



# ethics & culture

THE NEWSLETTER OF THE NOTRE DAME CENTER FOR ETHICS & CULTURE



David Solomon

## DIRECTOR FROM THE

I began writing this column in the Deutschordenhaus, a 13<sup>th</sup> century lodge of the Teutonic Knights situated next to St. Stephen's Cathedral in Vienna. I was there, along with 30 other academics and Catholic laypersons from Europe and the United States, at the invitation of

the Cardinal Archbishop of Vienna, Christoph Schönborn. Cardinal Schönborn is worried, as are many others both in Europe and elsewhere, about the consequences of the rapid secularization of Europe over the past half century. The proximate cause of our meeting was the heated discussion in recent years about the new European Constitution, and, more specifically, about whether the preamble to that constitution should mention the Christian roots of European political arrangements and European culture more generally.

For many, the glories of contemporary (post-1989) European culture at its best—its democratic political culture, its easy tolerance for differences in life-style, its comfortable and all-encompassing welfare state—were the result of hard won victories by secular Enlightenment “values” over traditional oppressive Christian culture. For others, following the lead of John Paul the Great, the best features of contemporary European culture are just the fullest realization of the commitments to the dignity of each person and to human freedom at the heart of the Christian gospel. For them, there can be no doubt what Truth the Christian gospel has in mind when it proclaims that “you shall know the Truth and the Truth shall set you free.”

There can be no topic of discussion more exciting—or more important—at this moment in history than the ones we undertook in Vienna. There are also complex relations between our conversations in Vienna and the endeavors of the Notre Dame Center for Ethics and Culture. We are an ethics center, of course, but we strive to be an ethics center with a difference. We have been committed from our founding to the view that the ethical crisis in contemporary culture is primarily a crisis in culture. Our twin guides in our work have been the comprehensive and inspiring critique of contemporary culture found in the great ethical encyclicals of John Paul the Great and the

description of the malaises of modern culture found in Alasdair MacIntyre's philosophical work, especially in his masterful *After Virtue*. We have also been guided by many of those lights from Notre Dame's past that have played such an important role in this institution's history, especially Yves Simon, Jacques Maritain, Joseph Evans, and Frank O'Malley.

Increasingly, our efforts have been focused on enriching the intellectual culture at Notre Dame so that our students can be reintroduced to some of the glories of the Catholic intellectual and artistic tradition that are so frequently absent in the fabric of contemporary university life. We are sometimes criticized for going beyond our brief just to do ethics. Some have suggested that since we are an ethics center we have no business hosting lecture series on literature or film. These matters, it is argued, should be left to the English department and the department of Film, Theater and Television. We would be happy, of course, if these departments would take up the burden of putting on programs like those we have produced in recent years, and we encourage them to do so. We suspect, however, that there will continue to be plenty of work to keep all of us busy.

We are especially proud of two conferences organized by undergraduates that appeared on campus this spring. One conference dealt with issues broadly concerned with violence against women. It was organized by a group of young women calling themselves the Edith Stein Project, a project drawing inspiration and strength from traditional Catholic teaching on the role of women in contemporary culture. Another group of students won the right to host the annual National Undergraduate Bioethics Conference on the Notre Dame campus.

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# 21<sup>ST</sup> ANNUAL MEDICAL ETHICS CONFERENCE

During a quiet spring break week, two events took place at Notre Dame which enticed even sun-starved undergraduate students to the cool and dark Auditorium of McKenna Hall. The first event, the enormously successful National Undergraduate Bioethics Conference, organized by one of the Center's diligent undergraduate assistants, Kate Wilson, is described elsewhere in this newsletter. The second event was the time-honored favorite of physicians and scholars, the 21<sup>st</sup> Annual Philip and Doris Clarke Family Medical Ethics Conference, held March 17<sup>th</sup> through 20<sup>th</sup> at Notre Dame. Philosophers, theologians and legal scholars mixed with Notre Dame students, alumni physicians and health-care workers to explore a variety of issues ranging from the familiar case of Terri Schiavo to recent scandals in medical research and ripped-from-the-headline stories of the challenges facing medical care in emergency and disaster conditions.

The conference, as always, primarily consisted of several small-group discussions of case studies provided by members of the conference audience and reflecting current issues in medical practice. To start off the weekend, on Friday afternoon, Center director **David Solomon** chaired a session entitled, "Doctor's Duties in Disasters," which featured the failures in medical care observed during Hurricane Katrina and the challenges posed by a possible avian flu pandemic. The results of the small-group discussions were then highlighted in a plenary discussion with a panel consisting of **Dr. Mark Siegler**, professor at the University of Chicago and Director of the MacLean Center for Clinical Medical Ethics, **Gilbert Meilaender**, the Phyllis & Richard Duesenberg Professor of Christian Ethics at Valparaiso University, **Alyssa Brauweiler**, and **Christina Holmstrom**, both Notre Dame undergraduate students. During the plenary discussion, participants noted the importance of hope and resourcefulness and the necessity of heroism in disaster cases. Differences in worldviews and in concepts of virtue, limited financial resources, and even the finitude of human life were all highlighted as challenges to ethical care-giving in disaster situations.

The conference continued on late Friday afternoon with

the annual J. Philip Clarke Family Lecture on Medical Ethics, delivered by **John Robinson**, J.D., Ph.D., associate dean and associate professor of law at the Notre Dame Law School. Robinson's lecture was entitled, "The Three Deaths of Terri Schiavo: Cultural, Medical and Legal." In his lecture, Professor Robinson first recounted the facts and legal history of the Terri Schiavo case. He then brought this background into focus by emphasizing the near-impossible task assigned to judges



*From left: Bob & Judy Gibson, Kathleen Sullivan, and Center Director, David Solomon*

in end-of-life cases. Judges, he claimed, must mix the subjective preferences of the patient or the patient's family with objective legal or statutory standards to determine the appropriate legal outcome in each particular case. He noted, however, that judges are particularly suited to this task and he expressed confidence in judges' ability to do it well. As he stated, "all normative institutions [including the judiciary] need time to adjust to the radical novelty of contemporary end-of-life medical care." The Clarke Lecture

was followed by a reception and dinner in McKenna Hall.

On Saturday morning, the conference participants gathered bright and early to discuss consumer-driven health care reform in a session chaired by **Paul Weithman**, chair of the philosophy department at Notre Dame. After breaking into small groups, everyone returned to the auditorium for a plenary session, led by panelists including **Dr. William Godfrey** and **Christina Holmstrom**, once again focusing on the problem of infinite demand and finite resources. In the fourth session, **Carter Snead**, assistant professor of law at Notre Dame and former legal counsel for the President's Council on Bioethics, delivered a riveting lecture on the ethical problems raised by biomedical research, particularly stem cell research. **Dr. H. Tristram Englehardt**, professor of philosophy at Rice University, and Dr. Mark Siegler provided responses and **Kevin McDonnell**, the Edna and George McMahan Chair in Philosophy at St. Mary's College, chaired the session. After lunch, the participants took up end-of-life issues in a session chaired by **Margaret M. Hogan**, the McNerny-Hanson Chair in Ethics at the University of Portland. In the final series of discussions on Saturday afternoon, participants had a choice among three concurrent sessions. In the first session, Kevin Mc-

# MEDICAL ETHICS CONFERENCE CONTINUED

Donnell chaired a discussion on ghost surgery with panelists, **Dr. Michael Collins**, **Rudi Navari**, Director of the Walther Cancer Research Center at Notre Dame, and Mark Siegler. Dr. Collins' book, *Hot Lights, Cold Steel: Life, Death and Sleepless Nights in a Surgeon's First Years* was featured prominently in this discussion. The second session, on genetic testing, was led by **Mark Cherry**, associate professor of philosophy at St. Edwards University and included panelists **Jorge Garcia**, professor of philosophy at Boston College, and **Phil Sloan**, professor in the Program of Liberal Studies at Notre Dame. Finally, in the third session, **Adrian Reimers**, an adjunct professor of theology at Notre Dame chaired a session entitled "Issues in Infertility," including panelists **Dr. William Cashore**, Gil Meilaender and **Elizabeth Kirk**, assistant director of the Center for Ethics & Culture.

After the day's hard work, many attendees attended a beautiful mass in Alumni Chapel concelebrated by **Rev. James Bresnahan** and **Rev. John Young**, followed by dinner in the private dining rooms of the Morris Inn. The closing banquet contained a touching tribute to **Judy Gibson** and **Kathleen**

**Sullivan**, who are no longer coordinating the conference for the Alumni Association. Judy and Kathy have organized this conference for many years and their presence, guidance and wisdom will be greatly missed. The conference concluded with a final session on Sunday morning, where the participants discussed a variety of topics in a roundtable format, with panelists Margaret Hogan, Tris Englehardt, John Robinson, Jorge Garcia, Kevin McDonnell and David Solomon.

Other ethics consultants in attendance at the conference and not already mentioned were **Corinna Delkeskamp-Hayes**, **Mark Jensen** (the Center graduate assistant who selected and put together the packet of readings), and Center associate director **Daniel McInerny**.

As always, we are grateful to the Notre Dame Alumni Association, and in particular to our new partners, **Mirella Riley**, newly-appointed director of the Academic Division, and administrative assistant **Janet Miller**, for their tremendous help in coordinating this year's conference. Plans are currently underway for the 22<sup>nd</sup> annual conference, to take place March 23-25, 2007 at Notre Dame. We hope to see you there!

## DOUBLE CONGRATULATIONS TO ALASDAIR MACINTYRE

The Center's senior research fellow, **Alasdair MacIntyre**, deserves double congratulations for two recent additions to his long list of stellar accomplishments. First, in late 2005 Sheed & Ward, an imprint of Rowman and Littlefield Publishers, brought out Professor MacIntyre's latest book, entitled *Edith Stein: A Philosophical Prologue 1913-1922*. Edith Stein, canonized by Pope John Paul II in 1998 as St. Teresa Benedicta of the Cross, was born into a devout Jewish family, became an atheist in her teens, took up the study of philosophy under the renowned phenomenologist Edmund Husserl, and later converted to Catholicism and entered the Carmelite order. She was martyred by the Nazis at Auschwitz in August of 1942. In his book, Professor MacIntyre traces the neglected importance of Edith Stein's philosophical development up until the point of her conversion. Robert Sokolowski, professor of philosophy at The Catholic University of America, comments that in this book "Alasdair MacIntyre shows how the word 'philosophical' can be said of a life as well as a doctrine. He describes the people, events and ideas in whose company Edith Stein lived in the decade that led to her baptism in 1922, and he



Center for Ethics and Culture Senior Research Fellow Alasdair MacIntyre

defines phenomenology not as a method but as a disposition to let the truth of things come to light." In a recent review published in *First Things*, Thomas Hibbs, dean of the Honors College and distinguished professor of ethics at Baylor University, observes that "In *Stein*, MacIntyre detects an exemplary philosophical life, not so much in the conclusions reached but in the questions formulated and the integration of thought and life."

Second, in April of this year, Professor MacIntyre was elected to the American Philosophical Society. The nation's oldest learned society, the APS was founded by Benjamin Franklin in 1743 and is headquartered in Philadelphia. In addition to recognizing accomplishments in the arts and sciences through the election of its members, the APS sponsors scholarly research, professional meetings, publications, the development of library resources, and community service projects. Others elected to the APS this year include the writers Joan Didion and J.M. Coetzee and Supreme Court Justice Ruth Bader Ginsburg.

Congratulations to Professor Alasdair MacIntyre for both of these achievements!

# THE CENTER'S VISITING FELLOWS 2006-07

Two outstanding visiting fellows will join us at the Center during the 2006-07 academic year, enabling us to fulfill our longstanding dream of creating a vibrant community of scholars devoted to the Catholic intellectual and moral tradition. The Center is very proud to announce, first of all, that our inaugural Mary Ann Remick Senior Visiting Fellow will be **Rev. Kevin Flannery, S.J.**, Dean of the Faculty of Philosophy and Ordinary Professor of the History of Ancient Philosophy at the Pontifical Gregorian University in Rome.

Father Flannery is the author of *Acts Amid Precepts: The Aristotelian Logical Structure of Thomas Aquinas's Moral Theory* (The Catholic University of America Press, 2001). While at the Center Father Flannery aims to work on a book on Aristotle's theory of human action, trying to determine and give a clear description of how the ancient writer understood such things as intention, the object of an act, and the bearing of circumstances upon an act's moral character. The general—but not trumpeted—idea is to show that Thomas Aquinas's reading of Aristotle on human action is not without foundation, not hesitating, however, to expound and to analyze aspects of Aristotle's thought that do not appear in Aquinas or are even incompatible with his writings.



Rev. Kevin Flannery, S.J.  
Mary Ann Remick Senior  
Visiting Fellow 2006-07

**Mary Ann Remick**, of Rochester, Minnesota, the benefactor of this fellowship, is one of the Center's most devoted and generous friends. We are so pleased that her wish to sponsor at the Center a distinguished senior fellow for a year of full-time research and writing on ethical issues related to the Catholic moral and intellectual tradition is about to come to fruition.

Father Flannery will join our other visiting fellow for 2006-07, **Professor Matthew Levering**, who will hold the Center's Myser Fellowship. During his fellowship year Professor Levering plans to pursue a book project

tentatively entitled, *Temples of the Holy Spirit: Reclaiming a Jewish Theology of the Body*, in which he will look to argue that a rejection of the Jewish understanding of the body contributed powerfully to the confusion about the human body in contemporary Christian ethics.

The Myser Fellowship is a generous gift from two other devoted Center friends, **John and Pat Myser** of Mendota Heights, Minnesota. The aim of the Myser Fellowship is to reward young academics who have shown excellence in teaching with a year of full-time research and writing.

Welcome to Father Flannery and Professor Levering!

## STEM CELLS, EMBRYOS AND ETHICS: IS THERE A WAY FORWARD? SPRING 2006 SCHMITT LECTURE

As the national and international debate over the moral and political implications of human embryonic stem cell research rages on, some scientists have begun to suggest new ways of thinking about the problem. Among them is the Center's Spring 2006 Schmitt lecturer, **Dr. William Hurlbut**, a physician and Consulting Professor at Stanford University's Neuroscience Institute and, since 2002, a member of President Bush's Council on Bioethics.

On Tuesday afternoon, April 18, in the main auditorium of Notre Dame's McKenna Hall, Dr. Hurlbut delivered a Schmitt Lecture entitled, "Stem Cells, Embryos and Ethics: Is There A Way Forward?" in which he discussed the seemingly paradoxical possibility of harvesting human pluripotent stem cells without destroying human embryos. The destruction of human embryos is morally out of the question, Dr. Hurlbut argued. But he went to



Dr. William Hurlbut  
Spring 2006  
Schmitt Lecturer

outline a path of research he called Altered Nuclear Transfer, which involves "the artificial construction of a cellular system lacking the essential elements for embryological development but containing a partial developmental potential capable of generating embryonic stem cells." Altered Nuclear Transfer, in short, creates an entity that fails to bring together the necessary elements of a human embryo, but which nonetheless contains the pluripotent stem cells that scientists believe contain so much potential for curing various diseases. Dr. Hurlbut drew attention to the fact that his research on Altered Nuclear Transfer has received the approval of many notable Catholic moral thinkers.

After receiving his undergraduate and medical training at Stanford University, Dr. Hurlbut completed postdoctoral

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# WALKING WITH CLEOPAS: EMMAUS AND THE THEOLOGICAL LIFE

## BREAKING BREAD SPRING 2006

An evening sunlight streamed in through the windows of the Notre Dame Stadium Pressbox, students, faculty and staff at this Spring's Breaking Bread event—our semi-annual dinner and evening of spiritual discussion—were enlightened by **Rev. Michael Heintz**. Father Heintz, the rector and pastor of St. Matthew Cathedral Parish in South Bend, offered a reflection entitled, "Walking with Cleopas: Emmaus and the Theological Life."



Fr. Michael Heintz takes the participants in the Spring 2006 Breaking Bread dinner down the road to Emmaus.

Father Heintz began his reflection by reading the passage from the Gospel of St. Luke in which Cleopas and an unnamed companion encountered Christ on the road to Emmaus. As they walked, and at first did not recognize Jesus' true identity, He "interpreted to them what referred to him in all the scriptures," thereby revealing to them how He fulfilled the prophecies of the Old Testament. Upon their arrival in Emmaus, Cleopas and his friend persuaded Christ to stay

with them. "And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight."

Father Heintz's selection was apt, as this particular account of the two companions who recognize Christ *in the breaking of the bread* provided the original inspiration for the Breaking Bread dinner series. This passage, suggested Father Heintz, provides an excellent model for the theological life – a life of faith seeking understanding. Father Heintz examined five aspects of the Emmaus story, in particular "its provisional, communal, conversational, Christocentric and ultimately Eucharistic dimensions."

First, Father Heintz noted that the account involves two disciples traveling from Jerusalem to Emmaus – they were on a *journey*. "There is something profoundly provisional, deeply incomplete, about our life in the here and now . . . ultimate meaning, complete satisfaction, and enduring happiness are yet to be experienced." Therefore, the theological life is always a "work in progress." Second, pointing out the passage's communal aspects, Father Heintz pointed out that Cleopas was not traveling alone, and that it is "precisely *in community* that Christ reveals himself, as He did to the two on the road to Emmaus."

Third, he observed that during their walk to Emmaus, Cleopas and his companion were engaged in conversation when Christ joined them. Likewise, the theological life must be "essentially one of conversations" both with one another and with our "forbearers in the Tradition of theological reflection, the saints and doctors of old: a kind of conversation and engagement with their ideas and their thoughts, about our shared experience." Next, he examined the inherently Christocentric aspect of the Emmaus experience, pointing out that Christ did not merely walk with Cleopas and his companion, but also revealed Himself and the fullness of his salvific role to them. "For those of us committed to the theological life, Christ must be at its center as a living companion, *the* pivotal companion on our journey." Father Heintz concluded his reflection by emphasizing the Eucharistic dimensions of the Emmaus passage – Christ revealed Himself to them *in the breaking of the bread*. Although Jesus then vanishes from their sight, "the mode of His presence becomes what is later termed sacramental: it is in the Eucharist that Christ abides with them – and with us. Now even those Christians not of the Catholic communion and who may have very different notions of what exactly the Eucharist is or signifies nonetheless have a deep regard for table or meal fellowship." The students at Breaking Bread greatly appreciated the opportunity to enjoy their own meal fellowship and to consider Father Heintz's thoughtful spiritual reflection.

In addition to his pastoral responsibilities, Father Heintz teaches in the Theology Department at Notre Dame. He is completing his doctorate in Theology at Notre Dame under **John Cavadini** and **Rev. Brian Daley**. A native of Elkhart, Indiana, he did his seminary studies in Boston and was ordained in 1993. Having served as associate pastor at St. Charles parish and chaplain at Bishop Dwenger High School in Fort Wayne, he came to South Bend in 1998. He enjoys reading, sports, and is a licensed baseball umpire.



Dr. John Cavadini, chair of Notre Dame's Theology Department, ponders Fr. Heintz's remarks.

Breaking Bread is chiefly administered by the Center's current undergraduate assistants, **Kate Wilson**, **Stephen Freddoso** and **Greer Hannan**. It has become the Center's most popular undergraduate event, and a beloved Notre Dame tradition. The Center once again thanks **Mr. Fran McGowen**, of Malvern, Pennsylvania, for his generosity in sponsoring this event.

# NATIONAL UNDERGRADUATE BIOETHICS CONFERENCE

HOSTED BY NOTRE DAME

The weekend of March 10-11 marked the beginning of spring break here at Notre Dame. But instead of heading for the beach, over 100 Notre Dame students and 150 students traveling from other schools gathered in McKenna Hall to discuss the future of bioethics at the 9<sup>th</sup> Annual National Undergraduate Bioethics Conference (NUBC), hosted by a group of undergraduate students, the Notre Dame Forum on Biomedical Ethics (FBE), and led by the Center's own undergraduate assistant and FBE president, **Kate Wilson**.

For the last seven years, FBE has been actively involved in the national undergraduate conference, hosting it in 2001 and sending Notre Dame students with a demonstrated interest in ethics to the conference each year. In the last several years, however, Notre Dame students became disheartened by the secular emphasis in the field of the national conferences and felt that their opinions were dismissed, not on merit, but because being from Notre Dame carried a certain "moral tendency." In April 2005, a group of Notre Dame students traveled to Philadelphia to successfully propose that Notre Dame once again host the annual conference with the goal of placing a decisive emphasis on the demand that bioethical decisions be oriented within a conception of the human person; a conception that is not adequately supplied by secular ethics.

The conference, entitled "Health Care in an Increasingly Health-Obsessed Culture," attracted many prominent physicians and distinguished bioethicists from across the nation to discuss the increasing cultural and societal focus on medicine. **Dr. Paul McHugh**, the Henry Phipps Professor of Psychiatry at Johns Hopkins University, gave an electric keynote presentation on the disordered state of the field of professional bioethics and the hope for revival through the model represented by the President's Council on Bioethics, of which he is a member. **Eric Cohen**, director of the Bioethics & American Democracy Program at the Ethics and Public Policy Center and editor of *The New Atlantis*, spoke about the "dilemma of old age," end-of-life care, and the grave problems posed by the dissolution of the family. **Deirdre McQuade**, director of planning and information for the United States Conference of Catholic Bishops' Secretariat for Pro-Life Activities, illuminated the "ethical lenses" prevalent in media in discussions of pregnancy, abortion, and stem cell research. **Dr. Carl Elliott**, professor at the University of Minnesota's Center for Bioethics, gave an energetic presentation about the "invention and marketing" of illness. **Dr. William Hurlbut** of Stanford University, and member of the President's Council on Bioethics, spoke movingly on the "transformation of medicine" and the way the central idea of healing has been

displaced by increasingly perverse ideas of freedom. **Carter Snead**, associate professor at the Notre Dame Law School, capped off the weekend with his fast-paced discussion of the role of the law in bioethics, the deep connection between the legal and the moral, and the "10 rules of engagement" that are fundamental to reforming the field of bioethics. Finally, at the closing banquet, **Dr. Paul Wright** spoke to a captivated audience of his years working with Mother Teresa and her "prescription" for life.

The variety of topics and perspectives, and the number of prominent figures from bioethics fields, combined to make the 9<sup>th</sup> Annual National Conference one of the best in years. While attracting these prominent professionals, the conference maintained its decided emphasis on undergraduate participation, presentation, and involved learning. Not only did several undergraduates present their papers, but they also served on panel discussions and led discussion groups, which all testified to the quality and professionalism of undergraduate work in bioethics. This conference was instrumental to increasing student awareness of and involvement in issues of bioethics. In fact, in the wake of the conference, many students approached Center director **David Solomon** to discuss their future educational and professional goals in light of what they had learned at the conference.

The University of Notre Dame honored the students' work when it named the 9<sup>th</sup> Annual National Undergraduate Bioethics Conference the 2005-2006 Academic Program of the Year. Also, Kate Wilson received the 2005-2006 Officer of the Year Award, which is "the highest level of individual recognition from the Notre Dame Club Coordination Council. It is given to the club officer who has made an exceptional commitment to the development of the organization and to the Notre Dame community."

Through the generous support of the Strake Foundation, the Pfizer Foundation, **Mr. Thomas Abood** of Minneapolis, MN, **Mr. and Mrs. Thomas and Dorothy Gray** of Dumfries, VA, and the Fighting Irish football fans who purchased food from the FBE concession stand, the entire conference was available to the Notre Dame community at no cost.

Through the continued support of the Notre Dame Center for Ethics and Culture, the undergraduates of the Forum on Biomedical Ethics have big dreams for their organization. FBE was originally established to create a campus-wide forum for student discussion of biomedical ethics and to foster education and awareness of the scientific, religious, cultural, legal and economic implications of current issues in biomedical ethics.

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# THE EDITH STEIN PROJECT: REDEFINING FEMINISM

Snowy South Bend played host to a heated debate this winter over whether the University of Notre Dame should allow *The Vagina Monologues* to take place on campus. Three Notre Dame students sparked new life into this debate when they initiated an entirely different forum for discussion about violence against women – a discussion more consistent with the mission of Our Lady’s University. This event was a two-day, student-led conference entitled “The Edith Stein Project: Redefining Feminism.”

Three undergraduate students initiated the project, inspired by the writings on women of both Edith Stein (Saint Teresa Benedicta of the Cross) and Pope John Paul II. These three students felt strongly that Notre Dame needed to have a constructive forum for dialogue and education about the dignity of women and the problems women face in our culture, a forum that incorporated the rich teaching of the Catholic Church on the dignity of the human person. With the help of the Center and other campus groups, their desire became a reality.

The first half of the conference sought to take an honest, holistic look at how women are perceived and treated within our culture. Speakers addressed issues ranging from rape, pornography, and eating disorders to abortion, contraception, and current gynecology. The talks explained the physical, emotional and spiritual damage women experience as a result of these practices. Furthermore, they challenged the audience members to reevaluate the culture’s misconceived notion of the nature and dignity of the human person, particularly the female person, which lies at the root of these problems.

The second half of the conference sought to move beyond criticism to a better vision for women in our society. Speakers—including Center senior research fellow **Alasdair MacIntyre**, **Laura Garcia** of Boston College, **Deirdre McQuade** of the United States Conference of Catholic Bishops, and **Josef Seifert** of the International Academy of Philosophy—sought to articulate a solid, philosophical foundation for the “new feminism” called for by John Paul II in *Mulieris Dignitatem*. This new feminism is one that acknowledges and

upholds the reality that men and women are endowed with equal dignity, being made equally in the image and likeness of God, but are also endowed with unique natures and distinct gifts to offer society.

Over three hundred people attended the conference, including students from Notre Dame, the University of Dayton, Taylor University, and Franciscan University of Steubenville,

as well as members of the South Bend community. The attendees actively engaged the speakers in the question and answer sessions, and continued discussion during breaks, meals, and a special networking session. Many participants offered positive feedback, praising the conference as an effective means of engaging in productive dialogue about women’s issues. Students from other schools hope to initiate similar activities at their own universities. Furthermore, the event has received attention from *The South Bend Tribune*, *Today’s Catholic*, *Our Sunday Visitor*, *The National Catholic Register*, the *Washington Times*, and the *National Review*.

The coordinators are currently planning next year’s event which will take place in February 2007. While in the same spirit as this year’s conference, this event will focus

more specifically on healing for women and for our society. Speakers will be asked to talk about an approach to healing which embraces a vision of the person as an inextricable union of body and soul and integrates spiritual, emotional and psychological aspects. The talks will seek to integrate intellectual and pastoral elements of Catholic teaching in an effort to re-form our culture’s perception of the person and women’s perception of their selves in light of their inalienable human dignity.

For more information about this year’s Edith Stein Project and next year’s event, visit the official website at [www.edithsteinproject.org](http://www.edithsteinproject.org) or contact **Madeleine Ryland** at [mryland@nd.edu](mailto:mryland@nd.edu) or **Anamaria Scaperlanda** at [ascaperl@nd.edu](mailto:ascaperl@nd.edu).



*St. Teresa Benedicta of the Cross*

# SPRING 2006 SCHMITT LECTURE

CONTINUED

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studies in theology and medical ethics, studying with Robert Hamerton-Kelly, the Dean of the Chapel at Stanford, and subsequently with the Rev. Louis Bouyer at the Institut Catholique in Paris.

Dr. Hurlbut's primary areas of interest involve the ethical issues associated with advancing biomedical technology, the biological basis of moral awareness, and studies in the integration of theology and the philosophy of biology. He is the author of numerous publications on science and ethics, including the co-edited volume, *Altruism and Altruistic Love: Science, Philosophy, and Religion in Dialogue* (Oxford, 2002), and "Science, Religion, and Human Spirit" in the forthcoming *Oxford Handbook of Science and Religion*. He is also co-chair of two interdisciplinary faculty projects at Stanford University, "Becoming Human: The Evolutionary Origins of Spiritual, Religious, and Moral Awareness," and "Brain, Mind and Emergence."

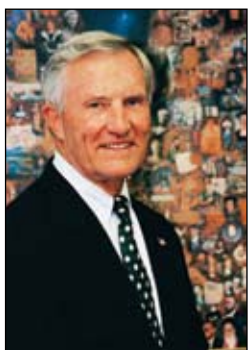
In addition to teaching at Stanford, Dr. Hurlbut has worked with NASA on projects in Astrobiology, and is a member of the Chemical and Biological Warfare working group at the Center for International Security and Cooperation.

Dr. Hurlbut's lecture was followed by a reception in McKenna Hall, and then by a dinner at the Morris Inn, af-

ter which Dr. Hurlbut graciously took more questions from the audience. The lecture and dinner were once again well attended by Notre Dame's Schmitt Fellows, those graduate students in the Schools of Science and Engineering who are the principal recipients of the generosity of the Arthur J. Schmitt Foundation to the University of Notre Dame. It was for the sake of honoring that generosity that the Schmitt Lecture Series was founded. Our special thanks go out to **Mr. Peter Wrenn**, a member of the Schmitt Foundation Board, who joined us for both the lecture and the dinner.

The aim of the Schmitt Lecture Series—which in the past has featured such distinguished lights as **Gil Meilaender**, **Mark Siegler**, **Paul Griffiths**, **Stanley Fish**, **Jean Bethke Elshtain**, and last fall's lecturer **Carter Snead**—is to provide an occasion to reflect on the ethical, political and religious dimensions of science and technology. Both our Schmitt lectures this academic year focused on the problem of human embryonic stem cell research. This is entirely appropriate, for there is hardly a contemporary issue that answers the charge of the Schmitt Lecture more than this one. The Center is proud to have contributed to this debate by sponsoring these two very fine Schmitt Lectures this year.

## DONOR SPOTLIGHT GEORGE W. STRAKE, JR.



Mr. George W. Strake, Jr.  
CEO, Strake Energy, Inc.

This spring in our Donor Spotlight we are very proud to honor one of the Center's oldest friends and most generous benefactors: **Mr. George W. Strake, Jr.**, of Houston, Texas.

Mr. Strake is a third generation Texan and a Notre Dame alum, graduating with a B.A. in Economics in 1957. In 1993, he received the Fr. John Cavanaugh Award from the University. He currently serves as a member of the University's Arts &

Letters Advisory Council.

Commissioned a United States Naval officer at graduation, Mr. Strake served two years with the Pacific Fleet aboard the USS Rice County, resigning from active duty in July 1959. He entered Harvard University's Graduate School of Business and received a Masters Degree in Business Administration in 1961. In 1982, he was conferred an Honorary Doctor of Laws Degree from Houston Baptist University.

Returning to his native Texas in 1961, he joined his father in the independent oil operating business, managing the G.W. Strake Company's oil operations. Since his father's death in 1969, he has carried on the business as an independent oil and gas operator. He is Chairman of the Board and Chief Executive Officer of Strake Energy, Inc.

He was appointed Secretary of State by Governor William Clements on January 22, 1979, and served until his resignation on October 5, 1981, prior to running for the office of Lieutenant Governor for the State of Texas.

He has been an active political worker since 1961. On April 30, 1983, he was elected State Chairman of the Republican Party of Texas and a member of the Republican National Committee, and served in these capacities until June 10, 1988. During this period, he led Texas Republicans through a period of unprecedented growth, and helped establish Texas as a legitimate two-party state.

Mr. Strake has served as a member of the Boards of Directors of numerous civic and charitable foundations, and he is currently President of Strake Foundation.

He is married to Annette DeWalch Strake. Mr. and Mrs. Strake have six children and fifteen grandchildren.

# SPRING 2006 CATHOLIC CULTURE SERIES GOING HOLLYWOOD

This past spring, the Center went Hollywood. Actually, the Center brought Hollywood to Notre Dame, in the form of our inaugural Spring Catholic Culture Series devoted to the art of cinema and the renewal of culture. Entitled “**Hollywood: Mission Field or Mission Impossible?**,” this inaugural series featured three prominent Catholic speakers who each took a different angle on the question of how Catholics and their fellow Christians might positively engage the film industry in Hollywood in order to revivify the art of the cinema in the light of the Gospel.

The first of the three speakers in the series was **Rev. Willy Raymond, CSC**, who since September 2000 has served as the national director of Family Theater Productions in Hollywood. The mission of Family Theater, which was founded in Hollywood in 1947 by Father Patrick Peyton, CSC, now a sainthood candidate, is to evangelize culture by using mass media to entertain, inspire and educate families. Family Theater’s famous slogan is “The family that prays together, stays together.”

On Tuesday evening, April 4, Fr. Raymond kicked off the series by giving a talk in Hayes-Healy entitled “Young Catholic Hollywood.” Fr. Raymond’s central point was the encouraging news that already there are many devoted and talented Catholics, especially young Catholics, doing good things in the film industry in Hollywood. After showing the audience a short promotional film on the mission of Family Theater, Fr. Willy then exemplified his point by showing a short film entitled *Christmas Wish List*, one of the finalists in the annual Angelus Awards, a film festival for student filmmakers started by Family Theater in 1996. *Christmas Wish List*—in which a self-absorbed lawyer finds himself the unwitting accomplice in a doctor’s efforts to fulfill the wish list of a child cancer patient, and in the process finds his own heart softened by the act of giving—delighted the audience and demonstrated the promise of young Catholic filmmakers in Hollywood.

Fr. Raymond also pointed out the various pastoral initiatives sponsored by Family Theater, which give Catholics in Hollywood a place to gather with their fellows in the industry who are also fellow believers. Family Theater sponsors an RCIA program (Rite of Christian Initiation for Adults), a



*Fr. Willy Raymond, CSC, introduces his audience to young Catholic Hollywood*

monthly open house called Prayer and Pasta to welcome newcomers to Hollywood, a course of studies on Pope John Paul II’s theology of the body, and a weekly occasion for reflection and discussion of the faith called “Going Deeper.” Clearly, a must stop for those looking to break into the film industry in Hollywood is Family Theater Productions on Sunset Boulevard.

The second speaker in the series was well-known Catholic writer, speaker and blogger, **Amy Welborn**. Ms. Welborn is the author of several books, but is perhaps best known for her *De-Coding Da Vinci* (Our Sunday Visitor Press, 2004), which debunks the many myths masquerading as truth in Dan Brown’s best-selling thriller, now a movie. Her blog, “Open Book,” also serves as a virtual meeting place for those interested in a wide variety of issues affecting the Church and culture.

On Monday evening April 10, in DeBartolo Hall, Ms. Welborn spoke on “*De-Coding Da Vinci: The Facts Behind the Fiction of The Da Vinci Code*.” She explained the worldwide phenomenon of *The Da Vinci Code* in terms of the eternal return of gnosticism, which ultimately comes down to human pride in being singled out to share in a very special secret. And what is the secret *The Da Vinci Code* wants to share with us?

The absurdities of its plot aside, *The Da Vinci Code* seeks to tell us, ultimately, that Christianity is the enemy of truth. Instead of witnessing to the truth, and indeed to the One who is Truth, the topsy-turvydom of Dan Brown’s mythical world sees “official” Christianity as something that must be exposed as a fraud if the real truth about Jesus is to be brought to light.

Given not only the enormous success of the novel, but also the premiere of the *The Da Vinci Code* film directed by one of Hollywood’s most esteemed directors (Ron Howard) and starring one of its most celebrated actors (Tom Hanks), Ms. Welborn underscored the grave threat that certain segments of popular culture pose for a truly Christian evangelization of culture.

To help counter that threat, our third and last speaker in the series, **Barbara Nicolosi**, founded Act One, Inc., a nonprofit organization located in Hollywood that trains people of faith for careers in mainstream film & TV. Stressing



*Barbara Nicolosi explains why the Church has always been a patron of the arts.*

*Continued on page 10*

# SPRING 2006 CATHOLIC CULTURE SERIES

CONTINUED

from *Going Hollywood*, continued from page 9

artistry, excellence, professionalism, and spirituality, Act One prepares students to be “salt and light” in writers’ rooms, on sets, and in studio and network offices. Act One’s goal is not to produce explicitly “religious” entertainment, but movies and TV programs that combine “mastery of craft with an unusual quality of depth.”

On Thursday evening April 26, in DeBartolo Hall, Ms. Nicolosi offered a lecture entitled, “Why God Cares About Hollywood: The Role of Entertainment in Human Life.” In her lecture Ms. Nicolosi argued that the Church has always been a patron of the arts because the Church has always situated the arts within what Josef Pieper calls “festivity,” that praise of God that affirms the beauty of God’s creation. The art form that characterizes our moment in history, Ms. Nicolosi stressed, is the cinema; the “Abel’s lamb” of our time. For the cinema to serve as a source of festivity, however, as a manifestation of the beauty that involves a love and longing

for God, it must seek to be truly excellent in terms of the three components of beauty: integrity, harmony, and radiance. In particular, Ms. Nicolosi urged Christian writers to follow the example of Flannery O’Connor and seek to tell stories that, even in the midst of suffering, show that grace is being offered to mankind.

This inaugural spring Catholic Culture Series on cinema and the renewal of culture turned out to be a big success, and we now look forward to this spring series being the annual counterpart to our fall Catholic Culture Series on Catholic literature. We are deeply grateful to our three speakers. A special word of thanks goes out to Fr. Raymond and Barbara Nicolosi, who before their talks shared a meal with Notre Dame undergraduates thinking about a career in the film industry. Finally, we acknowledge our happy debt to our friends, **Clarence and Frieda Bayer** of Arlington, Texas, whose generosity to the Center made this series possible.

## VITA, DULCEDO ET SPES

This spring, the Center issued a call for papers and book reviews for the second edition of its undergraduate humanities journal, *Vita, Dulcedo et Spes*.

*Vita, Dulcedo et Spes* provides the opportunity for undergraduates to publish their scholarly work in a forum rooted in the Catholic intellectual tradition, one which holds that faith and reason do not conflict, but rather inform each other and lead to Truth. We welcome and indeed encourage papers about or from the perspectives of other faith traditions that foster constructive dialogue with the Catholic intellectual tradition.

*Vita, Dulcedo et Spes* accepts submissions from undergraduates from any accredited college or university. The journal is edited and refereed by a board of Notre Dame undergraduates, with a non-student referee from the Notre Dame Center for Ethics and Culture. David Solomon, director of the Center, and Alasdair MacIntyre, senior research fellow at the Center, serve as the journal’s academic advisors.

For submission guidelines and further details, please visit our website at <http://ethicscenter.nd.edu/publications/vita.shtml>.

We thank **Mr. and Mrs. Clarence and Frieda Bayer** of Arlington, Texas for their generous gifts which allow us to publish *Vita, Dulcedo et Spes*.

**VITA DULCEDO et SPES:**  
An Undergraduate Humanities Journal

**A CALL FOR PAPERS**

The Notre Dame Center for Ethics & Culture is pleased to issue a call for academic papers and book reviews for the second edition of its undergraduate humanities journal, *Vita, Dulcedo et Spes*.

*Vita, Dulcedo et Spes* provides the opportunity for undergraduates to publish their scholarly work in a forum rooted in the Catholic intellectual tradition, one which holds that faith and reason do not conflict, but rather inform each other and lead to truth. We welcome and indeed encourage papers about or from the perspectives of other faith traditions that foster constructive dialogue with the Catholic intellectual tradition.

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For submission guidelines and further details, please visit our website: <http://www.nd.edu/~ethicsc/>

The deadline for submissions is June 18, 2006.

# UPCOMING EVENTS

The Center for Ethics & Culture has many events planned for Fall 2006 – many of which have become familiar favorites here on campus and in the community. Please mark your calendars and plan to join us for one or more of these exciting activities. Old friends are always welcome, and if you have never attended one of our events, please make a special effort to do so next year!

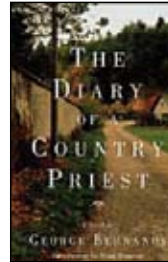
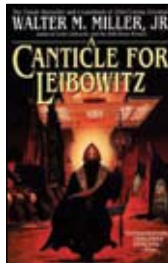
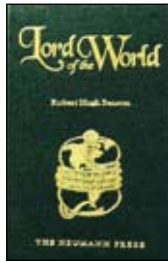
## FALL 2006 CONFERENCE—MODERNITY: YEARNING FOR THE INFINITE

At the seventh annual fall conference, to be held at Notre Dame this fall from November 30<sup>th</sup> to December 2<sup>nd</sup>, we hope to have a spirited discussion of the underlying causes of the intellectual epoch we have come to call “Modernity.” We hope to explore the relationship between the main theses of modernity and the Magisterium of the Church in the last century, and the impact of modernity upon work in

philosophy, theology, law, literature, the arts, as well as other fields of intellectual inquiry and endeavor. We welcome the submission of abstracts drawing on a wide range of moral and religious perspectives and academic specialties. The deadline for submitting a one-page abstract is July 15, 2006. Please visit our website, <http://ethicscenter.nd.edu>, for further details and online registration as the conference approaches.

## CATHOLIC CULTURE LECTURE SERIES

Each fall, the Center sponsors a week of evening lectures by experts on various aspects of the lives and works of particular Catholic writers. In past years, we have featured well-known Catholic authors, G.K. Chesterton, Evelyn Waugh, Graham Greene, Walker Percy, Flannery O’Connor, and J.R.R. Tolkien. This upcoming fall, however, we will turn our attention to four classic – yet “forgotten” – Catholic novelists, of whom young undergraduates may not have heard and older generations may not recall. We believe these authors deserve to be remembered and studied by Catholics of every generation. Center director **David Solomon** will give a talk on Monsignor Robert Hugh Benson’s prophetic tale of the apocalypse, *Lord of the World*. Notre



Dame professor of philosophy, **Ralph McInerny**, will lecture on *Diary of a Country Priest*, a story of quiet sainthood by George Bernanos. **Ralph Wood**, the University Professor of Theology and Literature at Baylor University and frequent Catholic Culture Series lecturer, will present a talk on Walter F. Miller’s science fiction novel of a post-apocalyptic world, *A Canticle for Leibowitz*. Finally, **Michael Foley**, assistant professor of Patristics in the Honors College at Baylor University, will speak on the epic Norwegian novel, *Kristin Lavransdatter*, by Nobel Prize winner Sigrid Undset.

The series will take place on October 24<sup>th</sup>, October 30<sup>th</sup>, November 7<sup>th</sup> and November 14<sup>th</sup> in DeBartolo Hall. Each lecture begins at 7:30p.m.

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*from National Undergraduate Bioethics Conference, continued from page 6*

Hosting the national conference was certainly a successful step in achieving these goals. Next they intend to launch a website to serve as the hub for all undergraduate medical organizations on campus. With the collaboration of alumni in the medical field and “The Pathos Project” (recently begun by Notre Dame graduates currently in medical school, **Yuri Maricich**, **Keri Oxley**, and **Phil Slonkowski**), the website will provide essential readings in ethics, an online forum with a different topic each month, and resources for internships and graduate programs in the field.

*From the Director, continued from page 1*

You can read more about both of these conferences in this newsletter, but I would like to emphasize how successful they were. It is our hope that these conferences will provide a model for our work in the future. In both cases, students (with some help from us) raised funds for the conference, identified and invited outstanding speakers, and publicized the conferences effectively. Both of these conferences played to a full house in McKenna Hall on campus and both involved intellectually challenging discussions of the highest order. Both conferences also drew on and extended Catholic approaches to the matters under discussion without ever slipping into sectarian narrowness. The students who organized these conference represent the best Notre Dame has to offer our culture. In our view, they embody the solution to our current cultural crisis, and we are proud to be associated with them.

# UPCOMING EVENTS CONTINUED



*Go Irish!*

## FALL TAILGATE PARTIES

Last fall, we inaugurated a series of “tailgaters,” which were held in the Center’s conference room on the 10<sup>th</sup> floor of Flanner Hall before three Notre Dame home football games: vs. Michigan St., Tennessee and Syracuse. Each tailgate party featured a special guest, including **Michael Novak, Ralph McInerny** and **Rev. Bill Miscamble**. This fall, when Notre Dame will host seven home football games, we intend once again to host tailgate parties featuring

at least one “star.” For easier access for our guests, we will likely move our location to one of the designated tailgate lots closer to the Notre Dame Stadium. Stay tuned for more information as the season approaches. Go Irish!

## BREAKING BREAD

Next fall, on September 26<sup>th</sup>, we proudly welcome **Dr. Gregory Jones**, Dean of the Duke Divinity School, as the speaker for our semi-annual Breaking Bread Dinner. Dr. Jones will offer a reflection on “Forgiveness and Enemies.” As always, this event will be held in the Notre Dame Stadium Press Box.



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