



PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
Volume XVIII, No. 1 January, 1995

A VIEW FROM 215

Like other department chairs, I've just received a set of academic calendars, with opening and closing class dates, breaks, and exam periods, that stretch into the next millennium: I'm reminded that department administration accustoms one to living in the future. So I am particularly grateful to be required at this point to reflect on the life of the department over the last year.

The class of '94 has now joined the ranks of department alumni and alumnae. As usual, we sent this fine group of young men and women off to volunteer work, to the business world, and to graduate and professional work. Members of the class distinguished themselves not only in capturing PLS awards, but also in winning awards from other departments. John Fiore received an award for a senior who has achieved distinction in History, his second major, and Rebecca Lubas for the best literary composition in English. In the Program, the Nutting Award went to Andrew Dinan and David Lyon and the Bird Award to Susan Aarestad. The Cronin Award winner for the 93-94 year is Jennifer Wamser. Her essay, "Providence in the *New Sciences* of

Giambattista Vico," is reprinted in this issue of *Programma*.

Reunion Weekend brought to campus members of the General Program's first graduating class of 1954. It was humbling and inspiring to talk with these alumni, who graduated several months before I was born. They have distinguished themselves in their careers, and they have to a man maintained their enthusiasm for the life of the mind. It was my great pleasure to join Dr. Cronin's seminar on the Book of Ruth. Insights came from every side, from every age, and from both sexes, but when the oldest graduates spoke, a window opened on the birth of the Program.

The 1994 Summer Seminars drew alumni/ae, current students and their families, and other interested parties to South Bend. We again have a fine slate of courses this coming summer, and I urge you to consider joining us for a week or more. Alumnus and prominent Chicago trial attorney Tom Durkin will again offer his course on criminal justice. There will be three-week, three-credit courses on the *Republic* and on Shakespeare. There will also be one-credit, one-week courses on

Plato's *Republic*, James Joyce's *Dubliners*, and *The Vision of Teilhard de Chardin*.

The spring of 1994 brought Professor Mark Schwehn to speak to the Program. Schwehn, Dean of Christ's College (the Great Books college) at nearly Valparaiso University, has written a book on Christianity and the modern university. A visit by Curtis Wilson, a St. John's College historian of science, and former dean of the Santa Fe campus, had to be postponed for health reasons, but we look forward to his visit this spring. 1994 also brought faculty seminars on the papal encyclical *Splendor Veritatis* and on the *Letters of Abelard and Heloise*. Both were the subject of spirited debate.

The faculty continues to be faithful to our unfortunately unusual commitment to Great Books education. We continue to talk with each other about seminar, and the older members attempt to pass on the tradition to the newer. Academic fashions shift quickly, perhaps too quickly. We are seeing now, I believe, some restiveness in university faculties over the direction of the past several decades. The Program can serve as a model of an academic institution that, while not treating its canon of books as inflexible, has maintained the importance of reading and discussing the noblest achievements of the human mind and spirit.

I am proud of our faculty for their ability to combine teaching excellence with scholarly distinction. You will read of several notable achievements in the Faculty News. A high point was the publication of Henry Weinfield's translation of and commentary on the *Collected Poems of Stéphane Mallarmé*, published by the University of California Press this month. The attractive (and inexpensive) volume has already garnered hyperbolic praise in, among other places, the *Washington Post*.

We have missed (and the London Program has been fortunate to have) Katherine Tillman this year. She is pursuing

her work on Newman, lecturing in Great Britain and Ireland, and teaching Newman and our Politics tutorial, the latter to PLS students in London this semester. Cornelius O'Boyle has split his time this year among London, Cambridge, and Paris, pursuing his research on medical education in the Middle Ages. Also on long overdue research leave this year is Clark Power, who has remained in South Bend to work on his study of self-esteem and moral development.

We are very fortunate to have on the faculty this year Elizabeth Drumm, PLS '83, who joined us as an adjunct member in the spring of 1994 and who continues as a visiting assistant professor. She has completed her Ph.D. in Comparative Literature at the University of Chicago, and we wish her well as she searches for tenure-track employment. We may once again have a visiting position in literature open in 1995-96. If you are a Program graduate with a Ph.D or ABD in literature, particularly poetry, and if you are interested in finding out more about this position, please write to me.

Clark Power has been appointed Acting Chair of the Program for 1995-96; the Program office will be in capable hands during my year of research leave.

Please keep in your prayers emeritus faculty member Richard Thompson, who has experienced significant health problems.

I hope to see many of you at Reunions this year, and I would like to urge all of you again to consider joining us for a seminar this summer. Thank you for your material support, and for your prayers and good wishes.

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FROM THE EDITOR'S DESK

The first two contributions to this issue of *Programma* are by Father Nicholas Ayo, who this year delivered the PLS Opening Charge as well as the All Souls Mass homily. Father Ayo, who has written on American literature as well as on the Bible, moves seamlessly from the subject of imagination, in the Opening Charge, to that of prayer, in the homily: the two processes are clearly allied for him.

Father Ayo's contributions are followed by poems that I read at the last two Cronin

High-Table dinners. The first of the two was inspired by a poem that one of my students, Colette LaForce, wrote in connection with Seminar III; the second is a light-hearted meditation on the PLS curriculum. Forgive my levity, everyone, and grant me "poetic licence" from time to time.

Turning from the ridiculous to the sublime, the issue is rounded out with the Cronin Award Essay, Jennifer Wamser's remarkable meditation on the philosophy of that extraordinary genius, Giambattista Vico.

FACULTY NEWS

Linda Austern continues to recover from her car accident of last winter, which caused significant damage to her neck, back, shoulders, arms, and hands. "Although it will still be a while until I can resume competitive athletics or play musical instruments, the injuries didn't stop me from attending the international conference on Baroque music at the University of Edinburgh in Scotland in July, where I presented a paper on nature, myth, and the musician in early baroque England, and where I demonstrated my usual high spirits by climbing Arthur's Seat with two colleagues at dawn—wearing a neck-brace. My latest article, considering issues of gender-bending and music in late sixteenth-century England, has just appeared in an anthology entitled *Embodied Voices*, edited by Leslie Dunn and Nancy Jones, and published with Cambridge University Press." **Father Nicholas Ayo** reports: "The public reception of *The Hail Mary: A Verbal Icon of Mary* continues to go well. The selection of this book by the Theological Book Service and also by the Catholic Book Club has led to a second printing and a delay in the release of the paperback edition (the only edition at popular prices). There has

been inquiry about a translation into Spanish, and the book has also been nominated for two book awards. I am trying to finish a commentary on the biblical Song of Songs, which will be twice the length of anything I have previously written. It has turned out to be a project of considerable complexity, even though I have kept the footnotes to only a handful. My next writing endeavor is already in the planning. God willing, it will be a light-hearted and very short study of the legends associated with St. Nicholas — Santa Claus for adults.

My campus residence has changed. Because of the illness of Father John Gerber, csc, I have taken over his apartment in the Fisher-O'Hara-Grace graduate residences, and I will be the resident chaplain for some 500 graduate students. Michael Diaz is one of the assistant rectors of that residential complex, and he is espoused to Marian Rukavina of PLS fame and a former student assistant of mine. They have a small child, Joshua. Professor Reydams-Schils, the rookie on the PLS regular faculty, and Luc Reydams with their family of lovely children, also live there. I already feel much at home." **Fred Crosson** made an accreditation visit to one of our sister great books programs,

Thomas Aquinas College in California, last October. He contributed a chapter on "Two Faces of Academic Freedom" to Fr. Hesburgh's book on *The Challenge and Promise of a Catholic University*, which appeared in the summer of 1994. He was elected Vice-President of the Phi Beta Kappa Society in August 1994.

Michael Crowe's *Modern Theories of the Universe from Herschel to Hubble* appeared in March, 1994, published by Dover. In response to the Jean Scott prize awarded in 1992 to Professor Crowe's *History of Vector Analysis: The Evolution of the Idea of a Vectorial System*, Dover, in February brought out a new printing of that book, which had gone out of print. Professor Crowe continues his work in preparation for *A Calendar of the Correspondence of Sir John Herschel*.

Libby Drumm writes: "The fates have worked in interesting ways as I find myself back at the seminar table fifteen years after my first PLS seminar with Professor Cronin. Even though much has changed in the Program, it is, nonetheless, reassuringly familiar. I've returned to the Program as a Visiting Assistant Professor after completing my doctorate at the University of Chicago in Comparative Literature. My research interests focus on intersections between drama and narrative in late nineteenth- and early twentieth-century theatre. Specifically, I am working on the theatre of the Spanish author Ramón del Valle-Inclán."

Steve Fallon has won his second NEH Research Fellowship. He will be on leave in 1995-96 to begin work on a book with the working title of "'Peculiar Grace': Intention, Self-Representation, and Authority in Milton." In 1994 Steve published essays on Milton in the journal *Continuum* and in *Literary Milton: Text, Pretext, and Context* (Duchesne UP). He continues to coach youth soccer (all three children will be on teams this spring; the consolation for not getting dad as coach will be a better chance of getting someone who knows the sport).

Felicitas Munzel's article, "'The Beautiful is the Symbol of the Morally Good': Kant's Philosophical Basis of Proof for the Idea of the Morally Good," will be published in the April 1995 issue of the *Journal of the History*

of Philosophy. During the past year she was a participant at the twenty-fifth anniversary meeting at the American Society for Eighteenth-Century Studies and at a conference entitled "The Modern Subject: Classical German Idealist Conceptions of the Self," held at the University of Notre Dame. In March of this year, she will participate in the Eighth International Kant Congress in Memphis. Her on-going research on her book, "Immanuel Kant's Conception of Moral Character: The Critical Link between Morality and Aesthetics," has expanded into the area of Rousseau and Arendt studies.

Walter Nicgorski began a term as editor of *The Review of Politics* on September 1; he previously had served as book review editor. In early September at the annual meeting of the American Political Science Association, Professor Nicgorski presented a paper on "Rhetoric as a Test of Philosophy: Cicero's Practical Criterion."

Cornelius O'Boyle is on leave for the year. He is enjoying his research and travelling.

Phillip Sloan recently participated in the 250th anniversary celebration of the birth of the French naturalist Jean Baptiste Lamarck, which included an address in Paris at the Musée d'Histoire Naturelle, and a conference paper in Amiens, France at the annual meeting of the Comité des Travaux Historiques et Scientifiques on aspects of Lamarck's work. He is also serving (since August) as the new director of the Notre Dame Program in History and Philosophy of Science. Currently he is continuing his work on evolutionary theory with further studies on Darwin's contemporary Richard Owen. He has recently completed the article "Natural History" for the forthcoming *Cambridge Encyclopedia for Eighteenth-Century Philosophy*, and he will be doing an article on eighteenth-century ethics and life science for a volume on Evolution and Ethics to be published by Cambridge University Press. His longer-term project is a book on the notion of purpose in nineteenth-century evolution.

Katherine Tillman is teaching for the London Program for the year and enjoying it very much.

Michael Waldstein, who spent the last year doing research at the University of Tübingen, reports that he is close to completing both his edition of *The Secret Book of John*, Coptic text with translation and notes, and his monograph on the

Apocryphon of John. "Most recent headcount of the minors in the family: 6. Homeschooling still in full swing, except for the oldest, Johannes, who is attending Trivium School in Lancaster, Massachusetts."

DEATH OF PROFESSOR JAMES P. DANEHY

On July 8, 1994, Professor James P. Danehy died. Born in 1912, he was a triple domer, who received his doctorate in chemistry from Notre Dame in the 1930's and who worked for a period in industry. In 1952, he joined the faculty of the Program of Liberal Studies, but left it a year or two later to join Notre Dame's Department of Chemistry, where he taught until his retirement in 1977. He was known for his many services to the Notre Dame and South

Bend community. For example, he was co-founder of the United Religious Community, the host of a classical music show on WSND, and a Eucharist Minister at Sacred Heart Basilica, from which he was buried on July 12, 1994. Those of us who knew him found him to be a broadly learned and deeply religious man. His warmth, wisdom, and Irish wit will be missed.

Prof. Michael J. Crowe

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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PLS OPENING CHARGE 1994-1995

THE HUMAN IMAGINATION: ITS ROLE AND ITS NEED EMBODIED IN A SERIES OF REFLECTIONS

Delivered by Nicholas Ayo, csc

The heart is the capital of the Mind
The Mind is a single state —
The Heart and the Mind together make
A Single Continent —”

Emily Dickinson

In childhood one learned how to play the human body. One learned to crawl, to walk, to run, and then to dance. One learned to babble, to talk, and then to sing along with the “love that moves the sun and stars.” In post-undergraduate years one will have to learn how to be ever more precise, how to count cost-effectiveness, how to come to conclusions that can be defended by the best data and the incisive judiciousness that one’s career will demand. In these present years of undergraduate education, however, one should be encouraged to cultivate an ample and amplified imagination. In college days one is given the leisure that is the basis of culture. One may fully imagine the great books, however undisciplined that might seem and however preliminary it might prove. “The imagination provides a cognitive clearing, a middle ground between the source of perception, the external environment, and the agency of reflection, the innermost intellect. In this space, freed from the burden of impenetrable matter and the distraction of infinite detail, objects gain perspicuity. Here experience is consolidated out of the accumulation of sensory memories. Here possibilities are tested by free play with variable visualizations. Here human affairs can be rehearsed and feelings assayed, away from the pressures of ‘immediate reality’” (Eva Brann, *The World of the Imagination: Sum and Substance*, 785-786). One ought to dream; one ought to consider the possibilities. Such treasure is almost boundless. As Annie Dillard says of the

cornucopia of creation presented to the human senses, “We would have been satisfied with so much less.” As the Bible puts it: “And it shall come to pass afterward, that I will pour out my spirit on all flesh; your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and the maidservants in those days, I will pour out my spirit” (Joel 2: 28-29). If Socrates is celebrated for teaching humankind that the unexamined life is not worth living, it is equally true that the unenvisioned life is not worth living.

What is the envisioned life? We see with binocular vision, although not just with two physical eyes. We see simultaneously with the eye of perception and the eye of imagination. “The world is dual, now bare to the cold eye, and now clothed by an ardent imagination.” We add depth to our sight if we look with both eyes. “Instead of claiming that vision and imagination must displace each other, one should say that casting a cold, image-free eye is a curtailed kind of seeing” (Brann, 776). Thus “our most specifically human mission” is “to remake the world imaginatively.” That creative proclivity well describes the envisioned life.

Rachel Carson’s award-winning book, *The Silent Spring*, which raised the siren warning of the death of our wildlife because of the poisoning of the environment caused by the use of DDT as a pesticide, provides a popular example of human imagination yoked to human observation and reason. One

commentator writes: "Carson used science, out of love for Nature, as a means of protest and reform. She wrote science with a conscience. Breathing passion and poetry into her work, she 'broke the dullness barrier of science writing.' For both love of Nature and love of the world, she appealed to the world on the behalf of Nature and ultimately on behalf of the world—a world that needs the sense of beauty, wonder, awe, and mystery, which Nature arouses. She was, finally, an enormously realistic woman about the power of industry and its lobbies in government" (H. Patrick Hynes, *Women's Studies International Forum*, 8, #4, (1985) 56; quoted in Janice Raymond, *A Passion for Friends*).

Seen with new eyes, with binocular vision, what the world might be as well as what it now is, human striving moves towards its imagined purpose. "The human universe requires such corrective seeing, to which remedial doing is then the spontaneous complement" (Brann, 780). Imagination gives the vision that drives our active life and "our imaginative life is so often prelude to actions and the obligato to their execution." In imagination's dreams "begin responsibilities, and dreams attend their fulfillment." And so, "What could testify better to its [imagination's] vitality than our active desire to see it realized?"

What more shall we conclude of this multi-splendored imaginative life, the joys and sorrows of human living with a vision that "lies between the large abstract stare and the minute particular squint?" Imagination is "sober romanticism," for it remains "a life in which the imagination is suspect except as it is seconded by reflection and fulfilled in action, a life in which the imagination is not worshipped as an autarchic source but understood as the enigmatic conduit of visions" (Brann, 790). What is required of imagination is more a humble receptivity than a wild originality. A little of the world goes a long way with imagination. One may recall Shakespeare's reading of Plutarch's *Lives*, and how he made so much more of so much less.

Imagination is dependent upon psychic and physical well being. One needs an oasis

to imagine well, a garden in space and a moratorium in time. One needs college years, for the imagination is a fragile flower and responds only to the sunshine of true leisure. "The lucky fulfillment of these conditions imposes an obligation actually to live imaginatively and not to use the normal imperfections of society at large as a pretense for living provisionally, distracted betwixt the diffuse ills of society and the narrow pleasures of the individual" (Brann, 791).

Imagination allows us to know ourselves. "Not only does such introspection put us in a state of readiness for decisive action; but also the practice of giving precise, nuanced, accounts of our inner world is our one best protection against the exhausting psychic blight of not being at home with ourselves."

And finally imagination allows us to know for a moment what we do not know and seemingly cannot know. "Such durability as these imaginative Epiphanies have in our lives is that of recurrence rather than of persistence. But in compensation they convey at each return a coalescence of meaning and appearance that the ever-available external phenomena forever lack.... They above all shape the imaginative life as a prelude to action, an incitement to reflection, and an intimation of paradise" (Brann, 798). In visions of wonder we are given moments when all of the life of the mind coalesces and everything hangs together in a glorious glimpse of a heaven.

II

Let us speak now of the imagination in practice rather than in theory. The first task in thought is not just to observe the relevant data but also to wrap one's imagination around it and to transfigure the boundless amount of information into some kind of a vision. For example, those who manage to cultivate a lasting friendship create some kind of vision that regularly imagines the beloved as lovable. Those who find happiness in their life create some kind of habitual envisioning of the ambiguities of the avalanche of historical events around them

that allows an overall goodness to emerge. Those who craft any object, whether the wordcraft of the poet or the handicraft of the fine artist, enjoy some kind of imaginative vision, whose expression drives their manipulation of the material. Those who experience insight in the intellectual life know moments of synthesis when the imagination envisions even fleetingly some overall design, the very glimpsing of which brings an intellectual excitement otherwise unknown in its intensity. Those who acknowledge sinfulness in their life know that their imagination, with the heart as its hidden accomplice, fails to raise up those imaginative considerations of immoral behavior that would motivate them to despise evil. Under sway of something dark in one's heart the imagination provides a vision that makes only the wrong-doing seem attractive. One's conclusion to sin seems inevitable, but that is because the imagination fails to present the other side of the story in an attractive light. Those who find prayer possible and desirable, and those who find the existence of God compelling, enjoy an imaginative vision that spontaneously finds in the spiritual life the integrative piece missing in any other explanation of the meaning of their existence. Human beings may be the product of their rationally understood and freely chosen decisions, but their decisions are mightily influenced by the quality of their imaginative visions.

Imagine that the world began in God's rest and ended on the seventh day in God's rest, and that it did not begin with strife and turmoil, wars in heaven or wars on earth. Imagine we all somehow would keep a Sabbath. Imagine we believe leisure is the basis of culture. Imagine we think time out is not wasted and contemplation is the highest form of human happiness. Imagine we believe the plenum is more obvious than the vacuum, day more obvious than night, cornucopia more given than famine, fullness more real than emptiness, truth more obvious than meaninglessness. It takes imagination to believe that the mind entertains mystery rather than absurdity. "The corroborating mark of a mystery is an experience so vital and well-formed that the continual failure of rational

explanation excites rather than fatigues thought" (Brann, 782). Imagine we become optimists on the theory that happiness is a decision flowing from a vision, and not merely the result of circumstances. Life experience is always ambiguous evidence; life can be beautiful and life can be terrible. The verdict stems from how we envision the whole of life. Imagine we were to absorb the truth of Dante's imagination; it is love that moves the sun and stars and not just gravity as we may imagine from another perspective. Indeed, "There are more things in heaven and earth Horatio, / Than are dreamt of in your philosophy" (*Hamlet*, I:5, 167-68).

Imagine humility, a virtue that comes from being low down like a child, from being humus, earthy, dust from which one came and to which one will return. Imagine we had the humility to ask help. Imagine we had the humility to confront our friends. Imagine we challenged our societal roles, our poorly scripted mythical dramas played out in family, our various impersonations, and we tried to be ourselves and only that. And imagine we allowed other people to be themselves—women to be women and men to be men, believers to be believers and unbelievers to be unbelievers, and everyone well loved. Imagine we believe the gospel that claims "the one who loses their life will find it, and whoever finds it will lose it."

Imagine that you are your sister's keeper. How shall women live in the world as men have defined it while creating the world as women imagine it could be? What would the sisterhood of man and the queendom of God look like? Am I not my brother's keeper and am I not my sister's keeper? Let us imagine women in the classroom in a world defined for women by years of education in a man's world. Who prizes relationship rather than competition, bonding rather than overcoming, appreciation rather than conflict? Perhaps the distinction should not be drawn between men and women, but between some kinds of imagination in both men and women, even if statistically one gender predominates. The imaginative mind "tries to gather in one synoptic view all there is or might be, strives less to refute than to integrate speculation,

tries harder to gain perspectives than to establish points, and is naturally much given to figures and myths" (Brann, 783).

If you wish to school your imagination on gender relationships, watch the hands of the magician rather than watch the magic. In our society who is doing what to whom? In our gender relationships, indeed in all our relationships, it is an honest question to ask: cui bono (who stands to gain)? We are all more or less trapped in roles given us by family, by society, by church, and by our education. Though these efforts were well meant, we all remain alienated to some degree from our true self, caught up in ego-trips, role-playing, impersonations rather than being ourselves and living out of our own souls. "After having made a virtue of necessity, we cling to our personal mythological identities as if they were special magic, an infallible camouflage that has protected us and will continue to protect us against assaults to the self" (Block, *Family Myths* 27). Indeed, we are wonderful impersonators and thus many women and men complain they are not themselves but the impersonation someone else wants them to be.

One is invited to imagine a new world without politics as usual. If virginity is for females but not for males does that serve a patriarchy? If female biology is female destiny whom does that serve? In the gospel Jesus lays down his life, but no one takes it from him. He lays it down freely. And finally it is not men who own women, nor even women who own women, but it is God to whom we all belong. But it does take imagination to see such a world.

If the medium is the message, gender-exclusive language is the wrong message. To the objection that the sexes are made for certain occupations and none other, one might imagine a world where men were 5'6" and weighed only 135 pounds. We would not let our houses burn down; we would re-design the ladders and the hoses of the fire-department. But that would take imagination. How one imagines these matters is not the last word. One must finally know the sober judgment of reason and revelation. But imagination is the first word in these matters,

and everything depends on how the mind envisions its evidence to be presented to the judgment of true and false and right and wrong.

Imagine we all gave up on skepticism, relativism, cynicism, nihilism, and all those negativities of the mind on the grounds that you have to use the goodness of the mind to establish them. And thus mind is one of our gifts. Imagine we assume all behavior is meaningful and education allows you to say what you mean and mean what you say with your whole life.

Imagine college education as an attempt to identify a person's gifts. Imagine one could let grades not matter in one's life. One never knows justice in schoolroom grading. One either receives more than one deserves or less. Perhaps overall there is a kind of justice, because the highs and lows even out over four years and forty courses. Would it not be better to write a letter describing the strengths and weaknesses of each student, and then one would graduate with a portfolio of evaluations each with a signature? But we have less imagination and we settle for a grade point, and then a hundredth of a point seems to make some kind of difference to some one. Of course, I would like to know what grade my car mechanic received in school and even more my heart surgeon, but I am less concerned about the grade my poet received or my mentor in wisdom. Imagine that we remembered each class day that God has an unconditional love for each one of us, and our crass evaluative behavior is foisted onto God rather than the generous and incomparable favor of God is accepted by us. And yet, we cannot avoid evaluation in this life. It follows us from cradle to the grave, and we make evaluative choices all the time among the people that touch upon our lives. No doubt some competition brings out the best in all of us. And yet, to reduce people to arithmetic or to popularity contests is such a failure of imagination. Imagine we all took it to heart: "what does it profit a man or a woman to gain the whole world and suffer the loss of their soul?"

Imagine students who choose their courses with a large imagination. Not I picked this seminar because others told me

this teacher was better than that teacher. Did everyone have both teachers? Is one of the teachers an unknown? Is this follow the leader? Do I want a particular time of day that is convenient? Do I want just to be with my friends, because it will be pleasant and we already agree? Or should I imagine an unknown challenge might be good for me and imagine that the path of most resistance might be better? Imagine students kept their great books for a lifetime, and did not throw away their essays. Imagine they kept a learning journal during their school years, and used all of these memorabilia to allow their children to know their parents were once young and untried.

Imagine engaging one's imagination so that the material taught is shared with an affective enthusiasm. You cannot care too much about your insights, even if you can care too much that they are yours. Imagine one was reminded each day that our students are tomorrow's mothers and fathers, the leaders of the world, peers even now whom we would like to have as friends, they who will take care of us in our old age, and the only beings in the known universe that will live forever and see the face of God.

Imagine freshly prepared meals and freshly baked classes without any canned food. Imagine teachers who remember that to identify a student's personal gift, whatever it may be, is to be remembered gratefully forever. Students know if their teachers care. We are not watching you as closely as you are watching us. Students do remember their teacher, but not primarily what she or he may have said in words. Imagine that.

Envision peace on earth. In our century Christian nations have engaged in two world wars, genocidal conflict, tribal and ethnic conflict, in which more than one hundred million violent deaths were suffered. In the Russian Gulag it is estimated many tens of millions were battered or killed. The million who recently died in horrible violence in Africa or in the Balkans seems minor in comparison. Is there any hope that there will be an end to the murderous wars we have lived through in this century or the ecological holocaust we seem to be encouraging for the next century? "I pray for a world where we

live in partnership rather than domination; where power is no longer equated with the blade, but with the holy chalice: the ancient symbol of the power to give, to nurture, enhance life. And I not only pray, but actively work, for the day when it will be so" (Riane Eisler, *The Chalice and the Blade*). "Jesus' vision was a contingent prophecy. Either we choose a kingdom in which we love one another . . . or we will destroy ourselves. . . . Either we choose non-violence or we choose the end of the world" (James Douglas).

Can we envision a day when the rape of the air, water, and land, the planet earth, our mother earth, this small thin fragile envelope in a lifeless universe, will be seen as abuse of our very selves and the humanity of us all? An ecological imagination recognizes that everything that humanity makes must also be carefully unmade. Nothing can be thrown away, for there is no away.

Can we envision a world of entertainment that does not feature violence against the human body, and more often than not violence against women? A jaded artistic imagination provides violence in our movies as pepper added in our food. As one's tongue becomes callous and one's sense of taste accommodated, one must add more and more pepper just to savor anything. The innocent person cries for water to put the fire out in their mouth and tears to quench the burning in their eyes. Have we become so bored that only more and more explicit violence becomes the only entertainment diet that we can stomach? Such a failure of imagination.

Imagine there were a campus in this whole world where one could read the love-letters of an infinite God collected between two covers of one big book, the perennial best seller of all time. Imagine people with an invitation to a banquet, where one could partake of the mystery of God so intimately that the revelation would speak of taking within one's body the enfleshment of the Lord God, creator of the universe and the lover of one's soul. Imagine a campus where it was held true that everyone in their body and soul was a temple of the Spirit of God, and that they were treated with reverence due

to a sacred being, and that we all knew that of everyone else, even if they did not know it about themselves. Imagine Soren Kierkegaard spoke the truth that now is the "moment" when time and eternity touch, provided one's vision is generous enough and one's heart faithful enough to bear such transcendence.

In this endeavor to envision the world we may even find new friends, friends of the imagination, who "love each other not only for the steadfast activity of their soul but also for its fugitive visions, not only for what they staunchly do in the world, but also for what they intermittently see within, not only for the

salient excellence of their active character, but also for the capacious receptivity of their inner space" (Brann, 790).

In such a world as we have been imagining would anyone be bored? Would anyone ever be unhappy in the depths of their heart? Would it not be a fully envisioned life, a world of innocent and childlike imagination? The envisioned life is not the last word but the first word. Our final evidential understandings and judgmental conclusions, however, depend on how in our imagination we present the world to our mind. The rational life is fed by the envisioned life. Let us then together set out a banquet.

ALL SOULS MASS HOMILY
IF YOU HAD FAITH THE SIZE OF A MUSTARD SEED

November 7, 1994

by

Fr. Nicholas Ayo, csc

Small is the mustard seed, and our faith in prayer need only be genuine for it to work wonders. Here and now then for what do we pray? Let us we take a moment at this time of the annual memorial mass for the deceased members, faculty, family, and students of the Program of Liberal Studies to consider our prayer life. We pray for ourselves in our folly, and for so many other people in their need. No one is outside our prayer, neither the far away nor those next to us, neither the living nor the dead. We pray for so many things. We pray for all that we desire and that we think would be good; we pray to avoid all that we fear and that we think would be bad. Our prayers might be as profound as a concern for all the sorrows of the world and as trivial as a concern for the weather. Nothing need be excluded from our prayer, neither the world of earthly concerns nor the kingdom of God within us.

As we know, however, all our prayers are not heard as we prayed them, but all our prayers are heard as God received them. How is that possible? What is our hope for what we pray? Our expectations are simple, and all our prayers reduce themselves to one prayer. We pray constantly and with faith that God's wisdom and love would have a care for us, for we are rarely wise and never self-sufficient, nor can we, the community, care for each other always and in all ways. Thus we ever pray that God may take care, and we are allowed to suggest that way that God might take care. We should set before God our life as we see it and our need as we know it, whether it be to heal us of our illness or to make the sun shine on our wedding day. We also have faith that whatever visible outcome there may be to our

prayer, God will in the final analysis take care of us in God's own way and in God's own time.

Jesus prayed in the garden of Gethsemane for his life; he prayed not to die; he prayed that this cup of suffering pass from him. He acknowledged that all things are possible to his Father, his Abba, and he begged for God's care, and he suggested the best way would be for this cup to pass. The prayer of Jesus has seemed to some people too soft. After all, a Socrates dies without fear of death and even by his own hand. A martyr dies bravely, like Ignatius of Antioch, who yearned to be the wheat of sacrifice ground to flour by the teeth of wild beasts. Our God in Jesus, however, prayed not to be put to the test, subject to the trial, faced with the great struggle of good and evil that was the Good Friday passion. He prayed as a human being, body and soul, not eager to die if God's care could save him. He knew "all things were possible to His Father" and he also prayed in the acceptance found in all godly prayer: "not my will but thine be done."

And Jesus's prayer was heard as is our sincere prayer always and everywhere. But God did not care for Jesus in the exact way he suggested. He did not spare his Son the unfolding of his destiny and the consequences of the integrity of his message and his life. He cared for him in even a better way than the human Jesus knew to ask. He raised him from the dead to eternal life, where the care for our life we need from God is given for all eternity. In sum, for what do we pray? We pray for hope in God's merciful, tender, and ongoing care. "If you had faith the size of a mustard seed."

THE CRONIN HIGH-TABLE POEM FOR 1993

TO MY STUDENT, COLETTE,
WHO WROTE AN ESSAY IN RHYME ROYAL
COMPLAINING ABOUT CHAUCER AND SHAKESPEARE

by

Henry Weinfield

Colette, although I think I comprehend
Why some of Chaucer's *Canterbury Tales*
And Shakespeare's *Tempest* drive you round the bend,
Making you want to swear—or swear-off males
(Because their heads, harder than those of nails,
Can never seem to get the message), yet
I can't entirely agree, Colette.

It's true Griselda and the Wife of Bath
Reflect a set of masculine conventions;
As opposites, they tread the self-same path—
Which leads us nowhere, as your essay mentions,
The road to Hell being paved with good intentions.
It's true that all of these dichotomies
Are part and parcel of the same disease.

It's true the tale the Wife tells of that rapist,
For all its moralizing, has in view
A fantasy egregiously escapist:
That men can have their cake and eat it too.
The ancient crone who aids him, it is true,
Conveniently becomes the lovely maid
He ravished—once he's promised that they'll wed.

And, yes, the gruesome sermon of the Clerk
Has something in it one would want to alter:
Griselda, face it, is a hopeless jerk
For being patient with that monster, Walter.
The analogy to Job would seem to falter
Upon a fact the Clerk has trouble seeing:
Walter plays God, but is a human being.

Alas! And is pure love beyond the reach
Of Ferdinand and Miranda? They betray
The rhetoric of slavery in their speech;
We hear it in the margins of the play
(For that fine insight, you deserve an "A").
Alas! alack! ah, woe! and well-a-day!
What are those lovers doing playing chess
On the enchanted island? It's a mess!

A mess, Colette, yes, history's a mess,
And power permeates the very pores
Of poetry—or penetrates, I guess;
It pours through language, through our metaphors,
And even through the soul when it implores
Deliverance from vanity and violence,
To be transported to enchanted islands.

There, on those yellow sands, perfection still
Eludes us, every man and every woman;
Yet Chaucer struggles, and he always will,
To find the perfect balance that is human.
Griselda and the Wife of Bath illumine
Each other's lacks and failings, it is true,
But also what Miranda keeps in view—
For whom all things are beautiful and new.

THE CRONIN HIGH-TABLE POEM FOR 1994

FOOD FOR THOUGHT

by

Henry Weinfield

Now that we all have dined on earthly fare
 (Though "fair," I fear, is going rather far),
 We'll feed on delicacies beyond compare
 In an impromptu Great Books seminar.

I'll let you choose the text, because I'm kind;
 No more than five or seven hundred pages
 For Friday morning's class will be assigned.
 —Books should be read in manageable stages.

An after-dinner treat, to aid digestion,
 Might be a portion from *Of Cannibals*.
 Or chew on Aristotle; my suggestion
 Would be Book I of *Parts of Animals*.

Or how about a sermon from Augustine:
 Perhaps the passage where he steals some pears?
 Forbidden fruit is really quite disgustin',
 But people tend to want what isn't theirs.

Malthus's *Principles of Population*
 Might give those planning families some pause. . . .
 Why not a little *Tusculan Disputation*
 Or extract from the *Peloponnesian Wars*?

Let's see what Buddha or old Lao Tzu,
 Those Oriental sages, have to say:
 It doesn't really matter what we do,
 Since everything is *maya* anyway.

I like the Greeks, but some prefer the Persians—
 We read, or feed, according to our taste;
 We all have inclinations and aversions—
De gustibus non disputandum est.

Professor Crowe likes ham but isn't taken
 With even the finest cut Virginia Woolf;
 Professor Bartky cannot stomach Bacon;
 I'm not too fond of anything Freud myself.

Professor Munzel, as a steady diet,
 Can feed on Kant's sublimities for weeks!
 The *Prolegomena* . . . she'd have you try it
 As antipasto to the three *Critiques*.
 But Nietzsche and Wittgenstein and Heidegger
 Are somewhat less palatable to her.

Professor Fallon's *Samson* grows ever stronger
 "Eyeless in Gaza . . ."—what a lovely line!
 But nobody ever wished it any longer—
 I'm sorry if that sounds too Philistine.

Leviathan and *Moby Dick*: a feast
 For those of us who happen to like whale;
 But Jonah in the belly of the beast
 Is how those monsters sometimes make me feel.

Devouring books, we are ourselves devoured—
 A cautionary note therein is rung.
 How to escape, without becoming soured,
 The *enantiodromia* discerned by Jung?

Left to itself, thought festers, soon grows specious,
 And man descends to nothingness—as shown
 By Darwin, Shakespeare, Sophocles, Lucretius—
 We cannot thrive on any one food alone.

This is the reason, though our lives are hectic,
 We turn our knowledge on the ancient wheel.
 Competing wisdoms hone our dialectic;
 They teach us how to reason and to feel.

We must have Plato, then, at our symposium!
 But nothing from Books two or three or ten
 Of *The Republic*, where, *ad nauseam*,
 Poets are made to take it on the chin.

Philosophers have hated us since Plato—
 It sometimes seems they've nothing else to do.
 And every hectoring moralist, like Cato
 In Dante's *Purgatorio*, canto two,
 Considers it consonant with his position
 To relegate a Vergil to perdition.

Forgive me if intrudes some bitterness
 On what should be a jovial occasion.
 We all have our pet peeves in PLS,
 Which makes for our "eternal conversation."
 And given the vicissitudes of history,
 It's not surprising if we disagree.

Like Marx (not Karl—it's Groucho that I cite)
 I sometimes wouldn't want to be included
 In any sort of company that might
 Include me (present company excluded).
 And even if he invited me, I'd say,
 "I'm sorry, Plato. Thank you anyway.

"I've hitched my broken wagon to the West,
 Laden with books, all heaped up in a jumble.
 It's not Utopia, but we do our best—
 With luck, with humor, maybe if we're humble
 We'll find at least we recognize the road.
 I have to go now—while the going's good."

THE EDWARD J. CRONIN AWARD WINNING ESSAY

Providence in *The New Science* OF GIAMBATTISTA VICO

by

Jennifer Wamser
class of 1994

Vico claims that he labored his whole life in order to read Homer correctly. He knows the difficulty in transcending the historical reality of one's own culture to view another culture "neutrally," and he rejects the tendency of the refined minds of his time to project their notions of philosophy back into history. In so doing, they neglect to become imbued in the other culture's particular perceptions (as evidenced most explicitly in language), and distort historical reality. Vico praises the imagination not only in the primitive poetic cultures which he studies, but as actually necessary in his own methodology as the tool by which to escape the fetters of "presentism."

While this is Vico's starting point, it is also my own. With the still-prevailing influence of Descartes and the subsequent essential distinctions in the understanding, it is difficult to comprehend the radicalness of Vico's thought.¹ What I propose to show in this paper is that the suggestions of Vico in themselves require much imagination to comprehend. It is necessary to view his *Science* not from within an abstract philosophical paradigm, but from within the structure of Vico's own argument in order to understand the fullness of his ideas. Vico's *Science* propagates primarily a radical sense of unity—the unity of human and universal histories, the unity of human will and divine providence, the unity of philosophy and

philology . . .—which at every point precede philosophical distinctions. The apprehension of this unity is a "divine pleasure,"² to use Vico's own words, which inspires piety and leads to wisdom.

The notion of providence seems to be at the very center of what Vico is describing in his *New Science*: he repeatedly proclaims that his *Science* must "be a demonstration, so to speak, of what providence has wrought in history" [342]. He attempts this demonstration through an historical, and not philosophical, analysis of culture. By this I mean that he does not begin with an *a priori* conception of human nature, God, providence or culture—he instead proceeds inductively and historically. This is evidenced by his concentration on philology which is, in many respects, the only proper historical method. Yet, one cannot stop here—philology itself is intimately tied to philosophy for Vico. Vico's *Science* centers on the difference between the *certe* (the object of philology) and the *verum* (the object of philosophy). While these are two very different sciences for Vico they are nonetheless connected: the axiom regarding the difference between philology and philosophy serves to show

how the philosophers failed by half in not giving certainty to their reasonings by appeal to the authority of the philologists, and likewise how the latter failed by half in not taking care to give their authority the sanction of truth by appeal to the reasonings of the philosophers. If

¹ By Cartesian distinctions I have in mind the dualisms that dominate Cartesian thought, evidenced most clearly in his mind/body dichotomy. While Descartes is not the only philosopher to bifurcate the realms of the ideal and real, his primacy of "clear and distinct" ideas heightens the abstraction of the ideal from the real, and is a main example of the type of philosophy which Vico hopes to overturn.

² *The New Science of Giambattista Vico*, Cornell University Press, Ithaca: 1991, paragraph 345. Subsequent references to this text will appear in brackets by paragraph number.

they had done this they would have been more useful to their commonwealths and they would have anticipated us in conceiving this Science[140].

Vico wants to unify, in some way, these heterogeneous concepts of philology and philosophy, while still maintaining their true difference.

There is a duplexity that undergirds the whole of Vico's *New Science* which is manifest, for one example, in these notions of philology and philosophy; there is no univocal sense of philology, for example, set in opposition to philosophy because the engagement of one implicates the other. Caponigri resolves this tension by stressing that "philology and philosophy address not two processes, but diverse dimensions of one."³ This insight of Caponigri cuts to the heart of Vico's project in the *New Science*, namely that all of history must be seen as a unified process with dual dimensions: human action and divine action (providence). Philology deals with the study of human action while philosophy contemplates reason [138]. While these processes interact with each other it is precisely an unreflected merger of the two which Vico wants to avoid. The historians of the "refined" kind, whom he is arguing against, do not make a distinction between the certain and the true, which inevitably leads to a projection of their common ideas onto the cultures of the past. Vico wants to maintain the integrity of philology in order to incorporate the real change in human perceptions and "natures." In this sense, philology studies the particulars, the mutable and the temporal. Yet, precisely in all of this change, Vico manages to discern a universal metaphysic. The ideal works itself out in the temporal—but the ideal is neither a Hegelian notion of the Absolute Spirit which subsumes the particular into its Idealism, nor a Platonic sense of the ideal which is essentially distinct from the realm of the real. In his

Autobiography, Vico expresses his utmost reverence for Plato as one of the most learned men, yet his criticism of him is that Plato, according to Vico, does not contemplate man as he is, but rather "as he should be."⁴

Vico does not want to abandon Plato's search for the ideal, and in many ways he anticipates many elements of Hegel's thought, yet his *Science* is very different from both. He wants to study reality—what really *is*—but without any preconceived *a priori* principles. Thus his turn to the study of history and the establishment of the Principles. He looks empirically into history, through his study of philology, and discerns the existence of three constant human institutions: marriage, religion, and burial. It is important that this discovery is empirical; Vico follows in the wake of such empiricists as Bacon, who want to discard the imposition of philosophy into science.⁵ Vico, too, wants to eliminate the dogmatic tendencies of philosophy which lead to a falsification of the actual historical realities because the particulars are always at the service of the universal principles. Philology insures the "neutral" (more neutral, at least) interpretation of the particulars of human history. It has no end to serve other than the gathering of the "certainties" of history. It does not seek to judge, assimilate, or relate the particulars of history to any notion of an ideal. And because it concerns itself only with particulars, it cannot come to any universal on its own.

Here's where philosophy comes to the fore. Philosophy seeks the pattern in history and makes it universal; it considers, as does Plato, "man as he should be" [131]. Philosophy notices that there is an "ideal" to the workings of history; that is, there is an order to the developments of historical epochs based on a principle of self-preservation. This providential self-preservation is a remedy for the fall of man. Throughout time man has, without prior systematic deliberation, created laws and institutions which in turn tame man's bestial

³ Caponigri, A. Robert, *Time & Idea: The Theory of History in Giambattista Vico*. University of Notre Dame Press, Notre Dame: 1968, p.147.

⁴ *The Autobiography of Giambattista Vico*, Cornell University Press, Ithaca: 1963, p. 138.

⁵ *Autobiography*, p. 24.

tendencies. These laws arise from the way man actually is in a particular society in time; they respond to the actions of man. The laws are not developed out of some abstract notion of how man should be in an ideal sense; it is a pragmatic impulse toward self-preservation, and results in tempering the vices in man which tend towards destruction. He claims that

Legislation considers man as he is in order to turn him to good uses in human society. Out of ferocity, avarice, and ambition, the three vices which run throughout the human race, it creates the military, merchant, and governing classes, and thus the strength, riches, and wisdom of commonwealths. Out of these three great vices, which could certainly destroy all mankind on the face of the earth, it makes civil happiness [132].

In other words, through no conscious effort on the part of man, his vices are transformed into civil happiness. Vico ascribes this transformation to none other than a divine legislative mind:

This axiom proves that there is divine providence and further that it is a divine legislative mind. For out of the passions of men, each bent on his private advantage, for the sake of which they would live like wild beasts in the wilderness, it has made the civil institutions by which they may live in human society [133].

Now this raises many important questions; the first of those I will address is that of free will. For if the divine legislative mind is really directing the affairs of the human world, what room is there for a true human freedom? Is the world fated by divine providence such that human action is really nothing other than the expression of God? This is what Vico wants us precisely *not* to think. Human action is free according to Vico. Otherwise, it would be importing a metaphysical *a priori* into the historical temporal world. Vico engages this argument

at one point in relation to the Stoics. The Stoics, in Vico's eyes, consider that all of their action is "drawn by a deaf inexorable chain of cause and effect" [342], and give no real credence to the decisiveness of human choice. The Stoics deny one of Vico's main assertions, namely that "human choice, by its nature [is] most uncertain" [141]; instead they claim that human choice is certain insofar as its course is set by the unchanging order of the cosmos. Vico wants to emphasize the importance of free will and the fallacy of thinking that humans are simply subjected to an abstract, preordained fate.

Yet, this is only one side of the coin. As much as Vico liberates the human will from the imposition of fate, he is just as committed to the influence of divine providence, which, at first glance, may seem antithetical to a true free will. Immediately after Vico speaks of human choice as being uncertain (i.e. not pre-determined) by its nature, he continues to say that it "is made certain and determined by the common sense of men with respect to human needs or utilities, which are the two sources of the natural law of the gentes" [141]. In this way, it seems clear that human action is, very literally, "determined" by God. Here he wants to argue against the notion of chance in Epicurean thought, which claims, according to Vico's perception, that "human affairs are agitated by a blind concourse of atoms" [342]. The Epicureans want to make human choice a function of chance, and consequently eliminate any sense of a transcendent ordering to the cosmos. How can human will be at once "uncertain" and "determined"?

The resolution to this dilemma is both subtle and profound, and it hinges on the sense of "determined." History is not, from man's perspective, *metaphysically* determined, but it does unfold in a providential way. Humans can never know the essential nature of anything because, according to Vico, it is impossible to grasp metaphysically the essence of a human being which would require him or her to act in a certain, determined way. For example, Vico argues against the understanding of Benedict Spinoza, whom Vico aligns with the Stoics, as ultimately denying free will because of the

belief that the essential "nature" of man is what determines him. Spinoza, according to Vico, "made God an infinite mind, subject to fate, in an infinite body" [335], and in so doing he also subjected human beings to the same fated, essential "natures." For Spinoza, it is possible to deduce essential laws of human nature from which humanity will never deviate. Vico notices, however, through philology, that there is fundamental change in human perception that occurs throughout history; philology precludes Vico from presuming that he can *know* the essential and unchanging "nature" of human beings. Although there is no essential human nature that can be discerned by man, from the perspective of God, which Vico tries to imagine, there is a unity throughout historical change.

The unique duality as that between philology and philosophy also emerges in relation to free will and providence. Free will and providence, like philology and philosophy, are not antithetical to each other. To recall Caponigri's words, they "address not two processes, but diverse dimensions of one." For Vico, free will is not affirmed at the expense of providence, nor is providence affirmed at the expense of free will; they are indeed intrinsically related. As Pompa points out, "while Vico is insistent that men create their own institutions, he is equally adamant that providence determines them."⁶ For Vico writes, "for though this world has been created in time and particular, the institutions established therein by providence are universal and eternal" [342].

But the question remains: *how* is Vico able to maintain this paradoxical stance? He does so by virtue of a providence which, simply put, is primarily immanent. Providence works itself out in the gentile world, not from "above," imposing its form onto history, but rather from within history itself. Vico recognizes this providential force empirically because there always arises in human culture the three fundamental institutions of marriage, burial and religion,

⁶ Pompa, Leon, *Vico: A Study of the New Science*. Cambridge University Press, Cambridge: 1975, p. 52.

as I have mentioned before. Vico's notion of common sense, defined as "judgment without reflection, shared by an entire class, an entire people, an entire nation, or the entire human race" [142], inspires the ratification of the three principle institutes in every culture at every time. Insofar as the common sense lies beneath these institutions and determines them it can be properly called metaphysical, but it is not a metaphysic that precludes real change in human perception. While the perceptions arising from the common sense differ widely from age to age, the fact that it exists (as evidenced in the unwavering development of institutions of self-preservation) always and in every culture makes universal, scientific history possible.

As Pompa explains, "Vico's position on the question of common sense is therefore an attempt to find a metaphysical theory that would enable him to allow for the knowability of the human past without denying its historical and conditioned character."⁷ Common sense, then, according to Pompa, affirms the authority of human choice in history (which makes history accessible through philology), without denying its providential character. Through the common sense, providence becomes immanent and works in the very instance of human action. Common sense is "unreflected," according to Vico's own definition, and therefore the consequences of human will are not predicted by humans themselves; in fact, not only do human beings look to a rational telos when they create their institutions, but the creation of these institutions occurs despite the innate human selfishness which Vico attributes to the fall of man. For example, "men mean to gratify their bestial lust and abandon their offspring, and they inaugurate the chastity of marriage from which the families arise" [1108]. Men, through their free choice, institute the custom of marriage, which tames them, against their desires, of their bestial tendencies.

The notion of common sense is related to the "natural law of the gentes." Caponigri explains that the natural law of Vico is

⁷ Pompa, p. 29.

another attempt to mediate the *certum* and the *verum*, philology and philosophy: "The *certum* and the *verum* which natural law seeks to mediate, are dimensions, not of single laws, but of the total process of law, and represent the alternate dynamisms of that process, that one toward the immediacy, the concreteness, the multiplicity of the law in its historical structures, the other toward its unity in idea."⁸ The natural law, according to Vico's conception, embodies the tension between history and theology, between human will and divine will. Because of the radical sense of unity within which Vico conceives of this tension, he does not see the necessity of creating what I would call Cartesian distinctions between human will and divine will whereby the affirmation of one comes at the exclusion of the other. The characteristic duality of Vico's thought (which is not a dualism) is once again evident. As Caponigri describes it:

...Vico views the natural law as the concrete mediation of the positivity and the ideality of the law. It is identifiable neither with the pure positivity of the formations of history nor with the pure idea of the law, but with the actual process whereby the one, the continuity of the historical formations, is inwardly and progressively transformed, qualitatively, by the operation of the other and at the same time whereby the idea itself is clarified and established by the historical processes of positive law. To demonstrate that there is a natural law, for Vico, is consequently, not, in the classical sense, to demonstrate that there is a 'cosmos' of positive law implied in the ontological structure of human nature, but rather that such a process of historical transformations actually transpires.⁹

As Caponigri sees it, the natural law is, in some sense, primarily metaphysical insofar

as it exists as a universal concept for Vico. Yet, the metaphysical concept does not determine history in a transcendental, *a priori* way; within the unity of the idea of natural law, Vico allows for real historical difference based on the freedom of human choice.

Benedetto Croce, in his interpretation of Vico's *New Science*, seems to neglect the real difference between history and idea, between philology and philosophy, and between human will and divine will. He does not perceive the crucial difference which Vico strives to maintain: he wonders, "what is the meaning of reducing philology, or history, which is the same thing, to a science or philosophy? Strictly speaking, the reduction is impossible: not because they deal with subject-matter different in kind, but because their subject-matter is in point of fact homogeneous. History is already essentially philosophy."¹⁰ According to Croce, Vico's attempt to unify philosophy and philology is specious because they are inseparable from the beginning. For Croce, Vico's unification leads to inevitable obscurity, which he notices by

observing how philosophy, history and empirical science pass into each other by turns in Vico's mind, and vitiating each other in turn produce the perplexities, ambiguities, exaggerations and hasty statements which perturb the reader of the *New Science*. The philosophy of mind masquerades now as empirical science, now as history: empirical science now as philosophy, now as history: and historical propositions assume the universality of philosophical principles or the generality of empirical schemata.¹¹

Ultimately, as Pompa suggests, Croce's conflation of history and philosophy elevates philosophy to a quasi-Hegelian Idealism which, at the final analysis, undermines the free determination of human history. Croce

⁸ Caponigri, p. 38.

⁹ Caponigri, p. 52.

¹⁰ Croce, Benedetto, *The Philosophy of Giambattista Vico*. Russell & Russell Inc., New York: 1964, p. 32.

¹¹ Croce, p. 39.

could not see the consistency in maintaining both the ideal nature of history (the "ideal eternal history") and the constant appeal to empirical evidence. If there were really an ideal working in history, this would eradicate the need for empirical confirmation of the ideal, according to Croce. But, as Pompa asserts, Croce failed to understand "either the reciprocal character of the relationship between philosophy and philology, or the different functions which metaphysical and empirical theory have in the *Scienza Nuova*."¹²

The simultaneity of philosophy and philology which affirms both their unity and their difference is at the heart of Vico's project, it seems to me. He is not confused when he says repeatedly that the *New Science* is a "rational civil theology": it is indeed the burden of his work. This phrase, however, is not an easy one to grasp. It could very easily be dismissed as an over-eager attempt to merge three academic disciplines: philosophy ("rational"), history ("civil") and theology (via divine providence). Furthermore, how could this amalgam of disciplines be rightly deemed a "Science"?

Perhaps this is where the "refined minds" of any time need to appeal to their imaginations instead of their univocal understandings of the ideal versus the real. Perhaps a retrieval of the Poetic Wisdom as exhibited by the "first nature" of man is necessary before the refined minds can comprehend the fullness of divine providence. Vico distinguishes, in Book 4—"The Course the Nations Run"—between three kinds of historical "natures": the first nature deals with the divine, the second with the heroic, and the last with the civil and rational. He links the three natures with three different modes of expression as well: the first is connected with pure subjective imagination, the second raises particular persons (the heroes) to the fore as semi-objective (not fully objective because a man is still the measure), and the third type of expression, proper to the civil refined mind, is finally one of abstraction. Thus it is that

Vico insists that man first spoke poetically, and only after the development of history through this third stage does man finally acquire prose. There is a curious connection, however, between the first nature and the first mode of expression: namely, that between piety and imagination. That is to say, the first nature of man is religious, and his first way of perception is imaginative.

How does this relate to Vico's parting words to the reader, which are very curious, but completely consistent with his entire opus: "To sum up, from all that we have set forth in this work, it is to be finally concluded that this Science carries inseparably with it the study of piety, and that he who is not pious cannot be truly wise" [1112]? Given Vico's prior connection between piety and imagination, what does imagination have to do with wisdom?

Ultimately, it is impossible to know fully the mind of God. Vico knows this, as do the first human poets. Yet it is precisely the mind of God which Vico wishes to ascertain, inferentially, through his *New Science*—he wants to study the role of providence through human history. Yet does he ever just come out and say exactly and comprehensively what the will of God is? No, and he certainly would never presume the ability to predict unquestionably the providential course history will take in the future. He has suggestions, however, based on the certainty of philology which has grounded what we do know of divine will in certainty. But the full, explicit will of God is not accessible through any so-called natural philosophy or theology. This is the reason for the precarious stance of the celestial globe and Metaphysic atop the altar in Vico's preliminary emblem. As Vico explains,

the globe, or physical, natural world, is supported by the altar in one part only, for until now, the philosophers, contemplating divine providence only through the natural order, have shown only a part of it . . . the philosophers have not yet contemplated His providence in respect of that part of it which is most proper to men, whose nature has this

¹² Pompa, p. 147.

principle property: that of being social [2].

The *New Science*, with its historical/philological starting point, studies precisely this aspect of existence which philosophers, who remain only in nature, neglect: divine providence as exhibited in social history. His endeavor seeks the truth, as does the philosopher's, but the object of the truth, for Vico, is not primarily metaphysical or ideal. Only through the study of philology does Vico induce his philosophy. The philosopher ratiocinates; but Vico *contemplates*. Contemplation leaves room for wonder, for awe, for imagination, and leads ultimately—upon true experience of the grandeur and transcendence of God—to piety. In this way, it is not so simple to say that divine providence is wholly immanent. It eludes the comprehension of human beings at critical points, which is the reason for Vico's connection between piety and wisdom. Wisdom is begotten *in* and *through* the study of history (via Vico) because it illumines the existence of divine providence and establishes our access to it through reason, while also instilling a profound apprehension of human contingency upon the omnipotent and loving God. Vico knows this double-edged character of his *New Science* which causes him to

compar[e] and reflect[] whether our human mind, in the series of possibilities it is permitted to understand, and so far as it is permitted to do so, can conceive more or fewer or different causes than those from which issue the effects of this civil world. In doing this the reader will experience in his mortal body a divine pleasure as he contemplates in the divine ideas this world of nations in all the extent of its places, times, and varieties. And he will find that he has thereby proved to the Epicureans that their chance cannot wander foolishly about and everywhere find a way out, and to the Stoics that their eternal chain of causes, to which they will have it the

world is chained, itself hangs upon the omnipotent, wise, and beneficent will of the best and greatest God [345].

What a paradoxical conclusion for a "Science" to come to! It dispels the spurious claims of chance by distilling the necessity of the world (Epicureans), while humbling those others who claim to know the necessity already (Stoics).

What each of these schools is missing—which is the fundamental underpinning of Vico's thought, in my opinion—is the experimental understanding of Original Sin. This notion cannot be gotten through nature alone (again, the globe is sliding off the altar!), yet it undergirds the whole of Vico's "rational civil theology." Divine providence is ultimately a remedy for the original fall of man. As Karl Lowith states: "[Vico's] leading idea is neither the progression toward fulfillment, nor the cosmic cycle of merely natural growth and decay, but an historico-cyclical progression from *corso* to *ricorso* in which the cycle itself has providential significance by being an ultimate remedy for man's corrupted nature."¹³ History is dialectical, then, for Vico, balanced between the depravity of man and God's gratuitous remedy. Yet, because the original offense is indelibly written into the structure of creation, it will never be fully overcome. There is no linear progress in Vico through which the theological eschaton becomes immanent (Vico is not proto-Hegelian in this way); but, instead, history is the continual dialectic between human selfishness and divine remedy. Or, as Caponigri phrases it, "the reality of providence is the essential rectificatory movement within human history."¹⁴ He goes on to say that the linear, progressive paradigm of history is replaced in Vico's system "by the image of the movement of history as essentially a tension between that retrogressive movement of the finite back upon itself and that rectifying

¹³ Lowith, Karl, *Meaning in History*. University of Chicago Press, Ithaca: 1963, p. 135.

¹⁴ Caponigri, p. 98.

force by which that movement is converted in an ideal direction.”¹⁵

Perhaps it is not too simple to say, then, that Vico starts with the “civil” (by the empirical study of historical cultures via philology), moves to the “rational” (upon discerning philosophically the constancy of history in the three basic institutions), and ends with revealed theology (with the apprehension of the rectificatory nature of divine providence in response to Original Sin). Keeping with these categories, philology illuminates the profound differences between various cultures and philosophy abstracts the transcendental idea from these differences, but theology, however, is most important because it shows

the intrinsic and prior unity between philology and philosophy, between the real and the ideal. The theological imperative of the *New Science* strives to prevent the refined minds of his time from prioritizing either philology or philosophy over religion. Vico sees that the philosophy, especially the philosophy of the Enlightenment, leads only to dangerous hubris (the “barbarism of reflection”); whereas religion and imagination tend towards piety—which alone, for Vico, may proffer wisdom. Although the *New Science* is a highly scholarly and scientific work, Vico’s sincere desire for all the “learned scholars” is that they “should admire, venerate, and desire to unite themselves to the infinite wisdom of God” [1111].

¹⁵ Caponigri, p. 98.

1994 PLS SENIOR ESSAY TITLES

Last Name	First	Title	Director
Aarestad	Susan	The Moral Development of Forgiveness	Clark Power
Arnone	Matthew	Newman's Architectonic Science in <i>The Idea of a University</i>	Katherine Tillman
Arnone	Michael	A Study of the Partial Derivation of Vulcan Ethics in "Star Trek" From Spinozan and Buddhist Ethics	Linda Austern
Baker	Michelle	Original Justice, Original Sin, and the Restoration of Human Nature by Grace in the <i>Summa Theologica</i> of Thomas Aquinas	Kent Emery
Belanger	Rachel	An Exploration of John Stuart Mill's "Religion of Humanity" With a Consideration of John Henry Newman's Critique of "Liberalism"	Katherine Tillman
Bergin	Katherine	Who Do You Say That I Am?: A Feminist Critique of Christology	Katherine Tillman
Bernardi	Angela	Victorian Women Adored and Persecuted: Morality in Pre-Raphaelite Art	Linda Austern
Cain	Benjamin	The Reductionist Attempt to Describe Life in Terms of Physical Laws in Jaques Monod's Chance and Necessity	Phillip Sloan
Cawley	Mark	Virtue and History: An Analysis of the Relationship between History and Moral Philosophy in Alasdair MacIntyre's <i>After Virtue</i>	Walter Nicgorski
Cool	Ann	The Song of Songs in Saint Teresa of Avila's <i>Meditations on the Song of Songs</i> and <i>The Interior Castle</i>	Kent Emery
Cyr	John	House Resolution Six: The Increasing Involvement of the Federal Government in Public Education	Walter Nicgorski
Dinan	Andrew	Poetic Truth and Philosophic Fiction: Philology, Language and Homer in Giambattista Vico	Kent Emery
Elmer	Robert	The Moral Vision of the Homeric Epics	Henry Weinfield
Fiore	John	Jacques-Louis David: The Artist of the French Revolution	Laura Crago
Fischer	Marit	Wapa'ha Kamini'mini "Waving Banner": The Significance of the American Flag for the Lakota Sioux People	Linda Austern
Ford	James	A Comparative Study of the Place of Conscience in the Writings of John Stuart Mill and John Henry Newman	Katherine Tillman
Guerin	Jennifer	Service and Citizenship: Counteracting Individualism in America	Walter Nicgorski
Harkins	Elizabeth	John Singer Sargent and His Portraits of Women: Was He Documenting Their Society With Fairness?	Linda Austern
Healey	Anne	"Still and Still Moving": The Significance of the Dance Metaphor in T.S. Eliot's <i>Four Quartets</i>	Henry Weinfield
Heaton	Anne	An Historical and Aesthetic Perspective on the Piano Works of Debussy	Linda Austern
Hiemenz	Brett	Pride in Constitutional Liberty: Manifestations of Nationalism in Great Britain and the United States	Walter Nicgorski

Hoida	Jessica	Gustav Klimt and the Creation of Woman	Linda Austern
Holthaus	Wendy	American Capitalism and Catholic Social Thought: Sollicitudo Rei Socialis and the Search for a Viable Christian Economic System	Walter Nicgorski
Horan	Patrice	The Camel's Passage Through the Eye of the Needle: Adam Smith's Mandate for Socially Responsible Capitalism	Walter Nicgorski
Kane	Michael	The <i>Antigone</i> of Sophocles: A Looking Glass into the Mind and Times of a Genius	Henry Weinfield
Kerwin	Joshua	An Eighteenth-Century Masonic Man: The Transcendent Quality of <i>The Magic Flute</i> As Influenced By Freemasonry on the Life and Creative Processes of Wolfgang Amadeus Mozart	Linda Austern Henry Weinfield
LaForce	Colette	The Conundrum of Grace in Milton's <i>Paradise Lost</i>	Henry Weinfield
Lubas	Rebecca	John Herschel and the Discovery of the Planet Neptune	Michael Crowe
Lyon	David	Kant's New Analogy: A Response to the Proposed Humean Critique of Aquinas	Katherine Tillman
Mahoney	William	A New Assessment of Self-Esteem and Moral Development in Juvenile Delinquency	Clark Power
Malik	Jocelyn	On the Wings of Art and Philosophy: The Soul's Sublime Flight in the <i>Divine Comedy</i>	Henry Weinfield
McCarthy	Siobhan	John Henry Cardinal Newman on the Voice of Conscience with a Consideration of the Voice of Conscience as Presented within The Documents of Vatican II	Katherine Tillman Gary Gutting
McDonald	Thomas	Foucault: A Postmodern Teacher	Walter Nicgorski
Millar	Gregory	The Intersection of Philosophy, Politics and Rhetoric: Three Ancient Perspectives	Walter Nicgorski
Nicgorski	Alan	Religion and Politics in America: The Current Debate and Deeper Issues	Walter Nicgorski
Olson	Carolyn	The Nature of the Voice: The Role of Care in Moral Judgment	Clark Power Katherine Tillman
Purcell	Elizabeth	C.S. Lewis and the Meaning of 'Joy'	Katherine Tillman
Reay	Sean	Deification and Defiance: Nietzsche, Camus, and the Problem of a Meaningless Fate	Katherine Tillman
Reintjes	David	Leo Tolstoy: The Search for Harmony	Henry Weinfield
Rodriguez	Adriana	James Rosenquist: Piecing Together the Puzzle	Linda Austern
Schmucker	Rebecca	Rousseau's Idea of Feminine Virtue: The Proper Place of Women in Society	Kent Emery
Seiler	Michelle	Dante's Penetrating Vision of Body and Soul	Kent Emery
Smith	Stephen	"... Their Eyes Do Offices of Truth, Their Words / Are Natural Breath": A Reading of <i>The Tempest</i>	Henry Weinfield
Sobol	Carleton	The Vestibule of the Pusillanimous and the Moral Structure of Dante's <i>Inferno</i>	Kent Emery
Spadaro	Christine	The Discussion of Women in Plato, Aristotle, Jean-Jacques Rousseau, and John Stuart Mill	Walter Nicgorski
Traynor	Richard	The Evangelical Spirit and Politics: The Need to Recognize Christian Principles in Liberal Democracy	Walter Nicgorski
Vlaming	Julie	The Role of Augustine in the <i>Divine Comedy</i>	Kent Emery
Wamser	Jennifer	The Paradoxical Dialectic Between Original Sin and Divine Providence in <i>The New Science</i> of	

White	Mark	Giambattista Vico Augusto Blasi's Four Modes of Experiencing the Self: A Study Investigating the Development of these Modes During the College Years	Kent Emery
Wilkins	Julie	Catherine de Medici and Women in the Renaissance: The Concept of the "Heroic Woman"	Clark Power
Zell	Annmarie	Love in <i>War and Peace</i>	Linda Austern
Ziringer	David	The Wisdom of Natural Happiness: How Rousseau Contends with Passion and Death in <i>Emile</i>	Henry Weinfield Felicitas Munzel

ALUMNAE/I CORNER

IN MEMORY OF ROBERT MASSA, 1957-1994

By

Carol des Lauriers Cieri
August 24, 1994

Robert Massa died this spring. It's all a blur now. What stands clear are moments that span back through the 15 years we've known each other. Maybe this is what it's like to be old—to have years of memories that seem more real than what happened just this spring.

Still, facts are facts, and dear Bob died in April. He was 36. It was a progressive brain virus called PML. It was AIDS.

I met Bob my first semester at Notre Dame. I was sadly out of step in college: a year and a half at one school, an almost year-long tutorial with a writer, another half year at another school, a year off. I started Notre Dame mid-semester as a transfer student living off campus. It was a recipe for alienation made more acute by being a woman—it was an awkward time to be a woman at Notre Dame. I imagine it was even more awkward to be gay, but that comes as one of those wry afterthoughts—Bob and I didn't talk much about it at the time. Funny.

I walked into a seminar room the GP used at the business school. I was early. There was Robert, sitting by himself. He smiled. It would have to have been a shy smile, but there was light in his eyes. He became my friend, a friend like no other, and he helped me come out of myself. He had a fierce intellect, a charming sense of humor, and he loved me.

Over the years, and with some false starts, we learned what that meant. More than anything we wanted to last, to be the oldest of friends. I think of him now and sometimes it sends tears streaming down my face, but most often, and this seems strange to say, I still feel him loving me. It feels active and alive and affirming, like sunlight.

And somehow light is what Bob is all about to me. He held up a candle to parts of

me I did not know were there, and he had faith in me when I had so very little in myself. He was there at every turning point—urging me into a great, great job, helping me through some rotten ones, helping me gather the courage to fall deeply in love. His partner tells me my wedding in Maine last fall was one of the last truly happy times they had. Bob began to deteriorate and was diagnosed in late October, 1993, the week they returned to New York.

But I'm getting ahead of myself. I'm talking like you knew him, and some of you didn't. When we first met, you could still see the kid in both of us. He was from a New Jersey suburb of New York City and he loved theater. He was short, a little plump then, and he had his father's warm Italian eyes. I think his mother is German and Irish but I don't remember very well, and maybe those are just more labels—like Catholic, gay, female—that we throw around to convince ourselves we understand each other.

I think I have little sense of how Bob was known at Notre Dame. Indeed, I have little sense of how he was known in New York. But I was there the summer of 1980, when he got the job he wanted at the *Village Voice*, and I was struck by that paper's obit last spring as it ticked off accomplishments I'd only heard about in bits and pieces, had taken for granted and forgotten.

His work at the *Voice* was a mix of editing and writing. He started in theater, getting his own column in 1981, earning an MA in Theater and Film Criticism from Columbia in 1985. He first wrote on AIDS in 1983, and in 1989 became founding editor of a monthly newsletter for people who had tested HIV-positive. (He himself had tested positive in 1987.) In 1989, he also became

the *Voice's* first AIDS editor, his work tending more toward the front of the book, where papers run their hard news. It was he who challenged the reporting of the heavy hitters at *The New York Times*. It was he who challenged the research and the researchers, as well as those who failed to fund their efforts.

He conducted interviews for an AIDS documentary, he spoke at rallies, and in 1990 he received a New York Foundation for the Arts Fellowship for his work on the subject. He taught the occasional journalism class as well.

He was a brilliant, sparse writer and an editor of great, telling precision. The word that comes to me is elegant, in the mathematician's sense of the word, but maybe in the general sense as well. My dictionary defines elegance as "characterized by a dignified richness and grace . . . luxurious or opulent in a restrained, tasteful manner . . . marked by conclusion, incisiveness, and ingenuity, cleverly apt and simple . . . excellent, fine, first-rate." Add wit, strength, sweetness, and self-containment, and you have a sense of the man.

It's curious, this wanting to write him real for you, but I have to, if I'm going to get to the meat of the matter, which is that he is still real for me. I think he knew he would always be. While we were at Notre Dame, someone wrote a paper on *The Brothers Karamazov* called "Pancakes After Sorrow." The paper's title comes from the last page or two of the book—the youngest Karamazov, Alyosha, is speaking to some boys at the graveside of their friend. I thought you would like to read that passage, because Bob loved it so. And I know it would make him smile to think we ran it here for him. He honored what he gained in this program, although there is an impish earnestness in his wish that any memorials be sent to either the GP or ACT-UP (see addresses below).

" . . . Who has united us in this kind, good feeling which we shall remember and intend to remember all our lives? Who, if not Ilusha, the good boy, the dear boy, precious to us for ever! Let

us never forget him. May his memory live for ever in our hearts from this time forth!"

"Yes, yes, for ever, for ever!" the boys cried in their ringing voices, with softened faces.

"Let us remember his face and his clothes and his poor little boots, his coffin and his unhappy, sinful father, and how boldly he stood up for him alone against the whole school."

"We will remember, we will remember," cried the boys. "He was brave, he was good!"

"Ah, how I loved him!" exclaimed Kolya.

"Ah, children, ah dear friends, don't be afraid of life! How good life is when one does something good and just!"

"Yes, yes," the boys repeated enthusiastically.

"Karamazov, we love you!" a voice, probably Kartashov's cried impulsively.

"We love you, we love you!" they all caught it up. There were tears in the eyes of many of them.

"Hurrah for Karamazov!" Kolya shouted ecstatically.

"And may the dear boy's memory live for ever!" Alyosha added again with feeling.

"For ever!" the boys chimed in again.

"Karamazov," cried Kolya, "can it be true what's taught us in religion, that we shall all rise again from the dead and shall live and see each other again, all, Ilusha too?"

"Certainly we shall all rise again, certainly we shall see each other and shall tell each other with joy and gladness all that has happened!" Alyosha answered, half laughing, half enthusiastic.

"Ah, how splendid it will be!" broke from Kolya.

"Well, now we will finish talking and go to his funeral dinner. Don't be put out at our eating pancakes—it's a very old custom and there's something nice

in that!" laughed Alyosha. "Well, let us go! And now we go hand in hand."

"And always so, all our lives hand in hand! Hurrah for Karamazov!" Kolya cried once more rapturously and once more the boys took up his exclamation: "Hurrah for Karamazov!"

THE END

Robert Massa requested that anyone wishing to make a donation in his memory contribute to either:

*The Program of Liberal Studies
University of Notre Dame
215 O'Shaughnessy Hall
Notre Dame, IN 46556*

or

*ACT UP
135 W. 29th St., 10th Fl.
New York, NY 10001*

Death of Larry Lewis, PLS 1983

We were saddened to learn of the death on January 3, 1995 in Jersey City, New Jersey, of Larry Lewis (age 79), one the most memorable graduates of the program. One special feature of Larry's background is that he enrolled in PLS after a career that began as a police officer and that eventually led to his serving as Manager of Tunnels for the Port Authority of New York and New Jersey, which entailed supervising a staff of over eight hundred. While in that position, he was chosen as International President and

Director of the Bridge, Tunnel, and Turnpike Association, in which position he traveled the world. Larry and his wife (who survives) had five children, three of whom attended Notre Dame, and one of whom, Sharon Leahy, now teaches at Notre Dame. Sharon is the spouse of PLS grad Bill Leahy, who has taught Economics at Notre Dame for over three decades. Faculty who taught Larry remember what a joy it was having someone with his wisdom, experience, and enthusiasm in their classes.

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)

Class of 1955

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

Class of 1958

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

Class of 1959

Added by PLS Office:

James B. Carroll was a Foreign Service Officer for the U.S. Information Agency. He finished up a 31 year diplomatic career in August. He has served in many places around the world like Uruguay, Chile, Vietnam, Paraguay, Mexico, India, Colombia and Guatemala. His current address is: 2838 Flagmaker Drive, Falls Church, VA 22042.

William Gannon retired from spending 25 years as a book wholesaler and publisher in Santa Fe, New Mexico. Now he can return to the Great Books with time and energy; and still have time for birding and hiking. His current address is 1652 NE 12th St., Bend, OR 97701.

Class of 1960

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

Added by PLS Office:

Jeremiah L. Murphy is the Vice President of Government Affairs for the Siemens Corporation. He attended a conference on corporate social responsibility in the global economy in April of 1994, hosted by Notre Dame's Professor, John Houck. The conference, inter alia, focused on the synthesis of values and

practice in corporate life and took Jeremiah back to the impact of his reading *The City of God* in Great Books Seminar—seminal for his life. His current address is 5400 Blackstone Rd, Bethesda, MD 20816.

Class of 1962

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

Class of 1965

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

Class of 1966

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

Class of 1967

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

Added by PLS Office:

G. Thomas Long is Vice President, Policy for the Health Industry Manufacturers Association, his main responsibility is for health care reform. His current address is 3501 N. 22nd St., Arlington, VA 22207.

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)

Brian Hutchens is presently a Chevrolet Dealer. He has three children. Brian Jr. graduated from Providence College in the class of 1994. Kevin will be graduating

from the University of Virginia in 1996 followed by his sister, Amy, in '98. His current address is 34 Garland Drive, Newport News, Virginia 23606.

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)

Class of 1974

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

Class of 1976

Added by PLS Office:

Pete Roddy sent a note welcoming any travelers to call or write him as they transit S.E. Alaska. He can be reached at P.O. Box 166, Juneau, AK 99802. (907) 463-3089

Class of 1977

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

Added by PLS Office:

Congratulations to Fr. Paul LeBrun, C.S.C., who has become pastor of Little Flower Catholic Church, 54191 Ironwood, South Bend, IN 46635.

Richard Spangler is a pediatrician and a parent, and coaches youth baseball. His address is 170 N. Scoville, Oak Park, IL 60630.

Class of 1979

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

Added by PLS Office:

Congratulations to Therese Anne Browne Matthews and to her husband Tim on their sixth child and first son, David Christopher, born on October 6, 1994.

Their address is 334 Longmeadow Lane, Ft. Mitchell, KY 41017.

Class of 1980

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

Class of 1981

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

Added by PLS Office:

Katherine Bain Thomas has returned to Notre Dame where she is pursuing an M.A. in Theology. Her new address is 1006 St. Vincent St., South Bend, IN 46617.

Janice Patterson is presently a physician and will be working as a missionary for mother Theresa's Sisters starting in October, 1994. She started a non-profit corporation, the Ethiopian Medical Benefit Relief Fund, to fund this work. Inquiries can be sent to 1621 E. LaSalle, South Bend, IN 46617. Her current address is c/o Missionaries of Charity, PO Box 21871, Addis Ababa, Ethiopia, East Africa.

Class of 1983

(Class Correspondent: Patty Fox, 103 Knickerbocker Rd., Pittsford, NY 14534)

Added by PLS Office:
William Rooney is a lawyer. He and his wife Mary are the proud parents of their first child, William Krieger Martenson Rooney, born on July 10, 1994. William's current address is 340 East 64th Street, New York, NY 10021.

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)

June 7, 1994

Dear Laurie:

First, and I am sure that I speak for everyone in our class that reads *Programma*, thank you for all of your wonderful work as class correspondent.

My parents are now retired and spend the majority of their year in Florida. Therefore, the January *Programma* went to my old address (I have neglected to inform the Program of subsequent address changes), it was forwarded to my parents in Florida, and ultimately received by me yesterday. That, in part, justifies this delay in this correspondence. However, I have no excuse for the prior nine years.

Now for the boring stuff: After our graduation, I attended law school at the University of Michigan, graduating in 1988. After graduation, I returned to suburban Detroit to start my career. For the following three plus years I worked at two different law factories, I mean, law firms. In March of 1992 I started my own firm and I have been loving the practice of law ever since.

Now for the really good stuff: I was married in June of 1991 to an absolutely wonderful woman, Karen. She is a sales representative for a pharmaceutical company. We keep quite busy with community involvement, including Rotary activities, church activities, Alumni Club activities, and some support for local political candidates. Karen and I are expecting our first child in early December, and we are quite excited about this blessing. We are moving into a new home on July 1, 1994, fulfilling the well known philosophy "get a house, get a kid". (New address: 1432 Provincial, Troy, MI 48084)

The biographies of our fellow PLS friends brought a smile to my face. Interestingly, and I am sure you agree, no surprises.

Thank you again for all of your efforts. Remember, "Lord, give me chastity, but not yet." Now, I picture you with a smile!

Very truly yours,

John J. Wilson

Class of 1986

(Class Correspondent: Margaret (Neis)
Kulis, 529 Michigan Ave, 2W, Evanston, IL
60202)

Added by PLS Office:

Charles Boudreaux graduated on May 13, 1994 from the University of Minnesota with a Master of Art Degree in Educational Psychology.

Robert Basil Newhouse recently graduated from the University of Houston Law Center.

Class of 1987

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

Added by PLS Office:

Nicholas More is presently a graduate student in Philosophy, writing a dissertation on Nietzsche for the University of Texas. His current address is 1644 SO. 1400 E., Salt Lake City, UT 84105-2645.

Karen (Blackburn) Mottola is a graduate student in philosophy at UT, Austin. She is fretting about her dissertation topic; and trying to conform her discussion sections to PLS seminar style. Her current address is 2905 LaFayette, Austin, TX 78722.

Class of 1988

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

Added by PLS Office:

Lisa Abbott is involved with the PIRG (Public Interest Research Groups) in Chicago. She visits Notre Dame a couple of times a year to recruit our seniors.

Gilberto Marxuach Torrós is a litigation attorney for McConnell Valdés Law Firm in San Juan, P.R. His current address is: McConnell Valdés, P. O. Box 364225, San Juan, P.R. 00936-4225.

Class of 1989

(Class Correspondent: Coni Rich, 204
Meadow Ridge Road, Smithville, NJ 08201)

Added by PLS Office:

Jere Recob is working in the area of corporate and real estate law in a small law firm in Atlanta. She got engaged to Chris Graddock in September (she met him at N.D. Law School), and will be married in October.

Class of 1990

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

Added by PLS Office:

John Gleason sends news that he was married in August. John describes

Marsha, a first grade teacher in Woburn, MA, as a "truly wonderful person who shares my values of family, faith and service. At the wedding were Michael Gleason '91, Eric Bird '90, and Ken and Jennifer Reed-Bouley '90. Afterward, the couple honeymooned in Ireland. John writes: "The wedding is really the most exciting thing that has taken place in my life. I continue to work at Catholic Charities, a social service agency in the Boston area that provides services such as adoption, day care, immigration/refugee assistance, homeless shelters, feeding programs, mental health/substance abuse counseling, and an array of other basic services. I am working in the central office as a human resources manager. Though I am pleased to be a part of an organization that does such good work, I look forward to a time when I will be in a more direct role of providing services. I graduated from Brandeis University in August of '93 with a Masters of Management in Human Services. The degree has been tailored so as to provide human service workers with the management skills necessary to have a successful organization." John's current address is 1036 Main Street, Melrose, MA 02176.

Class of 1991

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

Cara Anthony recently completed her M.A. in Theology at The Jesuit School in Berkeley, CA. She moved to Boston to start a Ph.D. in Theology with a fellowship at Boston College in September of 1994. She says "Hi to all you PLS folks out there- write me if you want to!" She can be reached at 2003 Comm. Ave. #27, Brighton, MA 02135. (617) 789-4759..

Class of 1992

Added by PLS Office:

Gina Bacigalupi is currently in Washington working for Congressman Bruce Vento of Minnesota as a legislative correspondent for environment, energy,

communications, foreign affairs, defense, education, transportation, and criminal justice issues. Before working for Vento, Bacigalupi spent a year pursuing graduate studies in history at Trinity College in Dublin, Ireland, and served a short stint as an aide in the Minnesota Senate. After this year she is looking forward to graduate school. Her current address is 126 D. Street S.E., Washington, D.C. 20003.

Mel Jiganti is currently in the Peace Corps in Thailand. His address is Peace Corps Thailand, 242 Rajvithi Rd., Dusit, Bangkok 10300.

Sam Nigro has moved from Washington, D.C., where he was working for the Council for Excellence in Government, and will begin the study of Fine Arts at the Pratt Institute in New York in January. "What started as a hobby has turned into a passion." His address is 303 W. 203 Street, New York, NY. 10011.

Class of 1993

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

Added by PLS Office:

Jennifer Kay Furey is beginning the Master's program in journalism at the University of Missouri at Columbia. Her current address is 28 E. Stewart Rd, Apt. 105., Columbia, MO 65203.

Chrissy Hall is an employee benefits assistant and sales associate for Ann Taylor part time (she is building up the "career wardrobe"). She has taken a few trips since graduation—Montana, white water rafting at the Grand Canyon, camping in Arizona, and back to Montana for skiing. Her current address is 2405 Via Sobrante, Palos Verdes Estates, CA 90274.

Catherine Hechmer is employed at the substance abuse rehabilitation center where she volunteered last year, working towards getting certified as an addictions counselor. She is currently gearing up for another brutal six months of Adirondack winter. Her address is 57 Park Ave. #3, Saranac Lake, NY 12983. (518) 891-9201.

Paul J. Radich entered the Holy Cross Order in the fall of 1994. A 1993 graduate with a BS in physics and a BA in the

Program of Liberal Studies, Paul is now returning to campus after a year of teaching Native American elementary school children in New Mexico. Paul hopes one day to teach or serve in the parish or in international missions.

Treven Santicola's current address is Apt. 228, 1527 N. Wicker Park Ave, Chicago, IL 60622.

Class of 1994

Added by PLS Office:

Mark Cawley has been working in the Governor's office of General Counsel in Harrisburg, PA. He will start law school in the fall. His address is 1020 Kent Drive, Mechanicsburgh, PA 17055-7607
Jenn Guerin has spent the year with JVC and says that she is grateful for all she has taken away with her from Notre Dame into this year.

SUMMER ALUMNI/AE SEMINARS SUMMER, 1995

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. All but one are taught by regular Program faculty; the exception is the course on *Crime and Punishment, Cruel or Usual: The History and Direction of American Criminal Punishment*, taught by Tom Durkin, a Program alumnus.

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.

As in the past, housing will be available on campus at a reasonable cost to participants and their families. We will send information on housing and registration to anyone, whether a graduate of the Program or not, who wishes to join one or more of these seminars. Please contact us by mail, phone (219) 631-7172, or fax (219) 631-4268.

PLS 501. *As You Like It, Hamlet, The Tempest*

1 credit, Weinfield

9:00-11:15 a.m. MTWTF, 6/5-6/9

In this course (the first of three one-week segments comprising the PLS summer Shakespeare sequence), we shall focus on three of the poet's greatest and most characteristic dramas: *As You Like it*, *Hamlet*, and *The Tempest*: the first, a comedy (or romantic comedy), the second, a tragedy, and the third, a romance. In all three of these plays, despite their generic differences, Shakespeare focuses on the question of poetry itself and on its relationship to the political sphere. Can the Edenic realm of poetry serve to humanize the world of Machiavellian politics? That is a question Shakespeare seems to be asking, in various ways, in the three works we shall consider. The course will be conducted as a seminar and will focus on a close reading of the plays themselves. A few representative examples of contemporary criticism, and one or two corollary readings from Shakespeare's own time, will be examined. Henry Weinfield, a poet, translator, and literary scholar, is a member of the Program faculty.

PLS 502. *Coriolanus, Richard II, Measure for Measure*

1 credit, Emery

9:00-11:15 a.m. MTWTF, 6/12-6/16

In this course, the second of three in the Shakespeare sequence, we shall read two of Shakespeare's history plays, *Coriolanus* and *Richard II*, and a third play, *Measure for Measure*, that eludes easy generic definition. In these plays we shall explore how Shakespeare imagines ancient Rome, the legendary and historical matter of Britain, and an "Italianate" counter-culture, and how such imaginative distance serves to illumine the life of Shakespeare's England. Further, we shall study how in these plays Shakespeare mixes traditional dramatic genres in order to envision the complex interplay of cultural, political, psychological and religious issues. Kent Emery, a scholar of late medieval and Renaissance literature and culture, is a member of the Program faculty.

PLS 503. *Othello, King Lear, Winter's Tale*

1 credit, Fallon

9:00-11:15 a.m. MTWTF, 6/19-6/23

In this third segment of the PLS summer Shakespeare sequence, we will read three plays: *Othello, King Lear, and The Winter's Tale*. As a group, these plays raise pressing questions, both immediate and ultimate. What is the glue of societies, and how do they fall apart? What is the spring of human evil? Does life have meaning? Is there such a thing as divine justice? Is there a God? We will ask if the plays provide a unified perspective on these questions. If they don't, should we see Shakespeare's work as flawed or should we follow Keats, who uses the term "chameleon poet" to praise Shakespeare? We will pay close attention to the conventions of genre. The course will be conducted as a seminar, and it will focus on a close reading of the plays. Stephen Fallon, a scholar of Renaissance literature, is the chair of the Program.

PLS 504. Shakespeare: Comedy, History, Tragedy, and Romance

3 credits, Weinfield, Emery, Fall n

9:00-11:15 a.m. MTWTF, 6/5-6/23

While any one or two of the three segments of the PLS summer Shakespeare sequence may be taken in isolation, one may also take them together as a three credit Shakespeare course. Students taking 504 will write one paper of medium length (12-15 pp.) or three brief papers.

PLS 505. Plato's *Republic*

3 credits, Bartky

10:20-12:30 p.m. MTWTF, 6/19-7/7

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.

PLS 506. *Crime and Punishment, Cruel or Usual: The History and Direction of American Criminal Punishment.*

1 credit, Durkin

3:00-5:15 p.m. MTWTF, 7/3-7/7

Sodium pentothal executions, super-max penitentiaries, minimum-mandatory sentencing, and an ever-increasing U.S. prison population are but a few current political issues to be reconciled with the Eighth Amendment's prohibition against cruel and unusual punishment. Where we are going and how we got here are but a few of the questions this seminar will address. Readings will draw from the classics and actual U.S. Supreme Court opinions. Thomas Durkin, a Program alumnus, is a noted criminal defense lawyer and a former Assistant United States Attorney for the Northern District of Illinois.

PLS 507. Joyce, *Dubliners*

1 credit, Cronin

9:00-11:15 a.m. MTWTF, 7/17-7/21

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 Huston). Edward Cronin, a Joyce scholar, is a founding member of the Program.

PLS 508. The Vision of Teilhard de Chardin

1 credit, Sloan

7:00-9:15 p.m. MTWTF, 7/17-7/21

This course will involve a discussion of the major work by the French Jesuit-Scientist Pierre Teilhard de Chardin, the *Phenomenon of Man*. His work will be approached as a reflection on the issue of evolution, and will be situated within French discussions of this question. The development of his scientific views into an approach to science and religion questions will form the central issue of the course. The course will end with reading of assessments, pro and con, of Teilhard's thought. Requirements: Regular participation in discussion, one 3-page essay. Prerequisites: Interest in the topic.

MANY THANKS TO CONTRIBUTORS

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* * * * *

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