American Church into liberals and conservatives so much as it is the threat of dividing the American Church from the universal Church. He concluded that American Catholics would do well to follow the admonition of Pope John Paul II in *Evangelium Vitae*, in which he affirms the goodness of the democratic ideals of peace, freedom and justice, but cautions that democracies themselves must constantly be reassessed to ensure that they actually adhere to these ideals in practice.

THE ETHICS OF STEM CELL RESEARCH

On Thursday evening, January 13, 2005, the Center co-sponsored, in conjunction with the Diocese of Fort Wayne-South Bend, a marvelous talk by **Rev. Dr. Tadeusz Pacholczyk**, a talk which separated the facts from the fairy tales when it comes to the ethics of stem cell research. Fr. Tad is a staff ethicist and director of education at the National Catholic Bioethics Center in Philadelphia, and a priest of the Fall River Diocese in Massachusetts. He has his PhD in neuroscience from Yale University, and he also worked for several years as a molecular biologist at Massachusetts General Hospital/Harvard Medical School.

Fr. Tad spoke to a crowd of about 200 Notre Dame students and faculty, as well as many members of the community. The most striking aspect of his presentation was the large number of amazing, documented success stories that can already be attributed to adult stem cell research, as compared to the zero successes achieved by embryonic stem cell research. The Center would especially like to thank **Fred Everett**, director of the Office of Family Life at the diocese, for bringing Fr. Tad to our attention and for doing so much to make his talk such a great success.

BREAKING BREAD

On Wednesday evening, April 6, 2005, the Center hosted its second Breaking Bread dinner. Breaking Bread is an occasion for Notre Dame students to gather for a meal with their peers and professors in order to discuss a topic of central concern to the spiritual life of Christians. The participants, who are selected on a first-come, first-served basis, gather for the meal in the press box at Notre Dame Stadium. Approximately eight students are seated at each table, along with one Notre Dame faculty member, who serves to facilitate the discussion.

The theme of each Breaking Bread dinner is sounded by remarks given by a speaker during the early portion of the dinner. This spring's speaker was **Dr. Os Guinness**, one of the country's most popular Christian writers and speakers. Dr. Guinness, the author or editor of more than twenty books, received his D.Phil from Oxford. Since 1984 he has lived in Washington, D.C., where he has been a visiting fellow of the Woodrow Wilson Center for International Studies and the Brookings Institution. From 1986-89 he was the executive director of the Williamsburg Charter Foundation. He is also the co-founder of the Trinity Forum and served as senior fellow and vice chairman of its board from its inception in

1991 until 2004. His energies are now principally devoted to writing and lecturing.

Dr. Guinness's topic at this spring's Breaking Bread dinner was "calling," the special mission that God gives, not simply to professed religious, but to every Christian person. The discussion at the tables centered on how one is to discern and live out God's call in one's own life. Copies of Dr. Guinness's book, *The Call*, were presented as a gift to each participant at the dinner. Many students lined up after the dinner to have their books autographed by Dr. Guinness.

This year's dinner was declared by many to be even better than last year's. After the event, many students and faculty emailed the Center with rave reviews of Dr. Guinness's talk and the conversation at their tables, and they promised to recommend it to their friends next year. This spring's Breaking Bread dinner was organized by Center Undergraduate Assistants **Kate Wilson** and **Chas Tyler**. The event was made possible by a generous gift from **Mr. Fran McGowen**, who honored us with his presence at this year's dinner.

PUBLICATION OF VITA, DULCEDO ET SPES

This spring, the Center is publishing the inaugural issue of its student journal, *Vita, Dulcedo et Spes*.

This issue of the journal, edited by a board of Notre Dame undergraduates, will feature papers from students at Baylor University, the University of Notre Dame, St. Edward's University, St. Louis University and the University of Dallas.

The purpose of the journal is to provide undergraduates with a forum rooted in the Catholic intellectual tradition for the discussion of ideas and issues in the humanities. In addition to promoting dialogue among students, the journal aims to encourage excellence in undergraduate scholarship and to afford the opportunity for undergraduates to publish their scholarly work.

In addition to the papers in the print edition, the online edition of the journal includes interviews with several professors on a wide range of topics. The online edition (at <http://ethicscenter.nd.edu>) also publishes commentary on and responses to its papers and reviews in the form of letters to the editors in order to allow an exchange of ideas among our readers and contributors. Letters to the editor and requests for copies of the print edition may be directed to Katie Freddoso at ndethics@nd.edu.

The Center thanks Clarence and Frieda Bayer of Arlington, Tex., for their generous support of this endeavor.

TRADITION CONFERENCE

On April 30, 2005, the Center co-sponsored a one-day conference entitled “What Can Philosophers Learn from the Tradition?” The event, which took place at the University of Chicago, was organized by the Lumen Christi Institute and co-sponsored by the Committee on Social Thought of the University of Chicago and the University of Chicago Divinity School. The main speakers for the day were the Center’s Senior Research Fellow **Alasdair MacIntyre**, **Charles Taylor** of Northwestern and McGill Universities and **Jean-Luc Marion** of the University of Chicago and the University of Paris.

The day began with Mass in Rockefeller Chapel celebrated by **Cardinal Francis George**. In his homily, Cardinal George began the day’s discussion of tradition by reminding those at the Mass that they are never alone, because their participation in the Catholic and more broadly Christian tradition puts them into contact not only with ideas but more importantly with people through the Communion of Saints.

Prof. MacIntyre gave the first lecture, entitled “Rediscovering Tradition from within Modernity,” in which he gave a semi-autobiographical reflection on academia and the place of tradition in philosophical enquiry. MacIntyre recalled that he became an atheist after coming to believe, through his contact with academic philosophy, that there are no arguments that are logically compelling to all rational persons, anytime, anywhere. Thus, arguments such as those for the existence of God need not be believed by every reasonable person. As this realization was contrary to the claims of Thomism as MacIntyre understood them (and as some Thomists presented them) at the time, he rejected Thomism. Eventually, though, he returned both to theism and Thomism as he came to understand the nature of goal-oriented philosophical enquiry, that is, that it presupposes certain types of answers and excludes others. To enquire about the nature of things presupposes that things have a nature, and to enquire at all about the causes of things is to commit oneself to the possibility of a Cause of all things, i.e., God. MacIntyre observed that one particularly attractive feature of Thomistic Aristoteleanism is its ability not only to explain the world but to identify its challengers’ errors and account for them on their own terms.

This lecture was followed by Prof. Taylor, who spoke on “Modern Imaginaries and the Uses of Tradition.” Taylor explored how the social imaginary (that is, how members of a society imagine that society) applies to modernity. Many understand modern society as a system of individuals who are looking to achieve individual goods, and the hope is that we can all find a way to do this without disturbing others, and even in some cases advancing them towards their goals as we pursue our own. This model, Taylor pointed out, tends to

rely on an economically centered worldview. He then went on to explore how one can make the Christian tradition, or even the concept of any tradition, available to those in this modern mindset. He suggested that there are two alternatives: bringing back a literal translation of past ideas and practices, or seeing modernity as an altogether different civilization from those of past ages and expressing the truths and ideas of the tradition in a new way in an effort to relate it to modernity. Taylor favored the latter alternative, arguing that tradition must be adapted in order to thrive, and he noted that this adaptation serves as a catalyst for fruitful discussion and self-understanding within the tradition.

After lunch, the conference picked up again with another brief reflection by Cardinal George in which he continued his earlier theme about the Communion of Saints, elucidating it with anecdotes of the papal conclave. He recalled the palpable sense that the cardinals were attended by all the saints and angels as they worked to discern the will of the Holy Spirit in choosing the successor of Peter. He predicted that Pope Benedict XVI’s papacy would likely focus on renewing the Church in Western Europe, going back to the Treaty of Versailles to abrogate secularism as John Paul II went back to Yalta to abrogate communism in Eastern Europe.

After the cardinal’s address, Prof. Marion gave a lecture entitled “On the Edge of Tradition.” One of his central theses was the inescapability of tradition. Even modern philosophers who claim to reject tradition have established a tradition of denying tradition. All ideas are built upon what others have done before, and if one were to try to begin anew, ignoring the work of his predecessors, he would end up only rearticulating their theses, most likely in a less cogent manner. Rather than attempting to work in a vacuum, Marion claimed, “the living should understand what the dead have made of them and for them.” He stressed the importance of understanding tradition as living; it is not simply a restatement of ideas but a practice, a task to transform the world which is passed on. Marion noted that in the Christian tradition, this passing on is most clearly seen in the celebration of the Eucharist.

The day closed with a panel discussion among the three main speakers, chaired by the University of Chicago’s **Jean Elshtain**. The panelists responded to each other’s papers and discussed a wide range of themes, from language to politics, and then took several questions from the audience.

The conference was, as expected, a day of scintillating discussion, attended by over 400 participants. Students and scholars came from all over the United States to attend this remarkable scholarly event. The Center is grateful to the speakers and to the Lumen Christi Institute for their work in organizing the event.

MEDICAL ETHICS COURSE

Last fall, the Center organized a one-day medical ethics course designed to give undergraduates considering a vocation in health care the opportunity to engage in conversation with physicians, philosophers and theologians familiar with medical ethics. Using the small-group discussion format of our Medical Ethics Conference, over ninety students looked at real case studies and real situations they might encounter in practicing medicine in the future, from physician malpractice to end-of-life issues. The course was also an opportunity for students to form an on-going mentoring relationship with practicing alumni physicians.

Four alumni physicians who regularly attend the Philip and Doris Clarke Family Medical Ethics Conference and four other resource people gave their time and energy to make the course a huge success. The physicians were **Dr. Paul Wright** of Youngstown, Ohio, who initiated and generously funded the course, **Dr. Paul McCauley**, who runs a free clinic in Maryland, **Dr. Mark Lindenmeyer**, who currently practices law and works in an administrative capacity for three hospitals in the Cincinnati area, and **Rev. Dr. Jim Foster, CSC, MD**, who serves as an adviser to pre-med students at Notre Dame. In addition to these physicians, **Prof. Rebecca Stangl** of Notre Dame's Philosophy Department, **Prof. Kevin McDonnell**, research fellow at the Center and professor of philosophy at

St. Mary's College, **Prof. John Robinson** of Notre Dame's Law School and Center Director **David Solomon** served as resource people for the course.

The course, which took place on a Saturday, included a lunch at which Dr. Wright spoke about his experience as Blessed Mother Teresa's personal physician. He encouraged the students to see Christ in their patients, and quoted Mother Teresa, who once told him that when working with patients, doctors must "remember Who it is they are touching."

The course filled to capacity within a matter of minutes during registration, and the students who signed up were not disappointed. "The course was amazing," one student later wrote, "and ... being surrounded by other pre-meds and by people who 'made it' was a huge boost for me." Another student commented that "[the doctors'] sense of passion for medicine was easily noticed, as well as their faith. It was nice to bring past and present members of the Notre Dame family together." One student even commented that it was "one of the most valuable classes [she had] taken at Notre Dame."

We are grateful to all the resource people and physicians who attended, and especially to Dr. Wright for his generosity in funding the course. The Center hopes to make this course available every semester, starting this fall.

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