The Program of Liberal Studies
University of Notre Dame

PROGRAMMA 2008
PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
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The revolving door of the Program Chair’s office has turned once again, and I have succeeded colleague and friend Henry Weinfield as Chairperson. Henry was selfless and tireless in his work as chair, and he deserves thanks from all of us for leaving the Program and 215 O'Shaughnessy in good shape.

I have been Chair once before, from 1992-1995, so I am well aware of the responsibility of the position. It is humbling to take one’s turn as steward of such a rich inheritance, a continuing educational adventure that has nurtured students and faculty and has earned their deep loyalty. During my first term in the early and mid-90s, one of the main challenges was to limit the Program to a manageable size. Today we have the opposite challenge. With second majors and minors and concentrations having become the rule rather than the exception, students are finding it harder to complete our required 20 course curriculum. This year Felicitas Munzel, our Associate Chair and Undergraduate Director, has been working with an enthusiastic Student Advisory Committee on recruiting efforts. Our students remain as enthusiastic as ever, and they continue to be our best recruiters.

In February I met with the Provost, the Dean of Arts & Letters, and the Dean of the Graduate School for a conversation on the Program’s progress since the last external review in 2003-04. It is easy to be consumed by the myriad daily tasks of department administration, and this meeting was a welcome occasion to look at the larger picture. We spoke, among other things, of the Program’s contribution to Notre Dame’s Catholic character; the challenges of achieving and articulating an integrated curriculum; the best strategies for mentoring junior faculty, who need to master a particularly demanding style of teaching while also establishing themselves as publishing scholars. Our lively, 90-minute conversation made clear yet once more the strengths of the Program which are recognized and valued by Notre Dame’s administration. In a follow-up letter, Provost Tom Burish praised the Program as “one of Notre Dame's premier undergraduate programs”; he concluded, "I look forward to seeing the Program of Liberal Studies continue to flourish in the coming years. It has earned and it has my full support as we plan for the future."

In one tangible expression of our planning for the future, we were successful this year in identifying through national searches and in recruiting two new members of our faculty. Candida Moss, a scholar of the New Testament and early Christianity, is just finishing her Ph.D. at Yale. Krista Duttenhaver, a systematic theologian with special interests in the relation between theology and philosophy, in the theology of the cross, and in feminist theology, is completing her Ph.D. in Notre Dame’s own highly regarded Theology Department. We are extremely pleased that two highly talented Catholic scholars, both of whom have had great success as graduate instructors, will be joining us in the fall. Look forward to profiles of Candida and Krista in next year’s Programma.

I’m also pleased to note that the Program is now in its tenth year of offering great books seminars for guests at South Bend’s Center for the Homeless. Clark Power and I have learned a great deal from our students at the Homeless Center over the past decade. We see the course as a logical extension of the effort of the founders of the Great Books movement in New York City early in the twentieth century to break down the walls of the university and bring the best that has been
thought and said to workingmen and women.

One of the pleasures of serving as Chair of the Program is recognizing our students for their achievements. At the Class of 2007’s Senior Dinner, Henry Weinfeld announced the winners of several important awards. Benjamin Kemmy won the coveted Willis Nutting Award, for the student who has contributed most to the education of classmates and teachers. Theresa Coughlin received the Otto Bird Award for the best senior essay; she wrote on “‘A wedged-shaped core of darkness’: Personality, Self, and Creation in Virginia Woolf’s To the Lighthouse.” Beth Marchal and Sara Maloney were co-winners of the Susan Clements Award, which goes annually to a talented woman graduate. The recipients of prizes from the Stephen Rogers Endowment for Graduate Studies were Liam Zakko, who is now a first year medical student at the University of Connecticut School of Medicine and Don Zimmer ’04, a second year medical student at Indiana University. Don, inspired by such figures as Harvard’s Paul Farmer and Notre Dame’s own Fr. Tom Streit, C.S.C., has contributed his time and talent in repeated visits to Haiti, beginning during his undergraduate years and continuing to this day. While most of our major awards are announced at the Senior Dinner, one award presentation is reserved for an annual dinner in honor of Professor Ed Cronin. The winner for 2007 is Michael Benz, whose essay on Emily Dickinson was submitted in my section of the lyric poetry class.

We are always happy to hear from you, so I hope that you will write or e-mail us and that you will stop by 215 O’Shaughnessy when you next come to campus. I am continually moved and humbled by the spirit and generosity of our graduates. If you would like to support the Program with your contribution to Notre Dame’s annual giving campaigns, please see the note on our gifts page.

I hope that we will see many of you at our tenth annual PLS Summer Symposium in June. Our move from the Fourth of July week to the week immediately after Notre Dame Reunions has proved popular. Our theme this year is the Faust legend and its variations, and you can read about what I think will be a splendid week in the official Symposium announcement on p. 5. To keep up to date with the Program, visit our website at http://pls.nd.edu.

Stephen Fallon
“I will not lose anything of what my Father has given me.”

Jesus, fully human, is nonetheless keen to push the limits of what it means to be human. He seems often to make claims that most of us normal humans would have a difficult time uttering.

The Gospel of John, not surprisingly, contains a preponderance of these claims. Lines like, “I am the resurrection and the life.” Most humans I know would pause before claiming that one. Or, “I am the Bread of Life. And if you eat of my flesh and drink of my blood, you will have eternal life within you.” That’s one that most humans probably wouldn’t want to say even if they could.

Though perhaps not as spectacular, this claim from today’s Gospel ranks high with these other transcendent claims of our Lord. Jesus says today, “I will not lose anything of what my Father has given me.” This claim pushes the limit of what we know to be true of our human experience.

That is to say, think about how hard it is for us NOT to lose something. We can start, simply, with inanimate objects – car keys, your lecture notes, a flash drive. And we can move quickly to more existential targets – our temper, our integrity, our way. It turns out, we humans lose things all the time.

How many of the Great Books would simply disappear if we removed from human experience the possibility of losing something or being lost? Farewell to Odysseus, and Dante, and Ahab, before we even start thinking deeply.

As all three protagonists would attest, it is a maddening thing to lose or to be lost. It is, too, a most helpless feeling. If your car keys are really lost, and not simply misplaced, you cannot just will them back into your hand. Rather, you just have to stand there and pull your hair and rub your temples, and look again, and, eventually, pay the locksmith. Dante cannot will himself out of the dark woods, nor Ahab simply will the appearance of the elusive white whale. Indeed, it is frustrating, maddening, helpless to lose or to be lost.

And, at All Souls Mass, we are invited to push this experience to the limit, where the stakes are infinitely higher. What do we do when what we have lost is someone we love?

But in the face of this, Jesus says, “I will not lose anything of what my Father has entrusted to me.” Is Jesus exempt from this most human reality?

It would seem not. For when his disciples ask him to teach them about the Kingdom of God, Jesus responds in parables: about the lost coin, the lost sheep, and a treasure lost in a field. And, consolingly, he seems as bothered and restless with loss as we are, for in each of these parables, the lost object is found.
Think of the restlessness Jesus conveys in the parable of the lost sheep. A shepherd has 100 sheep and one is lost and the shepherd goes off to find it. Certainly, it is a near-heretical move in a homily to juxtapose Jesus and Ahab. Yet the one lost sheep does seem to provoke the shepherd – really beyond all reason – to leave 99 perfectly worthwhile sheep, and search the desert relentlessly for the one.

In a scene right out of Homer, the woman who loses a coin, upon finding it, throws a party that is worth more than the coin she lost! Jesus, like us, is agitated in loss, and exultant in discovery.

And, most appropriate to All Souls Mass, perhaps this is nowhere more the case than in the scene, again from John’s Gospel, where the loss Jesus faces is of the highest sort. I refer to chapter 11, where Jesus learns of the death of his friend Lazarus.

What does this Gospel have to tell us about losing someone we love?

Well, we can begin with what it conspicuously does not tell us. It does not tell us why we lose people we love. It does not shed light on why the human experience includes, indeed is sometimes dominated by, such painful and definitive separation. It does not tell us how to make the sting of loss disappear.

In fact, in this Gospel, when Jesus finally reaches Lazarus’ tomb, and the reality of the loss becomes physically present before his eyes, we read three powerful words: “And Jesus wept.”

No further details are given; no explanation is offered. Death is death, Lazarus is dead, and Jesus weeps. It would be to short-change Jesus’ humanity to insist that he had an easier time with the death of someone he loved than we do.

But still, after he weeps, Jesus asks Lazarus’ sisters – Martha and Mary – perhaps the only question left to ask in the face of death. He asks them, in the midst of his tears, “Do you believe Lazarus will rise again?” He asks us, on this All Souls Day, “Do you believe the person you love will rise again?”

Perhaps one way to understand All Soul’s Day Mass is as an invitation from Jesus – even while he weeps and feels the severity of the separation: “Do you believe your loved ones will rise again? Do you believe that this loss is not permanent? Do you believe that death does not get the final word? Do you believe in the resurrection?”

Because Jesus weeps, we can trust that he understands that these questions are not always entirely uncomplicated for us to answer. And so, in order to encourage – indeed, embolden – us, Jesus offers today this audacious reminder: “I will not lose anything of what my Father has given me.”

“I am the Resurrection and the Life,” says our God-made-human. “And all are raised in me.”
ANNOUNCING THE TENTH ANNUAL
PLS/GP SUMMER SYMPOSIUM
JUNE 2-6, 2008

We are happy to announce that the Program of Liberal Studies will hold its tenth annual Summer Symposium on campus the week of June 2-6, 2008. Once again, we will meet immediately following the Alumni/ae Reunion. All sessions will be led by PLS faculty. The theme this year is:

Interpretations of the Faust Legend

Week-long seminar

Faust figure in Dostoevsky's, *Crime and Punishment*—Henry Weinfeld

One to three sessions

Angels, Sin and the Devil: Selected Questions from Thomas Aquinas's *Summa Theologiae*—Bernd Goehring

Marlowe's *The Tragical History of Dr. Faustus*—Julia Marvin

John Dee—Robert Goulding

Devil's Trills and Soul for Sale: Tartini, Paganni, and the Myth of the Bewitched Violin—Pierpaolo Polzonetti

Faustian Social Science? Its Challenges and Difficulties—Walter Niegorski

Faust in Copenhagen—Phillip Sloan

From Sparks of Divine Creative Power to Mechanical Automata, to an Instauration of the Human Inquirer in the Account of Reality in Quantum Mechanics—Felicitas Munzel & Matt Dowd

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WHO: PROGRAM FACULTY, ALUMNI/AE, FRIENDS, AND FAMILY
WHAT: TENTH ANNUAL PLS/GP SUMMER SYMPOSIUM
WHEN: JUNE 2-6, 2008
WHERE: NOTRE DAME CAMPUS
WHY: TO SHARE BOOKS, REFLECTIONS, FRIENDSHIP

Housing will be available in an air-conditioned dormitory on campus. Information on rates to follow. They should be in the neighborhood of the 2007 rates ($47 per night for single, $34/person/night for double).

We need to collect a registration fee to cover costs for the week. The cost will be $500 for the week, or $750 for two. We will try to make arrangements for those eager to attend but for whom the registration fee would be an obstacle.

If you think that you might be interested in the 2008 Symposium, please mail the form below to Summer Symposium 2008, Program of Liberal Studies, U of ND, Notre Dame, IN 46556, or e-mail the requested information to pls.1@nd.edu. The course is open to friends of the Program as well as to alumni/ae, so if you have a friend who would jump at the chance to be involved, feel free to share this information.

2008 Summer Symposium Questionnaire

Name ________________________________________

Address ____________________________________________________________

Phone _______________________

E-mail ___________________

________ I am interested in hearing more about the June 2-6, 2008 Summer Symposium.

________ I already know that I want to attend.

________ I am interested in a room in an air-conditioned dormitory on campus. (We anticipate that our participants will be clustered together.) I plan to check in on June ____ and check out on June _____.

I have the following suggestion for future texts or topics. (The reading for single-day sessions should be manageable.)

You may mail this form to PLS, U of Notre Dame, Notre Dame, IN 46556 or e-mail responses to pls@nd.edu.
I am grateful to Professor Fallon for inviting me to address you on this special annual occasion for the Program of Liberal Studies and at the very beginning of his new tenure as the leader of the Program. This is the first full assembly of the Program, of both faculty and students, since he assumed the chairmanship, and it provides a welcome public opportunity to express the faculty’s gratitude that this highly skilled and honored teacher, this internationally distinguished Milton scholar, is going to give of his energy and time to make us a better and more effective teaching and learning community. We thank him. It was coincidental, not by intent, that his evening’s meeting fell on a Tuesday that is September 11th, the sixth anniversary of attacks on the United States, attacks along with the causes that gave rise to them that have so deeply seared the United States and the modern world. Professor Fallon lost a brother in the attack on New York’s twin towers, and it seems right to pause to remember him and all those who suffered or perpetrated violence on that awful day.

So they called it “an opening charge,” a surprising way to describe an event of the Program of Liberal Studies; the notion of “charge” fits better that memorable locker room scene of Knute Rockne which we have preserved on film. “Let’s go boys — go, go, go” or something to that effect. Since scheduling difficulties have led us to delay by a week or so this opening evening, some of you may be saying it’s already time for a “recharge.” Whether charge or recharge, my talk this evening will in most respects be less in the genre of charge, or exhortatory rhetoric, and more an invitation to thinking through with me a problem that goes to the very heart of what we do together in the Program. I am assuming that there is a special way in which we can be charged by engagement with something so central to our activity. I think there are differences among us on how morality relates to liberal education, and I hope to have the benefit of your thinking in one form or another later this evening, or by e-mail or on another proximate occasion. The topic and problem I bring before you can be expressed as the following question: does the exercise and development of the critical faculties and the broadening experience of liberal education contribute to or undermine morality, meaning by morality good character extending to good citizenship? Do we think we are better human beings, not just better writers and better readers and analysts by the very kind of education we are receiving? Most of us would likely want to and thus be inclined to answer positively; such an education contributes to or even develops morality, and I will ultimately conclude that the liberal arts understood with a certain precision and focus are the way to greater moral development. But, on the surface and initially, there seem to be notable obstacles to giving a positive answer, and one must face these challenges and think about them. This topic has been a concern throughout my adult life; I have returned to it a number of times in the course of reflecting on my vocation as a teacher and the specific kind of teaching I do. There is clear evidence, however, that the question goes well beyond my life; in fact, it seems to pose a problem that has concerned thoughtful women and men throughout human history.
Here’s some evidence for that claim. I begin with the present period and then reach far back. With the last decade of the twentieth century in view, a report of the American Association of Colleges (AAC) described the opportunity presented by an approaching time of stability in what were previously escalating college enrollments. The report observed that the coming period was “a marvelous opportunity for renewal, a time for making higher education the vital instrument for enabling generations of young men and women to grasp a vision of the good life, a life of responsible citizenship and human decency.” But how does one do that, even with good resources and stable enrollments? The report and other writings of the time asked that question then, as I ask it now.

About the same time as that AAC report, William Bennett, then director of the National Endowment for the Humanities, articulated the same positive hope with the attendant challenges showing in his very words. He wrote, “Learning to think critically and skeptically is not enough. Being well rounded is not enough if, after all the sharp edges have been filed down, discernment is blunted and the [college] graduate is left to believe without judgment, to decide without wisdom, and to act without standards.” Bennett seems to have a sophisticated way to express the ordinary man-in-the-street’s view that those with the degrees in the liberal arts and humanities seem as often as not confused air-heads, cynical skeptics marked by rash judgments and no clear standards. This is not what we want, he pleads. His statement provides an occasion for my saying more fully and precisely what I mean by “morality” in this lecture; it is an understanding of the human good, virtue or excellence that gives rise to standards of decency that shape and check our behavior. We must not, of course, make the frequently made mistake of thinking of morality only in terms of rules and mores bearing on sexual matters.

The difficulties of combining moral development with education in the liberal arts goes way back in our history. Consider this report on Socrates, found in an account by the Greek historian and moralist, Xenophon, from approximately 500 years before the Christian era. The account reports that Socrates was found wondering one day in the following fashion:

. . . If you want to have a man taught cobbbling or building or smithing or riding, you know where to send him to learn the craft: some indeed declare that if you want to train up a horse or an ox in the way he should go, teachers abound. And yet, strangely enough, if you want to learn Justice yourself, or to have your son or servant taught it, you know not where to go for a teacher.

Socrates’ perplexity over whether and how human virtue can be taught is a theme at least some of you know through Plato’s writings about him. It seems it was a life-long concern for him. But now to rebound to recent years and accentuate the problem before us. A Carnegie Foundation report on teaching reminds us that “In the end, education’s primary mission is to develop within each student the capacity to judge wisely in matters of life and conduct.” A prominent educational theorist and commentator, once honored with Notre Dame’s honorary doctorate, namely Nevitt Sanford, looked at the scene in higher education in 1982 and found no evidence of a concern with moral values. He added, “If the university has any noble purpose, or any purposes beyond preparing students for vocations, keeping the wheels turning, and maintaining the standard of living, there does not seem to be anyone around to say what these purposes are.” I, however, do think this scene has changed notably in the quarter century since Sanford wrote those words. Moral and ethical concerns abound
in present-day colleges and universities; these institutions seem to have responded to the critiques of the 70s and 80s. Institutes and courses in such areas as business ethics, morality and politics, bioethics and the moral issues in scientific research as that into stem cells have grown up in all institutions including state and secular colleges and universities. There seems to be a sense that the power of learning and of great skills needs direction and control, yet what is lacking in the current scene is an understanding of how to get standards of direction and control that might command the assent of the mind. Greater concern with the ethical realm does not, of course, translate into more moral or ethical practices. It seems one cannot paste morality onto individuals, but it must grow up from inner conviction. Yet how might that be brought about?

There is often found, and likely it is reflected in the AAC report, a quiet confidence that more work in the liberal arts and humanities is the key to more ethical engineers, journalists, doctors, etc. It may be the case that the liberal arts constitute, in some sense, the right and healthy direction, but their case is not at all as self-evident and compelling as might first be supposed. Remember Socrates’ perplexity about whether virtue can be taught.

Furthermore, since that time important thinkers have raised questions about the morality or moral clarity of humanistically learned people, questions that cut deeper than mere concern with the seeming air-head behavior of alienated young self-proclaimed intellectuals. Thomas Jefferson, founder of the University of Virginia, thought the ploughman or ordinary farmer a better judge in a moral case than a professor. In the same vein but much earlier, Cicero, Roman statesman and philosopher, observed, “Is it not a shame that philosophers should be in doubt about moral questions on which even peasants have no doubts at all?” Not too many years before Jefferson wrote, Voltaire, on the other side of the Atlantic, clearly reflected his own view of broadly learned and liberally educated circles (“the intellectuals”) when he described Candide’s first dinner upon coming to Paris: like most Parisian suppers: first silence, then an indistinguishable rush of words; then jokes, mostly insipid, false news, bad logic, a little politics, a great deal of malice. They even talked of new books. A more shocking revelation of the possible incommensurability of a just way of life and an apparently fine liberal education came with the discovery of the “culture” and “learning” of certain leaders of the Third Reich, Hitler’s regime. Dietrich Eckart, for example, “often called the spiritual founder of National Socialism,” was a “witty journalist,” and poet-dramatist who had translated Ibsen’s Peer Gynt. Goebbels, the notorious Nazi propaganda chief, had studied at eight German universities, concentrating on philosophy, history, literature, art, Latin, and Greek before receiving his Ph.D. from Heidelberg. (Perhaps the fact that he moved around through so many universities should be a source of suspicion!) St. Augustine in his Confessions saw humanistic learning as often a distraction from moral clarification and living with moral purpose. In another work, he expressed his sorrow for having “attributed so much to the liberal arts.”

These experiences with Nazi leaders and those of Jefferson, Voltaire and St. Augustine are not a sufficient basis for Philistine or superficial and reckless attacks on liberal and humanistic learning. Such experiences, however, dramatically demonstrate the absence of a necessary relationship between the apparent evidence of education in the liberal arts and the humanities, and a just and decent way of life. Is there then any relationship at all? If not, the common belief and the hope of many educators that the liberal arts and
humanities are on the side of the angels is an illusion.

It helps to begin our more direct inquiry by overcoming a common imprecision, if not confusion, about the liberal arts and humanities. In the popular mind, these terms often overlap or mean one and the same thing and are often lumped together with general education. One way to introduce precision that will allow for important distinctions is to recall the ancient understanding of the seven liberal arts and to look for their contemporary successors. The arts of logic, grammar, and rhetoric constituted the portion of the ancient liberalizing arts known as the trivium; the other portion, the quadrivium, consisted of arithmetic, geometry, music and astronomy. Those seven arts are highlighted in the stained glass windows of the Great Hall of the O’Shaughnessy Building, and they are called to attention in some of the literature on PLS including the poster for this evening’s lecture. All of these arts are skills of thinking and expressing oneself in word and number, respectively the primary language of politics and the primary language of science. When in contemporary discussions, the call is heard for development of the skills of thinking clearly and communicating effectively, one is hearing a call for the skills that have been most often known as the liberal arts. When one hears a call for more philosophy, more history, or more literature in education, one is hearing a call for something else, something that might properly be called the humanities.

Our topic and key question can now come into clearer focus, for there is deeply imbedded in the liberal arts tradition a tension between the powers of mind and tongue on the one hand, and moral responsibility on the other. Development of the mind can, after all, amount to cleverness, and this along with development of the tongue and pen seem to be just so many powers that may bode ill or well for their possessors and the communities in which they participate. One way to see the problem more completely is to note its contemporary form in a true modern descendant of the ancient art of rhetoric. No imaginative leap is required to see that technologies of advertising and public relations, aspects of the overall technology of marketing, constitute the art of persuasion in a modern free society. Along with a widespread pride in the new level of sophistication of the technologies of rhetoric or persuasion, there is a general uneasiness. It consists of fear that these instruments of persuasion might be used for wicked purposes, and concern that these new powers of human ingenuity and intelligence might corrupt good health or democracy and thereby advance evil.

This specific problem of enlarged power that is seemingly unrelated to good or noble ends extends throughout modern life; often it is not discussed in terms of the technologies of persuasion, but in terms of the progress of natural science and the related technological explosion of modern times. We have gone from the already dazzling achievements of the nuclear age, the computer age and the space age right into that of genetic engineering and of incredible new modes of communication—to mention only some of the new possibilities that most often simultaneously excite and distress us. It has been common in the Western world throughout the last century to observe that the human race has made great scientific and technological progress but has not progressed at all, or not proportionately, in moral development. The same old Adam who once held the javelin and crossbow is at the controls, a fact that causes considerable commentary and anxiety even as we marvel at humankind’s achievements. With technological developments, power upon power has been added to the impressive and daily growing human repertoire of power. At the same time there is a notable deficiency in that repertoire concerning what
might be called the power of powers, namely the power to use well and rightly all the other capacities of the repertoire.

What can we say about this power of powers other than expressing our need for it? It seems that we can begin to talk about it by making two observations supported both by common sense and tradition. The first is that this power is connected with or is one of the human being’s distinctively human qualities. While we do not expect moral responsibility in other animals, we do expect it in human beings, and we measure the extent of their maturity by the presence of acts that betoken moral responsibility. Aristotle, the most prominent and intellectually powerful Greek successor to Socrates and Plato, presented a classic statement of what our everyday expectations affirm when he wrote that it is characteristic of the human being “that he alone possesses a perception of good and evil, of the just and the unjust, . . . .”

The second observation on the power of powers is that human beings are generally believed to play an important role in endowing others with this power. Thus they have long claimed possession of the power to make apparently human beings more human or truly human. Cicero wrote that “though others are called human, only those truly are who have developed the arts appropriate to humanity. . . .” At once, however, some traditionally important reservations about any claim that man makes men human or good or God-like must be noted. These reservations are represented in the Socratic/Platonic concern whether virtue can be taught and in the Christian admonition that “man’s deeds come to naught without the grace of God.” To keep these before us may be a useful check on a Skinnerian hubris or pride which promises new and startling results if only we shake off limitations upon our capacity to make man human or whatever we will make him. Nevertheless this must suggest but a relative limitation, for humans all along have appreciated and reflected upon their vital role in making men human through what today would be called “acculturation” or “socialization” or “human development.”

This power was being underscored by Aristotle when he praised the founder of the political community as “the greatest of benefactors,” for since man is not sufficient in himself and is possessed of a social inclination, he needs development or completion through the agency of the community. What the community provides above all is the power of powers. In Aristotle’s unforgettable words:

Man, when perfected, is the best of animals; but if he be isolated from law and justice he is the worst of all. Injustice is all the graver when it is armed injustice; and man is furnished from birth with arms which are intended to serve the purposes of moral prudence and virtue, but which may be used in preference for opposite ends. That is why, if he be without virtue, he is a most unholy and savage being, and worse than all others in the indulgence of lust and gluttony.

Note Aristotle’s phrase that man was born “with arms which are intended to serve the purposes of moral prudence and virtue . . . .” What are these arms? They do not seem to consist primarily of physical attributes like brute strength or swiftness of foot, for Aristotle wrote that a human is potentially better or more dangerous than the animals, and it is common knowledge that some animals are superior to man in certain physical attributes. Man’s power, for Aristotle, is somehow greater than the animals’ whether he uses it for good or for ill. It seems that the “arms” in question are themselves a differentiating characteristic of man, but they do not appear to consist in that differentiating characteristic already noted, namely a sense of good and justice. This is so because justice or “moral prudence and virtue” is the very quality which makes man the best or worst of living beings by its presence or absence. It
seems an add-on to the basic arms or, perhaps, in some way a development of those arms.

Just a little earlier in Aristotle’s *Politics*, the text from which we have been chiefly drawing, he makes a basic statement on the human’s difference from animals.

The mere making of sounds serves to indicate pleasure and pain and is thus a faculty that belongs to animals in general: their nature enables them to attain the point at which they have perceptions of pleasure and pain, and can signify those perceptions to one another. But language serves to declare what is advantageous and what is the reverse, and it therefore serves to declare what is just and what is unjust.15

Thus for Aristotle the human alone possesses logos, the Greek term that refers to reason or language and can in some contexts refer to both. The powers of reason and language are “the arms” of humankind. They are the primal or basic powers from which all human powers derive. Human development, then, is the development of the potential for logos; it is the development of the arts of humanity or the liberal arts. Especially when the liberal arts are considered in their extended form (that is, both the quadrivium and trivium, thus including the language of mathematics), it becomes clear how these fundamental arts are the basis of the impressive and growing repertoire of powers that characterize and yet threaten modern man. This truth is indicated in the simple etymology of the word, “technology,” techne logos, literally the logos of art or craft.

At best we have only clarified, using Aristotle’s terms, the initial problem of how our moral concern relates to the liberal arts. Aristotle has pointed both to the human’s potential for the arts of logos, namely, reason and speech, and to the human’s perception of good and justice as distinguishing features of humankind. Although the passages previously cited do this back-to-back as it were, in the same paragraph, there remains an ambiguity concerning the relationship between the two features. Our problem is still very much with us. Is there some kind of mutual dependence between these features? Is it really possible to cultivate one while neglecting the other? The significance of the ambiguity is important because some thinkers, Thomas Jefferson for instance, have held the moral sense to be largely independent of reason, and some educators insist that the task of intellectual culture or development is entirely distinct from moral education.

Drawing on another text of Aristotle, his *Art of Rhetoric*, we can see both his awareness of the problem that concerns us and then, what we have been yearning for, his basis for resolving it. At the point of the following statement Aristotle is speaking to people concerned that rhetoric is capable of abuse. Aristotle observes,

> If it is argued that one who makes an unfair use of such faculty of speech (logos) may do a great deal of harm, this objection applies equally to all good things except virtue, and above all to those things which are the most useful, such as strength, health, wealth, generalship; for as these, rightly used, may be of the greatest benefit, so, wrongly used, they may do an equal amount of harm.16

Things “most useful” for excellence, then, are also capable of the greatest harm.

What is said of rhetoric here is further illuminated and extended by Aristotle to all the liberal arts, those “arms” of humans. Again, back in his work, the *Politics*, Aristotle observed that all the branches of liberal learning [such as logic and rhetoric]
can be studied with such simple-minded concentration and commitment to perfection that they produce illiberality, what he regards as the slavishness which makes a person unfit for the pursuit and practice of virtue. Aristotle specifically wrote, “A good deal depends on the purpose for which acts are done or subjects are studied.”

Various human powers are good, then, only if joined to the power of powers. In fact, the usual human powers, notably those which belong to wealth and political position, are more often than not obstacles to the power of powers. So too for the liberal arts when they are pursued for the sake of wealth or control or otherwise pursued so as to constrict the soul. Such powers are obstacles because they often indulge the passions and form or reinforce habits that constitute a certain kind of character. For Aristotle, those persons who live “according to passion” are not readily amenable to a life “according to true logos,” which is a life attuned and regulated by the power of powers.

And so, however dangerous the logos, the arms of language and reason, it remains man’s way to reach the power of powers. Whatever moral inclinations the human has by nature, they are nourished and developed and ultimately defended by the arts of reason and language. It seems that education, specifically higher education, should center on the effort to extend logos (reason with speech) to life itself, to inform this logos with an understanding of human life and especially its ends. It is by grasping the understanding of the human being in the universal, his essence, and thus his context in the world of being, that the human’s potential for reason (logos-potential) is turned to true reason, an essential part of moral excellence or virtue. Aristotle at least implied a close relationship between (1) the logos-potential that distinguishes man, (2) the extension of this logos-inquiry to life itself, and (3) the illumination of logos by understanding which results in true logos, the basis for that much needed power of powers.

In order to draw out the significance of this broad conclusion of Aristotle, it is helpful to return to the central problem of this lecture and to notice that the basic skills or arms, the liberal arts, are not themselves simply “value-free” powers, to use contemporary terms. To educate in the liberal arts or to seek an education in the liberal arts is already to have chosen or affirmed a good, in other words, to have made a certain “value-commitment.” The devotee of the liberal arts can resemble (in fact, can be identical to) the scientist, especially the social scientist, whose frequent enthusiasm for the alleged “value-free” objectivity of his science leads him at times to overlook his fundamental commitment to science as a good. In fact, the commitment to the liberal arts, or to science, frequently entails an understanding that these powers are second-order or instrumental goods and an attitude of neutrality or worse regarding their uses.

The liberal arts ought not and often cannot be confined to a field of instrumentality; by a kind of dynamic inner logic they press toward a whole and consistent application to life. What occurs is reason’s discovery of its own instrumentality and a recognition of how impoverished and dangerous mere instrumentality is. This process of extension and discovery usually requires or benefits from guides or teachers. To be Socratic and properly Aristotelian is to force the issue of the larger logos, or the true logos, by insisting upon the inadequacy of instrumental logos or reason, or an explanatory logos that does not touch human direction.

A way to appreciate this expansive potential and inclination of education in the liberal arts toward the power of powers is to see the good of instrumental reason set along side such goods as a good lunch, a good feat in athletics, or a good painting. These goods
do, in fact, involve logos insofar as all human activity is built upon it. But at the same time, it is clear that each of those goods is only really good if it fits into a larger context of meaning where goodness is properly anchored. Here’s the point illustrated in one such sphere, that of a good athletic feat. A fine and even an elegant jump shot in basketball cannot decisively be called good if it was shot in the wrong direction and counted for the opposing team or if it came as the result of a costly foul of pushing-off. Likewise, consistently fine play on the court when it diverts a player’s attention from personal responsibilities off the court and undermines relationships with others casts doubt on the goodness of those athletic feats. What distinguishes liberal education from education or training in the art of cookery, the arts of basketball or high jump, and the art of painting, is liberal education’s primary concern with the development of logos, which means that it seeks to bestow the very art that permits one to approach and to deal with the question of the overall good. The crucial matter, not just for liberal education but for all human activity, is whether the logos that is developed in each sphere of competence takes sufficient cognizance of questions relevant to the larger context of meaning.

Now it is possible to appreciate more fully the relationship of the liberal arts to the humanities or Great Books. Recently and it seems to me rightly, the humanities have been described anew as “the best that has been said, thought, written and otherwise expressed” about “life’s enduring, fundamental questions. What is justice? What should be loved? What deserves to be defended? What is true courage? What is the noble? What is truly basic? Why do civilizations flourish? Why do they decline?” Clearly the Great Books provide materials of human significance — issues, dilemmas, resolutions, visions — for consideration and appropriation by the developing logos. These books so understood are to be studied in earnest care with the greatest human powers. They are debased if they become occasions for blind veneration of the past or window-dressing or a status symbol. They offer vital resources to reason’s encounter with the human situation. The liberal arts, then, are the source not only of man’s great and varied powers but also, insofar as they act upon the Great Books, the source of whatever moral direction man can bring to bear upon those powers.

If this understanding of education seems excessively rationalistic and suggestive of an exclusively deductive and simplistic approach to morality, let it be noted that grounding morality in reason is not necessarily to assert that moral problems easily yield to rational analysis and direction. In fact, no formidable thinker in the tradition which Aristotle represents ever thought that to be the case. The ancient virtue of prudence is a reminder of how much this tradition respects the ambiguities and variables present to specific moral decisions.

In still another sense the core understanding of education sketched here may seem excessively intellectual or rationalistic, especially since we are interested in moral education. So much of moral education (even clear-sighted intellectual inquiry into moral matters) is dependent on the learner’s proper disposition, and that in turn upon a supportive environment and inspiring examples. Some have said that moral education is much more a matter of the will than of the intellect. Others have emphasized that the power of powers or human virtue is possessed only when right habituation is added to reason and understanding. The same classic authors who insisted that virtue cannot be taught, in the ordinary sense of teaching, leave us a complex picture of the way human excellence, the power of powers is possessed. **Virtue seems to be the outcome of a complex but blessed process involving**
a gifted or receptive nature, a proper nurture or training, and the extension or application of our logos-potential to the human condition itself, to the question of the ultimate good and the moral consequences that flow from one or another answer. This lecture’s intent is not to discuss exhaustively the different elements that enter into effective moral education. Rather, it is to show that there is an important intellectual dimension to moral education and that it naturally flows out of a concern with the liberal arts. In other words, intellectual development and moral education are not at odds but are mutually reinforcing. The human’s “arms” reach full development when they help forge for him the power of powers. This is true empowerment. It is the fruit of a properly serious and focused inquiry through the liberal arts. It is something much more important than the veneer of culture and learning.

That is the substance of my analysis of the tension between morality and the liberal arts; it also points to a direction in which a resolution of the tension might be attained. Three brief postscripts seem to me necessary, respecting in turn fairness to the contemporary moral situation and the fact that the analysis which precedes is done in the Catholic context of this university.

First, you will recall that I spoke of the same old Adam being in control in a world of enhanced powers of every kind; I do not intend this or anything else said to be an endorsement of an analysis and rhetoric of comprehensive moral decline, so tempting to those like myself of a more conservative temperament. There is clearly much positive in changes of individual and collective moral awareness and practices, such as those respecting the treatment of women, racial and ethnic discrimination and the protection and treasuring of human life. This is not to say our changes in moral practice always or generally arise from deeper and thus more enduring sources of conviction rather than from compliance with pressures, fashion, political correctness.

Early in this lecture, I spoke of our inability to paste morality onto individuals and then wondered how one could nurse that morality’s growth from inner conviction. We do have a sense that awareness and habit play important roles in this nursing and nourishing. Here it is important to notice a modern practice in which Notre Dame has taken a leading role among religiously-based as well as secular institutions, and that is incorporating genuine Christian and communal service into the education and life of higher education. The potential habits of attentiveness to the social situation, and of service and reflection upon service, seem clearly to be important components of genuine moral development.

And finally, truly finally — Western intellectual history, contemporary Christian thinkers, and my experience witness that it is possible that the development of our logos-potential can lead us not only to the reason of nature but also to an even more satisfying encounter, a meeting with the logos of John’s Gospel, with the Word who is Christ.


18. Bennett, p. 3.
In the autumn Fr. Nicholas Ayo published a book about the lesser doxology, the "Gloria Patri," which concludes so many Christian prayers. The topic of worship is examined and the Trinity in prayer is studied (Notre Dame Press, 2007). He continues to teach seminarians at Moreau Seminary in a course entitled "Faith and Tradition." A course of eighteen lectures on Christian Prayer will be published in audio CDs by "Now You Know Media" some time later in 2008.

Steve Fallon finds it hard to believe that he is in his twenty-third year in the Program (you '86 grads from my Sem. 5 in the Fall of 1985, that means you’re starting to get up there!). Steve has three children in college this year. In November of 2007 he published with two co-editors a new Modern Library edition of Milton, The Complete Poetry and Essential Prose of John Milton. Positive reviews are beginning to come in, including a prominent one in the Wall Street Journal.

Last year Bernd Goehring presented some of his research in medieval philosophy at major international conferences in Leuven (Belgium), Leeds (UK) and Palermo (Italy). At the end of the year he gave an invited lecture on "Henry of Ghent on Human Knowledge and Its Limits" at the Boston Colloquium in Medieval Philosophy at Boston College. He continues to enjoy teaching—and learning—in the Program.

Michael Crowe, Cavanaugh Professor Emeritus in PLS, has recently published Mechanics from Aristotle to Einstein, a volume that contains substantial selections from Galileo, Descartes, Huygens, Newton, and other key figures in the story of what Alfred North Whitehead called humanity's "greatest single intellectual success." The book is available from Green Lion Press (see http://www.greenlion.com). His next book, The Extraterrestrial Life Debate, Antiquity to 1915: A Source Book, will be published later this year by University of Notre Dame Press. He welcomes visits from former students in his office in 516 Flanner. In June 2008, he will celebrate the fiftieth anniversary of his graduation from PLS.

Henry Weinfield is currently teaching PLS students in Notre Dame's London Program. A new collection of his poems, Without Mythologies: New and Selected Poems and Translations, was recently published by Dos Madres Press.
THREE FORMER PLS FACULTY MEMBERS HAVE DIED
Professor Michael J. Crowe

We are saddened to report that in the last year, three former PLS faculty have died.

• **Rev. Anthony Farrell** (1938–2008) died on January 10, 2008 in South Bend after a courageous battle with cancer. Fr. Farrell, a theologian and classicist with a doctorate from Aquinas Institute in Dubuque, taught in PLS during academic year 1973–1974. Previously he had taught at St. Ambrose College and later he became president of Newman College in St. Louis and served as a pastor in Florida and in his home diocese of Davenport. Pope John Paul II had made him a Knight of the Holy Sepulcher.

• **Rev. Roman Ladewski**, C.S.C. (1915–2007) died on December 18, 2007 in Holy Cross House at Notre Dame and was buried from Sacred Heart Basilica. He had taught in PLS in the late 1950s. He held a masters in theology from Catholic University and served in a wide array of ministries of the Holy Cross order. Most recently he taught in Forever Learning Institute in South Bend. I believe that many of us who took his PLS theology course in 1957 later found that he had very effectively prepared us for the changes made in the 1960s by Vatican II.

• **Paul Roche** (1916–2007) died on October 30, 2007 (as reported in an extended obituary in the November 19, 2007 *New York Times*). Roche, a poet and translator of classical authors, taught in PLS for a few years around 1983. Internationally known for his poetry and his translations of such authors as Aeschylus and Sophocles, he was also a close friend of the artist Duncan Grant. He taught at various institutions, including Smith and California Institute of the Arts. During his last years, he resided in a home he had purchased on the island of Majorca.
In their book *From Witchery to Sanctity: The Religious Vicissitudes of the Hawthornes* (St. Augustine’s Press, 2005), Otto and Katherine Bird present a masterful account of an intriguing family story. The following description from the publisher provides a first glimpse: “Although Nathaniel Hawthorne, the renowned author of *The Scarlet Letter*, shunned organized religion, his stories were heavily weighted with sin and guilt. The fascinating history of generations of Hawthornes and their journey from Puritanism to Catholicism offers a penetrating glimpse into an extraordinary family. As one critic remarked, it is a story enveloped ‘with a veil woven of intermingled gloom and brightness.’

The Birds bring this story of the powerful forces that shaped the Hawthornes to life. We see the vivid portrait of William Hawthorne, who arrived from England in 1630, and his son John, who became the most notorious Hawthorne in his efforts to battle the devil by stamping out witchcraft in the infamous Salem witchcraft trials. As a judge, overseeing public morality, John also had Quakers assaulted, arrested, and sent to trial. When one couple could not pay a fine, Hawthorne had their two children sold into slavery.

Such inhumanity became the subject of Nathaniel Hawthorne’s fiction two centuries later. In his introduction to *The Scarlet Letter*, he avers to his seventeenth-century ancestors as bitter persecutors. But if Nathaniel could win no solace from religion, his daughter, Rose, found peace becoming a Catholic nun and founded a women’s religious order, The Dominican Sisters of Hawthorne, which to this day is dedicated to working with the sick and dying. Rose said that the strongest influence on his life was her father and the sympathy he consistently showed for those in poverty and disease.”
THE 2007 EDWARD J. CRONIN AWARD WINNER
“Eternity Dipping—into—the Sea,” or Afterlife Re-imagined in Dickinson’s 721
Michael Benz
Class of 2009

Emily Dickinson’s speakers are no strangers to contemplating surreal intervals between life and death – or in the case of “Behind Me – dips Eternity,” between death and the afterlife. Dickinson’s trope here imagines a soul’s encounter with its new reality, discovering a spiritual drama of belief confronted with unexpected realization. In trying to reconcile her earthly beliefs about the afterlife with the afterlife she receives, the speaker progresses from rationalization to skepticism to a re-envisioning of her new being, a transformation integrally tied to Dickinson’s deft handling of poetic devices and structure to disclose her meaning.

The first stanza dramatizes the speaker’s reaction to afterlife, and its images and rhythms impart a sense of not-quite-fulfilled expectation. The first lines can be read as the speaker’s presumption of the nature of her new being. “Behind Me – dips Eternity – / Before Me – Immortality – ” seems, with such bold declaration, the speaker’s direct apprehension of the nature of afterlife, with her perception that all time, and any concept of time, now dips below a horizon as she moves toward a life unbound by time. The next line, however, complicates her perception: “Myself – the Term between – ” signals some uncertainty through the shades of meaning in “Term,” which implies “word,” “period of time,” and “condition” simultaneously. The speaker cannot make a distinction. Is she herself a concept denoted in a word, linking Eternity and Immortality? Is she somehow bridging a length of time from Eternity to Immortality, as if in Purgatory? Or is she herself a kind of condition between Eternity and Immortality, a necessary component in a deal determining where she dwells in the afterlife? The phrasing is evocative and not conclusive, and it betrays the speaker’s incomprehension. She does not know her place in this collision of states of being. Why, in fact, is there a split between Eternity and Immortality? It is the same split of “Because I could not stop for Death –” where, paradoxically, neither abstraction entails the other. For some reason, reality is not fitting supposition. Dickinson makes this confusion palpable by jolting her otherwise regular iambic meter with her trademark dashes – here, they imply halting caesuras, read as the hitches in the speaker’s would-be smooth apprehension of her new being. The positioning of Eternity and Immortality is also telling, for they lose some of their formidability as metaphysical concepts by their mere placement in final feet, where it is difficult to fully stress the final “y” syllable. They seem aurally weakened, and consequently weakened as concepts. This conceptual uncertainty becomes even clearer when contrasted with the following image of death giving way to dawn: “Death but the Drift of Eastern Gray, / Dissolving into Dawn away, / Before the West begin – ”. These three lines represent the speaker’s shift to the standard poetry of afterlife as renewed life, in her attempt to quell conceptual doubt with poetic artifice. These lines, free of dash caesuras, seem to impart a calm epiphany on the speaker’s part, realizing that doubts (the murky “gray” of
drifting clouds) about death’s nature dissolve in the coming dawn of the afterlife, the “West” towards which the soul is beginning. Dickinson renders this image beautiful with several rhythmic variations – a trochee with “Death but” and a pyrrhic in the middle foot of “Dissolving into Dawn”—that quicken the speaker’s pace of thought, making the sounds light, in contrast to the regular gravity of the first three lines. Yet the very ease of these lines’ sounds betray their artificial nature as perceptions of the afterlife’s reality. They follow too quickly the speaker’s uncertain definitions of herself and her state of being, appearing more as escape than revelation. The first stanza, then, stands as a kind of halting march of doctrinal religion brought into relief by retreat to standard imagery.

Doctrine becomes the speaker’s dilemma in the second stanza, and she finds her skepticism deepening as she articulates the received beliefs of Christianity. “‘Tis Kingdoms – afterward – they say – / In perfect – pauseless Monarchy –” she begins, and we hear her skepticism in the dash-caesuras, especially in the emendation “they say” and in the pause before claiming God’s Monarchy “pauseless.” The lines scan as regular iambic tetrameter, but the intervening dashes make a regular reading impossible. It is interesting that the singular Kingdom of God becomes a Monarchy of kingdoms here, connoting any number of kingdoms under God’s rule. The speaker may be pointing out a conceptual disunity in the Kingdom of God, as she soon considers the conceptual paradoxes of God himself: “Whose Prince – is Son of None – / Himself – His Dateless Dynasty – / Himself – Himself diversify – / In Duplicate divine.” In the Trinitarian formulation, Jesus is divine son—Prince—to God the Father’s King, yet here Jesus is not “Son of God” but “Son of None.” As articulation of common Christian belief, this refers to Jesus’ divine birth as the son of no man but of God the Father, and to the notion of Christ as being eternally with God according to the Gospel of John. But the shade of skepticism is found in the phrasing of Jesus as “Son of None,” in the substitution of “None” where we expect “God.” The speaker’s skeptical undercurrent shows; perhaps God is no one–perhaps God is not. The following flurry of thoughts is again reflected by dashes breaking the iambic rhythm of the perfect pauseless monarchy. The speaker, laboring over Christ “Himself,” seems to be grasping for the essence of Christ, of God Himself, but to be finding only theological fragments of him in “His Dateless Dynasty” and “Himself diversify.” We sense the speaker’s foiled comprehension of a concept of God at once unified nominally and divided amongst different incarnations and abstractions—as different “Kingdoms” under one “Monarchy.”

It’s difficult to assign anything close to conclusive meaning to these lines—but it seems the speaker has uncovered another paradox in the concept of God. It is a problem of a contradictory character that we seem unable to reconcile: the unifying Dateless Dynasty against the divisive double nature of Son and Father. For all the theological energy expended in attempted demystifications, this speaker, confronting the reality of the afterlife, cannot understand that reality any more in terms of a traditional Christian doctrine. The final blow comes with the characterization “Duplicate divine,” suggesting not just God’s manifold nature, but also the duplicious nature of the concept of God, and the perception, or “divining,” of this duplicity. Dickinson allows us to hear the duplicity in the doubling of words and sounds—“Himself” repeated, the double repetition of double d’s in “Dateless Dynasty” and “Duplicate...
divine.” Throughout the stanza, the façade of doctrine reflected by unvarying iambic meter is undermined by Dickinson’s suggested caesuras and the slant rhymes ending every line, unable to align with the AABCCB rhyme scheme of the first stanza. By the second stanza’s end, the speaker can no longer view whatever afterlife she’s living in light of the doctrines she brought with her from Earth.

From this realization, however, comes a true epiphany about the afterlife, one recapitulating the structure of the first stanza but replacing its paired abstraction and artifice with the pure apprehension the speaker has been seeking. It is a distinctly Dickinsonian take on the “turn” of a sonnet; while her line and rhyme structures differ, the overall scheme of problem, complication, and resolution is hard to miss. Dickinson’s turn is as miraculous as any Shakespeare ever hazarded, for her speaker’s epiphany is of a wholly new kind of spiritual being, and one reversing what she had expected. In her moment of inspiration, she says “‘Tis Miracle before Me – then - / ‘Tis Miracle behind – between - ,” replacing in all directions the divided entities of Eternity, Immortality, and Herself. The miracle is what dipped behind her, what lay before her, what her being was, all along. Her desire to fit doctrine to the reality led her to misconstrue that reality. And her realization of this doubles the miracle – her new perception is as much a miracle as the presence of a new reality in place of the denied one.

The new reality – the true reality – is a miracle in this sense: it represents the eclipse of an abstract afterlife by a poetical afterlife, one still rooted in the real world as she has known it, one still connected to nature. The images of the last four lines bring the speaker back to the earthly, replacing the unfeeling abstraction of Eternity and Immortality with this: “A Crescent in the Sea - / With Midnight to the North of Her - / And Midnight to the South of Her - / And Maelstrom – in the Sky.” No longer is the speaker a dehumanized “Term between” – she is the crescent in the substitutive logic of the third stanza, and the sea stretches everywhere, behind and before her, as she thought Eternity and Immortality had. These concepts have now been embodied in the sea and have taken on greater significance, for the speaker doesn’t pause here in the middle of her articulation. The first stanza’s structure of progress from dreary east to brilliant west by way of dawning afterlife has fallen to the wayside. Now we sense Midnight enveloping the sea and the crescent, for Dickinson places it where dawn hadn’t been found before, in the North and South. The light has transformed into darkness, yet this doesn’t feel menacing; the speaker has been freed from doctrine and embraces the poetical in nature as her afterlife. The final line is a kind of rejoicing: where once a “perfect – pauseless Monarchy,” had ruled the sky, now there’s only Maelstrom, promising not a static but a dynamic and even chaotic kind of being. If the image of the speaker as “A Crescent in the Sea” can be taken as the reflection of the moon on ocean waters, then the speaker has come full circle. The confusion of identity in being a “Term between” has been transformed into an awakened sense of barely glimpsing the wholeness of her being – seeing only a crescent of the moon, reflected in the sea.

Once again, Dickinson accomplishes this transformation of vision in her orchestration of sound. While the dashes show uncertainty in the first two stanzas, in the third stanza they sound the rapid realization of the first two lines; and the next four lines, by the absence of internal caesuras, along with the
middle-foot pyrrhics in each line, sound the clarity the speaker has found in her afterlife, purely by the ease of their saying. Not only does Dickinson use parallel metaphoric structures to illuminate the difference between abstract and poetic concepts of afterlife—she allows the rhythms to make her meanings clear throughout. Dickinson has created a poem illuminating not only for its essential insight, but also for her artistry in disclosing it.
2007 SENIOR ESSAY TITLES

Timothy Bransfield  Dissonance in Culture: An Organic Notion of Political Harmony in Response to Plato’s *Republic*  

Jack Calcutt  The Ethical Economic Man: Dynamic Human Nature in Adam Smith’s *Theory of Moral Sentiments*  

Patrick Corrigan  The Possibility of Global Justice: The Problem of the International Criminal Court in Northern Uganda  

Theresa Coughlin  “A wedge-shaped core of darkness”: Personality, Self, and Creation in Virginia Woolf’s *To the Lighthouse*  

John Cycon  The New Tyranny: Why the Unique Formation of American Democracy Could Degenerate Into a New Form of Tyranny  

Jacqueline Donahue  Will to Educate: Nietzsche’s Embodiment of the Ideal Educator as it is Presented in his Earlier Writing  

Kelly Duoos  The Divided Soul: The Conflict Between Art and Life in the Work of Oscar Wilde  

Gregory Floyd  Illumination from the Dark Ages: Conceptions of Faith and Reason in Averroës and Thomas Aquinas  

Lauren (Kelly) Franco  Pavel Pestel: A Case Study in Soviet and Post-Soviet Historiography  

Adam Frisch  The Soul in Plato and Augustine as an Instance within a Theory of the Development of Knowledge Seeking to Justify the Historical Moment of Christ’s Incarnation as ‘The Fullness of Time’
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Phillip Sloan
THE GREAT BOOKS AND ARCHITECTURE
Marie Frank, '86

It has become a truism to claim that in the age of information technology we have lost the ability to communicate. This seems especially evident in academia where increased specialization has meant not only that the various disciplines have lost the ability to communicate with each other, but also that areas within disciplines no longer can or wish to. In addition, more colleges and universities now offer career-driven majors that focus the student more narrowly on an exclusive track. A program like PLS can appear adrift in such a climate. Many of us will remember family and peers asking us what we intended “to do” with a major in the Great Books. I am enjoying my first sabbatical this Spring and it has given me the chance to reflect on how PLS prepared me for the path I have taken. After graduating, I pursued a Ph.D. in architectural history: not an entirely obvious or predictable field of study for a student who had spent more time reading texts rather than looking at images. But the very unexpectedness of this combination can, I think, reaffirm the value, indeed the need, to maintain an ongoing conversation with the Great Books. The education I received from PLS helped me see how architecture draws meaning and form from the history of ideas and how it also engages with the perennial questions of who we are.

Architecture uses space to create a place. A sense of place underpins many of the Great Books because it is in places that we as humans realize ourselves and that our identity can achieve its greatest wholeness. The ancient world addressed a sense of place in religious, literary and philosophical terms. In the Book of Genesis, God the Creator (often shown in the visual arts with an architect’s compass!) creates the place of our existence and specifically the Garden of Eden, the place from which we are expelled. In the great epics, such as the Epic of Gilgamesh, the Iliad and the Odyssey, the heroes and the vanquished are identified through the physical places they created or inhabit: Gilgamesh’s kingship of Uruk stands on the epithet of its kiln-fired brick walls; similarly, Homer repeats that the Mycenaeans are “sackers of cities” with the insistence of a battering ram against “well-walled Troy”; and Odysseus of course is the man displaced trying to find his way home to Ithaca. Philosophy in the western tradition begins with the Presocratics and their insights, which are discussed and further developed in the works of Plato and Aristotle. Both thinkers, in their inquiry into how to lead the good life, placed the individual within a community: Plato gave us the Republic and Aristotle’s Politics demands a polis. The idea that man could realize his identity and potential through place continued to occupy thinkers through the following centuries. When St. Augustine wrote The City of God, he did not have a specific “place” in mind; but he wrote the text after the very real city of Rome had been sacked and as the Vandals themselves approached his own city of Hippo. He understood the power of the image as he urged Christians to think of not only the physical journey of their earthly life but the spiritual journey of their soul. The bridge between the ancient and Christian world in so many ways, Augustine transformed the notion of place and identity by making it both terrestrial and celestial. Other authors we enjoyed reading would continue to sound the questions of man’s realization of himself through place – from Dante’s Inferno to
Milton's *Paradise Lost*, from Thomas More's *Utopia* to Eiseley's *Invisible Journey*, from Hegel's incorporation of architecture into the unfolding of the Idea to Heidegger's "Building Dwelling Thinking." Program graduates who had the privilege to read Faulkner's *Absalom, Absalom!* with Dr. Cronin (a novel that has place and identity at its core) can hardly forget the visceral image of Sutpen's Hundred consumed in uncontrollable flames.

Beyond the sense of place, architecture also provides another means to explore an important theme of the Great Books: how we know. Architecture is an art that appeals to the eye and to the mind. Aristotle argued that knowledge came through the senses. Many philosophers who followed used the arts as they offered explanations for the way the senses, emotions, and reason contribute to understanding — explanations that ranged from a mind overwhelmed by the Burkean sublime to the stripped judgment of Kantian disinterested interest. But the power of the arts was also something more, as Plato characteristically recognized and confronted. The arts offer a different route towards understanding — they have an immediacy and persuasiveness that cannot be explained through a proof or a dialectical argument. This power made Plato wary — he initially wants to keep the arts out of his republic because of their ability to deceive us. His wariness underscores the ways in which our identity, our wholeness can in fact be sidetracked by the arts (a very real concern for today's so-called visual culture). But, he nevertheless concludes Book X with an invitation: if they can prove their worth, the arts are welcome in the republic because "we will surely be the gainers." The potential for enrichment of the individual ultimately outweighs the potential for deception. Medieval clergy adapted Plato in their own thinking about architecture: the cathedral, with its basis in proportion, conveyed through the senses a direct insight into the invisible truth of God. The humanists that followed in the Renaissance located man within an ordered universe of which he became the measure (e.g., Leonardo's "Vitruvian Man"). The architect Palladio, educated in humanist circles, designed his buildings with harmonic proportions so that they could reinforce the harmony of the ordered soul: the person and the place were literally "in tune." In the early 18th century, Alexander Baumgarten coined the term "aesthetics" in his effort to defend the type of sensory cognition imparted by the arts; two centuries later John Dewey’s *Art as Experience* made art the cornerstone in the development of the self. (Needless to say, how art, the human person, and understanding have been defined over time has changed repeatedly — but that is what makes the discussion so compelling!)

In addition to being an art, architecture is also a science. Science offers a means towards understanding of its own and it is not uncommon to find art and science paired as the two branches of knowledge. The architects McKim, Mead and White placed allegorical figures of "Art" and "Science" outside of their renowned Boston Public Library in 1887 as part of their aim to make the experience of the building itself contribute to the elevation of the book-seeking patron. After graduating from PLS, I had the good fortune to study with the art historian Martin Kemp, the leading authority on Leonardo da Vinci; educated initially as a scientist himself, Kemp argued that Leonardo's dual interests in science and art prepared him to investigate the same question: the nature of Nature. Over the past years I have regularly returned to the authors discussed in the three-semester Natural Science sequence. We began with Euclid’s
Elements, and geometry runs like a thread through the history of architecture. It lies at the root of the Classical tradition and the Gothic; a geometrcian (Anthemius of Tralles) and a professor of stereometry (Isidorus of Miletus) designed the great Byzantine church of Hagia Sophia; and the Renaissance architect Brunelleschi invented the system of perspective that so significantly transformed the history of Western art. Other readings from Natural Science raised questions about the nature of scientific knowledge itself: what in fact do we actually know, and what role does science have in how we understand ourselves? The selections from Vico, Darwin, Poincaré, Popper and Kuhn have helped me in my own research on architecture at the turn of the 20th century. Science, through its perceived objectivity, held an undeniable allure for architects, theorists, critics, and historians – whether in debates on the evolution of the styles, on material determinism, on a biological basis for design, or the renewed emphasis on geometry and measurement.

The architects and theorists I have examined incorporated the work of the New Psychologists on the eye’s perception of form. Without doubt, the concept of historicism introduced by Vico, re-examined by Popper, and addressed again by C. S. Lewis in The Screwtape Letters, had serious implications for the development of modern architecture. When historicism placed knowledge and experience within the context of historical change, it unmoored man’s understanding of himself and his sense of place; and it unmoored architects. The “battle of the styles” that marked the 19th century has continued to the present as architects regularly scramble for new bases of design.

Finally, the Great Books always have relevance for the present. Placing architecture within the history of ideas represented by the Great Books allows us to look more closely at our own built environment. Architects are typically a confident bunch convinced of the righteousness of their vision and design solutions (Frank Lloyd Wright’s autobiography runs to 600 pages). The power of architecture to structure the public realm demands that we ask questions: do our spaces and places encourage self-realization? What self, what identity do our places encourage? What do they say about what we value? What are the repercussions for us as humans if we lose architecture as a means of knowing? What should we demand from our architects? The American architect Louis Sullivan demanded much—from architects and from us:

We make a great to-do when a bank officer diverts some of its funds to his own use—we call that misappropriation, defalcation, abuse of confidence, betrayal of trust, and all sorts of harsh names, and we put him in the penitentiary if he is not clever enough to keep out of it. But when a man betrays a trust that the people at large have placed in his hands—a specific trust that is expressed in the word architect, we call his weakness taste, scholarship, temperamental selection, and all sorts of euphemistic names. In reality there is no valid moral distinction to be made between the men. It is the capacity correctly to weigh the values at stake that is at fault. What is everybody’s business has become nobody’s business; and this incapacity, this indifference, it is the
function of the critic to rectify; otherwise architecture, as a fine art, goes to the bargain counter, and the people become merely shoppers; and so, through bargain and sale, values must tend ever downward, and the buyers ever grow more sordid, until, all settle at last into the mire of democracy gone wrong . . .”

(Kindergarten Chats, 1901)

Sullivan augured the future of architecture with a characteristic gloom but his admonition to set aside our indifference returns to Plato’s challenge: if we can ask the questions through which architecture can prove its worth, we shall surely be the gainers.

Places and spaces have always attracted the human mind and spirit—the memory of an Atlantis or a Shangri-la, or the many efforts to construct utopian societies, echo the persistent need to find a place in which mankind lives in harmony and peace. The architectural historian C. W. Westfall has thought deeply about the relationship of urban form and man’s dignity. Participating in his graduate seminars at the University of Virginia showed me how to build my interest in architecture based on the foundation I gained from PLS. He now teaches at Notre Dame in the School of Architecture. And so, like the compass in Donne’s poem, my journey “makes me end where I begun.” I recall my many teachers in O’Shaughnessy often. A sound, a quotation, a moment in the classroom, brings remembrance of a particular moment of epiphany (or in more cases, a wished-for epiphany!): Linda Ferguson taking the Fine Arts class to hear Leontyne Price, my first oral exam with Katherine Tillman, struggling to write a poem for Stephen Rogers, working on my senior thesis with Kent Emery, looking awed at the color-coded underlines in Dr. Cronin’s copy of Ulysses or looking mystified at the skeleton of a mole on a test for Phillip Sloan. But most often I remember their own regard for the history of ideas; no matter what specific area of study they pursued themselves, their own enthusiasm for understanding always centered on the questions of our humanity. As I said at the beginning, a career in architectural history is not the most obvious path to follow after PLS. And yet, architecture, as a form of knowledge, has its place. Many writers have referred to architecture as “frozen music”; I like to tell my students that this means architecture ranks in the quadrivium as one of the liberal arts: its basis in proportion can indeed bring harmony, it can “free” us to know ourselves more completely.
BRIAN CRONIN
RIP October 16, 2007, Chicago
Prepared by
Katherine Tillman and Phillip Sloan

Brian Cronin (ND '74) was a true “GP” man, as the Program was affectionately called in those days. (“General Program of Liberal Studies” to you new-comers.) Even if his father, Edward J. Cronin (deceased 2004), had not been the most respected founding professor in our midst, Brian would have stood out as devoted to the “GP” kind of education and as genuinely liked by everyone. Even when he sat in class with his father, which happened in his last senior seminar, his ways were always polite and quiet, his kindly eyes often on the verge of twinkling with laughter at even the least hint of anything funny. It was his great pleasure to help others whenever he saw an opportunity.

After graduation from the Program, he was a production manager with 3 Com in Chicago. He kept in touch through occasional emails, especially to Debbie Kabzinski, PLS administrative assistant. The last time many of us saw Brian was at the “Cronin dinner” of 2002, which was attended by Ed and his wife, Serena, and by Brian and his siblings, Mike, Pat, Ann and Dennis. (His sister, Mary, and his mother, Elizabeth, went to God a number of years earlier.)

A caring man, cut from and embedded in the Cronin family fabric, Brian struggled for much of his life with superhuman burdens, including most recently the deaths of his beloved father and of his brothers, Mike and Pat, as well as with his own health. It was a massive heart attack that was the vehicle for his rejoining those he loved so dearly.

We will miss him as a devoted Program graduate who carried his education so proudly and so well.
JOHN MOSKOP AND BERNARD HAMMES

Two graduates of the General Program of Liberal Studies, John Moskop, Ph.D. ('73) and Bernard “Bud” Hammes, Ph.D. ('72) were invited to be featured speakers and participants in the Germany Taunus Summer School in 2006. This five day conference included 15 young, German scientist and scholars. The conference was focused on “How to implement living wills in the clinical setting”. The conference was funded by the German Ministry of Technology and Research. The conference produced a white paper and book on how to improve advance care planning and the prevalence of advance directives in Germany.
ALUMNI NEWS

The editorial staff of Programma welcomes contributions and reserves the right to edit them for publication. For information about becoming a class correspondent, please contact the Program of Liberal Studies Office.

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(Class Correspondent: George Vosmik, 21151 Lake Rd., Rocky River, OH 44116-1217, e-mail: flyty@apk.net)

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Class of 1957

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(Class Correspondent: Michael Crowe, PLS, 215 O’Shaughnessy Hall, University of Notre Dame, Notre Dame, IN 46556)

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(Class Correspondent: William Maloney, M.D., 2023 West Vista Way #A, Vista, CA 92083 760-941-1400 ph. MaloneyEye@yahoo.com)

Class of 1971
(Class Correspondent: Raymond Condon, 4508 Hyridge Dr., Austin, TX 78759-8054)

Class of 1972
(Class Correspondent: Otto Barry Bird, 15013 Bauer Drive, Rockville, MD 20853 e-mail: BarryBird@hotmail.com)

Added by the PLS Office:
For a brief article on Bernard “Bud” Hammes see above page 34.

Class of 1973
(Class Correspondents: John Astuno, 16 Meadowview Lane, Greenwood, CO 80121, and John Burkley, 200 Law Road, Briarcliff Manor, NY 10510, burkley@optonline.net)

Added by the PLS Office:
For a brief article on John Moskop see above page 34.
Class of 1974
(Class Correspondent: Jan Waltman Hessling, 5613 Frenchman’s Creek, Durham, NC 27713-2647 (919) 544-4914 hessling@mindspring.com)

Class of 1975
(Class Correspondent: David Miller, 4605 Aberdeen Avenue, Dublin, OH 43016)

Class of 1976
(Class Correspondent: Pat Murphy, 2554 Rainbow Drive, Casper, WY 82601, 307-265-0070 W, 307-265-8616 H 307-262-2872 C)

Class of 1977
(Class Correspondent: Richard Magjuka, Department of Management, Room 630C, School of Business, Indiana University, Bloomington, IN 47501)

Added by the PLS Office:
Anne Dilenschneider wrote: “I interviewed yesterday and have been offered a promotion from counselor at Redwood House to assistant director of Eucalyptus House. Eucalyptus House is in Daly City; it is one of Caminar’s two 12-bed transitional residential programs designed to help people who are dealing with mental illness prepare to return to independent living. Usually, people come to Eucalyptus House after they have spent a month or so at Redwood House. Most folks stay at Eucalyptus House for 6 months as they work with their support team (case managers, doctors, therapists) to find a meaningful role in the community (school, work, volunteer position, etc.) and determine the living situation that is best for them.

There's a bit about it at: http://www.caminarinc.org/index_files/reg_sanmateo_services.htm

So, I'll still be with Caminar (our parent non-profit). And, I’ll be starting a two-year pre-doctoral internship with San Mateo County Youth Services Mental Health team (they asked me to return!). Because Caminar contracts with San Mateo County Mental Health (my internship at YSC is under SMCMH) I’ll continue to be one of the major liaison persons between the two agencies.

As the director of Redwood House told me, cooking for 12 people while I was growing up turns out to be great non-traditional job training for my roles at Redwood House & Eucalyptus House!”

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(Class Correspondent: Thomas Livingston, 517 Fordham Ave., Pittsburgh, PA 15226-2021)

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Class of 1986
(Class Correspondent: Margaret (Neis) Kulis, 1350 Coneflower, Gray’s Lake, IL 60030)

Added by the PLS Office:
Congratulations to Fr. Dan Groody, C.S.C., who has won a prize for a film he created. A news report stated that “‘Dying to Live: A Migrant's Journey,’ [is] a 33-minute film written and directed by University of Notre Dame theologian Rev. Daniel Groody, C.S.C., [who] received the best documentary award Nov. 30 at the New Way Media Film Festival in Berkeley, Calif.” Fr. Groody “is director of the Center for Latino Spirituality and Culture in Notre Dame’s Institute for Latino Studies and has been studying Mexican immigration issues for more than 15 years.” Moreover, Fr. Groody has recently edited a volume of collected essays entitled The Option for the Poor in Christian Theology, which was published by the University of Notre Dame Press and won the 2007 Pax Christi USA Book Award.

Class of 1987
(Class Correspondent: Terese Heidenwolf, 49 W. Church St., Bethlehem, PA 18018-5821 heidenwt@lafayette.edu)

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(Class Correspondent: Michele Martin, 3106 Voltaire Blvd., McKinney, TX 75070-4248)

Class of 1989
(Class Correspondent: Coni Rich, 1529 South Lake George Drive, Mishawaka, IN 46545, (574) 271-0462 conijorich@aol.com)

Class of 1990
(Class Correspondent: Barbara Martin, 45 Westmoreland Lane, Naperville, IL 60540-5581, barbnjohn@wideopenwest.com)

Added by the PLS Office:
Jim Otteson wrote: “After ten years teaching in the philosophy department at the University of Alabama, I’ve taken a new position as Director of the Honors Program, as well as Professor of Philosophy and Economics, at Yeshiva University in New York. Yeshiva is a university run under the auspices of Modern Orthodox Judaism, and it is probably the premier Jewish university in America (it comprises the Cardozo Law School, for example, as well as the Albert Einstein School of Medicine). Also, my most recent book, Actual Ethics (Cambridge, 2006) was recently awarded the Templeton Enterprise Award, given annually to the best book written on the topic of “humane economics,” which carries with it a cash prize of $50,000! (Can you believe that?!) They announced that my book had won at a fancy dinner at the University Club in midtown Manhattan. Here’s a press release about it: http://spider.mc.yu.edu/news/articles/article.cfm?id=101460. And last but not least, my wife Katie (ND class of ’90) and I welcomed our fourth child, George Dennis.”

Brian Shea was recently married and more recently a father: Eleanor Grace 9.29.07. He is living in Chicago and running a Garden Design Build firm based in the city. His company name is “Voltaire’s Gardener” and he promises a discount to anyone who gets the Candide reference—so far he has not had to honor it. You can reach him via email at brianshea@hotmail.com.

Class of 1991
(Class correspondent: Ann Mariani Morris, 101 Raymond Rd., Sudbury, MA 01776-3454 annie@rickmorris.com)

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(Class correspondent: Jennifer Adams Roe, 7226 Concordridge Drive, Cincinnati, OH 45244 Jenroe@cinci.rr.com)
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(Class Correspondent: Andrew Saldino, 586 Greenleaf Dr., Lavonia, GA 30553-2124 saldino@excite.com)

Class of 1996
(Class Correspondent: Stacy Mosesso, 351 Ayr Hill Ave. NE, Vienna, VA 22180-4726)

Added by PLS Office:
The 2007 John Simon Guggenheim Memorial Foundation announced that Sam Nigro received a Fine Arts award for sculpture (http://www.gf.org/newfellow.html).

Class of 1997
(Class Correspondent: Brien Flanagan, 1211 SW Fifth Ave., Suite 1600-1900, Portland, OR 97204, bflanagan@schwabe.com)

Class of 1998
(Class Correspondents: Katie Bagley, 259 Rayford Farm, Earlysville, VA 22936-2224 (804) 984-6666, ksbagley@hotmail.com, and Clare Murphy, 848 El Quanito Drive, Danville, CA 94526-1829 cmshalom@hotmail.com)

Class of 1999
(Class Correspondent: Kate Hibey Fritz, 10642 Montrose #2, Bethesda, MD 20814 kefritz@gmail.com)

Class of 2000

Class of 2001

Class of 2002
(Class Correspondent: Ricky Klee, 4504 NE Cleveland Ave., Portland, OR 97211 rickyklee3@hotmail.com)

Class of 2003

Added by the PLS Office:

We met in Professor Niegorski’s Political Science class in 2002. I paid him little mind until he graduated and we both found ourselves teaching for ACE. After finishing my 2-year ACE commitment at San Xavier Mission School on the Tohono O’odham reservation south of Tucson, I landed a job teaching high school religion down the hall from him at Charlotte Catholic High School. The Socratic Method made for some very successful high school teaching!

We’re both living in South Bend now – TJ works for ACE, and I am a campus minister at Saint Mary’s College.”

Class of 2004

Added by PLS Office:
Kristin Cordova was recently accepted to the Master of Arts Program in the Humanities (MAPH) at the University of Chicago with full tuition! After volunteering in Puerto Rico and working in Seattle for three years, she is ready to go back to school. The MAPH is a great extension of PLS because it allows students to take any graduate level humanities course offered by the University of Chicago, giving students the ability to design their own programs. She’s planning to focus on literature and can’t wait to be in Chicago this fall. Kristin hopes that everyone is doing well!

Class of 2005

Added by the PLS Office:
Carl Bindenagel writes: “Happy New Year. I hope you enjoyed the Christmas
holiday and the first weeks of the year 2008. […] during the Christmas holiday, [I was] driving to Chicago to see my parents and my sister and her husband, who were visiting for two weeks.

My sister and her husband, Kenan, and his brother, Malik, arrived in Chicago O’Hare airport on an unseasonably warm, rainy Chicago Saturday evening, December 22, 2007. […] We had a lovely two-week visit. Without scheduling much ourselves, we had much to celebrate. It was Christmas Eve and Christmas Day, my parents’ 36th Wedding Anniversary, a visit from our great friend Dennis, a wedding ceremony, my sister’s 27th birthday, New Year’s Eve, New Year’s Day, and a visit to see my grandparents, aunts, uncles, and cousins in Rockford, IL.

We all went down to Notre Dame for Annamarie’s and Kenan’s Catholic ceremony, augmenting the civil ceremony we witnessed in October in Bonn at the Castle Ramersdorf. The contrast was deliberate: from the castle on the Rhine to the Log Chapel at Notre Dame, a place of worship for traders early in the history of this country. Fr. Paul Kollman presided, and he delivered an inspiring homily. My sister invited her family members to read, and I played “The Wedding Song (There is Love)” on my 11-string guitar (the 12th one broke twice, so I ran out of replacements). My mother’s brother played the same song at my parents’ wedding in 1971, so it was a nice reflection of family to be asked to play. The ceremony was very nice, and the reception at the Oliver Inn afterwards was very enjoyable. […]”
MANY THANKS TO ALL CONTRIBUTORS

Contributions Received at the PLS Office for Support of Programma and the Program of Liberal Studies since the Last Issue

The Program of Liberal Studies is home to a distinguished group of scholar-teachers committed to a vision of the power of a liberal arts education centered on the Great Books. Program faculty members strive to establish an intellectual, social, and spiritual community for students. These efforts often rely on the generosity of the University's alumni/ae to meet with success.

We are fortunate to be at Notre Dame, a university that receives enthusiastic support from its alumni and alumnae. Many of our graduates, however, may not know that it is possible to earmark a gift by specifying the unit to receive it in a letter accompanying the donation.

When responding to the Notre Dame Annual Fund, please consider donating to the Program of Liberal Studies.

If you would like to make a gift of any kind, contact:

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215 O'Shaughnessy Hall  
Notre Dame, IN 46556  
prlibst@nd.edu

We heartily thank you for your support of our programs.

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A new award established to honor Nicholas Ayo after his retirement from teaching in the Program.

Mr. & Mrs. George Macor  
Beth Zangmeister McCormick

Contributions to the  
Otto A. Bird Fund

This is a tribute to the faculty member who worked with Mortimer Adler in founding the General Program. Otto A. Bird started the department in 1950. This award recognizes the graduating senior who wrote the year’s outstanding senior essay. The announcement of this award is keenly anticipated each year at the Senior Dinner, when students and faculty gather to celebrate the completion of the final requirement for graduation.

Mark Kromkowski  
Annemarie Sullivan Hitchcock
Contributions to the
Susan Clements Fund

Susan was an extraordinary student and a remarkable young woman who graduated in 1990 and met an early and tragic death in 1992. This award is presented each year at the Senior Dinner, to the Program of Liberal Studies female student who exemplifies outstanding qualities of scholarly achievement, industry, compassion, and service.

Wendy Chambers Beuter
Mr. & Mrs. Paul Browning
Mr. & Mrs. Robert Clements

Contributions to the
Edward J. Cronin Fund

The Cronin Fund both honors a legendary teacher and helps to reward (and thus to encourage) undergraduate efforts to write lucidly and gracefully. The Award is for the finest piece of writing each year by a student in the Program of Liberal Studies. This is a distinct honor; it constitutes the Program’s highest prize for writing in the course of ordinary course work. Your gift will help us to recognize Program students who meet the high standards for writing set by our invaluable senior colleague.

Susan Aarestad Richardson
Dr. David Carlyle
Annemarie Sullivan Hitchcock

Contributions to the
Program of Liberal Studies
Center for the Homeless Project

In 1998 the Program of Liberal Studies began a community outreach seminar with students from the South Bend Center for the Homeless. The World Masterpieces Seminar runs for the entire academic year. Contributions help defray the cost of the books and outings to plays, concerts, and operas.

Contributions to the
Jay Kelly Memorial Scholarship

The Jay Kelly Memorial Scholarship was established in memory of a PLS student who came to Notre Dame in the fall of 1988. He battled cancer for two years and passed away after his junior year of college. This award, commemorating Jay’s spirit, is awarded annually to a junior in the Program who is in financial need.

Mr. & Mrs. Andrew Cavallari
Mr. & Mrs. M. Todd Gerber

Mr. & Mrs. Michael E. Hudson
Terrence Murphy
Contributions to the
Willis D. Nutting Fund

The Willis Nutting award was established to memorialize one of the great teachers in the Program. Those who taught with or studied under Willis remember his gentle style, his clever wit, and his deep faith. The Willis Nutting tree outside the Art Department bears this motto from Chaucer: “And gladly wolde he lerne, and gladly teche.” This was his style, and we hope that it will always be yours as well. The Award is for “that senior who has contributed most to the education of his or her fellow students and teachers.”

Robert Dini
Thomas Kwiecien
Thomas Livingston
Robert McClelland
Albert Schwartz

Contributions to the
Stephen Rogers Memorial Fund

Stephen Rogers graduated from our department in 1956. He later became a remarkable asset to our department faculty. Steve was physically challenged; he was blind. In 1985, Steve died during the final portion of senior essay time. We can’t think of a better way to keep Steve’s ideals alive than to fund a scholarship in his name. The Stephen Rogers Fund helps us to assist worthy students facing unexpected financial difficulties. The fund is given to the PLS student with the most financial need. On more than one occasion, the Fund has allowed students to remain in school when otherwise they would have had to withdraw.

William Brittan
Dr. David Carlyle
Meghan Colgan
Dr. Anne Dilenschneider
Thomas Fleming
Dena Marino Fredrickson
Patrice Horan
Paul & Maureen McElroy
Daniel Smith
Gregory St. Ville
Mary Elizabeth Wackowski Wittenauer

Contributions to the
Stephen Rogers Endowment for Graduate School Studies

The endowment will be used to support Graduate School Studies for students of the Program of Liberal Studies.
Contributions to the University
Designated for PLS since the Last Issue

These contributions provide the department funds for the many faculty and student functions (Opening Charge, Christmas Party, Senior Dinner, Senior Brunch), office equipment, and much more. They also provide us the means to send Programma to over 1,900 alumni/ae all over the world.

Ned Buchbinder
Roger Burrell
Lindsay Byrne
Kathleen Collins
Emily Husted Cook
Catherine Crisham
Prof. Michael Crowe
Robert Donnellan
Colin Dougherty
Thomas Durkin
Katie Ellgass
Colleen Faherty
Kristen Benedict Farrell
Peter Hernandez
Daniel Hartnett
William John
Rev. Michael Kwiecien, O’Carm.
David Lawlor
Anne Marie Janairo Lewis
Rebecca Nanovic Lin
Thomas Livingston
Thomas Long
Patrick Manning
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