



PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
Volume XVI, No. 1 April, 1992

A VIEW FROM 215

Greetings once again to our many friends. The editor, Stephen Fallon, has assembled once again an interesting issue, with news of alumni/ae and faculty activities. I am sure you will read the descriptions of Lou Nanni's new position with the South Bend Center for the Homeless with interest. He has given vision and direction to an important public service project of our community. Lou is also the youngest member of the Notre Dame Board of Trustees.

I take this opportunity to announce that Professor Fallon will succeed me as Chair in August, and I will return, with genuine enthusiasm, to the ranks of regular teaching and research. This has been an important year for the Program. When Father Malloy became the new President, he asked for an external and internal review of all the departments and programs. We have completed the most important stage of this review in February, and I can report that the external review reports are very supportive. The Program is a unique entity in the landscape of American higher education. It is the only such program to exist as a regular department in a major university surrounded by strong disciplinary and graduate programs. But for the dedication of the faculty, students and alumni/ae to the ideals of the Program since the days of Fr. Cavanaugh and Otto Bird to that of the present, our existence could have been a precarious one. Instead, I look forward to a period of continued growth and even to an extension of this ideal of education outside the confines of Notre Dame. The reviewers from Princeton and Yale were openly envious of Notre Dame for its support of this program of study.

This year the Program is sponsoring a lecture series, with the help of the Paul and Barbara Henkels fund, entitled "Canonicity and its Critics." This has enabled us to bring several outstanding speakers to campus to address some of the more important theoretical issues surrounding the current debates over required curricula, multi-culturalism, and assumptions about the concept of an authoritative tradition. The relevance of this for our Program is obvious. But the intention of the series is not primarily to validate our current practice. We also are concerned to engage the debate from the perspective of an educational program with substantial experience with the results of a required program of reading of classic texts. We hope to be able to assemble a number of original papers and responses for eventual publication.

Other news of some note. Professor Frederick Crosson is spending this year as director of the Arts and Letters London program. Owing to the large number of our majors accepted into the

London program in the spring of 1993, we will be replacing Fred's contribution with Walter Nicgorski, who will serve as assistant director of the London program and teach some of our courses in London. Many of our juniors each year participate in this successful Notre Dame foreign program.

I regret to announce that this year will also mark the terminal year for professor David Schindler, who will leave the Program to join the John Paul II Institute in Washington D.C. as a member of their distinguished theology faculty. I am sure all the faculty and all his current and former students join me in wishing him all the best in this new position. We offer him public thanks for his many years of dedicated teaching with us. He has contributed a farewell note to all his friends in the Faculty News section below.

As a final item, I take this opportunity to invite you to participate in a new enterprise in the Program's history, the summer "Alumni/ae Seminars." We have decided to gear this year's summer school program directly to our many alumni/ae and friends. As the enclosed announcement explains, we will offer a series of one-week advanced "Great Books Seminars," each devoted to an individual text, taught by members of the faculty with particular expertise in these books. The seminars may be taken in any combination and each week will count as one credit hour. Our first two seminars will be held concurrently the week immediately following Alumni Reunion weekend (June 8-12), conducted by professors Nicgorski and Cronin. The others will be held during the regular Summer School term (June 22-July 31).

If you are interested in attending any of these seminars, please respond directly to the Graduate School office and request application materials for summer school as soon as convenient. We hope to have an initial count by early May. These seminars will only be possible if we have a minimal number of registrants. If these seminars are successful this year, we will intend to make a changing list of these seminars a regular summer school offering. I do hope you will take this opportunity to attend one or more of these. You will note that application can be made to the Alumni Hall to obtain space for your family. It could be a fine summer vacation, with use of the Notre Dame recreational facilities as an enticement.

Phillip R. Sloan
Chair, Program of Liberal Studies

FROM THE EDITOR'S DESK

I hope that you will enjoy this issue of *Programma*. As he has for the past several years, Father Ayo has agreed to share with you his homily from the annual PLS Memorial Mass. I think that you will find both interesting and inspiring the account of the work of Lou Nanni, PLS'84, as director of the South Bend Shelter for the Homeless. This article appeared originally in the *South Bend Tribune*; I am grateful to its author, Becky Emmons, and to her editors for permission to reprint. You will also find my 1991 PLS Opening Charge, "Heretics in the Truth."

As always, I welcome from our graduates letters to the editor and submissions of other sorts. I would be delighted to see alumni/alumnae reflections and opinion become a regular part of *Programma*.

Stephen Fallon
Editor, *Programma*

Faculty News

Linda Austern had an article entitled "'No Women are Indeed:' The Boy Actor as Vocal Seductress in English Renaissance Drama" accepted into a forthcoming interdisciplinary anthology of essays on female vocalicity in the western world; she continues working on her book on the music and philosophy of sixteenth- & seventeenth-century England, which she hopes will be completed this spring.

Fr. Nicholas Ayo sends this word: "The first printing of *The Lord's Prayer: A Study Theological and Literary* has been bought by a book club as their March offering. As I write this the book is still at the printer, but there is reason to hope. My first semester was saddened by the death of my mother, my brother, and my sister-in-law. On December 27, a grandnephew named Nicholas was born."

Fred Crosson is in London directing the Notre Dame program.

Michael Crowe was on leave for the Autumn semester, working on his *Calendar of the Correspondence of Sir John Herschel*, which will contain summaries of each of the approximately 15,000 surviving letters to and from Herschel. In November, 1991, University Publication of America published *The Letters and Papers of Sir John Herschel: A Guide to the Manuscripts and Microfilm*, which Crowe edited. He has been invited to deliver a lecture on John Herschel on March 7, 1992 (the two hundredth anniversary of Herschel's birth) at a special meeting of the Royal Society of South Africa in Cape Town, SA.

David Schindler has accepted an appointment as the Laurence Cardinal Gagnon Professor of Fundamental Theology at the John Paul II Institute in Washington, DC, effective Fall, 1992. He says he leaves with many fond memories of the very special students and character of the Program, and looks forward to helping build what is a relatively new graduate program in Christian anthropology at the Institute. His address, as of May 18, will be P.O. Box 4468, Washington, DC 20017. Thanks to all the wonderful students these past twelve years who have brought such joy into teaching at Notre Dame.

Phillip Sloan will have his critical edition of the lectures of Darwin's contemporary and main scientific critic, Richard Owen, published by the University of Chicago and the British Museum of Natural History this spring, the 100th centennial of Owen's death. He will return to regular teaching and research in the fall, with a calendar year leave planned for 1993. He plans to continue his research into the tradition of German philosophical biology in England, with particular interest in the Coleridge circle. He also plans to edit the lectures delivered in the Henkels series on the Canon question for publication.

Michael Waldstein's fifth child, Monica was born in May of 1991. He has begun working on a book on "The Secret Book of John."

Henry Weinfield is completing a translation of the collected poems in verse and prose of Stéphane Mallarmé, the French Symbolist poet, which will be published by the University of California Press. He is also working on new poems of his own and contemplating a project on Wordsworth and the English Romantics. He and his wife, Joyce (who teaches Psychology part-time at St. Mary's), are now happily settled with their two children, and would like to express their gratitude to PLS colleagues and students for the warm welcome they have received.

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

Copyright 1992

University of Notre Dame

THE HOPE OF GLORY

November 7th, 1991

Log Chapel

By Fr. Nicholas Ayo, C.S.C.

In the first reading (Wisdom 3:1-9) we hear that the dead who are just shall shine like sparks in stubble. One thinks of fireworks in the sky, or a sparkler held in hand in a dark room. If the thousands points of light metaphor has not been tarnished by politics, one would claim such lights in our darkness. Dante's *Paradiso* creates metaphor after metaphor of lightshows, divine roman candles, and meteor showers of sparks of the God who is light, and in whose light we see light. One thinks of Turner's seascapes and the overpowering brilliance of the inbreaking skies above, or Blake's mystical figures bathed in white light. In the beginning God said "Let there be light." Indeed, God as Light may be the master metaphor for the divine.

We have come this afternoon to commemorate the dead. The Program of Liberal Studies has done this in conjunction with the All Souls' day celebration of the Church. We claim more than just hope in immortality. We claim more than just hope that those we have known and loved yet live. We claim more than a hope that we shall see them again in an eternal life that survives this life. We claim a *hope of glory*. We claim that we shall together see the face of God and live.

In the Gospel of John (chapter eleven) we read the story of Lazarus who is raised by Jesus from the dead. He was the brother of Martha and Mary. All that family Jesus loved. It was with them that he stayed when he came to Jerusalem overcrowded with pilgrims come up for the annual festivals. Eugene O'Neill wrote a play called "Lazarus Laughed." As one who came back from the grave, Lazarus takes lightly the concerns of this world that the living find so dark and frightening. He has seen death, and he can laugh. But Lazarus will die again. Lazarus was resuscitated; he was reanimated; but he was not resurrected into the *hope of glory*.

The *hope of glory* is that we shall not die again. The *hope of glory* is that we shall be transformed, not just revived. We shall be transfigured, and our wounds in this life made glorious as the wounds of the crucified Jesus in the appearance accounts of the gospels. Our hope for the dead is the hope of the glory of those who see the face of God, whose temporal days have become eternal, whose humanity has become divinized, whose physical body has been raised to another condition beyond our imagination.

A rose rises from the dirt of the earth. In the bud no one would anticipate the glory of the full blossom. The mystical rose of Dante's *Paradiso* is filled with the light of God which clothes the blessed in glory. The drop of clear water becomes a rainbow in the sunlight. The worm turns into a butterfly of color and flight. The baby in the womb becomes an adult human being in the world. The souls of the dead are clothed with immortality and robed in glory. Paul writes:

The sun has its brightness, the moon a different brightness, and the stars a different brightness, and the stars differ from each other in brightness. It is the same with the resurrection of the dead; the thing that is sown is perishable but what is raised is imperishable I will tell you something that has been secret: that we are not all going to die, but we shall all be changed. This will be instantaneous, in the twinkling of an eye, when the last trumpet sounds. (I Cor 15:41, 51-52))

It is not just deathless life that we hope for in commemoration of the dead. We hope for glory.

The bread of this Eucharist we are about to receive will keep you alive. It is real bread. But more than that, it is glorious bread. This bread is transformed and transfigured. It is no longer this life but the life of God. Thus is our *hope of glory*.

HOME WORK

Director of homeless shelter plunges into the task at hand.

SOUTH BEND TRIBUNE

Saturday, August 24, 1991

by

Becky Emmons

When one of the staff at the Center for the Homeless told the new executive director Lou Nanni [PLS '84] that he had heard part of Nanni's interview on the radio, Nanni asked the man exactly what he had heard.

"Where you said, 'The homeless really need the greater South Bend community, and the South Bend community needs the homeless,'" replied the man, adding, "Did you really say that?"

"Yes, I did," Nanni agreed.

"Damn, you got a tough job," the man replied.

Nanni chuckles about it now. He knew it would be a tough job, but Nanni, now in his fifth month with the center, appears to thrive on tough jobs and challenges.

The community *needing* the homeless?

"To better get in touch with their own humanity," Nanni says matter-of-factly, the comment indicative of his personal philosophy.

And that philosophy dictates that hospitality at the center starts at the top — with Nanni. At the center, the homeless are referred to as "guests" and are treated as such — with respect, compassion and caring.

He likes to call each guest by name and chats with them throughout the day. He's always shaking hands, patting someone on the shoulder, touching a forearm.

"Gus, how are you doin'?" he calls to one man he passes in the lobby.

"Hi, Lou. How are you?" the man replies.

The center opened in December 1988, and early in its existence its board determined to provide needed services to the homeless. The facility can accommodate 135 individuals for overnight shelter and meals. In collaboration with local agencies, the center offers on-site services including mental health counseling, parenting programs, medical help, GED classes, legal services, case management and treatment for mental illness and chemical dependency.

"Hiya — hey, you look patriotic today," Nanni says to a little girl wearing stars-and-stripes shorts and top as she heads up the stairs for the Family Literacy Program.

The program, one of many services that helps set it apart from most centers across the country, is sponsored by the South Bend Community School Corporation on the center's second floor, just down the hall from Nanni's office and the family residence section.

A little girl coming out of one room in the family section grins as she sees Nanni and tells him, "My sister thinks you're cute."

Not only does Nanni have to deal with hardened street people, but he also encounters teenagers who develop crushes on him, not realizing how old he is or that he is the center's director.

During his first night at the center, he drew the attention of teen-age girls. The incident served to break the ice with the street men, who got a kick out of Nanni's discomfort and began teasing him.

Nanni is accustomed to comments about his youth. He *is* young —29— for having seen and done the variety of things he has. And he could easily pass for a teen-ager.

Nanni, who often quotes the Bible, politicians and authors to make his points, recalls that "John Kennedy said, 'Youth does not mean a lack of experience, just as age does not mean wisdom.' I don't feel it's been a problem with my authority. I have had a lot of experiences and I have a lot of energy. There are certain advantages."

He needs every advantage he can get in this job. He had logged a lot of experience, much of it

in service to others, in a few short years.

He grew up in Akron, N. Y., the oldest of four children in a closely knit, nurturing family.

“When we were kids, on Sundays we used to go to parks or cemeteries, picking up chestnuts and talking. That bag of chestnuts would sit by the garage and rot. It was getting them and being together that was important,” he says. “Material possessions were downplayed. Being together was important.”

Later, as a student at Notre Dame, he worked in student government and Big Brothers, serving as Big Brother to an inner-city boy for three years. During two summers he worked in Washington, D.C., as an intern for Sen. Daniel Moynihan (D-N.Y.), then as the top intern on Gary Hart’s presidential campaign.

“I thought about a political career, but I saw enough of Washington . . . I could see a person with good intentions could get waylaid,” says Nanni, whose bachelor’s degree is in liberal studies and government.

After graduation, he spent two and a half years in Chile, visiting political prisoners and teaching in an impoverished village through the Holy Cross Institute of Rural Education.

“I wanted to live in a shanty town and see my country from without. It was a powerful experience. It was the single most formative experience of my life. It broke me down as a human being. My first year in Chile was a year of great suffering. I lost hope in humanity. Their poverty, torture, helplessness permeated even me. It was like, why bother? The masses didn’t care. It destroyed me.

“My second year I found some common-day prophets, people who, despite stressful times, gave of themselves at great personal risk and sacrifice. The strength of their testimonies was more powerful than 1,000 people turning their heads from the suffering to refrain from making a commitment to make things better. One person putting himself or herself at risk is more powerful than 1,000 mainstreamers looking out for themselves. That touched me far more deeply.”

When he returned from Chile, he was invited to participate in the first year of the International Scholars Program at Notre Dame, a program initiated by Rev. Theodore Hesburgh, president emeritus of Notre Dame. Nanni was one of 13 young people from throughout the world and one of three from the United States who lived and studied together for a year, writing a communal thesis on shaping a more just and peaceful world. Another eye-opening experience.

“We were from very disparate backgrounds. We had to delve to the depths of our humanity to find a basis to work from. In one of our first classes we had to put up a list of universal values. After an hour we couldn’t agree on one (the top one). It was extremely frustrating. The real search is for what is common to all of us . . . We have in common our weaknesses — we fear rejection, we want to be loved, we suffer from loneliness. When we got in touch with our weaknesses, we reached our commonality.”

In 1988, Nanni became director of world mission for the Office of the Catholic Diocese of Orlando. The duties included coordinating world missions with 70 Florida parishes and overseeing the office’s relationship with its sister diocese in the Dominican Republic on the Haitian border, one of the poorest areas in the Western Hemisphere, Nanni says.

He orchestrated \$80,000 of development work in the Dominican Republic and directed the long-term missions for priests, sisters and lay persons for two- to six-year terms. For these missions, Nanni did all of the recruiting, screening, preparing and sending the missionaries to the Dominican Republic. In support of their mission work, he made about five trips there each year, spending about three months in the Republic.

While in Florida, Nanni also served on the board of directors for the Coalition for Homeless of Central Florida in Orlando. Meanwhile, Notre Dame’s board of trustees elected him to one of two special recent-graduate, non-renewable terms.

In South Bend for a meeting of the Notre Dame trustees in February, he was approached about the position at the homeless shelter here.

“I was convinced I didn’t want this job. I was happy where I was and I didn’t think I wanted to move,” he recalls.

That was before he visited the spacious center, looked in on the service programs, saw the staff and volunteers at work, and saw the home in the guests' eyes.

"I was convinced by coming here (to the center) and seeing the potential. We are very young and very green, but to our advantage we can learn and look at others."

"I'm so excited where we're going. With Lou's leadership, I can see it being a model for the country," says Tammy Oehm, operations director for the center, who has been on the staff since 1989.

"I think he's the best thing that could've happened to the center as far as leadership and vision. He's a very compassionate man, but he understands working on a Tough Love basis. With a lot of people it's one or the other. With Lou, he knows how to balance. The guests are very open to that."

Rev. Edward Malloy, C.S.C., president of Notre Dame, met Nanni when Nanni was a Notre Dame freshman in 1980, and the two have become close friends.

"Much of what Lou has done has prepared him for this work," Malloy says.

Even as a freshman, Nanni stood out, Malloy remembers.

"He always had the quality of leadership and the ability to get along with people and get people to cooperate on a common task," Malloy says. "Lou's a very charismatic and personable man who has a lot of energy and enthusiasm for whatever he gets involved in."

Now, he's involved with the homeless.

"These people have categorically been rejected by society. They grew up in dysfunctional homes," Nanni says. "Mother Theresa said that poverty is worse in the U.S. than in India. Poverty here is a more abrasive poverty. In India, the poor are the masses and they appreciate each other. Here, they are seen as failures . . . losers. That's where hospitality comes in."

Nanni shrugs off any credit for success at the center.

"It was all in the works when I came. Some things were beginning to scratch the potential. I'm really excited about being here, but I'm glad I didn't get here a day earlier."

Looking back at the center's history before he came, he knows that the first year was one of organization and remodeling, the second year of establishing order and security. Now in the center's third year, Nanni can concentrate on programming.

"We are at the point in our history where we can concentrate on our essence, namely being hospitable. I have the privilege of being able to concentrate on the people," he says.

"I want to see the guests treat their personal sets of problems, to be better adjusted in society, and to get the community to take possession of the center and its programs."

He believes community involvement is crucial.

"Sure, Notre Dame has invested a great deal of money and resources, but it isn't a Notre Dame shelter. (Notre Dame owns the facility and loans it to the center for \$1 a year.) The only way it can make it is with help from local churches, synagogues, IUSB, Bethel, Goshen College, Saint Mary's, civic groups, individual volunteers. It's been easy to attract volunteers, but we need more yet. Programs have expanded. We need tutors for the GED students, Big Brothers and Big Sisters, help with resumes and applying for jobs."

Nanni reduced the staff to a skeletal staff to help cut back on costs.

"I think we can maintain operations but be dependent on the support of volunteers. Providing guests some continuing education is one of his goals, along with obtaining grants for job training, turning an adjacent parking lot into a playground-park, and working out diets that are amenable to guests' individual needs and restrictions.

He also has been seeking a new name for the Center for the Homeless. According to Nanni, places are usually named in one of three ways — for inspiration — names like "Hope" or "New Horizons"; for a big benefactor; or for a part of local history. He's been consulting with the Northern Indiana Historical Society and would like some tie into South Bend history, perhaps the Potawatomi word for hope.

Whatever its name, the homeless center is offering rewarding work for him.

"I'm lucky. I work at something important and I enjoy it. I get a tremendous sense of

satisfaction.

“It’s not like laying bricks. You can’t see the result of your work at the end of the day. I like the parable of the seeds. Some of them fall on rocks and never take root. Some of them fall in the weeds and are strangled out. Some of them fall on fertile soil, but you’re often never around to see the seed blossom and flower.

“You don’t know. Sure, there are success stories you can tell. Many people are out on their own and have jobs, but isn’t it as much that a mentally ill person who was on the street is now here and people are caring for him and being supportive?”

“You’re not gonna have people saying, ‘This center has changed my life.’ But at times, you know. There are no words, but you know. Like last night, an older guy who’s getting married said, ‘I want you to come to my wedding.’”

OPENING CHARGE

Heretics in the Truth

September 2, 1991

by Professor Stephen Fallon

While the opening charge is a regular semiannual feature of the program, the opportunity to deliver one comes to a PLS faculty member at very wide intervals, so offering them takes on the rhythm of the lifecycle of the locust. I hope, then, that you will indulge me as I air some thoughts that have undergone a long and subterranean gestation.

My talk this evening will be divided into three parts. I will begin by surveying what it is we do in the university and in PLS in particular. In the second part of the talk, I will address some of the charges brought against our enterprise by often hostile critics and also share some thoughts on the canon, authority, and the Catholic university; here in particular my comments are my own, and are not to be taken as expressing the opinions of the Program or its faculty. In the third part of the talk, I will perform a service almost certainly redundant, to exhort you, who have freely chosen to spend your time with the great books, to return to your studies with enthusiasm.

It is to the second and longest part of the talk primarily that my title, "heretics in the truth," refers. The phrase is taken from John Milton's *Areopagitica*, a prose work on many great books lists, though not on ours. I will use the phrase in various senses. One sense, which I will impose on the phrase, will point to our peculiar genius in relation to traditional departments. The other, a sense I will take directly from Milton, will point to the peculiar peril we face.

I

While your undergraduate years can seem pressured and hectic, at times even now and surely in retrospect they will take on the aspect of an idyll. For several years, particularly for those who resist the lure of those majors designed primarily as professional training, and perhaps most particularly at Notre Dame for you in this room, for several years your job is to converse with those who have left us supreme achievements in philosophy, literature, fine arts, theology, and science. You have almost unlimited hours, hours later to be devoted to the joys and responsibilities of family and career, to spend with Homer and Sophocles, with Plato and Confucius, with Cicero and Virgil, with Augustine and Athanasius, with Dante and Chaucer, with Galileo and Copernicus, with Montaigne and Theresa of Avila, with Swift and Kant, with Mozart and Beethoven, with Jane Austen and Herman Melville.

Even those of you just beginning the program will have sampled the works of some of these figures, and you will know the names of most of the others. Time to read the classic texts is a precious gift, all the more precious for the presence of others reading with us, with whom we can share our impressions and perceptions. The writer Italo Calvino, has suggested that the classic books are, among other things, those "that we find all the more new, fresh, and unexpected upon reading, the more we thought we knew them from hearing them talked about."¹ I recall my own undergraduate experience, let loose in what John Keats has called the "realms of gold," repeatedly making the discovery that classic texts have achieved their status not because of secret votes among pedants but because of the riches they offer to readers. To my surprise—and this is particularly relevant to students in a major that requires *all* of its courses—I found this shock of discovery as often in required courses as in others. Certain that I wished to study modern fiction, I took against my will the required survey of older literature, where I discovered the glories of Milton and

¹Italo Calvino, "Why Read the Classics?", *New York Review of Books*, October 9, 1986.

Renaissance poetry.

What I have said to this point is applicable to a liberal undergraduate education in any form. What distinguishes what we do in the Program of Liberal Studies from what is done in other departments at Notre Dame? At the time of our founding forty-one years ago, it might have been fair to say that we read the primary texts while others learned from textbooks, and that we espoused a unified vision, in our case Thomism, while others were more eclectic. This distinction no longer holds; textbooks are seldom used in humanities departments now, and our Thomism has been attenuated. We still differ, though, in our public commitment to study a fair sampling of the works that have generally been acknowledged as among the highest achievements of humankind. This commitment is announced in the name we give to the core of our Program, the great books seminar, but it exerts its influence also in the tutorials, in which the faculty will introduce you to central figures in the disciplines of our training. In the seminars, we are your fellow students; here we bring greater experience as readers, but not the specialist's sometimes pre-emptive knowledge.

The seminar setting encourages conversation, often animated conversation. We are invited into conversation in part by the recognition that the works that we are reading, even those separated by centuries, are often in conversation with each other. Niccolò Machiavelli in an intimate moment describes *his* conversation with his predecessors. In a letter to a friend of December, 1513, shortly after completing *The Prince*, Machiavelli describes his daily life while in political exile from Florence. He spends the morning conducting business, talking to woodcutters at work on his land, haggling with debtors and creditors. From there he goes to his aviary to refresh himself with Dante or Petrarch or Ovid. And then it is on to an inn, to catch up on gossip and to observe human nature. After a midday meal with his family he returns to the inn for an afternoon of sport and raillery with workers, perhaps "a butcher, a miller, [and] two furnace tenders." Their games "bring on a thousand disputes and countless insults with offensive words." But the heart of the day is yet to come:

On the coming of the evening, I return to my house and enter my study; and at the door I take off the day's clothing, covered with mud and dust, and put on garments regal and courtly; and reclathed appropriately, I enter the ancient courts of ancient men, where, received by them with affection, I feed on that food which only is mine and which I was born for, where I am not ashamed to speak with them and to ask them the reason for their actions; and they in their kindness answer me; and for four hours of time I do not feel boredom, I forget every trouble, I do not dread poverty, I am not frightened by death; entirely I give myself over to them.¹

In this passage Machiavelli captures the paradoxical mood of familiarity and reverence that is the condition and reward of continued communion with the great books. He is careful to wash (elsewhere he speaks of removing the smell of chickens) and to change into rich clothing, taking seriously his conception that to read the works of great predecessors is to enter a court greater than any princely court. But once in that court, he is not merely submissive. He is welcomed into the company of the illustrious dead, as you will be, and he asks them questions, as I in a moment will exhort you to do. One of the greatest marks of respect we as a faculty can extend to you as students is to send you into the courts that Machiavelli refers to here, to assume that you will be equal to the challenge set by the great minds and spirits, instead of assuming that you will be content with books that might seem more contemporary or more relevant or more accessible. One of the greatest marks of respect you can show to the authors is to engage them. If we do not go to the trouble of putting on black tie or formal gown (the modern equivalent of Machiavelli's

¹Letter to Francesco Vettori, December 10, 1513, in *Machiavelli: The Chief Works and Others*, tr. Allan Gilbert, 3 vols., continuously paginated (Durham, N.C.: Duke University Press, 1965), 2: 929.

“garments regal and courtly”) to read our books, we can go to the trouble of attempting to understand them from the inside, to take (inasmuch as we can) the perspective of the author before presuming to agree or to disagree or, worse, to ignore.

II

But you may be asking yourself, now that I am well into my charge, what could all this inspirational talk have to do with the heresy of my title? I want to suggest first that, from the conventional perspective on university education in our time, we are all heretics.

You students are heretics in your resistance to the new orthodoxy that a college education should be professional training. Like all students in the College of Arts and Letters, you have not listened to those who suggest that majors not involving direct professional training waste one's time. And even among students in our College, you will be singled out as particularly impractical—everyone knows what an English or history major is, but what *is* a PLS? On the day I received my doctorate from the University of Virginia I witnessed a bizarre spectacle, sadly indicative of a pervasive misunderstanding of the role of college education; the parents of business school graduates *taunted* the arts and sciences graduates. Those arts graduates, like you, decided that a true university education is designed to develop the mind and spirit, not merely the resumé. Confucius seemed to be prescient of PLS when he said that “One who will study for three years / Without thought of reward / will be hard indeed to find.” That this ideal of education has been misunderstood for a long time is suggested by a story from the last hours of Socrates's life: “While they were preparing the hemlock, Socrates was learning a tune on the flute. ‘What good will it do you,’ they asked, ‘to know this tune before you die?’”¹ In siding with Socrates, you are fighting a good fight.

We on the faculty are heretics to pedagogical orthodoxy, which would suggest that teaching great books seminars is heretical. Students should be taught by those who are expert in materials of the courses they offer, but each of us on the faculty leads discussions on works far out of our field.

If all of our courses were conducted like the great books seminars, these charges from colleagues outside the department or university would be well-nigh irrefutable. You students need to study texts with those expert in them, if you are to begin to get an inkling of the depth of sophistication and beauty that characterize the works of humankind, and the remarkable complexity of our world. This is what takes place in the tutorials. I may read Hegel or Kant with you in seminar, but you will read Hegel and Kant in tutorials with philosophers. The same holds true for the other disciplines.

But academic orthodoxy demands more. Not only must you have courses in which you learn theology from theologians, literature from literary critics, music from musicologists, natural science from scientists, but you must *never* be taught by those who are not expert. It is pointless or even dangerous, orthodoxy would suggest, to teach Dante without the expert knowledge of Italian literature, to teach Plato without the full panoply of learning available to the scholar of Greek philosophy, and so on. But a little reflection reveals that this criticism is built on a counsel of despair. If only those who have the time and opportunity to read Dante with a Dantist should read Dante, then one of the greatest authors in history will have a small audience. Implicit in the denial of a place for the great books seminar in the modern university, and some would deny it a place, is a rejection of the ideal of the generally literate readership, and its replacement by tightly-knit circles of professional readers. The result would be an atomized culture, marked by a kind of idiocy in its original sense of privateness, with pockets unable to communicate with each other. Instead of C.P. Snow's two cultures of science and letters, we will have as many cultures as there are academic sub-disciplines. The result may be that fewer readers form misconceptions about Dante,

¹Adapted from the *Phaedo* by Calvino in “Why Read the Classics?”

but that may be in large part because fewer people form any conceptions about Dante at all.

So it is relatively easy to show that if we are heretics from orthodoxy—you students in choosing the life of the mind over the starting salary of an accountant or engineer and we faculty in keeping alive the ideal and practice of a generally literate population—those orthodoxies are rightly suspect. If there is an identifiable body of great works, then you are right to spend your time with them and we are right to do our part to keep them from becoming exclusive preserves of the specialists. But that “if” is now hotly debated. An emerging academic orthodoxy holds that the very idea of a great books list, or a relatively stable canon, is a dangerous illusion.

We can learn as much from graffiti as from Shakespeare, because what is important is learning how to read a text, not what the text is. This, in exaggerated form, is one line of criticism of canons in general and great books lists in particular. Pedagogically, this criticism seems trivial. Part of the reason we read Shakespeare is for the richness of modes of discourse in the plays and poems, which run from the simple puns and bawdry that characterize graffiti to dizzying poetic compression far beyond the range of even the most imaginative wielders of spray cans.

But it is further suggested that the canons we have made are artificial and, worse, oppressive. That they are artificial is clear, for people have made the works themselves, and canons are determined by the use people make of texts. One might think that it is enough to demonstrate that they are not arbitrary, that they are established according to defensible standards of intrinsic excellence. But many academics question the idea of intrinsic excellence, or at least of there being any reasonably objective method for determining its presence. They see the engine of canon production as ideological: our curricular canons, and particularly canons of “great books,” are tools by which those in power retain their positions. Concentration on Plato and Aristotle, Shakespeare and Milton, somehow privileges a monolithic discourse that silences marginalized voices, particularly non-male and non-white voices.

When one looks at the paucity of works by women or non-white authors on our great books list, this last charge may seem plausible. If there is a distinctive feminine experience, a distinctive African, Asian, or South American experience, are they not eclipsed or at least underrepresented in our seminar rooms? We can respond that all of our students read Oriental texts, although a three week tour through four major religious and/or philosophical traditions might resemble a particularly hurried package tour (if this is Tuesday, it must be Buddhism). We might also admit that we have overlooked some women and non-white candidates for the list, but that we now have our eyes peeled for appropriate additions to the list. Only recently we have added Virginia Woolf’s *A Room of One’s Own* and *To the Lighthouse* and Ralph Ellison’s *Invisible Man*. Woolf and Ellison, who do not need the additional labels of “woman” or “African-American” to be considered major authors, have been particularly well-received. While these seminar six authors may have been helped by their freshness in the memory, last spring’s graduating seniors rated *Invisible Man* second and *A Room of One’s Own* fifth out of the more than eighty seminar texts that they had read.

We may find more works by non-whites and women to add to the list—from our own country Frederick Douglass and Flannery O’Connor come to mind. But could we or should we follow the urgings of those who suggest that syllabi reflect the proportion of the sexes and races in the population? We could if we were willing to follow the tendency of the College Core course, where the imperative of representation can weigh more than quality in the choice of texts. But to do so not only would do a disservice to the great books list, it would amount to an irresponsible rewriting of history; it would, paradoxically, minimize the injustice done to women and non-whites in the past. With few exceptions, the works on our list are the product of the convergence of education and leisure. The disproportionately small number of great works by women tells us more about the inequality of opportunity in our past than it does about lack of potential, and we should not bury the lesson that if there were, in the words of Thomas Gray’s “Elegy Written in a Country Churchyard, many “mute inglorious Miltons,” there were many more “mute inglorious Jane Austens.”

Critics of great books lists, though, go beyond the claim that there are too many books by

white males; they insist that such lists are pernicious because they enforce a single view of the world, that they are, e.g., patriarchal or Eurocentric. One could easily summon texts that would challenge this simplistic claim: Euripides's *Alcestis* and *Medea* do not fit easily into patriarchalism; Montaigne's "Of Cannibals" explicitly questions Eurocentrism. Those of you who have already waded into the list know from intimate experience that our authors do not paint a simple and unified picture of the world. One can pass the time imagining what Cardinal Newman and Karl Marx would say to each other, or even Newman and Kierkegaard. Would Francis Bacon welcome Swift's picture of the new science in *Gulliver's Travels*? Would Herodotus appreciate Thucydides's characterization of previous historiography? With what mixed feelings would Thoreau contemplate Melville's picture of the transcendentalist in *Moby Dick*? *If we let our authors have their say*, they will argue with each other. As I look over our great books list, I do not see a single point of view or any -ism; instead, I am reminded of the words with which the poet John Dryden described Geoffrey Chaucer's *Canterbury Tales*: "Here is God's plenty."¹

"*If we let our authors have their say.*" That is another important "if." Inexperienced readers often read into texts confirmations of their own beliefs. Somewhat more experienced readers will recognize when texts contradict their beliefs, only to quickly discount the texts. The question of whether one lets the authors have their say takes on a particular urgency for members of a Catholic university. In this sesquicentennial year, we have been called on to reflect on what it means to be members of a Catholic university. While our parent universities in Europe sprang to life under the wing of the Church, and while the Church is rightly proud of its magnificent intellectual tradition, the recent history of Catholic University in Washington, and particularly the case of Fr. Charles Curran, suggest that the norms of the Catholic Church and those of the American university may be in some tension. Fr. Curran was removed from his theology appointment in the university at the urging of the Congregation for the Doctrine of the Faith, which objected to his published opinions on sexual ethics. In ruling against Fr. Curran in a civil suit, a District of Columbia Superior Court judge argued that "On some issues . . . the conflict between the University's commitment to academic freedom and its unwavering fealty to the Holy See is direct and unavoidable."² While agreeing with the American Association of University Professors that Fr. Curran's academic freedom had been violated, the judge concluded that the university was free legally to follow Rome rather than principles of academic freedom.

Unlike Catholic University, Notre Dame is not a pontifical institution; there seems to be little chance of Vatican intervention in academic freedom here. But the tension between authority and free inquiry can be internal as well as external. To the extent that one lets one's response to texts be dominated by authority, by the authority of the -isms or even by the authority of a church to which one belongs, then to that extent one will have exchanged liberal education for indoctrination. If we read Marx only to see what is wrong with him, then we have not really read Marx. St. Augustine, one of a handful of greatest minds of Western civilization, is claimed equally by the proponents of Catholic and Reformed or Protestant theology. If we do not even see why he *would* be claimed by the Reformation, then, in my view, we have not really read St. Augustine.

I recall with some embarrassment my first reading of Martin Luther as a Princeton sophomore in a course on the Renaissance and Reformation. His arguments for justification by faith alone, and his assertion that good works not done in faith were not only inefficacious for salvation but damnable, struck me as the height of absurdity. My Catholic hackles were up, and I charged around the text as blindly as a bull; my protests in the classroom must have been incomprehensible to my classmates, most of whom were Protestant, Jewish, agnostic, or atheist. A year later, when my certainties had been tempered by the reading I had done in the interim, I returned to Luther in a course on Christian ethics, taught by the great Protestant theologian and ethicist Paul Ramsey; now I slowed down enough to read and to understand Luther, and he made a great deal of sense. To

¹Preface to *Fables Ancient and Modern* (1700).

²Quoted in Richard A. McCormick and Richard P. McBrien, "L'Affaire Curran II," *America*, September 8-15, 1990, (Vol. 163, no. 6), p. 132.

close the circle of irony, my reading of the Lutheran thinker Søren Kierkegaard in the same course relit the fire of my religious faith, by making faith appear for what it was, unconventional and difficult, and stripped of trivializing familiarity. When I reaffirmed my commitment to the Catholic church, it was with a greater sense of the value of ecumenism, a clearer sense of and respect for the other Christian denominations.

We must always be on our guard not to let our reverence for tradition degenerate into blind adherence to custom, maintaining beliefs merely because our predecessors did. Authority can either help us to shape our thought, or do our thinking for us. It is here that our challenge lies. Blessed with a great tradition, with leisure to read the great books, we have the responsibility to test ourselves by genuine encounters with our authors. John Stuart Mill reminds us in *On Liberty* that it is important to have ideas freely voiced, because in the absence of vigorous challenge, even "living truth" will become "dead dogma."¹

Mill's argument echoes a passage of Milton's, the one on heresy that I promised some time ago from *Areopagitica*, Milton's defense of the freedom of the press:

Well knows he who uses to consider, that our faith and knowledge thrives by exercise, as well as our limbs and complexion. Truth is compared in scripture to a streaming fountain [Psalms 85.11]; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition. A man may be a heretic in the truth; and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy.²

Milton believes that we cannot really know and hence believe something unless we have searched critically and actively for ourselves. Descartes at nearly the same time was saying something similar in philosophy. Like Mill, Milton believes that truth is not something that can be handed from a tradition to a passive recipient, but that it is something constantly won and rewon. It is dynamic rather than static or passive. Truth "among mortal men," Milton writes in the *Tenure of Kings and Magistrates*, "is always in her progress."³ When once we think that we possess truth and can merely become caretakers, then we have lost truth and we become heretics.

My charge to you tonight is Milton's charge, to read and search for truth for yourself, without premature reliance on authority. We need not be worried that Milton's charge is a call to relativism and intellectual anarchy; he says of truth, "Let her and Falsehood grapple; who ever knew Truth put to the worse, in a free and open encounter."⁴

Milton's charge owes a great deal to the Protestant spirit, but in this ecumenical era we Catholics can afford to learn from our fellow Christians. The charge also resonates with the spirit of philosophical liberalism, a spirit viewed suspiciously before Vatican II. Even today, some are uncomfortable with it. With increasing frequency, theologians are warned and silenced. In June of 1990 the Vatican Congregation for Doctrine of the Faith issued an "Instruction on the Ecclesial Vocation of the Theologian." In this document, Cardinal Joseph Ratzinger and Archbishop Alberto Bovone examined the springs of "a mistaken and unacceptable opposition between theologian and magisterium" and pointed in part to "the ideology of philosophical liberalism, which permeates the thinking of our age."⁵ According to this document, "the obligation to follow one's

¹*On Liberty*, in *English Philosophers from Bacon to Mill*, ed. Edwin A. Burt (New York: Modern Library, 1939), p. 975.

²*Areopagitica*, in *John Milton: Complete Poems and Major Prose*, ed. Merritt Y. Hughes (New York: Macmillan, 1957), p. 739.

³*Tenure of Kings and Magistrates*, in Hughes, p. 779.

⁴*Areopagitica*, in Hughes, p. 746.

⁵The first quotation is taken from Cardinal Ratzinger's press conference of June 26 and the second from the

own conscience cannot legitimate dissent.”¹ That the Holy Office thought it necessary to issue the document is compelling evidence that many Catholic theologians take a different view of the role of conscience, free inquiry, authority, and dissent. The document itself has elicited sharp criticism from many Catholic quarters, including the Catholic Theological Society of America and two prominent theologians here at Notre Dame, Fathers Richard McCormick and Richard McBrien.

How then do we remain faithful to tradition and to the standards of free exploration of ideas? One model stresses teaching authority, with ever widening exclusions of dissent. But many Catholic theologians offer another model; they have found some common ground with the Protestant spirit of a Milton and the ideals of philosophical liberalism. If faithfulness to tradition means implicit obedience to authority, then perhaps it cannot coexist with the free exploration of ideas. But if such faithfulness means a deeply-grounded confidence that truth can be won by the individual through free dialogue with *our* tradition, and that the truths nurtured in our tradition will outwrestle falsehood “in a free and open encounter,” then one can be both faithful to tradition and a free explorer of ideas.

I have asked you to bring a spirit both open and critical to the books that you read. I would ask you by analogy to bring the same spirit to the classroom. Be ready to learn from your professors, both within and without the Program, but do not feel obliged to view the world the way any of us does. The dizzying range of opinion and counter-opinion in the scholarly journals vividly demonstrates that even specialists cannot always be right. One of the glories of the seminar is that it gives you time with a faculty member whose opinion is not privileged by expert status; here with a safety net you can practice your skills in evaluating and challenging your teachers’ arguments, rather than dutifully copying them down for repetition in the exam.

I have already asked you to avoid being a heretic in the truth in Milton’s negative sense of taking your opinions of issues or texts fully formed from others. I have already praised you for being heretics in the truth in the positive sense of pursuing a liberal education in the face of the shortsighted confidence of the majority in the greater value of a technical education. I now urge you to find occasions to be a heretic in the truth, when, having read and listened carefully, you strike out on and defend your own arguments, whether against your classmates or your professor. In doing so you will make seminar discussions productive and keep your faculty humble. Once, after spending a full thirty minutes after class trying to clear up a sophomore’s misconception concerning Aquinas, I realized that all along he had been right and I had been wrong. Whatever I taught a young man named Michael Miller in our courses together, he more than repaid the debt in that half hour one late afternoon following seminar.

As my talk has unfolded, I have drawn more and more heavily on John Milton. Milton is a particularly appropriate figure to consider, and before concluding I will try to explain why.

At meetings of the Modern Language Association, the professional organization of literature professors, Milton stands in a unique way for the canon, for the list of privileged books, and thus comes in for heavy weather from the criticisms I outlined earlier. One of the reasons perhaps is that his is a learned poetry, which demands much of his readers, not least a familiarity with many of the “great books” that precede him. Another is Milton’s almost certainly undeserved reputation as a misogynist and unbending patriarch. A third is a perception that Milton stands for a kind of religious authority.

It is ironic that Milton, a bitter enemy of the Anglican establishment and indeed of the very idea of a state-supported church, and the proponent of a variety of extremely unorthodox theological positions, came to be seen as a figure of repressive religious authority. Milton’s consistent attacks on unreflecting obedience to custom or to institutional authority did little to dampen his reputation as poet of the establishment. As a mortalist, one who believed that the soul dies with the body until the entire person is resurrected at the Second Coming, Milton might not

document itself. I quote from the full text of “Instruction on the Ecclesial Vocation of the Theologian,” reprinted along with ancillary material in *Origins: CNS Documentary Service* 20.8 (July 5, 1990), pp. 119 and 123.

¹“Instruction,” 125.

appreciate my saying that he must be rolling in his grave, but so he must be. The figure invoked as archetypal enemy and target by those who see canons and great books lists as tools of indoctrination and authority is himself a staunch opponent of indoctrination and unreflective conformity.

What is ultimately instructive is that Milton has continued to be read, he has continued to be canonical, he has continued to be considered one of the "great" authors, however people have interpreted his relation to tradition and authority. Dr. Samuel Johnson, the great eighteenth-century critic, scholar, and author, and a staunch Tory, abhorred Milton's revolutionary political ideas, but acknowledged his supreme artistic achievements. Milton's poetry was read when he was considered an establishment figure, and he continues to be read now that that image has been shattered. He is read, I suggest, because of his intrinsic literary and intellectual merit. It is unfashionable today to speak of intrinsic merit, but how else can we explain, e.g., the perennial interest in Milton and Shakespeare despite shifts in political allegiances and ideologies? If the canon were driven merely by the political interests of the powerful one could expect authors to appear and disappear more frequently.

The great books list is something infinitely more complicated than a device for handing down a tradition, a storehouse of wisdom. Not only do the authors disagree too much for such a list to be an efficient tool for the transmission of agreed upon truth, but several of the authors are openly critical of the idea that one can find one's truth on the rack, that one need not work the material into usable form. I've been making such a case for Milton; one might also mention Socrates. Compare and sift what you read. Don't accept conventional or authoritative judgments of the works or authors that you read until *you* have read them carefully and discussed them judiciously.

III

In this brief, concluding section, I would like to pass along two definitions of the purpose of education from Milton's short work on the subject: on the one hand it is "that which fits a man to perform justly, skillfully, and magnanimously all the offices, both public and private, of peace and war."¹ With PLS on your diploma, you may not walk immediately into a lucrative job on Wall Street or in Silicon Valley. But with a good liberal education, with training in how to read carefully, to think critically, to listen openly, to write lucidly, and to speak persuasively, you will be equal to any challenge. You will rise, if you so wish, to positions of responsibility and leadership, and in those positions you will be able to draw on the diverse experiences and perspectives of our illustrious predecessors.

Milton wrote also that "the end then of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith makes up the highest perfection."² Of course we learn to love and imitate God, him and her, in theology classes and in our liturgies in the Program or the university. But we also learn to love and imitate God as we study science, philosophy, politics, ethics, history, literature, fine arts, and not least the great books. For the Catholic tradition looks to a God who gave us our world a God who informs reason, the spirit, and beauty; a God who is active in history; and in the intimate response of the individual heart to the joys and sorrows of life.

I hope that you will find this kind of learning in the Program of Liberal Studies, that during a time when some confuse a university education with technical training and when others find dubious the very idea of reading a collection of works gathered on the basis of intrinsic merit, you will be happy with your heretical choice of a course of study that rejects these truisms. I hope that you will enjoy the courses, the company of each other, and the shadowy company of spirits

¹*Of Education*, in Hughes, p. 632.

²*Ibid*, p. 631.

embodied in the great books. Milton writes that “books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; nay, they preserve as in a vial the purest efficacy and extraction of that living intellect that bred them.”¹ Like Machiavelli in his study, you in your dormitory rooms or in the library will be able to listen to and ask questions of teachers far wiser than I or, if they don’t mind my saying, far wiser than my colleagues. You will sense the serene excitement, the race of the pulse, the chill along the spine, and the breathless awe that comes with “beholding the bright countenance of truth in the quiet and still air of delightful studies.”²

¹*Areopagitica*, in Hughes, p. 720.

²Milton, *Reason of Church-Government*, in Hughes, p. 671.

ALUMNAE/I CORNER

Letter to the Editor

I suspect Fred Crosson is quite proud of his son Chris for the letter he wrote in the latest issue. The dialect/conversation/debate that his letter represents is what I remember most clearly from my years in the Program. I tend to have this conversation with myself quite often (lack of kindred souls, I think). The habit of sharpening your wits is as natural as breathing. I am a kindergarten teacher. I have the privilege of being around for the acquisition of language, values and social behaviours. My own children are grown but my work affords me the pleasure of supporting growth in others.

Yours truly,
John Borda '65

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 1958

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

Class of 1960

(Class Correspondent: Anthony Intinoli, Jr. 555 Santa Clara Street,
P. O. Box 3068, Vallejo, CA 94590)

Robert Dini reported that eight members of the 1960 class cruised the Chesapeake Bay the weekend of May 17 - 19th. Chuck Ladner called it the "Cruise of the Greats." In addition to Chuck, the crew included Jim Byrne, Bob Dini, Mike Ehrenreich, Rich Juliani, Barrie Maguire, Jerry Murphy and Jerry Sebold. The highlights included skinny dipping in the Wye River and dinner at the Robert Morris Inn in Oxford. Who knows, perhaps this will become an annual event.

Class of 1965

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

Added by PLS Office:

John Borda's address is 24 Elmview Drive, Scarborough, Ontario, CANADA, M1N 2W4.

Tom Kerns is currently a philosophy professor for North Seattle Community College. He is team teaching 15 credits "Coordinated Studies Programs" with all primary sources, on subjects like "War & Metaphor," "American Values," "Love, Fear & Trembling," "Goals, Heroes & Humans." He likes stone sculpting and ham radio (call N7QGQ). His address is: Philosophy Department, North Seattle Community College, 9600 College Way N, Seattle, WA 98103.

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, P. O. Box 1407, Muncie, IN 47307-0407)

Added by the PLS Office:

Donald V. Potter has found his PLS education to be invaluable in his professional career as a professional consultant. Windermere Associates develops strategies for large companies based on their research into the patterns that companies and industries exhibit when they are going through hostile times. His PLS education taught him to look for patterns that were subtle, yet important in the surroundings. His address is: 301 Constance Place, Moraga, CA 94556.

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, 1643 Barrington Road, Columbus, OH 43221)

Class of 1974

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

Class of 1976

Mark Fuller is an attorney and has started his own law practice July 1, 1991, after 8 years as a Cook County Assistant State's Attorney and 4 years as an associate attorney handling civil litigation. His new office is at 651 W. Washington Street, Suite 301, Chicago, IL 60661 (312) 831-1300, concentrating in civil and criminal litigation.

Class of 1977

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

Richard Magjuka is an Assistant Professor. He teaches primarily in the MBA and doctoral programs at the Indiana University at Bloomington. He is interested in Design and Administration of Employee Involvement Programs. Richard has just volunteered as the class correspondent for 1977.

Added by PLS Office:

Kenneth Taylor is teaching for the Department of Philosophy, University of Maryland, College Park, MD 20742.

Class of 1979

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

In the last issue, I threatened to go to Cleveland in search of Steve Gray, but I said I would go only if no letters arrived between then and now. Well, I'm spared the trip to Cleveland and Steve's spared the intrusion because Joe Bosco sent a letter. He and his wife Ileana and their daughter Alexandra, who is five years old, live in Chicago. He practices law downtown in a firm which specializes in aviation/aerospace litigation. It's called Adler, Kaplan & Begy. Joe reminds me that, even though we don't all keep in touch, some things are not forgotten — like something he used to exclaim about life and having it abundantly. Cf. John 10:10.

Back here in Pittsburgh, Sarah McLean was born on April 24, '91. She is Gina and Jim's first daughter, and Jayson, Connor and Owen's first sister. Across town from the McLeans, Ann Bozik, who is one year old, and her brother Matthew, who is four, share a home with their parents Beth and Mike Bozik (Class of '80). Mike is finishing his residency in neurology at Presbyterian-University Hospital. Knowing how Dr. Cronin used to insist that the title "doctor" is reserved exclusively for Ph.D.'s, I wonder if he'd insist that Mike be called a mere "physician." And speaking of physicians, whatever became of Brian Kenney?

I noticed in the last *Programma* that John Condon (Class of '83) almost apologized for listening to Public Enemy. He need not have. I've heard their "Collected Works," but some of what I have heard is fine. Would you believe that, for its home games in the 90-91 season, the basketball team at my high school — a school of white Catholic kids from the South Hills of Pittsburgh — ran through its pre-game warm-ups with "Welcome to the Terrordome" as background/foreground noise? I'm astonished that rap maintains a central, rather than a peripheral place in popular music. Its novelty has long since worn off, and most of it is limping derivative drivel, but what's good in a few performances/recordings/mixes is a combination of fresh and intricate speaking rhythms, shifting spells of melodic support, some amusing poses, and an occasional urgent and/or thoughtful message. By the way, is Flavor Flav the new Jerry Lewis? The likeness breaks down if you claim that Chuck D. is the new Dino.

The Reed King story (see Volume XIV, No. 1, February, '91) departs from the narrative this time as the author surveys the literature in an attempt to appreciate wilderness with only a collie to guide him:

Our stories present a fair sampling of occasions when — by virtue of emergency, accident, negligence, despair or even outright cruelty — children are abandoned to the wilderness. See, e.g., Moses in the bulrushes, Remus and Romulus, the Wild Boy or Aveyron, Kipling's Mowgli, Pecos Bill, and Tarzan.

In some cases, the parents do not choose to abandon the child. In others, the choice to do so is justified or excused by a dire circumstance the child would face if he and his parents stayed together. In still others, the parents' choice, while mitigated by their own troubles, is inexcusable. In Reed's case, his parents' choice is unprecedented. If he had stayed with them, he would not have faced any dire circumstance; nor were Mr. and Mrs. King inattentive or mean-spirited. Instead, their kind and careful regard for Reed was informed by an abiding reverence for 'study and hard thought.' And when their independent study and thinking led them to conclude together that Reed stood to gain more 'out there' than he did in the comfort of their home, they could not help but reluctantly defy the conventional wisdom.

The purist might object that the collie's presence undermines the principle upon which the Kings based their decision: if the boy stands to gain more in the wild than he does at home, and if the dog's domestic influence cannot help but impair the boy's direct experience, aren't the parents 'having it both ways?'

The Kings had anticipated this objection, and in addressing it, they worked from the premise that a one-year old, left entirely to himself, has no chance of surviving in the wilderness. The collie, they agreed, was something of a compromise, but if they delayed Reed's 'placement' any later than his first birthday, his experience of nature would be further impaired by the influence of human language.

Class of 1980

(Class Correspondent: Mary Schmidlein, 9077 Swan Circle, St. Louis, MO 63144)

Added by PLS Office:

Lynn (Joyce) Hunter returned home to Minnesota after spending one year in Nottingham, England with her husband David and sons Gregory (5yrs) and Robert (2 1/2 yrs). Her new address is: 1750 Dayton Avenue, St. Paul, MN 55104, and phone: (612) 647-1362.

Class of 1983

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

Richard Houghton is an architect for Van Dusen Takesuye Architects, 1711 Connecticut Ave., N.W., Washington, DC 20009.

Class of 1984

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

Bob O'Donnell is an editor for Electronic Musician Magazine. He was married on September 14, 1991 to Jennifer Lee Gregory, a 1986 graduate at Indiana University. His new address is: 81 Pleasant St., San Francisco, CA 94108-1912.

Class of 1985

(Class Correspondent: Laurie Denn, 55 W. 96th, Apt 2L, Bloomington, MN 55420)

Class of 1986

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

Added by PLS Office:

Deirdre Erbacher Price is an account manager for Edelman Public Relations. She specializes in medical/pharmaceutical PR. She celebrated her second wedding anniversary, and is happily married to a Welshman, Huw. Her address is: 270 Wandsworth Bridge Rd., London SW6 2UA, United Kingdom.

Ann Marie Finch Harvey is a lawyer and has moved to Houston, TX this past fall. She was married on January 1, 1991 to Grant Harvey. She began work at Weil, Gotschal-Manges in October. Her new address is: 7702 Streamside Drive, Houston, TX 77088.

Mike Kueber is teaching at Trinity School in Minneapolis. His address is: 1750 Dayton Ave., St. Paul, MN 55104.

Marie Frank received an M.A. in Architectural History in May, 1991 from the University of Virginia and also an award for "Outstanding Academic Achievement." She has also been awarded a scholarship and teaching assistantship at Virginia to work toward her doctorate.

Class of 1987

(Class Correspondent: Terese Heidenwolf, 605 Hidden Valley Drive #108, Ann Arbor, MI 48104; (313) 663-7980)

Added by PLS Office:

K. Scott Connolly is a seminarian. He recently entered the seminary at St. John's in the Los Angeles Archdiocese, and hopes to be ordained in 1995 for Seattle. His address is: St. John's Seminary, 5012 Seminary Rd., Camarillo, CA 93010-2598.

Bill Kraus is an attorney for Porzio, Bromberg & Newman in Morristown, NJ. He recently returned to New Jersey after a hot year in Arizona, a culturally barren, physically beautiful place. His address in New Jersey is: 21 King St., Apt. B, Morristown, NJ 07960.

Class of 1988

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

Added by PLS Office:

Lisa Perez is an attorney for Tucker & Biegel, 150 Federal Street, Boston, MA 02109. Her home address is: 165 Beacon St. #8, Boston, MA 02116.

Chris Stent is a student at the Kellogg Business School, Northwestern University. After working in finance for the past 3 years, he is now pursuing an MBA and living in Evanston with his wife, Jackie. His address is: 912 Judson Ave. #3A, Evanston, IL 60202.

Class of 1989

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

Rob Regovich was married in June of last year to Joelle Andre (ND, English, '89), and is working in commercial photography for Pettersen Associates, Chicago. He also reports that he has spent time since graduation trying to catch up with his reading lists, and that he has "found them a lot more fun when read at a much slower pace." His address is 4517 S. Park Blvd., Apt. D, Brookfield, IL 60513-2420.

Coni Rich no longer works for P.J. Marketing Services, but is thrilled to report her acceptance of the Income Development Coordinator position with the American Cancer Society of Northcentral Indiana. In October, she underwent surgery and treatment for thyroid cancer at the Mayo Clinic, Scottsdale, AZ, but is now back in South Bend "better than ever." Please drop her a line to fill her in on all of the exciting and not-so-exciting details of your life she'd love to hear from you, and will be happy to pass along your good news to fellow classmates in the next issue of *Programma*.

Added by PLS Office:

Dan Barrett is a student at the University of Oklahoma. He just received an M.A. in History from Case Western Reserve and is beginning the Ph.D. program in History of Science. He is T.A.ing the intro course. Dan sends his best wishes to all and would appreciate anyone to write (he is lonely). His new address is: 720 West Boyd, Apt. 12, Norman, OK 73069.

Vincent Kaminsky lives at 10 E. Ontario #1004, Chicago, IL 60610.

Class of 1990

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

Margaret Bilson is now working as an administrative assistant for an import/export company in Santa Barbara. She is enjoying life *without school*. Her address is: 6689 El Colegio #150, Goleta, CA 93117.

Ginger Escobedo was *married* on January 23, 1992!! Her new husband, Luis Zumaeta, is from Argentina. Ginger met Luis last summer in New York City, where she was working and attending NYU. They are moving to San Antonio in February, and will have a more formal wedding ceremony in May. Her new address is: 11800 Braesview, San Antonio, TX 78213.

Colin Lindahl is on a tour in the Persian Gulf. He will be returning to the states at the end of March. His address is: 1061 Highway 17 Bypass P-3, Mount Pleasant, SC 29464.

Barb Martin is going to be married to John Ryan on May 23, 1992. After May 30, her new address will be: 105 Thompson Drive, Wheaton, IL 60187.

Karin Poehling was engaged over Christmas, and is planning an August 1st wedding. Her fiance, Randy, is a Ph.D. candidate in the Medieval Institute at Notre Dame. Karin is now student teaching 4th graders in South Bend. Her address is: 1010 N. Notre Dame Ave., #6, South Bend, IN 46617.

John Ryan started working for Private Health Care Systems, a Preferred Provider Organization (PPO), in November. He is eagerly anticipating his marriage in May! His address is: 1809 N. Lincolnway W. Apt. B2, Chicago, IL 60614.

Jackie Uhl is now working in Chicago with a group of profoundly handicapped children. Her

address is: 1311 W. Thorndale, Chicago, IL 60660.

Barb's second hand news: Kirby Neal is living in the St. Paul/Minneapolis area. Last year he spent a year in Czechoslovakia teaching English. I saw Chris Crossen at a football game this year and he is in the new Creative Writing Program at N.D. Chris told me that Kevin Crosby is engaged. Amber George has an internship (somehow connected with her getting her MBA) in Toronto this spring.

Added by PLS Office:

Amber George is a graduate student in International Management. She survived 3 semesters of very boring business classes, and has about 1 1/2 more to go. Phoenix is not the lush green haven N.D. is. She would appreciate any correspondence. Her address is: 15249 N. 59th Ave. #1296, Glendale, AZ 85306.

John Gleason is a Volunteer-Director of Volunteers for Catholic Charities in Boston. He spent the last year as a volunteer in a Catholic parish in Woburn, MA — St. Charles Borromeo. He works on Young Adult & High School ministry projects. His address is: Catholic Charities - Archdiocese of Boston, 49 Franklin Street, Boston, MA 02110.

Terry Hizon - Philosopher/Skier/Golfer . . . but still unemployed. She spends her time skiing, reading and travelling. Her address is: 13 Sandpiper, Wichita, KS 67230 (316) 733-1981.

Colleen McShane is working for a CPA firm and is planning a wedding in October on a cruise ship. Her address is: 1403 Potomac Ave. #10, Pittsburgh, PA 15216-2640.

Gina Perez was mentioned in a write-up in *Accent* on Wednesday, October 2, 1991, page 10. The article was called "Serving Chile, Holy Cross Associates help the Chileans—and learn a little in the process."

Gina Perez, an associate at the Pocuro site, grapples with her feelings on the subject of changing the speed of her lifestyle: "Often times I feel as if I should be out doing something I feel is important. But I am slowly beginning to realize that the most important thing for me to do right now is to sit and listen and talk to people. That is the only way I will become more aware and sensitive to the people and the way they live. . . . Chile is nothing like I thought it would be, but just after a few months, I'm almost able to accept life in Chile for what it is and let go of my preconceived notions and expectations. It might not be what I wanted. But I think it may be what I needed.

Brian Shea spent last spring & summer in France (two weeks with Kerby Neil in Czechoslovakia) & is now entering a masters program in philosophy at Villanova University.

Class of 1991

(Class correspondent: Ann Mariani, 1556 Fairway Green Circle, San Jose, CA 95131)

Ann Mariani is in Northern California with Cara Anthony, Bob Allard, and Pete Meringolo. And she saw Tom Connahan at the Stanford game.

Added by PLS Office:

Danielle Bird is teaching in Bogota Colombia in the secondary school "Great Books" curriculum set up by none other than alumna Patrica Martinez de Barrios ('79). Patricia visited the Program two years ago. Her school is interested in employing PLS graduates. Her address is: c/o Gimnasio, Cartagena de Indias, Apartado Aéreo 3049, CARTAGENA-COLUMBIA.

Lisa Gabany is a poor student. She married Mark Lickona (class of 1989) on December 28, 1991 — *finally!* Her address is 1201 Monroe St. NE, Washington, DC 20017.

Jeffery Long is studying history of religion at the University of Chicago Divinity School. His address is: International House 643, 1414 East 59th St., Chicago, IL 60637 (312) 753-0322.

Hao Tran is a High School teacher. Her address is: 2048 W. Fairview, Montgomery, AL 36108.

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

Mary Ellen Bianco
Kathleen Collins
John J. Condon
Kathrene I. Cunningham
Colin Dougherty
John Gallo
Richard A. Gorman
James C. Gray, S.J.
Steven J. Gray
Kenneth E. Guentert
John R. Haley
Kenneth A. Harkenrider
Sandy Spencer Howland
Elizabeth Kenney
David Lawlor
G. Thomas Long
Peter J. Lyon

Terence A. Mannion
Gilberto Marxuach
Chester J. Maternowski, M.D.
Robert W. McClelland
Katherine McDonough
Patrick Medland
Gerald Mulligan
Jeremiah L. Murphy
David Nield
Mary V. Schmidlein
Albert J. Schwartz, Jr.
Kevin W. Shea
Richard Spangler
Thomas Weyenbert
Peter H. White
Thomas J. Wood

Contributions to the Otto A. Bird Fund

William A. Kraus

Contributions to the Edward J. Cronin Fund

Rev. David W. Barry
G. Thomas Long
Richard T. Spangler

Contributions to the Stephen Rogers Memorial Fund

Elizabeth A. Drumm
Thomas P. Fleming
Richard J. Houghton
Capt. Michael P. Leary
Patrick A. Mannion

**MORE GREAT BOOKS
SPECIAL ANNOUNCEMENT
THE ALUMNI/AE SUMMER SEMINARS**

We are happy to announce a set of week-long summer courses designed specifically for our alumni. We are also pleased to relay word of the university's Elderhostel offerings.

DESCRIPTION. The Program of Liberal Studies, Notre Dame's Great Books Program, will offer a series of Alumni/ae Seminars in the summer of 1992 intended for the more advanced student and alumnus of the Program of Liberal Studies.

The Alumni/ae Seminars will be structured around week-long discussions of a select series of primary texts with members of the Program faculty having special expertise in these works. Registrants may take the seminar for any number of credit units (1-7), with each week constituting a single hour of credit. Auditors will also be welcome with the payment of auditor fees. Registrants for the Alumni/ae Seminars may make application for housing in on-campus facilities at alumni rates. Facilities for families may be arranged by contacting Alumni Hall. Regular summer use of Notre Dame recreational facilities will be available. The first two Alumni Seminars will commence the week immediately following Alumni-Reunion weekend (June 5-7). The remainder will run during the summer school period (June 22-July 31).

Prospective registrants for the Alumni/ae Seminar are asked to make an initial reservation, with a twenty-five dollar deposit, by May 15, payable to the Summer School office. Owing to the special nature of these seminars, the usual alumni discount on tuition will not apply.

SEMINARS TO BE OFFERED:

PLS 501-8: The Alumni/ae Seminars

Each course will meet for five two-hour meetings in an air-conditioned facility. The format will allow in-depth exploration of the primary texts with supplementary readings or other aids as required. Each seminar will be taught by a scholar with research and teaching expertise in the seminar text.

501. Madison: The Federalist Papers

(10-0-1) Professor Walter Nicgorski
9:45-12 MTWTF **June 8-12**

Discussion of the fundamental text underlying American Constitutionalism with a leading political philosopher teaching in the Program.

502. Joyce: Portrait of the Artist

(10-0-1) Professor Edward Cronin
2-4:15: MTWTF **June 8-12**

Reading and discussion of Joyce's sensitive autobiographical and literary work with a long-time member of the Program of Liberal Studies and noted Joyce scholar.

503. Plato: The Republic

(10-0-1) Professor Elliot Bartky
9:45-12 MTWTF **June 22-26**

Plato's main political and philosophical dialogue studied by a close reading of the text with a visiting member of the Program faculty specializing in classical political philosophy.

504. *The Gospel of John*

(10-0-1) Professor Michael Waldstein

9:45-12 MTWTF **June 29-July 3**

A close reading of the Gospel of John in entirety with a trained biblical scholar teaching in the Program of Liberal Studies

505. *Milton: Paradise Lost*

(10-0-1) Professor Stephen Fallon

9:45-12 MTWTF **July 6-10**

A close reading of the great English epic with a member of the Program faculty and noted Milton scholar, who studies the relations between poetry and philosophy.

506. *Tolstoy: Anna Karenina*

(10-0-1) Professor Henry Weinfield

9:45-12 MTWTF **July 13-17**

An opportunity to read Tolstoy's second major novel with a Program scholar who specializes in nineteenth-century literature and poetry.

508. *John Henry Newman: A Thinker's Journey to God*

(10-0-1) Professor Katherine Tillman

9:45-12 MTWTF **July 27-31**

This seminar will focus upon Newman's sensitive autobiography, *Apologia Pro Vita Sua*, describing his intellectual formation. It will be conducted by a long-term member of the Program with special expertise in Newman's thought.

Those interested in applying for these seminars should write directly to the Summer School Office, 312 Administration Building, University of Notre Dame, Notre Dame, IN 46556 (219-277-7424). Contact should be made no later than May 15.

ALUMNI ASSOCIATION

ELDERHOSTEL, 1992

The following week-long courses are also available this summer through the Elderhostel program.

To Register: By Telephone:
(617) 426-8056
9:00 am to 9:00 pm, Eastern Time
Monday through Friday

JULY 12-18, 1992

COURSE TITLE: The Crisis in American Medicine
Instructor: W. David Solomon, Ph.D, Associate Professor, Philosophy

COURSE DESCRIPTION: Examine the causes for the crisis, consider alternative proposals for the reform of our medical care system, and construct a medical care system that is both *just* and *efficient*.

COURSE TITLE: The Christian Kaleidoscope
Instructor: Rev. Gerald V. Lardner, Adjunct Assistant Professor, Theology

COURSE DESCRIPTION: You will survey the interplay of worship, theology, and Christian living through different historical periods. Presentations will emphasize the variety of patterns of understanding and living the Christian life.

COURSE TITLE: The Genius of Michelangelo
Instructor: Charles Rosenberg, Chairman, Associate Professor, Art

COURSE DESCRIPTION: Marvel at the achievements of this Florentine artist, explore the politics of the *David*, and discuss the restoration of the *Sistine Ceiling*—salvation or destruction.

JULY 19-25, 1992

COURSE TITLE: Liberty and Law: Foundations of the American Way
Instructor: Walter Nicgorski, Associate Professor, Program of Liberal Studies

COURSE DESCRIPTION: You will explore the founding period (1775-91) of the United States, and discuss the Declaration of Independence, the Constitution and the controversy over accepting the Constitution, including excerpts from the *Federalist Papers*.

COURSE TITLE: Building a Nation: The Case of the Mexican American War
Instructor: Albert LeMay, Associate Professional Specialist, Kellogg Institute, Concurrent Associate Professor of English

COURSE DESCRIPTION: Explore significant foreign policy speeches by the great statesmen and orators of our country. Discover what American leaders had to say about the Mexican American War and the independence of the South American Republics.

COURSE TITLE: Empowering your Writing Style
Instructor: Kerry M. Temple, Managing Editor, *Notre Dame Magazine*

COURSE DESCRIPTION: You will develop your writing talents in a workshop atmosphere by drawing upon journalistic skills. By critiquing the techniques of both the amateur and the professional, you will refine your writing style and reading tastes.

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

Name _____

Class _____

Present Occupation _____

Special Activities _____

Current Address _____

I would like to contribute the enclosed amount to (specify) special award fund of the Program* _____

Comments: (Including any suggestions on what you would like to see considered in *Programma*)

*Make checks for Nutting, Bird and Cronin Funds payable to Program of Liberal Studies and designated to the appropriate fund. Those for Rogers Scholarship should go directly to the Development Office. All contributions are tax deductible and are credited at the University and on Alumni/ae records as a contribution to the University.

* * * * *

Please inform the Program of any change of name and/or address.

* * * * *

Send contributions, information or inquiries to:

Program of Liberal Studies
215 O'Shaughnessy Hall
University of Notre Dame
Notre Dame, Indiana 46556

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

NON-PROFIT ORGANIZATION
U.S. POSTAGE
PAID
NOTRE DAME, IN
Permit No. 10

Address Correction Requested