

PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
Volume XXXIII, No. 1 March 2009

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Programma (the Greek word means "public notice") is published once or twice each year by the Program of Liberal Studies for its graduates.

Faculty Editor

Bernd Goehring

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House for Sale near Notre Dame

If you are looking for a house in South Bend, you will be interested to know the Crosson home in Sable Ridge will be available for sale in June. The house has become too much for Pat to take care of while Fred is in an extended care facility.

If anyone is in hopes of retiring to Notre Dame to enjoy the religious, cultural, and sports events (or if you have children here and want to invest your room and board fees in real estate), this may be a perfect spot.

North Ironwood location is 10 minutes from N.D., Mall, and Toll Road.

City water and sewer

The villa has 3 bedrooms, 3 ½ baths plus loft office

2 fireplaces

Beautiful hardwood floors on 1st and 2nd floors

Carpeted lower level, walkout entrance, double deck

Oak Bookcases in loft and lower level library

Full-length windows look out over dogwood and oak forest and Japanese garden

Exercise room windows frame pond, and fountain

New Kitchen and master bath in progress

If you might be interested, you can call the realtor:

Francie Rosen
Century 21
Jim Dunfee Realty
54500 N. Ironwood
South Bend, IN 46635
574-272-5444

THE VIEW FROM 215

Stephen Fallon
March 12, 2009

The past year has brought deep sorrow and great joy to the Program faculty.

Just over a year ago, Fred Crosson, Cavanaugh Chair emeritus and former Dean of the College, suffered a fractured skull and subdural hematoma after a fall in Florida in early 2008. While Fred underwent a successful surgery for the injuries, the aftereffects have made it difficult for him to sustain a conversation. From all appearances, he does enjoy hearing from friends and former students. He can be reached (and receive visitors) at Regency Place, 52654 N. Ironwood Rd., South Bend, 46637. Pat Crosson wants to thank those who have sent their best wishes.

Last fall, Professor Kevin Mongrain lost his wife of eleven years, Becky Bacon. Becky collapsed at home on October 30 and passed away a week later, leaving behind Kevin and their young son, Henry. Becky, a self-employed scientific editor and writer, held a Yale PhD in cell biology and a postdoctoral fellowship at Berkeley. She was an active volunteer at Henry's school, Good Shepherd Montessori, and a friend to all who knew her. We knew Becky by her radiant smile, and this is how we will remember her.

On January 28, one of the Program's most senior faculty, Phil Sloan, lost his wife of 50 years. Sharon Sloan was a Phi Beta Kappa graduate of the University of Washington in Classical Studies (perhaps she was instrumental in turning her oceanographer husband toward philosophy and the great books). She had a successful career as a banker in South Bend, before retiring and earning a master's degree at the Graduate Theological Union in Chicago. She was devoted to service, making food deliveries for St. Vincent de Paul, volunteering at the

Center for the Homeless, and serving as president of Holy Cross Parish Council. She worked tirelessly for social justice; she was a civil rights and peace activist in the 60's. In her last days she was thrilled to see the inauguration of our new president. Sharon was a woman of deep humanity, wisdom, kindness, inclusiveness, and humility.

The Program faculty family welcomed new members even as we mourned the passing of Becky and Sharon. Stella Polzonetti, daughter of Lena and Professor Pierpaolo Polzonetti, was born on December 30, 2007. And this past December 3rd, Jennifer Bernstein, wife of Professor Steven Affeldt, gave birth to Stella Affeldt. It has been a year of *stelle*, new stars.

The Program is undergoing something of a rebirth itself. After several years of adjusting to the challenge posed to our enrollment by double-majoring and international study, we are putting together a large and healthy class, thanks to the efforts of our Associate Chair, Professor Felicitas Munzel, our Student Advisory Committee, and our Recruitment Committee. This year Felicitas and I sent a letter to the parents of every first-year student, sharing the good news of the strengths of PLS education. Faculty have gone to Meet-Your-Major evenings and gatherings of admitted students and their parents, and students have hosted PLS pizza parties in the dorms. Our current sophomore class is remarkably strong and enthusiastic, and our incoming sophomore class is reason for optimism. The future looks bright for what we continue to think is the best undergraduate major in the College.

Our two newest colleagues, Krista Duttonhaver and Candida Moss, are adapting quickly to the PLS curriculum and pedagogy, and the students have responded enthusiastically. See profiles on p. 17. The coming academic year, 2009-10, will be Phil Sloan's last on the regular faculty, as he will ascend to emeritus status a year from now. Phil has served the department as diligently and passionately as anyone in its history. As chair, I'm left to wonder how I will replace a colleague who has carried such a large share of the work of the department.

My colleagues on the faculty, from the oldest hands to the newer faces, have held up the Program tradition of excellent teaching. PLS continues to stand out from its peers as an intellectually challenging major with committed and effective teachers. We are not easy, and we grade more rigorously than most departments. I mention this so that I can praise our students, for whom our demanding curriculum is a source of pride, not a cause for complaint.

Alumni/ae and friends of the Program can experience (again or for the first time) what we offer to undergraduates at the 11th Annual PLS Summer Symposium, focusing this year on the "God and the Problem of Evil." This year's director, Henry Weinfield, has put together an excellent lineup. See the Symposium announcement on p. 6, and consider joining us this year. The Symposium draws a loyal group of individuals who return year after year. If you haven't yet joined us, come see what has inspired this kind of loyalty. We on the faculty are sufficiently self-aware to realize that what makes the Symposium such a success is the enthusiasm and penetration of

the participants. Our role has not changed from the time you studied with us: the books are the teachers, and we on the faculty are fellow students.

Last, and very far from least, I am delighted to announce a major gift to the Program from John and Ann Calcutt, parents of Jack Calcutt (PLS '07) and Martha Calcutt (PLS '09). In the last several years the University has sought to attract Endowments for Excellence in individual departments. John and Ann have generously answered the call, and the result is the *Calcutt Endowment for Excellence in the Program of Liberal Studies*. I look forward, in my next View from 215, to outlining the uses to which we will put this endowment. We are deeply grateful for this gift, which is a wonderful vote of confidence in the lasting value of a PLS education. The Calcutt Endowment will open doors for present and future Program students, who are passionate about their studies and about the world into which they will carry what they've learned. This contribution arrives a year after a major gift from Tom and Anne Wamser to Hesburgh Library for purchase of books on the liberal arts. Tom and Anne were inspired to make the gift by their daughters, Jennifer Wamser Deslongchamps and Colleen Wamser Hutt, Program graduates from the Classes of 1994 and 1998. My colleagues and I are grateful to the Calcutts, the Wamsers, and to all who support the Program.

Steve Fallon
Chair, Program of Liberal Studies

ALL SOUL'S DAY MASS
HOMILY FOR THE
PLS ANNUAL
MASS OF COMMEMORATION
Dillon Hall Chapel
Luke 7:11-17 – The Widow of Nain
November 3, 2008
Louis Delfra, C.S.C. '92

Utterly aware that Christian interpretations of Tolkien's *Lord of the Rings* and C. S. Lewis's *Narnia* series are about exhausted at this point, please forgive a very brief, but I hope helpful, allusion, at this All Souls Day Mass, to the Resurrection in Lewis's famous children's story *The Lion, the Witch, and the Wardrobe*.

The symbolism is straightforward enough, but it is Lewis's *location* of the image in the story that strikes me as provocative, and perhaps instructive. One would think that any allusion to the Resurrection in a Christian allegory should follow upon a death, specifically the death of the allegory's Christ-figure, which in the *Narnia* series, of course, is the great lion Aslan.

And in Lewis's story, Aslan does indeed die. He dies, as you might expect, in the pen-ultimate scene. (Since the Resurrection of Christ, death seems most naturally situated in the pen-ultimate scene.) Oddly enough, however, Lewis's first imaging of the Resurrection occurs at the very *beginning* of the story, and even serves as the catalyst for all the story's succeeding events.

You likely know the scene well: four children play hide-and-go-seek in an old mansion. The youngest, Lucy, scampers to the attic, and discovers there the now-

famous antique wardrobe. Determined to hide in a most undiscoverable cranny, Lucy overcomes her fear of the darkness of the inside of the wardrobe. She begins to push her way through its coats, towards the back of the closet. Now trembling as the darkness thickens with each step, and the coats suffocate her by their density, Lucy fearfully plunges deeper.

Almost desperate, Lucy needs to touch the security of the wood of the back of the wardrobe. Now beginning to cry, she wants to burrow against it. When, however, she reaches what she thinks must be the back of the wardrobe, she reaches out and feels, on the tips of her fingers, and to her utter disbelief – snow! With this emergence out of the darkness of the coffin of the wardrobe into a snowy white world of light and beauty, the adventures of *Narnia* begin.

This is an image of the resurrection, surely – but before the Christ-figure's death and own resurrection? A non-sequential, and perhaps illegitimate, narrative and theological move by Lewis? I will leave that up to you. For now, I simply wish to register that this scene bugs me theologically!

But I nonetheless thought of it when I read this All Souls Day Gospel – Luke's poignant story of the Widow of Nain.

St. Augustine, you may know from his Sermons, deeply identified with this passage. He saw in it an allegory of his own life. A young man – dead. But then, the attention of Jesus and the mercy of God are drawn to save him by the tears of his mother. The Widow of Nain, for Augustine, was his own mother, Monica. And the young man's resurrection was Augustine's own rebirth in Christ.

Luke's passage, of course, like the scene in Lewis's text, is an imaging of Christ's own Resurrection. Just like Lewis's scene, however, something about it doesn't sit right with me. Now, I am not one to critique the evangelists unfavorably – after all, they provide me with most of my material! This Lucan passage, however, like the one in Lewis, feels sequentially flawed. Out of place. In a word – premature.

Jesus' raising a random person from the dead just because he happened upon his funeral procession, and before his own definitively triumphant resurrection seems 'bad form' to me. Jesus, in my opinion, is welcome to heal lepers, give sight to the blind, and multiply loaves all he wants. He cannot, however, raise the dead until his Father raises him from the dead! Luke, it seems to me, is giving away the ending, ruining the story, and making countless theological transgressions by having Jesus raise the dead before his own death and resurrection.

Yet, the fact remains: not only the fact of the raising of the widow's son, but the fact that, as Luke and the Christian community reflected on the life of Jesus, they found it most appropriate to nestle this extraordinary miracle into the midst of Jesus' other (rather ordinary?!) miracles. How might we understand this?

A recent, tragic experience comes to mind. I used to teach high school. And last year,

one of my former students died – Don, 30 years old, had an ulcer erupt while he was asleep and did not wake up. Don is a Christ-figure to me, as all my students are. This is not due to any particular moral superiority – believe me, if you had met my students during their high school years, you would know this to be true. Don is a Christ-figure to me simply because he and I were both baptized into Christ, and he was brought into my life, and I into his, with no more discernable cause than Jesus' happening upon that widow in Nain.

Don's death, chronologically and experientially, was utterly premature. And, thus, so was the demand on us to believe in his resurrection. As with Lewis and Luke, the timing and sequence seem out of whack. Am I to believe in Don's resurrection before ... well, before what?

Before he lived a long life? Yes, surely. But then I wonder: who lives long enough? What is 'enough' when it comes to life? My grandfather died when he was 75, and I wasn't happy about that death either. Nor any of the other ones I have experienced.

It turns out, the death of anyone we care about is premature, and if it is the death of someone we love, it is downright unfair. And our belief in the certainty of their Resurrection is thrust upon us with little sense of timing – at best, irritatingly, and often disturbingly. On darker days, it feels utterly despondent.

Perhaps it is the human condition that death always feels premature. Indeed, in the light of our original destiny in Eden, perhaps death always is premature. And if so, then the expectation that we believe in, and pray for, the resurrection of those who have died – which is what we do explicitly on All Souls Day Mass – must also feel premature.

Perhaps it is hard to believe in the certainty of the Resurrection, not because it seems too good to be true, but because to believe in the Resurrection requires a prior acceptance of death. And as the PLS Canon teaches relentlessly, this is an acceptance that we humans have never made entirely willingly.

Today's Mass is called the "Celebration" of All Souls Day. Perhaps, however, deep down, it is one of our more reluctant celebrations.

The Resurrection, after all, never comes at a good time – especially for those of us born to live forever.

**ANNOUNCING THE ELEVENTH ANNUAL
PLS/GP SUMMER SYMPOSIUM
JUNE 14-19, 2009**

GOD AND THE PROBLEM OF EVIL AND SUFFERING

This year's annual PLS Alumni/ae Summer Symposium will be held from Sunday, June 14 to Friday, June 19. Our theme is "God and the Problem of Evil (and Suffering)." We have a very exciting roster of seminars, and this is going to be an intellectually stimulating week, so please make plans to come – and make them as soon as possible. As usual, there will be two week-long seminars and several shorter seminars. We are fortunate in having Fr. David Burrell, C.S.C., emeritus professor of Philosophy and alumnus of the class of 1954, teaching with us this summer; and you will also get to meet Prof. Candida Moss, who joined the theology component of the Program this year. Here are the course descriptions:

I. Weeklong Seminars

Saint Augustine: Has He Said the Last Word? A Seminar Dedicated to Professor Frederick Crosson – Walter Niegorski

The first three days of this five-day seminar will focus on Augustine's *Confessions*. This will be followed by two days of discussion of excerpts from *The City of God* (to be announced and distributed as necessary). Special but not exclusive attention will be given to the topic of "God and the Problem of Evil."

Text: Frank Sheed's translation of *The Confessions*; but participants may use whichever translation is available or already owned. The Sheed translation is published by Hackett Publishers

Shakespeare's *King Lear* – Stephen Fallon

"Let them anatomize Regan. See what breeds about her heart. Is there any cause in nature that make these hard hearts?" Lear's question, as he descends into madness in the middle of Shakespeare's tragedy (III.6), epitomizes the play's questions. Where does evil come from? What is nature and what kinds of actions are natural? Are we by nature inclined to loyalty and filial duty or to brutal, ruthless selfishness? Is the world of *King Lear* one in which nature is "redeem[ed] . . . from the general curse" (IV.6), or one in which, in Albany's words, "Humanity . . . prey[s] on itself, / Like monsters in the deep" (IV.2). We will explore these and other questions as we read Shakespeare's titanic tragic masterpiece.

Text: I will be using the Signet edition, but any good edition is acceptable. SF

II. Shorter Seminars

The Book of Job: An Interfaith Inquiry into Human Suffering in the Face of God—Fr. David Burrell, C.S.C.

This three-day seminar, led by Fr. Burrell (PLS 1954), the Rev. Theodore M. Hesburgh, CSC, Emeritus Professor of Philosophy and Theology, will briefly explore the possible meanings of *theodicy* before turning to the Book of Job. In the book we will find, in addition to its sheer beauty, a way around the dilemmas to “do theodic” inevitably generate. Ayyub (the name for Job in the Qu’ran) will reveal a Muslim face of the biblical Job, for comparative edification.”

Texts: In addition to the Book of Job (preferably in the New Revised Standard Version), the seminar will read Fr. Burrell’s book, *Deconstructing Theodicy: Why Job Has Nothing to Say to the Puzzle of Suffering*.

Divine and Human Suffering in the Early Church: Biblical Perspectives—Candida Moss

This three-day seminar will focus on the theology of suffering and theodicy in the New Testament. The perspectives of the Gospels, 1 Peter, and Revelations will be discussed.

Text: The New Revised Standard Version Bible is preferred, but please bring whatever translation or critical Greek text you have at home.

Is Nature Enough?—Felicitas Munzel and Matt Dowd

“In our ongoing discussions at the summer alumni symposia, we have been exploring for some years the impact of modern science on our understanding of both the world around us and the human self. John Haught is one of a handful of theologians who has attempted to take the increasingly complex scientific understandings of the world and examine their impact on theology. In reading Haught’s book *Is Nature Enough?* we will explore his attempt to place modern science within a fully realized theological understanding of creation.”

Text: John Haught, *Is Nature Enough?*

Evolution and Natural Evil—Phillip Sloan

In view of the fact that this is the Darwin bicentenary, the two classes will concentrate on the issue of Evolution and Natural Evil. This has been one of the main theological issues surrounding evolutionary theory since its inception and is exploited by anti-religionists as the proof of God's absence from the world. This exploration will be conducted in two sessions.

Readings: Class 1: Darwin, *Origin of Species*, any edition, chps. 3, and final chapter (either 13, 1st edition, or 14 in 6th). 1st Edition available at <http://www.talkorigins.org/faqs/origin.html>.
Class 2: Celia Deane Drummond, *Christ and Evolution: Wonder and Wisdom* (Fortress Press: Minneapolis, 2009). We will concentrate on chapters 5-6. The whole book is worth reading.

WHO: PROGRAM FACULTY, ALUMNI/AE, FRIENDS, AND FAMILY
WHAT: ELEVENTH ANNUAL PLS/GP SUMMER SYMPOSIUM
WHEN: JUNE 14-19, 2009
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 2008 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 are interested in the 2009 Symposium, please mail the form below to Summer Symposium 2009, 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 alumni/ae as well as friends of the Program, so if you have a friend who would jump at the chance to be involved, feel free to share this information.

2009 Summer Symposium Questionnaire

Name _____

Address _____

Phone _____

E-mail _____

_____ I am interested in attending.

_____ I already know that I want to attend and I am sending a \$200 deposit.

_____ 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.

OPENING CHARGE 2008

Educating for Justice and Democracy

September 16, 2008

F. Clark Power

I am very grateful to the Program of Liberal Studies for this opportunity to tell you something about my own work but more importantly to give you a CHARGE. Why do we call this opening talk a Charge? The word 'charge' has multiple meanings and varied connotations, especially in a multi-disciplinary program like PLS. When I think of giving a charge, I imagine imparting something like an electrical charge or a sting like an annoying "gadfly" to jolt us all out of our summer lethargy and into the intellectual and moral rigors of this academic year. A second and related kind of charge that comes to mind is the cry, "CHARGE" that calls soldiers into combat and PLS students into their studies. A third and perhaps the most common meaning of a charge is a monetary fee. Notice that tonight's opening charge is free of charge – at least in the monetary sense. On the other hand, I should warn you that there will be a charge or price, which comes with listening to my talk because yet another meaning of 'charge' is to place a burden on someone or to confer a responsibility. There is one last meaning of 'charge', which is especially relevant to the reference to democracy in the title of my presentation, and that is "being in charge and taking charge." In a democracy, we, the people, are in charge, but so many of us are not taking charge; and our democracy is, I believe, in crisis with repercussions not only for our country but for our world and future generations.

Taking Charge: The Decline of Democracy?

I chose the title of this charge, "Educating for Justice and Democracy," because I want to make one obvious and two not so

obvious claims about the relationship among the three terms of my title: education, justice, and democracy. The obvious claim is that education is a means to the ends of justice and democracy. One not so familiar claim is that justice and democracy should not only be the ends of education but also the means. The third and by no means uncontroversial claim is that justice and democracy go hand in hand at least in an ideal sense – but more about that later.

I am charging you tonight with a very real sense of urgency because so many people in our country and throughout the world are suffering the injustices of exploitation, exclusion, and neglect. You may not realize this, but among the rich countries, the United States has the second highest poverty rate and the highest child poverty rate. Although much of our current political debate focuses on doing justice to the middle class, over 12% of Americans live below the poverty line and over 30% struggle just to make ends meet. Poverty means more than simply having the means of sustenance. The poor lack the power to bring about change in their lives and in society.

When I studied the Bible, I learned that the Hebrew word for the poor – *anawim* – means literally "little spirits" or "little breaths." There are over a thousand references to the *anawim* in the Bible, all of them exhorting us to follow the example of God, who makes the poor God's own by putting God's big breath behind them. My professor charged us with words of Proverbs: "Speak out for those who cannot speak, for the rights of all the

destitute. [D]efend the rights of the poor and needy.” (Proverbs 31:8-9).

In a democracy, defending the rights of the poor and needy entails not only speaking for the poor but enabling them to speak for themselves by assuring that they have a quality education as well as necessary material and social resources. America will never be just or democratic when the voices of the *anawim* are too weak to be heard; when some voices count more than others, and when those who have power use the political system to muffle the voices of those who do not. As Pope Benedict XVI (2006) stated, “Democracy alone can guarantee equality and equal rights to everyone. There is a sort of reciprocal dependence between democracy and justice that impels everyone to work responsibly to safeguard each person's rights, especially those of the weak and marginalized.”

If we are to become a more just society, we must become not only more inclusive but more engaged. As you may know, less than 50% of those under 25 voted in the 2004 Presidential election (2004), compared to 66% of those over 25. (Note that the under-25 cohort appears to have had a higher turnout in the November 2008 Presidential election, but this cohort still lags well behind their elders.) In a poll taken back then, only half of those under 25 said that voting was important; 49 % said it was unimportant. Political scientists note that although voter participation in the under-25 age-group is traditionally very low; voter participation typically increases with age (Zukin, Keeter, Andolina, Jenkins, and Carpini, 2006). Before we take too much comfort in this, let us recall that political scientists are now reporting an alarming generational decline in voter participation. For example, Zukin et al. (2006) report that in contrast to older cohorts, the DotNets (those born after 1976), the most recent cohort to come of

voting age, are the least interested or engaged in politics. Next to the DotNets, the GenXers (those born between 1965 and 1976) are the next least involved and the trend continues with the Boomers (those born between 1946 and 1964) and Dutifuls (those born before 1946).

Note that the decline in political participation goes well beyond the decline in voting. Increasingly fewer Americans are informing themselves about political issues, becoming involved in political campaigns, and perhaps most importantly discussing political issues with family and friends.

We may be tempted to attribute this decline in political engagement to corrupt and greedy politicians who have perverted the democratic system for their own ends. Perhaps our leaders have turned young people off to politics. Yet the numbers suggest the opposite. The older cohorts are far more critical and even cynical than the DotNets. Many young people report that they are simply unaware of what politicians are up to or that they are content with the status quo. Young people also report that elections are less about self-governance than they are about competition between politicians. Asked about what politics is all about, 49% responded that they “strongly believe that politics is about politicians competing to get elected” and only 32% believe that “politics is the way average people get a say in their government.”

The real problem with the lack of political engagement, I suspect, lies not so much with the personal character of our politicians but with our shared expectation for what it means to be a citizen in democracy. I believe that our lack of our lack of political engagement today has its roots in our failure as a nation to educate our citizens about the moral value of democracy and about their responsibility as citizens called to collective self-

governance. Indulge me as I introduce a few more numbers to make my point. In a 1999 study, only 9% of high school seniors could list two benefits from citizens' active participation in a democratic society (National Assessment of Education Progress). In a very recent study, Zukin et al. (2006) report that only 38% of the DotNets agree that citizenship entails "special obligations" and 58% think that "being a 'good person' is enough" (p. 100). In another poll, I find particularly revealing, asked how they felt about voting, only 29% saw it as a responsibility or duty (National Youth Survey, 2004).

What *does* it mean to be a citizen? Do we have a responsibility to become politically involved? Are we *charged* as citizens of a democratic country to take on the burdens of political participation and political education? Does the ideal of freedom "compel" us as citizens to join together for the good of all, as Alexis De Tocqueville maintained?

Walter Parker (2002) describes detachment from political engagement as "idiocy." He notes that the word 'idiot' comes from the Greek *idiotes*, which "was a term of reproach in ancient Greece reserved for persons who paid no attention to public affairs and engaged only in self-interested or private pursuits." In his funeral oration, Pericles praises the Athenians for their public-spiritedness by noting that those who do not participate in public affairs are not called "apolitical" but "useless." Another translation puts it this way: "We do not say that a man who takes no interest in politics is a man who minds his own business, we say that he has no business here at all" (Barber, 1994, p. 238).

How else can we respond to the "idiocy" that threatens to end democracy in America than through education? Every summer I teach education courses to school

teachers and administrators. I start with the most basic of questions, "What is the aim of education?" The vast majority of my students report that education, public, parochial, and private, has become increasingly "vocational" in the narrow sense of preparing students for gainful employment when they graduate. When they consider what the aim of education *ought* to be, they say something very different. They state in so many words that the aim of education ought to be vocational — but in the broadest and deepest sense of the word 'vocation'. We are all called to become fully human, and our full humanity can be realized through our full participation in community.

I might add that the Catholic Catechism describes the human vocation from a Christian point of view as "a vocation to beatitude." In using the word "beatitude," the Catechism notes that we are called to be happy in this life, but that the happiness envisioned for us is to be experienced through the beatitudes, which turn conventional markers of happiness, such as status and success, upside down. The life of the beatitudes leads us to solidarity with the poor, the meek, the merciful, those who hunger and thirst after justice.

I have taken as my charge this evening not to speak about Catholic or Christian education, but to speak more broadly about any kind of education in a democratic society. Echoing Parker, the task of education, as I see it, is to overcome the idiocy not so much of ignorance (although that is obviously very important), but the idiocy of "privacy" of the pursuit of what is good for ME (including my family and my friends) and not US, those without connection through family or friendship. What kind of education can overcome this idiocy, which has grown deep roots in our culture?

You Can't Say You Can't Play

When I teach elementary school teachers in the summer, I have them read a classic in elementary school education, *You Can't Say You Can't Play* by Vivien Paley (1993). Paley begins the book by observing the social structure of peer rejection, which she remarks will soon be "carved in stone." She notes that "certain children will have the right to limit the social experiences of their classmates. Henceforth a ruling class will notify others of their acceptability, and the outsiders learn to anticipate the sting of rejection."

Paley then describes an incident from her kindergarten class. Angelo called her over to comfort "shy" Clara who was crying. Clara explained, "Cynthia and Lisa built a house for their puppies and I said can I play and they said no because I don't have a puppy I only have a kitty. They said I'm not their friend." Paley asked Cynthia and Lisa to include Clara, but Lisa objected that "they didn't need another person." When Paley pressed further, Lisa stood her ground, "It was my game. It was up to me." This troubled Paley. Does Lisa have the "right" to exclude Clara? Should children be free to play with those whom they like? What about the children who are turned away? Concerned about them, Paley proposed a controversial rule for her classroom: "You can't say you can't play."

What do you think of such a rule? Did you ever encounter such a rule in school? Is this a good rule? Should it be adopted? Take a few minutes to discuss it with your neighbor.

When she first proposed "You can't Say You Can't Play" as a new rule, only four of the twenty children in Paley's kindergarten class agreed. Not surprisingly they were those most frequently excluded, the ones psychologists refer to as "rejected" or "neglected." When Paley polled the fifth-

graders, exclusion had become a fact of life. The teachers in the school acknowledged the problem but, like the fifth-graders, balked at Paley's proposed solution. Children cannot be expected to include others in their "free play." All teachers can do, if they choose to get involved at all, is to help to make the "outsiders" more "acceptable" to the insiders (p. 33). To Paley's dismay, the teachers accepted exclusion as inevitable, as a kind of natural law, which they were powerless to change. In Paley's estimation, the teachers failed to see the problem as a social construct that could be changed. The mere fact that exclusion had become a social fact does not legitimize it. Should some children be given the prerogative of excluding other children because they do not "fit in?" If "outcasts" can be asked to change themselves in order to become more pleasing to the group, why can't the group be asked to change itself to embrace the outcasts?

What Parker calls the "idiocy" of privatism begins in kindergarten, and is ingrained into the fabric of our culture. Although the Bible teaches us that we are our sisters' and brothers' keeper, our culture tells us otherwise. Paley's inspiration for the You can't say you can't play rule was not the Cain and Abel story in Genesis or the parable of the Good Samaritan in Luke, but the injunction in Leviticus (19: 34): "The stranger that sojourneth with you shall be unto you as the homeborn among you, and you shall love him as thyself; for you were strangers in the land of Egypt." Paley believes, as do many sociologists, that schools provide children with their first experiences of the public arena, of a space that belongs to everyone. She writes, "Within this public space a new concept of open access can develop if we chose to make it a goal. Here will be found ... the habit of full and equal participation upon request" (p. 21).

If you agree that You Can't Say You Can't Play is a good rule, the question then becomes not whether exclusion should be permitted, but whether it is fair for a teacher or a principal to impose such a rule. Paley spends a great deal of time discussing the implications of the rule with children from the kindergarten through the fifth grade, even as she gently persuades them to adopt it. Paley seems to believe that even though the rule ought to be adopted, it ought to be adopted democratically. Why? From a moral point of view, Paley believes that involving children in a democratic discussion shows respect for them. After all, it is the children who are being asked to do the including. Moreover, Paley understands that for such a rule to work, it is not enough to tell children that the rule is good for them. The children themselves have to knowingly commit themselves to the practice of inclusion. Through many weeks of discussion, the children come to see that the moral system that protects their right to choose their playmates does not protect the children who simply do not have the choice to join the group. Through Paley's sensitive direction and inspiration, they begin to believe in their power to create another kind of social order.

Democratic Education and Justice

We learn from Vivien Paley's classroom something about democracy as both a means and end of education. The children at the top of the social hierarchy, those who get to call the shots, are typically blissfully unaware of those at the bottom, those whom they counsel "to find their own friends" or "play by themselves." Similarly those at the bottom are typically trapped in their isolation and fail to acquire the social and leadership skills that those at the top might teach them. Through democratic discussion that gives everyone a voice and enjoins everyone to listen and to deliberate together, children at the top and the bottom of the hierarchy of status and

power perceive a wider social reality and can build a more inclusive classroom community. As John Dewey pointed out, democracy is more than a particular system of governance but a way of life that develops communities and individuals at the same time (Dewey, 1916).

Schools that merely teach about democracy without being democratic themselves are, I believe, doomed to failure in an increasingly privatized and narcissistic culture. We can only overcome the idiocy that is the undoing of our democracy by making schools apprenticeships in democracy beginning in kindergarten class meetings and continuing through high school and college in democratic town meetings and the like. I am fully aware that my proposal that schools offer an apprenticeship in democracy is countercultural, even though we claim to be a democratic country. Yet I believe only a bold new approach is our only hope.

Democracy and Justice

I am sure that there are some among you who may be thinking that while democracy can be effective in creating a community of equals, it can easily degenerate into a tyranny of the majority. After all, the "many" are easily swayed by popular opinion and fallacious argument. This is no less true in today's political campaigns than it was at the time of the trial of Socrates. No one can read the Great Books from Plato's *Apology* to De Toqueville's *Democracy in America* without becoming aware of the dangers of popular rule. Political engagement does not in itself guarantee justice. We can have 100% participation in our elections and fail miserably as a nation if we do not educate for justice, even as we educate for democracy.

As some of you may know, I work in the area of moral development and moral education. Much of my early work was on

Lawrence Kohlberg's six stages of moral judgment (e.g., Colby, Kohlberg, Speicher, Hewer, Candee, Gibbs, & Power, 1987). Many of you may have encountered this work in a high school or college psychology class or in an ethics class. Kohlberg and his colleagues found that we develop our judgments about right and wrong as a function of our moral experiences. Although our moral judgment appears to develop with age, not all people develop morally throughout their lives.

Kohlberg turned to the study of moral development to respond to the colossal moral failure of Nazi Germany. Like many post-war psychologists, he wanted to explain why the people of Germany supported Hitler and his heinous policies. For example, how do we account for the fact that Adolf Eichmann, who distinguished himself as an administrator in business and later in government, became known as "architect of the Holocaust"? In so many ways, Eichmann epitomized the qualities that we look for in a good citizen and leader. He rose in the SS because he was trustworthy, loyal, industrious, and hardworking. Was he a bad person? At the Nuremberg trial, he testified that he was simply "following orders." His last words were: "I had to obey the rules of war and my flag." Kohlberg argued that Eichmann's reasoning was based on a Stage 4 perspective, which made law and order the highest good. Eichmann did not, in Kohlberg's view, make moral judgments from a Stage 5 and 6, prior-to-society perspective. In other words, Eichmann did not make a distinction between universal moral principles and the authority and laws of his country. PLS juniors and seniors know all about Stage 5 and 6, having read the distinction that Thomas Aquinas makes between natural and human law. Aquinas, quoting Augustine, argues that an "unjust law is no law at all." Martin Luther King drew on those words in his famous "Letter from A Birmingham Jail," which many of

us read in the Program. King argued that the Jim Crow laws that disenfranchised African-Americans from voting and restricted their access to jobs, schools, and housing were examples of the sinful abuse of human power and authority.

King challenged Americans of all races and ethnic origins to recognize not only that immoral laws lacked the binding power of real laws, but also that we had to root out the injustices that were built into our social fabric. I grew up in a Philadelphia suburb where realtors turned African-American house hunters away, where the swimming club would not grant African-Americans membership, and where employers denied African-Americans all but the most menial jobs. I witnessed African-Americans being denied a vote through poll taxes and literacy tests. Thanks to Martin Luther King and to so many courageous Americans who stood up to racism that masqueraded as the exercise of personal freedom and States rights, we are a more just and more democratic nation today.

Like Vivien Paley, Martin Luther King lifted up the social fabric for our inspection and challenged us to make it otherwise. He, like Socrates, was a champion for justice. Martin Luther King was also a champion for democracy. He challenged us all to live up to the ideals of equality and true brotherhood and sisterhood. In his "Letter from a Birmingham Jail," King gave Americans a charge we should never forget. He wrote:

We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people. Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to be co-workers with God, and

without this hard work, time itself becomes an ally of the forces of social stagnation. We must use time creatively, in the knowledge that the time is always ripe to do right. Now is the time to make real the promise of democracy and transform our pending national elegy into a creative psalm of brotherhood. Now is the time to lift our national policy from the quicksand of racial injustice to the solid rock of human dignity.

Good people stood by in appalling silence as Hitler gained power, they stood by when Africans were enslaved, they stood by while labor organizers were crushed, they stood by when women were denied the vote, they stood by when apartheid ruled in America – and good people stand by today as social structures of violence and injustice continue to crush our brothers and sisters. Democracy, as Martin Luther King put it, is a promise still to be realized; it can transform our society, but not if we remain silent bystanders, caught up in our private lives, and resigned to the evil about us.

Democracy requires not only that we break the conspiracy of silence by speaking out as individuals but that we speak out as a moral community. We can only become that moral community through conversation and deliberation.

What better place to teach the skills of deliberation than in our schools? And what better model for teaching the skills of deliberation than the one we have in the Program of Liberal Studies, which I believe is the most daring democratic experiment in higher education.

My charge to you who are in the Program of Liberal Studies is to throw yourself into your studies – do not hold back. Let the Great Books challenge your hearts as well as your minds. By taking us back in time to different cultures and seminal ideas, the Great Books can help us to gain a fresh perspective on what it means to be a human being and a member of society. The seminar experience itself is radically democratic. The only teacher in the seminar is the author of the Great Books. Your professors are fellow learners and the subject matter is limited to the texts that all have read. The success of the class depends upon everyone's contribution. In seminars, I charge you to master the arts of communication, which are indispensable to democratic deliberation. We call these arts the liberal arts because they are the arts of free men and women; they are the arts that liberate by giving voice to each and every human being.

Learn to listen attentively to others as well as to express your own point of view. Learn how to spot disagreements and identify areas of agreement. Be sensitive to your classmates who are just finding their own voices. Encourage them to participate; take their contributions seriously. If you are just finding your own voice and perhaps intimidated by your teachers and classmates, remember that our discussions are not meant to be occasions for playing intellectual games and showing off. Our discussions are about life itself and our goal is to learn from each and to form a community of inquiry.

Our community embraces each and everyone who joins us; but our community also makes demands. Being a good person is not enough to be a good citizen in PLS. We expect every student to come prepared and to contribute in every class. When you miss the reading, when you zone out in a

discussion, you are not letting only the professor down, you are letting the whole class down.

My charge for all of us today is to be more than just a good citizen of PLS or of Notre Dame or St. Mary's or Holy Cross. The books that we read, the arts that we master, the community that we form, and the mission that we share as a Catholic University lead us to venture beyond the sheltered environment of the university.

Mastering these arts in a seminar will serve you in the political sphere; but you must make a commitment to enter that sphere. I have argued in this charge that participating in the political sphere is part of our human vocation. We are called to enlarge our sense of community and grasp of the common good by getting to know

those whose lives are different from our own, and particularly the poor, who have a special claim on us. We are called, as Vivien Paley's children were called, to include the outsiders, to give them a place and a voice.

As Martin Luther King so beautifully put it, we are called to be co-creators with God, who breathed us into being and who sends the Spirit to give life and inspiration to all. We co-create with God when we share our spirit, our breath with the *anawim* and with all women and men who cry out for justice, for love, and for inclusion. We co-create with God when we educate as we are being educated so that all women and men find their voices and share their voices not in an elegy for a nation lost but in creative psalm of sisterhood and brotherhood.

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NEW FACULTY INTRODUCTIONS

Bernd Goehring

We are delighted to welcome Krista Duttenhaver and Candida Moss to the PLS faculty.

Having grown up on tiny Isle of Hope outside of Savannah, Georgia, **Krista Duttenhaver** received her A.B. in religion and certificates in French and German literature from Princeton University, where she began working on 19th century German theology and philosophy of religion. Following a two-year stint with Teach for America teaching French, language arts, and Louisiana history in Baton Rouge, she received her M.A.T.S. in philosophy of religion and theology from Claremont School of Theology in Claremont, California, where she continued to focus on 19th and 20th century theology and wrote a thesis on the nature and operation of prayer in the theology of Friedrich Schleiermacher. She will receive her PhD in systematic theology from the University of Notre Dame in 2009, with a dissertation on the mystical-political theology of 20th-century French mystic, philosopher, and political activist Simone Weil. Duttenhaver argues in the dissertation that Weil's Christian Platonism permits the development of a new kind of political theology in which mysticism becomes an important part of a lived spirituality. Weil's Christian anthropology involves a process which she calls "decreation," through which the mystical aspect of human existence necessarily manifests itself, not in a desire to escape from the particularities of time and history into a transcendent reality, but rather in an ethical orientation toward the other in time and history, and in political engagement that aims at protesting and mitigating injustice and oppression in society. Duttenhaver's research continues to concentrate on 19th and 20th century

theology, including intersections between theology and literature, discussions of phenomenology and theology, and open and relational theologies. She also works on gender and theology, focusing in particular on soteriology and questions surrounding suffering, justice, and the cross. Despite having had several years to become accustomed to South Bend winters, Krista and her husband Coy Jones—a PhD candidate in philosophy of religion at the University of Chicago and a professor at Holy Cross College—retain enough of their identities as Southerners to be heartily glad when spring brings warmer weather.

Originally from London, England, **Candida Moss** studied Theology at Worcester College, Oxford University, where she received a Bachelors degree and concentrated in Biblical and Patristic theology. Immediately following graduation, and in search of broader education in philosophy, classics and ancient languages, she moved to New Haven, Connecticut where she earned a Master of Arts in Religion from Yale Divinity School. Loathe to leave scenic New Haven, Moss stayed at Yale for her doctoral work and received her PhD from the Religious Studies department in 2008. Her dissertation examined the interpretation of the New Testament passion narratives in the stories about the deaths of early Christian martyrs.

Currently, Moss is working on a second book, a history of martyrdom in the first and second centuries, tentatively entitled *Cultures of Death*, for the Yale Anchor Bible

Reference Library. She is also co-editing a collection of essays on disability in the Bible.

While at Yale, and in a church also named for Our Lady, Moss met her husband, Kevin McCarthy. Kevin works in Chicago

during the week as an options trader and moonlights as Notre Dame football nut on the weekends. Moss loves teaching in the PLS community, surrounded by colleagues and students with a real passion for literature and education.

FACULTY NEWS

Nicholas Ayo reports that he completed two recordings for "Now You Know Media" (see nowyouknowmedia.com). One of the recordings dealt with Christian prayer and followed many of the ideas in his previous books on the same subject. The other recording dealt with the life of Saint Nicholas through the centuries, based on his earlier "St. Nicholas in America" book. That book was given as a Christmas gift by the Administration to all ninety-five of the trustees of the university. In the fall he taught a course through the Theology Department, entitled "Faith and Tradition," and targeted to candidates for Holy Cross at Moreau Seminary. In the spring of this year a book of spiritual reflections aimed at the Notre Dame community will be published by Corby Books. The tentative title is "The Heart of Notre Dame: A Portable Retreat." In April the "Notre Dame Magazine" will run his essay on the question of the existence of God in conjunction with several essays by other contributors on the same topic.

Michael Crowe continues to enjoy retirement, which in February 2009 will include a tour of the Holy Land. His new book, *The Extraterrestrial Life Debate, Antiquity to 1915: A Source Book*, was published last August by University of Notre Dame Press, which made it possible for him to use it as one of the texts for his PLS University Seminar course for first-year students. His *Mechanics from Aristotle to Einstein*, published by Green Lion Press in 2007, has just been named by the Association of College and Research Libraries to its annual list of Outstanding Academic Titles.

This past fall Steve Fallon was appointed to the Rev. John J. Cavanaugh, CSC, Chair in the Humanities, a position formerly held by Fred Crosson and Mike Crowe. Steve did a good deal of traveling

and speaking during a year in which John Milton turned 400. He spent the better part of August in Brisbane, Australia, as Brooks Visiting Professor at the University of Queensland. Before taking up that post, he and his wife, Joan, visited Sydney (where a jet lagged Joan gamely accompanied Steve to a production of *Lucia di Lammermoor* at the iconic Sydney Opera House a mere four hours after their plane touched down) and the balmy north (where they snorkeled the Great Barrier Reef).

While in Australia, Steve was a guest on "Late Night Live," Australia's leading radio interview program, along with his friend Nigel Smith, a Princeton English professor (you can download the podcast on Milton at

http://mpegmedia.abc.net.au/rn/podcast/2008/08/1nl_20080813_2205.mp3), and he was featured on two other public radio programs (podcasts at <http://www.abc.net.au/rn/encounter/stories/2008/2353064.htm> and

<http://www.abc.net.au/rn/encounter/stories/2008/2425053.htm>). Steve will lecture on Milton at Dartmouth in April and give a paper on Milton and Newton at the University of Sussex (UK) in July.

Last summer **Bernd Goehring** presented a paper on Augustine and Henry of Ghent at the international conference on "The reception of the Church Fathers and their writings in the Middle Ages," organized by the Jesuit Faculties in Paris. In the Fall he chaired a session at the 15th Colloquium of the Société Internationale pour l'Étude de la Philosophie Médiévale, on "Philosophy and Theology in the *Studia* of the Religious Orders and at the Papal Court," which was organized by **Kent Emery, Jr.**, with the assistance of William J. Courtenay,

and took place at Notre Dame. Bernd continues to enjoy teaching in the Program, which includes learning beyond the classroom: in November he joined **Lucia Marchi** and the students of the music tutorial on a trip to Chicago's Lyric Opera to see a spectacular production of Gershwin's *Porgy and Bess*.

Clark Power founded the Play Like A Champion™ Program for Youth Sport coaches and parents three years ago. The program is now offered in over 25 cities in the United States and Canada. The program targets Catholic sponsored sports at the grade school (e.g., C.Y.O) and high school levels. If you would like to join the PLC network, you can contact Clark directly (power.1@nd.edu) or go through the website: playlikeachampion.org. Help bring PLC to your area. Come to the summer Leadership conference at Notre Dame, June 26-28. See our website for details. In his spare time over the summer Clark teaches for the ACE program (in both the teacher education and leadership (school administration) programs).

Phillip Sloan continues his research and writing on topics in the history and philosophy of life science. He is a primary organizer of the Notre Dame conference on Evolution ("Darwin in the Twenty-First Century: Nature, Humanity, God") that will take place November 1-3 of 2009 as part of the Darwin Year commemorations and he

had also been a participant in the Rome conference sponsored by the Vatican Council of Culture and the STOQ project in March of 2009 (www.stoqinternational.org). He has recently published a chapter in the *Cambridge Companion to the Origin of Species* and is working under an NSF grant on a book on the conception of life in modern bioscience. He also has continued as the faculty advisor for the Student Forum for Bioethics undergraduate club that sponsored a major conference this spring on "Leadership in Medicine". He will also participate in a conference in Australia in July and give a series of lectures in India in the same month. He looks forward to returning to PLS teaching in the spring of 2010. He retires this year from the Presidency of the Association for Core Texts and Courses (www.coretexts.org) after six years of service.

Henry Weinfield spent the spring 2008 semester teaching in Notre Dame's London Program. While he was abroad, his book, *Without Mythologies: New and Selected Poems and Translations*, was published by Dos Madres Press. His new book, *The Music of Thought in the Poetry of George Oppen and William Bronk*, has just been published by the University of Iowa Press. Henry writes that he is looking forward to seeing old friends at this summer's Alumni Symposium.

STUDENT AWARDS

Nicholas Houpt won the 2008 Willis Nutting Award, as the graduating student who contributed most to the education of classmates and teachers.

Brian Walsh received the 2008 Otto Bird Award for the best senior essay; he wrote on "Subjective Science? A 21st-Century Understanding of the Scientific Method."

Katie Galeone was the winner of the Susan Clements Award, which goes annually to an outstanding woman in the graduating class.

Three graduating seniors won awards from the Stephen Rogers Endowment for Graduate Studies: **Samuel Stoner**, who is in the Ph.D. program for philosophy at Tulane University; **Julia Vogelheim**, who is earning a masters degree in the ACE (Alliance for Catholic Education) Program, and teaching language arts, social studies and religion in Phoenix, AZ; and **Brian Walsh**, who is in a Ph.D. program for high energy physics at Yale University.

The 2008 Edward Cronin Award, for the best paper submitted to a PLS course, was won by a sophomore, **Peter Hochstedler**, whose essay, "Led All This Way: Pilgrimage in Eliot's 'The Journey of the Magi,'" appears in this issue.

THE 2008 EDWARD J. CRONIN AWARD WINNER
Led All This Way: Pilgrimage in Eliot's
"The Journey of the Magi"

Peter Hochstedler
Class of 2010

In "The Journey of the Magi," T. S. Eliot uses pilgrimage as a model for the dynamic between life and death in Christian spirituality. The poem relates one wise man's journey to find Christ and the changes he undergoes, so that home is no longer "home." Eliot unifies the piece in a tension between pilgrimage and return.

The first stanza captures the agony of pilgrimage. The opening, in quotations, establishes an old man recounting the difficulties of past events. "Journey" repeated in line 3 centralizes the role of process—going from one point to another—in the poem, and the diction of the "deep" ways, the "sharp" weather, and the "dead of winter" all point to a kind of self-burying, through suffering, in this process (lns 4-5). Again, the image of the camels is unified by diction; they are "galled," distressed and swelling from the stress of travel, and "refractory," stubborn, perverse, unyielding to cure, and recalling the brokenness through which light is "refracted" (ln 6). The description of their "lying down in the melting snow" suggests an impatience for rest in an unwelcoming place (ln 7). The camels are the first impression of the trip itself, and represent the mood of the pilgrimage.

Moreover, the flashback to "home," a calm place, highlights the discomfort of travel and the impurity of the pilgrim himself. The enjambment between "There were times when we regretted" and "The summer palaces" makes the contrast stark (lns 8-9). Grammatically speaking, the man does not

regret "leaving" the palaces, but regrets the palaces themselves, and the disjunction forces the reader to follow the immediacy of the elderly speaker's regret, as though his writing has not fully organized his thought. The palace image is startling in its sudden calm (lns 9-10). But the "silken girls bringing sherbet" (ln 10) echoes in the crudity of the "camel men...wanting their liquor and women" (lns 11-2), casting a negative light on the fondness with which the speaker, while traveling, has remembered his home. Even the term "camel man," now morally associated with the speaker, is bestial and degrading. The force with which the speaker plunges from the flashback of "home" into a series of complaints about the trip (lns 11ff) upsets the reader's vision of home's serenity. Repetition of the word "and" in "*And* running away, *and* wanting their liquor *and* women, / *And* the night-fires going out, *and* the lack of shelters, / *And* the cities hostile *and* the towns unfriendly . . ." turns the complaints into a barrage effecting in the reader the same exasperation the speaker felt (lns 12-4, emphasis added). Again, his impurity shows in the way the external circumstances solicit his own impatience. The image of "night-fires going out," similar to the camels in the snow, recalls a longing for home where there is no home (ln 13). The parallel sentence structure of "A hard time we had of it" (ln 16) reminds of the first line, "A cold coming we had of it" (ln 1), emphasizing the age of the speaker in repeating things, and the emotional difficulty with which he remembers the events.

The last four lines of the stanza sum up the yearning of pilgrimage. Traveling all night suggests abandon to the endeavor (ln 17), and the desperate diction of the “snatches” in which they sleep maintains the restlessness in which they travel. Finally, the “voices singing in our ears, saying / That this was all folly” (lns 19-20), alluding to Odysseus’s sirens, point back to the “silken girls” offering comfort at home, and the camel men’s women offering comfort by the wayside. Moreover, the voices come to them while the pilgrims are half-asleep. Are they hallucinations? And if the pilgrims have lost their hold on reality, might their journey really be “folly?” Yet they continue in spite of this, and that is the grimmest thing.

But this agony is suddenly contrasted by the second stanza’s opening serenity. It is dawn, the time of newness. The even trimeter of the line, “Then at dawn, we came down to a temperate valley” (ln 21), seems to sing, even dance against the prosaic first stanza. The valley is “below the snow line” (ln 22), restful contrasted with the first stanza’s snow in which the camels lay down. Moreover, the valley’s vital wetness comes from melting snow, a metaphor of death moving to new life. And with the unusual phrase “smelling of vegetation” (ln 22), Eliot forces the reader to consider a particular word: “vegetation,” too, suggests an interrelation of death and birth in biological processes.

Mystery then controls the stanza with a sequence of striking, allusive images. There is a “water-mill,” grinding the grain of Eucharistic bread, “beating the darkness” — both the cyclic movement of a mill’s wheel, and a hint of victory over the night through which the magi have traveled (ln 23). A “running stream” moves this mill, perhaps a symbol of baptism (since running water is traditionally the most fit for baptism) and

the blood of Christ which flows, stream-like, from the cross. The cross is resonated in the “three trees on the low sky” (ln 24), and the biblical image of Christ’s peaceful rule, the “white horse,” is glimpsed as it “gallops away” (ln 25). Again, the word “and” is repeated in this sequence of images, but the tone is transformed from the frustration of the first stanza into wonder at the mystery of these signs, pointing to the end pilgrimage. There is more: Eucharistic wine drips from the “vine leaves over the lintel” of the tavern (ln 26). There, people are “dicing for pieces of silver” (ln 27), recalling both the betrayal of Christ by Judas for silver, and the lots cast by Christ’s guards for his seamless cloak. Moreover, “dicing” suggests cutting into pieces, like Christ’s body in the Eucharist, broken. And there are “feet kicking the empty wine-skins” (ln 28), rearticulating newness, now through Christ and his call for new wineskins to hold new wine. But it is important that the pilgrim has not yet found Christ, the fulfillment of these details, yet remembers them. When first apprehended, the images must have been strangely significant, though not understood. As the speaker says of the place, “there was no information” (ln 29), another instance of Eliot forcing concentration on a word. “Information” here is more than details given from one person to another. Literally meaning “to give form,” it suggests self-realization and the giving of soul. The speaker does not say, “They had no information.” There simply was none — no realization, no fulfillment of all these strange signs.

The mystery climaxes at the magi’s arrival. They come at evening (ln 30), a time of death. The language then becomes deliberately ambiguous. They find “the place” (rather than “the Christ” or “the child”) (ln 31). With such a vague term, the place where Christ is becomes the definitive *place*, against which every other place is

measured. And again, the “place” is anticlimactically said to be “satisfactory” (ln 31). Again, Eliot focuses the reader’s attention on the meaning of the word, invoking both its mild, disappointing connotations, and its literal meaning of fulfilling, “leaving nothing more to be wanted.” The ambiguities of “place” and “satisfactory” fold the strands of the poem thus far into a knot that the reader must untie for herself. Indeed, the finding of Christ must be such an existentially engaging endeavor, not one for words to transmit directly.

The final stanza assumes an abstracting, moralizing distance from past events. The phrase “I remember” (ln 32) regains the opening’s conversational tone; the reader remembers that an old man is narrating a past event. “I would do it again” undoes the regret of the first stanza (ln 33, 8), but is followed by a deeper sort of regret, wherein the speaker would “set down / This set down / This:” (lns 33-5). The disjointed enjambments overcome the weaker enjambment of the previous regret, and the repetition commands the reader’s attention. The speaker will “set down” the crux of the poem, both in the sense of delineation and as one “sets down” a burden, confesses. “Were we led all that way for / Birth or Death?” he asks (lns 35-6). The capitalization of “Birth” and “Death” centralizes their active force in the poem. Moreover, this is the first occurrence of the sense of being “led” on the pilgrimage. The speaker, in retrospect, recognizes Providence in the journey.

In this confessional tone, the distance achieved from the past is temporary; the return home has brought no resolution. The speaker, in his old age, is frustrated by the falsity of the rest of his life experience: “I have seen birth and death, / But had thought they were different” (lns 35-6).

They are not different, and their sameness becomes personal for the speaker; he explains, “This Birth was / Hard and bitter agony for us, like Death, our death” (lns 38-9). The reader is drawn close again, now to the speaker himself rather than the story. “We returned to *our places*,” the speaker recalls (ln 40, emphasis added), self-centered paradigms in contradistinction with “*the place*” of Christ. “Our places” are “Kingdoms,” presumably over which the magi rule, yet they are “no longer at ease” (ln 41). The “old dispensation” (ln 41) of home recalls the “empty wine-skins” being kicked away, and now, rather than the strange images in the valley, it is their own people who are “alien” (42). The desire for “silken girls” and sherbet has died. And in retrospect, the *three* trees in the valley suggest that Christ’s death was not solitary; the speaker has, in a sense, died with Christ. Yet if birth and death are paradoxically the same, the speaker’s own death is also a new birth. His newness is no longer compatible with his “old wineskin” kingdom. His restlessness recalls the camels’ lying down in the snow; clearly he is on a deeper pilgrimage that has not ended.

Though the speaker has come back home, the agony of the pilgrimage continues. But he would do it again; there is something rewarding in itself about having found the Christ in spite of the discomfort. He will live his life in this tension, between the death and life of pilgrimage. Weary with tension, he muses, “I should be glad of another death” (ln 43). But *would* he be? The line’s undertones double back on an initial morbidity, with a desire for life, though it makes more sense to hope for death. This closing remark sums up the tension stirred by pilgrimage, life and death.

Work Cited

Eliot, T. S. “Journey of the Magi.” *Selected Poems*. New York: Gramercy, 2006. 97-8.

2008 SENIOR ESSAY TITLES

Jennifer Betancourt	Neo-Platonism and Demon Worship in Augustine's <i>City of God</i>	Kent Emery, Jr.
Natalie Boyce	A Lasting Enchantment: Fairy Tales and Their Morality	F. Clark Power
Kelly Bresler	Epic Hierarchies: Hyperion and Keats's Relation to Milton	Stephen Fallon
Brynn Byrne	Mysticism and Dogma in Ancient and Modern Hinduism	Robert Goulding
GeeWon Cha	The Weber Thesis Revisited: Calvinism, Predestination and the Rise of the Spirit of Capitalism	Thomas Stapleford
Shawn Finlen	Democratic Development: Making economic development more inclusive through deliberative democracy	Bernd Goehring
Katie Galeone	The Illusion of a View of Life: The Coherence of T.S. Eliot's Work in Light of his Philosophy of Language	Julia Marvin
Juan Pablo Garcia	Distant Contacts: Narrative Techniques and Themes Bridging Cervantes, Manzoni, and Verdi	Pierpaolo Polzonetti
Benjamin Gunty	Freedom, Individuality, and Social Values: A Comparative Analysis of Wilhelm Röpke's and Milton Friedman's Approaches to the Free Market Economy	Thomas Stapleford
Peter Hadley	Theology and Liberal Education in <i>The Idea of a University</i> : An interdisciplinary approach to the examined life	Bernd Goehring
Nicholas Houpt	The Practical Critique of Ethical Theory: Restorative Justice and Domestic Violence on the Path to Reflective Equilibrium	F. Clark Power
William Kelly	Cicero's Compromise Between the Active Political Life and the Contemplative Philosophical Life in <i>De Officiis</i> and <i>De Re Publica</i>	Walter Nicgorski
Matthew Lucci	Saint Augustine's <i>Confessions</i> : Coming to Knowledge of God through the Mind in Memory	Robert Goulding

Meghan Lueck	No Longer Priceless: The Cultural Objectification of Women and the Loss of the Inner Self	F. Clark Power
Dan Mannion	The Political Relevance of Emersonian Self-Reliance	Steven Affeldt
Conor McNamara	Character Education in the Western Tradition: Can the Classics Help?	Walter Nicgorski
Corey Mehlos	Shattering Wotan's Spear: Plato, Nietzsche, Wagner, and the Problem of Justice	Pierpaolo Polzonetti
Peter Mueller	The Origins of Christian Marriage as Indissoluble Bond: Ephesians 5:21-33 and Divorce	Giovanni Bazzana
Rachel Mulligan	Two Subversive Takes on Conscious Human Experience: Early Theories of the Unconscious and Woolf's Psychological Narrative	Mioara Merie
Benjamin O'Brien	Brownson, Emerson and the Catholic Church in America	Steven Affeldt
Arlene Ortiz-Leytte	The Musicality of Discourse in <i>Madame Bovary</i>	Julia Marvin
Meghan Paladino	The Dynamic Nature of Youth Citizen Engagement: An Investigative Look at Life Cycle and Generational Effects	F. Clark Power
Timothy Smith	Traversing the Universe: A New Version of Conversation The Poetic Cooperative Construction of Divinity in Emerson's Transcendentalism	Steven Affeldt
Claire Sobczak	Redemption through Reason: Dante's Spiritual Metamorphosis in the <i>Inferno</i>	Kent Emery, Jr.
Catherine Steinmetz	The Wandering Womb: Psychiatry, Hysteria, and Feminism	Mioara Merie
Samuel Stoner	Rethinking Liberal Democracy: Liberal Education's Recovery of the Freedom for Judgment	Felicitas Munzel
Andrea Thompson	The Song of Songs, Judeo-Christian Medieval Mysticism, and the Kabbalah	Giovanni Bazzana
Julia Vogelheim	Intangled in Death: A Reader's Education in <i>Paradise Lost</i>	Stephen Fallon
Brian Walsh	Subjective Science? A 21 st -Century Understanding of the Scientific Method	Felicitas Munzel

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.

Please help us update our alumni database!

Send us your current email address, mailing address, and phone number. If you would like to let your classmates know what you are doing these days, please include an update as well.

You can forward your information to pls@nd.edu
or call the office at 574-631-7172.

The Program is saddened by the unexpected loss of long-time friend and supporter **Jeremiah (Jerry) Murphy ('60)**, who passed away on December 4, 2008.

Born in New York City in 1938, Jerry grew up in White Plains, New York, and graduated from Steppinack High School. In 1960 he received his Bachelor's degree from the General Program at the University of Notre Dame. Jerry went on to pursue graduate studies in government and political science, earning his Ph.D. from Indiana University in 1964. He was a Loeb Fellow in the Harvard Design School. He began teaching political science at Wheaton College in Norton, Massachusetts, in 1967, where he met Susan Jones, his soulmate and future wife of forty years. He worked for the college in a number of capacities for 41 years. In 1986, Jerry became the Vice President of Government Affairs at Siemens Corporation, heading its office in Washington, D.C. In 2000, he transitioned to being the Executive Director of the Business-Higher Education Forum. Jerry was an active member of the St. Albans's Episcopal Church family. The work of the Woodrow Wilson International Center for Scholars was very special to him.

In 2004 Jerry returned to Wheaton as its Director of External Affairs and Associate Professor of Government and Political Science. Jerry visited Notre Dame several times to share his valuable insights and career advice with PLS students and faculty, most recently on September 11, 2008, in an engaging evening talk and discussion entitled "Listening, Reflecting, Making a Difference in our World."

Class of 1954

Class of 1956

Class of 1955

Class of 1957

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

Class of 1958

(Class Correspondent: Michael Crowe, PLS,
215 O'Shaughnessy Hall, University of
Notre Dame, Notre Dame, IN 46556, 574-
631-6212, crowe.1@nd.edu)

The year 2008 was special for the class of 1958: the fiftieth anniversary of our graduation. Nineteen of us graduated in 1958. Three (Robert Bowman, Pat Heffernan, and Conrad Hubner) are deceased. Eight of the surviving sixteen returned to ND for their 50th Anniversary Reunion.

The class of 1958 was rather remarkable. Members of our class won four Woodrow Wilson Fellowships, three Fulbright Fellowships, and one Danforth, about one third of the total number of national fellowships won by ND Arts and Letters graduates in 1958. Another grad went to Harvard Law School, two became psychiatrists, five received doctorates (not counting the J.D.'s), four became professors, a number did very well in the financial world, and some have had careers involving outstanding service.

My request for biographical summaries for *Programma* brought six responses.

Robert E. Byrnes served as a pilot in the Marine Corps for six years, flew for Delta Air Lines for 32 years, retiring in 1997. He earned a second BA in Psychology and an MS in Clinical Psychology from Nova U. He continues to be active in business and charitable work.

After graduation, **Mike Crowe** did a Ph.D. in history of science at the University of Wisconsin and returned in 1961 to teach in PLS. After forty-one years of teaching in PLS, he began retirement, which has included travel with his wife, Marian, teaching one course per year, and publishing his eighth book.

Frank Crumley's career has been as a psychiatrist working in Dallas, Texas. He recently wrote: "After ND I took premed at TCU and received a BS there while at Medical school at Univ. of Texas Med Branch Galveston. I married a St. Mary's graduate when we were both studying at Univ. of Michigan. We have two boys and two grandchildren."

Greg Kilduff writes that "After graduation and a minimum exposure to the Army, I returned to ND for an MA in English and moved on to the faculty of Loras College, Dubuque, IA, a newly married (Jane Anthony) English instructor. We left Loras in 1966 with 2.5 children for an MBA at the University of Virginia; from there about 25 years as a commercial banker, a few more years running one of the local nonprofits (non-bank this time), retired a few years ago to a bed and breakfast (Porches on the James) which we built on the James River outside Smithfield, VA. We closed that last December after 9 years and have retired again to live right there. The B&B is closed, but the space is still there for any traveling classmates. Just give us a call or an e-mail."

John Rippey "retired in 1997 after 25+ years as a trade association executive/lobbyist for big banks. He engineered enactment in 1994 of the interstate banking and branching act, a landmark bill that finished what Alexander Hamilton had set out to do two hundred years earlier." Jack recently added: "The 1994 interstate banking bill facilitated the rescues of Morgan Stanley, Merrill Lynch, and other investment banks that went belly up in 2008. Without it, there would have been much more tumult in the markets. No panacea, but be glad it was there. The requisite

deleveraging will take many years to work its way through the system. Anyone interested in following this ongoing train wreck would be well advised to subscribe to the Financial Times, which provides excellent coverage and analysis.”

Bill Sigler spent thirty-five years working in international economic and social development with the U.S. Government and also in the non-profit and for-profit sectors. He is retired and lives near Richmond, VA, with his wife, Myriam, who continues an active career as a Spanish language conference and court interpreter.

The following are other short bios I’ve assembled from various sources:

Bill Griffith received a doctorate in philosophy from Yale University and taught throughout his career at George Washington University, where he served periods as department chair and chair of the faculty senate.

Ernest Haberkern worked in California in the computer industry.

Robert Jungels taught for an extended period at the Rhode Island School of Design.

Michael Kennedy is a retired actor, educational administrator, playwright, and psychiatric nurse.

Edward Nash, after a period as a Dominican priest, took a doctorate in counseling and worked in drug and alcoholism programs in Texas and New Mexico.

John O’Connor after some time as a high school teacher turned to selling agricultural insurance.

Tom O’Regan took his law degree at New York University and spent most of his career with Hewitt Associates in the Chicago area.

Wm. Jay Sennott “retired in 1995 from Goldman, Sachs & Co after 34 years at the firm. After a year of retirement I went to work with some ex Goldman colleagues at an investment firm on a part time basis.”

Class of 1959

Class of 1960

(Class Correspondent: Anthony Intintoli, Jr., 912 Georgia St., Vallejo, CA 94590-6239 aintintoli@yahoo.com)

Class of 1961

Class of 1962

(Class Correspondent: John Hutton, Box 1307, Tybee Island, GA 31328)

Class of 1963

Added by the PLS Office:

James R. Wyrsh was the Liberty and Justice Legacy Award Recipient for 2007 by the Kansas City Metropolitan Bar Foundation in the recognition of the dedication to the principles of liberty and justice through exemplary professional, civic, and community service.

James was also inducted into the International Academy of Trial Lawyers. The Academy’s purpose is to cultivate the science of jurisprudence, promote reforms in the law, facilitate the administration of justice, elevate the standards of integrity, honor and courtesy in the legal profession, and cherish the spirit of brotherhood among the members. Active Academy membership is limited to 500 Fellows from the United States and includes Fellows from over 30 countries through the world.

Class of 1964

Class of 1965

(Class Correspondent: Lee Foster, P.O. Box 5715, Berkeley, CA 94705)

Class of 1966

(Class Correspondent: Paul Ahr, 8020 East Drive #318, Miami Beach, FL 33141, 305-965-9303, paulahr@cpcontext.com)
Congratulations to **Paul R. Ahr, Ph.D** (Clinical Psychology, Catholic University of America), who is the author of a new book: *Letters to Camillus: Autobiography of a Ministry*. Since 2004, Paul has been President and CEO of Camillus House in Miami, Florida. Founded by the Brothers of the Good Shepherd in 1960, Camillus House serves not only the homeless of Miami-Dade county, but also those needy in other ways (though addiction, physical or mental illness, etc.) Their staff of 175 typically serves half a million free meals per year and houses over a thousand persons per night. Paul based his very nicely illustrated book on weekly reflections that he has shared each Lent with the members of the Camillus community over the last four years. To request further information on Camillus House or to make a contribution, write Camillus House, Inc., PO Box 11829, Miami, FL 33101-1829. (Submitted by Prof. Michael Crowe)

Class of 1967

(Class Correspondent: Robert McClelland, 584 Flying Jib Ct., Lafayette, CO 80026-1291)

Class of 1968

Class of 1969

Class of 1970

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

Class of 1973

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

Added by the PLS Office:

The Daily Reflector published an article on December 7, 2008: "About 175 people recently gathered in East Carolina University's Laupus Library to recognize the contributions of longtime faculty members Drs. John and Ruth Moskop. **John Moskop** is professor of medical humanities at Brody School of Medicine and director of the Bioethics Center at Pitt County Memorial Hospital. Ruth Moskop is assistant director for history programs and research associate professor at the Laupus Library.

The Moskops, who have served ECU for almost 30 years, will be the first Wallace C. and Mona Wu Chair in Biomedical Ethics in the Department of Internal Medicine at the Wake Forest University School of Medicine."

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 pmurphy@wpdn.net)

Added by the PLS Office:

Margaret Humphreys received both a Ph.D. (History of Science) and also an M.D. from Harvard and teaches at Duke University. In 2007 she was promoted to an endowed chair at Duke. Her title now is Josiah Charles Trent Professor in the History of Medicine and Associate Clinical Professor of Medicine.

<http://fds.duke.edu/db/aas/history/faculty/meh>

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 shares the following news: "Here's the update on my life as of March, 2008:

"I've been promoted to Director of Caminar-Eucalyptus House – one of only two residential programs in San Mateo County designed to assist persons who have psychiatric disabilities become ready to live independently. I am responsible for ensuring the care and treatment of 12 residents for 6 months at a time, supervising a staff of 12, and collaborating with providers within our county's mental health system."

"I am also completing my Clinical Psychology Ph.D. dissertation, "Refusing to be Put Aside: Women and Betrayal," and hope to graduate from Pacifica Graduate Institute in 2009."

"I was featured in a March 2, 2008 *New York Times* article on 'Techno-Sabbath,' and I

continue to lead workshops in transformational leadership (my D.Min. area of expertise) for non-profits – now that work has expanded to include mental health teams!"

"I just received the 2008 Executive Director's Outstanding Leadership Award from Caminar, the mental health advocacy agency I work for as the Director of Eucalyptus House. In addition, Eucalyptus House received the 2008 Outstanding Program Award -- the first time the program has ever won this award."

Class of 1978

Class of 1979

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

Class of 1980

(Class Correspondent: Mary Schmittlein Rhodes, #9 Southcote Road, St. Louis, MO 63144 mvsvr3144@sbcglobal.net)

Added by the PLS Office:

In the Fall of 2008 **Dr. Michael Bozik** visited the Notre Dame campus to present a lecture on "Drug Discovery, Orphan Diseases and Entrepreneurship" as part of the distinguished Dooley Lecture Series, which is organized by the Dr. Tom Dooley Society of Medical Alumni of Notre Dame. Dr. Bozik received his M.D. from the University of Pittsburgh. After residency and fellowship training at the universities of Michigan and Pittsburgh, he served for a number of years as co-director of the Brain Tumor Center at the University of Pittsburgh Cancer Institute and as chief of the Division of Neuro-Oncology in the University's Department of Neurosurgery. He is currently the President and CEO of Knopp

Neurosciences, Inc., a drug discovery and development company.

Class of 1981

(Class Correspondent: Tom Gotuaco, World Marketing Alliance, 2234 A Westborough Blvd., S. San Francisco, CA 94080-5405)

Class of 1982

(Class Correspondent: Francis D'Eramo, 1131 King St., Suite 204, Christiansted, USVI 00820, ithaka1@earthlink.net)

Class of 1983

(Class Correspondent: Patty Fox, 902 Giles St., Ithaca, NY 14850-6128)

Class of 1984

(Class Correspondent: Margaret Smith, P.O. Box 81606, Fairbanks, AK 99708-1606)

Added by the PLS Office:

John David Kromkowski wrote: "Recently, an article was written about me. Surely, the Program can take the tiniest bit of responsibility for its failure to focus and direct my interests. (The Program does still have a sense of humor, correct?)"

"Please advise all the old-timers (Niegorski, Power, Sloan, Ayo, Crosson, and Crowe), as well as the younger faculty who were at ND during my years, eg. Tillman with whom I never actually had a class."

"Also, with my father; also a GPer and known to some of the above, we completed: "An American Catholic Perspective on Urban Neighborhoods: The Lens of Monsignor Geno C. Baroni and The Legacy of the Neighborhood Movement" which will be published in a book by Scranton University at either at end of 2008 or 2009, as part of an August 2008 Conference: *Two Views of Social Justice: A Catholic/Georgist Dialogue*, which the Scranton University Economics Department sponsored."

"And I am also attaching a short piece, 'Still Unmelted after All These Years', which will appear in *Annual Editions: Race and Ethnic Relations* 09/10, ed John Kromkowski, (Duskin Publishing). Thank goodness for nepotism. Speaking of which and to paraphrase the late mayor Daley who was originally referring to the police, this piece may suggest: 'Mathematics is not here to create disorder, it's here to preserve disorder.'"

"I was also a discussant at the 2008 Eastern Economic Association in New York for a panel on Land Value Taxation. While in NYC, I got a chance to have lunch with Caroline Kirk, '84, copy editor for Vogue Magazine. Although, I have developed, as an autodidact, a fairly extensive knowledge of land value taxation, it did remind me of a great PLS/GP story:

Professor Nutting: 'Otto, do you know Greek?'

Professor Bird: 'No. And come to think of it, I've never even taught it.'"

John David Kromkowski
JDKromkowski@gmail.com
Baltimore, MD 21212

Class of 1985

(Class Correspondent: Laurie Denn, 5816 Lyle Circle, Edina, MN 55436-2228)

Class of 1986

(Class Correspondent: Margaret (Neis) Kulis, 1350 Coneflower, Gray's Lake, IL 60030, kulis.hom@sbcglobal.net)

Class of 1987

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

Added by the PLS Office:

Nick More was named Professor of the Year by the CASE/Carnegie Foundation for the state of Utah and was honored in Washington, D.C.; he is a professor of philosophy at Westminster College in Salt Lake City.

Class of 1988

(Class Correspondent: Michele Martin, 3106
Voltaire Blvd., McKinney, TX 75070-4248,
mmmartin99@hotmail.com)

Class of 1989

(Class Correspondent: Coni Rich, 1529
South Lake George Drive, Mishawaka, IN
46545,

574-271-0462, conijorich@aol.com)

Added by the PLS Office:

Molly (Burd) Galo writes: "My husband is Matthew (Matt) Galo, Govt. '89. We live in Oak Park, IL with our three children: Andrew (14), Caroline (10), and Peter (8). I work part-time as a Manager of Special Initiatives in the Office of Institutional Advancement at Illinois Institute of Technology (IIT). Matt is a corporate attorney with Schiff Hardin LLP."

Class of 1990

(Class Correspondent: Barbara Martin, 45
Westmoreland Lane, Naperville, IL 60540-
55817, jbryan45@att.net)

Class of 1991

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

Class of 1992

(Class correspondent: Jennifer Adams Roe,
7226 Concordridge Drive, Cincinnati, OH
45244 Jenroe@cinci.rr.com)

Class of 1993

(Class correspondent: Anthony Valle,
147-55 6 Ave., Whitestone, NY
11357-1656)

Class of 1994

Added by the PLS Office:

Michelle Seiler Giles writes: "My husband (Jeff Gilles, '94, not PLS but in London with a bunch of us) and I are still living in Fairfax, VA. I currently stay home with our 3 kids (Ella, 8, Patrick, 5, and Rory, 3) and earned an MS in public health in '02. We'll be at the reunion this June, hope to reconnect with a bunch of PLSers then."

Class of 1995

(Class Correspondent: Andrew Saldino,
125 Manor Rdg., Boone, NC 28607-9875
saldino@excite.com)

Added by the PLS Office:

Brian McConville wrote: "I currently teach English and coach wrestling at Grayslake North High School in Grayslake, IL. I am married to a fellow teacher (Clare) and have a 5 year old step-son (Connor) and a 22 month old daughter (Margaret)."

Class of 1996

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

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, 1601 18th Stret NW, Apt. 318, Washington, DC 20009-2500, 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, 11424 Rokeby Avenue, Kingston, MD 20895, kefritz@gmail.com)

Class of 2000

Class of 2001

Class of 2002

(Class Correspondent: Ricky Klee, 625 Orange St., Apt. 55, New Haven, CT 06511 rkleee3@gmail.com)

Class of 2003

Class of 2004

Class of 2005

Added by the PLS Office:

Carl Bindenagel writes that in the Fall of 2008 he visited his sister and her husband in Trier, Germany, and travelled quite a bit, especially by train, to see such picturesque towns as Heidelberg (well-known for its old center and its landmark, the Castle) and Würzburg (famous for its Residence).

Erica Bove Mahany wrote: "I married Nathan Mahany in February of 2009. The wedding took place in Rutland, VT. I will graduate from medical school in May of 2009. I've been accepted to the New York Presbyterian Hospital-Columbia program for a four-year residency in Obstetrics and Gynecology, which I will start in June of 2009."

Allison Murphy wrote: "I completed the MA philosophy program at KU Leuven in 2007. I took the following year off from academia and moved with my family to Oahu, Hawaii. I am now back at ND, pursuing a PhD in philosophy."

Maria Smith spent the last two years with the Peace Corps in Azerbaijan, working to provide computer training for local women and improve local English language education for children and adults.

Class of 2006

Class of 2007

Added by the PLS Office:

Adam Frisch stopped by the office with his wife, Lauren and beautiful daughter, Elena Marie (6 mos. old). Adam has three years left in the Navy and he is moving his family to Washington. He will be stationed in Seattle. He is still planning to start a school and applications from PLS alumni are now being accepted.

Jennifer Rising wrote: "After graduating I worked at Disneyland as an archaeologist for Indiana Jones Adventure and learned how to drive manual transmission on a 1916 fire truck, double Decker omnibus, and horseless carriages. Last June I got married to my high school sweetheart, Peter Bui '06, and we traveled to London for our honeymoon. After leaving London we came back to Notre Dame where Peter is pursuing his PhD in Computer Science and I am working on the 3rd floor of O'Shaughnessy Hall - guess I couldn't get away!"

Class of 2008

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.

As I have written to some who have contributed to the Program in recent years, I am deeply grateful not only for the financial support but for the continuing vote of confidence in the department, its faculty, and its students. I have been asked to tell potential contributors that, if you wish to have your gift recorded in the current tax year, you should time the contributions to arrive before December 10. After that point, Debbie is likely to be on vacation, and checks might not be processed until the new year.

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:

Stephen Fallon
Chair, Program of Liberal Studies
215 O'Shaughnessy Hall
Notre Dame, IN 46556
prlibst@nd.edu

We heartily thank you for your support of our programs.

Contributions to the Rev. Nicholas Ayo, C.S.C. Award

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

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.

Mr. & Mrs. Paul Browning
Mr. & Mrs. Robert Clements
David Glenn

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.

Annemarie Sullivan Hitchcock
Rev. Michael Kwiecien, O'Carm.

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.

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."

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.

Robert McClelland
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.

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