



PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
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The View from 318

Greetings once again to our many friends and alums. A remarkable January leaves me with an almost spring-like view from my window to the campus world. My condolences to our friends in the West and points north for the dislocation of our midwest winter to your domain.

Michael Crowe has assembled for you once again an interesting issue of *Programma*. His network of alumni/ae correspondents is keeping us well-informed of the whereabouts of our graduates, and we as teachers are always interested to see how our charges have gone on to pursue many careers and dispersed to all parts of the world. I also wish to thank all of you who responded to our recent questionnaire. We are still processing results, and if any would still wish to send a late response, we can accept this. We hope from this to obtain a good profile of the subsequent careers of our graduates.

These past few months have been an interesting period in the life of the Program. In November we had the honor of a visit to the Program by Dr. Mortimer Adler, still a dynamic intellectual at eighty-three. He led the faculty in a "gallery" seminar on Plato's *Apology* and a small number of students from each seminar were elected to form a spectator gallery. An address in the evening on the history of the great books movement completed Dr. Adler's memorable visit.

One point that struck me in his presentation was the close association Adler continues to envision between the great books movement and the ideal of citizen education for a democracy. As he explicated the history of the movement, he developed this point in depth, and the role it played in the philosophy of the first John Erskine seminars at Columbia which began the movement. This goal of democratic education underlies many of his efforts, expressed more recently in his *Paideia Proposal*, a plan to extend great books education into the primary and secondary schools throughout the nation. His lecture also emphasized a deep opposition he perceived between these democratic ideals of the original great books movement and what he considered more elitist approaches to great books education that he saw manifest in the writings of Allan Bloom and Leo Strauss. His strongly worded critique of Bloom and Leo Strauss served to sharpen some of the differences in the great books movement which have received statement in Bloom's best-selling *The Closing of the American Mind*.

At the conclusion of his visit Dr. Adler commented that he considered a seminar he conducted most successful when he left a vigorous conversation taking place after his departure. He has indeed succeeded in this goal, and both the faculty and students in the Program have been conducting informal discussions on issues raised by Adler. I can recommend to all who have not read his autobiography to put this on their reading lists. This is his *Philosopher at Large* (Macmillan, 1977). Unfortunately this is now out of print, but it is very useful for understanding the assumptions (and struggles) behind the original great books movement.

In late January we had an additional opportunity to explore these issues with an address by Dr. Otto Bird, the founder of the Program, who spoke to the students and faculty on the philosophy behind the founding of the Program in 1950. It was a remarkable evening for those assembled, and we were all pleased to hear of his vision of the original Program, and the importance of the distinction between specialized and general education in its founding. One statement particularly struck me in Otto's talk. To the question: what is the need of a general education in an advanced, technological, specialized society? his reply was that the question implies the answer—because we do indeed live in an advanced, technological, specialized society. We hope to have a version of his address for publication in the next issue.

This year marks the thirty-fifth anniversary of the first graduating class (congratulations, class of 1954!), and it has provided an opportunity for us to look again at our roots and our ideals of liberal education. Those of you who may have heard of some changes in our curriculum should be assured that these are being pursued with the aim of renewing our vision and adapting ourselves to the changing conditions of the University, while remaining true to the ideals of our founding. In his first brochure on the Program, Otto Bird spoke of the Program as concerned with two aims—"the acquiring of the liberal arts and initiation into our tradition." We are, as contemporary heirs of the Program, still pursuing these aims.

Michael Crowe has also supplied updates on the faculty activities; and as you can see we have a dynamic faculty which manages to blend teaching with research. In this issue we are sad to announce the death of two graduates, Richard Kavanaugh of the class of 1965, and Mark Clarke of the class of 1979. Our condolences go out to their friends, classmates and family members.

Finally, I would like to thank again all those who have contributed to the Rogers, Cronin, Bird, and Nutting Awards. We hope to be in position to offer one student a substantial scholarship under the Rogers Award next fall, and the other prizes are important incentives for outstanding work each year by Program students. These are now presented at the formal Honors Convocation of the College each graduation, as well as in special Program functions. We do appreciate your strong support in our many endeavors. This support helps keep the Program strong and enduring in the University as it develops. Your support has also enabled us to improve the materials in the Fine Arts dimension of the Program, and we will sponsor showings of Mozart's operas *Don Giovanni* and *The Magic Flute* this spring with your assistance.

With all best wishes for the New Year.

—Phillip Sloan

From the Editor's Desk

News of the PLS faculty is the chief subject of this issue's letter from the editor.

Fr. Nicholas Ayo expects to receive the first copies of his two new books in the very near future. One is a translation of Thomas Aquinas's *Sermon Conferences on the Apostles' Creed* while the other is a commentary on the Creed. They are being published by U. of Notre Dame Press. While on leave this year, he has remained at Notre Dame and has already finished a long study of the *Ave Maria* that includes discussion of the attendant issues of Mary and the Church since Vatican II. He is also engaged in writing a study of the *Lord's Prayer*. This issue of *Programma* reprints the homily he presented at the annual mass for deceased graduates and faculty of the program.

Fred Crosson reports that with their youngest daughter entering college next fall, he and his wife will be left where they stated: *sans enfants chez nous*. He was re-elected to the Senate of the United Chapters of Phi Beta Kappa, continues to visit schools on accreditation teams (the Air Force Academy in March) and to enjoy doing seminars in PLS. He has articles published or forthcoming in *Academe* (on college curricula), in *Interpretation* (on John Stuart Mill), in *Faith and Philosophy* (on Cardinal Newman), and in *Revue des Études Augustiniennes* (on the *De magistro*). He is going to lead a discussion for a Great Books group in Chicago in the spring on Allan Bloom's *Closing of the American Mind*.

Michael Crowe continues to press his claim that although no extraterrestrials may exist, they have long since invaded history. At a conference of the Eighteenth-Century Society at Notre Dame, he presented a paper arguing that they deeply influenced various Enlightenment intellectuals. At the History of Science Society's annual meeting, he gave a talk showing that they spurred a number of pre-1900 reports, all spurious, of the telescopic detection of other solar systems. One rather dramatic event occurred shortly after Christmas. He awoke one morning to find that he had written another book! Dover Publications offered to bring out his *Theories of the World from Ptolemy to Copernicus*, which, rather than having been written with any thought of publication, has been prepared over the last decade or so for PLS Nat. Sci. students. The book should appear in Autumn, 1989.

Kent Emery, aided by a grant from Notre Dame's Institute for Scholarship in the Liberal Arts, conducted research in Paris for a period in October and also presented in Avignon a paper entitled "Theoretical Foundations for the Reception of Sensible Beauty in the Writings of Dionysius Cartusianus (1402-1471)." In January, 1989, he carried on research at the Hill Monastic Manuscript Library of St. John's University in Collegeville, Minnesota and while there presented a lecture on "The Manuscript Library of Denys the Carthusian." Along with Mark Jordan, Kent was awarded a grant from the National Endowment for the Humanities for a conference entitled: "Ad Litteram: Authoritative Texts and Their Medieval Readers," to be held at Notre Dame, April 2-4, 1989. Graduates interested in attending should contact Professors Emery or Jordan.

Steve Fallon is on leave this year, finishing his book on Milton and getting used to spending time with his family on weekends. He recently enjoyed the fifteen minutes of fame promised by Andy Warhol: after the Faculty Senate's unanimous adoption of Clark Power's and his resolution critical of the university's handling of George Bush's visit, he

found himself quoted on the third page of the *Chicago Tribune*. Because he writes about Renaissance literature and not Middle Eastern society or plate tectonics, he never expected to attract the attention of the fourth estate.

André Goddu, his wife, Kayo, and daughter, Seisei, have enjoyed visits over the past year from Paul Caruso, Kim Pelis, Karen McCloskey, a dinner with Kathleen McGarvey, and breakfast with Laurie Denn Spurgin and John Breen. On the professional side, he was most pleased about the session he organized and chaired on "Galileo's Relation to Medieval Traditions" with Fr. William Wallace, Jean Moss, Roger Ariew, and David Gruender at the University of Richmond. The second most satisfying accomplishment was the opportunity to publish a review/eulogy of the career of Lynn White, one of his former teachers, in a recent issue of *Journal of the History of Behavioral Sciences*. He feels that although White taught him for only one year prior to his retirement from UCLA, White's influence on his approach to history was profound and lasting.

Walter Nicgorski, while continuing work on his larger Cicero project, also continued to lecture on the theme of liberal education in the modern university. In recent months he gave separate lectures to the students and faculty at Louisiana State University at Alexandria and to a faculty workshop at Valparaiso University. He also appeared as commentator on two panels at the American Political Science Association meeting in Washington, DC; one of these panels was specifically concerned with Cicero's impact on the development of the idea of constitutionalism in the Middle Ages.

Clark Power, the newest tenured member of the PLS faculty, presented the opening address for the new academic year for our students and faculty. It is reprinted in this issue. Persons wishing to know more about his ideas may wish to consult his just published book: Clark Power, Ann Higgins, and Lawrence Kohlberg, *Lawrence Kohlberg's Approach to Moral Education* (Columbia University Press, 1989).

David Schindler has published an article, "Catholicism, Public Theology, and Post-modernity: On Richard John Neuhaus's *Catholic Moment*," in the January (1989) issue of *The Thomist*. He represented the North American *Communio* at an international *Communio* meeting in December in Cologne, West Germany; and he was recently elected to the Catholic Commission on Intellectual and Cultural Affairs ("a broadly representative group of Catholics—scholars, writers, artists, *et al.*—who have attained recognition in their fields"). He asks alums to note the announcement elsewhere in *Programma* of the forthcoming *Communio* conference at Notre Dame.

Phillip Sloan continues his second term as PLS Chair. In addition to the many duties associated with the office, he continued his research on the history of the life sciences, and delivered the paper "Matter, Life and Vitality" to the meeting of the Eighteenth-Century Society, held at Notre Dame in October. He also pursues Charles Darwin down the paths of nineteenth-century science with his exploration of the lectures that Darwin's contemporary Richard Owen delivered in London in 1837. He hopes to show through an edition of these lectures the connection of Darwin's evolution and German scientific and philosophical thought in the period when Darwin returned from the voyage of the *Beagle* and first began reflection on the transformist question. Most of all he loves teaching in the Program, and will return to teaching the ICH II course next semester.

Janet Smith has given a number of talks this autumn, most notably a lecture entitled "The Concept of *Munus* in *Humanae Vitae*," which she presented at the second international congress of Moral Theology held in Rome in November, 1988 and sponsored

by the Roman Academic Centre of the Holy Cross and the John Paul II Institute for Studies on Marriage and the Family.

Katherine Tillman is in her second year of teaching the Arts and Letters sophomore Core Course in place of a PLS seminar. Although she has enjoyed the experience of engagement in the broader college community, she looks forward to doing two PLS seminars alongside Core in the current semester. In August she delivered a keynote address at the 1989 Newman Conference at the University of Massachusetts, Amherst, entitled "The Image of a University: Newman's Lesser Known Educational Writings." She also notes: "I send special greetings to my dear former students who occasionally remember me with a card or letter and who, in return for their thoughtfulness, receive nary a peep from me."

Michael Waldstein is a visiting assistant professor in PLS this year. He holds a doctorate in philosophy from the University of Dallas and is completing a second doctorate, in this case in New Testament studies at Harvard Divinity School where his dissertation is on the Gospel of John and the Gnostic Apocryphon of John. He has been teaching Philosophical Inquiry and a variety of seminars and is scheduled to participate in the Conference on Being Catholic in America.

Before concluding this letter, I certainly want to mention two other persons with key roles for PLS. At the end of last September, **Mary Etta Rees** retired as departmental secretary. The faculty gathered for a dinner in her honor and presented a gift in memory of her many years of service. Mary Etta's final days in 318 were spent introducing our new departmental secretary, **Debbie Kabzinski**, to the duties of the office. We are very pleased to have her associated with PLS and are indebted to her for much help in the preparation of this issue of *Programma*.

Michael J. Crowe
Editor

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

Faculty Editor

Michael J. Crowe

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University of Notre Dame

Aristotle and the Lifeboat Moral Education in the University

by
Clark Power

Editor's Note: Professor Power presented this address to the P.L.S. students and faculty at the opening of the 1988-89 academic year.

Speaking at Harvard University in October, 1986, Secretary of Education William Bennett challenged, "Where are our colleges and universities on the issue of their responsibility to foster moral discernment in their students?" With the exception of a relatively few places—mostly religious or military institutions—higher education is silent. "When asked about Harvard's Core courses in moral reasoning, Bennett replied, "That's about [moral] dilemmas, lifeboat stuff. I don't mean theory. I meant getting drugs off campus." Bennett's caricature of Harvard's moral reasoning courses follows the lines of a charge that he has leveled against values clarification and cognitive-developmental moral education programs since 1978. Attacking these programs for "over-intellectualizing moral development" and for encouraging moral relativism, Bennett advocates more traditional methods of character education, based on Aristotle's views of habituation. Aristotle, as some of you will recall, makes a well-known distinction between the intellectual and moral virtues and states that teaching is necessary for the former and habituation for the latter:

Virtue, then is of two sorts, virtue of thought and virtue of character. Virtue of thought arises and grows mostly from teaching, and hence needs experience and time. Virtue of character [i.e. of *ethos*] results from habit [ethos]; hence its name 'ethical', slightly varied from *ethos*. It is not unimportant then, to acquire one sort of habit or another, right from our youth; rather it is very important, indeed all-important. [*Nicomachean Ethics* 1103a14-18, 24-25].

Taken alone, this passage implies that moral virtues can be acquired through habit, as opposed to reason. Bennett enlists the passage to support his criticism of the over-intellectualization of moral education. Bennett, of course, does not deny that there is a philosophical dimension to moral education; he is, after all, an outspoken proponent of transmitting the Great Tradition through teaching the Great Books. He seems, however, to side with Aristotle in insisting that a student can profit from the philosophical treatment of ethics only AFTER his or her character has been properly formed through habituation.

In order to sharpen the practical implications of Bennett's Aristotelianism let us go back to his speech at Harvard. According to Bennett, "Colleges that aim to 'lead' society's conscience on various social problems should not, when faced by a real problem within their competence to deal with (like drug use), duck or throw up their hands. . . . Moral responsibility begins at home." Bennett's comments seem to make sense from an Aristotelian perspective. Before colleges can undertake the task of engaging students in a moral critique of society, they must first attend to the nitty-gritty challenges involved in completing the habituation phase of character education. Perhaps this is one reason why in

the two centuries before our own American colleges placed great emphasis on student discipline. For example, Harvard's rulebook at the end of the Civil War was 40 pages long, and President Edward Everett personally admonished students for such deeds as "casting reflections with a looking glass on the faces of ladies passing through the yard." But as American colleges entered the 20th century, emphasis on student discipline declined. For example, President Charles William Eliot reduced Harvard's rulebook to five pages.

It took Notre Dame a bit longer to change its severe disciplinary restrictions. In the fall of 1960, around the time the Dome was last regilded, students protested the 11:00 mandatory lights out policy and morning checks. (How the students in the Program ever survived its first decade is a mystery to me). The reasons given for the morning checks point to a theory of character formation, emphasizing obedience and habituation. Those reasons were:

- 1) At the very least it [the morning check] is a means of asserting authority over a student: that is it shows a student who is boss.
- 2) It serves as an ordering principle as a means to aid in overcoming the human difficulty in getting up in the morning.
- 3) It serves as an impetus for daily Mass.

In response to student protest, the code was modified for all but the freshmen. Students successfully argued that their development would be better served if they were given more responsibility. In 1988 (although the South Dining Hall will be open all night) students are still clamoring for more freedom—now with regard to alcohol use and pariets. Would such freedom promote character development or would it expose the need of further habituation? Perhaps students need formation, not freedom. Perhaps, as Bennett implies, the focus of moral education ought not be in the ethics class or in the Center for Social Concerns but back in the dorms. As a lecturer on ethics, who acknowledged that he was less than completely successful in leading students to full ethical maturity, Aristotle had a clear opinion of the developmental prerequisites for taking his course:

Arguments and teaching surely do not influence everyone, but the soul of the student needs to have been prepared by habits for enjoying finely and hating finely, like ground that is to nourish seed. For someone whose life follows his feelings would not even listen to an argument turning him away, or comprehend it [if he did listen]; and in that state how could he be persuaded to change. And in general feelings seem to yield to force and not to argument.

In this passage Aristotle treats habituation and teaching through rational argument as different but developmentally related phases of education. Most readers of *The Ethics* see Aristotle's emphasis on habituation as a reaction to Socrates' radical intellectualism. Although Aristotle's emphasis on habituation somewhat obscures his views on the intellectual dimension of moral education particularly in childhood and adolescence, he does define the end of character development as practical wisdom, which is the ability to deliberate thoughtfully about ethical concerns. Thus Aristotle and Socrates share a belief

that ethical maturity entails a philosophical understanding of virtue. They differ quite interestingly, however, in how they view the process through which persons make the transition from having a morality based on conventional beliefs to a morality based on philosophy. Aristotle suggests that the transition will be a relatively smooth one, given the proper upbringing. Therefore, he emphasizes habituation, as all important. Socrates views the transition as a more tumultuous one and thus calls for continuous and incisive philosophical questioning and self-examination.

So adept was Socrates at precipitating such transitional crises through his cross-questioning of conventional beliefs that he was called a sting-ray

You [Meno says to Socrates] are exactly like the sting-ray that one meets in the sea. Whenever anyone comes into contact with it, it numbs him, and that is the sort of thing that you seem to be doing to me now. My mind and lips are literally numb, and I have nothing to reply to you. Yet I have spoken about virtue, hundreds of times, held forth often on the subject in front of large audiences, and very well too, or so I thought. Now I can't even say what it is.

Because Socratic questioning can overturn our comfortable beliefs about our selves and our society, it can be painfully disorienting. Yet Socrates and all great teachers to follow him recognized that this is the unavoidable cost of searching for truth and justice.

Bennett's attack on the lifeboat dilemma fails to take into account the great tradition behind the use of such devices in education. The use of dilemmas as a stimulus for moral discussions is nothing more than a contemporary adaptation of the Socratic approach. And note by the way that there is very strong research that supports its effectiveness. Let us consider the infamous lifeboat dilemma:

A charter plane crashed in the South Pacific. Three people survived, the pilot and two passengers. One of the passengers was an old man who had a broken shoulder. The other was a young man, strong and healthy. There was some chance that the raft could make it to the safety of the nearest island if two men rowed continuously for three weeks. However, there was almost no chance if all three of the men staying on the raft.

The captain was strong and the only who could navigate. If he went over, there was almost no chance that the other two would make it to safety. If the old man with the broken shoulder went, there was a very good probability, about 80 percent, that the other two could make it. If the young man went overboard and the old man and captain stayed, chances were a little less than 50:50. No one would volunteer to go overboard. What should the captain do?

Dilemmas such as this are both intellectually engaging and disorienting because they pose a conflict between the norms and values that guide our ordinary moral choices. We believe, for example, that it is generally wrong to harm another. We also believe, however, that we should do what we can to prevent evil from occurring. The lifeboat dilemma is particularly engaging because those who think that someone should go overboard, are caught between

sending the old man for reasons of utility or having a lottery for reasons of equity. What follows the presentation of a dilemma, such as this, is a moral discussion in which the conflicting solutions to the dilemma are subjected to intense scrutiny. The discussion leader, like Socrates, refrains from giving "answers" to the dilemma, but tries to elicit philosophically more adequate responses from the participants.

In objecting to the use of these moral dilemmas, Bennett thus evokes a debate that goes back to Aristotle and Socrates. It is a debate that involves both philosophical and psychological questions about the nature of morality and how it develops. This evening I will focus on the psychological questions. I will discuss in a brief but comprehensive way the major psychological research on moral development, focusing on development in the college years. I hope that this excursion will shed some light on the Aristotle-Socrates controversy. More importantly I hope that it will clarify ways in which we can undertake moral education today especially at Notre Dame in the Program of Liberal Studies.

One of the Great Books in the field of moral development is Jean Piaget's *The Moral Judgment of the Child*, which he wrote in 1932, quite early in his career. Piaget and his collaborators investigated children's moral judgment by studying the way they constitute the most admirable social institutions.

The game of marbles, for instance, contains an extremely complex system of rules, that is to say, a code of laws, a jurisprudence of its own. . . . All morality consists in a system of rules, and the essence of morality is to be sought of in the respect which the individual acquires for these rules.

The principal subjects for Piaget's study were children between 4 and 13. Piaget found that they exhibited a sequence of two ideal types of morality: heteronomy and autonomy. Heteronomy, derived from the Greek *hetero*, meaning other and *nomos*, meaning law, is based on unilateral respect for authorities and for rules formulated by others. Autonomy, derived from the Greek *auto* meaning self and *nomos*, law, is based on mutual respect among equals and the rules they establish themselves through a social contract.

Here is an example of a heteronomous response from a five-year old. Asked by Piaget whether people always played marbles the same way, he replied, "Yes, always." He then explained that he learned the rules from his brother, who learned them from his daddy. His daddy, whom he believed to be as old as God, just knew the rules, no one told him. The child denied the possibility of inventing a new way of playing marbles, but when Piaget placed the marbles in new arrangements the child approved, saying that you can change things as much as you like and that only his daddy knows all this.

In commenting on children at the heteronomous stage of morality, Piaget notes a curious paradox: While they view rules as having a sacred and immutable character, they see no inconsistency in changing the rules as their fancies lead them. Piaget attempts to resolve the paradox by pointing to the quasi-mystical nature of heteronomous morality.

If we call to mind the peculiar mentality of children of this age for whom society is not so much a successful cooperation between equals as the a feeling of continuous communion between the world of the Elder or Adult, then the contradiction ceases. Just as the mystic can no longer dissociate

his own wishes from the will of God, so the little child cannot differentiate between the impulses of his personal fantasy and the rules imposed on him from above.

Let us now turn to Piaget's example of a early autonomous reasoning, 11 year-old Ross. Ross says that he and his playmates often invent new rules. The rules came to be because "Some boys came to have an agreement amongst themselves and made them." Asked why there are rules, Ross says, "So as not to be always quarrelling you must have rules and then play properly (or stick to them)." Commenting on whether a proposed innovation would be fair, Ross muses, "The kids might say it wasn't very fair because it's luck. To be a good rule it has to be skill." Piaget, the moral psychologist, found in Ross and other children beginning around age 11, a new sense of respect for law, based on cooperative or democratic rule-making. By seeing himself as a rule-maker or legislator in a community of rule-makers, Ross understands the function of rules as maintaining agreement—"so as not to be always quarreling." Ross is also aware that the goodness of rules should be judged not only in terms of their ability to win the consent of the players but also in so far as they are in keeping with the spirit of the game itself. Thus Ross is reluctant to institute a rule based more on luck than skill.

If Piaget is correct, then moral development, characterized by the attainment of "autonomous morality," is largely over by age 13. This constitutes a reversal of the Aristotelian position that the cognitive foundations of moral development are secured after childhood. Furthermore, Piaget's contention that development to moral autonomy presupposes a liberation from adult authority contradicts the Aristotelian emphasis on authority-directed habituation. According to Piaget social relations are fundamentally either hierarchical or egalitarian. Hierarchical relations with adults typically lead to a morality of constraint, trapping children in their egocentric thinking. In contrast, egalitarian relations among peers foster cooperation, checking egocentrism and blind obedience to authority and serving as a source of constructive moral values.

Lawrence Kohlberg's research on moral development revised and extended Piaget's scheme. Using moral dilemmas, including the lifeboat dilemma, he identified a invariant sequence of six stages of moral development. Cross-cultural research indicates that this sequence is universal and invariant, that is persons in all cultures develop through the same stages in the same order. Like Piaget, Kohlberg found cognitive moral development occurring in early childhood; but unlike Piaget, he also found moral development continuing into adulthood. Rather than describing moral development as proceeding from a stage of heteronomy to a stage of autonomy, Kohlberg saw it as proceeding from pre-conventional to conventional and finally to post-conventional stages. Most children up until the age of 10 or 11, some adolescents, and most criminal offenders reason at the pre-conventional stages. They are called pre-conventional because at these stages persons do not understand conventional or societal rules and expectations. They uphold the rules out of fear of punishment or for instrumental gain. Most adolescents and adults reason at the conventional level. They conform to the rules, expectations, and conventions of society for the sake of maintaining society. Persons do not generally reach the post-conventional level until their twenties. They understand and accept social rules and expectations, but base their understanding and acceptance on more general, universal moral principles. Kohlberg speaks of them as taking a prior-to-society perspective, that is, they are able to detach

themselves from particular social arrangements and contracts and envision values, rights, and formal procedures for reaching agreement that must be present in any just society.

In describing the moral development as a three stage sequence extending into adulthood, Kohlberg cognitive developmental theory comes closer in some respects to Aristotle's theory than Piaget's. Miles Burneyeat differentiates three level of ethical development in Aristotle's *Nicomachean Ethics*. Each level is characterized by different conceptions of what is ethical and motives for pursuing it. These levels correspond to three parts of the soul, the appetites, spirit, and reason, which, as Plato argues in *The Republic*, must be educated sequentially. In the *Politics*, Aristotle states that the irrational parts of the soul, the appetites and the spirit, are operative from birth, as opposed to the rational part, which develops later. He concludes from this that the training of the irrational part must come first, but cautions "none the less, our care of it must be for the sake of reason."

Aristotle describes persons on his first level as "slavish" because they are ruled by their passions and have little sense of honor. Like those on Kohlberg's first level they are motivated only by pleasure or the fear of punishment. The habituation process is designed to initiate children into conventional moral practices, and to motivate them to be good in the eyes of others. Individuals at this second level operate on an ethic of *aidos* or as it is commonly translated, shame. Aristotle refers to shame as a "quasi-virtue", noting that it is "more suitable for youth, not for every time of life." He continues, "For we think it is right for young people to be prone to shame, since they live by their feelings, and hence often go astray, but are restrained by shame." In discussing the virtue of bravery Aristotle makes it clear that acting out of a fear of disgrace (citizen's bravery) is better than being compelled by threats of punishment; but it is not as good as acting out of a concern for what is right or good for its own sake. In his *Rhetoric*, Aristotle comments that youth are typically "shy, accepting the rules of society in which they have been trained, and not yet believing in any other standard of honor." In terms of Kohlberg's developmental scheme, they are still bound by the member of society perspective, characteristic of conventional morality.

The third level of practical wisdom involves proper deliberation about the good life and what promotes such a life. Those who have attained this level are autonomous in the sense that they are able to formulate a rational life plan and to grasp the relationship of the virtues to each other and to the underlying principles that ground their unity and justification.

In spite of these fuzzy but discernable parallels between Aristotle's and Kohlberg's levels, Kohlberg emphasizes the role of cognition far more. Kohlberg also views the transition between the conventional and post-conventional levels as involving significant upheaval. Because individuals generally experience this transition during the college years, if at all, this transition is particularly relevant to my presentation. In his longitudinal study of moral development, Kohlberg found that all of the subjects who reached post-conventional morality went through a period of relativism. During this time some of them appeared to regress in their moral judgments by making moral decisions solely on the basis of egoistic considerations. For example, at age 20 one of the regressors questions whether it was possible to make any objective moral judgments. He criticizes his high school morality as conventional: "I was just trying to please the norms of society, and in essence, conforming to the prevailing thought about moral judgment. Now I think more of moral responsibility to one's self." Self concern takes precedence over others. His justification for keeping a promise exemplifies his egocentrism:

You can't trust a person who breaks a promise to you and friendship is based on trust. Well losing friends doesn't seem as basic as I want to put it. You lose respect. If you want to get anywhere in life you have to be respected.

This person clearly understands why, from a conventional point of view, it is important to keep promises. He also understands that if he is to make his way through conventional society he must play by its rules. Although he has achieved some distance from the conventional expectations of his society, he has not constructed a position that will allow him to take moral responsibility for others. He does not yet take the post-conventional, prior to society point of view from which could see the need for promise-keeping as fundamental for any kind of social interaction. This particular subject attributed his decision to put himself first to his college experience which taught him what a dog-eat-dog world this is in which "right and wrong are most platitudes, and adults most don't behave that way themselves." Movement out of this phase of egoistic, relativism did not occur until his late twenties. Married and working as an engineer, he decided to go back to school in order to pursue a career that would be less materialistic and more suited to his talents and sense of responsibility for others.

These case studies of relativism and egocentrism suggest that development to post-conventional morality may require the successful resolution of what Erik Erikson calls the identity crisis. On the biological side, this crisis is precipitated by full physical maturation, especially puberty. On the cultural side, there is the social demand to settle on a work role. The identity crisis, as P.L.S. students have expressed it to me, is fundamentally a crisis of "fitting in"—of being true to self in taking up the occupational and other social roles that are available. Study in P.L.S. seems to exacerbate the crisis because the liberal arts curriculum does not lead directly into any occupational role. Erikson would probably say that participating in P.L.S. can be a way of taking a moratorium or a retreat from the pressures of the external world to make commitments that will define one's identity. The moratorium is a time for social experimentation, especially for falling in love, which has less to do with sex than with self-discovery. In terms of moral development it is a time when youth can pursue their idealistic and hedonistic impulses with a freedom they never had earlier and will never have again.

The great cop-out when facing this crisis is called identity foreclosure, which entails the slipping into a pre-fabricated role and/or ideological position without coming to terms with either self or world. The opposite danger is to fail to make any self-defining commitments. This leads to identity diffusion. Evidence that the successful resolution of the identity crisis is necessary for development to post-conventional morality introduces an important discontinuity into the cognitive developmental theory of moral development as articulated by Kohlberg. The movement through the earlier stages involves a gradual evolutionary process. The transition from conventional to post-conventional morality, on the other hand, involves a revolution in moral reasoning and in identity formation. Contemporary cognitive developmental theory thus comes closer to Socrates' views than Aristotle's in estimating the vicissitudes of development to the post-conventional level.

The educational approach of cognitive developmentalists, however, leads to a way of reconciling Socrates and Aristotle. Basically the approach is two-fold. First, it uses

moral dilemmas and moral discussions, like Socrates. Second, it advocates habituation of a certain sort, an habituation to the practices of democratic living and decision-making. The democratic side of the approach involves both a concern for developing student reasoning and a concern for forming supportive habits of democratic participation. Such habituation can best take place through initiation into the ideals and practices of democratic communities. In such communities regular community meetings provide both a forum for moral discussion and practice in democratic conflict resolution. They encourage the kind of cooperative and autonomous relations that Piaget described as promoting of ethical maturity. Although this democratic approach is based on a far more egalitarian conception of society than can be found in either Socrates or Aristotle, I believe that it offers a powerful adaptation of their ideas for our own time.

What implication has all of this for university education? Ironically Bennett's critique of the lifeboat dilemma seems to be in tension with a tradition of moral education that goes back to Socrates. Dilemmas are one among many means of provoking reasoning and discussion. The Great Books Seminar is another. Contrary to what Bennett believes, discussing moral dilemmas and dealing with matters like drugs are not mutually exclusive. My own research on democratic schools shows that an effective way of dealing with disciplinary issues like drugs, alcohol, and even cheating is to involve students in discussing and resolving these problems. Furthermore, democratic decision-making seems particularly suited to college students developing to autonomous, post-conventional morality in our democratic society.

Moral education is, therefore, about dilemmas and drugs, reasoning and action, justice in the world and order in the dormitories, great books and the effort you and I put forth to make this a better society.

Homily Presented at the Annual Memorial Mass

by
Rev. Nicholas Ayo, C.S.C.

Editor's Note: This is Father's Ayo homily from the annual P.L.S. mass for deceased faculty and alumnae/i. It was presented on November 2, 1988.

Not all of you assembled here to remember with thanksgiving those members of the Great Books Program who have died would have known Professor Steve Rogers. He was a blind man with immense insight and an ever generous heart. I raise his name not only to acknowledge that many of us yet grieve him, but also to relate an incident at his funeral in Sacred Heart Church. The closing hymn came as a shock to most of us, for "Notre Dame, our mother" did not seem so much a prayer in time of sorrow as the triumphant strains of the familiar school anthem.

• What a peculiar place this university dedicated to Our Lady! What shall we make of a school where men were the only students for ever so long, where women faculty may never be half the number, and where the church clergy remain only men? And yet, what an astonishing gesture to lift up a gigantic statue gilded in gold leaf and set upon an enormous golden dome, a Jewish woman to whom all these people on the ground are somehow beholden.



In Herman Hesse's novel *Narcissus and Goldmund*, Goldmund who represents the heart speaks on his deathbed to his friend Narcissus, who represents the intellect. He would explain how the statue of Mary he wanted to carve all his life would never be done, but that it did not matter, for she had instead shaped his life. He says to his friend: "Without a mother, one cannot live; without a mother, one cannot die."¹ All of us, male or female, come into this world with a mother's welcome. Can we exit this life without a mother's welcome? Women wash the

¹ See Richard Rohr, "The Church Without Mary" in *Mary, the Spirit and the Church*, ed. Vincent P. Branick, S.M. (Ramsey, N.J.: Paulist, 1980), pp. 7-27. Rohr quotes from *Narcissus and Goldmund*, tr. Ursule Molinaro (New York: Farrar, Strauss and Giroux, 1968) pp. 314-5.

newborn baby and wrap him or her in swaddling clothes; women throughout history have washed the blood from their dead loved ones and wrapped them in a clean linen napkin for their burial and entry into new and eternal life. Women preside at the birth of the human body, both in its beginning and in its new beginning, which seems such an ending in death. The madonna with child in arms in the apse of Sacred Heart Church is not many steps from the cold stone *Pieta* in the side chapel, where the women receive the dead body of Jesus taken down from the cross. We all enter the church for our baptismal bath in the sacred font, and we leave that same church, with or without the appropriate music, escorted to our burial by our holy mother the church. We pray to the mother of Jesus who is Lord: pray for us sinners now and at the hour of our death. Now and then, in the present and in the future, now and always. From now on, because the hour of our death and right now will one day, sooner or later, co-incide.

When the boy Jesus is found in the temple insisting he must be about his Father's business, the parents of Jesus say: "Your mother and your father have been seeking for you for three days." And Jesus replies: "Did you not know that I must be about my Father's business," yet he goes down to Nazareth and is subject as a boy to his father and mother. When Jesus as a man is told his mother and his family are asking to speak to him, he replies: "the one who does the will of God is mother and brother, father and sister to me. And in the Garden of Gethsemani, when Jesus pleaded not to die, he said at the end of his prayer to his Father: "not my will but thine be done." Luke tells us that Mary pondered all these things. He tells us this twice, after the shepherds find the infant Jesus (2:19), and after Mary and Joseph find the boy Jesus (2:51). We wonder how she pondered all these things at the death of Joseph, whom Christians take as the model of a happy death because Jesus and Mary were presumed to be at his side. We wonder how Mary pondered all these things when Jesus died. John puts Mary at the foot of the cross when Jesus' hour had finally come. We pray to Mary "now and at the hour of our death." In John, Jesus says to the beloved disciple: "behold your mother," and to Mary "behold your son." Now and at the hour of our death.

This summer a strange and awful tragedy struck the Notre Dame family. The wife of one of our staff was murdered, brutally and without reason. Her unborn child died with her. Her husband was desolate at the foot of such a dark cross. The rest of us who knew them in one way or the other were bewildered mourners. Though I knew her husband, I never met her. Yet, I grieved for her as if she were my dearest friend. In my sorrow, I discovered that we are all one, the quick and the dead, underneath our differences. This was my sister. I was her brother. We were all as one family, our family. These were our folks. This was the church. This was the people of God, the communion of saints, the Lord's own family.

And all of us here, whether or not we have known those who have died in the Program of Liberal Studies, are part of the one life of the body of Jesus Christ our Lord. We are all, living and dead, brothers and sisters. We are the body of Christ. The bread we share, though many grains of wheat, is the one and only Lord of us all. This is the same Lord Jesus who also died for us, that we might live. This is the child born of Mary whom she received dead in her arms. She who bore him in such wonder, buried him in faith of resurrection. How not so strange it is then to put her statue on top of a golden dome in a university of men and women, far from human harmony and perfection. How wonderful to be such a church university, a people walking together despite our blindness through the years into eternal life. How perennial the words: pray for us now and at the hour of our death.

The Priesthood and the Hounds

by

Anthony Anderson, '85

Editor's Note: Tony Anderson is enrolled at Holy Apostles Seminary in Cromwell, Connecticut. After his graduation in 1985, he did volunteer work in Belize in Central America. In this essay, he narrates some of his experiences.

Behind, the wood was full, from tree to tree,
 Of great black mastiffs, running with such gust
 As greyhounds from their leashes slipping free.
 Into him, as he crouched, their teeth they thrust
 And tore him all asunder, shred by shred,
 To carry his woeful limbs off as they lust.

—*Inferno*, Canto XIII

What a frightful scene! And this is far from the most gruesome torment in hell described by our P.L.S. expert on the afterlife: Dante Alighieri. Dante rivals Homer for his imaginative monsters. His descriptions of the heretics in their flaming sepulchers and the suicide victims transformed into trees can never become cliched. But Dante's legacy, the corpus of Dantesque descriptions of the hereafter, has perhaps outlasted its usefulness. The Divine Comedy is provocative and even edifying, but Dante's hellish creatures and landscapes have so influenced the writers throughout the centuries, that their reflection can be seen in every fairy tale and movie about heaven and hell. Their echo can even be heard in the lyrics of rock and roll songs. (Michael Jackson might not be heard in Seminar, but the graphic "rotting corpse's shell" in "Thriller" follows Dante's model of demonic description.)

Hell has become fiction. And heaven has become trivialized into a kingdom of cotton ball clouds and pearly gates. Worst of all is the trivialization of God—the ignorance of the beatific vision and the complacency about the grandeur of heaven. What an explosion of action, knowledge and fulfillment must accompany full contact with the Source of all life and beauty in the universe! Heaven is not akin to having "a good day." Heaven is not being content. Heaven is not the most comfortable La-Z-Boy recliner imaginable. Heaven is endless exhilaration and relaxation at the same time. Heaven is always being on the "cutting edge" and never getting tired. Above all, heaven is to Be in Love—to love and be loved by God: to have a consuming, explosive relationship with the Creator of the universe!

Another misconception bred by Dante's progeny (and, in this case, even by the master himself) is that all the tortures and ghouls are in hell. No, he did not misplace his rivers of blood and pools of boiling pitch. Hell, and not heaven, is certainly where we expect to hear the gnashing of teeth. But there is one fearsome creature in heaven that terrifies me more than anything from hell: He is the Hound.

Dante's black mastiffs tearing the poor spendthrift limb from limb are grisly, but they have never chased me. The Hound of Heaven chases us all:

I fled Him, down the nights and down the days;
 I fled Him down the arches of the years;
 I fled Him down the labyrinthine ways
 Of my own mind; and in the midst of tears
 I hid from Him, and under running laughter.
 Up vistaed hopes I sped;
 And shot, precipitated,
 Adown titanic glooms and chasmed fears,
 From those strong Feet that followed, followed after.
 But with unhurried chase,
 And unperturbed pace,
 Deliberate speed, majestic instancy,
 They beat—and a Voice beat
 More instant than the Feet—
 "All things betrayest thee, who betrayest Me."
 [from "The Hound of Heaven" by Francis Thompson]

The Hound of Heaven pursued me all the way from the third floor of O'Shaughnessy and from my haven in Pangborn to the depths of the Central American jungle. There, as a lay member of The Society of Our Lady of the Most Holy Trinity, I did a year of volunteer work with the natives of Belize and with Salvadoran refugees. Teaching. Evangelizing. Befriending. Our goal, as the founder of the Society put it, was "to serve the poor and needy in the world, in their spiritual and temporal needs, working through Mary to the Trinity."

It was to be *one* year. I can handle anything for a fixed time. But the Hound was not satisfied. Must I give my whole life?

Never ask that question of Him. The answer is always the same. He who pushed me to Belize now drove me to a less glamorous destination: Holy Apostles Seminary in Cromwell, Connecticut.

I seem to be running in the right direction now, but the Hound will never relent. Only God knows the future; and, with Cardinal Newman, "I do not ask to see the distant scene; One step enough for me" (from "Lead, Kindly Light"). Will He chase me to the priesthood, or will He chase me from the seminary? Only He knows.

But the chase never ends for any of us. Be a better priest. Be a better mother. Be a better husband. Be a better teacher. And most of all, do not hide from the Hound who sees all. For, "All things betray thee, who betrayest Me."

Announcement

Communio: International Catholic Review
announces a conference:

NATURE, GRACE AND CULTURE: ON BEING CATHOLIC IN AMERICA

May 8-10, 1989, Center for Continuing Education
University of Notre Dame

Leading theologians and philosophers from the United States, Canada, England and Europe will come together to explore the relationship between Catholic faith and human culture, with particular attention to what it means to be Catholic in America today. The distinct purpose of the conference will be to situate the various aspects of this question in the fundamental theological context of the nature-grace relation. Six major sessions will address: the Meaning of Secularization: Theological, Historical, Spiritual; the Question of Christian Culture; Foundations of Community; Secularization of the Mind. In addition, two general discussions will consider: Catholicism and Contemporary American Culture; and Theology, the Academy and Culture.

Among the Speakers and respondents:

Walter Kasper (Tubingen)	Michael Novak (Washington)
Louis Dupre (Yale)	Mary Rousseau (Marquette)
Louis Bouyer (Paris/San Francisco)	David Schindler (Notre Dame)
Glenn Olsen (Utah)	Walter Niegorski (Notre Dame)
Michael Waldstein (Notre Dame)	Robert Slesinski (New York)
Kenneth Schmitz (Toronto/Boston)	Peter Henrici (Rome)

Other Speakers and participants include theologians and philosophers associated with the North American *Communio*, as well as from the eleven national editions of *Communio* in Western and Eastern Europe and Latin America; other faculty members from PLS and the Notre Dame community, and additional persons from North America who have written on or otherwise contributed significantly to the theme under consideration.

For information contact: The Center for Continuing Education, P. O. Box 1008, Notre Dame, IN 46556 (telephone - 219-239-6691).

Funded through grants from Our Sunday Visitor, Inc. and from the Office of the Provost of the University of Notre Dame.

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)
George L. Vosmik is a Director of Economic Development at the Illuminating Company, Cleveland, Ohio. He is also a Trustee on Travel & Tourism Board, Director Board of Ohio Industrial Training Program. His activities are fly tying, fishing, and boating. His address is 21151 Lake Rd., Rocky River, OH 44116.

Class of 1958

(Class Correspondent: Michael J. Crowe, PLS, U. of Notre Dame, Notre Dame, IN 46556)
William Sigler is a Director of Overseas Development for the Salesian Missions. His address is 4312 Lorene Lane, Annandale, VA 22003.

Class of 1959

Joseph Heil is President of Construction Services Corporation, Milwaukee, WI. His address is 2505 No. Mayfair Road, Suite 211, Milwaukee, WI 53226.

Class of 1960

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

My first letter to our colleagues of the GP Class of 1960 drew a generous response. Ron Sowers is the Senior Partner in the Firm of Sowers, Larson, Riebenack and Connolly of Fort Wayne, IN (tel. 219/423-9602). Ron was 50 years old on April 20 and has squeezed an amazing number of activities into his first half century. A Colonel in the U.S. Marine Corps Reserve, he appears to outrank me both in military and civilian life. Such is the humiliation involved in accepting the job of class correspondent. No kidding, if you're in need of a good lawyer or Marine in the Fort Wayne area, be sure to call on Ron.

Tom Greene currently resides at 7319 Ogelsby Avenue, Los Angeles, CA 90045. Into his first half century, Tom has likewise managed to cram a number of activities. In fact, he has been so busy that my letter to him had to travel from Vallejo to Atlanta and back to Los Angeles before reaching him. After about 18 years with Western Airlines' Legal Department, Tom chose to retire from that business when Western merged with Delta of Atlanta, Georgia. Tom decided he preferred Southern California to Southern Georgia. As a Northern Californian, replanted from New York, I would advocate a third choice—the beautiful San Francisco Bay Area—of which Vallejo, California is the brightest jewel.

Bob Dini of 1056 Gage Street, Hubbard Woods, P.O. Box 9004, Winnetka, IL 60093-1703, was the third lawyer to respond to my letter. Besides practicing law, he is involved in a new venture which he promises to tell me about in a subsequent letter. In December, 1988, the last of his three children will graduate from college. Since I am myself in the midst of enormous tuition payments to a variety of campuses, I can understand Bob's sense of relief. In his response to my letter, he asked two obnoxious questions. First, where is Vallejo; and second, am I as hyper as I used to be. I want Bob and the rest of you to know that I stopped beating my wife several years ago.

God help us, but a fourth lawyer, Emmett D. McCarthy, wrote from his office as President of the Harris Bank, Hinsdale, 50 South Lincoln Street, Hinsdale, IL 60522 (tel. 312/920-7000). Emmett and his wife, Kay, have two children; Emmett The Less, born October 11, 1972; and Clare Kathleen, born May 22, 1978. As you can see, Emmett's

tuition payments are all ahead of him. For obvious reasons he should hang on to that job as a bank president.

Finally, I heard from some non-lawyers. Jerry Sebold of 715 West Algonquin Road, Arlington Heights, IL 60005, advised that he is in the incredibly hi-tech business of making microfiche for a company called ANACOMP in the Chicago area. Four kids and a compassionate wife make up the Sebold clan. He is also up to his ears in tuition payments. He writes that he and his roommate from the GP years, Chuck Ladner, have remained very close over the years. Both have three boys and a girl. They get together every year and go sailing in the Chesapeake on Chuck's boat. Jerry wants to know, "Where the hell Mike Ehrenreich and Carrots are"? If you know, please let me or Jerry know.

Jerry Leppke (2945 North Honore, Chicago, IL 60657) reports that he has been employed for almost 27 years in Social Work. At present he supervises approximately 80 people in the Department of Public Aid, State of Illinois. Although he acknowledges he will never get rich as a social worker, he nevertheless reports he is very happy.

Finally, Kerby Neill, writes from 3767 Winchester Road, Lexington, KY 40509. Married to the former Mary Ellen Garry, a St. Mary's girl he first met in Washington, D.C., Kerby is a practicing Psychologist with a Ph.D. in Clinical Psychology. After teaching for four years on the Yale Medical School Faculty, he assumed his present position as Director of a Child Guidance Clinic in Lexington, KY. Kerby's oldest daughter is a student at Notre Dame; and, another son, Matthew will enter college at an undisclosed location in the Fall of 1988. In addition to the older three, Kerby has another child in high school and a "caboose" in the 5th Grade. Some people never learn. Perhaps, Kerby, Sr., should have stuck to playing the guitar. Kerby attended both the 20th and 25th Reunions of our Notre Dame Class of 1960. I pledge to Kerby and the rest of you to be in attendance at the 30th Reunion in 1990, complete with my accordion and campaign staff.

Added by the PLS Office:

Charles L. Ladner is a Sr. Vice President of CFO UGI Corporation, also Director of several other companies. He is presently enrolled in Master of Liberal Studies Program at Villanova. His address is 184 Beaumont Rd., Devon, PA 19333.

Class of 1961

James O. Goodwin is a lawyer and newspaper publisher. He is also very active in the community and state of Oklahoma. His address is P. O. Box 3267, Tulsa, OK 74101.

Class of 1964

Brian Dibble is a Professor of Comparative Literature. He is also Head, School of Communication and Cultural Studies; Editor of *Southern Review* and various books; author of *Analogues* (Lemantle Centre Press). His address is Curtin University, Box U 1987, Perth, WA, Australia 6001.

Jack Harty is an attorney in real estate development. He leads a Great Books seminar in Irvine, California. His son is a sophomore in the Program of Liberal Studies. His wife, Maureen (SMC '66), is a partner in the law firm of Harty & Harty. His address is 14 Mountain View, Irvine, CA 92715.

Roger T. Sobkowiak is Managing Partner with Software People Concepts, Inc., 5 Science Park, New Haven CT 06511. His address is 1317 Melville Ave., Fairfield, CT 06430.

Class of 1965

RICHARD KAVANAUGH

We were deeply saddened to learn of the death from a virus on August 5, 1988 of Richard Kavanaugh. After graduating from P.L.S. and doing advanced study on a Fulbright

Scholarship at the London Academy of Music and Dramatic Art, Richard attained distinction as an actor, most recently in the Trinity Repertory Company in Providence Rhode Island. Adrian Hall, a director at the Trinity Repertory Company, commented: "Richard Kavanaugh was one of the golden lads. For 20 years he dazzled us all with his humanity and his artistry...."

Class of 1966

John Becklenberg is a Recruiter with De Vry Institutes of Technology. His address is 507 Sycamore Dr., Dwer, IN 46311.

Peter Collins is Principal, Environmental Consulting Firm. His activities are husband, father, laborer limited to only 24 hours per day by Creator, and aspires to a little more time for local politics, reading and fly fishing. He would like to share the following with classmates and friends of PLS: "My very personal perspective is that I have been blessed abundantly. Linda and I are celebrating our marriage of 20 years, and I am undeservedly the father of two girls. As each year passes I have greater appreciation for the dialogue and categories of the great books and the values of my professors in 'G.P.' They are a life-long orientation to the world I move about. My supreme happiness, however, lies in deep allegiance to, and admiration for Jesus. My work gives me ample opportunity to school young associates in critical thinking, clear, simple written and oral expression, and honesty in all dealings inside and outside the company. Again, most gratifying. Environmental management and science is extremely dynamic, and thus intellectually exciting."

William Hackman is an attorney. His address: P. O. Box 3333, Bloomington, IL 61701.

Robert M. Redis is a Senior Partner-Litigation. His activities are marathons, triathlons, reading, reading, reading. Office address: McCarthy, Fingar, 11 Martine Ave., White Plains, NY 10606; home address: 81 Whitman Road, Yorktown Heights, NY 10598.

Class of 1967

(Class Correspondent: Robert W. McClelland, P.O Box 1407, Muncie, IN 47307-0407)

Added by the PLS Office:

Gregory Mack is a Hand Surgeon and Chairman, Dept. of Orthopaedic Surgery, Naval Hospital of San Diego; recently president of the Society of Military Orthopaedic Surgeons. He is a father of three boys (ages 14, 13, 4). He and his wife are actively involved with their sons' education in music (piano and violin). His address is 1-324 Barrywood Way, San Diego, CA 92131-2213.

Thomas Neuberger is a writer. His activities include designing user software. His address is 25 W. Olsen Road #104, Thousand Oaks, CA 91360

Class of 1969

Ray Patnaude is the Director of Personnel involved in video tape, training and marketing. His address is 3210 White Maple Ct., South Bend, IN 46628.

Class of 1970

Ken Guentert is a Editorial Director, Resource Publications, Inc. His activities are coordinating parish program for returning Catholics and compulsive nesting. He is also a relatively new husband and homeowner. His address: 160 E. Virginia St. #290, San Jose, CA 95128.

Class of 1971

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

Class of 1972

(Class Correspondent: Otto Barry Bird, 741 Thayer, Silver Springs, MD 20910)

Class of 1973

(Class Correspondents: John Astuno, 1775 Sherman St #1325, Denver, CO 80203-4316 and John Burkley, 1643 Barrington Road, Columbus, OH 43221)

Added by the PLS Office

Rick French is a teacher and swim coach. His activities are outdoor education, playing guitar, masters swimming, following his wife's volleyball activities. He also comments: I enjoyed the 15 year reunion. Played a fun round of golf with John Astuno, John Burkley, and Nick Kiernan. His address is 11 Grand Blvd., Colorado Springs, CO 80911.

Richard Gorman and his wife, Connie, adopted a son, Nicholas, born 7/11/88, their first child. His address is 214 East 30th Street, Kansas City, MO 64108.

John Moskop will be a Visiting Professor this fall at the University of Montana, Missoula, MT, at a newly formed Institute of Medicine and Humanities.

Class of 1975

Jim Carroll will finish his MBA in December, 1988. His address: 145 Juniper St., Leucadia CA 92024-1450.

Eugene Laurich is an Attorney-Partner with Laurich & Jenkins, P.A. He has 2 children, Emily Grace & Bonnie Victoria. His address: 18 Misty Cove Lane, Shipyard Plantation, Hilton Head Island, SC 29928.

Class of 1977

Dave Carlyle is a Family Physician. His address: RR 1, Woodlyn Hills, Algona, IA 50511.

Anthony Chavez is an Agriculture Employment/Placement Coordinator, So. Illinois University at Carbondale, IL. He is completing his dissertation on The History of Vocational Education in Illinois (1918-1987). He also, manages a 1000 acre farm in southern Illinois, has 2 children 10 and 7. His current pastime is writing poetry and participating in The Writers Support Group in the SIU English Department.

Bill Holtsnider is a Senior Writer with Daisy Systems—Computer Aided Engineering Software and Hardware. His address: 308 Hillside Dr., Woodside, CA 94062; tel. (415) 851-7182.

Class of 1979

(Class Correspondent: Thomas J. Livingston, 517 Fordham Ave., Pittsburgh, PA 15226)

In the spring of '89, we celebrate a ten year reunion. Classmates from as far away as South America and as close as South Bend will be there. It promises to be a good time; so start making plans to come. In the meantime, here's news about some of us.

From their home in Cartagena, Columbia, Patricia Martinez de Pereira and her husband Rafael will make the long trip north for the Reunion. In Cartagena, they are busy raising two children—Laurina Isabel and Rafael Andrés. Patricia is also the Director of Teachers at the Girls Division of the Gimnasia Cartagena de Indias. In three schools, she has introduced a liberal arts/Great Books curriculum. It presents fundamental changes for Colombian students, teachers and administrators alike. As Patricia explains it, "The results cannot be widely seen yet, but . . . liberal education will help preserve democracy and free our people from foreign dependency."

South of Cartagena in Santiago, Chile (where another democracy seems to be brewing), Father Jim McDonald, C.S.C. is the head of the Religion Department at St. George's College—a Holy Cross school with an enrollment of 2500 students. Mac has the title of "profesor jefe" which he "supposes means a cross between Doctors Crowe and Cronin." The last we heard, he expects his stay at St. George's to last at least through '89. He *did* make it back to the U.S. for a few weeks in the summer of '88, and he managed, while he was here, to spend some time with some of us.

In July, 1988, Dennis Fazio came home to Houston after having lived the preceding nine years in Kaohsiung, Taiwan. He devoted those years, first to formal study of the Chinese language and culture, then to service as a Maryknoll lay missionary, and finally to teaching at both a junior college and a university. On his trip home, Dennis was joined by his new bride; in his own words: "[A]s of January 23, 1988, I am united in matrimony to Ms. Bing-shan Lee." In the fall of '88, Dennis returned to school for his master's degree in education. I have yet to hear which school he picked (it is in the U.S.), but—given the depth and range of what he's "learned in life"—couldn't he get that "sheepskin" by simply approaching a wise man like Doctor Cronin who, in turn, would size Dennis up and mutter the fitting incantation? But alas . . . "[t]here are laws, conventions, it's just not being done."¹

In the fall of 1988, Father Kevin Caspersen, C.S.B. also returned to school—to Fordham University where he studies for a doctorate in theology (maybe Father Thomas, O.S.B., a.k.a. Dr. Frerking, has the incantation for *this* degree). In going to Fordham, Fr. Kevin moved to the Bronx from Ottawa, Ontario where he served as pastor of St. Basil's Church. One Saturday morning in the fall of '87, Kevin was down from Canada—in Connecticut—on the altar when Lise Strickler and Mark Gallogly were married.² After all this exposure to "things northern", we begin to wonder whether K.C.'s head will ever turn from his native Texan ways. No sign of it so far.

If it sounds as if we've all scattered to the ends of the earth, we haven't. Most of us are lurking in the continental U.S., but paradoxically,³ the people furthest away all have written, and through their letters, they've given me the grist for this mill.

Among those of us closer to Notre Dame, Jim Carr lives and plays in Chicago's Lincoln Park. He practices law on LaSalle Street in the firm of O'Brien, O'Rourke, Hogan & McNulty (the firm's letterhead doesn't reveal whether they maintain an office in Dublin or Maynooth).

Thanks to all for writing, and please write soon. Remember too to come to South Bend in the spring for the Reunion.⁴

¹ *Some Like it Hot*, Ashton Productions, Inc., Billy Wilder—Producer/Director; I.A.L. Diamond and Billy Wilder—Writers (1959)

² More about Lise and Mark, and about other luminaries in coming issues.

³ Is George Steiner the one who eats paradoxes for breakfast? No, as I remember it, Steiner eats nuances. It was G.K. Chesterton whose diet, *inter alia*, included paradoxes.

⁴ By the way, the July '88 *Programma* lists our own Bill Brittan as a member of the Class of '74. If we have to "dicker" to get him back, what value—Dr. Nicgorski—should be placed on a "small power forward" in the GP/PLS free agency market?

Added by PLS Office:

MARK CLARKE

We were very saddened to learn of the death due to cancer on January 8, 1989 of Mark Clarke, who after his graduation pursued a career in teaching. Condolences may be sent to his parents: Mr. and Mrs. Robert Clarke, 1515 Clay Avenue, Dunmore, PA 18512.

Class of 1980

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

Added by PLS Office:

Katherine Bain Thomas is a part-time High School Teacher in Earth Science. She is the mother of two children. Her address is 613 Belmont Ave., Charlottesville, VA 22901. Mary V. Schmidlein is an attorney for the May Department Stores in St. Louis. She began this position last August after working in a private law firm in the area of personal injury litigation for five years. Her tel. is (314) 961-4661; for her address, see above.

Class of 1981

Thomas L. Mulcahy is a lawyer. He comments that Pete Kynch and his wife, Lisa, dropped by this summer from Buffalo with their new daughter, McKenna, who had fun playing with his two year old, Thomas Patrick (who can already sing the Victory March flawlessly!). Number two is due in January. His address: 1346 W. Elmwood, Clawson, MI 48017.

Class of 1982

Joseph Shaffer is in Marketing, S.C. Johnson & Company. His address is 201 Crandon Blvd., Apt. 523, Key Biscayne, FL 33149.

Class of 1983

(Class Correspondent: Patty Fox, 103 Knickerbocker Road, Pittsford, NY 14535)

Added by the PLS Office:

David DePolo is a teacher and he is also attending St. John's Graduate Institute in Santa Fe. His address: 628 1/2 Camino De La Luz, Santa Fe, NM 87507.

William H. Gergen is an Attorney and was married in July, 1986. He met his wife, Dawn, in law school and now is practicing law with her. His new address: 120 Water St., Beaver Dam, WI 53916.

Sharla Scannell Whalen is awaiting the birth of her second child. Her address is 5804 Pillsbury Ave. So., Minneapolis, MN 55419.

Michele Thomas is a graduate student at Indiana University and is teaching freshman composition. She is enjoying everything about student life except the poverty. Her address: 104 No. Roosevelt, Bloomington, IN 47401.

Class of 1984

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

Added by PLS Office:

Thomas J. Berry and Jennifer E. Whiting were married on December 26, 1988 in Lancaster, PA. Tom is completing doctoral work in the department of philosophy at the University of Pittsburgh. Jennifer teaches philosophy at Pittsburgh. The new couple will reside at 5445 Claybourne St., Pittsburgh, PA 15232.

David DeJute is in his second year at Harvard Law School, where he has been devoting part of his time to the Legal Aid Bureau.

Dennis Hefferon is a teacher. He and his wife Lynn Wittenbrink became first time parents of a beautiful, healthy girl named Lauren Elizabeth on May 29, 1988. His address is 117 Tall Oakes Road, Apt. A, Chapel Hill, NC 27514-9462.

Martin Lutz is a law student and Editor in Chief of *Texas International Law Journal*. His address is P. O. Box 4661, Austin, TX 78765.

Margaret Smith is a Paralegal. Her activities are backpacking, sliding down glaciers, night school in nursing, X-Ray technician with Alaska's National Guard, and starting Notre Dame's summer service project in Anchorage. Her address: see above.

Beth Zangmeister McCormick is working part time with retarded adults in uptown-Chicago. She and her husband, Jon, have a baby boy, Martin Steven McCormick.

Class of 1985

(Class Correspondent: Laurie Denn Spurgin, 4920 204th St. W., Farmington, MN 55024)

Added by PLS Office:

Paul Caruso is in France. His new address is chez M. De Raymond, 51, rue Moliere, 69006 Lyon, France.

Kathleen Lach is a Customer Service Representative for Fifth Third Bank of Columbus. Her activities are Junior League member, singing and dancing in variety shows, volunteer for Society to Prevent Blindness, Continuing Education Coordinator for

Notre Dame Alumni Club of Columbus. Her address is 2427 Tremont Road, Columbus, OH 43221.

Ann Nicgorski continues graduate work in ancient art at the University of North Carolina, from which she received her M.A. in 1987. She spent the summer of '88 in a program in the American Academy in Rome and sundry Italian galleries and museums. She is currently serving as the graduate intern at the Ackland Art Museum in Chapel Hill.

Michael C. Richerson is a student. He is working toward his MA degree in International Relations and Government at the University of Durham in England. His home address is 1615 S. Lewis, Kirksville, MO 63501.

Peter White is a law student and teacher (7th and 8th grade English and Bible classes). He writes that with luck, Amy's children's book and his Law Review Notes will be published this year. Their address is P. O. Box 442, Ivy, VA 22945; tel: (804) 977-5788.

Class of 1986

(Class Correspondent: Margaret Neis, 936 Pleasant, Apt. P2, Oak Par, IL 60302)

Added by PLS Office:

Charlene Beyer is beginning a Masters program in Education, with a concentration in social work, at Boston College. She did this after serving 2 years with the Jesuit Volunteer Corps in Syracuse. Her address is 19 Bennett St., Brighton, MA 02135.

Pete Bowen is a 1st Lt., Naval Aviator, USMC. His address is 2901 S. Brahma N-14, Kingsville TX 78363.

Anne Marie Janairo is a student again. Her activities are singing, shodo (Japanese calligraphy). She arrived in US from Japan in late October after teaching in Tokyo for 2 years. She then entered Northwestern University's School of Music for her Master's in Music—opera is her field. She would love to get in touch with PLSers to bore them with stories of Japan. And would like to know "Where is Felicia Leon?"

Felicia Leon is entering graduate school at Notre Dame, Fall 88, in Peace Studies. She will be living with folks from all over the world, working on peace and writing a global Peace Plan to present to a board at the end of the year. Her address is International Peace House, P. O. Box 1045, Notre Dame, IN 46556; tel: (219) 283-3943.

Rachel Nigro is in her 2nd year of law school at Notre Dame. She is still singing with ND's Chorale. She will spend the 1988-89 school year in London in ND's London program for 2nd year law students. Her address: 2517 Guilford Road, Cleveland Hts., Ohio 44118.

Class of 1987

(Class Correspondent: Terese Heidenwolf, 843 Mandy Lane, Camp Hill, PA 17011)

Mary-Zoe (Conroy) and Edgardo Teneiro became the parents of a baby girl, Joan-Izabelle, on September 25. Mary-Zoe is busy being a mom and doing free-lance writing and sewing on the side. The Teneiro's address is 3001 Sandpiper Circle, Apt. B 303, Naples, FL 33962.

Mary-Zoe also writes that Patricia (Kealey) and Kurt Zimmerman had a baby boy in November and that Becky Nanovic will be completing her Masters in Art History at Williams College in June.

Mark Potter, who is working as a financial analyst for U.S. Bank in Portland, became engaged to Ronda Schafer (ND '86) in fall. They will be married in July of '89 in South Bend. Mark writes that he has seen other West Coast PLS'ers, Tim Callanan and Molly Steber, as well as Norb Knapke and the other Holy Cross Associates. Mark's address is 18625 E. Burnside #76, Portland, OR 97233.

Karen Blackburn moved to Georgetown, Texas in summer and is working as a newspaper reporter for the *Williamson County Sun*. She is making plans to go back to school in the fall. Her address is 902 Country Club Road, Georgetown, TX 78628.

Theresa O'Friel, after working for a year with a small publishing company, now has a job in the public relations department of the Carnegie Library of Pittsburgh, handling library publications and working with the media. Her address: 624 Driftwood Dr., Pittsburgh, PA 15238.

Laura Dowden writes that she is living in Manhattan's Upper East Side and "having a wonderful time." She recently quit her job working for a publisher of college textbooks to accept a position as assistant to the editor-in-chief at *Harper's Bazaar*. Laura can be reached at her parent's address: 13 Cameron Rd., Saddle River, NJ 07458.

Ed Augustine is working as assistant to the director of graduate admissions at New York University. He is also taking graduate classes at NYU and has almost completed his Masters in Liberal Arts. Eventually he hopes to get a Ph.D. in clinical psychology. Ed's address is Graduate School of Arts and Science, Garden Suite, 5 Washington Square North, New York, NY 10003; tel. (212) 998-8039.

John Mojzisek is in the seminary at Catholic University. He'll have his Masters in Theology next year and will be ordained in May, 1992. John's address: 401 Michigan Ave. NE, Washington, D.C. 20017.

John also writes with news of some other classmates: Catherine Shea is in law school at Catholic U. (believe it or not);

Tim Noakes moved to California, is coaching the crew team at Stanford and thinking of applying to grad school (525 Guinda St., Palo Alto, CA 94301, (415) 329-9142); and

Mark Spitzer is in his second year at Indiana University Law (317/843-9329). (Thanks for the info, John!)

Added by PLS Office:

Scott Connolly Bicha is a Coordinator of Youth Ministry. His address is 10508 112th Street, SW., Tacoma, WA 98498.

Thomas Hardiman is a law student at Georgetown U. Law Center. He is a volunteer teacher of refugees and recent immigrants at Sacred Heart Church in Washington, DC. His address: 230 E. Street, N.E., Washington, DC 20002.

Terese Heidenwolf is an Assistant Editor for *Woodcarving Magazine* in Harrisburg, PA.

William Kraus is a student at Boston University School of Law and a member of the staff of *American Journal of Law and Medicine*. His address is 48 Claymoss Road, Fl. 2, Brighton MA 02135; tel.: (617) 783-4179.

Class of 1988

Mike Sharkey is a student. His address is 2475 Southern Blvd., Bronx, NY 10458.

* * * * *

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