



PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
Volume XIV, No. 1 April, 1996

A VIEW FROM 215

I am putting this column together on a rare February afternoon in South Bend. The temperature is well above freezing and all the snow has melted. I am sure this picture will change before Junior Parents Weekend. Before going further, I should alert you to the fact that this View from 215 is Clark Power's and not Steve Fallon's. Steve is on leave (working on a new book), and I am the Acting Chair. One of the most pleasant duties of the Chair, is corresponding with the Program's alumni. I am edified by your generosity and continuous concern for the Program. Your support means a great deal to us all, and I am grateful for this opportunity to express a personal word of thanks to all of you. I hope to see many of you at the coming reunion.

The class of '95 took its place among the ranks of our distinguished alumni. Elissa Bell, Helen Dieteman, Emily Lehrman, and Amy Siddons won prestigious graduate fellowships. Kevin Biese was elected by the seniors and faculty for the Willis Nutting Award, given to the student who has contributed the most to the education of his or her peers and professors in the program. The Bird award went to Amy Siddons for her Senior Essay, "The Decay of Lying in the Works of Oscar Wilde." I reluctantly list

these award winners because in selecting a few for special recognition I know that I am failing to acknowledge many other members of the class of '95 whose achievements at Notre Dame are also notable.

The graduates of the class of '95 have like their predecessors gone into a variety of graduate programs, businesses, volunteer organizations, and professional activities. One graduate you may be reading about this summer—Stan Brunner, a member of Notre Dame's fencing squad, has been training for the Olympic trials and hopefully will be competing in Atlanta.

In recent years, increasing numbers of our graduates have entered the teaching ranks. One factor in this upsurge has been the initiation of ACE (The Alliance for Catholic Education), which recruits and trains graduates to teach in some of the neediest parochial schools in the country. Participants in ACE earn an M.A. in education over two summers. ACE was among the first projects to win an Americorps grant. Last year ACE won the National Catholic Educational Association's C. Albert Koob Merit Award for its outstanding contribution to Catholic Education and the Western Association of Summer Session Administrators' (WASSA) Exemplary

Program Award. ACE is an important symbol of Notre Dame's commitment to serve the disadvantaged through education. I hope that Notre Dame will continue to find ways of supporting educational reform, and I am particularly appreciative of all that our graduates do on behalf of public and private education.

This past year the Program sponsored several excellent seminars and lectures. Last spring Paul Griffith, a former faculty member of the Notre Dame Theology Department, now at the University of Chicago, led a faculty seminar on "Reading Indian Classics." Also in the spring, Curtis Wilson gave two lectures: "Dynamic Chaos: Some Implications of a New Discovery" and "From Kepler's Laws, So-Called, to Universal Gravitation: Empirical Factors." Finally, this fall Martha Nussbaum spent a couple of days with us as a Distinguished Visiting Scholar. She spoke on the relationship between Greek drama and moral education in her presentation, "Compassion and Public Life." She also led a faculty seminar on

"Liberal Education and Internationalism in the Curriculum." In the fall, Professor Sloan organized a conference on "The Human Genome Project: Controlling our Destinies" and Professor Kent Emery chaired the conference, "Christ among the Medieval Dominicans." Both conferences were held at the Center for Continuing Education.

I must end this column on a sad note. Professor Linda Austern will be leaving us at the end of the year. She has been a dynamic and inspiring teacher and we will all miss her very much. Thank you for your letters of support and concern for her.

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

Faculty Editor

Henry Weinfield

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FROM THE EDITOR'S DESK

Several months back (I write in mid-April), I found myself confronted with the imminent prospect of having to teach Aristotle's *De Anima* in Seminar II. What I said to myself at the time was what many of my students were also undoubtedly saying: "HELP!" Fortunately, help did arrive—in the person of Professor Sloan, who guided me through many a metaphysical shoal and who gave me the confidence (I, who had almost flunked "Physics for Poets" as an undergraduate) to face the formidable Stagirite. One of the wonderful things about PLS, this experience had me thinking, is that we are given access to minds that are often very different from our own, minds that enable us constantly to expand our horizons, teachers as well as students.

Professor Sloan, in this issue of *Programma*, now performs another task: that of guiding us through the thickets of the "New Biology." In his Opening Charge for this academic year, "Knowing Life: The Liberal Arts and the Challenge of the New Biology," Professor Sloan "charges" us (as he says) with the responsibility of coming to grips with an area of knowledge that is of fundamental concern to us all, not only because of its practical ramifications for the future but because of the way in which it impinges on how we think of life itself. The "cautionary tale" that he delineates points up the dangers of narrow-minded reductionism and emphasizes the importance—now more

than ever—of a well-rounded, liberal education.

Professor Sloan's article is complemented by two other very different, but equally serious and compelling, contributions: Father Ayo's All Souls Mass Homily and Jeff Speaks's Cronin Award essay. Father Ayo's subject is love, and what he has to say to us is that "we cannot . . . ever walk away from someone we have truly and deeply touched." I take it that if we understand him aright, the "cannot" in that sentence means both *should not* and *are not able*. Jeff Speaks's truly remarkable essay, "Poetic Language in Time," takes its point of departure from an ambiguity in Shelley's *Defence of Poetry*, in order to investigate the problem of time and its relationship to poetic transcendence in Eliot's *Four Quartets*. Unfortunately, Jeff was only a first-semester sophomore when he wrote the essay; otherwise, I would be able to point to him as an example of what our students are able to accomplish once they have gone through the Program.

Speaking of time (not under the aspect of eternity), we are sorry that this issue of *Programma* comes to you a little later than usual. It has been an exceedingly hectic semester. We urge you to continue to keep in touch and to send your news notes to your Class Correspondents or directly to the PLS Office.

FACULTY NEWS

Linda Austern writes: "Since the University chose not to renew my contract last Spring, I will be leaving Notre Dame and the Program. I urge all former students to keep in touch. In the meantime, I am still receiving medical treatment for my car-accident injuries of 1994, am still publishing regularly on musicological issues (watch for new essays in several forthcoming anthologies, and a new book with the University of Chicago Press), and am still traveling to international conferences (Ireland in September, and the north of England this coming July). God bless you all; you've made my life far richer these last seven years!"

Father Nicholas Ayo writes: "I continue to be the chaplain for the graduate students and to live with them in the Fischer Graduate Residences. A number of PLS graduates in the Law School have been in touch. The work is a lively challenge, and I particularly enjoy the retreat sponsored each semester, as well as individual conversations about matters intellectual and spiritual. I expect to be on leave from the university in the Spring semester of 1997, and I do hope to finish the long book I am now writing on the "Song of Songs." A short and more light work on Saint Nicholas also continues to interest me, and I write a bit here and there. Perhaps some Christmas season it will appear in all the best book stores from coast to coast as a stocking stuffer. In fact, there is more to Saint Nicholas than Santa Claus, his secular continuation. But then you will have to read the book to find out all about how myths religious and secular do intertwine."

Michael Crowe continues to work on Sir John Herschel. Last year the *Transactions* of the Royal Society of South Africa published three papers by him on Herschel. His longer range project, *A Calendar of the*

Correspondence of John Herschel, to which a number of PLS students have contributed, is now nearly at the indexing stage. Present plans are that it will be delivered to Garland at the end of the summer of 1996.

Steve Fallon reports that he is enjoying having time for research and family, thanks to '95-96 fellowship from the National Endowment for the Humanities. He is writing a book on self-representation, intention, and authority in Milton (who else?), and he has recently contributed articles to collections of Milton criticism. He notes that alumnae/i are fortunate in that they are much more likely to read articles by his wife, Nancy, a frequent contributor to *Notre Dame Magazine* and the *St. Mary's Courier*. Steve continues to maintain his sanity by coaching youth soccer.

Katherine Tillman, following in the footsteps of other Program faculty, spent last year teaching in Notre Dame's London Program. Though it was not her first time living in England for an extended time, it was certainly her favorite time there. Happy to be back teaching in PLS, she confesses that she greatly misses living in Bloomsbury, within a block of where her friend Cardinal Newman grew up, and only a few minutes walk from unparalleled theater, concerts, museum exhibitions and green, flowering parks. During that year abroad, she continued her writing on Newman, travelling to Ireland and the States to give four lectures. "Oh to be in England," she declares, "now that spring is (ALMOST) here!"

Michael Waldstein, elected member of the steering committee of the Society of Biblical Literature, section "Nag Hammadi and Gnosticism," accepted the permanent position of President of the International Theological Institute (ITI) near Vienna, founded by the Austrian bishops particularly for the needs of Eastern Europe. The Waldsteins are moving to Austria in June.

Professor William Frerking, a/k/a Fr. Thomas Frerking, O.S.B., now known as Abbot Frerking was elected Abbot by the monks of St. Louis Abbey in July, 1995. Abbot Frerking's address is: St. Louis Abbey, 500 South Mason Road, St. Louis, MO 63141.

Reported by Mary Schmidlein

FOCUS ON NEW FACULTY

Gretchen Reydam-Schils

Gretchen Reydam-Schils, now in her second year in the Program, is a classicist who specializes in ancient philosophy. Born and raised in Belgium, Professor Reydam-Schils came to us from the University of California at Berkeley, where she received her Ph.D. in Ancient Philosophy in 1994; previously, she had taken an M.A. in Classics from the University of Cincinnati in 1989. She is married to Luc Reydam and the mother of three small children.

Professor Reydam-Schils's intellectual interests are many and varied. Her major academic project (an outgrowth of her doctoral dissertation) is currently a book on Stoic and Platonist readings of Plato's *Timaeus*. In this work she demonstrates how the Stoics had a major impact on the reception of the *Timaeus* up to the Middle Ages. She also has a serious interest in Women's Studies, particularly the connection between

philosophy and literature; and, in addition, she has been involved with the European Union project, specifically in the area of cultural policy.

Thus far in the Program, Professor Reydam-Schils has taught the Philosophical Inquiry and Metaphysics and Epistemology tutorials along with Seminar II and III. In addition, as head of the department's social committee, she has organized a variety of student/faculty events, including the popular Black Ivory Café—a cabaret evening in which students and faculty sing, dance, and generally let off some of the accumulated steam of a hectic semester. Professor Reydam-Schils's own marvelous rendition of Folly's great speech from Erasmus's *Praise of Folly* (Seminar III) was one of the highlights of last year's event.

The Editor

OPENING CHARGE 1995-96

Knowing Life: The Liberal Arts and the Challenge of the New Biology

by

Phillip Sloan

The tradition of this lecture is one of exhortation, aimed to encourage you in beginning a new year of work in the Program in your reading, discussion, and I would also hope vital assimilation of the great classics of our tradition. I wish you well in this endeavor.

But the unusual title of my talk underlines another kind of charge I wish to deliver, one that asks you to think seriously from the perspective of liberal arts majors on some of the issues and challenges presented by the sciences today. The division of Notre Dame into separate colleges of the arts, sciences and engineering is an unusual one. Most American universities are organized into a single large College of Arts and Sciences. This difference has many advantages for us at Notre Dame, but also carries with it the danger of isolation into separate subcultures that have very little contact with one another. The Program, in its concern with all the liberal arts, has not been willing to make this separation. My remarks this evening address important issues that are currently being raised by the work of these other colleges at Notre Dame. These are developments that will surely affect the lives of each of us in the decades to come.

The founder of our Program, Dr. Otto Bird, posed a question on a similar occasion in this room some years ago: "Why is a classical liberal education of value in the context of an advanced technological society?" His answer was a very good one: "Precisely because we

live in an advanced, technological society." My talk is based on a similar assumption.

I

I begin by asking a large and complex PLS-style question: "What is Life?" "Biology" etymologically means "the science of or discourse about life." But what then is its subject matter? Over a 2000 year history, the answers to this question have changed and altered substantially from one period to the next. The issue has not been addressed in the same way by different thinkers even within the same period and context. Hence it will first be useful to locate some landmarks before us on which we can organize the subsequent discussion.

I have selected two contrasting answers to lay before you tonight, both of which have been deeply influential on the subsequent scientific tradition. The first stands at the roots of our western heritage, the solution of Aristotle, whose reflections on this question form one of the responses that have endured over a long and venerable tradition. The other is of much more recent origin, the answer of the Austrian quantum physicist Erwin Schrödinger (1887-1961). One of these responses has become deeply involved in our own Catholic tradition through the reflections of the great Scholastics, and the other has been strongly formative of much of the perspective of modern molecular biology.

Aristotle's reflections receive their most extended elaboration in his treatise *peri psuche*— usually referred to by its Latin title *De Anima*—*On the Soul*— a work that sophomores will read in seminar in the spring. Writing at a time when our own theological meaning of “soul” was not on the horizon, Aristotle's solution must be carefully distinguished from some of our more recent uses of this term. To be alive for Aristotle is to possess soul. But what he means by this must be carefully noted. “Soul” is not some kind of immaterial agency externally implanted in matter to make it “go” in certain ways. This is classically the solution of what has been termed “vitalism,” and in important respects Aristotle is *not* a vitalist. Rather soul denotes something more intimately connected with matter, the form of a living thing that together with an underlying substrate or “matter” makes up the primary example of “sensible substance.” Furthermore, the relationship of soul-as-form to matter-as-substrate is a deeply *functional* one in that what we understand by “soul” is revealed best by observing the kinds of functions certain sorts of things perform. Animals seek food, they resist death and destruction, they regulate their body temperature, they reproduce. Plants do this to a lesser degree. Rocks do not do these things at all. We can see a whole range of creatures from humans to lowly forms of life that seem to display these functions of soul in varying degrees of activity (*History of Animals*, Book VIII.ii).

As a functional power, the relation of soul to body is both dynamic and structural, the relation of form or structure to matter. This relation is so intimate that we cannot easily separate the soul from its functions. As Aristotle tells us in an important passage of *De Anima*, Book II,

If the eye were a living creature, its soul would be its vision; for this is the substance in the sense of formula of the eye. But the eye is the matter of vision, and if vision fails there is no eye, except in an equivocal sense. (412b 20-25, Hett trans.)

Soul in this passage is related to body like seeing to the eye—as a function of a “good” healthy eye. A dead eye is not really an “eye” at all, but only looks like one. For this reason, “soul” cannot only be structure. It is structure *and* function together.

To say then that something is “alive” is to say something about what it *does*. A living being moves itself; it seeks obvious goals; it shows awareness; and most miraculously, it seems able to self-develop from its earliest embryological primordia into a fully completed, living thing. It is not surprising to see that Aristotle makes his primary examples of substance to be dynamic living beings—that man Socrates, that horse Dobbin, this dog Fido. These entities, rather than the statue model of *Physics*, Book II, best capture his dynamic theory of matter and form. And it is also in this biological context that we can discover his most meaningful exposition of the relation of the four causes—material, formal, final and efficient.

If we can encapsulate briefly Aristotle's answer to my question, What is life? we can say that it involves a concept of soul-as-form; it involves purposive action of certain kinds of things; we can clearly divide our world into entities that have soul and those, like rocks, that lack it; life at all levels is goal directed. Finally, this dynamic sense of life in the human sphere gives us the foundations for an intimate relation between the fulfillment of functional purposiveness and higher human interests

of contemplative wisdom and ethical behavior.

II

Let us now turn to the other answer to my question, that offered by the Austrian physicist Erwin Schrödinger in his highly influential essay entitled appropriately *What is Life? The Physical Aspects of the Living Cell*.¹ I have chosen Schrödinger's account for several reasons. He delivered these remarks in popular lectures to a large audience given in 1943 in Dublin where he was a refugee from Hitlerism. In one respect he had no credentials to present such a series of lectures. His own claim to fame was as a quantum physicist whose name is permanently attached to the Schrödinger wave equations in quantum mechanics. Of technical biology, however, he knew very little, and most of his discussion was simply derived from a paper written by three other German workers.²

But in drawing together these biological principles from the work of his contemporaries and then synthesizing them with his own insights as a physicist, his essay marks a significant beginning point in the history of recent life science. It was precisely his concern to look at a set of classical biological problems from the standpoint of a quantum physicist and to see how far his physical perspective could lead toward their solution, that marks much of the historical importance of these lectures.

¹ E. Schrödinger, *What is Life? The Physical Aspect of the Living Cell* (Cambridge: CUP, 1944).

² N. W. Timoféef Ressovsky, K.G. Zimmer, and Max Delbrück, "Ueber die Natur der Genmutation und der Genstruktur," *Nachr. Ges. Wiss. Göttingen, Math-Phys. Klasse, Fachgr. 6* (1935): 189-245. Delbrück himself was making a major career transition from his training in quantum mechanics to biology in this work.

Schrödinger was also speaking against a background of scientific information that was not available to Aristotle or to the tradition generally before approximately 1900. The conclusion that inheritance was governed by Mendelian laws had been generally accepted by this date; the basic architecture of the cell was known, and with this the realization that whatever might be the secret of life, it was necessarily at some point passed on materially from one generation to the next through the minute dimensions of a single cell formed by the fusion of male and female sex cells. Furthermore, the main chemical contents of the cell were known. This knowledge included awareness that the minute chromosome threads in the nucleus observable by microscopes were the best candidates for the role of the carriers of the genetic material. Chemical analyses of the chromosomes had shown that they contained substantial amounts of complex protein molecules, and also a much simpler substance known as desoxyribonucleic acid, or DNA for short. The conclusion at that time, however, was that the protein was the key ingredient of interest and that the DNA, dubbed by some a "stupid and boring molecule," was merely a space-filler.

But Schrödinger was a physicist, accustomed to think of idealized situations and simple mathematical models, not attuned to the messy complexity of organisms. In approaching his topic "What is life?" he posed a very simple set of issues to address. The scale of the molecular processes in the cell, particularly when it is realized that all the instructions for forming a new creature must be contained in the confines of the nucleus of a single cell, was apparently *too small* to be explicable by ordinary field physics and statistical mechanics such as dominated physics until 1925. We see in organisms the perpetuation of

order from one generation to the next through micro-level processes of extreme minuteness. But how can such order be perpetuated at this atomic level? The classical models of physics postulated randomized, not ordered, molecular processes at this level of magnitude, and claimed that only at a larger mass-action scale could one expect the kind of orderliness of biological systems. We might say, to simplify matters, that “genes were too small” to be understood by ordinary physics.

The burden of Schrödinger’s subsequent lectures was to offer a conceptual solution to these issues in terms of the new physics he had helped to create—quantum mechanics. In this view, energy is not distributed in fields, but in discrete packets, and it can thereby create stable energy wells constituting discontinuities at the lowest levels of matter. Very simple molecules can therefore have stable energy forms that resist alteration unless additional energy is supplied. Genetic material could, he suggested, be based in just such simple stable molecular forms that could then be perpetuated at this micro-level from generation to generation in accord with quantum-mechanical principles.

Furthermore, and again addressing the issues from the simplifying standpoint of a theoretical physicist, the “information” contained in molecular systems need not be based on highly complicated molecules, such as the complex protein molecules whose structure biologists were trying to unravel at this time. Drawing on the conception of code and information theory being developed in the 1940s, Schrödinger suggested that very simple molecules could contain large amounts of information by means of the different energetically possible arrangements of their constituent parts. Much as the dots and dashes of the Morse Code enable one to generate ordinary language from very

simple elements, the genetic code could also be created from very simple components. Schrödinger’s conception of life, in marked contrast to Aristotle’s, made biological systems a problem of physics. There is no concern with issues of form, function or purposiveness of living beings. His model simply abolishes the difference between the living and non-living. Organisms seem to be fully explicable through the new quantum physics. There is no “secret” to life on this view, just an application of quantum mechanics to the biological realm.

The importance of these reflections for the subsequent tradition in life science has been the subject of some scholarly debate.³ The biology conveyed in these lectures is naive and even uninformed when judged against the work of the professional biologists of the period. But there was something engaging in this vision that seems to have been inspirational in drawing into the life sciences physicists, chemists and mathematicians after World War II in search of new research problems. Most of the main architects of the molecular revolution in biology had been exposed to Schrödinger’s essay and the novel approaches it conveyed. It promised a means of approaching the complex world of living systems through physical principles that potentially could explain the most puzzling aspects of biology, particularly those related to explaining how life could replicate life. Biology could now be integrated with the new physics; the notions of code and information theory could provide ways around otherwise enormously complex issues surrounding the transfer of instructions from one generation to the next via the micro dimensions of the cell.

³E.J. Yoxen, “Where Does Schrödinger’s ‘What is Life?’ Belong in the History of Molecular Biology?” *History of Science* 17 (1979): 17-52.

It was approximately a decade later, in 1953, that this view of life was brought to fruition in the work of James Watson and Francis Crick, the former a young viral geneticist who happened to read Schrödinger's essay as an undergraduate in Robert Hutchins' "Great Books" College program at the University of Chicago, the latter, a radar physicist turned physical crystallographer.⁴ One important feature of their Nobel-Prize winning work on the structure of DNA was that it united the perspective of an individual trained in genetics and biochemistry with that of a physicist. Furthermore, even though they argued that the DNA of the chromosome, and not the long-regarded protein component, was the likely genetic material, the complex issue of information transfer could be solved by considering the variety of possible orderings of the four nucleotide bases along the molecule. As Schrödinger had previously suggested, this "code-script" could allow a simple molecule to contain an enormous amount of "information". Finally they suggested that there must be some simple means by which the DNA could "code" for the proteins that actually made up the organism. If this problem could be solved, one could then understand the means by which the elementary DNA sequence could plausibly account for the complex problem of embryological development—how, in other words, a simple sequence of AGCTs could result in the formation of complex structures like eyes or entire coordinated organisms. In 1953 this was only hypothesis. But through the remarkable work by François Jacob, Jacques Monod and Francis Crick and Sydney Brenner and others in the 60s and 70s, the great outlines of the new biology

⁴The classic account is Watson's autobiographical essay, contained in G. Stent (ed.) *The Double Helix* (New York: Norton, 1980).

were brought in to view. For those seeing the issues within Schrödinger's view of life, the problem had become conceptually very simple—information contained in a not very complex molecular structure solved the problem of life. There was nothing more to it. The issues in unravelling all the details posed technological problems of enormous complexity. But conceptually the problem seemed solved. As Francis Crick himself put the aims of this new biology in a famous lecture of 1966:

The ultimate aim of the modern movement in biology is in fact to explain *all* biology in terms of physics and chemistry. . . . Thus eventually one may hope to have the whole of biology "explained" in terms of the level below it, and so on right down to the atomic level.⁵

III

Whatever we may think of the adequacy of this ambitious natural philosophy, we must admit that it has been a great success. In the last forty years, life science has been transformed in almost every dimension. One might now even ask the question of whether there is any longer a domain for a science of "biology" as distinct from physics, chemistry, information theory and computer analysis. Traditional biological disciplines have now largely been taken over by scientists coming "from below," we might say. I can reflect on this from my own experience as a biology student. When I was in college in the 1950s, genetics was concerned with Mendelian laws and fruitflies, and we worked in uncomplicated laboratories with bottles of

⁵F. Crick, *Of Molecules and Men* (Seattle: University of Washington Press, 1966); as quoted in R. Olby, *The Path to the Double Helix* (Seattle: U. Washington Press, 1974), p. 425.

flies and simple mathematics. We learned nothing about the molecular revolution I have described. In a few short years, this kind of genetics was literally replaced by the genetics of very simple organisms—viruses, bacteria, yeast. Furthermore it was being studied in dynamic research groups by people with degrees in mathematics, physics and physical chemistry, not in biology. A contemporary textbook in genetics now confines the genetics I once learned to a few introductory chapters, with the bulk of the material now devoted to extremely technical microbial and viral genetics, issues of coding, molecular development, and biochemistry.

But why, we might ask, should these issues be of interest to those of us in the liberal arts, perhaps more immediately concerned with literature, philosophy, ethics, history and the arts of the trivium? They have recently become so because the most recent of these “takeovers” has been in the field of human genetics itself.

Traditionally, human genetics was a field that developed in relation to clinical problems associated with the inheritance of genetic diseases like Huntington’s disease, Cystic fibrosis and hemophilia. It was usually a concern of professionals in hospitals with M.D. degrees. But through a series of famous meetings of molecular biologists in the middle 1980s, it was decided to apply the power and technology of elementary molecular genetics and molecular biology, previously confined to the studies of bacteria and viruses, to the entire human genetic structure.⁶ The result has been the initiation of the massive Human Genome Project now being prosecuted world-wide at dynamic research centers—thirty of these in the United States alone—where intense effort is

being directed to mapping the entire human genetic structure by the year 2004, a task that will mean the specification at a high degree of accuracy of the three billion base pairs contained in all the human chromosomes. This project is also being pursued simultaneously by intensive studies of the genetics of model organisms—bacteria, yeast, roundworms, mice and fruitflies. When this project is completed it will make possible the understanding of virtually every genetic trait—100,000 have now been specified—in the human being.

Ostensibly, this will only supply information. But a unique feature separating our modern science from the contemplative science of Antiquity and the Middle Ages is the “Baconian ideal.” As juniors will encounter in Seminar Four as they work through a major portion of Francis Bacon’s work, the *Novum Organum* or “New Logic,” the kind of science envisioned by Bacon was no longer to be the contemplative knowledge of nature sought by the ancients. Instead, knowledge was to mean power, power over nature, enabling us to manipulate nature for human betterment. In the seventeenth century when Bacon proposed this ideal of manipulative knowledge, it was no more than idle speculation. But we need only look around us to see that this is no longer the case. Information now means technological power over natural phenomena. The availability of unprecedented knowledge of human genetics will inevitably mean that it will be applied to our human world as well. Human genetics is rapidly being equipped with an advanced biotechnology that will make the manipulation of human genetic factors extremely rapid and efficient. As one major molecular geneticist put this in 1992:

⁶This story has recently been told in detail in Robert Cook-Deegan’s *The Gene Wars: Science, Politics, and the Human Genome* (New York: Norton, 1994), chp. 2.

This is truly the golden age of biology. Twenty years ago few of us could have imagined where we would be today.... I believe that we will learn more about human development and pathology in the next twenty-five years than we have in the past two thousand.⁷

IV

This new technology also confronts us with ambiguous ethical decisions not previously at issue in the tradition. Life can now be prolonged by artificial means to extraordinary lengths, and this raises complex issues about how to deal with extremely premature infants and the terminally ill. This new technology also now permits positive germ-line modification of the human genetic structure. Parents who know themselves to be carriers of serious genetic diseases, such as Cystic fibrosis, now have a technology available that would enable them to undergo selective in-vitro fertilization of the female eggs, with the subsequent testing of these fertilized eggs by means of the multiplication of the genetic material through bacterial intermediates, followed by the implantation of non-defective eggs back into the mother. As a positive good we can see in this the possibility of eliminating, for the couple themselves, the threat of caring for a child with a dreaded and terrible genetic disease. It also removes this threat for all their children's children. On the other hand

these techniques involve technology that has been specifically condemned in such Church documents as the Vatican Document on Biotechnology of 1987.⁸

With the completion of the Human Genome Project, and with the technology it will generate as a side effect, the range of such options for manipulating life will expand enormously. The possibility of genetic intervention in a wide range of disorders that may not seem traditionally to be "genetic diseases" will also be before us. Newspapers and the other media brings to our attention almost on a daily basis reports of new genetic discoveries or new techniques for manipulating life at its most elementary stages. This is only the beginning of the options we will have before us in a few years. In a way never before open to human beings, we have in our hands the completion of Descartes' promise of a new science that will make us "masters and possessors of nature."

These ethical issues related to the Genome project are deeply compounded by a totalizing philosophical materialism, commonly advocated in the name of science, that often seems to accompany this new molecular biology. In conjunction with Darwinian evolution, computer modeling of intelligence, and molecular analyses of consciousness, many scientists involved with molecular biology claim, with impressive scientific authority, to see the final triumph of philosophical materialism. Lucretius, rather than Plato, Aristotle and Augustine, has won the field. The popular spokespersons for modern life science— Francis Crick,⁹ Jacques

⁷Leroy Hood, "Biology and Medicine in the Twenty-First Century," in: D. Kevles and L. Hood (eds.) *The Code of Codes: Scientific and Social Issues in the Human Genome Project* (Cambridge: Harvard U Press, 1992), p. 163.

⁸ *Instruction on Respect for Human Life in its Origin and on the Dignity of Procreation: Replies to Certain Questions of the Day*, (Congregation for the Doctrine of the Faith, Vatican City, 1987).

⁹F. Crick, *Life Itself: Its Origin and Nature* (New York: Simon and Schuster, 1981).

Monod,¹⁰ Richard Dawkins,¹¹ E. O. Wilson,¹² and most recently the philosopher Daniel Dennett¹³—proclaim in the name of the new biology the abolition of the concept of purposive creation, the collapse of the distinction between the living and the non-living, and the end of the religious traditions of the west. Obviously, given such a philosophical framework, concerns over the manipulation of primordial human tissue, fetal stem cells, embryo experimentation and all the other issues that confront us would seem to have little ethical significance. They become items of concern, it is claimed, only as expressions of an antique and outmoded religious and ethical tradition.

How ought one respond to these issues? I can only sketch out some suggestions here for further conversation and exploration. My first charge to you is to urge you to develop some deeper and more sophisticated engagement with the research community of the life sciences. It will not do to argue, as one often hears in the public abortion debates, that “science concludes that life begins at conception,” without realizing that for much of the scientific community the term “life” implies essentially what it does in Schrödinger’s vision of the problem, offering little obvious empirical foundation for any kind of ethical or theistic arguments.

But in engaging this community of research from the outside, I would also suggest that as liberal arts, rather than

¹⁰ J. Monod, *Chance and Necessity: An Essay on the Natural Philosophy of Modern Biology* (New York: Knopf, 1971).

¹¹ R. Dawkins, *River Out of Eden: A Darwinian View of Life* (New York: Basic Books, 1995); idem., *The Blind Watchmaker* (New York: Norton, 1986).

¹² E. O. Wilson, *Sociobiology* (Cambridge: Harvard UP, 1980).

¹³ D. Dennett, *Darwin’s Dangerous Idea: Evolution and the Meanings of Life* (New York: Simon and Schuster, 1995).

science students, you are in fact being much better prepared to deal with the philosophical and ethical questions with which we are confronted than are your scientific fellows. Training in the sciences, I can report from personal experience, offers little time or opportunity to reflect on such matters. Furthermore, the technical and analytical approach to biological questions that is embedded in every textbook and every lecture course that a modern life-science student takes, makes it very easy to embrace a reductive view of life that almost unconsciously becomes transformed into a natural philosophy. Our modern popular reductionists—Crick, Monod, Dawkins, Dennett—then offer this to us as the authoritative pronouncements of science. I would hope that from your rich background in a larger tradition of reflection you will be prepared to reflect more deeply on these issues.

In dealing with these questions I would particularly urge you to attend to the study of philosophy in the Program. What are the presuppositions of our science, even our most successful reductive and mechanistic science? What is the importance of the fact that Kant draws to our attention, namely that freedom from scientific determinism is a necessary precondition of all our science in the first place? Reflect on the importance of distinctions that you can draw from your reading of an author such as Aristotle between potentiality and actuality in analyzing issues related to living things. In drawing upon these insights with care and precision you can make substantial contributions to these discussions from the standpoint of informed humanists.

V

I turn to the final issue of this talk, the problem of dealing with the new biology

in terms of our religious tradition. These new developments are raising profound challenges in this domain that I predict will take on increasing theological and even political importance in the next decades. It seems useful to enter this discussion of science-religion issues by first reviewing in an admittedly simplified form some classical responses within the tradition.

One of our great theological traditions, the one I will term the Pauline and Augustinian tradition, has emphasized the radical distinction between the city of Man, dedicated to human aspirations and ends, and the city of God, defined by grace and Christ's salvation. In this interpretation of the tradition, the kingdom of the believer stands necessarily in opposition to the city of man and its aspirations, since this city has been intimately deformed by original sin. Furthermore, as we move to more specific issues that might be related to our knowledge of the external world, even our philosophical understanding must begin from premises of faith—faith seeking understanding, and not understanding seeking faith.¹⁴

In the domain of the sciences, this tradition, especially, but surely not exclusively, as developed by its Protestant disciples, has frequently placed itself in strong opposition to a "naturalistic" understanding of nature, and consequently to developments of the natural sciences.¹⁵ ○

¹⁴ I recognize the existence of a common political misreading of Augustine's two cities that depicts this in terms of a Church-state conflict, or a struggle between the sacred and the secular. This cannot be sustained from Augustine's text itself. See *City of God*, Part IV, Book xv, chps. 1-2.

¹⁵ This claim must be moderated by the recognition of the importance of Augustinian theologies on the early formation of mechanistic science in the seventeenth century. See on this Gary Deason, "Reformation Theology and the Mechanistic Conception of Nature," in: D. Lindberg and R. Numbers (eds.), *God and Nature*

The second tradition we might call the "reconciling" tradition of Christian Humanism. In antiquity it was represented by such individuals as Origen and Clement of Alexandria, both of whom had to rub shoulders almost literally with the great scientific culture of the Alexandrian Museum. But more immediately, this tradition was created in the thirteenth century by the literal overwhelming of the intellectual tradition of the Latin West by the recovery of Greek learning in the 12th and 13th centuries. Here the Western theological tradition that had developed its understanding along strongly Augustinian lines was confronted in a relatively sudden way with complete, and at that time largely alien, systems of thought that seemed deeply incompatible with a number of central theological premises. Aristotle's cosmos was eternal, not created. The soul was only the form of the body, not a special entity imposed by creation; knowledge began with experience and everything in the intellect had to come in through the senses, without the need for some kind of divine illumination. Euclidean geometry illustrated the natural power of demonstrative reasoning and axiomatized deductive logic. Ptolemaic astronomy applied this Euclidean mathematics to nature by giving a powerful mathematical analysis of the heavens that showed how scientific reason could predict with a high degree of accuracy the main celestial phenomena. Galenic medicine brought with it a highly sophisticated secular understanding of the organism and a rational theory of how it worked.

The crisis generated by this event has been seen by many as the beginning point of modernity and the origins of modern science.¹⁶ It forced a rethinking on many

(Berkeley: U. of California Press, 1986), pp. 167-191.

¹⁶ For an overview of the "Duhem thesis" as it has been termed, see H. Floris Cohen, *The*

fronts of the relation of human learning to the premises of the Christian faith. This was not an easy encounter, and the reaction of the Augustinian tradition was often severe. In a series of ecclesial condemnations of highest authority at the time, many of the threatening dimensions of this Greek tradition, and specifically the natural philosophy of Aristotle, were condemned and their teaching without correction prohibited in pronouncements in 1210, 1231, 1255, 1272, and most importantly 1277.¹⁷

But the other response, exemplified by the work of Albert the Great and his pupil Thomas Aquinas, was to try to find some way of reconciling this recovery of a massive alien scientific and philosophical tradition with the previous development of Christian reflection. This meant distinguishing a domain of natural reason capable of being explored in its own right independent of theological premises. It accepted an empiricist epistemology that claimed that all knowledge began from experience rather than from inner illumination; it accepted the domains of nature and grace not as opposing realities, but as complements to one another.

The tension between these two approaches to the ancient tradition, one emphasizing the distinction of the two cities of Man and God, and the other embracing human learning and secular reasoning as harmonious with a properly understood revealed tradition, has resulted in an ongoing dialectic within our religious tradition that continues to the present. There has never been an easy solution to these questions since the thirteenth century. The efforts at

synthesis represented by Albert and Thomas were only partially worked out when the western tradition was confronted with a new wave of ancient texts—Plato, Archimedes, Lucretius, Apollonius—and a new set of issues—the discovery of the new world, the invention of printing, the Protestant Reformation, the emergence of new political nation-states, and in science the Copernican revolution. The sum total of these events has been to leave our religious heritage in many respects reeling since the 17th century. The Copernican crisis and its Galilean aftermath was but one element in this. And it often seems that we still have not assimilated even the Copernican system into our common religious thinking, let alone the more esoteric dimensions of modern science, as was dramatically demonstrated to me only recently at my local parish where we lustily sung a hymn referring to the sun in its orbit and heard a sermon about ascension into heaven. The enduring crisis for many Christian communities, particularly Protestant, over Darwinism is another. Darwinism never created the problem for the Catholic tradition that it did for the Protestant, but it would be incorrect to say that it was easily assimilated, as the history of Notre Dame's own Father Zahm displays.¹⁸

The modern revolution in biology presents us with a new phase of this challenge of the sciences, and unlike the Copernican problem, which affected significantly only the lives of perhaps 100 intellectuals in the seventeenth century, the challenges of contemporary life science threaten to affect everyone. For various historical reasons, the life sciences confront us in many aspects as an "alien" scientific tradition. Much of the modern history of biology has been

Scientific Revolution: A Historiographic Reappraisal (Chicago: U. of Chicago Press, 1994), chp. 2.

¹⁷The text of these condemnations is conveniently found in Edward Grant (ed.) *Sourcebook in Medieval Science* (Cambridge: Harvard U. Press, 1974), pp. 42-50.

¹⁸ Significant difficulties with Vatican authorities were created by his book, *Evolution and Dogma* (Chicago: McBride, 1896).

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 tied up with the history of philosophical materialism, with the philosophical developments of the Enlightenment, with a conscious effort among its architects to replace a theistic understanding of nature and human beings with overtly naturalistic accounts, as we can see in the writings of Nobel Laureates Jacques Monod and Francis Crick. The issues with which we are presented today are of a new order of complexity, one that demands considerable reflection within the theological tradition.

In that earlier great encounter of the 13th century, the issues were difficult, but of a different order of complexity. Aristotelianism may have posed the threat of an eternal and uncreated world, but not of a nature without purpose, as modern Darwinism seems to affirm; the tradition confronted the possibility that the soul was just the form of the body, and not something immortal and separable, but not a reduction of life to physical micro forces and complex states of matter; rationality may have been seen by Aristotelianism as only the specific difference of a human level of existence, but it was not just an epiphenomenon of electrical states of complex neurons, as modern cognitive neuroscience wishes to claim. Ancient science may have offered, as we find in Galenism, a rational and secular understanding of life, but it did not present the immediate challenge of direct technological intervention into reproduction, genetics, the prolongation of life, recombinant DNA technology, the propagation of fetal stem cells for medical research, and all the other issues we are currently faced with as ethical as well as cognitive problems. In the face of such major scientific and technological possibilities, the temptation to circle the wagons is strong.

But I would suggest that the task demands more from us than this. The issues raised by the sciences inevitably affect us and the way we view the world,

and I think we would not feel satisfied in a solution that leaves us with some deep bifurcation between the world of religious symbolism and belief, and that of our modern technological society.

To explore these points I would like to consider a document written by Pope John Paul II on occasion of the commemoration of the tricentenary anniversary of Newton's great work in physics, the *Principia mathematica*.¹⁹ I am not appealing to this document as an argument from authority. It is only a letter by the pope without any official standing. But it has, to my mind, set forth some very useful principles for engaging in a deeper discussion of these issues. Entitled "A Dynamic Relationship of Science and Theology," John Paul calls for a deeper training of theologians and Catholic intellectuals in the sciences. He recalls the past history of the relations of science and theology as an often troubled one, marked by needless conflicts, as were manifest in the controversy over Copernicanism. He now feels we are in position to enter into a new, and more productive, relationship, reflecting a new openness on both sides to the concerns of the other party. This document has been seen by many as one of the most important statements from the Papacy in the history of the Church on the relations of science and religion.²⁰ To quote:

What, then, does the Church encourage in this relational unity between science and religion? First and foremost that they should come to understand one another. For too long a time they

¹⁹ John Paul II, "A Dynamic Relationship of Science and Theology," *Origins* 18, No. 23 (17 Nov. 1988), 375-78.

²⁰ See the symposium on the letter in R. J. Russell et al. (eds) *John Paul II on Science and Religion: Reflections on the New View From Rome* (Vatican City: Vatican Observatory Publications, 1990).

have been at arm's length. Theology has been defined as an effort of faith to achieve understanding, as *fides quaerens intellectum*. As such, it must be in vital interchange today with science just as it always has been with philosophy and other forms of learning. (377 b)

Although not directly speaking of issues raised in the biological sciences, the Pope continues with a very applicable statement:

Contemporary developments in science challenge theology far more deeply than did the introduction of Aristotle into Western Europe in the 13th century. Yet these developments also offer to theology a potentially important resource. Just as Aristotelian philosophy, through the ministry of such great scholars as St. Thomas Aquinas, ultimately came to shape some of the most profound expressions of theological doctrine, so can we not hope that the sciences of today, along with all forms of human knowing, may invigorate and inform those parts of the theological enterprise that bear on the relation of nature, humanity and God? (388 a)

Self-imposed isolation and unthinking opposition are not seen as viable alternatives. To continue:

For the truth of the matter is that the church and the scientific community will inevitably interact; their options do not include isolation. Christians will inevitably assimilate the prevailing ideas about the world, and today these are deeply shaped by science. The only question is whether they will do this critically or unreflectively, with depth and

nuance or with a shallowness that debases the Gospel and leaves us ashamed before history. Scientists, like all human beings, will make decisions upon what ultimately gives meaning and value to their lives and to their work. This they will do well or poorly, with the reflective depth that theological wisdom can help them attain or with an unconsidered absolutizing of their results beyond their reasonable and proper limits (388b).

I underline the need expressed in this passage for critical and informed, and not merely superficial and naive, comprehension of the sciences. Because these developments are affecting such a large portion of the populace, it is imperative that concerned citizens become more informed about these issues. Crude political activism, represented in recent months by mail bombs to important medical researchers and the poisoning of the drinking fountains with radioisotopes at the NIH, cannot be solutions.

I do not minimize the difficulties the life sciences present us in carrying through the charge implied in the Pope's letter. As one commentator on the Pope's statement pointed out in a subsequent symposium held on this document, the fundamental challenges presented by the sciences today are no longer presented by physics and astronomy. The new crises are those presented by the life sciences. He even worries that the Pope's optimistic hopes for a new kind of dialogue "seem born in physics only to die in biology."²¹

Faced with a totalizing natural philosophy and the prospects of a truly Promethean control over life itself, even more threatening in its humanistic

²¹Holmes Rolston III, "Joining Science and Religion," in Russell et al., *John Paul II on Science and Religion*, p. 88.

implications than the control gained over atomic energy in the 1940s, the only option to many may seem to be a counter-cultural one. The Vatican documents on biotechnological issues, and the Pope's recent encyclical *The Gospel of Life* indeed directly place the authority of the Church against the grain of much of this powerful biological research, and will surely lead the Church to oppose many of the developments that inevitably will come from the Human Genome Project.

But the great reconciling tradition is also with us. I cite a remarkable prophecy by the great Jesuit paleontologist and natural philosopher Teilhard de Chardin, who envisioned human evolution as leading to a new era of "hominization" of the biological world, one that ultimately has a deeply Christian meaning. As part of this "hominized" biology, he sees it presenting us with an exciting challenge. As he writes:

So far we have certainly allowed our race to develop at random, and we have given too little thought to the question of what medical and moral factors *must replace the crude forces of natural selection* should we suppress them. In the course of the coming centuries it is indispensable that a nobly human form of eugenics, on a standard worthy of our personalities, should be discovered and developed.²²

Perhaps this is too optimistic, suggesting a reconciliation with modern science that leads into truly treacherous waters. Many here are probably not aware that once before life scientists had

²²P. Teilhard de Chardin, *The Phenomenon of Man*, trans. B. Wall (New York: Harper and Row, 1959; first published in French in 1955), p. 282. Most of this book was written in China in the 1930s. For a forty-year retrospective on Teilhard's work from several perspectives, see *Zygon* 30 (March, 1995).

promised, through modern genetics, a great human betterment as its goal—eugenics, "well or happy born"—as it was called.²³ I only ask anyone here to examine a college textbook in genetics or biology written in the 1920's and early 1930s to see how pervasive was this movement, and how optimistic the scientific community was that science would lead us to the genetic improvement of the human race. Teilhard's comments were written in this era and reflect in part this general scientific enthusiasm. Subsequent history in a terrifying way demonstrated what these proposals could mean when state political power, Hitlerism, decided to implement them in crude and coercive ways. But in Teilhard's defense it might be answered that such implementations took place within a political system that effectively devalued all life, and in no way expressed his vision of a humanized biology or an adequate Christian understanding of the sciences.

If there are lines that do need to be drawn in the sand over some issues, this must be done from an informed position. This may mean taking courses in genetics or the other sciences; it suggests making the effort to read current literature on these issues. I challenge you to consider part of your education the need to become more deeply informed about these matters if there is any impact whatever to be made by humanistic scholars on the course of this research.

As students who will be trained as liberal artists, rather than as molecular geneticists, research chemists, or physicians, most typically this will mean after-graduation careers in such fields as the law, business, teaching, politics, religious life, service and family work rather than occupations in medical

²³See Daniel Kevles, *In the Name of Eugenics: Genetics and the Uses of Human Heredity* (Berkeley: U. of California Press, 1985).

research and biotechnology. Necessarily you will for the most part be confined to observing these modern biotechnological developments from the outside, often only learning of them through the mass media long after they are news to the scientific community.

But you will also form an educated elite. It will often be in your hands, and not in those of scientists or physicians, to make the ultimate decisions about how this technology is to be used. If there are therapies that this new information will make possible, who will have access to them? Can the current health-care system possibly manage the demands that these possibilities will place upon it? How does one deal with the legal issues that may be presented when insurance providers use such genetic information to deny coverage to individuals known to be carriers of genetic disorders? Who will protect the elderly, the poor, the unborn, the genetically disadvantaged from the sheer technological power that is being unleashed? The availability of this new genetic information will mean an immense growth in the demand for genetic counseling, which inevitably will increase the demand for elective abortion for genetic or eugenic purposes, particularly as there will be an enormous gap between our ability to diagnose genetic diseases and our ability to treat these by some kind of complex gene therapy. These are the issues which you will have to confront in any number of areas of life.

Perhaps in all these inquiries into life we have much still to learn from the gentle touch of the first biologist,

Aristotle. In his great discourse on the study of living things of *Parts of Animals* I-5, he contrasts our knowledge of heavenly bodies, which for his cosmology means the contemplation of the divine and eternal, with that we can have of the perishable plants and animals we live among. One gives us the theoretical knowledge of the permanent, the other the more accessible knowledge of things like ourselves. He then tells a story. It is an account of some visitors who came to meet the old philosopher Heraclitus, expecting to find him deep in contemplation. To their surprise they find him warming himself by the stove.

They hesitate; but Heraclitus said, "Come in; don't be afraid; there are gods even here." In like manner, we ought not to hesitate nor be abashed, but boldly to enter upon our researches concerning animals of every sort and kind, knowing that in not one of them is Nature or Beauty lacking." (645a 20-25; Trans. Peck).

In this recognition of both the beauty and mystery of life, as well as in the gentleness of his approach to it, Aristotle gives us an important reminder of another way of conceiving these questions than the one that flows from the powerful methods fashioned by Bacon, Descartes, Schrödinger, Watson and Crick. It may help us to balance our current Promethean power over life with some sense of humility before its mystery. As you begin this year of work, I would hope that you will pursue your studies with a new sense of commitment to your contribution as liberal arts students to the dynamic technological society in which we live.

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ALL SOULS MASS HOMILY

November 2, 1995

by

Fr. Nicholas Ayo, csc

We are gathered here this evening for the annual Memorial Mass in which we remember those members of the Program of Liberal Studies who have died. We call to mind faculty and students who have passed from this life of time to God's life of an eternal now. We pray for them and with them; we hope they pray for us and with us. In the eternal now that is God-time we are all together before God, no one of us first and none last.

I want to talk to you today about the Christian belief that only people live forever. Wind and erosion will eventually wear down the mountains and our buildings will not stand forever. Only the person on your right and on your left will live forever and see the face of God in ever succeeding waves of further revelation without end. If we believe deeply in this the mystery of the communion of saints, then we must never abandon one another. If people are forever, our relationships with them are never to be taken as unimportant. Our overtures to others touch upon eternity. We cannot as good Christians ever walk away from someone we have truly and deeply touched.

It is with physical intimacy that human beings most readily celebrate the deeper intimacy that is affection and human love. We believe love, when genuine, is forever. We believe that marriage is forever, and indeed "till death do us part" in the vow formula might better read "till death do us forever bond." Yet we know there are sometimes serious reasons why married persons must separate and no longer try to live together. That separation may need to be arranged within a civil divorce or an ecclesiastical annulment. Yet, in Christian charity, one should always strive to remain friends even with a partner whom one must leave. One is never allowed to abandon someone one has known, for human beings live forever. People are ends in themselves. They are never means. They are always to be cherished, always

befriended in so far as circumstances allow, ever to be kept in our prayers as that person whom God loves, no matter what their behavior toward us may have been or our behavior towards them, for ill or for well.

One is not allowed as a Christian to walk away from those people we have touched with our lives. They live forever and we shall one day be all together before God. Our wounds will be glorified and the insoluble tangles of this life untied. We are not allowed in this life to walk away. "We are our sister's keeper." "No man is an island." "Love one another as I have loved you."

We are not even allowed to walk away from our sinful love affairs. We are responsible for those whom we have touched, whether in body or in soul. We are not allowed to "trade people in," a phrase I learned from the novels of Susan Howatch. I want to conclude with a passage from her novel *Mystical Paths*. Father Lewis is counseling an Anglican seminarian whose life is in a terrible debacle. He is engaged to be married to an aristocratic woman whom he does not love, and he is sleeping with working class women whom he successively abandons. Awash in his bewildering promiscuity, he is invited to see what he is doing from the perspective of the gospel's respect for every human being as a child of God destined to live forever and never to be "traded in." He sees his behavior as thoughtless and, of course, thoughtless behavior is not limited to Anglicans nor only to men.

"And I always tried to be very kind when I traded them in."

"Traded them in? You're saying you thought of them in the same way as a second-hand car?"

"No, of course not! I was just speaking colloquially. The point I was trying to make is that whenever I broke off an affair I did it as decently as possible,

gave the girl a nice present, told her I still thought she was great—”

“This is decency?”

“Expensive insincerity. Tell me,” said Lewis, “have you ever been traded in?”

After a fractional pause I said: “No”.

Lewis said nothing. I found myself shifting uneasily in my chair.

“All right,” I said truculently at last.

“All right! Haven’t I already admitted I was in the wrong? But at least I was responsible enough to ensure the girls weren’t seriously hurt?”

“How do you know they weren’t seriously hurt?”

“How do I know?”

“Yes, how do you know? After the trade-in did you look them up to see how they were getting on?”

“But nobody does that once a love affair’s over!”

“Maybe they should. It might prove to be quite an eye-opener.”

“But I’m sure the girls were all right! I mean, none of them got pregnant!”

“You think an unwanted pregnancy is the only damage you can inflict on a woman?”

“No. But I’m still sure I didn’t harm them.”

“You’re saying they cared nothing for you?”

“No. Yes. I mean, no, I’m not saying that. They did care, of course, but—”

“You’re saying that people who care aren’t vulnerable when they’re abandoned?”

“No, I’m not saying that either! Okay, I take your point, maybe they did shed a ear

or two afterwards, but I’m sure there was no real harm done—”

“How can you be sure of that when you never checked on them?”

“Well . . . they weren’t the type to be harmed, were they?” . . .

“You’re saying they’re a subhuman species incapable of feeling pain and humiliation?”

“Of course I’m not saying that!”

“Then exactly what are you saying?”

“Well, I’m saying . . . well, I . . . well—”

“You’re saying that although you rejected these girls who cared for you—traded them in as if they were inanimate objects—denied them their basic humanity—it was all good clean fun?”

After a long pause I said: “Okay, I was snobbish, selfish and insensitive.”

“Is that all?”

I stared at him. “Isn’t that enough?”

“Don’t you think you were also a little forgetful? The gospel of Christ, I seem to remember, teaches that each one of us has worth in the eyes of God and that therefore each one of us should be treated with love and respect.”

Perhaps the celebration of All Souls Day is an inexact description of what we do today. We celebrate All Persons Day and that includes body and soul. That bond of human care and responsibility is not just for yesterday or for today, but for always. Only people live forever. And people do live forever. And the “communion of saints” is not mere metaphor, but rather it is the measure of Christian belief in the resurrection of the body and life everlasting.

THE CRONIN HIGH-TABLE POEM FOR 1995

Variations on the Forest of Arden

by

Henry Weinfield

Why are we brought to the Forest of Arden,
 If there we must wander, in error, alone?
 It seems to be almost (but isn't) the garden
 To which we are born and from which we are thrown.
 Why are we brought to the Forest of Arden?

Is it there that we ponder the penalty of Adam—
 Tongues in the trees and sermons in the stones,
 Books in the brooks—do they teach us to fathom
 Why we always forget what we always have known?
 Is it there that we ponder the penalty of Adam?

We hardly remember the Brother in Elysium,
 The sojourning Sister, albeit our own,
 Whose distance is echoed, as in diapason;
 For to banish the Other is to banish the One.
 We hardly remember the Brother in Elysium.

No artist of exile was ever so ardent
 In giving us back to the things that we mourn:
 The paths of the woodland at springtime are verdant,
 The stars shine above—as they always have shone.
 No artist of exile was ever so ardent.

In calling us back to the sound of the human
 No artist of exile so sweetly has shown
 What the mirroring stars in their traces illumine:
 It's all there before us—and yet it is gone
 In calling us back to the sound of the human.

Why are we brought to the Forest of Arden?
 Is it there that we ponder the penalty of Adam?
 We hardly remember the Brother in Elysium.
 No artist of exile was ever so ardent
 In calling us back to the sound of the human.

THE EDWARD J. CRONIN AWARD WINNING ESSAY

Poetic Language in Time

by

Jeff Speaks
class of 1997

Since the advent of philosophy and Plato's decision to banish the poet from the ideal state of his *Republic*, the value of poetry as a means for approaching the truth has been the subject of an ongoing dialogue. The nature of the dialogue reflects not only poetry's claim on the truth, but also the poet's understanding of the relationship between poetic language and time. Poetry, as a creation of human consciousness, must be created within the bounds of time. Despite its origin in time, however, many poets have maintained the immortality of poetic truths. Percy Bysshe Shelley, in his "Defence of Poetry," describes poetry as a force capable of transcending the particulars of worldly existence and forging a new reality independent of those particulars. Poetry to Shelley "marks the before unapprehended relations of things" (Shelley, 16). Poetry, then, is not merely an avenue to the truth, but rather the only real means by which new truths, those not yet grasped by the human mind, may be asserted. Shelley claims an existence for this poetic truth outside of time. Such a view on its own is unremarkable; it would seem that to be a poet one must hold such an opinion. More interesting is Shelley's justification of the truths of poetry in terms of the influence of time.

Shelley notes that "when composition begins, inspiration is already on the decline" (Shelley, 17). Poetry does not adequately express the poetic vision, nor can it. The most perfect poetry exists in the mind of the poet; the printed words received by the reader, though beautiful themselves, are a transcription in an imperfect medium of the poet's "evanescent visitations of thought and feeling" (Shelley, 17). The very evanescence of the poet's moments of divine inspiration, it would seem, render poetry a prisoner of time. For poetry is not, as Shelley would

say, "the record of the best and happiest moments of the happiest and best minds" (Shelley, 17). By Shelley's own definition of poetic inspiration, such a timeless record is impossible. The best moments of the best minds will always be, and can only be, moments in minds. Poetry may be the words produced by the best minds in their best moments, but it can never be equivalent to those moments. Words, then, by Shelley's own reckoning, inevitably fall short of the truest sentiments. That is why "the most glorious poetry that has ever been communicated to the world is probably a feeble shadow of the original conception of the poet" (Shelley, 17).

To assert the inherent imperfection of words is not to devalue poetry; poetry, while not a perfect record of "the best and happiest moments," may still be the best record available to humanity. Nevertheless, Shelley seems to overlook his own analysis of the relation of language to inspiration when asserting poetry's independence from time. He claims that "poetry redeems from decay the visitations of the divinity in man" (Shelley, 17). He fails to address, though, the question of how poetry can make inspiration immortal for all of humanity if language fails to fully encompass even the poet's own subjective experience of that inspiration. If poetic language is, as Shelley seems to think, an imperfect interpretation of poetic inspiration, there is no real reason to believe that the truths apprehended by that language are immortal in the sense that Shelley seems to think they are. Even if one assents to the immortality of the truth grasped in a moment of pure divine inspiration in the mind of the poet, one cannot then conclude that the flawed translation of that inspiration into words typed on a page embodies the same timeless truth. Shelley claims

immortality for both the inspiration and the words, but fails to differentiate between the two. The relation between inspiration and the creation of language in time, and even more importantly the ramifications of that relation for poetry's claim on an immortal truth, bear further exploration.

Just such an analysis was provided a century later by T.S. Eliot. In the fifth section of each of his "Four Quartets," Eliot investigates the nature of language as it relates to truth and the disruptive influence of time. Although Eliot does build upon Shelley's work, his rendering of the problem is more complex and ultimately more satisfying. Eliot approaches directly the relation between time and language. Shelley approached the same problem, but only in terms of his conclusion. Poetry for Shelley is free from the constraints of time because it relates a truth that is not subject to the changes in time. In reaching this conclusion, however, Shelley disregards the problematic influence of time at an earlier stage of the creation of poetry. The movement of the poetic mind from inspiration to language is a movement that takes place necessarily within the conscious framework of the poet's mind. If the poet's consciousness is condemned to work within the same bounds of time that govern all human behavior, time inevitably influences and limits the creation of poetry. Shelley disregards this potential influence; the result of his neglect is the failure of his essay to account appropriately for the translation of "evanescent visitations" into timeless words. Eliot's poetry succeeds where Shelley's prose failed; it succeeds because it deals directly with the influence of time on the creation of poetry.

Eliot's idea of time's correlation to poetry is complex, if not paradoxical. In "Burnt Norton," the first of his quartets, Eliot begins the fifth section with the assertion that "Words move, music moves / Only in time" (Eliot, 137-8). In one sense, these lines hint that words only exist in time. But Eliot's lines do not say that words and music exist only in time, but that they *move* only in time. The movement of words presents a problem for Eliot; the more words move, the less precisely they can render in words the

inspiration with which Shelley was so concerned. Eliot writes in "Burnt Norton" that

Words strain,
Crack and sometimes break, under
the burden,
Under the tension, slip, slide, perish,
Decay with imprecision, will not stay
in place,
Will not stay still. (149-153)

This movement of words, then, is a hindrance to poetry. Words constantly in motion, like physical objects in motion, are difficult to perceive accurately. Because words move "only in time," though, it seems possible to overcome the movement of words with escape from time's influence. The time with which Eliot is here concerned is the progression of time that regulates human consciousness. Indeed, the movement of words spoken of in "Burnt Norton" directly results from the movement of the conscious human mind through time. In his second quartet, "East Coker," Eliot describes the problems caused by time's disruption of his quest for precise language. "So here I am," he writes,

Trying to learn to use words, and every
attempt
Is a wholly new start, and a different kind
of failure
Because one has only learnt to get the
better of words
For the thing one no longer has to
say, or the way in which
One is no longer disposed to say it.
And so each venture
Is a new beginning, a raid on the
inarticulate
With shabby equipment always
deteriorating
In the general mess of imprecision of
feeling... (176-183)

Eliot here echoes Shelley's concerns about the inability of words to reflect inner poetic feeling; the difference between the two expositions lies in Eliot's explanation of this problem in terms of time, and his further

exploration of escape from time as a means to overcome what he calls "the general mess of imprecision of feeling."

Eliot's third quartet, "The Dry Salvages," further complicates the problem with the statement that "you are the music / While the music lasts" (211–212). With the knowledge that the "you" being addressed is a living thing, these lines harken back to the beginning of "Burnt Norton" and the reminder that "that which is only living / Can only die" (138–139). These words are not, though they may seem to be, in opposition to the immortality of poetic truth claimed by Shelley. "Burnt Norton" says not that all things living can only die, but rather that things which are *only* living can only die. Eliot here does not condemn poetry to death with the death of living things (specifically the "you" addressed), but rather calls for human beings, and by extension their poetry, to be in some sense more than living. If to live is to spend time in the state of being alive, then to be more than living is to be alive and yet not be governed by time. By transcending time, an individual can escape the movement of words and aspire to a precision of feeling impossible in a time-dominated consciousness.

Escape from time is a difficult concept; it would seem that being a human being entails enslavement to time. But because time is movement, escape from time is made possible by apprehension of that which is unmoving. To be unmoving is to be unswayed by the moving powers of time, which is to escape time's influence. A person capable of such an escape would be in a sense more than only living, and would thus be capable of a poetry whose meaning would not die with the death of living things. "Burnt Norton" gives the first hint at the sort of person who could escape movement:

Desire itself is movement
Not in itself desirable;
Love is itself unmoving,
Only the cause and end of movement,
Timeless, and undesiring... (161–165)

This passage not only reaffirms the connection between time and movement, but introduces the concept of love in opposition

to desire. Love, unlike desire, is unmoving and timeless. If he who possesses the quality of love possesses also the attributes of love, then love is the key to being unmoving, timeless, and more than "only living." In such a person, poetry would not be condemned to death.

Lest this recourse to love have the ring of an ill-defined platitude, Eliot's develops the concept of love in a way directly relevant to language. In "The Dry Salvages" Eliot writes that "to apprehend / The point of intersection of the timeless / With time, is an occupation for the saint" (200–202). A saint, then, as someone possessed of the unmoving love alluded to in "Burnt Norton," transcends time by understanding it. Love for Eliot is not mere congeniality; it is the source of movement in time. A saint understands time's origin in love. For Eliot, the paradox of time's unity is the mystery of the Incarnation, as he explains later in the same poem:

The hint half guessed,
the gift half understood, is Incarnation.
Here the impossible union
Of spheres of existence is actual,
Here the past and future
Are conquered, and reconciled...
(215–219)

The reconciliation of past and future, which is the resolution of the mystery of time, is contained in the Incarnation. Understanding of time's unity implies understanding of the essential unity of all that exists, whether or not, like time, it is artificially divided into separate "spheres of existence." Thus time is the central mystery of the universe, as the Incarnation, at least in the Christian tradition, is the central event in human history.

But just as sainthood is not easily attained, the mystery of the Incarnation is not easily apprehended. As Eliot tells us in his third quartet, "For most of us, there is only the unattended / Moment, the moment in and out of time..." (206–207). Eliot's discussion of the Incarnation, though seemingly a digression, responds directly to Shelley's discussion of the ability of words to convey timelessly true feelings. For Eliot, the main hindrance in the precise transcription of

feeling into words is the inevitable movement of words, which, like any other subject of a conscious mind in time, are governed by time's influence. The way to be more than living, and thus to avoid both personal death and poetic death, is to overcome time's pernicious influence. And according to Eliot, one overcomes time by understanding time's nature, in which the past and the future are not essentially disjointed, but sprout from the common ground of love. This is the mystery which, for Eliot, is embodied in the enfleshment of Christ, history's most perfect manifestation of love. Eliot's analysis of time and language then unifies not only past and future, but also poetry and sainthood. To be a poet is to be capable of expressing the deepest human feelings, which are rooted in the mystery of time's unity. To be a saint is to understand that mystery of time as it is expressed in the Incarnation.

The final section of the last of the quartets, "Little Gidding," finalizes the unification of time's mysteries with the poetic nature. As Eliot writes, "Every phrase and every sentence is an end and a beginning, / Every poem an epitaph" (224-225). Great poetry must understand the unity of time by expressing that unity in each sentence. Every sentence must contain its own end and beginning. In this final poem, Eliot develops the two major metaphors with which he brings the series of poems to a close. The final four lines of the quartets show a measure of hope that the unity inherent in time and in language may be realized:

All manner of thing shall be well
 When the tongues of flame are in-folded
 Into the crowned knot of fire
 And the fire and the rose are one.
 (256-259)

The fire and rose unify two images that are indirectly juxtaposed throughout these four poems. Their unity combines past with future and poetry with sainthood. In one sense, time is "in-folded" into the coherent and unified structure of the Incarnation as the flames are molded into the rose. The unity of fire and rose is the unity of the Incarnation, a unity of judgment and redemption in which the fire is transmuted, not through brute repression, but through its incorporation into the rose.

Thus Eliot reforms and extends Shelley, not by differing with his eventual conclusion about the immortality of poetry, but by redefining the nature of poetry and exploring the difficulties with language passed over in Shelley's analysis. Most importantly, Eliot explores the importance of time in the movement from inspiration to the printed word. In doing so, he illuminates not only poetry, but what it means to be a poet. Immortal poetry is not the simple inspiration-to-page magic of Shelley, but involves the struggle of the poet to understand the paradox of time and thus overcome the tendency of words to "Crack and sometimes break, under the burden." By overcoming time, by becoming more than only living, the poet thus creates from slippery words verse which both understands and defies the challenge of time.

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1995 PLS SENIOR ESSAY TITLES

Last Name	First	Title	Director
Allen	Megan	Victorian Victims, Victorian Visions: A Representation of Women in Nineteenth-Century England	Linda Austern
Baker	Colleen	Self-Knowledge, the Beginning of Virtue and Peace: The Modern Devotion, the Imitation of Christ and "Our Seneca"	Kent Emery, Jr.
Bell	Elissa	Enlightened Sex and Intimate Philosophy: Toward a Reading of de Laclos' <i>Les Liaisons Dangereuses</i>	Linda Austern
Biese	Kevin	Two Major Allusions to Eastern Works in T.S. Eliot's <i>The Waste Land</i>	Stephen Fallon
Boessen	Brett	Searching for Bobby Fischer and Little Man Tate: American Film's Depiction of the Relationship Between Gifted Children and Their Parents	Nicholas Ayo, csc
Brunner	Stanton	Picasso and Cubism: A Kuhnian Analysis	Phillip Sloan
Caroselli	Robin	Thy Will Be Done: An Idea of Society Based on Newman	Gretchen Reydams-Schils
Carroll	Joe	An Attempt to Reconcile Jesus Christ's Challenge to "Follow Me" with Living in the Marketplace	Nicholas Ayo, csc
Cheung	Mae	"All Men Have a Reason, But Not All Men Can Give a Reason": A Contemporary Examination of the Concept of Conscience Based on an Analysis of Ancient and Modern Philosophers	G. Felicitas Munzel
Crosthwaite	Paul	A Great Books Approach to Modern Fiction Analysis: The Resurgence of Philosophy in Robert Jordan's <i>The Wheel of Time</i>	Michael Crowe
Dieteman	Helen	Shelley's Transcendent Vision	Henry Weinfield
Dietrich	David	The Role of Eros and Agape in Plato and Christianity: An Examination of Anders Nygren's <i>Agape and Eros</i>	Gretchen Reydams-Schils
Donnelly	Sarah	Jacques-Louis David: Revolutionary Artist	Phillip Sloan
Dye	Ryan	A Brief Survey of the Influence of the <i>Pensées</i> From 1700-1914	Michael Crowe

Freiburger	Joel	Continuity and Reinterpretation in the Tradition of Eros: Plato, Augustine and Bonaventure	Michael Waldstein
Garcia	Dawn	Bringing the Nazis to Judgment: The Role of Natural Law	Walter Nicgorski
Gilbert	Laurie	Beyond Misogyny—A Study of the Woman as Villain in Greek Tragedy	Elizabeth Drumm
Hanchin	Lori	Can We Recover the Ancient Link of Politics and Virtue in Modern American Democracy?	G. Felicitas Munzel
Healey	Matthew	A Philosophy of Mysticism: Christology and Metaphysics in St. Bonaventure's <i>The Journey of the Mind to God</i>	Kent Emery, Jr.
Heil	Andrew	An Overview of the Doctrine of Original Sin	Nicholas Ayo, csc
Husted	Emily	The Confessions of Augustine and Rousseau: An Examination of Sin and Society	Kent Emery, Jr.
Johnson	Felicia	Don Quijote Attempts the Platonic Ascent	Elizabeth Drumm
Kipp	Karen	Selective Nontreatment of Extremely Premature Infants: Is There A Right Answer?	Phillip Sloan
Larkin	Todd	Emmanuel Levinas: Responsibility for the Other and its Significance for Meaning and Truth	Frederick Crosson
Lehrman	Emily	<i>Netochka Nezvanova</i> : Dostoevsky's First Attempt at a Psychological Novel—Analysis of Character Development	Gretchen Reydams-Schils
Marx	Susan	The Role of Sophie in Rousseau's <i>Emile</i>	F. Felicitas Munzel
McCarthy	Allison	Redefining Individualism: The Revitalization of America	Walter Nicgorski
McConville	Brian	Cardinal Ratzinger and Gustavo Gutierrez: Fundamental Disagreement or Misunderstanding?	Michael Waldstein
McIntyre	James	Problems of Perception: 350 Years of Observing the Orion Nebula	Michael J. Crowe
Miranda	Marvin	A Theory of Parallels	Elizabeth Drumm
Nickel	John	Nature and "Market Value": Thoreau's Struggle in Writing	Henry Weinfield
O'Brien	Sean	Plato, Keats and the Ancient Quarrel: The Concrete Particular in the Relationship Between Philosophy and Poetry	Henry Weinfield

O'Neill	Marie	"Roving Still": Satan's Precarious Dilemma in <i>Paradise Regained</i> "	Stephen Fallon
Petrozzi	Valeria	Cervantes' <i>Don Quijote</i>	Frederick Crosson
Saldino	Andrew	Kierkegaard's <i>Philosophical Fragments</i> and <i>Sickness unto Death</i>	Frederick Crosson
Scoular	Bryan	Reflections Through a "Speaking Mirror": The Employment of Myth in the <i>Aeneid</i> and <i>One Hundred Years of Solitude</i>	Elizabeth Drumm
Siddons	Amy	The Decay of Lying in the Works of Oscar Wilde	Henry Weinfield
Spohn	Sorin	Potent Presence: A Study of the Role of Religious Consciousness in Tolstoy's <i>War and Peace</i> and Later Works	Stephen Fallon
Wasito	Suzanna	A Character Study of Puccini's <i>Madama Butterfly</i>	Linda Austern
Wynne	John	The Philosophical Tradition in the Thought of Thomas Jefferson and its Relation to His Views Concerning Education	Walter Nicgorski

ALUMNAE/I CORNER

PROFILE

Scott Medlock — PLS 1977

We thought we would share the following article with you. It was written by Archbishop Francis T. Hurley, of the archdiocese of Anchorage, Alaska, about PLS graduate Scott Medlock.

A Married Catholic Priest

How come?

That has been the most common question since the announcement that Mr. Scott Medlock, a married, family man and a former United Methodist minister, will be permitted by Pope John Paul II to be ordained a Catholic priest. It was two weeks ago that I received this authorization from the Holy Father.

How come? Most people have heard that only celibate men could be ordained as Catholic priests. Many have heard that Eastern rite Catholic dioceses in other parts of the world have married priests but not here in the United States; nor are there married priests in the Western Church, in the Roman rite. How come?

Through this exceptional permission the Church recognizes in Scott Medlock a three fold call by God: faith, marriage and priestly ministry.

The basic call is that of faith. Scott Medlock's journey of faith began in the United Methodist Church. As a young man he attended Notre Dame University and received his law degree there. That brought him into close contact with the Catholic Church, and it also served for him as a catalyst to enter the ministry. After training at Duke University he became a Methodist minister and served as a pastor for 10 years in Maryland.

Meanwhile Scott's personal journey of faith had been affected by Notre Dame and particularly by the Catholic student he met and married there, Maria Elena Raaf. The President of Notre Dame, Father Theodore Hesburgh, C.S.C., witnessed the wedding eighteen years ago.

Scott and Maria Elena became an ecumenical couple. She completely supported him in his Methodist ministry, and was involved in activities in the Methodist family. He in turn completely supported Maria Elena in her Catholic faith, raising and

educating their three children as Catholics. On Saturday night Scott accompanied Maria Elena and the children to Mass; they attended his Methodist service on Sunday.

Meanwhile Scott's internal journey of faith continued. Those familiar with Methodist theology and the thinking of the founder of the Methodist Church, John Wesley, are not surprised to learn of that journey veering to Catholicism.

Eventually three things came together in Scott's life: his turning to the Catholic faith, his abiding call to pastoral ministry, and his marriage. Could he follow the path to Catholicism and still fulfill the other two, marriage and priesthood? Could the Catholic Church accommodate these three vocations?

Scott is not the first to pose that question. For over 10 years Episcopalian priests have traveled that route and the Church has provided for them what is called a pastoral solution: ratify the journey of faith and allow the individual to continue in his personal call to pastoral ministry and retain his married state. Over 100 married Episcopal priests are now married Catholic priests in the United States. There are at least two Methodist ministers who have also gone this route.

Recall the conversion of the Apostle Paul. As Saul, he was struck from his horse and received two calls in one from Christ at the same time, to join the apostles and to go to the Gentiles. So with Scott Medlock, he heard two new calls in one, to the Catholic faith and to the priesthood. The Church has accommodated both those calls in a way that shows great sensitivity to the abiding call of his marriage.

That's how come.

Now what?

Scott has been going through three years of formation in a program developed here in the Archdiocese with assistance from the seminary staff in Mount Angel, Oregon.

Now he will begin the final process of going through the liturgical steps that lead to ordination. Setting the time schedule is part of that process.

The permission of the Holy Father came through a letter from Cardinal Joseph Ratzinger, President of the Congregation for

the Doctrine of the Faith, which processes all requests of this kind. It is now left to my discretion to set the time for ordination, a decision based on when Scott's preparation will be completed. There is every reason to forecast that the ordination will be in 1996.

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ALUMNAE/I NEWS

Editor's note: Please write your class correspondent. We continue to need class correspondents for some years.

Class of 1954

(Class Correspondent: Jim Skeese, 6396
Jeff St., San Diego, CA 92115-6709)
October 29, 1995

Gentlemen, your class correspondent identifies with the Maytag repairman. Knowledge of the degree of stimulation applied lies beyond my ken, the measured response a mere puddle next to scrawniest rivulet. Yet, progress of this pilgrim offers rewards. By way of inspiration, the death of Henry Roth gives us pause to cheer creativity despite age or "Writer's block." Roth wrote his classic novel *Call It Sleep* in 1934 and nearly 60 years later he wrote *A Star Shines Over Mt. Morris Park*. Roth died Oct. 1995 at age 89. His books may not enter The Great Books Hall of Fame, but a portion of his last testament deserves repeating: "You either rust with disuse, grow musty with stagnation, or, if you've got a feeling there's something you're endowed with the talent to accomplish, doing so (or even trying to do so) will make the inevitable remnant of life a little easier to bear . . . Don't let the high voltage kill you if you can still convert it into a conduit for communication with your fellow humans . . . exercising creativity helps us preserve one of our proudest, most noble, most precious possessions: **dignity.**" As Willie Shakespeare remarked, "Golden lads and girls all must, as chimney-sweepers, come to dust."

Tom Field has a yen for personal information about classmates. Ironically,

Tom omitted to pass on information of his person, his family, occupation, activities, etc., but he requests and earnestly wants personal data. We share his interest, don't we class? Tom won't be too busy to read about your lives and perhaps we'll learn about Tom. And, yes, Tom, I'm still waiting information about Father John J. Griffin's death, which I'll forward ASAP upon receipt.

I received Harper's "torch letter," October 1995. Listen to a sampling of these book titles: *Who Wrote The New Testament?*; *A Tree Full of Angels*; *The Word Is Out*, *The Bible Reclaimed For Lesbians and Gay Men*; *Living With The Heavenly Woman*; *Wrestling With The Prophets*. The list of book titles goes on and on. Why me? It's more fun than a Spiegel catalog, but how much fun can one person enjoy?

John P. Donohue sends good news. He observed a '29 Studebaker, Sept. '95 in Maine where John now lives. The restored Studebaker appeared to be in excellent condition. John knows plenty about dying and death. His father and uncles operated funeral homes and "Digger" John established a funeral home in Upper Darby, outside Philly. More, John experienced "near-death": and he tells a fascinating and persuasive account of the out-of-body episode. By the way, John, did you receive a copy of *Embraced By the Light?* John commandeers his boat with his lovely wife, Cissie, somewhere on deck. John's children

are trying to enter show business. John does hand-writing analysis, too. If you correspond with John but wish to preserve privacy, be advised to mechanically or electronically send correspondence. He nailed me, your Blockhead servant, virtually to the wall. Amazing! Thanks, John. More of your ecumenical realization at a later date.

William Burke died before I returned his phone call. Somewhere in the Windy City, by the lake. R.I.P., Billy.

Marsh Kenney's big in paper and cardboard materials in Bethel Park, PA where for 37 years he's administered labor relations, sorting out employee-employer conflicts. Marsh laments his dad and his dad's 7 brothers are dead or physically unable to get to or understand ND-Ohio State football game circa 1995. By the way, the Buckeyes beat up the I-rich pretty good this year. I told Lou that Ron Powlus cannot function adequately as an option quarterback. Lou ignored me, but did you notice the I-rich play better when Lou's in the press box? Even those people who express contempt for football should admit a ND-Ohio State matchup or ND-USC battle transcends physical boundaries. But please, remember, God doesn't favor one team. Right?

Peter Frank's still stunned to hear from me. My perseverance finally shamed Peter to correspond. Thanks, Peter. Peter would like to know "more about any and all of the guys in the program." Peter's daughter, Marie, went through the Program (a 3-year course at the time) and graduated in '86. Young Peter works with CBS research department and recently worked Winter Olympics in Norway. Peter, the Elder, teaches English and Literature (thanks for not flunking my writing, Peter) in Philly. Peter loves his teaching so much he plans to teach another 30 years to finally retire at or about ripe age of 93? Peter recommends reading *Content of Our Character*, authored by Shelby Steele.

Maggie Stewart, persona grata for her beloved **Bob**, reports she's a swell wife, mother of 4 kids—one a Notre Dame graduate. Bob's a very successful attorney in Glens Falls, NY. The Stewarts rough it in a log cabin (a dream home) on shores of Lake George. I suspect Bob may be a teamster or dealer, what with his back hoe, dump truck,

and flatbed trailer. What's up, Bob? Do you bury your adversaries? Also, how do you find time to operate your sailboat? Maggie, what's a 1955 Lyman? I know Bob will never tell us what it is. Maggie's outspoken. I hope someone can outtalk Bob. Maggie says, "We need a New World Pope who can, and will, cope with birth control; with priests who have the option to marry; and who will allow woman an equal place in the Roman Catholic hierarchy." Thanks for your correspondence, Maggie. I cherish "excellent correspondent" rating, which you have graciously bestowed on me. I promise to upgrade my jokes. Tell Bob we love him, too.

Bob Dineen practices law in Youngstown, Ohio, so watch it, you guys. What's a matta you? Youngstown still bears ravages of "rust belt" dysfunction, but Youngstown people are steeled with iron will and resolve. Bob wants Rush Limbaugh for president, Pat "Take no prisoners" Buchanan for vice-president. Why not? Bob plies corporate legal affairs and enjoys sailing Lake Erie, Lake Huron and North Channel.

Honorary classmate Gerald "**Buck**" **Leahy**, recently retired, has fawned over "Cave Canem" offering. Thanks, Buck. Thanks to John P. Donohue, too. Buck's done many jobs, always an exceptional speaker and motivator. Buck toiled in social services for many years, administering or overseeing disbursement of federal funds per mandates. Recently recovering from foot operation, I'm waiting for Buck to kick into gear. Buck, I want more than clippings and post cards to share with classmates. For example, how about an exposé on the ACLU and their penchant to support condom distribution, repeal of Second Amendment, or zeal to protect pornography?

David Burrell, C.S.C. labored in Dhaka, Bangladesh. I don't know when David's assignment began, but he was scheduled to return to Notre Dame end of June 1994. Belated welcome home, David. Kids labor in Bangladesh for pennies a day. Spiritual nourishment and promise of salvation seem incongruous with existing social order (or disorder). Does anyone know amount of dollars spent on goods produced by slave labor or children's young

bodies and hands? Father David and Father Jacob (*ND Magazine*, Winter 1994-95) in "False Witness" article concur that "man—not God—conceived the notion of original sin." I share the physical Akron, Ohio connection with the Fathers, but humbly disagree with their thesis. Preternaturally gifted Adam and Eve thought up the idea of original sin, which they conspired to commit in order to create hell on earth for their descendants. Sure. References to St. Athanasius and his statement, "God became man that man might become God," intrigues. I appreciate David's correspondence and I would like David to share his perception of Homosexuals, their life and times, since my opinion has gone beyond the pale.

Otto Hilbert's a gem. He corresponded, yet he hasn't written his children the past 30 years! I suspect Ma Bell gets plenty of action in Hilbert family. I think Otto was touched by my remark, "soliciting response is more difficult than a quadriplegic trying to brush his teeth." Otto's an attorney, still beating down his opposition. Last I heard, Otto had begun painting his home in Colorado Springs. Watch those 16-foot high ceilings, Otto. Otto's two sons graduated ND 1982 and '84. Otto's daughter graduated from Santa Clara. As of Feb. 1994 Otto had two grandchildren.

Tom Schwietz, retired Air Force Officer and active attorney in Louisville, Kentucky, as always goes for the jugular. A *Who's Who* scholar, Tom has earned top honors. Tom's very active and supports *Programma*. Because of Tom, I, your humble servant, have been soliciting responses, trying to stimulate you Blockheads. Several classmates are disturbed by my commentaries, observations, or attempts at humor or controversy. Tough! Don't take it on a personal basis. Separate the message from the messenger. If you separate Farrakhan from his message, surely you should be able to give me a little slack. When Tom finishes building his new house in Louisville I hope to luxuriate in Kentucky hospitality. Thanks, Tom.

To those of you reading *Alumnae/i News* who have not corresponded and are able to do so, please correspond. Tell us

about your life or expound on topics of interest. Remember the introductory paragraph concerning Henry Roth: "Don't let the high voltage kill you if you can still convert it into a conduit for communication with your fellow humans . . . exercising creativity helps us preserve one of our proudest, most noble, most precious possessions: **dignity.**"

Truly,
Jim Skeese

Class of 1955

(Class Correspondent: George L. Vosmik,
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Class of 1958

(Class Correspondent: Michael J. Crowe,
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Class of 1965

(Class Correspondent: Lee Foster, P.O. Box
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63105)

Added by the PLS Office:

Drew L. Kershen is the Earl Sneed Centennial Professor of Law at the University of Oklahoma School of Law. Drew was the President-Elect of the American Agricultural Law Association in 1995 and organized their annual conference on the theme of Agricultural Environmental Law. He is the President of the association in 1996. Drew is devoting much of his teaching and research efforts to environmental issues that arise in the agricultural sector of both the domestic and international economies.

Class of 1967

(Class Correspondent: Robert W. McClelland, 5008 West Connie Drive, Muncie, IN 47304)

Class of 1970

(Class Correspondent: William F. Maloney, M.D., P.O. Box 8835, Rancho Santa Fe, CA 92067-8835)

Class of 1971

(Class Correspondent: Raymond J. Condon, 2700 Addison Ave., Austin, TX 78757)

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, 2008 Lane Road, Columbus, OH 43220-3010)

Added by PLS Office:

Dick Gorman is looking for a class ring and can be reached at work at (913) 339-6400 or by Fax 6899. Thanks.

Class of 1974

(Class Correspondent: Jan Waltman Hessling, 5231 D Penrith Drive, Durham, NC 27713)

Class of 1977

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

Class of 1979

(Class Correspondent: Thomas A. Livingston, 517 Fordham Avenue, Pittsburgh, PA 15226)

Thanks to **Carol des Lauriers Cieri** for her tribute to Bob Massa. It appears in the January '95 *Programma*. In the fall of '94, Carol and her husband Paul moved into a "large, very old house" near Penobscot Bay, along the coast of Maine. With the help of a modem, she's been able to work at home, free-lancing as both an editor and a writer. She imagines that Dr. Cronin would laugh and laugh at the thought of her riding the electronic super-highway. How *has* Dr.

Cronin taken to the prevalence of modems and such stuff? When he used to hear our "confessions" in the basement of the Library (after we'd sworn oaths that we had read our papers our loud and listened), few of us dreamt that sophisticated computer equipment would have so quickly become commonplace. Has he since come to terms with a computer of his own? Has he begun to pack a laptop in his venerable briefcase? And does he still mark student papers with red ink ("bleeding Irish blood"), or has he found a way to make a word processor do his dirty work? Why am I certain that he still uses the ink? Just as I'm certain that he would grudgingly concede a) that the ink only signifies the blood, and b) that his confessions—however numerous their salutary effects—fall just short of being sacramental.

Since graduating in the spring of '94 from the Law School at Catholic University, **Father Jim McDonald** has become the Assistant Provincial/Steward for the Indiana Province of C.S.C. Although he makes his home in South Bend, he spends much of his time traveling near and far, tending to the business of Holy Cross. Keep an eye out; he may be coming to your town.

On October 22, '94, Shelby Anne Brittan was born. She, her three-year old brother Matthew, and their parents **Mindy and Bill Brittan** live just west of Chicago in Riverside, IL. In the firm of O'Connor, Schiff & Meyers, Bill continues in the practice of law. And when the joys of family and profession don't otherwise prevail, he remains one of the pre-eminent small power forwards of his generation. Each day, though, he struggles to resist the overpowering temptation to get a crew cut, dye it red, and carve the shape of a Nebraska Corn husker into the backside of his skull.

In August of '93, **Kevin Caspersen** and **Stacy Hennessy** were married in the Bronx. A few weeks beforehand, KC's Best Man, **Mark Gallogly**, hosted a weekend excursion, in the groom's honor, to Deep Creek, MD. Five Philosopher-Kings joined in the fun. **Bill Baker** was in charge of the grill. Early that Saturday morning, we drove up to Ohiopyle, and rode the rapids on the mighty Youghioghenny. None of us proved adept at navigation, but we didn't embarrass the Program, and no one died—although in one churning stretch of rocks and white water, I popped out of the raft and into the

surf, as the rest of the crew, still ensconced aboard our worthy craft, plowed on through to calmer waters. The lesson was that, against your natural inclination, you wanna lean into—and not away from—that big bone-crushing boulder. KC has since completed his graduate studies at Fordham University, and Stacy and he have since moved to Texas. Not to his native Houston, but to Austin where he teaches at St. Michaels High School. In January '95, their son Charles was born. Even in his infancy, he was reported to have been “very well spoken”; he is his father’s son.

Speaking of Best Men, over the '95 Labor Day weekend, **Tom Mielenhausen** was one of two Best Men when our friend and classmate **Dave Nix** was married in the vineyards just north of Sonoma, CA. The reception proved to be among all else, an occasion to determine which of the Best Men was Better. Tom distinguished himself with an eloquent and fitting toast, packed with allusions to matters ranging from *Dances With Wolves* to the Music of the Spheres. The other Best Man was a friend and classmate named **Dave Kleer**. He stepped up to the microphone when Tom was done. Before crowning the moment with some fitting words of his own, Dave bought some time and acknowledged the tough act he had to follow, by singing just a few bars of “Feelings.” Much later in the evening, though, he pulled out all the stops when, with less drink and less prompting from his peers than he’d have needed in younger days, he took to the stage and joined the band for a full-blown rendition of the entire song. An exercise in kitsch. Is maturity anything other than the strength to simply make a fool of one’s self—to engage, without assistance, in the folly of one’s choice?

If the reaction of the groom’s sister counts for anything Tom won out as the Better Man: referring to the singing, she was overheard whispering to her mother that “even Dad could do better than that.” Tom and his wife Sue flew out for the festivities from Minnesota. They and their sons Joey and Mike, who are five and three, live in St. Paul, and Tom practices law in Minneapolis.

Finally, in Our Nation’s Capital, **Olivia and Bill Baker** and their five-year-old Mary Chaplin moved to a new house in July of '95, paving the way for the arrival of

twins—Elizabeth Reece and Thomas Hal—who were born on September 21, '95. As these notes go to press, the Bakers have yet to fix a date for the baptism, but Fr. McDonald has assured them that he’ll be on hand to do the honors.

Class of 1980

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

Daniel E. Meuleman died September 21, 1995 after a long battle with cancer. He is survived by his wife, Ann Effinger Meuleman and his parents. Upon graduating from Notre Dame, Dan attended the University of Michigan Law School. Dan worked in the United States Attorney’s office in St. Louis, Missouri for 12 years, and moved to Little Rock, Arkansas just before his death. Please keep Dan and his family in your prayers.

Added by the PLS Office:

William Rooney is a lawyer, partner for Wilkie Farr & Gallagher. He and his wife, Mary Martenson Rooney (Duke 1982), have one son, William Krieger Martenson Rooney (born July 10, 1994). His address is 340 East 64th St., NY, NY 10021 and phone # (212) 751-5593.

Class of 1981

(Class Correspondent: Tom Gotuaco, 4475 Callan Boulevard, Daly City, CA 94015)

Added by PLS Office:

Thomas L. Mulcahy and his wife, Chris, had a fourth child, Bridget Marie, on February 12, 1995. They are busy with their children and enjoy being a host couple for the pre-marriage encounter weekend retreats at their local parish, St. Andrew. His favorite teacher was Fr. Carroll. “As those who were his students know, he had a way with words. I recently went through my class notes and compiled about thirty-five of his best aphorisms such as, ‘Life is a mystery to be lived, not a problem to be solved.’ If anyone wants a copy, write me. If you have any news regarding Fr. Carroll, please share it with us.” His address is 1971 Stonington Court, Rochester Hills, MI 48306.

Class of 1983

(Class Correspondent: Patty Fox, 902 Giles St., Ithaca, NY 14854)

In October, 1995, I sent the following message to our classmates: I thought it was time we caught up with one another again. I married an artist/carpenter a few years ago; I work as a bookbinder at Cornell University. A few books I've enjoyed are: *Merry Men* by Carolyn Chute, *The Pastor's Wife* by Elizabeth von Arnim, *The Stone Diaries* by Carol Shields, *Time Will Darken It* by William Maxwell, and *Spontaneous Healing* by Andrew Weil. I liked the movie *Smoke*, and am still experiencing withdrawal from *Northern Exposure*. I'm listening to K.D. Lang and Natalie Merchant.

Chris Beem wrote: I finished my Ph.D. at the Univ. of Chicago and got a job with a think tank called the Institute for American Values. Yes, it's a fairly long way from my college politics; write and I'll tell you more. I'm married, have two kids, and live in (God help me) an Irish ghetto on the Southwest side of Chicago.

Michele Thomas wrote: I married Steve Wornhoff, a school psychologist, in 1992, and we now have 2 daughters: Rebecca Clare (born 11/93) and Nina Kathleen (born 8/95). I'm working part-time as an academic advisor at Indiana University, having decided not to complete a dissertation after 7 years of grad school in English.

Besides a lot of Dr. Seuss, I like history, biography, and American Literature for my own reading—in the last year I've enjoyed Barbara Tuchman's *A Distant Mirror*, Alcott's *Little Women*, and Frederick Douglass's autobiography (which I think belongs in a great books seminar). Musically, my taste runs to women vocalists in the folk/country/blues vein: Maura O'Connell, Nanci Griffiths, Bonnie Raitt.

Robert Wack sent: Quick Wack update: we've been living in Germany since the summer of '93, with the Army in Landstuhl, Germany. I'm working as a pediatrician here. Still no plans to go to Bosnia (yet). Keep your fingers crossed.

Looking forward to moving back to the States in summer '96, hopefully to the east coast, but the Army, as usual, is not giving us any hints.

Good books: *Shipping News*, *Wonderful Live* (Gould), *Collected Works of Flannery O'Connor*. Music: Cranberries, Die Prinzen, Angelique Kidjo.

If anybody is on the Net, our e-mail address is 100130.41@compuserve.com. Now there's an interesting way to have a seminar!

Family facts: one daughter, Sarah, age 2, another on the way (due in about a month). My wife's name is Lisa; we got married in '91, but I think I've written since then.

Maria Miceli Dotterweich wrote: I'm 10 credits away from my Master's in Non-Profit Administration at ND. I left my job last year to enjoy being a full-time wife, student, homemaker and community volunteer. I'm loving it. I'm reading the new Catechism of the Catholic Church and taking a class in it with my husband Andy. We're putting together a study and discussion group on the Gospel of Life for the new year. I'm chairing our area Rite to Life dinner; we're working to bring Republican presidential candidate Alan Keyes to town. I'm listening to Van Morrison and finally learning to use a computer. I saw Richard Shanahan at the USC game—we hadn't seen each other since graduation! Richard is in insurance and living in Saudi Arabia. Oh—we brought Janet Smith to town last spring to speak on *Humanae Vitae*—she was excellent! She stayed overnight and we had a great visit. Janet has been appointed to a pontifical council and is teaching a course on the Catholic Cable Network, among many, many activities. She's a professor of Philosophy at the University of Dallas.

Maria also sent a highlighted copy of *Community Service Insider* that said: "Jeff Woodward '83, '87, founded Community Redevelopment, organizing volunteers to help rebuild Atlanta's inner city neighborhoods..."

Libby Booker Lyon wrote: I've got 5 kids now—Jean Marie is 11, Christopher is 9, Brendan 6, Sheilagh Maureen 3 and Patrick 6 months. A few years back I rediscovered the "Little House" books with them, and found them richer and more delightful than I ever remember them being when I was a child, though I enjoyed them very much then, too. I've also managed to read *The Habit of Being*, which is a collection of Flannery O'Connor's letters. It is both thoughtful and funny, a book that any one who likes her stories would enjoy. (And if you have trouble understanding her stories, this book helps a lot.) Our new address is: Rt. #1 Box 197, Bayfield, WI 54814.

Class of 1984

(Class Correspondent: Margaret Smith, 2440 E. Tudor Rd. #941, Anchorage, AK 99507)

Class of 1985

(Class Correspondent: Laurie Denn, 5306 Malibu Drive, Edina, MN 55436)

Added by PLS Office:

Ann Nicgorski received her Ph.D. in Art History in May from the University of North Carolina and has taken up a position as Assistant Professor at Willamette University in Salem, Oregon. Her new address is Art Department, Willamette University, 900 State Street, Salem, OR 97301

Class of 1986

(Class Correspondent: Margaret (Neis) Kulis, 1203 Harvard Terrace, Evanston, IL 60202-3213)

Added by PLS Office:

Rachel Nigro Scalish is an Assistant Director of Law for the City of Cleveland in the Law Department working for Cleveland's two airports. She recently got married on February 11, 1995, to a wonderful man who is NOT an attorney! Rachel is a member and soloist in the University Circle Chorale and University Circle Chamber Choir. Her new address is: 263 East 149th St., Cleveland, OH 44110.

Class of 1987

(Class Correspondent: Terese Heidenwolf, 41 Valley Park South, Bethlehem, PA 18018)

Added by PLS Office:

Otto K. Hilbert, II is an attorney for Le Boeuf, Lamb, Greene & MacRae, 633 17th Street #2800, Denver, CO 80202.

Father K. Scott Connolly writes: I finally got ordained to the priesthood on June 10, 1995. What a wonderful celebration! I currently serve five parishes with one other priest in Gray's Harbor County in the Olympic Peninsula on the ocean side. If you are ever in the Pacific Northwest, please look me up. I'm here for good.

Class of 1988

(Class Correspondent: Michele Martin, 4901 McWillie, Apt. 932, Jackson, MS 39206)
Added by PLS Office:

Gilberto J. Marxuach Torrós is an associate at McConnell Valdés. He wanted to announce that July 31, 1995 was his second anniversary with Ana Maria Rodriguez. They are thankful for the two blissful years. He would like to recommend Octario Pal's *The Double Flame*, a delightful personal essay about the double flame of love and eroticism (it's already available in translation).

Michael Miller finished his MA in philosophy at Boston College and is now in the Ph.D. program at Marquette. "I think I value my PLS education more with each passing year." His address is: 10448 W. Montana Ave. #101, West Allis, WI 53227; phone # (414) 541-6403; e-mail ZYW8MILLERM@vms.csd.mu.edu

Class of 1989

(Class Correspondent: Coni Rich, 9400 Atlantic Ave., Apt. 206, Margate, NJ 08402)

Added by PLS Office:

Mark & Lisa Lickona are now living in Southern Maryland where Mark is teaching at St. Mary's Ryken High School. Lisa splits her time between Monica Marie and theological studies in Washington, D.C. Their address is: 2120 Dexter Ave. #302, Silver Spring, MD 20902.

Class of 1990

(Class Correspondent: Barbara Martin, 2709 Mildred Apt. 3A, Chicago, IL 60614)

Added by PLS Office:

Ginger Escobedo Zumaeta is a research director for KMOL-TV (NBC affiliate). She is always working & coping with the crazy San Antonio weather. Life is fun & interesting in TV land. She would love to hear from classmates! Her address is: 2307 Clower, San Antonio, TX 78201-3343 and e-mail at kmolte@aol.com

Amber George married Christopher Montañó on November 13, 1993. They moved to San Francisco and Amber started working for a company called AirTouch.

AirTouch asked her to do some traveling in Spain, so Amber and Chris moved to Madrid for a year. Her address is: Amber George Montaña, c/o AirTouch Intl.-Spain, 2999 Oak Road, MS 750, Walnut Creek, CA 94596.

Class of 1991

(Class correspondent: Ann Mariani, 4210 Hickory Hill Blvd., Titusville, FL 32780)

Greetings! Thanks for all the responses to my letters this Fall. To those of you who did not receive my plea for information, please accept my apologies. I received a number of returned letters so please update Debbie with current information. Oh, and please forgive any transgressions from the original text that you sent my way. . .

Chris Anderson is currently working as a public defender in Chicago after receiving a law degree from Tulane University Law School. His address is 2110 Northwestern Ave., 1st Floor, Chicago, IL 60647 and phone number 312-772-5646.

John Seckinger After spending two years as a teacher in rural New Mexico, John relocated to Washington, DC to attend Georgetown Law School. On the side he's working on a masters degree at St. John's Great Books Program in Annapolis. His address is 230 1/2 Second St. SE, Washington, DC 20003 and e-mail j.seckinger@law.georgetown.edu.

Kathy McDonough (excerpt). "First of all, I've moved to a condo in Convent Station, NJ and have expended lots of energy making it into a home. It's almost right, now. I still work for AT&T, and I'm about 1/2 way through an MS in Management program at Stevens Institute of Technology." Her address is 201 Pitney Pl, Convent Station, NJ 07960 and phone number is 201-326-9785.

Maria Garvey Arnatas received a master's in Theology from St. Vladimir in Crestwood, NY, and moved to Boston shortly thereafter. She spent one year in Boston and was married there in May 1995. Attendees included Noreen Bowden, Maria Rhomberg Kholer, Cara Anthony and Zig Guerra. She recently moved to Seattle and welcomes anyone who happens to be in the area. Her address is 10329 Meridian Ave. North #B202, Seattle, WA 98133 and phone is 206-524-7398.

Pete Meringolo (excerpt). "I've been married for 3 years to Joyce Raffo, an ND grad. I worked as a paralegal for 4 years and now I am in my first year of law school at the University of California, Hastings. I contemplated going for a Ph.D. in political philosophy, but I have gone mainstream instead. I may pursue that degree in the future. Who knows?" His address is 900 Bush Street, #612, San Francisco, CA 94109. (Sorry, Pete, your return e-mail doesn't show up on our mail system -am)

Mike Gleason (excerpt). "I'm in my second year of law school (at Notre Dame) and all is well here (except, of course, the weather). After graduation I moved to Denver and took a job in the Human Resources office of a hospital. I ended up working there for three years before returning to law school. I had a great time in Denver and hope to return there after I graduate, if there are any jobs. Next summer I will be working at a firm in Chicago, which is great because I will be close enough to make it to our 5 year reunion." His address is 411 Stanford Hall, Notre Dame, IN 46556, phone 219-631-5782 and email michael.p.gleason.19@nd.edu.

Cara Anthony (excerpt). "I arrived in Boston to start my Ph.D. in Fall 1994. I'm now in the second year of the theology program at Boston College. I should be finished in another two years, after which I will attempt to get a job teaching theology at the college level. But for now I am enjoying the program and the community here very much. I am also much closer to my family in Brewster, NY than when I was living in California. I am still dating Andy, whom I met in California—he moved to Boston.

There are lots of Domers doing theology here: Rich Miller ('90), Tiffany Israel-Shriner ('91), Tom Kelly ('91), Mike Moreland ('92 or '93), and Angela Senander ('95). Also, Meave O'Donovan-Anderson ('91) is in the Philosophy Ph.D. Program here and Noreen Bowden just finished her Masters in Irish Studies (literature, history, etc.). **Maria Garvey** got married this summer in Boston and moved to Seattle—her name is Arnatas. Her husband's name is Daniel. I see Zig Guerra occasionally—he works in admissions at MIT. I also hang out with Abel Olivas who was a year ahead of us and was in PLS for awhile. He now teaches Spanish at Milton Academy just outside

Boston.” Cara’s email address is anthoncb@bcra03pr.bc.edu

Manuel Cuevas (excerpt). “Hello! It’s been quite a while since I got in touch with anyone from our Program, so I will take this opportunity to let you know what I have been up to since our graduation and to give you my new address and telephone number. Please feel free to publish my address and phone number in the *Programma*, just in case some of our classmates or professors want to start correspondence, or why not, visit beautiful Puerto Rico.

Upon graduation, I entered the University of Puerto Rico, School of Law; graduated Cum Laude (June, 1994); passed the Bar Exam (among top scores, 99.3 percentile); got married to Maria Eugenia Torres, also an attorney, on March 26, 1994. I am the father of a gorgeous baby boy, Julian Ignacio, born in San Juan on April 10, 1995.

I have been working as a Judicial Clerk in the Puerto Rico Court of Appeals since October of 1994 and will resign at the end of November to join the Labor & Employment Law Department of a major law firm in San Juan.

I plan to pursue a Master’s of Law degree (LL.M.) during the Fall of 1996 or 1997 and come back to Puerto Rico to establish my own practice and hopefully combine it with a teaching position at a local law school.” Manuel’s address is Angel Manuel Cuevas Trisan, Urb. Estancias del Rio, 68 Tanama St., Aguas Buenas, Puerto Rico 00703-9609 and phone number is 809-747-4364.

Colleen Hennessey (excerpt). “Howdy-do! Can it really have been 5 years since that hideous Jane Austen thing I disguised as a critical literary paper? My most prominent memory of the senior thesis experience is standing on Mike Reidy’s porch while everyone recited his/her thesis title with weepy, boozy pride. Remember that heart-warming scene? Well, in the intervening years I have actually learned how to write a critical literary paper, first while attaining my MA in English Literature (thesis title: ‘Morality & Clear Perception in Jane Austen’s *Mansfield Park*’—my true intention is to inject Jane Austen into every single thing I do for the rest of my live-long days) and then as a teacher. I’ve been teaching at a couple of colleges ’round here for the past 4 years. I also did a year as Miss Colleen in a

1st grade classroom. Right now I’m student teaching 11th grade English (I should get my H.S. certification by January ’96) by day, teaching composition by night, and trying to avoid any further wenching at my father’s bar the rest of the time. Otherwise life skips merrily on.

I hope all is well with everyone out there. Oh hey—I saw Dr. Janet Smith on EWTN (the religious channel) talking about sex—am I hallucinating or was this a nationwide phenomenon? It was highly freaky, so please be careful out there in your own homes.” Colleen’s address is 234 Speedwell Ave., Morristown, NJ 07960-2935.

Keri Dresser Johnson (excerpt). “After graduation and a summer of sliming fish in Alaska, I spent 2 years working on a Master’s degree in Literature at Northern Arizona University in Flagstaff, AZ. As I finished my program that focused on medieval lit—primarily female mystic saints (it was awesome), a guy I had dated at ND who was finishing up at NAV, Brett Johnson, asked me to marry him. I accepted, but I had also just accepted a teaching job in Kodiak, AK, so I left Brett behind for a year and tried my hand teaching 7th grade in Kodiak. Alaska is an amazing state—and I loved it. Maybe I will end up there again some day. Anyway, after a year I had promised Brett I’d come home and get married, so we did—in November of 1994. It was a blast—and we’ve settled in Flagstaff. I teach 6-7-8th grade English and Reading at a little Catholic School in town and Brett just started his own home building business. I feel so lucky and blessed—we live on the edge of the forest—have 3 big dogs, so they love it. Skiing season should start here soon—and as we look forward to snow, WE WELCOME VISITORS. If anyone can come out to Arizona please look us up.” Keri’s address is 494 E. Kiowa, Flagstaff, AZ 86001 and phone number is 602-525-1914.

Annie Mariani. “I guess it’s my turn. Let’s see . . . after graduation I spent a year in Northern California, living in San Jose and working in Palo Alto at a brokerage house. I was fortunate to run into lots of Domers while out there.

After making a deal with my London roommates to SOMEHOW return to England, I took tutorials at Oxford University’s business school, focusing on Technology

Management. I also worked as a waitress in an American restaurant, which took up most of my time and energy, but I don't tell the interviewers that. I did not, however, receive a degree out of the deal, and returned to California 9 months later to look for a job for the second time.

After a fruitless 2 month search I got fed up and packed all of my belongings into my Celica and headed for my parents' house in Florida to open Annie's Tuna Salad, Coffee, and Books. On the trip to Florida I was granted two phone interviews with Morgan Stanley, a large international Investment Bank located in Manhattan, and was made an offer a month later. God works in strange ways. . . .

So I've been working in the technology department at Morgan Stanley as a systems analyst since April, 1994. I'm very lucky to love my job, even with the 15 hour days and the occasional all-nighter working on system problems. I've tried my damndest to become a true techie geek, but I don't know if I have it in me. . . .

Seeing how I've averaged 2-3 addresses every year since graduation, anyone who wants to get hold of me or add something to the next *Programma* should use my super-reliable parents' address: 4210 Hickory Hill Blvd., Titusville, FL 32780, 407-269-7959. I can also be reached (for now) at: 66 Valley Road #2, Montclair, NJ 07042, 201-783-0848, mariani@morgan.com.

I've also been in touch with Hao Tran, who swore she would send me an addition to the *Programma*. For those who don't know, she volunteered as a teacher in Milwaukee and Alabama after graduation and is currently attending Johns Hopkins Medical School. Perhaps she'll tell you more for the next issue.

Feel free to send any *Programma* info my way or to Debbie in the PLS Office.

Hope all goes well with everyone and that the new year finds you happy and healthy!"

Added by PLS Office:

Lisa (Gabany) & Mark Lickona are now living in Southern Maryland where Mark is teaching at St. Mary's Ryken High School. Lisa splits her time between Monica Marie and theological studies in Washington, D.C. Their address is: 2120 Dexter Ave. #302, Silver Spring, MD 20902.

David Glenn is an occupational safety consultant for Rolling Hudig Hall (an insurance broker). "While I am certain PLS improved my ability to express my thoughts clearly in speaking and writing, I still find it difficult to explain the Program to people in the business world." His address is 432 W. Wellington Ave. #407, Chicago, IL 60657.

Class of 1992

Added by PLS Office:

Marshall Armintor writes: "Basically, this was another very mixed year, stratospheric highs, subterranean lows: spring awful, summer good, fall wretched and vacant for the most part, this winter promising probably because I'm in love now (her name is Deborah), and so all creation appears dappled with brilliant sunlight, bedizened trees, Disney butterflies, or something like that; also I've helped found a blues band named for some reson Worldwide Hoodoo - watch for our tape in early '96, along with the requisite T-shirts, posters, baseball caps, shower curtains, sheets, shoelaces, soap-on-a-rope, cufflinks, and so on; you'll get catalogs in short order. (Lloyd's the marketing guy, singer, lead guitarist, songwriter, recording engineer; I'm the roadie, bass player, car owner. Important.) And then...I realize I've got nothing left to say except take care of each other...and peace out."

Kristin Costello writes: "I hope this note finds you well! Now that I have e-mail, I thought I'd take advantage of it and say hello to former professors at ND.

What's new on campus? What's new with the program? I feel out of touch, as I have not been to visit for over a year. I plan to make the trip out for the blue/gold game—it will be nice to see my former home once again. I'll keep my eye out for you!

I have been pretty busy lately. I have not abandoned my plans to pursue an MBA, although my current passion is to further my career as a marketing writer in the software industry. In November I received an offer from PLATINUM Technology in Oakbrook Terrace, IL, which I gladly accepted. PLATINUM started small, but is gaining

momentum and has grown to 2,000+ employees. It's an exciting time to be here! My work consumes most of my time, so I've decided that part time graduate studies is the way to go.

The only person from the program I stay in constant contact with is Karen Hohberger, and through her I get news about Meg Hobday. Meg, as I understand it, has graduated from law school and is still in Minnesota. Karen is practicing law in Madison, WI, and is planning an August wedding!

I recently came across the following joke and decided it must be shared with you and the rest of the PLS folk. Take care, and say hello to the rest of the faculty for me!

Why did the chicken cross the road?

Plato: For the greater good.

Karl Marx: It was an historical inevitability.

Machiavelli: So that its subjects would view it with admiration, as a chicken which had the daring and courage to boldly cross the road, but also with fear, for who among them has the courage and strength to contend with such a paragon of avian virtue? In such a manner is the princely chicken's dominion maintained.

Hippocrates: Because of an excess of light pink gooey stuff in its pancreas.

Jacques Derrida: Any number of contending discourses may be discovered within the act of the chicken crossing the road, and each interpretation is equally valid as the authorial intent can never be discovered, since there is no real difference between the signified (le signifié) and the signifier (le signifiant) since structuralism is DEAD, DAMMIT, il est mort!

Tomas de Torquemada: Give me ten minutes with the chicken, and I'll find out why it crossed the road.

Timothy Leary: Because that's the only kind of trip the establishment would let it take.

Douglas Adams: Forty-two.

Nietzsche: Because if you gaze too long across the Road, the Road gazes across you.

Oliver North: National Security was involved, and that's all I'm going to say.

B.F. Skinner: Because the external influences which had pervaded its sensorium from birth had caused it to develop in such a fashion that it would tend to cross roads,

even while believing such actions to be of its own free will.

Carl Jung: The confluence of events in the cultural gestalt necessitated that individual chickens cross roads at this historical juncture, and therefore synchronicity brought such occurrences into being.

Jean-Paul Sartre: In order to act in good faith and be true to itself, the chicken found it necessary to cross the road.

Ludwig Wittgenstein: The possibility of "crossing" was encoded into the objects "chicken" and "road," and circumstances came into being which caused the actualization of this potential occurrence.

Albert Einstein: Whether the chicken crossed the road or the road crossed the chicken depends on your frame of reference.

Aristotle: To actualize its potential.

Buddha: If you ask this question, you deny your own chicken-nature.

Howard Cosell: It may very well have been one of the most astonishing events to grace the annals of history. An historic, unprecedented avian biped with the temerity to attempt such an herculean achievement formerly relegated to homo sapiens pedestrians is surely a remarkable occurrence.

Salvador Dali: The fish.

Mao Tse-Tung: With the great red love of the Chairman swelling in its heart, the chicken not only demolished the Four Olds by crossing the road but transported 8,000 bricks and one ton of scrap iron across the road in 24 hours, thereby winning the title of Supreme Chicken of Socialist Labor Victory of the East Wind.

Darwin: It was the logical next step after coming down from the trees.

Emily Dickinson: Because it could not stop for death.

Epicurus: For enjoyment.

Ralph Waldo Emerson: It didn't cross the road, it transcended it.

Johann Wolfgang von Goethe: The eternal hen-principle made it do it.

J. V. Stalin: The peoples' commissar for internal affairs uncovered its sinister revisionist plotting and loaded it into a boxcar for transportation to a region of Socialist conquest of the primitive wilderness.

Ernest Hemingway: To die. In the rain.

Erwin Schroedinger: The wave function of the chicken coalesced in a region of higher probability on the other side of the road.

Werner Heisenberg: In fact, we aren't sure which side of the road it was on, but it was moving very fast.

David Hume: Out of custom and habit.

Saddam Hussein: This was an unprovoked act of rebellion and we were quite justified in dropping 50 tons of nerve gas on it.

Jack Nicholson: 'Cause it (censored) wanted to. That's the (censored) reason.

Pyrrho the Sceptic: What road?

Ronald Reagan: I forget.

John Sununu: The Air Force was only too happy to provide the transportation and so, understandably, the chicken availed itself of the opportunity.

The Sphinx: You tell me.

Bill Clinton: The chicken, like all Americans, like Hillary and myself, has come to understand that the time has arrived for us to break with the habits of the past, and to cross the road. However, we must remember that, in crossing the road, we must not abandon the traditional American values of consideration for those weaker than ourselves, for children, for the environment, for the elderly, for the residents of our inner cities, for students without the means to finance their educations, for those recently arrived in our country who still lack the skills to compete in this society, for those whose jobs have been greatly changed or eliminated by the onrush of technology, for rural Americans without access to the Internet, for . . ."

Class of 1993

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

Added by PLS Office:

Christine Hall is a senior assistant manager for Ann Taylor, Inc. "I rediscovered the challenging and frustrating sport of tennis after taking a four-year hiatus. My latest travels took me to Jackson, WY, where I learned how to rock climb 'much fun'!!" Her address is 2405 Via Sobrante, Palos Verdes Estates, CA 90274 and phone # (310) 373-6933.

Sue Petti is teaching in Mexico, and would love to hear from classmates back in school studying for degrees in social service profession, or in other fields that help make the world a better place for people. Her address is: Escuela Miravalles, Apartado Postal 109-038, C.P. 09180, Mexico D.F.

Class of 1994

Added by PLS Office:

Anne Heaton is a music student. Her temporary address is: 33 Plymouth Ave., Maplewood, NJ 07040 and phone # (201) 762-0655.

Jessica Hoida just finished the 1st year of work with abused-neglected children in South Bend. She will begin work toward a master's in rehabilitation psychology-special education in January 1996. Her address is: 146 Traders Pt. Ln., Green Bay, WI 54302.

Rebecca Lubas is a graduate student in library and information science. "I will finish my master's in library & information science in December 1995. Joe McCarty & I will celebrate our first anniversary 21 May."

Alan Nicgorski's new address is Apt. 1506, 10 W. Elm, Chicago, IL 60610

Jennifer Wamser is graduating in May from St. John's College in Annapolis with a masters degree in Great Books. Jennifer plans to go to Pisa, Italy next year for a medieval studies program. She had recently visited ND to see her sister. She happened to bump into a few of her old professors and rumor has it an intense discussion began. Although she tried to make arguments against elephant poachers in Africa based on natural law, she couldn't seem to remember any names or arguments of the people she had read in seminar to support her argument. (If you haven't figured it out by now, Jennifer did not submit this update on her life. I am Jennifer's sister and happen to work in the PLS office and I have the privilege of working on *Programma*. So I thought I'd let her classmates know what she has really been up to.)

Class of 1995

Added by PLS Office:

Hola, Bonjour, etc.! I hope that all is well out at Notre Dame. Things are going pretty well for me down here in Quantico, VA as I try to adjust to life as a full-fledged grown-up amidst car payments, grocery buying, and the Washington, D.C. bar scene.

Right now, I am in the Infantry Officers Course until mid-March. I'll stop out at ND

for about a week or so after spring break on my way out to Camp Pendleton, San Diego, CA (for two-three years) as a Platoon Commander. As I was laying in waist-high weeds last week with my face painted, holding a rifle, I had to laugh at the irony of everything. If the PLS course prospectus told of young ND graduates doing such things as I just described. I imagine that enrollment in the program would diminish significantly. I have tried to maintain a semblance of a semi-educated young gentleman although much of the life in the Marine Corps seems to attempt to undermine that. Although I'm not a career-guy, it's been somewhat fun so far.

Last week, after about 10 days running around in the woods, a middle aged chaplain came out to say mass for us. After he walked around & talked to the men in my platoon, he came over and began talking to me. I was overdue for a spiritually meaningful conversation so I hoped he would argue with me for a few minutes. Well, when I asked him about what he thought about Anselm's argument in favor of God (and then later about the Socratic idea that the soldierly life falls only behind the philosopher life as discussed in the *Republic*) he looked at me as if I was the burning bush and said "You're a grunt?" People seem to be a little surprised when a Marine uses some of his gray matter. Oh well, the stereotypes persist. *Please note:* We were talking about the attempt to "prove" the existence of God. So, the question was

topical. It was not just some randomly inserted tidbit of sophistry. I usually save *those* for family dinners at holiday time to appease my parents concern about my education and the "practicality" of my major.

Well, I just wanted to drop a line and say hello and even more so, to thank all of my professors for being so patient and helpful while I was in the program.

Although I might not have made it apparent, I am forever indebted to my professors and cross-examiners (& even my classmates) for helping me to think, learn, and graduate from the school that my high school basketball coach told me to "not even bother applying there." So again, thanks. Hopefully, three & a half years from now, I'll be able to inspire some high school juniors to think about literature the same way all of you inspired me to think about what I was reading. Hopefully, those kids will think I'm worth listening to (I know, I know, all the profs. are now thinking "What kind of graduates is the program producing . . . Joe just ended his last sentence with a preposition!"). Oh well, my writing still needs some work.

I hope everyone is doing well. Please tell everyone I said hello. Thank you all - again. Hope to be out there soon to say "Hi!"

Cheers and . . .

Peace,

Joe Carroll

SUMMER ALUMNI/AE SEMINARS SUMMER, 1996

TO ALL ALUMS:

Once again we are offering a slate of one-week alumni/ae seminars for the summer. Listed below are the dates and brief descriptions of the courses.

The seminars have been notable successes. Professors and students have enjoyed the opportunity to dwell on great books and great ideas at an unhurried pace in beautiful surroundings.

**PLS 283. Great Books Seminar:
Examining the Unexamined Life,
From Plato to Bonaventure**

3 credit, Meissner (6-0-3)

6:30-8:30 p.m. MWF, 6/17-7/31

In this seminar, we will read such classics as Plato's *Republic*, Aristotle's *De Anima*, Virgil's *Aeneid*, Augustine's *Confessions*, Anselm's *Prosologion*, and Bonaventure's *The Mind's Road to God*. We will focus our discussions on self-examination and self's relation to society, nature, and God. Collin Meissner, is a literary scholar and a visiting member of the Program's faculty.

PLS 501. Dante in Paradise

1 credit, Emery (10-0-1)

9:00-11:15 a.m. MTWTF, 6/17-6/21

Dante's Paradise is the least read of the three poems constituting the "Divine" Comedy. Yet many readers have considered it to be Dante's greatest poetic triumph. Indeed, the first two poems (Inferno, Purgatory) cannot be understood properly except in the higher light of Paradise. The last poem presents Dante with an enormous challenge: how can a world of purely spiritual realities, outside of time and place, be imagined, or revealed to the poet by God? How can the abstract, philosophical language necessary to discuss the transcendent mysteries be incorporated into a work that celebrates the power of imagination? In this course, we shall pursue a detailed, canto-by-canto reading of Dante's Paradise, beginning, however, with Cantos 27-33 of Purgatory. These Cantos treat Dante's experience in the earthly paradise, which he has attained through his natural powers, perfected by grace, and through a purified Eros. Thereafter he ascends into the wholly supernatural realm of the heavenly

Paradise, where he becomes "transhumanized" in preparation for the beatific vision. The poems will be read in the translations of Mark Musa (Penguin Classics). Kent Emery, Jr. is a scholar of late Medieval and Renaissance literature and culture and a member of the Program's faculty.

**PLS 502. Darwin and Teilhard de
Chardin: Steps Towards a
Reinterpretation of Evolutionary
Naturalism**

1 credit, Phillip Sloan (10-0-1)

7:00-9:15 p.m. MTWTHF, 7/1-7/5

This mini-course will explore the issues of evolutionary biology and science and religion by means of two principal texts, Darwin's *Descent of Man* and Teilhard de Chardin's *The Phenomenon of Man*. These readings will be supplemented by selections from contemporary articles and commentary. The course will analyze the extension by Darwin of his theory of evolution by natural selection to human evolution, detailing the explanatory framework with which he dealt with issues of ethics, society and the development of consciousness in an evolutionary model with discussion of the subsequent developments of Darwin's views within natural science. We will then explore the efforts of the Jesuit paleontologist Teilhard de Chardin to develop a reconceptualization of a naturalistic history of life and of human origins within a theological framework. Requirements: A short paper and active class participation. No prerequisites.

Main texts:

Darwin *Descent of Man* (Selections)

Farber, *The Temptations of Evolutionary Ethics*

Pierre Teilhard de Chardin, *The Phenomenon of Man*

Reader of secondary materials

Phillip Sloan, a member of the Program's faculty, is a philosopher and historian of life science and Director of the Notre Dame Program in History and Philosophy of Science.

PLS 503. Nature, Political Order and Modern Democracy

3 credits, Nicgorski

10:20-11:55 a.m. MTWTF, 7/8-8/2

Through classical and Christian Political philosophy, this course explores an understanding of nature, which provides a moral foundation for human liberty and democratic institutions. Modern challenges to that understanding and their apparent political consequences are assessed with the aid of the writings of four mid-twentieth century analysts.

Reading:

1. Cicero, Selections from *On Duties* (De Officiis), *On the Political Community* (De Re Publica), and *On the Laws* (De Legibus)
2. Yves Simon, *Philosophy of Democratic Government*
3. C.S. Lewis, *The Abolition of Man*
4. Walter Lippmann, *The Public Philosophy*
5. Eric Voegelin, Two essays from *Science, Politics and Gnosticism*
6. Leo Strauss, Two essays from *The Rebirth of Classical Political Rationalism*

Writing:

1. Two short papers (5 to 7 pages) on specific topics due at the end of the second and third weeks.
2. A final more substantial paper (10 to 12 pages) or a bluebook final essay exam, at the end of the fourth week.

Walter Nicgorski, a political theorist, is a member of the program faculty.

PLS 504. English Romantic Poetry and Poetics

1 credit, Weinfield (10-0-1)

9:00-11:15 a.m. MTWTF, 7/8-7/12

This course will focus on the poetry and to a lesser extent the prose of three major English Romantic poets, William Wordsworth, Percy Bysshe Shelley, and John Keats, in an attempt to arrive at an appreciation of their writings and an understanding of the various concerns they share in common. The course will be given in the same week as Professor Fallon's course on *Paradise Lost*, a poem that had an enormous influence on the Romantics. Students might therefore want to consider enrolling in both courses. Henry Weinfield, a poet, translator and literary scholar, is a member of the Program's faculty.

PLS 505. Milton's *Paradise Lost*

1 credit, Fallon (10-0-1)

7:00-9:15 p.m. MTWTF, 7/8-7/12

In the middle of the seventeenth century, John Milton set out with characteristic audacity to equal Homer and Virgil as an epic poet. The resulting poem, *Paradise Lost*, is our great English epic. Readers initially daunted by Milton's erroneous reputation as a grim, pedantic Puritan are invariably surprised by how exciting, enthralling, human, and readable this great masterpiece is. Professor Weinfield's course on the Romantics, offered the same week, will illustrate how later poets entered into dialogue with this great poet and man. The course will proceed by discussion primarily. Students taking the course for academic credit will be asked to write a brief paper. Stephen Fallon, is a Milton scholar and member of the Program's faculty.

PLS 506. Social, Moral, and Religious Development

1 credit, Power

7:00-9:15 p.m. MTWTF, 7/15-7/19

In this course, we will examine major psychological approaches to social, moral and religious development. We will begin with an exploration of the moral psychology of Plato and Aristotle and then focus on the research of contemporary cognitive developmentalists, such as Piaget, Kohlberg, Selman, Damon, Gilligan, and Fowler. Clark Power is a developmental psychologist and specialist in moral education and a member of the Program's faculty.

PLS 507. Joyce, *Dubliners*

1 credit, Cronin (10-0-1)

9:00-11:15 a.m. MTWTF, 7/15-7/19

As we read and discuss James Joyce's *Dubliners*, we will look for the unifying themes in this famous collection of short stories. An added attraction will be a showing of the movie (directed by the famous John Houston). Edward Cronin, is a Joyce scholar, is a founding member of the Program.

PLS 508. Plato's *Republic*

3 credits, Bartky

10:20-12:30 p.m. MTWTF, 6/17-7/5

This seminar will engage students in a dialogue with one of the greatest minds in Western civilization. Plato's influence on philosophy, theology, literature and politics is extraordinary. Participants will give the *Republic* a very close reading. Elliot Bartky, a frequent visitor to the Program, is a political scientist and student of ancient philosophy.

MANY THANKS TO CONTRIBUTORS

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

Contributions to the University Designated for PLS since the Last Issue

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