

The University Scholar

Spring 2013

Art Editor
Art Editor
Scholarly Editors

Elizabeth Lynch
Deandra Lieberman
Elizabeth McClernon

Creative Editors
Science Editors

Anna Kaladish
Danny Fitzpatrick
Anna Heimes
Ellie Tasler

Layout Editors

Camille Pecha
Sean Kennedy

Faculty Advisor

Bernadette Waterman Ward, Ph.D

Administrative Assistant

Contents

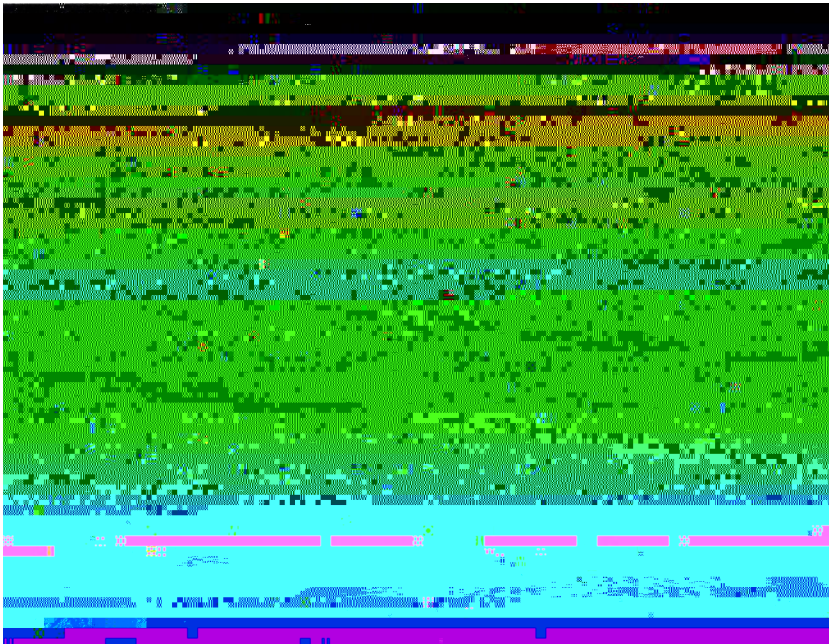
4	Front Cover Editors' letter	Cold	Rose Sweeney Danny Fitzpatrick
4	Elephant		Luke Pecha
5	The Great Divide: Milton's Ontology and the Implications for Protestant Thought		Michael Reardon
16	An Examination of Facebook Addiction and Academic Concentration		Kayla Chauvin
17	The Fatted Ox		Danny Fitzpatrick
16	State of Grace		Brianna Pajak
18	Acceleration vs. Revival: A Comparison of Marx and Pope Leo XIII		Vallery Bergez
23	Elastic and Inelastic Neutron Scattering On ^{23}Na		Leslie Sidwell
24	Rain as an image of the Holy Trinity in Its Oneness and Distinction		Shea Stevens
27	Sacred Heart		Kevin Simmons
28	Poison Pill: Using a Blocked Mutant to Study Microtubule Dynamics		Laura Downes
29	Beauty in the Ugly		Blake Ballard
30	Wake		Grace Gallaher
31	Would You Be My Friend? Perceptions of Those with Speech Impairments		Anne Marie Kaplan
	Back Cover	Excursions Abroad	Lindsey Stryk

From the Editors' Desks

Dear Readers,

There should be in all beautiful things a tendency to set the senses and the intellect in harmony. The work of art brings the particular and the universal into fruitful interplay in a manner reflective of the structure of the human being, the ever curious rational animal somehow and somewhat impatiently suspended between heaven and earth. Coming to work in and appreciating art is, then, the labor of a lifetime, a facet of the task born in all of us of becoming human, of becoming what we are. The work presented here is the product of youth's art; it contains much promise and much hope and, we think you will find, much of the springtime blush of beauty. We hope you will allow it to speak to you, knowing, of course, that it may ask you to change your life.

Yours in becoming,
The Editors



Luke Pecha

Elephant
2010

Michael Reardon

the return to it through Christ's Death and Resurrection.

The study of Milton's ontology is not simply an interesting philosophical pursuit, but essential to understanding his Protestant conception of proper Christian life, and the vital role of faith within .

cording to Milton's _____, it is "impossible to comprehend accurately under any form of definition the 'divine nature'" (39). Even Raphael admits this central theme of Milton's epistemology: there are "things not reveal'd, which th' invisible King, / Only Omniscient, hath suppress in Night, / To none communicable in Earth or Heaven" (7.122-4). Abdiel explains the ontological basis of this to Satan, in perhaps the most philosophically significant passage of the poem. Of course, Abdiel also lacks full knowledge of philosophy, but he reveals an immediate, graspable truth, saying that God made Lucifer "and form'd the Pow'rs of Heav'n / Such as he pleas'd, and

/ ... [all Spirits] by him created in their bright degrees" (5.824-5, 838, emphasis added). There exists a degree of ontological separation between God and any creature; this separation is necessary for something to be a finite "creation," rather than the infinite "Creator." In other words, although Raphael is correct that man will reach a spiritual or moral union with God, this union remains an ontologically separate parallel for all but Milton's "Son" who is made God and appropriately serves as the divine connection between the Father and man. Therefore, Raphael

_____ indeed witnesses the Father tell the Son that Heav'n and Earth will join in "Joy" (7.161), but this is not the Divine Union by which man lives _____ God. Furthermore, the _____ of the omniscient Father and Son are the only passages that, with any assurance, we can postulate to represent Milton's own conception of Divine Truth. These passages will later be shown to support the notion that man is both, o _____ r) So

(159). While we cannot postulate God would freely choose to ontologically separate mankind and the universe from

is above or beyond the category of relation (except perhaps in respect to his omnipresence), wrapped within himself ... No man has ever seen God" (26). In other words, the reader must never forget that the so-called "character" of "Father" in _____ is quite different from Milton's own conception of the Father, which in turn he would admit to be quite different from the _____ Heavenly Father, Whom Milton does not hope to understand. In conclusion then, although Milton believes creation comes from God's being rather than through God out of nothing, Milton's constant emphasis on man's free will and autonomy disallows a pantheistic interpretation of the poet, in which man would be a manifestation of God's ontological _____. Curry also argues against Milton holding a pantheistic view of God being in all things, and instead posits him to hold the unique view Curry creatively terms as "theopantic," in which all things are temporally _____ (Curry 20). Note, however, that although man does exist within God in a temporal and aetiological sense, he must also therefore exist _____ in an ontological _____

the argument for an ontological separation between man and God in

Perhaps Milton allows his Raphael to postulate so much about man's original purpose because Milton himself is equally in the dark about this Earthly calling. The poet believes that just as we must not assume there will be an ontological Union, we must not assume to understand fully the nature of Adam and Eve's sin. Nevertheless, it is clear that by at-

Works Consulted

- Cope, Jackson I. . New York: Octagon Books, 1979. Print.
- Duncan, Joseph E. . Minneapolis: University of Minnesota Press, 1972. Print.
- Fallon, Stephen M. . London: Cornell University Press, 1991. Print.
- McColley, Grant. . New York: Russell & Russell Incorporated, 1963. Print.
- Rogers, John. "Milton and the Mysterious Terms of History." 57.2 (1990): 281-305. . Web. 24 April 2012. <<http://www.jstor.org/stable/2873073>

Danny Fitzpatrick

The Fatted Ox

Not to will to be oneself--
Despair--but
 grace entracts nature;
we wish to dance with the big man
on the half moon hewn mensa.

Mash, mash, mash the straw,
 Bellow the waste away!
Boil the blood and gut the maw,
 The ox is born today!

 So full, so empty,
 vessel blown abulge
 with pelicanic helium.
Transcruciated, transubstantial,
 afloat on Marcan wisteria
 surging eternal

Champ, champ, champ the hay,
 Fill the mind with light!
Spill the red and scour the grey,
 And grant the mind itsFilem

it

R

Vallery Bergez

Acceleration vs. Revival: A Comparison of Marx and Pope Leo XIII

Man's thirst to perfect his world is manifested in the consistency of historical revolutions. One man will propose a revolutionary concept, insisting that his fellow men adopt his belief in order to better society. After an entire millennia of the reign of Pope Gelasius' principle of the separation of Church and state, Europe was thrust into nationalism with the beginning of the Protestant Reformation in 1517. The Church immediately lost power in response to new Christian sects, causing tension within and among nations, begging for some sort of a resolution. The establishment of the Peace

regimes at the time were not upholding genuine majority rule, “but a committee for managing the common affairs of the whole bourgeoisie”(Marx,

proletariat. More importantly, though, Leo XIII declared that the abolition of private property is “manifestly against justice”(Leo XIII, #6).

to Leo XIII. It is not a lack of State power or the existence of private property that leads to class oppression, but the mindset of the classes who forget that they must all work towards the perfection of society. Thus, if “Christian working men ... will form associations, choose wise guides, and follow on the path which with so much advantage to themselves and the common weal was trodden before them,” social classes will stabilize and oppression will be eliminated(Leo XIII, #16).

Besides proposing a return to a principle held before the
Leo XIII’s idea of the necessity of charity had been spoken of before
as the crux of the nation. In Pierre Manent’s article on the definition of a

Marx, Karl.

. New York: International Publishers, 2009.

Leslie Sidwell

Shea Stevens

Rain as an Image of the Holy Trinity in its Oneness and Distinction

The richness of faith in the Trinitarian God is a beautiful gift, but it can prove difficult to comprehend and even more difficult to explain to others. To assist in such explanation, it is sometimes useful to conjure an image that reflects the dogmas in a way the average person can easily understand. Christ Jesus Himself, in His earthly ministry, often appealed to His audience using parables, relatable stories which conveyed deeper moral or spiritual truths on the figurative level. Of all the dogmas of the faith, the Trinitarian dogmas are among the loftiest and thus most in need of the assistance of figurative imagery to encourage comprehension. In order to meditate on two particular dogmas, oneness of the Trinity and distinction of Persons within the Trinity, it is helpful to think of the image of the rainstorm. Within this image of rain, the three Persons of the Trinity are each represented distinctly, while at the same time remaining one common substance: water.

One looks up at the sky and sees dark clouds gathering, water vapor condensing. They signal what is to come: a shower of rain. The rain will seep into the soil and nourish the plants, make streams that animals can drink

flects the Church dogma that the Spirit proceeds from the Father and the Son.

Granted, this part of the image in a way fails to convey the Spirit-Procession with complete accuracy. If we were to take the image too seriously, it would lead us to believe the Spirit comes mainly just from the Son, because the surface water only comes from the cloud very indirectly. Surface water comes from the raindrops in a much more evident way. It is difficult to convey with this water cycle image the subtle reality that the Spirit comes from the Father and the Son at once. Another weakness of the image is that it struggles to convey the coeternity of the Spirit with the other two Persons if one focuses on the temporal procession of each individual raindrop; from water vapor, to drop, to the moisture soaking in the soil. As it was suggested before, rain imagery best conveys the Dogma of coeternity if one imagines a perpetual rainstorm. One must imagine that the cloud is always begetting rain, and the rain is always seeping into the ground.

Even with weaknesses accounted for, this image characterizes the Holy Spirit in a highly fitting way, because it aligns with some of the appropriations assigned to the Spirit in Sacred Scripture. In 1 Corinthians 12, Paul

Kevin Simm ~~is~~ ~~the~~ ~~author~~.

Laura Downes

Poison Pill: Using a Blocked Mutant to Study Microtubule Dynamics

Microtubules are dynamic cytoskeletal polymers that have critical roles in intracellular organization and chromosome segregation. Microtubules display 'dynamic instability,' switching apparently randomly between phases of growing and shrinking. Despite years of study, the molecular details underlying catastrophe—the switch from growing to shrinking—remain largely unknown. One cause of this persistent lack of understanding is the inability to use site-directed β -tubulin as a way to modulate and understand dynamic instability. The Rice lab has developed an β -tubulin mutant which blocks at the growing microtubule end and will open up a field of observation inaccessible to wild-type tubulin concentration changes alone. By using DICT microscopy and flow chambers promoting microtubule growth, I observed that microtubules had shorter average lifetimes and unaffected growth velocities in the presence of blocked mutant compared to the wild-type controls. Through my experiments, we have identified a regime of microtubule dynamics that we could not access by simply changing the concentration of β -tubulin. Further investigation includes developing a computational model of this experiment.

Felipe A. Piedra, Luke M. Rice, Department of Biophysics, UT Southwestern Medical Center, Dallas, TX

Laura M. Downes, Department of Physics, University of Dallas, Irving, TX

Blake Ballard

Beauty in the Ugly

Grace Gallaher

“Wake”

Ann Marie Kaplan
Would you be my Friend?
Perceptions of those with Speech Impairments

This study sought to examine college student perceptions of people with speech impairments. A sample (N=56) was taken from a small liberal arts university to examine differences in the perceptions of people with speech impairments and without speech impairments. Two groups of students were

