

Scholasticism. Theologians and the Church use "philosophical positions in order to express more clearly the inner intelligibility of Revelation . . . but *always*, always within the framework of Realism." This comes not from a denial of history, but because theological realism "belongs to the essence of Revelation." Nonfoundationalists think that Catholic theology has not taken seriously "radical historicity and temporality that saturate and envelop human being and thinking." Guarino answers by affirming that foundationalism and realism are essential to protect the nature of revelation, because God has actually revealed himself. We must accept the historical character of the Christian tradition, but "God is not subject to history," and "these constructive and contextual elements" do not "completely govern content."

These papers were followed by an animated discussion in which some participants questioned the speakers about metaphysical realism and a stable human nature, about the stability of texts that shape us, and about symbolic realism, practical life and discourse, and preaching.

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PRESIDENTIAL PANEL ON UNDERGRADUATE TEACHING

TEACHING EVIL AND HOPE

Presenters: Mary McGlone, Avila College
Pat Howell, Seattle University

This was the second year that a session was devoted to the communication of theology in the classroom. Taking historicity and context seriously into account when teaching theology, the focus becomes the student. Both traditional and nontraditional students, as well as differing religious traditions or, none at all, present theological and pedagogical challenges which we explored.

McGlone began the session with a discussion of types of courses and typical students. However, the attitude of students toward evil and suffering is key, and she focused upon the radical plurality where there is an unwillingness by some students to make critical judgments about situations. Through the example of a

two-person dramatization, McGlone demonstrated how she provides two sides of a story for discussion. While students understand the plight of both perspectives, one rich and one poor, McGlone tries to ask the deeper question of whether religious standards exist which go beyond the statement: "Both are right and I cannot say." Discussion followed about the use of certain films to graphically portray two sides of a question. She then described how her use of Scripture as a constant norm along with contemporary textbooks and films, become the tools for the student to grow in a more mature religious awareness.

Howell continued the session with a discussion of the student context of Washington State which has the highest unchurched population in the United States. Drawing upon his syllabus for a course in Psychology and Religion, Howell presented a four point schema from Victor Frankl for examining suffering and evil. This schema then becomes the basis for examining one's own religious journey. Students draw upon intense and critical self-reflection as the starting point for their openness to the religious dimension of life. They also learn from narrating some chosen aspect of their own journey that exemplifies the goals of the course as presented, for instance, in Frankl's four points. Case studies are also techniques to begin reflection and discussion.

Subsequent discussion centered around problems involved with some prevalent attitudes such as "Evil is done by crazy people" as a way to deny dealing with realities such as "maybe evil people do crazy acts." The question also arises of who the victim is when the perpetrator of evil claims to be the victimized, so that no one does evil to others but all are always victims. The passivity of it not being my problem and the pluralism of not being able to judge another or the act were also discussed. It was pointed out, too, that perhaps one third to one half of the students have suffered from some sort of violence in their lives already. Attention was also given to the use of visual texts as important conveyers of culture to a highly visual generation today. Evangelization and teaching of theology will need consistent attention.

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