

*The*  
*Program of Liberal Studies*  
*University of Notre Dame*



# PROGRAMMA

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The University of Notre Dame  
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## A VIEW FROM 215

Phillip R. Sloan

Greetings once again to all our alums and friends. Those of you who have been around long enough will recognize the fact that I am now serving another term as Chair of the department. I accept this task with humility, and with deep appreciation of the work of Stephen Fallon and Clark Power who have occupied this desk since my last term. My apologies for being slower than usual in getting our annual newsletter into your hands, but this has been a complicated year, with our regular editor, Julia Marvin, on a prestigious American Association for University Women's fellowship for the year to continue her work on medieval English literature.

Returning as Chair after a decade away from this position, I have also been catching up with the many changes and transformations that have taken place in the College and University on the administrative level in the last ten years. When I served as Chair from 1985-93, computers were just coming in to use. The typewriter was still a major piece of equipment in the office. Registration was done by hand, and communication was primarily by letter or memo. Now computerization has transformed much of the administrative and student life of the University. Every department now needs a trained webmaster. Virtually all student work is written on computers and printed on laser printers. Registration is done "on-line," even though we still insist on personal student appointments and face-face advising. There are workshops offered for teachers on Powerpoint presentations and other high-technology forms of teaching. The phenomenon of e-mail has made communication among faculty and between faculty and students remarkably easy, but it has also transformed the work day. I can easily have a day in which I receive sixty-five e-mail messages, many of which need to be answered promptly.

For those of us devoted to the careful reading and discussion of the great texts of the tradition, many of these developments seem irrelevant, if not pernicious, in promoting the kind of teaching and learning we wish to cultivate. The experience of private reading of texts still does not seem replaceable by high technology methods. Fine writing, as I tell my students, still cannot be done "on screen." Nonetheless, the remarkable resources of the Web have made communication with our alumni much easier, and we can use the new electronic methods to develop communication in ways that would have been impossible in the past. Those participating in our alumni reunion weekend this June, for example, have been able to obtain the suggested readings directly from the Web without needing for us to reproduce and mail these from our end. It has also been suggested that we can make opportunities available on our website for continued alumni conversations and exchanges. We would be interested to hear from you if you would like us to develop this feature.

One way we can use electronic means to build the PLS network is to help us organize regular "alumni seminars" in major population centers. We now have a seminar that meets with some regularity in Chicago, and there have been explorations to develop these in Washington D.C. and Boston. If you would be interested in organizing one in your own location, please let us know and we will generate a list of PLS alums in your area. One of the rewarding experiences of our summer alumni events has been the opportunity to discuss great texts with different generations of GP/PLS graduates, a group now spanning forty-nine years. Regional seminars would make this experience possible for a wider group of alums. It also might be possible to have PLS professors visit regional seminars



to participate with you in your discussions.

This summer we will again hold one of our week-long alumni residential seminars. Since they were first organized by Professors Power and Fallon, we have had around twenty participants each year at these summer seminars. All of you should have received our earlier mailing announcing this year's offerings. Currently we have around twenty participants signed up for our June 29-July 4 seminar this year. We intend to offer these seminars as a regular opportunity for alums and their companions and families to return to Notre Dame for a week of intellectual discussion and PLS community. If you have not yet been able to attend one of these seminars, we hope you can do so in the future. They have traditionally been held the last week of June and the first week of July. You will receive details on next year's offering early in 2004. It will take place June 27-July 2.

The faculty have submitted individual reports on their activities to this newsletter. I can also report some information on changes in faculty life. The end of the term brought welcome news for the Program. Professors Katherine Tillman and Henry Weinfield were both promoted to the ranks of Full Professor, and Professor Steven Affeldt was reappointed for his second contract as Assistant Professor. This was a strong sign of affirmation of the Program. The senior promotions help us refill the vacancies in this rank created by the retirements of Professors Frederick Crosson and Michael Crowe. In this issue, we reprint the talk given last May by Professor Michael Crowe at a fine celebratory retirement dinner that assembled the Program, friends, and several of Mike's former students for an evening of testimonial. Mike spent the first semester of his retirement as a visiting professor teaching the history of mathematics at the University of Louisville in Louisville, KY. He will continue to teach with us part-time. We can be sure that Ptolemy, Copernicus, the Herschels

and the "great debate" will still be part of our discussions for many years to come. Taking to heart Voltaire's dictum, Mike is also taking time to "cultivate his garden." We wish him and Marian all the best for the coming years.

We are also pleased to welcome to the PLS faculty two new faculty hired this year in national searches to assist in the Natural Science component. Thomas Stapleford, trained in engineering, liberal arts, and the history of science, will receive his Ph.D. this spring from Harvard in the history of science. Thomas hails from the state of Delaware. His wife, Cathy, is a specialist in autistic education. Tom's specialties are in the history of computing, the history of economics, and the history of recent science. He also completed a Master's degree in artificial intelligence at the University of Edinburgh. He will be working this year in Seminar V, and in the Natural Science II (Scientific Revolution) and Natural Science III tutorials. Dr. Robert Goulding comes to us originally from New Zealand, with undergraduate degrees in mathematics and classics, and with a Ph.D. from the University of London and the Warburg Institute. He is completing a period as a post-doctoral Fellow teaching in the history of science program and the integrated humanities program at Princeton University. Robert's specialization is in early modern science and mathematics, and Renaissance humanism. His spouse, Margaret Meserve, will be joining the faculty in the department of History in the area of early modern history. Robert will be working in Seminar I, and in the Natural Science II and I tutorials. We are pleased to welcome Tom, Cathy, Robert and Margaret to the PLS family.

On a sadder note, we also note the passing of Professor Richard Thompson, one of the original founding faculty members of the Program, who also served for many years as Associate Dean of the College. Prof. Thompson died on May 5. Cards may be sent to his

widow, Mrs. Helene Thompson, at 3602 South Ironwood Drive, Apartment 229 West, South Bend, Indiana 46614. Although Richard was no longer teaching in the Program when I came in 1974, I did have several interactions with him in the Dean's office. Eulogy remarks at his funeral indicated the great respect in which he was held by students and faculty.

We will also have working with us next year Fr. Jeffrey Schneibel, C.S.C., a PLS (then "GP") graduate of the class of 1980. Fr. Jeffrey has been teaching with us part-time the last two years. Next year he will serve as the PLS contribution to a new "classic texts" version of the Arts and Letters Core Course. In the second semester he will also serve as Undergraduate Advisor, replacing Associate Chair, Felicitas Munzel, who will be on leave. Fr. Jeffrey is an expert on Indian history and culture, having completed his Ph.D. in the department of South Asian Languages and Literature at the University of Chicago. He also taught in the philosophy department at the University of Portland and directed their Salzburg foreign studies program for two years. He will bring valuable expertise to the Program in the area of Eastern civilization and culture. His homily for the traditional All Souls mass, honoring all the deceased students and faculty in the Program, is reprinted below. We are pleased to have Fr. Jeff back in the Program.

We have also been assisted this year by the great efforts of visiting and adjunct faculty. Professor Michael Waldstein returned for the spring semester as a Visiting Associate Professor on sabbatical leave from his position as Director of the Theological Institute in Gaming, Austria, and taught a section of our senior Metaphysics and Epistemology tutorial while working on a book. Dr. Mark Shiffman, a recent University of Chicago Ph.D. in classical philosophy (with a St. John's undergraduate training), taught a full year in the Program

and now leaves us to take an appointment in the core humanities program at Villanova University, where alum David Schindler, Jr. ('92) now teaches. Matthew Dowd, an advanced graduate student in the HPS program, has taught both natural science and Seminars III and IV for us all year. We also are pleased that long-time adjunct professor Elliot Bartky received a prestigious Kaneb Teaching Award for his excellent teaching in the program. We also had the assistance in both Seminar V and the Natural Science III tutorials of Professor Gabriel Radvansky of the Notre Dame Psychology department, who replaced Prof. Clark Power this year. We thank all of them for their dedication to the Program.

We continue to conduct the great books seminars for members of the South Bend Center for the Homeless, a program, created by Professors Power and Fallon, that has received international attention. Participants in this Program come to Notre Dame every Monday evening and participate in a special great books seminar led by several of our faculty, for which they receive Notre Dame credit. We are currently seeking support to enable us to continue this as a regular institution into the future.

PLS students have performed with excellence in many ways this year. Many continue to participate in foreign programs, with a regular group sent each spring to the Notre Dame London Program, where former PLS colleague, Cornelius O'Boyle, teaches Seminar IV for the Program. Twenty-one of our students have participated this year in the "junior" great books program, conducted at several local middle schools, both public and private. They have also helped in the transportation of the Homeless Center participants to Notre Dame for our seminars. This program has been coordinated this year by Ms. Meredith Bowers, who has helped maintain our excellent social outreach programs.

The annual Edward J. Cronin award for the finest piece of writing in the course of normal coursework was won this spring by junior André Vincent from Rockville, Md. "The Professor," Edward Cronin, and his wife Serena were again able to be with us for this year's celebration, at which the award was presented with Prof. Cronin's usual flair. Reprinted in this issue is the Cronin award essay from last year, won by 2002 graduating senior Lauren Clark. André Vincent's essay will appear in our next issue.

This month we graduate a group of forty-four very fine seniors. Several of our seniors have won prestigious graduate fellowships. Others have received appointments to important service organizations. Seniors Gina Cora, Anne Hainley, Nicholas Holovaty, and David Nordin received Summa Cum Laude honors and Gina, Anne, Nicholas and David have been inducted into Phi Beta Kappa. Senior Meghan Anderson received the Willis D. Nutting award as the student from whom faculty and students have "learned the most." Our Otto A. Bird award for the finest Senior Essay was awarded this year to Katherine Greer Kuras, who wrote her prize-winning essay on Kierkegaard, "The Consequences of a Paradox," under the direction of Professor Felicitas Munzel. As always, we are very proud of the accomplishments of our seniors and their dedication to scholarship, to public and religious service, and to the ideals of the Program. They continue to inspire those of us who teach them. We wish them the very best for the future.

Next fall we will be visited by a team of outside reviewers who will review all aspects of the Program. This will give us a needed independent view of our curriculum. Our reviewers will supply constructive suggestions for further development. As we prepare for this ten-year external review, the faculty will conduct a workshop this August in which we will revisit the historical foundations of our re-

markable program and review the changes that have taken place in it since its founding in 1950. As I comment in my Opening Charge, reprinted in this issue, we are a unique program that has developed into a position of leadership in the domain of general liberal education. At the same time, we are a community of research scholars in a research university, and we share its increasing commitment to advancing scholarship at the highest levels of research excellence. This is not an easy combination to balance, but we have been remarkably successful in achieving both goals.

As always, we continue to be grateful for the support of our alums through communications, participation in our educational activities, and, of course, though your generous contributions to the Program. Report is made in this newsletter of the very generous gift of the class of 1977 to the Stephen Rogers Fund. At a time of budgetary restrictions in the University, the contributions of the alumni make possible many activities that we could not otherwise fund, including such things as scholarship aid for students, the purchase of reading materials for workshops and faculty seminars, the annual All Souls dinner, the Cronin Award Dinner, a PLS film series, the sponsorship of outside speakers, and other enrichments of the Program's intellectual, spiritual, and social life. We thank all of those who continue to support the Program in so many ways.

I send best wishes to you all for the summer. We look forward to hearing from you and to seeing some of you at the Alumni Reunion weekend and at our summer Seminars. Thanks to all our correspondents for their work in keeping members of the various classes in touch with one another. As you can see, we still need correspondents for several of our classes. We invite members of those classes to volunteer for this service. Do think about organizing alumni seminars in your area.

## HOMILY

### Program of Liberal Studies Annual Memorial Mass Dillon Hall Chapel

November 4, 2002

Rev. Jeffrey Schneibel, C.S.C.

If our life in Christ means anything to you, if love can persuade at all, or the Spirit that we have in common, or any tenderness and sympathy, then be united in your convictions and united in your love, with a common purpose and a common mind. That is the one thing which would make me completely happy. There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead.—Philippians 2.1-4;

When you give a lunch or a dinner, do not ask your friends, brothers, relations or rich neighbors, for fear they repay your courtesy by inviting you in return. No; when you have a party, invite the poor, the crippled, the lame, the blind; that they cannot pay you back means that you are fortunate, because repayment will be made to you when the virtuous rise again.—Luke 14.12-14

Fallen, Ajax is fallen, whose shield was the wall of Greece.  
Beauty, beauty passeth, Astur the fairest is fallen,  
Low Hippolytus lieth, Adonis liveth no more.  
And where are the songs of the singers?—Venantius Fortunatus

When we study the Pauline letters, searching the text to decode, construct or rediscover his understanding of the Christian life, we generally focus on those things that distinguish Christianity from other social movements—contemporary movements in the early Roman Empire, or else Christianity as a measure against our current and competing ideologies. But when we look into the scriptural texts for this archaeology of ideas and doctrines, we should not forget to notice something that is right there on the surface but which is, perhaps, too commonplace or too self-evident to notice. St. Paul, the missionary evangelist in

Asia minor and magna Greece, was not so much the founder of churches (often times he was not the first to reach or teach in a locality) as he was the champion of community. Paul believed not just in Jesus Christ, but he believed in people too. And so throughout the letters we hear his hopeful, confident exhortations that we can be better people, better friends to one another, better brothers and sisters together, and not separate and apart. As Paul says to the community of Philippi: be of one mind, one heart, one love. And in an almost Enlightenment turn anticipating Adam Smith, Paul notes that in looking out for

another's interest, we advance our own interest too.

It is the most basic and self-evident social advice to tell someone to avoid selfishness and regard others as more important than ourselves. And yet still, though the insight is as basic as possible—the terrible discovery that you, me, are not the center of the world—it leaves us at a loss. If I'm not supposed to be selfish, egotistical, self-aggrandizing; then, heaven help us, the PLS person risks the loss of all sense of identity when we are denied the role of long-suffering and much misunderstood benefactor of humanity. I mean who are we if not misunderstood geniuses?

And so we ought to admit that it is not wholly easy for us to accept the barest counsels of humility; but as Aristotle says, I digress, and now let me return to the topic. The occasion of Paul's letters is, all too often, some division or dispute in the community and he writes in order to mend the rift and heal persons who belong to one another. Paul writes reminding the community to act like they are united in real life, and not in name alone.

Which is itself a true humility after all. A true humility. Where there is an actual listening, and respect offered, in the dialogue and to our partner in the dialogue. This is Paul's constant counsel, a very Socratic, very PLS sort of thing: Where by knowing so well what we don't know, we finally become capable of listening to the words, the thoughts, the ideas of another.

Except of course that we are challenged further than mere hearing. Because Socratic humility carries that tinge of irony, that prick of defiance, and the acid of arrogance that always seems to render his dialogue partner a blushing buffoon. We are not to be like that: self-important, posing, competing for an edge in the search for truth.

Here again it is worth reminding ourselves that our community is not just composed of teachers and students, of peers, colleagues, partners and curious inquirers. We also walk in the company of giants: those great teachers, Aristotle, Paul, Boethius, Luther, Cervantes, Austen, and the master ironist David Hume. Our job is to make a community of us and all these—not a bland harmony where there are no differences—but a community of the great and wise, the skeptic and the mystic, the doubter and the poet, the scientist and the prisoner. Against these, it will be hard to impress. Leaving us embarrassed to demand the spotlight for ourselves.

Which brings me to the thesis or problem of this talk: how do we acquire and practice that humility which St. Paul reminds us is the core of any human community?

I begin my answer by observing this occasion that brings us together to celebrate today. We come here today as the current 2002 PLS community to remember and commemorate our local ancestors at Notre Dame, the dead of our family, the men and women before us who studied, taught, and learned from each other in the company of the great books. Today gratitude prompts us to remember those who built this inherited tradition and taught us how to learn for ourselves by learning together. We gather as finite and humble beings, to recall these dead and the unbounded realm they now enjoy.

So I ask this question: Is this a humble act or another corner of our hubris? What do we do when we pray for the dead?

Do we seek their well-being or improvement? No, Plato has already dismissed that vanity. Let me offer another example in lieu of an answer: Master Kung, of whom it is said:

He sacrificed to the dead as if the dead were present. He sacrificed to the spirits as if the spirits were present. The Master said, I consider my not being present at the sacrifice as if I did not sacrifice. (*Analects* III.12)

That is, cryptically, Confucius made no distinction about that supposed border-line between life and death, but cared only that he would be present in his action: performing his every action with his whole being, and therefore he was able to be present to the spirits who were present to him.

Or consider the example of St. Martin of Tours, who became a bishop in France in the fourth century. It is recorded that following his election,

The blessed Martin came to pray at the tomb of bishop Catianus, who was the first to serve in the office Martin bore in Tours; kneeling in the dust at the tomb of his illustrious predecessor bishop Martin recited the psalms, poured out his requests, and cried, "Bless me, man of God." As he said this a voice was heard descending upon him, "Servant of God", it said, "it is I who request that you bless me."

So the first bishop and his later successor commune and greet one another at the tomb. And this I think is our working model of humility and community. We are first to be present to one another, coming face-to-face, seeking this encounter to ask a blessing and to be a blessing.

Let me offer this last example, "when you hold a banquet,"

Jesus suggests, "invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay." (Lk 14.14)

Drawing people together, face-to-face. How blessed we are in that uncommon banquet when we are present to the poor and discover that here is our neighbor, when we touch the lame, disabled, the suffering and experience a human connection and the first feelings of community. So very good this rising out of ourselves and being present to others. And how blessed we are too when we cease patting ourselves on the back for our deeds of charity and learn that in breaking down these impersonal walls we begin to set ourselves free.

For this we pray and remember and offer thanks for the community that teaches each of us to be perpetual learners and humble successors of the greater masters who show us our real selves.

# OPENING CHARGE 2002

## Looking Ahead: Assuming Leadership of the Great Books Movement

September 3, 2002

Phillip R. Sloan

This occasion, a tradition of lectures with which we routinely commence the academic year, provides an opportunity to welcome the students and faculty and to encourage our community in its new tasks for the year, and it has also been a place where we address issues concerning the goals and aims of the Program. I begin with a welcome to all and an encouragement to all the assembled faculty and students for the new year. I hope it will be a fruitful, exciting, and rewarding year for the community as a whole.

My title obviously directs our attention to the third task of the Charge, and I am particularly concerned this year to engage us in reflections on these issues as we prepare for our external review. Next year we will be visited by a team of outside experts from leading universities who will visit classes and meet with students and faculty. They will then write a major report to the University on the Program. It seems a timely occasion to commence an internal discussion about some of the larger goals of the Program and especially about our responsibility for leadership in liberal education. I preface these remarks by stating that there are fifteen full-time faculty in the Program, all of us trained in different disciplines and each with different historical experiences. We all see the Program from a different angle, and no two of us are likely to give the same answers to the questions I am posing in this address. You, as students, have the advantage of experiencing the whole program from the "bottom up" and I am eager to engage you in this discussion with us as faculty. We will be hearing from several faculty over this year at these stu-

dent-faculty gatherings on various perspectives they might have on the Program.

I have been asked more than once in recent weeks by the University administration to identify our "peer" departments and those "aspirational" peers we aspire to emulate, the departments which we presumably would like to equal or surpass. This is a particularly difficult question for us. Because of our unusual history, summarized briefly in the *Handbook of the Program of Liberal Studies* (<http://www.nd.edu/~pls/handbook.html>) and in more detail in the printed fifty-year history of the Program, available from the PLS office to any interested, we have developed into a one-of-a-kind department, not only in the United States but also in the world. The Program also functions locally as a kind of college within the Arts and Letters College. Our origins are in the University of Chicago College program established by Robert Maynard Hutchins in the 1930s as part of the wider Great Books movement that began at Columbia University in the 1920s. The Hutchins ideal of a unified, all-required program oriented around the reading of the great classic works of the Western tradition was then brought to Notre Dame in the wake of World War II as the first Catholic manifestation of this movement.<sup>1</sup> It was a controversial program of studies in its beginnings. These early struggles have been de-

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<sup>1</sup> For an overview of the movement, see Otto Bird and T. J. Musial, "Great Books Programs," *Encyclopedia of Library Information Science* (New York: Dekker, 1973), Vol. 10, pp. 159-79.

scribed in the contribution by our founder, Otto Bird, to the printed Program history.

But my concern tonight is prospective and not retrospective. The Program currently finds itself in the context of a university that is trying to balance three different and often conflicting demands. As the Dean of our College, Mark Roche, has emphasized on several occasions, Notre Dame is a residential and predominantly undergraduate liberal arts university. That is probably why most of you students are here. In addition, it seeks to develop as a major research university, and currently has several nationally and internationally recognized graduate programs and institutes. It intends to take its place among the top-ten private universities in the country. Finally, it is developing its position as the world's leading Catholic university, true to the vision of the founding Holy Cross fathers, but it also seeks to achieve this goal in a way that makes it unlike the traditional denominational college. Eighty-four percent of our students, according to most recent statistical information, come from the Catholic religious tradition, and it is likely that your parents have sent you to this university at least in part because they assume you will encounter here, among other things, the highest quality engagement with the thought and teachings of the Catholic tradition. Achieving all three of these goals is not an easy task and it will take time and a coherent vision to realize all three.

The Program is deeply engaged with all three of these issues. Our focus is, and remains, undergraduate, and all of the faculty teaching in the Program have chosen to make intensive undergraduate teaching their primary vocation. Unlike the other traditional great books programs, however, the Program faculty are all research scholars and they participate actively in professional life. Many collaborate with strong graduate programs locally. We all publish books and journal articles as experts in specific areas and disciplines in ways

equivalent to faculty in our surrounding disciplinary departments. And I think it is safe to say that we remain as a faculty committed to a deep engagement with the finest thought of the Catholic as well as non-Catholic intellectual traditions, and work to pass that on to you students in various ways in the curriculum in a discussion that draws deeply upon the tradition of reflection on the great questions of life within the Catholic tradition.

But this all means we are not in the position of looking up to some other program, or looking back over our shoulders at some other department or institution as an "aspirational peer." Secular institutions associated at one time, at least, with the historic great books movement—Columbia University, University of Wisconsin, UC Berkeley and the University of Chicago—have retained neither the ideal of an integrated great books curriculum nor the notion of a major in this area. The true "great books" colleges, such as St. Johns College in Annapolis, are small institutions of less than 500 students. The more than 150 "interdisciplinary humanities" core programs that exist at such institutions as Boston University, or as optional "tracks" in western civilization at an institution like Stanford, bear little similarity to our own program. The Oxford "Greats" program, known today under the name of the "literary humanities" program within the Philosophy track at Oxford University, historically played an important role in the formation of the St. Johns College curriculum, but it is primarily a classics program, with heavy emphasis on classical languages, and it has none of the character of our integrated curriculum that balances the broad scope of the great books seminars with the refined and intensive focus of the tutorials in the classic liberal arts and other disciplines, features that specifically characterize our Program. Other Catholic universities and colleges that may have coherent "core" programs do not have the same research agenda as Notre Dame.



We therefore find ourselves—and I emphasize this point—with the opportunity to assume clearly and unequivocally the mantle of leadership as the only program of its kind in the world, with the possibility now of serving as the model for other programs, both nationally and even internationally, that seek an integration of primary source learning in the classical the liberal arts and that share some concern with the moral and spiritual formation of the human person.

That this is a possibility for us, and even a newly created opportunity, has been a consequence of some recent developments we could not foresee. Recently, there have been clear signs that agenda-driven scholarship, often posing under the loosely-characterized banner of “post-modernism,” has reached its high water mark. With the dramatic events of a year ago, as we all struggled to find some meaning behind them we were forced to realize that all values were not necessarily equal and that our assumptions of democratic freedom, the open society, the freedom of women, and the tolerance of alternative views were values that have their complex origins in the heritage of Christian humanism and Enlightenment rationality, the villains of much of post-modernist thought. The traditions we have unrepentantly been willing to uphold throughout our history at Notre Dame—the engagement with the great classics of our tradition in all their conflicting, quarrelsome dimensions—have continued to offer solid food for the intellect and spirit that many are once again seeking through education. The application essays submitted by our incoming sophomores reflect this renewed interest in the wisdom of our tradition.

The remarkable growth of the Association for Core Texts and Curricula is a concrete example of these educational developments taking place. This is a national organization intended to bring together a wide array of North Ameri-

can institutions united by their commitment to the value of educating students in the great primary works of our tradition. The ACTC began as a small counter-movement in education in 1995 and developed out of the Western Humanities Program at Temple University, a two-year required core program in an inner-city university with a substantial minority student body. This core program included the reading of many of the “great books” in our own curriculum. This association has now grown to a membership of more than 100 universities and colleges, and it has brought aboard some of the major research universities, including Columbia, Boston University and the University of Chicago, along with Notre Dame. This association includes many different models and manifestations of educational programs, including classic great books programs and interdisciplinary “core” programs such as the Notre Dame Arts and Letters Core Course. The only condition for membership in this association is that participating programs have some deep commitment to the reading and discussion of the great primary sources. More about this organization can be learned from the website at <http://astro.temple.edu/~szelnick/actc/>.

If, as I suggest, we find ourselves in the role of being a potential leader of these educational developments, it also suggests that we must move out on uncharted waters. During the years I have been in the Program much of our reflection as a community on educational ideals and practices, including our recent fifty-year anniversary celebration, has been primarily retrospective. We need always to return to these roots to give us some perspective on the present. We grew from a theoretical educational movement rather than from a pasting together of disciplines. But from these roots, several different educational forms have developed. A major study that relates this movement to the larger traditions in lib-

eral education still needs to be done, it seems.<sup>2</sup> We do have theoretical reflections by some of its founders—Mortimer Adler, Jacob Klein, Winfree Smith, our own founder Otto Bird—on the theory of the movement.<sup>3</sup> Some of these explicitly draw upon great traditions in western education: the traditions of Roman humanism, the medieval development of the Seven Liberal Arts of the trivium (grammar, rhetoric and logic) and quadrivium (geometry, arithmetic, astronomy, music), the Jesuit *ratio studiorum*, and the educational projects of the Humanist reformers of the sixteenth century. But these models do not easily map on to our own historical circumstances the fact that we come in the wake of the great development in the nineteenth-century of the specific scholarly disciplines, and the fundamental split between the natural sciences and the sciences of the spirit that created our modern distinction between the humanities and sciences.

Consequently, as leaders of this movement, I am suggesting that we have to engage in our own reflections on these issues from our special historical location, and if there are theoretical statements to be articulated that can guide us into the future, we must be prepared to develop these ourselves, drawing deeply on the great traditions of education and learning that are in our heritage, but pushing ahead into the future in the context of a dynamic

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<sup>2</sup> For an excellent theoretical overview on liberal education generally, with some discussion of the great books movement, I recommend Bruce A. Kimball, *Oration and Philosophers: A History of the Idea of Liberal Education* (New York: Teachers College Press, 1986).

<sup>3</sup> See Mortimer Adler, *Philosopher at Large*. (New York: MacMillan, 1977); Otto Bird, *Cultures in Conflict: An Essay in the Philosophy of the Humanities* (Notre Dame: University of Notre Dame Press, 1976); J. Winfree Smith, *A Search for the Liberal College: The Beginning of the St. Johns Program* (Annapolis: St. John's College Press, 1983); Edward Sparrow (ed.), *Proceedings of the Colloquium on the Liberal Arts Curriculum: Structure and Content* (Privately printed, St. Mary's College, South Bend, 1965).

technological and democratic society in a world that has in some respects grown remarkably smaller.

How should we do this? I wish to offer an answer to this question from my own perspective by discussing two fundamental questions out of a list of several. Examination of more theoretical questions must be conducted in another venue.

1. How can we best engage the new kind of internationalism and world civilization that presents the enormous challenge of this new century?
2. How do we preserve our Catholic identity and Great Books program character in a changed academic context?

### The Challenge of Internationalism:

This topic was suggested to me by a thought-provoking paper delivered at a conference I attended in December of 2001 in India.<sup>4</sup> The author, Prof. Ravi Ravindra of the University of Dalhousie in Canada, is both a theoretical physicist and also a professor of comparative religion. He is a Hindu scholar with a comprehensive vision of the sciences, humanities, and world cultures that seems to be a rare genius of the greatest Hindu thinkers. His paper in part was a reflection upon the issues thrust upon us with new urgency by the events of September 11, 2001. One comment made by Ravindra that has stayed with me was the observation that we have now entered an era when the “juxtaposition of two major cultures or worldviews does not necessarily mean that one of them has to be the victor and

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<sup>4</sup> Ravi Ravindra, “Science and the Sacred: Wandering, One Gathers Honey,” Delivered at the “Science, Technology and Values: Worldviews in Dialogue,” Conference, Pune India, December 2001, in: R. Ravindra, *Pilgrim Without Boundaries* (Chennai: Satya Nilham Publications, 2002).

the other the vanquished.”<sup>5</sup> How then are they to deal with one another?

As the researches of Notre Dame’s Scott Appleby and others are illuminating, the response of fundamentalism a world-wide phenomenon. Hindu fundamentalism may seem like a contradiction in terms, but as my Indian hosts assured me, it is on the rise in India, presenting a troubling political issue within the world’s largest democracy that we only occasionally glimpse in our own media reports of bloody conflicts. The deeper issue there, as it seems to be elsewhere, including our own nation, is a crisis over modernity and the fact that all cultures are negotiating the complexities created by the interaction of science, technology, capitalist economics, and population growth with traditions of belief and culture that have given structure and meaning to human existence over time. India is a continental nation made up of over 450 different tribes, with a culture based largely in village and rural life. Into this context is now being introduced computerization, the internet, and television, with none of the long centuries we in the West have had to assimilate technology and science. Hot-button issues there parallel in surprising ways the debates we have in this country about evolution and creation, but take a different form. As I learned to my surprise, parallel Indian debates are over the issue of the teaching of astrology in public schools. Fundamentalist Hindus want this presented as an alternative in the textbooks and school curricula alongside western astronomy. This may seem a remote issue for us, but it indicates the character of the world-wide struggle between tradition and innovation that will perhaps define much of the geopolitics of this century.

All of this opens up a challenge to us as a program of education. We broke from standard great books curricula in the 1960s by the introduction into our Seminar list of a substan-

tial section of readings devoted to non-western texts. When first instituted, this material occupied nearly half a semester. It is now reduced to a three-week period in Seminar V. We have received some criticism in the great books movement for this introduction: these are works “outside the discourse”; they cannot be treated adequately in the space we give to them; we cannot claim competence in the languages in which they were written in the way we can argue there is expertise in the Program in Latin, Greek, and the modern European languages. Perhaps some of these criticisms need to be considered more carefully. I think we all feel some uneasiness in dealing with the great non-western texts.

Nonetheless, there has developed a consensus in the Program over the years that we need in some way to extend our limits and reach beyond our own cultural borders if we are to engage the world properly. The faculty conducted a seminar in September, for example, on the Koran, with the possibility of introducing this text into the Seminar readings, and another one will be held in the future on a text of Al-Ghazali, as part of a search for ways to engage the complex Islamic tradition in the Program.

There are also other ways in which we can take on a leadership role in a new international context. One concerns the remarkable opportunity that has been provided by the collapse of Soviet Marxism. Whatever its deficiencies, the Soviet system provided a solid and required formative core educational curriculum for a vast area of the world, including the very areas of the world we have now been forced to come to know much better—Afghanistan, Tajikistan, and other central Asian republics, where the situation has taken a particularly interesting development. Educators with whom I have interacted recently in that part of the world identify some stark options before them relevant to our own program. These educators fear that the vacuum in education

<sup>5</sup> Ibid., p. 59.

created by the collapse of Marxism will be filled by Islamic Fundamentalism, something that happened in Afghanistan. These educators have been attempting to create an alternative unifying educational system that will form a citizenry more able to deal with modernity and its problems. With the aid of some of the main universities in these countries and with substantial financial support from the Aga Kahn foundation, an effort is now under way to establish a core great books curriculum in these nations, centered around the reading of classics of both the western and eastern traditions. This Aga Kahn Humanities Project (<http://www.akdn.org/humanities/Humanity.htm>) promises to offer the opportunity for faculty and even student exchanges in which we might be able to be involved directly.

A second example has been provided by one of our own graduates from the nation of Colombia, Patricia Martinez de Pereira (PLS 79). Patricia went through the Program and was so inspired by the great books approach that she received further training and certification in great books education from St. John's College, and then established a somewhat similar curriculum, but now with great works from Latin America and the Spanish traditions in a set of high schools in Colombia. At last report she was also working with the ministry of Education in Colombia and attempting to expand this education as a means of helping her nation deal with the considerable internal political struggle it is experiencing at the moment.

A third example is illustrated by signs of European interest in the ideals of our Program of studies. Profs. Reydam-Shils and Felicitas Munzel, through their European contacts, have helped develop interests in our Program among faculty of major European universities. We might think that an educational program like ours, oriented around reading so many works of European heritage, would be famil-

iar to European educational traditions. But in fact we represent a very unusual and unfamiliar form of education by their standards. There is nothing I know of that resembles the Great Books seminar in any European or British university. None of them have a program with the kind of interaction of the broad seminar discussion with the narrow and specialized tutorials that we strive to develop. In October we were pleased to co-host Prof. Otfried Höffe from the University of Tübingen, who visited the University at the invitation of Prof. Munzel and several other departments. We were pleased to have him learn more about the Program.

I will not attempt to address in detail some of the local outreach programs in our own community that have been developed by Professors Power, Fallon, and others. Many of our students and faculty have participated in these in some way. These include the World Masterworks Seminar program for the South Bend Center for the Homeless, which brings interested residents from the Center to Notre Dame to participate in credit-earning seminars reading many of the books on our Seminar lists. Several of our students are also working in the Junior Great Books program with the South Bend middle schools, displaying ways in which community service can be expressed through the study of classic texts.

My summary point is to argue that we have considerable opportunities to expand our educational mission, ranging from a deeper engagement with the local community to a participation in a transcultural world discussion in ways that may have geopolitical importance in the next decades.

### **Catholic Identity and Great Books Programs**

My second topic concerns a sensitive question that forms a point of some considerable tension in the interfacing of the Program and the University with the modern world. Several

issues here go back to the interpretation of fundamental documents of the Second Vatican Council, especially the great text, *Gaudium et Spes* (*The Church in the Modern World*). This document called for a new engagement of the Church with the issues of modernity, with new political forms, with democratic society, with science and technology, and with the other great intellectual struggles of our age.

As this has worked out in practice, it also carries with it the threat of secularization. In academic contexts, this can occur by assimilating the value system of secular scholarship unreflectively. We can see other great universities—Harvard, Princeton, Yale, Duke, Northwestern, the University of Chicago, Oxford and Cambridge—which began as institutions with strong religious identities, that have reduced their religious identities to ecumenical schools of divinity within otherwise secular institutions. The issues here are very complex, and I cannot offer an easy solution to them. But it seems that the Program can be a leader in dealing with this problem as a unified liberal education program within a historically Catholic university.

The Program has been, since its founding, somewhat counter-cultural. When the Program began in 1950 as the General Program of Liberal Education, Notre Dame was an all-male Catholic university with mandatory Mass attendance and a clear sense of Catholic religious identity. In this context the “GP” was a radical, and even suspect, program that had students reading books on the Index of Forbidden Books. It also allowed them to discuss these works without a firm presentation of their truth and falsity. In recent decades, we have been seen by many as conservative and traditionalist. We have insisted on the importance of reading canonical and foundational works of the Western tradition. As a program concerned with the full range of intellectual questions, we seek to engage faith and reason in a dialogue that takes place with reference

to a long tradition of reflection by intellectuals; we have not been bashful in our literature in speaking of a search after truth and an inquiry into wisdom.

How we are to negotiate the changes in the University, the world, and the Church that have taken place since our founding is a challenging question to which I can only offer some personal reflections. My suggestion is that we are being challenged to develop a future-oriented educational program, in a Catholic context, that remains in continuous dialogue with our tradition. There are two ways in which we might see this being done, which I will try to capture by a liturgical metaphor that I draw from my own autobiographical experience. When I was first in Africa in 1963 in the period just after the Second Vatican Council concluded its first year of work, one could go to Mass in Africa and find it exactly the same as it was in Rome, London, or San Diego. It was in Latin. It was conducted by European white fathers. Nothing had changed in gestures or words of major significance in the liturgy since the Council of Trent in the 1530s. I knew each gesture and response. It was a sign of unity existing fixed and unchanged through its many cultural situations.

In December of 2001, I attended a Mass in India. In its externals, it was very unfamiliar. To enter church, we took off our shoes, which for both Muslims and Hindus is a sign that they are entering a sacred place. We sat on the floor rather than in pews. The priest wore orange saffron robes much like a Hindu holy man, and sat only a little above us on a cushion. The art was clearly derived from Hindu thematics. The mass was in English, but it could easily have been in Hindi or another dialect that I would not have understood. Yet in spite of these great differences in form between 1963 and 2001, there was something enduring and constant.

This second liturgical model of unity-in-diver-

sity, of continuity and historical change, seems a fruitful way to think about how we can claim to be a program devoted primarily to learning from the greatness of the Western tradition, while also recognizing our need to engage a greater world culture that may seek similar truths in a different cultural form. I return again to the insights I gained from Prof. Ravi Ravindra's paper mentioned in the earlier part of the talk. As a Hindu scholar speaking to a conference that had brought together Muslims, Christians, Hindus, and secular scholars from a wide area of India to examine the relations of religion and science on that complex continent, he spoke of the need to develop our thinking beyond an "interfaith" dialogue. The latter he did not think was of much interest. Instead he suggested the need for an "interpilgrim" dialogue. The metaphor he used to develop this difference was that of groups of people climbing a holy mountain who stop for lunch together. There are many peoples and traditions represented, and each group is climbing the mountain in its own way. But in a peaceful moment of encounter, they take time to share food and fellowship together.

This metaphor has often been on my mind as I think about how to negotiate a perennial problem within our own Program. We wish to find a way to speak of it as having a Catholic mission. At the same time we must deal with many conflicting views within our Western tradition, and increasingly, we must interface with other world traditions. The books we read in the Program certainly do not agree with one another. The faculty may not always agree on their own readings of the same texts. There are claims of religious traditions that believers take as normative and that offer solutions to the great questions of life that exclude other solutions. Critics of the Great Books movement since the beginning have argued against what they see as a tendency to relativism through the refusal to read these

works in light of a specific tradition.<sup>6</sup> The "democratic" character of the Great Books seminar, with the teacher as primarily a fellow discussant, militates against the authoritative imposition of specific readings or interpretations of texts.

How this is to be done returns me to Ravindra's metaphor. It invites us to see the conflict of views, even the disagreements between faculty, as part of an interpilgrim dialogue. As in the liturgical image I used a moment ago, multiculturalism, true multiculturalism, need not imply cultural relativism. Within the variety of positions represented by such a dialogue, we might still claim to see a truth which is our own, while acknowledging the wisdom and beauty of others, and do this in ways that are respectful if uncompromising.<sup>7</sup> The gentle image of the lunch shared on a pilgrimage acknowledges that we are all in a search after truth and wisdom, but that we do not, in sharing this meal together, abandon our claims to truth and insight within our traditions. Perhaps that metaphor can work not only in our encounter with the "other," but even in our own inquiry within the Program itself.

To summarize my main points in this lecture, I have spoken of two challenges to the Program: internationalism and the issue of our Catholic identity. I have argued for a new kind of outreach to deal with the first, and I have made some reflections on ways in which we can see the interplay of truth claims with the awareness of multiculturalism. My remarks only can scratch the surface of these topics in this context, but I invite you, students and faculty, to join in a discussion of these important issues.

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<sup>6</sup> For example, Alisdair MacIntyre, *Three Rival Versions of Moral Inquiry* (Notre Dame: University of Notre Dame Press, 2000), esp. chp. 10.

<sup>7</sup> See Paul J. Griffiths, "Seeking Egyptian Gold: A Fundamental Metaphor for the Christian Intellectual Life in a Religiously Diverse Age," *Cresset* (2000).

## RETIREMENT REMARKS

May 10, 2002

Prof. Michael J. Crowe

As I come to the end of my 41 years of teaching in Notre Dame's Program of Liberal Studies and Graduate Program in History and Philosophy of Science, my strongest feeling is: what a privilege it has been to spend these years in association with students who have been so stimulating to teach and to work with colleagues, many of whom are present tonight, who have encouraged me in my endeavors and tolerated my failings. Consequently, I have many persons to thank, many more than I can mention.

I want to begin by mentioning some of my teachers from my undergraduate years at Notre Dame, which extended from 1953 to 1958, the five years permitting me to graduate from both the College of Arts and Letters and the College of Science. It was Otto Bird, who in 1955 granted me admission<sup>8</sup> to the General Program, as it was then called. Stimulated by exciting courses in PLS from Otto

Bird, Fred Crosson, Willis Nutting (whose daughter Professor Teresa Marcy is here tonight), Ed Cronin, Dick Thompson, John Logan, and others, I decided (this was reckless) that the job I most wanted to have was teaching in PLS. Part of the attraction of this was that such a position might allow me to continue to develop in all the liberal arts, not only in the humanities but also in the sciences and mathematics. Fred Crosson pointed out to me that a new field, the history of science, was opening up that might provide interesting doctoral studies. Immediately after graduation in 1958, aided by a fellowship from the Woodrow Wilson Foundation, I began doctoral studies in history of science at the University of Wisconsin.

In 1961, Otto Bird decided he would seek a historian of science to teach in the science component of PLS, and hired me.<sup>9</sup> In those days, Notre Dame would at times hire faculty whose

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<sup>8</sup> Actually what happened is rather more complicated than this, as I discovered one day during the period from 1967 to 1973 when I served as PLS department chair. While looking through some old files in the office, I found a carbon of a summer 1953 letter from Otto Bird to me, turning me down for admission to the program. I had forgotten that I had received this letter! What must have happened was this. When I was accepted to Notre Dame in 1953, I at first enrolled in Notre Dame's five-year Arts and Letters/Engineering program. Then thinking better of it, I decided to switch to Arts and Letters/Physics (which I do not believe then existed). Early in the summer of 1953, a letter came about the General Program, which was then a four-year program. It was not clear to me that I could enroll in that as well, but it seemed highly attractive. So I applied, but by that time, the General Program must have attained its quota of students, so Professor Bird declined to admit me. Two years later, during which time I pursued both science and Arts and Letters courses, the Gen-

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eral Program became a three-year program. I applied, and this time was accepted. I had totally forgotten the 1953 letter until I found it around 1970! How different my career might have been had matters not worked out as they did!

<sup>9</sup> Around 1970 while PLS chair, I came across another set of letters that seemed quite interesting. These were letters written in the period shortly before I was hired in 1961. In them, Otto Bird wrote to various historians of science asking if they would be interested in teaching in the program. It seems that all declined. As I recall, they were a good group. I believe their names were Thomas Kuhn, whose name scarcely needs identification, Erwin Hiebert, who was my dissertation director at Wisconsin and who later taught at Harvard, and Harry Woolf, who ended up as director of Princeton's Institute for Advanced Studies. I am glad that I did not have to compete head on with them for the PLS position!

doctoral studies were not yet complete; in fact, I needed a year back at Wisconsin in 1962-1963 and whatever time I could spare from my teaching to finish my thesis in time to receive the doctorate in 1965. It was exciting to be teaching alongside professors whose dedication, learning, and wisdom I so much admired, and whose goodness of heart was so great or whose memories were sufficiently weak that they seemed to have forgotten some of my undergraduate foibles. In those early years, I was especially delighted to teach at times with Fred Crosson and Willis Nutting.

In 1967 and 1968, traumatic events occurred. First, Fred Crosson who by then had become department chair, went on leave and asked me to serve as acting chair in his absence. I was frankly terrified, not least because I was thirty-one years of age and had four children under ten. Three of them—Tom, Tim, and Cathy—are here tonight; none of them I think knew how scared their father was of that assignment. Probably my brother, Professor Patrick Crowe, who has taught all his life and who is here tonight, did understand. I consoled myself with the thought that I would have to serve only one year. By the end of that year, Fred had been named Dean of the College, which led to my being named his successor as PLS chair, where I served for five more years—exciting years (more exciting than I would have liked!) because they coincided with the Vietnam War and the period of student protests. Among the events of those years in which I take greatest pride were the hiring for PLS of Professors Walter Nicgorski and Katherine Tillman, and also the founding of the Graduate Program in History and Philosophy of Science. It was shortly after that my dear friend and closest academic colleague Phil Sloan joined the PLS faculty.

I trust my PLS colleagues will permit me a brief digression regarding my involvement in the HPS program. Among the many close bonds that form in the academy, there are few

more significant than those involved in the direction of doctoral dissertations and masters' theses. I have had six doctoral students, in all of whom I take great pride, four of whom are here tonight: Barbara Turpin, Marvin Bolt, Sofie Lachapelle, and Matthew Dowd. I have also directed some remarkable M.A. theses, including that of Joe Ross, who is here tonight. It has been delightful to work with and learn from them.

While introducing people, I certainly want to mention Professor Dave Dyck and his wife Bobby, who have come from Winnipeg, Canada for this occasion. Dave and I have been friends since graduate school. I owe him a great debt for working with me on my last major research project, the *Herschel Calendar*, to which he contributed so much.

To the three colleagues who have made this event very special by providing some remarks on my time at Notre Dame, very special thanks. Phil Sloan has been my cherished colleague for over twenty-five years; Barbara Turpin was my second doctoral student and has also been my colleague for many years; and Fred Crosson has been not only my colleague, but also was one of my undergraduate teachers and has remained a teacher to me ever since.

Thanks are also due to Professor Georgine Resick and graduating senior Anney Gillotte for having sung so beautifully at the mass and to Professor Ed Goehring who accompanied them on the piano. Very sincere thanks to Fr. Nicholas Ayo, who has worked with me over many months in planning this event. This is but the most recent of many ways in which this good priest has ministered to me over many years. Warm thanks are due to Clark Power and the Program of Liberal Studies for supplying most of the funding for this event, to Don Howard and the HPS program for also making a large contribution, and to Mark Roche and the Arts and Letters College for



contributing as well as for his kind remarks tonight. Above all, I want to thank my dear wife, Marian, who has herself just recently retired and whose doctoral dissertation director, Don Sniegowski, is also here.

I am joyful that I am retiring, but to be honest, I am also somewhat apprehensive. I do look forward to spending more time with Marian, with my children, and grandchildren.

Thank you all for coming.

## SHEEDY AWARD EDUCATION IN A CONSUMER SOCIETY

November 16, 2001

Professor Stephen Fallon

If those who can't do, teach, then maybe those who can't teach, teach the arts at good universities. The really hard teaching is done in grade schools and middle schools, where a good teacher is worth a king's (or, more often, a queen's) ransom. My job is easier. I have *The Prince* or *King Lear* or *The Discourse on Method* or *Paradise Lost* or *Pride and Prejudice* on one side, and bright and motivated students on the other. As long as I can stay out of the way, something good is bound to happen. I've rarely, while teaching, thought of myself as a good teacher. Each term, I'd tell my wife, things were going wrong: *this* class is not going well, *this* group of students is not learning. Nancy never believed me. If she were here, as I dearly wish that she were, she'd be saying "I told you so."

Deserving or not, I am deeply grateful for the honor of the Sheedy Award. I am proud of my scholarly writings on Milton and the Renaissance, and the response to my writing has been all I could have wished it to be, but one publishes or speaks at conferences several times a year at most. Teaching, on the other hand, is my daily work, and it's where I find my deepest satisfaction. My sense of the honor is increased by my good fortune in sharing the award with a truly excellent teacher, Bill Miscamble. The last time I shared a raised platform with Bill was almost eleven years ago, when he baptized my youngest child.

Many welcome things come with this award. Who wouldn't wish to be associated with the award's past winners, or with the teacher for whom it is named? I don't mind having my

name on a plaque outside the dean's office. I'll put the award on my résumé. But I welcome most my fifteen minutes in the bully pulpit, from which I can share my thoughts on education in a consumer society. If this sounds like a bad deal on your end, you can console yourself with the thought that I'd have been able to harangue you for twice as long were I not sharing the award with Bill.

I've long found, in fact since my own undergraduate days, an apt epigraph for the undergraduate experience in the first two lines of Keat's extraordinary sonnet on Chapman's Homer (see end): "Much have I traveled in the realms of gold, / And many goodly states and kingdoms seen." In this poem Keats, in the early nineteenth century, records the effect of reading George Chapman's translation, from two centuries before, of the *Odyssey*, another twenty five centuries farther in the past. The older poems are renewed and recreated as Keats, like Odysseus, explores unknown territory. A simile combines the old and the new, the maritime and the cosmological: "Then felt I like some watcher of the skies / When a new planet swims into his ken." The keynote here is wonder. Keats experienced wonder by surrendering to great works from the past, and he learned to express wonder from the same books and from other books, notably Shakespeare's *Tempest* and *The Winter's Tale* and Milton's *Paradise Lost*.

I was around twenty when I first *read* Keats' sonnet, about the same age as Keats when he *wrote* it. From Keats I learned the value of surrendering myself to teachers far better and

far more accomplished than I could hope to be. In my teaching and scholarship since, I've seen my role as helping students see the wonder of well-wrought texts. My role is secondary. In my scholarship I attempt to articulate the still undiscovered art of older texts, and thus to release their wonder. If it's true, as some say, that postmodern criticism errs on the side of placing critic above author, that's one of the few pitfalls into which I have not stumbled. I can be, as my students know, a critical reader. Homer sometimes nods, as do Shakespeare and Milton. But for nearly a quarter of a century I've seldom been disappointed in following my intuitions of the hidden art of even the most oft-dissected works. As a teacher, I want my students to experience, as I experienced, the undergraduate years as a heady exploration of the ever-expanding universe of human genius. The realms of gold.

Of course there is gold and there is gold. We live in a time that, like most times, values material gold. In sending me to Princeton, as a considerable cost in gold, my parents put me in a position to join the social and economic elite. The favored career tracks were law and medicine, which promised wealth and status. High scores on LSATS and MCATS were golden tickets.

But increasingly in recent years, unless I am succumbing to nostalgia, as fees have soared and as job prospects have dimmed, university culture has been infiltrated by consumerist language. Students are paying customers, with a right to be given what they want, whether it be relevance, attention to saleable skills, or higher grades. As one with three children, the oldest of whom will be choosing a college in two years, I understand why students and their families might want, or demand, these things. But do students know what they should want?

My experience of college, as I suggested

above, was discovering vast worlds that I had not imagined before. New planets kept swimming into my ken. If I'd had my eye on courses tailored to future employment, I might have missed all this.

If in a consumer society the customer is always right, in a liberal arts education customers are sometimes wrong. And the art of teaching can lie in not giving them what they want. I would never have embarked on an immensely satisfying career as a scholar of Renaissance poetry if Princeton had not made me take older literature along with the modern literature that was all the literature I wanted to study. I'd hold my breath, take the Chaucer to Pope survey required of majors, and then get back to the nineteenth and twentieth-century novel, where I belonged. A funny thing happened on the way to E. M. Forster, as my Chaucer to Pope teacher, Bob Wickenheiser, a young Milton scholar who is now president of St. Bonaventure University, got my attention long enough for me to see the seventeenth century. I haven't looked back (or forward?) since. This teacher had the wisdom to pass me along, for my junior and senior independent work, to Tom Roche, a senior Renaissance scholar, and friend of Notre Dame, who continued to be a mentor through my grad school years in Charlottesville and my early years here.

My best teachers in college and even high school helped me to discover something counterintuitive, something few customers think to ask for, something that might be called, taking Yeats out of context, "the fascination of what's difficult." Brother Charlie Hodulik, teaching us high school calculus, resolutely refused to tell us what it was *for*. He wanted us to see its internal beauty, which, after several months of struggle, we did. Paulina in Shakespeare's *Winter's Tale* tells Leontes what my teachers implicitly told me, and what I tell my students, "It is required you do awake your faith." Faith that the ef-

fort given to reading great works and asking hard questions will be repaid tenfold.

In college, I was most drawn to works that required effort. I developed a taste for Kierkegaard, one I've been able to indulge in PLS's senior Great Books seminar. I learned to set myself difficult topics for papers, so that they would hold my attention. I wrote more than one paper with a negative result, unable to establish what I hypothesized.

I was drawn to the arts in general because of difficulty. Always strong in mathematics and science, I found the humanities more difficult. In the former, at least at the level one studies them in high school and college, one can with enough work find the answers and be sure of them. But how can one be sure of an answer to the questions posed in the humanities: Is the *Aeneid* is a work of propaganda? How does Vermeer's Catholicism appear on his canvases? What is the central cause of the French Revolution?

To answer any of these questions, even provisionally, is to stretch oneself. My last teacher, the extraordinary scholar William Kerrigan, with whom I am now editing Milton's poetry and prose, exhorted us tirelessly to "ask the hard questions." Life is too short for the easy ones. Don't look to find in works of genius what you expect to find, what you've found before, what fits comfortably within your ken.

To find answers to hard questions, indeed to find the hard questions in the first place, one must do more than reduce a teacher's lectures into notes and return them to the teacher in blue books. Teachers, I am increasingly convinced, should not give answers. To withhold answers is another exercise in frustrating our customers' understandable but counterproductive wishes. It's easy to give answers: it burnishes the armor of authority that students admire and teachers find so comforting to wear. But our answers might be wrong, and

even our right answers are not as valuable to the student as his or her own hard-won answers.

For this kind of teaching, which I learned first in English departments, I've found a perfect setting in the Program of Liberal Studies. Even when teaching Shakespeare or Marvell or Milton or Dickinson or Stevens as an "expert" in PLS literature classes, I teach by discussion, asking my questions and teasing out from students their own. In the Great Books seminars I have the luxury of leading discussions of works in which I am not expert, or, if I have expertise, leaving it at the door. Whatever authority I have in the seminar room comes from my knowledge of the text, and my ability to direct students to passages that support, complement, or call into question nascent interpretations. It's easy to say, "Interesting point, Mike, but in the seventeenth century it would not have been read that way." It's more difficult to be ready to say, "Interesting point, Margaret, but how does that square with the last paragraph on page 286?" The Program at its best is a school for teachers as well as students; it's not surprising, perhaps, that three of my senior colleagues have won the Sheedy Award.

Of course, some or even most students want answers from their professors, and it takes work and patience to move them to the point where they want not answers but guidance in learning how to find answers, and questions, for themselves. In the end, they are happier for the temporary frustration. The willingness to frustrate expectations, the consumer's desire for so much knowledge for the time or money spent, is one key to a liberating education. If you don't stretch students, they will not learn to learn for themselves. If you want to get me started, tell me that teachers should adapt teaching methods to "where students are." Students are visual learners, some say, so give them video and images. But some things, many things, many immensely

valuable things, can't be domesticated in images. *Sesame Street*, I'm not the first to suggest, may have been counterproductive, in buying short term memorization gains at the steep price of reinforcing short attention spans. I'm something of a Luddite, having resisted encouragement to use the multimedia arsenal of DeBartolo and having missed the demonstrations of PowerPoint to which countless brochures invite us. Slow down and read. And read for yourselves. If there is anything valuable to be learned from my classes (and I am realistic enough to see this as more than a rhetorical question), it will not be reducible to bullet points. It will be a way of reading, a habit of asking certain kinds of questions of texts, a deep interest in philosophical and theological contexts of aesthetic works, an interest nearly as deep in the aesthetic power of many of those "non-literary" works themselves.

It's gratifying of course to do well on TCE's, even if the TCE is an imperfect instrument at best. It's more gratifying, of course, to be singled out for such an award as the Sheedy. But it's most gratifying to have the experiences that we have all had, of a letter from a student telling us that our class was the one that inspired her to pursue the intellectual life, of a conversation with a student who tells us that he hadn't expected to find much in a required course, but for whom poetry was now a passion. Students, I've found, rise to the challenge, whether it be of difficult reading, difficult papers, difficult grading even. And PLS students, having chosen what can only seem the most unmarketable of majors, are cut from rare and wonderful cloth.

To work with students like this keeps one young, and it keeps one humble. Early in my time here I spent an hour after class with a sophomore who tried out on me a reading of Aquinas on law. No, I thought and said, you're missing the crucial point. We went back and forth, over and around and through

the text, until, fifty minutes in, the scales fell from my eyes. He was right; I was wrong. If the student had been trained to take his answers from professors, then I'd have been left in ignorance and I would have missed a valuable lesson.

I want to end with a few observations on what has become for me an exercise in humility. For three years now, Clark Power and I have run a series of one-credit Great Books seminars through South Bend's Center for the Homeless. We had batted around the idea for several years, until my wife called our bluff: "are you two going to do it or are you going to just keep talking about it?" (We are academics, so of course we were inclined to just keep talking about it.) Shamed by Nancy's straightforward question, and by the Program's students' extraordinary record of service, we found ourselves a week later in the office of Lou Nanni, then director of the Center and a PLS alumnus, who believed with us that guests at the Center could read with pleasure and profit works by such authors as Homer and Shakespeare, Augustine and Frederick Douglass, Darwin and Freud, Emily Dickinson and Wallace Stevens, Melville and Mahfouz. We have been overwhelmed by the response. The students are hungry for learning. They have embodied the imperative of Confucius: "Learn as if you were following someone whom you could not catch up, as though it were someone you were frightened of losing" (*Analects* 8:17). They've asked for longer classes and harder questions. They come to class with stories of heated debates in Center dormitories over Socrates' innocence or guilt and with dog-eared and heavily marked texts (texts we had given them brand-new the week before).

We've learned things about texts we've taught countless times. Tragedy and comedy look different to someone who's been on the bottom, for whom homelessness is more than a metaphor. And any private fears that our own

commitment to the arts might be only the delusive pastime of a leisured class have been dispelled by the ferocity of our students' response. When a reporter asked the class if they might have been better served by a vocational training course, one replied that "man does not live by bread alone." Another student observed, "When you come out of the fog of addiction, you thirst for knowledge. For twenty years, I never had a goal beyond where my next glass of vodka was coming from. When Socrates talks about the pleasures of knowledge, I know exactly what he means." The students we've met through the Center have been the fiercest and most eloquent champions for the vision of liberal education I've advocated today. We've seen again and again the kind of reaction recorded by Emily Dickinson, who recalled her excited response to the first book that she devoured: "Then this is a book! And there are more of them!" We've had success stories, the kind we, in our social action dreams, had hoped would be typical, but we've had tragic stories as well. If some

students have gone on to more confident and productive lives, others have relapsed into addiction or returned to prison. But the learning is worthwhile for itself, for the pleasure of reading good books together, for the give and take of discussion, for the chance to put aside distractions and material differences and join in the great conversation. Clark and I have found in the course a tonic and an inspiration that we are loath to give up. In the students we have *found* the love of learning that we had thought we would model for them.

It is to that love of learning, not only of the books read but of the process of question and answer, of the romance of trial and error, and of the human beings with whom I share this adventure, that I owe whatever success I've had as a teacher. To live in this atmosphere, to "breathe" as Keats put it in his sonnet "that pure serene," is a great gift, and a constant reminder of how much one has to learn and how far short one's teaching falls.

Thank you.

"On First Looking into Chapman's Homer"

Much have I traveled in the realms of gold,  
 And many goodly states and kingdoms seen;  
 Round many western islands have I been  
 Which bards in fealty to Apollo hold.  
 Oft of one wide expanse had I been told  
 That deep-browed Homer ruled as his demesne;  
 Yet did I never breathe its pure serene  
 Till I heard Chapman speak out loud and bold:  
 Then felt I like some watcher of the skies  
 When a new planet swims into his ken;  
 Or like stout Cortez when with eagle eyes  
 He stared at the Pacific—and all his men  
 Looked at each other with a wild surmise—  
 Silent, upon a peak in Darien.

John Keat's

## FACULTY NEWS

**Steven Affeldt** reports that he is delighted that his contract was renewed this year, as well as somewhat astonished at how quickly the three years since joining PLS have passed. While completing revisions of a book manuscript on Rousseau and writing articles on Wittgenstein and Stanley Cavell, he is also becoming increasingly absorbed in the study of Emerson. (He sends his thanks to those of you who have helped to further this interest through your participation in classes he has offered on essays of Emerson's during our PLS Summer Experience.) Professor Affeldt's work on Emerson will continue this summer in Santa Fe, New Mexico, where he will be spending six delightful weeks as core faculty member for a National Endowment for the Humanities Summer Institute entitled *Ralph Waldo Emerson at 200: Literature, Philosophy, Democracy*.

In May, 2002, Prof. **Michael Crowe** retired from PLS after 41 years of teaching in the program. To mark that occasion, a retirement dinner was held on May 10. His comments at that dinner appear elsewhere in *Programma*. During the autumn term of 2002, he served as Distinguished Scholar in Residence at the University of Louisville, returning to ND to teach this spring in the Natural Science sequence. One of his retirement projects is to finish a book titled *The Extraterrestrial Life Debate—Antiquity to 1915: A Source Book*. His office at Notre Dame is now 511 Flanner Hall and his telephone remains 574-631-6212.

Steve Fallon enjoyed his eighteenth year in the Program, teaching Seminar 5, the lyric poetry class (Lit I) and Shakespeare & Milton (Lit II), as well as leading an informal reading group through the Four Quartets. When not teaching, he is editing with two colleagues Milton's complete poetry and selected prose for Random House, and he is writing a book on Milton's self-representations. He is also currently serving on the editorial board of a Milton encyclopedia to be published by Yale University Press. In 2002 he published "Alexander More Reads Milton: Self-representation and Anxiety in Milton's Defences," in *Milton and the Terms of Liberty* Cambridge: D. S. Brewer, 2002. He hopes to take his three children to Costa Rica this summer.

**Clark Power** has been on leave this year. He finished co-editing with Daniel Lapsely, *Character Psychology and Education*, which will be published by the University of Notre Dame Press. In addition to writing several book chapters, he presented a paper, "Moral Motivation: A Trifocal Perspective," at the 53rd Nebraska Symposium on Motivation. Clark will present two papers at international conferences this summer, one in Krakow, Poland and the other in Padua, Italy. He has been working on a number of projects with the Mendelson Center for Sport, Character, and Community. The one that he is most engaged with at present is a Youth Ministry through Sports Initiative, which they plan to take to every diocese in the United States. If you are involved with a Catholic Youth Sports Program and would like to work with us, please contact Clark.

**Katherine Tillman** has been on leave this year, working on a book on Newman and Philosophy, which, she says, may take the rest of her life to complete! She has also been traveling a good bit to give invited lectures, most recently on the Humanities in general at St. Anselm College in New Hampshire and on Newman in particular at Georgetown University in D.C.

**Henry Weinfield** writes: "This summer I'm looking forward to participating in a seminar on Religious Hermeneutics and Literature directed by Geoffrey Hartman, and then, before classes begin, bringing my daughter to college for the start of her freshman year. I'll also be trying to finish up a book on two recent American poets, George Oppen and William Bronk. I'm still working on the Hesiod translation, on a book on English poetry and the post-Enlightenment religious crisis, and (when the Muse decides to pay a visit) new poems."



## THE 2002 EDWARD J. CRONIN AWARD WINNER

### ETTY HILLESUM— THE COSMIC ORPHAN WHO MADE THE LEAP OF FAITH

Lauren Clark

Class of 2002

"I have already died a thousand deaths in a thousand concentration camps. I know about everything and am no longer appalled by the latest reports. In one way or another I know it all. And yet I find life beautiful and meaningful. From minute to minute" (Hillesum, 129).

From 1939 to 1945, the Nazis killed over six million Jews in concentration camps. During the reign of Pol Pot, one million of his people were murdered for political reasons. In third world nations around the world, hundreds of thousands of people die of starvation each year. In the United States, one out of every five homosexual men die of illnesses related to the AIDS virus; one out of every four college women is raped. And on September 11, 2001, thousands of Americans were killed in terrorist attacks on the country. These examples of the "devil's arithmetic" indicate that the horrors that plague humanity are not limited to any particular time, place, political or social cause but are universal. No matter what age or nation we live in, we will inevitably be affected by some such tragedy. As a result, many feel abandoned by God and alone in the universe. They resign themselves to despair, finding no source of consolation.

Given this dark perspective, it is incredible to encounter someone like Etty Hillesum, who, in spite of her own personal suffering as a Jew during the Holocaust, was still able to look at life and call it "beautiful and meaningful"

(Hillesum, 127). What enabled her to maintain this positive outlook in such dire times? In *An Interrupted Life*, we are provided with a picture of Etty's spiritual journey in her own words. Through this journey, she is able to emerge from her own feelings of despair and isolation into the comforting arms of God.

While Etty's story is undeniably inspiring, many might be inclined to believe that it cannot apply to their lives. Even though she accomplished a great deal, she also lived in different times and under different circumstances. She does not lay out a systematic philosophy for others to follow but rather simply describes her own experiences and feelings. Her story is that of one person; and her success seems difficult, if not impossible, to accomplish for others who do not have the benefit of her education, experience, and relationship with someone like Spier.

It would be foolish to dismiss Etty's wisdom on account of its subjectivity, as it does apply to our lives today. In order to recognize its significance, we need to understand the theory behind her way of life. While Hillesum does not provide this systematic formulation explicitly, it can be extracted from the work. When this analysis is performed, the philosophic theory that emerges appears similar to that of Sebastian Moore in *The Inner Loneliness*. Using Moore's work as a map, we can see the way in which a theory of how to live a spiritual life can be actualized.

Moore begins the exposition of his philosophy by first reflecting on the natural condition of man. He states that, "Self-awareness is what distinguishes the human from the other animals" (Moore, 7). By "self-awareness," Moore simply means "the self, aware, is self-aware" (Moore, 8). In other words, he distinguishes his idea from the traditional conception of self-awareness as reflection on oneself and limits its meaning to the continual consciousness of being apart from sensation. The immediate consequence of this condition is the feeling that I alone can understand myself, accompanied by a driving emotional response of self-love. The clearest expression of this self-love is the desire "to be-for another" (Moore, 11). Because I know who I am and believe that I am "special," I automatically want to share this with someone else so that they appreciate my worth and reap the benefits of my "specialness" (Moore, 11). As such, Moore believes that the desire for communication and communion with others is an inherent characteristic of all humans.

Upon examination of Moore's idea of man's natural condition, an apparent problem emerges, which he goes on to explain. If I am the only person that can truly know myself, my relationships with others will not completely satisfy my desire "to be-for another" (Moore, 11). No matter how much searching one does to find the perfect "soulmate," no such person can ever really be found on Earth. This leads to the condition that Moore terms the "ineluctable inner loneliness" at the "heart of the human problem" (Moore, 14). My desire to share myself will never be completely satisfied by any human partner. Thus, the only other partner that could accomplish this is one that knows me as intimately as I know myself but is outside of me with the "otherness of the ultimate all-grounding mystery" (Moore, 14). The only being who can satisfy these requirements is God.

While Moore's theory of inner loneliness may

appear to be self-evident on paper, it is not as easily recognized during the course of one's life. He identifies three separate stages in the realization and understanding of our loneliness. In the first stage, a person is for the most part unaware of their loneliness. The desire "to be-for another" is still present, but he does not recognize it as such. He desperately seeks to alleviate this unnamed desire through a variety of means, but inevitably is left with a feeling of "restlessness and discontent of life" (Moore, 14). In the second stage, a person becomes aware of the inner loneliness but does not yet realize that the only one who can provide comfort and fulfillment is other than human. This stage is characterized by even more vain searching, particularly for the perfect partner or friend, accompanied by continual disappointment. The third and final stage is the realization that satisfaction and peace can only come in the partner that is God. To arrive at the third stage we must make a leap of faith, which means "trusting our radical desire even when it reaches beyond our familiar world, finding nothing to satisfy it" (Moore, 15). This is the culmination of the spiritual journey.

In reading *An Interrupted Life*, we can point to specific passages that reflect Ety's progression along this spiritual journey. At the very opening of her writing, Ety presents herself as a superficial person, often reflecting on only trivial and crude concerns and plagued by a sense of incompleteness. She is searching for a purpose to her life but does not know where to find it. One of the main areas that she focuses on in an attempt to gain this completeness is her sexuality. On the first page of her diaries, she writes, "Love does indeed suit me to perfection, and yet it remains a mere trifle, set apart from what is truly essential, and deep inside me something is still locked away" (Hillesum, 3). She acknowledges that she has "specialness" but does not yet understand in what realm this quality lies or how she is to express it to others.

In her first meeting with Spier, Etty has this condition pointed out to her. After examining her hands, Spier tells her that she has many gifts and then remarks, "Happy now? Look, here you are, you've got all these marvelous qualities, so why aren't you happy now?" (Hillesum, 4). Again, Etty's gifts have been confirmed, and yet she still does not feel satisfied. Her immediate reaction to Spier's question is one of dislike and humiliation. We could further interpret these feelings as an indication that she recognizes her seemingly inappropriate discontent with life and is ashamed of it. However, she does not have an answer to Spier's question, "Why aren't you happy now," and exhausts herself in desperately seeking for one.

One of the many ways in which Etty attempts to make herself happy and fulfill her unnamed desire "to be-for another" is through her work. She has great ambition to write something that will affect people and be remembered. However, this ambition is checked by alternating moments of "near ecstatic" optimism and paralyzing uncertainty (Hillesum, 10). All of these efforts can be translated into her desire to share her gifts with others and make an impact on the world, but she still has to overcome her moments of despair that limit her from accomplishing this goal. She writes:

Everything will have to become more straightforward, until in the end I shall, perhaps, finish up as an adult, capable of helping other souls who are in trouble, and of creating some sort of clarity through my work for others, for that's what it's really all about. (Hillesum, 11)

Already Etty is beginning to realize that there is something missing in her life that prevents her from finding completeness. While she has high hopes and benevolent aspirations, she never seems to be able to actualize them. This leads her to feel a sense of "unease, a strange, infernal agitation, which might be productive

if only [she] knew what to do with it" (Hillesum, 26). Etty will not rid herself of this restlessness until she is able to "finish up as an adult," which in Moore's terms means awakening to her inner loneliness.

The beginning of this second stage in the process of recognizing and understanding the inner loneliness occurs in Etty's life when her relationship with Spier begins to grow. While Etty at first appears to have a very casual attitude about sex and love, proudly calling herself "accomplished in bed," her perception of relationships seems to change as a direct result of Spier's influence (Hillesum, 3). After spending some time with him, she confesses, "What I really want is a man for life, and to build something together with him. And all the adventures and transient relationships I have had have made me utterly miserable, tearing me apart" (Hillesum, 17). While issues of sexuality abound throughout the book, this is the first instance in which Etty describes the inadequacy of her sexual relationships. Like Moore's description in the second stage, Etty is desperately searching for the perfect partner with whom she can share her life. However, she is continually disappointed.

Etty attributes this disappointment to her excessive sensuality. She "yearns physically" for every beautiful thing that she sees and wants "to own it" (Hillesum, 10). Her "greedy" nature extends to her relationships with both Spier and Han. She reflects on the way in which she continually asked "Do you still love me?" and "Do you still think I'm special?" and views this as a "physical clinging to what can never be physical" (Hillesum, 12). Even at this early stage in her spiritual development, Etty realizes that the recognition of her "specialness" can only come in something above the physical realm.

From these comments it appears that Etty is advocating a rejection of the sensual, particularly sexuality. However, we see from the way

that she continues to live out her life that nothing could be further from the truth. Even though Etty recognizes in the first few pages of her diaries that a sexual relationship with Spier or with Han will not bring the feeling of completeness that she desires, she has such a relationship with both of them throughout the majority of the work. Traditional Christian morality would view this as a detriment to her spiritual growth. However, Moore's philosophy expresses a different sentiment. In fact, he seems to suggest that our sexuality is an integral element in the process of recognizing our inner loneliness and that after this recognition we will have better sexual relationships.

Before examining how this idea is played out in Etty's life, it is first necessary to examine what Moore really means by our sexuality and how it relates to our spiritual journey. He approaches this issue from two different angles—an evaluation of our desires and a historical analysis of our sexual repression. In his evaluation of our desires, Moore begins with the premise that "self-love and self-gift are one" (Moore, 24). As Moore states earlier, the most distinguishing characteristic of man is his self-awareness. This self-awareness is not a notion of "looking at" oneself but rather of "being with" oneself (Moore, 10). It implies a continual consciousness of oneself rather than just a temporary reflection. The necessary consequence of self-awareness is self-love. In "being with" myself, I know and understand everything about myself and recognize my particular gifts or "specialness" (Moore, 11). Because of our desire to share this with others, our self-love becomes self-gift whenever we expose ourselves to others in communication. And self-gift is our only source of true pleasure (Moore, 24).

Because this is our natural condition and something that we did not create, Moore posits that we often are unwilling to recognize the oneness of self-love and self-gift. We dis-

trust it "as though it were too good to be true" (Moore, 24). Moore explains this reaction by further suggesting that humans have a "natural pessimism, parsimony, puritanism" (Moore, 24). Because we are inherently uncomfortable with our happiness and believe that it is wrong in some way, we are hesitant to enjoy the pleasure that comes in giving ourselves to others. As a result, we come to distrust our desires and view them as selfish and morally wrong.

Moore explains that this distrust in happiness leads to the source of our great unhappiness. In denying our desires, we are lying to ourselves about who we really are and essentially saying that we must suppress all of these "bad" thoughts. However, when we desire satisfaction of our inner loneliness, what we really seek is a limitless being that knows us as we know ourselves. Thus, denying happiness is the same as denying God. If we are ever to find rest and satisfaction, we must "recognize not only that we have the desire for limitless happiness, but that this is 'as it should be,' ...that this is what life is all about" (Moore, 28). Moore presents the picture of a compassionate God who does not want us to rebuke our desires but rather to find fulfillment of them in Him. He offers not only a peaceful "refuge" from our inherent loneliness but also a place where we can enjoy ourselves with Him, joining in His "eternal dance" (Moore, 39).

Moore also approaches sexuality from a second angle of the historical development of its repression. According to his analysis, children in the primitive world were educated by their families regarding their sexuality and taught to respect and understand it. In the modern world, however, a child is reprovved for asking questions about his sexuality, forcing him to come to his own understanding of it. The closed attitudes that parents take towards any issues of sex lead their children to believe that there is something inherently wrong with it.

Consequently, the child builds an obstacle to his overall happiness:

Sexual feeling, deprived of its friendly familiar mirror to validate itself in, is repressed, forced underground whence it exerts that compulsive, tyrannical power which, we have seen, characterizes all repressed desire. (Moore, 52)

Once again, Moore is describing the ill effects of the denial of a natural desire.

Just as the failure to recognize the unity of self-love and self-gift leads to our repudiation of our only true pleasure, the denial of our sexuality puts us at odds with ourselves. Underlying both of these cases is "the split between desire—heavily reinforced when sexual experience begins—and the need for control—heavily reinforced, in its turn, in reaction to the newly awakened desire" (Moore, 50). While Moore notes that it is impossible for us to return to the primitive days of sex education, it is possible for us to reconcile desire and control. He encourages us to recognize and embrace our sexuality. In so doing, we will relieve ourselves from the inner tension caused by our denial and open ourselves up to the possibility of true happiness in pleasure.

At the same time, however, he does not want us to believe that we can find relief from our inner loneliness in any sexual relationship. As he continually emphasizes, nothing on Earth can fulfill this void. He writes, "In the end the problem of sexuality, of an existence at once spiritual and earthbound, is the problem of God" (Moore, 56). We can only understand and be happy with our sexuality when we come to God. When we are relieved from our inner loneliness we will also become "at one with our sexuality" (Moore, 56).

Thus, unlike the teachings of the medieval Church, Moore does not believe that sexuality is evil. Rather it is an inherent aspect of

our being that cannot be denied without causing division within oneself between desire and control. In addition, Moore suggests that sexual relationships, while not fulfilling in themselves, can actually lead a person towards God (Moore, 74). While this seems like a radical statement, it is quite evident from his consideration of the stages in the process of recognition and understanding of the inner loneliness. In Stage 2, a person becomes aware of his loneliness but seeks relief in other persons and things, only to be continually disappointed. As such, sexual experiences tend to aggravate our feelings of loneliness and "accentuate" the fact that we are "cosmic orphans" (Moore, 73). In summary, Moore's view of sexuality and its relation to our spiritual journey can be encapsulated in his "total picture of the human being: as the cosmic orphan whom desperation will drive to every wickedness and who will find fulfillment only in friendship with his/her joyful creative origin" (Moore, 77).

With this understanding of sexuality, we can return to Etty in the second stage of her development and see that her relationships with Spier and Han do not set her back at all. On the contrary, they spur her on to seek a more satisfying means of fulfillment in something above a physical "clinging" (Hillesum, 12). When reflecting on her feelings for Spier, she at first claims that all she wants is for him to desire her as the "ultimate confirmation of [her] worth and womanhood" (Hillesum, 34). However, she immediately goes on to say, "I don't love him at all as a man, that's the maddening thing, so does it all come down to my confounded desire to be important, to want to own someone?" (Hillesum, 37). Moore would answer 'No' to this question. What it all comes down to is Etty's desire to share her specialness with someone else in such a way that he fully understands her as intimately as she knows herself. She does not really "want to own someone," but to bring someone into the very essence of her being so that she does

not feel so alone in the universe. Rather than repressing this desire, Etty is right in entertaining and reflecting upon it because it leads her to the realization that there is something more than this.

It is difficult to determine when Etty actually makes the leap of faith and enters into the third stage of her development. Different comments that she makes throughout the diaries indicate that she always had an intimation of the truth that her restlessness and loneliness were a result of her distance from God. For example, in August of the first year of her diary, she writes, "There is a really deep well inside me. And in it dwells God. Sometimes I am there too. But more often stones and grit block the well, and God is buried beneath" (Hillesum, 44). Later on, while still in the midst of a sexual relationship with both Spier and Han, she writes, "My body has its own way much of the time, is not yet at peace with my soul. Yet I firmly believe in that oneness. And I believe less and less that one man is enough to satisfy my body and my soul" (Hillesum, 83). Because Moore's theory is being applied in real life here and not just on paper, Etty's progression does not appear very obvious or consistent. The transitions between periods are not clear, and she often seems to revert to an earlier stage. Nevertheless, her life demonstrates a truly human progression, beset with minor successes and setbacks along the way.

Regardless of where the transition to the third stage actually occurs, it is clear that Etty is well entrenched in it prior to her departure for Westerbork. She has come to an awareness of her loneliness and recognition of the futility of any earthly attempts to cure it. She trusts that there is a Being who can not only provide her relief from this pain but also pure happiness. Finally, she identifies this Being as God the Creator. Despite all of the progress that she has made in her spiritual journey, Etty's inner loneliness remains. Has Etty failed

in some way? Is there a further step that she must take to finally find rest in God? Moore answers affirmatively and asserts that the final step that we all must make to rid ourselves of our cosmic loneliness is death.

In the last section of Moore's work, he writes, "Dying is the loneliest thing we shall ever do. And so, if God is to be experienced as dispelling our loneliness, this must happen *in our dying* if it is to happen, definitively at all" (Moore, 81). If we can only find peace in death, Moore's thesis seems riddled with an insurmountable obstacle. No one has ever fully experienced death and been able to tell about it. Thus, our happiness and fulfillment seems only achievable in an afterlife. We can look forward to an end to our loneliness, but while on Earth we will never experience it. If this was the end of Moore's theory, many, including Etty Hillesum, would reject it as unsatisfactory. No one wants to believe that our earthly existence cannot be fulfilling. Life would seem more like a punishment than a gift from the compassionate Creator. Moore solves this problem by introducing the powerful example of Christ.

For Moore, Jesus represents the "beginning of a new humanity" (Moore, 82). Unlike all other human beings, Jesus readily accepts the oneness of self-love and self-gift and thus does not experience a split between desire and control. He is a whole person in complete union with God. His inner harmony plays out not only in his sexuality but also in the two other realms that are affected by the split, namely our dependence on the world for survival and our mortality. Free from the effects of original sin, Jesus is "totally trusting in God and consequently at ease with his sexuality, unanxious over survival, and without the dread of death" (Moore, 82).

While Jesus presents his followers with the picture of perfect humanity, they are prevented by their inherent limitations from imi-

tating him completely. How then does Christ affect an influence on the disciples? From the evidence in the Gospels and the fact that the apostles effectively insured the perpetuation of the faith, we know that Jesus did have a profound effect on them. Moore explains this effect in terms of a "contagion" (Moore, 86). As previously stated, Jesus completely trusted in the Father and was thus able to direct his desires towards God rather than repressing them. From Moore's discussion of our evaluation of desires, we know that humans have the tendency to distrust our happiness. This often leads to the puritanic repudiation of desires. Such a general dismissal not only is a denial of ourselves but also prevents us from accepting our greatest desire, which is an end to our inner loneliness. As our inner loneliness can only be relieved by God, we are thus dismissing God by rejecting desire. If we are somehow able to embrace our desire and advance to the third stage of the process of recognition and understanding of inner loneliness, we are still faced with the leap of faith. We have to trust that our desire can be fulfilled even though we have no direct knowledge of the Being that will satisfy us. Jesus solves both of these problems through his example. He demonstrates that the leap of faith is not irrational and that our desires should be embraced and directed towards union with God. Just by being in the presence of a person with such powerful beliefs and trust, the apostles were able to free themselves from the binds of control (Moore, 86).

Moore calls this the "intensification stage" and equates it to falling in love (Moore, 86). While he uses the example of Jesus, he also states that this experience of freeing ourselves through the influence of others can occur in the "company of an exceptionally strong and free person" (Moore, 86). Thus, while Etty is not directly affected by Jesus' example, we can infer that she enters the "intensification stage" under the influence of Spier. Reflecting upon Spier's work, she writes:

He breaks them open and draws out the poison and delves down to the sources where God hides Himself away. And he works with such intensity that, in the end, the water of life begins to flow again in dried-up souls; each day the life-stories pile up on his little table, almost every one ending with, 'Please help me.' And there he is ready and willing to help each one. Last night I read the following passage about a priest: 'He was a mediator between God and men. Nothing worldly ever touched him. And that was why he understood the need of all who were still busy growing.' (Hillesum, 119)

While Spier is definitely not free from faults, he does appear as a Jesus-figure in Etty's life. In speaking to God, she writes of him, "the man whose light You kindled in me" (Hillesum, 168). Etty does not strongly emphasize the influence of Christ on her life; instead Spier serves as her "exceptionally strong and free person" (Moore, 86). He shows her where to find God in her life and acts as her "mediator" or "priest" (Hillesum, 119). He helps her to find a new direction for her desires outside of the physical world. Finally, he inspires her by the strength of his convictions and the manner in which he lives them out in his life. By falling in love with Spier, Etty also falls in love with God.

Despite Jesus' profound influence, the disciples are not completely freed from their anxieties over their sexuality, survival, and mortality. Christ helps to lessen the strength of these anxieties and gives his disciples the courage to live their lives without being paralyzed by fear. At the same time, Moore notes that the Christ "contagion" does not bring an end to the inner loneliness. In fact, he asserts that Jesus' followers are exposed to it even more. By intensifying the disciples' experience of and desire for life, Jesus has turned their souls "towards the crisis of death" (Moore, 87).

While this may at first appear to be a contradictory statement, we can come to an understanding of it if we remember that the direction of the disciples' desires has been turned to the one, limitless Being that can bring them satisfaction. When we look at death as a "falling-away of limits," dying is conducive to their desire, but only in the sense of a "loss of everything" (Moore, 88). Moore goes on to explain that this apparent connection can never be tested in our own lives. For the disciples, however, Jesus served as the "crystallization" of their desire (Moore, 90). He enabled them with a new "capacity to perceive" by acting as their voice from the grave. He answered the questions that nature could not regarding the immortality of our souls. The disciples were not, however, freed from their inner loneliness by Jesus' revelation. Moore writes, "Death as such does not introduce into the blissful presence: it only readies the soul for it, and the readying is a total emptying, a desolation" (Moore, 90). From Jesus' example, the disciples learned that preparation for death necessarily requires "primordial collapse of our hold on life" (Moore, 91).

While this might still appear to be an unsatisfactory answer to the problem of our loneliness, Moore is not in the business of providing easy answers. He equates the knowledge that we can gain from Jesus' example as a helpful guide to "changing [our] lonely dread to happy fear" (Moore, 96). We will always fear death in some way if we place any value on our lives and truly view ourselves as self-gifts. The alternative to Moore's readying is a repression of our fear of mortality, which like that of sexuality translates into a denial of ourselves and a rejection of God. Moore's projection of Jesus' possible response is much more satisfying:

I will not make you happy on your terms, but I can restore your dread of death from the condition in which you must forget it to the condition where you have nothing

to hold you but the everlasting arms, in whose embrace is eternal happiness. (Moore, 99)

If these are the only two alternatives, Moore's path is undoubtedly the one of greater happiness and peace.

From Etty's final diary entries, it would appear that she agrees with Moore. Etty presumably does not have the benefit of the disciples' experience of Christ to show her how to ready her soul for death. However, death surrounds her every day in "more arrests, more terror, concentration camps, the arbitrary dragging off of fathers, sisters, brothers" (Hillesum, 23). It may be too much of an exaggeration to say that Etty experiences Spier's death in the same way that the apostles experience the death of Christ. And yet Etty does experience this "dying while yet alive," in the gradual annihilation of her entire community (Moore, 90). As her friends and family are taken away to camps, Etty empties her soul of all extraneous thoughts and attachments. She writes:

With each minute that passes I shed more wishes and desires and attachments. There are moments when I can see right through life and the human heart, when I understand more and more and become calmer and calmer and am filled with a faith in God which has grown so quickly inside me that it frightened me at first but has now become inseparable from me. (Hillesum, 145).

While the loss of her friends does not provide her with any assurance of the afterlife, it does encourage her to abandon all futile pursuits and "move towards death as to [her] destiny," just as Christ did (Moore, 83).

Etty is able to face the prospect of death with such courage because of her incredible trust in God. This faith enables her to forgive her oppressors, to accept her suffering, and to



avoid the temptation to blame God for all that is happening. Etty's preparation for death does not in any way imply her rejection of life or surrender. She reflects that many criticize her for not attempting to escape from the Nazis. Her attitude is not one of despair but of abstraction from the physical world. She writes:

I don't feel in anybody's clutches; I feel safe in God's arms, to put it rhetorically, and no matter whether I am sitting at this beloved old desk now, or in a bare room in the Jewish district or perhaps in a labour camp under SS guards in a month's time—I shall always feel safe in God's arms. They may well succeed in breaking me physically, but no more than that. (Hillesum, 176)

No matter what physical suffering Etty is faced with, she will always be able to find solace in her relationship with God.

This quote brings us full circle to our original question—how can anyone who recognizes the suffering and evil present in the world have a positive outlook on life? Moore further complicates this problem by showing how we are plagued by an ineluctable loneliness, a desire to share ourselves with others that can never be fulfilled by any earthly partner. In reading Moore and Hillesum together, we encounter a solution to both of these dilemmas. Moore outlines the three-stage process of recognizing and understanding our inner loneliness. Etty exhibits these stages during the different periods of her writing, moving from restlessness to dissatisfaction with sexual relationships as a means of fulfillment and fi-

nally to a deep trust in God. Moore goes on to show the way in which the problem of our inner loneliness affects the three most important concerns of humanity—sexuality, survival, and mortality. The anxiety over each of these areas is caused by a split between desire and control, which can only be resolved by making a leap of faith and recognizing God as the only source of true happiness. Etty's declining focus on her sexual relationships and personal attachments to the physical world are evidence of this recognition. Finally, Moore argues that the inner loneliness can only be relieved in death, but the example of Jesus provides us a way of readying ourselves for death and joining in God's dance. Etty prepares herself by letting go of all of her worldly attachments and entrusting herself in God. She never gives up on life but is content with resting herself in God's arms.

While Etty's diaries may seem like no more than an individual's expression of random thoughts and emotions and Moore's work as a dry, systematic theory, the integration of the two texts shows the way in which theory and practice can be married (Hillesum, 48). Moore's work provides us with a specific method to follow, and Etty's life shows that it can be done. Taken together the texts provide us with a picture of how to avoid falling into the despair of life and a map of how to get there. While the road will not be easy, Moore and Hillesum introduce us to an invaluable companion who will see us through to the end—"For once you have begun to walk with God, you need only keep on walking with Him and all of life becomes one long stroll—such a marvelous feeling" (Hillesum, 180).

## 2002 SENIOR ESSAY TITLES

Laura Beeby	Nietzsche as Educator: The Dancing Midwife in Word and Deed	Steven Affeldt
John Beltramo	The Oversoul as Illustrated by John Steinbeck's <i>The Grapes of Wrath</i>	Julia Marvin
Laura Bonadies	From Superbia to Magnanimitas: The Development of Pride in Dante's <i>Divine Comedy</i>	Julia Marvin
Brian Casas	A Proposal for a Collectivized Farming System Based on the Model of the Israeli Kibbutz	Phillip Sloan
Lauren Clark	The Relationship Between Learning Disabilities and Juvenile Delinquency	F. Clark Power
Katherine Diaz	The Seeds of Reconciliation: The Meaning of Political Reconciliation in the South African Truth and Reconciliation Commission	F. Clark Power
Colleen Faherty	Jean-Jacques Rousseau and his Critique of Ignorance: The Problem of Modernity	Steven Affeldt
Megan Feely	The Mentally Retarded in the Criminal Justice System: Legal, Religious and Pragmatic Responses	Walter Nicgorski
Nicholas Fonte	The Political Theory of Christian Anarchism: A Report and Assessment of Its Use in the Catholic Worker	Walter Nicgorski
Anne Gillotte	Half in Love with Easeful Death: Themes of Mortality in the Sonnets and Odes of John Keats	Stephen Fallon
Ryan Hughes	Standing As Future: The Political Dimension of Nietzsche's Perfectionism	Steven Affeldt
Robert Kennedy	Essential Principles of Christian Martyrdom	Nicholas Ayo, C.S.C.
Richard Klee	<i>Zoon Echon Logon</i> , and <i>Animal Rationale</i> : a Socratic Discussion on Philosophic Communication	Gretchen Reydams-Schils
Eileen Kuras	"Therefore, fair Hermia, question your desires": Erotic Morality and the Illusion of Gender in <i>A Midsummer Night's Dream</i>	Stephen Fallon

Eric Long	The Illustrious Scene: An Analysis of Wallace Steven's <i>Credences of Summer</i>	Stephen Fallon
Kendahl Lund	Reflections of a Protestant Domer	Nicholas Ayo, C.S.C.
Luke Macaulay	The Question of Whether the Universe Is Finite or Infinite: An Historical Account from Ancient Greece to the Dawn of the Scientific Revolution	Michael Crowe
Alan Maginn	Knowledge and Experience as the Basis Upon Which Human Beings Can Come to Both Comprehend and Create "Beauty"	Gretchen Reydam-Schils
Courtney Miller	Education in a Democracy: The Need for a Free-Thinking Citizenry	Felicitas Munzel
Julia Noone	George Boole's Role in the Development of a Symbolic Logic	Michael Crowe
Kathleen O'Connor	Children's Understandings and Perceptions of Death: Ages Birth to Twelve	F. Clark Power
Ernesto Pandes	Hobbes and the New Science of Politics	Phillip Sloan
Kelly Perry	A Choice for All Eternity	Felicitas Munzel
Terry Power	A Rare Exception in Trans-Atlantic Convergence: The GE/Honeywell Merger Exposes Disparities in International Regulation	Gretchen Reydam-Schils
Kathleen Schlosser	Reconstructing a Theology of Mary	Nicholas Ayo, C.S.C.
Paul Schofield	Legends and Meditation: Edifying and Conditioning Tools of Early Buddhists	Jeffrey Schneibel, C.S.C.
Jennifer Sirola	Liberalism, Morality, and Education: The Case of John Locke	Walter Nicgorski
Tim Welsh	William Blake Saves Humanity: The Divine Human and the Battle Against Science	Michael Crowe
Daniel Westmeyer	From Mycenae to Troy: Armor, Weapons, and Tactics in the <i>Iliad</i>	Michael Crowe

## 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 PLS Office.

### Class of 1954

### Class of 1955

(Class Correspondent: George L. Vosmik, P.  
O. Box 5000, Cleveland, OH 44104)

### Class of 1956

### Class of 1957

### Class of 1958

(Class Correspondent: Michael J. Crowe,  
PLS, U. of Notre Dame, Notre Dame, IN  
46556)

**Bob Bowman** continues to practice psychiatry in Connellsville, Pennsylvania. He and his wife, Clare, also enjoy time in Florida and at other locations.

**Mike Crowe:** See elsewhere in this issue of *Programma*.

**Frank Crumley:** Frank writes that he lives in Dallas, Texas and can be reached at 972-233-5774.

**Greg Kilduff:** Greg and his wife Jane are currently running a bed and breakfast inn called "Porches on the James" in Smithfield, Virginia, near Colonial Williamsburg. Jay's earlier career had been in banking. He hopes to return for the 2003 Alumni weekend. Greg's new email address is <gkild@infionline.net>.

**Ed Nash** writes that he is planning on returning for the Alumni Reunion. He now lives in Denison, Texas and runs a chemical depen-

dency program for youths incarcerated with the Texas Youth Division. He and his wife have three children, the two youngest in high school.

**Tom O'Regan** has now retired from his law practice. He volunteers one day a week as Assistant Catholic Chaplain at Cook County Hospital in Chicago, visiting cancer patients. Tom also participates in a great books seminar at his local library. He and his wife, Kathleen, live in Northbrook, IL and can be reached at 847-564-5167.

**Jack Rippey** writes that he "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." He now lives in Montross, Virginia.

**Jay Sennott:** Jay writes that he "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. When that firm was sold in 2001. I fully retired. My wife, Janet, and I over the last seven years have traveled and enjoyed life. We reside at 70 E. Cedar St, Chicago, IL 60611."

### Class of 1959

### Class of 1960

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

**Class of 1961****Class of 1962**

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

**Class of 1963**

**Richard J. Kavanaugh** received the Rev. Arthur S. Harvey, CSC, Award, posthumously, in honor of his achievements in the field of performing arts. They presented the award to his family on April 11, 2003.

**James R. Wyrsh** was chosen the UMKC Practitioner of the Year Award Recipient. The University of Missouri-Kansas City Law School Alumni Association honored him in their annual dinner on November 6, 2002. The award honors the alumnus who has "given of one's self for the UNKC School of Law and its students over a significant period of time and who is identified in the community as one who has displayed extraordinary courage" and has been identified among peers as "one who has consistently demonstrated excellence in the practice of the legal profession".

**Class of 1964****Class of 1965**

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

**Class of 1966**

(Class Correspondent: Paul R. Ahr, P.O. Box 1248, Fenton, MO 63026-1248)

**Class of 1967**

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

**Class of 1968**

Ned Buchbinder had some sad news: **Rob Burroughs** recently passed away. Rob was a Peace Corps Volunteer in Thailand and spent most of his post ND life there.

**Class of 1969****Class of 1970**

(Class Correspondent: William F. Maloney, M.D., P.O. Box 8835, Rancho Santa Fe, CA 92067-8835/2023 West Vista Way, Suite A Vista, CA 92083 619/941-1400 ph 74044.2361 @compuserve.com)

**Class of 1971**

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

**Class of 1972**

(Class Correspondent: Otto Barry Bird, 15013 Bauer Drive, Rockville, MD 20853)

**Class of 1973**

(Class Correspondents: John Astuno, 3844 South Elm St., Denver, CO 80237-1009, and John Burkley, 200 Law Road, Briarcliff Manor, NY 10510 burkley@pacific.net.sg)  
Added by the PLS Office:

**Katherine A. Kersten '73** is recipient of the 2003 Family Exemplar Award, to be presented April 25 at the spring Alumni Senate meeting. Katherine, a writer and attorney, is senior fellow for cultural studies at the Center of the American Experiment in Minneapolis. A founding director of the center, she served as its chair from 1996 to 1998. Katherine is also a bi-monthly columnist for the *Star Tribune* (Minneapolis), a position she has held since 1996. She has written and spoken on cultural, family, and policy issues for several national publications and television programs, and has been a regular commentator for NPR's *All Things Considered*. Katherine is a member of the advisory boards of the Institute on Religion and Democracy in Washington, D.C., and the Minnesota Association of Scholars. She has been named a Friend of the Humanities by the Minnesota Humanities Commission.

Katherine holds a master's degree from Yale University, and a JD from the University of Minnesota, where she was a member of the

Minnesota Law Review. Married to attorney Mark Johnson, Katherine is the mother of four children, ages 13 to 19. Prior to having children, she worked as an attorney, a banker, and an administrator at the University of Wisconsin-Madison. (copied from the Notre Dame web site: <http://alumni.nd.edu/awards/exemplar.html>)

#### Class of 1974

(Class Correspondent: Jan Waltman Hessling, 5613 Frenchman's Creek, Durham, NC 27713-2647 (919) 544-4914 [hessling@mindspring.com](mailto:hessling@mindspring.com))

#### Class of 1975

(Class Correspondent: David Miller, 4605 Aberdeen Avenue, Dublin, OH 43016-9528)  
**David Miller** has tried to contact all '75 graduates. Some addresses are either missing or inaccurate. Please contact him at 4605 Aberdeen Ave., Dublin, OH 46016.  
 David is a partner in a number of cable television systems in the Midwest. He participates in quite a few social programs, including Big Brothers, Special Olympics, Junior Achievement, and United Way.

**Tim Connell** has made the practice of law a family matter, at one time with both his father and brother. Enjoying the life in a small town also allows him to ride herd over his own commercial cow herd. Does that make him a philosopher ramrod?

**George Adelo** also practices law. In the meanwhile, he runs several entrepreneurial companies. George's love of music continues with both performing and promotion. He also contributes his time to a local program that teaches business skills to high school students.

#### Class of 1976

#### Class of 1977

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

#### Class of '77 Gives \$4,000 To Rogers Fund

#### Submitted by Judge David Dreyer

Last June, the Program's Class of 1977 celebrated its 25<sup>th</sup> Anniversary Reunion on campus. Many former students returned for fun, friendship, and a timely Great Books discussion of Machiavelli. Most importantly, the Class of 1977 presented the Program with a gift of \$4,000 to the Stephen Rogers Fund to benefit needy students. The presentation was made at a morning brunch reception in the Great Hall of O'Shaughnessy.

The presence of Dr. Rogers widow, Dana Rogers, and three of their grown children made the occasion very special. Mrs. Rogers spoke of the great affection that Dr. Rogers had for his students and the Program, and even brought copies of old recommendation letters written for some of the Class of '77 – what a surprise! Everyone in attendance felt it was a very appropriate way to celebrate 25 years as philosopher-kings and queens.

Also in attendance was Professor's Phillip Sloan, Frederick Crosson, Michael Crowe, Felicitas Munzel, Clark Power, Henry Weinfield, and many other Program alumni.



Some of the Class of 1977 gather with Dr. Stephen Rogers family after presenting the Program with a gift of \$4,000 in his memory. From left to right: Dave Carlyle, John Steinman, John Rogers, Rev. Dr. Anne M. Dilenschneider, Andrea Rogers, Mrs. Dana Rogers, Ken Taylor, Dave Dreyer, Maria Rogers, Bob Ryan, Andy Panelli, Don Kern, Rich Spangler, and Anne Norton Beck.

All the contributors from the Class of 1977 for this generous gift are listed as follows:

DAVID BONFIGLIO  
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**Class of 1978****Class of 1979**

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

**Class of 1980**

(Class Correspondent: Mary Schmidlein Rhodes, #9 Southcote Road, St. Louis, MO 63144-1050)

**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 00820-4971, ithaka@viaccess.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)

**Class of 1985**

(Class Correspondent: Laurie Denn, 5725 Hansen Road, Edina, MN 55436-2404)

**Class of 1986**

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

**Class of 1987**

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

**Tom Cook** wrote: "I am married to Cecelia (Domer, BA in Music, 1990) for 11 years. We have three great kids: Madeleine (7), Helen (4),

Max (2). I am working as the Manager of Software Engineering for a company that produces capitol equipment for the Semiconductor industry. For the record, I must say that my PLS background has helped me in my career far more than my electrical engineering background. Cecelia and I are home schooling our children and are using a Great Books style program as the context for their education. Home schooling is hard work, but definitely rewarding. Madeleine starts Beowulf today. I am currently in the middle of reading Kristin Lavransdattar by Sigrid Undset, and 'Choreographing Software Process Improvement'. I like the first book better... ([cookt@esi.com](mailto:cookt@esi.com))"

**Class of 1988**

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

**Class of 1989**

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

Added by the PLS Office:

**Thomas Cashman** wrote: "I work and lived in Chicago for the past 10 years. I am married (no children, yet). I have gotten involved with a PLS Alumni seminar/book club that meets once a month here in the Chicago area (I am one of the more senior members, unfortunately). I attend about half of the meetings. It has been a great experience and one I would recommend to other alums, especially where there is a large contingent of former PLS'rs around to participate.

I remember fondly my time in the program, the people I met and the professors who guided us on our journey. I have felt a bit out of touch, at least prior to hooking up with the book club, and feel again a part of the PLS program." [tfcashman@hotmail.com](mailto:tfcashman@hotmail.com).



**Class of 1990**

(Class Correspondent: Barbara Martin Ryan,  
45 Westmoreland Lane, Naperville, IL  
60540-55817,  
barbnjohn@wideopenwest.com)

Added by the PLS Office:

**Mary Abowd** is teaching journalism at California State University, Chico. Her husband has a tenure track job in the Religious Studies Department.

**Amy Dunlap Dickas** and her husband have been married for ten years. They have four young children (a newborn, 2, 5, and 7 years old). Amy was an attorney and quit to be a full-time Mom (with absolutely no regrets). She enjoys reading children's classics. In December they were reading C.S. Lewis's *Chronicles of Narnia*.

**Patrick Tuite** was at Notre Dame helping Paul Rathburn with Summer Shakespeare in 2002. He was then headed to a tenure-track position in film and theatre at Catholic University.

**Class of 1991**

(Class correspondent: Ann Mariani Morris, 1  
Elwood Ave., Stoneham, MA 02180)

Added by the PLS Office:

**Noreen Bowden** wrote: "I'd love to talk with anyone interested in Irish Studies, living abroad (Ireland particularly!), or editing websites or ethnic media.

After graduating from ND, I went to BC for an MA in Irish Studies, and have spent about half of the last decade living in Ireland. I'm now the editor of IrishEmigrant.com, a news service for Irish people around the world. I live in Galway, on the west coast of Ireland.

I'd be more than happy to meet up with any PLS students in person for a chat, but in case the commute is a little too long—noreenbowden@yahoo.com is the best way to reach me.

I think the career bank is a great idea! I wish it had been around when I was staring into what seemed like the abyss of post-PLS life back in 1991!

Thanks!

Tel: 011 353 86 8245530

Irish Emigrant Publications, Cathedral  
Building, Middle Street, Galway, Ireland

**Class of 1992**

**Barb Sain** has been working on a Ph.D. in Systematic Theology at Catholic University in Washington, DC. In January she moved to St. Paul, MN, to teach in the Theology Department at the University of St. Thomas. [27sain@cua.edu](mailto:27sain@cua.edu).

**Class of 1993**

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

**Class of 1994**

**Ann Cook Van de Walle** wrote: "I am currently at home raising two young sons, and love getting any correspondence from PLS! I treasure the time I spent studying the Program, and would relish any time spent basking in some great literature with reflective people. [vandewalle@yahoo.com](mailto:vandewalle@yahoo.com).

**Class of 1995****Class of 1996**

(Class Correspondent: Stacy Mosesso, 150  
East 39<sup>th</sup> St. Apt. 1001, New York, NY  
10016)

**Class of 1997**

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

**Brien Flanagan** wrote: "I have been on hiatus for awhile, but have turned up anew. And I am ready to retake the class correspondent position...I have taken up residence in Port-

land, OR and work as an attorney when I am not skiing, backpacking or mountain biking. Life is Good."

#### Class of 1998

(Class Correspondents: Katie Bagley, 1982 Arlington Blvd., Charlottesville, VA 22903-1566 (804) 984-6666, ksbagley@hotmail.com, and Bryce Seki, 28 Fischer Graduate Residence Apt.2C, Notre Dame, IN 46556, Seki.1@nd.edu (219) 634-4486)

#### Class of 1999

(Class Correspondent: Kate Hibey at khibey@hotmail.com)

#### Class of 2000

#### Class of 2001

**Joseph Howarth** wrote: "I trust this letter reaches you healthy, happy, and perhaps somewhat prepared for the always-crazy yet wonderful holiday season. Greetings from Korea!

In short, my first four months in Asia have been spectacular. While I was not prepared for the striking difference between the East and the West, not only in language and diet, but also in philosophy and culture, I have adjusted well and am now reveling in the experience. Thanks to the constant support and companionship of my beautiful girlfriend Kathy, we have managed to circumnavigate even the most challenging moments and are growing more accustomed to the new environment everyday. Korea is a wonderful place to live.

Being the only foreigners for miles, Kathy and I have enjoyed our celebrity status. As middle school teachers, our students are particularly curious but incredibly shy. Teaching English is challenging, and I have a renewed respect for the importance and difficulty in acquiring a new language. My Korean is slowly progressing, and though I can basically read and write Korean, I struggle to understand even a

small fraction. Nevertheless, I, and all my Korean friends, are getting a chuckle out of my attempts.

The people have been exceptionally generous and friendly, the landscape is truly remarkable, and the culture is phenomenal. I am learning so much, especially about myself. World events are constantly forcing me to define my position as a citizen of the United States, and with growing anti-American sentiment around the world, it becomes more challenging every day. Nevertheless, I always feel extremely safe in Korea. Always.

Certainly the most interesting and informative part of my year has been my culinary experiences. As you may imagine, food in Korea tastes and looks like nothing found in the West. Nothing. From seaweed to silkworms, from grass to eel, I have tried it all. Most impressively, I have learned how to chew live octopus so that the wiggling tentacles and still functioning suckers don't latch onto my teeth, or possibly, my throat. That, you see, could kill someone. I have also done 'field research' on the Korean 'canine' debate if you know what I mean. All this, and I have yet to get seriously ill. Okay, maybe once.

In addition, last week I received my blue belt in "Chopsticks." A blue belt must possess the ability, using only one's chopsticks, to eat an entire bowl of slippery noodles, filet a fish, and of course, defend oneself from live octopus. I was honored; foreigners rarely master the requirements for such an advanced belt.

Thanks to an enthusiastic first few months, my goal of seeing all of Korea is well within reach. A long vacation in February will also allow me to see much of Japan, China, and hopefully other countries in the region. There is just so much to see and so little time...

Well, that's about all from this side of the world. Thanks so much for reading, and re-

member you are always welcome to visit. I would love to show you around!

God bless in the New Year,  
[Canadianjosephnd@hotmail.com]"

**Danielle McGowan** wrote: "I have moved to California and am teaching high school at Moreau Catholic, a Holy Cross school. Next year I have the honor of teaching a Great Books elective for seniors.

**Adam Weaver** wrote: "I hope autumn is as beautiful there as it is here in Portland. I am now gainfully employed as a sub-worker at a daytime drop-in center for homeless youth and as a weekend night clerk at a transitional

housing facility for people recently released from prison. Both jobs provide quite different experience and I enjoy them. I also hope to play my violin a bit more and have taken an interest in Franciscan spirituality.

Here is my updated contact information.  
Adam Weaver, 4904 NE 29<sup>th</sup> Ave., Portland,  
OR 97211, 503-460-3496,  
[j\\_a\\_weaver@hotmail.com](mailto:j_a_weaver@hotmail.com).

May God be with you all, students, faculty, and staff, as this semester continues.

**Class of 2002**

**Class of 2003**

## MANY THANKS TO CONTRIBUTORS

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

### 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 1,600 alumni/ae all over the world

Teresa M. Abrams Russell

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Thomas Becchetti

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Catherine Crisham

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Donald Yeckel

### **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

### **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. Her classmates hope to memorialize her with a named scholarship to be awarded annually to a Program student. We have many worthy students in financial need. At the moment, the Development Office is monitoring contributions to see if the fund will be viable, so your gift will be especially welcome.

Mr. & Mrs. Robert Clements

### **Contributions to the Edward J. Cronin Fund**

The Cronin Fund both honors a legendary teacher and helps to reward (and thus to encourage) undergraduate efforts to write lucidly and gracefully. The Award is for the finest piece of writing each year by a student in the Program of Liberal Studies. This is a distinct honor; it constitutes the Program's highest prize for writing in the course of ordinary course work.

Your gift will help us to recognize Program students who meet the high standards for writing set by our invaluable senior colleague.

Megan Koreman Piskie  
Andrew Panelli

### **Contributions to the Willis D. Nutting Fund**

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

Robert Dini  
Drew Kershen  
Robert McClelland  
Thomas O'Regan, Jr.

**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.

Drew Kershen

**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.

John Cooney  
Thomas Flemming  
Margaret Hobday  
Dena Marino Fredrickson  
Michael Richerson  
Daniel Smith  
Gregory St. Ville  
Mary Beth Wackowski Wittenauer

**Class of 1977**

David Bonfiglio  
Dr. David Carlyle  
Annemarie Christy Hitchcock  
Bruce Cooke  
Rev. Dr. Anne M. Dilenschneider  
Judge David Dreyer  
Mark Dulworth  
Donald Kern  
Thomas Kwiecien

Sheila Murphy  
Ann Norton Beck  
Andrew Panelli  
Janet Robert  
Robert Ryan  
Dr. Wayne Schaefer  
Dr. Richard Spangler  
Prof. Kenneth A. Taylor  
John A.P. Zygmunt



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