



PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
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A VIEW FROM 215

I have found in my first year in the Chair's office, as Phil Sloan predicted, that one of the most satisfying aspects of the job is communicating with the Program's energetic, accomplished, and loyal alumni and alumnae. It is thus a special pleasure to compose my first View from 215.

Owing to Phil's tireless and visionary leadership over the past seven years, to the dedication and talents of the faculty, and to the enthusiastic efforts of our students, the Program continues to thrive. (I should add a special acknowledgment of the exemplary work of Ms. Debbie Kabzinski, who keeps the department going from day to day). We are currently enrolling freshmen into the newest PLS class; once again we have had to hide our light under a bushel basket to avoid oversubscribed seminars and tutorials, and word of mouth alone is attracting a fine group of incoming students.

The past year has been one of stock taking and conversation about our future. On December 4, Monk Malloy visited our department. In this issue you will find reprinted a document that the department shared with the president in preparation for that meeting. The conversation during the December meeting was wide-ranging and fruitful. While noting that resources are limited, Monk reaffirmed his support for the Program and acknowledged our role in Notre Dame's overarching goal "to be a full-fledged university and to be faithful to our religious tradition." He recognized our contributions

to scholarship and seconded our firm commitment to undergraduate education.

The president's visit followed a visit last spring by a team of external reviewers, who examined our curriculum and departmental life. Distinguished chaired professors from Princeton and Yale along with a leading faculty member at St. John's College, our great books cousin in Annapolis, attended classes and talked with groups of students and faculty. Their evaluation is more than encouraging. The reviewer from Yale concluded that "Notre Dame has reason to be proud of a program that excited in this examiner the desire to be young again and to participate in the marvelous experience it offers its students. PLS is surpassed by *no* similar program known to me in this country or elsewhere. Indeed, I consider it the best of its kind." The reviewer from Princeton described the Program as "one of the most interesting educational programs in America at this time" and highlighted its success "in placing . . . its students in post-graduate situations and even more important in educating its students as undergraduates." Internal reviewers from the Departments of Philosophy and Theology have also praised our enterprise. The faculty, though pleased with the evaluations, do not find them cause for complacency; instead, the reviews have renewed our dedication and sense of responsibility to keep alive the vision of our predecessors.

The past months have brought several stimulating events. Kent Emery delivered the opening charge, taking as his topic "The

Invention of History and the Reading of Great Books." The opening student-faculty evening of the spring semester featured Michael Crowe's fascinating talk on "John Herschel, William Whewell, and Extraterrestrials in Victorian England." Many of our students observed a faculty seminar on Plato's *Phaedrus* last term, and this term the faculty gathered to discuss Euripides' *Bacchae*, which has just replaced the *Alcestis* on the seminar list. The end of the year brings two speakers to the Program. Professor Noel Swerdlow of the University of Chicago will speak on Copernicus, and Professor Fritz Oser of the University of Fribourg will speak on religious development in the individual.

As I have had occasion to note to many of you in correspondence, I have been touched and impressed by the generosity of our graduates. Contributions to the Nutting, Bird, and Cronin funds allow us to continue to recognize outstanding students. Contributions to the PLS general fund help to subsidize student-faculty gatherings (as well as the JPW and graduation brunches). Contributions to the Rogers Memorial Fund help us to support deserving students; the earnings of this endowment fund provide the chair with discretionary funds to help current students who experience unanticipated financial difficulties. An extraordinarily generous gift from an alumnus who prefers to remain anonymous will endow a new Rogers scholarship: the Stephen Rogers/PLS Scholarship, to be administered by the Financial Aid Office, will help students of limited means who wish to pursue their education in the Program. In addition, there are plans for new funds in memory of two remarkable Program students. The classmates of Susan Clements '91, an extraordinarily talented and accomplished young woman whose life was taken last year

at the end of her first year of graduate study in English at Indiana University, would like to establish a Clements Memorial Scholarship. Susan exemplified what is best about the Program in her intellectual excellence, dedication to serving others, and zest for life. *If we receive enough contributions*, the university will open an endowment account in Susan's name, and the Clements scholarship can become a reality. Already well on the way to realization is an endowed Jay Kelly Memorial Scholarship. Jay succumbed to cancer after his sophomore year. In his brief time at Notre Dame Jay demonstrated extraordinary vitality, faith, and maturity. His letters and journal entries, collected in a volume by his family, speak volumes of his character. Through our brief time with Jay and through his writings, we in the Program have learned perhaps more than we could have hoped to teach him.

Those wishing to support these funds may send to this office contributions specified for the Stephen Rogers Memorial fund (administered by the department), the Stephen Rogers/PLS Scholarship (administered by the Financial Aid Office), the Clements Memorial Scholarship, or the Kelly Memorial Scholarship.

The Agora is now a more attractive and comfortable setting for the continuation of seminar discussions, thanks to a gift of furniture from Richard Gorman, '73. Now when you return for a visit, you will have your choice of matching La-Z-Boy loveseats.

I would like to thank those of you who have offered encouragement during my first year as chair. The coming years should be exciting ones for us, and we are grateful for interest you continue to show in the Program.

Stephen M. Fallon
Chair

FROM THE EDITOR'S DESK

Featured in this issue of *Programma* are five reviews of *Seeking a Center: My Life as a "Great Bookie"* by Otto Bird. Recently published by the Ignatius Press of San Francisco, *Seeking a Center* is the intellectual autobiography of a man who was the founder and for many years not only the director but the prime mover behind the Program of Liberal Studies at Notre Dame. The reviewers of the book, Fr. Nicholas Ayo, Fred Crosson, Mike Crowe, Walt Nicgorski, and Phil Sloan, are all current members of the Program who had the good fortune to work with Professor Bird before he retired from the university in 1977. In reading Professor Bird's autobiography, I was struck by how deeply the books he mentions, many of them on the PLS curriculum, have touched his life. And I was moved by how often our five reviewers, independently, mention the same books—not only because those books have been important to Otto Bird but, clearly, because of the way in which they have entered into their own intellectual and spiritual lives.

I had the privilege of meeting with Professor Bird myself recently (he still dines regularly at the Faculty Club), and was astonished to learn the extent and pace of his activities. (If you imagined that Professor Bird has now settled in to a well-deserved retirement after a career filled with so many intellectual labors, think again!) For example, he is now working, in conjunction with his daughter Kate, on a study of the "religious vicissitudes" of the Hawthorne family, which he expects will be completed in July, and when that study is finished he expects to turn his hand to a book on Lucretius. Professor Bird's long association with Mortimer Adler (to whom *Seeking a Center* is dedicated) continues unabated, and I learned that Adler (who turned 90 last December) is also still continuing to turn out books and articles. We stand on the shoulders of giants!

In addition to the five reviews of Otto Bird's autobiography, this issue of *Programma* contains two documents that also recommend themselves to your attention. The first is a contribution by Professor Katherine Tillman to the ongoing university Committee on the Catholic Character, which was originally delivered as a talk to that committee. The second is an overview of the Program of Liberal Studies as it currently stands by Professor Stephen Fallon, our new chairman. This document was written in preparation for the meeting with President Malloy that is described in Professor Fallon's "View from 215."

We are gratified by the strong support our alumni and alumnae have shown for *Programma*. We are always happy to hear from you, and we urge you to keep in touch.

Henry Weinfield
Editor, *Programma*

Alumni/ae Reunion 93

We hope to see many of you at the Alumni Reunions. Once again, we will have a PLS brunch in Waddicks, the O'Shaughnessy Hall coffeehouse, at 9:30 a.m. on Saturday, June 5. We will then proceed to an alumni/ae seminar. Professor Cronin will lead a seminar on the Saturday morning of Reunions, after the PLS brunch, on Discourses 2 and 5 from Newman's *Idea of a University*. If the questionnaire at the back of this issue turns up sufficient interest, a second and simultaneous seminar will be offered on the Preface and first chapter of Ralph Ellison's *Invisible Man*, a recent addition to our seminar list. Please indicate on the reply page at the end of *Programma* if you would like to attend either of these seminars. There is a space to indicate if you need a photocopy of the text for the seminar you wish to attend.

FACULTY NEWS

Linda Austern is officially on leave for the spring of 1993, finishing her book, *Music in English Life and Thought, 1557-1649*. Her previous book, *Music in English Children's Drama of the Later Renaissance* (Gordon and Breach), a study of music in non-Shakespearean drama for the most exclusive Elizabethan and Jacobean Theaters, appeared this past November in both hardcover and paperback editions. She still thinks fondly of former students, thanks those who have written to her, and urges all to keep in touch.

Fr. Nicholas Ayo this summer plans to move back to campus after six years at Moreau Seminary. He expects to be living in Corby Hall. In the fall Notre Dame Press will publish his study and meditation upon the HAIL MARY prayer. *The Lord's Prayer* (U ND P, 1992) has been issued in paperback. Both the hardback and the paperback were chosen as book club selections.

Fred Crosson has returned from a year in London as Director of the ND program there. He and his wife sold their long-time home (which some readers may remember), on the commonly alleged grounds that it had become too large for them. He reports: "While abroad I lectured in several places, including an Augustinian conference in Pavia, Italy, where the relics of St. Augustine and of Boethius are interred in the same church. Although that's not my genre of religiousness, it was an affecting experience for a disciple of Augustine like me."

Michael Crowe continues to work on the history of astronomy. His most recent book is *Modern Theories of the Universe from Herschel to Hubble*, which should appear in December, 1993 as a Dover paperback. In November, 1992 his first book, *A History of Vector Analysis: The Evolution of the Idea of a Vectorial System* (1967), was awarded a \$4,000 prize by the Maison des Sciences de l'Homme in Paris. A Japanese translation of his *Extraterrrestrial Life Debate 1750-1900* (Cambridge UP)

will be appearing soon, probably in three volumes.

Steve Fallon reports that a recent article, "Hunting the Fox: Equivocation and Authorial Duplicity in *The Prince*," *PMLA* 107 (October 1992): 1181-95, grew out of preparation to lead a great books seminar on Machiavelli. His *Milton among the Philosophers* (Cornell UP) won the James Holly Hanford Award as the most distinguished book on Milton of 1991. Steve looks forward to picking up the whistle to coach once again in the local 5-7 year old soccer league.

Felicitas Munzel writes that she is now comfortably settled in both at home and at work after moving from Atlanta, Georgia and coming into the Program from the Emory University Philosophy Department. "Both the seminars and the philosophy courses I am teaching here are contributing to my on-going research, my book on Kant's conception of character and *Denkungsart*."

Walter Nicgorski is the resident Arts and Letters faculty member in Notre Dame's London Program this semester. As Acting Editor of *The Review of Politics* for 1991/92, he edited the *Review's* special issue marking Notre Dame's sesquicentennial. He is the co-editor of *Leo Strauss: Political Philosopher and Jewish Thinker*, to appear in the spring of 1993, which will include essays on Strauss as well as the first publication of an essay by Strauss himself.

Last summer, Cornelius O'Boyle published an article entitled "Medicine, God, and Aristotle in the Early Universities: Prefatory Prayers in Late Medieval Medical Commentaries" in *The Bulletin of the History of Medicine*. This summer, his article entitled "Surgical Texts and Social Contexts: Physicians and Surgeons in Paris, c. 1270-1430" will appear in Luis Garcia-Ballester's *Practical Medicine from Salerno to the Black Death* (Cambridge University Press, 1993). His past PLS students will be pleased to hear that, unlike Professor Waldstein, he has no new babies to announce . . . yet!

Clark Power is consulting with a school-within-a-school program for at-risk students at Adams High School in South Bend. He and his wife, Ann, recently

discussed the school's approach to moral education in an article entitled "A raft of hope: democratic education and the challenge of pluralism." Clark recently received a grant from the Ewing Marion Kauffman Foundation to study the development of self-esteem in children.

Phillip Sloan writes: "Following the ending of my term as Chair in August, I enjoyed a semester of full-time teaching again before taking a long-needed leave of absence to work on a projected book, *The Teleological Ideal: German Natural Philosophy in Britain in the Pre-Darwinian Period*. It is my aim to develop this theme as a means of understanding the non-Darwinian developmental theories in science, history and theology in Britain in this period. During this year I will also be writing a major article ("Natural History") for the Cambridge History of Eighteenth Century Philosophy. I expect to be in London in late May and early June for a period of research, prior to travelling to Paris to give a paper, in case any PLS'ers are in the area. This semester I have been spending a good deal of time in the University of Chicago Library and environs, where I have encountered a strong PLS contingent — Jeff Schneibel, Libby Drumm, Jim Otteson, Jim Uhl, and Marian Rukavina. I am also told that Marie Billerbeck is finishing up an Art History degree at UC,

and Jeff Lyon is at Chicago Divinity. We must have a seminar together!"

Katherine Tillman is now recommending an annual PLS field trip to Greece. Over spring break she visited Athens, Delphi, Corinth, Mycenae and a number of the Greek islands. She especially enjoyed a visit and tour of the Byzantine Museum in Athens with Ann Nicgorski (PLS '85), who is spending a year of her doctoral studies in art history at the American Institute for Classical Studies in Athens.

Michael and Susie Waldstein had their sixth child, Elisabeth in March. He was commissioned to produce the critical edition of *The Coptics' Secret Book of John*, and he will spend 93/94 in Tübingen with his whole family.

Henry Weinfield is completing his translation (with commentary) of *The Collected Poems of Stéphane Mallarmé*, to be published by the University of California Press. Several of the translations, together with accompanying essays, have recently appeared in *Pequod* and *Talisman*, and new poems of his own in *Poetry New York*. An essay on Dante is forthcoming in *Hellas*, and one on the contemporary American poet Carl Rakosi will be included in *Carl Rakosi: Man and Poet*, to be published by the University of Maine.

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

Faculty Editor

Henry Weinfield

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University of Notre Dame

THE PROGRAM OF LIBERAL STUDIES AND THE CATHOLIC RESEARCH UNIVERSITY

Presented to Father Malloy,
December 4, 1992

Last fall, Fr. Malloy visited all the departments of the university. What follows is the text of a document prepared for his December visit to the Program. The document suggests ways in which the Program has for some time been dealing fruitfully with challenges now facing the university. I can report that Fr. Malloy continues to recognize the value of our enterprise.

—S.F.

At the recent "Storm over the University" sesquicentennial conference, the philosopher John Searle spoke of the importance of the teaching of great books, but then added that "no one wants to teach them." As you know, we have been teaching the great books at Notre Dame since 1950. We remain firmly committed to great books education in a university setting, and our students, present and past, have responded with enthusiasm. We think that our enterprise has light to shed on an issue hotly contested in the academy, the question of the canon; an issue of central concern here at Notre Dame, the Catholic character; and a controversial issue in the popular press, the relation of teaching and research in universities.

We have held firm to the ideal of studying the masterworks of western civilization, but we have also anticipated calls for the expansion of the canon. The great books list embodies human diversity in myriad forms, a diversity reflected for example in the subject of Herodotus' history as well as the perspective of its author. Homer and the Greek tragedians wrote from and for worlds radically different from our own, as in another way did Teresa of Avila.

One could multiply examples from our great books list. Long before it was an issue, we were reading Eastern texts, so that in the entire university (and in great books programs nationwide), only our students are *required* to read Eastern texts (Confucius, Lao Tzu, the *Bhagavad Gita*, and the Buddha). Many departments are wondering now whether to require their students to study works by women or people of color; we already do require this of our students, all of whom meet Christine de Pisan, Virginia Woolf, and Ralph Ellison, among others. Last year we sponsored a lecture series on the canon. This question, now at the forefront of academic debate, has been at the center of our work for decades.

At Notre Dame there is a renewed commitment to reflection on and embodiment of the Catholic character. PLS has never allowed this concern to become peripheral. Our students take an additional Scripture course beyond the Theology department's course required by the university, and they go on to take in their senior year a doctrine course. The Catholic and Christian character of Notre Dame helps to shape our great books seminar list, which includes works by several doctors of the church (Augustine, Bonaventure, Aquinas, and Teresa) as well as works by Erasmus, More, Luther, Pascal, Kierkegaard, and Newman. Regularly the required Ethics course focusses on Catholic teachings on social justice. Notre Dame's Catholic character plays a crucial role in our hiring, our classrooms, and our intellectual dialogue. At the same time, we see our role as educating rather than catechizing our students. The openness of debate on religious questions is symbolized by the presence of Jewish and Lutheran scholars on our faculty.

We have demonstrated in practice that *one* faculty can maintain high standards of teaching and research simultaneously. We are jealous guardians of our reputation as a first-rate teaching department. This reputation is supported by TCE data significantly above college averages, which are themselves above university averages. But more important than TCE data is our shared commitment to undergraduates. Many

of us chose to come here in large part because it gave us a chance to work with undergraduates in small groups. Many Notre Dame students today complain that faculty are distant and uninterested in undergraduate instruction. Since its inception, PLS has striven to be an academic community, with emphasis on both terms. We regularly invite students to our homes for debate and discussion. Events such as November's faculty-student seminar on Plato's *Phaedrus* are common. This close contact helps to explain the gratitude and loyalty of our graduates. Each year many alumni and alumnae participate in our annual Reunions Seminar; they come having done their reading and ready to discuss. Just this fall, an astounding 56% of our Class of '74 returned for a seminar with our emeritus member, Edward Cronin. They returned to South Bend, without the lure of football tickets, from as far as Colorado, Kansas, and Texas.

With the polemics suggesting that emphasis on research must be the death of undergraduate education, one might think that we do not excel in scholarship, but this is not so. We have produced an impressive collection of essays in prestigious journals, books from major university presses (including Cambridge, Chicago, Columbia, and Cornell), and respected scholarly editions. Faculty have won significant prizes (including two book awards just this fall). In its recent brochure ("Notre Dame: The Quiet Revolution"), the university rightly notes with pride the accomplishment of Romance Languages, whose members have won six NEH full faculty fellowships in five years. PLS faculty (with fewer regular faculty) have won *nine* major national full faculty fellowships in the last seven years (4 NEH, 2 NSF, 2 ACLS, and 1 Guggenheim). This external support is only one sign of the vigorous work and respected scholarship of our faculty. Another is the frequency with

which our faculty are called upon for graduate teaching in other departments; two-thirds are now active regularly in their disciplines' graduate programs, teaching, planning curricula, examining candidates, and directing independent research.

However Notre Dame changes, we will not waver in our commitment to excellent teaching and research and to the Catholic character of the university. As we look to the future, we hope that the university will recognize our accomplishments and foster those elements of the Program that have helped it to succeed and to serve as one model for balancing teaching and research. In the meantime, we will continue the work that has established us as among the very best in the country at what we do. Our recent external review was emphatic about the value of our enterprise. A distinguished theologian and chaired professor from Yale writes that "Notre Dame has reason to be proud of a program that excited in this examiner the desire to be young again and to participate in the marvelous experience it offers its students. PLS is surpassed by *no* similar program known to me in this country or elsewhere. Indeed, I consider it the best of its kind." Another examiner, a chaired professor of English (and former department chair) at Princeton, compares the education offered our students more than favorably with that offered at Princeton. He describes PLS as "one of the most interesting educational programs in America at this time" and highlights its success "in placing . . . its students in post-graduate situations and even more important in educating its students as undergraduates."

(The document goes on from this point to argue for several ways in which the university could offer PLS greater support in its work.)

**SEEKING A CENTER: MY
LIFE AS A "GREAT BOOKIE"
BY OTTO BIRD**
(San Francisco: Ignatius Press,
1991):

Five Reviews

1. Nicholas Ayo, csc:

Otto Bird's autobiography will delight anyone devoted to the Great Books movement, and particularly those who have been involved with that movement at the University of Notre Dame. Professor Bird was the founder of the General Program, the precursor of the Program of Liberal Studies, in 1950. Just as Notre Dame was a Catholic university, so the General Program was to be a Catholic Great Books Program. What the autobiography shows the reader is how Otto Bird himself became a Catholic philosopher and a Christian humanist.

The conversation between faith and reason, between theology and philosophy, between Church and University begins in the mind and heart of the individual teacher and student. It is in the generation of personal conviction and its public expression that the paradoxical union of heaven and earth, of grace and nature, of sacred and secular works itself out. Professor Bird concludes that the center for his own life and work became his "belief in and practice of the Catholic faith."

The autobiography is limpid in style. It is not wordy. There is no running on with endless anecdote. Only the essentials are given (including a convenient chronology and bibliography). Otto Bird's life is told as a story of grace, and the moments of grace are recognized with gratitude. He studied literature at the University of Michigan, where he also was brought to a conversion from the Episcopalian Church to Roman Catholicism. Proud of that new faith he studied Aristotelian philosophy with Richard McKeon at the University of Chicago. There he also met Mortimer Adler who would be his philosophical mentor through the years. Finally, Professor Bird studied medieval philosophy and literature at St. Michael's

College of the University of Toronto, then under the inspiration of Etienne Gilson. At this time he learned more of Thomas Aquinas, and in the doctoral dissertation he wrote in 1939 he produced a scholarly edition, including a translation and commentary, of Dino del Garbo's commentary on Guido Cavalcanti's medieval poem of love, "Canzone d'Amore."

Adler himself became the champion of the Great Books movement, which became best known because of St. John's College in Annapolis, where it was established in 1937. Dedicated solely to Great Books this college was founded by Stringfellow Barr and Scott Buchanan, among others, who had been connected with Robert Hutchens and Adler and the Great Books at the University of Chicago. Along with Adler and others Professor Bird edited the *Syntopicon*, an enormous and erudite two-volume project that correlated major philosophical topics and their treatment in the various Great Books published in the Encyclopedia Britannica series.

Written with restraint and with thanksgiving this brief autobiography manifests the development of Professor Bird's love for things divine and things human, and especially for their integration. His book, *Cultures in Conflict: An Essay in the Philosophy of the Humanities* (Notre Dame Press, 1976), speaks of his efforts to find a harmony among the various ways of knowing the truth. Reflecting on his career Otto Bird himself concludes that he was "a Roman Catholic in religion, a mediaevalist in scholarship, and a reader, teacher, advocate of great books by profession." And so he was. And he was one of the best. Notre Dame's Great Books Program stands on his shoulders.

2. Frederick J. Crosson:

This little book (ca. 130 pp.) is a memoir by one who was *primus inter pares* among the founders of the Program of Liberal Studies, who was its chairperson and *genius loci* for its first fifteen years. By that time the Program (then called the General Program of Liberal Education or "GP") had matured

enough to lose its Vergil and not lose its footing — though it hadn't reached even the earthly paradise.

It contains the sketch of an autobiography — the first two-thirds of the pages — followed by some reflections on philosophy and theology inspired mainly by his teacher at the University of Toronto, the great French historian of philosophy, Etienne Gilson, and by his enduring friend (“teacher and benefactor,” the dedication adds), Mortimer Adler.

The account of his life restricts itself largely to his academic and intellectual life, beginning with his enrollment as an undergraduate at the University of Michigan and following his later studies in graduate school. We learn a lot about what he read and thought and about his conversion to Catholicism while a student at Michigan.

After a year of graduate study at the University of Chicago where he came to know Adler and McKeon (and of course that meant Aristotle), he enrolled at the Medieval Institute at Toronto and took his doctoral degree. It is interesting that, although he “found the Middle Ages” there, it was toward poetry that his interests drew him at that time, and he wrote his thesis on Guido Calvacanti, the great Italian poet and friend of Dante. And it is characteristic of his breadth in the liberal arts that he would later do some work (that came to be well-known) on topics in logic.

Eventually his path led him to the great books, in the form of joining the project which Adler was directing to publish a set of the *Great Books of the Western World* and in particular to work on the Syntopicon, that prodigious and invaluable index to the set.

In 1946, Father John Cavanaugh was named president of the University of Notre Dame, having already become a leader of great book seminars for students in the Law School and having come to know Adler through that connection. When a group of faculty members proposed beginning a great books program at Notre Dame, Fr. Cavanaugh was receptive, and on Adler's recommendation, recruited Otto Bird to direct the Program. The rest, to coin a phrase, is history.

Not that it was easy. Established departments (then and now) resented a newcomer department pushing its way into the curriculum (and claiming to read the “great” books!). But with the support of Cavanaugh, his successor Fr. Hesburgh, and especially the long-time Dean of Arts & Letters Fr. Charles Sheedy, the “GP” became, thanks largely to Otto Bird's labors, a fixture and distinctive asset of the curriculum.

When I joined the Program in 1953, I eventually learned how to lead seminar discussions by being an apprentice “co-leader” with him in a number of classes. It was a wonderful experience, coming to see how educationally effective learning by discussion could be, and how teaching by asking questions (not recitation questions) could be such a productive and human and enjoyable pedagogy. In a lecture course, the student's mind can remain at idling speed, but in a well-done discussion that's difficult. He (and now she) has to raise paying attention and ratiocination up to at least cruising speed!

One of the most influential books in his religious conversion, believe it or not, was Cervantes' *Don Quixote*. And as I reflected on reading *Seeking a Center*, I came to think that that knight-errant was a not inappropriate icon for our author. Quixote was a great reader of books (if a trifle uncritical, unlike our author), a man of high ideals and intrepid enterprise, courteous and civil to all (at least if they admitted certain things about Dulcinea) and profoundly Catholic. Robert Hutchins, the distinguished former President of the University of Chicago, once counseled an audience of students that “If we have to choose between [being] Sancho Panza and [being] Don Quixote, let us by all means choose Don Quixote.” As this book shows, Otto Bird's life has been faithful to the spirit of that counsel.

3. Michael J. Crowe:

Because Otto Bird was my teacher in four courses while I was a PLS major and has been my colleague for over thirty-one years, I began reading his intellectual

autobiography, *Seeking a Center*, with the expectation that I would find it fascinating. This expectation was not disappointed.

Three special strengths that I recall in Otto's teaching seem evident as well in his autobiography.

The intensity of Otto's commitment to learning has often been a source of inspiration (and sometimes of intimidation). This is a man whose passion for understanding and whose breadth of vision have persisted from his late teens even into his seventies. I can recall very few of my teachers who pursued with comparable enthusiasm their commitment to the life of the mind.

Otto's honesty and objectivity are also present. His *Seeking a Center* is written in a straightforward and objective manner, which leads him at some times to be complimentary to various institutions and persons, and at other times to be critical. And that honesty extends to his assessment of his own achievements and weaknesses.

Most impressively in evidence is the range of Otto's teaching, writings, and other interests. Originally drawn to literature and now working on a study of Nathaniel Hawthorne, he has published a highly regarded book on justice; a medievalist by graduate training, he has also made contributions to mathematical logic; a philosopher by inclination, he has published valuable studies in intellectual history; a long time Thomist, he has also studied C. S. Peirce in detail; a bookish person without question, he is also a person who upon retirement opened a vineyard. Although a generalist always, he is also a scholar who has made significant contributions to specialized research.

From my perspective, the two most fascinating portions of this slim volume are (1) Otto's discussion of his efforts to create in 1950 and to administer over the next dozen years the Program of Liberal Studies (originally the General Program of Liberal Studies) at Notre Dame and (2) the concluding two chapters in which to some extent he specifies the central concerns and methodologies that he settled on in his intellectual quest. From the latter sections, it

becomes clear that the center of his life has been the Catholic faith to which he converted during his teen years, partly under the inspiration of *Don Quixote* (p. 18). The centrality of his faith commitment, evident on nearly every page of the volume, is made explicit on its final page, where he states that "my belief in and practice of the Catholic faith was the center for me and my work, and not the great books" (p. 132).

Otto Bird, who upon retirement from Notre Dame in 1977 established and maintained a small vineyard in southern Indiana, had earlier created a vineyard in which many hundreds of us have found an enlightening undergraduate career and a few dozens of us have found the most fulfilling work available to a teacher and scholar. Otto's achievements and no less his continuing presence among us not only as author but also as friend remain an important source of inspiration and illumination.

4. Walter Nicgorski:

Most of my nearly thirty years at Notre Dame have been spent in the educational efforts of the Program of Liberal Studies. It is then hardly surprising that Otto Bird's autobiographical reflections were welcomed by me with keen interest. Here is an authoritative account of the intellectual concerns and resources of the person most formative for the Program in which I have found a truly fulfilling academic home. There is hardly a topic on the common mind of present faculty — whether it be the proper aim of the Great Books seminar, the appropriate role of historical study in the Program, or the challenge of maintaining the Catholic character of the Program — that Otto Bird does not address here in some way. For his clearly articulated, experience-rich observations on such matters, present and future faculty must be indebted.

The Program is, however, one part of his rich life — though a very important part, a kind of public, perpetuating practical fruit of the other vital intellectual and spiritual dimensions of that life. I first met Dr. Bird in South Bend in the mid-1960's, before I was in the Program and while he was formally

away from the University and fully committed to work with Mortimer Adler and to editing *The Great Adler Today*. I even came to do some research for his project on justice around this time. Then, and now well after his official retirement from the University, he and members of his family have been a part of the community and parish in which I live and worship. *Seeking a Center* is a story of Otto Bird, not intended as comprehensive autobiography but an account of a life of learning and inquiry that came in early adulthood to be centered on Christ through the Catholic faith. How he discusses that center is of compelling interest to me and, I believe, to many who might read this.

Like St. Augustine in the *Confessions*, Professor Bird sees clearly his center only in retrospect, and though he variously speaks of it as found in the writings of St. Thomas Aquinas and in Catholicism and Christ the King, the description of the role of his reading of *Don Quixote* in his conversion to Catholicism is especially revealing as to how his center was found and is yet held as center. Quixote is "a knight of belief" who illuminates Christian faith by drawing us to see that things "appear one way to the believer and another way to the non-believer." Bird, the logician, the philosopher and full-fledged Renaissance intellectual, comes to see and appreciate Quixote as "an apt although ironic illustration" of William James's claim that "in matters of belief the personal or non-intellectual side of our nature provides an essential ingredient that is especially influential in matters where there is an option to which neither reason nor sense experience of themselves can determine an answer."

Otto Bird writing about finding a center is understandably an Otto Bird emerging from the shadow of Mortimer Adler in which he is readily seen by those who have long known him. To observe this is not at all to indulge that academic egalitarianism that is sometimes scandalized at personal defense and leadership, not to speak of hierarchy among the disciplines. The distancing of autobiography allows Professor Bird to assess the influence of thinkers and teachers on his life course, to think through publicly

the tensions between the philosophical approaches of Adler and his teacher Gilson and to reveal the convictions and sometimes the doubts that led him to stand where he did. Adler's is a benign shadow from which Dr. Bird sees more clearly and works more fruitfully than he might otherwise have.

Rarely is there a book about the past that is not also about the present and future; in the terms of this book, rarely is there a "recovering" that is not also an "uncovering." To assess the past, even most guardedly and even so slightly, is to invite, if not exhort, a stance on the present and future. Consider what Professor Bird teaches when he appreciates Paul, Augustine and Thomas Aquinas as "preeminently the great saints of reconciliation in that each of them succeeded in bringing together diverse and different intellectual traditions." He later adds that there have been no thinkers of reconciliation equal in stature to these and that "the very thought of reconciliation and synthesis in the intellectual order has been spurned as an ideal." Professor Bird in the course of *Seeking A Center* reveals how he has learned from sources — William James, mathematical logic, etc. — which he initially resisted. He presents a St. Thomas who, in his own time, takes the modern side in "an intense and often bitter quarrel between ancients and moderns" in his time and who is yet "a giant champion of the cause of the ancients," determined "not to allow any truth once acquired to perish and be lost to human use." Now in the late evening of the twentieth century, the church and secular society seem almost in desperation to cry out for the inspiration and guidance of thinkers of reconciliation. Is not that part of Otto Bird's legacy known as the Program of Liberal Studies, a community especially prepared, by its curriculum and conversation, to encourage such thinking and thus lay the foundation for such thinkers?

5. Phillip R. Sloan:

It has been a pleasure to read Otto Bird's reflective and thought-provoking intellectual autobiography, *Seeking a Center*. When I came to the Program in 1974, Otto had just

returned to teaching in the "GP," as it was then called, after a long absence that had involved him in the Executive Editorship of the *Great Ideas Today* series and more immediately in a year with the Ecumenical Institute at St. John's College in Collegeville, Minnesota where he did most of the writing of his *Cultures in Conflict*. Along with my students, Otto had to suffer through my very first seminar in the Program, in which I proceeded to kill off discussion by delivering a long historical introduction to each book at hand. Since those days I hope I have learned more about the nature of Great Books seminars, and in this regard I consider myself to have been privileged to have entered the Program in the days when Otto, Ed Cronin, Steve Rogers and Willis Nutting were available as mentors to the new faculty. None of us newer faculty, with the exception of Timothy Lenoir, had grown up in the great books movement, and all were entering it at a challenging time in its history when Notre Dame was decisively shifting to becoming a research university. Otto remained a strong presence for the next three years until he left us to grow fine grapes in the south of Indiana.

Reading Otto's account of his personal journey, from his days at the University of Michigan through his conversion to Catholicism, his studies at Chicago in the heyday of the Hutchins-Adler curriculum, and his doctoral work with Gilson at Toronto, was informative and helped me understand many aspects of Otto's positions on issues that had never been fully clear to me. Although in my early years as Chairman I had read many of the early documents concerning the founding of the Program at Notre Dame, many of them explanations by Otto of the aims of the Program written to various individuals at Notre Dame in the early days of the curriculum, I had never understood fully the character of Otto's divergence from the tradition of Scott Buchanan and Stringfellow Barr, the architects of the St. John's College curriculum. Otto's structuring of our very earliest curriculum and reading lists displayed a much more systematic ordering and a disciplinary organization that was very unlike

the quadrivium-trivium structure of the St. John's program. His genius in creating the Program in this form, perhaps without this being his intent, has been, I have long maintained, the key to our long-term existence at Notre Dame. It enabled the Program to develop and adapt as the University itself changed into the modern research university it now claims to be. By earlier standards, we may look too much like a collection of specialized research scholars rather than the broad generalists originally envisioned, but this has brought with it benefits as well as disadvantages to our educational program.

As one of the founding "great bookies," Otto has a perspective on the movement which few today possess. He was also instrumental in bringing this perspective to a Catholic context, even against the criticisms of leading Catholic intellectuals of the day, such as Anton Pegis. It was a radical program at Notre Dame in 1950, and Otto's account fills in details on our history in those days when the Program had to argue for its survival in a context in which all other teaching in the humanities was generally through approved texts rather than primary sources. If in the current academic environment we are sometimes seen as conservative and stuffy, it is useful to keep this perspective on our origins.

Otto's gentle criticisms of Notre Dame today and of the Program itself as it now stands are clearly expressed in his discussion. I found these in part on target, and in part expressions of a Catholic University culture of another time that can no more be recovered than the private boys school of *Dead Poets Society*. Both Ralph McNerny in his preface, and Otto within the text, mourn the passing of the unequivocal Catholic character of the University of the 40s, 50s and early 60s. None of us aware of the attachment of alumni to the Notre Dame of that era can fail to recognize that something important has been lost in the last three decades. We who are now here must balance these losses against the many good things that have come with the passing of that kind of Catholic university. Perhaps most challenging is the need to deal with the fact

that the Church itself, in spite of its western and European roots, has finally become a truly world religion outside Europe and south of the Equator. This recognition, perhaps the deeper and more profound significance of the Second Vatican Council, challenges all Catholic intellectuals to deal with a wide range of questions that were often not considered in the pre-Conciliar period.¹

But Otto's critical concerns are nonetheless to the point in another respect. Within the University as a whole there is at present the clear necessity for significant reflection on the issue of our Catholic identity. We have come to see that the efforts to model ourselves on Princeton, Northwestern, Yale, Chicago or Harvard is, as Notre Dame philosopher Alvin Plantinga recently pointed out in an unpublished discussion,² to model ourselves on institutions that in fact *failed* in their original goal to be outstanding Christian institutions. Instead they became deeply secularized in the process of attaining their own brand of academic excellence. Ideally the intellectual resources of the Catholic tradition will enable us to negotiate these shoals more successfully than those historic Protestant institutions, but we cannot deny that this is more difficult without the moorings in explicit neo-

Thomistic principles that once clearly animated the University and the Program. We must now deal with the challenging task of maintaining more than ceremonial affiliation with our Catholic tradition in an era when necessarily brings with it an engagement with French post-structuralism, scientific naturalism, linguistic anti-realism and other contemporary philosophical and literary movements that seem scarcely compatible with the Catholic, or even the larger Judeo-Christian, tradition. These ideologies are currently the formative forces in the most prestigious graduate schools and on professional disciplines from which our new faculty are recruited, and only in recent years has some serious reflection taken place on their impact on our religious affiliation, and especially the bearing of that affiliation on the special Catholic vocation of reconciling the claims of faith and reason.

Otto has been, and remains still, a voice for classical Christian Humanism, and willing to accept and further the claims of conflict with the truths of faith. His final essay on the tasks of Uncovering, Discovering, and Recovering was particularly useful in articulating that perspective. I do indeed recommend his book to our many alums and friends.

¹ I recommend to our readers Karl Rahner, "Towards a Fundamental Theological Interpretation of Vatican II," *Theological Studies* (1979), pp.716-27, for elaboration of these points.

² Alvin Plantinga, "On Christian Scholarship," delivered to the Seminar on Scholarship and the Catholic University, March 3, 1993.

CATHOLICITY AND UNIVERSITY

by

M. Katherine Tillman

I was asked to speak about changes at Notre Dame in the twenty years I have been here. I have decided, rather, to talk about some things I think have NOT changed in the past twenty years, or in the past 150 years, or, for that matter, in the past many centuries: namely, the seemingly eternal play of these two sacred sites of reflection, Catholicity and University; and secondly, the halo of principles that surrounds each.

Deep in history, the relationship of UNIVERSITY and CATHOLICITY seems always and everywhere to be tensile, ever seeking, never reaching the stasis of full and perfect equilibrium. Inherited and inhabited perspectives by means of which to attend to this particular, historical reality called Notre Dame, Catholicity and University constitute important if implicit horizons of thought and belief for most of the people, young and old, who live and labor here.

Like a multi-colored marble in a giant bowl,* pulled toward then passing through the center, travelling outward toward the limit, breaking through the horizon of a previous circumference, then stopped short and drawn back by the pull of yet another polarity,—just so is the thinking, believing intellect, of both the individual and the community, dynamically centered in Jesus Christ, whom T. S. Eliot calls “the still point of the turning world.” Restless at heart, the thinking, believing intellect is caught up in the play of seeking and finding, of assumption and discovery, of faith and understanding, of knowledge and mystery. It tacks to the left and then to the right, drawn now by the sway of memory and the lessons

* I am indebted to Leo Linbeck (PLS '84) for this image of the marble in the bowl, which he used in his essay in the last issue of *Programma* to illustrate an important aspect of Cardinal John Henry Newman's intellectual method.

of the past, now by the beckonings of imagination and the challenges of invention—ever creating, ever conserving, back and forth again. This is the dance of Sophia, Wisdom, the first born of God, ever at play in the divine presence and delighting to be with the children of Eve.

Historically centered about the notions University and Catholicity are clusters of principles, by which I mean not a priori opinions arbitrarily imposed to canonize the status quo, but rather congealed, communal meanings, recondite sources of traditionary wisdom, which, if made explicit and examined, can serve as starting points for thought and conversation, keys for interpretation and understanding, even guides for decision and action. I here observe the historical attachment of three such principles to the notion of University.

First and foremost, the principle of intellect and influence. University *qua* university is the house of intellect. A university is true to type if it is concerned essentially and first with intellectual cultivation as an end in itself, before it is concerned with practical education, that is, with professional, vocational, moral and religious education. From Socrates to Simone Weil, the love of learning, the pursuit and contemplation of truth, is seen to be a pearl so precious, so absolute in and of itself, that it is worth selling all of one's possessions in order to attain it, and to live and die in its service. As such, the life of the mind is not a means to any other end or product or pursuit, however naturally that product or pursuit may be informed by or inform or follow from the intellectual life—the only practical activity fully commensurate with the intellectual life being its own transmission and development, that is, the teaching or broad casting of the seeds and fruits of thought in speech, in writing and in culture.

Second, the principle of universality and freedom.

The university welcomes all truth, encourages freedom of inquiry and the advancement of knowledge to the furthest reaches of the human mind. Correlatively it is self-correcting in its disciplines and

methods, its communal life and measure. *Universitas* implies a radical, non-territorial openness to the whole and complete circle of knowledge, to the checking, balancing, adjusting, rounding insights of all avenues of liberal learning taken together: namely, the sciences, the arts and the humanities, including theology as knowledge. (We are not speaking here of religion.)

And thirdly, the principle of community and institution.

Even as it concentrates fully and essentially on the development of the intellect and the imagination, the university recognizes the rootedness of mind in the whole person, of person in community and culture, and of this community and culture in the near and far-reaching communities and cultures of our world, mindful that multicultural and ecumenical differences and dialogues are deeply embedded in history, and cannot be skimmed in a myopic blur off the surface of the present. Now the practical, productive, and applied knowledges of the university take their rightful place concentrically moving out from and serving the nucleus life of the mind: vocational and professional education, moral and religious formation, the residence life of the institution—and all of the human services according to the mission, tradition and resources of a particular institution. As institution, a university establishes libraries and laboratories, museums and conservatories, institutes and centers, seats of administration and chairs of learning—all with the primary aim of assuring the preservation and continuance of its inmost life of the mind.

This living idea, University, as the house of intellect and influence, as established intellectual center of the local and global communities, has survived the onslaughts of the epochs, strengthened by the growth, variations and adaptations of its aspects, just as the idea “State” and the idea “Church” have endured and evolved from antiquity until today—each communally recognized instance, the adumbration of a pattern, true to type yet ever new.

Doubly immersed in tradition, Notre Dame is at once University and Catholic. To be a CATHOLIC university, it is necessary

but not sufficient that Notre Dame be theistic, that is, that it profess intellectually the existence of a God or gods that run the show. This is the order of reason, shining Athens. To be a CATHOLIC university, it is also necessary but not sufficient that Notre Dame be a community in covenant with a personal, self-revealing God. This is the order of reason in relation to faith, Athens and Sinai. To be a CATHOLIC university, it is further necessary but not sufficient that Notre Dame be a CHRISTIAN community partaking in the relational life and love of the triune God-for-us in Jesus Christ and the Holy Spirit—a life of self-emptying, suffering and transforming service of others. This is the order of reason in relation to charity, Athens and Jerusalem.

Lastly, to be a distinctively CATHOLIC university, it is necessary (and probably still not sufficient) that Notre Dame be a community of teacher/scholars whose practise of the intellectual life originates in and is animated by Catholic principles or wellsprings of thought, belief and action. I name six such principles of the Catholic faith, all of which encroach on one another and refuse to be fixed and final: first, the sacramental or mediational principle; second, the principle of the unity of faith and reason; third, the doctrinal or dogmatic principle; fourth, the principle of tradition; fifth, the ecclesial or “communio” principle: and, sixth, the Petrine principal. This is the order of reason in relation to authority, Athens and Rome. I shall here emphasize only certain aspects of but a few of these principles of Catholicity—ones which I think correlate most directly with the aforementioned principles of University.

First, the principle of sacramentality or mediation.

Catholics believe that this visible world is alive with invisible presence and ultimate significance. Because of God’s creation, incarnation and sanctification, the good earth, the bodily, material, physical universe, is holy and mediates grace to us, through such of its elements as water and oil, bread and wine, speech and gesture—in particular through the Incarnate Christ, His visible Church, and seven special, religious

sacraments. We believe that all of human history, past, present and future, our stories and philosophies, our cultures, sciences and religions, as well as the minute, particular circumstances of our everyday lives, are sacred instruments and meeting places of God. In signs and symbols, words and numbers; in music, art and dance; with candles and incense, liturgies and devotions; we indirectly but really encounter God and mediate God's presence to one another. Perhaps the most ordinary, intimate and overlooked sacramental presence of God in our lives is in the mediating processes of our own minds: imagination and memory, inference and assent. Reasoning and believing, both processes by which we hold this by means of that, lead us from what is known to what was unknown, from premisses to conclusions, from probabilities to certitudes. Inductively and deductively; analogically, hypothetically and dialectically; truth itself, one of the names of God, is mediated to ourselves and to others through the ordinary and the disciplined activities of our minds.

Already I am speaking of the **Catholic principle of the unity of faith and reason**—unity, not identity or coextension. Because of our belief in the wholeness and dignity of the acting person, in whom the life of faith and of reason is one life, that of the spirit, Catholicism has always held to a peculiarly close relationship between thinking and believing, each an act of the intellect capable of informing and furthering the other. For us, faith is not so much, as with Kierkegaard, a blind leap into darkness. Rather, faith is, with our *doctor*, Teresa, the ecstasy of knowledge, excess of kindly light, to which the inner eye grows ever more intimately accustomed, eternally. We do not place faith over here as subjective, individual and private, and reason over there as objective, common and public. We believe that the communal faith in which we partake has rational grounds which, if I do not know, the ecclesial community does (and into which I ought to inquire so that, with St. Paul, I may know the reason for the hope within)—that our faith has rational grounds and that our reasonings possess a fiduciary horizon

and informants. We hold not only that we can believe what we do not understand, which in fact everyone does all the time anyhow, but the even more astounding truth that unless we believe, we shall not understand. We see faith as a way of knowing, as yielding religious truth that is not only a portion, but a condition of general knowledge. "Faith is the reasoning of the religious mind," writes Cardinal John Henry Newman, whose vision is the main inspiration of my remarks this evening.

Next, the **dogmatic or doctrinal principle**. As Catholics we hold that there is an intellectual content to what we believe, that there are propositional truths that exist independently of our minds and of human reason, and that, *pace* Protagoras, human beings are not the measure of all things. Through the reception of and adherence to certain creedal and conciliar doctrines of faith, which have developed over centuries by means of a living tradition, the proud rationalist and the self-righteous dogmatist in all of us is stopped short and humbled, for we are asked to contemplate truths we could never have made up or owned as personal possessions. American Catholic writer Flannery O'Connor notes:

The intellect will take its place in a larger context and will cease to be tyrannical. . . — and when there is nothing over the intellect it usually is tyrannical. Anyway, the mind serves best when it's anchored in the word of God. There is no danger then of becoming an intellectual without integrity.

I began with the principle of sacramentality, and I conclude with the **principle of authority**, for I think these two may be the most distinctive principles of Catholicity, and the ones most invigorating of University. It is in the tensile relation to authority that the intellect is at its best, and it is upon intellect that authority entirely depends for its substance and rationality. The creative intellect thrives on conversation

and contest with the authors, the authorities, the authorizations that constitute the facts and resistant realities of our lives. Authorities provide standards and rules, parameters and limits—sometimes in excess; and reason forges ahead, unchecked and progressive—sometimes in excess. Reason and authority were made for each other.

French Catholic writer Alexis de Tocqueville observes:

A principle of authority must then always occur, under all circumstances, in some part or other of the moral and intellectual world. Its place is variable, but a place it necessarily has. The independence of individual minds may be greater, or it may be less: unbounded it cannot be.

Were reason not tempered by authority, we might go mad, or at best end up victims of that peculiar malady that G.K. Chesterton ascribes to modern people who have lost everything but their minds. And wherever authority is not illumined by reason, it quickly becomes arbitrary, tyrannical and abusive.

Conscience is the first place where authority and reason struggle for equilibrium and are joined by judgement into one. *Ecclesia* is perhaps the final place where authority and reason struggle for equilibrium and are joined by judgement into one. The age-old dialectics, of theologians and magisterium, of laity and clergy, of universities and bishops, are illustrations of this compelling play of reason and authority.

In the magnificent final chapter of his *Apologia pro Vita Sua*, Newman articulates in dramatic detail not only the compatibility but the requirement, each for the well-being of the other, of authority and reason.

It is the vast Catholic body itself, and it only, which affords an arena for both combatants in that awful, never-dying duel. It is

necessary for the very life of religion . . . that the warfare should be incessantly carried on. Every exercise of Infallibility is brought out into act by an intense and varied operation of the Reason, both as its ally and as its opponent, and provokes again, when it has done its work, a re-action of Reason against it; and, as in a civil polity the State exists and endures by means of the rivalry and collision, the encroachments and defeats of its constituent parts, so in like manner Catholic Christendom is no simple exhibition of religious absolutism, but presents a continuous picture of Authority and Private Judgment alternately advancing and retreating as the ebb and flow of the tide . . .

I should like for Notre Dame to be as unapologetically Catholic as we are warmly ecumenical; as proudly intellectual as we are caring and compassionate; as valuing of inference, imagination and assent as ways to God, as of social justice; as eager in the pursuit of truth and of Catholic culture in the arts as we are of moral goodness; as steady in our own convictions as we are appreciative of diversity; as humbled and gratified by the spiritual work of mercy we render in instructing the ignorant as by the corporal mercy we perform in sheltering the homeless. The noble activity of intellect and influence IS our praxis and profession, our service to the Church, the Academy and the world.

The greatest threat to the Catholicity of a university is neglect of the intellectual life—not of its products and applications, its services and technologies—but of thought and culture as eminently worthwhile in themselves and as the *raison d'être* of its institutional life. To be a Catholic University is above all else to indwell, to energize, and to celebrate the mediating, sacramental powers of the human mind.

ALUMNAE/I CORNER

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
Thomas Schwietz in a partner in the law firm
of Keats, Schwietz and O'Donnell

Class of 1955

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

Class of 1957

Class of 1958

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

Class of 1960

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

Class of 1962

(Class Correspondent: John Hutton, Box
1307, Tybee Island, GA 31328)
John Hutton is the author of *Island Kids' Adventure Series*, this is a five-part series of children books. He has also agreed to be your class correspondent, so please feel free to contact him with information for *Programma*.

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)

Peter Collins is now an environmental scientist, consultant. He writes that he has been returning to some of the books

he read as undergraduate at Notre Dame and finding them very different: "The truth is, I believe, that I am the one that changed, since, in one case—*Cry the Beloved Country*—the author has only added a preface to the book since I first read it. I simply did not bring much understanding and sympathy from life's experience to Paton's work the first time I read it. The novel now has the quality of inexorable tragedy in this reading. I recommend, too, Paton's autobiography in two parts, *Towards the Mountain* and *The Journey Continued* to my fellow PLS students. Finally, last year I re-read St. Augustine's *Confessions*. Again, I found Augustine all new and thought that much of his experience has a very late-twentieth-century quality as he relates it. Ever so, what impressed me the more in this reading of the *Confessions* was how immense was Augustine's love and gratitude to God." His address is 1939

Encore Land, Ann Arbor, MI 48103.
Daniel Curry is in banking, and his address is
3602 N. 5th, Niles, MI 49120.

Class of 1967

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

Class of 1968

Peter Herrly, who is currently teaching at the Army's War College in Washington, D.C. and his wife returned to Notre Dame for the weekend of October 4, 1992. On that day, their son Christopher was baptized in Sacred Heart Basilica. Pete can be reached at 703-684-3916.

Robert Kohorst is a lawyer, raising a 4 year old son (John Jacob William) and a 10 month old son (Born May 28, 1992, named Joseph Leo Samuel). His address is Box 722, Harlan, Iowa 51537-0722.

Class of 1970

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

William Maloney is an Ophthalmic Surgeon, he returned to Notre Dame for the BYU

game. He writes: "It was a great pleasure for me to experience what I found to be a significant change in attitude among the student body. Notre Dame has always been a special place. This unique atmosphere has always been recognized and reflected by the student body. However, I think never more so than now." William has just volunteered to be your class correspondent, so please feel free to write him.

Added by PLS Office:

Jim McConn is a trial attorney with Hays, McConn, Rice & Pickering. He has three daughters and three sons and was expecting the tiebreaker in February. His oldest son is a sophomore at Notre Dame in American Studies. His address is 258 Stoney Creek, Houston, TX 77024.

Class of 1971

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

Added by PLS Office:

Michael Shaughnessy is a high school teacher in theology/philosophy. He is also coaching and playing soccer in his spare time. His address is 1374 La Playa, San Francisco, CA 94122.

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)

Dick Gorman manages six La-Z-Boy furniture stores. He is reading current fiction best-sellers, buying (and eventually selling) older sports cars and keeping up with their four year old Nick. His address is 214 East 30th St., Kansas City, MO 64108.

Class of 1974

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

Class of 1976

Congratulations to Margaret Humphreys, M.D., Ph.D., on the publication of her new book, *Yellow Fever and the South*, published by Rutgers University Press. Her current address is 39 S. Main St., Cohasset, MA 02025.

Congratulations to John McGinnis on getting his Ph.D. in finance from Penn State University.

Class of 1977

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

Class of 1979

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

Thomas V. Flynn is an investment representative for Charles Schwab & Co., Inc. He is keeping the homefront in order while his wife, the former Lisa Caponigri, runs her Italian businesses. His address is 118 E. Angela Blvd., South Bend, IN 46617.

Class of 1980

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

Class of 1981

Class of 1983

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

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)
Bob Cox went to work for Citicorp in New York after graduation. He worked as a foreign exchange trader on Wall Street.

After being accepted at The University of Chicago Graduate School of Business, he moved out to Chicago with his wife of six years and his two children, Elena (3) and Owen (18 months). He now works as a bond salesman for The Chicago Corporation and attends U of Chicago at night. He hopes to spend two semesters abroad pursuing a joint degree at the London School of Economics.

Class of 1986

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

Marie Frank continues her PhD work at the University of Virginia in the History of Architecture. She is taking her exams in March of 93 and then on to write her dissertation.

Kate Hebert is in her first year of law school at Marquette University. She writes that she is interested in "peace on earth" and not \$\$\$\$. Her address is 935 N. Cass #33, Milwaukee, WI 53202.

Fausto Nolasco has returned after studying for four years in Europe (including time in Rome and Dublin). He is back in the U.S. working in the development office of the "Legionaries of Christ" where he continues his studies for the priesthood. Fausto asked for our prayers as he starts the second half of his ten years of seminary training. His address is 393 Derby Ave., Orange, CT 06477.

Sean Reardon. Margaret Kulis has a source who said Sean is at Harvard in a PhD program (but unsure of the exact program).

Margaret Kulis is asking that her classmates please send updates on their activities and accomplishments.

Added by PLS Office:

Elizabeth Kenney is still teaching at Stevenson High School in Lincolnshire, IL. She is currently planning an alternative interdisciplinary program. Her address is 1129 Maple, Evanston, IL 60202, phone: (708) 570-0238.

Michael J. Kueber is currently teaching high school at Trinity school at River Ridge in the twin cities area. His subjects include

life science, geometry, logic and German. The logic course is new this year and his school uses a text called *Thinking Straight—Principles of Reasoning for Readers and Writers*. He has come to appreciate the intellectual life, and credits his PLS education.

Class of 1987

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

Ed Augustine received a master's degree in liberal studies in 1990 from New York University. For four years he served as assistant director of admissions and financial aid at NYU's Graduate School of Arts and Sciences. He is now back at Notre Dame, working as assistant dean of graduate admissions. Ed's address: 250 East David Street, South Bend, IN 46637-3412.

Karen Mattola (Blackburn) is completing her second year as a grad student in philosophy at the University of Texas after leaving a job as associate editor of her county newspaper. She writes: "I am happy to be in school, still anxious but working hard at it, miss my teachers in PLS, miss having good teachers." Karen's address is 4107 Manzanita, Georgetown, TX 78628.

Scott Connolly is currently in his second year of theology at St. John's Seminary in southern California. He is studying for the Archdiocese of Seattle and hopes to be ordained in 1995. "I was back at Notre Dame in late August and was able to attend the PLS 'Opening Charge' aptly led by Dr. Kent Emery. I was impressed by the caliber of the students and was happy to see things going so well." Scott's address: St. John's Seminary, 5012 Seminary Road, Camarillo, CA 93012-2598.

Paul Giorgianni is in Columbus, Ohio, attending Ohio State Law School.

Terese Heidenwolf writes; "I completed my master's degree in library science at the University of Michigan in July 1992. I am now a reference and instruction librarian at Lafayette College in Easton,

Pennsylvania. I attended the ND reunion in June and saw several class of '87 PLS-ers at the PLS brunch and alumni seminar; hope to see even more of you at reunion #10. Please keep writing with your news."

Dan Smith graduated from the University of Illinois College of Law in the spring '92. He's currently working for Jenner and Block in Chicago. Dan's address: 2951 N. Broadway #3, Chicago, IL 60657, (312) 929-6691.

Patricia Zimmerman is a freelance writer who actually spends most of her time working in editing or marketing. She lives in Milwaukee with husband Kurt and sons Friedrich, just 4, and Roland, almost 2. She is expecting her third child in March. Patricia's address: 1733 N. 49th St., Milwaukee, WI 53208.

Added by PLS Office:

John Cooney writes that in July he learned to paraglide (parachuting off the side of mountains) and begun taking life drawing classes at the Oregon School of Arts and Crafts. His address is 4040 24th Ave., Forest Grove, OR 97116.

Class of 1988

(Class Correspondent: Michele Martin, Freshman Year of Studies Office, University of Notre Dame, Notre Dame, IN 46556)

Added by PLS Office:

Candice Becker is a student working toward a Master's in Public Health, at UCLS. She is working with various family planning groups in LA and a project to set up clinics in Tijuana, Mexico. Her address is 8741 Shoreham Dr. #1, Los Angeles, CA 90069, phone (310) 657-2015.

Byron Stevens is a teacher at Whitfield School. He was recently married to Rachel Kalin on a beautiful fall day in St. Louis, MO (October 3, 1992).

Gilberto Marxuach Torros is a judicial clerk for the Hon. Federico Hernandez Denton, Associate Justice of the Supreme Court of the Commonwealth of Puerto Rico. He recommends the film *La Frontira* ("The Boundary") and the novels of Saul Bellow and Walker Perry. His address is

Caparra Classic Cord., Apt. 607, Martinez Nadal Ave., Guaynabo, PR 00657.

Class of 1989

(Class Correspondent: Coni Rich, 2680 Trader Court, Bldg. 20, South Bend, IN 46628)

Class of 1990

(Class Correspondent: Barbara Martin, 1100 N. Dearborn, Apt. 1710, Chicago, IL 60610)

Added by PLS Office:

Mary Abowd has been a full-time journalism student since January 1993. She just returned from six months working with a grassroots Arab women's committee in the Israeli-occupied west bank. She studies Arabic at Birzeit University and lived with a Palestinian family. Mary's new address is 1426 Hinman, Evanston, IL 60208.

Terry Hizon has been accepted to Notre Dame Law School for this coming fall.

Patrick Tuite is teaching at DeAnza High School in Piedmont, CA. He teaches freshmen in seminars 6 times a week, this program was started by Mortimer Adler. His address is 11 Arbor Drive, Piedmont, CA 94610.

Class of 1991

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

Added by PLS Office:

John Bransfield is a student, and his address is 1018 N. Kenilworth, Oak Park, IL 60302.

Class of 1992

Patty Jochum is a student working toward her master's in Health Administration at The Ohio State University. Although she is engrossed in MHA classes, she found the time to take a seminar on French philosophers (Descartes & Pascal). Her address is 1354 Bunker Hill Blvd. Apt. D, Columbus, OH 43220.

MANY THANKS TO CONTRIBUTORS

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

Contributions to the University Designated for PLS since the Last Issue

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SUMMER ALUMNI/AE SEMINARS SUMMER, 1993

Two 7 week courses (June 24-August 4, 1993)

PLS 410. *Politics: Between the Human and the Divine*

3 credits, Elliot Bartky (5-0-3)
8:50-11:20 a.m. M Th, 6/24-8/4

CALL # 2300

ID # PLS 410 01

In this course we shall consider the relevance for modern life of the ancient argument over the role of politics in securing the proper relationship between the human and the divine. Readings from traditional sources include Plato, Aristotle, Augustine, and Aquinas, and from moderns including Jefferson, Marx, and contemporary authors.

PLS 411. *Defining America: Founding Texts and Contemporary Challenges*

3 credits, Terry Hall (5-0-3)
7:00-9:30 p.m. M Th, 6/24-8/4

CALL # 2301

ID # PLS 411 01

We will examine the ethical and philosophical foundations of the American regime through a study of the Declaration of Independence, the Constitution, and the *Federalist Papers*. We will then turn to the writings of Lincoln on slavery and explore the challenge of equality. Finally, we will turn to the issue of pornography and free speech, with recent Supreme Court decisions as our texts. A combination of lectures and open discussion, with the latter especially encouraged.

Eight 1 week seminars

PLS 501. Augustine, *Confessions*

1 credit, Kent Emery (10-0-1)
7:00-9:15 p.m. MTWTF, 5/31-6/4

CALL # 2302

ID # PLS 501 01

Augustine's remarkable *Confessions* is a work that has captivated many readers, believers and non-believers, in every generation. The work is especially attractive because of its immediacy: it recounts a personal search for truth that culminates in the discovery of God, in vivid poetic terms that seem to transcend particularities of time and place. At the same time, embedded in Augustine's personal story is a sweeping general theology of the inner reality of God, the ways of his workings with human beings, the workings of the human mind and heart, and an implicit history of the human species. In this seminar, we shall read Augustine's famous text closely, in a leisurely fashion, searching its meaning in all of its inter-connected parts.

PLS 502. Moral Development Education

1 credit F. Clark Power (10-0-1)
9:45-Noon MTWTF, 5/31-6/4

CALL # 2303

ID # PLS 502 01

How do we adopt moral norms and values? How can our schools do a better job with the moral education of our children? This seminar will draw from recent work in psychology and educational theory. We will discuss the challenges and opportunities of moral education in the schools.

PLS 503. English Romantic Poetry and Poetics

1 credit, Henry Weinfield (10-0-1)

9:45-Noon MTWTF, 6/7-6/11

CALL # 2304

ID # PLS 503 01

Beginning with "Tintern Abbey" by William Wordsworth and concluding with the odes of John Keats, this course will focus intensively on three major English Romantic poets, Wordsworth, Shelley, and Keats, in an attempt not only to appreciate their writings but to arrive at an understanding of the various concerns they share in common.

PLS 504. *Gospel of John*

1 credit, Michael Waldstein (10-0-1)

9:45-Noon MTWTF, 6/14-6/18

CALL # 2305

ID # PLS 504 01

A careful reading and discussion of selected texts of the Gospel of John in seminar format.

PLS 505. Rousseau, *Emile*

1 credit, Felicitas Munzel (10-0-1)

9:45-Noon MTWTF, 7/5-7/9

CALL # 2306

ID # PLS 505 01

Reading and discussion of this timeless text on the education and upbringing of responsible and truly democratic human beings.

PLS 506. Newman, Oxford

University Sermons on Faith and Reason

1 credit, M. Katherine Tillman (10-0-1)

7:00-9:15 p.m. MTWTF, 7/12-7/16

CALL # 2307

ID # PLS 506 01

After an introductory lecture, this seminar will read and discuss four classic sermons about how our ordinary thinking processes are ingredients of living religious faith.

PLS 507. Darwin and Creation

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

9:45-Noon MTWTF, 7/26-7/30

CALL # 2308

ID # PLS 507 01

A study of Darwin's fundamental work, the *Origin of Species*, as a scientific and philosophical text. We will discuss Darwinism and its implications for science-religion questions. There will be some laboratory experience, field trips, and films.

PLS 508. Hamilton, Madison & Jay, *The Federalist Papers*

1 credit, Walter Nicgorski (10-0-1)

7:00-9:15 p.m. MTWTF, 8/2-8/6

CALL # 2309

ID # PLS 508 01

A close reading of the key papers in a book that provides insight into the political theory informing the Constitution and that Jefferson called "the best commentary on the principles of government ever written."

I would like for my old friends and teachers to know where I am and what I am doing these days.

Name _____ Class _____

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* * * * *

Reunions 93 PLS Seminar

I will attend the PLS Reunions seminar on a selection from Newman's *Idea* _____

on a chapter from Ellison's *Invisible Man* _____

I need a copy of the text _____

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