# COLLOQUY

A CONVERSATION WITH GUTENBERG COLLEGE

Winter 2019

# Coming to Grips with Weird Physics

Chris Swanson

Chris Swanson has been a tutor at Gutenberg since 1994, and in 2016, he became president of the college. He has a B.S. in physics and math and an M.S. and Ph.D. in physics. He did post-doctoral research at the University of Oregon and taught physics at Westmont College in Santa Barbara, California.

The claims of Einstein's theory of special relativity defy common sense. Clocks tick at different rates depending on your speed. All objects (including people!) moving at near light speeds shrink in the direction of motion. And light travels at the same speed for everyone, independent of motion.

Quantum mechanics, the theory of nature on atomic scales, is equally if not more bizarre. The equations of quantum mechanics do not calculate things like mass, force, velocity, or position; they measure our "knowledge." The *principle of complementarity* says that a single, clear, realistic picture of atomic phenomena is impossible, and we are stuck with mutually exclusive descriptions. For instance, electrons are both particles and waves.

On the heels of such counterintuitive theories, stranger stuff has emerged. Some have suggested that traveling faster than light may be possible, which will make time go backwards. Others have claimed that the outcome of every atomic interaction remains "undecided" until observed by a conscious observer. Or perhaps for each undecided atomic interaction *every option* is selected simultaneously and in multiple ways, creating multiple universes. And *string theory* posits that the physical world is made up of ten dimensions instead of the usual three.

This is strange stuff. But the strangeness is embraced by scientists, not just popular science magazines and Internet hacks. Consider the following quotations (taken, I admit, out of context):

*I could only say that I did not really know what was meant by "understanding" in physics. The mathematical framework of relativity theory caused me no difficulties, but that did not necessarily mean that I had "understood" ... The whole thing baffled me, and struck me as being quite "incomprehensible."* (Werner Heisenberg, Nobel Laureate, in *Physics and Beyond,* Harper and Row, New York, 1972, p. 29.)

*We must be clear that when it comes to atoms, language can be used only as in poetry.* (Niels Bohr, physicist, philosopher, and founder of quantum mechanics, as recollected by Heisenberg in *Physics and Beyond,* Harper and Row, New York, 1972, p. 41.)

*When the province of physical theory was extended to encompass microscopic phenomena through the creation of quantum mechanics, the concept of consciousness came to the fore again. It was not possible to formulate the laws of quantum mechanics in a fully consistent way without reference to the consciousness."* (Eugene Wigner, Nobel Laureate, in *Symmetries and Reflections,* Ox Bow Press, 1979, p.171.)

*Time travel used to be thought of as just science fiction, but Einstein's general theory of relativity allows for the possibility that we could warp space-time so much that you could go off in a rocket and return before you set out.* (Stephen Hawking, https://parade.com/37704/parade/12-inside-a-great-mind/.)

*There does seem to be a sense in which physics has gone beyond what human intuition can understand. We shouldn't be too surprised about that because we're evolved to understand things that move at a medium pace at a medium scale. We can't cope with the very tiny scale of quantum physics or the very large scale of relativity.* (Richard Dawkins, https://www.theguardian.com/science/2010/sep/11/science-david-attenborough-richard-dawkins.)

What are we to do with such strangeness? I have struggled with this question for many years, beginning, I suppose, when I first encountered special theory of relativity in my college physics class. I was studying Einstein's theory, and some aspects of the theory did not sit right with me. I distinctly recall going through this line of thinking: First, I knew that relativity theory had to be true. It was in all the physics books. Everyone agreed it was true, and Einstein was the most famous physicist of the twentieth century. Second, I knew that the theory did not seem to fit with my common sense and intuition. There were equations that could be used to calculate things, but I had no realistic mental model for those equations. And something like this was probably part of my thinking, as well: If I am in a rocket ship with a laser beam shooting out the front of my ship, I can use my ACME laser-beam-measuring kit to determine that the laser light is traveling at 186,000 miles per second. So far so good. If now Wile E. Coyote zips by in his rocket moving at 185,000 miles per second in the *same direction as the beam,* he can use his own ACME laser-beam-measuring kit to measure the speed of *my* laser beam. His measurement is not 1000 miles per second as one might expect. Instead, he measures 186,000 miles per second. Yep. That's weird. Oh, and just to add insult to injury, if Roadrunner came zipping by in the *opposite direction,* toward me, at say 185,000 miles per second, then he will measure the beam moving toward him at, you guessed it, 186,000 miles per second. Beep! Beep!

What was my response? Only one possibility was available to me at the time: my common sense was faulty. I made the same move Dawkins and others have made. Because common sense is derived from experience, and my experience is limited to speeds much less than that of light (meter sticks don't shrink and clocks don't slow down in my experi-

ence), I told myself that if I had grown up moving at speeds close to the speed of light, then I would have developed a totally different intuition and common sense. I decided that since my experience was so limited, I should not expect a realistic mental model.

As my scientific training continued, similarly incomprehensible conclusions confronted me in my quantum mechanics classes. But since I had already thrown out any reliance on common sense, the strange things I was taught in those classes were easier to swallow. "Stick with the equations, and solve the problems," I thought, "Don't worry about it making sense." It did not sit well with me, but I didn't see any other options.

Many years later, I began teaching two science seminars at Gutenberg College. We studied Einstein's theory of relativity one quarter and quantum mechanics in another. We approached these subjects historically and with an eye to philosophy of science. The goal was to understand how science works, not the mathematical specifics of the theories. As a physicist, this was dangerous ground for me. After all, physics is a "hard science," and philosophy is, in the words of one of my undergraduate professors, "fuzzy studies."

The first time I taught the seminars was hard going; I had little experience with philosophy. But one of the huge advantages I had over the students—even greater than having a physics background—was covering the same material over and over again. And as the years passed, I began to come to the profound realization—which in hindsight may seem obvious but was not obvious at the time—that the development of the theories of special relativity and quantum mechanics were profoundly influenced by philosophy and culture.

## Relativity Theory

Consider first the theory of special relativity. When Einstein first published his theory, other physicists had already been working in the field for many years. One, Dutch physicist Henrik Lorentz, had made a great deal of progress in understanding how electrical and magnetic phenomena are affected by speeds close to the speed of light. At the root of his researches was the belief that there was an all pervasive, fixed *ether* through which all things traveled. This ether was the medium for light waves, much as water is the medium of ocean waves. Lorentz's research led to some interesting conclusions. First, the equations of electricity implied that when moving at high speeds relative to the ether, electrical forces diminished. Second, based on all the evidence available at the time, he concluded that the forces which kept atoms together were electrical. Both these conclusions turned out to be correct in essence. The combination of these two conclusions allowed Lorentz to deduce that matter moving at high speed relative to the ether shrinks due to the change in the internal forces. His equations relating to this deduction have been labeled the "Lorentz equations," and they form the basis of Einstein's theory of relativity. The shrinkage of matter was a strange result but easily imaginable by common sense.

Einstein took a different approach. Rather than making any claims about matter, he relied heavily on the importance of having simple and elegant equations and principles. Because a complete, commonsense theory of the forces within *matter* was messy and intractable, some other guidance was required. For Einstein, mathematical aesthetics took the place of common sense.

The impetus for such a move came from two sources. First, Einstein had read the philosophy of Austrian physicist and philosopher Ernst Mach, who claimed that mathematical equations were convenient formulations of measurements, but they did not represent any underlying reality about the nature of the world. Physics was about equations and measurements, period. Everything else was metaphysical mumbo jumbo. Second, Einstein was influenced by the spirit of *mathematical formalism* championed by German mathematician David Hilbert. Hilbert, an intimate friend of Einstein's teacher and collaborator Minkowski, believed that all mathematics should be based upon *first principles,* called "axioms." Every mathematical conclusion was to be deduced by clear logical steps from the axioms. This was a common belief. Formalists took this belief one step further by insisting that the axioms could not be based on the physical world, intuition, or the logic built into our minds. No, axioms were freely chosen. Good axioms allowed for beautiful



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## Coming to Grips with Weird Physics, continued

mathematical structures. Bad axioms either led nowhere or to contradictions. Mathematics was completely detached from common sense or experience.

Einstein was a young, brilliant man whose commitments and beliefs were formed in this intellectual milieu. Thus it was a simple step for him to elevate the elegance and fruitfulness of mathematical principles to the guiding light for his physics. And he did just that. He proposed two axioms for his theory: 1) mechanical and electrical experiments that are identical in every way *except for the speed of the laboratory* (reference frame) have identical results; and 2) the speed of light is independent of the speed of the reference frame. Since, according to Einstein's axioms, no one can claim their reference frame is preferred or "at rest," there must be no preferred ether-based frame of reference, as Lorenz believed. From his two principles, however, Einstein was able to derive Lorentz's equations. The two men arrived at the same mathematical equations but from different starting points. The history of how Einstein's theory was chosen over Lorentz's theory by the physics community is too complex to discuss here. I will simply suggest that philosophical and social components influenced that process.

So then, a viable, realistic interpretation of the phenomena of relativity theory existed—Lorentz's ether theory. It had some problems early on, but these problems were being tackled. The measurable conclusions of ether theory were identical to the measurable conclusions of Einstein's theory of special relativity because all measurements are based on the Lorentz equations. While I cannot claim that we should abandon Einstein's presentation for that of Lorentz, I am willing to say that looking at the history and philosophy of the origins of the theory gives us a chance to re-ask whether throwing out a commonsense mental model is required by modern physics.

### Quantum Mechanics

A similar situation arose regarding quantum mechanics. The results of quantum mechanics defied a rational, commonsense model. And for many, this counterintuitive and arational aspect was seen not as a problem but a welcome feature of the theory.

Of the many scientists who created the theory, Niels Bohr was probably the one most responsible for its strangeness. Bohr championed a perspective he called "complementarity"; that is, any event or physical change in a microscopic system should be described in complementary ways. No single, rational, and clear description could capture the essence of the phenomena. Take for instance the motion of an electron in an atom. In one experiment, it behaves as a particle. In another, it behaves as a wave. Bohr was adamant that no deeper explanation was possible, and we should embrace the mutually exclusive accounts. The wave description *complemented* the particle description. Neither is wrong, and neither is right. Ultimately, Bohr said, our language and concepts are insufficient for the task, and we are reduced to "poetry."

A second important development along these lines was the interpretation of the *Schrödinger equation,* which is used to make predictions about atomic phenomena and the outcomes of measurements. German physicist and mathematician Max Born advanced the interpretation that the equation calculates our "knowledge of the system." It does not calculate things like positions of atoms or speed or energy. Instead, according to Born, the Schrödinger equation calculates probabilities. As with complementarity, this interpretation abandons the possibility of a clear, imaginable, realistic picture of atomic phenomena. Further, Bohr and others insisted that they had "proved" that no clear realistic picture would ever be possible.

Despite the confidence of men like Bohr and Born, and despite the acceptance of these ideas among the majority of physicists at the time, some hold-outs did not agree with these ideas—among them Einstein and Schrödinger. In the 1950s, another scientist, American physicist David Bohm, came up with a counter theory that was far more intuitive and understandable than the approach espoused by Bohr. Bohm's *pilot-wave theory* explained the seemingly irreconcilable particle-wave behavior in a simple, intuitive, and obvious way. He showed that nature did not demand that we abandon a realistic understanding of the world.

### Conclusion

What can we conclude from our examination into the origins of relativity and quantum mechanics? After all, schools teach Einstein and Bohr, not Lorentz and Bohm. Realistic mental models of phenomena are out of fashion (hence the creation of a ten-dimensional string theory!). The physics community largely decided against realism even though viable realistic alternatives existed. Shall we embrace a skeptical attitude toward physics and say that all our theories are simply ways of calculating, not descriptions of an underlying reality? Shall the existence of alternatives lead us to doubt the possibility of finding a true theory? It is tempting to go that route.

However, my point is the opposite. We should not give up on creating descriptions of the world that can be imagined realistically. The fact that realistic options existed is encouraging, not a source of skeptical despair. I am aware now, more than ever before, of the philosophical commitments at the beginning of the twentieth century and how those commitments influenced the decisions of physicists. Perhaps if the philosophical commitments of the time had been different, we would have theories more akin to those of Lorentz and Bohm. We will never know.

My philosophical commitments are strongly realistic. I believe that the history of science has shown that a great deal of rational order is built into the universe. Theories with arational elements are few and very recent, deviations from the norm. Further, the Bible's hints about the nature of God suggests that God intended to create a beautiful and orderly world. Thus I am a hold-out on both the theories of special relativity and quantum mechanics, and I hope for a time when realism once again comes back into fashion. Perhaps such a hope is naive, but I am waiting for a clear, realistic theory combining relativity and quantum mechanics to emerge that will dispel many of the perplexing problems currently plaguing particle physics. For now, however, I need not abandon commonsense realism as I felt compelled to do as a youth. Instead, I will marvel at the order, beauty, and complexity of the physical world and trust that some day I will have a chance to ask the Creator all about it.

# Celebrating Our Juniors

Eliot Grasso

The annual Junior Tea celebrates the juniors who passed the two-year exams at the end of their sophomore year. Each junior receives a Greek New Testament to acknowledge having passed the two-year Greek exam. The address below (edited for Colloquy) was given by Provost Eliot Grasso on November 11, 2018. Pictured (left to right) are Madison Reeves, Trisha Yeager, Jordan Whiting, and Andrew Dewberry.

We are gathered together this afternoon to celebrate the work of our students, specifically our juniors, who have reached a milestone in their education at Gutenberg College. I would like to take a few moments to comment on the significance of their work, not only in the context of their Bachelor of Arts degree, but the significance of their work absolutely.

Education—real education—is the pursuit of truth. Education is a process that takes place in the mind of the learner, a process that if taken seriously changes and transforms the learner. An education is not something that simply happens to someone sitting in a classroom. To paraphrase Plato, "No one can give you an education, you must take it." Education done properly is an active process that demands intensive focus and stamina on the part of the student. With this definition of education in mind, I would like to expound on why our juniors are worth celebrating.

In our culture, it is the rare person indeed who attends college for the purpose of taking an education in the way I have defined it. More often, college is sought to satisfy the lowest possible ideals: mere credentialing, superficial job training, socializing, and finding easy answers that people believe will bring wealth, comfort, and social status upon graduating.

By contrast, rather than condescending to these kinds of values, the students of Gutenberg College pursue true education with great conviction, force, and energy. The work they do at Gutenberg is an outpouring of their desire to discover the truth about man, God, and the world we live in.

To be a student at Gutenberg College requires fierce dedication. You might look around this historical building and wonder what exactly is taking place. We have no football field, no swimming pool, no fraternities, no restaurants, no student union, no ostentatious technology. But make no mistake—within these humble walls, our students take on one of the most demanding and rigorous educational programs in North America.

The junior class is now at the halfway point in their Gutenberg career. Here is a sample of what it takes to get half way and why we are celebrating our juniors today:

First, our students read, study, and discuss three-thousand years of innovative thinking. They grapple with Einstein, Plato, Shakespeare, Marx, Darwin, Freud, and many others. Instead of being told what these authors say, our students take on the challenge of reading and understanding the works of these authors for themselves. And, these authors represent no fleeting trends or simplistic reductions. These authors have generated the foundational ideas that have shaped the very bedrock of our culture—from science to literature, from economics to art. In reading these historical works, our juniors understand the centuries-old dialogue that has shaped where we are and who we are today. Having read these works, our students are better able to navigate the waters of our culture with clarity and understanding.

Second, our students have studied ancient and modern mathematics. By so doing, they have a better understanding of the logical processes of the human mind, a better understanding of how logic works and where it doesn't work. They can understand complex arguments, take them apart, and put them back together. With this skill, they will be better able to distinguish truth from fiction.

Third, our students have studied ancient Greek, a complex and nuanced language very different from English. By examining this foreign language, students gain awareness about how they communicate with others and how others communicate with them.

Fourth, our students have studied the history of science. They understand how to question the technology that everyone else seems to take for granted. They have insight into what knowledge is and how it works. They have the much-needed skill of seeing the relationship of cause and effect—that cause and effect are not as simple as they may seem.

All this—and more—they have done for two years. In the spring of their sophomore year, the juniors took their comprehensive oral exams, a process that would intimidate most graduate students. Tutors questioned them individually about their understanding of

*(Continued on page 8)*


# The Value of Latent Christian Literature


## Christopher Stollar

Christopher Stollar graduated from Gutenberg College in 2004 and went on to receive his master's degree in journalism from the University of Maryland. He is an author, an anti-trafficking advocate, and a volunteer pastor at Veritas Community Church. Chris and his wife, Natalie, both work full time in marketing at Nationwide insurance. They live in Columbus, Ohio, with their five-year-old daughter, Aria, and two-year-old son, Corban.


Chris's debut novel, *The Black Lens* (released by Boyle & Dalton in 2016), won Grand Prize in the 2016 Writer's Digest Self-Published e-Book Awards, became a Finalist in the Indie Book Awards and a Semifinalist in the Book Pipeline Competition, and is currently under an option agreement with Kokosing River Productions, which plans to release an independent film in 2019. Learn more at www.christopherstollar.com.

One of my favorite quotes about literature comes from British author C.S. Lewis, who once wrote that "What we want is not more little books about Christianity, but more little books by Christians on other subjects—with their Christianity latent."

The word *latent* comes from *latēre,* which in Latin means "to lie hidden," as when something is "present but not visible, apparent, or actualized." The word reminds me of Søren Kierkegaard's philosophical concept of indirect communication, which "was designed to sever the reliance of the reader on the authority of the author," according to the *Stanford Encyclopedia of Philosophy.* "The point of indirect communication is to position the reader to relate to the truth with appropriate passion, rather than to communicate the truth as such."

As both an author and Gutenberg graduate, I couldn't agree more with that concept in today's media-saturated, results-driven, unreflective world. Just look at the explosion of "Christian" literature both online and in traditional bookstores that touts everything from *Adulting 101: #Wisdom4Life* (Josh Burnette) to *Next Level Thinking: 10 Powerful Thoughts for a Successful and Abundant Life* (Joel Osteen).

While these types of self-help books can have their place, as direct forms of communication they often lack the depth and reflection that C.S. Lewis was calling Christians to when they set pen to paper. Too many Christian authors today focus so much on surface-level facets of the Christian life that they fail to address those deeper and more pressing subjects facing the world today.

That's why I decided to research, write, and publish a novel about one of those subjects: human trafficking. *The Black Lens* is a dark literary thriller that exposes the underbelly of sex trafficking in rural America. While my book is fiction, I strove to write deeply about the real world in an indirect, latent, and authentic way that wasn't explicitly "Christian." In fact, one of the most common questions I get from readers is why I as a believer decided to write about such a dark topic in the first place. It's a great question and one I've reflected on ever since I started researching the subject more than five years ago. So, below are my three main reasons for writing *The Black Lens.*

### To raise trafficking awareness

I have always wanted to use my story to raise awareness about sex trafficking. While this topic has received more press in the last few years, some people still don't think trafficking happens often in the United States. But nothing could be farther from the truth.

The National Human Trafficking Hotline has documented at least 45,308 trafficking cases since 2007. It's a harsh fact, but that's why raising awareness is so key. And it's why I decided to conduct more than three years of research on this subject. As a former reporter with a master's degree in journalism, I personally interviewed more than a dozen survivors, social workers, and police officers.

That research paid off. During the past few years, several readers have told me they wanted to become more involved in fighting trafficking as a result of reading my debut novel. But the best feedback came from one recent Amazon reviewer—who is also a Gutenberg graduate. She said reading *The Black Lens* opened her eyes to this underground world and actually helped her prevent a potential trafficking situation:

*Since reading this, I have become more aware of the issues and the prevalence of human sex trafficking and have recently witnessed an (incident) at Disneyland Shopping District of someone preying on*

*a young teen sitting alone waiting for her parents to finish shopping. I stepped in and made sure she was not alone and not targeted by the man asking her inappropriate questions and inviting her to help him with his bags to his car.*

The reviewer continues:

*I enjoyed the story line and the characters, but what I appreciated the most was the movement to bring the sinister world of sex trafficking into our awareness so that more can be done to protect our youth and change our own story line as a culture (that) does not allow the opportunity for these crimes to become a reality for future at-risk youth.*

As an author, I couldn't ask for anything more.

## To take sin seriously

When you consider recent Christian literature—whether fiction or nonfiction—much of it doesn't take sin seriously. These books focus so much on the truth of grace that they hide from the truth of evil. And yet if you spend any time reading the Old Testament, you discover that it's filled with descriptions of evil. There is rape, incest, even torture. None of the authors glorified those crimes or described them in graphic detail, but they also didn't shy away from them either. Why? Because they were trying to contrast the depth of man's evil with the depth of God's grace.

One of my favorite Christian authors from Gutenberg's curriculum is Flannery O'Connor, who became famous for her dark, brutal, and violent short stories. She once wrote, "The truth does not change according to our ability to stomach it." That's great advice for every Christian writer. We need to contrast good and evil if we want to have any chance at engaging the world with our words—especially with such dark topics like sex trafficking.

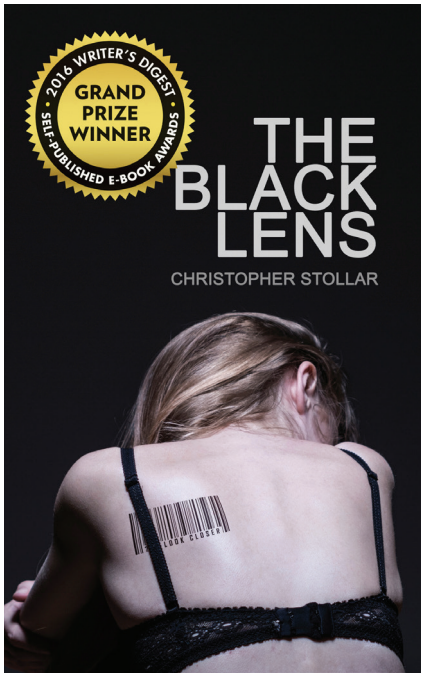
## To engage the arts

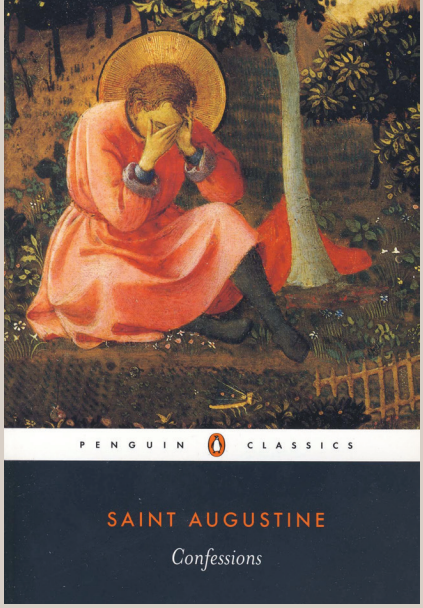
As created beings, Christians have so much to contribute to the arts—especially in the area of writing. For centuries, believers were at the forefront of art and culture. The Catholic Church sponsored some of the most famous artists of all times, such as Michelangelo. But for decades, Christians have retreated from the arts. I don't know all the reasons, but author Francis Schaeffer (another one of my favorites from Gutenberg) once wrote, "I am afraid that as evangelicals, we think that a work of art only has value if we reduce it to a tract."

Nothing could be farther from the truth. In *The Four Loves,* C.S. Lewis compares friendship with art, philosophy, and the universe, all of which are "unnecessary" and have "no survival value," but each of which "is one of those things which give value to survival." Literature is a form of art, so it too has no inherent survival value. But literature can give value to survival in unique and powerful ways. Think of the impact behind literature like *Uncle Tom's Cabin* or *To Kill a Mockingbird.* Those latent novels affected so many people's views of race and slavery in ways that direct communication never could.

One of my favorite books in the Bible is *Esther* because it reads like a work of modern fiction. It features a strong female heroine, romantic suspense, and even a murder plot. But most interestingly, the book doesn't mention God once. Yet for those who have eyes to see, every sentence in the story points to God and gives value to the idea of surviving suffering.

My goal for *The Black Lens* was the same. I wrote it in an indirect and latent way for those who have eyes to see.




## by Eliot Grasso

This winter, Gutenberg students investigate the advent of Christianity in the Roman empire. They discuss the works of Saint Augustine, whose writings were foundational for much of Christian theology. Gutenberg exists to help people consider what they believe and why they believe it. Augustine offers critical insight into his personal conversion from unbelief to belief.

In his *Confessions*, Augustine provides a window into the psychology of his belief and how the course of his life brought him to faith in the gospel. He explains how his pride and lack of humility erected an impervious barrier between himself and the message of Jesus.

Augustine was a gifted rhetorician and a connoisseur of words. He was a fantastic writer, and he knew it. If Augustine was going to live as a believer, he'd have to do battle with his pride. In reflecting upon his pride, Augustine confesses in Book III that "…I had too much conceit to accept their [the Biblical authors'] simplicity…" and in Book VII that "…I was not humble enough to conceive of the humble Jesus Christ as my God…"

Augustine's reflections are a lesson for those who take biblical Christianity seriously. Those who would live out their faith must face into their own pride and pray for deliverance. To ignore the effect our pride has on our thoughts, actions, and words can lead us deeper into blindness and away from the light.

Over a thousand years old, Augustine's *Confessions* offers critical insight into the life of faith for all Christians, past and present.

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## Great News!

Gutenberg is excited to announce that the college has received a $30,000 grant for development from the Murdock Charitable Trust.

## Apply Now for Fall 2019 Admission and Housing

The regular-decision application deadline (with lower application fee) is March 1. Students who want to live at Gutenberg College should also apply to the Residence Program by March 1. **www.gutenberg.edu/admissions**

*Great Books. Great Conversation.*

## Celebrating Our Juniors, continued from page 5

Western civilization, math, science, art, philosophy, economics, and language. Each student had to give an account to the best of his or her understanding of the complex flow of history that has yielded the modern world. To emerge successfully from the exams demonstrates a commitment to learning that is exceedingly rare.

What is even more impressive, however, is the students' dedication to understanding the Truth. We all hold beliefs about what we think to be true. Our beliefs impact the kind of person we are, the kinds of relationships we will have, and what our vocations will mean to us. These beliefs inform our commitments, habits, and actions. Only rare individuals are willing to do the hard work necessary to confront what they believe, to ask if what they believe is true, and to take responsibility for how they will live their lives. The Gutenberg curriculum is more than history and philosophy; it aids students in the process of deciding what they believe and, consequently, how they will live.

We at Gutenberg hope that our students' pursuit of truth and their testing by the rigors of the curriculum will be used by God to change them into more human people, people who are more loving, generous, kind, humble, charitable, reflective, self-aware, and earnest than when they entered these doors. We hope that during their time here, our students will dedicate themselves to working on the condition of their souls. I know of no more significant cause to which a human life can be dedicated.

In closing, let me share some words of the Russian novelist Fyodor Dostoyevsky:

> **Man is a mystery. The mystery must be solved, and even if you spend your whole life attempting to solve it, do not say you have wasted your time. I occupy myself with this mystery, because I want to be a man.**

This is the task of Gutenberg's students—to do the hard work of seeking their God-given humanity, exemplified in the person of Jesus Christ. We celebrate our juniors today because they have taken on this most critical of endeavors.

## Community Classes

These free classes meet at Gutenberg on Wednesdays, 7:00 to 8:30 PM. Winter quarter's topic is "Christianity and Literature: Truth and Story." For details, visit www.gutenberg.edu/home.

## Student Art Show & Performance: April 5

This annual event highlights the art of Gutenberg students and others in the community.

## Gutenberg Preview Days: April 26 & 27

Preview Days are a great way for interested students and parents to check out Gutenberg College in person. Register for this *free* event at www.gutenberg.edu/home.

## Summer Institute 2019

Save the date: August 1–3. Stay tuned for details.

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