



PROGRAMMA

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

I send special greetings to our many friends and supporters as I write my last communique from the Chairman's post. Before some parting reflections, I should take note of some important changes in the life of the department. Professor David Schindler, who joined the Program in 1979 as a mainstay of the philosophy and theology components, moved this summer to the John Paul Institute in Washington (new address below). We do indeed wish him our best. He has contributed to the life of the Program in more ways than teaching. His son, David Jr., was this year's winner of the Otto Bird award for the finest senior essay.

David Schindler's position has been filled by Dr. Gisela Felicitas Munzel, a graduate of the Emory University department of philosophy, who will teach in the Philosophy and Ethics tutorials. Professor Munzel comes originally from Germany via Canada and works professionally in the area of ethics. Also joining us for a year as a visiting faculty member will be Mr. Paul Opperman, a philosopher specialized in ancient philosophy, who is completing a year of dissertation research at King's College, London, on Aristotle. He will assist us particularly in the Seminars.

Announcement is also made in this issue of our intention to offer another series of one-week "Alumni/ae Seminars" in 1993. We have had several alums come back to Notre Dame for this first trial of these courses, and we hope to have even stronger support next year with this much advance notice for planning. I should point out that at the reduced summer tuition rate, these offer a very attractive form of continuing education in the Program. This summer, for example, a one-week seminar cost only \$122 tuition. You can enroll for any number of these courses. We are currently planning a new roster of seminars for next summer, and your response on the return form enclosed will be most helpful in our preparations.

The class of 1990 has approached the department about the establishment of an award or scholarship on behalf of Susan Marie Clements, an outstanding graduate of the class of 1990, who died tragically last April. Several of her classmates were able to join us for the funeral mass and the memorial service. Susan was the co-winner of the Edward Cronin Award in 1990 for writing and graduated with a 3.895 GPA prior to entering graduate school in English Literature at Indiana University. We do feel, as a faculty, the pain of the early passing of such a gifted student. Her family has expressed appreciation to all who responded with letters or other signs of sympathy and support. A Susan Clements Fund has been established with the Development Office, and contributions can be made directly to that fund. With consultation of the organizers from the Class

of 1990, the faculty will deliberate in the fall on the best use for these funds.

It is indeed with mixed emotions that I leave the office of Chair after a period of seven years in this position. The time I have been in office now seems very short. As I leave the Chair, it would seem an appropriate occasion to reflect upon some aspects of the life of the Program I have come to understand more clearly from this position. As a regular faculty member in the Program, one typically can never have more than a partial understanding of the interaction of the entire curriculum. One of the great rewards I have found in this office is the opportunity to see the Program from a wider perspective. This position has also given me the opportunity to meet virtually all the students passing through the Program since 1985.

The past decade has been an important period in the life of the Program, possibly one of the most critical periods since its founding. There have been many changes in personnel, brought home most clearly to me when I recognize that I have become one of the senior members of the department, with exactly 50% of the current faculty having joined our staff since I took office in 1985. With this degree of personnel change, the problem of historical continuity can become particularly pronounced. When I began as a junior faculty member in 1974, the "founder's generation" was still very much at the heart of the Program. Otto Bird, who had been away for several years, had returned for a period of teaching. My first years were spent in apprenticeship in seminars with Ed Cronin and Willis Nutting, and from both I learned a great deal about the Program and the purposes of the Seminar. Stephen Rogers and Michael Crowe, in many respects my more immediate mentors, had been students in the original program. One felt as a new faculty member very much incorporated into an original tradition.

Many things have altered since my beginning days, and new faculty entering the Program cannot have this experience of historical continuity. In some respects the surrounding University environment itself has undergone the greatest change. These external changes have made it a challenging time to occupy the Chairman's desk. Graduate education, research and specialization, while not newcomers to Notre Dame, nonetheless have become more prominent at the institution. Academic fashions have altered, with challenges often heard to the notion of "the canon" and to the ideal of an education based upon reading of primary sources of the western tradition in an all-required curriculum. The composition of our classes has altered from what was often one or two female students in a class to approximately equal numbers of male and female students in all our classes. Faculty have needed more time for research, and as a consequence, there is less movement of faculty within various components of the Program.

A re-examination of the structure of the Program was commenced in 1984, and the long deliberations over these matters have led to many changes of the curriculum. In the process the faculty explored the roots of the great books movement, the purposes behind the original founding of the Program, and a consideration of the changes that had taken place since 1950.

The University has itself been concerned this past sesquicentennial year to reflect on its own founding vision and upon its educational mission in American higher education. Undergraduate education in the College has been a topic of discussion, and committees are reviewing the relation between specialized and generalized education at Notre Dame. The source of tension is not one of conflict between teaching and research, although the problems are often formulated in these terms. The issues we must clarify concern the relationship of the specialized education of the graduate school and research institute, and the general education ideally at the heart of the undergraduate college in the Catholic tradition. If these are to exist side-by-side, the proper claims and ends of both must be recognized. This is the task to which the Program can make a unique contribution, for the Program has the unusual perspective of a department comprised of specialized research scholars participating in graduate education who are also teachers committed to the ideals of general

undergraduate liberal education. Serious examination is also taking place at the University and in the Program on the ways to maintain the Catholic character and mission of the University while ensuring that Notre Dame is an active participant in the developments of all intellectual fields. These are complicated issues that will continue to exercise the Notre Dame faculty for some time. Incidentally, I can recommend to all our readers interested in such questions Jaroslav Pelikan's new book, *The Idea of the University Reassessed* (Yale University Press, 1992), a work which directly engages John Henry Newman's classic *The Idea of the University* in light of the development of the modern university.

During these years in office, I have come to appreciate the uniqueness of the Program on the American educational scene. Although there have been several fine "sister programs" that in some way all began from the vision of Robert Maynard Hutchins, Mortimer Adler, Scott Buchanan, John Erskine, Stringfellow Barr, Otto Bird and the other founders of the "great books" movement in the 1940s, only the Notre Dame Program seems to have been able to survive and develop within the context of a major research university. This has been made possible by the strong support of Father John Cavanaugh and Father Theodore Hesburgh over the years, and indeed it owes much to the enthusiasm of you, our alums, who have continued to support the Program in word and deed since the first class graduated in 1954.

The Notre Dame Program is unique within the great books movement in that it was organized from its earliest days around disciplinary divisions, with specific courses in theology, philosophy, science and so forth. This has unquestionably been the key to our long-term success in the context of a University that was increasingly specializing along disciplinary lines. It has permitted us to recruit and to hire outstanding research scholars who have nonetheless chosen to pursue their academic careers in the context of an integrated undergraduate liberal arts program.

One can easily see important changes in the Program over the years. There are fewer required courses in the Program. It is now a three rather than a four-year major. University requirements in science, mathematics, language, and theology have placed less of the responsibility for teaching these subjects on the Program itself. Now only Natural Science appears in the curriculum each year. The introduction of tutorials in the fine arts and history reflect some important developments in our own thinking about the curriculum. But as I review these changes, I leave with confidence that if anything the Program is more in touch with its original vision, stronger, more sure of itself, and more able to meet the challenges of the future than it was when I entered it. The completion of our external review this year suggests that the unique merits of our educational program have been appreciated by others. The challenge remains before us to maintain contact with the Catholic tradition and with the original vision of an integrated program based on the reading of formative primary sources in all areas of learning. As I wrote in an essay in *Programma* in 1991, I would hope that the changes which have taken place over the years represent an authentic "development" of our original concept as we move into the 1990s. It is a continued commitment of the faculty of the Program that it remain so.

Many of our alums have asked from time to time to know more in detail about the current structure of the Program and the changes which have taken place over the years. To satisfy this request, I have appended to this discussion an outline of the basic curriculum of the Program as it existed at its beginning in 1950, under the heading of the *General Program of Liberal Education*, and as it presently exists. I have also supplied a detailed copy of our current reading list for the Great Books Seminars with pagination and editions included.

In my remarks to the graduates and their families this past May graduation, I was led to reflect on a moving talk that Stephen Rogers gave to the Program one evening in the 1970s. It concerned his vision of the "three ages" of education. Some of you were at that talk, and you may, as I do,

recall the unique way in which he could express these ideas.

He developed this talk around the idea of three fundamental stages in one's education. The first age he termed the "Age of Romance," so appropriate to the first years in the Program, when one comes with enthusiasm to the experience of learning, to the first reading of Plato or Augustine, or Melville. It is the time for discussing the great questions of life, for debating virtue and vice, faith and doubt, for testing in all kinds of ways the thrill of learning. By the senior year, some of this begins to pass. Some are discouraged by the amount there is to know; some tire of the endless debate of philosophers. There are practical matters of career and employment to consider. This is the opening to Roger's second age, what he aptly termed "the Age of Precision." Precision in some form is what is demanded by real life after graduation, when one must learn the rigors of professions, the discipline of the regular work day, where there are payrolls to meet, car and house payments to satisfy, children to educate, and all the responsibilities of adult life in advanced technological society.

But to follow Stephen Roger's vision, this age too must eventually pass. This transition may take place in many ways. It may occur when one feels, like Dante at the opening of the *Commedia*, "midway in life's journey in a deep wood." However it comes about, there is a third stage of education, the "Age of Wisdom," as Rogers termed it. Perhaps it is at this point when one again turns back to Plato, to Aquinas, to Tolstoy, Pascal, Dostoyevsky and to all the other "greats" we have read, not with the naive romanticism of youth, but with the sobering experience of adult life in its joys and sorrows behind one. At this point the texts may speak to us with a different voice, and a new level of meaning can be found in them as one struggles to move to that third stage. I would wish all our graduates my genuine encouragement as they pursue their education into these two stages in the years ahead.

As I pass the baton to Professor Stephen Fallon, I offer a special note of encouragement to him in a challenging task, and a word of thanks to my predecessors in the Chair—Otto Bird, Fredrick Crosson, Michael Crowe, John Lyon, and Walter Nicgorski. They have displayed the meaning of a living and vital tradition of liberal education over forty-two years of the Program's existence.

Phillip R. Sloan
Outgoing Chair
Program of Liberal Studies

FROM THE EDITOR'S DESK

I would like to take a moment here in the Editor's Column to remember and to celebrate Susan Clements, a 1990 Program graduate whose tragic death this past spring deeply saddened those who had the good fortune to know her. Susan was of that rare breed of people for whom superlatives fall short. I knew her as an uncommonly gifted and accomplished student, who welcomed and met academic challenges; indeed, she set them for herself. I had the privilege of directing her senior essay, which gave hints of the superior literary critic that she would have been had she lived to finish her Ph.D. and to take up a university teaching position. Susan took Roland Barthes' argument concerning the "death of the author" and tested it against a study of the work of one of the most self-assertive authors in English literature, John Milton. The topic was far more ambitious than I usually allow, but I knew Susan was not a typical student. The result was a theoretically sophisticated, finely nuanced, and deeply literate essay. On the basis of that essay and her other work, I began to look forward to the time when this former student would be a respected and admired professional colleague.

What made her accomplishments in the classroom even more impressive was the wide range of activities that Susan maintained outside the classroom. Susan never complained about or called attention to the fact that she needed to work to help support herself in college. As you might imagine, Susan was not the typical work-study student: my colleague David Schindler grew to rely on Susan for her acute and readable translations of complex and technical work of French theologians. Even more impressive, perhaps, is the fact that Susan did not think herself too good to continue her work at the supermarket where she had worked while in high school. Susan was also an accomplished musician.

If anyone had reason to think her time crowded and precious, it was Susan, but that did not stop her from volunteering her time to work with those less fortunate or less gifted. Several who gathered in a campus chapel to remember Susan talked about her work with South Bend schoolchildren. Susan initiated and organized a writing competition for the children of South Bend. Her enthusiasm and love of others not only kept her going, but inspired classmates to join in and lend a hand. The program was a resounding success. To my embarrassment and to Susan's great credit—she never let the right hand know what the left was doing—I did not know about this project until the memorial service, even though I saw and spoke with Susan often while she was busily engaged in the work.

Susan was scheduled to receive, the day after her death, an award for the best essay by a graduate student in English at Indiana University at Bloomington, one of the nation's premier programs. I take that award as an earnest of other and greater honors that would have been sure to have come Susan's way. The tragedy of her death is greatest for her family, but it is great also for those whom she would have taught and helped and loved in the rest of a life that was already more than remarkable.

I hope that you enjoy this issue of *Programma*. The highlights of this issue are Phillip Sloan's thoughtful reflections on his years as department chair and David Lyon's Cronin Award winning essay, "The Revolution of the Young Gods and Higher Justice in Aeschylus' Oresteia." At the suggestion of my colleagues I have also printed a list of the senior essays completed by this year's Program graduates.

Stephen Fallon
Editor, *Programma*

Faculty News

Linda Austern spent the summer correcting proofs for her forthcoming book on music in late English Renaissance drama; writing an article for a Cambridge anthology on female voices in Western culture; trying in vain to finish her book on music philosophy in sixteenth- and seventeenth-century England; presenting new research at the international conference on Baroque music in Durham, England; travelling solo throughout Great Britain in the name of fun and research; visiting art-museums; and relaxing with her husband at state and national parks in Indiana and California. She urges former students to write and keep her informed of what's REALLY happening in their lives.

Fr. Nicholas Ayo's *The Lords Prayer: A Survey Theological and Literary* was published in February. It was the March selection of the book club, "Clergy Book Service." He writes "A large initial sale to the people who might re-order a book is any author's dream come true. As I have learned, writing a book is only the beginning. Having it widely read and found helpful is the ending. Another Book, *The Ave Maria: A Verbal Icon* has been accepted for publication by the University of Notre Dame Press. Books do not come for me one on top of the other. This text went back to the reader for review of emendations three or four times over a number of years. In short, the original manuscript was only a B. I hope now it is better for the discipline, and I am most grateful to whomever took the trouble to struggle with my writings. A publisher does not tell the writer the name of the reader, perhaps shielding him or her from harassment and rebuttal by a weary author."

"During this summer I attended the Shakespeare plays in Stratford, Ontario. I went to see *The Tempest* twice, since we read this drama in seminar. The second time is when one notices the overall structure. I have often wished the students in seminar could read the books a second time for just this reason."

Fred Crosson has returned from a year in London as the director of Notre Dame's London Program.

Michael Crowe will be on leave during the Fall semester, continuing work on his *Calendar of the Correspondence of Sir John Herschel*. Very valuable contributions have been made to it by a number of recent PLS graduates, including Jamie Brummer, Gina Bacigalupi, Anne-Marie Clavelli, and Diana Barnes. In the next few months, he will deliver his *Theories of the Universe from Herschel to Hubble* to Dover for publication, which should occur sometime in 1993.

Steve Fallon "We have moved to a new house: 215 W. North Shore Dr. 46617. Vivid memories of the gauntlet of selling, buying, packing, and moving have given me more reason to consider Notre Dame my permanent home."

Walter Nicgorski served as Acting Editor of the *Review of Politics* in 91/92. In the summer of '92, he lectured in Notre Dame's Elderhostel Program on the American Founding and worked to complete an introduction to and editorial work on a forthcoming book entitled *Leo Strauss: Political Philosopher and Jewish Thinker*, which will include a first publication of a significant 1962 lecture by Strauss.

Clark Power has had a busy year. In addition to his usual academic work, he has worked as a consultant with the South Bend school district as it reformulated its position on discipline. He has also had the opportunity to turn theory into action as he helped to establish a "just community" school-within-a-school for at risk students at South Bend's Adams High School. This summer he taught a course in his specialty at the University of Calgary.

Phillip Sloan completed his term as Chair of the Program, which he assumed in 1985. This spring his book, *Richard Owen's Hunterian Lectures: May-June 1837* (Chicago: U. Chicago Press) was published. He will return to full-time teaching for the fall, and will then be on sabbatical leave for the 1993 calendar year. His next project will be the analysis of the German tradition in philosophical biology in pre-Darwinian Britain, concentrating on the Coleridge

tradition.

Katherine Tillman enjoyed teaching in the recent spring term, a PLS first–a senior level, cross-listed course (with the Theology department) entitled “John Henry Newman on Reason and Faith,” as well as a PLS one-week summer seminar on Newman’s *Apologia pro Vita Sua*, in which Mark Dulworth (PLS ‘77) and Leo Linbeck (PLS ‘84) were star participants.

Michael Waldstein and his wife are expecting their sixth child. He received a Jesse Jones grant for his work on “Secret Book of John;” he used part to travel to Tübingen for this summer. And he also received a Görres grant for 93-95 to work on “Secret Book of John” in Tübingen

Early in the morning of July 22, 1992 **Henry & Joyce Weinfield** welcomed Vera Rachel into the world. Henry writes “‘Welcomed’ is perhaps too sedate a word. We never made it to the hospital! The baby was born in our living room. She was caught by her father, who despite his commitment to a well-rounded, liberal education, hadn’t been prepared for this eventuality. Fortunately, the ambulance, preceded by a fire engine, arrived three minutes later, and mother and baby were whisked to the hospital where everything went smoothly. Anyway, that was the most exciting thing that happened to us this summer. Many thanks to PLS friends for their kind wishes.”

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

Faculty Editor

Stephen Fallon

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University of Notre Dame

**ORIGINAL STRUCTURE OF THE PROGRAM
OF LIBERAL STUDIES**

1950

FRESHMAN YEAR

Mathematics (Euclid)
Theology (Old Testament)
Language (Latin)
Great Books Seminar I
Philosophy (Philosophy of Nature)

Mathematics (Euclid-Apollonius)
Theology (New Testament)
Language (Latin)
Great Books Seminar II
Philosophy (Philosophy of Nature)

SOPHOMORE YEAR

Mathematics (Modern)
Philosophy (Metaphysics)
Theology (Reason and Revelation)
Great Books Seminar III
Language (French)

Mathematics (Modern)
Philosophy (Metaphysics)
Theology (The Divine Essence)
Great Books Seminar IV
Language (French)

JUNIOR YEAR

Science (Physics)
Philosophy (Ethics)
Theology (Creation and Redemption)
Great Books Seminar V
Language (Literary Criticism)

Science (Physics)
Philosophy (Ethics)
Theology (The Christian Virtues)
Great Books Seminar VI
Language (Literary Criticism)

SENIOR YEAR

Science (Biology)
Philosophy (Politics)
Theology (Sacraments)
Great Books Seminar VII
Language (Philosophy of Language)

Science (Biology)
Philosophy (Politics)
Theology (Social Teachings)
Great Books Seminar VIII
Language (Philosophy of Language)

**CURRENT STRUCTURE OF THE PROGRAM
OF LIBERAL STUDIES**

1992

SOPHOMORE YEAR

Philosophical Inquiry
Literature I (Poetry)
Great Books Seminar I
Elective (Classical Language)
Elective

Natural Science I (Mathematics, Astronomy)
Scripture (Old and New Testaments)
Great Books Seminar II
Elective (Classical Language)
Elective

JUNIOR YEAR

Natural Science II (Physics, Biology)
Fine Arts Tutorial (Musicology)
Great Books Seminar III
Ethics
Elective

Literature II (Epic, Novel)
Politics
Great Books Seminar IV
Elective
Elective

SENIOR YEAR

Christian Theological Tradition (Creed)
Intellectual History Tutorial
Great Books Seminar V
Elective
Elective

Foundations of Thought
(Metaphysics, Epistemology)
Natural Science III
(Cosmology, Social Science)
Great Books Seminar VI
Essay-Tutorial (Senior Thesis)
Elective

THE CURRENT PLS SEMINAR READING LISTS

SOPHOMORE READING LIST

FALL

- Homer, *The Iliad*, trans. Fitzgerald. (Bantam/Doubleday)
- Homer, *The Odyssey*, Trans. Fitzgerald. (Random/Vintage)
- Herodotus, *The Histories*, Bk. 1; Bk. 2, pp. 129-145; Bk. 3, pp. 219-69; Bk. 4, 271-281; Bk. 5, 381-87; Bk. 6, entire; Bks 7; 8, pp. 539-66; 9, 616-24. (Penguin)
- Aeschylus, *Agamemnon*, *The Libation Bearers*, *The Eumenides* (in *Aeschylus One: Oresteia*, trans. R. Lattimore). (Chicago)
- Sophocles, *Oedipus Rex*, in *The Three Theban Plays*, trans. Banks. (Oxford Univ. Press)
- Aristotle, *Poetics*, in the *Basic Works of Aristotle*, ed. R. McKeon. (Random House)
- Sophocles, *Oedipus at Colonnus*, *Antigone*, in *The Three Theban Plays*.
- Euripides, "Alcestis" "Medea" in *Three Plays of Euripides*. (Norton)
- Thucydides, *Peloponnesian Wars*, pp. 1-130, 154-203, 220-256, 266-270, 307-314, pp. 349-548. (Modern Library)
- Aristophanes, *Clouds*, in: *Four Texts on Socrates*, trans. West. (Cornell)
- Plato, *Apology*, *Crito*, in: *Four Texts on Socrates*,
- Plato, *Symposium*, trans. W. Hamilton. (Penguin)

SPRING

- Plato, *Republic*, trans. Allan Bloom. (*Basic Books*)
- Plato, *Phaedrus*, trans. Helmhold & Rabinowitz. (Macmillan)
- Aristotle, *Physics*, Bk. II, *Parts of Animals*, Bk. I, in the *Basic Works of Aristotle*. (Random House)
- Lucretius, *The Way Things Are*, trans. Humphries. (Indiana Univ. Press)
- Cicero, *Tusculan Disputations*, Disputations I-II. (Harvard/Loeb Library)
- Vergil, *The Aeneid*, trans. Fitzgerald. (Vintage)
- Epictetus, *The Handbook*. (Hackett)
- Augustine, *Confessions*, I-XIII. (Oxford Univ. Press)
- Augustine, *The City of God*, trans. H. Bettenson
 Bk. I, "preface" chps. 1-3; 7-9; 14-16; 19-21; 27-28; 32-36; Bk II, chps. 1-4; 7; 21; 29; Bk. III, chps. 1-4; 31; Bk. IV, chps. 1-4; 9-12; 27-28; Bk. V, "preface," chps. 1-2; 8-11; 15-17; 20-21; 24; Bk. XII, chps. 1-10; 12; 19; 22-28; Bk. XIII, chps 1-8; 12-18; 21; 24; Bk. XIV chps. 1-6; 11-16; 18; 26-28; Recommended: Bk XI, chp. 13; Bk. XV, chps. 1-2; 4-7; Bk. XIX, chps. 4-7; 13-21; 27-28; Bk. XX, chps. 1-2; 30; Bk. XXI, chps. 1-2; 4; 7; 9; 23; Bk. XXII, chps. 1; 5; 8 (to p. 1037), 9; 22; 24-25; 29-30. (Penguin)
- Anselm, *St. Anselm's Proslogion*, trans. M.J. Charlesworth. (Notre Dame)
- Bonaventure, *The Mind's Road to God*. (Macmillan)

JUNIOR READING LIST

FALL

- Aquinas, *Treatise on Law, Summa Theologiae* 2.1, Quest. 90-97, etc. (*Gateway*)
- Aquinas, *On Faith, Summa Theologiae* 2.2, Quest. 1-4, 10. (*Notre Dame*)
- Dante, *Inferno, Purgatorio, Paradiso*, trans. Musa. (*Penguin*)
- Chaucer, *The Canterbury Tales*, "Prologue," "Knight's Tale," "Miller's Tale," "Reeve's Tale," "Pardoner's Tale," "Wife of Bath's Tale," "Man of Law's Tale," "The Clerk's Tale," (Each tale with accompanying Prologues and Epilogues). (*Penguin*)
- Petrarch, "Ascent of Mount Ventoux," and "On His Own Ignorance and that of Many Others," in *Renaissance Philosophy of Man*, ed. Cassirer, Kristeller, Randall. (*Chicago*)
- Christine de Pizan, *The Book of the City of Ladies*, pp. 3-97, 99-120, 153-190, 217-224, 251-257. (*Persea*)
- Machiavelli, *The Prince*, trans. Mark Musa. (*St. Martins Press*)
- More, *Utopia*. (*Penguin*)
- Luther, "On Christian Freedom," in *Three Treatises*. (*Fortress Press*)
- Erasmus, *The Praise of Folly*. (*Hendricks House*)
- Montaigne, "Of Repentance," "Of Cannibals," "Apology for Raymond Sebonde," in *Essays and Selected Writings*, trans. Frame (*St. Martin's Press*)
- Teresa of Avila, *The Interior Castle*. (*Paulist*)
- Shakespeare, *The Tempest*. (*Penguin*)
- Cervantes, *Don Quixote*, pp. 23, 25-84, 118-181, 418-445, 450-461, 465-540, 726-748, 754-760, 764-772, 779-815, 868-876, 888-891, 896-905, 914-916, 930-940. (*Penguin*)

SPRING

- Bacon, *The New Organon*, Preface and Bk. I; Bk II, Sections I-XXIV and LII, in Burt (ed.) *The English Philosophers from Bacon to Mill*. (*Modern Library*)
- Descartes, *Discourse on Method*. (*Hackett*)
- Descartes, *Meditations on First Philosophy*. (*Hackett*)
- Hobbes, *Leviathan*, in Burt (ed.) *The English Philosophers from Bacon to Mill*, pp. 129-234.
- Hume, *An Enquiry Concerning Human Understanding*, in Burt (ed.) *English Philosophers from Bacon to Mill*.
- Milton, *Samson Agonistes*. (*Harlan Davidson*)
- Pascal, *Pensees*, pp. 33-181; 209-252; 263-278; 309-310. (*Penguin*)
- Swift, *Gulliver's Travels*. (*Norton*)
- Rousseau, *Second Discourse on Inequality*, in *Basic Political Writings*, ed. D. Cress. (*Hackett*)
- Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations*, "Author's Introduction," "Plan of the Work" and Book I, Chapters 1-8; Book IV, Chapters 1-2; Book V, Chapters I, Parts I, III; Article 2. (*Modern Library*)
- Kant, *Prolegomena to Any Future Metaphysics*. (*MacMillan*)
- Mozart, *The Magic Flute*. (*Riverrun*)
- Austen, *Pride and Prejudice*. (*Penguin*)
- Malthus, *Essay on the Principle of Population*. (*Norton*)
- Goethe, *Faust*, trans. Kaufmann, Part I; Part II (Act V only). (*Doubleday/Anchor*)

SENIOR READING LIST

FALL

- Tolstoy, *War and Peace*. (Norton)
 Confucius, *The Analects*. (Vintage)
The Way of Lao Tzu. (Liberal Arts)
Bhagavad Gita. (Penguin)
The Teachings of the Compassionate Buddha
 Intro and Book I, Parts I, II, III, Nos. 1, 2, 6, 7; Book II, Part IV. (Mentor)
 Hegel, *The Philosophy of History*, pp. xl-79; 103-110; 412-57. (Dover)
 Kierkegaard, *Philosophical Fragments*. (Princeton)
 Newman, *The Idea of the University*. (Notre Dame)
 Tocqueville, *Democracy in America*, Author's Introduction and Part One, Chapters 1-15; Part Two, Chaps. 16-17 and 22-41. (Mentor)
 Melville, *Moby Dick*. (Norton)
 Thoreau, *Walden*. (Norton)
 Mill, *On Liberty*, in Burt (ed.) *The English Philosophers from Bacon to Mill*. (Modern Library)
 Darwin, *The Descent of Man*, Chapters I-VII, and General Summary. (Modern Library)

SPRING

- Marx, *Capital*, Volume One, in the *Marx-Engels Reader*. (Norton)
 Flaubert, *Madame Bovary*. (Signet)
 Nietzsche, *Beyond Good and Evil*. (Penguin)
 Freud, *Introductory Lectures on Psycho-Analysis*, Lectures 1, 2, 4-7; Lectures 9-11, 14, 21, 26. (Liveright)
 Weber, *The Protestant Ethic and Spirit of Capitalism*, "Author's Introduction" and Part I; Part II. (Scribner)
 James, *Psychology: The Briefer Course*, "Habit," "Stream of Consciousness," "The Self," "Emotion," "Instinct," "Will." (Notre Dame)
 Peirce, "The Fixation of Belief," "How to Make Our Ideas Clear," "Abduction and Induction," in Peirce, *Philosophical Writings*. (Dover)
 James, "What Pragmatism Means," in James, *Pragmatism*. (Hackett)
 Jung, *Two Essays on Analytic Psychology*, Part I: pp. 3-119. (Princeton-Bolligen)
 Wittgenstein, selection from *Philosophical Investigations*. (Selections)
 Heidegger, *What is Philosophy?* (New College U. Press)
 Woolf, *A Room of One's Own*. (Harcourt-Brace)
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My Week with Newman et al.
by
Leo Linbeck, III

I am a typical 30 year old American. My life is filled with activity, some interesting and novel, some dull and rote. After family, religious, social, and work activities are properly accounted for, there is little opportunity for reflection, still less for true contemplation. I have taken only one real vacation in the last four years (this is the normal state of affairs in any family business) and have not been to a Notre Dame football game in more than five seasons. For my wife Ellen and me, time is a most precious resource, not to be trifled away.

In this context, what I am about to admit will be scandalous to a great many Notre Dame alumni: I took a vacation in South Bend. Not a standard, over-the-weekend-for-a-football-game vacation, but a real, forget-about-your-real-life-for-a-week-and-for-goodness'-sake-don't-call-the-office vacation.

I will always remember the look on Ellen's face when I first floated the idea: it was the same sort of look Teri Garr gave Michael Keaton in *Mr. Mom* when she began to suspect he was losing his mind. After a long pause, Ellen said, "Er, South Bend. In the summer. For a week. [Another long pause as she attempts to recall the section of Canon Law dealing with annulment.] Well, if that's what you *really* want to do."

Hoping to put this rocky start quickly behind us, I told her my motive for a vacation in the Michiana regional area: a one week class being offered in my old major, the Program of Liberal Studies. The teacher was Katherine Tillman, one of the few PLS professors with whom I had never taken a class; the topic was John Henry Cardinal Newman, to whom I had had very little exposure. (*The Idea of a University*, Newman's only work assigned during my academic career, came at the end of the semester and fell victim to my engineering final exam preparations.) Information about the class came from my old friend Mark Dulworth, who was making plans to attend with his wife Carole. This class seemed to be a great opportunity for a peaceful, reflective week to balance the frenetic pace of my typical work week.

Now Ellen is a patient and thoughtful person, and once the initial shock began to wear off, she started warming up to the possibility of a South Bend vacation. Eventually, convinced that a) there were plenty of interesting activities to fill a week, and b) if she passed on this vacation opportunity it may be another four years before another came along, she agreed to give it a try.

Mark, Carole, Ellen, and I arrived at Notre Dame like a band of bedouin traders, with the Dulworth's Ford Taurus playing the role of pack-camel. In contrast to football weekends, Notre Dame in the summer is an oasis, a place of peace and repose in a world of turbulence and ceaseless activity. In a normal work week, my goals are limited to the visible horizon, with practical matters dominating my thoughts - if time is money, spiritual reflection is a very expensive activity. Once in class, however, my daily imperatives were quickly forgotten. I encountered an extraordinary man, John Henry Newman; I engaged a profound book, his *Apologia Pro Vita Sua*; I learned from a caring scholar, Katherine Tillman. The deeper we delved into Newman, the broader my horizons became.

Each class flew by, and on a couple of occasions continued during lunch. There were only four students in the class, a fact which was both exciting and disappointing: exciting because of the opportunity to be more active participant, disappointing because I believe that there are many people who could be great contributors to such a seminar. Even with only five people, though, there was an amazing diversity of experience and interest. In addition to Mark and myself, there was a professor of psychology from Eastern Michigan University and an English teacher from the Chicago public school system. Over and above us all towered Newman, the gentle giant of the nineteenth century, the intellectual who was true to his heart, the silent Father of Vatican II, a guide

and example for all those whose faith is sacrificed and tempered in the cauldron of the modern world.

There were several themes which leapt out of the *Apologia* and into our discussions. The first of these was Newman's pen. It was a powerful laser which originated in the tremendous energy of his soul, was focused through the aperture of his conscience, and emerged brilliantly from the ruby of his intellect. His pen warmed the cold-hearted critic, illuminated the darkness of the modern world, melted the tough alloy of his opponents' arguments, pierced the seemingly impenetrable wall of modern rationalism, travelled (often great distances) with astonishing clarity and intensity, and exposed to our view new dimensions of the hologram of God's revelation. In a world of sound-bites and MTV, Newman's pen is a source of inspiration and hope.

Equal to his pen were the elements of his intellectual method, balance and exploration. Like a marble in a huge concave dish, his mind would roll from edge to center to edge, exploring new territory on each pass. Each time he would return to the center before being propelled in another direction to explore another view of the issue at hand. His belief that all positions contained aspects of the truth created distrust among zealots around the edges of a controversy; still, this belief was no doubt the source of his intellectual vigor. After many excursions to the periphery, having examined all sides, his doubts extinguished, he would come to rest in the center: his point of certitude. He would then pick up the marble, run to the next dish, and start the process again. In a world of extremism and intolerance, Newman's intellectual method is a source of inspiration and hope.

The final and most poignant theme we explored was Newman's courage. When he converted to Catholicism, Newman had no doubt about the consequences: his losses were bound to be great. He would lose his credibility: having long defended the English Church and attacked the Papacy, how could he be taken seriously as an apologist for Roman Catholicism? He would lose his job: having spent his whole life as an Anglican cleric, how would he support himself financially? Most importantly, however, he would lose his friends: how could he live without the camaraderie and companionship of the Oxford community? Yet in the face of these certain losses, he still had the courage to do what he believed right, to follow his conscience whatever the price. In a world of selfishness and moral relativism, Newman's courage is a source of inspiration and hope.

At the end of my week I felt, well, inspired and hopeful. The combination of John Henry Newman, Katherine Tillman, my classmates, and the peaceful summer campus created an ideal contemplative environment. Even weeks after returning to my "real" job, I still continue to reflect on the new insight I gained during my return to the Program of Liberal Studies. Whoever said, "You can never go back," never had this kind of vacation.

The one-week classes that PLS began offering this summer are truly extraordinary opportunities. Since the participants are generally older, they bring knowledge born of experience, a element often missing in a class of college students. Also because the participants generally have no other academic activities during this week (and often the entire summer), sufficient time can be spent on preparing the text. Finally, because the classes are given in an area of their research or special interest, there is an added enthusiasm on the part of the professor. As providers of a liberal education, most professors do not get an opportunity to teach their speciality in any depth; these summer classes, however, let them share their most-loved texts on their most-loved subject matter. It is a great privilege for all involved.

As this was the first summer that PLS offered these one-week classes, there was relatively short notice and minimal publicity. Next year, however, PLS Chair Steve Fallon assures me that the department will get the word out earlier and to a wider audience. This is a good thing, because these classes need to reach more people. In the vast desert of modern American culture, we need to spread the word when we find an oasis. I urge you to come next summer and to be refreshed.

THE EDWARD J. CRONIN AWARD WINNER

The Revolution of the Young Gods and Higher Justice in Aeschylus' *Oresteia*

David Lyon

In his *Nicomachean Ethics*, Aristotle claims, "'justice' and 'injustice' seem to be ambiguous, but because their different meanings approach near to one another, the ambiguity escapes notice . . ." (Aristotle 1129a). Aristotle's assertion presupposes the existence of a universal justice, a singular notion of right and wrong which distinguishes between the actions of the just individual, "the law abiding and fair man," and the actions of the unjust individual, "the unlawful and unfair man" (Aristotle 1129a). In his *Oresteia*, Aeschylus struggles with this notion of universal justice. For Aeschylus, retributive justice, the justice of "blood stroke for the stroke of blood," is a seemingly endless cycle of irrationality, a pattern which, left unchecked, culminates in the utter destruction of humanity (*The Libation Bearers*, p. 104). Yet is there a higher justice, a universal justice of reason which transcends the human passion for vengeance? Perhaps Athene, "the living witness, daughter of Olympian Zeus . . . who was never fostered in the dark of the womb," can guide us in our pursuit of higher justice, encouraging us to look beyond the satisfaction of retribution (*The Eumenides*, p. 158).

Clytemnestra's ruthless murder of Agamemnon is a paradigm of retributive justice; it stems from the passion of vengeance, the overwhelming desire to punish the criminal with the crime. Standing over her husband's corpse, the Queen of Argos arrogantly exclaims, "I struck him twice. In two great cries of agony / he buckled at the knees and fell. When he was down / I struck him the third blow, in thanks and reverence to Zeus the lord of dead men underneath the ground" (*Agamemnon*, p. 80). Agamemnon's death, Clytemnestra contends, is merely the result of divine retributive justice. Holding a bloodied sword and panting wildly, she boasts, "That man is Agamemnon, / my husband; he is dead; the work of the right hand / that struck in strength of righteousness. And that is that" (*Agamemnon*, p. 81). Unchecked passion and untempered vengeance feed off the spirit of Clytemnestra; she is consumed by the thought of righteousness, of invoking higher powers to approve of the slaying of her husband, the man she once cherished, the man to whom she bore her beloved daughter Iphigeneia. Ironically, this beloved daughter, the fruit of their blessed marriage, is Clytemnestra's justification for murder. In response to the Chorus' violent censure, she remarks, "Now hear you this, the right behind my sacrament: / By my child's Justice driven to fulfillment by / her Wrath and Fury to whom I sacrificed this man, / the hope that walks my chambers is not traced with / fear" (*Agamemnon*, p. 82). Overcome by her passions of hate and revenge, Clytemnestra feels no compunction; in the spirit of retribution, she is a just person performing a necessary deed, namely the murder of her husband whom she no longer loves. Retributive justice requires little thought, for it is considered to be an obligation with no alternatives. From a retributive viewpoint, when we judge whether Clytemnestra's actions are just, we must only measure the equality of the retributive action--i.e. whether the death of Iphigeneia is worth the death of Agamemnon. It is nearly impossible to measure this equality or reciprocation of punishment objectively, for such a measurement invariably leads to a judgement of human life, a decision left to the gods alone. Yet Clytemnestra firmly believes that the sacrifice of Iphigeneia warrants such a cruel, unnatural murder; she claims, "In the shadow of this corpse's queen / the old stark avenger / of Atreus for his revel of hate / struck down this man, / last blood for the slaughtered children" (*Agamemnon*, p. 84). She clings tenaciously to the ways of old, the ways of "the old stark avenger," blind to any alternative of justice, insisting that through her actions, "we two [Clytemnestra and Aegisthus] shall bring good order to this house at least" (*Agamemnon*, p. 90). Yet what type of legislating force of right and wrong exists apart from retributive justice?

In *The Libation Bearers*, Electra, grieved and exhausted, prays over her father's corpse, wondering if the "day of destiny [which] waits for the free man as well / as for the man enslaved beneath an alien hand," will come and free her from misery (*The Libation Bearers*, p. 96). The Chorus, composed of foreign, female servants, advises Electra to "invoke the coming of some man, or more than a man" (*The Libation Bearers*, p. 97). In her innocence and grief, Electra disregards the passions of retributive justice by asking, "[Should these men] . . . come to judge them, or to give a punishment?" (*The Libation Bearers*, p. 97). This simple query delineates a marked transition in thought--with respect to justice--if not action. Electra, by mentioning several alternatives of action--i.e. to judge or punish Clytemnestra and Aegisthus rather than kill them--turns away from the dogma of retributive justice, a justice involving no alternatives. The heavily biased Chorus insists that she "say simply: 'one to kill them, for the life they took'" (*The Libation Bearers*, p. 97). In response to the Chorus' retributively biased remarks, Electra questions whether she ". . . can ask this, and not be wrong in the gods' eyes?" (emphasis mine; *The Libation Bearers*, p. 97). Here, Aeschylus emphasizes that retributive justice is not necessarily divine justice, for how could Electra fear divine punishment, specifically retributive punishment sent from the gods, by acting in accordance with principles of divine retribution? The Chorus appeals to an overused maxim, "May you not hurt your enemy, when he struck first," in defense of such retribution (*The Libation Bearers*, p. 97). The Chorus, however, convinces Electra to pray for retributive justice, the justice of death for death; her prayer follows: "I pray that your avenger come, that they who killed you shall be killed in turn, as they deserve / . . . Let Earth / and conquering Justice, and all the gods give aid" (*The Libation Bearers*, p. 98). Yet is the object of this prayer, unfiltered retributive justice, universal?

Orestes, the instrument of Electra's prayer, claims, "The big strength of Apollo's oracle will not forsake me. / For he charged me to win through this hazard / with divination of much, and speech articulate / . . . told me to cut them down in my own fashion . . ." (*The Libation Bearers*, p. 103). Orestes' pursuit of vengeance for his father's murder is grounded in three rational thoughts: one, the urgency of the oracle, two, the passion of his father, and three, the wholly pragmatic, the loss of his estates. Ostensibly, overwhelming passions do not control Orestes' thoughts; he is driven by sound reason, reason finding its roots in divine intervention, passion, and pragmatism.

The women of the Chorus, however, are not content with Orestes's motivation; they appeal to his passions, exhorting him to succumb to hate, rage, and unspeakable anger. The Chorus cries out: "by the will of Zeus let these things be done, in the turning of Justice / For the word of hatred spoken, let hate be a word fulfilled. The spirit of Right / cries out aloud and extracts atonement / due: blood stroke for the stroke of blood / shall be paid" (*The Libation Bearers*, p. 104). The serving women of the Chorus continue, "It is but law that when the red drops have been spilled / on the ground they cry aloud for fresh / blood. For the death act calls out on Fury / to bring out of those who were slain before / new ruin on ruin accomplished" (*The Libation Bearers*, p. 107). Conceptually, retributive justice is wholly impartial, for retribution implies equal punishment in any situation regardless of contingency. Yet by using passion to persuade Orestes to act, the Chorus limits the impartiality of retributive justice; it is no longer an abstraction, but a reality grounded in the most violent of human emotions. This grounding of retributive justice actually confuses and intimidates Orestes. For now, he is in pursuit of the justice of primordial passion, not the justice of reasons, specifically his three formal reasons for pursuing his mother and Aegisthus. A flustered Orestes screams at the ground: "Here me, you lordships of the world below / . . . behold the last sons of Atreus, foundering / lost, without future, cast / from house and right. O god, where shall we turn?" (*The Libation Bearers*, p. 107). Shocked by Orestes' lack of conviction, the Chorus vividly depicts Clytemnestra's ignoble treatment of Agamemnon's corpse and her disingenuous offerings at his grave in order to stir the intimidated boy into action. The Chorus contends that "None can find fault with the length of discourse you drew / out, to show honor to a grave and fate unwept / before. The rest is action. Since your heart is set / that way, now you must strike and prove your destiny." (*The Libation Bearers*, p. 111). The Chorus' intimation that human success is a precursor of destiny is not unlike the Calvinist work ethic:

success in business is an indication of salvation. An impassioned Orestes, stirred by the words of the Chorus, now pursues his destiny, to murder his mother, to follow the principles of blind retributive justice grounded in the passions of reality; he will “turn snake to kill her [his mother]. This is what the dream [Clytemnestra giving birth to a snake] portends” (*The Libation Bearers*, p. 113). Enjoying its apparent victory over Orestes’ doubt, the Chorus sings, “Right’s anvil stands staunch on the ground / and the smith, Destiny hammers out the sword. / Delayed in glory, pensive from / the murk, Vengeance brings home . . . / a child, to wipe out the stain . . .” (*The Libation Bearers*, p. 116). Passions of hate and rage slowly dissolve the murk of human doubt, fear by fear, thought by thought, objection by objection.

Posing as a Daulian stranger, Orestes informs Clytemnestra that her son has died and expresses his sincere regrets; Clytemnestra, upon hearing the “dreadful” news, “put a sad face on before the servants, to hide the smile inside her eyes / over this work that has been done so happily / for her - though on this house the curse is now complete” (*The Libation Bearers*, p. 116). For Clytemnestra, the putative death of Orestes marks the end of the seemingly endless cycle of retributive or blood justice; there is no other member of the family who can rise up and avenge the death of Agamemnon. Yet her joy in the death of Orestes contradicts her sentiments in *Agamemnon*. After killing Agamemnon, she proudly claims, “I swept from these halls / the murder, the sin, and the fury” (*Agamemnon*, p. 86). In retrospect, we can appreciate the folly of such a statement, for how could Clytemnestra possibly cleanse the halls of an immutable, destructive force, thriving on the existence of human victims? After revealing his identity to Clytemnestra, Orestes confronts her, cursing, “You killed, and it was wrong. Now suffer wrong” (*The Libation Bearers*, p. 126). Clytemnestra’s main defense reflects the irrationality of her convictions. In the face of impending death, she does not embrace the principles of retributive justice, but rather she fecklessly whispers, “It hurts women to be kept from their men, my child” (*The Libation Bearers*, p. 126). Thus, the impetus of retributive justice is wholly irrational; it is the whim of hate, anger, and self-delusion.

What are we to think of retributive justice? Aeschylus intimates that retributive justice, blood for blood justice rooted in our most primordial passions, is anything but just. After murdering his mother, Orestes is hounded by “Women who serve this house [who] . . . come like gorgons / they wear robes of black, and are wreathed in a tangle / of snakes” (*The Libation Bearers*, p. 130). For Orestes, retributive justice does not represent stability or closure, but rather it signifies the vicious circle of destruction. Orestes flees from these gorgons, these wretched creatures of blackness, hoping to find sanctuary in the temple of Apollo at Delphi; the Chorus, reflecting on Orestes’ frenzied departure, asks, “Where shall the fury of fate / be stilled to sleep, be done with?” (*The Libation Bearers*, p. 131). Conceptually, retributive justice is fair, inasmuch as it is consistent with abstract principles of equality. Yet in practice, this form of justice is rash, inconsistent, and entirely unreliable. Retributive justice guarantees only the irrational destruction of human life, not the formation of a universal standard of right and wrong. In *The Eumenides*, Aeschylus offers an alternative to retributive justice, a justice of the court of Pallas Athene where reason conquers irrationality.

The Furies or Eumenides represent the most fundamental instruments of retributive justice; they are hideous creatures, similar to “gorgons, only not gorgons either, since their shape is not the same . . . / they are black and utterly repulsive, and they snore the breath that drives one back / From their eyes drips the foul ooze, and their dress . . . is not right to wear in presence of gods” (*The Eumenides*, p. 137). The Furies seek blood for the spilling of the motherblood, blood for the most unnatural of all acts, matricide; the mother, the one from whom all life proceeds, is the source of passion and emotion--in short, the source of our humanity and mortality. For the Eumenides, Orestes’ murder of his mother represents a violation of primeval law, an unspeakable, unjust act punishable by death alone. These “lewd creatures” pursue Orestes to the sanctuary of Apollo at Delphi where “they are caught and overpowered” (*The Eumenides*, p. 137). Zeus’ young son remarks, “See now . . . the repulsive maidens have been stilled to sleep, those gray / and aged children, they whom no mortal man, / no god, nor even any beast, will have to do” (*The*

Eumenides, p. 137). Apollo assuages Orestes' fears by telling him to "clasp the ancient idol in your arms, / and there we shall find those who will judge this case, and words / to say that will have magic in their fingers. Thus / you will be rid of your afflictions, once for all" (*The Eumenides*, p. 137). This healing magic is the mysterious force of reason, reason which can end the irrational cycle of mindless slaughter, the pattern of retributive justice.

The Furies, spurred on by the curses of Clytemnestra's ghost, rise up and confront Apollo, censuring his actions; they exclaim, "Shame, son of Zeus! Robber is all you are. / A young god, you have ridden down powers gray with age, / taken the suppliant, though a godless man, who hurt / the mother who gave him birth / . . . where in this act shall any man say there is right?" (*The Eumenides*, p. 140). In the blackened eyes of the Furies, Apollo is a young, impudent god who completely disregards the rites of primeval passion, the rites of age old wisdom. The Furies maintain that "[Young gods] hold by unconventional force, beyond all right, a throne / that runs reeking blood" (*The Eumenides*, p. 140). Aeschylus establishes a marked distinction between the new gods, the gods of the new justice, and the Furies, the ancient goddesses who guard the primacy of womanhood. In response to the Eumenides' pointed accusation, Apollo claims that the rite of marriage, a natural convention, is more fundamental to the human condition than the rites of motherhood, for "married love between man and woman is bigger than oaths, guarded by right / of nature. If when such kill each other you relent / so as not to take vengeance nor eye them in wrath, / then I deny your manhunt of Orestes / goes without wrath" (*The Eumenides*, p. 143).

The Eumenides, however, insist that there is no higher justice than the vengeance of the dead mother. They eye Apollo contemptuously and admonish him: "You must give back the blood from the living man / red blood of your body to suck, and from your own / I could feed, with bitter-swallowed drench . . ." (*The Eumenides*, p. 144). The rights of these loathsome creatures stem from their very existence. Symbolically, they are the deepest passions of hate and vengeance, uncontrollable emotions which are inherent in every human being. The Furies claim several fundamental powers and rights which proceed from the nature of the human character; they are "strong-skilled," and directed in their pursuits; they safeguard the memory of evil, never allowing an unjust act to go unnoticed; they are impervious to mortal persuasion; and, they are privileged, for "Privilege / primeval is mine, nor am I without place / though it be underneath the ground / and in no sunlight and in gloom that I must stand" (*The Eumenides*, p. 148). The deepest passions of mankind, like the Furies, are buried in the darkest recesses of our souls, awaiting injustice or the lack of retributive justice.

Athene, the goddess of wisdom sprung from the head of Zeus, is the divine judge of Orestes' fate. After listening to the accusations of the Furies, she contends that "since the burden of the case is here, and rests on me, / I shall select judges of manslaughter, and swear / them in, establish a court into all time to come" (*The Eumenides*, p. 152). Clearly, the justice of Athene, of calculated thought and reasoned principle divorced from passion is different from the justice of the Furies. Her divine court is a shining beacon of the new, higher justice of humanity, a justice that transcends mindless blood for blood rituals. Ironically, the establishment of Athene's higher court leads the Furies to believe "the House of Justice has collapsed" (*The Eumenides*, p. 153). Perhaps the House of Retributive Justice has collapsed; all that remains is its faulty structure of uncontrollable passion. Surely, if we are to build a house of Justice, we will use the most durable, universal material--that of reason.

The Eumenides' questioning of Orestes signifies a new era of higher justice. Orestes defends his murderous actions, maintaining "[Clytemnestra] murdered her husband, thereby my father too" (*The Eumenides*, p. 156). Yet the Furies maintain that since "the man she killed was not of blood congenital," Clytemnestra's crime is not as severe as Orestes' primordial transgression. Orestes appeals to Apollo, the oracle who guided him in the slaying of his mother, asking, "But was the bloodshed right or not?" (*The Eumenides*, p. 157). Apollo claims, "[Orestes] had done better than worse, in the eyes of a fair judge . . . [for] it is not the same thing for a man of blood to die / honored with the king's staff . . . / and that by means of a woman "

(*The Eumenides*, p. 157). In short, Apollo bases his claims on the primacy of the convention of marriage, not the controlling passions of the motherblood. For Apollo, the mother "is no parent of that which is called / her child, but only nurse of the new planted seed / that grows . . . there can / be a father without a mother . There she stands, / the living witness, daughter of Olympian Zeus." (*The Eumenides*, p. 158). Athene, a young goddess conceived from the head of Zeus, is a reflection of absolute reason, of divine intelligence. Her actions and speech are divorced from the passions of humanity which find their origins in the womb of the mother. In this spirit of divine reason, Athene enters her sanctuary on the Acropolis, the new House of Justice, prepared to deliver her verdict.

Athene instructs the jurors to "stand upright / now, take each man his ballot in his hand, think on / his oath, and make his judgement" (*The Eumenides*, p. 160). In delivering instructions to the jury, Athene delivers instructions to the whole of humanity. We too should think on oath rather than act on passion in order to render a just verdict. Athene explains that "There is no mother anywhere who gave me birth / and, but for marriage, I am always for the male / with all my heart and strongly on my father's side." (*The Eumenides*, p. 161). In the case of Orestes, "where the wife has killed her husband, lord of the house, her death shall not mean most to me. And if the other votes [of the jury] are even, then Orestes wins" (*The Eumenides*, p. 161). The jury "whose ballots are equal number for each side" secures Orestes' fate; he is saved by the higher justice of Athene, the justice of rationality, of closure, and of fairness.

The Eumenides, reeling from their loss, revile the impudent, young gods: "Gods of the younger generation, you have ridden down / the laws of elder time, torn them out of my hands" (*The Eumenides*, p. 163). Ignoring the Athene's response, they persist in their criticism of this higher court: "They have wiped me out and the hard hands of the gods / and their treacheries have taken my old rights away" (*The Eumenides*, p. 164). The blood of vengeance is no longer a universal standard of right and wrong, of justice and injustice. Convention and reason control passion, keeping it in check, insuring that it stays "beneath the ground." Athene interrupts the tirade of the Eumenides, exclaiming "You are goddesses. Do not in too much anger make this place of mortal men uninhabitable" (*The Eumenides*, p. 164). Athene, in her divine wisdom, bribes the Eumenides to remain in Athens, for they "are far wiser than . . . [she]" (*The Eumenides*, p. 164). She understands that these forces of passion, if checked and controlled, are invaluable assets. The Eumenides "accept this home at Athene's side / I shall not forget the cause of this city . . . so with / forecast of good / I speak this prayer for them / that the sun's bright magnificence shall break out wave / on wave of all the happiness / life can give." (*The Eumenides*, p. 168).

Yet what is the exact nature of this new justice? In his *Oresteia*, Aeschylus does not attempt to define justice, for any such definition precludes the existence of tragedy. He invites us to examine his tragic trilogy in a symbolic manner. On the surface, Athene's decision appears to be anything but rational, for she simply asserts that she favors the male in all affairs but marriage. Yet her statements express a profound symbolic truth; Athene always sides with the male, a figure who is considered divorced from the passions of womanhood. The mortal jury that is unable to decide Orestes' fate represents the whole of humanity, for we too are a "hung-jury" with respect to the distribution of justice. Athene's presence, the metaphorical expression of absolute reason, reason from the head of Zeus, "intelligence not to be despised," is the central element of justice (*The Eumenides*, p. 165). Thus, we can roughly maintain that human justice is correct judgement based on pure reason.

Now, as Aristotle contends, we can no longer notice the ambiguity of "justice" and "injustice." For in Athene's House of Justice, justice appears to be the product of reason alone, and injustice the product of reason's contrary, irrationality. These "different meanings" of the concepts of "justice" and "injustice" certainly "approach near to one another." In order to insure the growth and safety of this House, we must subjugate our primordial passions, bribing them to remain underground, checked by our powers of reason. And if we are successful, perhaps the "sun's magnificence shall break out wave / on wave of all the happiness / life can give across . . . [our] land" (*The Eumenides*, p. 167).

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| Natasha M. Gaul | Two Case Studies of Civil Disobedience: Henry David Thoreau and Dr. Martin Luther King, Jr. | Walter Nicgorski |
| John S. Gleason | The Enlightenment in Russia: The Influence of Enlightenment Philosophy on Russian Social Reformer Alexander Radishchev (1749-1802) | Walter Nicgorski |
| Jeanne Heffernan | The Ultimate Truth: Knowledge as Love | Katherine Tillman |
| Margaret C. Hobday | Love in La Mancha: Cervantes' Criticism of Social Reality through His Depictions of Women in <i>Don Quixote</i> | Henry Weinfield |
| Karen M. Hohberger | Mechanistic Reductionism and Physiology: Body and Soul | Phillip Sloan |
| David A. Iacoponi | Some thoughts on Science and Philosophy in Light of Galileo's <i>Two New Sciences</i> | Phillip Sloan |
| Christopher Infante | Guardianship and Internalized Divinity in the Early Poetry of William Blake | Henry Weinfield |
| Mel Jiganti | Being in Nature and Architecture | Phillip Sloan |
| Patricia A. Jochum | Catholicism and the Environment: A Continuation of Catholic Social Training | Phillip Sloan |
| Susan P. Kaiser | Major Fairy Tale Themes and Motifs in C.S. Lewis's <i>Chronicles of Narnia</i> | Thomas Werge |
| Colleen M. Kelly | The Love Song of Holden Caulfield | Henry Weinfield |
| Mark Kromkowski | Aristotle's Politics: <i>Eudaimon Spoudaiou</i> and <i>Eudaimon Poleos</i> | Walter Nicgorski |
| William C. Lamboley | The Justification of Philosophy: The Argument Between Plato and Aristotle: A Poetic and Political Account of Philosophy, or a Philosophic Account of Politics | Elliot Bartky |
| Roy P. Landry | Malory's Morte D'Arthur: The Tale of the Sangreal and the Crisis of Modernity | Henry Weinfield |
| Shannon M. Lynch | The Struggle of Professional Women Musicians in Late Nineteenth-Century America | Linda Austern |

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| Kerri McCarvill | Women's Costume as a Construct of Patriarchal Society: A Study of Female Clothing in Post-Revolutionary France | Linda Austern |
| Mary G. McDonough | Toward a More Human Church: An Historical Analysis of the Catholic Church's Position on Love, Sex, and Marriage from 1930 to the Present | Cornelius O'Boyle |
| Katherine McFadden | Politics, Religion, and The Quality of Life in America | Walter Nicgorski |
| Heather L. Meaney | Understanding the Mystery of Love Balthasar's Christology as Found in <i>Mysterium Paschale</i> | David Schindler |
| Laura A. Mollach | The Socialization of Gender Roles Found in Baroque Art | F. Clark Power/ Linda Austern |
| Christopher Murphy | A Study of the Reception of Frank Wedekind | Cornelius O'Boyle |
| Michael Newhouse | Rejecting the Ghost and the Machine: A Criticism of and Response to Modern American Individualism in Light of a Collaboration Between Robert Bellah's <i>Habits of the Heart</i> and Gabriel Marcel's <i>Man Against Mass Society</i> | Walter Nicgorski |
| Samuel A. Nigro | A Historical, Sociological, and Philosophical Investigation into the Validation Scientific Knowledge | Phillip Sloan |
| Michael J. Owens | Alternatives to Prison | F. Clark Power/ Bryan Byers |
| Michael E. Penman | D House Dat Heru Built: African-American Poetry and Poetics | Henry Weinfield |
| Karl T. Roemer | The Good High School English Teacher: A Romantic and Progressive Analysis | F. Clark Power |
| Barbara K. Sain | The Dynamic of Love: The Theme of Action and Contemplation in the Theology of Hans Urs von Balthasar and Its Implications for a Catholic Understanding of Social Action and the Church | David Schindler |
| David Schindler, Jr. | Grace Comes Somehow Violent: A Christian Reflection on the Existential Concept of Tragedy with Continual Reference to Nietzsche | David Schindler |

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| Stephen C. Smith | Ethics: The Most Important Requirement for the Physician-To-Be | Phillip Sloan |
| Bridget M. Spann | Simone Weil's Search for Truth: Attentive Waiting Amidst Affliction | Katherine Tillman |
| Eric T. Stach | The Appointment Process to the United States Supreme Court: From the Battle in Philadelphia to the Battle Over Bork | Walter Nicgorski |
| Eleanor R. Starkey | Aging and the Aged: An Investigation into the Physiological, Psychological and Societal Factors Concerning Aged Individuals in Our Society | F. Clark Power/ Grace Dawson |
| Elizabeth M. Toohey | An Essentially Feminine Mode of Expression: Women in the Architectural Profession | Cornelius O'Boyle |
| Gabriela V. Villalba | Milan Kundera's Unbearable Lightness of Being: An Exploration of the Realm of Human Existential Possibilities Through the Characters of Tomas and Tereza | Cornelius O'Boyle |
| Thomas Vogl | The Golden Fleece, the Golden Ass and the Magna Mater: An Examination of the Feminine Archetype in Roman Literature | Brian Duvick |
| Michelle Wood | Seeing Through the Eyes of the Soul: Cardinal John Henry Newman's and Sir Edward Elgar's <i>The Dream of Gerontius</i> | Katherine Tillman |

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 1955

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

Class of 1957

E. Robert Premo is a computer programmer analyst, civilian USAF employee at Wright-Patterson Air Force Base, in Ohio. He was appointed to archdiocese of Cincinnati's commission on social action & world peace; active on committees for adult religious education; participant in track & field meets, swimming meets, running, racewalking, & triathlons, and "hashing." He would like to see views of updating the great books list. His address is 316 C Lovington Drive, Fairborn, OH 45324-4543.

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 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)

Class of 1971

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

Class of 1972

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

Class of 1973

(Class Correspondents: John Astuno, 1775 Sherman St. #1875, Denver, CO 80203-4316 and John Burkley, 2008 Lane Road, Columbus, OH 43220-3010)

Class of 1974

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

Added by PLS Office:

(Carl) Bill Bosch is a school counselor. In May 1992 he was awarded "Counselor of the Year" by the Connecticut School Counselors Association. His address is 15 Michael Circle, Oxford, CT 06478.

Class of 1977

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

Added by PLS Office:

Rev. Anne Dilenschneider is a United Methodist pastor. She taught "Women & Religion" this spring for religious studies department at CA State University, Chico—an upper division course. Anne was ordained in Sacramento June 28th and is moving to pastor the Ukiah United Methodist Church. Her new address is 398 W. Smith St., Ukiah, CA 95482.

Scott Medlock was received into the Catholic church this summer and is being sent to minister in Alaska. This was a hard decision for him because he was a methodist minister.

Class of 1979

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

Added by PLS Office:

Dennis G. Fazio is a mid-school language arts teacher for Moriarty in New Mexico. He is trying to be a good father to his nine-month old Louis Lee. His address is 939 Buena Vista Dr., SE, #F 201, Albuquerque, NM 87106.

Joseph Gill is an Assistant Attorney General for the state of Maryland and is still reading about Darwinism.

Robert Massa is a journalist, and his address is 67 East 11th St., #718, New York, NY 10003; phone: (212) 505-7815.

Class of 1980

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

James & Mary Schmidlein Rhodes are proud to announce the birth of their son, Matthew Francis born December 4, 1991. They also have a new address: #9 Southcote Road, St. Louis, MO 63144.

Alan & Tiny Crowley (12 Pinardville Heights, Manchester, NH 03102) are the proud parents of Mary Christina, born December 25, 1991. Mary Christina joins her big sister, Katie. Alan is on the faculty at St. Anselm's in Manchester, NH.

Karl and Kerry Cavanaugh Van Lith are doing well in Madison, Wisconsin, with their two daughters, Greta and Anneke. Kerry works part-time for Kuna Mutual Insurance Company as an attorney. Kerry is proud to report that she now drives a black mini-van.

Mary Walsh is working as an engineer for Proctor & Gamble in Cincinnati, Ohio. Her two children, Christopher and Emily are doing well and have inherited their mothers brain power.

Steve Miller is an attorney in Kansas City, MO. He and his wife Susan will be celebrating his second wedding anniversary in November, 1992

All other 1980 GP'ers are invited to report on their current status.

Former Faculty Note: William Frerking a/k/a Fr. Thomas has been appointed to the position of Headmaster at the Priory Preparatory School in St. Louis, MO.

Class of 1981

Janice Peterson just finished specialty training in family medicine and is an emergency room physician. Her new address is 59621 Lee Rd., South Bend, IN 46614.

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)

Added by PLS Office:

Sharon Keane is a legislative assistant for the U.S. Senate. She is attending the Maxwell School in

government at Syracuse University from the fall 1992–summer 1993. Her new address is Jefferson Tower, 50 Presidential Plaza #403, Syracuse, NY 13202.

Beth (Zangmeister) McCormick is a full time mother (she puts in a lot of overtime). She and her husband Jon just had their second son, Andrew. She loves hearing about what other alumni have done with their lives. Her new address is 7833 N. Tripp, Skokie, IL 60076.

Class of 1985

(Class Correspondent: Laurie Denn, 10120 Lyndale Circle, Apt. 313, Bloomington, MN 55420)
Added by PLS Office:

Ann Nicgorski spent the summer of '92 as cataloger for the Greek-American Excavations at Mochlos on Crete. From August to May of 92/93, she will be learning and doing dissertation research as a Fulbright Scholar at the American School of Classical Studies at Athens. She welcomes any and all correspondence from friends and classmates at the American School's address, 54 Souidias Street, GR-106 76 Athens, GREECE.

Tom Weyenberg is a manager for market development at Lubrizol Corp. He and his wife, Laura had a son, Andrew Thomas, on February 5, 1992!! "My education begins anew!" His address is 3544 Meadowbrook Blvd., Cleveland Heights, OH 44118.

Class of 1986

(Class Correspondent: Margaret (Neis) Kulis, 536 Hinman, 2N, Evanston, IL 60202)
Added by PLS Office:

Charles A. Kromkowski's new address is 115 Mimosa Drive 207, Charlottesville, VA 22903.

Felicia Leon is the Peace & Justice Education Coordinator, for Iona College in New Rochelle, NY. She is an adjunct, teaching "Current World Problems: Issue in Peace & Justice" and "Intro to Peace Studies: The Struggle with Human Violence." She took a group of students to South Dakota to do a peace studies course this summer. It is one way Iona is creating alternative quincentenary events. Her home address is 15 1/2 Marathon Place, Port Chester, NY 10573, phone # (914) 937-4908; and her work address is Iona College, 715 North Avenue, New Rochelle, NY 10801, phone # (914) 633-2609.

Class of 1987

(Class Correspondent: Terese Heidenwolf, 41 Valley Park South, Bethlehem, PA 18018)
Added by PLS Office:

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

Class of 1988

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

Class of 1989

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

Kate Kennelly is a law student at Northwestern University Law School. She will be graduating in May 1993 and hopes to work for the U.S. Attorney's Office. Kate was on the winning team (3-person team) for the National Championship of the ABA National Trial Competitions. Her present address is 2318 N. Sheffield, #3-W, Chicago, IL 60614.

Tony Lawton graduated from Temple with an MFA in Acting. He is working this summer at Kentucky Shakespeare Festival, where he will act in *Othello* and *Much Ado About Nothing*. His address is 520 W. Magnolia St., Louisville, KY 40208.

Teresa Olsen is in her fourth year of her Ph.d. program in Medieval Studies in Canada. She has finished the coursework and will be teaching and researching next year. Teresa's thesis is on

the anthropology and the relation between body and soul, in the writings of William of St. Thierry, a topic she began researching while working on her senior essay. Her address is 312 Montrose Ave., Toronto, Ont., M6G 3G8, Canada.

Class of 1990

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

Added by PLS Office:

Katie Gruber is tutoring Russian & catering. She will be studying Russian at IU this summer and then beginning at Ohio State this fall for an M.A. in Slavic Languages & Literatures and a certificate in area studies. She would enjoy hearing about what people are reading and thinking about after PLS. She just finished John Irving's *A Prayer for Owen Meany*—fantastic! Her address is 1309 Hillcrest Rd., Cincinnati, OH 45224.

Barb Martin and John Ryan were married in May.

Class of 1991

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

Greetings! Thanks for the prompt response to my plea for information. According to your letters, most everyone can be organized into a few categories—law school, academia, volunteer, and business. Also, I included some news I heard on the grapevine. If it's incorrect, sorry! You'll have to send me a letter yourself next time.

Bob Allard just finished his first year at the University of San Francisco law school and is working at Macy's in San Francisco until second year commences.

Frank Timons completed his first year at Notre Dame law school. This summer he's working in a plaintiff's firm in Chicago and will serve as assistant rector in Stanford next year.

John Bransfield is at law school somewhere in Chicago. He said the year passed without incident—no yelling or rudeness. You've come a long way from Seminar I, John!!

Susan Shull is teaching 3rd grade in her hometown of Waynesboro, PA and is pursuing a master's degree in education.

Matthew Powell is moving to New York to attend NYU and study for a master's in performance studies.

Cara Anthony just ended a year's service with Holy Cross Associates in Oakland, CA working with developmentally disabled adults. She is at the Graduate Theological Union in Berkeley and *Loving it!* She met a Ph.D. student from PLS named Tom Leininger . . . "The Program is everywhere." Her new address is 3125 Lewiston Ave., Berkeley, CA 94705.

John Seckinger is returning to St. Bonaventure High School in New Mexico for his second year as a volunteer teacher. This year he plans to organize a seminar with his students to discuss the Navajo Philosopher King.

Bridget Deegan just finished a year with the Jesuit Volunteer Corp. in Bend, OR as a Bereavement Coordinator. When she's not out helping others, she spends her time hiking, camping and other outdoorsy activities.

Hao Tran finished a year volunteering in Montgomery, AL as a high school religion teacher. Last I heard, Milwaukee was to be her next stop.

Alyssa Fleck is working for Kemper Financial Services in Kansas City and living with Kerri McCarvill, who is employed by Arthur Andersen. Their new address is: 5700 Foxridge Dr., Apt. 522, Mission, KS 66202.

David Glenn is pursuing a master of science degree in Industrial Management at Northern Illinois University. He's also interning as a safety consultant in Chicago with an insurance broker called Frank B. Hall.

Grapevine News:

Kristen Benedict is attending John Marshall Law School in Chicago.

Kris Funk is volunteering somewhere in Chicago.

Mike Reidy is working toward a Ph.D. in philosophy of science at the University of Minnesota.

Finally, the last I've heard about Conor Burns is that he's trekking around Maine for some unknown reason.

As for me, I'm here in Oxford, England taking classes in management theory. Please send any news to me for publishing in the next newsletter. Also, don't forget to send change of addresses to Debbie. Cheers!

Ann Mariani (she received a scholarship to study at Oxford University.)

Added by PLS Office:

The Texas countryside is racing past with unbelievable speed as I watch it from the window of this Greyhound bus. A bus I might add, which broke down but once on this trip, at a casino in Nevada. My final destination is Sioux Falls, South Dakota, where I'll be working on a reservation if all goes well. If not, I'll go east-go Greyhound.

The first year of medical school is behind me now, for which I am immensely grateful. Mine was not the smoothest of transitions. After three years of great books seminars my life was transformed—now I commit slides of sliced intestine to memory. The jejunum is actually quite beautiful when stained in fuscina and royal blue.

It was a jolt to leave Notre Dame for a school which is 70% mormon, with 30% BYU grads. Many of us went camping together, though, and that put to rest a lot of questions. I am converting to Mormonism and will be married in the Temple this August.

Well, that's not strictly true. But I have a new respect for the Mormon way of life, if not for their theology. All had an appreciation of the beauty of southern Utah, with its red rock canyons and massive cliffs eroded by wind and water.

In the past year I have spent an excessive amount of time memorizing glycolysis, embryological development, physiology and neuroanatomy. The amount of time spent poring over dead bodies was downright unhealthy; we sought relief in prayer and drink. At year's end we began to see a few patients. I have been impressed by the dignity many doctors respect while treating their patients—with several painful exceptions. One patient was especially notable—at age 19, he's had cancer for two years and been in the hospital 50 times. While facing a 45% survival rate, he's vowed cancer won't defeat him—he won't miss a day of school and continues his hobby of bungee jumping.

My life in a nutshell. Formation, transformation; chaos and peace intermingled.

Cathy Olsen, 211 Burgess, Sioux Falls College, Sioux Falls, SD 57105.

Hello fellow class of '91 PLS'ers. I stopped by the office and Debbie asked if I wanted to put anything in *Programma*. Since I do have "news" and have become such a bad letter-writer, I couldn't pass up the chance. You may (or may not) remember that I was in Atlanta this year at Emory University. I got my M.A. in philosophy, but am now "selling out" (as I'm told) and starting law school at Yale. I pray that I can remain faithful to the ideals of the Great Books: love of truth, justice, beauty, wisdom, etc. in this new realm. I also got engaged and will be married to Randall Kolar on June 5 of next year. Randy got his Ph.D. from N.D. in civil engineering and will be teaching at the University of New Haven. If any of you are ever in the New Haven area, *please* stop by. I'll be living in the law school dorm. I have missed PLS *so much* this year, especially the incredible people I got to sit with in seminars. Thanks for the great years together and God bless you all.

Maria Rhomberg

I'm in the Holy Cross Associates Chile Program. From December of 1991 until December of 1993, I'll be living in Santiago in a "poblacion" (popular sector) 45 minutes SE of the center of town. After a month of orientation at ND last August, I and the 4 other Associates went to Cuernavaca, MX for a few months of language training & plenty of travelling to Mexico City, the towns on the western coast & visits to pyramids & archaeological sites around the area. Yes, I did study there also.

My work here consists of directing a women's group here in the neighborhood. We cover topics like personal development, health, legal rights of women here in Chile, civics education &

spirituality. During election time we invited about 10 different mayoral candidates to speak to us over "onces" (their meal of tea/coffee and bread/cake, etc). I find myself learning a lot more from these women than they could ever be learning from me. I do though, find them overcoming some of their marital/personal problems as a result of our meetings.

I'm also working in the "Vacaria de la Solidaridad," a vicariate that was the voice for the voiceless in speaking out on the human rights violations under the 17 year military dictatorship of Gen. Agosto Pinochet. I work in the education department there & will be until the end of the year. Then I will start work in the orphanage down the street as a "substitute-mom" & helping plan activities.

I have to admit that learning the reality of the poor & the situation of violence against women here, has been overbearing & extremely frustrating at times. I am learning a lot though, and finding time to enjoy all that Latin America has to offer. Recently I started singing and dancing with a folklore group in the neighborhood. Although our biggest "gigs" haven't been "Broadway gigs" (fund-raising events & entertainment between Bingo games) we're preparing to perform in restaurants for their National Independence Day. Peace,

Sarah Johnson, Asociados de Santa Cruz, Casilla 1271, Correo Central, Santiago, Chile (until the end of November)

You are probably wondering what this Chicago woman is doing in the state of Texas. As I come to a year's close here, I often find myself wondering about how I got here. Although I have yet to figure out how I got here, the why has become very evident. Life has been a utopia of sorts for me in Austin. I came down here as a VISTA (Volunteers in Service to America) volunteer last August. The Austin Tenants' Council sponsored my work and I began to develop a program called the Bilingual Community Outreach Project (BCOP). While this very grass-roots organizing consumed most of my energies and curiosities for the past twelve fulfilling months, I have found ample time to make friends, travel, and enjoy myself. Although grass-roots community organizing is a frustrating and difficult task, it offers one the chance to both serve an outside community while exploring the community within oneself. This constant challenge caused me to grow and learn more than ever. Probably the toughest hurdle to jump was living on a budget even lower than that of a student. But I adjusted well enough.

As my year's contract comes to a close on August 28th, two new VISTA volunteers will replace me and continue the project. I foresee many teary goodbyes and a long drive with only good memories behind me and many hours to reflect and plan. Rather than returning home to Chicago, I will be driving even further into the sunset (a romantic picture of a rather dry and sandy trip). In September, I will begin a master's program at Stanford University in Palo Alto, California in Educational Administration and Policy Analysis. In some ways I am surprised to discover where I am at this point in my life. If you would have asked me five years ago, the answer would have been very different. In many ways, good or bad (we won't know that until much later), the good ole' PLS Senior thesis experience guided me in this direction. I send my deepest thanks to Dr. Clark Power for his support and guidance. Believe it or not, I couldn't be happier or more excited to take on this new challenge.

I send my regards to all PLS folk - graduated and current. May life continue to exceed or confuse all expectations anyone may have. Peace and love,

Danica Petroskius

Class of 1992

David Foster is at graduate school studying in English. He is living, working, and learning in Des Moines, IA at Drake University. His home address is 1023 25th St., Apt. 2, Des Moines, IA 50311.

Liz Toohey is in Northern Ireland doing volunteer service work for the national outdoor education center. She is learning & teaching hiking, canoeing, rock climbing, etc. Her address is 143 Central Promenade, Newcastle, C. Down, BT 33-OEU, NORTHERN IRELAND.

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

Richard Allega
John Bransfield
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The Robert Clements Family
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Contributions to the Edward J. Cronin Fund

C. William Bosch, II
Mary (Katie) C. Gruber

Contributions to the Stephen Rogers Memorial Fund

Dr. David Carlyle
Patrick A. Mannion
J. Michael Sigler
Gregory St. Ville
Mary Elizabeth Wittenauer
Beth Zangmeister McCormick

SUMMER ALUMNI/AE SEMINARS
SUMMER, 1993

TO ALL ALUMS:

This past summer we initiated an experimental summer school program of one-week seminars on single great texts, taught by our faculty in an advanced great books seminar format. Successful seminars were held on Joyce's *Portrait of the Artist as a Young Man*, the Gospel of John, Milton's *Paradise Lost*, Tolstoy's *Anna Karenina*, and Newman's *Apologia pro Vita Sua*. Several of our alums were able to return for these seminars. (See Leo Linbeck's fine essay on pp. 13-14.) We hope to make this a regular summer offering if support is sufficient.

We are now determining the degree of interest in a similar set of seminars next summer. These courses carry one-hour graduate credit and they meet for five days for one week. Tuition this summer was a very reasonable \$122 per credit hour. Some alums brought their families and were able to stay in the Alumni Hall facility on campus at reasonable cost.

Next summer, we are considering having one or two of these seminars during the week of Alumni Reunion (May 31-June 4), enabling those of you returning for the Reunion to participate. The others will be scheduled throughout the summer.

All seminars will be taught by regular Program faculty. Below is a tentative list of seminars. Each will be taught once; the number key indicates the weeks the seminar leaders are available to teach.

Augustine, *Confessions*
Prof. Kent Emery
1-3

Rousseau, *Emile*
Prof. Felicitas Munzel
1-10

Hamilton, Madison & Jay,
The Federalist Papers
Prof. Walter Nicgorski
6-10

Moral Development
Education
Prof. F. Clark Power
1-4

Darwin and Creation
Prof. Phillip Sloan
6, 9

Newman, *University
Sermons on Faith and Reason*
Prof. M. Katherine Tillman
1, 4-8

Gospel of John
Prof. Michael Waldstein
1-4

English Romantic Poetry
and Poetics
Prof. Henry Weinfield
1-3

1. 5/31-6/4
2. 6/7-6/11
3. 6/14-6/18
4. 6/21-6/25
5. 6/28-7/2

6. 7/5-7/9
7. 7/12-7/16
8. 7/19-7/23
9. 7/26-7/30
10. 8/2-8/6

With this much time for planning, we would hope that some of you will be interested in returning to Notre Dame for a week of continuing education in the Program. If you are interested, please return the self-addressed form below. When we have planned the roster of seminars, you will be notified with further details.

We must submit our summer schedule to the Dome by November 13. It would therefore be helpful to have your response before the end of October.

Name: _____

Telephone: _____

Address: _____

Class of: _____

_____ Yes, I would like to learn more about these seminars and to receive the schedule of seminars when it is available.

I am interested in the following seminar[s].

The following weeks would be most convenient

___ I would need accommodations for a family

___ I am planning on attending the Alumni Reunion weekend