



THE UNIVERSITY OF
SCRANTON
A JESUIT UNIVERSITY



Jerusalem 2011

Tenure Dossier

Tenure Application

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Dossier Contents

The Tenure process involves the assessment of a candidate's dossier. The following dossier presents my case for Tenure. The summaries highlight activities since my hire in 2006-07 which the subsequent narrative further elaborates. The contents contain promotable

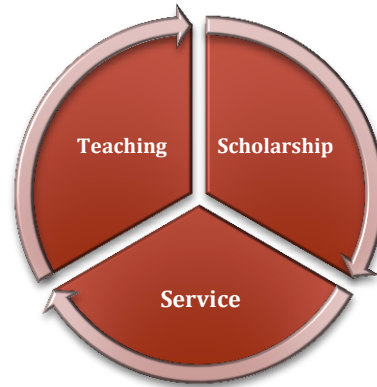
(1) Teaching

(2) Scholarship, and

(3) Service

as outlined in the Faculty Handbook.

My C.V., a sample syllabus, sample scholarship, and sample service are appended.



Supporting materials are bound and available in the Provost's Office for your review.

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Teaching Summary

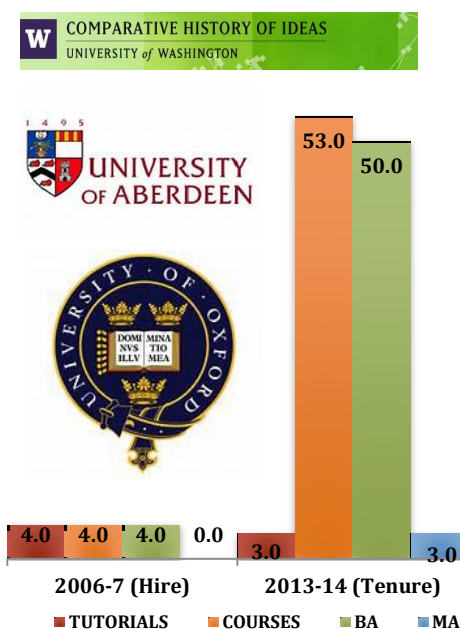
I arrived at the University of Scranton as an Instructor (ABD) from Oxford University with tutorial teaching experience. In the intervening 6.5 years I developed considerable skill in the classroom, honing certain natural skills and refining other capacities initially suited to the in-depth individualized study required in the British system. My interactive teaching gifts are now complemented by practiced disciplines; my aptitude for theoretical abstraction is more concrete, specific, and definite; elasticity in student engagement is accompanied by clear organization; my knack for student care is included in assignments attentive to individualized formation.

Colleague reports, letters, and evaluation forms, as well as student feedback (letters, Likert scales, and evaluation forms) prove professional competency. Invitations to lecture for the University and the wider community authenticate my valued proficiency in communicating theological and religious ideas to non-specialist audiences. Articulate and manageable public presentations of otherwise specialized academic knowledge offers further evidence of effective use of language to communicate my subject.

Evidence of Progress

A Scholar-Teacher

I began my undergraduate teaching career at The University of Scranton. Prior to my time here I completed one course as a college senior in pedagogy for introductory intellectual history. Through teaching exchanges, CTLE assistance, as well as regular feedback from students and faculty, I have become an effective classroom teacher. Students note my enthusiasm, availability, knowledge of the material, and intellectual energy; Faculty members note my professional demeanor in class, my welcome presence before the students, and note the ongoing need to continue to hone my capacity for clarity, organization, and seminar-leadership.



TEACHING COMPETENCE & PROGRESS TOWARD MASTERY

- ▲ 14 COURSES
- ▲ T/RS CORE PROFICIENCY
- ▲ SCIENCE-RELIGION INITIATIVES
- ▲ INFORMATION LITERACY GRANT
- ▲ TEACHING ENHANCEMENT GRANT
- ▲ HONORS COUNCIL
- ▲ HONORS COURSE: ADDICTION
- ▲ TEACHING MENTORSHIP
- ▲ 2 BA HONORS THESES
- ▲ 1 MA THESIS
- ▲ MA THESIS EXAMINER
- ▲ SJLA (2008-2010)
- ▲ FRESHMAN SEMINARS
- ▲ FACULTY STUDENT RESEARCH PROGRAM

Courses Offered

INTRODUCTION TO THEOLOGY (X26)
 FYS: BIBLE (X3) (+ ADP SECTIONS)
 SCIENCE-RELIGION FYS (X2)
 INSIDE CATHOLIC TRADITION (X2)
 SACRAMENTAL IMAGINATION
 MODELS OF THE CHURCH
 THEOLOGY OF MARRIAGE

THEOLOGY & FILM (X3)
 THEOLOGY & ECONOMICS
 BEAUTY & JUSTICE (CAPSTONE)
 SIGNS & SYMBOLS
 MODERN COUNCILS (MA)
 CHRISTOLOGY (MA)
 ECCLESIOLOGY (MA)

<i>New Blackfriars</i> 2008	<i>*Logos</i> 2010	<i>*Heythrop</i> 2011	<i>*Ashland</i> 2011	<i>*Linacre</i> 2011	Faithful Reading 2012	<i>*Nova et Vetere</i> 2013	<i>*St. Anselm Journal</i> 2013
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Articles published since Tenure-track hire [*peer reviewed]

Scholarship Summary

My active scholarship agenda meets or exceeds the expectations for Tenure. I published five blind peer-reviewed articles, one peer-reviewed e-journal publication, another article in a highly-regarded international journal, and another in a *Festschrift*. The last two mentioned were vetted by senior scholars in the field. My co-edited volume *Hermeneutics of Tradition* is due out in the spring with Cascade Press.

I published eight book reviews; three were directly solicited because of my expertise, and one more, also solicited, is presently being completed for one of the oldest English-language theology journals in the world, *Journal of Theological Studies* (Oxford). Additionally I attended eight academic conferences as a presenter. Five of those eight conferences were vetted for acceptance in a blind peer-review process. My role as an effective moderator is also evident in a recent conference to which I was invited for the CTSA (Catholic Theological Society of America). I have accordingly maintained a steady output of scholarship since my hire.

Scholarly Development

A Scholar-Teacher

I published only book reviews upon my hire at Scranton. Shortly thereafter my first article publication appeared in *New Blackfriars*, a journal of the English Dominicans. Active publication continues in accordance with my research agenda, which focuses upon major trends in modern intellectual history, specifically those found within Christian theologies. I was invited last month to contribute to another *Festschrift* for a Jesuit, and also an article for a book *Augustine and Ecology* forthcoming in 2015.

My research agenda is guided by the religious response to modernity; principally the reactions to Immanuel Kant's philosophy and theology, approximately 1750-present. Present research into the Second Vatican Council (1962-1965) fits well into that agenda as does my work in the post-Enlightenment relationship between Christianity and culture.

Grants Awarded & Attempted

EDUCATION FOR JUSTICE GRANT

PROVOST'S RESEARCH GRANT (X2)

FACULTY-STUDENT RESEARCH (FRSP)

INFORMATION LITERACY GRANT

TEACHING ENHANCEMENT GRANT

EXTERNAL GRANT PROPOSAL: SCIENCE & RELIGION (\$75,000; DENIED)

Member

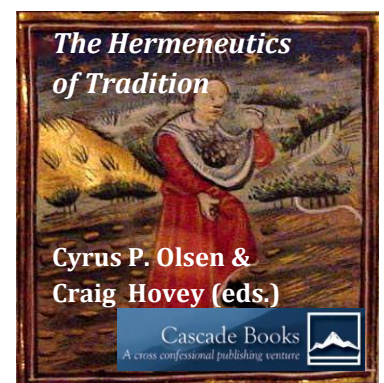
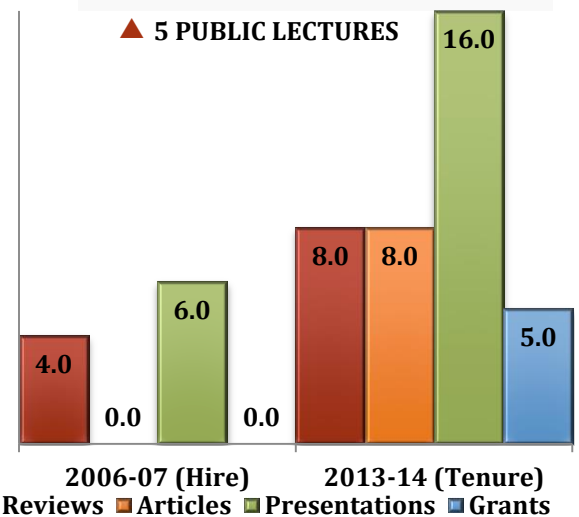
Member

• American Academy of Religion (AAR)

• Catholic Theological Society of America (CTSA)

PRESENTATIONS

- ▲ 5 PEER-REVIEWED PRESENTATIONS AT REGIONAL, NATIONAL AND INTERNATIONAL CONFERENCES
- ▲ 1 INVITED RESPONSE: R.E. HOUSER (BISHOP WENDELIN J. NOLD CHAIR IN GRADUATE PHILOSOPHY, HOUSTON)
- ▲ 2 INVITED PRESENTATIONS
- ▲ 2 RESEARCH SEMINAR SERIES PRESENTATIONS
- ▲ INVITED MODERATOR (CTSA)
- ▲ AAR WILDCARD SESSION
- ▲ 5 PUBLIC LECTURES



WITH THE PRESS

Service Summary

My service record to the department, the University, and the external community exceeds Tenure requirements. Committee leaders continue to invite me to serve, as they have done since my immediate election to the Faculty Senate in 2007; my present involvement in the Ad-Hoc "GE Assessment Goals and Objectives" Committee provides such evidence. I serve in the College of Arts and Sciences Academic Advising Center (CAASC), which now involves summer orientation for incoming freshman, a role that has enhanced my own Freshman Seminar teaching. My service to the Honors Program is also substantial, since members conduct interviews with students, offer courses, and tutorials. My department relied upon my maintenance of the website Content Management System (CMS), and actively draws upon my networking proclivities, supply-teaching, and Freshman Seminars to fulfill our pedagogical mandates. The external community benefits from my coaching activities, lectures, and church involvement.

I served the Faculty Senate from 2007-2009 as a member of the Curriculum Committee. I also volunteered to be part of the Committee on University Image and Promotion. Debate, discussion, deliberation, and decision-making marked my monthly contributions to the Senate. The work with the Curriculum Committee has proven valuable for our department and for my present advancement of curricular knowledge obtained as an advisor. The successful execution of the recent Lilly Network National Conference (October 2013) proves my ongoing ambassadorial service to the University.

Exemplary Service

Advisers as Educators

Work in the CASAAC deepens my role as an Ignatian educator as I attend more readily to the care of the whole person. Simultaneous advising and FYS teaching is especially rewarding since I have more regular contact with the students through the advising center, thereby extending my role as their mentor during their first term in college. Further exemplary service is clear in my role as Interim Director of the MA program in T/RS. I also serve local schools, youth sports programs, parish communities, and students requiring letters for medical school, graduate school, and other professional development.



Other Service Offered

SAINT FRANCIS SOUP KITCHEN

BISHOP'S CONFERENCE PARTICIPANT

FAIR-TRADE CLUB SPEAKER

OPEN HOUSES & MAJORS FAIRS

CIRCUS CLUB MODERATOR

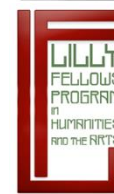
PHI SIGMA TAU ELECTED SPEAKER

HONORS PROGRAM INTERVIEWS

EDUCATION FOR JUSTICE



FAITH and ACADEMIC FREEDOM
in CIVIC VIRTUE



EVIDENCE OF SERVICE

- ▲ FACULTY SENATE (2007-09)
- ▲ CURRICULUM COMMITTEE
- ▲ INTERIM DIRECTOR MA (T/RS)
- ▲ FACULTY SENATE'S AD-HOC GE ASSESSMENT "GOALS AND OBJECTIVES" COMMITTEE
- ▲ T/RS INTERVIEW TEAM (2007-11)
- ▲ REGIONAL SYMPOSIUM
- ▲ IRB FOR HUMAN SUBJECTS
- ▲ PANELIST FOR HONORS IDEAS
- ▲ LILLY CONFERENCE COMMITTEE
- ▲ CATHOLIC INTELLECTUAL TRADITION LECTURER
- ▲ MIDDLE-STATES PERIODIC REVIEW COMMITTEE FOR UNIVERSITY HIRING PRACTICES
- ▲ LECTURE COORDINATION
- ▲ CMS WEBSITE MANAGEMENT
- ▲ DIOCESAN LECTURER
- ▲ BASEBALL COACH (2010-12)
- ▲ ACTIVE PARISH MEMBER
- ▲ STUDENT SUPPORT LETTERS
- ▲ ONLINE EDUCATION SUB-COMMITTEE (THEOLOGY)
- ▲ PARISH CONSULTANT (ST. JOAN OF ARC, LISLE, ILLINOIS)
- ▲ "THIS I BELIEVE" PARTICIPATION

Teaching Narrative

My teaching philosophy is rooted in a tradition of **personal formation**; education mutually shapes student and teacher through open exchanges of well-articulated ideas. Such a tradition reaches back to the creation of the academy and near-eastern wisdom literature; Tertullian called this the meeting of Athens & Jerusalem. One point of contact between Greece and the ancient near east is the role accorded **wisdom** in a person's formative training. The intellectual and spiritual exercises of education render the person whole and unified in light of an **ultimate good**, meant to be fully appropriated by student and teacher; what is good so influences the inquirer she is changed by what she studies; she becomes by degrees good and wise. As student and teacher work towards the common end of wisdom, an image of excellence proves helpful; the imagination needs an Antigone, for example, if a person is to know what kind of good life is worth pursuing in the face of injustice; then that well-formed life becomes a model on which to base one's own actions, and wisdom can accordingly be sought. (Popular culture largely provides such images now, in the form of Dumbledore, Yoda, or Katniss.) The classical sage Socrates also challenges students to think firstly of the nourishment of their souls rather than the enrichment of their pockets. At the end of Plato's *Phaedrus*, Socrates proclaims his desire to be beautiful within rather than to be externally wealthy, thereby bequeathing to generations an image of wisdom palatable to academic inquiry—enrichment of the person occurs best through intellectual and spiritual effort necessary for true human flourishing. The inward beauty, excellence, and mettle of a person are of utmost concern to the tradition of philosophical/spiritual formation, albeit set within a context of how such formation requires freedom. Accordingly, my teaching aims to enrich the person internally, that is, it aims to address the core concerns of the whole person, particularly as the student seeks the good life in and through a University education. At times this requires actively challenging student assumptions about what is good, but in trustful and civil dialogue; I thereby stand within the liberal arts tradition that offers freedom of inquiry and freedom to act justly to the student who forms herself through the search for what is good, true, and beautiful.

My teaching stands within the liberal arts tradition: it offers freedom of inquiry and freedom to act justly to the student who forms herself through the search for what is good, true, and beautiful.

Key to the formation of freer students is intellectual discipline. The more soundly students think, the greater is the capacity to own the ideas animating students' decisions. My learning objectives are therefore guided by the vision to cultivate intellectual discipline, which requires that students read, write, and speak well. I have assigned a variety of texts in the past six+ years; some worked to illicit the interest and wonder required for enriched intellectual effort. Overall, however, I have chosen my learning objectives according to how the student can gain wider exposure to the relationship between well-articulated ideas and culture-building. To parrot the proverbial phrase, ideas do have consequences in the world, and I aim to train students to discern the ideas forming decisions, actions, and cultures.

My academic roots in the Comparative History of Ideas program at the University of Washington provided me with the requisite exposure to diversity of thought across time and culture. In order to discern what is good, true, and beautiful, students must learn about the abundant diversity of thought on those important and deeply human preoccupations. At a minimum, students need exposure to the history of ideas and their formative power. To wrestle with the ancient Israelite understanding of justice, for example, at once exposes students to a tradition of thought formative for American law, government, and society, while also creating awareness of the triumphs and tragedies of the perennial search for wisdom. Study of ancient Israel requires no such justification; rather, I understand that students require explicit reference to the applicability of their study of biblical traditions to contemporary culture, in order then to make the leap of imaginative immersion in thought-forms radically different from their daily experience. Consequently, in my courses I encourage close reading of texts, cultural artifacts (mostly virtually), and secondary

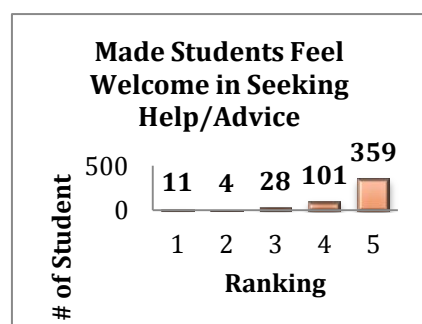


literature so that students can enter imaginatively into different cultures, take them seriously, and then approach cultural understanding with critical insights; intellectual discipline gained from such study helps build civic virtue and mutual understanding across religious traditions. Indeed, the departmental trip to Israel enhanced my capacity to teach ancient near-eastern traditions in my first year seminars on the Bible. Students are required to master geographical, historical, and textual information related to the Bible.

As my students attest, I encourage dialogue, discussion, and debate in a welcoming environment; students learn to cultivate respectful dispositions toward one another, even in the context of disagreement—civility, in fact, was a theme during one fall semester, and it formed a backdrop to the team-taught Science and Religion course. Indeed, as students increase their intellectual sophistication vis-à-vis religious cultures, I understand myself to be modeling for them how religious ideas, though sacrosanct across the world, nevertheless deserve rigorous public hearings—I stand before them and exercise my own mind on the intellectual problems faced in course material. Students thus see that a professor too can be free in his inquiry and in his honest wrestling with religious



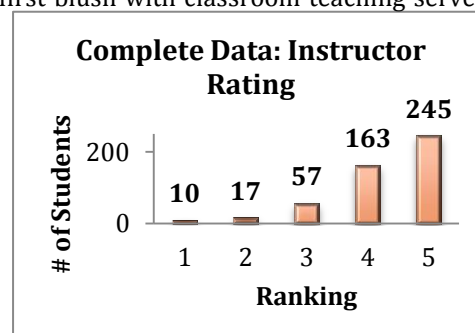
Model of Jerusalem, 2nd
Temple Period, used in class



studies. Theology and religious studies thus comes to be viewed as intellectually demanding and can encourage students to own freely their most sacredly held beliefs. In other words, the relationship between faith and reason also stands near the heart of my teaching philosophy. In the classroom I create an environment conducive to the classical Christian vision for education in theology/religious studies; namely, it is faith seeking understanding. Together we inquire, dialogue, and seek clarity on subjects of perennial significance: the meaning of life, the nature of relationships, human desire, and happiness. Where student discomfort may arise with respect to these questions, I try to put the student at ease and assure her that, in fact, the course

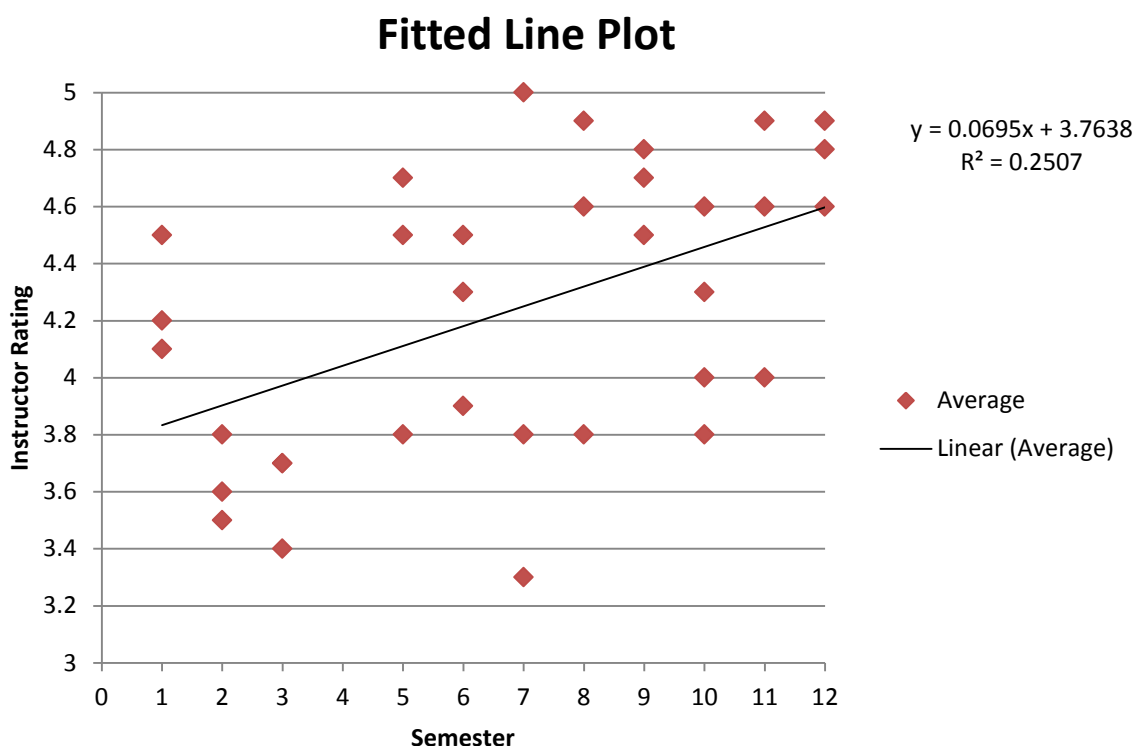
is designed to teach critical intellectual reasoning, writing, and speaking skills regardless of sympathy with theological inquiry. I pride myself on welcoming student dialogue across traditions, and so the overall sense that I do this appropriately for the majority of students provides evidence that I am openly available for further conversation. As you will see, my work in the College of Arts and Sciences Advising Center (CASAAC) has further enhanced this sense of welcome.

Admittedly, I rather overwhelmed my first set of students with those expectations. My enthusiasm for intellectual history resulted in a syllabus that covered 1,500 years of Christianity and its major texts. The students were pushed quite hard and thought I was running graduate-level coursework in an introductory class (T/RS 122). In hindsight, I can see that my graduate-school delight in ideas did overwhelm them, and that a sense of moderation with respect to content and expectations was deeply needed. Basically I conducted the course as a seminar; we sat in the round and worked through each text carefully. However, the students needed more structural guidance and exposure to context through lecture. I am once again immersed in Seminar education, but now I guide my students with much more board-work through lecture and clearer discussion guidance. That first blush with classroom teaching served up too much material too rapidly, and I have since attempted to moderate the pace of a course through re-designed syllabi, based upon insights from colleagues. (All course feedback—data and comments—can be found in the *Supplemental* binder in the Provost's Office.) Despite the amount of work I required of my students that first semester of teaching, they nevertheless gave me an instructor rating of 4.3 out of 5. Students find my courses demanding, but their ratings attest to their perception of me as an instructor over the course of my six years teaching. Here is the overall data of the "Instructor" rating.

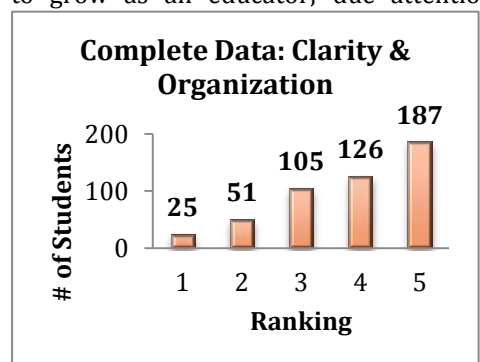


My teaching is consistently rated as meeting the standards of excellence expected at this University; indeed at times it exceeds those standards. Students find me welcoming, enthusiastic, and demanding (I maintain a B-average in my assessment). Over the years they have offered suggestions for improvement which I have incorporated into my development as a teacher, such as greater overall organization to course content, slower pacing with material, provision of a wider array of examples to illustrate basic concepts, and a better modulation of transition between lecture and discussion. Evidence of teaching proficiency is thus enhanced by my ability to listen to constructive feedback and corroborated by the clear data provided by student evaluations.

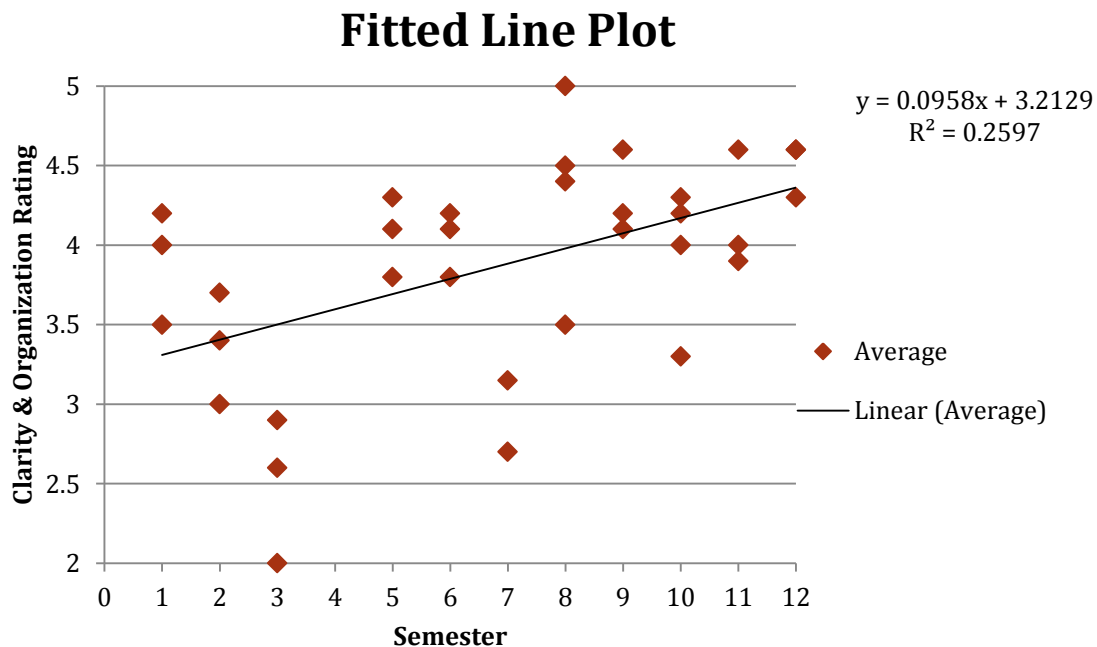
The following fitted line plot displays the regression line of my overall Instructor rating over the past six years. The data shows a **statistically significant positive relationship between semester and Instructor Rating**. Student ratings have steadily risen, and are averaging out to a 4.6 on a scale from 1-5.



Students and Faculty have also noted my need to develop greater teaching clarity and organization. As you can see from the data, clarity and organization is less self-evidently excellent; it remains an area where I will continue to grow as an educator; due attention paid to clarity and organization will only strengthen my classroom effectiveness. Faculty and students continually offer constructive feedback to help my progress in this area; I adjust to their needs through mid-term evaluations, periodic review with Likert scales, and classroom visitations from peers. (A CTLE liaison, Dr. Anthony Ferzola, for example, visited my class last year and provided a report, now available in the *Supplemental binder*.) I remain diligently mindful of ongoing development capable of enhancing progress toward greater mastery. My ADP First Year Seminar, in fact, told me that my syllabus was the most detailed of all their professors, thus providing them with a higher degree of control over their time-management tasks, especially as freshmen. Dr. Ferzola, in fact, noted how I embed my daily schedule for students within the syllabus, and decided to implement this in his courses.



The following fitted line plot displays the regression line of my overall Instructor rating over the past six years. The data shows a **statistically significant positive relationship between semester and Clarity**. Student ratings have steadily risen, and are averaging out to a 3.9 on a scale from 1-5.



A colleague's suggestions of daily "housekeeping" (i.e., attention to syllabus and scheduling details), as well as a clear order (or theme) for the day, have greatly aided my own pace and leadership in the classroom. Clearer and more organized presentations now mark my classroom teaching each day because of such basic practices as presenting students with a regular pattern; thus, a recognizable and comforting *modus operandi* frames class. Such order provides focus to other noted strengths; when I have the opportunity to engage directly with a student's need for clarification, I am able to think on my feet quickly enough to respond well. Aptitude of this sort reinforces their sense that I can listen and that I desire to come alongside the student in the learning process. Fittingly, then, I do spend a considerable amount of time simply teaching students how to read a text carefully so as to increase their capacity to interpret difficult material on their own. In addition, I have increased my ability to provide an overall framework for understanding the material covered in a course so that close analyses remain tied to the larger picture. Such developments are a direct result of feedback provided by careful observations from colleagues and suggestions freely offered by students; such suggestions have expanded my teaching repertoire.

Let me then return to the basic timeline narrative, as this develops out of my teaching philosophy and experience. Alongside the two introductory courses, I was asked to teach a graduate seminar for the MA program. The graduate seminar was suited to my recent postgraduate context, and I had good success with that course. Two students in that class went on to right some of the more rigorous theses of late; one asked me to be a reader, and the other asked me to direct his thesis. The rapport with that first MA group attests to my ability to conduct higher-level seminars to student satisfaction.

After that first term of teaching, I was still in the process of completing my doctoral dissertation, which was submitted and defended in fall 2007. The doctorate was awarded in the spring of 2008, which contributed to renewed vigor for the classroom. That spring the department asked me to teach the SJLA theology courses, and I was happy to serve, indeed, eager. Apparently I was over-eager, for the students were also overwhelmed with the number of assumptions I made about their philosophical training. Again, I charged out of the gates enthusiastic and renewed for term after the doctoral success, but I marshaled too many unfamiliar technical terms. I learned quickly about the level of my pitch, but had to spend a good portion of that term adjusting to my own expectations about SJLA students.

Though they were gifted and articulate, they were still early on in their formation, and required greater guidance from me in the learning process; their comments attest to student expectations, met and unmet. I have noted, however, that two of my best students came out of that first group, and they asked me to supervise their honors theses, thereby attesting to some tangible successes.

The next two iterations of SJLA became more successful, the last proved most successful, in fact, culminating in invitations to lecture for the Phi Sigma Tau's Philosophy Café in the March of 2012 from former students. As our former colleague in Philosophy, now at Fordham, Dr. Christina Gschwandtner attests in her support letter, that lecture was "well-received by the over 100 students in attendance. The students enjoyed your careful preparation and colorful slides drawing on various sources in philosophy, theology, art, and contemporary culture." The invitation

Trade Shapes the World:
Consumption for the Greater Glory of God



"All for the greater glory of God"
St. Ignatius of Loyola

attests to the value some SJLA students placed in my later attempts at formation. Indeed, some from that same group also went on to found the "Fair Trade Club" due to our work on theology, food, and justice, which we coupled with an Education for Justice Grant that year. The grant enabled me to run a symposium and coordinate further with the Education for Justice Office as I required student participation in a teach-in on justice and food. Planned collaboration with wider community initiatives thus increased student engagement with justice. Such initiative gives evidence to my ability to form students for the creation of a more just culture.

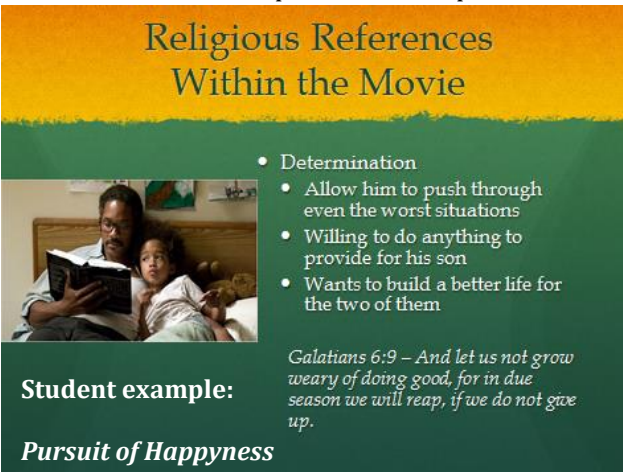
Demonstrated success (over time) in the SJLA program further honed my core curricular teaching. Teaching for that program taught me to design more manageable syllabi. The program also encouraged me to create a more interactive classroom environment. Observation of other colleagues too contributed to such efforts. Where previously reading and writing assignments dominated student coursework, I now have more speaking assignments, as well as tasks that remain student-lead, such as speeches, textual introductions, panel discussions, and impromptu collaborative work. My core teaching has thus progressed gradually to include more student formation in eloquence.

Recognition of such efforts in furthering student eloquence can be seen in the First Year Seminars I have offered, particularly the two iterations of "Science and Religion" with Dr. Benjamin Bishop (Computing Sciences). Our syllabus was circulated by the Provost's Office as an example of how to integrate the perfection of eloquence into seminars. "In addition to its academic content," wrote Hal Baillie, "the seminar should supply support for students as they make their transition to college-level academic work and the life of the mind, it should introduce the students to the Ignatian tradition...and it should begin the student's education in *eloquentia perfecta*... I have enclosed one example of a syllabus for the seminar, graciously offered by Ben Bishop and Cyrus Olsen." In addition, we won an Information Literacy Stipend to integrate better research skills and use of the library into student formation in eloquence. We worked closely with Donna Witek (nee Mazziotti) to teach our students how best to utilize the resources available to them. Our students expressed gratitude for this opportunity; since they met one-on-one with Bishop, Olsen, and Witek for their research, their skills in information literacy adequately prepared freshmen for future excellence in academic coursework. Such research-based initiatives have continued to form my teaching philosophy, which now involves much more directed research activities aimed at providing students with experiences of academic honesty and standards for published citations. Recent inclusion of forensic writing skills acquisition has further complemented these developments. My pedagogy has thus developed to include pedagogical practices capable of transmitting fluency in eloquence and evidence-based writing.

As you can see from the list in my teaching summary, I have taught a wide variety of courses. The department asked me to teach some of them, and others I elected to teach. By way of an analogy from baseball, I am something of an utility-player for the department; I can play many positions to good effect. Admittedly, the department has worried that I need to focus more directly on one or two courses of noted strength so that they are fully mastered. "Inside the Catholic Tradition" represents one such course. The most successful course remains "Parables in Pop Culture," a theology and film course that fills each term and is now in its third iteration in the past two years. Students especially comment on the public speaking they conduct in groups and how it contributes to their critical analysis of popular

culture, especially films, such as *The Pursuit of Happyness* (one slide from a student presentation is provided to the right).

The greatest degree of demonstrated mastery is in my “Introduction to Christian Theology” (T/RS 122) core course. The course plays to my academic and personal strengths. An advantage, however, of the kind of courses I have taught is that they have impacted my own learning and research. Courses I designed, such as “Sacramental Imagination,” gave me the opportunity to hone my ability to help students use their imaginations in analyzing culture; I collaborated with Art History (Carol Long) and the library to collate imagery associated with biblical interpretation, which I used in lectures and coursework. We focused on what is called “typology,” which attempts to bring the Hebrew Bible (or Old Testament) into conversation with the New Testament by combining “types,” such as King David and Jesus. My knack for using imagery for cultural and intellectual analyses translates well into my use of PowerPoint presentations, mind-mapping software, and other visually effective tools, such as Prezi. (I received a Teaching Enhancement Grant through the CTLE to experiment with such tools for increasing concept retention; grant information and examples are available in the *Supplemental binder*.)



**Religious References
Within the Movie**

- Determination
- Allow him to push through even the worst situations
- Willing to do anything to provide for his son
- Wants to build a better life for the two of them

Galatians 6:9 – And let us not grow weary of doing good, for in due season we will reap, if we do not give up.

Student example:
Pursuit of Happyness

A natural accompaniment to my regular course load is my involvement with students in our honors program. I conducted three tutorials and directed two year-long senior projects. In the majority of cases, I have worked with students in their areas of interest, sometimes even taking the opportunity to expand my own exposure to new ways of thinking. Previous work in theology and mathematics exemplifies this pursuit of growth in knowledge. That student attended a conference for mathematics educators that led to a submission for future participation; she would have bypassed this opportunity without our tutorial work. As you shall see from the letter provided by the Director of the Honors Program, Dr. Joseph Kraus, the theses I supervised (from that first iteration of SJLA) are of the highest quality and remain of particular note during his Directorship. These projects initially arose out of student responses to my teaching in introductory courses. The sustained memory of engaging material and my aptitude for listening to their ambitions all point to the regard with which I am held by students within the honors program.

Further testament to my teaching service at the Honors level is the course offered in Spring 2014 with John Deak (Chemistry): “Addiction: Perspectives from Neuroscience and Theology.” Dr. Deak and I created the course out of a tutorial he offered the science of addiction. My work on modern debates about human freedom and determinism well complement his work, since the most influential interpretation of addiction today dubs the affliction a brain disease that can be treated most effectively at the bio-chemical level, mostly likely through pharmacology. As a brain disease, then, the science suggests that a person is less “free” than most assume, precisely because the brain affects a person’s actions and identity to a much higher degree than hitherto known. A course addressing the humanistic and theological side of addiction shall thus greatly complement the scientific approach to the diagnosis and treatment of addiction. Selection by the honors committee attests to the value of my ability to innovate in interdisciplinary teaching.

A spirit of innovation and adaptation to departmental needs can be seen in the way I provided relief teaching in Fall 2011. Two colleagues were taken ill which required staffing adjustments. One colleague required that a section of the Bible freshman seminar be taught, and I volunteered, though I had neither designed the course nor taught it before. Similarly, at mid-term another colleague needed assistance with a course on the “Theology of Marriage,” which I was asked to teach to its completion along with the aid of a Graduate Assistant. The same situation applied here: I neither designed the syllabus nor taught the course before, and yet successfully mastered the material on the fly to garner accolades from students in attendance. These students evaluated my performance as highly satisfactory in the categories of context, organization, and clarity. For example, out of 17 students responding, 6 rated me a 4 while 8

rated me a 5. The distribution of 14 out of 17 students thus landed at the high end of satisfaction. Students and Faculty find me reliable, capable, and adaptable. Reliance upon my adaptable skills-set for classroom teaching provides ample evidence that my department considers my contributions to be integral to its daily operations in the fulfillment of its mission.

As I noted in my teaching philosophy above, education transforms both student and teacher. My own professional development has been shaped and aided especially by my students, and through exemplary service offered by colleagues who have coached me. I take great pleasure in learning generally, and I have been able to translate that enjoyment into my learning about teaching. One key characteristic for promotion has always been very high, and that is my enthusiasm for the subjects I teach. That evident enthusiasm has been applied also to my efforts at ever improving classroom teaching. I thus strive to embody the *magis* as I enhance the student experience in my classroom.

In summary, my activities and accomplishments outlined in this section prove professional competency and progress towards teaching mastery.

Scholarship Narrative

My current research is marked by case studies in significant twentieth-century texts that well represent the key problems and debates alive within the discipline. For example, I am rewriting a peer-reviewed presentation on the Second Vatican Council (1962-65) document *Gaudium et spes*. A theologian I studied for my dissertation (Karl Rahner, S.J.) influenced the Second Vatican Council, thereby preparing me for such analysis. The other most recent example of my scholarship, arising from an invited presentation at St. Anselm College (N.H.), also testifies to the sufficiency of my training; it is a paper on the reception of Thomas Aquinas's (1225-74) work in the modern period, with a focus upon ontology (the study of being in philosophy). My doctoral dissertation included a chapter on Aquinas just published in *Nova et Vetera*, a peer-reviewed journal of theology. Two new requests for my scholarship arrived this last month (Oct. 2013), one for a Festschrift, another for a collection titled *Augustine and Ecology*. My research agenda thus continues in accord with my original vision for doctoral training, namely, facility with modern intellectual history as it influences Christian theologies after Immanuel Kant (1750-present).

Intellectual history is my area of expertise. I am proficient in European, British, and America intellectual-cultural developments in the modern period (1750-present), with special reference to Christian theologies.

In March of 2012 an essay appeared in a *Festschrift* with "some of the most eminent living theologians." Here is the title of the essay and the volume in which it is included: "Tell it Slant: The True Motion of Love's Contemplation", in Simon Oliver, Karen Kilby, and Tom O'Loughlin (eds.), *Faithful Reading: New Essays in Theology and Philosophy for Fergus Kerr, OP* (T & T Clark/Continuum). As the youngest and most junior contributor in the volume, my essay pays tribute to Kerr's work and shows his ongoing influence on the discipline of theology. The essay was published in the spring of 2012. My work can stand alongside contributors of international stature; this speaks both to the extent of my network of scholars as well as the quality of my scholarship in the field of theology.

The next piece of scholarship well displays progress mastery in the content of my field, for it is an essay on Thomas Aquinas. The journal *Nova et Vetera* is edited by two of the more prominent scholars in the United States, one of whom is an acknowledged expert in Aquinas's theology. That expert in particular noted the value of my contribution titled "The Acts of 'Turning' and 'Returning' in Aquinas." It analyzes a theme from neoplatonic philosophy and relates it directly to Aquinas's theory of knowledge, thus fulfilling the vision for the journal: "The English edition of *Nova et Vetera* is published quarterly and provides an international forum for theological and philosophical studies from a Thomistic perspective. The journal strives to follow the culturally engaged, ecclesial, broadly Thomistic, and dialogical perspective of the founder of the Swiss *Nova et Vetera*, Charles Journet. Journet worked at the intersection of theology, philosophy, and biblical studies, and we seek to do the same." The interdisciplinary character of the journal fits well with my characteristic contribution to theological scholarship, since much of what I write incorporates various disciplines.

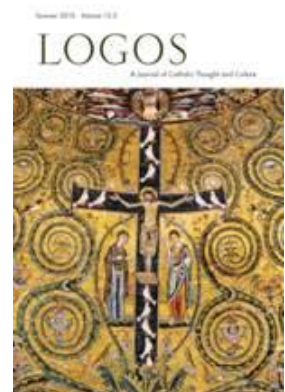
The essay "Spirituality and the Healthcare Professional" is to appear in the *Linacre Quarterly* this November. It exemplifies the expansion of my scholarly activity into areas beyond my immediate training. The *Linacre Quarterly* is the journal of the Catholic Medical Association. "Continuously published since 1934, *The Linacre Quarterly* is the oldest journal in existence dedicated to medical ethics. [It] provides a forum in which faith and reason can be brought to bear on analyzing and resolving ethical issues in health care, with a particular focus on issues in clinical practice and research." In the midst of rapid change in healthcare, I argue that Catholic healthcare workers have much to offer the industry as they bring their spirituality of interdependency into their work environments. Due attention to spiritual nourishment received in the Church via the Eucharist is thus encouraged if Catholic healthcare is to have the leavening impact it is intended to have in culture. After revisiting Pope John Paul II's social encyclical *Laborem Exercens* (*On Human Work*, 1981), a spirituality of work is offered for Catholic healthcare professionals with particular focus on the Eucharist. Collaboration with Dr. Catherine Lovecchio of the Nursing Department also greatly enhanced

the quality and relevance of this article. Her editorial input as a nurse enriched the content and brought about a renewed dialogue for colleagues whose work may seldom be intertwined. Our conversations over this essay have led to further ideas for collaboration, which it may be possible for us to pursue in the future.

In February of 2011 I participated in a symposium on the term used in the New Testament called the “Powers.” The term relates to the concept of spiritual powers, such as non-human agents (angels, demons, etc.), but also to political concerns about the use of power in government and policing. My contribution has since been accepted for publication in the *Ashland Journal of Theology*, which is a Protestant journal associated with a seminary in Ohio. This work will thus reach a wider ecumenical audience and thus well represents my ongoing desire to be in conversation with theologians from various backgrounds and traditions. The title, “A Dramatic Role? Hans Urs von Balthasar on the ‘Powers’”, shows my ability to comment on a theologian of significance in contemporary debates. It also provides evidence of my growing knowledge of the relationship between theology and literature.

A more in-depth sampling of my use of the twentieth-century theologian, Hans Urs von Balthasar, can be seen in the next two publications. Firstly, “Exitus-Reditus in H.U. von Balthasar” continues the conversation mentioned above in my article on Aquinas, that of the neoplatonic philosophy of exit and return from the “One.” The article was published in July 2011 in the *Heythrop Journal*, the journal of philosophy and theology of the British Jesuits. “Founded on the conviction that the disciplines of theology and philosophy have much to gain from their mutual interaction, *The Heythrop Journal* provides a medium of publication for scholars in each of these fields and encourages interdisciplinary comment and debate.” The essay published here marshals my knowledge of a theologian who continues to be at the forefront of contemporary interdisciplinary comment and debate.

More distinctly interdisciplinary is my contribution to *Logos: A Journal of Catholic Thought and Culture*, titled “Remaining in Christ: The Paradoxical Heart of Hans Urs von Balthasar’s Theology” published in the summer of 2010. The journal is “is an interdisciplinary quarterly committed to exploring the beauty, truth, and vitality of Christianity, particularly as it is rooted in and shaped by Catholicism.” The essay arose out of a lecture I gave in Austria. It places von Balthasar’s thought in relation to Catholic debates about the use of paradox in theological language and culture.



Cover chosen based on my article: “Remaining in Christ”

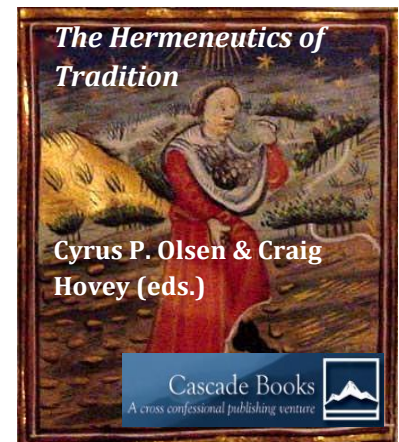
The final essay here presented exemplifies my mastery of the methodology and content of my field. “Act and Event in Rahner and von Balthasar: A Case Study in Catholic Systematics”, published in *New Blackfriars* in January 2008, provides new insight into one of the most acrimonious debates in twentieth-century Catholic theology, that between Karl Rahner and Hans Urs von Balthasar. Issues in philosophy and theology intertwine as I explain how their common starting point should continue to inform our efforts at synthesizing the insights of various theological schools and methodologies. Founded in 1920 with a focus on Catholic reflection on current events, and edited by the Dominicans of the English Province, “*New Blackfriars* publishes articles and book reviews of general interest, with an emphasis on theology, philosophy and cultural studies.” Since the theological scope is ecumenical, contributions are to be mindful of the respectful dialogue to be maintained between churches. The vision of the journal accords well with my desire to be in dialogue across differences in tradition and methodology.

In addition to these publications, I have an essay on Karl Rahner’s theology that has received a request for resubmission to *Theological Studies*, which is “a quarterly journal of theology, published under the auspices of the Jesuits in the USA.” The essay examines how Rahner deals with the problem of history as it relates to theology. It also asks about the role freedom plays in his early writings. I have received positive feedback from peer-reviewers and am in the process of editing the material. The essay as it presently stands can be found in *Supplementals* section 5.

My book reviews largely reflect my expertise in twentieth-century Catholic thought. Founded in 1899, *The Journal of Theological Studies* “crosses the entire range of theological research, scholarship and interpretation.” The

editors have me on record as an expert in certain areas, such as Hans Urs von Balthasar, and will solicit my opinion for publication, as they have done most recently for a book review I am presently composing. The *Heythrop Journal* (London) and *Religion & Literature* (Notre Dame) do the same. I consider my book reviews to be a means of sharpening my skills as a scholar since they require written precision and accurate analysis. They also keep you updated on the latest scholarship which always helps to inform my other projects.

Another major project is my collaborative work with Craig Hovey of Ashland University. We completed the co-editing of an ecumenical volume titled *Hermeneutics of Tradition*, now in press with Cascade (Oregon). I conceived of the project, gathered internationally recognized scholars, and received assistance in bringing this to completion by my co-editor. It also received further support through the American Academy of Religion (AAR). We hosted what is called a “Wildcard Session” at the annual conference in order to present examples of the work received. The AAR chose our panel from among a pool of applications and they stipulated that this serve as an opportunity for collaboration and solicitation of further possibilities for dialogue with scholars across a range of academic specializations. Recognition by the AAR for this project provides external evidence that the project is of worth to the academy. The project should be available to the public in the Spring of 2014; the contract was signed.



The American Academy of Religion has been my main arena for scholarly presentations, both at the national and regional levels. I have presented material on sustainability, which arose naturally out of a sustainability workshop; that presentation led to an invitation to contribute to volume on Augustine’s thought in relation to ecology for 2014. Also, my other presentation at a national AAR conference brought Catholic thought into dialogue with feminist insights about knowledge and ritual to examine how our bodies inform how we engage religious practices. These areas of interest are being incorporated into a larger book project titled *Method, Imagination, and Inquiry in Christian Theology*. (A sample table of contents of that project, which includes developments of these presentations, can be viewed in *Supplemental Materials* section 5.) The imagination gained prominence in post-Kantian philosophy in Europe and the British Isles as a result of the way that Kant separated faith and reason. Research on the imagination is the first research project the University of Oxford accepted me to complete: a comparative study of Catholic and Protestant theologies of the imagination, and their relation to literature. A sustained interest in the imagination has thus guided much of my postgraduate research agenda, and this recent book project ably furthers scholarship on this subject. It also remains relevant to Science-Religion dialogue, given the centrality of method in the modern period.

Subsequently, I applied last year for a grant through the BioLogos Foundation on the topic of evolution and its impact on Christian theology. In particular I focused on what Christian anthropology can look like in light of evolutionary theory. Once one understands more clearly how Christianity views the human person, then it is more likely to be able to render concepts and communication about Jesus of Nazareth to a contemporary audience. The grant request totaled \$75,000.00 due to salary costs and the duration of the research period, specified at least as covering two years. The grant was denied, but the application experience remained beneficial and has made me eager to try more often. Colleagues, in fact, come to me for grant-writing assistance. My hope is that I can secure proper funds for an upcoming sabbatical project, and I have a year and a half to draw those plans into place.

Most recently active members of the Catholic Theological Society of America (CTSA) vetted my application for full membership, which requires at least three peer-reviewed publications, and accepted. Shortly thereafter a peer from Providence College, whom I met at another conference, invited me to be the moderator for a session at the upcoming CTSA conference on Thomas Aquinas. The panel included Fritz Bauerschmidt (Loyola, Maryland), Daria Spezzano (Notre Dame), and Paul Griffiths (Duke). The organizer solicited my assistance for moderating an academic panel. In conjunction with my membership in the CTSA, I further proposed to the Department that we seek grant

money for a meeting with our Bishop, and the Department has thus far successfully executed that task. We won the grant, and held a successful dialogue with the Bishop of Scranton in the Heritage room of the WML.

As I move forward with my research agenda, I have three distinct areas I want to master. Firstly, I want to continue to master the context and content of the Second Vatican Council, as this can be read and understood in light of the modern councils (Trent, Vatican I, and Vatican II). That interest well reflects my recent teaching for the MA program in Theology/Religious Studies. Secondly, I will complete my book *Method, Imagination, and Inquiry* in order to further my expertise in central problems associated with modern thought most generally, and Christian theology specifically. Since that project is well under way, I am confident that the next two years, with a sabbatical at the tail-end of that period, will result in a completed and published volume of note. Finally, I will continue my work in Catholic theology and healthcare. That interest not only involves a continuation of my work in science and religion, but it also involves the already published material on spirituality, as well as offering me further potential to integrate my interest in technology and leadership; as the healthcare system in the United States continues to push for electronic healthcare records, and patient education, it will be important to have theologically informed voices in the public debates surrounding the ethics, metaphysics, and vision underlying healthcare developments. Each of these areas fits well with the research trajectory that began in graduate school and has been enhanced by Scranton's teaching environment.

In summary, the activities and accomplishments outlined in this section prove substantial and sustained scholarly activity meriting promotion.

Service Narrative

The Faculty elected me immediately to serve on the Faculty Senate. Subsequently, I served from 2007-2009 as a member of the Curriculum Committee. I also volunteered to be part of the Committee on University Image and Promotion. Debate, discussion, deliberation, and decision-making marked my monthly contributions to the Senate. The work with the Curriculum Committee has proven valuable for our department and for my present advancement of curricular knowledge obtained as an advisor in the CAS Academic Advising Center (CASAAC). Curricular complexities greatly confused me at first; now, I have thorough knowledge of curriculum development used daily in the CAASC. I believe these experiences will stand me in good stead as I continue to articulate the place of my department in curricular development and ongoing change. In fact, my recently begun service for the Faculty Senate GE Goals and Objectives Sub-Committee for the College of Arts and Sciences fits naturally within the pattern of service already established with my colleagues in the College.

Service flows from gratitude for the privilege of employment in an attentive and generous workplace situated in an eminently livable city of humane scale.

Advising attunes me to student needs in unanticipated ways. As I help students decide their course of study, I hear of their expectations for Faculty and for the University as a whole. Listening and advising thus bring subtle adjustments to my teaching, such as an acute awareness of demands on student time and increased attention to the fluctuating demographics of our student body. Without knowing that I am a theology professor, many students will tell me of their experiences in theology courses, and these provide food for serious reflection for me and my department. Furthermore, especially because of my involvement with freshman seminars, I have more time with my students since I help many also as an advisor. Work in the CASAAC deepens my role as an Ignatian educator as I attend more readily to the care of the whole person, sometimes involving care of the parents as well!

I also served one academic year as Interim Director of the MA Program in Theology/Religious Studies. Responsibilities included coordinating the selection and assessment of graduate assistants, attendance at PCPS Graduate Dean meetings, assignment of teaching duties to Faculty, provision for theses defenses, and general management of graduate student needs. Dean Welsh may be able to offer comments on my involvement in meetings; I rarely left a meeting without making a contribution of some substance to the matters at hand.

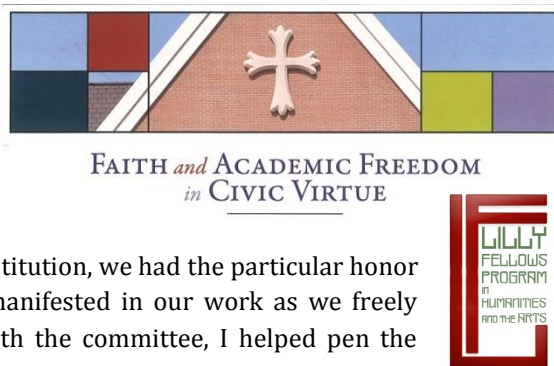
My work in web-development for the department began in 2007. The webpages associated with our department were slightly revamped and cleaned up prior to the implementation of the content management system (CMS) now employed. I stopped this service for a period of time only to take it up again in 2011 for the CMS implementation. I trained for the maintenance of our website and brought to completion the transition from the old system to the new CMS. Service to the department in this area continued through this fall and helped me think about how best we can promote our work to potential students and benefactors. There is need for further improvement in our departmental presence on the web, and I shall continue to assist staff to envision how we can engage in that growth. My own online teaching initiatives for the department also fit well with departmental web service.

I supervised undergraduate and graduate theses. Two of the undergraduate honors theses received particularly high praise for their depth and interdisciplinarity (see the support letter by Dr. Joseph Kraus). At the graduate level, I had the privilege of supervising a thesis of high caliber, written by Joseph DiLauro. I serve the department as a valuable mentor for student formation, as evidenced most clearly in my acquisition of a Fellowship for Summer Research grant conducted with an undergraduate who is now in the Jesuit novitiate in New York. Of late, I believe I am the only one in my department to have this distinction. Such awards are evidence that my capacity as a mentor to students is sought after and valued.



In terms of further departmental service, my presence on interview teams for two position searches and my election to a third this November attest to my value to the department as an able interviewer who possesses the requisite interpersonal skills of discretion and delicacy in conversation required for vetting job candidates. Not only is that service of great value to the department, but I have also put in the time necessary to vet and hire six new members of our department. In the short period of time I have been a member of the department we have hired excellent candidates that have altered the demographics of our department drastically. I am proud to have been an active team-member capable of acquiring the talent and excellence embodied in our new colleagues. Hiring requires countless hours of reading applications, meetings, phone conferences, debate, secret ballot voting, hospitality, and many other unseen points of service for a department. I consider my service in this area to be particularly strong and of great value to our department, university, and city. All six candidates have chosen to live in the city of Scranton, and thus have contributed greatly to the way in which University and city have been enhanced by our recent hiring efforts. Our civic engagement is up simply by virtue of our walking the streets of Scranton, which we do daily on our way back and forth to work. Such a presence in the city creates further organic links for our educational efforts.

In conjunction with civic engagement, I served as a member of the Lilly Fellows National Program Planning Committee initiated by Gretchen Van Dyke. I served alongside Faculty, Staff, and Administration. The University hosted a three-day conference (October 17-20, 2013). The Lilly mission is described thus: "The Lilly Fellows Program in Humanities and the Arts seeks to renew and enhance the connections between Christianity and the academic vocation at church-related colleges and universities." In accord with that mission we offered the theme "Faith and Academic Freedom in Civic Virtue". As a Jesuit institution, we had the particular honor of showcasing how the Ignatian spirit of engaging the world is manifested in our work as we freely pursue excellence within our pedagogical practices. Together with the committee, I helped pen the following description:



As the host of the 23rd Annual National Conference of the Lilly Fellows Program in Humanities and the Arts, The University of Scranton will provide a forum for dialogue about how we as individuals and institutions bring the values of faith and academic freedom to the service of civic virtue. As universities with faith missions our collective commitment to civic engagement arises directly from our devotion to open conversation, ecumenism, and the search for truth. Appropriating the words which the Second Vatican Council applied to itself, the membership of The Lilly Fellows Program, "can provide no more eloquent proof of its solidarity with, as well as its respect and love for, the entire human family with which it is bound up, than by engaging with it in conversation." As a Catholic Jesuit institution, Scranton is honored to provide a setting for this colloquium. We hope that while they are here conference participants will witness the Ignatian spirit engaging the world through the life of our University.

Use of the Second Vatican Council was my suggestion; it fits well with the Catholic vision for free and open dialogue across disciplines, cultures, and religions. Dr. Van Dyke lauds the service provided on this committee (see her support letter in the *Supplementals* file). A particular highlight of that service was the collaboration with Cheryl Boga, Director of Performance Music, as we planned an Interreligious Reflection Service together. I received further Lilly networking support through attendance at a National conference last spring held at Sacred Heart University: *The Human Journey: Integrating a Faith-Based Education in the 21st Century*. I learned Sacred Heart's core curriculum design and implementation; the focus upon mission was particularly relevant for our institution and the networking places me well to continue work with the Lilly Fellows Network.

Part of the Lilly planning with Dr. Van Dyke involves inviting speakers to campus, and this is something I have done on many occasions, thus enriching University-wide dialogue. Invited speakers addressed "Food and Justice", Walker Percy (American literature), Simone Weil (French literature and philosophy), and C.S. Lewis (British

literature, philosophy, and religion), and E.R. medicine. Provision of such lectures attests to my ongoing network among academics and the service they offer this learning community. Reciprocally Faculty and students invite me to lecture for clubs and the Catholic Intellectual Tradition (for example). I presented my own research twice for the Research Seminar Series. Clavius Fund participation has also afforded me opportunities for further dialogue with diverse Faculty and Staff.

Such collegiality has also led to service for the Institutional Review Board for the Protection of Human Subjects. Service here involved ethical training, application vetting, and monthly meetings. The training came in handy for the Science & Religion seminar, since I covered the ethical responsibilities of the scientist. John Deák also serves on the Board, which, in part, facilitated our preparations for our upcoming honors course. The IRB introduced me to the variety of research conducted at the University. Interaction with colleagues in that committee led to my service on the Periodic Review for Middle States sub-committee on Hiring Practices; I liaised with Dean Conniff, the Provost, and Vice-Provost regularly per our work as a committee.

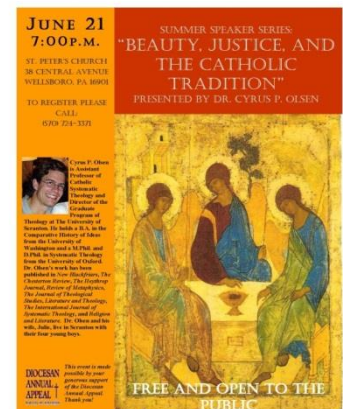
My service to the wider community comes largely through where I live, worship, and remain involved with youth sports. As a resident of Scranton, I take great pride in the city, especially as I walk to work each day and build up the community on the Hill. This commitment extends throughout community events, from fundraisers at local churches, school, and sports programs, to the assistance neighbors offer one another in the care and maintenance of their homes. On many occasions my walk to work has brought to my attention civic issues which I have taken to those directly responsible for civic engagement at the University as well as to the Magistrate of the city. The overall health and safety of the city remain a concern to those of us who walk daily with our families about the streets of Scranton and call it home.

The Howard Gardner School, Prescott Elementary, and the Montessori school at Elm Park are the schools of my children. Support of their education involves teacher-parent meetings, recitals, field-trips, and fundraisers, all of which keep us connected to the wider Scranton community. Another son is enrolled in the Montessori school on Linden Street. As a family, we are also involved in Parish life in Scranton. I coached t-ball and baseball for two years and this involved team-work with other parents in the community. My oldest sons also swim for the Scranton Sting Rays at the Dunmore YMCA; I liaise with the coaching and parental staff associated with the team; this further widens my impact on the civic community as we must also fundraise on behalf of the team.

I have offered lectures for the Diocese of Scranton on a number of occasions, especially in Wellsboro, PA. The Diocese has received positive feedback about my presentations and values my contribution to their lecture series. I also served the Diocese in marriage preparation courses. These events take an entire Saturday, from 7:30am-3:30pm, and I was required to find care for my children in order to be involved.

I lecture more widely too, as I did for the International Institute for Culture (Philadelphia, PA) on *The Hobbit*, as well as at the Oratory Church (Philadelphia) on literature and theology as part of a retreat for priests. Students similarly asked me to speak for the University's *This I Believe* series put on at the end of academic year 2012-23, which was well received; the "mini" lecture is available online through SoundCloud.

In summary, the activities and accomplishments outlined in this section clearly demonstrate substantial service to the Department of Theology/Religious Studies, The University of Scranton, and the external community.



Promotion Summary

In conclusion, my teaching, scholarship, and service either meet or exceed requirements for Tenure. Thank you for considering my application for Tenure.

▲ APPENDICES

APPENDIX A: CURRICULUM VITAE

APPENDIX B: SAMPLE SYLLABUS

APPENDIX C: SAMPLE SCHOLARSHIP

APPENDIX D: SAMPLE SERVICE

SUPPLEMENTAL CONTENTS:

- ▲ (1) SELECT COURSE SYLLABI, EXAMS, ASSIGNMENTS, & COURSE PRESENTATIONS
- ▲ (2) OFFICIAL STUDENT EVALUATIONS, PEER TEACHING EVALUATIONS, AND OTHER EVIDENCE OF TEACHING COMPETENCE AND PROGRESS TOWARDS MASTERY, SUCH AS PEER SUPPORT LETTERS
- ▲ (3) PUBLICATIONS
- ▲ (4) CO-EDITED BOOK MANUSCRIPT
- ▲ (5) PAPERS CURRENTLY UNDER REVIEW AND OTHER EVIDENCE OF SCHOLARLY ACTIVITY
- ▲ (6) ACADEMIC PRESENTATION MATERIALS
- ▲ (7) GRANTS & GRANT APPLICATIONS
- ▲ (8) SERVICE MATERIALS



**CREST OF REGENT'S PARK COLLEGE,
UNIVERSITY OF OXFORD**

Curriculum Vitae

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800 Linden Street

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Areas of Specialty

Intellectual History (1750-today)

Christianity and Culture

Education

D.Phil. Oxford (Theology; 2008)

M.Phil. Oxford (Theology; 2003)

B.A. Univ. of Washington (Comparative
History of Ideas; 2000)

B.A. Exchange, Univ. of Aberdeen (1998-99)

Teaching Experience

Associate Professor of Theology

University of Scranton

Fall 2013-Present

Assistant Professor of Theology

University of Scranton

Fall 2007-2013

Instructor of Theology

University of Scranton

Aug. 2006-Fall 2007

Tutor, Phil. of Religion

Centre for Medieval & Renaissance

Studies, Oxford: 2002-3

Peer Facilitator, Comparative History of

Ideas Program, University of

Washington: 1999

Course: The Question of Human
Nature

▲ PUBLICATIONS

(a) CO-EDITED BOOKS

1. *Hermeneutics of Tradition*, co-edited by Cyrus Olsen and Craig Hovey (Cascade Press, 2014).

(b) PEER REVIEWED JOURNAL ARTICLES

5. "The Acts of 'Turning' and 'Returning' in Aquinas", *Nova et Vetera*, English Edition, Vol. 11, No. 3 (2013), 871-96.
4. "Spirituality and the Healthcare Professional", *Linacre Quarterly*, 78:4 (Nov. 2011), 437-454.
3. "A Dramatic Role? Hans Urs von Balthasar on the 'Powers'", *Ashland Theological Journal*, 43 (Nov. 2011), 1-20.
2. "Exitus-Reditus in H.U. von Balthasar", *Heythrop Journal*, 52:4 (July 2011), 643-658.

1. "Remaining in Christ: The Paradoxical Heart of Hans Urs von Balthasar's Theology", *Logos: A Journal of Catholic Thought and Culture*, 13:3 (Summer 2010), 52-76.

(c) OTHER JOURNAL ARTICLES

2. "Ontology, Thomism, and the *Esse* of Christ: A Response to R.E. Houser," *Saint Anselm Journal* vol. 9, no. 2 (2013). [refereed e-journal]
1. "Act and Event in Rahner and von Balthasar: A Case Study in Catholic Systematics", *New Blackfriars* 89, (Jan. 2008), 3-21.

(d) ARTICLES IN COLLECTED VOLUMES

"Tell it Slant: The True Motion of Love's Contemplation", in Simon Oliver, Karen Kilby, and Tom O'Loughlin (eds.), *Faithful Reading: New Essays in Theology and Philosophy for Fergus Kerr, OP* (London: T & T Clark, 2012), 243-268. [Peer invited and vetted]

(e) REVIEWS

13. *Hope in a Democratic Age*, Alan Mittleman. For *Modern Age*.
12. *Von Balthasar: A (Very) Critical Introduction*, Karen Kilby. For *Modern Theology*.
11. *Nouvelle Théologie & Sacramental Ontology: A Return to Mystery*, Hans Boersma. In *International Journal of Systematic Theology*, 15.3 (July 2013), 364-367.

10. *Nietzsche's Epic of the Soul: Thus Spoke Zarathustra*, T. K. Seung. In *Religion and Literature* 39.1 (Spring 2007), 110-13.

9. *Scattering the Seed: A Guide Through Balthasar's Early Writings on Philosophy and the Arts*, Aidan Nichols, O.P. In *New Blackfriars* 88 (Jan. 2007), 115-117.
8. *Karl Rahner: Theology and Philosophy*, Karen Kilby. In *Heythrop Journal* 47 (Oct. 2006), 670-674.
7. *How Things Are in the World: Metaphysics and Theology in Wittgenstein and Rahner*, Terrance W. Klein. In *The Heythrop Journal*, 47 (Oct. 2006), 674-676.
6. *The Eschatology of Hans Urs von Balthasar*, Nicholas Healy. In *The Journal of Theological Studies* 57 (Apr. 2006), 395-397.
5. *The Cambridge Companion to Karl Rahner*, ed. Declan Marmion. In *International Journal of Systematic Theology* 8 (Apr. 2006), 209-212.
4. *Hans Urs von Balthasar and the Dramatic Structure of Truth*, D.C. Schindler. In *Review of Metaphysics* 59 (Sept. 2005), 202-03.
3. *The Catholic Revival in English Literature: 1845-1961*, Ian Ker. In *Literature and Theology* 18 (2004), 496-498.
2. *Secret Fire: The Spiritual Vision of J.R.R. Tolkien*, Stratford Caldecott. In *Chesterton Review* 30 (2004), 106-109.
1. *Images of Redemption*, Patrick Sherry. In *New Blackfriars* 85 (2004), 258-260.

(f) WORK IN PROGRESS

Books

Method, Imagination, and Inquiry in Modern Christian Thought (sabbatical project).

Articles

"Karl Rahner's Theological Turn Toward History", resubmission request from *Theological Studies*.

"Weighed in the Balance: A Reading of *Gaudium et Spes*," projected submission to *Ecclesiology*.

"Interdependent and Vulnerable: A Sustainable Theological Anthropology," for *Augustine and Ecology*, ed. Kim Paffenroth (Rowman & Littlefield, 2015).

Reviews

The Trinity and Theodicy: The Trinitarian Theology of Hans Urs von Balthasar and the Problem of Evil, Jacob Friesenhahn. For *The Journal of Theological Studies* (Oxford).

▲ SELECT PROFESSIONAL ADDRESSES (*PEER REVIEWED)

16. "Tell it Slant: Theology and University Education," Office of Research Services Lecture, University of Scranton, Oct. 4, 2013
15. Moderator, "Conversion in St. Thomas Aquinas," Catholic Theological Society of America, 2013
14. Respondent to Ed Hauser, "The Nature of God According to Avicenna and Aquinas", Metaphysics Conference, Institute for Saint Anselm Studies, June 5-6, 2012
- *13. "Weighed in the Balance: A Reading of *Gaudium et Spes*", *Vatican II Reconsidered*, Walsh University, May 3-5, 2012

12. "Before the Judgment Seat: Wisdom and Theological Education", *Pedagogical Ressourcement*, Symposium, Malone University, March 31, 2012
- *11. "Hermeneutics of Tradition", Wild Card Session, AAR Annual Meeting, San Francisco, Nov. 2011
10. "A Dramatic Role? Hans Urs von Balthasar on the 'Powers'", *Responding to the Powers*, Symposium, Ashland University, Feb. 12, 2011
- *9. "Embodied Hermeneutics: Liturgical Enactment in Blondel and Feminist Philosophy of Religion", Philosophy of Religion Section, AAR Annual Meeting, Montréal, Canada, Nov. 7-9, 2009
- *8. "Interdependent and Vulnerable: A Sustainable Theological Anthropology", AAR Mid-Atlantic Meeting, Baltimore, Mar. 27, 2009
7. "The Concept of the 'Whole' in Catholic Theology", Research Seminar Series, University of Scranton, Oct. 17, 2008
- *6. "Divine and Human Creativity in the Annunciation: Beauty and Illumination", AAR Annual Meeting, Systematic Theology Section, Philadelphia, Nov. 21, 2005.
5. "The Significance of Act & Event in the Theology of Karl Rahner and Hans Urs von Balthasar", Oxford-Bonn Konferenz, R. F.-Wilhelms-Universität Bonn, Germany, Sept. 22, 2005.
4. "Remaining in Christ: The Paradoxical Heart of Hans Urs von Balthasar's Theology", invited Centenary Lecture in Honor of Hans Urs von Balthasar, Ave Maria University & ITI, Gaming, Austria, Sept. 2, 2005.
3. "The Conversion to the Phantasm in Aquinas and Its Modern Implications", University of Oxford, Faculty of Theology, Jan. 27, 2004.
- *2. "How the Blind are Led: Children and Ethical Responsibility in Recent Film", 11th Conference of The International Society for Religion, Literature and Culture, Leeds University, York, Sept. 13-15, 2002.
- *1. "Imagination and the Knowledge of God", University of Oxford, Faculty of Theology, Mar. 4, 2002.

▲ COURSES TAUGHT

INTRODUCTION TO THEOLOGY (X26) + ONLINE

BIBLE FYS (X3) + ADP SECTIONS

SCIENCE-RELIGION FYS (X2)

INSIDE CATHOLIC TRADITION (X2)

SACRAMENTAL IMAGINATION

MODELS OF THE CHURCH

THEOLOGY OF MARRIAGE

THEOLOGY & FILM (X3)

THEOLOGY & ECONOMICS

BEAUTY & JUSTICE

SIGNS & SYMBOLS

MODERN COUNCILS (MA)

CHRISTOLOGY (MA)

ECCLESIOLOGY (MA)

▲ GRANTS & FUNDED PROJECTS

Center for Teaching and Learning Excellence, Teaching Enhancement Grant: "Mind-mapping for Concept Retention: Concept Visualization & Learning", 2011-2012

Office of the Provost, Intersession Research Grant: "Vulnerability: Lessons for Religion from Feminist Thought, Sustainable Practice, and Disability Studies", Jan. 2011

Education for Justice Office: “Ethics of Consumption” symposium planned and hosted: Scranton, April 23, 2010

President’s Fellowship for Summer Research Program, Office of Research Services Faculty Mentor: William Woody, *Furthering Science-Religion Dialogue: On Shared Holistic Concepts*, Summer 2009.

Office of the Provost, Summer Research Grant: “Novelty & Action: Henri Bergson & Maurice Blondel’s Impact on 20th-Century Catholic Theology”, Summer, 2007.

▲ SERVICE

[a] DEPARTMENT

Assessment Sub-Committee, Department of Theology/Religious Studies, 2013-present

Online Education Sub-Committee, Department of Theology/Religious Studies, 2013-Present

Web-Development, Department of Theology/Religious Studies, 2011-2013

B.A. Honors Thesis Supervisor: William Woody, “The Trinity, the Church, and Man”, 2010-2011 (honorable mention For Library Research Award, 2011)

Interim Director of M.A. Program in Theology/Religious Studies, University of Scranton, 2009-10

M.A. Thesis Supervisor: Joseph Dilauro, “Liturgical Consequences of Joseph Ratzinger’s Relational Ontology”, Academic Year 2009-2010

B.A. Honors Thesis Supervisor: Gina Fullam, “On Human Dignity: Theological Anthropology & Political Implications of Philosophical Arguments in Reproductive Technology”, 2009-10

M.A. Thesis, Internal Examiner, Stephen Fitzpatrick, “Thomistic Contributions to Christology”, Fall, 2009

MA Thesis, Internal Examiner: Bryne Allport, “Seeking God in Vain: Vanity and the Possibility of Being Before God”, April 22, 2009

Vetted Job Candidates at the Initial Interview Stage, AAR Annual Meetings in Chicago (2007); Montreal (2009); San Francisco (Nov. 2011)

Designed and Taught New Syllabi: Christology; Models of the Church; Signs and Symbols; Inside the Catholic Tradition; Ecclesiology; Beauty & Justice; Science and Religion (team-taught); Sacramental Imagination; Modern Councils of the Church (Graduate)

Webpage Manager for Theology Faculty, University of Scranton, 2007-08

[b] COLLEGE OF ARTS & SCIENCES

“Addiction: Perspectives from Neuroscience & Theology”, Honors course with Assoc. Prof. John Deák (Chemistry)

Idea-making Seminar Panelist: Honors Program, January 27, 2012

First Year Seminars: Bible, 2011-Present

First Year Seminar Pilot Course: Science & Religion, co-taught with Benjamin Bishop, 2009 & 2010

College of Arts & Sciences Academic Advising Center, Feb. 1, 2011-Present

Lecturer for *The Catholic Intellectual Tradition*, 2010-Present (Catholic theology & poetry)

Coordinated and Organized:

Win Riley, Director of *Walker Percy: A Documentary Film*, Screening & Lecture, Mar. 29, 2011
 Zachary Shinar, M.D., *E.R. Medicine and Higher Education*, for SJLA students, Fall 2009
 Marie Cabaud Meaney, "Waiting on God: Life and Thought of the Mystic Simone Weil", Oct. 29, 2008
 Michael Ward, "Imagining God: C.S. Lewis & the Seven Heavens", May 1, 2008

Committee on University Image and Promotion, University of Scranton Faculty Alternate, 2007-08

[c] UNIVERSITY

Faculty Senate's Ad-Hoc GE Assessment "Goals and Objectives" Committee, 2013-present

Lilly Fellows National Program, Fall 2011-Present (Conference hosted October 2013)

"I Believe in Attention," for *This I Believe*, University of Scranton, April 22, 2013

Middle-States Periodic Review Committee for University Hiring Practices, Fall 2012

"Rings of Power: Justice and Judgment in the Marketplace", Philosophy Café, March 1, 2012

"Cloaked in Holiness", Weekly Companion publication, University Ministries, Feb. 22, 2012

"Jesuit Principles & Fair Trade", Food Day Event: A Fair Trade Panel: Food We Eat, Oct. 27, 2011

Institutional Review Board for the Protection of Human Subjects (IRB), Fall 2011

Freshman Seminar Pilot: "Science and Religion", 2010, 2011; "Bible", 2011

Faculty Moderator, World Youth Alliance Club, University of Scranton, 2009-10

Reader, University of Scranton Press, 2009-2010

Faculty Senate, University of Scranton, 2007-09

Curriculum Committee, University of Scranton, 2007-09

[d] WIDER COMMUNITY

Saint Francis of Assisi Soup Kitchen, 2013-14

"Graceful Stumbling: The Human Journey in *The Hobbit*," International Institute for Culture, Phil., PA, Jan. 4, 2013

"Expansion of the Heart", Saint Francis Xavier Church -- The Oratory, Philadelphia, PA, October 7, 2012

"Hope and Desire: Pope B. XVI and C.S. Lewis", St. Peter's Church, Wellsboro, PA, June 8, 2011

"Beauty, Justice, and the Catholic Tradition", St. Peter's Church, Wellsboro, PA, June 21, 2010

Coach, East Scranton Baseball, Scranton, PA, Summer 2010-2012

Outside reader in a blind peer-review evaluation process for *Religion & Literature* (Spring 2008)

"Becoming 'One Flesh' in St. Paul", Year of St. Paul lectures, Diocese of Scranton, Sep. 23, 2008; June 10, 2009

Diocesan Marriage Preparation, Diocese of Scranton, 2008-2011

▲ HONORS & AWARDS

Student Fellow, Centre for Christianity & Culture, Regent's Park College, Oxford: 2002-06

Graduate Studentship (Theology), University of Oxford: 2002-05

President, Graduate Society, Regent's Park College, University of Oxford: 2002-03

▲ RESEARCH ASSISTANCE

G.K. Chesterton Institute for Faith and Culture, Oxford, England: 2002-06

Secretariat for Cardinal Angelo Scola, Patriarch of Venice: 2005-06 [See Angelo Scola, 'The Theological Foundation of the Petrine Dimension of the Church: A Working Hypothesis', *Ecclesiology*, 4.1 (2007), 12-37.]

▲ MEMBERSHIP IN LEARNED SOCIETIES

American Academy of Religion; Catholic Theological Society of America

▲ PROFESSIONAL DEVELOPMENT

Provost Book Discussion, *Not For Profit: Why Democracy Needs the Humanities*, Martha Nussbaum, Oct. 2013

Grant-Writing Workshop, Office of Research Services, May 2013

Discussant at *The Human Journey: Integrating a Faith-Based Education in the 21st Century*, April 15-18, 2012; Sacred Heart University's Lilly Network Exchange

Participant in *The Intellectual Tasks of the New Evangelization*, Sep. 15-17, 2011, Washington, D.C., run by the United States Conference of Catholic Bishops

Clavius Fund Participant: 2010; 2011

Participant in Departmental travel to Israel through Judaic Studies, June 14-23, 2011

Participant at *Schemel Forum* roundtable, *Israel/Palestine: A Tale of Two Truths*, w/ David N. Myers, Professor of Jewish History, UCLA, University of Scranton, October 5, 2009

Participant at *The Catholic Intellectual Tradition*, Jan 5-9, 2009, University of Scranton

Discussant at *Beauty: What's Justice Got To Do With It?* National Lilly Fellows Network Conference, Oct 10-12, 2008, Seattle Pacific University

Participant at *Education for Justice: The Case for Sustainability*, May 22-23, June 6, 2008 & May 28, 2009 (Scranton)

Participant at *The Analogy of Being: Invention of the Anti-Christ Or the Wisdom of God*, April 4-6, 2008, Dominican House of Studies, Washington, DC

Participant at *Civic Engagement* roundtable, University of Scranton, March 12, 2008

Participant at The University of Scranton summer seminar entitled *The Nature of a Catholic and Jesuit University in the Twenty-First Century*, Aug. 13-17, 2007

▲ APPENDICES CONTAINED AFTER THE CURRICULUM VITAE:

APPENDIX B: SAMPLE SYLLABUS

APPENDIX C: SAMPLE SCHOLARSHIP

APPENDIX D: SAMPLE SERVICE

SUPPLEMENTAL CONTENTS:

- ▲ (1) SELECT COURSE SYLLABI, EXAMS, ASSIGNMENTS, & COURSE PRESENTATIONS**
- ▲ (2) OFFICIAL STUDENT EVALUATIONS, PEER TEACHING EVALUATIONS, AND OTHER EVIDENCE OF TEACHING COMPETENCE AND PROGRESS TOWARDS MASTERY, SUCH AS PEER LETTERS**
- ▲ (3) PUBLICATIONS**
- ▲ (4) CO-EDITED BOOK MANUSCRIPT**
- ▲ (5) PAPERS CURRENTLY UNDER REVIEW AND OTHER EVIDENCE OF SCHOLARLY ACTIVITY**
- ▲ (6) ACADEMIC PRESENTATION MATERIALS**
- ▲ (7) GRANTS AND GRANT APPLICATIONS**
- ▲ (8) SERVICE MATERIALS**

▲ APPENDIX B: SAMPLE SYLLABUS

Addiction: Perspectives from Neuroscience and Theology (H, E/P)

John Deak (Chemistry, Senior Colleague) & Cyrus Olsen (Theology, Junior Colleague)

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Course description [**& Justification for “P” & “E” designations**]: This course critically examines scientific and humanistic approaches to addiction. Students will be expected to learn the chemistry of brain patterning as well as the broader humanistic concerns associated with addiction and its attendant struggles. We shall bring scientific data on addiction together with the way the topic is treated theologically and philosophically. At times this will require greater attention to mastery of the science so that analyses of underlying philosophical and theological assumptions can be addressed with accuracy. Addiction will be examined scientifically and humanistically. The science will be taught from the perspective of chemistry and bio-chemical reactions in the body as these pertain to the subdiscipline of neuroscience, thereby satisfying the “Nature” component of natural science courses (designated “E”). The humanities component will address matters associated with the human person and God (“P” designation), particularly questions of appetite, freedom, and healing from debilitating illnesses classified as addictions. Our course will fulfill GE credits for Honors Students. Each student may choose between an “E” designation or a “P” designation, depending upon the needs of major-specific needs.

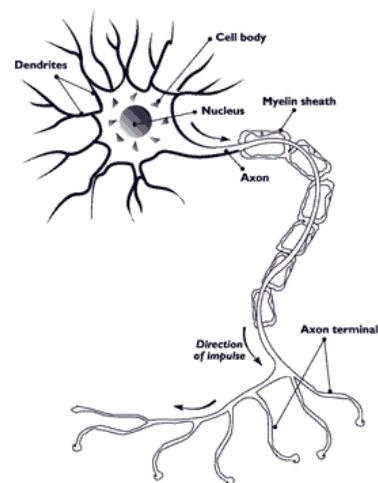
.....

When any sense of ours records intense
pleasure or pain, then the whole soul is drawn
by such impressions into that one sense,

and seems to lose all other powers...

For that which senses is one faculty;
and that which keeps the soul intact, another:
the first, as it were, bound; the second, free.

Dante, *Purgatory*, IV.1-4, 9-11



- A. One of the most remarkable things about the human body is that the human brain is capable of permanently encoding particular desires within the physical substance of the body so that the desire no longer becomes a conscious choice but an automatic, unconscious bodily function. When this happens, we call the condition an addiction. Overcoming addiction then pits the desire of a person's spirit against the desire of the body. Students will be expected to learn the chemistry of brain patterning as well as the broader humanistic concerns associated with addiction and its attendant struggles.
- B. Everyone has experience with addiction, whether firsthand or through acquaintance; addiction is thus a powerful teaching tool. Students within the sciences as well as the humanities readily engage addiction, whether it is treated as a medical condition or an affliction of what is classically called the spirit of the person. In fact, we find that many students identify with the chemical and personal struggles associated with addiction, even though clinically speaking they may not have a full-blown addiction. Given that students find the topic accessible is a great help to our teaching. They do not have to be goaded into thinking critically about the matter; it comes quite naturally. In an environment where course material often seems irrelevant or forced for our students, it is a great teaching advantage to have a topic that they care about, experience (sometimes detrimentally), and notice in contemporary culture. If they can engage the topic with greater scientific accuracy and understanding, then we are doing them a service which may prove helpful for lifelong learning.

Presently no such course is being offered. John Deak conducted an honors tutorial on the neuroscience of addiction, but this was an isolated event. Also, few courses are offered that deal with the intersection of science and theology. This would be an opportunity to focus on an area that fascinates students. Cyrus Olsen's freshman seminar on Science and Religion, co-taught with Ben Bishop (Computing Sciences), has proven popular, as has the topic more generally in introductory theology courses. Students need to hear more about how their liberal arts education deeply complements their scientific studies. Understanding the human being, beyond medical information alone, should be a critical aspect of understanding addiction. Even if addiction is manifested as a solely physiological disease, (if it is strictly a malfunction of the body) coping with its effects is not. That's true for both the individual person and his local community. This is why we believe addiction research provides an excellent arena for science and spirituality to work together.

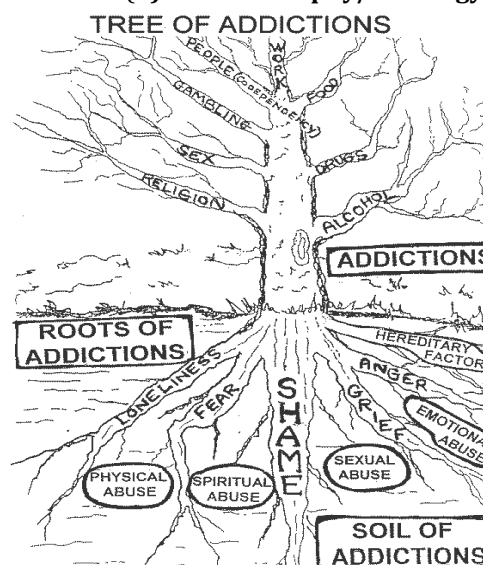
- C. We shall bring scientific data on addiction together with the way the topic is treated theologically and philosophically. At times this will require greater attention to mastery of the science so that analyses of underlying philosophical and theological assumptions can be addressed with accuracy.
- D. The neuroscience of addiction is very teachable to the non-specialist, given the amount of visual and technological data available to the public. The science can thus be managed by non-scientists even while satisfying the more gifted science students who desire to delve more deeply into the bio-chemical mechanics of addiction. Similarly, addiction raises a number of classical philosophical problems, such as freedom, that students readily engage. Students from multiple disciplines shall thus be well accommodated since the scientific method will be used in conjunction with humanistic skill sets.
- E. We would like to coordinate a student symposium, in conjunction with Health and Wellness, where students could offer public presentations of their own research into addiction. This would function as a "teach-in" for the University community and an opportunity for students to exercise their public speaking skills. Also, Deak and Olsen could volunteer to lecture for the Faculty Research Seminar Series on their work together for the course, thus opening the floor to Faculty interaction as well. Ideally, we could also bring someone, either from Nursing, or the TCMC, to talk directly with students about clinical experience with addiction.
- F. The course will satisfy the following GE curriculum categories: **Natural Science (E) and Philosophy/Theology (P).**
- G. Completed below in the sample syllabus
- H. Completed below in the sample syllabus

ADDICTION: PERSPECTIVES FROM NEUROSCIENCE & THEOLOGY

Scranton Mission Statement: "The University of Scranton is a Catholic and Jesuit university animated by the spiritual vision and the tradition of excellence characteristic of the Society of Jesus and those who share in its way of proceeding. The University is a community dedicated to the freedom of inquiry and personal development fundamental to the growth in wisdom and integrity of all who share in its life."

Brief Description

COURSE PURPOSE AND FOCUS. This course critically examines scientific and humanistic approaches to addiction. Students will be expected to learn the chemistry of brain patterning as well as the broader humanistic concerns associated with addiction and its attendant struggles.



We shall bring scientific data on addiction together with the way the topic is treated theologically and philosophically. At times this will require greater attention to mastery of the science so that analyses of underlying philosophical and theological assumptions can be addressed with accuracy.

Course Objectives

1. Introduce key concepts of addiction
2. Increase written and spoken communication
3. Enhance student capacity to analyze neuroscientific data associated with addiction
4. Examine critically philosophical and theological assumptions behind methodologies

Course Requirements and Grading

SEMINAR EXPECTATIONS AND ASSIGNMENTS.

Students shall be graded on weekly written assignments, at least one oral presentation, one mid-term exam, one long research paper, and one final exam. The final exam will contain writing assignments and analyses of chemical formulae.

Grade Breakdown

- 4.1.1 1 Research paper due at the end of term = 100 points
- 4.1.2 In-Class Presentations = 100 points
- 4.1.3 Weekly written assignments = 100 points
- 4.1.4 Mid-Term = 100 points
- 4.1.5 Final = 100 points

Criteria for Grading:

A range = *Superior, exceptional, outstanding*. The assignment demonstrates critical, informed, and creative theological inquiry that reflects superior understanding of essential theological/historical concepts. This means the student demonstrates depth of insight beyond what is normally expected. Carefully nuanced reasoning and writing, free from material, structural and grammatical error are presupposed in this grade.

B range = *Good*. The assignment demonstrates ready command of full range of concepts and shows some critical, informed, and creative inquiry that reflects above average understanding of essential theological/historical concepts. This means the student has produced an assignment that is free from material, structural and grammatical errors.

C range = *Acceptable*. The assignment demonstrates a satisfactory ability to describe overall picture and essential concepts. This means the student has completed the assignment in a manner involving no significant errors. Material may not be free from structural and grammatical errors. Nuanced reasoning is not demonstrated.

D range = *Below average*. The assignment demonstrates reasoning that is neither carefully nuanced nor coherently presented; writing is insufficient in depth of insight and/or use of texts; presentation is not free from material error in structure, spelling and grammar. This means that the student failed to respond adequately to the assignment and its intentions.

F = *Unsatisfactory*. In one or more of the following ways the student: 1) failed to turn in the assignment; 2) did not respond to the assignment as given; 3) submitted work so thoroughly flawed as to indicate that the student did not make a serious effort, 4) was involved in plagiarism or cheating.

Academic Integrity Statement

"Integrity in intellectual activity is an indispensable prerequisite for membership in any academic community. A university in the Catholic, Jesuit tradition is a community united by dedication to the pursuit of knowledge and truth. To accomplish its academic purpose, The University of Scranton draws inspiration from the teaching and Church of Christ and from the vision St. Ignatius of Loyola put forth in the Spiritual Exercises.

The University seeks to educate students who have outstanding intellectual ambitions, high ethical standards, and dedication to the common good of society. Academic excellence requires, then, not only talent and commitment but also moral integrity and a sense of honor on the part of faculty, administrators, staff and students.

While moral integrity is an end in itself, it is also a necessary requirement for the pursuit of knowledge and truth. Cheating on examinations and plagiarizing papers are examples of gross violations of academic integrity. Academic

dishonesty poses serious obstacles to the students' quest for knowledge and self-knowledge, and hinders professors from accurately assessing the individual talents and accomplishments of their students.

The primary purpose of the Academic Code of Honesty is to uphold the place of honor in the lives of faculty, students, administrators and staff. A sense of honor requires members of the University community to not break negative precepts and to fulfill positive duties. For example, students must not only avoid plagiarism, but also develop their talents, both for their own well being and for the common good." For further details and procedural matters visit:

http://matrix.scranton.edu/student_handbook/policy_academic_code_honesty.html

EQUITY & DIVERSITY

The University of Scranton is a community of scholars and a community of excellence. The Office of Equity and Diversity exists to ensure that the community of The University of Scranton is provided with the resources that will make our campus consistent with the Jesuit tradition..."Education for Justice." The mission of the Office of Equity and Diversity is to ensure the University's compliance with state and federal Equal Opportunity and Affirmative Action regulations, to develop an equity and diversity program consistent with the education tradition set forth by St. Ignatius Loyola, to actively promote equal access and equal opportunity for individuals without regard for race, gender, religion, creed, color, disability and/or Veteran Status. If and when this course fails to comply with these standards, please first notify the professor in person with your concerns. To ensure that she is in step with University policy, visit: <http://academic.scranton.edu/departments/diversity/>

TEXTS FOR FALL 2013

BOOKS TO BE PURCHASED.

1. Joseph LeDoux, *Synaptic Self: How Our Brains Become Who We Are*
2. Gerald G. May, *Addiction & Grace*
3. Nancey Murphy & Warren S. Brown, *Did My Neurons Make Me Do It?: Philosophical and Neurobiological Perspectives on Moral Responsibility and Free Will*
5. David L. Felten MD PhD, Anil Shetty PhD, *Netter's Atlas of Neuroscience: with STUDENT CONSULT Online Access*
4. Course Packet: Sample material = Romano Guardini, *Freedom, Grace, and Destiny* [major theological resource]

Online resources:

Brain Facts Primer: <http://www.sfn.org/index.aspx?pagename=brainfacts>

<http://www.nida.nih.gov/scienceofaddiction/>

See Interview with Nora Volkow, MD: http://www.hbo.com/addiction/thefilm/supplemental/624_nora_volkow.html

<http://www.drugabuse.gov/about/welcome/Volkowpage.html>

Society for Neuroscience: <http://www.sfn.org/>

Addiction and Brain Circuits:

http://www.sfn.org/index.aspx?pagename=brainBriefings_11_addictionbraincircuits

<http://www.iscast.org/>

Films to be viewed (selections): *Addiction*, *Trainspotting*, *Eternal Sunshine of the Spotless Mind*, *Zoolander*, *Magnolia*, *The Mission*

ASSIGNMENTS

- | | | |
|---------|----|---|
| period. | 1 | students must read prior to each class meeting. Specific readings will be given for each class |
| | 2 | students are expected to participate in content discussions in class |
| | 3. | students shall master chemical formulae associated with addiction science |
| | 4. | students shall write extensively to fulfill the writing intensive requirement for the course |
| | 5. | students shall develop oral communication skills through a public presentation of research |

COURSE SCHEDULE

****Use of Netter's Atlas of Neuroscience is required throughout the course****

Wk. 1: Addiction and The Brain

Aug. 26 – Introduction [<http://www.nida.nih.gov/scienceofaddiction/sciofaddiction.pdf>]

Aug. 28 – *Synaptic Self*, chapters 1-2

Aug. 30 – *Addiction & Grace*, chapter 1: Desire: Addiction and Human Freedom

Wk. 2: Basic Brain Chemistry and Development

Sep. 2 – Labor Day Holiday [NO CLASSES]

Sep. 4 – *Synaptic Self*, chapters 3-4 + Brain Facts (pdf), pages 6-9

Sep. 6 – Brain Facts, pages 10-14

Wk. 3: Addiction & The Experience of Addiction

Sep. 9 – *Addiction & Grace*, chapter 2: Experience: The Qualities of Addiction + Interview with Dr. Volkow: http://www.hbo.com/addiction/thefilm/supplemental/624_nora_volkow.html

Sep. 11 – Viewing of HBO documentary: *Addiction* + Brain Facts, pages 36-39: Addiction

Sep. 13 – *Addiction & Grace*, chapter 3: Mind: The Psychological Nature of Addiction + Brain Facts, 15-21

Wk. 4: Neurology, Theology, and Memory

Sep. 16 – Brain Facts, 22-24 + *Addiction & Grace*, chapter 4: Body: The Neurological Nature of Addiction

Sep. 18 – Augustine, *Confessions*, selections on memory

Sep. 20 – Initial viewing of *Eternal Sunshine of the Spotless Mind*

Wk. 5: Addiction, Brain Circuits, and Freedom Revisited

Sep. 23 – Completion of *Eternal Sunshine of the Spotless Mind*

Sep. 25 – Addiction and Brain Circuits:

http://www.sfn.org/index.aspx?pagename=brainBriefings_11_addictionbraincircuits

Sep. 27 – *Did My Neurons Make Me Do It?*, Introduction + Chapter 1: Avoiding Cartesian Dualism

Wk. 6: Scientific Reductionism, Neuroscience, and The Motion of the Body

Sep. 30 – *Did My Neurons Make Me Do It?*, chapter 2: From Causal Reductionism to Self-Directed Systems

Oct. 2 – *Did My Neurons Make Me Do It?*, chapter 7: Neurobiological Reductionism and Free Will

Oct. 4 – Brain Facts, pages 25-27 + Notes on the Philosophy of Play

Wk. 7: Review and Mid-Term

Oct. 7 – Review

Oct. 9 – Mid-Term

Oct. 11 – Case Study from *Addiction*

Oct. 12 – Fall Break Begins

* Semester Midpoint = Oct. 11 + Break *

Wk. 8: Recap & Neuroscience of Sleep

Oct. 16 – Recap

12pm = Midterm Grades Due

Oct. 18 – Brain Facts, pages 28-30 + packet material on sleep and addiction

Wk. 9: Neuroscience, Moral Freedom, and Identity

Oct. 21 – *Did My Neurons Make Me Do It?*, chapter 3: From Mindless to Intelligent Action

Oct. 23 – *Addiction & Grace*, chapter 5: Spirit: The Theological Nature of Addiction
Oct. 25 – *Synaptic Self*, chapters 5-6

Wk. 10: Identity Formation, Self, and Mission

Oct. 28 – *Synaptic Self*, chapters 7-8
Oct. 30 – *Addiction & Grace*, chapter 6: Grace: The Qualities of Mercy (clips from *Magnolia & The Mission*)
Nov. 1 – Saint Ignatius of Loyola's notion of identity: The Concept of Mission

Wk. 11: Identity and Grace

Nov. 4 – *Addiction & Grace*, chapter 7: Empowerment: Grace and Will in Overcoming Addiction
Nov. 6 – *Synaptic Self*, chapters 9-10
Nov. 8 – *Synaptic Self*, chapter 11 + clips from *Zoolander*

Wk. 12: Addiction and Responsibility

Nov. 11 – *Did My Neurons Make Me Do It?*, chapter 6: Who's Responsible?
Nov. 13 – Psychopharmacology and Virtue (course packet selections on virtue)
Nov. 15 – Psychopharmacology and Virtue (course packet selections on virtue)

Wk. 13: Neuroanatomy and Pharmacology

Nov. 18 – Lecture I on Neuroanatomy and Pharmacology
Nov. 20 – Lecture II on Neuroanatomy and Pharmacology
Nov. 22 – Teach-In on Addiction: Preliminary Presentations of Research to the University and Community

Wk. 14: Addiction and Recovery Revisited

Nov. 25 – *Addiction & Grace*, chapter 8: Homecoming: Discernment and the Consecrated Life
Nov. 27: Thanksgiving Holiday Begins

Wk. 15: Neural Networks and the Re-Trained Brain

Dec. 2 – *Did My Neurons Make Me Do It?*, chapter 4: How Can Neural Networks Mean?
Dec. 4 – Addiction Recovery through re-trained neural pathways
Dec. 6 – Guest-Lecture for the University and Community: Dr. Volkow (or some such person)

Wk. 16: Dec. 9 – Last Day of Class = Review + Research Paper Due

Dec. 10 – Final Exams Begin

Exam TBA

Dec. 17 – Final Grades Due 3pm

▲ APPENDIX C: SAMPLE SCHOLARSHIP

Tell it Slant: The True Motion of Love's Contemplation

Cyrus P. Olsen

Tell all the Truth but tell it slant---
 Success in Circuit lies
 Too bright for our infirm Delight
 The Truth's superb surprise
 As Lightning to the Children eased
 With explanation kind
 The Truth must dazzle gradually
 Or every man be blind---

Emily Dickinson¹

Introduction

In *Immortal Longings: Versions of Transcendence* Fergus Kerr reassesses his prior analysis of Karl Rahner from *Theology After Wittgenstein*, wherein he argued that Rahner's 'most characteristic theological profundities are embedded in an extremely mentalist-individualist epistemology of unmistakably Cartesian provenance'; he is 'charged with refusing "to own our finitude"'.² The reassessment lead him to the suggestion that 'if God is love and not Aristotle's self-referential act of thinking, "no understanding of man and of the absolute fulfillment of his being (by grace) can succeed, unless man is considered as freedom and love, which again may not be considered just as a by-product of the act of knowledge." Those who would read Rahner's work as irretrievably controlled by a preconception about the knowledge-seeking self need to reflect on such remarks.'³ The following essay takes its cue from this self-correction of Kerr. As I shall argue, knowledge about God by indirect inference, and use of literary metaphors about God, parallels exactly Aquinas, Dante, and Rahner's notions of thinking about God by an oblique mode of thought. Thus, just as Dickinson exhorts us to know the Truth in a roundabout way, so, when thinking about God, Aquinas and Rahner hold that we think in an 'oblique'⁴ way; that is, indirectly or in thinking first more directly about creatures in the world as we behold God.⁵ As I shall further show, growth in love and knowledge involves becoming spacious enough to 'house' and 'unhouse'⁶ God's love for the world. Through glances at the formative role of tradition and liturgy, I shall show how the human being is configured as a house that needs to be rebuilt by a divine architect. Such a notion ought to meet up with Kerr's use of Ludwig Wittenstein's comparison of philosophy to architecture as 'work on oneself'. What shall emerge is a version of transcendence through the expansion of the self that remains tethered to an incarnational dynamic.

Tell it Slant: 2 Samuel 12:1-14

At one level Dickinson's poem causes the reader to consider the personal difficulties accompanying truth-telling. The work of self-examination is arduous and often painful; if we knew the full Truth about ourselves immediately, either our sinfulness or our high calling as children of God, we would be blinded by the shock. Accordingly, to tell the truth at a slant 'with explanation kind' would fit well with the injunction to 'speak the truth in love' (Eph. 4:15). Furthermore, love 'rejoices in the truth' (1 Cor. 13:6), or at least ought to, which is why I think

¹ I owe the James Joyce scholar, Stephen Whittaker, a debt of gratitude for this reference, which arrived as 'a superb surprise'.

² Fergus Kerr, *Immortal Longings: Versions of Transcending Humanity* (London: SPCK, 1997), 176; citing id., *Theology After Wittgenstein* (Oxford: Blackwell, 1986), 10-14.

³ Kerr, *Immortal Longings*, 177.

⁴ Λέπτως; slanting, slantwise, crosswise, Lat. of *obliquus*, *An Intermediate Greek-English Lexicon*, founded upon 7th ed. Liddel and Scott's Greek-English Lexicon (Oxford: Clarendon Press, 2002 [1889]), 470.

⁵ Since Kerr's comments on Rahner occur in the context of a comparison to Hans Urs von Balthasar, who has been called a Catholic Kierkegaard, I think it would be instructive to relate my argument here about 'indirect' communication with Søren Kierkegaard's pseudonymous authorship and his use of the indirect mode, particularly the richly resonant invocation of Johannes Climacus, presumably named after his work, *The Ladder of Paradise* (*Klimax* [ladder] *ton Paradeisou*, in Latin, *Scala Paradisi*). This angle remains unexplored in the literature on Rahner's 'indirect' method.

⁶ See Gerard Manley Hopkins, 'The Habit of Perfection', 1866.

Dickinson unites ‘infirm’ and ‘Delight’: perhaps we do not love the truth ardently enough, and so cannot rejoice in it, especially when light is shone on our own wrongdoing. We require assistance if our capacities for delighting are to grow so that we can even rejoice in seeing ourselves truly. The kind of truth-telling that occasions critical self-analysis, normally accompanied by a call to change, is thus liable to cause many to put up their defenses.

Just as St. Benedict’s *Rule* enjoins monks to return a compliment when insulted in order to beat verbal swords into plowshares, so Dickinson envisions slantwise truth-telling. We use terms such as ‘viper tongue’ to indicate quick, biting and venomous speech, or we dub a comment that is straight to the point ‘blunt’ to compare the speech-act to the use of a blunt knife, which has a more damaging effect than when it is sharpened in due preparation for the delicate process of making an incision—truth-telling can be incisive. The ideal, some might say proper, context for truth-telling mirrors the way of perfection for all human knowing: ‘Tell all the Truth but tell it slant—/ Success in Circuit lies’. Unlike direct speech, indirect speech is here upheld as the way, the mode of operation, appropriate to truth-telling. Yet indirect speech too can be maligned in colloquial phrases, such as ‘beating around the bush’. If I am circling around the one to whom I presume to speak truth as a means of distributing ineffectual verbal beatings, then it does not sound as if ‘Success in Circuit lies’. So what is Dickinson aiming at with her slantwise truth-telling?

Let us take 2 Samuel 12:1-14 by way of example.⁷ Nathan is sent by the Lord to David, and Nathan sets up a tale for David to preside over as judge. Two men are compared, one rich, and one poor. The poor man had nothing at all, except his one and only ewe lamb, which he raised lovingly ‘like a daughter’ (v. 4). A visitor or wayfarer visits the rich man, and, unwilling to offer any of his own flock to offer to the visitor, the rich man kills and offers the poor man’s ewe. We are told that David gets angry and cries out to Nathan: ‘As the Lord lives, the man who has done this merits death! He shall restore the ewe lamb four-fold because he has done this and has had no pity’ (v. 6). David has been taken in and offers his judgment unequivocally. Having been dazzled gradually by slantwise truth-telling, David cries out for justice of his own accord. As the judgment has been rendered, and the centre of his person (bowels/heart) has been made ready ground, no longer narrowed by avarice but widened by justice, David is now open to hear the Lord’s judgment through Nathan. ‘Then Nathan said to David: “You are the man!”’ (v. 7). So begins the Lord’s judgment of David and the divine cry for justice, which elicits his repentance.

The gradual nature of the bedazzlement is lost because of the speed of transition between verses six and seven, but the anagogical reference of telling it slant has become clear. David’s cry for justice is the result of his own judgment of the case presented. Now, this exercise of judgment is a kind of taste of injustice insofar as he empathizes with the wronged party. The taste elicits the desire for justice, and the desire for justice, if perfected, could become love. Notice how Pope Benedict XVI ties love and justice together that illuminates our considerations here: ‘To love someone is to desire that person’s good and to take effective steps to secure it’.⁸ Through the tale, David desires the good of the poor man, but cannot perfect that desire insofar as he cannot act justly *for him*. And yet David just may begin to act justly as a result of this desire; when literature is viewed as inculcating virtue, something like this is assumed.⁹ What David can do, but only after Nathan speaks directly to David, is realize that he is the rich man under the Lord’s just judgment, and so repent. If David remains an object of the Lord’s love, then, by extension from the Pope’s quotation above, the Lord desires his good and is taking effective steps—Nathan—in pursuit of justice. Like Monica and Augustine, Nathan and David share a vision of ‘truth’, principally because the attention is not focused upon David. Nathan’s success lies in the elongated circuit, in an elliptical motion, if you will, whereby the volley of damning words reaches one of the two intended foci (the rich man) with relative ease, then Nathan must wait for gravity to return the volley so that a new focus can receive its due attention (namely David). Indeed, the slanted route of truth-telling would only find its success in circuit, given that, at the end of the day, our delight in truth is rather infirm: the plank in one’s own eye is perhaps too large, and one prefers to scratch at it, like Augustine, rather than to have it removed (see Mt. 7:3-5).

Time, space, and the subtle workings of a shared look serving as an example can wend its way into the life of David and subtly prepare for a moment of more direct insight into his character, *as long as* he remains open to the process of being re-shaped, re-built by God. What Newman called the *evocative* power of the imagination is akin to what is at work here. When a person gives ‘real assent’ to doctrinal truth, and not simply ‘notional assent’, he or she is engaged in an intellectual act, but the imagination is fed by and focused upon something that incites to action: ‘though

⁷ Eleonore Stump’s *Wandering in Darkness: Narrative and the Problem of Suffering* (Oxford: Oxford University Press, 2010), esp. ch. 4, and her various uses of Biblical narrative in part 3, would be worth comparing to what I am doing here, but space does not permit, and my acquaintance with it arrived too late for inclusion here. Fergus Kerr is better equipped, and needs more projects.

⁸ Pope Benedict XVI, *Caritas in Veritate*, §7.

⁹ See John M. McDermott, ‘A New Approach to God’s Existence’, *The Thomist* 44 (1980), 219-250.

real assent is not intrinsically operative, it accidentally and indirectly affects practice,' since it 'has the means...of stimulating those powers of the mind from which action proceeds'.¹⁰ We can thus see how it is possible to give 'real assent' to the pursuit of justice, but how that assent nevertheless must insinuate itself into David's makeup so that such assent will go from something which he simply acknowledges at a distance to something which he can put into action. David's judgment can be read as exemplifying how freedom and love do not appear as mere by-products of the act of knowing, but rather as integral to it.

Success in Circuit: Notes on Aquinas and Dante

As I have shown, David's capacity to recognize injustice by indirect communication brings to birth a desire for justice, which, when further incited by Nathan's direct condemnation, changes his life; he repents and the seeds for loving the good of the other have been sown. Recognition of how one might love their neighbor more readily in light of speaking the truth in love (Eph. 4:15) may thus result from meditating upon Dickinson's poem. Likewise, the poem can be read as an account of what love of God looks like, particularly in contemplative prayer. Love of God and love of neighbor thus coincide, fittingly for an oblique poem. The reader can switch between one sense and the other.

If God can be approached, not only circuitously, but also known as 'moving' *in circuit*, in God's life, then we can see how God's 'motion' is imparted to created knowing.¹¹ Circumincension contains within it the idea of circularity and serves to echo the ancient association between perfection and circular motion. Our 'success' in coming to know divine truth moves *in circuit* as we participate in divine motion, since the created intellects cannot write round and so embrace the uncreated, but can rather be circled and embraced. Dante's *Paradiso* XXX.46-60 renders the relationship thus:

Come sùbito lampo che discetti	30.4 6	Like sudden lightning scattering the spirits
li spiriti visivi, sì che priva		of sight so that the eye is then too weak
da l'atto l'occhio di più forti obietti,		to act on other things it would perceive,
così mi circunfulse luce viva,	30.4 9	such was the living light encircling me,
e lasciommi fasciato di tal velo		leaving me so enveloped by its veil
del suo fulgor, che nulla m'appariva.		of radiance that I could see no thing.
"Sempre l'amor che queta questo cielo	30.5 2	"The Love that calms this heaven always welcomes
accoglie in sé con sì fatta salute,		into Itself with such a salutation,
per far disposto a sua fiamma il candelo."		to make the candle ready for its flame."
Non fur più tosto dentro a me venute	30.5 5	No sooner had these few words entered me
queste parole brevi, ch'io compresi		than I became aware that I was rising
me sormontar di sopr' a mia virtute;		beyond the power that was mine; and such
e di novella vista mi raccesi	30.5 8	new vision kindled me again, that even

¹⁰ J.H. Newman, *Grammar of Assent*, 89; cited in Terrence Merrigan, 'Newman on Faith and the Trinity', in Ian Ker & Terrence Merrigan (eds.), *Newman and Faith* (Louvain: Peeters, 2004), 93-116, here 97.

¹¹ 'Another time, she saw how Love, under the likeness of a fair Virgin, went round about the consistory singing *Alone I have made the circuit of heaven, and I have walked on the waves of the sea*' (Mechtchild of Hackborn, 'Liber Specialis Gratiae,' 1. ii., cap. xvii. and xxxv.; cited in Evelyn Underhill, *Mysticism: The Nature and Development of Spiritual Consciousness* (Oxford: Oneworld, 1999), 287). See also Gregory of Nyssa's interpretation of Ps. 16:8, Deut. 32:11, Mt. 23:37: 'For some hidden reason...the inspired word affirms that the divine nature has wings...Hence it follows that man's nature was also created with wings...Once outside the shelter of God's wing, we were also stripped of our wings' (*Commentary on the Canticle*, 1100C-1101C; cited in *From Glory to Glory: Texts from Gregory of Nyssa's Mystical Writings*, trans. Herbert Musurillo (London: John Murray, 1961), 284-285). A bird's flight, especially by means of thermals, can take the form of spiral motion.

tale, che nulla luce è tanto mera,
che li occhi miei non si fosser difesi;

the purest light would not have been so bright
as to defeat my eyes, deny my sight;¹²

Dante's description of the effects of heavenly light upon him gives us another angle on Dickinson's poem. Notice the 'living light encircling' Dante, light that is so 'bandaged' (*fasciato*) about him that the radiance blinds, like the lightening of 'Truth's superb surprise'.¹³ In his blindness he was calmed and quieted, like a child by the 'explanation kind' offered by the welcome of Love. Yet the bandaging is the source of the healing applied to eye 'then too weak', for the Love/Light makes 'the candle ready for its flame'. If we think of the way the pupils work, they narrow or widen depending upon how much light can be let in without damaging sight. Generally our eyes are dilated (from the Latin *dilatare*, to stretch, to expand) in darkness and constricted or reduced in bright light. Dante's eyes react naturally to the intensity of light—he is unable to see—while simultaneously they begin the process of adjustment and expansion so that, buoyed by Love, a power not his own uplifts him and enables him to handle even the brightest of light—his capacities have been stretched to accommodate greater power. The only appearance in the *Divine Comedy* of a derivation from *dilatare*, *dilatarsi* (expanding), can be found in *Paradiso* 23.41. After Beatrice explains how Dante is overwhelmed by Wisdom and Potency that has 'opened roads' long desired between heaven and earth, we are provided with an analogy for what effect this has on him:

Come foco di nube si diserra	23.40	Even as lightning breaking from a cloud,
per dilatarsi sì che non vi cape,		expanding so that it cannot be pent,
e fuor di sua natura in giù s'atterra,		against its nature, down to earth, descends,
la mente mia così, tra quelle dape	23.43	so did my mind, confronted by that feast,
fatta più grande, di sé stessa uscìo,		expand; and it was carried past itself—
e che si fosse rimembrar non sape.		what it became, it cannot recollect.

Divine truth, both lightning and feast, expands and enlarges Dante's mind. Note also how Beatrice's truth-telling descends so that his mind might be carried past itself, or ascend. If we understand that the encircling motion of Dante also involves an upward motion, we have come to the matter of combining two key terms in Dickinson's poem: 'slant' and 'Circuit'. Circular motion accompanied by slantwise motion, either in an ascending or descending manner, results in a spiral.

In a detailed and suggestive essay titled 'Dante's Dream of the Eagle and Jacob's Ladder', Warren Ginsberg displays how all-pervasive the image of Jacob's ladder is to the *Divine Comedy*, and that it functions (at times) as an image of paradox.¹⁴ Dante describes his manner of looking as now in one direction and then another. His eyes are always going back and forth as he ascends in and toward the light of glory. Allen Tate's essay 'The Symbolic Imagination: The Mirrors of Dante' also had this in mind.¹⁵ Tate shows how Beatrice's eyes serve as the mirrors through which Dante beholds the Griffin. If one interprets the Griffin as itself an indirect (read symbolic) reference to the Christian teaching on the hypostatic union, then one can see how Dante's inability to look directly at the Griffin is further complemented by this indirect glance involving a movement between eyes; he cannot behold the Griffin without swinging his own reference paradoxically from one nature to the other. As he does so, he can catch sight of the whole, but he otherwise remains unable to grasp fully the complexity of the Griffin. Certainly as Dante grows in grace he becomes capable of receiving more and more of the light of glory in paradise, but even then a human

¹² <http://www.worldofdante.org/comedy/dante/paradise.xml/3.30> [I can change this manner of citing Dante, but it was for the sake of expediency that I made use of this...]

¹³ 'The vision passes as quickly as a flash of lightning, yet this most glorious picture [of Christ] makes an impression on the imagination that I believe can never be effaced until the soul at last sees Christ to enjoy Him for ever. Although I call it a 'picture,' you must not imagine that it looks like a painting; Christ appears as a living Person, Who sometimes speaks and reveals deep mysteries' (Teresa of Avila, *El Castillo Interior*, Moradas Sextas, cap. ix; cited in Underhill, *Mysticism*, 289).

¹⁴ Warren Ginsberg, 'Dante's Dream of the Eagle and Jacob's Ladder', *Dante Studies* 100 (1982), 41-69, esp. 44-45, 64. See also id., 'Place and Dialectic in *Pearl* and Dante's *Paradiso*', *ELH* 55:4 (Winter, 1988), 731-753 for illuminating suggestions about the relation between dialectic and spiritual/moral formation.

¹⁵ Allen Tate, 'The Symbolic Imagination: The Mirrors of Dante', *Essays of Four Decades* (Chicago: Swallow Press, 1968 [1959]), 424-446.

countenance remains at the ‘centre’ of the angelic motions of praise (*Paradiso*, 33.130-146).¹⁶ We simply cannot prescind entirely from our embodied manner of knowing and loving. By turns, what was once ‘Too bright for our infirm Delight’ can be taken in, because our infirmity becomes rather a capacity to behold the Truth that dazzles and blinds the uninitiated.

The combination of paradoxical reference and ascending anagogical motion fit well with the image of the spiral. Ginsberg quotes Aquinas on contemplation to trace the provenance of the kind of motion involved in ascending and descending while beholden to paradox in this way: ‘to contemplate is itself a certain movement of mind, so far as every operation is called a movement...Dionysius distinguishes three movements in the soul while contemplating, namely *straight* [rectum], *circular* [circulatem] and *spiral* [obliquum]’.¹⁷ Aquinas’s analysis of Dionysius’s meaning here is rather involved, but suffice it to say, by way of summary, that human contemplation, what he calls the contemplation of ‘soul’ (anima), approximates angelic contemplative motion. As much as our knowing might be like the angels, it shall never be exactly the same, lest we fall prey to what Jacques Maritain called ‘angelism’, resulting in the ‘angelic imagination’ ably articulated by Allen Tate:

I call that human imagination angelic which tries to disintegrate or to circumvent the image in the illusory pursuit of essence. When human beings understand this ambitious program, divine love becomes so rarified that it loses its human paradigm, and is dissolved in the worship of intellectual power, the surrogate of divinity that worships itself. It professes to know nature as essence at the same time that it has become alienated from nature in the rejection of its material forms.¹⁸

For Tate, humanity is marked by the ‘symbolic imagination’ rather than the angelic; Aquinas’s reference to ‘oblique’ motion stands behind such claims.

According to Aquinas, circular contemplative motion can focus upon one focal point. Oblique motion rather incorporates other reference points, sensations and the divine light that shines through revelation, for instance. In keeping with traditions of apophysis, contemplation requires a series of removals from sense experiences so that the contemplative can allow God to be God both as a result of what our type of knowing entails, namely sense experience, and yet also in spite of that same material. Complementarily, ‘oblique’ contemplation as an exercise of reason, Aquinas notes, is affected by divine light, and so incorporates cataphasis: ‘the “oblique” movement in the soul he [Dionysius] also declares to be partly straight and partly circular, in so far as in reasoning it makes use of the light received from God’.¹⁹ Reason operative in oblique contemplation, then, can make use of divine light as it is looked at askance, or at a ‘slant’, as a way of operating with greater power and insight. Since the sense entails the need to glance upwards and downwards, to use Aumann’s references to ascending and descending motion, Aquinas indicates that the type of glance accorded one using divine light provides a renewal of vision so that the contemplative can look upon something in the world in light of God’s vision.²⁰ To move at a circular slant thus takes on the form of a spiral; what matters after that type of motion is discernible is which direction the contemplative is moving in, up or down.²¹ Aumann provides a note to his use of ‘spiral’: ‘The various flights of the mind towards God are frequently compared to those of birds, straight up, swooping ascents, or circular hoverings high in the sky. The sense of the spiral is that the

¹⁶ ‘One is reminded of the moving conclusion of Dante’s *Divine Comedy*, where, looking on the mystery of God, in the midst of that “all-powerful love which, quiet and united, leads around in a circle the sun and all the stars”, the poet discovers in blissful wonder his own likeness, a human countenance’ (Joseph Cardinal Ratzinger, *Introduction to Christianity*, revised ed. (San Francisco: Ignatius Press, 2004), 192). See also Tate, ‘The Symbolic Imagination’, 435.

¹⁷ *STh* II-II q. 179 a. 1 ad 3; Blackfriars XLVI, 7. ‘contemplari est quidam motus intellectus, prout quaelibet operatio dicitur motus...Dionysius, IV cap. de Div. Nom., ponit tres motus animae contemplantis, scilicet rectum, circularem et obliquum.’ Cf. *STh* II-II q. 180 a. 6 co.; Blackfriars XLVI, 37-39. For further analyses of motion relevant to this discussion, see Simon Oliver, *Philosophy, God and Motion* (London: Routledge, 2005) and id., ‘Love Makes the World Go ‘Round: Motion and Trinity’, in David L. Schindler (ed.), *Love Alone is Credible: Hans Urs von Balthasar as Interpreter of the Catholic Tradition*, vol. 1 (Grand Rapids, MI: Eerdmans, 2008), 176-188.

¹⁸ Allen Tate, ‘The Symbolic Imagination’, *Essays of Four Decades*, 424-446, here 429. On angelism, see Jacques Maritain, *The Dream of Descartes* (New York, 1944); see also Walker Percy, *Love in the Ruins: The Adventures of a Bad Catholic at a Time Near the End of the World* (New York: Ivy Books, 1971), 31-32.

¹⁹ *STh* IIa IIae q. 180 a. 6, ad. 2: In anima autem ponit motum obliquum, similiter ex recto et circulari compositum, prout illuminationibus divinis ratiocinando utitur.

²⁰ Oblique motion and music (Eruigina).

²¹ Dante’s ‘participation in the love imparted as motion to the universe draws him towards the Triune Circles and to the immobility of peace at the center, as it draws all creatures; but a defection of the will could plunge him into the other “center”’ (Tate, ‘The Symbolic Imagination’, 439).

Godhead remains the centre round which thought revolves, but by ascending and descending as its gaze sees other truths in the reflection of divinity.²² Not only does oblique reference allow one to see truths in the reflection of divinity, but divine truth in and through other realities.

Ginsberg, then, finds Jacob's ladder to be the fitting image for oblique/spiral movement, and one that is integral to traditions of image-laden contemplative prayer. Apparently an association between *obliquum* and spiral can be traced back to Johannes Scotus Eriugina and that this translation wends its way forward in Christian literature also in conjunction with Jacob's ladder. Rungs of a ladder serve as steps for ascending and descending, so it is unsurprising to see the image shift to that of a staircase, as in William Blake's artistic depiction of the story. Maximus the Confessor, for instance, writing of the way the Son's descent enabled human ascent, maintained that, 'Because God has become man, men and women can become God. We rise by divine steps corresponding to those by which God humbled himself out of love for us'.²³ This divinizing process is precisely the kind of enfleshed transcendence that marks the Christian 'version' of immortal longing. 'There is happiness only in the removal of the barriers of the self in moving into divinity, in becoming divine.'²⁴

In a much more strictly grammatical sense, we can talk about reference to words as referring 'in recto' or 'in obliquo', as we witnessed in Rahner's usage. For instance, God remains the one whom I am contemplating (in recto), but in that contemplation, my reasoning ranges to images, created things, to which God is related (in obliquo). The reason exercised in contemplation then has precisely those characteristics that mark out Sacred Doctrine, which 'does not treat of God and creatures equally, but of God primarily, and of creatures only so far as they are referable to God as their beginning and end. Hence the unity of this science is not impaired'.²⁵ If I keep my reason focused upon God, then I am also able to consider the myriad ways that God is related to existing things, as Creator, Redeemer, and so forth. As I behold God, I do so in and through created reality, and as I behold created reality, I do so in and through a sidelong glance at God. We might say, then, that we must hold together affirmation and negation in love's contemplation: 'whichever way you think this ascending scale ends in, affirmation or negation, the common mistake', as Denys Turner should think it to be, 'is in the shared misconstrual of the relationship between the moments of affirmation and the moments of negation; for that relationship structures theological utterance at every stage: indeed, it is the interplay of negativity and affirmation which structures all theological discourse *precisely as theological*.'²⁶ Theology is by nature oblique, it tells the truth 'at a slant'.

I further assume that Aquinas considers the oblique motion of contemplation to be of the type that keeps the 'eyes of the mind' on Scripture. As I read Scripture I find myself entering into an oblique motion of contemplation whereby I rise to the truth through my encounter with the letter; through the letter the one Spirit shines forth the divine light by means of which I see most clearly the one true focal-point of the divine science: God. Such a focus has a particularly Origenian sound to it, which Hans Urs von Balthasar characterizes as an 'insight into the essence of scripture as the greatest sacrament of the real presence of the divine WORD in the world'.²⁷ What we have, then, is simply another angle on Aquinas's insistence that we require a turning towards concrete reference-points (*conversio ad phantasma*) that respects our enfleshed manner of knowing. Only the heights of contemplation that best approximate angelic knowledge occur simply 'in recto'; they can go straight to the point, whereas our journey is of a more indirect, oblique sort.

Thus far I shown how the account of Nathan and David alerted us to the real effect indirect truth-telling can have in the fields of human love and justice, ultimately as responses to God's voice. Nathan's oblique reference to David fits, then, within the Psalmist's cry: 'If today you hear his voice, harden not you hearts' (Ps. 95:7-8). Through the story of the rich man and the poor man, David was enabled to incline the 'ear of his heart' to hear God's cry for justice.²⁸ Dickinson's poem functions analogously, and so prepares us, I think, to consider how this method of truth-

²² *STh* II-II q. 179 a. 1 ad 3; Blackfriars XLVI, 7, n.1.

²³ Maximus the Confessor, *Theological and Economic Chapters* (Patrologia Graeca 90.1165); trans. by David Vincent Meconi, 'Drenched in Joy: C.S. Lewis and the Divinized Creature', *Second Spring* 7 (2006), 44-51, here 45.

²⁴ Joseph Cardinal Ratzinger, *Pilgrim Fellowship of Faith: The Church as Communion*, trans. Henry Taylor (San Francisco: Ignatius Press, 2005), 166. The process of removing barriers, I think, is central to Kerr's own work, though I am certain that he and the Pope may differ as to which barriers they think most need to be removed.

²⁵ *STh* Ia q. 1 a.3 ad 2 [sacra doctrina, una existens, considerare sub una ratione, inquantum scilicet sunt divinitus revelabilia, ut sic sacra doctrina sit velut quaedam impressio divinae scientiae, quae est una et simplex omnium.].

²⁶ Denys Turner, 'Negative Theology and Eucharistic Presence', *Modern Theology* 15:2 (April 1999), 143-158, here 146.

²⁷ H.U. von Balthasar, *Spirit and Fire*, 10.

²⁸ St. Benedict, *The Rule of St. Benedict*, ed. D. Oswald Hunter Blair (Fort Augustus: Abbey Press, 1934), 4-5: 'Incline the ear of your heart' (*inclina aurem cordis tui*).

telling also opens us to consider the creature-Creator relation in light of her clever combination of ‘slant’ and ‘Circuit’. While exploring this combination, I then presented Dante’s manner of describing both the mode of approach to God and the effect this approach has upon the self. I thus introduced the matter of the self’s expansion as he or she grows into greater intimacy with God, an intimacy that does not leave love and freedom simply by-products of the intellectual play of paradox. Like David, oblique contemplation shapes and forms the contemplative, such that the expansion of the self, brought about by participation in God’s loving motion, results in moral and spiritual growth. ‘Love — *caritas* — is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace. It is a force that has its origin in God, Eternal Love and Absolute Truth.’²⁹ Love as a motive power can inculcate expansive virtues in us, virtues by means of which we are able to give what we have received, for God delights in a ‘joyful giver’ (2 Cor. 2:9).

As Lightning to the Children Eased: Oblique Reference in Rahner

Let us next consider the matter of oblique reference in Karl Rahner. In his essay ‘Theos in the New Testament’, Rahner mentions the scholastic phrase in a footnote on the word ‘God’ and its relation to the three Persons.³⁰ The sentence prior to the note reads: ‘For the theology of the Schools...‘God’ is one with respect to the general concept of personality [allgemeine begriff personalität], if we may so put it, and consequently can stand for each of the three Persons individually and for all three together’.³¹ In order to understand what this means, he says we need to be clear about what is meant by ‘generality’ with respect to a concept. ‘A concept is truly general only when the form signified [bezeichnete] *in obliquo* by the concrete concept [konkreten begriff] (the nature – das Wesen) is capable of multiple realization. Further, as regards personality, generality [allgemeinheit] is meant only in the sense in which a ‘general’ concept can be formed of the ultimate, concrete and irreducible uniqueness of a subsistent [substierende] being.’ Once we are aware of the ‘conceptual system of scholastic theology’, which operates by means of such distinctions, we can see how it can come to be assumed that one simply knows how this system of reference intends Nature whenever Person is signified. Any reference to ‘Person’, then, can thus signify *in obliquo* God, so that when Latin theology says ‘Son of God’, ‘God’, he says, ‘stands for [kan darum stehen] the Father,’ the divine Person.³² He wants to know how *Theos* in the New Testament signifies, and whether the signifier *Theos* merely stands for the Father and does not directly signify the Father. The concern is of real importance, for if prayer is only ever offered to ‘God in general’ or to ‘the Three divine Persons indifferently’, then this impoverishes one’s relationship to this ‘God’. It is possible, though by no means strictly necessary,—and here I am speculating—that this method of oblique reference could lead to a prioritizing of the ‘One God’ at the expense of the ‘Three Persons’, insofar as the direction of the oblique reference can determine where the focus lies. If a writer tends to focus on how an oblique reference signifies Nature even while attending to personhood, it is possible that personhood as such fails to occupy the primary position of signification. Something like this, I think, underlies Rahner’s comments on how the Trinity can have little effect on spiritual practices, such as prayer. General concepts are helpful, if they are understood in their proper context as enabling oblique reference to a nature, in this case, commonly held among the Persons. And yet this rather more vague concept is not enough for the ‘heart’, we might say, of the one who prays; he or she is due a much richer sense of the One to whom he or she is praying.

The proposal he puts forth is that *Theos* ‘always signifies the Father’, ‘the First Person of the Trinity’, ‘and does not merely stand for him’, unless from the context another relationship of signification can be proven. (Incidentally, the present Pope’s *Jesus of Nazareth*, vol. 1, can be read very much in the spirit, and often in the letter, of this article by Rahner; the former clearly states that the hermeneutical key to his interpretation to Jesus is Jesus’s relationship to the Father.³³) As Rahner shows, certain theological conundra arise when we fail to attend to the problem of oblique reference: if we are ‘children of God’, does this render us differently related to the Persons? How does the reference impact our view of filiation? By way of indicating an answer, he thinks that Western theology was in danger of a ‘moral attenuation’ of the sense of filiation because it too easily lost sight of the usually quite direct correlation

²⁹ Pope Benedict XVI, *Caritas in Veritate*, §1.

³⁰ Karl Rahner, ‘Theos in the New Testament’, *Theological Investigations*, vol. I, trans. Cornelius Ernst (London: Darton, Longmann & Todd, 1961), 79-148; id, *Schriften zur Theologie*. Bd. 1. (Einsiedeln: Benziger, 1954), 91-167.

³¹ Rahner, ‘Theos in the New Testament’, 126; *Schriften zur Theologie*. Bd. 1, 144.

³² Rahner, ‘Theos in the New Testament’, 127.

³³ Rahner, ‘Theos in the New Testament’, 142 provides a somewhat manageable list of passages where Christ tells us that human beings can enter into relationship with ‘his’ Father: Mt 7:21; 12:50; 15:13; 16:17; 18:10.19.35; 20:23; 25:34; Jn 2:16; 6:32; 14:2.23; 15:8.23.24. See Pope Benedict XVI, *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration* (San Francisco: Ignatius Press, 2007), xiv.

between *Theos* and Father.³⁴ So, 'in the relationship of filiation of the Father and the eternal Son, quite precise relationships to the Son and to the Spirit are included, but they are *not directly* indicated by the word 'child' in the New Testament, and so ought *not to be directly expressed* by us in this sense when we speak kerygmatically' (emphasis added). The phrase 'children of God' cannot signify in the same way as similarly phrased titles that are applied to Christ, such as 'Son of God'. In the latter, we can parse out the direct and indirect signification, such that 'God' really ought to signify for the reader the First Person of the Trinity, the 'Father'. If we tried applying the same logic to 'children of God', we might find ourselves speaking directly of the Father, which could land us in, as Rahner noted, problems about filiation—to be children of the 'Father' might undermine possibilities for talking about how the human being is also created by Son and Spirit, since Trinitarian action *ad extra* is assumed to be unified.

Preaching (and teaching) in accord with the New Testament thus requires different forms of reference than does a treatise on the same topic in dogmatic theology. True dogmatic statements about 'God' may speak 'directly' of God's nature, but, Rahner thinks, kerygmatic communication of the same 'truth' requires more 'indirect' reference. It is of paramount importance for Rahner, in this case, to determine what is precisely kerygmatic, lest his injunction about direct and indirect methods fail to pan out. For him the matter greatly impacts something like daily prayer on the part of Christians. If, kerygmatically speaking, people understood that prayer to 'God' signified prayer to the 'Father', then this would have the added effect of orienting us more directly to the 'Our Father' taught by Christ.

If 'God' signifies the Father and if we feel ourselves into this mode of speech [und wir in diesen sprache brauch und einfühlen], we shall become much more clearly conscious 'in prayer to God' (cf. Lk 6:12) that we call upon the Father of our Lord Jesus Christ when, taught by Christ, we say 'Our Father'. And so the Trinitarian structure of our whole religious life will become more vital [lebendige], and our consciousness of Christ's mediation with regard to the Father become more sharp [klar], than if the word 'God' merely calls to mind in our prayer to God the God of natural theology and the Trinity in general (and hence indistinctly – noch zer konfus). (129-130)

As we comb the New Testament for passages containing *Theos* we should begin to notice the ambiguities that arise and also appreciate the evident patterns. Where ambiguity arises, attention to oblique signification can help. Since the receiver receives according to the mode of the receiver, the human reception of divine names and attributes must be received through the senses. When we give ourselves over to praying the 'Our Father', we may find that 'God' does not remain simply indistinct, but rather that we begin to allow personal experience and scriptural material to work its way through our consciousness. Paul S. Fiddes's work helps illuminate what Rahner is saying here: 'To refer to God as 'Father'...does not mean to represent or objectify God as a father-figure, but to *address* God as Father, and so enter into the movement of a son-father relationship that is already there ahead of us...we find a 'place' [which is not-a-place] there for us.'³⁵ God has prepared a place for us, which is not-a-place insofar as God cannot be located and grasped, and welcomed us into God's already existing relationship of loving. 'Because every truth of the God who reveals himself is given as an incitement and a way to the closest immediacy of communion with him, it is all the more an opening into the immeasurable, a beginning of the illimitable.'³⁶ If we can draw our attention to the way he articulates this manner of feeling our way into a mode of speech, I think we can widen our appreciation for the anagogical concern about oblique reference in Rahner's theology.

In addressing devotion to the Sacred Heart, one of Rahner's earlier essays, we come across some other references to 'oblique' and 'implicit' reference. Religious practice forms our capacity to see, touch, taste, and feel God's self-communication.³⁷ I take it that this is what Sarah Coakley is after when she writes: 'that the evidences of

³⁴ See Rahner, 'Theos in the New Testament', 142-143 for further clarity on what is meant by moral attenuation. At 143 he states that human beings 'are therefore not children of God by nature, but they can become his children, if they dispose themselves morally in certain definite ways (Mt 5:9.45: Lk 6:36; cf. Jn 1:12). According to Christ's own teaching, then, there is no reason to suppose that the adoptive sonship which he preaches is a relationship to God in general and not to the Father of Christ. All this taken together justifies the conclusion that in every text which speaks of God as our Father and of us as children of God and of our being born of God, it is the First Person of the Trinity who is meant.'

³⁵ Paul S. Fiddes, 'The quest for a place which is 'not-a-place': the hiddenness of God and the presence of God', in Oliver Davies and Denys Turner (eds.), *Silence and the Word: Negative Theology and Incarnation* (Cambridge: Cambridge University Press, 2002), 35-60, here 53.

³⁶ Rahner, 'Current Problems in Christology,' 149. See also 172: 'For the ontic relationship of his human nature is not immediately available to us either, and yet it can be stated in an *analogical, indirect and asymptotic* way. Otherwise there would be no Christology at all which could say something about what Christ really is' (emphasis added).

³⁷ See Stump, *Wandering in Darkness*, 51-53 on learning what it is like *to be* loved after one has learned about love at a distance, say through books.

the 'heart', and of orienting and worshipful practices of the body, could not be neglected if Christ-as-risen were to be apprehended (Luke 24:28-35) – 'seen' but not *grasped*'.³⁸ To see without grasping is one way to talk about oblique contemplation. As one performs a 'circuit' about God, ascending or descending as upon Jacob's 'ladder', what one beholds is not grasped and controlled as such. Rather, one is engaged in an intellectual and anagogical journey involving bodily practices that inscribe into the worshiper what risen life is like. One reaches at an upward slant—a spiral—towards the risen Christ as the whole self is engaged in worshipful practices. 'Let no one be surprised at the cult given a loving heart. The incarnation of thought and feeling is a human truth, and truth is human only by becoming incarnate.'³⁹

Within an incarnational context the iconographical and hymnal reference to Mary is instructive. Rahner thinks that devotion to Mary, like devotion to the Sacred Heart, shapes us incarnationally: 'God's grace achieved its most incomprehensible and unsurpassable work where it laid hold of the world most closely and in the most 'fleshly' way: in Mary'.⁴⁰ Most Orthodox churches, as well as Eastern-Rite Catholic churches, have an icon written into the very centre of the apse of the church, which provides a stunning visual focal point for all worshippers in the church as they gaze prayerfully into the heavenly liturgy, and engage with all that occurs around the iconostasis. It is known as the *Platytera* icon. The name is taken from the section of a prayer in praise of Mary's role in salvation history: 'For He made of thy womb a throne, and thy belly did He make more spacious than the heavens. In thee doth all creation rejoice, O thou who art full of glory: Glory to thee'.⁴¹ The phrase 'more spacious than the heavens' (*Πλατυτέρα των Ουρανών/Platytera ton Ouranon*) is the text from which the icon's title is taken, simplified to 'Platyetera'. Mary as the throne of wisdom incarnate thus presents to the people of God the fullness of human response to divine initiative. What is written in the apse comes to be written in the worshipper, for Mary presents the proper disposition of the self before God: ready to make of oneself an offering for God's indwelling that renders one truly wise. As the seat of Wisdom, Mary thus receives the perfected form of Solomon's divinely gifted wisdom.

The *Akathistos* hymn further aids our reflections on the effect the expansion of the self has on our lives and thought, for it is said to celebrate Mary as 'the "place" and human agent of the incarnation'.⁴² 'Hail, you weld opposed qualities in one! Hail, you unite maidenhood and maternity!' The hymn vaults these paradoxes to higher and higher heights, mirroring the *Platytera* icon's similar emphasis upon the reality of welcoming the God of the universe into oneself: Mary is the 'boundary of the boundless'. As Mary welds opposed qualities, perhaps we catch a glimpse of our longing to be made whole, to be welded back into a unity from our otherwise divided selves. Such liturgical orientations *ought* to keep us grounded in an embodied version of transcendence that takes note of limitations that nevertheless can be transgressed. As Christian worshippers are directly in-formed by something like the *Platytera* icon, or the *Akathistos* hymn, perhaps they can learn to move beyond illusions about transcendence promised by other versions of the same process of growth and trust in the kind of expansion of self that renders Mary capable of containing the uncontainable, of being more 'spacious' than the heavens.

God's essence cannot be possessed, cannot be circumscribed fully by our knowledge, and yet we can participate in God; Mary as incarnational reference for Christian transcendence can render this concrete. Allen Tate's essay on 'The Symbolic Imagination' articulates this well: 'The vision is imagined, it is *imaged*; its essence is not possessed.'⁴³ The worshiper can participate in a transformative action that *expands* his or her life and thought through oblique reference. In his reflections on the devotion to the Sacred Heart of Jesus, Rahner argues that we only 'grasp' the truth of the devotion in the practice, because 'here action is the only right way of knowing'. We must therefore remain mindful of the oblique way that religious tradition arises within us and so forms us, not simply affectively, but truly according to the mode appropriate to our manner of knowing:

when we contemplate what has been uttered there descends upon us softly and, as it were, unnoticed, that mystery in which the life-force of that unique truth which is the immediate subject of our contemplation consists. But the actual mode in which this mystery is made present to us is not the direct mode in which a proposition is made present that is uttered and so made a subject of discussion. This mystery is made present not in conceptual terms but rather in being touched and

³⁸ Coakley, *Powers and Submissions*, 150.

³⁹ Maurice Blondel, *Action*, 182.

⁴⁰ Rahner, 'The Interpretation of the Dogma of the Assumption', 218.

⁴¹ I.F. Hapgood, *Service Book of the Orthodox-Catholic Apostolic Church*, new ed. (New York, 1922), 75; cited in John Saward, *Cradle of Redeeming Love: A Theology of Christmas* (San Francisco: Ignatius Press, 2002), 25.

⁴² Brian E. Daley, 'Woman of Many Names: Mary in Orthodox and Catholic Theology', *Theological Studies* 71 (2010), 846-869, here 856.

⁴³ See Tate, 'The Symbolic Imagination', 436.

stirred into life. What we are treating of here is not a 'feeling' or a movement of the affections in devotion which cannot be controlled, but rather that without which every concept would have to remain cut off in a state of isolation and incommunicability, in which it could no longer be understood. We are treating of that which belongs to the very essence of intellectual knowledge as such, and upholds it in being, of a reference to the inconceivable and inexpressible, which is itself beyond the power of the human intellect to grasp or to objectify, a reference such that the inconceivable and inexpressible itself is silently present in it. Certainly we can also speak of this reference which points us on to and opens us to the mystery itself (in fact we do precisely this!), but, taken as a distinct phenomenon in itself, this reference is not as such present 'conceptually' by being caught in an unusual kind of concept, for *per definitionem* it is originally and primarily such that it is precisely not present in this sense at all. It is present rather in the oblique and implicit mode in which the inconceivable is touched upon in the very act of conceiving of something in the true and ordinary sense.⁴⁴

To utter the prayers of devotion contained in the Sacred Heart, but most essentially that term 'Sacred Heart' itself, is to allow the essential and immediate reference to the mystery it signifies to shape one's very self, namely the 'reality in which the unnameable mystery which we call God is made present to us as compassionate and self-bestowing proximity (instead of as one who withholds himself from us in silence and refuses us).'⁴⁵ As the worshiper utters 'Sacred Heart', and allows the rhythm of the devotion to shape his or her reception of the reality, what was otherwise indistinct becomes ever more distinct, even though this does not amount to Descartes's notion of 'clear and distinct ideas', nor does it entail an improper grasping at God. If we allow tradition to be understood not simply in light of *Logos* and *Word*, but further permit that the movement of *Spirit* also forms tradition through the formation of lives, our orientation to such practices as the Sacred Heart may be quite different.⁴⁶ Nancy Clasby puts the 'slantwise' matter of oblique reference well in relation to Rahner's 'Theology of Symbol': 'A symbol discloses its referent indirectly by showing us not what it is, but what it is like. The oblique, slantwise reflection diffuses the brightness into a bearable aura of meaning'.⁴⁷ Clasby's use of 'slantwise' here recalls the Greek root, λέριος (slantwise, crosswise), of *obliquus*. Her mention of 'diffusion' also accords well, not only with Dickinson's references to our infirmities with respect to the splendor of Truth, but also, as we shall see, with the way Augustine talks about God's love being 'diffused' in the heart/soul so that a person might become more spacious, and so filled with divine love and light.

As I have shown, Rahner understands the intellectual effort of understanding scriptural references to divine names to be further infused with prayerful, liturgical formation of the self, a formation of the 'heart'. Because we are corporeal, Rahner thinks, "heart" connotes implicitly also the corporeity of the heart and to this extent also the 'corporeal heart', but it does this neither *in recto* alone, nor as (external) 'symbol' of something else signified *in recto*, but as an inner moment in a concept springing from the human being's unity as a whole'.⁴⁸ Although he does not mention it in this context, the phrase *in recto* is often accompanied by *in obliquo*, so perhaps he has in mind a double reference to human nature such that the 'heart', just like 'Son' in the phrase 'Son of God', can be broken down into signification that is *in recto* and *in obliquo*: to utter 'heart' is to remain mindful of the fact that the term signifies the human being's 'unity as a whole' and not just some 'part'. Devotion to the Sacred Heart further works upon the worshiper as a whole, and thus can serve to form that worshiper in an incarnational manner. Loving contemplation of divine names, refracted through scripture, tradition and experience truly in-forms.⁴⁹

Infirm Delight: Deconstructing the Ruins

The transformation that is taken, by Christian theologians, to be a healthy form of immortal longing, requires a considerable amount of self-deconstruction if the contemporary believer is not to fill in that longing with deceptions

⁴⁴ Karl Rahner, 'The Theological Meaning of the Veneration of the Sacred Heart', *Theological Investigations*, vol. 8: *Further Theology of the Spiritual Life*, trans. David Bourke (London: Darton, Longman & Todd, 1971), 217-229, here 225-226. Many of Philip Endean's essays are essential reading on the importance of the Sacred Heart for Rahner's theological vision; see id., 'A Symbol Perfected in Death: Rahner's Theology and Alfred Delp (1907-1945)', *The Way*, 43/4 (October 2004), 67-82; id., 'Karl Rahner and the Heart of Christ', *The Month*, 30 (1997), 357-363; id., 'Rahner, Christology and Grace', *The Heythrop Journal* 37 (1996), 284-297.

⁴⁵ Rahner, 'The Theological Meaning of the Veneration of the Sacred Heart', 226.

⁴⁶ On the role of the Spirit as expounder of the Word, see Hans Urs von Balthasar, 'The Unknown Lying Beyond the World', *Explorations in Theology*, vol. 3: *Creator Spirit* (San Francisco: Ignatius Press, 1993), 105-116, esp. 109-110.

⁴⁷ Nancy Clasby, 'Dancing Sophia: Rahner's Theology of Symbols', *Religion & Literature* 25:1 (Spring, 1993), 51-65, here 58.

⁴⁸ Karl Rahner, 'Some Theses for a Theology of Devotion to the Sacred Heart', *Theological Investigations*, vol. 3: *The Theology of the Spiritual Life* (London: Darton, Longman and Todd, 1967), 331-352, here 332 (translation emended).

⁴⁹ See Endean, 'Rahner, Christology and Grace', 287-288 on Rahner and meditation on scripture.

that mislead and entangle him in the web of his own lies.⁵⁰ One way to learn from Kerr's example of trying to hold together the practices of philosophy and theology is to read him as providing a way to rebuild one's way of life on more solid foundations *after* having done the hard work of dismantling old structures. Prior to the project of divine edification, which is a true formation of the self, what Augustine calls the 'ruins' of the self need to be torn down so that a new foundation can be laid, one of heavenly rather than earthly substance. Kerr's form of Augustinian deconstruction is a process of tearing down barriers to true life.

Accordingly, the self must open to God, must be made vulnerable before God, if the seed of grace is to fall upon fertile ground and thus bring about the growth in grace entailed in the process of deification. Here Sarah Coakley's analysis of the vulnerability characteristic of *kenotic* openness to God in contemplation can prove helpful. Coakley's carefully qualified use of *kenosis*, what she calls a 'special 'self-emptying',' 'is not a negation of self, but the place of the self's transformation and expansion into God'.⁵¹ A self is thus most fully alive when united with divinity through the process of self-opening.

Kerr's engagement with Ludwig Wittgenstein has occasionally brought to our attention the therapeutic role of philosophy. To engage in philosophy can be to engage in 'work on oneself'. As Kerr notes, the phrase of Wittgenstein's is at home in the context of architecture, where one, we might say, lovingly works and works again at perfecting the architectonics of one's home. It is thus a deeply personal work. When philosophy is aimed at oneself rather than another, for the purposes of coming to clarity and (hopefully) growth, then it is doing its proper work. The French lay Catholic philosopher, Maurice Blondel, corroborates Kerr/Wittgenstein's note on therapy. 'We must let our deepest experience reveal to us in the practical order the whole series of our intellectual, moral and religious obligations; we must not use the artifice of dialectic against other people, as if we were not ourselves the first to be judged...the truly philosophical apologetic is the permanent and personal work, a work made visible before men's eyes, of inner conversion.'⁵² If philosophy is to bear witness to truth, Blondel thinks, truth must become the concrete poured into the foundation of the will which then manifests itself in practice. Here he is not recreating a false dichotomy between 'inner' and 'outer', but rather noting the way that the conversion of heart urged by self-examination can truly be seen on the surface of one's lived actions. Blondel revised the Thomistic axiom *adaequatio speculative rei et intellectus* (the speculative adequation of thing and intellect)⁵³ to incorporate life: *adaequatio realis mentis et vitae* (the real adequation of mind and life).⁵⁴ The kind of references we find in Christian literature, such as those included in Dante's *Divine Comedy*, often adopt Thomas Aquinas's notion that the intellect must become adequate to receive the light of glory. Dante accordingly describes his journey into paradise as one of the extension or expansion of his powers of intellection; he can see in a way that he could not before because his capacities for reception have been strengthened. Blondel thinks that the same kind of thing has to happen in our lives, and, unbeknownst to him, he was helping return our reflections to virtue and connatural knowledge. Monastic traditions emphasise that growth in the spiritual life inculcates habits of generosity, gratitude, and courage, which are ways of describing the life of a person that has been expanded beyond the confines of self-concern.

Philosophy, I am arguing, then, can function as therapy that leads to the expansion of the self. One of the primary functions of this kind of philosophical work, however, is to expose our own limitations and the ways that we remain, to parrot George Tyrrell, victims of metaphors, that perhaps constrain our capacity to see clearly. Before

⁵⁰ Augustine, *Confessions* 1.5.6, trans. Maria Boulding, 17: 'I do not wish to deceive myself, lest my iniquity be caught in its own lies' [ego nolo fallere me ipsum, ne mentiatur iniquitas mea sibi].

⁵¹ Sarah Coakley, *Powers and Submissions: Spirituality, Philosophy and Gender* (Oxford: Blackwell, 2002), 36.

⁵² Maurice Blondel, *Letter on Apologetics*, trans. Alexander Dru and Illyd Trethowan (London: Harvill Press, 1964), 125-208, here 19; Id., *Œuvres complètes, II, 1888-1913: La philosophie de l'action et la crise moderniste* (Paris: PUF, 1997), 97-173, 197.

⁵³ Cf. Hans Urs von Balthasar, *Explorations in Theology*, vol. 1, 185; Jacques Maritain, *The Degrees of Knowledge*, trans. Gerald B. Phelan (London: Geoffrey Bles, 1959), 87.

⁵⁴ Maurice Blondel, 'The Starting Point of Philosophical Research', *The Idealist Illusion and Other Essays*, trans. Fiachra Long (London: Kluwer, 2000), 114-48, here 135; *Œconomus* II. 556-57; *Lettres philosophiques*, 300. Though felicitous in his own mind, the revision offered Thomists like Reginald Garrigou-Lagrange an easy target for criticism. On Garrigou-Lagrange's reactions, see Richard Peddicord, *The Sacred Monster of Thomism: An Introduction to the Life and Legacy of Reginald Garrigou-Lagrange* (South Bend, IN: St. Augustine's Press, 2005), 62-66. See also Gerald McCool, *The Neo-Thomists* (Milwaukee: Marquette University Press, 1994), 55: 'Their refusal to accept the validity of a starting point in consciousness distinguished the Dominican Neo-Thomists, Gilson, and Maritain from the Maréchal Thomists. The latter accepted Blondel's contention that philosophy could begin its reflections inside of consciousness and work its way, through the dynamism of the mind, to the real being of God. Thus, by the second decade of the twentieth century, Neo-Thomists were divided into opposing camps over the attitude to be taken toward Blondel's philosophy of action'.

Augustine can understand references to a God of love, he has to rethink the nature of bodies. Before Dante can enter earthly paradise, he has to repent for having ill-served Beatrice by running after other loves. Before Francis Thompson can rest at the footfall of the 'Hound of Heaven', he has to stop running under the shadow of false fear. The Christian tradition dubs such matters 'impediments' to the good work begun on oneself, and we know how the New Testament writers communicated Jesus' message about what we are to do with what gets in the way of our ability to focus on our true, heavenly goal: we are to 'cut it off', or 'poke it out', as the case may be (Mk. 9:47-48). If I am to sustain prior references to building a house, then we have to tear down what is otherwise in ruins. The goal is to allow a truly glorious building to arise, but one that, in theological idiom, we have not simply built ourselves.

We are rather co-workers with God in the process of bringing to perfection the work God has begun in us (Phil. 1:6). As a commentator on the *Rule of St. Benedict* has argued, 'a full vessel cannot receive life; emptiness is needed. Thus a person must remove or silence certain things (cf. Ps. 44 [45]:11; *Regula Magistri*, Prol. 1) in order to be open' to God.⁵⁵ Benedict's *Rule* indicates the 'expansion of the heart' to be at the centre of Benedictine incarnational transcendence: 'Truly as we advance in this way of life and faith, *our hearts open wide [dilatato corde]*, and we *run with unspeakable sweetness of love on the path of God's commandments* (Ps 119:32)'.⁵⁶ Removal of impediments or obstacles to a more complete form of life is part of what comes to be associated with the redemption in Christ: he liberates humanity from various shackles. Kerr's description of Stanley Cavell's thought is instructive here. 'The true purpose of philosophy, as Kant insisted, is to "expose the illusions of reason that forges its limits from its presumptuous speculative pursuits to modest but thorough self-knowledge." Substitute language for reason and that remark might go straight into Wittgenstein's *Investigations*.'⁵⁷ It is acknowledged nevertheless that Wittgenstein adds something new to this Kantian attentiveness to limits. 'What is new, according to Cavell, is the method by which Wittgenstein tries to bring us to this "acknowledgement of limitation" which will not be felt like a chafing of our skin.'⁵⁸ Something like this relation between limitation and longing can be found in all the writers analysed in *Immortal Longings*.

Various thinkers in the twentieth-century suggest 'that there is indeed nothing more human than this desire to escape our limited human condition – nothing more central, philosophically, then, than working out strategies either to express this desire in some reasonable way, to give relief to it in some way that respects our common nature, that neither demeans nor distorts our epistemic condition – or to deliver us altogether from it'.⁵⁹ The versions of transcendence he uncovers display incarnational sway, sometimes coming close, at other times drifting further away, from the embodied self. Philosophers can thus be situated in relation to the kind of drift displayed by their immortal longings. What we might call, following the romantics, the confluence of centripetal and centrifugal motions of the embodied reasoner need to be respected. Philosophy *after* Kant and Wittgenstein accordingly renders us more cognizant of our elliptical and de-centred ambit of longing, so that when we allow the self (one focal point) to be permeable to the other (the other focal point of the ellipse, and often defined quite differently in philosophy and theology), our transcending motions bring us back properly to our this-worldly plain of reference. Yet the longing to transcend that plain of reference niggles the (late) modern philosopher such that his or her thoughtful transgressions of boundaries turn out to provide a widened plain for dialogue with Christian theologians.

In a sermon on 'the right way of giving', Augustine takes the rich man to task for his hubris in building larger barns for storing his treasures. After puzzling over what to do, Augustine has the rich man say:

I have realized, he said, what I must do; I shall pull down the old barns, I shall put up new ones, I shall fill them. You see, I shall make them bigger than the old ones were. And I shall say to my soul, You have many goods; take your fill, enjoy yourself. God said to him, Fool, you think you're so very shrewd. You know indeed how to pull down old structures and build new ones; you, though, have remained in the old, worn-out ruins of yourself, where you should have been pulling down the old structures in yourself, so that you would no longer savor the things of the earth.

Since his very life will be required of him that evening (Lk 12:16-20), he has every reason to be letting go of the 'things of the earth' so that he might rather savour heaven. If he would but 'lay aside greed',⁶⁰ then he 'would straightaway

⁵⁵ Aquinata Böckman, *Expanding Our Hearts in Christ: Perspectives on the Rule of Saint Benedict*, trans. Matilda Handl and Marianne Burkhard, ed. Marianne Burkhard (Collegeville, MN: Liturgical Press, 2005 [1986]), 16.

⁵⁶ *Rule of St. Benedict*, Prol.

⁵⁷ Kerr, *Immortal Longings*, 114.

⁵⁸ Kerr, *Immortal Longings*, 114.

⁵⁹ Fergus Kerr, *Immortal Longings*, 115.

⁶⁰ Let us lay aside all earthly care...

have' his fill of truth. The rich man is 'full of earth, empty of justice', and 'he will not take it all with him (Ps 49:16-17).'⁶¹ To be filled with heaven rather than earth is of utmost importance, this provides the levity of love that allows one to 'rise' rather than be pulled down by the dead weight of the dust of the earth.

In his attempt to console the poor man in light of Dives, the rich householder, Augustine further preaches that the grasping characteristic of the rich man is distinctly different from the manner of being grasped in love by one's brother, which in turn finds its perfected image in being grasped by the Lord: 'he's grasping; but it's us he wants to grab, us he wants to get possession of.'⁶² Faith, in fact, has been defined as the disposition of being certain that one has been grasped by the Lord.⁶³ The longing 'to have' and 'to hold' characteristic of greed and possession of the world for one's private consumptive pleasure, in fact, can be redeemed and find their proper orientation when we are first grasped by God.⁶⁴ God begins the rebuilding of the ruined house, a house capable of and called to become inwardly beautiful. Augustine cries out to God in *Confessions* that God might come into his heart and 'inebriate it', thereby rendering his heart more capacious.

Say to my soul, *I am your salvation*. Say it so that I can hear it. My heart is listening, Lord; open [aperi] the ears of my heart and say to my soul, *I am your salvation*. Let me run toward this voice and seize hold of you. Do not hide your face from me...The house of my soul is too small [Angusta] for you to enter: make it more spacious [dilatetur] by your coming. It lies in ruins: rebuild it. Some things are to be found there which offend your gaze; I confess this to be so and know it well. But who will clean my house? To whom but yourself can I cry, *Cleanse me of my hidden sins*.⁶⁵

We must open to God, Augustine thinks, for God ultimately enlarges our heart's capacity for growth so that we might become more like God, more charitable (St. Augustine), more hospitable (St. Benedict) or more magnanimous (St. Thomas Aquinas), virtues associable with the graced life. The Latin one finds in Augustine is continued in the *Rule of St. Benedict* as well as texts like *Fides et Ratio*, where one moves from what is narrow, constricted, or too small for a divine indwelling to the expansion of that narrowness. God remains the agent of expansion, the one, in essence, who is permitted to grow and thus expand from within his new holy habitation.

Some monastic traditions emphasize the expansion of the heart, and while *Fides et Ratio* attempts to recover a type of sapiential reason characteristic of monastic writing, it also uses the notion of 'extending' the reach of reason (from 'extendere') so that it does not remain confined to an arbitrarily set limitation on its reach—reason ought not to be confined, for instance, within the 'limits' of reason alone. The metaphysical reach of reason in particular requires that the mind expand well beyond the confines of contemporary forms of positivism, for instance. The liberation of the self can correspond with the liberation of reason so that the entire life of a person now stretches forth—strives toward—a much more expansive and transcendent end than is usually permitted within the purview of contemporary anthropology and epistemology.⁶⁶ The extension of reason also affects hope, for Augustine contrasts the 'bread of angels' enjoyed fully in heaven, which we at present can only reach towards. And yet this reaching is what causes our hearts to expand, to become more capacious: when we are hungry for the bread of angels, human beings 'stretch out; while they are stretching out they are enlarged [dilatantur]; while they are enlarged they become capacious [capaces], and when they have become capacious they will be filled [replebunt] in due time'.⁶⁷ Our immortal longing is to be filled with the food of truth, and yet such fullness cannot be had simply in this life.

⁶¹ Augustine, Sermon 359, in *Sermons* III/10 (341-400), trans. Edmund Hill (New York: New City Press, 1995), 199.

⁶² Augustine, Sermon 359, in *Sermons* III/10 (341-400), 200.

⁶³ See H.U. von Balthasar, *Glory of the Lord*, vol. 1, 135.

⁶⁴ 'In the devotion to the Sacred Heart, therefore, there is an act of veneration of, and an act of formal invocation addressed to, a mystery. But this invocatory formula is not really one in the true sense at all because in it man does not exercise any power of his own, but, if he grasps its significance aright, i.e. if he is himself grasped by it, is rather made subject to the power of another' (Karl Rahner, 'Unity – Love – Mystery', *Theological Investigations*, vol. 8, 229-247, here 238).

⁶⁵ Augustine, *Confessions*, 1.5.5-6, trans. Maria Boulding (New York: New City Press, 1997), 16.

ⁿ On this matter of placing hope in technological advances for creating an earthly paradise as constitutive of modern notions of salvation, see Pope Benedict XVI, *Spe Salvi*, esp. §§16-23.

⁶⁷ Augustine, *De utilitate ieiunii* 1 [oc pane, hoc cibo pleni sunt Angeli: homines autem dum esuriunt extendunt se; dum se extendunt, dilatantur; dum dilatantur, capaces fiunt; capaces facti, suo tempore replebunt.]; cited in Margaret Miles, "Vision: the Eye of the Body and the Eye of the Mind in Saint Augustine's *De trinitate* and *Confessions*" (*The Journal of Religion*, 63:2 [Apr. 1983], 125-142).

Conclusion

In conclusion, I have shown that there is a correspondence between slantwise truth-telling and accounts of spiritual progress common to contemplative prayer. Just as indirect speech can elicit responses of love and justice, so can humanity's indirect relation to God, through the circuitous route of sensible knowledge, also elicit the desire for the good of another that links love and justice. Our love of God, reached in an ascending spiral motion, ought to plunge us in a descent back to our neighbor, such that love remains integral and intrinsically unifying.⁶⁸ Furthermore, such flights of love, which are not simply autonomous, but occasioned and sustained in converse with God, bring about a more capacious self. The human being can become the kind of 'wide-winged soul' indicated by Edwin Muir that has found its 'floor', as the bird has found the 'floor' of the sky, for 'its strong-pinioned plunging and soaring and upward and/ upward springing'.⁶⁹ As we read Emily Dickinson's poem 'Tell all the Truth but tell it slant' as leading us in the directions of love of neighbor and love of God, we are enabled to see the same correlation in Christian literature, such as Dante's *Divine Comedy*. To be told the truth can be difficult, for it involves the injunction 'you must change your life'.⁷⁰ Similarly, to 'speak the truth in love' requires considerable care for the good of the other, a good that can be known all the more intimately in the mode of prayer, which also presents its challenges. Like Nathan and David, or Augustine and Monica, we can stand side-by-side in our truth-telling and together realize that 'Success in Circuit lies'. Success in naming God does not entail a grasping, but a being grasped, a being encircled that imparts divine modes of loving to our own approaches of love. As Kerr and Wittgenstein have shown, such approaches cannot be non-linguistic, but remain within the 'house of language'.⁷¹ Our linguistic 'house', however, itself can be broken open to permit the paradoxical, slantwise ascent up Jacob's ladder, which God can build in our often ruined selves, if only we consent to the architectural reconstructions. As we work on ourselves in and through one another, in theological idiom, we can become co-workers in the Truth. Through Fergus Kerr's offer to 'take a look' with me, firstly at Rahner and von Balthasar at Blackfriar's Hall, Oxford, and subsequently even more obliquely through trying to understand his own work, I have become, I hope, more capacious. For his friendship and his ongoing challenge to think clearly I am grateful.⁷²

⁶⁸ 'The internal fragmentation of a human person cannot keep God from exercising his providential care to work that person's good and to bring that person to union with God' (Stump, *Wandering in Darkness*, 127).

⁶⁹ Edwin Muir, 'The Bird'

⁷⁰ See H.U. von Balthasar's reflections on the 'Torso of Apollo' by Rainer Maria Rilke, from which this quotation is taken, in *Theo-Drama: Theological Dramatic Theory. II: The Dramatis Personae: Man in God*, trans. Graham Harrison (San Francisco: Ignatius Press, 1990), 24.

⁷¹ 'Our language can be seen as an ancient city: a maze of little streets and squares, of old and new houses, and of houses with additions from various periods; and this surrounded by a multitude of new boroughs with straight regular streets and uniform houses' (Ludwig Wittgenstein, *Philosophical Investigations*, 3rd ed., trans. G.E. Anscombe (Oxford: Blackwell, 1967), §18; cited in Philip Endean, *Karl Rahner and Ignatian Spirituality* (Oxford: Oxford University Press, 2001), 168).

⁷² I must also thank my colleagues, Patrick Clark, Will Cohen, Brad Gregory, as well as the editorial skills of Christopher Adams and David Vincent Meconi, for their assistance in completing this essay, though without the 'space' accorded for the work by my wife, Julie, I could not have undertaken this at all; she deserves the highest praise.

▲ APPENDIX D: SAMPLE SERVICE

**INTERRELIGIOUS REFLECTION SERVICE FOR
LILLY FELLOWS NETWORK NATIONAL CONFERENCE
UNIVERSITY OF SCRANTON
OCTOBER 18-20, 2013**

**PLANNED COLLABORATIVELY WITH
CHERYL BOGA
STEPHEN WHITTAKER**



FAITH *and* ACADEMIC FREEDOM *in* CIVIC VIRTUE

Interreligious Reflection Service

23rd Annual National Conference

October 18, 2013



OUR SERVICE

Our desire for greater religious community can take three forms: denominational mission, ecumenism, and interfaith pluralism. The University of Scranton is a Catholic and Jesuit university and tomorrow we will celebrate the sacred mysteries of our faith in a Roman Catholic Mass. This Lilly Conference as a whole is an exercise in ecumenism, the recognition of our obligation as Christians to attend to the unity of our vision of the person of Jesus Christ and the need for concord among his followers. The Society of Jesus further enjoins us to be interreligious in pursuit of the concord, for “to be religious today is to be interreligious” (*General Congregation 34*, §1).

Tonight we want to do something out of the ordinary. In what follows we offer, therefore, a joyously interreligious celebration—in prose, poetry, and the performance of sacred music—of the three great religions which twine luxuriously from their common root in Abrahamic faith.

“These days we can imagine a group of people being united in a common cause, in mutual affection, in sharing the same destiny and a single purpose. But we find it hard to conceive of a unity in one truth. We tend to think that a unity of this sort is incompatible with freedom of thought and personal autonomy. Yet the experience of love shows us that a common vision is possible, for through love we learn how to see reality through the eyes of others, not as something which impoverishes but instead enriches our vision” (Pope Francis, *Lumen Fidei*, §47).

Music facilitates and sustains our pursuit of a common good; it is a universal language capable of uniting freedom in love. Indeed, we “are grateful to God for those gifted minds that create by harnessing sounds common to us all and bringing them into form, minds that reach into chaos and articulate in universal language the mystery, the joys and triumphs and sorrows that touch us all, minds that make us feel, see, understand the beauty of our common humanity” (*excerpt from a prayer written by Father Wm. B. Hill, S.J.*). As we attend prayerfully to the aural feast offered this evening, let us be mindful of the gifts we have received in one another, in our missions, and in our shared privilege to listen ever more subtly for the voice of God in our midst.

Cyrus P. Olsen, D. Phil., *Associate Professor of Theology/Religious Studies, Presider*

Cheryl Y. Boga, *Conductor & Director of Performance Music*

ENTRANCE

Adhan

Traditional Islamic call to prayer

We Give in to Your Will (*from "Prayer, Acknowledgement and Celebration"*)

Wycliffe A. Gordon, H'06

Composed for The University of Scranton Singers, 2003

INTRODUCTION

Introductory Remarks

Cyrus P. Olsen, D. Phil., Associate Professor of Theology/Religious Studies

Praise the Lord with the Sound of Trumpet

Vaclav Nelhybel, H'85

FIRST READING

Pope Francis, from *Lumen Fidei*

(Reader: Mary Anne Foley, C.N.D., Associate Professor of Theology/Religious Studies)

Faith ... by revealing the love of God the Creator, enables us to respect nature..., and to discern in it a grammar written by the hand of God and a dwelling place entrusted to our protection and care. Faith also helps us to devise models of development which are based not simply on utility and profit, but consider creation as a gift for which we are all indebted; it teaches us to create just forms of government, in the realization that authority comes from God and is meant for the service of the common good. Faith likewise offers the possibility of forgiveness, which so often demands time and effort, patience and commitment. Forgiveness is possible once we discover that goodness is always prior to and more powerful



than evil, and that the word with which God affirms our life is deeper than our every denial. From a purely anthropological standpoint, unity is superior to conflict; rather than avoiding conflict, we need to confront it in an effort to resolve and move beyond it, to make it a link in a chain, as part of a progress towards unity.

When faith is weakened, the foundations of life also risk being weakened, as the poet T.S. Eliot warned: “Do you need to be told that even those modest attainments / As you can boast in the way of polite society / Will hardly survive the Faith to which they owe their significance?” If we remove faith in God from our cities, mutual trust would be weakened, we would remain united only by fear and our stability would be threatened. In the Letter to the Hebrews we read that “God is not ashamed to be called their God; indeed, he has prepared a city for them” (Heb 11:16). Here the expression “is not ashamed” is associated with public acknowledgment. The intention is to say that God, by his concrete actions, makes a public avowal that he is present in our midst and that he desires to solidify every human relationship. Could it be the case, instead, that we are the ones who are ashamed to call God our God? That we are the ones who fail to confess him as such in our public life, who fail to propose the grandeur of the life in common which he makes possible? Faith illumines life and society. If it possesses a creative light for each new moment of history, it is because it sets every event in relationship to the origin and destiny of all things in the Father.

MUSICAL SELECTION

Prayer of St. Francis

Allen Pote



SECOND READING

Jalal ad-Din Rumi, *Each Note*, translated by Coleman Barks

(Reader: Maria Poggi Johnson, Ph.D., Professor of Theology/Religious Studies)

Advice doesn't help lovers!
They're not the kind of mountain stream
you can build a dam across.

An intellectual doesn't know what the drunk is feeling!
Don't try to figure what those lost inside love will do next!
Someone in charge would give up all his power,
if he caught one whiff of the wine-musk
from the room where lovers are doing who-knows- what!

One of them tries to dig a hole through a mountain.
One flees from academic honors.
One laughs at famous mustaches!

Life freezes if it doesn't get a taste
of this almond cake.
The stars come up spinning
every night, bewildered in love.
They'd grow tired with that revolving, if they weren't.
They'd say, "How long do we have to Do this!"

God picks up the reed-flute world and blows.
Each note is a need coming through one of us,
a passion, a longing-pain.

Remember the lips
where the wind-breath originated,
and let your note be clear.
Don't try to end it.
BE Your Note.
I'll show you how it's enough.

Go up on the roof at night
in the city of the soul.
Let Everyone climb up on their roofs
and sing their notes!
Sing loud!



INSTRUMENTAL INTERLUDE

Mark Gould, *trumpet*

MUSICAL SELECTION

How Great Thou Art

Re-harmonization by Marcus Printup

THIRD READING

Psalm 23

(Reader: Christian Krokus, Ph.D., Assistant Professor of Theology/Religious Studies)

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

MUSICAL SELECTION

Mvt. II, Psalm 23

(from "*Chichester Psalms*")

Leonard Bernstein



MUSICAL SELECTION

Lilly Haven

Joseph P. Boga

Text from Gerard Manley Hopkins, S.J.'s poem "Heaven-Haven"

World Premiere Performance

Composed in celebration of the 23rd National Conference of the Lilly Fellows Program in Humanities and the Arts

CLOSING REMARKS

Closing Reflection: Matthew 22:34-40 (KJV)

(Reader: Cyrus P. Olsen, D. Phil., Associate Professor of Theology/Religious Studies)

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

The Just Man

Joshua Rosenblum

Text from Gerard Manley Hopkins, S.J.'s poem "As Kingfishers Catch Fire"

Composed for The University of Scranton Concert Choir, 1998

Siyahamba

Traditional South African hymn, edited by Anders Nyberg



GUEST ARTISTS

MARK GOULD is one of the best known trumpeters of his generation. He was principal trumpet of the Metropolitan Opera Orchestra from 1974-2003 and has been on the faculty of The Juilliard School since 1982 and the faculty of The Manhattan School of Music since September 2004, where he currently chairs the brass department. He is also co-founder and co-conductor of The Scranton Brass Orchestra. Gould's students play in many of the major orchestras and chamber ensembles of the world, including the Boston Symphony Orchestra, the Cleveland Orchestra, the Philadelphia Orchestra, Chicago Symphony, Milwaukee Symphony, Seattle Symphony, New York Brass Quintet, Canadian Brass, Empire Brass, Boston Brass, Meridian Arts Ensemble, Extension Ensemble, New York Big Brass and Burning River Brass, and many others. He is a much sought-after teacher throughout the world and, in addition to his commitment to teaching and orchestral playing, Gould is also active as a conductor, trumpet soloist, chamber musician, and arranger. His discography is extensive, including everything from solo recordings to Grammy Award winning recordings with The Metropolitan Opera Orchestra, and he has performed in more than 40 "Live from Lincoln Center" performances on PBS.

TIMOTHY EUGENE SMITH currently serves as Director of Music at Covenant Presbyterian Church of Scranton and as University Organist for St. Paul's Chapel at Columbia University. Smith served as Director of Music and Organist at New York's famed Riverside Church from 1992 – 2008. A graduate of Yale University, Smith holds the Doctor of Musical Arts degree from the Manhattan School of Music. His organ studies have been with W. Lindsay Smith, Thomas Murray and John Walker, and he is the recipient of the Theodore Presser Award and the Harry Benjamin Jepson Award from Yale University and The Clair Cocci Award from the Manhattan School of Music. He has performed as organist with the Yale Philharmonia, The Manhattan School of Music Symphony, the Fairfield Chamber Orchestra and Period Academy, the Manhattan Chamber Orchestra, and the Orpheus Chamber Orchestra. Smith has an extensive discography and, as a recitalist, he has recorded and/or performed in some of the most beautiful and historic houses of worship in this country and abroad, including the cathedrals at Chartres, Beauvais, Notre-Dame and the Church of St. Germain-des-Prez in France, as well as Lincoln and Wells Cathedrals in great Britain and The Cardiff Organ Festival in Wales.

UNIVERSITY OF SCRANTON CONCERT CHOIR

Soprano

Nina Alesi
Magdalyn E. Boga
Erin Conley
Makayla Csencsits
Olivia Gillaugh
Christa Howarth
Natalia Jusinskas
Carly Lynn Horton
Meghan Miller
Megan Molitoris
Brittany A. Moyer
Emily O'Connor
Kristen Pasko
Katie Pierce
Linzie Rosa
Tessa Sadlock
Adriana Samoni
Deirdre Sullivan
Juliana Vossenberg

Alto

Victoria Alvarenga
Paula Baillie
Carlyn Ball
Margaret Blount
Christie Civil
Jessica Cranmer

Nicole Dice
Corrine DiGiovine
Pamela Garcia-Gomez
Abigail Hatch
Tarajee Karriem
Kaitlyn Kolzow
Paris Metzger
Dena Riccio
Jenn Ryan
Kacey Schroeder
Emma Silva
Kateri Sternberg
Catherine Thurston
Amanda Tomik
Suzanne Tomitz
Amanda Witowski

Tenor

Malik Allen
Sean Davitt
Christian Dougherty
Matthew Fava
Leo Fitzsimmons
George Gomez
Pat Gross
Shawn Kenney
Michael LaBella
Joshua Wilusz
Robert Vargas

Bass

Don Fenocchi
Raul Ferrari
Craig Fisher
Michael Gathany
Alex Kerr
Marc Kramer
William Krieger
Patrick May
Tyler Mulvihill
David Rennekamp
Thomas Rocca
Jake Skees
Joseph Spinosa

Student Pianist

Mary Longest

*“...to paint a picture or to write a story or to
compose a song is an incarnational activity. The
artist is a servant who is willing to be a birth-giver...
I believe that each work of art, whether it is a work
of great genius or something very small, comes to the
artist and says ‘Here I am. Enflesh me. Give birth
to me.’ And the artist either says ‘My soul doth
magnify the Lord’ and willingly becomes the bearer
of the work, or refuses; but the obedient response is not
necessarily a conscious one, and not everyone has the
humble, courageous obedience of Mary.”*

— Madeleine L’Engle



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