

PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
Volume XVII, No. 1 March 2000

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in memory of

Nancy Hungarland Fallon
October 28, 1955—February 23, 2000

As this issue of *Programma* was about to go to press, the PLS community suffered a tragic loss with the death of Nancy Fallon, wife of Professor Stephen Fallon, of a sudden, unexpected heart attack. Nancy Fallon was a vital part of every world she inhabited. She was a wonderful wife and mother, and a source of comfort, balance, and level-headed, cheerful, and honest advice to her friends. She was the editor of the St. Mary's college magazine *The Courier*, a longtime volunteer at the St. Augustine Soup Kitchen, and the founder of the Junior Great Books Program at Holy Cross School in South Bend, among many other things. We will miss her terribly. Please keep Steve and Nancy Fallon's whole family, and especially their children Sam, Claire, and Daniel, in your thoughts and prayers.

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

Faculty Editor
Julia Marvin

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FIFTIETH YEAR CELEBRATION

Dear General Program and
Program of Liberal Studies Graduate,

As many of you know already, 2000 is a very special year for Great Books at Notre Dame. It was in September of 1950 that the first students entered the General Program of Liberal Studies (now called the Program of Liberal Studies).

Certainly a golden anniversary deserves a special celebration. In conjunction with the Alumni/ae reunion of June 8-11, 2000, we will provide a program of celebratory events for our own alums, faculty, and current students who wish to attend this reunion.

We will begin on Thursday evening of June 8. The residence halls will be open for anyone who has registered for the alumni reunion weekend. A festive social hour and banquet supper for Program graduates, current students, and faculty will be preceded in the evening by a Eucharist in Alumni Chapel. On Friday, June 9, we will have the morning for a review of Program

history, with reflection and nostalgic memories from all involved. From Friday luncheon to the end of the night we would follow the events planned for all those graduates returning to the campus for this weekend. On Saturday morning, June 10, we plan to have a special gathering of General Program / Program of Liberal Studies people, with the option of a seminar conducted for those who would enjoy such conversation. On Sunday morning, we hope to gather for a final meeting over Sunday brunch, which is included in the reunion weekend package.

We need to know if you are coming. Please fill out the attached registration form to be returned to the Program of Liberal Studies. The form also provides you with the information necessary to register with the University for the entire weekend's events, including room and board.

Michael J. Crowe and Nicholas Ayo
(Fiftieth Anniversary Committee)

PLEASE RETURN THIS FORM TO:

**PROGRAM OF LIBERAL STUDIES
50th ANNIVERSARY
215 O'SHAUGHNESSY HALL
NOTRE DAME, IN 46556**

Name:

Year of Graduation:

Current paper mail address:

Permanent address (if different):

E-mail address:

Activities since Graduation — including employment, further study, degrees, honors, marriage, children, community activities, etc.

(PLEASE ADD SHEETS IF NECESSARY)

I plan to attend the 50th Anniversary Alumni/ae reunion

June 8-11, 2000 yes _____ no _____

With spouse? yes _____ no _____

To register with the university, call (219) 631-6199
or Fax (219) 631-8648
or Email: Nadean.Burtzlaff.2@nd.edu

They will send you all the necessary materials for registration.

A VIEW FROM 215

F. Clark Power

We are getting *Programma* out a little earlier this year in order to involve you in our plans for celebrating the Program's 50th anniversary in the year 2000. I hope that you will find a way of joining our festivities some time next year. We have a number of special events that will help us to reflect on our accomplishments and rethink our mission at the dawn of the new millennium. I invite all of you to think of additional ways in which we may be in touch with each other next year. Perhaps we can gather for a drink in Room 214 O'Shaughnessey on home football weekends.

The class of 1999 took its place among the ranks of our distinguished alumni. Tom Kilroy was chosen by the seniors and faculty for the Willis Nutting Award, given to the senior who has contributed the most to the education of his or her peers and professors in the program. We had co-winners for the Bird Award for the Senior Essay this year. The first, Patrick Coyle, wrote under the direction of Phil Sloan. The second, Eric Nielson, wrote under the direction of Felicitas Munzel. Last year's Cronin Award for "writing in the Program" was won by Meg Colleton.

The class of 1958 also has something to celebrate: special congratulations are due to Professor Michael Crowe '58, who has just received official notice from President Malloy that he will be the next holder of the Cavanaugh Chair previously occupied by Professor Fred Crosson. He will be installed in a formal ceremony this fall.

As usual, we had a wonderful turnout for the alumni reunion, which we now hold in the Great Hall of O'Shaughnessey. We held our reunion seminar discussion on Doris Lessing's

short story, "The Old Chief Mshlanga," which was published in *This Was the Old Chief's Country* (1951). This is one of Lessing's earliest African stories, and it offers a penetrating insight on colonization. "The Old Chief Mshlanga" was also the last of the seminar readings in the World Masterpieces Seminar that the Program offers for guests at the South Bend Center for the Homeless.

When I wrote to you last year, the Seminar with the homeless was in its infancy and not known outside of the Program of Liberal Studies community. Since then, the course, which nearly half of the PLS faculty help to teach and which many PLS students make possible by providing child care and transportation, has received media attention including a story in the *New York Times*. I include an excerpt of the story by Ethan Bronner here (the full text is available on our website):

"Those of us in the grip of addiction use this process to rethink our lives," said Michael A. Newton, 50, originally of New York City, who has been homeless for 16 months. "Socrates makes clear that you have to have the courage to examine yourself and to stand up for something. A lot of us have justified our weaknesses for too long a time." Ted West, 39 with sunken cheeks and a handlebar mustache, explained the value of the course this way: "When you come out of the fog of addiction, you thirst for knowledge. You feel there is so much you missed. For 20 years, I never had a goal beyond where my next glass of vodka was coming from. When Socrates talks about the pleasure of knowledge, I know exactly what he means." He

added by way of background: “My health was miserable, my life was failing. I was vomiting blood, I weighed 139 pounds. I was hanging around with crazy people. I couldn’t even light a cigarette, I was so shaky. It took me a couple pints of vodka to go to sleep at night. Now I need structure in my life and reading these books has become an important form of structure.” Denis Kazmierczak, 54, a former flower arranger and actor, is one of them. He says the course has been a “sanctuary, someplace I can go where people appreciate me for my mind.” Then Kazmierczak elaborated: “It is hard to find beauty when you are in the situation we are in. But I have come to realize through the reading that, in some ways, everybody is homeless. You can be sitting in your fancy penthouse apartment looking out at the world but your life can be hollow. Now my mind is active, I have picked up a lost thread. Who knows? Maybe one day I’ll write the great American novel.”

Although the publicity has been distracting and time consuming, our students have welcomed the opportunity to present an image that shatters stereotypes of the homeless and confirms Aeschylus’s refrain that “wisdom that comes through suffering.” We are hopeful that the stories will lead to similar courses elsewhere; at this point, individuals from over thirty different colleges throughout the United

States have shown interest. As I noted last year, this seminar is not is not a novel idea but a return to the origins of the Great Books movement as an urban adult discussion group.

Speaking of adult discussion groups, I would like to invite all of you to consider spending a week participating in our summer symposium. Last year alumni/ae from each of the Program’s first four decades, their spouses, and parents of recent graduates gathered for a wonderful intellectual and social experience. All of our faculty, the most senior to the most junior, enjoyed the lively seminar discussions and the opportunity to learn about our graduates’ lives after GP/PLS. As for our visitors, the best indication of how they found the week is the fact that they all hope to return this summer. You can read more about the summer symposium and how to register for it in the issue of *Programma*.

I hope that all of you will stay in touch (remember that we are just an e-mail away). Thank you so much for your generosity this past year. Your contributions have helped to sponsor many events and activities throughout the year, including our outreach to the homeless. I would also like to thank those who volunteered as career mentors for our students and to help on our Advisory Board. Have a happy and holy New Year; we look forward to celebrating our fiftieth with you.

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FROM THE EDITOR'S DESK

Julia Marvin

It's my pleasure to begin the official observance of the fiftieth anniversary of the Great Books at Notre Dame with this issue of *Programma*. In it you'll find the usual updates on life in and after the Program, Father Ayo's All Souls sermon, and some new reading in the Great Books: an extract from the translation-in-progress of Hesiod's *Works and Days* by Professor Weinfield and Professor Catherine Schlegel of the Notre Dame classics department. In this year's Opening Charge, Father Ayo offers a fascinating account of the origins of Great Books education at Notre Dame: this is the first installment of a history of the Program, written by its past and present charis, which will appear in full this spring. You'll also find out about the opportunities you'll have this year to join PLS in its anniversary celebration. Thanks, as always, are due to Debbie Kabzinski, without whose efforts *Programma* would not be possible.

I hope to see as many of you as possible sometime during this year. I'd also love to hear from as many of you as possible, whether or not you'll have the opportunity to return to campus in person. You'll notice that this issue's Alumni/ae News is on the short side. Please remedy that in the next issue by sending your pertinent news and views to your class correspondent! If your class lacks a correspondent, you might consider volunteering to become one (a note to Debbie Kabzinski here at the Program will do the job). And if your class already has a correspondent but you would like to become one, by all means contact the current correspondent. He or she may be more than happy to share or pass on the responsibility.

As the current PLS seniors begin to think about what to do after graduation, they're turning to the Career Bank: a number of seniors have mentioned to me how grateful they are for the time and interest you are taking in making yourselves available

to them—and how reassuring they're finding it to see just how many interesting and different things Program graduates are doing! If you would like to join the Career Bank or update an entry, please just send a brief note explaining what you do (and/or in what areas you would be willing to advise current students), how to reach you, and what kind of contact you would like to have with current PLSers.

If you're a graduate of the Program considering a career change, please know that you're not alone: one correspondent who has just made a drastic geographical and professional move has written in to recommend the following books to anyone thinking about these matters: *Zen and the Art of Making a Living*, by Laurence Boldt (New York: Penguin, 1999); *What Color Is Your Parachute?* by Richard Bolles (Berkeley: Ten Speed, updated annually); and *Jobs for English Majors and Other Smart People*, by John Munschauer (Princeton: Peterson's, 1986). For anyone who would like to think hard about the relationship between vocation and earning a living, I would also recommend the provocative *Your Money or Your Life*, by Joe Dominguez and Vicki Robin (New York: Penguin, 1999).

Finally, I'd like to recommend to you the last few pages of this issue: as always, we've listed the different PLS funds and this year's contributors (thank you to you all for your generosity). This time we've also provided brief descriptions of each of the funds so that you'll know what each of them is all about. In their own way, they sketch a portrait in miniature of the Program and its history. I hope you'll find them, and the rest of this issue, interesting, and once again, I welcome you to join us however you can, in body or in spirit, as we celebrate this fiftieth year of Great Books education at Notre Dame.

WHERE IS THE CENTER?

PROGRAM OF LIBERAL STUDIES ANNUAL MEMORIAL MASS

SERMON FOR NOVEMBER 2, 1998

The Reverend Nicholas Ayo, C.S.C.

The religious wars of Europe following the Protestant Reformation were shooting wars. People were killed, even massacred. The culture wars of today do not use sticks and stones that break bones, but words, and they may well harm you. As we have become a litigious society, so we have become an accusatory church. Shooting wars have become shouting wars. There are those of a most conservative bent who seem to want to roll back the developments of Vatican II that empowered the laity in the Church and commissioned them to be a leaven in the modern world. They seem to sing "Backward, Christian Soldiers" to those who wanted to go yet onward, although the opposition would say that they mean only to reform the reforms of Vatican II in accord with the genuine spirit of that most remarkable ecumenical council. There are those of a most liberal bent who seem to want to accommodate the world, challenge the traditional practices of the church, and move toward what looks like democracy in the church without supervision from the Vatican. They seem to sing "Arrivederci Roma" in face of those who cheer the Holy Father at every turn, although the opposition would say they only want the Holy Spirit, given in baptism to one and all, to prevail in the church.

Whenever people are polarized into two groups, the extremes do not prevail in the long run. Common sense prevails. Wisdom

perdures. The center holds, and the far right and the far left remain only vociferous minorities. The community seeks a balance beyond dualities, a balanced position carried not without conviction, nor only as a half-hearted compromise, but a central synthesis that rises above the limited perspectives of the margins. And, you may ask, where is the center? Who speaks for the center? Who professes what the Church teaches, and not only what churchmen in this time or this place proclaim? As one loyal believer put it, I believe what the church teaches now, and I believe what the church will teach. After all, doctrine does develop, though that development is not betrayal. Vatican II approved a vision of church that previously was under suspicion and sometimes attack. Change does happen, and often change in order to remain the same.

Here at Notre Dame there is a splendid example of change made in order to stay the same. When women were admitted to Notre Dame as students in 1972, that was not a change in the mission of the university. Notre Dame was not chartered to educate men, but to educate potential future leaders of our society. When women were not in that group of tomorrow's public leaders, then Notre Dame educated men only. When women entered the potential social and political leadership of our society, and when women entered the various professional lives of our community, then

Notre Dame would educate women. The admittance of women to the university may have seemed a change, but upon reflection it is the refusal to admit women that would have been the change. Without women Notre Dame would no longer profess to educate the leaders of our society. Therefore, the admission of women was a change required to keep Notre Dame's educational mission essentially the same.

The Holy Spirit brings about change in the Church. Paul faced down Peter over the issue of the admission of the gentiles into the church without the presumption that they become in practice Jewish. It seemed a change to prescind from the Jewish circumcision and Jewish prescriptions of the law that bound Jews. But Paul argued that the church belonged to everyone redeemed by Christ, and that faith alone was enough to bring membership in the people of God who were the body of Christ. And the same Holy Spirit is not finished with the Church even now. Truth even if new and unaccustomed always prevails in the Catholic Church, but one may have to wait a long time for a consensus of the faithful and a validation by the teaching authority of the church. One might think of the hospital patient who told his doctor he did not expect him to prolong his life much longer but asked, "I only want to live long enough to hear what they say about me when I am dead."

The center I promote is not just a little of the left and a little of the right, but the center is a higher vision hoped for, a fuller grasp of the mystery of God, believed in even when not seen clearly. "For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood" (1 Cor. 13:12). Christ is the center when all is said and done, Christ who is fully human and fully divine, bread on our table today, and sacramental body of the Lord really present to our daily life. The church of Christ is the center, which

is the body of Christ who is the center, the church of saints and sinners, the church of East and West, of northern and southern hemispheres, the church universal, the genuine catholic church, the one, holy, apostolic catholic church. That center I envision is like a big net cast in the sea that brings up all kinds of fish. That center is a narrow door that requires effort to pass through but leads out to green pastures where the good shepherd leaves the ninety-nine to seek the one lost stray. "Peace I leave with you; my peace I give to you; not as the world gives do I give you," Jesus says in the gospels (John 14:27). It is a peace that amid the culture wars we need to claim. It is a peace not of boredom, not of blindness and deafness to problems perennial: it is a peace that only God can give. Paul admonishes his congregation: "So let no one boast of men, for all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future, all are yours; and you are Christ's; and Christ is God's" (1 Cor. 3:21-23). We are to remember our heritage. We are to receive the Holy Spirit who illumines our minds and enkindles our hearts. We have but to await that gift of God with confidence and receive it with gratitude. Hopkins writes: "Because the Holy Ghost over the bent / World broods with warm breast, and with ah! bright wings" ("God's Grandeur").

We are here this afternoon in particular to honor the dead, to remember those among us who walk with us no longer on this earth but keep pace with us in eternity. Much has changed over these many years; much is the same. We believe that our common human destiny is to enjoy the vision of God, a revelation that "no eye has seen, nor ear heard, nor has it entered into the heart of human beings, what God has prepared for those who love God" (1 Cor. 2:9). We pray in the Eucharistic prayer of today's liturgy for all the dead who died in God's friendship wherever they may be. Indeed we pray for them whoever they may be, whatever they said, whatever they

thought. You alone, O Lord, know our hearts in depth and you alone are infinitely resourceful and boundless in mercy.

If we can have such hope for all human beings, whatever their circumstances, surely we can have hope for the fellow-believer today on our right and on our left, for we are all the body of Christ, all beloved, all those for whom Jesus died to show his love, all called to this table, and all hoping the same hope, that we shall be found in the friendship of God at the

last no matter what, no matter who. Paul writes, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor power, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom 8: 35, 38-39).

THE CRONIN HIGH TABLE POEM FOR 1999

Henry Weinfield

A Translation of Lines 1-108 of Hesiod's *Works and Days*

[*Note:* This translation of the *Works and Days* of the ancient Greek poet Hesiod (a near contemporary of Homer) is a work in progress; it is being done in collaboration with Prof. Catherine Schlegel of the Notre Dame Classics Department.]

Pierian Muses, be here now—your songs grant mortals fame.
 Come, speak about your father Zeus; sing praises to his name.
 Glory he sometimes gives to men, and sometimes he gives none:
 Some are renowned by his great will; others remain unknown.
 Easy for him to make men strong, hurl down the strong again,
 Humble the prominent in their pride, make the unseen man seen,
 Straighten the crooked, blast the arrogant man with a bolt from the sky—
 All this does Zeus the high-thunderer, who dwells in his mansion on high.
 With justice straighten judgments, lord; in all that you hear and view,
 Hear me; for, Perses, I would tell only of things that are true.

Two kinds of Strife upon the earth, not one, have been always.
 The first, if she were understood, men would accord her praise.
 Blameworthy is the other one (their spirits divide asunder);
 Cruel, she fosters wicked war, battle, and heartless plunder.
 No mortals love this heavy Strife, but by necessity
 They give her the honor she is due—to please the gods on high.
 As for the other, she was Night's daughter, dark Night's eldest birth.
 Kronos' son, high-benched in the aether, rooted her deep in the earth.
 Better by far she is to men than the other kind:
 Even the shiftless she stirs to work, who else would give it no mind.
 A man who has no work in hand, if he should see another
 Rushing to plough and plant his fields and put his house in order,
 In envy of his neighbor's wealth will seek prosperity.
 This Strife is good for mortal men—you see the reasons why:
 Potter for dominance contends with potter, joiner with joiner;
 Even beggar with beggar vies; singer competes with singer.

Then lay these things up in your heart—and, Perses, neither shirk
 Nor let the evil-loving Strife prevent your heart from work
 As, listening in the council-hall, the wranglings catch your eye.
 Little concern for wranglings in council-hall has he

For whom sufficient sustenance, in season, isn't stored—
 Demeter's ripe and golden grain, gathered from old Earth's hoard.
 And when you sate yourself in this, then, by all means, advance
 Lawsuits to seize what others own—you'll get no second chance:
 But if you're willing to agree, we can decide the matter
 With straight justice, that which comes from Zeus and is far better.
 Though we had shared the property, you kept on grabbing things,
 Giving fat honors and delight to the gift-eating kings.
 The verdicts they see fit to bring come with this kind of toll—
 Fools, they don't know how much more the half is than the whole,
 Nor what great good in asphodel and mallow there can be.
 The gods hold life—and the means to life—from humanity;
 For otherwise in just one day you easily could store
 Enough to hold you for a year, although you worked no more.
 You'd set your oar above the smoke, not to be taken down;
 The work of oxen, patient mules would soon be done and gone.

But Zeus, being angered in his heart, hid it away from us,
 Having been crookedly deceived by sly Prometheus;
 He, on account of this, devised for humans pain and dole,
 Concealed the fire, which the noble son of Iapetos stole
 In a hollow stalk of fennel back for mankind's use,
 Unheeded by the wise counsellor, thunder-delighting Zeus.

Then the cloud-gatherer in rage addressed the titan thus:
 Your schemes surpass all other schemes, son of Iapetos;
 Now you rejoice at having stolen fire, outwitting me—
 Much misery both for yourself, yourself and men to be.
 To them in recompense for fire, I shall bequeath a woe,
 Which they will cherish in their hearts, although it lays them low.

So spoke the father of gods and men, and laughed out loud; then bade
 Hephaistos, the famed artisan, at once to mix and knead
 Water and earth, and put in strength and speech distinctly human,
 Make it in aspect like a deathless goddess, but a woman,
 A lovely maiden and in her form desirable to men;
 And bade Athena teach her how to ply the loom; and then
 Bade golden Aphrodite pour grace on her shining hair,
 And painful longing and regret and limb-devouring care;
 Last, to put in a currish mind and thievish character,
 Commanded Hermes, slayer of dogs, Hermes the messenger.

So spoke his lordship, Kronion Zeus—they did as they were told.
 And from the earth forthwith the famous Dextrous One did mould
 The likeness of a modest maid by Kronos' son's design;
 The gray-eyed goddess did adorn and dress her; the divine
 Graces and revered Persuasion placed upon her skin
 Golden chains and necklaces; the fair-haired Hours did twine
 Garlands of flowers about her head, the freshest they could gather;
 And Pallas Athena on her skin fit all these things together.
 Then in her breast the slayer of dogs, Hermes the messenger,
 Fashioned lies and wheedling words and a thievish character;
 And the gods' herald gave her a voice, by the thunderer's design,
 And called this woman the All-Gifted one, Pandora, because the divine
 Olympians all gave her a gift and as a gift did give
 Her as a woe to mortal men, who must earn their bread to live.

The father, when he had conceived this steep, resistless snare,
 To Epimetheus with the gift he sent the messenger;
 And Epimetheus did not consider what his brother
 Prometheus had warned concerning gifts from Zeus, that rather
 Than keep what the Olympian gave, send them all back again,
 Lest somehow they turn out to be a woe to mortal men:
 Holding the woe he had received, he knew it—only then.

For previously the tribes of men lived happily on earth,
 Remote from suffering, from painful labor, and from dearth,
 And all the baleful maladies that bring life to an end—
 Before the woman lifted off the jar's lid with her hand
 And scattered out its contents, bringing humans grievous pain—
 And only hope in its unbroken dwelling did remain
 Inside the jar beneath its rim—away it never flew:
 She thrust the lid back on the jar before that could ensue,
 As Zeus the aegis-bearing god, gatherer of clouds, designed;
 But troubles that are numberless wander among mankind.
 The earth and sea are full of ills, of things to be abhorred;
 Diseases come by day and night and of their own accord;
 Continually they come to men in silence, bearing woe,
 For Zeus the cunning took away their voices long ago;
 So all attempts to flee the mind of Zeus are bound to fail.

But if you're willing I shall tell the gist of another tale:
 How, from a single origin, mortals and gods are sprung—
 Now, store it up within your heart; with skill it shall be sung.

OPENING CHARGE 1999-2000

Editor's note: For the Opening Charge this year, several former chairs of PLS and the organizers of the fiftieth anniversary celebration, Professors Michael Crowe and Nicholas Ayo, C.S.C., presented extracts from their collaborative history of the Program, which will appear this spring. As an overture to the full piece, this issue of *Programma* offers Father Ayo's account of the "prehistory" of the Program.

THE HISTORY OF THE GREAT BOOKS AT NOTRE DAME: THE BEGINNING OF GREAT BOOKS IN THE CAVANAUGH YEARS, 1946-1952

The Reverend Nicholas Ayo, C.S.C.

The history of the Great Books program at the University of Notre Dame begins with a consensus All-American football player alongside George Gipp in the era of Knute Rockne and a vice-president of the Studebaker automobile corporation in South Bend. They both graduated from Notre Dame in 1923, and they enjoyed a close friendship that would last a lifetime. Roger Kiley graduated from the law school, which then gave an undergraduate five-year LLB degree, and then went on to become a distinguished appellate judge in Chicago. John J. Cavanaugh left Studebaker and became a priest of the Congregation of Holy Cross and eventually the fifteenth president of the University of Notre Dame, in the post World War II years, 1946-1952. He was succeeded by Theodore Hesburgh, his chosen executive vice-president, who would be president for thirty-five years, a time of enormous expansion from a small Catholic college to a university of notable rank in the world.

Let us turn to the initial years of John Cavanaugh's presidency. The great war was over. The G.I. Bill of Rights brought numerous veterans to Notre Dame, and the future for the university was bright. The Law School under the deanship of Clarence Manion cherished the Thomistic tradition that civil law is

properly based on natural law, which itself is based on God's eternal law. In the post-war world of the Nuremberg war-crime trials, the first Natural Law Institute was held at Notre Dame in 1947. Judge Roger Kiley came from Chicago to Notre Dame for several years on a part-time basis to conduct Great Books seminars, which he himself had experienced through the Great Books Foundation in Chicago. It was hoped the students would learn of natural law and of critical thinking bolstered by insightful group discussion. John Cavanaugh would lead with Kiley in seminar, following the pattern of St. John's in Annapolis. Two tutors could better facilitate a Great Books seminar, because as one led the other could observe and evaluate the dynamics of the conversation. At first only select law students were enrolled in the Kiley-Cavanaugh seminar, but eventually all first and second year law students were required to take the Great Books seminars. The first Great Books program at Notre Dame was founded in the Law School during the presidency of John Cavanaugh. Theodore Hesburgh often took Cavanaugh's place in the seminar in the later years. When Hesburgh became president in 1952, he proved to be a patron and protector of Great Books education.

The story of the Great Books in the United States must also be told in brief as background to the coming of the Great Books to Notre Dame. Much credit for the Great Books movement belongs to John Erskine, a teacher of literature and the humanities at Columbia University in New York City in the years following World War I. His departure from textbooks to original-source books of established merit and his espousal of the seminar discussion instead of teacher lecture became a revolution in American higher education. The newly founded University of Chicago, so ably led by the innovative and brilliant presidency of Robert Hutchins, explored in the early thirties the pedagogy of the Great Books taught in seminar fashion as a model for liberal education. Hutchins was never able to convince completely the distinguished faculty of the graduate departments at the University of Chicago that general education had a role to play perhaps more fundamental than specialized education. Rivalry among departments for faculty, students, and budget-share led to a severe modification of any Great Books agenda. In 1937 Stringfellow Barr and Scott Buchanan, who were collaborators with Hutchins, began a dedicated Great Books College at the then-failing St. John's College in Annapolis.

Mortimer Adler, by all counts the dean of the Great Books movement in America, stayed in Chicago with Hutchins. In collaboration with many supporters they formed the Great Books Foundation, an organization devoted to an adult education program in Great Books. Eventually there were Great Books seminar groups across the entire nation with membership in the many thousands and budget in the hundred thousands. That Great Books Foundation was widely advertised with the publication by the Encyclopedia Britannica of the multi-volumed Great Books of the Western World in the early fifties. Otto Bird was one of the collaborators in this endeavor with Mortimer Adler and Robert Hutchins, and he

would come to Notre Dame to begin the Great Books program in 1950. The story of Otto Bird and the founding of the General Program of Liberal Education, however, will be told by Professor Bird himself.

At the close of World War II, the war to end all wars, the national hope was invested in a future without war. The Harvard report of 1945, "General Education for a Free Society," was one among many calls to a return to the basic principles of western civilization, a civilization seemingly unglued by two world wars of enormous barbarity back to back. The decade of the expansion of interest in the Great Books (1945-1955) took heart from this concern for a democratic society rooted in the Judeo-Christian tradition of freedom of mind leading to freedom of the city. Not indoctrination, Great Books was all education. The content of the Great Books was pluralistic and covered all the great human questions and issues over the centuries from the beginnings of written literature. The seminar discussion method was radically egalitarian and not open to the power of a single authority to lead the group astray. Salvation was in the pursuit of truth in the trust of one another in community. When asked for a statement of the purpose of the Great Books movement, John Cavanaugh wrote: "The Great Books that contain the great ideas are most helpful in any Twentieth Century attempt at liberal and general education, not only because they help lead minds to think, but also because they help lead minds to think about the basic aspects of the problems of the human community. Experience shows that liberal and general education for adults ordinarily can best be carried on with the aid of Great Books." Even more a propose are the words of Robert Hutchins: "I believe that the University [of Chicago] and the [Great Books] Foundation have in the past six years demonstrated the tremendous possibilities of this type of education as a civilizing influence in the country, and as a force which may create an atmosphere in which the

humanities and social sciences can thrive, I also attach great importance to the discussion method as essential to true education and as symbolizing the attitude which citizens of a democracy should take toward one another.”

During several years of his presidency, John Cavanaugh served on the Board of Directors of the Great Books Foundation in Chicago. As the Great Books movement spread throughout the United States, concern was raised in Catholic parishes and dioceses about the wisdom of encouraging Catholics to read Great Books, so many of which were found in the Index of Forbidden Books. Letters were written to John Cavanaugh in inquiry or in complaint that his name and position gave a dubious blessing to the Great Books, many of which, it was adjudged, were bad books. Better to read Catholic authors. Moreover, the seminar’s Socratic discussion method was without authority, without conviction, and without a knowledge of the truth. In short, the seminar method was agnostic and the medium was the message. Catholic education enjoyed an ancient tradition of reason and revelation, and it claimed to know the truth, in essence at least, and to have a divine mandate to teach the nations. When non-Catholic Great Books came to Notre Dame, the fear was that Notre Dame would become less Catholic. The issue became whether or not there could be a Catholic Great Books program. One Holy Cross priest at the university would share his concern with President Cavanaugh: “As Christians and as Catholics we have an intellectual position and a tradition—greatest in the world—which is not the intellectual position of American secular universities. Let’s be

ourselves.” One should note that the huge contemporary issue in Catholic education concerning how to remain a university that is Catholic remains but the extension of the same perennial questions raised by the Great Books in miniature.

The survival of the young always seems precarious to me and even miraculous. Life is frail and fragile in its beginnings. The establishment of the Great Books Program at the University of Notre Dame is a story bordering on the unbelievable. In the initial years the program, then called the General Program, lacked qualified students, faculty to implement its low teacher-to-student ratio, and money to carry it through its early years. The General Program was neither well understood nor well appreciated in the university at large. Great Books had reason enough to fold at its start. Add to that the criticism generated against the program by critics inside and outside the university who felt a Great Books education was not as Catholic as it purported to be in its teaching of philosophy and its commitment to theology. That the Great Books survived its birth and early years depended entirely on the initiative of the president, Father John J. Cavanaugh, C.S.C. He alone was able to protect the program. He believed in Great Books because of his experience in teaching and attending Great Books seminars both in Chicago and at Notre Dame. What the president truly wanted, the president was ready to achieve whatever the obstacles. John Cavanaugh wanted Great Books education, and he remains surely its founder at the University of Notre Dame.

FOCUS ON NEW FACULTY

Julia Marvin

This year, Francesca Bordogna, assistant professor in the history and philosophy of science, joins the PLS faculty. Professor Bordogna comes originally from Como, Italy, where her five cats and two dogs (not to mention her parents and sisters) still live. After taking her first degree in philosophy, with a specialization in the history of science, at the Università degli Studi di Milano, she came to the University of Chicago for her doctoral work in history and philosophy of science (Committee on the Conceptual Foundations of Science).

She completed her doctoral dissertation, "Historical Contexts of William James's Pragmatism," in 1998, and is now at work on a book on the epistemology of James's Pragmatism and the context and significance of his psychological and physiological approach to philosophical issues, a project she describes as combining history of science and history of philosophy. In addition to leading seminars and the natural science tutorials in PLS, Professor Bordogna will teach in the Program in the History and Philosophy of Science: in spring 2000, she is conducting a graduate seminar on the interrelated history of philosophy and the human sciences in the nineteenth century. She began this fall with seminar 5 and reports that from the first day of class her stu-

dents have shown themselves to be strikingly articulate and prepared for intellectual discussion.

Professor Bordogna has taught at Northwestern University and the University of Chicago and has held both pre- and post-doctoral fellowships at the Max Planck Institute for the History of Science in Berlin. It was at the Planck Institute, during the first of these fellowships, that she met her now-husband, Edward Jurkowitz, a historian of science and assistant professor in the history department of the University of Illinois at Chicago. Professors Bordogna and Jurkowitz have spent the first semester negotiating time zone shifts, the South Shore Line, and Indiana motor vehicle registration offices, but have now settled into life between Chicago and South Bend.

Next on the agenda may be moving a piano into an upper-story apartment: Professor Bordogna is an accomplished pianist with twelve years of conservatory training. Or, as she says, "I was an accomplished pianist, before I forgot how to play. I like to play in small chamber music ensembles, should anyone be interested in playing with me." It is a pleasure to welcome her and her husband to the PLS community.

FACULTY NEWS

Michael J. Crowe continues to work with **Father Nicholas Ayo** on plans for the upcoming celebration of the 50th anniversary of PLS. In July 1999, Crowe co-chaired the Fourth Biennial History of Astronomy Workshop, which was again held at Notre Dame. Over sixty historians of astronomy, including ten from abroad, attended this conference. Crowe's *Extraterrestrial Life Debate, 1750-1900*, which was first published in 1986 by Cambridge University Press, is now back in print. In June 1999, Dover Publications brought out a paperback edition with a new preface. A Japanese translation from the publisher Kousaku-sha is planned for 2000.

Julia Marvin has been keeping busy. Her essay, "Cannibalism as an Aspect of Famine in Two English Chronicles," appeared in the book *Food and Eating in the Middle Ages*, published by Hambledon. She has spoken at conferences in the U.S., Canada, and the Netherlands, and this winter gave a paper on Arthurian prophecy in the prose *Brut* chronicle at the Modern Language Association convention (almost certainly the first MLA paper ever on the prose *Brut*, she suspects). She is now working on a complete edition and translation of the *Brut* and is looking forward to returning to the manuscripts in England and France next summer for one last look before the project goes to the publisher, Boydell. And she is always glad to hear from her students who have graduated.

Felicitas Munzel is having an exciting year. In May she had a double-header: tenure and the release of her book, *Kant's Conception of Moral Character*, by the University of Chicago Press. Currently she is working up a translation of Kant's *Lectures on Anthropology* (to be published by Cambridge University Press). She made a trip in October to the Frankfurter Buchmesse (the largest international bookfair,

held annually) and in March she will be participating in the 9th International Kant Congress in Berlin. The paper she will present anticipates her next book project, the analysis of the pedagogical function of Kant's critical philosophy in the context of the century-long debate and publications on pedagogical issues which are a sometimes forgotten hallmark of the eighteenth-century. The questions asked then echo our own today, as we raise them in our own Program and in the wider academic community. So, if there are alums whose work and interest involves our contemporary educational concerns, Felicitas Munzel would love to hear from you.

A year after her return from a semester of teaching in Arusha, Tanzania, **Gretchen Reydams-Schils** has finally readjusted to life at Notre Dame and no longer expects to see the top of Mount Kilimanjaro when looking out of her office window. In May of 1999, her first book, *Demiurge and Providence: Stoic and Platonist Readings of Plato's Timaeus*, was published by Brepols. It deals with the impact of Plato's cosmological account on notions of divine providence and human free will that through the Stoic and Platonist traditions became fully entrenched in Western philosophy and theology. This fall her feminist and creative work, *An Anthology of Snakebites*, is scheduled to appear with Sevenbridges Press. This book is a reflection on the challenges for women in particular regarding the integrated life, that is, the question of the compatibility of personal commitments (including parenthood), the intellectual life, and the spiritual dimension. She is currently more busy than she would like to be with putting together an international conference on the legacy of Plato's *Timaeus*, scheduled for March 30 through April 1, here at the University of Notre Dame. She has recently been selected as Junior Fellow at the Center for Hellenic

Studies in Washington D.C., for the academic year 2000-2001. Her research project will be on the Roman Stoics' notion of commitment in public and private life. She has also started a Community Extension World Masterpieces Seminar for the women of the YWCA in downtown South Bend, parallel to the one set up for the Homeless Center by Professors Power and Fallon. A core of five to six women have been going through readings on the theme of justice and tyranny, and how that relates to the life of women, in times of war and under other challenging circumstances. The three Reydams children, she is also happy to report, are now all in primary school and her husband Luc's dissertation in international law is nearing completion.

Phillip Sloan continues to share his time between teaching and service in the Program and administrative work in the John J. Reilly Center, where he is now serving as Director of the Program in Science, Technology and Values. He is also serving as a board member of the Lilly Fellows Program and the Association for Core Texts and Curricula, as a member of the national council of the History of Science Society, and as an advisor to the National Catholic Bishops Committee on Science and Human Values. During the past year he conducted a summer workshop for the faculty in the Catholic Studies program at St. Thomas University in Minneapolis on science and religion ("The Life Sciences and Catholic Vision"), and he continues to pursue scholarly work in the history and philosophy of the life sciences. This fall will appear his edited book, *Controlling Our Destinies: Historical, Philosophical, Ethical, and Theological Perspectives on the Human Genome Project*, to be published by the University of Notre Dame Press. In the spring semester he will be on a long-overdue leave and will be planning to complete his book, *The Teleological Ideal*, on German life science in England in the pre-Darwinian period. He continues to love getting together with his children and grandchildren and teaching the great books.

THE EDWARD J. CRONIN AWARD-WINNING ESSAY FAITH AND REASON IN PASCAL AND KIERKEGAARD

November 20, 1998

Margaret Colleton

Blaise Pascal's *Pensées* and Søren Kierkegaard's *Philosophical Fragments* are two works that explore the relationship between reason and faith. The writing styles of the authors are dramatically different, and their approaches to the subject and even the contents of their positions seem initially to differ as well. Upon careful examination, however, not only do the philosophies of Pascal and Kierkegaard not contradict each other, but they are in fact remarkably similar. Both writers attempt to lay a rational foundation for faith, but nonetheless recognize the limitations of reason in the sphere of faith, arguing that God's gift of grace and human acceptance of it are not irrational, but outside the realm of reason.

Pascal's *Pensées* is a work that is unique in its form and style. The papers which constitute the original document of what we now know as the *Pensées* were the author himself. As a result, while most of the notes and short essays contained in this text exhibit great insight and intellect, many of the thoughts they contain are obscure, even absurd. "He has four lackeys" (#19, p. 35), "The parrot wipes its beak although it is clean" (#107, p. 57), and "Cleopatra's nose" (197, p. 88), exemplify some of these more cryptic *pensées*.¹

Even the more coherent notes often lack consistency and even contradict one another. In this sense, *Pensées* does not present a straightforward position in the form of a structured rational argument, nor does it offer a cohesive philosophy. Instead, this compilation of thoughts reveals Pascal's depth as a thinker. Rather than invading his ideas, the fact that his papers contain conflicting notions demonstrates that he is comfortable with ambiguity. He even states, "Contradiction is no more an indication of falsehood than lack of it is an indication of truth" (#177, p. 84). In this work, Pascal exposes the complexity of the world, of humans, and of our relationships to God, ourselves, and each other. His understanding is appropriately intricate, and by examining topics in depth from many different perspectives and accepting inconsistency and contradictions, his writing itself embodies this complexity.

Kierkegaard, on the other hand, offers a more focused and coherent argument. *Philosophical Fragments* begins with the question dealt with by Socrates in Plato's *Meno*, "Can the truth be learned?" (p.9)²

From this starting point he proceeds to compare Socratic philosophy and Christianity, exploring their differences regarding the nature of truth and how it is learned, how much

¹ Parenthetical references to Blaise Pascal's *Pensées* cite *pensée* numbers and page numbers as found in the 1966 Penguin Classics edition, translated by A.J. Krailsheimer.

² Parenthetical references to Søren Kierkegaard's *philosophical Fragments* cite page numbers in the 1985 Princeton University Press edition translated and edited by Howard V. Hong and Edna H. Hong.

it is possible to know, what is required for learning, and the role of the teacher in the learning process. While Socrates demonstrates in the *Meno* that learning is “but recollecting” (p. 9) and that therefore “the truth was not introduced into [the learner] but was in him” (p. 9), Kierkegaard argues that within a Christian system, not only is truth foreign to the learner, but that the learner’s sinful nature is an obstacle to obtaining it, that the teacher is necessary not merely as the occasion for the learner’s recollection, but as the one who gives both the truth itself and the condition of grace needed for the learner to know it. Kierkegaard’s discussion, while complex, is easy to follow, for his chapters are organized by outline and his writing clear and straightforward.

It is not only the styles of the two writers that seem to be at odds with each other, but their conclusions, too, might be interpreted as conflicting. Even Kierkegaard himself seemed to view Pascal’s ideas as in opposition to his own. One of his notes in *Philosophical Fragments* criticizes Pascal without using his name: “The idea of seriously wanting to link a probability proof to the improbable . . . is so stupid that one could deem its occurrence impossible, but as waggery and jest I deem it hilariously funny and very entertaining” (p.94) The proof to which Kierkegaard alludes is one of the *Pensées* which in particular seems incompatible not only with the ideas of Kierkegaard, but even with many of the views expressed by Pascal in other parts of the book. In what is perhaps the best known of the *Pensées*, the one known as “The Wager” (#418, 149-153), Pascal attempts to justify belief in God despite the impossibility of knowing His existence with certainty. In an atypical style, he argues his point rationally and articulately.

Pascal first establishes the limits of human ability to fathom God. He asserts that, “If there is a God, he is infinitely beyond our comprehension,” and that, “we are therefore in-

capable of knowing either what he is or whether he is” (p. 150). Pascal recognizes that there are only two possibilities regarding the existence of God—namely, either that God exists or that God doesn’t exist. Having demonstrated that “reason cannot decide this question” (p. 150), he concludes that just as one bets on whether a spinning coin will land on heads or tails, one can wager on whether or not God exists. The very awareness of the possibility of God necessitates a choice between accepting and rejecting the reality of God. According to Pascal, this means everyone with this awareness is compelled to wager.

Given this obligation, he argues for wagering in favor of God’s existence. He evaluates the risks of the bet, stating, “You have two things to lose: the true and the good; and two things to stake: your reason and your will, your knowledge and your happiness; your nature has two things to avoid: error and wretchedness” (p.150). Pascal notes that, in terms of reason, of pursuing the true, and of avoiding error, the two choices are equally probable because of the inability of reason to determine whether God exists. He therefore addresses the issue in terms of preserving the good and happiness and avoiding wretchedness. He concludes that by believing in God one has everything to gain and nothing to lose, clearly suggesting that one should wager that God does exist. If you do otherwise, he states, “You must be renouncing reason” (p. 151). Pascal’s consideration of the chances also compels one to bet this way. He points out that “[his] argument carries infinite weight, when the stakes are finite in a game where there are even chances of winning and losing and an infinite prize to be won” (p. 152). Because he sees no rationale for wagering against the existence of God, and because he has presented a strong case for the opposing choice Pascal culminates by stating confidently, “This is conclusive and if men are capable of any truth this is it” (p. 152).

While this argument is persuasive in the sense that it is logically valid, Pascal's sincerity in writing it is suspect because neither the style nor the content of the Wager fits in with the rest of the text. In *Pensées*, Pascal establishes the limits of reason, especially in the context of religion. He asserts, "Reason's last step is the recognition that there are an infinite number of things which are beyond it. It is merely feeble if it does not go as far as to realize that. If natural things are beyond it, what are we to say about supernatural things?" (#188, p. 85) He also emphasizes the importance of true faith, stating, "There are few true Christians. I mean as regards faith. There are plenty who believe, but out of superstition. There are plenty who do not believe, but because they are libertines there are few in between" (#179, p. 84). Clearly, then, Pascal cannot accept even his own logical proof as sufficient grounds for religious belief.

The wager must be interpreted as Pascal's device for deliberately displaying a paradox. It provides a convincing argument for having faith, but fails to prove the object of that faith, God. Moreover, even it were possible to prove God, such a proof is not necessarily desirable, for there is no virtue in self-interested belief, especially when the advantages are demonstrable. Consequently, not only is the Wager not sufficient for faith, but it in fact does nothing at all to aid true faith. In exposing this, Pascal has revealed the central paradox: proving a basis for faith does not provide a basis for faith.

The fact that Pascal nonetheless employs such an intricate rhetorical discourse as part of an argument for true faith constitutes a further irony. This argument, however, is not an adequate one, for understanding is not necessary to, much less sufficient for faith. Thus, although Pascal succeeds in enlightening his readers about the limitations of the intellect in developing faith, the benefit is necessarily limited. Pascal himself seems to recognize

this, for he notes, "God wishes to move the will rather than the mind. Perfect clarity would help the mind and harm the will" (#234, p. 101). Faith inherently transcends the need for justification, rationalization, or proof. Rather, faith requires grace, which, according to Pascal, is freely given by God and cannot be earned. In this sense, one cannot do anything to gain grace, and therefore cannot inspire or strengthen one's own faith. One can, however, make oneself ready to receive God's grace by remaining open to the notion of an unprovable God. Ultimately, then, he does achieve his goal: Pascal's writing does indeed open his readers to such a possibility.

Thus we see that Pascal does not "seriously [want] to link a probability proof to the improbable," but rather that he attempts to demonstrate the inherent problems in doing so, and therefore that he is not subject to Kierkegaard's criticism. In reading *Philosophical Fragments*, we find that, despite their radically different approaches, the two philosophers hold the same views on the importance but also the limits of logic and reason in having faith in God. What Pascal communicates through the use of rhetoric and paradox, Kierkegaard states directly: "There is no direct transition to faith [from a probability proof,] since, as has already been shown, faith is by no means partial to probability—to say that about faith would be slander" (p. 94).

Like Pascal, Kierkegaard does view the nature of knowledge of God as a paradox. He explains that Socrates' ability to gain understanding of himself and human nature was a result of his willingness to admit that he knew nothing, and comments, "This seems to be a paradox. But one must not think ill of the paradox, for the paradox is the passion of thought, and the thinker without the paradox is like the lover without passion: a mediocre fellow" (p. 37). Kierkegaard goes on to demonstrate how this relates to the pursuit of knowledge of God, saying,

The ultimate potentiation of every passion is always to will its own downfall, and so it is also the ultimate passion of the understanding to will the collision, although in one way or another the collision must become its downfall. This, then is the ultimate paradox of thought: to want to discover something that thought itself cannot think (p.37).

This collision that is willed by the understanding, according to Kierkegaard, is the encounter between the understanding and the unknown, which he labels “the god” (p.39). In this encounter, one does not necessarily fully comprehend the unknown, but rather one’s own relationship to it. It is what Kierkegaard refers to as “the moment,” in which a person “becomes nothing, and yet is not annihilated; that he owes [Christ] everything and yet becomes boldly confident; that he understands the truth, but the truth makes him free, that he grasps the guilt of untruth, and yet again bold confidence triumphs in the truth” (p. 30-31). In the moment, one becomes aware of one’s capacity for sin and of God as the means of overcoming it.

The moment itself comes about when Christ, the teacher, gives a person the grace to transcend ordinary human understanding, limited by one’s sinful nature, and enter partially and temporarily into a vision of the divine. Kierkegaard insists that the moment itself is limited, explaining that “we do not say that [the learner] is supposed to understand the paradox but is only to understand that this is the paradox” (p. 59). He further explains the process, clarifying that “it does not occur through the understanding, which is discharged, or through the paradox, which gives itself—consequently, [it occurs] *in* something” (p. 59). The something in which the moment occurs” is the happy passion to which we shall now give a name . . . We shall call it *faith*” (p. 59). Kierkegaard demonstrates that faith, a necessary condition for the moment, is pro-

vided by the teacher in the paradox, and is not within the power of the learner to create, much less arrive at through reason.

Kierkegaard has thus reached the same conclusion as Pascal, albeit through considerably different means. Even the importance of the moment has a parallel in Pascal’s work, for he, too believed human nature is sinful (“We are born opposed to the love of God” (205, p. 96)) and that we are in need of God’s grace to save us (“All that is important for us to know is that we are wretched, corrupt, separated from God, but redeemed by Christ (#431, p. 163)). Although he does not write specifically about the significance of the moment to the relationship between faith and reason, Pascal did record his own experience of the moment and carried it with him at all times. He wrote of his experience on the night of Monday, November 23, 1654:

Fire
 God of Abraham, God of Isaac, God of Jacob;
 not of philosophers and scholars,
 Certainty, certainty, heartfelt, joy, peace.
 God of Jesus Christ. . . .
 Jesus Christ.
 I have cut myself off from him, shunned him,
 denied him, crucified him.
 Let me never be cut off from him!
 He can only be kept by the ways taught in the
 Gospel,
 Sweet and total renunciation. (p. 309-310)

Pascal and Kierkegaard are much more similar than they initially seem to be. In fact their views on many aspects of the relationship between reason and faith and on how humans relate to God are parallel. Both view reason as insufficient with the gift of God’s grace, and both appreciate the necessity of a direct encounter with the divine in which one must become aware of one’s own sinfulness before being free to embrace God’s love.

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Caroline ("Hunter") Campaigne	Seeking a Renewal of the Relationship between Knowledge and Theology: A View of the <i>Idea of a University</i> through a Study of John Henry Newman	Phillip Sloan
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ANNOUNCING THE SECOND ANNUAL PLS/GP SUMMER SYMPOSIUM

July 3-7, 2000

This past summer marked the beginning of what we hope will be a tradition that alumni/ae and friends of the Program will come to cherish. Eighteen students—including Program graduates, parents of graduates, and even parents of faculty—returned to campus for a week of classes. They were taught by Program faculty ranging from founding member Edward Cronin to recent addition Edmund Goehring. Fr. Nicholas Ayo, Michael Crowe, Felicitas Munzel, Walt Nicgorski, and Phil Sloan also offered single-meeting topics. The returning students read Galileo, Tocqueville, Lessing, Hopkins, and Joyce, and listened to Mozart. The centerpiece of the week was Professor Fred Crosson's seminar on Dostoevsky's *Brothers Karamazov*.

All the participants in this past summer's Symposium expressed great enthusiasm for the experience, using phrases such as "a resounding success," "a wonderful experience," "superb all around," "a positive social, intellectual and spiritual experience," "exceptional teachers." Ned Buchbinder shares the experience, in his inimitably creative manner, in a whimsical essay printed in this issue of *Programma*. The response was more enthusiastic than we had expected. As the letter below from Mike Pietrangelo (father of Joey Pietrangelo, PLS '98) illustrates, in at least one case, it was more enthusiastic than the participants had expected. Nina Pietrangelo adds that, "the Symposium was the most fun I've had in a long time. Perhaps 'fun' isn't the right word; perhaps 'joyful' would describe my experience. I can't imagine too many other ways that I would rather spend a week." All the participants have told us that, if at all pos-

sible, they will be back next year.

The format next year will be similar to this year's. Classes in the morning, with five one-day sessions and one five-day continuing seminar on a major text. Possible authors/artists include Shakespeare, Lincoln, Cicero, Newman, Lessing, Milton, and Mozart. The weeklong seminar might take up a large work like Plato's *Republic* or Milton's *Paradise Lost*. This year's group made the excellent suggestion that we solicit topics from prospective attendees (they suggested further leaving final decisions to faculty), and I am happy to invite you to mention on the form texts and topics that you would like to explore with Program faculty.

Housing will be available on campus at the Alumni Family Hall, or off campus, most likely at the Jamison Inn, a bed-and-breakfast hotel on the southeast corner of campus. Further information on housing will be available at a later date.

If you think that you might be interested in the 2000 Symposium, please mail the form to Summer Symposium 2000, Program of Liberal Studies, U of ND, Notre Dame, IN 46556, or e-mail the requested information to pls@nd.edu. The course is open to friends of the Program as well as to graduates, so if you have a friend who would jump at the chance to be involved, feel free to share this information. We look forward to seeing you in July.

Steve Fallon
Summer Symposium Coordinator

September 8, 1999

Dear Steve,

I know that Nina has conveyed to you how much we both enjoyed the program this summer. I have been telling many of my friends that initially I felt that no one wanted NCI to be there more than I. However, after experiencing the program and all of its benefits, I can honestly say that I doubt if anyone enjoyed it more than I.

I had initially agreed to attend the program as part of an anniversary gift to Nina. In the back of my mind were the fact that Joey would be there at the same time, the fact that there is a golf course on campus, and the fact that the Cubs were playing in Chicago.

I never left South Bend and managed to play only 9 holes with Joey the entire week I was there. The program really was a rewarding experience for those of us who were not fortunate enough to attend Notre Dame as undergraduates. It provided a brief glimpse into all of the wonderful things that happen day in and day out at the University.

Both Nina and I hope to be able to return to the program next summer. Warmest regards.

Sincerely,

Mike Pietrangelo

WHAT: PLS/GP SUMMER SYMPOSIUM

WHEN: JULY 3-7, 2000

WHERE: NOTRE DAME CAMPUS

WHY: SHARE BOOKS, REFLECTIONS, AND FRIENDSHIP

We need to collect a registration fee to cover costs for the week. As was the case last year, the cost will be \$300 per person for the week or \$400 for two. We will try to make arrangements for those eager to attend but for who the registration fee would be an obstacle.

2000 Summer Symposium Questionnaire

Name _____

Address _____

Phone _____

E-mail _____

_____ I am interested in hearing more about the July 3-7 2000 Summer Symposium.

_____ I already know that I want to attend.

I am more interested in

_____ Inexpensive but spartan housing at Alumni Family Hall

_____ More comfortable but more expensive housing at the Jamison Inn (a bed-and-breakfast hotel adjoining campus)

I have the following suggestion for text or topic. (The reading for single-day sessions should be manageable)

You may mail this form to PLS, U of Notre Dame, Notre Dame, IN 46556 or e-mail responses to fallon.1@nd.edu with a copy to Debbie at kabzinski.1@nd.edu.

THE SUMMER SYMPOSIUM BASEBALL LEAGUE

Ned Buchbinder

I have always liked Bob Hope's theme song, "Thanks for the Memories." Here are some of my Top Remembrances of Things Past of the Summer of 1999, a week at Notre Dame's first annual Program of Liberal Studies Great Books Symposium.

Hospitality. Most of the eighteen "students" arrived Sunday at 5 p.m. for a wine and cheese reception. At 6 we walked outside for a buffet, with Notre Dame's football stadium in the background. I talked with Prof. Phil Sloan, who was celebrating his 25th year in the PLS. Although I did not know him as one of my teachers, I told him I felt I knew who he was through the wonderful articles he wrote over the years in *Programma*. He talked about passing on the PLS "torch" to the next generation of professors like Clark Power and Steve Fallon. I told him they'd run with it well.

As I left dinner, most folks were still schomoozing. I thanked the caterers, who were snickering. They acknowledged my gratitude. They also explained their smiles. They were certain the sprinkler system was about to go off and baptize the PLS picnic.

The eighteen participants and teachers. Enough for two baseball teams.

1B-Terry Crowley '57. University teacher from California. Living with cancer. Grateful for each precious day. Reminded me of Lou Gehrig. Had a special dinner at a brewery with Terry, Mike, and Mike, and Loretta and Bob, and Karen and Mary.

2B-Mike Ehrenreich '60. I had a ponytail like his when I returned from Peace Corps duty in India. I didn't trust the barbers there. Former high school English teacher. Now does Zen construction, writes poetry and librettos in

New York City. Great smile. Acutely articulate. Good listener. (Mike, you promised to send me some of your poetry.)

Shortstops-John Foster '72. New York lawyer (another great smiler!). Wife **Shanin Monshipour**, teacher from Iran. Brought wonderful Middle Eastern perspective.

3B-Karen O'Brien. Her husband was in my class of '68. Her son just graduated from PLS. You have to have guts to play 3d—those line drives can kill ya. Karen did the rapids on St. Joe River at end of the week. A brave soul.

1B and 3B coaches-Ed and Helen Goehring, parents of new PLS professor, musicologist Ed, Jr. They did a great job of coaching/raising their son. We spent an evening with young Ed and Mozart's *Magic Flute* opera.

Leftfielders-Tom Schwietz '54 (1st GP class) Louisville lawyer and partner **Janice**, artist. Thanks again for the lunch, Tom. He's a classmate of one of my favorite teachers and people, Fr. David Burrell, C.S.C. So Tom must be a good guy.

Centerfield-Mary Grace Crisham. Woman of strong faith and insight. Full of grace.

Rightfield-Michele Martin '89. Theology student. 400,000 air miles last year working for Ross Perot.

Starting Pitcher-Mike Farrug '57. Michigan lawyer.

Catcher-Loretta Farrug, teacher, counselor. She calls a good game. (I loved watching them read *Brothers Karamazov* together each night in the Lewis/Alumni Family Hall lounge.)

Utility infielder-**Bob Dini '60**. Former Chicago lawyer. Now works with his son, in an auto glass company. Glad to finish with the law. Versatile. Good buddy of Mike E.

Designated hitters-**Mike and Nina Pietrangelo**. Very proud of their son, recent PLS grad and in ACE program—learning to be teacher at Southern Catholic Elementary schools.

Trainer-**Dr. George Stanis, M.D. '71**. Went to my high school, Fenwick in Oak Park, Ill. Lives in my state, Wisconsin-Appleton.

Pinch runner-**Ned Buchbinder '68**. I play softball Tuesday nights in an over-40 league. I leave my teammates in a cloud of dust when I wheel my 52-year-old legs around the bases.

Manager-**Dr. Fred Crosson**. He took us through the season of *Bros. K*. And he walked away with a helium balloon of thanks.

Owner-**Dr. Ed Cronin**-came out of retirement. Recovering from stroke to show us again why and how James Joyce put together the most beautiful words ever. Still a Democrat and Chicago White Sox fan. . . And a bit Irish. We gave him a plant and a standing ovation as he entered and finished.

Commissioners-**Prof. Steve Fallon**. We had a bagel and coffee one morning and shared stories. **Prof. Clark Power**. A true baseball fan. With Steve, led homeless folk into the land of the Great Books last year.

National and American League Presidents-**Phil Sloan, Felicitas Munzel, Walt Nicgorski**-taught some marvelous tutorials.

Chaplain- **Fr. Nicholas Ayo, C.S.C.**-a poet like Hopkins

Prof. Mike Crowe-showed folks stars and extraterrestials

Extras: we ended attending a South Bend Silverhawks Minor League baseball game, with fireworks for fourth of July.

I lit a candle at the grotto for PLS—past, present, and future.

I swam in St. Joe or Mary? Lake.

Attended an evening Mass with ACE students and teachers at Dillon Hall Chapel one night.

And met a teacher attending Retreats International. I went the last 2 summers. She shared her experience with Anthony Padavano. How the Church could be! She shared her liberation. Nice to see another person freed from the slavery of dogmatic thought. She returned to Washington, D.C. with a refreshed soul.

One book I wanted to read and discuss thirty-one years ago was Dostoevsky's *Brothers Karamazov*. But in the spring of '68, it was difficult to concentrate. The Viet Nam War was calling. I objected to being part of it, conscientiously.

I received a gift in the summer of '99. I read and discussed *Bros. K*. with Dr. Fred Crosson and these fine people. And I learned much and am deeply grateful.

Thanks for the memories. See you in summer 2000.

Shalom!

ALUMNI/AE 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 see this issue's editor's column.

Class of 1954

Homeless. A great program, apparently well done. My congratulations.

Class of 1955

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

After over 35 years beyond N.D., I now have relevant material to explain to my friends and colleagues the worth of a liberal arts/great books education in the "modern" age. Good luck with all things in the future.

Class of 1956

Class of 1957

K. Eric Gisleson '64

Class of 1958

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

Class of 1965

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

Class of 1959

Class of 1966

(Class Correspondent: Paul R. Ahr, 225 S.
Meramec, Suite 1032, St. Louis, MO 63105)

Class of 1960

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

Class of 1967

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

Class of 1961

Class of 1962

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

Class of 1968

Class of 1969

Class of 1963

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 1964

This was an e-mail sent to Professor Power:

I am a 1964 N.D. grad from the PLS (ne GP), and spent my lunch hour at my desk, munching and browsing, just for the heck of it, the PLS web site. I then stumbled across your material on the Community Extension Seminar at (for) the South Bend Center for the

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, 1775
Sherman St. #1875, Denver, CO 80203-4316,
and John Burkley, 10 Cuscaden Walk, Apt.
08-03, Singapore 249693
burkley@pacific.net.sg)

Class of 1974

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

Class of 1975**Class of 1976****Class of 1977**

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

Class of 1978

Mary Sawall is the V.P. of Human Resources for Whittman-Hart Business Services. Her work precludes a lot of community involvement. They are developing a program so by next year she has her family involved in some Chicago program focused on children and education. She enjoys reading and walking in the forest preserve with her kids. Her address is 832 Chilton Lane, Wilmette, IL 60091.

Class of 1979

(Class Correspondent: Thomas A.
Livingston, 300 Colonial Drive, Pittsburgh,
PA 15216)

A few months ago, I nearly resigned as class correspondent. I worried that the classmates with whom I keep in touch have been repeatedly mentioned in these notes, to the exclu-

sion of classmates from or about whom I've heard little or nothing in twenty years. Can the typical reader endure another report about where on the globe Fr. Jim McDonald has recently landed? And has enough time passed, since the April 1992 publication of a second installment from the fictional *Life and Times of Russell Reed King*, to publish another excerpt? And if submitted, would that excerpt stray beyond the range of what has lately become fit to print, the current editor having, without apology or explanation, deleted—from the notes I last submitted—a serio-comic meditation, in tribute to Dr. Crowe, on a saying of Chesterton's which Dr. Crowe once liked to invoke? While former editors welcomed such stuff—Professor Fallon having for example, encouraged alumni to contribute essays, reviews or letters—does Professor Marvin limit the topics about which alumni will be heard to births and deaths, vows-takings, career changes and relocations? Are the musings of our professors, and the occasional award-winning essay by a current student the only vessels through which topics other than the news may be addressed in print? I can write news and nothing else, but I would prefer not to. Instead, I prefer now and then to share the fruits of having, at my leisure, “tarried observantly” alongside one good thing or another, taking care to pick only those fruits which are palatable to people who have opted for the Program.

Thanks to Cara Anthony, from the Class of 1991. In a letter she wrote a few years ago, she introduced me to this passage from Heidegger:

“[Curiosity] seeks novelty only in order to leap from it anew to another novelty. In this kind of Seeing, that which being knowingly in the truth; it lies rather in its possibilities of abandoning itself to the world. Therefore, curiosity is characterized by a specific way of not tarrying alongside what is closest. Conse-

quently it does not seek the restlessness and the excitement of continual novelty and changing encounters. In not tarrying, curiosity is concerned with the constant possibility of distraction." (Martin Heidegger, *Being and Time*, trans. Macquarrie and Robinson, Part One, V., ¶ 36, H. 172, p. 216, New York: Harper & Row, 1962).

Her letter, from out of the blue, came in response to a set of these notes in which the point of departure was Dr. Lyon's professed inattention to the daily news. Those notes and the thoughtful response they provoked corroborate an article of our common faith; to wit, that, on her own—without the several teaching aids which attend formal schooling—a graduate in the Program is fit to masterfully continue with her own education. A corollary to this article is that notes, which are served up as the polished fruits of a graduate's continuing education, are fit for publication in the *Programma*. Such notes will probably present some good thing with which the graduate is especially familiar, and that thing is probably one which we in the Program are specially disposed and equipped to recognize and ponder. By appealing to our peculiar frame of reference, those notes may also make some of us laugh. (These pages too seldom convey the spirit of playfulness which must still infuse many of the encounters between professors and students. Speaking of play, now that Michael Jordan's retirement and the otherworldly dimension of his accomplishment have been established beyond peradventure, the time has come to resurrect the campaign I began in the July 1990 *Programma*: to require viewing of a sampling of his best games in a Fine Arts tutorial. In 1990, Dr. Crowe opposed this change, preferring that Bill Russell's best games be viewed. Has Jordan's play in the intervening years persuaded Dr. Crowe that, if we must choose between them, the choice must be Jordan?) And

those notes show, better than any survey or resume, just what's become of graduates who, despite their long absence from the seminar table, continue to take the lessons of the Program to heart.

Class of 1980

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

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, ithaka@viaccess.net)

Class of 1983

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

Class of 1984

(Class Correspondent: Margar